

## SURAH 1:1-7

FAITH: Islam | TEXT: Surah 1 (Al-Fatiha) | VOLUME: The Meaning of the Holy Quran | AUTHOR: Rashad Khalifa (Translator)

### OVERVIEW

Surah Al-Fatiha ('The Opening') is the most recited chapter in the Quran, serving as the liturgical core of Islamic daily prayer (Salah). In this 1978 translation by Rashad Khalifa, the text articulates the fundamental Islamic theology of Tawhid (absolute monotheism). It begins with the Basmala, invoking God's attributes of Grace and Mercy, and proceeds to praise God as the 'Lord of the universe' and 'Master of the Day of Judgment.' The central pivot of the Surah is verse 5, 'You alone we worship; You alone we ask for help,' which establishes the exclusivity of worship and reliance on the Creator, implicitly rejecting all intermediaries. The final section is a petition for 'Hidayah' (guidance) to the 'right path' (Sirat al-Mustaqim), contrasting the path of the blessed against two negative categories: those who have 'deserved wrath' and the 'strayers.' For the believer, this text is a daily re-orientation of the will towards submission to God's law and a plea for navigational aid through life's moral complexities.

### KEY FIGURES

GOD (Allah), The Petitioner (The collective 'We'), The Blessed (Those on the right path), The Objects of Wrath, The Strayers

### DOCTRINES ANALYZED

#### 1. TAWHID (ABSOLUTE MONOTHEISM)

**Assertion:** Worship and requests for supernatural aid must be directed exclusively to God, without intermediaries.

*"You alone we worship; You alone we ask for help." (1:5)"*

**Evangelical Comparison:** The statement 'You alone we worship' aligns with the First Commandment (Exodus 20:3). However, the Evangelical baseline asserts that true worship of the Father is impossible without the Son (John 5:23, 'He who does not honor the Son does not honor the Father'). While Islam views this verse as a rejection of all partners (shirk), Evangelical theology posits that Jesus is the one Mediator between God and men (1 Timothy 2:5). Therefore, the Islamic rejection of intermediaries here includes a rejection of Jesus's high priestly office.

#### 2. DAY OF JUDGMENT (YAWM AD-DIN)

**Assertion:** God is the sole Master and Sovereign over the final judgment of humanity.

*"Master of the Day of Judgment." (1:4)"*

**Evangelical Comparison:** Both faiths affirm a literal, future day of accounting. However, the Quran asserts God (Allah) as the direct Master of this day. In contrast, Evangelical theology teaches that the Father has committed all judgment to the Son, Jesus Christ (John 5:22, Acts 17:31). The Christian hope in judgment is not merely God's mercy, but the specific advocacy of Jesus Christ the Righteous (1 John 2:1).

#### 3. HIDAYAH (GUIDANCE AS SALVATION)

**Assertion:** Spiritual success is defined as being guided to and remaining on the 'right path.'

*"Guide us in the right path" (1:6)"*

**Evangelical Comparison:** The central plea of the Muslim believer is for information and direction—to be shown the correct statute or behavior (Sharia). The Evangelical understanding of salvation is not merely knowing the path but being rescued from inability to walk it. Jesus says 'I am the way' (John 14:6), shifting the focus from a procedural path to a relational union. In Islam, one walks the path to reach God; in Christianity, God (Jesus) came to the path to rescue the wanderer.

### COMPARATIVE ANALYSIS

**Divergence Status:** Yes

**Theological Gap:** The fundamental gap lies in the mechanism of reconciliation. Surah 1 assumes that humanity's primary problem is ignorance or lack of direction (needing a 'guide' to a 'path'). The Bible assumes humanity's primary problem is spiritual death and moral inability (Ephesians 2:1). Therefore, Surah 1 prescribes a petition for law/guidance, while the Gospel prescribes a Savior who substitutes Himself for the sinner. The 'Master of the Day of Judgment' in Surah 1 judges based on the merits of the path walked; the Biblical Judge justifies the ungodly by faith (Romans 4:5).

**Shared Values:**

Monotheism; Sovereignty of God; Necessity of Divine Mercy; Reality of Judgment Day; Rejection of Idolatry

**Friction Points:**

1. [Critical] Theology Proper (Trinity) – Strict Unitarian Monotheism implies that attributing divinity to Jesus is 'straying' or incurring 'wrath.'
2. [Critical] Christology (Mediator) – Rejects the need for a mediator ('You alone we ask for help'), bypassing the High Priestly work of Christ.
3. [Major] Sola Fide – Salvation is contingent on walking the 'right path' (sanctification/works) rather than faith in a finished work.
4. [Major] Sola Gratia – Grace is seen as the provision of the law/guidance, not the unilateral rescue of the dead sinner.

**Semantic Warnings:**

**"Mercy (Rahim)"**

**In Text:** God's benevolence in providing guidance, sustenance, and withholding immediate punishment.

**Evangelical:** God's withholding of just punishment specifically through the satisfaction of justice in Christ (propitiation).

**Example:** *In Surah 1, mercy is the provision of the path. In Titus 3:5, mercy is the washing of regeneration.*

**"The Path (Sirat)"**

**In Text:** The code of conduct, law (Sharia), and monotheistic belief system.

**Evangelical:** Jesus Christ Himself ('I am the way', John 14:6).

**Example:** *A Muslim prays to be shown the path; a Christian prays to abide in the Person.*

## SOTERIOLOGY

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**Salvation Defined:** Being among 'those whom You blessed'—successful navigation of the straight path to avoid the Fire.

**How Attained:** By worshipping God alone, seeking His help, and adhering to the guidance provided (Works/Faith combination).

**Basis of Assurance:** None explicitly offered in this text; the prayer is a repeated petition, implying a continuous need to ensure one has not strayed.

**Comparison to Sola Fide:** Directly opposes Sola Fide. The text implies a probationary status where the believer must maintain their footing on the path. Romans 3:28 states justification is by faith apart from deeds of the law.

## MANDATES & REQUIREMENTS

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**Explicit Commands:**

1. Worship God alone (Verse 5)
2. Ask God alone for help (Verse 5)
3. Pray for guidance to the right path (Verse 6)

**Implicit Obligations:**

1. Acknowledge God's sovereignty over the universe
2. Acknowledge accountability regarding the Day of Judgment
3. Distinguish oneself from those who have incurred wrath or strayed

#### **Ritual Requirements:**

1. Recitation of this text is mandatory in every unit (rak'ah) of the five daily prayers (Salah)

#### **EVANGELISM TOOLKIT**

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##### **Discovery Questions:**

1. In verse 6, you pray to be guided to the right path. Do you feel you are currently perfectly on that path, or is there a fear of slipping off?
2. Who are the people who have 'deserved wrath' in verse 7, and how does one ensure they never become one of them?
3. The prayer asks for help (Verse 5). What kind of help do you need most—instruction on what to do, or power to actually do it?
4. If God is the 'Master of the Day of Judgment,' what is your plea when you stand before Him? Is it your success in staying on the path, or His mercy?

##### **Redemptive Analogies:**

1. The Plea for Guidance (Ihdina) – This admits a universal human problem: we are lost and don't know the way. The Gospel answers this not with a map, but with a Guide who carries us. [Isaiah 53:6 ("All we like sheep have gone astray...") and John 10:11 ("I am the good shepherd.")]
2. The Desire for Mercy – The text opens with God's mercy. The Gospel explains *\*how\** God can be merciful while still being the Just Judge—through the cross. [Romans 3:26 (He is "just and the justifier of the one who has faith in Jesus.")]

##### **Spiritual Weight:**

1. Uncertainty/Insecurity [Severe] – The believer must recite this 17 times a day (in the 5 prayers), constantly begging to be kept on the path. This reinforces a psychological state of precariousness—one is never 'safe' or 'arrived,' but always in danger of becoming a 'strayer.'
2. Isolation [Moderate] – "You alone we ask for help" removes the comfort of a Mediator who sympathizes with our weaknesses (Hebrews 4:15). The believer stands directly before the Absolute Sovereign without an Advocate.

#### **EPISTEMOLOGY**

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**Knowledge Source:** Revelation via Recitation. Knowledge of the 'right path' is not innate but must be requested from God.

**Verification Method:** Adherence to the 'path of those whom You blessed'—historical continuity with prophets and righteous predecessors.

#### **TEXTUAL CRITICISM**

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**Dating:** 7th Century CE (Original Arabic); 1978 (Khalifa Translation)

**Authorship:** Attributed to Muhammad (Divine Revelation); Translated by Rashad Khalifa.

**Textual Issues:** Rashad Khalifa was a 'Quranist' who rejected Hadith. His translation uses 'GOD' in all caps to emphasize his numerological theory (Code 19). While Surah 1 is generally standard, Khalifa's later theology led him to remove two verses from Surah 9, claiming they violated the mathematical code. This specific text (Surah 1) is universally accepted in Islam.