

Surat al-Fatiha:

7 Preliminary Points (tathakur):

1. First surah of the Qur'an
 - a. Beginning surah
 - b. Also the first complete surah revealed to Muhammad (SAWS)
2. Surat al-Fatiha has many names – the Arabs used to give multiple names to the things they love. Names often referred to the nature, characteristics, adjectives, etc. Allah accommodates this habit/desire among the Arabs – The Qur'an itself refers to surat al-Fatiha with 25 distinct names.
 - a. Surat al-Fatiha: The opener/the opening surah. (fth/uftihu – to open)
 - b. Names referring to it as the Cornerstone of the Hikmah/philosophy of the Qur'an:
 - i. Ummul Qur'an: Basis/Foundation of the Quran
 - ii. ??? Asaat ul-Qur'an: Base/Foundation of the Quran
 - c. Names referring to its importance in the salat:
 - i. Surat al-Hamd
 - ii. Surat as-Shukr
 - iii. ???
 - iv. Surat as-Suaal – what to ask for
 - v. ???As-Salaat
 - d. Names establishing this surah as a summary of the Qur'an
 - i. Seven oft-repeated ayaat (why is this not in 2.c above?)
 - ii. Al-Quran al-Adtheem – something that is real?
3. Grandeur/Importance of this surah – Surat al-Fatiha is the epitomy of all revelation.
 - a. Hadeeth (Imam Tirmidhi):
 - i. Prophet (SAWS) said to Ubay ib Ka'ab – would you like that I teach you a surah the like of which has not been revealed in the Taurah, Injeel, or even in the Qur'an
 - ii. Ubay – Yes, Messenger of Allah
 - iii. Prophet (SAWS) – recite whay you say in the salah
 - iv. Ubay recited Surat al-Fatiha
 - v. Prophet (SAWS) – this is the one that is not present in any other scripture. It is the greatest Qur'an I have been given by Allah.
 - b. Hadeeth (xxx): Abdullah ibn Abbas said that Surat al-Fatiha is equal to two thirds of the Qur'an
 - i. Aside: two types of hadeeth
 - Khabr: what the Prophet (SAWS) said or did
 - Xxxxx: what the sahaba (RAA) said or did
4. Recitation of Surat al-Fatiha is a necessary and integral part of our salah
 - a. Referred to as *the prayer* – the rest is extra
 - b. Hadeeth (xxxx): Prophet (SAWS) said that there is no salah for the one who has not recited Al-Fatiha.
 - c. Note: trivial debate regarding whether to recite along with the Imaam during jam'ah prayers or to keep quiet and listen.
 - i. Shafi': recite along with Imaan
 - ii. Abu Haneefa: never recite Surat al-Fatiha if you are following the Imaam.
 - iii. Malik: middle solutuion – when recited loudly, listen attentively (Allah says in the Qur'an that when the Qur'an is being recited, listen to it). When recitation is quiet, recite in your heart.

- d. Note: another trivial debate whether to recite “Ameen” loudly or in the heart. – but it is universally agreed that one must say “Ameen”.
5. Debate over the division of ayaat in Surat al-Fatiha -- Is the beginning phrase - ‘Bismillahi Rahmani Raheem’ – an integral part of each surah, or is it simply an introductory phrase?
- a. Firstly, this is a very trivial issue, but this issue has been magnified beyond proportion by the different mathaahib.
 - b. Only Surat at-Taubah does not begin with ‘Bismillahi Rahmani Raheem’
 - c. This debate is the main cause for differences in the number of ayaat in the Qur’an
 - d. For historical reasons, this debate falls along geographical boundaries – because scholars traveled to different regions where they became dominant influences.
 - i. Abu Haneefa: argues that ‘Bismillahi Rahmani Raheem’ is not part of the ayaat of each surah (with the exception of Surat an-Najm) but is primarily used as a means of separating each surah.
 1. Alhamdulillah Rabil ‘alameen
 2. ArRahman arRaheem
 3. Maliki youmi Deen
 4. Iyyaka na’budu wa iyyaka nasta’een
 5. Ihdinaa siradt al-mustaqeen
 6. Siradt al-latheena in’amata ‘alaihim
 7. Gheir il-maghtoubi ‘alaihim wa la dhaleen
 - ii. Shafi’ and Hanbal: argue that ‘Bismillahi Rahmaani Raheem’ is an integral part of every surah.
 1. Bismillahi Rahmaani Raheem
 2. Alhamdulillah Rabil ‘alameen
 3. ArRahman arRaheem
 4. Maliki youmi Deen
 5. Iyyaka na’budu wa iyyaka nasta’een
 6. Ihdinaa siradt al-mustaqeen
 7. Siradt al-latheena in’amata ‘alaihim, gheir il-maghtoubi ‘alaihim wa la dhaleen.
- e. Dr. Israr Ahmad argues that a Hadeeth Qudsi settles this debate in favor of Abu Haneefa.
- i. Verily, Allah says I have divided the prayer between Myself and My bondsman in half. Half is for Me, half is for My slave. Then Muhammad (SAWS) goes on to explain:
 1. Alhamdulillah Rabil ‘alameen – Allah responds ‘My bondsman has praised Me’
 2. ArRahman arRaheem -- ‘My abd has praised Me’
 3. Maliki youmi Deen -- ‘My servant has exalted Me’
 4. Iyyaka na’budu wa iyyaka nasta’een – ‘This is between Me and My bondsman and I grant to My bondsman what he has asked
 5. Ihdinaa siradt al-mustaqeen – The remaining 3 ayaat are exclusively for my the abd of Allah
 6. Siradt al-latheena in’amata ‘alaihim
 7. Gheir il-maghtoubi ‘alaihim wa la dhaleen
 - ii. Note: exactly 2 equal halves – beautiful symmetry
 1. Ayaat 1-3 constitute 1 sentence. These ayaat are exclusively for Allah.
 2. Ayah #4 constitutes 2 sentences.
 - a. The first part is attached to ayaat 1-3 (Iyyaka na’budu) and is for Allah.

- b. The second part is attached to ayaat 5-7 (Iyyaka nasta'een) and is for the abd of Allah.
 - c. The waw divides these two sentences and is the pivot point for the entire surah. Everything before is for Allah, everything after is for the abd of Allah.
 - 3. Ayaat 5-7 constitute 1 sentence. These ayaat are for the abd of Allah.
 - iii. This symmetry proves that Abu Haneefa's understanding in point #5 above is correct. Perhaps Shafi' and Hanbal did not have access to this hadeeth qudsi. This symmetry can only be preserved if 'Bismillahi Rahmani Raheem' is not a ayat in the surah.
6. The recitation of this surah is a dialogue with Allah – Hadeeth Qudsi cited above.
- a. During salat, you are in the presence of Allah - Iqbal remarked that the salat is when the finite ego meets face to face with the infinite ego of Allah.
 - b. Logical progression:
 - i. Recognize and Praise Allah
 - ii. Recognize the Day of Judgement
 - iii. Worship Him alone
 - iv. Seek advice/guidance exclusively from Allah – realize that you need Allah's help to keep you in the good/truth.
 - v. Believer makes du'a to Allah that he be guided to the straight path – the path that leads to Allah's pleasure.
 - vi. In du'a, believer seeks help in avoiding the two main pitfalls
 - 1. Those who earn Allah's wrath.
 - 2. Those who go astray.

Tafseer:

1. Addressees of the Surah: Why does this Surah not begin with 'Qul'? – Allah teaches us how to address Him.
 - a. People like Luqman are the ones who address Allah in this way. Recall Luqman and his hikmat:
 - i. Pure fitra (Saleem ul-fitra)
 1. Foundation for guidance is pure fitra
 2. Humans are born in pure fitra - Hadeeth: Prophet said that everyone is born with pure fitra, but it is the parents who corrupt this fitra
 - ii. pure thinking (Saleem ul-'Elm). – all humans have some ability to reason. – see surat Aal-I-Imran – oolil al-baab.
 - iii. Combination of pure fitra and pure thinking leads to hikmat
 1. understand that there is purpose to creation
 - a. The universe is unique
 - b. Creator is one, omnipotent, all-knowing, all-powerful, all-sustaining. Not only created universe, but also sustaining it.
 2. Understand that moral law is reality. Absolute good and absolute evil.
 - a. Truth is good, lying is bad
 - b. Keeping your word is good, breaking covenants bad
 3. Intellect then leads to conclusion that there are consequences to whether you follow the moral law
 - a. Physical Laws – cause & effect. A proportionate relationship.
 - b. But in moral laws, there is an apparent conflict in this world.

- i. Good does not always beget good and evil does not always beget evil
 - ii. Many of the poor are apparently righteous
 - iii. Many of the ruling elites appear to be evil and corrupt.
 - c. Must be an afterlife to restore balance and take account of peoples actions
 - iv. Out of own intellect, guided by pure fitra, man reaches wisdom and begins to pray – surat al-Fatiha.
 - 1. Gives praise to Allah, understands Day of Judgement, Worships Allah alone.
 - 2. Seeks Guidance from Allah – practical realities are complicated. Therefore, need Allah’s guidance to help.
 - a. In individual affairs
 - b. Social Balance – 3 issues that societies have been struggling to resolve throughout the ages
 - i. Relationship between husband and wife
 - 1. Are they absolutely equal
 - 2. What are the respective responsibilities of husband and wife
 - 3. Man cannot understand how women think, similarly, woman cannot understand how men think. Different natures.
 - a. Only Allah can give the correct, unbiased balance.
 - ii. Relationship between individual rights and collective welfare
 - iii. Distribution of wealth.
 - 1. If divided unjustly into haves and have-nots, then will get social strife – enmity between the people. I.e. Los Angeles riots.
 - 3. People like Luqman –
 - a. Sahaba were muwahid – Salman the Farsi, Zaid, Waraqa, Abu Bakr, Uthman, etc.
 - b. These are the people yearning to recite Surat al-Fatiha. With this revelation, Allah teaches people of this caliber – those who have hikmat – how to pray to Him – to express their feelings.
 - c. Aside – first five ayaat revealed begin the prophethood of Muhammad (SAWS). With surah mudathir?, messengership begins.
 - d. We recognize you, praise you, accept your mastery of us, we want to worship you, guide us how to do so.
 - v. Qur’an is like a magnet attracting all of those with wisdom - sidiqeen
- b. People whose fitra is not overly corrupted – have some rusting of the hearts.
 - i. Time is needed to remove the rust, and polish the heart.
 - ii. Prophet said hearts get rusty. To remove the rust, remember that this life is very temporary – transitory & recite Qur’an.
 - 1. When Qur’an is recited, it begins to remove the rust in their hearts until eventually, they accept and then become those who submit.
 - 2. These people are also addressed in this.

- iii. Those who are sincere, but not completely pure. I.e. Omar & Hamza took six years to accept Islam. Note: Hamza was very close to Muhammad (SAWS) and loved him very much, but it took him six years to eventually accept.
 - c. Those whose rust is so bad (b/c of their evil deeds), their fitra is so perverted that they cannot be purified with the Qur'an. – for them, Allah has put a seal on their hearts.
 - i. For these people, they love power, corruption, etc. more than Allah.
2. Translation of the Meaning:
- a. Alhamdulillah – complete sentence. Usually translated as 'Praise'. But Hamd is more profound than merely praise. Praise(Sanaa) + Shukr (gratitude) = Hamd. More complete translation – All Praise and Gratitude is for Allah.
 - i. Sanaa – praise something regardless of whether you get any benefit – i.e. beautiful flower
 - ii. Shukr – when you have benefited.
 - iii. Note: in dua's of the Quran and Prophet, use Hamd with context of shukr – i.e. when eating, say Alhamdulillah.
 - 1. Peculiar to Islam – Muhammad, Ahmad, Mahmood. Muslims are hamadoon. On Day of Judgement, Muhammad (SAWS) will hold the banner of Hamd.
 - 2. When wake up: Alhamdulillah allathee yuhee
 - 3. When go to bathroom
 - 4. When eat, drink, etc.
 - 5. When child is born.
 - iv. Note: this one sentence (Alhamdulillah) is a total negation of shirk – in terms of dogma/aquida.
 - 1. One of the biggest causes of shirk is misplaced gratitude – mushrikeen give thanks to nature instead of Allah.
 - 2. Allah is the sustainer and provider of all things. Don't thank sun, moon, water, earth, food, etc. These are all provided by Allah.
 - 3. Hadeeth (Imam Tirmidhi): Abdullah ibn Amir: The balance of Allah is captured in Subhan Allah and Alhamdulillah.
 - 4. Hadeeth: Subhan Allah, Alhamdulillah, Allahu Akbar – all the space in the heavens are filled.
 - v. Lam: All praise and gratitude is due to Allah or All praise and gratitude belongs to Allah.
 - vi. Allah is the most common name of the Creator in Arabic.
 - 1. some say it is the Name of God
 - 2. others say it is derived from ilah – Proper noun form of ilah.
 - 3. note: in all mushrikeen theologies, there is always one god on the top.
 - 4. in Islam, Allah – implicit means no god but Allah – the name itself negates the existence of other gods.
 - a. Note: Qur'an says that if you ask the mushrikeen who created the universe, they will say Allah.
 - 5. Note: Israeel – prisoner/abd of Allah.
 - 6. Root of Ilah
 - a. Wow, lam, ha – he worshiped ???
 - b. Lam, alef, ha – he was astonished ???
 - c. Alef, lam, ha – he ran towards ???
 - d. All together, 3 concepts of Allah present in the root of Allah.

- i. Universal perspective – turns towards Allah for needs. Allah is the provider, all powerful. Obey Him.
 - 1. note: this is closer to salafi – ahlal sunna wal jamah perspective
 - ii. Sufi perspective – Allah is the One to be loved –ultimate goal. Nothing more beloved than Him
 - 1. test of Ibraheem – after 80+ years, had one son – Ismael. Then Allah orders him to sacrifice his son. Powerful test to prove that Ibraheem’s love for Allah is beyond all things. – Allah even says ‘no doubt it was a hard test’.
 - 2. Hijra for Allah.
 - iii. Philosophers perspective – Astonishment. Allah is hidden – beyond our comprehension, perception. Cannot have any imagination of what Allah is.
 - vii. Note: Alhamdullilah is 1 sentence. The remaining words in ayaat 1, 2, and 3 are adjectives describing Allah.
- b. Rabil ‘Alameen:
 - i. Rab: two meanings – sustainer and owner (Lord). Primary meaning is owner. Once you own it, you sustain it.
 - ii. note: generally in the Qur’anic context, the concept of rab precedes the concept of creation. (Iqra bismi Rabika alathee khalaq and surat al-Baqara, ayat #20?)
 - 1. Development of human mind: first thing a baby feels is need – hunger, thirst, sleep, etc. Need to fulfill needs, so first recognize need for rub – sustainer.
 - 2. First manifestation of human shukr is to parents.
 - 3. When get more mature, can recognize presence of Allah and then give shukr and hamd to Allah
 - iii. Alm: to recognize and remember (alama – something with which you can recognize something, symbol).
 - 1. All of the creation is the alama (signs) to know and remember and recognize the Creator
 - 2. Know the Creator through his creation
 - 3. Alameen
 - a. Alimil khalq
 - b. Alimil Amr
 - c. Alimil Dunya
 - d. Alimil Akheera
 - e.
 - f. Alimil Ins
 - g. Alimil Jinn
 - h. Xxx
 - i. Xxx
- c. Ar-Rahmaani Ar-Raheem: difficult to translate and capture the difference in meaning.
 - i. Root: same root – rahma (mercy and compassion)
 - ii. ...aan form of the word in Arabic demonstrates the intensity.
 - 1. xxxx – very hunger
 - 2. xxxx – very sorrowful, etc.
 - 3. xxx – stormy condition

4. Ar-Rahmaan – intense mercy, intense compassion
 - iii. ...eem form of the word in Arabic demonstrates continuity
 1. Mercy is continuous and permanent
 - iv. Example: car accident, find baby clinging to breast of dead mother. At that moment, intense mercy for the child, so you immediately decide to take care of the child. Then, after a few days, you may realized that your existing responsibilities are already difficult – then reason that you need to find another solution.
 - v. Translation: Most Compassionate (ArRahmaan), Ever Compassionate (Ar-Rahmeem)
- d. Maliki youmi Deen: Lord/Owner/Sole Authority of the Day of Judgement
- i. Dana/yadeenu: to obey or to subdue.
 1. Hadeeth: the truly intelligent person is he who has subdued/overpowered his nafs (uses word: yadeenu)
 2. Not being controlled by his instincts/passions. He is in control of his own self. He works for the life of Hereafter.
 3. Must be some laws/shari'a to follow
 - a. Surat Yousuf: Deen ul-Malik – whole system of life?
 - b. If you obey the law – get reward. If you break the law, then you get punished.
 - ii. Malik: nobody will be able to change Allah's verdict. There will be no intercession except by His will.
 1. Spend your wealth and time for the pleasure of Allah before the Day of Judgement, because at that time, there will be no more opportunity to change what you have done. There will be no friends to speak on your behalf, no one to intercede on your behalf.
 2. Allah is the total sovereign, and on the Day of Judgement, everyone will recognize it. (the veil will be removed from everyone's eyes).
- e. Iyyaka na'budu:
- i. Ibadaat is the purpose of our creation - In surat al-baqara?, ayat # xxx, Allah says that He 'has not created Jinn and Mankind except that they worship Me'. What is ibadat to Allah – that we love and obey Allah.
 - ii. Ibadaat consists of two parts:
 1. Total Obedience – Enslavement to Allah: 'ibadat requires total obedience of the human body (actions) to Allah.
 - a. Root: abd – slave. A slave serves his/her master 24 hours a day and does whatever his/her master commands.
 - b. The rituals of worship are only a small part of the total obedience/servitude to Allah – and are meant only to facilitate the total ibadaat to Allah. Now, we suffer from a perverted understanding of ibadaat where we think performing the ritual acts are sufficient to fulfilling our purpose of worshipping Allah. In terms of dialy life, our obedience is to systems that are against the will of Allah.
 - c. Surat al-Mu'mineen, # 47: Conversation between Musa and Pharoah. Pharoah says should I believe in 2 people (Musa and Haroon) and they are just like us (humans) and they belong to a people who are slaves to us. The word 'ibadat is used in this

context for slavery (not rituals – Bani Israel did not practice the ritual worship of Pharaoh and his gods).

- d. Surat as-Shu-araat, # xx: Pharaoh recounts the good he and his family offered to Musa (raised in the household of Pharaoh). Musa replies that you are only considering the good you have done to me (personally), but you have made my whole people slaves to you. Again, the Arabic word ‘ibadat is used to connote slavery.
- e. Basic concept of ‘ibadat is obedience.
- f. Every aspect of human life must be in ‘ibadat/obedience to Allah. – this is the main emphasis and contribution of revivalist movements.

2. Intense Love for Allah: For the spirit, ‘ibadat requires intense love for Allah.

- a. surat al-Baqara, # xx – and those who have real Imaan have very strong love for Allah.
- b. Ibn Taymiyyah & ibn Qayim (student of ibn Taymiyyah): ‘ibadaat is extreme love and extreme humility (obedience).
- c. Revivalist movements generally fail to emphasize the need to have intense love for Allah. Instead, they tend to over-emphasize the mechanical obedience and/or the political aspects of obedience.

iii. Form of the verb na’budu: includes both past and future tenses.

iv. Iyyaka – exclusive to You alone.

v. 4 Concepts embodied in this sentence:

	Present	Future
Intense Love of Allah	X	X
Total Obedience to Allah	X	X

vi. This sentence (central ayat of this surah) is a covenant between Allah and His bondsman.

vii. Call of all the prophets was worship Allah, obey Allah, and obey me (the messenger) as His representative.

- 1. Qur'an: references the person who 'makes his nafs/desire his god'. To obey the nafs in disobedience to Allah is to take the nafs as a god in deference to Allah.
- 2. Qur'an: Pharaoh insisted he was a god to his subjects.
- 3. Hadeeth: Prophet referred to those who make themselves the abdu Dinar and abdu Dirham.
- 4. These different shades of shirk are still among us today:
 - a. Concept of human/popular sovereignty
 - b. Materialism
 - c. Proliferation of carnal desires in the name of personal freedom (drugs, alcohol, sexual promiscuity, obesity).

viii. This is an extremely powerful promise! One should tremble in fear about whether you will be able to fulfill this promise to completely surrender yourself (in body and spirit) to Allah. The next sentence, therefore, we seek Allah’s help to fulfill this promise.

f. Iyyaka nasta’een: to you alone we seek help (to fulfill this promise)

- i. Muslim is one who fulfills covenants. Because of the overwhelming nature of this covenant, we seek Allah's help to fulfill this promise.

- ii. Prophet used to make du'a: Oh Allah, help me to remember You, obey You, and worship You.
- iii. Seek Allah's help to protect from shirk:
 - 1. Seek Allah's help to protect us from obedience to anything that contradicts obedience to Allah.
 - 2. Seek Allah's help to protect us from loving anything that contradicts/distracts from love to Allah.
- g. Ihdina sirat al-mustaqeem:
 - i. Huda: Guide us, take us, lead us.
 - 1. I.e. when asking for directions, someone can give you directions or they can take you there, accompany you.
 - 2. Hadeeth?: those who enter paradise will say, 'Alhamdulillah who guided us here. We could not have come here unless He brought us here'.
 - ii. Note those are reciting this ayat are already believers in the Day of Judgment. Already on the right path. Now, need practical (and continuous) guidance - to avoid making mistakes and falling astray.
 - iii. Sirat al-mustaqeem: straight path
 - iv. Stages of Guidance:
 - 1. Personal Imaan: Theoretical/Philosophical Guidance - correct world view, correct ideology.
 - a. Basic knowledge is already in the uncorrupted human nature/fitrah (i.e. Luqmaan, Abu Bakr, Salman al-Farsi, etc.)
 - b. Risalah (Revelation, Prophets, Scriptures) is sent to add to its depth, make it into a burning conviction, make it more intense. (noor 'ala noor).
 - c. Details must come from the revelation (what the Day of Judgment is like, details of paradise and hellfire, etc).
 - 2. Practical Guidance
 - a. Personal Character: Guidance at the individual level. Allah fashioned the human nafs and gave it knowledge of good and evil.
 - i. Hadeeth: your heart will tell you what is right.
 - ii. Philosopher X: two proofs for existence of God:
 - 1. Starry heavens above
 - 2. Mora law within
 - iii. Emotions can overtake a person, and even with the best of intentions, he could make a mistake.
 - 1. Amr ibn As: prayed all night, stayed away from his wife and fasted every day. Prophet (SAWS) told him to fulfill all the rights upon him - don't lose balance.
 - iv. Therefore, need a model to demonstrate the appropriate balance. Prophets fulfill this function.
 - 1. Prophet (SAWS) used to spend time with his family, but when the time for salat came, and the athan was heard, he would immediately leave as if he didn't even see his wives. Answers the call of Allah immediately.
 - b. Collective Affairs: Guidance at the social, political, economic, judicial order.

- i. At this level, small mistakes can produce major problems.
 - ii. Need a balanced system to organize collective affairs.
 - iii. Hadeeth??? Man does not rule man. Become a bondsman to Allah and brothers to each other.
 - iv. This, the collective sphere, is the aspect in which the Deen of Allah was completed with Muhammad (SAWS).
 - 1. The aspect of Imaan was already complete with previous prophets. Was there any shortcoming in the Imaan of Ibraheem?
 - 2. The aspect of Personal character was also complete with previous Prophets. Was there any shortcoming in the character of the Ibraheem, Musa, etc.
 - a. Isma'eel epitomizes self sacrifice
 - b. 'Esau epitomizes juhud (struggle)
 - c. x
 - d. In Muhammad, all of these characteristics joined together in the correct balance. (doesn't this contradict the previous statement in b.iv that the Deen of Allah was completed with Muhammad (SAWS) with respect to the collective affairs?)
- h. Sirat allatheena an'amta 'alaihim: The path on which Your favor is upon.
 - i. Those who receive Allah's favor
 - 1. Prophets
 - 2. Sidiqeen (pure nature and straight intellect who respond instantaneously to the call of Allah - i.e. Luqmaan). Thoughtful introverts.
 - 3. Shuhada - some rust, but not very deep. Not philosophically minded - more social people. They are generally not occupied with thinking about the ultimate realities. It therefore takes time before they take heed of the call of a Prophet. Extroverts by nature, when they embrace Islam, they enthusiastically proclaim it loudly. Forceful extroverts - bearing witness to what they know to be true.
 - a. Hamza took 6 years to take the shahada, and the event of his conversion was out of sense of honor and the need to defend his cousin (Muhammad - SAWS) from the mistreatment of Abu Jahl.
 - b. Omar also took 6 years. He was a wrestler. On his way to kill Muhammad (SAWS), he came to accept and embrace Islam. Upon this acceptance, he proclaimed the truth of Islam loudly.
 - 4. Saliheen
 - i. Gheir il maghthoobe 'alaihim wa la dhaaleen: 2 categories of those who are ruined:
 - i. Allatheena al-maghthoobe 'alaihim - Those upon whom is Allah's wrath .
 - 1. Those who know the truth and reject it - looking to satisfy their own nafs.
 - 2. Prototype - Jews: Though they had shar'ia, they moved away from it and created their own laws.
 - 3. Perhaps today, we should consider ourselves - the Muslims - as among those who have incurred Allah's wrath. We have the preserved message and yet we do not take heed of it - like Jews who throw books on donkey's back (find Qur'anic reference?).
 - ii. Dhaaleen - Those who are astray

1. They may be sincere, but not exposed to the truth
 - a. in search for the truth - like Salman al-Farsi who travelled in search of the truth.
 - b. Allah uses this word to characterize Muhammad (SAWS) before the Prophet came to him. He was in search of the truth and went on retreats to think, reflect and come to understand the ultimate reality. Then wahi came, and he was guided.
2. Those who are mistaken - go astray despite sincerity
 - a. Amr ibn 'As - total sincerity, but went too far - extreme.
 - b. Christian monks - good intentions, but went into extreme.
3. Prototype - Christians: Out of ignorance, they went astray.