

Explanation of The Book of Tawheed

Class Notes – Chapter 15

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ. وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ﴾

“Do they attribute as partners to Allah those who create nothing, but they themselves are created. No help can they give them, nor can they help themselves”. [al-Araaf: 191-192]

(The created one cannot be an object of worship).

- **Relevance of the chapter to the book:** After mentioning the ruling of seeking refuge (*isti'aadhah*) and deliverance (*istighaatha*) in other than Allah, the author mentions the evidences which prove the falsity of the deities worshipped besides Allah. This is the first time in the book where the author uses an *ayah* as the actual chapter title.
- {أَيُّشْرِكُونَ} – “Do they associate with Him”. The question refutes and rebukes those who associate partners with Allah in worship.
- {مَا لَا يَخْلُقُ} – “Who create nothing”. Because they are not able to. The created cannot create!
- {وَهُمْ يُخْلَقُونَ} – “And they are themselves created”. Those who are worshipped besides Allah are themselves created. The creation cannot be a partner to the Creator!
- {وَلَا أَنْفُسَهُمْ يَنْصُرُونَ} – “Nor can they help themselves”. The false deities worshipped besides Allah are powerless to guard themselves against any imminent harm, and therefore cannot be helpful to others.
- **General meaning of the ayah:** Allah rebukes the polytheists for ascribing partners to Him in worship when those false partners do not have the ability to create anything. They can also not guard those invoking them against any harm, let alone guard themselves.

Therefore, these false deities do not possess any attributes that may render them worthy of worship. Devoting any worship to them is null and void, for a created being is by no means a rival to the Creator, and a helpless being is by no means a rival to Allah the Omnipotent, who dominates the entire universe.

These two *ayaat* are another example of Allah using *tawheed al-ruboobiyya* to prove that it necessitates *tawheed al-uloohiyya*.

وقول الله تعالى: ﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشْرِكِكُمْ وَلَا يُتَبِّعُكَ مِثْلَ خَبِيرٍ ﴿١٤﴾﴾

Allah the Almighty said: And those, whom you invoke or call upon instead of Him, own not even a Qitmir. If you invoke them, they hear not your call, and if they were to hear, they could not grant

your request to you, and on the Day of Resurrection, they will disown your worshipping of them.

And none can inform you like Him Who is the All-Knower". [Fatir: 19-23]

- {وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ} – “And those you invoke other than Him”. Such as the angels, the prophets, the righteous or the idols. The *du’aa* is general and includes the *du’aa* of asking (*mas’ala*) and the *du’aa* of worship (*ibaadah*). That is, whether you ask them directly or divert your worship to them.
- {مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ} – “They do not possess the membrane of a date stone”. The *qitmeer* is the thin layer of skin (membrane) which envelopes the date seed. Those worshipped besides Allah do not possess dominion of the skin of the date seed, much less the seed itself, much less the date tree.
- {لَا يَسْمَعُونَ دُعَاءَكُمْ} – “They do not hear your supplication”. Because they are either dead, absent, inanimate, or busy with the purpose of their creation (e.g. angels).
- {مَا اسْتَجَابُوا لَكُمْ} – “They would not respond to you”. Because they are incapable of fulfilling the requests of those who invoke them.
- {يَكْفُرُونَ بِشِرْكِكَ} – “They will deny your association”. That is, on the Day of Judgment they will dissociate themselves from those who invoked them besides Allah.
- **General meaning of the ayah:** Allah unequivocally states that all false deities invoked besides Him, including the angels, the prophets, and the idols, are powerless to fulfill the supplication of those who invoke them.

Additionally, these false deities lack the three requirements necessary for the one who deserves to be invoked:

1. The capacity to fulfill the requests which they are invoked for.
2. The ability to hear the invocation
3. The ability to respond to the invocation

All false deities besides Allah are bereft of any of these requirements and so cannot be invoked.

- **Relevance of the ayah to chapter:** The *ayah* contains clear evidence proving the invalidity of *shirk*, and clearly refutes the fallacies of the polytheists.

وَفِي الصَّحِيحِ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: شُجَّ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ وَكُسِرَتْ رَبَاعِيَّتُهُ فَقَالَ: كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟ فَانزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾

Anas narrates: That the Prophet ﷺ was hit on the day of Uhud (the battle of Uhud) and his tooth was broken. So, he said: How can a people succeed who hit their Prophet?" The ayah was then revealed: "Not for you (O Muhammad, but for Allah) is the decision." (aal-Imran: 128). [Bukhari, Muslim]

- (وَفِي الصَّحِيحِ) – “In the *sahih*”. Referring to both *Sahih Bukhari* and *Sahih Muslim*.
- (شُجَّ) – “Wounded”. Refers to a wound on the head or more specifically on the face.
- (أُحُدٍ) – “Uhud”. A famous mountain north of Madinah where the well know battle took place in the third year A.H. The Muslims were defeated because they disobeyed the order of the Prophet ﷺ.
- (وَكُسِرَتْ رَبَاعِيَّتُهُ) – “And his tooth was broken”. Specifically, the teeth which are adjacent to the front teeth of both the upper and lower jaws (lateral incisors). They are four in total (hence the name).
- (كَيْفَ يُفْلِحُ) – “How can a people succeed who hit their Prophet?”. A question which dismisses the possibility of something happening, in this case success.
- **General meaning of the Hadith:** Anas Ibn Maalik gives a brief account of the trials which the Prophet ﷺ was afflicted with during the Battle of Uhud when he received two wounds to his noble body. As a

result, the Prophet ﷺ despaired of the disbelievers of Quraish, and thought that they would never believe.

Thereupon, Allah revealed: “Not for you (O Muhammad, but for Allah) is the decision”, to command the Prophet ﷺ to continue calling to Islam, and to believe that the consequences of all actions and the destiny of all people, exclusively belong to Allah.

- **Relevance of the hadith to the chapter:** It is clear evidence to the invalidity of *shirk* by invoking others besides Allah. If the Prophet ﷺ could not guard himself against harm and had nothing to do with the destiny of people, then by inference, those below him in rank which are invoked besides Allah are even less capable.

وَفِيهِ: عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرِّكَعَةِ
الْآخِرَةِ مِنَ الْفَجْرِ: اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا وَفُلَانًا بَعْدَمَا يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ.
فَأَنْزَلَ اللَّهُ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾.

وَفِي رِوَايَةٍ: يَدْعُو عَلَى صَفْوَانَ بْنِ أُمَيَّةَ وَسَهَيْلِ بْنِ عُمَيْرٍ وَالْحَارِثِ ابْنِ هِشَامٍ ،
فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾.

Ibn Umar reports: He heard Allah's Messenger ﷺ say when he raised his head from bowing in the last rak'at of the Fair prayer: O Allah, curse so-and-so. Then Allah revealed: "Not for you (O Muhammad, but for Allah) is the decision." (aal-Imran: 128). [Bukhari]

In another narration: He ﷺ invoked Allah against Safwan bin Umayyah and Suhail bin' Amr and al-Harith bin Hisham, then the verse was revealed: "Not for you (O Muhammad, but for Allah) is the decision." (aal-Imran: 128). [Bukhari]

- **Ibn Umar:** Abdullah Ibn Umar Ibnul Khattab. A great *sahabi* son of a great *sahabi*. He was from the younger generation of the *sahabah* and was a well-known scholar amongst them. He died in the year 73 A.H.
- (أَنَّهُ سَمِعَ رَسُولَ اللَّهِ) – “He heard the Prophet”. That is, he heard the Prophet ﷺ make this *du'aa* in the *qunoot* during Fajr *salaat* after he received a head wound and his tooth was broken in the battle of Uhud. It may appear that there are two *asbaab al-nuzool* for the one *ayah*, as the author mentions two *ahadeeth* in this regard.
 - In the first *hadith* the *ayah* was revealed when the Prophet ﷺ said: “How can a people succeed who hit their Prophet?” after he was struck on the day of Uhud.
 - In the second *hadith* the *ayah* was revealed after the Prophet ﷺ cursed the *mushrikoon* in the *qunoot* of Fajr.

There is no contradiction between the two *hadiths*, because they are essentially referring to the same incident. It would have been revealed after both incidents occurred.

- (اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا وَفُلَانًا) – “Oh Allah curse so-and-so”. A curse is an appeal or prayer for a depravation of Allah’s mercy to befall someone or something.

The persons cursed by the Prophet ﷺ are specifically mentioned in the second narration, and they are Safwaan ibn Umayyah, Suhayl ibn ‘Amr and al-Harith ibn Hisham. The Prophet ﷺ mentioned them specifically because they were the head of the polytheists on the day of Uhud. These three men subsequently entered Islam and Allah accepted their repentance.

- **General meaning of the Hadith:** Abdullah Ibn Umar narrates that he heard the Prophet ﷺ making *du'aa* in his *qunoot* against certain figures amongst the disbelievers who wounded him on the Day of Uhud. Allah admonished him by revealing the ayah:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ ﴾

Not for you (O Muhammad, but for Allah) is the decision. [aal-Imran: 128]

Those three individuals whom he made *du'aa* against eventually entered Islam and Allah accepted their repentance.

- **Relevance of the hadith to the chapter:** The *hadith* shows that the Prophet ﷺ could not guard himself or his companions against the evil of the polytheists. He instead sought help from Allah through humility and submissiveness in *qunoot*.

The Prophet's behaviour attest to the falsity of the beliefs of the grave-worshippers, who turn to the graves in *du'aa*. If the Prophet ﷺ could not guard himself against harm, then those below him in rank are even less capable.

وَفِيهِ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِيْنَا رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ عَلَيْهِ: ﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾ فَقَالَ: يَا مَعْشَرَ قُرَيْشٍ (أَوْ كَلِمَةً نَحْوَهَا) اشْتَرُوا أَنْفُسَكُمْ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. يَا فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ سَلِّبِي مِنْ مَالِي مَا شِئْتِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا.

Abu Hurairah said: Allah's Messenger ﷺ stood up when it was revealed to him: "And warn your tribe of near kindred." [al-Shu'araa: 214] and said: O people of Quraish, - or words similar to that - sell your own souls. I will not be of any help to you before Allah. O Abbas bin Abdul-Muttalib, I will not be of any help to you before Allah. O Safiyah, aunt of Allah's Messenger, I will not be of any help to you before Allah. O Fatimah, daughter of Muhammad, ask of my wealth what you wish, I will be of no avail to you before Allah. [Bukhari, Muslim]

- **Abu Huraira:** The most correct opinion is that his name was Abdul Rahman Ibn Sakhr al-Dawsi. He was one of the great scholars amongst the *sahabah* and a prolific narrator of *hadith*. He narrated more than five thousand *hadith*. He died in the year 58 A.H.
- (قَامَ) – “Stood up”. That is, he ascended the hill – al-Safa in Makkah to enable him to speak to a group of people more easily.
- (أَوْ كَلِمَةً نَحْوَهَا) – “Or words similar to it”. This is doubt from the narrator. Did the Prophet ﷺ say: “O people of Quraysh” or something similar to it?
- (اشْتَرُوا أَنْفُسَكُمْ) – “Buy yourselves”. Meaning save yourself from the Hellfire by believing in Allah and obeying Him. The nobility of ancestry will not save anyone from the Hellfire.
- (لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا) – “I will not be of any help to you before Allah”. I cannot save you from the punishment of Allah. His kindred may have thought that he would intercede on their behalf if they were doomed to the Hellfire, however, with this statement, the Prophet ﷺ removed this notion from their mind.
- (سَلِّبِي مِنْ مَالِي) – “Ask me for anything of my wealth”. Because the Prophet ﷺ has control of his wealth, whereas he has no mandate over the sovereignty of Allah.
- **General meaning of the Hadith:** Abu Huraira narrates that Allah commanded the Prophet ﷺ to warn his closest kindred. In submission to Allah's command the Prophet ﷺ ascended the Hill of al-Safa and

called out to the people of Quraysh, including his uncle, aunt and daughter, giving them a warning against the punishment of Allah.

The Prophet ﷺ instructed them to seek their salvation through their belief in the Oneness of Allah, and through their obedience to Him by worshipping Him alone. He informed them that he would be incapable of saving them from the Hellfire, and that their being of close kinship would be of no avail unless they should believe in Allah.

- ***Relevance of the hadith to the chapter:*** The hadith clearly demonstrates that it is impermissible to ask the Prophet ﷺ, expect for what he is capable of giving in this life. The hadith, therefore, refutes the grave worshippers who invoke the dead pious people to remove their afflictions and fulfill their needs. If the Prophet ﷺ is incapable of giving what he has no mandate over before Allah, then those below him in rank are even less capable.

- ***Important issues of the Chapter***
 1. ***An explanation of the two verses (7:120 and 35:13,14).*** As explained above. They are the *ayaat* in Surat al-A'raaf and Surat Faatir, respectively.
 2. ***The story of Uhud.*** Whereby the Prophet ﷺ received a head wound and his tooth was broken.
 3. ***Qunut (supplication) of Allah's Messenger ﷺ in the prayer (against someone) and saying Amin of the companions behind him.*** Meaning that the Prophet ﷺ and his noble companions were not able to avert the harm off themselves, which is why they humbled themselves before Allah in *qunoot*. If the Prophet ﷺ is the best of the creation and his *sahabah* are the best of all generations, and in their times of hardship they turn to Allah in submissiveness, how can those below them be invoked besides Allah?
 4. ***The ones who were supplicated against, were disbelievers (Kuffar).*** Yet despite their disbelief, the Prophet ﷺ was still admonished when he cursed them that he still had no power or control over them, and the decision was all with Allah.
 5. ***They (Quraish) did things that most other of the disbelievers had not done such as causing injury to the head of their Prophet ﷺ and being intent upon his murder. Also mutilation of those killed in battle though they were their cousins.*** Yet despite all this, the Prophet ﷺ still had no power or control over them, and the decision was all with Allah.
 6. ***Allah revealed to him in relation to this: "Not for you (O Muhammad, but for Allah) is the decision."*** Despite what they had done on the Day of Uhud.
 7. ***His (Allah's) Statement: "He turns in mercy to (pardons) them or punishes them" and He did turn toward them and they believed.*** Allah did in fact accept their repentance, which shows the Power of Allah and that none can change His command. Despite what they did to the Muslims, they eventually accepted Islam.
 8. ***Al-Qunut (invoking Allah against someones) in time of disaster.*** It is *sunnah* to do so, and is not restricted to Fajr alone, but rather can be done in any of the five daily prayers.
 9. ***Specifically naming the ones who are being invoked against in the prayers by their names and the names of their fathers.*** It is permissible to specifically name the disbelievers in the *du'aa* against them if there is a greater good in doing so (such as identifying them).
 10. ***Cursing someone in particular in the Qunut.*** If the author meant to show the reality of what happened, then there is no problem with this. That is, the Prophet ﷺ specifically cursed individuals of Quraysh then was prohibited from doing so. However, if he intended to prove the permissibility of invoking Allah's curses upon certain individuals of the disbelievers, then this is problematic, because the Prophet ﷺ was prohibited from doing so.

11. **Circumstances of the Prophet ﷺ at the time of the revelation to him of: "And warn your tribe (O Muhammad (P.B.UH)) of near kindred." (26:214).** He followed the command of Allah in this *ayah* and warned Quraysh generally, and members of his family specifically.
12. **The seriousness of the Prophet ﷺ to the issue that insanity was attributed to him, and likewise is the case of a Muslim who does so now.** This is referring to the response the Prophet ﷺ received after standing and warning them, in that they attributed insanity to him.
13. **His (the Prophet's) statement to those close and far to him: "I will be of no avail to you before Allah" to the extent that he said: "O Fatimah, daughter of Muhammad, I will not be of any avail to you before Allah." If he made this clear while he was the leader of the Messengers that he (May the peace and blessing of Allah be upon him) could not avail the best of women of this world, and a man believes that he (May the peace and blessing of Allah be upon him) does not speak but truth, -then he looks at what has occurred in the hearts of the people of position today, the issue of Tauhid would be clear, and so the strangeness of the religion.** The 'people of positions' refers to those who claim knowledge and their blind followers, who make *du'aa* to the Prophet ﷺ to bring about good and alleviate difficulties.