

## Surah 1. Al-Fatiha

Asad: the way of those upon whom Thou hast bestowed Thy blessings,<sup>3</sup> not of those who have been condemned [by Thee], nor of those who go astray!<sup>4</sup>

Malik: The Way of those whom You have favored; not of those who have earned Your wrath, or of those who have lost The Way.

Pickthall: The path of those whom Thou hast favored; Not (the path) of those who earn Thine anger nor of those who go astray.

Yusuf Ali: The way of those on whom Thou hast bestowed Thy Grace Those whose (portion) is not wrath and who go not astray. <sup>23 24</sup>

Transliteration: Sirata allatheena anAAamta AAalayhim ghayri almaghoobi AAalayhim wala allidlleena

Khatab:

the Path of those You have blessed—not those You are displeased with, or those who are astray.1

### Author Comments

3 - I.e., by vouchsafing to them prophetic guidance and enabling them to avail themselves thereof.

4 - According to almost all the commentators, God's "condemnation" (ghadab, lit., "wrath") is synonymous with the evil consequences which man brings upon himself by wilfully rejecting God's guidance and acting contrary to His injunctions. Some commentators (e.g., Zamakhshari) interpret this passage as follows: "...the way of those upon whom Thou hast bestowed Thy blessings - those who have not been condemned [by Thee], and who do not go astray": in other words, they regard the last two expressions as defining "those upon whom Thou hast bestowed Thy blessings". Other commentators (e.g., Baghawi and Ibn Kathir) do not subscribe to this interpretation - which would imply the use of negative definitions - and understand the last verse of the surah in the manner rendered by me above. As regards the two categories of people following a wrong course, some of the greatest Islamic thinkers (e.g., Al-Ghazali or, in recent times, Muhammad 'Abduh) held the view that the people described as having incurred "God's condemnation" - that is, having deprived themselves of His grace - are those who have become fully cognizant of God's message and, having understood it, have rejected it; while by "those who go astray" are meant people whom the truth has either not reached at all, or to whom it has come in so garbled and corrupted a form as to make it difficult for them to recognize it as the truth (see 'Abduh in Manar I, 68 ff.).

It is customary to say “Âmîn” or “Amen” at the end of this sûrah.

23 - Note that the words relating to Grace are connected actively with God; those relating to Wrath are impersonal. In the one case God's Mercy encompasses us beyond our deserts. In the other case our own actions are responsible for the Wrath, the negative of Grace, Peace, or Harmony.

24 - Are there two categories? - those who are in the darkness of Wrath and those who stray? The first are those who deliberately break God's law; the second those who stray out of carelessness or negligence. Both are responsible for their own acts or omissions. In opposition to both are the people who are in the light of God's Grace: for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness. The negative gair should be construed as applying not to the way, but as describing men protected from two dangers by God's Grace.

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