

# **CHAPTER AL-IKHLAS**

## **al- Taba Tabai (AR)**

**Bismillah ar-Rahman ar-Raheem**

***Say He is God, the One and Only God. The Needless (the independent) God; He begets not nor is He begotten, and there is none like unto Him.***

- This Surah explains God and His oneness.
- Everything reverts and will return to Him.
- He is above all needs and has no partners in His kingdom or deeds.
- This is how Qur'an explains Him and on this is based the entire structure of Islam.

There are a great many Hadith that explain the importance of this Surah. One third of the Qur'an is filled with this issue and will be discussed in details Insh Allah.

The Surah seems to be both Makkan and Madina but some of the specifics confirm this Surah to be a Makkan Surah.

The greatness and supremacy of God mentioned here has been discussed in the explanation of Surah al-Hamd.

- The Oneness detailed in this Surah is unique in the sense that He is One while there is no one else comparable to Him or His second.
- Normally when we say one it means that there is a second or a third also.
- His is the unseen existence which is in the mind though there is no material existence while material existence is something that is evident though in the mind or imagined.

*The word "Ahad" denotes an entity that can neither be imagined nor seen because He cannot really be understood; and if He is not understood how can we give Him a form? You can extend the number from the word "Wahid" to "Ithnayn" but you cannot extend the word "Ahad" for it means "the one and only".*

The word "Samad" means one who is above all needs, but on upon the entire creation seen or unseen depends.

Verse 54 of Surah A'raf says, "Surely, His is the creation and the Commandment."  
Verse 42 of Surah Najam says, 'And that to your Lord is the end of all.'

Both the verses explain His supremacy and His being above needs and His uniqueness as one that has no other.

The other interpretation of the word “Samad” is the one who does not eat or drink; does not beget nor is begotten. The words “Lam Ya Lid Walam Yulad” further explains this. The other verses to explain that God is an entity that is complete and can have no separate parts like the Christian belief that Jesus is His son or the idolaters’ belief that they are his sons. He has no equals as falsely claimed by the Pharaoh and Namrud that they were gods.

These three attributes explain His Oneness and His being above all needs.

### **A Discussion on Hadiths**

In Kafi, Muhammad bin Muslim has quoted Imam Sadiq to have said, *When the Messenger remained silent after the Jews had asked him to explain the attributes of God; the angel brought this Surah known as Surah Ikhlas.*

Imam Hasan al-Askari is reported to have said, in the book al-Ihtiyaj that this question was asked by Abdullah bin Suriya. Some Sunni hadiths say that the Messenger was asked this question by Abdullah bin Salam who was in Makkah and was a believer but hid his belief. Some others say that it was a group of Jews and in yet another they it was a group of idolaters.

In Ma’ani Asbagh bin Nabata quotes Hazrat Ali to have said *that this Surah has been revealed to glorify God.*

In Illal, in the chapter of al Meraj, Imam Sadiq is quoted to have said, *God asked the Messenger to recite this Surah just as I have revealed it because it contains My glory and My attributes.*

A similar Hadith is reported from Hazrat Musa Ibn Jafar.

In Durre Manthur, Abu Obaida quotes Ibn Abbas to have explained the greatness of this Surah and said, *This Surah is one-third of the Qura’n.* similar Hadiths have been narrated by Ibn Abbas, Abu Darda, Ibn Umar, Jabir, Ibn Masud, Abu Saeed al-khudhri, Ma’az bin Anas, Abi Ayyub and Abi Imamah. Similar Hadiths have been reported from the Ahlul-bayt also that the Messenger has said that this Surah is one-third of the Qur’an because the Holy Book contains three basic principles, Tawhid, The Messengership and The Judgment Day and this Surah glorifies the total Oneness of God.

Amirul Mu’minin is quoted in the Book al-Tawhid to have said, I saw Hazrat Khidhr in a dream before the battle of Badr and asked him to teach me something that can help me against my enemies. He said, *Say, He is God the one and only God.*

In the morning I narrated this to the Messenger, I will teach you the great name of God which will be on my lips on the day of Badr.

So Hazrat Ali recited the verse and then said, *O He for there is none but He, forgive me and help me against the idolaters.*

In Nahjul Balagha it says, *God cannot be explained through numbers.*

The same things have been narrated through Imam Ridha for the word “Ahad”. It cannot be explained through numbers.

In Usul Kafi, Daud bin Al Qasim says he asked Imam Baqir the meaning of the word *Samad* and he said, *It means the leader on whom everyone depends, some may be less and some may be more.*

Imam Husain (AS) said, *Samad is the leader who has no senior. Samad is one who has no stomach to feel hungry; it is God who never sleeps. Samad is one who never decays and can never be destroyed.*

Imam Sajjad has said, *Samad Is He who when He decides to create something says, Be and it is. Samad is the One who has created everything. For some He has created opposites and some that are totally compatible and amenable with each other. He has created even those that have no form and they have no contradictions.*

*From the Imams we get the meaning that Samad means that He is above needs and is not dependent upon any thing while the entire creation is dependent upon Him.*

There is a narrative in Tawhid that says Imam Sadiq said that once the people of Basra wrote to Imam Husain and asked the meaning of Samad. He replied; **Bismillah ar-Rahman ar-Raheem**

Never argue and fight about Qura'n and do not discuss it without having the requisite knowledge about it. I have heard the Messenger say, *Whoever talks about Qur'an without its knowledge should book his place in Hell. Surely God has explained this word in the words, **He begets not nor is He begotten, and there is none equal or comparable to Him.***

Imam Musa Kadhim has said, *You should know that surely god is One, He is alone and He is above all needs. He has not sired any offspring who could inherit Him and He has not been begotten by anyone. He therefore has no partners or equals.*

The second sermon of Hazrat Ali recorded in Tawhid says, *He begets not nor is begotten so He has no partners or equals who may inherit Him and His kingdom. There is no equal for Him so none can resemble Him.*

There are many similar Hadiths.