

NOOR
International

THE HOLY QORAN

القرآن الكريم

ENGLISH



INTERACTIVE
VERSION





Sūrah Al-Fūtiḥah (1)

(1) In the name of Allāh, (2)
the Entirely Merciful, the
Especially Merciful. (3)

(2) [All] praise is [due] to
Allāh, Lord (4) of the worlds -

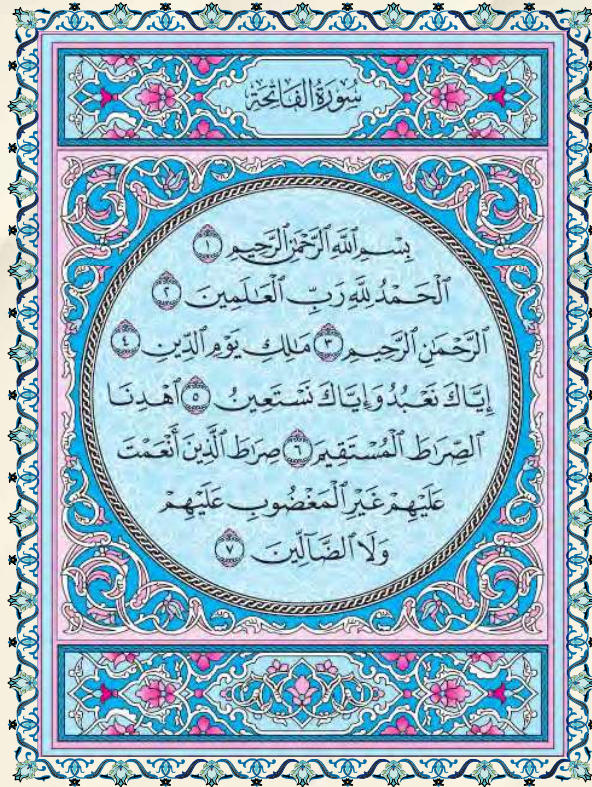
(3) The Entirely Merciful, the
Especially Merciful,

(4) Sovereign of the Day of
Recompense. (5)

(5) It is You we worship and
You we ask for help.

(6) Guide us to the straight
path -

(7) The path of those upon whom You have bestowed favor, not of those
who have earned [Your] anger or of those who are astray.



(1) - Al-Fātiḥah: The Opening (of the Qur'ān) . Note: Sūrah titles are not an integral part of the Qur'ān. A distinguishing word in a particular sūrah or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as al-Fātiḥah, were used by the Prophet (ﷺ) in reference to a particular sūrah, they were not specifically designated by him as titles.

(2) - Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

(3) - Ar-Raḥmān and ar-Raḥeem are two names of Allāh derived from the word "raḥmah" (mercy) . In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful) . A complimentary and comprehensive meaning is intended by using both together.

Raḥmān is used only to describe Allāh, while raḥeem might be used to describe a person as well. The Prophet (ﷺ) was described in the Qur'ān as raḥeem. Raḥmān is above the human level (i.e., intensely merciful) . Since one usually understands intensity to be something of short duration, Allāh describes Himself also as raḥeem (i.e., continually merciful) .

Raḥmān also carries a wider meaning a merciful to all creation. Justice is a part of this mercy. Raḥeem includes the concept of speciality a especially and specifically merciful to the believers. Forgiveness is a part of this mercy. In addition, Raḥmān is adjectival, referring to an attribute of Allāh and is part of His essence. Raḥeem is verbal, indicating what He does: i.e., bestowing and implementing mercy.

(4) - When referring to Allāh (subḥānahu wa ta'ālā) , the Arabic term "rabb" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

(5) - i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.