

Aqeedatul Waasitiyyah - Note Form

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Introduction

The following is a summary, in note form, of the explanation of the classical text of Ibn Taymiyyah, Aqeedatul-Waasitiyyah in which he outlines the beliefs of the Ahlu-Sunnah wal-Jama'ah.

Part 1: The Basmalah

Bismillahir-Rahmaanir-Raheem

1. Bismillaahir-Ramaanir-Raheem: as a separation between surahs, part of Surah Naml, left out between Surah Anfaal and Surah Tawbah. The bay in the Bismillah stands for seeking help.
2. Ism: that word which signifies the sense and makes it distinct. It has been derived from simatun which means a symbol or sumooh which means height. Musamma is that sense which has been signified.
3. Allah: derived from Uloohiyat, meaning of Allah is something that is worshipped.
4. Rahman: an attribute which exists along with the Self of Allah.
5. Raheem: an attribute which is related to that Self which has Rahm.
6. The saying of Ibn 'Abbaas that both these names comprise gentleness and softness.

All Praise is due to Allah Who sent His Messenger with the Guidance and the True Religion so as to make it prevail over all (false) religions and enough is the evidence from Allah.

1. Hamd: oral praise of a grace regardless of being benefited by it. Statement of qualities with love and affection. Different to Shukr (praise done for some favour either orally, emotionally, or with a part of the body) and to Madh (mere statement of qualities without implication of love and respect).
2. Al Hamd: the prefix al denotes comprehensiveness. All forms of Hamd include d. Perfect Hamd is only proved for Allah, therefore Allah has all attributes of perfection and beauty.
3. Rasool: a person sent with written communication (dictionary definition). Technically, that

person to whom Allah's revelations are sent and he is required to convey them. If no conveyance is involved then he is a nabi. Every rasool is a nabi, but a nabi is not a rasool.

4. Hidaayat: to describe, to guide. The Qur'aan and the Prophet (sallallahu-alaihi-wasallam) are both known as Haadi (the guide). Also, assistance and revelation. All true information, right faith, profitable knowledge and good deeds which are brought by the Prophet (sallallahu-alaihi-wasallam).

5. Deen: all commandments and laws, whether related to beliefs, statements or actions. Also, the meaning of Judgement (Yawmid-Deen).

6. Haq: Real, true and proved. Baatil is that thing which has no reality and cannot be proved.

7. Meaning of the passage: that all the attributes denoting perfection are proved for Allah in the highest degree. Allah is praised on account of His favours upon mankind, which are beyond our comprehension. His greatest favour is the sending of Muhammad (sallallahu-alaihi-wasallam) with the 'real and true Deen to make it dominant over all other religions

Part 2: The Declaration

I bear witness that there is nothing worthy of worship except Allah in His Oneness without giving Him any partners affirming it in tawheed and I bear witness that Muhammed is His Slave and His Messenger, the peace and blessings of Allah be upon him, his family and his Companions.

1. Ashhadu: bearing witness is to explain a thing by having knowledge of it and having a belief regarding its being correct and evident. A witness is reliable only when he has conviction, affirmation and the heart supports the tongue. (Munaafiqoon only bore witness with the tongue so Allah declared them as liars).
2. Laa ilaaha illallah: There is nothing worthy of worship except Allah. The sentence of Tawheed about which all messengers are unanimous. It is the essence of their message. All missions began with this sentence.
3. Wahdahu laa shareekalahu: In His Oneness, without any partners, reinforces the first part of the sentence.
4. Necessary to bear witness for the Messenger as well. One testification remains pointless without the other as the first testification (of Allah's Oneness) cannot be effected and established without the other. Mentioning together of them both in Adhaan and Salaat.
5. Establishment of the attributes of Messenger hood and Slave of Allah for the Prophet (sallallahu-alaihi-wasallam). Most important attributes of the Servant of Allah.
6. Attributes of the Messenger (sallallahu-alaihi-wasallam) contradict the extremists and innovators who exalt the Prophet (sallallahu-alaihi-wasallam) above his station.
7. Purpose of creation is worship. Perfection of creation lies in realising this aim in practice. Slave of Allah is exalted only due to an increase in his enslavement to Allah ('Uboodiyah).
8. Testimony for the Messenger (sallallahu-alaihi-wasallam) only complete when the Slave testifies to the ideas transmitted by the Prophet (sallallahu-alaihi-wasallam), obeys his commands and remains away from those things which he has forbidden.
9. Salaat: Dictionary meaning is prayer. The statement of Abu Aaliya as reported by Bukhaaree in his Saheeh that the Salaat of the Prophet (sallallahu-alaihi-wasallam) is that Allah praises him before the angels. The Salaat of the Angels is that they pray for interdiction and implore.
10. Aale-Rasool: The relations of the Messenger of Allah (sallallahu-alaihi-wasallam) who are interdicted from accepting Zakah. The people of Banu Hasheem and Banu Muttalib. Aal can

also mean the followers of the Prophet (sallallahu-alaihi-wasallam) .

11. Ashaab: All those people who saw the Prophet (sallallahu-alaihi-wasallam) in the state of having become believers in the Faith and died in the state of believing in the Faith.

12. Salaam: means asking security from the evil things. One of the names of Allah. He is free from all kinds of defects and dMwbacks, is safe and secure; or He will grant security to His Faithful Slaves in the Hereafter.

Part 3: The Articles of Belief

To proceed: This (treatise will announce) the Belief of the Saved Sect which is aided till the establishment of the Hour, the Ahlus-Sunnah wal-Jamaa'ah, and that is belief in Allah, His Angels, His Books, His Messengers, Resurrection after Death and belief in the Divine Decree, both the good and bad of it.

1. 'Aqeedah: accepting anything with the heart and conscience and obeying Allah in doing it. The word conveys resoluteness and firmness of intention as well as maturity of thought.

2. Firqa: a group of people. Its qualification is in the hadeeth: One group from my Ummah will always hold fast to the truth ... also: This Ummah will split into 73 Firqas and except for one firqa all the others are in the fire. That group will be the one which follows my way and the way of my companions.

3. Sunnah: In the phrase "Ahlus-Sunnah wal-Jamaa'ah" it means the way and practice followed by the Prophet (sallallahu-alaihi-wasallam) and the Companions. Innovation and Heretical Creeds were not in existence during this period.

4. Jamaa'ah: means those people that assemble. Here it means the Companions and the Taabi'een who all accepted the Truth proved from the Qur'aan and the Sunnah and united together using this as their basis.

5. Compulsory to have faith in the six things (Allah, His Angels, His Books, His Messengers, Resurrection after Death and Divine Decree, both the good and the evil). Perfection is not acquired unless they are believed in accordance with the Qur'aan and Sunnah. If one denies only one of these articles of Faith or refuses to believe in them in accordance with the Qur'aan and Sunnah then he is a Kaafir. All have been mentioned in the hadeeth of Jibreel.

6. Malaa'ika: is the plural of malak, derived from al-ulooka which is Messengership. They are the creatures of Allah and inhabit the Heavens. Have been assigned to the affairs of His creation. They do not disobey Him and do as they are commanded. Continue narrating the Holiness of Allah untiringly, day and night.

7. Kutub: Those scriptures which have been sent down by Allah, from the heavens upon His Messengers. Those about which we have knowledge are the Books of Ibraheem, the Torah of Moosa, the Injeel of 'Eesa, the Zaboor of Dawud and the Qur'aan. The Qur'aan is the last scripture and is the protector and the testimony to all that is true and correct and the criterion of truth and falsehood. In addition to these books it is necessary to have a general faith in all the scriptures of the other Messengers of Allah.

8. Rusul: plural of Rasool, the word Rasool means that person who has received revelations from Allah. It is necessary to have specific faith in the 25 Rasools mentioned in the Qur'aan. In addition to these Rasools and Nabis it is necessary to have a general faith in all the other nabis also, without wrangling about in their names and number (Surah Nisaa 4:164). It is necessarily of Faith that these Messengers did reach the Message to mankind as Allah had commanded them and that they explained it in a way in which no one remains in doubt. All of them were free from flaws in character such as falsehood, prevarication of knowledge and ignorance, insincerity and the likes of them. The most superior of the Messengers are Muhammed, Ibraheem, Moosa, Nuh and 'Eesa (Surah Ahzaab 37 and Surah Shoorah 42:13).

9. Ba'ath: means to raise and give motion. Allah will raise and give motion to the dead from their graves so that they can be judged. Ba'ath must be believed in the same sense as it has been mentioned; that Allah will collect all the organs which have turned to dust or dissolved and revive them again, bringing them back to life. The Philosophers and the Christians who deny the bodily Ba'ath are Kaafirs and those who aver Ba'ath and hold that Allah will inspire each soul into a body different to the body of this world are heretical innovators and corrupt.

10. Qadr: the meaning of Taqdeer is to make an appraisal. It means that Allah has the knowledge of the quantity and temporality of everything from the beginning of creation. He created them by His Will and Power and according to His Knowledge. He recorded them in the Safe Tablet before creating them (Surah Hadeed 57:22).

Part 4: The Way of Believing in the Attributes of Allah

And it is part of Eeman in Allaah that we believe in what He has mentioned about himself and in what the Messenger (sallallahu-alaihi-wasallam) has described Him with, without committing Tahreef, Ta'teel, Takeef and Tamtheel. Rather it should be as Allah has mentioned in the verse {Nothing is as His likeness and He is the Hearer, the Seer.}

1. Tahreef: Introducing a change in a statement in such a way so as to leave out meaning understood by it and accepting such a meaning which the words may ambiguously indicate.
2. Ta'teel: Leaving and vacating. Negation of His Attributes and denial of His Self and Being. Denial of the real meaning proved by the Qur'aan and Sunnah. Tahreef includes Tateel but Ta'teel does not include Tahreef.
3. Takeef: To have faith that the Attributes of Allah are such and such or to put questions as to the state of His Attributes. The term "beghair Takeef" means that the Ahlus-Sunnah deny having knowledge of Allah's condition as Allah alone knows the state of His Self and His Attributes.
4. Tamtheel: To have faith that the Attributes of Allah are like the Attributes of His creatures.
5. Tafweez: When one denies the Attributes proved from the Qur'aan and the Sunnah and maintains that it is not the manifest sense which is meant, but he himself does not determine a sense.
6. It is not true that Tafweez was the creed of the Salaf. The 'Asharis of later times ascribed this to the Salaf.
7. The Salaf understood the meanings of the passages of the Qur'aan and the Sunnah, and proved these meanings in the favour of Allah. However, they would submit their knowledge of the reality and state of these meanings to Allah. Imaam Maalik was asked about the state of istawa (establishing) of Allah on the Throne, he said ustawa is known but its condition is unknown.
8. The code of conduct of the Ahlus-Sunnah is as the clear Qur'aanic verse {Nothing is as His likeness}.
9. The correct Creed therefore, is not that the Attributes are completely denied as is the way of the Muta'zila, nor is it to try to prove them completely as is the way of the Mummathila. Rather, the true Creed is to make an affirmation of the Attributes without similitudes.

Part 5: The Way of Believing in the Attributes of Allah (continued)

The attributes with which He has qualified Himself are not denied by them (Ahlus - Sunnah wal-Jamaa'ah), nor do they commit Tahreef on the basis of reasoning by statements, nor do they indulge in wrong Ta'weel (interpretation) of the Names of Allah and His verses, nor do they regard His attributes as like the attributes of His creatures and neither do they describe their states. This is because there is no thing as His Essence, there is nothing comparable to Him and He has no partners. Nor can a measure or analogy be determined from amongst His creatures to demonstrate a likeness and comparability with Him.

1. The denial of the negation of Allah's Attributes is based on the Faith stated above. When Allah is believed in this sense, His Attributes will not be negated, Tahreef will not be committed, their states will not be described and likeness will not be demonstrated.

2. Mawadi': is the plural of mawda'. Implies those meanings only upon which it is necessary to base statements. This is for the reason that at the time of using it, the statement carries the same meaning as the meaning of the words of Allah or His Prophet (sallallahu-alaihi-wasallam). Therefore, the statement remains attached to the meaning.

3. The statement of Ibn al-Qayyim regarding not committing Ilhad in the Names of Allah and His Attributes: "Doing Ilhad in His Names means turning away from those real meanings of His Names which are proved from them. The word Lahd is derived from Ilhad meaning the cleavage one falls in when he deviates from the Firqa. The phrase Mulhid fid Deen is also derived from it which means the one who deviates from the Truth and introduces such things into the Deen which have no bearing in it. Ilhad in relation to the Names and verses of Allah occurs either by their total negation or by denying their meanings and rejecting them altogether, or due to Tahreef from the Truth or by doing false Ta'weel by deviating from the Truth, or it may happen by giving some self coined words to those Names just as the Ilhad of the Ahle-Ittehad."

4. The consequence of all this is that the Salaf had faith in all such things which Allah had stated about Himself in the Qur'aan and in all such things that the Prophet (sallallahu-alaihi-wasallam) described. This faith is absolutely free from Tahreef, Ta'teel, Takeef and Tamtheel.

5. Their statements on the Self of Allah and His Attributes are the same; the statement about the Attributes is an offshoot of the statement about the Self in which the statement regarding the Self is perfectly observed. So when the aim to prove the Self is to prove its existence then the same is true regarding the Attributes. They (the Salaf) interpret this in one of their remarks "We will pass them down exactly as we received

them, without Ta'weel." Those who do not follow this remark suffer from an illusion that they mean to say only the word should be read and no controversy should be raised about the meaning, although this is a wrong notion. Negation of Ta'weel here is aimed at the reality of meaning, its details and its state.

6. The saying of Imaam Ahmed: " Allah shall be qualified only with those Attributes with which He has qualified Himself or His Messenger (sallallahu-alaihi-wasallam) has qualified Him with. Nothing should be said beyond the Qu'raan and Hadeeth."

7. The saying of Noaim bin Hamaad: " Whoever described Allah in the likeness of His creatures he has committed Kufr and if someone denied the Attributes by which Allah qualified Himself, then he has also committed Kufr. The Attributes by which Allah qualified Himself or those that were narrated about Him from the Prophet (sallallahu-alaihi-wasallam) will not be called Tashbeeh (comparison/metaphor) or Tamtheel."

8. The reason for the Ahlus-Sunnah wal-Jamaa'ah not committing Takeef or Tamtheel is that there is no parallel to the Self of Allah which is deserving of His Name nor is there anything of such greatness which equals him in height. The verse in Surah Maryam {Do you know of an equal to Him?}

9. The meaning of His having no likeness does not mean that no one will be named after His Name as there are many such names which are common to Allah and His creatures. When Allah uses these names for His Self then their meanings are specific to Him. No one other than Allah will be a partner to that meaning. Partnership can only take place in the total sense of the name (i.e. the meaning) and this can only exist in the mind. In the external cases the meaning is only partial and specific. Its position is relative to the meaning. If the relation is with Allah then the meaning is specific to Him and the Slave of Allah will not be partner in it and if the relation is with the Slave of Allah then the meaning is specific to him and Allah will not be a partner to it.

10. Kofu: means equal and having co-status. The statement of Allah is witness to its negation, {And there is none that is comparable to Him}.

11. Nid: means equal and of co-status. The statement of Allah {And do not knowingly set up rivals to Allah}.

12. Not to follow analogy means use of no such measure is allowed which may imply and analogy made between Allah (The Analogised) and that which is the point of analogy, showing equality and similarity. This analogy is like Tamtheel as shown by the Scholars of Fiqh. Combination of the derived with the original in the precept as a whole. The example of Nabidh and Alcohol. Incorporation of Nabidh into the Haraam due to the common characteristic which makes it enter into the forbidden which is intoxication. The analogy is

based upon similarity. This is not permissible in the case of Allah in relation to His creatures. Similar to the Shamool (Inclusion: To argue from the standpoint of a whole in relation to a part that this part is a component of the whole along with some other parts.) of the Logicians.

13. There exists no comparability between Allah the Revered, the Exalted and His creatures on any single thing. The highest level of analogy is used for Allah, meaning that in every quality which is proved for the creature and there is a possibility that Allah is also qualified with it, then in that quality Allah is far superior to the creature and reaches absolute perfection in it. Similarly for a defect, if a creature is free from a defect, then the Creator is definitely free from that in the first degree.

14. Similar principle for perfection. What is intended is that when two persons are compared and one of whom has the quality of perfection and the other does not, then the first will be regarded as being more perfect. Therefore, it is necessary to accept this attribute for Allah also on the condition that the existence of this quality is a perfection and its absence is a defect.

Part 6: The Basis for believing in those Qualities mentioned in the Qur'aan and Hadeeth

For He knows best His Own Self and the selves of others. What He says is the Truest and the most beautiful speech, better than that of His creation. His Messengers are the truthful ones who have been testified for as opposed to those who say about Allah that of which they have no knowledge and for this reason He said {Glorified be your Lord, the Lord of Majesty from that which they ascribe (to Him) and peace be upon those that have been sent (to proclaim) and all Praise be to the Lord of the Worlds.} He has glorified Himself from that which has been ascribed to Him by those in opposition to the Messengers and has sent peace upon them for the absence of drawbacks and defects from their statements. He has mentioned Negation and Affirmation of the Names and Attributes with which He qualified Himself.

1. The Basis of the justification for having faith in that which Allah has mentioned in the Qur'aan and Hadeeth is the fact that He is the Best Knower of His Self and all other things.
2. Whatever His Messengers say about Him is always true. They are free from telling lies about Allah, nor do they say anything which is against reality. This is the reason for the necessity of having faith in whatever Allah and His Messengers have said about the attributes in an affirmative or negative form.
3. Such things as have been mentioned by Allah and His Messenger can not be left for believing in the statements of those people that falsify against Allah and say such things about Him of which they themselves have no knowledge.
4. The detail behind this matter is that failure in a statement to convey its intended meaning is due to one or more of the following three factors: a) The speaker is himself ignorant of what he says b) He does not have the power of eloquence and the required amount of skill to communicate. c) He resorts to lies, distortions and adulteration.
5. The Qur'aan and Hadeeth are in every sense free from these three things. The statements of Allah and His Messenger are extremely clear and bright, without ambiguity.
6. The three opposite elements of narrating and understanding are found in the statements of the Prophet (sallallahu-alaihi-wasallam). The Prophet (sallallahu- alaihi-wasallam) has the highest knowledge of those things which he wants the people to be apprised o f. He adopts the best style of narrating them. He is most willing to give admonition and guidance to the creatures. Therefore, it is not possible that his statements suffer from weakness or defect, whereas the statements of others are not free of shortcomings and defects. So it is not correct to regard the statements of others as equal to the statements of the

Prophet (sallallahu-alaihi-wasallam), let alone having conviction in the statements of others in comparison with those of the Prophet (sallallahu-alaihi-wasallam) .

7. For this-reason Allah describes His own Holiness and sends Peace upon His Messengers.

8. Subhaan :is the infinitive of Tasbeeh which means keeping purified and remote from evil. The root word is Sabh, meaning speed, flow and remoteness.

9. Allah keeps His Self purified from all those things which the Mushrikoon associate with Him, such as having a wife or a son and other defects and drawbacks.

10. He sends Peace upon His Messengers. This is an indication that just as it is necessary to have faith that Allah, the Mighty and Great is free from all defects and drawbacks, likewise it is also necessary to have faith in the purity of the words and deeds of the Prophets, for the Prophets and the Messengers never tell lies about Allah nor do they associate partners with Him and neither do they put their followers in make-believe positions. They never say anything but the Truth regarding Allah.

11. The command of Allah is {All Praise is for Allah who is the Owner of all the Worlds}. On account of being in possession of perfection in attributes, most magnificent qualities and most righteous deeds, the Holy Allah Himself praises His Self.

12. Negation and Affirmation are included in both general and specific terms in His Names and Attributes.

13. Generality in Negation is that all those defects and drawbacks are denied in the Self of Allah which go against His perfection. For example, {Nothing is as His likeness} and {Do you know of an equal to Him?} and {Glorified be Allah over all that they allege}.

14. Specificity in negation means negating that Allah is associated in His attributes with such defects and drawbacks such as father son, partner, wife, peer, opponent, ignorance, helplessness, misguidance, forgetfulness, drowsiness, sleep, uselessness and falsehood.

15. Negation does not stand alone in the Qur'aan and the Hadeeth. Mere negation does not denote any attribute. Rather there is the affirmation of the perfection of the greatness of Allah and the uniqueness in His Attributes in opposition to both the negations. The negation in ignorance stands for his broad and unlimited Knowledge, the negation of injustice is for the affirmation for the perfection of His Justice, the negation of uselessness is for the affirmation of His eternal life and stability.

16. Thus, that is the reason why negation has often come in the Qur'aan and Hadeeth in a general sense rather than in a specific sense; in contrast with affirmation in which there

are greater specificities than generalities because these are intended for His Self.

17. The generality in affirmation means that absolute perfection, absolute praise, absolute magnificence etc., are proved as Allah says {All Praise is for Allah the Lord of the Worlds} and He says {And His is the Sublime similitude.}

18. The specificity in affirmation includes all nouns and adjectives mentioned in the Qur'aan and Hadeeth; it is often that they cannot all be counted. The Prophet (sallallahu-alaihi-wasallam) used to say: I ask You for every Name by which You have named Yourself or which You have revealed or which You have taught someone from amongst Your creatures or which You have kept with Yourself in the Knowledge of the Unseen.

Part 7: The Straight Path and Commentary on Surah Ikhlaas

The Ahlus-Sunnah wal-Jamaa'ah do not deviate from those things which have been brought by the Messengers, for that is the straight path, the path of those whom Allah has bestowed His favour upon from among the Prophets, the Truthful, the Martyrs and the Righteous. It is in this collection of what has been described about Allah by Himself in Surah Ikhlaas that makes it equal to one third of the Qur'aan. Allah has said {Say! He is Allah, the One! The Eternally Besought of all! He does not beget, nor is He begotten. And there is nothing comparable to Him.}

1. Whatever the Messenger (sallallahu-alaihi-wasallam) brought with him, that alone is real. It is obligatory to obey it and forbidden to deviate from it as this alone is the Straight Path which has no curves.

2. The Straight Path is only one and whoever deviates from it he strays in to the wrong path, innovation and injustice. Allah commands {And this is My Straight Path, so follow it and do not follow the other paths lest they divert you from His way.}

3. The Straight Path is that path of the Ummah which lies in between the two extremes. Hence, the supplication in every rakah of the prayer {Guide us to the Straight Path} that He should help, assist, guide, support and lead us in those things which will help us to obey Him and keep us steadfast on His Path. This is the Path of those who were favoured by Allah: the Prophets, the Truthful, the Martyrs and the Righteous, and these are the best for keeping company.

4. The Concept of Tawheed has been explained in Surah Ikhlaas by separating and purging it from Shirk (polytheism and idolatry).

5. Imam Ahmed's narration of 'Ubayy bin Ka'ab that the mushrikoon asked " Oh

Muhammed! Tell us the genealogy of Your Lord" Thereupon Allah revealed this Surah.

6. From authentic ahadeeth, it is proven that this Surah is equal to one third of the of the Qur'aan. The substance of the statement of Ibn 'Abbaas is as follows: that the Qur'aan consists of three fundamental objectives,

- a) Those do's and don'ts which contain the commandments and practical ways . These form the subject matter of the science of Fiqh and Ethics.
- b) The tales and narratives which include the stories of the Messengers of Allah and their communities. The punishments and disasters which befell those who falsified the Messengers of Allah. Also, the promises, rewards, warnings and dooms.
- c) The knowledge of Tawheed and the description of those matters which relate to the Names of Allah and His Attributes, which to to have faith in in is obligatory upon the Slave of Allah. This has precedence over the first three.

7. Surah Ikhlāas contains the third objective and a general description of it. Thus, it is correct to say that this Surah is equal to one third of the Qur'aan.

8. The answer to the question that how does this Surah contain comprehensively the knowledge of Tawheed and its principles which form the essence of the belief in Allah: Allah's command {He is Allah, the One} negates partnership with Him in every sense, whether it concerns His Self, Attributes or His deeds. It also demonstrates the distinctiveness of Allah in His perfection, magnificence and majesty. The word Ahad is not used in affirmation for anyone besides Allah. Ahad is more emphatic than Waahid

9. The Tafseer of Ibn 'Abbaas for the verse {Allah! The Eternally Besought of all}; The Chief who is best in His Nobility. The Great one who is best in His greatness. The Tolerant One who is best in His toleration. The Omnipotent who is the best in His omnipotence, the All Knowing who is best in His knowledge. The Self which is perfect in all types of nobility and greatness - that Self is only Allah - the Most Revered and the Most Powerful. He alone has these qualities for they do not apply to anyone save Him.

No one is equal to Him and no one is like Him. 10. The Tafseer is also as follows; The Self who has no fear, around whom all creatures turn and Whom they seek after for all their needs and actions.

11. Affirmation in the Oneness negates all forms of polytheism and similitude. Affirmation of all the meanings of Samad includes all the noble Names and the most exalted Attributes. This is the Tawheed of Affirmation.

12. The Tawheed of Purity is in the statement {He does not beget, nor is He begotten. And there is none comparable to Him}. This statement can also be understood from the general

statement {Say! He is Allah! the One}. Nothing came out of Him nor did He come out of anything. He has no equal, no likeness and no similarity.

13. Domination of the concept of Tawheed in this Surah. The affirmation of Oneness for the Lord in total and absolute contradiction to all forms of Polytheism. His character of being {Eternally Besought of all} which proves all His Attributes, that He cannot suffer from any defect, negation of father and son which is an implication of Him being in no need and that all is in need of Him. All is characterised in the statement of His being besought and His Oneness. Negation of an equal which includes negation of similarity, resemblances and likeness. This Surah includes all of these matters and is therefore rightly deserving of being called equal to a third of the Qur'aan