



DEEPER MEANINGS AND BENEFITS OF SURAH IKHLAS (112:1-4)

Dr. Noorallah G. Juma
Author/Founder, SalmanSpiritual.com
Professor Emeritus (Soil Science)
University of Alberta



OUTLINE

Lecture Notes and PowerPoint Resources

General knowledge of this Surah

Insights into three translations

Mystical definitions of Al-Ahad

Mystical definitions of Al-Samad

Hadith references for reciting Surah Ikhlas

Spiritual Benefits

My personal package of Surah Ikhlas and related tasbis

Khutba of Noor Mowlana Imam Al-Mansur (a.s.)

Resources on SalmanSpiritual.Com

LECTURE NOTES WEB PAGE FOR ZOOM LECTURES ON SALMANSPIRITUAL.COM

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Look for the following link which appears
under the three graphics:

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1. Qur'anic Treasures Hidden in Surah Ikhlas (Purity)
(Holy Qur'an 112:1-4)
2. Harnessing the Power of Surah Ikhlas
3. Surah Ikhlas: A Gateway to Spirituality

LECTURE NOTES FOR DIVINE NAMES ON SALMANSPIRITUAL.COM

4. [Quranic treasures hidden in Allah's Beautiful Names \('Asmaaaa-'ul-Husnaa\)](#) (Holy Quran 59:22-24)
5. [Prayers Derived From Allah's Beautiful Names \('Asmaaaa-'ul-Husnaa\)](#). This will take you to the first tasbi. Please follow hyperlinks for the remaining Divine Names.
6. [List of Divine Names and Derived Prayers with a brief explanation of each Divine Name](#)

LECTURE NOTES FOR DIVINE NAMES ON SALMANSPIRITUAL.COM

7. List of Divine Names and Derived Prayers with a brief explanation of each Divine Name.
[Download PDF document](#)
(6 pages)
8. List of Divine Names and Derived Prayers.
[Download PDF document](#) (2 pages)
9. Audio resource:
[Chanted Recital of Allah's Beautiful Names](#)
(‘Asmaaa-‘ul-Husnaa)

GENERAL KNOWLEDGE OF THE SURAH

- After the Surah Fatiha, Surah Ikhlas is the most important and most often repeated Surah of the Holy Quran.
- Equivalent to reciting one-third of the Holy Quran
- Surah Ikhlas is a very important because it proclaims the Oneness (Tawhid)
- Recited in Holy Dua, Idd Namaz and in Fateha and Ziyarat-e-Maiyat funeral ceremonies.

ALLAH & THE CREATION

Allah

Creation

YUSUFALI'S TRANSLATION

Qul huwa'llahu ahad (112:1)

Allahu'l-samad (112:2)

Lam yalid wa lam yulad (112:3)

wa-lam yakun lahu kufuwan ahad (112:4)

Yusufali's Translation

Say: He is God, the One and Only;

God, the Eternal, Absolute;

He begetteth not, nor is He begotten;

And there is none like unto Him.

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PICKTHALL'S TRANSLATION

Pickthall's Translation

Say: He is God, One!

Allah, the eternally Besought of all!

He begetteth not nor was begotten.

And there is none comparable unto Him.

Yusufali's Translation

Say: He is God, the One and Only;

God, the Eternal, Absolute;

He begetteth not, nor is He begotten;

And there is none like unto Him.

HAMZA, RIZVI & MAYER'S TRANSLATION

Hamza, Rizvi & Mayer's Translation

Say: He is God, One!

God, the self sufficient Besought of all,
He neither begot nor was begotten,
nor is there anyone equal to Him

Pickthall's Translation

Say: He is God, One!

Allah, the eternally Besought of all!
He begetteth not nor was begotten.
And there is none comparable unto Him.

SAY, HE IS GOD, ONE

O Muhammad! Those strangers [to you and your religion] are asking you about *My* lineage. Say: *God is One*. God is that single, Unique One, unique in essence and in attributes; unique in glory and in magnitude, unique in divinity and lordship. In having no beginning or end He is Unique. Worthy of His divinity, and knowing in His divinity.

Rashid al-Din Maybudi , An Anthology of Quranic Commentaries. pp.512-3

SAY, HE IS GOD, ONE

He is the generous and kind, the gracious , the merciful and the good. The One who knows the most intimate secrets. He is the One who holds up the loftiest horizon, the Creator of the [heavenly] throne and [lowly] earth alike, the one who is near the [servant] who is acquainted with Him; the One deserving all praise. The light of His providence (*'inayat*) is visible in hearts of His lovers. Though He is hidden from eyes, in His creation, He is manifest.

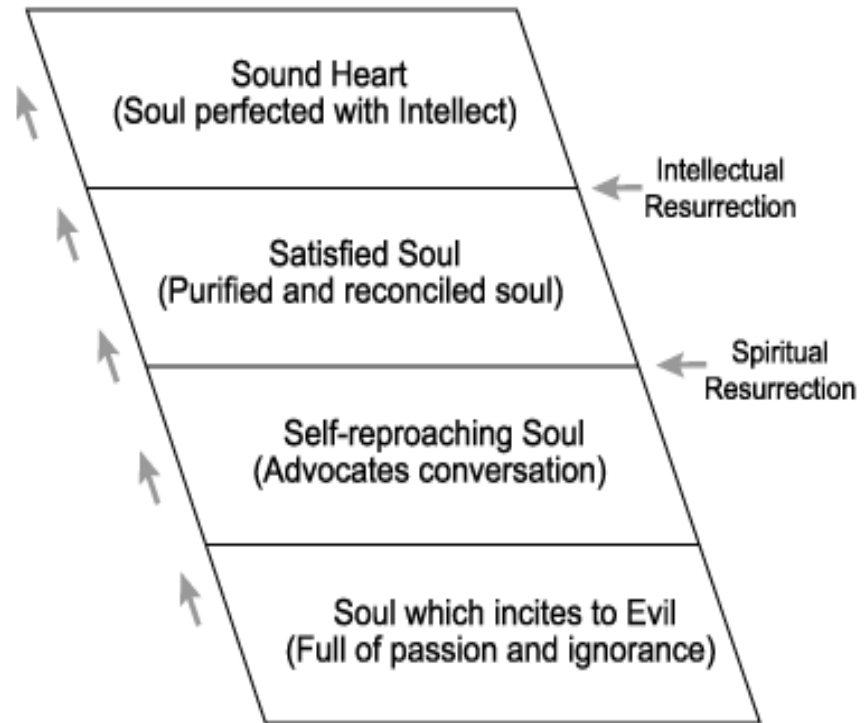
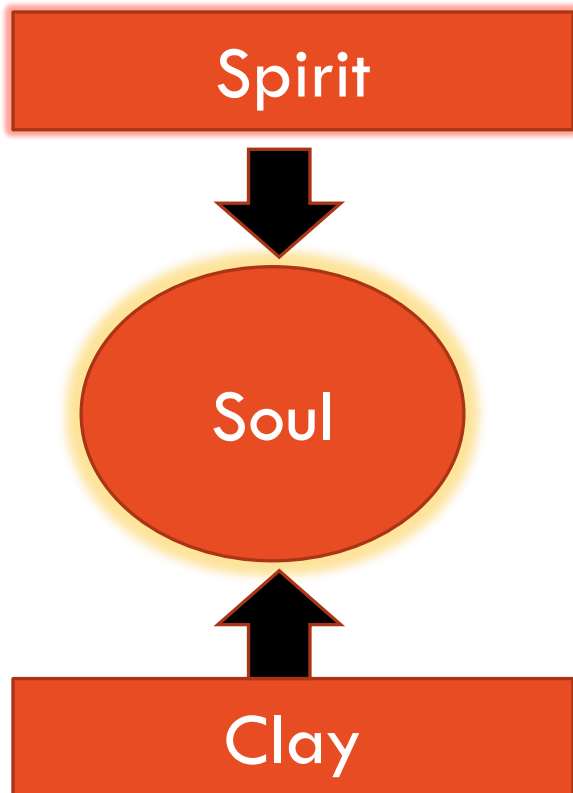
Rashid al-Din Maybudi , An Anthology of Quranic Commentaries. pp.512-3

GOD, THE BESOUGHT OF ALL

He is One to whom they repair for all their needs and in who they seek refuge from misfortunes, He is the eternally Besought of all, for His servants depend upon and need Him. The hope of sinners and forlorn alike is alike in His grace; the cure of all afflictions, in His generosity.

**Rashid al-Din Maybudi , An Anthology of
Quranic Commentaries. pp.512-3**

CREATION AND PROGRESS OF SOUL



GOD, THE BESOUGHT OF ALL

The joy of devishes is in His majesty and beauty.

Blessed is the person whose intimate companion

(*mu'nis*) is His name, dear the person whose portion is

His memory; joyful, the heart which is tied to Him;

pure the tongue that is in remembrance of Him. Happy

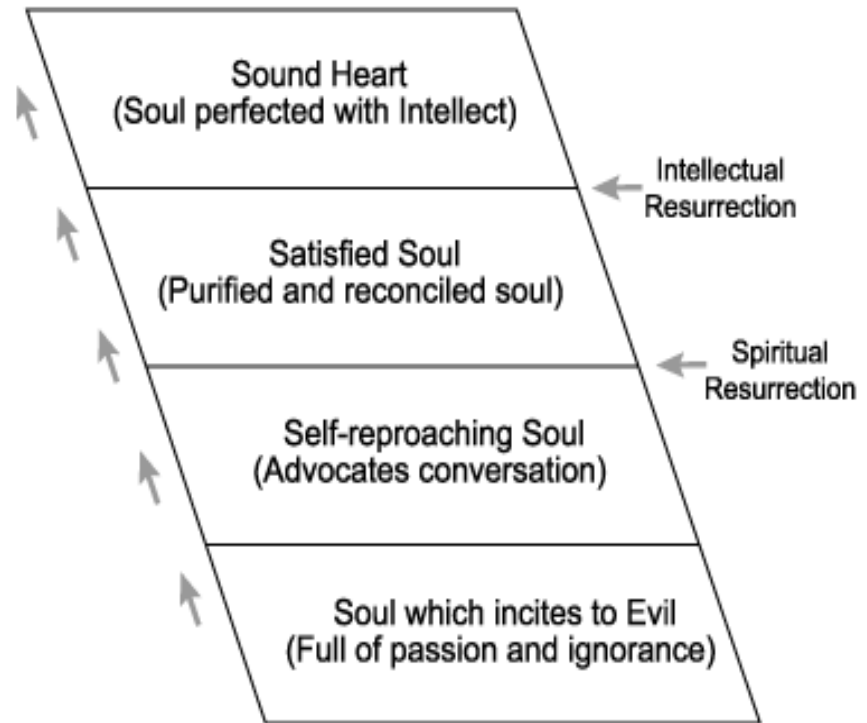
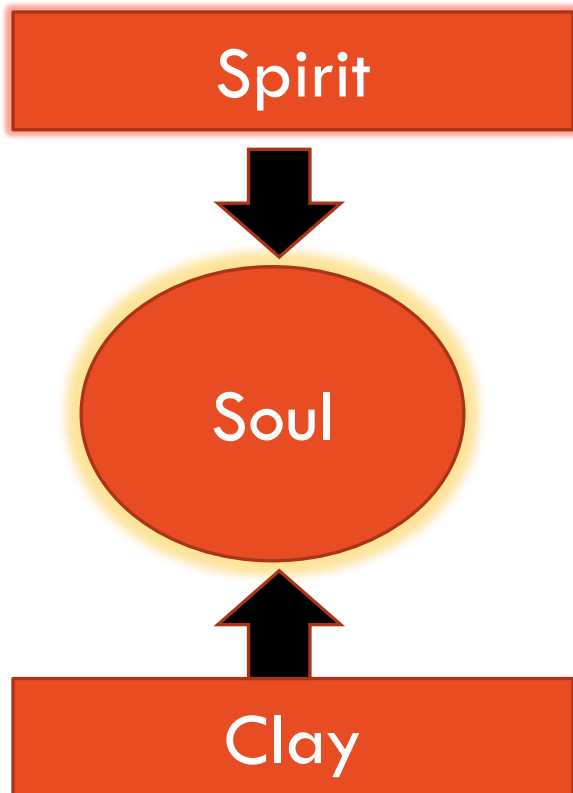
is the life of one who spends his time with His love and

affection. One person delights in Paradise, another

delights in the Beloved. The Beloved is the portion of

the person whose aspiration is wholly for Him.

CREATION AND PROGRESS OF SOUL



HADITH OF THE HOLY PROPHET

Al-Sukuni [reported] from Abu 'Abd Allah [Ja'far al-Sadiq] that the Prophet performed the funeral prayer over Sa'd b. Mu'adh, and when he had finished, he said, 'He [Sa'd] has met with 70,000 angels, among them Gabriel, saying prayers for him. I [the Prophet] said 'O Gabriel, why has he deserved your prayers for him?', to which he [Gabriel] replied. 'Because of his reciting *qul huwa'llahu ahad* whenever he sat, stood up, was riding, on foot, walking, coming and going.'

Al-Fadl b. al-Hasan al-Tabrisi , An Anthology of Quranic Commentaries. pp.519-20

HADITH OF THE HOLY PROPHET

...if he recites it one hundred times, he will expunge the sins of twenty-five years, with the exception if [sins involving] blood or money; if he recites it four hundred times, he will expunge [the equivalent of] the sins of four hundred years; yet if he recites it a thousand times, he will not die until he has seen his place in Paradise or it is seen for him [by someone else].

A GREAT TITLE OF SURAH IKHLAS

Nineteenth: The *sura* of **light** (*nur*). God said: *God is the Light of the heaven and the earth* (Q. 24:35]. He is the illuminator of the heavens and the earth, and this *sura* illuminates the heart. The Prophet said, ‘Everything has a light, and the light of the Qur’an is *Say: He is God, One*’. This is analogous to the light of the human being which lies in his smallest organ, and that is the pupil of the eye. This *sura* is to the Qur’an what the pupil of the eye is to the human being.

BENEFITS OF SURAH IKHLAS

According to Sahl b. Sa'd al-Saidi, a man came to the Prophet and complained to him of his impoverishment and straitened means. The Messenger of God said to him, 'whenever you enter your home, offer the peace greeting (*salaam*) whether there is somebody there or not, then recite [the *sura*] *qul huwa'llahu* once.' The man did this and God showered him with such provisions (*rizq*) that this eventually spilled over into his neighbours' [homes].

Al-Fadl b. al-Hasan al-Tabrisi , An Anthology of Quranic Commentaries. pp.519-20

MY SURAH IKHLAS & TASBI PACKAGE

‘Astaghafirullahi Rabbi wa Atubu Ilayhi’

‘I seek forgiveness from my Lord and Sustainer and I seek to return to Him in repentance’

Bismillahir Rahmanir Rahim

Qul Hu-walaahu ‘Ahad

‘Allahus-Samad;

Lam yalid, wa lam yuulad;

Walam yakul-la-Huu kufuwan ‘ahad.

MY SURAH IKHLAS & TASBI PACKAGE

Then the following tasbis from the 99 Divine Names

Ya Samad: The Supreme Provider, The Independent One from the Divine Name No. 68

Ya Ghani: The Self-sufficient One from the Divine Name No. 88

Ya Wahaab: The Supreme Bestower from the Divine Name No. 16

Ya Razzaaq: The Total Provider from Divine Name No. 17

Ya Mughni: The Bestower of Sufficiency from Divine Name No. 89

Ya Raafi: The Elevating One from Divine Name No. 23

Sukhran Lillah wal Hamdulillah

(All thanks are due to Allah, and all praises are due to Allah)

KHUTBA OF AL-MANSUR

Praise be to God who unites through divine lordship, who is unique in oneness, who is almighty in ability and endurance, all powerful in majesty and grandeur, the first without limit, the last without end, transcending the comparisons of the ignorant and the definitions of the describers, the conditions of the attributers and the comprehension in visions of those who speculate

Source: Orations of the Fatimid Caliphs, Paul E. Walker, p.107



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