

Al-Mu'minun (23:91)

No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah. (He is free) from the (sort of) things they attribute to Him!

MUHAMMAD HUSAIN TABA TABAI (AR)

God never took a son and no god has ever been besides Him; otherwise, each god would certainly have taken away what he had created, and one would certainly have overpowered the others. Far, indeed from the glory of God is what they attribute.

The word “Walad’ means they (the idolaters) make the angels, Jinns and other dine people partners for Allah. The Christians consider Hazrat Isa to be the son of god. This word is used to denote that God has begotten someone. It may not necessarily be attached to birth because the Jews say that they are sons of god and naturally they were not born out of Him. In this verse the word denotes partners in His omnipotence. It also means different gods who may not be the sons of god.

The verse denies any partners of God and we have discussed this issue. It is said that had there been more than one god each would have had his own nation and fought each other or would have had disputes and the arrangement that could have been created by One God would have been rent asunder. The arrangement in the universe is complete with interdependence.

If there are more than one God then would be the victor and the other the vanquished or he would be incomplete, dependent and limited. Limited means that he would be dependent because of his material existence. This is against the premise that God is someone from whom every living and innate thing has evolved. He is above needs and totally opposite to what they attribute to Him. The idols do not believe in their gods being creators but believe that they can be created and they have been installed by the mighty Lord to help Him. They are the lords appointed by God and God is the Lord above them for He is the creator the fountainhead of all creations.

If there are more than one god then one would be superior or inferior to the others and the one who will be inferior will seek to gain superiority and the superior one would be dependent on others, but God is above all needs and all dependence.

The idolaters consider the lesser gods to be partners in all deeds of God but only God is the doer for He is creator and the sustainer. God is far above what they attribute to Him.

In verse 96 of Surah Saffat the book says, “While God has created you and what you make.” And in verse 12 of Surah Zukhruf the Book says, “And who has created all the pairs, and has appointed for you ships and cattle on which you ride.”

The verse ends by glorifying God.

MIR AHMED ALI (AR)

See commentary of Bani Israil: 42.

Aqa Mahdi Puya says:

The multiplicity of gods is intellectually indefensible and illogical, considering the unity of design and purpose found in the universe. If there were many gods the result would be as described in this verse, therefore in the uniformity and continuity of the system, the unity of its author is apparent and conclusive.

There is only one true God. If the minor gods of the polytheists are endowed with any power at all, they would have surely endeavoured to seek out a way to the Lord of the arsh-to contend with Allah and to execute their own will.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS