

i)

أَخْرَجَ

اللَّهُ

هُوَ

قَالَ

• Khabar
(2)

• Khabar
(1)

• mubtada

• Ame

[common]

[proper]

2 ways
to look
at it.

قَالَ يَقُولُ قَوْلًا قَائِلٌ

قِيلَ يُقَالُ قَوْلًا مَقُولٌ

قُلْ لَا تَقُولُوا مَقَالًا مَقَالَةً

ii)

أَخْرَجَ

اللَّهُ

هُوَ

قَالَ

• Khabar

• mubtada

• ضَمِيرٌ

الشان

Zameerul

Shaan

Explanation:-

2 ways of looking at this ayah:-

i)

Put a common after Laydul Talaaala.

"He is Allah, alone/uniquely one".

ii)

هُوَ can also be called a ضَمِيرٌ الشان
(Zameer ul Shaan)

• happens in Quran specifically هُوَ.

Zameerul shaan means:-

a) The great truth is ----

b) The fact of the matter is ----

c) The great matter is ----

Basically 'هُوَ' here represents the concept that is going to be told is a great one. It

highlights that the sentence that's going to be said is a big deal.

"The fact of the matter is Allah is uniquely One."

- Note :- It is different from هو ذا . Inna emphasizes Mukbada.
- Zameer ul Shaan emphasises the entire idea that is coming. It is not ~~it~~ limited to Mukbada.
- Its translated as a unique sentence.
- This sentence has a special introduction with Zameer ul Shaan.
- Also. "The fact of the matter is ----" said when everybody realises something.
- هو ذا is in the beginning & the entire sentence is inside it with a parenthesis.
- Whatever starts after Zameer ul Shaan is a start of a new sentence.

df :- $\text{هو ذا الله لا اله الا هو}$
 ↓ ↓
 proper proper
 mowsoof + sijah
 (2) ①
 Common Proper
 (2 Khabar) (2 Khabar)

its :- $\text{هو ذا الله لا اله الا هو}$
 ↓ ↓
 proper proper
 mowsoof + sijah
 (2) ①
 Common Proper
 (2 Khabar) (2 Khabar)

But that's not the case)
"uniquely one Allah"

أَخْرُ used in 3 ways:-

① as a muddy

eg: أَخْرُ الْمُسْلِمِينَ - one of the
• muddy muslims.

Not وَاحِدٌ الْمُسْلِمِينَ X
• one

eg أَخْرُ مَعًا - one of the
two.

③ They use in
negation:

eg: جَاءَ وَاحِدٌ -
one person came.

Not one came ← مَا جَاءَ أَخْرُ
End of Surah Ikhlaas - لَمْ يَكُنْ

② In compound number

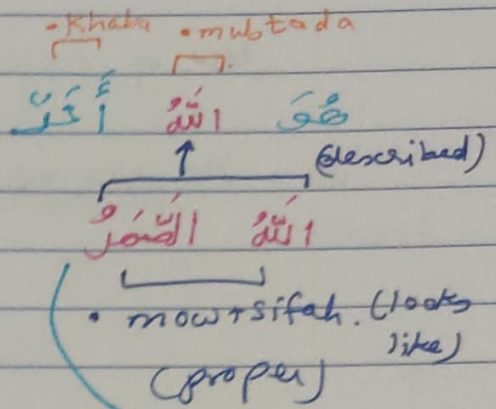
eg ⑪ → أَخْرُ عَشْرَ
(one after ten)

أَخْرُ is used in which of the 3 ways above?

- None of the above 3 ways.
- Allah used أَخْرُ which has never been used in ~~Arabic~~ Arabic. → "Uniquely One".
- He described it in a unique way.

2 ways to look at :-

- Sajdah Talaada is repeated.
- Used instead of a Pronoun.



- 1st Khabar in ayah 1 is being explained more by being repeated again in ayah 2nd
- Allah in 1st ayah has been explained in 2nd ayah

Meaning of أَكْبَرُ :-

- Everyone needs but he needs no one.
- So one can be أَكْبَرُ
- Allah is needed by everyone but he needs no one.
- But the head of family who is independent & his family depends on him also needs job, health etc.

Why is أَكْبَرُ used on أَكْبَرُ?

- It means absolute on who everyone depends on (Laam Istakara) all.
- Every name of Allah has some dimensions of Al Samad.

Use of mawsoof + sifah 2 الزى :-

1) The man, he studies. (IF) الرَّجُلُ يَرُزُّش
 • Khabar • mubtada

2) The man who studies الرَّجُلُ الَّذِي يَرُزُّش
 • gaint mow + sifah
 • mubtada (proper)
 • Ism Mawsool
 • sifah Mawsool
 • adjective

• Need الزى if u want "who" to a proper word → (ال something)

3) • describes A man who studies الرَّجُلُ يَرُزُّش
 (fragment)
 • description of a man.
 • Fil (any past/present)
 • common Ism
 mow + sifah

• Add Fil to a common Ism then we "who" automatically. We don't have to add 'الزى'

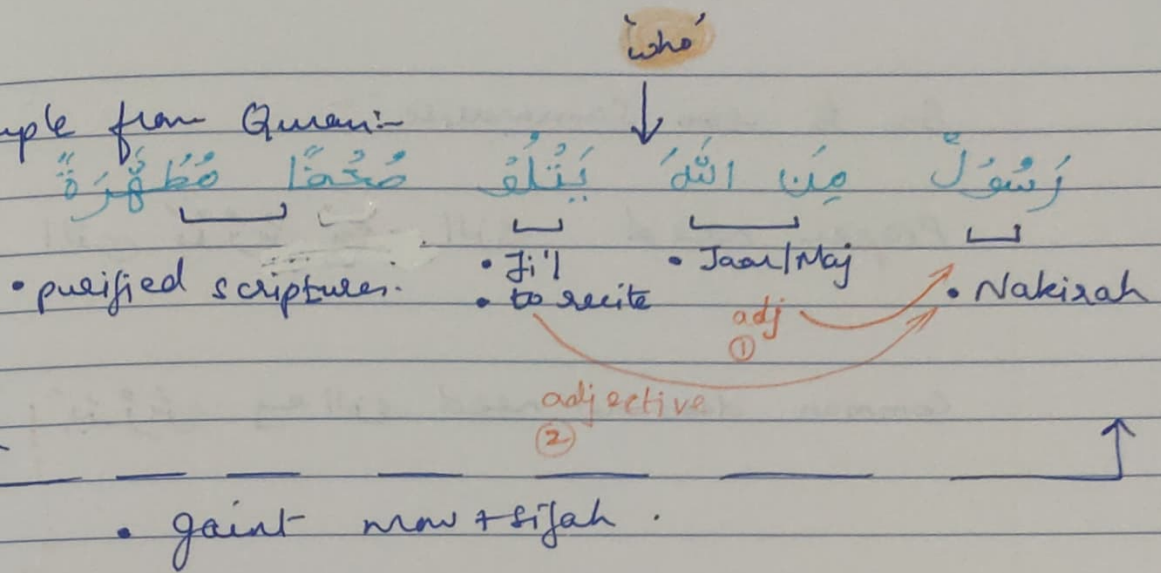
More examples:-

1) The muslim, he prays. - الْمُسْلِمُ يُصَلِّي

2) The muslim who prays. - الْمُسْلِمُ الَّذِي يُصَلِّي
 (sentences)

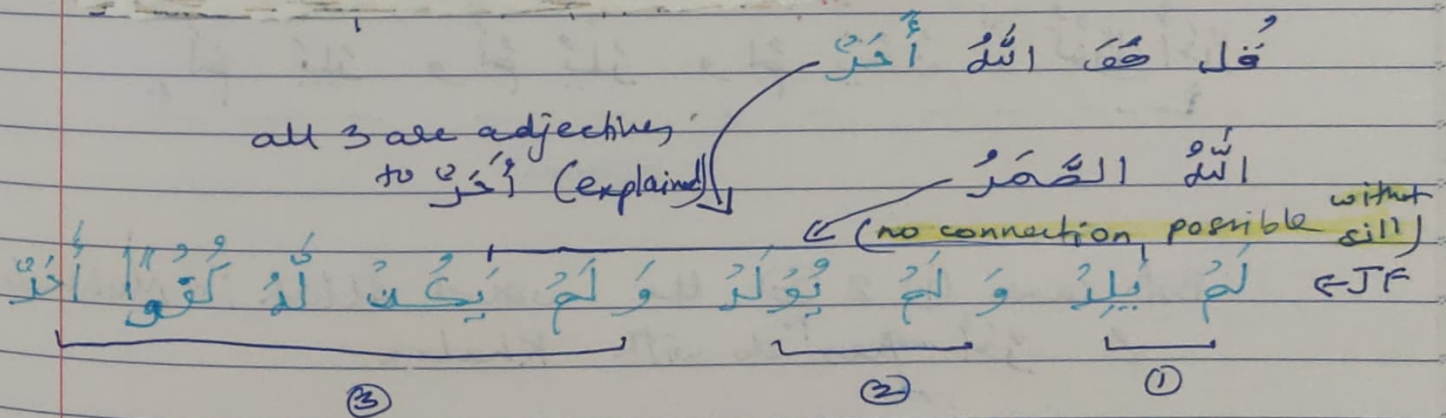
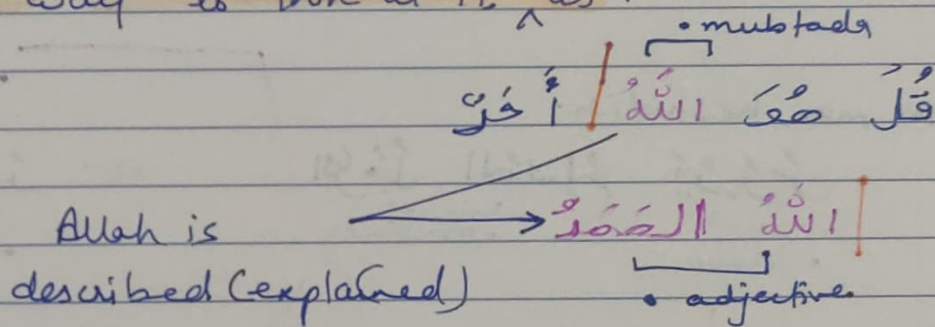
3) A muslim who prays - - - - - الْمُسْلِمُ الَّذِي يُصَلِّي
 Nakirah (common ism) + Fil (any) =
 (has 'who' in between) Mawsoof + sifah
 • Fil
 • Nakirah (الزى in between)
 mow + sifah

Example from Quran:



"A messenger from Allah who recites purified scriptures - - - -" (it's a fragment)

① So one way to look at it is as :-



- Can't connect the above 3 sentences to أَحَدٌ with الّٰهِي
- If there was الّٰهِي then above 3 JF's would be describing Laylul Jalala.

So to ~~can~~ summarise:-

Proper need الَّذِي يَدْرُسُ - الزِّي
 ↳ proper

Common does not need الَّذِي يَدْرُسُ - وَالزِّي
 ↳ common.
 ↓
 (who) الزِّي

(2) Second way to look at it:-

zameen ul shaan ← قُلْ هُوَ
 (on its own)

The muslim man, he studies:-

• الرَّجُلُ الْمُسْلِمُ يَدْرُسُ
 ↳ Mubtada
 • Khabar

elaboration of mubtada
اللَّهُ أَكْبَرُ
 ↳ m + sifah
 ↳ mubtada

↓ followed by JF

elaboration of Khabar
لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
 ↳ Khabar.

Both cases (1) & (2) the word Allah is Mubtada & أَكْبَرُ has to do with Khabar

- So Mubtada is advanced with more advanced Mubtada
- Khabar is advanced with more advanced Khabar.

READER DAY 18

SURAH IKHLAS

1



قُلْ هُوَ اللَّهُ أَحَدٌ
أمر مبتدأ خبر2

Say "He is Allah (SWT), uniquely one"

قَالَ	يَقُولُ	قَوْلًا	قَائِلٌ
قِيلَ	يُقَالُ	قَوْلًا	مَقَالٌ
قُلْ	لَا تَقُلْ	مَقَالٌ، مَقِيلٌ	مَقَالَةٌ

2



قُلْ هُوَ اللَّهُ أَحَدٌ

Say "The fact of the matter is that Allah (SWT) is uniquely One"

صحير الشان

Dhameer-us-Shan

- The great truth is....
- The fact of the matter is....

- When Dhameer-us-Shan comes then whatever starting next is start of a new sentence.
- It is translated as a unique sentence.
- Reminder of something already known

إِنَّ just emphasizes the Mubtada by making it nasb but the Dhameer us Shan emphasizes the entire idea that's coming.

2 قُلْ هُوَ اللَّهُ أَحَدٌ (١). اللَّهُ الصَّمَدُ (٢). لَمْ يَلِدْ وَلَمْ يُولَدْ (٣). وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤).

1 قُلْ هُوَ اللَّهُ أَحَدٌ (١). اللَّهُ الصَّمَدُ (٢). لَمْ يَلِدْ وَلَمْ يُولَدْ (٣). وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤).

Allah (SWT) didn't say **الْأَحَدُ**, that would've formed one Khabar instead of two as Mowsoof Sifah fragment would be formed.

USE OF WORD أَحَد

In Arabic, word for One is وَاحِدٌ & أَحَدٌ is only used in three ways:

1. As a Mufaf

أَحَدُ الْمُسْلِمِينَ

one of the Muslims

أَحَدُهُمَا (one of both)

كِلَاهُمَا (two of both/both)

2. It is used in compound numbers 11 → أَحَدَ عَشَرَ

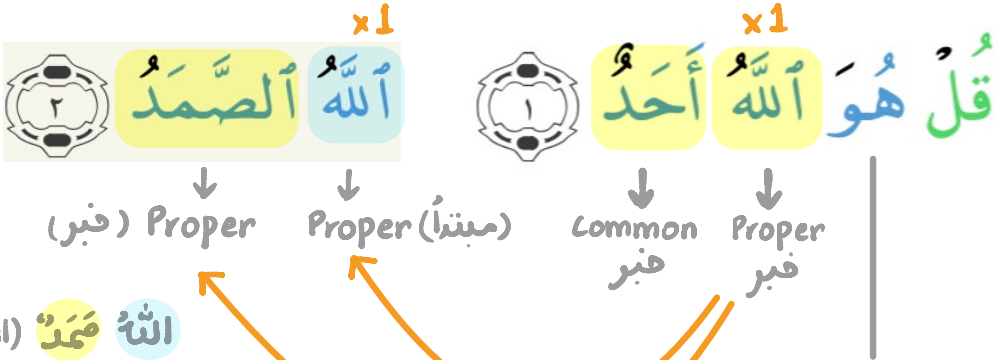
3. It is used in negation. جَاءَ وَاحِدٌ One came

مَا جَاءَ أَحَدٌ Not one came.

لَمْ يَجِيءْ أَحَدٌ

وَلَمْ يَكُنْ لَنْ سَفَوْاً أَحَدٌ

Allah (SWT) used أَحَد in a way that has never been used in Arabic.



(Normal) اللَّهُ صَمَدٌ

ال can be used due to لام الِشْتِغْرَاقِ for entirely or absolutely

"All - Hearing" "All - Forgiving"

Usually at the start of a statement, we find a noun, not pronoun.

ال OF ABSOLUTENESS

To enjoy uttering something → تَلَذُّذٌ

الْقَمَدُ → "Someone who everyone needs & he needs no one or anything (in absolute sense)"

غنى → Independent only



Explanation

NEW MOWSOOF SIFAH

the man, he studies الرَّجُلُ يَذْرُسُ → Sentence

ADDING 'WHO' TO A PROPER WORD

the man who studies الرَّجُلُ الَّذِي يَذْرُسُ

موصوف صفته

FRAGMENT

ADDING 'WHO' TO A COMMON WORD USING FIL

a man who studies رَجُلٌ يَذْرُسُ

موصوف + صفته

مُسْلِمٌ يُصَلِّي

Fragment

الْمُسْلِمُ الَّذِي يُصَلِّي

Fragment

الْمُسْلِمُ يُصَلِّي

Sentence



رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

صفة 2

صفتان 1

موصوفون

* Not a sentence *

Adjective for Common Mowsoof

Sifah for Pr. Mowsoof

Common Mowsoof

Proper Mowsoof

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

No connection possible without الذي

مبتدأ خبر

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

Elaboration of Khabar

Elaboration of Mubtada