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Transcription of Surah Al-Ikhlās Part 1  
Speaker: Nouman Ali Khan

Note: I have just written (Arabic) at several places where there was a lot of Arabic.

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Once again for all of you that are watching and listening we are beginning our study of Surah Al Ikhlas Surah Ikhlas is a Surah that follows in the Mushaf Surah Lahb that we completed last time and in the introduction of this Surah few things need to be said first and foremost what connects this Surah to the one that comes before it is Even the style of the Surah you know the Saja' of the Quran what I mean by that is the syllables with which words end there's a certain rhythmic pattern so we had (Arabic) you see that pattern and then the final syllable was (Arabic) then here (Arabic) so the rhyme pattern actually continues from a stylistic point of view also there's this cohesion and there's continuity Additionally of course there are several things connect to this Surah to the last In the previous Surah there was a departure from you know what Allah (AZJ) said before he dealt with the enemy of Islam exclusively you know when He dealt with the Kaafiroon He told the Messenger (Arabic) He told the Messenger to talk to them When it came to Abu Lahb the Messenger wasn't even involved He didn't even tell the Messenger (AS) to address Abu Lahb He didn't say (Arabic) No No No Allah will deal with Abu Lahb directly Himself it is as though Allah (AZJ) took on himself the offence against the Messenger (AS) Now We learned from the historical context that Abu Lahb is one of the individuals that pre-occupied and concerned the Messenger (AS) a lot And its not easy to forget about him because he lives next door and he is constantly making trouble and nuisance so its not someone you know a trouble maker you see in the battlefield and you wont worry about him till the next time you see him on the battlefield until then there's no problem thats not the case with Abu Lahb but since

in the previous Surah Allah (AZJ) has dealt comprehensively and conclusively with Abu Lahb Now the Messenger (AS) is told to change his focus not worry about it anymore because that problem is not for you to solve Allah has already solved it so what should you be worried about you should be worried about two things the concern for yourself the tawheed of Allah and the concern that you should be teaching it to others the tawheed of Allah stay focussed on target and remain focussed on the goal itself which is teaching the people (Arabic) So Allah tells his Messenger (SAWS) in this Surah (Arabic) its going back on the agenda with which the Seerah of the Messenger began (SAWS) Another very interesting comment that we are gonna expand upon when we InshaAllahu Taa'la get to Surah An Naas but I'll give you some hint to it now you know in the Fatiha in the introduction of the Quran the first ayah of Fatiha Allah (AZJ) (Arabic) there are two parts of it He introduces himself as Allah Alhumdulillah and then He describes himself as Rabbil Aalameen at the end of the Quran we find these two things Surah Al Ikhlas is the Answer to the question who is Allah its just about Allah and about Rabb there are two Surahs (Arabic) they are both about .. what initiates in the Fatiha is even beautifully concluded at the end of the Mushaf aw well so now that the attention of the Messenger (AS) has been directed towards this call of La ilaha illAllah the other thing that you may or may not recall we talked about it a few weeks ago what connects this Surah to the previous is that if you look at the last seven Surahs they were all about the Seerah of The Prophet (SAWS) they were all about the Seerah (Arabic) was about the Seerah (Arabic) was about the Seerah you know Surah Quraish was about the Seerah every single one of those Surahs had something to do about the life of Messenger (AS) which concludes with Surah Lahb Surah Lahb is pretty much the historical journey comes to an end the victory is guaranteed and Abu Lahb is served up the worst enemy of the Messenger and of Allah has been destroyed now when there's a conflict that

goes on for a long time people forget what they were fighting about this conflict that was happening between the Messenger and the Quraish is going on for a long time so in a conflict as soon as the victory is guaranteed it is important you remember what is it that you are fighting about to begin with what was the agenda of the conflict what started this battle it wasn't about land it wasn't about control it wasn't about territory the only thing it was about continuing and fulfilling the legacy of Ibrahim (AS) which is what tawheed Ikhlas sincerity so we are coming back to the agenda itself in Surah Ikhlas so the other thing.. this is something more subtle but deserves a lot of attention you know in the Prophet (AS) sunnah sometimes he would pray and he would combine two Surahs in his Salaah like he would make for example surah A'la and Ghashiya he would put them together in many of the Sunnah prayers Similarly he would take two surahs that are together like Al Falak and An Nas he would take them together and recite them one in one rakah the other in the other rakah things like that and usually when he pairs Surahs together you find them paired together in the Mushaf also So you find them next to each other in the Quran and you find the Messenger (AS) reciting them one after the other in the prayer makes sense So he pairs them in the Salaah and Allah pairs them in the Mushaf but there's a unique Sunnah of the Prophet (AS) this is pretty much for every two Sunnahs are the most recurring recitation of Quran the two sunnahs of every fard prayer even the two sunnahs of going at the Haram when you are making Umrah and Hajj when you go to the Haram for the first time two Rakah you'd make there he would recite Surah Al Kaafiroon and Surah Al Ikhlas so the first rakah Al Kaafiroon the next rakah Al Ikhlas right so this is a unique Sunnah because in this Sunnah the Messenger (AS) is reciting one Surah then skipping a few and then going to another Surah Surah Al Kaafiroon and Surah Al Ikhlas are not together they are apart after Kaafiroon came (Arabic) then in the Mushaf there's (Arabic) and then after that you have Surah Al Ikhlas so

there's some unique connection that the Messenger himself makes in his prayers between surah Al Kaafiroon and Surah Al Ikhlas that should be.. that deserves attention and its interesting that from a.. from a literary point of view that relationship becomes very very obvious and I am gonna try to highlight that relationship to you before we get into this Surah itself you see when Allah (AZJ).. when we discuss Surah Al Kaafiroon itself at the end of surah Al Kaafiroon it was clear that the Messenger has his deen and it should never be confused with the deen of the Kuffar they are too very very different things even though they are worshipping at the same House the kabah even though when they call on Allah (Arabic) if you ask them who created the Heavens and the Earth even they will say what they will say Allah the Messenger is calling to Allah even the Mushrikoon are calling to Allah so it seems like yea they have a lot in common but Surah Al Kaafiroon made it clear No no no these are two very different religions there's no.. you are kaafir and I am certainly not engaged in the worship and slavery of what you are engaged in the worship and slavery of now that distinction that distinction is made in Surah Al Kaafiroon and explained further in (Arabic) that's the deen that will win and which deen will lose the deen of Abu Lahb (Arabic) in other words the central Surah is Al Kaafiroon if you wanna visualize a pyramid at the top of the Pyramid is Surah Al Kaafiroon and the two offshoots of it are (Arabic) and ((Arabic)) right so that the two next surahs are a continuation or a corolary of that central discussion of Surah Al Kaafiroon now the same thing happens with Surah Al Ikhlas Surah Al Ikhlas is about tawheed and what are the two kinds of attacks that can corrupt a persons tawheed these are evil influences from the outside or from the inside where are these mentioned the central position that of Surah Al Ikhlas then you have surah al Falak then you have Surah An Nas so you have one central Surah and two corolary Surahs the same way you had that Tri Surah connection before them now if you look at both cenral Surahs you find

something else you.. notice in Surah Al Ikhlas the word Allah is not mentioned not Ikhlas Surah Al Kaafiroon (Arabic) no mention of who no mention of Allah and even when the Messenger says I.. who I worship he just says Ma 'Abud he doesn't say Allah (Arabic) he doesn't say Allah he just said Ma A'bud right (Arabic) but he doesn't mention Allah explicitly so what it does Surah Al Kaafiroon it creates a question he keeps saying (Arabic) twice it comes in Surah Al Kaafiroon what amazing an entity it is that I worship he doesn't mention Him by name so what question is created well who is it that you worship ? That question is created and where is that question answered when that question is created in Surah Al Kaafiroon where is it comprehensively answered in surah Al Ikhlas So the two are actually rhetorically very beautifully connected of course the other thing that connects them that is (Arabic) is very obvious that one begins with Kul and after a couple of skips this one also begins with Qul these.. they both begin in the same way and of course both of them you know the Sahabah would give these the Surahs that they loved alot and they would repeat a lot they would give them a lot of nicknames so surah Al Ikhlas has over 20 nicknames and one of those nicknames is Al Maqashqish its a strange word in Arabic but thats one of the names they gave it (Arabic) means that which removes diseases you know you know they would say for example ((Arabic)) The arabs would say what that means is the patient.. the disease is completely gone no sign of it left and that's what they call Surah Al Ikhlas why because it removes the disease of shirk

by the way of all those nicknames Surah Al Kaafiroon also was given the same nickname the same nickname because what they thought of what the Sahabah thought of when they thought of Surah Ikhlas is the same thing they thought of when they thought of Surah Al Kaafiroon why because both of them are talking about denying Shirk both of them are against shirk one from positive reinforcement the other negative reinforcement surah al Kaafiroon is also about the tawheed of Allah (Arabic)

this also about tawheed so that also connects these two remarkable surahs together now one of the few you know few nicknames we wont go through all 20 nicknames but atleast some of the titles that are given by the Sahabah to this beautiful Surah we should make sure we appreciate at least some of them here's one (Arabic) fard means individual this one the Surah that makes sure that Allah is only always to be understood as One and never to be thought of any anything more then (Arabic) that which purges the concept of Allah from all false concepts removes all misconceptions misinformations about Allah (SWT) in one shot this is (Arabic) then the Sahabah would name it of course easiest one this one you can appreciate it too (Arabic) the one that unifies the attributes of Allah as one and expresses Allah as one and only (Arabic) meaning if you don't know this Surah you don't really know who Allah is (Arabic) means to know someone to be acquainted with someone so this is a Surah for one to be acquainted with Allah SWT it was also called Surah As Samad Samad of course we will discuss linguistically in more detail later on but the Surah which and its called this because this is the only place in Quran where this word is used and its used for Allah AZJ and no derivative of this word from that root in verbal form and nominal form it's not used anywhere else in the Quran this is the only surah that has the word samad in it so another name of it surah samad surah al Ahsas the Surah of the essence the core the essence of something the essential the most basic core component they would say this is the assas of the entire deen this is the core of the mission of the Messenger SAWS then ofcourse the name I gave you Al Muqashqasha or Muqashqisha rather and this is the one that purges disease purges sickness and you know that which is supposed to.. which causes the body harm this causes the heart's harm and the hearts have been cleansed now and this disease has been removed another very beautiful and interesting comment about the the word assaas why the Sahabah would call this Surah surah AL ahsaas there's a hadith

of the Prophet AS (Arabic) the heavens and the earth are founded upon (Arabic) the tawheed of Allah and the way this is comment.. this hadith has been commented on by Inshar.. what you find is that so long as there are people on the face of this Earth that are declaring Tawheed Allah AZJ allows the heavens and the earth to continue and the heavens and the earth to exist and when you know when people do shirk on this earth and they say Allah has taken a son or they say things that are inappropriate about Allah look at the wording of Allah Himself (Arabic) SubhanAllah it is almost not exactly but almost as though the sky would tear open and the earth would rip crack open and the mountains would collapse when people say Allah has taken a son when people say that that is about to happen that is about to happen so the Messenger says the only thing keeping things intact is what Arabic and when we don't say that what happens and now look at the signs of the last day one of the signs one of the things that happens before the last day comes everybody who says (Arabic) everybody who says (Arabic) then what happens to them they are gone they're people of (Arabic) are gone before Allah AZJ brings about the collapse of the skies and the Earth right so this is a very powerful concept and a very powerful surah and its central to our appreciation of this deen and of course this idea of had there only been shirk this is mentioned in other places in Quran for example (Arabic) had there been any other any others to worship and obey other than Allah then the heavens and the earth would have been corrupted and there would have been conflicts between them because if you had multiple Gods look at any religion that has multiple gods by the way there's forms of Hinduism that have multiple gods greek mythology had multiple gods right when you have multiple gods you know what the mythology includes gods fighting with each other the god of love fighting the god of war the father god fighting the son you find this kind of mythology all the time and this is only natural when you have two people of

equal power when you have two nations of equal power right two fighters two warriors of equal power two business people of equal power two countries of equal power whats inevitable clash conflicts so Allah says if there were more than one Elah there would be conflict in the heavens and the earth SubhanAllah then ofcourse this is .. this Surah one of its most beautiful names also comes from the Hadith of the Prophet SAWS its called Surah Al Noor the surah of Light you know in Surah Noor Allah says Arabic here in this hadith ((Arabic)) and Allah and his tawheed is that which gives light to the heavens and the earth ((Arabic)) and this surah it gives light to your heart ((Arabic)) every thing has light for everything there is a light andd the light of the Quran is ((Arabic)) and this is a tremendous gift of Allah you know .. the Messenger of Allah AS he would say for example about Baqarah (Arabic) for everything there's a peak and the peak of the business Quran is Baqarah but the light of the Quran is what its Surah Al Ikhlas you know why this is such an amazing gift that every man women and child can make a little bit of effort and memorise this surah with very little effort and the power of this surah is so tremendous and so huge and yet the lesson and the lessons are so massive and yet it takes you twenty minutes to memorise and it takes you very little effort to.. to recurringly repeat it and say it over and over again and so this will lead us to InshaAllahu taa'la into I haven't got into the historical context of this Surah yet which we'll do now InshaAllahu taala and then we'll get into how the Sahabah loved this Surah how much in love they were with this Surah I mean they loved the Quran yes but there was a.. there's something special about this Surah when it comes to the companions of the Messenger RA now there's a debate among certain calssical mufassiroon about the historical context in which this surah is revealed most call it Maaki but some legitimate scholars have also given many many many narrations in which this seems to be a Madni surah too now why is it called Makki because there were some.. we alredy said the Mushrikoon what word for God did

they use even though they did Shirk what word for Allah did they use they used the word Allah and here in the Quran Allah is using the same word for Himself but when they think of Allah they think of.. you know ideas they associate with him are not appropriate that's not what we want you to believe about Allah so when the Messenger AS would describe and talk about Allah they would say well we don't get it we believe in Allah too so they would say ((Arabic)) give me attributes give us attributes of your master describe him to us who is this lord of yours give us some descriptions you know is he made of gold is he made of silver you know.. they and why did they say that because this is precious to them right and their gods are made of these kinds of precious metals and marbles and things like that so they say well give us some quality and they are looking for physical attributes then they would say (Arabic) because the arabs you know the lineage is very important so they would say what's his lineage you know what's his lineage actually somebody in one narration somebody came this mushrik came to the Messenger AS and said well you know everything was created by Allah who created Allah then the Messenger was furious he was very furious so the narration goes that Gibreel AS calmed the Messenger down and gave him this Surah Gibreel calmed him down and gave him this Surah (Arabic) right and this is actually attributed to a.. a similar narration is given to a yahoodi a jew a member of the jewish community in the madni era of the Prophet's life so that's why some people say its madni others say of course (Arabic) it should be.. Lord give us descriptions of him these several of these narrations are makki So how do we combine both some scholars made the effort to combine both by saying perhaps it was revealed twice which ofcourse is not taken by the majority the majority has taken the opinion that both those narrations are correct are sound and the way to understand them is you know sometimes the surah would be the Messenger would recite a surah and this is a Surah that the people of Makkah the Sahabah of Makkah have heard many many

many times but when he comes to Madinah its not necessary that all the Sahabah have heard all the Quran yet so when they would hear that same surah being used as an answer to a question they would think that that Surah came down at that immediate time but that's not necessarily the case it is that this Surah answers this question just like it answers that question and this feeling actually even in famous narration you know the ayah from Surah Al Imraan ((Arabic)) Muhammad SAWS is nothing but a Messenger Messenger came before him also this ayah was recited by Abu Bakr Siddiq upon the passing of Rasulullah SAWS when Umar ibn Al Khattab just had a psychological meltdown he said anybody who says the Messenger has passed away I am gonna take his head off so Abu Bakr Siddiq comes and he recites this ayah Muhammad is nothing but a Messenger Messengers

came before him (Arabic) too if he were to die (Arabic) or he was killed (Arabic) are you gonna turn back on your heels so when Umar ibn Al Khattab hears this ayah what does he say it is as though I heard this for the first time it felt like this surah just came down it was just revealed even though it was revealed before it addresses his problem at that time so that's how we reconcile the narrations of the.. Makki context and the Madni concept.. context.. now talking about the love of this surah this is narrated by Aisha RA (Arabic) Suraiya rather what happens is he would go he was on a military expedition some companions he sent were on a military expedition and the guy incharge of them the Sahabi incharge of them every single Salaah he would lead he would recite something from the Quran but before he would go into ruku hw would recite Surah Al Ikhlas every Rakah right so the Sahabah didn't say anything cuz that's the guy incharge but when they came back they mentioned it (Arabic) they mentioned this to the Messenger (Arabic) ask him the Messenger says why did you do this what made him do that ((Arabic)) so they asked him ((Arabic)) because this is the attribute this Surah is the proper attributing of Ar-Rahman the Most Merciful

(Arabic) so I loved to recite with it I can't let go of it I love reciting this Surah So the Messenger says ((Arabic)) let him know that Allah Himself loves him back so he loves Surah Al Ikhlas and loving Surah Al Ikhlas can only mean one thing it can only mean the love of Allah right you know one of the mufasssiroon Ash-Shaukaani went on to comment the show of love and admiration that is found for the Messenger in Surah Al Kausar is found for Allah in Surah Al Ikhlas the love for the Messenger SAWS is which Surah Al Kausar and the love and admiration sincerety to Allah in Al Ikhlas so when this man this Sahabi loves to recite Surah Al Ikhlas what does it illustarte love of Allah and if you love Allah Allah loves you back Allah AZJ loves you back so the Messenger tells him informs him that Allah loves him now he used to recite it at the end of every Rakah now here's another recitation by Anas RA (Arabic) there was a man from the Ansar he used to lead Salaah in Masjid Quba and everytime he would start a Rakah after finishing Fatiha before he would recite anything else from Quran he would recite (Arabic) he wouldn't go anywhere else but (Arabic) first so the other Sahabi recited at the end and this one is going even further and reciting it in the beginning (Arabic) and then he would finish and then he would recite another one with it (Arabic) and he would do this in every single Rakah (Arabic) so the Sahabah spoke to him and they said why do you do this (Arabic) and we don't see that you never ever stop doing it you read it and then you recite something else we don't think its appropriate (Arabic) either you read just this one (Arabic) or you leave it and recite something else so they said either you just read Ikhlas or you read something else don't keep combining we don't think its appropriate he said ((Arabic)) I am not gonna leave it (Arabic) if you want me to lead Salaah then thats what I am gonna do and thats what he tells them ((Arabic)) and if you want then I am gonna leave all of you if don't like it then I am not leading salat anymore (Arabic) and they used to see that he was definitely the best of them he was the most righteous of them

he was obviously appointed by the Messenger SAWS so they couldn't oust him just like that (Arabic) and they would also not like that somebody else would lead the Salaah ((Arabic)) so they came to the Prophet SAWS they told him what had occurred (Arabic) so what keeps you from doing whats your companions are telling you whats so hard about that for you and why do you commit yourself (Arabic) why do you commit yourself in every single rakah to this Surah (Arabic) he also says I love it no doubt about it I love this surah his only explanation he has to keep reciting it he says (Arabic) your love for it (Arabic) will get you into Jannah the Messenger tells him your love for this Surah will enter you into Jannah and I felt its important that we go through these few narrations of the importance and the value that the Sahabah gave to this Surah and how the Messenger SAWS appreciated their seriousness about this Surah then this famous Hadith probably some narration of it or if not the narration you probably know the lesson.. the message that comes out of it you've heard it before this is narrated Abu Darda ((Arabic)) Quran is very difficult for any of you to recite the entire or one third of the entire Quran in one night (Arabic) how can a third of the Quran be recited in one night (Arabic) he said that (Arabic) equates a third of the Quran this is in Sahih Muslim so the Messenger himslef has given this surah a value of a third of the Quran there's a lot of commentary why a third why a third of the Quran.. I'll give you the gist of it the gist of it is a third of the Quran deals with the Attributes of Allah who Allah is imaaniat the essence of what is deen supposed to be in terms of Imaan and Surah Al Ikhlas is the most comprehensive summary of it if you know nothing else the Quran about tawheed if you know ikhlas you are ok you wont fall into shirk this is this gem that Allah gave us that you don't have to do a phd in aqeedah to not fall into shirk you can just really well understand Surah Al Ikhlas its a gift of Allah AZJ to this Ummah a third of Quran now you know there are a lot of academic issues in this surah and I am gonna skip a lot of them but I do wanna tell

you about on thing that is important the word Allah we havn't had a comprehensive discussion about this word ofcourse its come before but this is a Surah about the word (Arabic) so we have to have a little bit of conversation about it in the Arabic language theres such a thing called (Arabic) means that a word is based on another word it came from somewhere else like you know you may have heard the word alim alim right it has its (Arabic) its derived from what word ilm knowkedge right so you have a word its derived from another word it has origins or roots somewhere else this kind of word is called (Arabic) meaning its a word but it has its origin in some other word its based on some other word and that word gets modified and you know transformed into a series of other vocabulary then there are words that are original you cannot trace them back to another word they are the way they are and there's no going back these are originals untraceable words and these are (Arabic) means you can't go back there's no building blocks its is what it is you know its like comparing a rock to a wall to a boulder a wall is made up of bricks but a boulder is a boulder its not made up of parts so (Arabic) is not made up of parts but a ((Arabic)) is made up of parts I am giving you this basic introduction because there's a disagreement among linguists grammarians people of sarf people of morphology about the origin of the word Allah is it mushtaq is it derived from another word or is it jaamid is it unique by itself you cannot trace it to another route origin both opinions have existed in our history both have been attributed to some very very high level scholars so we can't say one is right and wrong I wouldn't go that I far I can as part of intellectual honesty though I do have to tell you which one I tend to agree with more but that doesn't mean that I completely disregard the other side so I give you evidences for both the group that said it is mushtaq that it is derived from another word that the route origin word Allah is the word Elah the Elah (Arabic) so the word Elah if you put Al on it Al-Elah becomes Allah the Alif gets removed the

Alif gets removed this.. you know.. this harf of it and the word fuses together and the word Allah is formed thats the opinion of those who way its rooted in the the root letters are hamza laam and ha and from it two verbs come (Arabic) and (Arabic) (Arabic) literally means to worship so llah is the entity that is the focus of worship and obedience thats one meaning of the word elah but (Arabic) not with a (Arabic) like (Arabic) but (Arabic) the verb actually is used in another case its used for a child that is thristy for the milk of its mother and is desperately running towards that mother and from it derives the verbal meaning is the one to whom people desperately turn the one the elah is someone you know (Arabic) actually is the (Arabic) is the one to whom people desperately turn and so scholars say that this is the origin of the word elah the one to worshipped the one to be obeyed and the one to whom people turn out of desperation there's nowhere else to turn but He right These are the origins of the word Allah the other group says no this is not the origin of the word Allah the word Allah is the universal word for Allah and isnt even limited to (Arabic) it is the word for Allah in every language and uses the word Allah.. its the word for Himself the proper name for Allah that He revealed to all the Messengers in every language in every language now on the one hand it sounds like this is more of a spiritual thing and thats more of a linguistic thing but this group also gives linguistic evidences and atleast I'd like you to know some of them if the word is based on the word llah then its made up.. its a composite of two things Al and Elah right its two things now in the (Arabic) language when you call someone you use the word Ya like you could say Ya Walad Ya rajul right when you call on Allah when you call on Allah what do you say then Ya Allah Ya Allah now in the (Arabic) language when you call someone you cannot use Al like I can't say ya al walad that doesn't make sense you can only say what Ya Walad you cannot say for example Ya Ar Raheem even if you are calling Allah you can't say ya Ar Raheem what do you say Ya

Raheem you know ya Quddus ya Salaam you have to call Allah if you are calling Allah with (Arabic) with ya then the al cannot be there this is a principle of Arabic Language so when we say ya Allah ya Allah clearly the al is still there and if its still there it must be there because its not really an Al its part of the word thats the argument linguistically made the fact that we use ya and then we use the word Allah you know that if that Al really was part of Al Elah then we would call him ya elah but we would not say ya Allah so the fact that (Arabic) we use ya Allah in itself is a linguistic evidence then the second linguistic evidence is that the word Allah is not used generically anywhere in the Quran whenever the word Allah is used its not used as the One worthy of worship its used as Allah as his name as a proper name and the biggest proof of that is the Fatiha itself you know Allah AZJ says Bismi.. even in the beginning the (Arabic) are descriptions but the word Allah itself is the one being described Allah is the noun and (Arabic) are the adjectives (Arabic) Allah is the noun (Arabic) adjectives so thats the second argument that in it of itself its not used in a generic sense anywhere its only used in this proper form in this proper form and then the third when they said who is your lord who is your master describe him to us whenever a question is asked who is he who do you worship what do you worship you don't start with a description you start with a name so this surah begins (Arabic) can be a description (Arabic) can be a description right but Allah itself is the proper name this is the third and then ofcourse aramaic and.. you know.. hebrew also have original words the word Allah has ocured in original forms in their languages as well in their languages as well so there's several lines of evidence and the final.. I just wanna mention it since we are on the subject is the fact that we call on Allah saying (Arabic) and thats a unique phrase and then lam and alif together are never heavy if you put alif laam with a shadda and alif you say (Arabic) what do we say when we pronounce (Arabic) we make it heavy we break the norm of the (Arabic) language for this word it defies all principles of the

(Arabic) language so for that reason alone it is considered universal now that brings up a side thing I'll only mention it briefly because we have to get to dars of this surah itsel and the brief comment is the following if you say that this word is even beyond the (Arabic) language then there's the problem of (Arabic) what that means is when a word comes from another language into (Arabic) then you cannot put (Arabic) on it you can (Arabic) on it the (Arabic) is the e is not allowed but do you find the word Allah with (Arabic) in it you do right so for example (Arabic) there's a (Arabic) on the word Allah so its (Arabic) its not a foreign word its a completely arabised word so if it is from every language and if its.. or its the word taught to all Messengers even the ones that were non arab how can it have the (Arabic) and the response to that given by the ulema of language is there is there is only one word that has to be universal to all languages and that word can only be what Allah its not a foreign foreign things are that which is alien to me and its local to you but what word is local to every language who is local to every language Allah AZJ so there's no.. the concept of it being formed doesn't apply when we deal with the (Arabic) anyhow so that was a little bit of a distinction now we begin Qul say this does two things this ofcourse is a command to the Messenger SAWS we talked about Qul before but what does it do two things one these are lessons for the Messenger and two these are .. this is teacher training this is what you go out and say this is what you need to go and teach the people whenever you find Qul in the Quran it is a lesson for the Messenger SAWS and its also what he must go out and teach what he must go out and preach he must declare it he can't just keep it to himself you know (Arabic) No He is Allah the one or He is unique thats just for him to know but Qul he has to spread it he has to get it out there so in from the beginning there's the message of tawheed connected with the message of dawah thats how the Surah begins (Arabic) now the word hua most mufassiroon say hua is here (Arabic) meaning even if you don't have the word hua there the sentence is



complete (Arabic) say Allah is one that still a sentence well what's the word hua doing there the word hi which I am translating as he a pronoun is used when you are talking about something that's already known in other words if I was talking to you right now and I say you know he graduated from college out of nowhere I just said to you he graduated from college what question would pop in your mind man who you talking about I don't know who he is but when there's a he that doesn't even need to be mentioned who it is ahead of time it's so obvious who the subject is and it's so universally his greatness is so universally acknowledged that there is no mention to name him first you can just say he and every.. like yea I know who you are talking about this is called (Arabic) because of the universally known greatness of the subject at hand you can just say hua and so this is .. describing the greatness of Allah AZJ that the word hua occurs of course hua also because it's the answer to their questions (Arabic) who is he what is he what are his descriptions and hua that which you asked about is Allah hu Allah and then there's the word Ahad now another grammatical breakdown and if you take hua as (Arabic) then what happens is (Arabic) those of you who know little bit of (Arabic) subject predicate right Allah is a.. I haven't described Ahad yet it's a beautiful word but we haven't come to that yet another description is that (Arabic) is the first part of the sentence Allah the word Allah is khabr and Ahad is khabrsaani what that means in English translation is Say He is Allah and then Say He is Ahad there were two sentences fused into one when you have two khabr that's what happens linguistically two sentences are fused into one and the way we would translate them is He is Allah, One and I actually one is really not a good translation of Ahad but I am sticking to it for now before I describe further to you iA so he is Allah one now the first thing we need to know is the difference between Waahid and Ahad Waahid and Ahad the word Ahad is the word Waahid is you know .. is what one wahid means one so how come Allah

doesn't say Arabic say Allah is one that would also mean one you see first of all let's take it from a negative point of view so you understand it better in the (Arabic) language certain words can be used only in a particular way not in any other way if I say for example right now (Arabic) no one there's not one in the Masjid you know what that means there's not one but there is two three four five in other words what I am saying in there isn't just one there may be even more as opposed to that if I say (Arabic) you know what that means there's not a single person in the Masjid there's no one in the Masjid when you say Waahid then the meaning would be there isn't just one in the Masjid there could be more it's not just one so you're saying it's not one it's more but when you say (Arabic) then what are you saying there's absolutely no one in the Masjid at all Ahad is used negatively negatively only it's not used in a positive sense it's only used not anyone at all (Arabic) let no one at all commit shirk with Allah not no one at all so that Ahad is an absolute negation that's where Ahad is used it's not used in the positive when you want to speak in the positive you use Waahid when you wanna speak in the negative you use Ahad especially the exclusive the absolute kind of negative that's the first thing but the thing is in this Surah Ahad is not being used in the negative it's being used in the positive so it's already unique it's not something that normally happens in Arabic the only other so it's.. Ahad is used in the negative the second place Ahad is used is in izaafah (Arabic) right would any of you like (Arabic) in Surah Hujarat would any of you like would any one of you like that they would eat the dead flesh of their dead brother etc right that (Arabic) when it's one of now I am saying (Arabic) that's the technical term the English term is one of so one of them one of you one of the Muslims (Arabic) right so (Arabic) when it's izzafa then you can use Ahad when there's a combination of two then you can use Ahad by itself it's only used in the negative if you wanna use it in the positive you have to add something else to it it becomes part of something else one of or the first of etc etc

the only place in (Arabic) literature where this word is used in the positive without any further attribution is Surah Ikhlas that it there's nowhere else some oversimplify it and say Ahad is not used for anyone other than Allah that's not clear enough Ahad is used for other than Allah but the word Ahad in the positive without any izzafah in it in that way linguistically is never ever used for anyone other than Allah so now we know the difference between Waahid and Ahad a little bit I still haven't clarified it yet and hopefully before this Salaah atleast I'll get that much across what is the difference between Waahid and Ahad the original word is actually (Arabic) and (Arabic) there are two variations of it in saf and so that word what does it mean I am gonna you the meaning of the word from the dictionary (Arabic) Wahd means someone who is individual by himself (Arabic) a person who is wahd with a wow is someone who is at.. whose tribe and his lineage and his origin is not known that's wahd but that is used for a person Allah refuses to even use that because in the language that can be used for a person so he uses a word for himself that

is not used for any person Ahad in the positive and so the word Ahad is even.. you could argue it's the hyperbolised.. the enhanced form of the word Wahd Imaan Raahibal Asfahaani in his famous book Mufladaatul Quran even went as far as to say that Ahad is a separate root from Wahd you know.. most say that Ahad comes from the root origin (Arabic) but Imaam Raaghib says no Ahad is a separate entity by itself and I'll give you his definition also he says (Arabic) there is nothing that can be compared to an Ahad there is .. its unique singular sole entity to which there is no comparison possible and there is no competitor possible and there is no antonym or opposite possible there is nothing possible in terms of any sort of affiliation with this one the one that has no second is Ahad the one for whom the second is impossible that's Ahad now this Word used for Allah AZJ creates you know earthquakes in Arab society they have gods they believe in gods but for their gods

there's also another god I can have my god and you can have yours and their concept of Allah they say yea, Allah is there but he has you know angels he took as daughters maazAllah or the christian community said He took a son or the jewish community a fraction of them not all of them a fraction of them said Uzair has been taken as a son of Allah so they attributed sons and daughters to Allah in hindu tradition what do they do in some of the Hindu traditions they say god became the universe so god is in the bug and in the tree and in the rock and in the stone and god is running in my veins all of this stuff right this is similar to American transcendentalism more recently in the early 1900s late 1800s right in american literature also god is in the tree or in nature or in us etc etc this idea but which kind of you know .. and if you do that if you say anything about Allah AZJ that starts comparing him or pairing him or affiliating him with anything else what is lost is Ahad and if you separate Allah from all attributions of human beings you separate him completely from all attributions that are shared by any creation then what you get to is Ahad it is a unique concept of the oneness of Allah this is the concept that even Christians don't agree with even jews don't agree with they don't agree with this concept they will say (Arabic) fine when you study their aqeedah when you study their creed waahid they will not have a problem what they have a problem with Ahad with Ahad and here before the Salaah atleast one part of the word Ahad I want to help you understand iA because these are things that have to be clear in our minds and I don't take a conventional approach to teaching concepts in aqeedah or theology but I do want you to have a basic easy to understand logical foundation that even if you don't have the technical terminology you don't fall into categories of shirk one of the easiest places where people can be confused is when a word is used for Allah is also used for us for example Allah calls himself Aleem knowledgeable have you ever heard that word being used for a person also a person is knowledgeable sure sure Allah calls himself Hakeem full of

wisdom wise wise have you ever heard the word Hakeem being used for a person also its possible Allah says for example He says he is .. Raheem Raheem Merciful can you describe a person as Merciful also Sami' listening you can describe a person as listening also Baseer Baseer right Baseer is someone who can see Allah describes himself as someone who sees can you use that word for a human being also yes you can this is a problem because now the same word is being used for Allah and the same being used for a human being now where is the only word that's only used for Allah and can never be used for a human being as a description Ahad thats the word right and As Samad as we'll see these words are unshared everything about this Surah is unshared you will find other attributes of Allah in other surahs but those attributes what you learn about them is its possible that in some way shape or form those attributes can also be used for people like Allah's name Rauf compassionate is used in the Quran for the Messenger (Arabic) so how do we understand that how do we clearly understand when a word is being used for Allah and can also be used for other than Allah how do we not end up doing Shirk what I'd like you to remember is three differences if you rememeber three things you will never fall into shirk the first difference lets take one name and we can use that as a sample and it works for all the otehr names of Allah AZJ lets take the name knowledgeable Allah is knowledgeable we say that the.. if that name is being used for Allah then that power that Allah has that knowledge that Allah has has no beginning and has no ending the knowledge of Allah has no beginning and no ending compare that to my knowledge and your knowledge and the knowledge of all creation put together what does it have it has a beginning and it has an ending so the first difference is its infinite Allah's it has no.. its timeless actually no beginning no ending and ours is temporary timed caged thats one big difference the second difference Allah's knowledge has no limits he knows everything absolutely every.. there's

nothing that he doesn't know as opposed to your knowledge and my knowledge what does it necessarily have limits I don't know whats behind this wall I don't know I don't know how many heartbeats I have left on this earth I don't know I don't know what will happen in the next 30 minutes I don't have any knowledge I have knowledge but I don't have all knowledge as opposed to Allah who has all knowledge so the first difference was no beginning and no end as opposed to me the second difference is there is no limit to Allah's knowledge whereas any other knowledge will have limits and here's the third and most important difference this is the third one the third one is everything I have every attribute I.. lets talk about knowledge its not something I own it was given to me its not something I had to begin with it was given to me I didn't I wasn't born with it I didn't have it it was given to me as opposed to Allah when we talk about His knowledge it is His own and it is not what it is not given to Him by anyone it is His own it is His own now think of any attribute lets think about the attribute of power Allah is Al Qawi you can have a person who is strong he has some power but the power of Allah has no beginning and no end but the power of a person has a beginnig and an end the power of Allah is infinite it has no limits its limitless but the power of a human being has limits and its limited and then the power of Allah is His own He didn't get it from anyone else its His own but the power of a human being comes from whom from Allah SWT he gets it from Him you keep these 3 distinctions in mind and you will maintain what Allah calls Ahad He cannot be compared He is unique (Arabic) there will never be any attributions or anything compared to Him this is the remarkable lesson inside this absolutely beautiful stuning word that Allah uses for Himself in the Quran (Arabic) now you know Allah put in the word Ahad there is no alif lam but in the word As Samad there is Allif laam (Arabic) we don't say (Arabic) we say (Arabic) now when we say Ahad what do we say Ahadun we don't say Al Ahad so why not put Al over there too and why put Al

over there this is a grammatical difference and has some rhetorical benefits the first benefit is (Arabic) the arabs would say that putting the (Arabic) puts an exclamation mark on the statement he is Allah Ahad just think about that how amazing that is and that can be done in ancient (Arabic) with a (Arabic) so I can't do.. you and I can't do that it in english so I have to raise my volume and pound on the podium and mess up the recording to get that across what Allah is saying when he says Ahad the power of that word is manifest in that (Arabic) thats the first thing the second thing is (Arabic) is used conventionally for a khabr the predicate of a sentence and a khabr is used when someone asks a question and ofcourse Ahad was the response to a question who is Allah and it appropriately answers the question the alif laam is not there you have to put the (Arabic) there so what the second benefit of it is it addresses it its akhbaar its giving the news to those who seek this news who is this Allah the thing to know about him is Ahad and this is the sticking point this is the one that will get you beatings this is the thing that will get Bilal RA tortured and the boulder's on his chest and the only words coming out of his mouth are what Ahad Ahad those are the only words coming out of his mouth this is the point of Contention saying Allah is not the problem even they accepted Allah they refused to accept Ahad SubhanAllah what an amazing word Allah gave us you know there is one story I have to share with you this is.. you know a friend of mine he's gonna hate it cuz he's gonna watch this and he's gonna hate me for this but I have to say this good friend of mine from Arkansas took shahadah I talk about him all the time actually but I'll tell you again he.. he was a philosophy major masters degree in philosophy your typical upscale he calls himself I was a yuppie white guy you know his wife is also you know anglo-saxon if you will right and they lived in Arkansas she is.. I think doing Ph.d in Biomedicine he did masters in Philosophy he was librarian in the university very philosophical guy you know and he.. part of his philosophy major was philosophy of

religion so he studied all these different religions including ofcourse Islam so they were both agnosts you know what agnosts are we are not sure if there is a God we are not sure if there's not a God we are just chilling thats an agnost so he was an agnost so he is married to his wife and they have their first

son when they have their son Triston his umbilical cord was tied around his neck several times over right and thats normally what happens when that happens at childbirth the child chokes to death but the child survives he sees this happen with his own eyes he says there has to be a God there has to be he says.. the agnost leaves agnosticism and says there has to be a God and so what does he do he takes his old notes he takes the dust off of his notebook and starts going through his own notes on world religions so he has taken notes on Catholicism and Protestantism and various forms of Hinduism and Buddhism and Taoism and woah.. there you go Islam. so he looks at his own notes from years ago on Islam and he read it his own writing this tawheed thing is awesome thats what he had written in his own notes in his own notes this tawheed thing sounds pretty amazing and this was his commentary on Ikhlas and he came to deen SubhanAllah he is a principal of Islamic School now Alhamdulillah but you know when you study world reigions you will think at face value at face value what will seem like yea we all believe in one god its all the same they believe in a merciful god and a powerful god it will seem to you at face value that yes we all share one faith but when it comes to studying Ahad carefully you will realize how every other religion and every other world view just starts falling off to the sides and the only thing left standing is this deen this (Arabic) this (Arabic) SAWS its unique even when it comes to belief in God your co-worker would tell you yea I believe in God too.. No they can believe in some god yea but in Allahu Ahad not yet not yet and we haven't explored what that really.. I am just looking at it linguistically right now.. theologically what does it means psychologically what

does it mean we haven't even explored that yet but we will iA after this Salaah but I wanna wrap up one thing iA which is tied to this so that you have something to ponder over when we make Salaah hopefully the imaan will grace us with Surah Al Ikhlas this idea of Ahad one one of the great writers on Islamic theology in Pakistan actually Dr. Rafiuddin commenting on this Suran said something amazing and I really appreciated it because I think for modern audiences this kind of stuff needs to be said and heard Allah created the Human Being with the knowledge of Himself the Human being knew already there is this highest ideal Allah AZJ and not just that there is a God and He created us and now we can do whatever we want no He is the Rabb He is the Master my goal in life is to do what He wants this is my highest ideal my greatest accomplishment ever can be that I become His slave that would be the greatest honour I can have the Messenger of Allah SAWS his greatest honour (Arabic) he becomes Abd of Allah the slave of Allah is a great honour thats the goal in life and Allah preprogrammed that goal inside every single human being but if you lose sight of that goal it is like this you know you have this thirst this hunger inside you to fulfill that goal Allah created you with that but when your appetite is not filled with healthy food what do you fill it with if you don't get the right meal are you gonna say I am not gonna eat at all no when a person is starving and there is no food of their preference or there is no healthy food there is even filth barks of trees will the human beings still start chewing on that when it comes to that they will when you lose sight of Allah AZJ and that no longer is your goal then necessarily you will find a replacement necessarily it is necessary to have something you aspire towards that is the mission of your life the one who has found Allah what becomes.. what happens to them (Arabic) its very simple for them the one who has truly found Allah their Salaah is for Allah their sacrifice is for Allah their life and their death is now for Allah the way they live the way they eat the way they sleep what they wanna do with their

life their long term goals their short term goals what are they gonna do with their kids why are they getting an education where are they gonna work everything now is for Allah that is their goal but for the one who doesn't have that goal they have to find another goal and in old times they used to be idols they used to be other religions you find some other god but in our times its become far more pathetic now you have someone who is obsessed with their body and they are working out 18 hours a day their only goal in life is to just keep getting bigger and bigger its their only goal take steroids and look.. stay on top keep in shape or there is this goal they set with their trainer I gotta do this many reps or I gotta do this many pushups or I gotta get benchpresses this many pounds etc etc thats their goal that has become their elah for a person that their life has become about money have you met people they cannot talk about anything except their work they can't yea I work at this company I do this this this and the moment lose their job they become suicidal cuz that's all they ever thought about thats all they ever did with their life thats all they ever did that becomes their goal for some people its their children they live for their children they do everything for their children day and night they think about their children there is no other thought running in their mind there is no other goal before them than their children that is all they run after when you don't find Him you will find something else and you will run after it and you will give your life to it and this is a.. there is no exception among human beings and today it be could even be a slacker and you could ask me what about a slacker you know those kids that play 20 hours of video games a day and don't get off the couch well what is their goal it is to entertain themselves it is to fry their brain cells behind the screen that is their ultimate goal that is what they want to reach and they are working hard to attain it everyday right thats what it becomes these are the psychological implications of understanding tawheed it is easy to say Allah is one but is He One in my life is He the One for me or

do I have some other one that I am running after or some other thing that I put before myself. Allah asks this question rhetorically he says (Arabic) what deluded you from your gracious master what was so important to you that you ran after that you couldn't come after this SubhanAllah SubhanAllah so when he uses this word (Arabic) its psychological implications its implications on our attitude towards Allah and how we think about our life completely changes now there is nothing more important to me than making Him happy nothing more important to me than Him being pleased with me nothing more important to me than He forgiving me nothing more important to me than He would talk to me on the Day of Judgement telling me that I am successful He will look towards me I will not be from the ones He turns away from (Arabic) Allah will not talk to them on the Day of Judgement may Allah not make us one from those people these are some of the psychological implications of just internalizing Ahad just that word what Allah is saying this is who

Allah is this is what he is supposed to do And I wanna conclude because its time for Salaah with the following this is the I can't quote Iqbal cuz I am terrible at urdu but I'll tell you the meaning of the verse OK though I like the verse myself its poetry but he says what used to be he is talking about its a poem about tawheed and he says what used to be something that burned in the hearts of men burned in the hearts of men is now a subject of abstract philosophical debate thats what he says now what is tawheed to us to today debates discussions abstract discussions in you know in theology that have no end to them no end to them but what it used to be was something that burned inside the hearts am I fulfilling thr rights of Ahad yet am I doing justice to that Ahad yet may Allah make us of the poeple of tawheed may Allah give us in our hearts what burned. the likes of which burned in the hearts of Ibrahim AS and the Messenger of Allah and the Sahabah RA we will continue the dars on surah Al Ikhlas after the Salaah