

AL - IKHLAS

(QUR'AN , Surah 112)

In the name of ALLAH, the All–Compassionate (Rahman), the All- Merciful (Rahim)

- 1. Say: He, Allah, is Unique (Ahad)*
- 2. Allah is the one to whom all needs are directed (Samed)*
- 3. He does not give birth, nor was He born*
- 4. And there is none like Him*

INTRODUCTION

Allah is the name given in Islam to the One and Only God. He is The One who created all that exists, is The One who should be worshipped.

Ikhlas means sincerity in intention and commitment to God.

The **Basmala** is composed of the phrase “In the name of Allah, the Rahmân, the Rahim” which can be expressed as “ In the name of Allah, the All-Compassionate, the All-Merciful”. Both words Rahmân and Rahim come from the root word Rahmet **which** means mercy, grace, compassion and/or having boundless pity. Allah’s **Rahmet** (*mercy, grace*) is boundless, and all–embracing towards every creature in the Universe including human beings, animals, plants, etc. This is mentioned in the Qur’an as Allah says: **“My Rahmet encompasses all things”** (*Al Araf , 7: 156*). From similar verses and the Basmala, we understand that mercy, grace, and compassion (i.e Allah’s Rahmet) is the main and dominant characteristic of this Universe. Both **Ar - Rahman** and **Ar- Rahim** are intensive forms of “ Rahmet”, meaning *extremely* merciful and compassionate.

BRIEF EXPLANATION OF THE VERSES:

1. Say: He, Allah, is “Ahad”: The Arabic word “ Ahad” means the One and Only, Single, Sole and Unique; there is no second to Him in any respect. Allah is Unique in His Divine Being, in His attributes and deeds. Nothing can be equal or similar to Him, nor resemble Him in any respect :

“There is nothing like unto Him and He is the All - Hearer, the All -Seer ” (*Qur’an 42:11, As Shura*)

Thus, He is the One and Only God; there are no equal, similar or lesser Gods. This point is clearly stated in many verses of Qur'an, such as:

-- " **If there were, in the heavens and earth, other gods besides Allah, they (heavens and earth) both would have been in disorder and ruined ..**" (Qur'an 21: 22, *Al Anbiya*)

Ahad also means the One that cannot be divided into pieces, nor the one who cannot be composed of pieces. The word Ahad rejects all kinds of pluralities either by quantity or by composition. It implies absolute Singularity. In this respect, the word Ahad is used only for Allah, because everything else can have similar or equal kinds other than themselves; can be divided into pieces; or can be composed of by bringing different parts together. Since these are the features of all the things around us, meaning of the things that were "created", the word Ahad also implies that Allah is not a "creature" like us. On the contrary, He is the Creator who created everything :

-- " **The Originating Creator of the Heavens and the Earth. When He decrees a matter, He only says to it, " Be ", and it is. "**" (Qur'an 2: 117, *Al Baqarah*)

Allah is **The One** who created the time, the space, the Heavens, all the Universe and everything within the Universe, from a single electron to galaxies, from a single cell to human beings. Thus, He is **The One** who deserves worship:

--" **O mankind ! Worship your Lord, who created you and those before you ..**" (Qur'an 2: 21, *Al Baqarah*)

2. Allah is " Samed " : Samed is the one who does not need anything from anyone, but rather everything/everyone needs him in every respect. This definition implies the following:

1. All needs of all creatures are directed to Him, because He is **the only one** who can fulfill these needs. In order to fulfill these needs, He should be:

- **All Knowing:** Nothing, not even an atomic sub-particle is out of His knowledge
- **All Powerful and All Wealthy:** He has boundless and ever-lasting power, ability and wealth; nothing is difficult for Him.
- **All Generous:** He fulfills the needs of the creatures not because He expects a benefit from them, but because of His grace and generosity.

2. He is eternally **Self-Sufficient**; He does not need anything from anybody else.

3. He is eternally **Self-Existent**, His existence is by Himself; He does not depend on anyone else. He always existed and will always exist. The existence of everything depends on Him. In other words, if **He had not existed, nothing would have been** (created and) **existed.**

An important point here is to understand how Allah meets the needs of all creatures. Today, we discovered by science that the nutritional needs of all living creatures on Earth is met by the "**food chain**" which ensures that every organism in the hierarchy, from bacteria to plants, animals and eventually to humans, has proper nutrition acquired from the organisms below their level. Similarly, the water need of all living creatures in the World is supplied by the "**Global water cycle**" which starts by evaporation from oceans and lakes and after condensation as clouds in the atmosphere, water falls back to earth as either rain or snow, which in turn feed the fresh water reservoirs or springs. Similarly, electrons orbiting around

the atomic nucleus or planets revolving around a star “need” the nuclear or the gravitational forces respectively to stay in their orbit; otherwise they will spin off and ruin.

Considering the intricate balances, preciseness and the **perfect order** in every process in the universe, it is evident that these phenomenons can neither occur by “chance” nor “by themselves” nor by “natural forces” since nature has no intelligence or wisdom. Thus, it is the One and Only God, **Allah**, who knows every need of each being in the Universe, whether live or material; whether in micro or macro scale and who has complete control and sovereignty at every point in the Universe, is fulfilling the needs of all beings with His all embracing Mercy and Compassion.

3. “He did not bear a child, nor was He born”

The plain meaning of this verse is: “He does not give birth to anyone, that is, He has no offspring and also nobody gave birth to Him, that is He is not the son (or daughter) of anyone“.

More intricate interpretation of this verse is as follows: “His existence does not come from any other being because there was nobody, no other being before Him; He has no beginning. His existence is not or will not be transferred to any other being afterwards either. In other words, He is the **First** and He is the **Last**. He is the **Ever Lasting** and the **Eternal**.

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This verse also has close implications regarding the Creation. Since there was nobody or nothing before Allah, **it must be Allah who created everything**; the Universe, the Heavens, the Earth and all the creatures. He is the only **Creator**:

-- **“Allah is the creator of all things ...”** (*Qur’an, Ar- Rad 13: 16 and Az- Zumer 39: 62*)

To create means bringing something from non-existence to existence; thus whatever is created must have a beginning. If God had a beginning, than He would be part of the creation, which in that case implies that the one who created Him should be the real God! Thus, it is evident that there are two existences: The Creator and the Creation ... Nothing in the Universe started to occur by chance or by itself, it is Allah who created everything; but He is distinct from the Creation; He is not a part of it. His existence is by Himself and He has no beginning, He **is the First**.

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This verse also acts as an interpretation of **Ahad** and **Samed** attributes:

- Anybody who bears a child or was born himself cannot be **“Ahad”**.
- If God needs children, then He cannot be **“Samed”** anymore. (Remember that Samed means He does not need anything). Living creatures need offsprings to raise new generations since they are mortal. But Allah is not mortal; He is **Ever-Living**, and **Eternal**.

4. “ And there is none equivalent to Him ”

“There is no one or nothing like Him. No one is equal or equivalent to Him, nor is of the same kind with Him; no one is even comparable to Him or to His attributes by any means. He does not bear any resemblance to any creature“ ..

If we consider this verse together with the previous one, verse 3, we see that they actually are complementary:

“He did not bear a child, nor was He born. And there is none equivalent to Him”

A more detailed interpretation of these verses is as follows:

1. Allah does not have a father, or a child, or a partner, or a mate - either a wife or a husband. Such humanly characteristics cannot be attributed to Allah; He is absolutely exempt from them. (A true) God cannot bear such characteristics. He is also not manifested or incarnated in other forms. His relation with all existing things is by creation. In other words, He is the One and Only Creator, and all other things (The Universe, the Heavens, and everything ...) are being created by Him. Consequently, He is (and should be) Self-Sufficient and Self-Existent.

2. The natural result of having the attributes quoted above is that He should have limitless, boundless and supreme power. He should be capable of doing anything He desires; nothing could hinder Him. As recited in many verses in the Qur'an:

--" **Allah is All Powerful** " *(i.e He is All Able. He has the power to do everything in any manner. No one can hinder Him)*

If Allah had any partners, mates or had there been any similar beings, than His power would have been divided. He would not be able to possess absolute power and would not be able to do everything He would like to do. He would not be the "All Powerful" anymore. Consequently, He would neither be Self Existent, nor Self Sufficient, nor Eternal, nor Thus Allah should be the One and Only in every respect, having no partners, no equals or whatsoever..

LASTWORD

Islam is complete submission and obedience with sincerity (Ihklas) to the **One and Only God, Allah**, who:

- Is the **All Compassionate**, the **All Merciful**,
- Is the **All Knowing, All Wealthy, All Generous**,
- Is **Samed**, every need is directed to Him, but He does not need anything,
- Is **Self Sufficient** and **Self Existent** ,
- Is **All Powerful** (All **Able**), there is nothing difficult for Him,
- Is the **Creator** and Sustainer of the Universe, Heavens and all that is within them,
- Is the **First** and the **Last**, He has no Beginning or no End,
- Is **Ever Living**, does not die; the **Eternal**..

In other words:

"He is the One who has the Most Beautiful Names and Perfect Attributes" *(Qur'an, 7:180)*