

## Systems In Surat Al-Fatihah (Grammatical Study)

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### *Abstract*

The research focused on the systems in Surat Al-Fatihah with clarification of some rhetorical phenomena and interpretation of verses with a grammatical study of the structures of the systems. The research dealt with the phenomenon of repetition and attention and the role of conscience, and the impact of the followers in the systems of Surat Al-Fatihah with an analysis of the supplication of praise that opened the surah. Hence, the reason for choosing Surat Al-Fatihah is because it serves as a beginning and an introduction to the Holy Quran. Just as Al-Fatihah includes: the purposes of one surah, the purposes of the entire Holy Qur'an in general, and the purposes of the verses. It also aimed to pay attention to Al-Fatihah. So, the study methodology chose the descriptive analytical approach based on analysis and comparison, and the study steps focused on repetition and its role in the Qur'an systems, the formulation of the supplication of praise and the followers in the cohesion of the systems and attention in Surat Al-Fatihah.

### **Introduction**

Praise be to God, we praise Him and seek His help, and we seek refuge in God from the evils of ourselves and the evils of our actions, and I bear witness that Muhammad is His servant and Messenger, may God's prayers and peace be upon him, his family and companions, and those who follow them in goodness until the Day of Judgment.

Then,

This research is entitled (The systems in Surat Al-Fatihah, a grammatical study).

**Reason for choosing Surah Al-Fatihah:**

- It is the opening of the Holy Quran and serves as an introduction to it, in it is the summary of what the Noble Qur'an has brought.

The author of the book "Al-Nazarat Al-Matiea fi Surat Al-Fatihah" (Al-Zahrani) explained that the purposes of Surat Al-Fatihah are summarized in three things:

1. That Al-Fatihah included the purposes of the entire Qur'an as a whole.
  2. It included the purposes of one surah.
  3. It included the purposes of the verses.
- Al-Fatihah is a Meccan surah and it is seven verses because the Almighty says: { And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an.} Surah Al-Hijr 87.
  - Al-Zarkashi mentioned in Al-Burhan the names of Surat Al-Fatihah, so he said it was called: (Al-Fatihah - Umm book - Umm Qur'an - Al-Sabeh Mathani - Prayer - Hamad, Al-Wafiyah, Treasure - Al-Shafia- Al-Shafa- Al-Kafia - Al-Asas)

(Al-Zarkashi, Al-Burhan fi Uloom Al-Quran, 164)

**Research Importance**

- Al-Zarkashi mentioned in Al-Burhan in the chapter on the arrangement of placing the surahs of the Qur'an. Surat Al-Fatihah included acknowledgment of God's Lordship, recourse to Him in the religion of Islam, and maintenance of the religion from Judaism and Christianity. Al-Sharawi mentioned in his interpretation, "We must pay attention while we read this divine hadith that God Almighty says: I divided prayer between me and my Abdi, so the Fatihah of the Quran is the basis of prayer, and it Umm book.
- So contemplating Surat Al-Fatihah is a matter of knowing the entire Qur'anic method, few studies have studied Surat Al-Fatihah and these studies did not include all aspects of the analysis whoever studies the eloquence of the surah

neglects its rulings, and whoever studies its rulings neglects the application of grammar in it. Thus, this study will present the systems of Surat Al-Fatihah, touching on all aspects of the systems and applying the science of grammar. (Al-Burhan - Al-Zarkashi - Part 1 – p. 260).

### **Research objectives**

1. Learn about Al-Fatihah systems.
2. The application of grammar and its impact on systems.
3. Explanatory and grammatical application of the prayer of praise formula in Al-Fatihah.
4. Trace the effect of grammatical dependencies in Al-Fatihah systems.
5. Reference to the masterpieces of attention in Al-Fatihah.
6. The problem of conscience in building Al-Fatihah systems.

### **Research problem**

The lack of studies that have been devoted to Surat Al-Fatihah and the existing studies are either in the context of studying all of the Qur'an, without paying attention to the aspect of systems and the impact of grammar in it. Most of the studies were either studying the rhetoric of systems or the meanings of vocabulary and their impact on interpretation.

### **Previous studies**

- Study of Saleh Al-Zahrani:

The research monitored the evidence of the miraculousness of Surat Al-Fatihah and revealed the secrets of rhetoric for its vocabulary and structures. He used the analytical method, where he analyzed the vocabulary and structures of Surat Al-Fatihah, explaining its rhetorical characteristics. The results of the study were that this surah is distinguished by its high eloquence, which stems from the accuracy of its words and the abundance of its meanings.

- Study of Marzouq Al-Zahrani (1425 A.H):

Document the information on (Jami' al-Bayan fi Ta'wil Al-Qur'an) by Imam Abu Jaafar Muhammad Ibn Jarir Al-Tabari, and (Al-Jami Li-Ahkam Al-Qur'an), interpretation of Imam Al-Qurtubi. He paid close attention to what the imams wrote

down from accurate observations, linguistic and rhetorical notes, discussions, and responses to some of their controversial issues.

- Study of Al-Jahlan (1441 AH):

Contemplate Surat Al-Fatihah and understand its verses so that Muslims can apply and follow this guide that God has bestowed upon us. Therefore, he sought for the readers to benefit from this great surah as much as possible from what God, Glory be to Him, has taught us about it.

- Study Johari (1371 AH):

In his study, he was interested in the interpretation of Surat Al-Fatihah, and he clarified how Muslims rise, and he clarified the issue of modern sciences that it is the purpose of the Qur'an, and he referred to the science of intonation, thanking God and increasing faith and adorned it with the texts of the eminent imams, and made Surat Al-Fatihah a witness to these sciences.

- Study of Al-Omar (1437 AH)

- He wrote his study in the context of the call to reflect on Surat Al-Fatihah, extracting the benefits from the old lessons and shortening them while deducing the benefits from the words of well-known scholars.

- Study of Abdul Rahman (2015 AD):

A study of the incorporeal correlation between vocabulary and sentences for phonemic interactions. The study included phonemes, tilts, vocal confinement, merging, and the collection of moral difference, and the study entitled (Vocal Phenomena in Surat Al-Fatihah anomalies and their impact on the eloquence of the text).

- Study of Pharaon (1432 AH):

The study dealt with (comparative interpretation), where the search for the noble verses that were the subject of disagreement among the commentators, to arrive at the most correct opinion. It is based on the difference between the sayings of the commentators in the same place and ends with the preference.

- Study Tarfawi (2019 AD):

The study was entitled (The Statement in Clarifying the Verse of the Qur'an, Surat Al-Fatihah). The study included the benefits of Surat Al-Fatihah, the meanings of the vocabulary of the verses, and the interpretation and usefulness of each verse.

**Research methodology:**

The descriptive method was chosen by the researcher because it is the method that best suits the nature of this study and is based on data collection, analysis, comparison, and assessment to achieve the study's objective.

**Research steps and its topics:**

The researcher divided the research into five topics:

First topic: repetition and its role in the systems of the Qur'an.

Second topic: the formulation of the supplication of praise in Surat Al-Fatihah.

Third topic: the effect of minions on the cohesion of the systems in Surat Al-Fatihah.

Fourth topic: Paying attention to Surat Al-Fatihah.

Fifth topic: the role of the conscience in cohesion and order in Surat Al-Fatihah.

**Preface:**

**Concept of systems by linguists:**

- (Nazm) linguistically: we put something together, i.e. pave it, as in Taj Al-Arus.

- As for Mukhtar Al-Sahah, in the chapter (N--Z-M), he organized the pearls, collecting them in the wire and organizing them in an organized manner, including the systems of poetry.

- In the Dictionary of the Contemporary Arabic Language, organized things, composed them, and joined them together in an ordered form, arrange contracts: organize his command, set up, and rank, organize a meeting: prepare and set, organized the book: organize in chapter and rank methodologies. (Definition of systems, Mu'jam Al-Ma'ani).

**Concept of systems for the terminology:**

(Al-Nazm) idiomatically: mentioned in the Encyclopedia of General Islamic Concepts, Nazm is the perfection and beauty of composition, not an absolute combination of a word to another, or the following of another sentence or a speech that is followed by a speech, unless behind this system there is a thorough examination, deep thought, and careful contemplation. Al-Jahiz who was the first to refer to this term said (and in our Manzil book there is what indicates to us that it is true. It was organized by Al-Badee', whose likeness the Al-Ebad are not able to match, with all the evidence other than that which he brought). Abd al-Qaher al-Jurjani mentioned in his book (Dala'il Al-A'jaz) that the Al-Nazm/system is the arrangement of meanings in the soul and then declaring them in words that take into account the delay between the meanings of grammar in words according to the intended purposes. (<https://www..shamble/book/433/655>).

#### **Concept of systems in criticism:**

Abd Al-Qadir B-Qadir quoted Dr. Salih Belaid that al-Nazm: is the composition and inclusion of a group of unified elements in the linguistic process, so that the speech is good, taking into account the following:

1. Good choice of word voice.
2. The word is attached to itself.
3. Attachment to what is next to it and not include words as they came.
4. Taking into account the original grammatical site as required by the Arab environment.
5. It takes into account the direct meaning and the indirect meaning.

From this, we find that the system is the composition and use of words in a linguistic architectural construction that put each word in its place as best as possible to communicate what is in the soul system to the soul recipient, taking into account the morphological and grammatical condition of the words, rhetoric and the original at the level of authorship. (The term systems in ancient Arabic criticism, Abd Al-Qadir B-Qadir, 17).

#### **Characteristics of the Qur'anic systems, as explained by Shekhwan in his book (Al-Ijaz fi Nizam Al-Quran):**

1. This method is carried out according to a wonderful pattern that is out of the known system of all Arab speech.
2. The Qur'anic expression is in line with one pattern of transcendence in the beauty of the pronunciation, the depth of meaning, the accuracy of the structure, the tenderness of formulation, and the splendor of expression.
3. Its meanings are formulated in such a way that it is appropriate to address all people with it, regardless of their perceptions and culture, the distance between their times and countries, and the development of their sciences and discoveries.
4. The phenomenon of repetition, there are two types:
  - (One) Repetition of some words
  - (Second) The repetition of some meanings, such as stories and news.

Overlapping research and topics in most cases is a manifestation of the uniqueness of the Qur'anic systems. (Mahmoud Al-Sayyid Shikwan, *Al-Ijaz fi Nizam Al-Quran*, p. 66).

#### **First topic: repetition and its role in the systems of the Qur'an.**

One of the characteristics of the Qur'anic systems, as mentioned by Shikwan in writing *Al-Ijaz fi Nizam Al-Quran*, is repetition, which is of two types:

First: the repetition of some words, and is used for emphasis, exaggeration, anthropomorphism, and representation.

Second: Repetition of some meanings, such as stories and news. It came to establish the realities of religion and the meanings of promise and threat in the soul and to bring out the same meaning in different forms of words and phrases and different ways, detailly, and generally. (Mahmoud Al-Sayyid Shikwan, *Al-Ijaz fi Nizam Al-Quran*, p. 36).

Sheikh Al-Shaarawy believes that "if the word is repeated, its meaning each time is different from its meaning the previous time." because the speaker is the Almighty. Therefore, he puts the word in its correct place, and its correct meaning.

(Thoughts of Shaarawy - Tafsir Surat Al-Fatihah - Verse 2-3).

1. The repetition of the word “God” (Allah) in the Almighty’s saying (In the name of Allah, the Entirely, the Merciful (1)), and in the Almighty’s saying (Praise be to Allah, Lord of the worlds (2)).

Al-Shaarawy mentioned in his interpretation that “there is a difference between (in the name of Allah) which we use for what we have no power over and between (Praise be to Allah), the word God came here to thank God for what He has done for us. It is as if (in the name of Allah) in the basmalah asking God for help with all the perfection of His attributes. It is as if (Praise be to God) in Al-Fatihah is to give thanks to God with all the perfection of His attributes.

(Thoughts of Shaarawy - Tafsir Surat Al-Fatihah - Verse 1-2)

If we compare their syntactic position, we will find a difference as well so the expression of (God) in (In the name of Allah) added to it is genitive, and the sign of its jar is the apparent kasra at the end of it, out of veneration, as for the word God (Allah) in (Praise be to God), lam is a preposition based on the kasra that has no place in the syntax. And the word “Galala” is an adjective-noun, and the sign of it is the apparent kasra at the end of it, out of veneration. And the neighbor and the subjunctive are related to the deleted in the place of raising the news of the subject (praise) and appreciation: praise is an obligation to God.

From that, we find that the repetition was not in the meaning or in the syntax, but it served the Qur’anic system in bringing out the same word in different forms of meaning.

2. The repetition of (The Entirely Merciful) in the Almighty’s saying (In the Name of Allah, the Entirely Merciful (1)) and in the Almighty’s saying (the Entirely Merciful) verse 3.

In book of Al-Kanz Al-Mahjor:

In the first verse, “(The Entirely ) denotes the attribute that exists in Him, Glory be to Him and it is that mercy is an attribute, so every mercy that we see in the universe, which includes humans and animals, is from the Most Merciful. The mercy of Entirely- Glory be to Him - is general mercy from Him for all creatures, and for all people, the believer among them and the



unbeliever. As for (the Merciful), one of the beautiful names of God indicates its attachment to the one who has mercy. It indicates that God has mercy on his creation with his mercy, it is special mercy for the pious believers in this world and the hereafter", and we find that in the second verse it comes in the meaning of praising on God Almighty, citing the hadith Qudsi: "If the Abd says {The Entirely Merciful, the Especially Merciful,}, God Almighty says (Abdi Praise me )." Al-Shaarawi mentioned in his interpretation: "(The Entirely Merciful, the Especially Merciful) in the basmalah has a meaning other than (The Entirely Merciful, the Especially Merciful,) in Al-Fatihah. The basmalah, reminds us of God's mercy and forgiveness so that he is not ashamed or afraid to seek God's help if we have sinned. And that guilt does not prevent us from seeking help in every action in the name of Allah, because He is The Entirely Merciful, and God has removed your fear from disobedience in seeking help from Him, Glory be to Him. But (The Entirely Merciful, the Especially Merciful) in Al-Fatihah is associated with the Lord of the Worlds, who created you from nothingness, provided you with countless blessings, and came to praise Him for these blessings that I received by the mercy of God Almighty in His lordship, because there is no cruelty in it as much as the mercy in it.

If we compare their syntactic position, we will find that in both places the expression (The Entirely Merciful) is expressed, so both positions are similar to the syntax as follows:

(The Entirely) is an adjective for the word God, and the preposition sign is kasra, which appears at the end of it. This attribute is specific to God, the Mighty, and Sublime, therefore, comes before (the Merciful).

(The Merciful) is an adjective for the word God, and the preposition sign is kasra, which appears at the end of it, and it is a second adjective.

(Al-Jahlan, Book Al-Kanz Al-Mahjor in Surat Al-Fatihah, 66).

- From that, we find that the repetition here is used to depict and affirm the attribute of God Almighty's kindness to all creation, and the attribute of God's kindness to the believers.

3. Repetition of (You) in the words of God Almighty (It is You we worship and You we ask for help) verse 5.

- Al-Shaarawy explained (It is You we worship and You we ask for help). (It is You we worship) denies servitude to other than God. It has given the singling out of worship to God alone, there is no god besides Him, and there is no deity besides Him.

The act of creation is worship..and the creation was completed for worship to be realized and become a reality. If you love God, you come to Him voluntarily and you become one of God's Ebad and not one of God's Aheed, and God, the Blessed and Exalted, has united the worship to Him alone with His help, Glory be to Him.

Almighty said: (It is You we worship and You we ask for help) that is, we do not worship but You and do not seek help but You.

You we ask help) i.e. we seek help from You alone, and it is the constitution of the movement in life.

(Tafsir of Al-Shaarawy, Surat Al-Fatihah, verses 4-5).

- Syntax (It is You we worship and You we ask for help):

(You ) in the two places is a separate accusative pronoun based on the conquest in the accusative place of the accusative object in advance of the verb (we worship - we ask help)

(we worship - we ask help) a present verb nominative and a sign raising by the dhamma at the end, and the subject is a hidden pronoun whose appreciation is: we

(It is You we worship and You we ask help) Waw is conjunction based on the conquest, the conjunction of the sentence (It is You we ask help) on the sentence (It is You we worship).

- The object that comes first in the two sentences indicates the specification of worship to God and seeking help from God, and worship preceded seeking help, because seeking help is the fruit of worship.

- And from that, we find that repetition here was used to confirm and affirm the constitution of life that God put in place because we worship Him and we seek help from Him. We belong to God and to Him, we shall return.

4. The repetition of the word (the path - the path) in the Almighty's saying (Guide us to the straight path (6)), and in His saying (The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. (7)).

- The owner of Al-Kanz says: "Guide us to the straight path (6) The path of those upon whom You have bestowed favor.". The shortest path between any starting point and the desired goal is the straight line. If a person departs from the path of this straight line, the distance will be long and he will arrive later or it may deviate in a way that does not reach the lofty goal at all, and its end will be a loss.

And out of His great bounty and generosity, He has specified for us the type of this straight path and explained it to us accurately and practically, not theorizing, so that there is no room for ijihad. So he explained to us that this path is the path of people whom God has blessed, so they took it, the Almighty said The path of those upon whom You have bestowed favor) verse 7, they are the prophets, the truthful, the martyrs, and the righteous.

(Al-Jahlan, Book Al-Kanz Al-Mahjor in Surat Al-Fatihah, 83).

- The syntax of (the path) in the verse ((6) Guide us to the straight path (6)): the second object is accusative, and the sign of its position is the visible fatha.

(The Path) and Almighty said: (The path of those upon whom You have bestowed favor... (7)): an identical alternative to the Path is established, and the sign of its position is the visible fatha.

- Hence, we find that the repetition of the word (the path - the path) here is used to clarify the path that God wants us to take.

5. The repetition of the word (them) in the Almighty's saying: (The repetition of the word (them) in the Almighty's saying: (The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray (7)).

- Al-Shaarawi explained (whom You have bestowed favor) " when you read the noble verse, you ask God, the Blessed and

Exalted, to be with the prophets, the truthful ones, the martyrs and the righteous. That is, you are asking God, to make you follow the same path that these people took, to be with them in the Hereafter. It is as if you are asking for a high degree in heaven. (Explanation of the Qur'an by Al-Shaarawi - Tafsir Surat Al-Fatihah - Verse 6-7).

- And the meaning of (not of those who have earned [Your] anger ) means, O God, do not facilitate for us the path by which we deserve Your wrath as deserved those who changed and altered the method of God to take temporal authority in the life of this world and to eat people's money unjustly." (Explanation of the Qur'an by Al-Shaarawi Tafsir Surat Al-Fatihah - Verse 6-7).

- The syntax (them) in the verse: ( The path of those upon whom You have bestowed favor):

(Ala) is a preposition based on the sukoon, (Haa) a connected pronoun based on the kasra in the place of the preposition of a noun accusative to Ala, and (Mim) is a letter indicative of the masculine plural that has no place in the parsing, and the neighbor and the neighbor (to them) are related to the verb (blessed)

The syntax (of them) in the Almighty's saying:(not of those who have earned [Your] anger)

(Ala) is a preposition based on the sukoon, (Haa) a connected pronoun based on the kasra in the place of the preposition of a noun accusative to Ali, and (Mim) is a letter indicative of the masculine plural that has no place in the parsing and the neighbor and the accusative (them) in the place of raising an active deputy for the noun of the object (the angry ) and appreciation is angry with them.

- From that, we find that "them" is not a repetition here, as each of them is connected to a different action and is determined by the speech and the meaning, and is not possible to delete one of them to compensate for the presence of the other.

### **Second topic: the formulation of the supplication of praise in Surat Al-Fatihah.**

#### **Praying linguists:**

In the article (D A A) in the dictionary of Mukhtar Al-Sahah: (He called him) shouted at him and (Summoned him) also. I prayed to God for him and for him I call him (a supplication) once, and (the supplication) is also one of the prayers.

**Praying idiomatically:**

Dr. Hussain Nassar mentioned in his book “The Miracle of the Qur’an” that “many of the commentators mentioned more than one explanation of the word, and that the explanation that has been popular among the exegetes, old and modern, is seeking assistance.

**praise linguists:**

It was mentioned in the Encyclopedia of General Islamic Concepts, citing Al-Wasit Dictionary,

His praise is praised by his attributes, and praise is what is praised, and praises are plural. In Mukhtar Al-Sahah in the chapter (T N Y): (praise) him good, and the name (praise)

- (Encyclopedia of General Islamic Concepts, shamela/433/591).

**Praise idiomatically:**

In the Encyclopedia of General Islamic Concepts, praise is given to an important person in terms of psychological morals, such as rationality, chastity, justice, and courage and these qualities are ancient in him and in his people.

- (Encyclopedia of General Islamic Concepts, shamela/433/591).

**Opening by praise:**

- Al-Zarkashi mentioned in Al-Burhan in the chapter Asrar Al-Fawatih and Al-Suwr that the opening with praise is of two types:

The first is proof of the attributes of praise towards (Praise be to God) Surat Al-Fatihah

The second is negating the attributes of inferiority, such as (glories to God) Surat Al-Jumu’ah.

- Syntax of the Almighty's saying ([All] praise is [due] to Allah, Lord of the worlds (2))

(Praise ): a beginner raised and a sign raised by the visible dhamma.

(To God): Lam is a preposition based on the kasra that has no place in the syntax. Lam here is for deserving, that is, praise is worthy of God and the neighbor and the subjunctive are related to the deleted in the place of raising the news of the beginning and the estimate: Praise be to God.

(Lord): an adjective for the word God, drawn similar to it, and the apparent kasra is above it.

(Al-Alameen) is added to it (Lord) and the sign of dragging yaa is on behalf of the kasra because it is attached to the plural of the masculine peace. (Al-Zarkashi, Al-Burhan, 27).

- Al-Zahrani mentioned in his book (Adwa Ala Al-Ijaz Al-Balaghi fi Surat Al-Fatihah)

Surat Al-Fatihah is called Surat Al-Hamd because its beginning is the word Al-Hamd.

(Praise be to God) indicates the existence of the Chosen One because praise with this specialization is only for the Creator, and (Lord of the Worlds) indicates His Oneness, because He is the one who nourishes His creatures with His grace.

(Al-Zahrani, Adwa Ala Al-Ijaz Al-Balaghi fi Surat Al-Fatihah, 35).

- Interpretation of the verse ((2) [All] praise is [due] to Allah, Lord of the worlds (2))

Its interpretation was mentioned in Tafsir al-Muyassar: Praise God for His attributes, all of which are descriptions of perfection, and for His apparent and interior grace, both religious and worldly, and within it the command of the Al-Abad, they praise Him. He is worthy of Him alone, and He, Glory be to Him, is the originator of the creatures, the One who takes care of their affairs, who nurtures all of His creation by His grace, and for His guardians with the righteous faith.

- (Explanation of the Qur'an by Al-Shaarawi - Tafsir Surat Al-Fatihah - Verse 4-5).

**Third topic: the effect of minions on the cohesion of the systems in Surat Al-Fatihah.**

## 1. Adjectives

- Many attributes are mentioned in Surat Al-Fatihah:

The attribute of The Entirely:

(In the name of Allāh, the Entirely Merciful, the Especially Merciful (1) [All] praise is [due] to Allāh, Lord of the worlds (2)[All] praise is [due] to Allāh, Lord of the worlds (3).

An adjective for the word God is subtraction like it, and the sign of its jar is the kasra (in verses 1 and 2).

In Mukhtar Al-Sahah, in the chapter (R.H.M): a name derived from Al-Rahma, Ar-Rahman is a name specific to Allah, the Most High, and it is not permissible to be called by anyone else. The Almighty said (Say, "Call upon Allāh or call upon the Most Merciful [ar-Raḥmān]) so He justified by it the name that no one else would associate with Him.

- Attribute (the Merciful):

((In the name of Allāh, the Entirely Merciful, the Especially Merciful (1) [All] praise is [due] to Allāh, Lord of the worlds (2)[All] praise is [due] to Allāh, Lord of the worlds (3))

An adjective for the word God is subtraction like it, and the sign of its jar is the kasra (in verses 1 and 2).

In Mukhtar Al-Sahah, in the chapter (R.H.M): a name derived from Al-Rahma, and (The Merciful) may be in the sense of the late as it is in the meaning of the merciful.

- Adjective (Lord):

The Almighty said: (All] praise is [due] to Allāh, Lord of the worlds (2)).

The adjective of the word God is subtraction like it, and the sign of it is the apparent kasra, which was added to the worlds to make it clear that the lordship of God includes all creatures and the disposal of everything related to them from creation, death, life, resurrection, sustenance, and security, and this is the unification of lordship.

In Mukhtar al-Sahah, in chapter (R b b), (Lord) everything is possessed, and (Rabb) is one of the names of God Almighty, and

it is not said in others except in addition. (Mukhtar Al-Sahah, The Arabic House Lexicon).

- Adjective (Sovereign):

The Almighty said: ([All] praise is [due] to Allāh, Lord of the worlds (2)[All] praise is [due] to Allāh, Lord[4] of the worlds (3) Sovereign of the Day of Recompense (4))

An attribute of God is subtraction like it, and the sign of his drag is the visible kasrah.

In Mukhtar Al-Sahah, in the chapter(MLK): (His property) he owns it by kasrah, and (Al-Mamluk) is the Al-Abd, and (his possession) of the thing (ownership) made it his own. To show that God is the only one ruling, and He has the command and the prohibition, and that is what justice requires. (Mukhtar Al-Sahah, The Arabic House Lexicon).

- Adjective (adjective):

Come said: ( Guide us to the straight path (6)).

In Mukhtar Al-Sahah in the chapter (Q W M): (Istiqamah) moderation, it is said (straightening) that has the matter,

The Almighty's saying: (so take a straight course to Him) Fussilat- verse 6 - That is, to go to him without the gods. And (straighten) the thing (straightening), it is (right), i.e. straight.

- The Attributes (The Entirely - the Merciful - Lord - Malik) are attributes for establishing monotheism.

God is the most merciful of this world, the merciful of the hereafter, the Lord of all creatures, the mastermind of life in this universe, and the controlling king with authority on the Day of Resurrection.

As for (Al-Mustaqim), it describes the way as the believer's salvation from this world and its worldly trials and desires.

- We find that these attributes have contributed to organizing a clear picture of the curriculum that God set for us, as they were directed to knowing and author of the curriculum (God) in terms of the attributes with which he described himself. This is the unification of the attributes of



God and the affirmation of his perfection and the negation of his shortcomings, Glory be to Him, the Mighty and Sublime.

## **2. Allowance**

- Alternative (Sirat) from (Al-Sirat/Path)

The Almighty said: (Guide us to the straight path (6) The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray (7).

(Path): A corresponding identical substitute (the path) is positioned, and the sign of its position is the visible fathah and in it, there is a specification of the path (the path) that the believers must follow, as it is not only straight and does not crooked, but rather it is the path that the prophets, the truthful ones, and the martyrs who were blessed by God blessed with Paradise.

### **Fourth topic: Paying attention to Surat Al-Fatihah**

- **Pay attention to language:**

In Mukhtar Al-Sahah, chapter (LFT): (Left): The turnip whose gate is struck, and in the hadith of Hudhaifah, may God be pleased with him, "He who reads the Qur'an for benefits do not leave him a wow or alpha with his tongue, as a cow turns the cell with its tongue." And (turned) his face from him. He dismissed him and (turned around) his opinion of his dismissal and his door was hit. (Al-Razi, Zine El-Din Al-Razi, Mokhtar Al-Sahah)

- **Idiomatically pay attention to:**

Dr. Hassan Tabbal quoted in his book (Uslub Al-Itifat fi Al-Balagha Al-Qurania) on the authority of the Abbasid Caliph Abdullah bin Al-Mu'taz from the Book of Al-Badea' that: "It is the turn away of the speaker from the addressee to the information and from the information to the addressee, and the like.

(Hassan Tabbal, Uslub Al-Itifat fi Al-Balagha Al-Qurania, 38)

- Types of attention as mentioned by Dr. Shawkat Ali Darwish:

- From absent to speech.
- From the absent to the speaker.
- From speech to absent.
- From the speech to the speaker.
- From the speaker to the absent.
- From speaking to speaking.
- Pay attention to the structure.
- The benefits of paying attention as mentioned by Al-Uthaymeen in his interpretation:
  - Get the addressee to pay attention, to change the face of his style.
  - Get him to think about the meaning, because changing the face of the style leads to thinking about the reason.
  - Repel boredom from him, because keeping the style on one side often leads to boredom (Al-Uthaymeen, Surah Al-Fatihah)
- **We find in Surat Al-Fatihah the following attention:**

**First: From absent to speech:**

- Dr. Shawkat Darwish cited it as an example from the absent in the Almighty's saying: ([All] praise is [due] to Allāh, Lord of the worlds (2)) to speech in the Almighty's saying: (It is You we worship and You we ask for help. (5)).

The Noble Qur'an changed the issue of consistency, as the speech was singly and identically, but it had the right to say "it," so the following evidence guarded the meaning:

1. The structure: the infinitive (praise), and the present tense verb from the nun (we worship, we ask help).
2. The inflectional mark: the infinitive of the infinitive.
3. Contradiction: the preposition of (you) the object of it.
4. Connecting: Returning the two pronouns (praise be to God) and (you) to God Almighty.
5. Rank: Submit (you) to importance, knowing that its rank is not preserved.

(Darwish, Grammatical attention to Qur'anic readings, 51).

**Second: From the speech to the absent:**

Dr. Hassan Tabbal mentioned that Ibn Al-Atheer mentioned the Almighty's saying: ( The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray (7)).

"..so he made the speech clear when he mentioned the blessing.. When the mention of anger came, he came with the word (swerve) from the mention of the angry, so he attributed the blessing to him verbally.

And the word absent from him was distorted by tenderness and kindness" (Tabbal, Uslub Al-Iltifat fi Al-Balagha Al-Qurania).

**Fifth topic: the role of the conscience in cohesion and order in Surat Al-Fatihah.**

1. Almighty's saying (It is You we worship and You we ask for help(5)). In this verse visible pronouns and hidden pronouns.
  - Syntax of the Almighty's saying (It is You we worship and You we ask for help)

(You) in the two places is a separate accusative pronoun based on the opening in the accusative place of the accusative object in advance of the verb (we worship - we seek help)

(we worship - we ask help) a present nominative verb and a sign raised by the dhamma at the end, and the subject is a hidden pronoun whose appreciation is: we

(Fahd Muhammad Al-Jamal, Iirab Mufradat Al-Quran wa Al-Joml, 26).

(It is You we worship and You we ask help)

Waw is conjunction based on conquest, conjunction of the phrase "It is You we ask help" on the phrase "It is You we worship."

As for the apparent pronouns in "You" that indicate the singling out of worship to God and seeking help from God, and in that is the unification of divinity, where worship is for God and reliance on God, and the worship preceded seeking help, because the second is the fruit of the first.

As for hidden pronouns, it is estimated by (we) for the two verbs (we worship - we ask help) to clarify who acknowledges the worship of God and who asks for help from God.

In this, we find the role of the conscience in the coherence of the systems in the verse and drawing the sound mental picture of the verse's purpose of unifying divinity from the people's affirmation of slavery and the need to rely on God.

2. The Almighty said: ( Guide us to the straight path (6)) In this verse there is an apparent pronoun and a hidden pronoun.

Syntax : (Guide us to the straight path (6)).

- (Guide us): verb of command whose purpose is to pray based on the deletion of the defect (guide) and the subject is a hidden pronoun, and it is obligatory to appreciate it: (you) is a reference to the word God, and (our) is a connected pronoun based on the sukoon in the accusative place of the first object.
  - ( the path): The second object is located in the visible fathah
  - (straight ): The description of the straight path and the sign of its position is the fathah.
  - As for the apparent pronoun (na), it indicates the one who asked for the guidance
  - As for the hidden pronoun, its appreciation (you) belongs to the one from whom guidance is sought, and that is God Almighty
  - We find in this the role of the pronoun in the coherence of the systems in the verse and drawing the correct mental picture of the purpose of the verse from the believer's desire to take the right path and his knowledge that he will not be able to do so without God's success for him and God's facilitating for him the means of salvation.
3. The Almighty said: (The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray (7)) In this verse there are apparent pronouns.
- The syntax of the Almighty's saying: (The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray (7)).
  - (bestowed favor) a past tense verb based on the sukoon because it is connected to the participle ta', (ta') a

connected pronoun based on the fatha in the place of the nominative

- (whom ): (Ala) is a preposition based on the sukoon, (Haa) a connected pronoun based on the fraction in the place of the preposition of the noun accusative to Ala, and (Mim) is a letter that indicates the masculine plural that has no place in the parsing. (1) and the neighbor and the subjunctive (them) are related to the verb (bestowed favor), (2) And the neighbor and the subjunctive (them) in the place of raising an active deputy for the noun of the object (anger) and appreciation is angry at them.
- The apparent pronoun (taa) in (blessed) indicates that God is the bestower on those whom He has guided, and the (ha) in the first (on them) indicates those whom God has bestowed Paradise, and in the second (on them), indicates the desire to stay away from the path of those who invoked God's wrath
- In this we find the role of the pronoun in the coherence of the system in the verse and drawing the sound mental picture of the purpose of the verse from the believer's request to be with the prophets, the truthful ones, the martyrs, and the rightly righteous, so he takes the same path that those took to be with them in the hereafter, and asks for help that God keep him away from those who deserved his wrath.

### **Conclusion**

With God's help, we ended this study with the completion of this study, and after looking at the characteristics contained in the image of Al-Fatihah, we must refer to the legality of insurance after reading Al-Fatihah, i.e. saying: "Ameen" meaning, O God, respond to us. We find that the surah, from its beginning to its conclusion, contained the ingenuity in choosing words, and the splendor in moving from a style to a style of meaning and structure, which had the greatest impact in awakening souls and winning hearts.

### **Recommendations**

- First: A study of the occasions in the interpretation of the keys to the unseen by Al-Fakhr Al-Razi.

- Second: Comparing the occasions in the various tafsir books with what scholars of Qur'anic proportionality have mentioned, such as Al-Suyuti, Al-Baq'i, and others.
- Third: Serious studies are directed at applying the multiple faces of proportionality to each image of the Holy Qur'an.

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