

I'm not robot!

1. *Bismillahirrahmaanirrahim (1)* بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۱
2. *Alhamdulillah lahu rabbul 'alamin (2)* الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۲
3. *Ar-Rahmaanurrahim (3)* الرَّحْمٰنِ الرَّحِیْمِ ۳
4. *Maulihayumud-din (4)* مٰلِكِ یَوْمِ الدِّیْنِ ۴
5. *Iyyaka na'udhu wa iyyaka نستعین (5)* اِیَّاكَ نَعْتٰدُ وَ اِیَّاكَ نَسْتَعِیْنُ ۵
6. *Idinashroothul mustaqim (6)* اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ۶
7. *Shiroothuladina an-nas 'alashim ghairi maghshub (7)* صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغْضُوْبِ وَلَا الضَّالِّیْنَ ۷

سُورَةُ الْفَاتِحَةِ

SORAT : AL – FĀTIKHAH (Pambuka')

Sorat 1 : 7 Ayat MAKKIYYAH

1. Kalabân (nyebbhut) asma Allah Sè Maha Bellas, Maha Nèser.
2. (Sadhâjâ) pojhi kaaghunganépon Allah, Pangéranépon sadhâjâ alam.
3. Sè Maha Bellâs, Sè Maha Nèser.
4. Sè ngobâsâé dhina bâlessân.
5. Namong dâ' Ajunan (Allah) kaulâ sadhâjâ nyembhâ, sareng namong dâ' Ajunan (Allah), kaulâ sadhâjâ nra' an rautolnraan

① بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

② الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ

③ الرَّحْمٰنِ الرَّحِیْمِ

④ مٰلِكِ یَوْمِ الدِّیْنِ

⑤ اِیَّاكَ نَعْبُدُ وَ اِیَّاكَ نَسْتَعِیْنُ

Fiqh of Worship (1)

ثم يقول: بسم الله الرحمن الرحيم.

7-And then he should say: "Bismillah ar-rahmaan ar-raheem." (In the name of Allah, the most beneficent, the most merciful.)

ولا يجهر بشئ من ذلك: لقول أنس: صليت خلف النبي ﷺ وأبي بكر، وعمر، وعثمان فلم أسمع أحداً منهم يجهر بسم الله الرحمن الرحيم.

8-He should not say any of that aloud, for the statement of Anas: "I prayed behind the Prophet (peace be upon him), Abi Bakr, Omar and 'Uthmaan, and I never heard any one of them say aloud "Bismillah ar-rahmaan ar-raheem." (In the name of Allah, the most beneficent, the most merciful.)⁽¹⁾

And whether one should recite it in the first rak'at or in every one, it is likely that it is to be recited in the first only, for the whole prayer is one supplication to God. Others argued it should be recited in every rak'at before the recitation of al-Fatihah. Allah knows best.

(1) There is controversy regarding the recitation of the "basmalah" aloud. Ash-Shafe'e (may Allah bestow mercy on him) maintains that the sunnah is to recite it aloud, whereas the majority don't. There is another hadeeth from Abi Hurairahh in which he prayed and recited aloud the "basmalah" and said: "by the One in whose Hand is my soul, I have done what resembles how we prayed with the Messenger of Allah." Ibn al-Qayyem (may Allah bestow mercy on him) tried to reconcile between this hadeeth and the one by Anas (may Allah be pleased with him) mentioned by the author and said: "Sometimes the Prophet would recite it aloud, but most of the time he would say it quietly and not aloud." It is also fair to reconcile by

(1) Dengan menyebut nama Allah Yang Maha Pemurah lagi Maha Penyayang.
 (2) Segala puji bagi Allah, Tuhan semesta alam.
 (3) Maha Pemurah lagi Maha Penyayang.
 (4) Yang menguasai di Hari Pembalasan.
 (5) Hanya Engkau yang kami sembah, dan hanya kepada Engkau kami meminta pertolongan.
 (6) Tunjukkan kami jalan yang lurus,
 (7) (yaitu) jalan orang-orang yang telah Engkau beri nikmat kepada mereka; bukan (jalan) mereka yang dimurkai dan bukan (pula jalan) mereka yang sesat.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ
 الرَّحْمٰنِ الرَّحِیْمِ
 مٰلِكِ یَوْمِ الدِّیْنِ
 اِیَّاكَ نَعْبُدُ وَ اِیَّاكَ نَسْتَعِیْنُ
 اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ
 صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغْضُوْبِ وَلَا الضَّالِّیْنَ

Ayat	Terjemah	Lafaz Ayat
1	Dengan menyebut nama Allah yang Maha Pemurah lagi Maha Penyayang	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (۱)
2	Segala puji bagi Allah, Tuhan semesta alam	الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ (۲)
3	Maha Pemurah lagi Maha Penyayang	الرَّحْمٰنِ الرَّحِیْمِ (۳)
4	Yang menguasai di hari Pembalasan	مٰلِكِ یَوْمِ الدِّیْنِ (۴)
5	Hanya Engkaulah yang kami sembah, dan Hanya kepada Engkaulah kami meminta pertolongan	اِیَّاكَ نَعْبُدُ وَ اِیَّاكَ نَسْتَعِیْنُ (۵)
6	Tunjukkanlah kami jalan yang lurus,	اهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ (۶)
7	(yaitu) jalan orang-orang yang Telah Engkau beri nikmat kepada mereka; bukan (jalan) mereka yang dimurkai dan bukan (pula jalan) mereka yang sesat.	صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ (۷)

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