FOUR QULS

Last four chapters starting with Qu'l

Say: I seek refuge in the Lord of men

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A PRAYER
--- Ayesha

No matter where I go,
No matter what I do,
O Allah, I need you.

No matter what I ponder,
No matter where I stay,
O Allah, to only You I pray.

Grant me an inner peace,
Insight to find solace,
Strength to ward off ills,
And bless me with your Grace.

Help me to reach my goal,
The sanctuary for my soul,
That lies with the Quls,
O Allah, Most Merciful. -Ameen
DEDICATION

In the loving memory of our dear daughter, Zareen Khurram.

The English translation and a brief commentary of the Four Quls of the Holy Qur’an contain comprehensive prayers for seeking Allah’s protection and blessings. We are always exposed to unknown troubles and dangers in life. It is Allah alone Who protects us in His unseen ways. So we should always seek His protection from these dangers while being thankful for His bounties that brings happiness and joy in our transient life on earth.

Our beloved Zareen’s death in a tragic accident has made us realize how insecure is our life and why Allah’s protection and blessing is paramount. While our hearts are heavy with grief on our loss, we submit to Allah’s will. May He bless her with peace and comfort in her eternal abode. Ameen
Chapter 109
*Al-kaa-fi-roon*

**THE DISBELIEVERS**

The disbelievers are told in this chapter that they shall be requited for their misdeeds, while the Holy Prophet (sas) and the faithful will reap the reward of their deeds.

Among the various significances of *din is recompense or reward*, and this is what is meant here. It is a prophecy that those who serve Allah will have a goodly reward from Him, while those who serve idols will not obtain any help from false gods.

This chapter also tells us that a true believer is not merely a lip professor of beliefs but rather he is
such a person whose practical life is clothed in the true concept of the Oneness of Allah as he seeks to win the pleasure of the Almighty.

To appreciate fully the idea of the perfect Oneness of Allah we must first understand what worship means. Man is said to worship something when he either hopes for some benefit from it or fears some injury from it. It is solely because of these two reasons that the world worships other gods besides Allah, whether they be elements of nature, or heavenly bodies, or trees, rocks, human beings, animals, past saints, prophets, shrines or some other force. In order to negate the alleged divinity
of these false deities, the Holy Qur’an appeals to the inner nature of man as it asks: *Say: Shall we call besides Allah, on that which profits us not, nor harms us ...* (6:70). In other words, whatever things you worship in the hope of gaining some benefit or in the fear of receiving some injury, in reality has no power whatever, and there is no need, therefore, to worship them.

However, behind the worship of all these gods there is another hidden reality, and that is, in adoring all these false deities besides Allah, the real object of man is to gain advantage for himself or to save himself from loss.
According to the Holy Qur’an, perfect acceptance of the Oneness of Allah entails not only the abandonment of all expectations of benefit or harm from anything except Allah but also the sacrifice of all egoistic pleasures and desires which incite man to worship false gods either for gain or through fear of injury.

Regarding the last verse, those who think that these words indicate that the Holy Prophet (sas) had despaired of the disbelievers are mistaken. Not for a moment did he cease to invite the disbelievers to accept Islam and to forsake the worship of idols.
Bismillahi al-rahmanir raheem.
In the name of Allah, the Beneficent, the Merciful.

Qul yaa-ay-yu-hal kaa-fi-roon.
Say: O disbelievers,

Laa a-'bu-du maa ta-'bu-doon.
I serve not what you serve,

Wa laa an-tum 'aa-bi-doo-na maa a'-bud.
Nor do you serve Him Whom I serve,
Wa laa a-naa 'aa-bi-dum maa 'a-bat-tum,
Nor shall I serve that which ye serve,

Wa laa an-tum 'aa-bi-doo-na maa a-'bud.
Nor do you serve Him Whom I serve,

La-kum dee-nu-kum wa li-ya deen.
For you is your recompense and for me my recompense.
Chapter 112
Al-Ikh-laas — THE UNITY

In this chapter, the unity of Allah has been perfected from every aspect. We are directed to say: Allah is ONE. The word Huwa (He) points towards the inner nature of man which attests to the existence of Allah. It is possible for this faculty to be suppressed for a time in the gaiety and intoxication of this world’s life but it can never be effaced. Whenever man finds himself in difficulty or pain or feels his own utter helplessness and weakness, his nature involuntarily and visibly reaches out to that Supreme Being in search of protection for it knows that it can
obtain help from that Source just as it is the nature of an innocent child to turn spontaneously to his mother when he is suffering pain, difficulty or loneliness.

The word *Ahad* (One) used in the first verse expresses the Unity of Allah to the highest degree of perfection. This means that He is One in His person, One in His actions also. In fact, there is not the slightest possibility of duality in Him.

Today, Science, after exhaustive research, has established the fact that the peculiar nature of all things and their inherent powers are all working towards one purpose. This proves beyond doubt that the Power that has
overall control of everything, the One Supreme Law-maker and Regulator Who guides each one to its appointed goal of perfection is One.

A Christian father argues that when one uses the number one, the number two, or a second god, has to come. Perhaps someone should point out to him that if that proposition is correct, that is, when one says one, two must follow, then when one says three, the number four inevitably has to follow.

In the Holy Qur’an, two words are used for one; ṭāhīd and aḥad. ṭāhīd means one or the first of a series, whereas aḥad means one, after which nothing is to follow.
This is really the concluding chapter of the Holy Qur'an — the two chapters that follow only show how the protection of the Lord is to be sought. It also gives the sum and substance of the teachings of the Holy Qur'an, which is the declaration of the Unity of the Divine Being, and deals a death-blow to all forms of polytheism, including the doctrine of the Trinity.

In the second verse Allah is said to be *Samad*, which the Holy Prophet (sas) is reported to have explained as meaning the Lord to whom recourse is had in every need, so that all have need of Him and He has need of none. This statement negatives the
doctrine according to which soul and matter are co-eternal with God and God stands in need of them to bring about creation. The doctrine prevails in India, and could not have been known to the Holy Prophet (sas).

The third verse points out the error of those religions which describe God as being father or son, such as the Christian religion.

The fourth verse negatives such doctrines as the doctrine of incarnation, according to which a mere man is likened to God.

Thus four kinds of shirk are rejected here, a belief in the plurality of gods (v.1), a belief that other things possess the perfect attributes of the
divine Being (v.2), a belief that God is either a father or a son (v.3), and a belief that others can do that which is ascribable only to God.

The Holy Prophet Muhammad (sas) said that this chapter (Al-Ikhlas) is one third of the Holy Qur’an, for there is no doubt that one third of the Holy Qur’an deals with the Unity of Allah, the essence of which has been distilled in this chapter.
Bis-mil laa-hir Rah-maa-nir Ra-heem.
In the name of Allah, the Beneficent, the Merciful.

Qul hu-wal laa-hu A-had.
Say: He, Allah, is One.

Al-laa-hus Sa-mad.
Allah is He on Whom all depend.

Lam ya-lid, wa lam yoo-lad,
He begets not, nor is He begotten;
ولم يكن له كفوا أحدًا

Wa lam ya-kul la-hoo ku-fu-wan A-had.
And none is like Him.
Chapter 113

Al-Fa-laq — THE DAWN

This chapter and the one that follows — both together known as mu‘awwadhatain from ‘adha, he sought refuge — teach man how to seek refuge in Allah and how to betake himself to His protection.

It is written in the Hadith that on the revelation of these two chapters, the Holy Prophet Muhammad (sas) became very happy and he forsook other prayers seeking Allah’s protection and adopted these instead.

This chapter is called Al-Falaq or The Dawn, that word occurring in the first verse, showing that Truth
would ultimately dispel all darkness. *Falaq* signifies the daybreak, meaning primarily cleaving or splitting, the daybreak being so called because it cleaves through the darkness. Hence it comes to signify the plain appearing of the Truth after its having been dubious. The reference in *the Lord of the dawn* is to the gradual manifestation of the Truth and its ultimate triumph.

*Ghāsiq* is derived from *ghāsāq*, which signifies intense darkness. Hence it means darkness with which an affair is sometimes attended — difficulties through which a man is unable to see his way. Man is, therefore, here taught to pray that his
affairs may not be enveloped in utter darkness.

Here protection is sought against the evils of darkness, whether it is the darkness of night or the darkness of ignorance. We find that mugging, theft, robbery, murder and other crimes are committed mostly in the darkness of the night. Similarly, social evils such as drinking, dancing-parties and all sorts of licentious and promiscuous activities are carried out during the night. Sometimes even useful things become dangerous in the dark when one cannot see them and can get oneself injured, such as a staircase or any other thing which one may come
across in darkness.

*Naffathāt* is the plural of *naffath*, which is an intensive nominative from *nafatha*, meaning primarily *he blew*. But *nafatha fil qalbi* means *he put a thing into his heart*. *Uqad* is the plural of *‘uqdah*, which signifies *a tie, and judgement and consideration of one’s affairs, and management, regulating and ordering of one’s affairs*. Hence the *naffāthāt fil ‘uqad* are those who put evil suggestions into the resolution of men or into the management of their affairs.

This verse deals with the second difficulty in the management of an affair. The first difficulty is its being
enveloped in utter gloom (v.3); the second is that darkness is dispelled, but the resolution to accomplish the affair is yet weak. The third difficulty is that success is now in sight, but there are those who envy that success. Therefore, divine protection has still to be sought when a man is successful in accomplishing an affair.
Bis-mil laa-hir Rah-maa-nir Ra-heem.
In the name of Allah, the Beneficent, the Merciful.

Qul a-‘oo-zu bi-rab-bil fa-laq.
Say: I seek refuge in the Lord of the dawn,

Min shar-ri maa kha-laq.
From the evil of that which He has created,

Wa min shar-ri ghaa-si-qin i-zaa wa-qab.
And from the evil of intense darkness, when it comes,
And from the evil of those who cast (evil suggestions) in firm resolutions,

And from the evil of the envier when he envies.
Chapter 114

Al-Naas — THE MEN

Al-Nās, or The Men, the name of this concluding chapter of the Holy Qur'an, has reference to the fact that it is for the perfection of mankind that the Holy Qur'an has been revealed. This name is taken from the opening verses of the chapter in which God is spoken of as Rabb of men, i.e., their Nourisher unto perfection; King of men, i.e., the real Controller of their affairs, and the Ilah of men, i.e., the Controller of their hearts.

All three sources from whom he happens to seek protection or help have been combined in the One Being
of Allah. Almighty Allah is the Being Who is the one source Who can provide help and protection in the three situations mentioned earlier. And Allah is that Being Who combines in Himself all the perfect attributes and has the power and authority to provide help and protection.

These verses are, as it were, a complement to the previous chapter. Three kinds of mischief are pointed out there which may be done to the cause of Truth. Here a fourth, but the gravest mischief of all, is pointed out. This is the mischief of the slinking devil, who comes stealthily and casts evil suggestions into the hearts of
men. The whispering of the evil one is the greatest mischief because its source is in the hearts of men (v.5). The word *khannās* is derived from *khanasa*, meaning *he held back, hung back*, and also *he hid himself*, and *al-khannās* is the devil, because he retires or shrinks or hides himself.

Man is here taught to seek refuge in God Who is, in the first place, the *Rabb* of mankind, i.e., its Nourisher by degrees to perfection; secondly, He is the *Malik* or *King* of mankind i.e., holds control over them, so far as the physical laws of nature are concerned; thirdly, He is the *Ilah* of mankind, Who alone deserves to be worshipped and before Whom the
whole of mankind must ultimately bow. In other words, the perfection of God is sought because He is the Nourisher Who brings to perfection, and He holds control over Matter and Mind. The Divine purpose is thus again disclosed at the end, as it is disclosed in the very beginning (1:1) of the Holy Qur'an. It is to bring mankind to perfection. Nothing in this world can frustrate this purpose, as God holds control over matter as well as mind.

As has already been mentioned, these two chapters cover all sorts of evils, and that is why, following the Sunnah of the Holy Prophet (sas), most devout Muslims, before going to
bed, recite them to seek Allah's protection.

Now think carefully over this. If an individual seeks the help and the protection of Allah Who is the Nourisher, the King and the Lord of the worlds, against the devil, then can such a person do harm in any way to himself or to his fellow beings, or entertain any doubt about, or be disobedient in any way to Allah? In fact, a person who seeks Allah's blessings and protection through the prayers mentioned in the last two chapters, lives and dies in Islam and is safe from all sorts of troubles and tribulations. He lives a life that is peaceful for himself and for his
fellow human beings. He is in an abode of peace and is a perfect Muslim in all respects.

Bis-mil laa-hir Rah-maa-nir Ra-heem.
In the name of Allah, the Beneficent, the Merciful.

Qul a-‘oo-zu bi-rab-bin naas.
Say: I seek refuge in the Lord of men,

Ma-li-kin naas.
The King of men,
I-laa-hin naas.
The God of men,

Min shar-ri l was-waas-sil khan-naas
From the evil of the whisperings of the slinking (devil),

Al-la-zee yu-waas-wi-su fee su-doo-rin naa-si,
Who whispers into the hearts of men,

Mi-nal jin-na-ti wan-naas.
From among the jinn and the men.
This booklet can be had from:
Mr. & Mrs. Khurram Qayyum
60/4 Tufail Road,
Sialkot Cantt.