*A'udhu billahi minash shaitanir rajim*

*Bismillahirahmannirahim*

*Qul Huwallahu Ahad. Allahus-Samad.*

*Lam yalid wa lam yulad.*

*Wa lam yakullahu kufuwwan ahad.*

*Rabbi Sharli Sadri wa yassirli amri wahlul uqdatan mil-lisaani yafqahu qawli*

*WalHamdulillah was Salatu Wassalamu 'ala Rasulullahi Ba’ad*

We are moving on to the phrase of the second ayah of Suratul Ikhlas, *Allahus-Samad*. We are going to first look at the basic definition of as-Samad. *As-Samad al ay al-kafi*. As-samad is the one who is enough. *Al-lazi yarjiuna ilayhi iza tajuhu.* The one who they return to whenever they have a need of Him. *Wallazi yakhfihim*, he is the one that is enough for them. *Wayasudduha jatihim wa as ilatahum alazee yas huduna ilayhi, a*nd he is the one who fulfils all of their needs and answers all of their questions, the ones that they attribute to him or turn to him with, *indal hajat*, in time of need. *Hadza maknas Samad,* this is the meaning of Samad, *fil luha Samada ilayhi ai tawajaha ilayhi.*

In linguistically speaking when you use the word samad as a verb it means to turn attention towards someone, *wa talaba minhul haja*, or to demand from them the fulfilment of a need.

*Al-masmud ilayhi wassayyid al mutawaja ilayhi*. Al-masmud, the word masmud is actually what Samad implies, is the one to whom people turn in time of need. Another meaning. That’s one meaning I’d like you to remember. Samad, the one you turn to in time of need. The second meaning *samada ilayhi ay khasadahu*. The second verbal meaning is when you make someone your goal that you aspire to reach them or you aspire to please them or you aspire to attain them etc. When you attribute someone as your goal they become as-samad. So Allah is saying that he is the one we turn to in need. And he is also calling Himself the ultimate goal. He is the goal of what we do. Of course this is one of the reasons this is called Suratul Ikhlas. Because sincerity, ikhlas, is when we do things and the goal of it is always Allah azzawajala. So that’s included in the meaning of as-Samad. *WasSamad aydan alghaniy allazee laysa fawkhahu ahad*. One of the meanings of samad also is the one who is not in need of anyone else and no one can overpower them or be above them in status or in any attribute. *Allazi la’iba fehee*, the one who has no blemishes or no faults in him. *Minal rijal allazi laysa fawkhahu ahad*. It’s used also in Arabic literature it’s used for a person also the one who can’t be overcome, meaning can’t be overcome in battle, you can’t outdo them in business or their leadership or their eloquence then they’re also called a fixture of samad.

Ok, so this is from the linguistic point of view. Additionally, mufassirun comment, as-Samad implies *Azeemul JalAllah,* that‘s one thing, that He is incredible and great in terms of His glory. Ad-Daim, al-Khalid He is the everlasting. *Al-maqsood li khadhail hajat*, we talked about that, the one who is turned to, to fulfil needs. This is important now. *Shay’un Samad* the word samad is used as an adjective also, something that is samad, *musmat lajawfa feehi awja falahu*. It is referred to as something that is solid with no holes or emptiness inside. Something that is through and through pure one thing, like a pure brick of gold could be samad or a boulder with no possibility of any air or water getting in, could also be called an attribute of samad, meaning something absolute and concrete without any flaw. That’s one of the meanings.

And this meaning is important to appreciate because we give Allah names and a name is like the shell, it’s the outside but then Allah actually manifest and fulfils every one of the names we give him. And He fulfils them in the absolute sense. Is it possible that you give someone a person a name like noble. That’s what you call them on the inside but on the inside they’re not really that noble. It’s possible right? You call someone powerful but on the inside there’s still weakness. That’s possible. But when we call Allah any names, now because he is as-Samad, He fulfils that name in the absolute sense. Which is why I gave you that 3 distinctions earlier on. This is part of now as-Samad.

Grammatically speaking AllahusSamad plays a very interesting role in this surah. One grammatical explanation of Allahus-Samad is that is *al badal*, the replacement of the original subject of the sentence, Allah, meaning *qul huwal lahu ahad, qul huwal lahu as samadu ahad*. Its replacing the original muqtada and this is badal also. In other words Allah the absolute is the only One for which there can be no second. So it’s further explaining that first sentence. This is tafseer of the first ayah by the second ayah. You know, this is one way it’s understood, the other way it’s understood is that’s its going further from where it begin and it’s repeating the world Allah again because Allah is giving himself descriptions that the Arabs who talked about Allah didn’t give him. They would also say Allah created, they would also say Allah is Merciful, what they wouldn’t say is Ahad or Samad. So He is mentioning Allahu Ahad, Allah as-Samad. And as-Samad has alif lam in it which is for absolute. Istiqrak. Absolutely in no shape or form is there anything left in the word samad and the basic, basic meaning of Samad that gets repeated by mufassirun over and over again in addition to what we have just discussed, the One who everyone needs and needs no one Himself. That is as-Samad.

One of the interesting commentaries by Al-Biqa’i rahimahullah in his tafsir Nazhmud Durar fi Tanasubil Ayati was Suwar. Commenting on the previous surah, which was the previous surah, Surah Lahab. Surah Lahab talked about a person who thinks he needs no one. Everyone needs him because he was the treasurer. Who are we talking about, Abu Lahab, and Allah is even after he is done with, now you should know the only one that is actually as-Samad is Allah. So there’s this contrast. His filthy self-absorbed concept because he was self-absorbed. His Ilah was himself. He worshipped himself. He didn’t even worship any other religions. And you have to remember what he said when the Messenger invited him to the religion. You know there was one time he cursed the Messenger himself we reminded ourselves, *taban laka alihadza jama’tana*, may you be cursed, you be destroyed, did you gather us for this. But this other time he cursed the religion. And when he cursed the religion, what was his criticism? *Tabbalee hadzal deen an akula sawa’, li ha ula*. I will become equal to this people? Huh, you want me to accept that religion where I will have an equal? Because he thinks he has no equal. Now Allah is teaching us the only one who has no equal is He. He’s the only one absolute and He is the only one that is Ahad.

Now we get to the logical conclusion. *Lam yalid wa lam yulad*. There are several things to note here and we’ll go through them one by one. The first thing to note here, what is the connection between the previous ayah. And Allah is saying He did not give birth to anyone. He did not father anyone nor is He fathered himself. The old English term, He did not beget nor was He begotten. And I’m using was carefully because Allah didn’t say *la yalidu wa la yuladu*. *La* would be present tense. He does not beget and He is not begot. Allah uses *‘lam’; ‘lam’* forces the meaning of a verb to the past tense. It forces, so I’m translating He did not beget, He did not father, nor was He fathered. So the first thing you have to figure out is the benefit of the past tense in this ayah. Why use the past tense why not say He does not father and He is not fathered. Why not? Well, the latter makes logical sense the fact that *lam yulad*, He wasn’t born of anyone. Makes sense because birth happens in the past. So that makes sense, but why not protect shirk from the future too by saying *‘la yalid’*. He does not give birth. Well, one of the problems with that would have been would be that if you say he does not give birth that doesn’t necessarily negate that he did not give, that he did not father. So that leaves room for shirk in the past. Leaves room for shirk in the past. That’s one thing.

The second thing is we already said Ahad and as-Samad which means already there isn’t anyone comparable. Having a child, what does it do? A human being begets a human being. A cat gives birth to a cat. A dog to a dog. An animal gives birth to an equal; to someone of the same species. We have already established that He can’t have a second. That’s not possible for Him. And this attribution of Allah having *ma adhalla ahsan* like the Christian community or some segments of the Jewish community or Allah having daughters like some segments of the mushrikun who said that he took angels as daughters. These attributes were not made of the present or the future. Where were these allegations made from? Of the past. Isa a.s., the angels. All of these concepts are relegated to the past. One of the benefits of this past tense is Allah is addressing the falsehoods of the religion that has already occurred and in it like Abu Bakar al-Baaqilani actually commenting on *lam yalid* said in it there’s a miracle of the Quran in regards to its prediction. There will be no other religion that claims that God has children, that will ever take hold on the earth like which religion has already took hold, Christianity at the heart of it. Think of other religions that have a concept of God where He gives birth to another. All of them are relegated to what? Pre-Islam. Pretty much all of them pre-Islam. So now here Allah addresses that the problem that already occurs. The problem that already exist in the people in which He already had a child. So now in the Quran for example. *WaladAllah* mentioned in the past tense. They say that Allah has begotten a son. Then Allah says *ja alu abna al lillah*. They took sons for Allah. *Qala takhatha Allahu waladan*. Similarly Allah also mentioned he says *anna yakunu lahu wa ladun wa lam takul lahu sahibah*. How can he have a son when he doesn’t have an associate, meaning a spouse. And the word spouse one word for that is sahibah another word is kufuw. And that is coming in this surah. *Wa lam yakul lahu kufuwan ahad*. That is coming in this surah. But then what I wanted to bring to your attention is something that is not often overlooked when we study *lam yalid wa lam yulad*. It’s very clear to a muslim.

Allah doesn’t share attributes with His creation. Giving birth or having a child or being born himself means you have a beginning and an end. When you are born you will also die and when you were born means you didn’t exist in some time. And that takes away from God-hood itself, from divinity itself. So we never attribute those things to Allah. That’s very simple. That’s when we talk about Allah. But doing this kind of shirk also has this psychological disease, you can call it the disease of the heart if you want to use spiritual terms, associated with it and I want to bring that to light. What is the disease of the heart? Not the disease of the mind. But of the heart that is associated with saying that Allah has a son. What comes with that? Look, I’ll give you a worldly example, imagine that you got a job and the boss is really strict but the manager under the boss is your cousin and he likes you. So the boss is strict but the manager is a cool guy and he’s your cousin. You hang out with him, he’s good with you. Ok, so when you slack off at work, what are you hoping for? Even if you get into trouble who is going to come in the way? Your cousin’s going to come in the way and say, look look this guy is with me. He’s ok, he’s ok. Even if the boss is strict the manager will deal with it, I don’t have to deal with it. But I’m really not talking about your manager or your cousin. I’m really talking about why people do shirk. One of the core psychological reasons why people do shirk. They figure Allah will exact justice. He created me, He gave me. I’m going to have answer for the things He gave me. I don’t know if I want to do that. But if He has a son or He has someone He loves and I make sure I make them happy then I don’t have to make Him happy. I just have to make them happy. Then what’s going to happen on the day of Judgement? If He comes after me, who’s going to come in between. No no no. I’ve got this guy they’re with me its’s ok. Let ‘em slide. That is the psychology of shirk.

Now the previous ayah said the one who everyone should turn to is as-Samad, what does that mean, the one who everyone turns to. Part of the meaning, everyone turns to, and Allah is saying if you are only turning to me there is no need for you to give me a son and a daughter. There is no need to put anyone in between. Why did the mushrikun put idols in between. Why? Because they will make a good case before Allah. That’s what they will do. Set someone up in between you and Allah and by the way even the Muslims who commit shirk, who go and worship graves and make dua to people that have passed away. Why do they do that, because they have haram businesses. They know they’re doing really bad stuff so they can’t fess up to Allah so what do they do. Set up someone in between, I’m going to donate like 50% of my liquor store earnings to this grave over here or this whatever temple and then this guy hopefully will make a case for me. That’s the psychology of shirk because Allah uses the word as-Samad for Him, there’s no base left now. You can’t turn to anyone other than Allah because He is as-Samad. He is the Absolute One to be turned to and so this is a logical continuity. This removes from the people the need for people to attribute such things to Allah.

So now we come to the final ayah, *wa lam yakul lahu kufuwan ahad*. Now if He doesn’t give birth and He hasn’t begotten Himself. The word kufuw in Arabic is used for spouse but more than that interestingly in Arabic letter kufuw is also used for your enemy that is equal to you in battle. Like two guys that are equally good in a fight. The younger guys here know Ken and Ryu right? If you’re equally good, then kufuw. And it’s also used in marriage. I don’t know why they made the parallel but it tells you a lot about Arab marriages back in the days, I guess. But what it is, is when someone is comparable to you, toe-to toe with you in modern expression, toe-to-toe with you, someone who is on par with, you comparable to you has the same skill, same status, same ranking as yourself such a person is called kufuw. And so you marry someone who is compatible to you. The same as you, the same level of intellect, the same social circle etc. Such a marriage became you and your kufuw.

Now this word is used for Allah. He says *walam yakul lafu kufuwan*. And he never had any counterpart. Anyone that can be compared to Him. Anyone that can be toe-to-toe with Allah. This, all of this we’re learning here is tafsir of one word, what word? Ahad. *Qul huwal lahu ahad*. When we learn that word Ahad, everything else we learn in this surah is a consequence of that word. *Allahusamad* is a consequence. *Lam yalid walam yulad* is a consequence. *Wa lam yakul lahu kufuwan ahad* is also a consequence but in this there is something else. *Wa taqdimul aham ula*. You see in arabic grammar, this is why grammar is a geeky subject to study but the benefits are there. SubhanAllah. *Wa lam yakul lahu kufuwan ahad* is actually not grammatically the expected sequence. *Wa lam yakul Ahadun kufuwan lahu*. That is the grammatically expected sequence of the sentence but Allah rearranged pieces of the sentence. Ahad is at the end. Right? And then lahu is in the beginning and kufuw in the middle. The original sequence was going to be that Allah was to be mentioned at the end. The one who is going to be counterparting Him was going to be mentioned in the beginning. Ahad. Now, in this sentence what is the most important entity? Lahu refers to Allah, kufuw the counterpart, Ahad anyone else, so which is the most valuable word. Lahu. And part of Arabic letter *al ham ula* the most important (al-awal) should come first. Allah mentions Himself first before he mentions everything else. He says Ahad, one of the meaning of Ahad is al-Awal also. Not just *laysa lahu thani*. Ahad means the one that there’s no second but also the one that comes first and even in the sentence Allah mentions himself first. That’s one benefit. The other benefit is ikhtisas. It is he who never has a counterpart meaning anyone other than him will always have a counterpart. You’ll have a general there’ll be another general. You’ll have one king, you’ll have another king. You’ll have one false guard and you’ll have another false guard. You’ll have one rich person, you’ll have another rich person. Every other.. you I’ll have one planet another planet, one star another star. Everything that is in existence will have a kufuw. But it is only He that will not. And where did I get that only He, because lahu is earlier. *Wa lam yakul lahu kufuwan ahad*.

Now just finally inshaAllah I want to read to you some benefits of this surah that are commented on, I found the commentary of Ar-Razi very beneficial in this and I’m going to share at least some parts of it with you. He says, actually I want to mention the first one only. He says, the first part of this surah, make sure that we understand that Allah is unique and One. The second part Allahusamad, make sure we understand how Gracious and Merciful He is. Why is the grace of mercy embedded in as-Samad because everybody turns to Him and He fulfils what they need, *li annahu yusmadu ilayhi yakulu* *mahsinan*, *wa lam yalid wa lam yulad ala an-nahu* *ghaniyu ala* *ikhla’* and the fact that He says He does not beget and not begotten make sure we understand that He does not need anyone absolutely at all and that He is free from all kinds of alterations or any kind of weakness because having children is a type of weakness. Why is it a weakness? I will die one day, how will my species continue. For an animal, how will the species continue, by having children, by having offspring. For human beings, if you’re not worried about the human species, you’re at least still worried about your last name or your family, you know. And if you’re not worried about it now, when you become 40 or 50 you’ll say, ‘yeah I don’t have any children, I’ve nothing to leave behind’. This is the thing the Arab’s gave so much importance. So there’s a contrast. One of the things that was said about the Messenger that was the most hurtful, *abtar*, didn’t have any kids, didn’t have any sons. That can be an insult to the creation and a compliment to the creation is you have children. *An kana lahu mala wa banin.* This is actually an attribute. Wow, he’s got money and kids. He’s doing well. This was a status symbol in Arab society but the same thing that is an insult to the Messenger to say that he doesn’t have a child, doesn’t have a son etc. would be insulting the Messenger but to say Allah has is insulting Allah. It’s reversed because the honouring of Allah can never be compared to the honouring of creations. They’re 2 very different standards. And so Allah makes us understand the different standards for these 2 different things. Subhanu wata’ala.

So this surah in conclusion, this surah is probably the most important surah for our children to internalize. Not just memorising, I think all our kids know it and all of you know it but to internalise. What does it really mean practically for me that Allah is Ahad , that he is as-Samad that he has no beginning and no end and we talked about the psychology of shirk that is crushed in *lam yalid wa lam yulad*. And then *wa lam yakul lahu kufuwwan*, no counterpart no one can be compared to him so you understand in times of need, in times of difficulty when you recite *wa lam yakul lahu kufuwan ahad*, you will remember, all my problems can come from somewhere but you know Allah can solve them and there’s no one who can create problems and Allah solves them. This is the surah where we learn to completely give ourselves to Allah. Completely give ourselves to Allah SWT.

There’s a reason sahabah loved this surah so much. There’s a reason. It protects us from so many things. And the thing I tell you. One of the names of this surah, an-Najaat. This is the surah of rescue. It rescues you from depression, from sadness. It rescues you from it because now whenever something happens you can take your problems to who? Allah. You can take your problems to the police station you may or may not get an answer. You can take your problems to your physician you may or may not get results. But there is one place where you always go you will always get, it removes your problems. And it is najat minan naar. For millions and millions and millions of people who end up doing the worst crime of shirk. This surah comes and protects even the least educated of the muslims. If they can just learn this surah they’ll be protected from the fire, they’ll be protected from that great crime of shirk. May Allah protect us and our children from the crime of shirk, may Allah make us internalize the remarkable lessons of this surah. May Allah make us from those who understand the Quran, internalize it. Remember Allah by means of the Quran and practice it along with the Sunnah of his beloved Messenger SAW.

*Barakallahu li wa lakum fil quranil hakim*

*Wa nafa’ni wa iyakum bil ayaati wa dzikril hakim*

*Wassalamualaykum warahmatullahi wabarakatuh.*