

SURATULIKHLAAS (112)

The *Suratulikhlaas* succeeds the *Suratulmasad* as day follows night. After the prophecy of the triumph of Islam, the *Suratulmasad* prophesies the fall of the enemy of Islam and the liberation of the Holy House from his usurpation for *Aboo Lahab* was not only hostile to Islam but also the upholder of idol worship __ polytheism __ and the Holy House continued to be profaned and desecrated under his illegal control. The Holy House, since Abraham raised it up, has been the symbol of Allah's oneness. Hence, the *Suratulikhlaas*, after the fall of polytheism, in words simple and succinct, affirms Allah's oneness __ Islamic monotheism.

The Messenger has been enjoined, in the first verse, to declare that Allah is Unique. When it is affirmed that He is Unique, all that follows from it is a logical corollary. Since Allah is Unique, it, naturally, follows from it that He must not, like human beings, be mortal. Hence, the second verse affirms that Allah is the Eternal __ immortal and everlasting __ looking after the needs of all mortals. Since He is Unique, it follows from it that neither does He beget any mortal nor has He been begotten of any mortal. And then, succeeds the last verse of the Surah. Since He is Unique, it follows from it the only inevitable corollary __ He is peerless. And He is peerless in fact and essence. There is neither anyone like Him nor equal to Him as He is the Beginning and the End of all that exists. The Surah is a blend of fact and logic. It is fact at its highest and logic at its best. The fusion of fact and logic shapes it. It is, indeed, the Word inspired.

SURATULIKHLAAS

In the name of ALLAH, the Most Gracious, the Most Merciful

1. Say, "He is Allah, the Unique (only One).
2. Allah is the Eternal __ above want, needing none, needed by everyone.
3. Neither does He beget nor has He been begotten.
4. Nor is there anyone equal to (or like) Him."

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَكِلْ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾