

*Quran-Tafsir.org*  
*Surah Al-Ikhlās*

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## 1. Say "He is Allah, Unique".

In this ayah Allah (swt) tells us about Himself (swt). This is truly one of the most beautiful ayahs in the Quran. Because this ayah describes for us our Rabb. It describes for us the Divine. What could be greater than this? To know about the Real and the True. To know about Him from Himself (swt). As we have mentioned before the greatness of the Quran comes from the greatness of the One that it tells us about. Every ayah of the Quran in one way or another tells us about Allah (swt). They either tell us about what is pleasing to Him (swt), what is displeasing to Him (swt), about those people that please Him (swt) or those people that displease Him (swt). But there are some ayahs of the Quran that tell us directly about Him (swt). These are the most beautiful and the most precious of ayahs. Because such ayahs describe for us the Divine. There is no other intermediary. There is nothing else except Him (swt) telling us about Himself (swt). This ayah is such an ayah.

This ayah is a command. A command for us to speak. Allah (swt) wants us to say these words. He (swt) wants us to say "**He is Allah, Unique**". So we are speaking here about our Lord. We are telling the world about Him (swt). When they ask us what we are all about. When they ask us why we do what we do. When they ask us what is the purpose of our existence. We should respond with these words. These words should permeate through every fiber and core of our being. These words should define who we are. These words are the purpose of our existence. We are telling the world that there is a Being. There is a Reality. There is an Essence. This Being is what we as Muslims are all about. This Being is what we care about. This Being is what we worry about. This Being is Whom we do everything for. So in this ayah Allah (swt) wants us to speak to the world. Allah (swt) wants us to tell them about Him (swt). By doing so we are telling them what we are all about. In addition we are also calling them to Him (swt). When you know that there is a such a Being then how could you not desire Him (swt)?

There are two descriptions that Allah (swt) gives us of Himself (swt) in this ayah. The first is that He (swt) tells us that He (swt) is "Allah" and then He (swt) tells us that He (swt) is "Unique". Insha Allah let us examine closely what each of this means.

"Allah" as we know is the greatest of His (swt)'s Names. Of all His (swt)'s Names this is the Name that describes Him (swt) the most. This is the Name that best communicates to us Who He (swt) truly is. Now there is some disagreement among the scholars as to the linguistic derivation of this Name. Some scholars say that this Name is derived from the words "Al" and "illah". The word "Al" in Arabic is a tool to denote the definite article, similar to the English word "the". So for example you would say "the house" when there is a specific and definite house that you are speaking about. Thus in this opinion the key to understanding the Name "Allah" is in understanding the word "illah". Because He (swt) is "the Illah".

The word Illah linguistically means that which is worshipped. That which is the object of worship. So when we say that Allah (swt) is "the Illah" we are saying that He (swt) is the One Who is truly deserving of worship. There is nothing else, there is no one else, that deserves worship or sanctification in any form. He (swt) is the One Who is Holy. He (swt) is the One Who is Pure. He (swt) is the One Who is free of all defects and limitations. So He (swt) is the only One Who deserves all worship and sanctification.

One lesson that we can take from this is that we must never revere or sanctify any human being. No one deserves sanctification or veneration except Allah (swt). Even if a person is a great scholar, even if they are learned in the Din, even if they seem to be very pious, we should never extol them to a position where they are in some way above us. We should remember that we are all human beings. We are all the children of Adam. We all commit sins and make mistakes. Only Allah (swt) is the Perfect One. Only He (swt) is free from weaknesses and defects. So only He (swt) is deserving of our veneration, our respect and our worship. Unfortunately many Muslims today seem to have forgotten this. You would see many Muslims today give respect and veneration to other human beings. They may bow down before them, they may kiss their fingers or toes, or they may look humble or enslaved in their presence. This is not right. This kind of veneration should not be given to any human being. We should still respect our scholars and elders but we should never think that they are above us.

In addition to meaning the one who is worshipped, another meaning for the word "Illah" is that which one's heart is attached to. So in addition to being what you worship, your Illah is also what you have attached your heart to. In other words it is what you always think about. What constantly fills your mind. What is the purpose behind all your actions. For some people their Illah is their wealth. They are always thinking about how they can increase their wealth. For other people their Illah is their lusts and desires. The satisfaction of their base instincts and needs. For other people it is their arrogance and sense of self. They always want to be right. They always want everything to happen the way that they want. These are all false gods that the people have taken. These are all demons that mislead from the Divine.

So when Allah (swt) says here that He (swt) is **the** Illah, He (swt) is telling us that He (swt) deserves that place in our hearts. He (swt) deserves to be the One Whom our hearts are attached to. He (swt) deserves to be the One Whom we do all our actions for. The definite article always gives meanings of exclusivity. So just like Allah (swt) should be the only one whom we worship, He (swt) should also be the only one whom we live for. If we truly understood the meaning of what we are saying here then we would not live for our jobs or our family or our status. None of these would mean anything to us. All that would matter to us is Him (swt). Pleasing Him (swt). Serving Him (swt). We have to always realize that He (swt) is the Real and the True. This world is but an illusion when compared to Him (swt). Why then can we not turn away from this world and towards Him (swt)?

Other scholars have said that the Name "Allah" is not derived from "Al" and "Illah" but rather it is a proper Name. In other words it is the Name of Allah (swt) and it has always been so. We can also learn a lot from our Rabb through this Name. First of all we should realize that this Name can only be applied to Him (swt). No one else besides Him (swt) can have this Name. Whereas the English words "God" and "Lord" can be given to other than Him (swt), this Name of "Allah" can only be given to Him (swt). Even the pagan Arabs at the time of the Prophet (saw) who used to worship many idols and who even took men as sovereigns over themselves, even they knew that this Name could only be for He (swt). No one else and nothing else ever had this

Name. The reason why only He (swt) can have this Name is because the meaning that this Name gives is only applicable to Him (swt). Insha Allah let us examine what we mean by this.

Among the meanings of this Name include "The Perfect One". The One with all the attributes of perfection. The One with no limits or weaknesses. The One with no blemishes or flaws. The One Who is utterly pure and utterly perfect. So much is His (swt)'s Perfection. So much is His (swt)'s Purity that His (swt)'s Essences is beyond our comprehension. We as limited creatures cannot comprehend the kind of Being that He (swt) IS. Any image or concept that we have of Him (swt) in our minds will eventually be limited because we are limited and our minds are limited. So as the scholars have said, whatever we think of Him (swt) to be, He (swt) is other than that. We know that He (swt) exists and what He (swt) has told us but no more.

So one way in which He (swt) is Perfect is that His (swt)'s Names and attributes are Perfect. If you look at any of His (swt)'s Names and attributes you would see that He (swt) possess those attributes in perfection. So for example look at His (swt)'s Knowledge. He (swt) is the One Who has all knowledge. There is nothing that He (swt) does not know about. He (swt) Knows what is in the deepest recesses of your heart. He (swt) Knows your innermost thoughts. He (swt) Knows all that happened since the beginning of creation, and even all that happened before that. He (swt) Knows all that will happen till the end of time and even after that. His Knowledge is an eternal knowledge that does not increase or decrease like our knowledge. In other words He (swt) always Knew everything. It is a pre-eternal knowledge that existed even before time itself. Before there was anything He (swt) already knew everything. Can you even begin to comprehend the extent and power of such knowledge? He (swt) even knows what could be. For every second there is an infinite amount of probable outcomes. A different way in which the universe could occur. He (swt) Knows each and every one of these. Such is the Perfection of His (swt)'s Knowledge. Even if you try to you cannot comprehend it. You cannot even realize how much He (swt) Knows let alone what He (swt) Knows.

Just as He (swt) is Perfect in Knowledge, He (swt) is also Perfect in Power. There is nothing that He (swt) cannot do. He (swt) can do all things. Not only is He (swt) able to do all

things but He (swt) can do all things by Will Alone. He (swt) does not require any effort whatsoever in anything that He (swt) does. He (swt) only Wills and it is. He (swt) can continuously initiate and destroy the entire creation in a cycle with only His (swt)'s Will in the fraction of a second. Such is His (swt)'s Power. You cannot even comprehend it. All that you can know is that His (swt)'s Power is absolutely perfect. He has control over everything.

Once we realize the Perfection of Allah (swt) we have to realize that there are some beliefs which certain groups have had over the years that are not correct. Just by the fact that He (swt) is "Allah". Just by the fact that He (swt) is the Perfect One. This in and of itself is enough to refute all these erroneous beliefs that many have held over the years. For example some deviant groups claimed that Allah (swt) does not know everything. Because they wanted to explain the absolute justice of Allah (swt) they claimed that He (swt) did know whether a human that He (swt) created would end up in the Fire or in the Garden. Thus they put a limitation on the Knowledge of Allah (swt), they claimed that He (swt) did not know the future. Of course such a belief is not acceptable because it contradicts this very name of "Allah". When you say that He (swt) is "Allah" you are saying that He (swt) is the Perfect One. You are saying that He (swt) does not have any limitations. Similarly some Muslims have claimed that He (swt) is limited to a particular location. They say that His (swt)'s Essence is above the seven heavens. This belief also is not acceptable because it is a contradiction of the Name "Allah". When we say that He (swt) is Perfect we are saying that He (swt) has no limits. Not even the limits of time and space. So the Essence of Allah (swt) is not confined to any one particular location. This has been the position of the majority of our scholars and as always Allah (swt) Knows best.

Another meaning for the Name "Allah" is the One Who is beyond comprehension and understanding. As we mentioned previously He (swt) is so Perfect that we cannot even realize just how Perfect He (swt) IS. We cannot even realize Him (swt) in His (swt)'s Essence. This meaning is also given by His (swt)'s Name of "Allah". This very Name means the One Who is beyond comprehension. The One Who is beyond understanding. How can we expect anything less from Him (swt)? This is how He (swt) has decreed Himself (swt) to be. How can He (swt) be

any less than this? If we were able to fully understand Him (swt), if we were able to fully comprehend Him (swt), then that would mean that we have some power over Him (swt). And that can never be. So because He (swt) Knows us so well and we do not know Him (swt) that shows Who is the Master and who is the slave. It shows Who is the One Free of all needs, and who is the one who is dependent and needy.

Now this does not mean that we cannot know Him (swt) at all. We know for certain that He (swt) exists. How can a universe of limitation come into being without a Creator? We also know that He (swt) sent us this Book. This is a Book that for the last fourteen hundred years no one has been able to reproduce even a small portion of, even though all of mankind has been challenged to. We also know about Him (swt) all that He (swt) has told us about Himself in this Book. So we know a lot about Him (swt). But there is a limit beyond which we cannot go. There are some things about Him (swt) that we will never know. We know that He (swt) Exists. We know what He (swt) has told us about Himself in this Book. But beyond this is where we cannot go. Beyond this limits of our minds ends. How can something limited like our minds ever hope to contain that which is Infinite? How can the creation ever truly know and understand the Creator? So we have to realize that there are many things about Him (swt) that we will never know. We have to be content with this and realize that this is Who He (swt) IS. We must not question concerning what He (swt) has not given us any knowledge of. Such is part of our controlling our curiosity and our mind for Him (swt). Such is part of our submission to Him (swt).

Another meaning that the Name "Allah" gives is the Necessary Existent. The One Who must be. The One on Who created everything. Since the beginning man has believed in the Creator. The Initiator. There is no one who can deny this. There is no sane person who can deny this. This is Who Allah (swt) IS. But He (swt) is also more than this. Not only is He (swt) the One Who created everything but He (swt) is also the One Who is *creating* everything. He (swt) is creating everything that happens at this very moment. Think about what this means. You are reading these words. He (swt) is the One Who is creating the image of these words in your mind. He (swt) is the One Who is creating the energy with which you read these words. In your body

right now He (swt) is digesting the food in your stomach. He (swt) is cleaning your blood through your kidneys. He (swt) is cleaning your air through your lungs. If there is any light where you are He (swt) is creating that light. We know in our Aqeedah that He (swt) even creates our actions. All that we have is the intention for that action and it is according to this that we will be judged. But everything else besides the intention, even our very actions themselves are created by Him (swt). So not only did He (swt) create everything but at every moment He (swt) is creating everything. Can you then even begin to realize the kind of Being that He (swt) is?

When we say that He (swt) is the Necessary Existent not only do we mean that He (swt) is the Creator for everything, but we also mean that He (swt) is the Sustainer and the Maintainer for everything. Is there anything in this entire universe that is completely independent? Is there anything that does not need something else? We need air to breathe, food to eat, water to drink. The plants and animals also have similar needs. Even the intimate objects have needs and dependencies. The rock needs a space in which to exist. It needs the temperature and the pressure to be at a certain level. If it does not have these then even it will be destroyed. The same can be said for the earth, the moon, the sun. Even the furthest and the largest of stars in the most distant of galaxies have such needs. So what is there in this universe that can exist by itself? What is there that is completely independent? There is nothing. Nothing except He (swt). Not only is He (swt) the Independent, but He (swt) is the One Who all else needs. We said that everything else besides Him (swt) needs something with which to exist. He (swt) is that which is needed. He (swt) is the One Who for every moment is sustaining and maintaining all of creation. Once you realize this how then can you turn away from Him (swt)?

So these are the two opinions among our scholars as to the meaning of this Name "Allah". Ultimately both of these meanings give the same lesson. The lesson that we can draw from our lives from both of these meanings is the same. Regardless of if you say that He (swt) is "the Illah" or you say that He (swt) is "Allah", the lesson is the same. This is that you must dedicate your life to Him (swt). He (swt) must become the purpose of your existence. Think about this for a moment. He (swt) is the Being Who is utter perfection. The One Whom you

depend on for every moment of your existence. The One Who brought you into being and the One to Whom you must return. Once you realize this. Once you have certainty and conviction in this. Then what kind of a place should He (swt) have in your life. Should He (swt) be someone whom you only think about in Ramadan? Should He (swt) be someone whom you only think about on Jummah? Or should He (swt) be the One Who your heart is attached to? The One Who you do everything for. So because of Who He (swt) IS, He (swt) deserves this station in your life. He (swt) deserves that you make Him (swt) your everything. This is the lesson that we can take from the meaning of this Name "Allah".

The next description that Allah (swt) gives us of Himself (swt) in this ayah is that He (swt) is Unique. The Arabic word *Ahad* does not mean "one" rather it means "unique". It means the One which there is nothing else whatsoever like Him (swt). The Completely Unique. The completely One of a kind. Not only does nothing else resemble Him (swt) but nothing else even comes close to resembling Him (swt). Such is our Lord. He (swt) is the absolutely unique. There is nothing that is like Him (swt) whatsoever. He (swt) is One. Whole. Complete. Indivisible.

From this we should realize how different is our belief in Allah (swt) from all the other beliefs. Every other major religion from Christianity to Judaism to Hinduism places some kind of limit or restriction on Allah (swt). In one way or another they liken Him (swt) to the creation. So many of them think of Him (swt) to be a body that is composed of parts. They may even think of Him (swt) to be human-like with a face and hands and feet. How different is this from what we believe? From this ayah Allah (swt) tells us that He (swt) is completely unique. Not resembling the creation in any way. So He (swt) is not a body that is composed of parts, He (swt) does not have hands and feet. He (swt) is not even limited to a particular location. These are limitations of the creation. How can you assign to Him (swt) the attributes of the creation when He (swt) tells us here that He (swt) is unlike everything else?

The danger in likening Allah (swt) to the creation in any way is that once you perceive Him (swt) to be limited, once you perceive Him (swt) to be like you, then you will never give to Him (swt) the right that He (swt) deserves. We know how worthless creatures we are. We know

how weak we are. We know how foolish we are. We know how stubborn we are. We know how disgusting we are. So if we think of Allah (swt) to be anything like us, then would we ever give to Him (swt) the right that He (swt) deserves? If we think of Him (swt) to be a man sitting on a chair in the heavens then would we worship Him (swt) as He (swt) deserves? Would we even worship Him (swt) at all? The other religions think of Allah (swt) in this way and that is why they do not give to Him (swt) the right that He (swt) deserves. They only think of Him (swt) on Sunday or whenever they are in trouble, if that much. May Allah (swt) save us from that fate! May He (swt) save us from those who want to liken Him (swt) to the creation!

So the first lesson that we take from Allah (swt)'s description of *Ahad* is that we do not ever liken Him (swt) to the creation in any way. We realize that He (swt) is completely unique. We realize that there is nothing whatsoever and there is no one whoseever that is like Him (swt). There is nothing and no one that even resembles Him (swt) in any way. The next lesson that we can take from this description is to connect it with what we said about Him (swt) from His Name "Allah". Recall from the previous part of the ayah how we said that the lesson we take from His (swt)'s Name of "Allah" is to make Him (swt) the purpose of our lives. To make Him (swt) as the One Who are our hearts are attached to. Now when we say that He (swt) is absolutely unique, we are also saying that this place in our heart that is reserved for Him (swt) should only be for Him (swt). No one else can have this place in our hearts. Nothing else can be the purpose of our lives. It should only be Him (swt). So every moment of our lives we dedicate only for Him (swt). Everything that we give is only for Him (swt).

Let us now think as to what should be the practical implications of this in our lives. We say that we dedicate our entire lives to Allah (swt), but what does this mean? How should this belief manifest itself in our lives? First and foremost He (swt) must be our reason for being. When we wake up in the morning we should keep the firm resolve that we are going to do each and every one of our actions for Him (swt). We should strive to reach that level where we are conscious of Him (swt) at every moment. Where we do not do any action or think any thought except that it is for Him (swt). Not a moment in our life passes by except that we try to dedicate

that moment for Him (swt). Even the most mundane of actions. Even if you move your foot forward you move it for Him (swt). So from the time that you open your eyes in the morning you should remember Him (swt). As you wake up from your bed you should thank Him (swt) for giving you life after death. For allowing you to live another day. As the day passes you should strive to constantly remember Him (swt). Shaitan will make you forget Him (swt). Shaitan will put something else in your heart other than Him (swt). You must do battle with this devil. You must strive with all of your strength and determination to remember Him (swt). Not only must you remember Him (swt) but you must also strive to realize what it is that you could do at this moment that would be the most pleasing to Him (swt). What could you do at this moment that He (swt) would be most pleased with? Then you must strive to do that action. Do not just sleep. Do not just sit idly. Do something. Do what pleases Him (swt). Know that your actions are a manifestation of your love for Him (swt) and your awe of Him (swt), so how much then do you love and fear Him (swt)? If you say that He (swt) is the greatest, if you say that He (swt) is the reason for your being, then you have to manifest your belief with your actions.

After we have made Allah (swt) as the sole zenith of our lives, we should seek to make Him (swt) the same for all others as well. We love Him (swt) so much, we respect and regard Him (swt) so much, that not only do we want to adore Him (swt) and serve Him (swt) at every moment, but we wish and desire so eagerly that the rest of mankind does so as well. So just as we dedicate our life to pleasing Him (swt) we must also dedicate our lives to calling others to Him (swt). In other words to this effort of dawah. There is probably no obligation that the Muslim has that is greater than dawah. In our opinion this obligation is even greater than prayer and alms. Because if you truly Allah (swt), if you truly want to please Him (swt), then what could be more pleasing to Him (swt) than for you call others to Him (swt). For you to bring another soul even an inch closer to Him (swt), what could be more pleasing to Him (swt) than that? That is why we all must make our best effort in calling the people to Allah (swt). How can you know that there is a Being such as He (swt) and not yearn for others to know about Him (swt)? How can you not yearn that they dedicate themselves to Him (swt) just like you have done? We should

invite both Muslims and non-Muslims to Him (swt). None of us is as close to Allah (swt) as we should be. We can all improve ourselves.

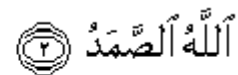
After we strive to make Him (swt) as supreme in the lives of the people, we also have to strive to make Him (swt) supreme in the society in which we live. In other words we have to strive to bring His (swt)'s Law on the earth. This entire earth has to be ruled by His (swt)'s Law. Only what is pleasing to Him (swt) must be allowed to exist on it and all that is displeasing to Him (swt) must be removed from it. We as Muslims should know this better than anyone. When we know that He (swt) has sent down to us a law to live by how then can we ignore that Law? How can we truly believe in Allah (swt) as He (swt) has described Himself (swt) here and then not yearn to live under His (swt)'s Law? When we realize from this ayah as to the kind of Being that He (swt) is, then how could we ever live in a world that is not ruled by this Law? We love Allah (swt) so much, we fear and regard Him (swt) so much that not only do we want to dedicate ourselves to Him (swt), not only do we want all the people to dedicate themselves to Him (swt), but we want the entire earth to be only for Him (swt). The practical realization of this in all of our lives is that we should all be working in whatever capacity that we can for the restoration of the Islamic State. The true Islamic State that rules completely by the Law of Allah (swt).

After Surah Faithah this Surah is probably the most oft-repeated Surah in the Quran. Almost every Muslim reads this Surah in their Salah. Even you yourself probably read this Surah several times in a single day. You repeat the words of this ayah several times every day. But do you realize what it truly means? Do you reflect on the meaning of this ayah when you recite it? Or do you stand before the Lord and Master in the purest of acts of worship and just repeat these words over and over again without even thinking about what they mean? Just like a parrot you repeat these words but you do not allow them to enter your heart. How can you repeat these words so many times a day and never let the meaning of it dawn on your life?

There are so many of us who recite this Surah every day but we do not make any effort to implement it practically in our lives. How many of us follow the command that Allah (swt) gives us in this ayah? How many of us think about Him (swt) throughout our day? How many of

us make Him (swt) as the reason behind our actions and our thoughts? How many of us dedicate our lives to Him (swt)? How many of us are involved in the dawah? How many of us are involved in the effort to restore the Islamic State? How many of us make a genuine effort to strive and to sacrifice what we like in order to please Him (swt)? In this ayah Allah (swt) commands us to say that He (swt) is "**He is Allah, Unique**". We repeat this command to ourselves may be fifteen times a day. But do we make any kind of effort to carry out this command. How do you think that Allah (swt) looks at us when we do this? We are acknowledging every day in our Salah that we have received the command, yet we make no effort to carry it out? Is this not the very pinnacle of insolence and hypocrisy? Do you think that He (swt) would ever be pleased with us? Think now about the kind of Being that He (swt) IS. Think about how utterly worthless we are to Him (swt). Why should He (swt) continue to sustain us and feed us when we have been so unjust to Him (swt)? It is only from His (swt)'s Love and Mercy for us. We know that we are never going to reach the ideal that He (swt) wants us to be at. We know that we are going to fall short. And we know that He (swt) is going to forgive us and have mercy on us. Such is our imperfection and His (swt)'s Perfection. But He (swt) is so Magnificent and Tremendous and Sublime a Being that upon us is that we at least try. We should at least to fulfill the command that He (swt) has given us in this ayah.

So the next time that you read this Surah in Salah think about what it means. Think about what you are saying when you say "**He is Allah, Unique**". You are saying that He (swt) is the purpose of your life. You are saying that He (swt) is the reason for being. How then can you say these words to Him (swt) several times a day and then not even make the effort to do what you are saying? Know that it is most displeasing to Him (swt) for you to say what you do not do. May Allah (swt) forgive us all! May He (swt) give us the enabling grace to make the effort!



## **2. Allah, *As-Samad*.**

In this ayah our Lord continues to describe Himself for us. As we said, these are indeed the most beautiful ayahs of the Quran because they tell us about the Divine. They tell us about the True Reality. They tell us about the reason for our being. Since the beginning man has known that there is a Creator. He has known that there is a Being Who brought him into existence. A Being Who created this universe. But he has not been certain on how to approach this Being. He has not been certain on how he could draw closer to this Being. How he could create a personal relationship with this Being. This is because when you say that the Creator is so Perfect, and so Sublime, and so incomparable to the rest of creation, then He (swt) becomes in a way inapproachable. He (swt) becomes in a way difficult to reach. To know. To come close to. How then are we to approach Him (swt)? What is the ladder that we can climb with which to reach Him (swt)? It is this Quran. This Book leads to Him (swt). This Book describes Him (swt) for us so that we may know Him (swt). There is no other way for us to reach Him (swt) today except through this Book. So do you then realize how precious this Book is? If this is the goal that we have when we approach it, then ayahs like this one are the most precious of gems for us. Because they speak directly about our Rabb. They describe for us the Divine. What could be greater than that? What is more sublime and more satisfying than knowledge of the Real?

So how fortunate then are we as Muslims that we have with us this path, this means of approach to the Divine. No one else among mankind has anything like this. All the others have yearned to approach Allah (swt), but since they do not have the means, they have tried to approach Him (swt) through deviant and erroneous ways. Such as idol worship. Such as worshipping things and people from the creation. Such as imagining in their minds that He (swt) is something like them, in some way human. This is their only way to approach the Divine. They say that this rock or that cow or that man is divine. So if you want to come closer to the Divine then go through it or him. This is how idol worship and paganism started. This is how it still exists today. How blessed are we then that Allah (swt) saved us from that? For us our Rabb has given us the correct means of approaching Him (swt). His Book. To learn it. To teach it. To dedicate one's life to it. That is the path that leads to the Divine. That is the purpose of life.

Allah (swt) continues to tell us about Himself in this ayah. For a lover what is better than to know his or her Beloved? So how precious are these ayahs? Would you give away these ayahs for even all the wealth in the world? Allah (swt) tells us here that He (swt) is ***As-Samad***. There is an ocean of meaning that this one Arabic word gives. First and foremost it means the One Who is Eternal. The One Who has no beginning or no end. Secondly it means the One Who is Independent. The One Who has no needs or wants whatsoever. The One Who does not rely on anything or anyone else to Exist. Thirdly it means the One Who is the object of prayer. The One Whom the slave turns to at a time of need. The One Who is sanctified and adorned. The One Who is worshipped and praised. Fourthly it means the One Who repairs and fixes. The One Who mends and makes whole again. The One Who heals and cures. Fifthly it means the One Who all else is in need of. The One Who all else depends on. The One Who all creation needs at every moment only to even exist. All of these meanings and even more are given just by this one word. When Allah (swt) spoke just this one word, the Sahabah knew that it meant all of this. Such is the power of the Arabic language to convey thoughts and ideas. Such is the power of the Quran to use the words that are the most profound and the deepest in meaning. So if you want to come closer to Allah (swt) then not only must you be dedicated to His (swt)'s Book, but you must also know well the language that He (swt) chose for His (swt)'s Book.

When Allah (swt) tells us that He (swt) is Eternal this means that He (swt) has no beginning and no end. Can you even begin to realize what this means? He (swt) is a Being that exists beyond time. The past, the present, and the future are all the same for Him (swt). While all of creation is confined by the limits of time He (swt) is not. He (swt) is completely free of it. Can we even begin to understand what this means? We cannot. But one thing that we need to realize from this is that He (swt) cannot in any way be questioned for anything that He (swt) does. If we have questions about the Divine Decree or about the fate of souls in the Hereafter, then we have to realize that our questions come from a viewpoint of one who is confined by time. Such is not the case with Allah (swt). He (swt) is beyond time. So He (swt) cannot be questioned for anything that He (swt) does. We have to realize that it is not a matter of what He

(swt) Knows or what He (swt) does not know or what He (swt) decreed. He (swt) is a Being Who exists in a reality that is completely different from ours. So such questions do not even apply to Him (swt) in any way. We have to make ourselves to submit to this. We have to make ourselves submit to the fact that He (swt) has a knowledge that we cannot even begin to comprehend. And since He (swt) is a Being of Perfection He (swt) will only do what is the Most Merciful and the Most Just. Such is your Rabb can you then even begin to comprehend His (swt)'s Majesty?

The benefit that we can take from knowing that Allah (swt) is the Eternal is not in knowing how exactly this is so. Because as we said we can never comprehend this. This is a reality that our limited minds can never reach. Rather the benefit for us in this is to realize the kind of Being that He (swt) IS. What can you say about such a Being? A Being Who is with you at every moment in His entirety. A Being Who not only intimately knows your past and your future but also knows what could have been. When you realize that there is such a Being. A Being so Tremendous and so Sublime. When you realize that right at this moment He is closer to you than even your jugular vein. How can you then not tremble with fear? How you not almost faint with awe? How can you know that there is such a Being and still live in heedlessness? How can you allow yourself to sin? How can you neglect your obligations? So even though we do not understand exactly how Allah (swt) is Eternal, we have to realize from this fact His Majesty and His Tremendousness. His right upon us to be worshipped and served.

We have to always remember that such is the purpose of the Quran. The purpose of this Book has never been to make us distant from our Rabb. It has never been to put doubts and questions in our hearts. Rather the purpose of this Book has been the opposite. It has been to bring us closer to Him (swt). To make us realize His (swt)'s Majesty and Glory. To make us realize why it is that He (swt) deserves our worship and our servitude. Why it is that He (swt) deserves that we dedicate our lives to Him (swt).

That is why whenever we study any ayah of this Book we have to always remember this intention. This was the thinking that the Sahabah had. This is why this Book transformed them into a people who were willing to give everything for Allah (swt). They attached their hearts to

Him (swt) and they did not care about anything except pleasing Him (swt). But later generations of Muslims did not have this same attitude when they approached the Quran. They went to the Quran to satisfy their curiosity. So when they came to ayahs such as this one, they started asking how exactly Allah (swt) is eternal. What does this mean in relation to Divine destiny? What does this mean in relation to His Justice and the fate of souls in the Hereafter? These are questions that should not be asked. These questions do not help us fulfill the purpose of our approaching the Quran. That is why we have to save ourselves from becoming like these people. We have to always remember that we are learning this Book to come closer to Allah (swt). To win His Pleasure and to gain admittance into His Garden. When all is said this is all that matters.

The second meaning that we said this word ***As-Samad*** gives is the One Who is free of all needs. The scholars of the past have said that He (swt) is the One Who needs neither food nor drink. But in reality He (swt) is the One Who has no needs whatsoever. He (swt) does not need rest. He (swt) does not need companionship. He (swt) does not need any material things. He (swt) does not need to take any precautions or make any plans. He (swt) does not need to be loved or to be feared or even to be known. He (swt) is completely enough for Himself (swt). Not even your righteous actions is He (swt) is in need of, neither does He (swt) need your charity or your sacrifice or even your Iman in Him (swt). He (swt) does not need anything.

According to the 'Aqeedah of the majority of the Sunni scholars He (swt) does not even need a place in which to exist. All of creation needs a space in which it can exist. A portion of matter to occupy. Even the tiniest of atoms needs some space. But when we say that He (swt) is the One Who has no needs we also say that He (swt) does not need this space in which to exist. That is why it has been the view of the majority of our scholars that He (swt) exists beyond a particular location. That is why our scholars have said that He (swt) is not above the heavens as some have claimed. He (swt) is completely free of all needs, even the need for space.

The third meaning that we said this word gives is the One Who is always turned to in prayer. In others the One Who is worshipped and called upon. We as human beings have a natural desire within us to worship. To call on something that is greater than ourselves. We put

our hopes in this. We call on this during our time of need. We fear and revere this. We attach our hearts to this and allow it to be the purpose of our lives. Throughout the centuries man has taken different objects for worship and sanctification. Man has called out in his time of need to these things. But all these things are false gods. They do not hear the prayer of the one who calls on them. Even if they did, they do not really have the power to answer that prayer. But such is not so with Allah (swt). He (swt) is the One Who hears all prayers. Even those prayers made in the deepest recesses of your heart and those prayers that were only a whisper. Those prayers that were only a sentence that you did not even complete. Even these prayers He (swt) heard. Not only does He (swt) hear our prayers but He (swt) is also the One Who has the Power to respond to such prayers. As we have mentioned He (swt) is the One Who has Power over all things. There is nothing that He (swt) is not capable of. So any prayer that we make is a prayer that He (swt) can answer if He (swt) wants to. Not only can He (swt) answer, but He (swt) wants to answer. As we know Allah (swt) is the One Who loves for us to call out to Him (swt). To ask of Him (swt) what we need. When we do so we are demonstrating our humbleness and our state of need. We are also acknowledging His (swt)'s Power and His (swt)'s ability to fulfill our need.

So the lesson that we can take from this is that we must always be making dua. We must be in a state where we are always asking of our Rabb. We should not only make dua in times of great calamity, rather we should be asking Him (swt) for everything and anything. So every morning ask Him (swt) to make your day a good one. Ask Him (swt) for the mercy of this day. Ask Him (swt) for all of your affairs to turn out correctly on this day. Ask Him (swt) to guide you to the actions that He (swt) is pleased with. Ask Him (swt) to help the Muslims. Ask Him (swt) to give victory for this Din. Ask Him (swt) to guide the sincere people of this world. You can even ask Him (swt) for your shoelaces to be tied if they should become undone. Such is His Nature. He (swt) is the One Who is called upon. He (swt) is the One Who answers prayers.

The fifth meaning that we said for this word ***As-Samad*** is the One Who mends and fixes. The One Who heals and cures. The One Who brings relief. The One Who makes aright what was wrong. What else can we expect from the One Who is the All-Powerful and the All-

Able? What else can we expect from the One Who is the Most Loving and the Most Merciful? Who is there that can set things aright other than He (swt)? Who is there who can solve all the problems of the world other than He (swt)? He (swt) loves the creation. He (swt) cares for the creation. That is why He (swt) is always in this state where He (swt) is mending and fixing. Healing and curing. We are the ones who break it and He (swt) is the One Who fixes it. We are the ones who are imperfect. We are the ones who are ever in need of Him (swt) correcting us and making right what we did wrong. How many of our wrongs does He (swt) correct? We get ourselves into trouble and then we call out to Him (swt) to save us. We make ourselves sick and then we call on Him (swt) to cure us. How much harm have we done to this earth? It is only Allah (swt) Who heals it. If He (swt) were to leave us to ourselves for even the blink of eye, we would not only destroy ourselves but even the world around us. He (swt) is our salvation, our hope. He (swt) is the One Who fixes everything that we do wrong.

Even our acts of servitude to Him (swt) themselves need mending from Him (swt) . Even when we try to please Him (swt) we still need Him (swt) to fix for us what we did wrong. How many of us have flaws and weaknesses even in our acts of devotion to Him (swt)? Just think about this for a moment. We need Him (swt) even when we try to please Him (swt). How many a prayer have you made but you have not thought of Him (swt) in it? How many a times have you fasted but you did not withhold your tongue of speaking about others while you were fasting? How many of a charity have you given thinking that it was only for Him (swt) but in the corner of your heart there was something that sought praise from the creation? It is only from His (swt)'s Love and Mercy that He (swt) corrects our actions and accepts what we do. He (swt) mends our actions. He (swt) removes the filth of insincerity from them. He (swt) corrects whatever mistakes or flaws that are in them. He (swt) does this for us. So pure is He (swt) and so corrupted and weak are we!

Once again the benefit that we can take from this is that it should increase us in our love for Him (swt), and our desire to worship Him (swt). How can you not love Him (swt) when you know that He (swt) is the One Who fixes every wrong that you do? How can you not worship a

Being Who is not only so Perfect Himself but He (swt) corrects and mends all else? When you slip He (swt) is the One Who catches you. When you make a blemish He (swt) is the One Who removes it for you. He (swt) is the cure for your incompetence and weakness. So just think where you would be if not for Him (swt). Where would as a human race be if He (swt) were not there to fix all the wrong that we have done. How then can we ever turn away from Him (swt)?

Notice also the connection between this meaning of the word ***As-Samad*** and the previous meaning that we mentioned. Before we said how this word means the One Who answers prayers, and now we are saying that it also means the One Who fixes what is wrong. Is this not what it means to answer a prayer? When we make dua to Allah (swt) is there not something wrong in our lives that we want Him (swt) to fix? Is there not a problem that we are having which we want Him (swt) to solve? So because He (swt) is the One Who fixes. He (swt) is the One Who amends and heals, that is why He (swt) is the One Who is called on in prayer.

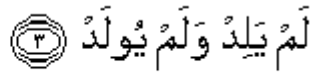
The final meaning for this Name that we mentioned is the One Who all else needs. The One Who everything and everyone else always depends on. We touched briefly on this meaning when we talked about the meaning of the word *illah*. We said how every single thing in existence has some need. Has something outside of itself that it requires to survive. Allah (swt) is the One Who provides this need. So for example the sun needs a space in which to exist, it needs the chemical reactions in its matter to occur in a certain way, it needs the pressure and the gases around it to be at a certain level. If it does not have these then it would not be able to exist. For every moment it has such needs and more. Allah (swt) is the One Who is providing it with these needs just like He (swt) is providing these for all the other stars in the universe. Now just think that if a creation as great as the sun or a star has such needs, how much do we need Him (swt)? There are millions of chemical and organic reactions happening every second in your body and it is only He (swt) Who is causing them. He (swt) is causing the food in your stomach to be digested so that through it you can derive power and strength. He (swt) is causing your eyes to process images so that you can read these words. He (swt) is causing your mind to think so that you can reflect on these words. For every single moment you need Him (swt) in more ways than

you can even imagine. You can not even begin to realize just how much you need Him (swt) and how He (swt) is fulfilling your need at every moment. When you realize your utter dependence on Him (swt) how then can you live in heedlessness of Him (swt)? Would an infant ever forget the mother that is holding it and suckling it? No rather its complete attention would be on its mother because it realizes its dependence on her? Know that you need Him (swt) even more.

Yet another meaning that the scholars have given for this word ***As-Samad*** is the Perfect One. The One Who no flaws or weaknesses. Can we as human beings ever understand what perfection is? We who are weak and limited in so many ways. Can we understand what it means to be the All-Knowing, to have knowledge of every single thing? Can we understand what it means to be the All-Powerful, to be able to do all things? We can never fully understand this. We can never fully realize the extent of His Perfection. The extent of His Majesty and Tremendousness. But even if we can come to even the slightest of realizations this should be enough to tell us how Awesome and Magnificent a Being is. How deserving He (swt) is of our worship and servitude. Realize now that this is no story or fable. Realize that there is indeed such a Being. A Being Who is Perfect in every way. A Being Whose very essence knows no beginning or end. Right at this moment He (swt) is close to you. Closer to you than you can possibly imagine. Because He (swt) is Perfect in His Knowledge He (swt) Knows you even better than you know yourself. At every moment. Because He (swt) is Perfect in His Power He (swt) can do with you whatsoever He (swt) pleases to do. How then could you continue to live in heedlessness of Him (swt)? How then could not even make the most sincere effort to please Him (swt)?

All of these meanings that we have mentioned here are captured just in this Name of ***As-Samad***. See then how much we have learned about our Rabb in only two ayahs. He (swt) has spoken here only five small Arabic words. But only from these few words we have learned so much about Him (swt). This goes back to the point we made earlier where we said that the Quran is the gateway to our Lord. It is the way through which we can reach Him (swt). So what is the relationship that each and every one of us needs to have with this Book? How can we allow even a day to pass us by without turning to this Book? When you realize the Greatness and the

Majesty of your Rabb then you will realize the dire need that you have to attach yourself to His Book. So do not allow even one day to pass you by without you interacting with this Book in some way. At the very least you should recite it or listen to it being recited. If you can do more than that then you should ponder and reflect upon it. Try to discover the oceans of meaning that are contained within it. Try to discover your Lord in it. You have seen from here the kind of Being that He (swt) IS. How then can you not commit yourself to the path that leads to Him (swt)?



### **3. He begets not nor was He begotten.**

Allah (swt) tells us in this ayah that He (swt) was not born of anyone nor does He (swt) have children of His own. When we first look at this ayah we might think that it is simply a refutation of Christianity and other pagan beliefs that ascribe children to the Divine. Although that is true, there is actually a far deeper meaning for this ayah. In this ayah Allah (swt) is emphasizes for us His (swt)'s absolute uniqueness. He (swt) is emphasizing for us how there is nothing whatsoever that is like Him (swt). This is the central theme of this Surah. This is why this Surah is so important for us. It reminds us again and again of the Divine Unity. It reminds us again and again of the absolute and utter Oneness of our Lord. How there is nothing at all for us but He (swt). How He (swt) should consume our very existence.

So there at least two are the benefits that we can take from this ayah. The first is to realize how different our Din is from that of the Christians. We differ with them on even the most basic and fundamental tenets of our belief. The other lesson is for us to realize once again the absolute Unity of our Lord. It is to realize once again this concept of Tawhid. How there is no one and nothing whatsoever that is like Him (swt). He (swt) is absolutely and utterly One.

Allah (swt) tells us in this ayah that He (swt) does not have children nor was He (swt) born to any parent. The concept of parent and child. The concept of the begetter and the begotten does not apply to Him (swt). He (swt) is transcendent beyond having children. This is

because He (swt) is the Perfect Being. Part of His Perfection is that He (swt) is the child of no one. He (swt) was never a child. Part of His Perfection also is that He (swt) does not have children. Let us examine closely what we have said here. To be born of someone else. To be a child. To be in that state of weakness that all children have. Both physical weakness and mental weakness. To then grow into adulthood. To learn knowledge. To gain strength. To acquire skills. All of these are attributes of imperfection. Because the Perfect Being would never be in a state of weakness. A state of need. These are not attributes that are suitable for the Divine. They are not attributes that are suitable for the Being of Perfection. As we have said in the previous ayahs both His Name "Allah" and His Name "***As-Samad***" give the meaning of the Perfect Being. How then can we attribute to Him (swt) even the slightest of imperfections? So we have to realize that He (swt) is beyond being the child of anyone. How can the Supreme Being, the Being Who initiated everything, possibly ever be a child or even be born? Such is utter foolishness.

Similarly it is also utter foolishness to say that He (swt) can have children. First of all if a Being is not born of any parent then how could that Being have a child? If a Being was never born to begin with then how could that Being give birth? How could that Being impregnate? Such an idea defies all logic and reason. Even the Christians will acknowledge that Allah (swt) was not born to any parent. Even they will acknowledge that such is an attribute of imperfection. How then can they claim that He (swt) can have children? If a Being was not born to any parent then how could that Being have any children? Parents who were born as children have children, and these children then have children of their own. This is the natural cycle that exists among all creatures. From the ants to the whales. If a creature has a child then it itself should have been a child. Can you find even one exception to this rule? Can you find one example of a parent that was never a child? Thus the very nature of a parent is that it should once have been a child, and since Allah (swt) was never a child how then could He (swt) be a parent?

Furthermore even to have children contradicts the Perfection of the Divine. This is because to have children is also a weakness. It is also a limitation. First of all because the child always takes after the parent. There is always something of the parent in the child. The child in

many ways is a copy of the parent. It is a recreation of the parent. So if we were to assume for a moment that Allah (swt) could have a child then that child would have to be divine. That child would have to be a god. But of course this cannot be. The very nature of the Supreme Being, the very nature of the Perfect One, is that He (swt) is One. He (swt) has to be One. If He (swt) were to share His Divinity with anyone then that would be a weakness in Him (swt), it would mean that He (swt) has a rival. It would mean that there is another who could challenge Him. There would be another who perhaps He (swt) does not have complete control over. How could this be? How could this be when His very Nature is that He (swt) is exclusively Supreme? He (swt) is the All-Powerful and He (swt) does not share His Power with anyone. He (swt) is the All-Knowing and no one can take of His (swt)'s Knowledge except what He (swt) pleases. He (swt) is the King and He (swt) does not share His Kingdom with anyone. So we see that yet another reason why it is foolish to ascribe children to Him (swt) is because such would be limiting Him (swt).

We should also realize how Allah (swt) is transcendent beyond that the need to have children. Why do we have children? What is the purpose of our procreating? It is because we know that our time in this world is limited. It is because we know that one day soon we have to leave this world. So we want something of us to remain in this world, something of us to carry on after we have gone. A family. A legacy. A dynasty. This is what we all desire and this desire comes when we realize our limitedness. When we realize that we are one day going to die. Imagine for a moment if we lived in this world forever. Would any of us still desire children? Probably not. We would have no need for something of us to remain because we would always be here. But of course that will never be. All of us must die. And because we know that we will die that is why we want children. We like to shape our children in our image. We like for them to be even better versions of ourselves. Through them we hope something of us remains in this world after we have left it. This is the main reason why man has yearned for children.

We also desire children because we know that soon we will be old and weak. Soon we will not be able to do all the things that we could in our youth. Soon we will become so old that even the daily tasks will become such a heavy burden. It will even become a challenge to use the

restroom. That is why we need our children when we reach this age. We need them to support us and take care of us. In many cultures, including the Arabs at the time of the Prophet (saw), children were sought after as a source of strength and support even before the parents reached old age. Boys can be warriors, they can protect the family. They can also help in the farm or in the business. Girls can help in the kitchen and help to take care of the little ones. So we see that the main reason why parents have children is because of a deficiency in themselves. They see their own weakness. They see that they are incomplete. And they hope that their children can complete them. They hope that their children can give them strength and support. Now ask yourself is this the case with Allah (swt)? Does He (swt) have any weaknesses? Is there anything that He (swt) cannot do? Is there anything that is in the least bit difficult for Him (swt) or requires from Him (swt) the least bit of effort? By the same token will He (swt) ever die? Of course not. He (swt) is the One Who always is and always will be. The Eternal. The One Who is always in a state of Existence. So how then can we ever think that He (swt) needs children? How can we take our own weaknesses and our own limitations and assign it to Him (swt)? We have to realize that He (swt) is totally different from us. We cannot view Him (swt) as we view ourselves. This is the reason why people assign to Him (swt) children. They see Him (swt) to be like themselves. As we said in the beginning of our discussion of this Surah people need a path to their Lord. They need a way through which they can journey to Him. Through which they can know Him. But if they do not have this Quran, if they do not have the proper guidance, then they will make a path from their minds. They will imagine Allah (swt) to be like them so that they can know Him (swt) better. But of course this is only imagination. He (swt) is not a man. He (swt) is not Jesus. He (swt) is nothing at all like us. However since these people have deceived themselves into thinking that He (swt) is that is why they ascribe to Him (swt) children. The very foundation and base of their thinking is wrong and so is every thing that springs forth it.

So we see how foolish is the idea of ascribing children to Allah (swt). But the main lesson that we can take from this ayah is to realize once again how there is nothing whatsoever that is like Allah (swt). Imam Shawkani explains how this ayah gives that meaning in his tafsir. He says

that the fact that Allah (swt) does not have children shows that He (swt) is Unique. Because **if** He (swt) were to have children then He (swt) would be a "species". He (swt) would be one in a group of others that were like Him (swt). Such is the reality of having children. When you have children you are duplicating yourself. You are making another that is like you. Who shares of your attributes. This is not so with our Lord. So when He (swt) tells us here that He (swt) is not born and does not beget, this is to remind us first and foremost that there is nothing whatsoever that is anything like Him (swt). He (swt) is One and Only. He (swt) is One, and all of creation, all of existence is something else. The true extent of the difference between Him (swt) and all creation cannot even be realized by the human mind.

Thus we see how different is our belief from the belief of all the pagans who ascribe children to Allah (swt), including the Christians. The very essence, the very foundation of our 'Aqeedah is to believe that Allah (swt) is One and Only. That there is nothing whatsoever that is like Him (swt). How then can we have anything in common with a people who say that there is divinity in other than Allah (swt)? How can we have anything in common with those who actually say that He (swt) has a son!

So we need to realize from this ayah the stark difference between us and them. They contradict what Allah (swt) says in this ayah in the very core of their belief. Allah (swt) tells us here in the plainest of terms that He (swt) has no son and they say that He (swt) does. How then can we have anything in common with such a people? Allah (swt) Knows best who your enemies are, so are you going to choose them or Him (swt)? Now we are not saying that all Christians are your enemies. We are not saying that all non-Muslims are your enemies. There are many good and decent people among them. The only reason why they have not accepted Islam is because this Message has not yet correctly reached them. So we have nothing against them per se. On the contrary we hope for the best for them. We hope for that they are guided to accepting this Message and to the Pleasure of their Creator. We hope that they are admitted into the Garden and saved from the Fire. So we hope for these people the best. But at the same time we do have to realize that their 'Aqeedah is a very corrupted one. One that can never be resolved with ours.

Whatever you may have heard about “the Abrahamic faiths” or “monotheism” is all garbage. These are all slogans that have been coined by those who want to find commonality where none exists. Never did the Prophet (saw) ever try to find commonality among “the Abrahamic faiths” or “the monotheistic religions”. Rather he (saw) knew that what the Jews and the Christians were on was falsehood. They did not give to Allah (swt) the right that He (swt) deserved. They committed the worst of crimes and the worst of injustice in that they ascribed Him (swt) children and they ruled by their desires instead of His Law. But there are some so-called Muslims today who want to find this commonality between Islam and these ways of falsehood. You would often hear them speaking of “the Abrahamic faiths” or “the monotheistic religions”. You would often see them holding inter-faith dialogs and talks with Christians where they hope to find this commonality.

The reason why they want to find this commonality is because they want to make Islam compatible with Secularism. They want the Muslim Ummah to be pleased living in a secular world. Of course this is utter lunacy. How can there be any compatibility with Islam and secularism when these two thoughts differ at their very foundations. One is a thought that says we must dedicate our lives to Allah (swt) and the other is a thought that says that Allah (swt) has no place in our lives. One is a thought that says that the Law of the Divine must rule the land and another is a thought that says that the Law of man must rule. How could you ever reconcile between thoughts that are so different? But this is exactly what these so-called Muslims are calling for. They are saying that we as Muslims can live in a world that is heedless of the Divine in every way. They are saying this because of their masters. The ones who do not want to see the Law of Allah (swt) return. The ones who want to see the world continue living in darkness. May Allah (swt) save us from them! May Allah (swt) make us all to realize that the darkness and the light can never exist together!

So we have to realize from this that just like our belief will never be compatible with their belief our way of life will never be compatible with their way of life. We have to realize how different we are from them. Now this does not mean that we are against all non-Muslims. If they

are a people who have not received the Message correctly, like the vast majority of people in the West today, then we do not hate them. But we do hate what they believe in. We hate their thinking Allah (swt) to have a son. We know that such a thought is displeasing to Him (swt) because He (swt) rejects and condemns it in the strongest of terms in this ayah. In others ayahs of the Quran He (swt) told us that the heavens are about to burst because of their anger with what these people say. This is how displeased He (swt) is, this is how displeased all of creation is with what they say. So how then can we as believers, how then can we as those who claim to love Allah (swt), not be displeased with what they say? How can we live contently with them when this is what they believe?

This is why Secularism and Islam will never be compatible. Our belief is so different from theirs, and our belief does not tolerate or accept what they believe in. Despite whatever the people may say about "the three monotheistic religions" or "the Abrahamic faiths", we can see from this ayah that Allah (swt) completely rejects the idea of Him (swt) having a son. This means that He (swt) completely and utterly rejects Christianity and Judaism. This means that He (swt) completely and utterly rejects secularism. So if what we want is to please Him (swt) then we cannot be content living in a secular world. A world where these pagan and heathen beliefs are promoted. In the Islamic State although the Jews and Christians were allowed to keep their belief, they could only practice their religion in private. They could not display symbols of their religion in public and they could not call others to it. Today this is not the case. Today there are those who call to Christianity. There are Christian missionaries today who are even operating in Muslim lands. They are even converting Muslims. Converting Muslims from Islam to Christianity. A recent study estimates that every year 6 million Muslims convert to this false belief. They convert to Christianity! Can you believe this? Six million. Of course these Muslims are all deceived. The missionaries are well funded. The wealth from the West feeds them and their evil. They promise poor Muslims food, clothing, education and a better life. These Muslims also have little understanding of their own Din. They have never been taught all of the arguments with which to refute the Christian beliefs. Many of them do not even know of the meaning of the

Quran. So when the Christian missionaries come to them with food, clothing, an education and a chance at a better life for them and their family. They hype them in song and dance about Jesus. They give them half an argument about why Christianity is better than Islam. And these poor believers convert. They fall like moths into the flame. The flame of the Fire. This is the sorry state of affairs that our Ummah is in as she lives in a secular world. How can you live contently in such a world? How can you say that you want to please Allah (swt) and then live contently in such a world? A world where Muslims are leaving this Din of Truth to a pagan belief that claims that Allah (swt) has a son. How can you be pleased? How can you not work for a change? So we all have to do what we can. We all have to do our part to bring about the restoration of the Islamic State. Only then can all mankind be shown the truth. Only then can all the falsehood and all that is displeasing to Allah (swt) be exposed for the filth that it is. The Truth of the words of this ayah must be shown to the whole world. Only the Islamic State can best do that. May Allah (swt) give us the enabling grace to do what we can to bring about its restoration!

Some claim that those of us who are calling for the return of the Islamic State do not care about Iman, that we do not care about 'Aqeedah and belief. They claim that all that we care about is power and politics. Such a claim could not be further from the Truth. You can see that even in our explanation of this ayah, which is an ayah that purely talks about belief, about matters of Iman, we showed the importance of the State. Without a doubt the Christian missionaries are out there and they are converting thousands and thousands of Muslims each month. You and your dawah table are not enough to stop them. There are more Muslims converting to Christianity in Africa each day than there are Christians who convert to Islam in an entire year. Why is this? It is because they have the power. They have the wealth and the resources. They have the media and the means of communication. The vast majority of Muslims today are just struggling to survive. Dawah is the last thing on their minds. This is the sorry state of affairs that we will continue to live as long we do not have a Khilafah. So if you truly believe with all your heart in what Allah (swt) says here, that He (swt) has no son, then you will try to the best of your ability to carry this thought to the world. To the billions and billions of people

who have been made to think that He (swt) does. The only way that you can do this. The only that you can correctly get this Message out to them is through the Islamic State. We have the Truth but what we need is the vehicle with which this Truth can be carried to mankind. Only when we control the government, only when we control the wealth, only when we control the media, would we then have the resources and the means to correctly demonstrate this Truth to all mankind. May Allah (swt) makes its restoration sooner rather than later!

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

#### **4. And there is not for Him even one that is comparable.**

This is the last ayah of this wonderful Surah. In this Surah Allah (swt) has told us a lot about Himself (swt). We have learned a lot about our Lord in the first three small ayahs that we studied. But there has been one central theme that He (swt) has emphasized for us again and again. This is that He (swt) is one and only. This is that there is nothing whatsoever that is anything like Him (swt). This is what we should realize as we conclude our study of this Surah. That our Lord is only One. There is only He (swt). Nothing else and no one else but He (swt). We should walk away from this Surah Insha Allah with a deep realization of this fact. We all say with our tongues that Allah (swt) is only one. That there is no illah except He (swt). But do we truly comprehend, in the deepest recesses of our hearts, what this means?

Allah (swt) tells us in this ayah there is not even a single one that is comparable or in any way equal to Him (swt). The Arabic word *lam* that Allah (swt) uses here is the strongest tool of negation. It gives the meaning that there never has been, there never is, and there never will be anything or anyone like Him (swt). Not even one single thing is there that can even compare to Him (swt). The lesson that we can take from this is to realize Tawhid. It is to realize the Divine Unity. Tawhid is the very essence and the very core of Islam. Everything else in this Din revolves

around this concept. You cannot be said to be a true Muslim until you breathe this truth every moment of your life. To reach this station is the struggle to which we dedicate our lives.

The first step you take on this journey is to realize that Allah (swt) must be the most important in your life. You live for Him (swt). Nothing else matters for you except Him (swt). Not your family. Not your work. Not your wealth. Not even the Prophet (saw). Everything else and everyone else is secondary to Him (swt). In fact you base everything else and you deal with everyone else on your relationship with Him (swt). So for example you love the Prophet (saw) because of your love for Allah (swt). You love your family because of your love for Allah (swt). He (swt) has commanded you to love these people, and you know that He (swt) is pleased with you loving them and that is why you love them. Similarly your wealth is only a tool with which you hope to please Him (swt). You spend it only on a way that is pleasing to Him (swt). You engage in trade or you go to your job only to please Him (swt). Every single thing in your life is only a means by which you seek to draw closer to Him (swt). Nothing else matters in your life except Him (swt). So the words of this ayah where Allah (swt) says "**And there is not for Him even one that is comparable**" has a reality first and foremost in your life.

Just as we struggle to reach this station in our life we must also struggle to make others reach this station. We must struggle to make the society as a whole to reach this station. In essence this means that we have to do dawah. Just as we must try to be the best Muslims that we can be, we must also help others be the best to Allah (swt) as they can be. We have to try to make the entire earth pleasing to Allah (swt). Everyone and everything must realize the truth of these words. That there is nothing whatsoever except Allah (swt). That there is nothing whatsoever that is even comparable to Him (swt). He (swt) Alone must be everything for everyone. Everyone and everything must realize Him (swt). Everyone and everything must live only for Him (swt). From all the people to the very earth itself.

As we mentioned previously we believe that the best way to reach this goal is by working to restore the Islamic State. Only when the Law of Allah (swt) returns. Only when the government itself submits to Allah (swt). Only then can we create the kind of world that is

worthy of Him (swt). Only then can we make His (swt)'s Divine Unity a reality in every aspect and every way. We have to show the world that just as there is no god or no idol that can be worshipped besides Him (swt), there is also no sovereign or no legislator or no king that can be obeyed besides Him (swt). He (swt) is One and All. This is the reality that we hope to bring to this world and we believe that it is only possible through the restoration of the State. The Islamic State will create a world where the people are reminded of Allah (swt) at every moment. The Law of the land will only be from His Book and the Sunnah of His Messenger (saw). Instead of seeing commercials and billboards you will see masjid and places of dhikr and knowledge. Instead of living for this world the people will be made to live for the Hereafter. Rather than the resources of this world being concentrated in the hands of a few it will be distributed evenly among all mankind. But most importantly is that the people will know their Creator. They will know Him (swt) as He (swt) truly is. They will realize the right that He (swt) has upon them to be worshipped and served. So if we want to live what we are saying in this Surah, what we say to ourselves so many time a day, then we must work for this effort. Allah (swt) is so Tremendous and Magnificent a Being that He (swt) does not deserve from us any less than this.

Now we only ask of you that you do the best that you can. If all that you can do is simply talk to the Muslims that you know about this Din and about our duty to live under Islam then this is what you must do. At the very least you should tell others about our website. If this is the absolute best that you can do then this is what you must do. Allah (swt) will not burden a soul more that it can bear, and not all of us are in a capacity to join some of the movements that are working for this goal right now. So do the best you can. Try. That is all that is being asked of you. And realize that He (swt) is your destination.