

SURAH-112

AL-IKHLAS

The other name of this Surah is At-Tauhid "The Unity." Both these names, Al-Ikhlās and At-Tauhid, have been given to this Surah in view of its meaning and subject matter; otherwise none of these names appears in any verse of this Surah. Ikhlas means purification of a thing from dross. Since this Surah purifies the concept of Unity of God from all dross of polytheism (Shirk), so it is called Al-Ikhlās. Whosoever understands meaning of this Surah and believes in its teachings is sure to get rid of polytheism. This Surah has only 4 verses.

According to a Tradition reported by Abdullah bin Mas'ud, the Quraish said to the Holy Prophet: "Tell us of the ancestry of your Lord." Thereupon this Surah was revealed. So this is an early Makkan Surah. Since the questions about the description, definition, features and nature of God were asked by different people on different occasions at different places from the Prophet even afterwards and the Prophet used to recite this Surah each time in response to such a question, the companions present there thought as if the Surah had been revealed on that particular occasion. Such questions were asked by the Jews of Madinah and a deputation of Christians of Najran and the Prophet recited this Surah in answer to their questions, so some of the commentators have ascribed this Surah to the Madinan period, but this does not appear to be correct as the Surah is a Makkan revelation.

This Surah beautifully sums up the Islamic concept of Unity of God in very few words. According to a number of traditions reported in Bukhari, Muslim, Abu Daud, Nisai, Tirmizi and other authentic compilations, Prophet Muhammad (PBUH) declared this Surah equivalent of one-third of the Qur'an. There is ample justification for this because the Qur'an basically deals with three main subjects, Unity of God, Prophethood and Hereafter, and this Surah presents the gist of the Quranic teachings on one of these subjects which is Oneness or Unity of God.

In its four short verses this Surah administers a death-blow to all the erroneous concepts of God held by the polytheistic religions as well as by the revealed religions like Christianity and Judaism. Polytheists have been worshipping human beings, idols or gods made of wood, stone, clay, gold, silver or other materials. These gods have a form, shape and body. They are married and have children. They are in need of food and drink and so their devotees arrange food for them. Some of the polytheists believe that their gods assume human form. The Christians claim to believe in One God, but they practically believe in Divine Trinity-God the Father, God the Son and the Holy Ghost. The Jews also claim to believe in One God, but their God is tribal God or

God of the Jews only. He is not devoid of physical and human qualities. He appeared in human form, wrestled with one of his servants and is father of a son, named Ezra. Zoroastrians are fire worshippers and believe in two gods: Ahura Mazda (the Wise God), the God of good; and Ahriman, the God of evil. The Hindus have millions of gods, may be as many as the number of Hindus in the world. According to them, everything is god and they worship it. This Surah turns down all these concepts of God and establishes absolute Unity of God beyond any doubt.

The first verse says: He is Allah, the One. Thus according to this verse, God is One and He is Allah. There is no other God beside Him. He has absolutely no partner in any form in His sovereignty, in His dominion, in His worship or in His attributes.

The second verse says that Allah is 'as-Samad'. The term 'as-Samad' has occurred in the Qur'an only once and is applied to Allah alone. Different meanings have been given of the word 'Samad' by the Prophet's companions, the commentators and the scholars. According to Hadrat Ali, Samad is he who has no superior. According to Hadrat Abu Hurairah, Samad is he who is independent of all, while all others are dependent on him. According to Ibn Jubair: He who is perfect in all his attributes and works. In the opinion of Ibn Hayyan: Samad is one who is faultless. In the opinion of Hasan Basri: Samad is he who is ever living and immortal. According to Muhammad Asad: It comprises the concepts of primary cause and eternal, independent Being, combined with the idea that everything existing and conceivable goes back to Him as its source and is, therefore, dependent on Him for its beginning as well as for its continued existence.

The third verse says that He begets not, nor was He begotten. This verse rules out the possibility of Allah having children or parents. Thus the Jewish idea of Ezra being son of God, Christian doctrine of Jesus as son of God, and the polytheists' concept of angels being daughters of God, have been wholly rejected.

The fourth and the last verse says: There is none equal (or comparable) unto Him. The word Kufu, which occurs in this verse signifies a similar thing, an equal in rank and position, one who resembles, one who is a match. Thus the verse means that there is no one in the whole of the universe, nor ever was, nor ever can be, who is similar or equal to Allah. God is One and unique in every respect and this Oneness and uniqueness precludes any possibility of describing or defining Him. This verse, therefore, rejects false doctrines like doctrine of incarnation according to which man is likened to God as God comes in human form.

Some of the Ahadith (Traditions) of Prophet Muhammad (PBUH) regarding virtues, merits and rewards of this Surah are reproduced as under:

- 1) Abu Dardaa reported that the Apostle of Allah asked: Will not any of you be able to read one-third of the Qur'an in one night? They replied: And how can he read one-third of the Qur'an? He said: 'Say. He is Allah, the One', it will be equivalent to one-third of the Qur'an. (Muslim, Bukhari from Abu Sayeed.)
- 2) Ayesha reported. The Prophet sent a man in command of an army, and the latter used to read (the Qur'an) for his companions in their prayer and end with "Say, He is Allah, the One (112Q)". When they returned, they mentioned it to the Prophet. He said: Ask him for what reason he did so. They asked him. He said: Because it is descriptive of the Merciful, and I like to read it. The Prophet said: Inform him that Allah loves him. (Bukhari, Muslim).
- 3) Anas reported that a man said: O Apostle of Allah! I like this chapter: 'Say, He is Allah, the One (112Q,')'. He said: Your love for it will admit you in Paradise. (Tirmizi, Bukhari.)

SURAH-113

AL-FALAQ

This Surah derives its name from the word Falaq ("The daybreak") which occurs in its first verse. It is an early Makkan Surah according to the majority of the scholars, although some hold that this Surah along with the next Surah An-Nas was revealed at Madinah in 7 A.H. when the Prophet had fallen ill under the magic worked on him by the Jews. But those who hold these Surahs as Makkan say that these were not revealed at that time but recited by the Prophet at that time. This Surah has 5 verses only.

According to the details of this incident, a Jew Labid bin A'sam worked magic on a comb and hair covered in the spathe of a male date tree and placed it under a stone at the bottom of Dhi Arwan, a well of the tribe Bani Zurayq. Prophet (PBUH) was informed about it by two angels in a dream. He sent Hadrat Ali and some other companions who emptied the well, removed the stone and recovered the spathe. Prophet then recited these two Surahs and opened the knots to undo the impact of magic. However, some people question as to how magic can work on a Prophet. But this question carries no weight. The Prophets, according to the Qur'an, are human beings who eat, drink, marry, have children, suffer from diseases and hardships, sustain harm at the hands of their enemies, become old and weak, and ultimately depart from the world. So there is nothing strange if magic had worked on Muhammad (PBUH) and made him sick. This incident may have happened with the Prophet to teach the blessings of these Surahs to the Muslims as prayers against evils of magic, charms, acts of Satan, and jealousies and other base emotions of men.

Moreover, the Qur'an does not rule out the existence of magic, charms and occult sciences. In Surah Al-Baqarah in verse 102, the Qur'an tells us that in Babylon people learnt magic from Harut and Marut, the two angels sent by God to test those people. Similarly there is mention of magicians of Pharaoh at many places in the Qur'an and Surah 20 verse 67 tells us that even Prophet Moses felt fear of the magic in his heart.

This Surah and the following Surah An-Nas are known as Al-Mu'awwidhatayn, the two prayers or cries for refuge and protection of God against evils of nature as well as evils worked by men and Satan. These Surahs provide antidote to magic, charms, jealousies, envies, anger, darkness, evils of outer nature, and evil plots and envies of other persons. Now let us explain this Surah Al-Falaq briefly as under:

All the five verses of this Surah enjoin the Prophet, and through Prophet all the believers, to seek refuge with Allah, the Lord of the Daybreak, from the evil of the things which He has created, and from the evil of intense darkness of night when it spreads, and from the evil of those (men and women) who blow in the knots (a witchcraft commonly practiced by the Arabs of those days); and from the evil of an envier (a jealous person) when he envies.

Let us explain some of the words and terms used in the verses of this Surah. The word "Falaq" means to split or to cleave or to pierce through. The daybreak is so called because it cleaves through the darkness of night. It also signifies the plain appearance of truth from the darkness of falsehood and ignorance. Allah is the Lord of the daybreak as He brings out the light of dawn after splitting the darkness of night. The word "sharr" means evil. Affliction, loss, injury, trouble, hardship, hunger, disease, fear, war, etc are all evils. The "ghasiq" is derived from Ghasaq which means intense darkness. Most of the crimes and acts of wickedness are committed in the darkness of night. Raiders, plunderers, robbers, thieves, assassins appear usually in night to kill, rob and assault the people. Therefore, refuge of Allah is sought from the darkness of night. The word "uqad" is plural of uqdah which means knot. The word "Naffathat" is plural of Naffathah. It means those who blow. Blowing in the knots is done by magicians and sorcerers, and they do it with the intention of harming the people. So refuge of Allah is sought from them. Hasad means evil which is feeling of resentment, discontent, jealousy, or unhappiness excited by the sight of another's superiority, his successes, his possessions or his advantages. Envy is a negative emotion which so often prevents a person to accept the truth. Abu Jahl knew in his heart that Muhammad (PBUH) was messenger of Allah and had brought the Truth, but he did not believe in him simply out of envy. He is reported to have remarked: We have always competed with (Prophet's tribe) Abdi Manaf in hospitality, in providing conveyance to the people, in giving donations. But now they say they have a prophet. How we can compete with them in this field. By God, we will never believe in him.

SURAH-114

AN-NAS

This Surah derives its name from word An-Nas, a recurring word which marks the rhythm in all its verses except verse 4. This is an early Makkan Surah. It is the second in two Surahs which are called Mu'awwidhatayn, the first being Surah Al-Falaq which is the preceding Surah. This Surah comprises 6 verses.

Mu'awwidhatayn provide antidote to natural and man-made evils. The preceding Surah is a prayer for protection of God against the evil of intense darkness of night, evil of witchcraft and evil of envy; while this Surah is a prayer for seeking Allah's refuge against the evil of whisperer, whether man or jinn, who whispers in the hearts of the people.

The Surah teaches to seek refuge of Allah Who is the Lord of mankind, the King of mankind and the God of mankind from the evil of whispering. The word "Khannas", from whose whisper Allah's protection is sought is derived from khunus which means to hide himself, to hold back or to retreat after coming into view. "Waswasa" means to whisper into someone's heart an evil suggestion again and again. "Alkhannas" is the devil or the Satan who appears and hides himself again and again to whisper evil into the heart of man. The evil suggestion is not only whispered from outside by the satans or the devils from among men and jinn, but also from the self of man from within. According to a Tradition, the Holy Prophet once said to Abu Dharr, when the latter had performed the prayer: "O Abu Dharr! Seek Allah's refuge from the devils of men and the devils of jinn." When Abu Dharr asked whether there are devils among men also, the Prophet said: yes.

Lets us present some traditions of Prophet Muhammad (PBUH) regarding excellence and merits of these Surahs (Al-Falaq and An-Nas)

- 1) Oqbah-b-A'mer reported that the Apostle of Allah said: Do you not see the verses sent down this night the like of which was never seen? He said: 'Say, I seek refuge with the Lord of the dawn (113Q)' and 'I seek refuge with the Lord of men (114Q).' (Muslim.)
- 2) Ayesha reported: When the Prophet went to his bed every night, he used to join together his palms, puff breath unto them and read therein: 'Say, He is Allah, the One (112Q)' 'Says I seek refuge with the Lord of the dawn (113Q),' 'Say, I seek refuge with the Lord of men (114Q)', and rub there-with his body as far as he could, beginning therewith from his head and face and what was projecting from his body. He used to do it thrice. (Bukhari and Muslim).

Lesson-365 :

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Say: He is Allah, the One!
2. Allah is Eternal and Independent of all, while all are dependent on Him.
3. He begets not, nor was He begotten.
4. And there is none equal (or comparable) to Him.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Say: I seek refuge with (Allah) the Lord of the daybreak.
2. From the evil of all that He has created.
3. And from the evil of intense darkness (of night) when it spreads.
4. And from the evil of those (witchcrafts) who blow in the knots.
5. And from the evil of the envier when he envies.

In the name of Allah, the Most Beneficent, the Most Merciful.

1. Say: I seek refuge with (Allah) the Lord of mankind.
2. The king of mankind.
3. The God of mankind.
4. From the evil (or mischief) of the sneaking whisperer.
5. Who whispers in the hearts of the people.
6. Whether he be from the jinns or mankind.

آيَاتُهَا (١١٢) سُورَةُ الْاِخْلَاصِ كَبِيرٌ دُعُوهُمَا
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 قُلْ هُوَ اللّٰهُ اَحَدٌ ۝
 اللّٰهُ الصَّمَدُ ۝
 لَمْ يَلِدْهُ وَّلَمْ يُولَدْ ۝
 ۝۱ ۝ لَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ۝

آيَاتُهَا (١١٣) سُورَةُ الْفَلَقِ كَبِيرٌ دُعُوهُمَا
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝
 مِنْ شَرِّ مَا خَلَقَ ۝
 وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۝
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝
 ۝۱ ۝ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝

آيَاتُهَا (١١٤) سُورَةُ النَّاسِ كَبِيرٌ دُعُوهُمَا
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝
 مَلِكِ النَّاسِ ۝
 اِلٰهِ النَّاسِ ۝
 مِنْ شَرِّ الْوَسْوَاسِ الْخَفِيْثِ ۝
 الَّذِي يُّوسْوِسُ فِي صُدُوْرِ النَّاسِ ۝
 ۝۱ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝