

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### **Tafseer Suratul Ikhlāas, A Commentary on the Chapter of the Qur'an which is Equivalent to a Third of the Qur'an**

Author: **The Eminent Scholar: Imaam Abdur Rahman As Sa'dee** (*rahimahu Allah*)

Source: *Tafseer Al-Kareem, Ar-Rahmaan* and his commentary on *Al-Aqeedah Al-Waasitiyyah*

Compiled and Translated: Zaid Lites

Questions prepared by: Maher Attiyeh



The 112<sup>th</sup> chapter of the Qur'an, known as "*Suratul Ikhlāas*", or "The Chapter of Purification of Faith", is a short chapter. Yet, in spite of this chapter's brevity, the Prophet Muhammad (*peace and blessings of Allah be upon him*) declared:

**"Indeed, it is equivalent to a third of the Qur'an!"**

[Bukhari and Muslim]

The Scholars of Islam commentated: The Qur'an is comprised of great numerous sciences, which could be categorized into three categories:

1. The science of prescribed ordinances and legislation; including that of acts of worship, dealings, transactions, etc.
2. Ethics, including a detailed description on the different forms of rewards and punishments compensated for good and evil deeds.
3. **The knowledge of *Tawheed***: This is the knowledge of that which is obligated upon us to know about our Creator, Allah, to believe in Him,

and to worship Him, alone, without any partners. Appropriately, this is the noblest of the three.

*Suratul Ikhlaas* is a voucher for this science, due to its theme of *Tawheed's* essentials and principles. In this sense it is equal to one-third of the Qur'an.

Allah says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

*In the name of Allah, The Beneficent, The Merciful*

***“Say, He is Allah, “Ahad” (One). Allah, “As-Samad” (The Independent Master and Refuge). He neither begets nor was He born. And there is none equal, or even comparable, to Him.”***

قُلْ

***“Say”***

This is a definite statement, with surety, firmly believing in it, while knowing its meaning.

هُوَ اللَّهُ أَحَدٌ

***He Allah is, “Ahad”***

Meaning: The One: uniqueness is restricted to Him. He is The One, and only, Who has perfection in greatness, magnificence, beauty, nobility, and glory. The One to Whom belongs the most beautiful names, most superior attributes, and sacred actions. He is The One, Who has no equal, nor resemblance. This is further corroborated by His saying:

اللَّهُ الصَّمَدُ

**“Allah, As-Samad”**

Meaning: The Independent Master and Refuge: Allah is the Great Master. He has absolute domination, nobility, and perfection. He is The One everyone turns to for all of their needs. The inhabitants of the heavens and earth are in dire, desperate need of Him. Because, Allah is perfect in His attributes, everyone appeals to Him in their needs and concerns. Allah is:

***Al-'Aleem***- The All-Knowledgeable, perfect in His knowledge.

***Al-Haleem***- The Most Forbearing, perfect in His forbearance.

***Al-'Atheem***- The Most Great, with absolute greatness.

***Al-Hakeem***- The All-Wise, perfect in His wisdom.

***Ar-Raheem***- The Most Merciful, complete in His mercy. His mercy has encompassed all things. Allah is perfect in all of His names, characteristics, and attributes. **Accordingly, The One of perfection is The One and only, to be turned to and worshipped.**

Entirely affirming the meanings of these two names of Allah: ***Al-Ahad*** and ***As-Samad*** (which includes affirming Allah's oneness, unity, and uniqueness, and affirming His absolute independence, supremacy, and our total dependence on Him, in all of our affairs); effectively involves affirming every one of Allah's beautiful names and lofty attributes particularly. This affirmation is one of the

two foundations of belief in Allah, and in His beautiful names and lofty attributes.

The second foundation is negation: negating from Allah birth, children, equals, partners, rivals, resemblance, and any other imperfection, and declaring Allah's greatness far above such imperfection. This is expressed in the next two verses:

لَمْ يَلِدْ وَلَمْ يُولَدْ

*“He neither begets nor was He born.”*

Due to His perfection, His complete self-sufficiency and absolute independence.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

*“And there is none equal, nor even comparable, to Him.”*

There is none equivalent, nor even comparable or similar to Him! Not in His names, attributes, or actions. Blessed and exalted is He!

Whoever acts upon the points of guidance mentioned in this chapter by:

- 1) Exalting, glorifying Allah and negating all imperfections fabricated against Him, including rivals, equals, similitude, resemblance, children, etc.
- 2) Wholeheartedly testifying to the exclusiveness of Allah's oneness, uniqueness, greatness, magnificence, and all other attributes of perfection that stem from these two noble names of His:

- ***Al-Ahad***: The One,
  - and ***As-Samad***: The Independent Master and Refuge, whom all creatures depend on.
- 3) Singling out Allah, alone, without any partners, in all acts of worship. Turning to Him, and seeking His assistance in all needs both minor and major.

Whoever does this has perfected his/her understanding and belief of *Tawheed*, and has fully confirmed it in action.

Certainly, a *Surah* (chapter) with such a theme, merits equivalence to one-third of the Qur'an!

## Review Questions

1- The Messenger of Allaah (*salallaahu 'alaihi wa sallam*) said Surat al-Ikhlaas is equivalent to \_\_\_\_\_ the Qur'an.

2- In explaining why, the mu'alif (author) Imaam 'Abdur-Rahman As Sa'dee (*rahimahullaah*) said the Qur'an includes great sciences which could be categorized into three categories. After mentioning the science of prescribed ordinances and legislation, and then mentioning ethics, Imaam As Sa'dee (*rahimahullaah*) then mentioned this science, which he said was the most noble of the three and that Surat al-Ikhlaas was a voucher for this science. Which science is this?

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3- What insightful knowledge did the Shaikh (*rahimahullaah*) share about the word (قُلْ)?

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4- What does Allaah's Name (أَحَدٌ) mean?

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5- What does Allaah's Name (الصَّمَد) mean?

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6- The Shaikh (*rahimahullaah*) said, "Allaah is perfect in all of His names, characteristics and attributes." So all of this necessitates that Allaah be \_\_\_\_\_ alone.

7- Imaam As Sa'dee (*rahimahullaah*) said there are two foundations of belief in Allaah and in His beautiful names and lofty attributes: one of affirmation and one of negation. Which two names (or which two ayahs) in Surat al-Ikhlaas express affirmation? Explain.

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8- Which two attributes (or which two ayahs) in Surat al-Ikhlaas express negation? Explain.

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9- Imaam As Sa'dee (*rahimahullaah*) taught us how to implement Suratul Ikhlaas by:

A- Exalting and glorifying Allaah, and negating all imperfections fabricated against Him.

B- Wholeheartedly testifying to the exclusiveness of Allaah's oneness, uniqueness, greatness, magnificence, and all other attributes of perfection that stem from these two noble names of His: (أَحَدٌ) Al-Ahad and (الصَّمَدُ) As-Samad.

C- Singling out Allah, alone, without any partners, in all acts of worship. Turning to Him, and seeking His assistance in all needs - both minor and major.

Can you list some examples of imperfections that the Kuffaar and Ahlul Bid'ah fabricate against Allaah? (Aoodhoobillaah!)

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10- So the one who recites this brief yet comprehensive Surah hundreds of times a day but calls upon other than Allaah - or denies some attributes of Allaah, such as His 'Uluw (highness) - has this person implemented this Surah?

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11- Match the names of Allaah with their corresponding attributes:

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| 1- Al-'Aleem  | a- perfect in His wisdom      |
| 2- Al-Haleem  | b- complete in His mercy      |
| 3- Al-'Atheem | c- perfect in His knowledge   |
| 4- Al-Hakeem  | d- perfect in His forbearance |

