

Surah al Ikhlas [Sincerety] –

Miracle Dream Tafseer - Nouman Ali Khan

This Surah's connection with the Previous surah (Lahab):

1 - Similar Style [saj'] - the syllables by which the words end are the same = a similar rhyming pattern continues.

(i.e. Tabat ya-daa abee Lahabin wa **Tab**.
Rhymes with; Qul huwa Allahuw **ahad**.)

This similar rhyming pattern continues for the aayaat of the rest of the surah.

2 - Shift of Focus in Attention

This surah has a relation to the previous surah Lahab because Abu Lahab was continuously on the focus of Allah's Messenger due to his acts of insults and abuse.

But Allah told in the previous surah that He would gradually destroy [*tabb*] Abu Lahab and his efforts against the message.

Now that Allah will deal with Abu Lahab, now you (O Muhammad) should focus on Allah's Oneness alone, and the conveying of it to others.

When people have a long conflict, people forget the agenda of the conflict. So we come back to the main message which caused these disputes between disbelievers and believers - it is the legacy of Ibraheem - the Tawheed (Oneness of Allah).

Introduction:

Allah's Messenger would pair many surahs together in salaah, i.e. It was his sunnah (example) to pray surah al A'la and Ghashiyah together, or surah al Falaq and an-Naas. And this is why these surahs' are - by Allah's will - placed next to each other in the mus-haf (copies of the Qur'an).

He would recite one in one raka'ah, and the other in the next raka'ah.

It was also the practise of Allah's Messenger to recite surah Kafiroon and surah al Ikhlas in the prayers in Hajj and 'Umrah time. So there is something unique about this because these surahs' are not paired in the Mus-haf (copies of the Qur'an).

This deserves attention:

What is the Relationship between surah al Ikhlas, and surah al Kafiroon:

1 - At the end of surah Kafiroon, it is clear that the disbelievers have their own religion, and Allah's Messenger has his own religion. No compromises.

-Even though they worship at the same place of worship - the Ka'ba.
-Even though they all believe Allah is the Creator of everything

and surely if you ask them who created the skies and the earth - they will say Allah... -

[Surah Luqman 31:25]

So it seems they are similar in beliefs and practise, however - by the end of surah Kafiroon it becomes clear that this is not the case.

That distinction is explained in surah Kafiroon [109], it is further supported in surah Nasr [110] when Allah shows that His victory will come and defeat the religion of Abu Lahab (surah Lahab [111]).

2 - Surah Kafiroon begins with Qul [Say!], and surah Ikhlas begins with Qul (say).

The surahs' in between these two surahs' do not, so it shows these surahs' have a relation.

3 - Same Nicknames;

The companions of Allah's Messenger would give nicknames to surahs' they liked and recited alot. I.e. **They called surah al Ikhlas** many nicknames, it has over 20.

One of those names is; **al Mukashkish - that which removes diseases.**
Taksheesh al Mareed - removing the illness of the ill so he is totally cured.

Ironically, **this is the exact same name given to al Kafiroom too.**

Because both surahs are defeating Shirk (association of partners - with Allah).

A few other nicknames of surah al Ikhlas:

2 - surah at-**Tafreed** - *Fard* [Individual] - the surah that Allah is Unique, with none is like Him.

3 - surah at-**Tajreed** - the surah which removes all false misconceptions about Allah.

4 - surah at-**TaWheed** - the surah which Unifies (wahhada) all of Allah's attributes. Allah is the One.

5 - surah al **Ma'rifah** - meaning, to know, recognise and be well acquainted with someone/thing. So if you do not know this surah, you do not really recognise Allah.

6 - surah as-**Samad** - this word (and it's root) is exclusively used in this surah in the Qur'an. And none other. So it is called as-Samad.

7 - surah al **Assaas** - the Essence/Core. The core mission of Allah's Messenger is this surah - the Tawheed of Allah.

Hadith:

ussisat as-samaawaat as-sab'u wal arddoona sab' 'ala qul huwwa Allahu ahad

The heavens and earth are founded upon *Qul Huwwa Allahu ahad* - Say, He is Allah, One. (Tawheed - the Oneness of Allah).

Tafseer/sharh of the Hadeeth: As long as there are people on this Earth who are declaring Tawheed, Allah allows the heavens and Earth to continue.

- Allah says in the Qur'an that the heavens/skies would tear, the mountains collapse (surah maryam) - when the people say lies about Allah i.e. that He has a son etc.

هَذَا الْجِبَالُ وَتَخِرُّ الْأَرْضُ وَتَنْشَقُّ مِنْهُ يَتَفَطَّرْنَ السَّمَاوَاتُ دُنُكَا

The heavens are all but rent apart and the earth split asunder and the mountains brought crashing down. (Maryam 19: 90)

Kaada is used to express that the verb it qualifies was on the brink of happening but didn't.

We realise from the hadith quoted above that the reason why this does not occur is due to there being followers of Tawheed (Oneness of Allah) on the Earth who enslave themselves to Allah alone.

When we study the End Times, one of the signs is that anyone who believes in;
Laa illaha illAllah, Muhammadun RasoolAllah (there is no god but Allah, Muhammad is the Messenger of Allah) - they die when a soft wind comes and takes their souls away.

Then only disbelievers remain on the Earth, and it is upon them that the destruction of the Earth occurs before Judgment Day.

This is because there are no believers of Tawheed at that time.

If there were Multiple gods:

If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him). [[Anbiya 21:22](#)]

If there had been among them gods except Allah, surely there would be corruption.

Multiple gods - brings corruption and disruption. Since two equals in power - compete for that power. And there are many Mythological stories amongst Hindu and Greek and other Polytheistic scriptures which show their gods' fighting with each other for power.

Surah [an-Noor 24:35](#) -

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

Allah is the Light of the heavens and the earth...

Hadith:

fa huwwa al-munawwir lis-samaawaati wal ardd wa sooratu tunnawir qalbak
(so He is the light of the Heavens and the Earth, and this surah alightens your heart)

hadith 2:

inna 'ala kuli shay'in noor , wa noor-ul Qur'ani; Qul huwwa Allahu ahad.
(surely, for every thing is light, and the light of the Qur'an is; Say, He is Allah, the One [surah al Ikhlas]).

Allah's Messenger said about surah al Baqarah;

li kulli shay'in sanaam, wa sanaam al Qur'an al Baqarah -
for everything there is a peak, and the peak of the Qur'an is surah al Baqarah.

This is amazing gift because this surah of the Qur'an is one of the shortest surahs, yet it is the Light of the Qur'an. And we can easily memorize it.

Historical Context:

The scholars disputed whether it was a Makki, or Madani surah. Both had strong legitimate proofs for their opinions.

Allah:

The polytheist arabs would use the word Allah for God, but what they associated with Him was not correct.

So when Allah's Messenger came with the correct teachings on who Allah was, the polytheists would be confused. 'We believe in Allah, and you believe in Allah, so why do we dispute?'

"**siflannaa Rabbak**" - describe for us the Attributes (sifaat) of your Lord.' They would say.

A min dhahab, a min fiddah (is He made of gold, is he made of silver?)
- they had these thoughts because they believed these metals were precious and expensive - so their gods were a source of competition of pride i.e. *our god is made of gold.* They boasted.

Ansib hu? - what's his lineage/family descendance?

Hadith: A polytheist once came to Allah's Messenger and said; Everything was created by Allah, *fa man khalaqAllah?* - then **who created Allah?**

Allah's Messenger became extremely angry, so Angel Jibreel calmed him down and Allah revealed this surah.

The Sahabas' Love for Surah al Ikhlas and it's Virtues;

Al-Bukhari reported from `Amrah bint `Abdur-Rahman, who used to stay in the apartment of `A'ishah, the wife of the Prophet, that `A'ishah said, "The Prophet sent a man as the commander of a war expedition and he used to lead his companions in prayer with recitation (of the Qur'an). And he would complete his recitation with the recitation of `Say: He is Allah, One.' So when they returned they mentioned that to the Prophet and he said,

«سَأَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟»

(Ask him why does he do that.) So they asked him and he said, `Because it is the description of Ar-Rahman and I love to recite it. So the Prophet said,

«أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ»

(Inform him that Allah the Most High loves him.)" This is how Al-Bukhari recorded this Hadith in his Book of Tawhid. Muslim and An-Nasa'i also recorded it. In his Book of Salah, Al-Bukhari recorded that Anas said, "A man from the Ansar used to lead the people in prayer in the Masjid of Quba'. Whenever he began a Surah in the recitation of the prayer that he was leading them, he would start by reciting `Say: He is Allah, One' until he completed the entire Surah. Then he would recite another Surah along with it (after it). And used to do this in every Rak`ah. So his companions spoke to him about this saying; `Verily, you begin the prayer with this Surah. Then you think that it is not sufficient for you unless you recite another Surah as well. So you should either recite it or leave it and recite another Surah instead.' The man replied, `I will not leave it off. If you want me to continue leading you (in prayer), I will do this; and if you all do not like it, I will leave you (i.e., I will stop leading you).' They used to consider him to be of the best of them to lead them in prayer and they did not want anyone else to lead them other than him. So, when the Prophet came they informed him of this information and he said,

«يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ، وَمَا حَمَلَكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ؟»

(O so-and-so! What prevents you from doing what your companions are commanding you to do, and what makes you adhere to the recitation of this Surah in every Rak`ah) The man said, `Verily, I love it.' The Prophet replied,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

(Your love of it will cause you to enter Paradise.) This was recorded by Al-Bukhari

A Hadith that mentions this Surah is equivalent to a Third of the Qur'an

Al-Bukhari recorded from Abu Sa`id that a man heard another man reciting

[قُلْ هُوَ اللَّهُ أَحَدٌ]

(Say: "He is Allah, One.") and he was repeating over and over. So when morning came, the man went to the Prophet and mentioned that to him, and it was as though he was belittling it. The Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ»

(By He in Whose Hand is my soul, verily it is equivalent to a third of the Qur'an.) Abu Dawud and An-Nasa'i also recorded it. Another Hadith Al-Bukhari recorded from Abu Sa`id, may Allah be pleased with him, that the Messenger of Allah said to his Companions,

«أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟»

(Is one of you not able to recite a third of the Qur'an in a single night) This was something that was difficult for them and they said, "Which of us is able to do that, O Messenger of Allah" So he replied,

«اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ»

("Allah is the One, As-Samad" is a third of the Qur'an.) Al-Bukhari was alone in recording this Hadith.

Another Hadith that its Recitation necessitates Admission into Paradise

Imam Malik bin Anas recorded from `Ubayd bin Hunayn that he heard Abu Hurayrah saying, "I went out with the Prophet and he heard a man reciting `Say: He is Allah, the One.' So the Messenger of Allah said,

«وَجَبَتْ»

(It is obligatory.) I asked, 'What is obligatory' He replied,

«الْجَنَّةَ»

(Paradise.)" At-Tirmidhi and An-Nasa'i also recorded it by way of Malik, and At-Tirmidhi said, "Hasan Sahih Gharib. We do not know of it except as a narration of Malik." The Hadith in which the Prophet said,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

(Your love of it will cause you to enter Paradise.) has already been mentioned.

A Hadith about repeating this Surah

`Abdullah bin Imam Ahmad recorded from Mu`adh bin `Abdullah bin Khubayb, who reported that his father said, "We became thirsty and it had become dark while we were waiting for the Messenger of Allah to lead us in prayer. Then, when he came out he took me by my hand and said,

«قُلْ»

(Say.) Then he was silent. Then he said again,

«قُلْ»

(Say.) So I said, 'What should I say' He said,

[قُلْ هُوَ اللَّهُ أَحَدٌ]

وَالْمُعَوَّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثًا، تَكْفِيكَ كُلَّ يَوْمٍ مَرَّتَيْنِ»

(Say: "He is Allah, One," and the two Surahs of Refuge (Al-Falaq and An-Nas) when you enter upon the evening and the morning three times (each). They will be sufficient for you two times every day.)" This Hadith was also recorded by Abu Dawud, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih Gharib." An-Nasa'i also recorded through another chain of narrators with the wording,

«يَكْفِيكَ كُلَّ شَيْءٍ»

(They will suffice you against everything.)

Tafsir ibn Katheer - Surah al Ikhlas;

<http://tafsir.com/default.asp?sid=112&tid=59492>

Linguistic Definitions:

Allah:

A - Ishtiqaaq words (*Mushtaq*) -

Words which have an origin from another word.

B - Asmaa al-Jamida - words which are

original words without being derived from other words. Unique by itself.

A - The Mushtaq Opinion - that the word Allah comes from other words;

Allah comes from **هَلَا** **Iliah.**

Al **أ** + Iliah **هَلَا** (hamza, lam, ha) [due to *Hadhf* - the hamza is removed] = Allaah.

Alaha/ya'lahu - to worship.

Iliah - one who is worshipped.

Alia **هَلَا** - this word is used when a child is thirsty and desperately seeking his mother for milk.

So **Illaah** = **one who is worshipped, obeyed and who people desperately turn to [ilha]**.

This is the origin of Illaah. There is **none to turn to except He**.

B - Jamid view - the word Allah is an Original Word without a Root word:

1 - Other scholars say Allah is **the Universal word for Allah** (without coming from the root word Illah), in every language. So every Messenger sent by Allah said that Allah is God, no matter what language they spoke the message in.

I.e. Even in Aramaic, and Hebrew - the word Eloah אֱלֹהִים [in Hebrew] and Ellah [in Aramaic] were used for God. Similarly, **Elohim** is used like we say **Allhumma** [Oh Allah] in arabic.

2 - It would be Linguistically Incorrect to say Ya Allah! (O Allah!)

Al + Illaah = Allah.

when you call someone, you place a Yaa before that.

I.e. *Ya Raheem* (O Especially Merciful (one))

However, you can never place a AL before it. I.e. **Ya AL Raheem** - since that is linguistically incorrect.

It can either be; *AL Raheem*, or *YA Raheem*.

So they argue that if Allah is made up of the word Al + Illah, then it does not make linguistic sense to say "*Ya Al Illah/Allah!*"

No Arab would say this due to wrong grammar, so **it is possible that Allah is not made up of the wordings; Al + Illaah**.

3 - Allah is unique in the way it is pronounced.

Normally when Alif and Lam are placed together, they make a light sound. I.e. Alif and Lam would be pronounced as A-Ilaa.

However, the word **Allah** is pronounced with a heavier sound. I.e. as **Al-laa**.

This is **against normal arabic grammatic speech and pronunciation**. So it is possible this word is Universal, and not of an arabic origin.

Final Comment:

mamnoo'a min al Sarf - When a word comes from another language and enters into the Arabic language, you cannot place a; Fat-ha [zabar/A], Damma [peysh/U], or Kasra [zeyr/I] on it.

However, Allah does place a Kasra on His Name in the ayah;

wa man asdaqun minAllahl qeela - and who is truer in speech than Allah?
- surah an-Nisa'.

So how can this have a Kasra [zeyr/I sound] on it, while not being an Arabic word?

The scholars reply that Allah is recognised in every culture and nation. So He is recognised, and this is why the word has become recognised as an Arabic word (mu'rab).

Ayah 1:

أَحَدٌ اللَّهُ هُوَ قُلْ

Qul huwwa Allahu Ahad
Say, "He is Allah , [who is] One,

Qul - Say.

Command to the Messenger to;

- 1 - Learn for himself.
- 2 - Teach it to others.

Message of Tawheed, is connected to Da'wah (inviting to Islam).

Huwwa - He.

This was not required in the ayah because Allah could say; *Qul Allahu ahad* - say Allah is One.

However, A pronoun is used when you know who is being spoken about (this is called *Sha'n* شَأْن).

Allah is so great, He is already known by the people (as the Originator, Creator, Designer etc.)

So 'He' is an implication that you know this God already, it is not a new God.

2 - It is also a reply to the people who asked Allah's Messenger who his god was?

Man Huwwa, Maa huwwa - who is he, what is he? These are the questions the polytheists asked Allah's Messenger about Allah.

So Allah is answering that He is Allah, the One.

3 - Say, He is Allah, Say He is One.

Two sentences have been fused into one ayah.

Say, He is Allah, One.

Ahad - One

The **difference** between **Wahid** and **Ahad**:

1 -

Ahad is used exclusively in the Negative sense only.

Wahid is used in the Positive sense only.

i.e. *Laysa ahad mawjoodan fee al masjid* - there is **not One** person in the Mosque [it is empty].

Laysa wahid mawjoodan fee al masjid - there is **not One** in the Mosque [but there are alot (more than one) people in the Mosque].

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

..wa la yushriku bi 'ibadatihee **Ahada** -

and **no-One** should associate partners with Him in worship. [al [Kahf 18:110](#)]

However, We notice that Allah uses the word *Ahad* in ayah 1 of surah al Ikhlas, to describe Himself.

This is strange, because *Ahad* is usually only used in the negative. This *Ahad* is used to show that there is a uniqueness of the usage of this word when describing Allah - now in the positive sense instead of the negative.

By Allah using *Ahad*, He is implying **affirmation to His Oneness, and there being none similar to Him in that Oneness.**

Amazing: There is no Arabic literature which ever uses the word *Ahad* by itself in a positive way - except for surah al Ikhlas.

2 - The other form of '*Ahad*' is used in *Iddaafa* form i.e. '*One of..*' *Ahad al Muslimeen (one of the Muslims)* etc.

So this *Ahad* can only be used in a positive way if another set of words are attached to it.

Ahad comes from - *Wahd/Wahada*.

Wahd دحو (waw, ha, daal) - one who is individual by himself, his tribe/lineage/origin is not known.

Allah did not use that word for Himself because He does not want to make Himself similar to humans in attributes.

Raghib al Isfahani in *Mufradaat al Qur'an*:

Ahad is a separate word which implies; That One **cannot have any comparison,** a sole **unique entity** who does **not have an equal or competitor in any way. He does not have a 2nd or affiliate.**

So *Ahad* is different to *Wahid*.

The people of other religions believe in God as One (this is **Wahid**), but they always make the mistake of giving Him

Attributes of the creation. It is only when you disassociate Allah's attributes from similarity to the creation that you can believe Allah is Ahad (Unique in His Oneness).

A strong Theme in this surah is that **Everything about Allah is Unique in His Oneness.**

This is why all the attributes of Allah in this surah are Unique for Allah Himself. (i.e. Allah, ahad, as-Samad, lam yaLid, lam yuWlad).

3 -

Allah has some attributes which humans might also call themselves.

i.e. Raheem (especially merciful), Ra'oof (compassionate), Baseer [seeing] etc.

If we use one of Allah's attributes, i.e. Allah is 'Aleem - the Knowing.

The Difference between our knowledge and Allah's knowledge is that;

1 - Allah's knowledge is infinite, ours is not.

2 - Allah's knowledge has no limit, ours is.

3 - Our knowledge and attributes are given to us, Allah's attributes - He owns them, they are His.

Use these 3 steps for any of Allah's attributes, and we see how Allah is unique in His attributes of Perfection.

الْبَصِيرُ السَّمِيعُ وَهُوَ شَيْءٌ كَمِثْلِهِ لَيْسَ

Laysa ka mithlihee shay' wa huwwa as-samee'ul baseer -

there is no similarity to Him, and He is the hearer, the Seer. [ash-Shura 42:11]

AhaduN نَدْحاً (taNween - letter Noon ن at the end) - this is used to put an exclamation mark, strong emphasis - He is Allah, One!!

The tanween ن is also used in a Khabr/information - to answer a question. The question posed was - who/what do you worship? This news/khabr is informing and answering the people - that our Master is Ahad - the Unique One.

This is what Bilal bin Rabbah got tortured for, and he would continuously say "Ahadun Ahad".

Dr. Rafee'uddeen from Pakistan - Allah created the human with knowledge of Himself. The greatest honor the human can have is to be the perfect slave of Him.

But if you do not strive to achieve that goal, you will still be hungry. If you do not fulfill that hunger with obedience to Allah, you will fulfill that hunger through something else. Even if that food of disobedience is disgusting and harmful to your body.

So you are either a slave to Allah, or a slave to the worthless creation.

You might know He is One, but is He the One you dedicate your life to? Do you worry that He might not talk to you on Judgment Day out of displeasure? Do you do action so that He will be pleased with you?

Allamah Iqbal poetry on Allah's Oneness/Tawheed:

What used to be something that burned inside the hearts of men, has now turned into something of abstract, philosophical debate.

Tawheed has now become theological debates, whereas there were people before us who would have a strong, practical connection with Allah. Hoping that He will have Mercy on them. So they struggled for His pleasure.

O Allah, make us the true people of Tawheed, and who implement it with their wealth, and lives, and die in a state that you are pleased with.

Ayah 2:

الصَّمَدُ هَالِكٌ

Allahu as-Samad

Allah is **He** on Whom all depend.

as-Samad - the **one who is enough**, whenever they turn to Him, **He fulfills and answers all their needs** and questions in times of need.

When you use the word Samad as a verb - it implies that you turn to them to ask them to fulfill a need.

Masmood - the one to whom people turn to in times of need.

2 - When you make someone your goal, to attain them, to win them, the Ultimate Goal.

This is one of the reasons this surah is called surah al Ikhlas - we are seeking the pleasure of Allah.

3 - The One who is not in need of anyone else, and he is always above them, none can overpower him or be above him in status or any attribute.

4 - The One who is free from blemishes or faults.

5 - From the People are those who cannot be overcome in battle, or eloquence, or business etc. They are called as-Samad.

6 - He is incredible and great in His glory. Everlasting. The One who people turn to in times of need.

7 - Samad is used as an adjective - something that is solid with no holes or emptiness inside.

Something **Absolute without any flaws.**

This shows that **Allah's Names are not lacking or empty, rather - He has perfect Names, and these Names and Attributes are fulfilled perfectly.**

I.e. Someone might be called Jameel/Beautiful, but they might not be beautiful.
However, **Allah is Perfect in His Names and fulfills them properly - without anything missing in their perfection.**

Allah is as-Samad, and He fulfills that role perfectly.

Allah the Absolute is the Only One. This ayah emphasises what has been mentioned in ayah 1.

The reason why these words are mentioned is because the polytheists would describe Allah as the Creator, and the Merciful, but they would not say He is Ahad, or as-Samad.

AL samad - The AL **أل** signifies **Absoluteness.**

as-Samad - the one who everyone needs and He needs none Himself.

al Bica'i: Surah Lahab spoke about someone (**Abu Lahab**) who **thought he did not need anyone**, and that **he had none equal in wealth and riches.**

So Allah is telling us **now that Allah has destroyed him**, then **you should know that the only One who truly needs no-one else is Allah**, and that **He alone is rich and free of need** (Ghaniy).

Ayah 3:

ذُولِي مَلَو ذَيْلِ مَل

Lam yaLid wa Lam yuWlad

He did not give birth, nor was He fathered.

Lam - past tense negation - forces a verb to become past tense.

Lan - future tense Negation.

Lam is used - Past tense **removes all forms of birth associated to Allah in the past**, and all these ideas of Allah having daughters who are angels (as the polytheists said), or that He has sons [Jesus, or Uzayr/Ezra] (as christians and some jewish sects in Medinah said) - removes their false claims.

Removal of past tense doubts removes all doubts - because the present doubts we have today have been repeated throughout history, so even if someone claims Allah has a son today - this had already been said in the past.

So Allah has refuted such a claim by saying that **it has never happened** - **He has never had a son.**

Having a son implies you will have an equal, and that is not possible for Allah.

Allah says;

[He is] Originator of the heavens and the earth. How could He have a son when He does not have **a companion [sahibah]** and He created all things? And He is, of all things, Knowing.

[al [An'am 6:101](#)]

How can Allah have a son when He does not have a Sahiba (wife, Spouse, Associate)?

One word for wife is **Sahibah**, and another word is **Kufuw**. And this word is mentioned in ayah 4 of this surah.

Allah does not share attributes with His creation.

If you are born - you had a beginning. Which mean's you are not eternal, so you are not Divine/God.

Reasons why people commit Shirk [association of Partners with Allah]

Argument: Even if a judgement did occur, we have intercessors (angels, saints etc) to hide behind between us and Allah.

This is the psychology of Shirk (associating partners [with Allah]) because a person may do whatever he wants of disobedience to Allah, but then he wants to hide behind someone close to Allah to protect him from Allah's anger. This person will even try to please and overpraise that intercessor, so that the intercessor will intercede in favour of his case in the court of Allah. Little do these people know that Allah will forgive who He wills on that Day, and this is the sin that Allah does not forgive (of shirk).

The One who everyone turns to, as-Samad. So you do not need to place a 'son' or idol between you and Allah.

Turn to Him alone, because He is as-Samad - the absolute One to be turned to.

This removes people's need to turn to anyone else besides Him.

Ayah 4:

أَحَدٌ كُفُوًّا لَهُ كُنَّ يَ لَمْ وَ

wa Lam yakun lahu kufuwwan ahad
And Nor was there to Him any equivalent."

Kufuw - your partner, it can also be your equal opposition in battle.

Someone who is equal to you in rank, compatible with you, similar in your level. This is why it is used for marriage partners.

So Allah is saying He had no Kufuw - equal in His Ahad (Uniqueness).

In Normal Arabic Grammar Sentence; -

wa lam ya kun ahadun kufuwwan lahu (and there is not any equivalent to Him).

This is the grammatically normal sequence.

ahad is at the end
Lahu is in the beginning.
Kufuw is in the middle.

The normal grammatical sentence would have placed Allah in the end.

But Allah switches the normal phrase, and instead mentions Himself first.

Lahu - for Him [Allah], this is *Taqdeem* - placed earlier in the sentence, showing specificity. There is none La Hu (For Him) an **equal competitor (kufuw)** ahad - anyOne.

Ahad is awal - the One for whom there is no 2nd. And the One who is First. He has no counterpart, there is none higher than Him. Yet everything of the creation has an equal competitor or one better than him, but there is none competing with Allah in His Uniqueness.

Benefits of this Surah:

Fakhrud-deen ar-Razi: The first part of the surah shows **Allah's Oneness**.

The second part of surah show's **Allah's grace and Mercy upon us** - because He turns to us to help us.

The 3rd ayah shows that **Allah is free from weakness**. Because having children can be a sign of weakness because you want your name to live on. (Even if you don't feel this now, you might at the age of 40 because you wonder what you have left behind in this world).

The honoring of humans is them having children, because they will require them for strength in old age.

The honoring of Allah is that He has no children, because He is always free of need.

This surah in conclusion is probably the most important surah for our children to internalise. What does it mean that He is; *Ahad, as-Samad? Lam yaLid, wa lam yuWlad, wa lam ya kun Lahu kufuwan Ahad.*

We learn that Allah helps us in all times because He has no competitor (kufuw) in preventing Him from helping us and answering our prayers.

Surah an-Najaat - it **Rescues you from; sadness and hardships, and hellfire**, and this is why the companions of Allah's Messenger loved it so much.