

the Koran are put in italics and the translation is literal:<sup>1</sup>

*“Say, He is God, One. God is the predicate of He is, and One is in apposition to it or is a second predicate. God is ‘eternal’ (Samad), that is, God is He to whom men betake themselves for their needs. He does not beget, because of the impossibility of His homogeneousness. And is not begotten, because of the impossibility of anything happening concerning Him. And there is not to Him a single equal, i.e., equivalent or similar one. The expression ‘to Him’ is joined to the word ‘equal’ and precedes it because the chief purpose of the pronouns is to express the denial. And the reason for putting the word ‘single’ last, although it is the subject of the verb, is that it may stand separate from ‘to Him.’”* The idea of Beidhawi seems to be that even in the grammatical order of the words there must be entire and absolute separation between Allah and creation!

Zamakhshari interprets likewise as follows: *“God is one, unified (unique?) in His divinity, in which no one shares, and He is the one whom all seek since they need Him and He needs nobody. He does not beget, because He has none of His own genus, and so possesses no female companion of His own kind, and*

<sup>1</sup>Beidhawi, the most celebrated of all Sunni exegetes, died at Tabriz in 685 A.H. Zamakhshari died 538 A.H., and spent most of his life at Mecca. He was for a time a free-thinker, but his commentary is held equal to that of Beidhawi.