

## Surah 1. Al-Fathiha

Asad: IN THE NAME OF GOD, THE MOST GRACIOUS, THE DISPENSER OF GRACE:<sup>1</sup>

Malik: In the name of Allah, the Compassionate, the Merciful.

Mustafa Khattab:

In the Name of Allah—the Most Compassionate, Most Merciful.

Pickthall: In the name of Allah, the Beneficent, the Merciful

Yusuf Ali: In the name of Allah Most Gracious Most Merciful. <sup>19</sup>

Transliteration: Bismi Allāhi alRrahmāni alRrahīmi

### Author Comments

1 - According to most of the authorities, this invocation (which occurs at the beginning of every surah with the exception of surah 9) constitutes an integral part of "The Opening" and is, therefore, numbered as verse {1}. In all other instances, the invocation "in the name of God" precedes the surah as such, and is not counted among its verses. - Both the divine epithets rahman and rahim are derived from the noun rahmah, which signifies "mercy", "compassion", "loving tenderness" and, more comprehensively, "grace". From the very earliest times, Islamic scholars have endeavoured to define the exact shades of meaning which differentiate the two terms. The best and simplest of these explanations is undoubtedly the one advanced by Ibn al-Qayyim (as quoted in Manar I,48): the term rahman circumscribes the quality of abounding grace inherent in, and inseparable from, the concept of God's Being, whereas rahim expresses the manifestation of that grace in, and its effect upon, His creation - in other words, an aspect of His activity.

19 - The Arabic words "Rahman" and "Rahim" translated "Most Gracious" and "Most Merciful" are both intensive forms referring to different aspects of God's attribute of Mercy. The Arabic intensive is more suited to express God's attributes than the superlative degree in English. The latter implies a comparison with other beings, or with other times or places, while there is no being like unto God, and He is independent of Time and Place. Mercy may imply pity, long-suffering, patience, and forgiveness, all of which the sinner needs and God Most Merciful bestows in abundant measure. But there is a Mercy that goes before even the need arises, the Grace which is ever watchful, and flows from God Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute Rahman (Most Gracious) is not applied to any but God, but the

attribute Rahim (Merciful), is a general term, and may also be applied to Men. To make us contemplate these boundless gifts of God, the formula: "In the name of God Most Gracious, Most Merciful": is placed before every Sura of the Qur-an (except the ninth), and repeated at the beginning of every act by the Muslim who dedicates his life to God, and whose hope is in His Mercy.

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*Source : Alim.org-Compare Translation-Surah 1-Ayah 1*