

Chapter

(page 123 of the Arabic edition)

Box 1/5

And His Statement, the Most High:

Do they associate as a partner with Allaah that which cannot create a single thing and they are themselves created? And nor are they able to help them or help their own selves.¹

1) What is the relevance of this chapter to the book 'Kitaab ut Tawheed'?

In it, the author *rahimahullaah* clarifies the proofs showing the futility of *shirk* and gives an explanation of the condition of those who are called upon besides Allaah. This chapter contains an affirmation of *tawheed* with decisive proofs.

With regards to the words to be explained, what is the meaning of the following words used in these aayaat:

- 2) **do they commit *shirk* (associate as a partner)** – this is asked in the form of a question by which rebuke and criticism (of those who make associate partners with Allaah in worship) is intended.
- 3) **that which cannot create a single thing** – i.e. created beings which are not able to create anything, and none of them deserve any portion of worship.
- 4) **and they are themselves created?** – i.e. these objects of worship are themselves created and have newly come about. And something which is created cannot be a partner to the Creator.
- 5) **and nor are they able to help them** – i.e. these objects of worship are unable to help the people who worship them.
- 6) **(they are not able to) help their own selves** – i.e. they are unable to repel away from themselves anyone who wishes to do them harm. So how can they repel harm from anyone else?

With regards to the general meaning of these aayaat:

7) How does Allaah rebuke the *mushrikoon* in these aayaat i.e. with what arguments?

He rebukes them because they worship along with Him things which

- a) cannot create a single thing,
- b) which do not deserve to be worshipped
- c) which cannot repel harm from the person who calls upon them. Indeed, these false objects of worship cannot even repel harm from themselves!

¹ Soorah al A'raaf (7) aayaat 191 - 192

So if this is the condition of these objects of worship, then supplicating to them is something false and futile.

This is because a created being cannot be a partner to the Creator. Nor can the being who is deficient be a partner to the One² who is not rendered deficient by anything.

With regards to benefits of these aayaat, fill in the missing words or phrases:
These aayaat show:

8) The utter futility of **shirk** from its very foundation, since it is devotion to a created deficient being.

9) That al Khaaliq (the **Creator**) is the One who is deserving of worship.

10) The usage of *tawheed ur* **ruboobeeyyah** as a proof for *tawheed ul* **uloohiyyah**.

11) That it is Islaamically legislated to **debate** with the *mushrikoon* in order to aid the Truth and to subdue the Falsehood.

² Meaning Allaah, the Most High.

And His Statement, the Most High:

And those whom you call upon besides Him do not even possess a *qitmeer*. If you call upon them, they do not hear your *du'aa*. And even if they did hear, they would not be able to respond to your request. And on the Day of Resurrection, they will reject and free themselves from your *shirk*. And none can inform you like One who is *Khabeer*.³

With regards to the words to be explained, what is the meaning of the following words used in these aayaat:

- 1) **those whom you call upon besides Him** – i.e. those upon whom you call other than Allaah, from the angels and the prophets, and the idols and other than these.
- 2) ***qitmeer*** – this is the thin covering surrounding the date stone.
- 3) **they do not hear your *du'aa*** - because they are dead or angels who are preoccupied with that for which they have been created.
- 4) **and none can inform you** – inform you of the final outcome of the affairs and their consequences.
- 5) **like the One who is *khabeer*** – the One who has knowledge of them – and this refers to Allaah, the Most High.

With regards to the general meaning of these aayaat:

6) What points does Allaah make in these aayaat about those who are falsely called upon besides Him?

Allaah tells us of their inability and their weakness in this world, and the conditions which must be fulfilled for a being to be called upon are absent from them.

These conditions are:

- a) the one being called upon possessing that which is sought from it
- b) its hearing the call of the one who calls upon it
- c) its having the ability to respond to the request

7) What then is the significance of these points that Allaah makes?

If one of these conditions is absent, then calling upon that object of worship is false and futile. So what is the case if all of these conditions are absent?

8) What is the relevance of these aayaat to this chapter of Kitaab ut Tawheed?

This contains a decisive proof showing the utter futility of *shirk* and a refutation of the mushrikoon.

³ Soorah Faatir (35) aayaat 13-14

**With regards to benefits of these aayaat, fill in the missing words or phrases:
These aayaat show:**

9) The utter futility of **shirk**, as shown by the decisive proof and the clear evidence.

10) An explanation of those prerequisites which must be fulfilled in the case of someone being called upon and from whom deliverance is sought, and these prerequisites are:

a) they must **possess** that which is being sought of them

b) they must **hear** the *du'aa* of the one calling upon them

c) they must have the ability to **respond** to that *du'aa*

11) That the '*aqeedah* (creed and belief) is built upon **evidence** and **certainty**, and not upon surmise and conjecture and blind following.

12) An affirmation of Allaah's **knowledge** of the end results of all matters.

And in the Saheeh⁴, it is reported that Anas *radi Allaahu ‘anhu* said:

The Prophet *sall Allaahu ‘alayhi wa sallam* suffered a *shajjah* on the Day of Uhud and one of his lateral incisor teeth was broken. So he said:

How can a people who cause a shajjah to their prophet succeed?

So the aayah was revealed:

You have no say in the matter..⁵

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

- 1) **in the Saheeh** – meaning in the Saheehs of al Bukhaaree and Muslim.
- 2) **suffered a *shajjah*** – a *shajjah* is a wound to the head and to the face in particular.
- 3) **Uhud** – this is the well known mountain to the north of al Madeenah, at which the famous battle⁶ took place, and so the battle was ascribed to this mountain.
- 4) **How can a people succeed (up to the end of his statement)** - i.e. how can they attain success and victory and happiness when they do this action to their prophet?
- 5) **in the matter** – in the judgment of the servants (of Allaah).

With regards to the general meaning of this hadeeth:

6) When the Prophet *sall Allaahu ‘alayhi wa sallam* made his statement in this hadeeth, it was as if he were feeling despair of what?

It was if he were feeling despair that the *kuffaar* from the Quraysh would attain success.

7) What is the meaning of the quote from the Qur’aan mentioned in this hadeeth?

It means that the Prophet *sall Allaahu ‘alayhi wa sallam* had no say in the final outcomes of the affairs and that the judgement to be passed on the servants was in the Hand of Allaah alone, so he *sall Allaahu ‘alayhi wa sallam* was to continue upon his affair and carry on with his call.

8) What is the relevance of this hadeeth to this chapter of Kitaab ut Tawheed?

⁴ Reported by al Bukhaaree in a *ta’leeq* form in the Book of Military Expeditions.

⁵ Soorah aale ‘Imraan (3) aayah 128

⁶ Meaning the Battle of Uhud.

This hadeeth proves the utter futility of *shirk*, calling upon the *awliyaa* and the righteous beings, because if the Prophet *sall Allaahu 'alaiyhi wa sallam* were unable to repel harm from himself⁷ and he had no say in the matter⁸, then how much more so for those other than him!

With regards to benefits of this hadeeth, fill in the missing words or phrases:
This hadeeth shows:

9) The utter **futility** of taking the *awliyaa* and the righteous people as partners along with Allaah, since if the Prophet *sall Allaahu 'alaiyhi wa sallam* did not have any say in the matter, then how much more so for other than him!

10) That sicknesses and calamities occur to the **prophets** *'alaiyhim us salaatu wa salaam*.

11) The obligation to make all worship purely and sincerely for **Allaah**, since **He** alone is the One who controls the affair.

12) That it is Islaamically legislated to bear **patiently** the harms and trouble encountered on the path to giving *da'wah* to Allaah.

13) A prohibition of despairing of the **mercy** of Allaah, no matter what sins lesser than **shirk** the person may have done.

⁷ Referring to the incident when his tooth was broken.

⁸ As explained in the preceding answer (to question 7).

And in it from ibn 'Umar *radi Allaahu 'anhumaa* that he heard the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam* saying when he raised his head from *rukoo*⁹ in the final *rak'ah* of the Fajr prayer :

O Allaah, curse so-and-so and so-and-so.

- after he had said:

***Sami' Allaahu liman hamida.
Rabbanaa wa lakal hamd.***¹⁰

So Allaah revealed:

You have no say in the matter..¹¹

And in another narration:

He *sall Allaahu 'alaiyhi wa sallam* made *du'aa* against Safwaan ibn Umayyah and Suhayl ibn 'Amr and al Haarith ibn Hishaam, so the aayah was revealed:

You have no say in the matter...

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

- 1) **ibn 'Umar** – he was 'Abdullaah ibn 'Umar ibn al Khattaab *radi Allaahu anhumaa*, the noble Companion, one of the Companions who performed a great deal of worship and one of the most learned of them, who died in the year 73AH.
- 2) **in it** – i.e. in the Saheeh, and what is meant by that is the Saheeh of al Bukhaaree.
- 3) **that he heard the Messenger of Allaah** - i.e. after he was injured and had his lateral incisor tooth broken on the Day of Uhud.
- 4) **O Allaah, curse** - reject and distance from Your Mercy.
- 5) **al hamd** – meaning 'the praise' and this is the opposite of criticism. And praise is given on account of the fine qualities of the one being praised, whilst also having love for him.
- 6) **made du'aa against Safwaan (up to the end of the quote)** – because these people were the heads of the *mushrikoon* on the Day of Uhud. And Allaah guided them to repent, and accepted their repentance, so they accepted Islaam and made their Islaam good.

⁹The bowing position in prayer.

¹⁰Allaah hears and responds to the one who praises him. O our Lord, and for you is all the praise.

¹¹Soorah aale 'Imraan (3) aayah 128.

With regards to the relevance of this hadeeth to this chapter of Kitaab ut Tawheed:

7) How does this hadeeth show the utter futility of what the grave worshippers believe about the *awliyaa* and the righteous beings?

This hadeeth shows that even the Prophet *sall Allaahu 'alaiyhi wa sallam* did not have the ability to repel from himself nor from his Companions the harms caused by the *mushrikoon*, so he had recourse to his Lord, the One who is Fully Able and the *Maalik*.

With regards to benefits of this hadeeth, fill in the missing words or phrases: This hadeeth shows:

8) The utter futility of devoting oneself to the **awliyaa** and the **righteous** beings, in order to have needs fulfilled and for relief from disasters.

9) The permissibility of making *du'aa* against the *mushrikoon* in the **prayer**.

10) A proof showing that the prayer is not harmed by naming a **specific** person when supplicating for him or against him.

11) A clear proof showing that the **imaam** says both *Sami' Allaahu liman hamida* and *Rabbanaa wa lakal hamd*.

And in it from Aboo Hurairah *radi Allaahu ‘anhu* who said:

The Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* stood when Allaah revealed the aayah upon him:

And warn your nearest kinfolk.¹²

So he said:

O ma’shar (group) of the Quraysh – (or a word similar to it) – buy the freedom of your own souls, I cannot avail you of anything against Allaah.

O ‘Abbaas ibn ‘Abdil Muttalib, I cannot avail you of anything against Allaah.

O Safiyyah, the paternal aunt of the Messenger of Allaah (sall Allaahu ‘alaiyhi wa sallam) I cannot avail you of anything against Allaah.

O Faatimah bint Muhammad, ask me what you wish from my wealth, I cannot avail you of anything against Allaah.¹³

With regards to the words to be explained, what is the meaning of the following words used in this hadeeth:

1) **Aboo Hurairah** - what is most correct is that his name was ‘Abdur Rahmaan ibn Sakhar, from the tribe of Daws, from the most virtuous of the Companions, from their great memorisers and from their most knowledgeable. He narrated more than 5000 ahaadeeth and died in the year 57AH (or possibly 58AH or 59AH).

2) **in it** – i.e. in the Saheeh of al Bukhaaree

3) **stood** - i.e. he ascended the Mount of as Safaa.

4) **ma’shar** – means a group of people.

5) **buy the freedom of your own souls** – save them from the punishment through making the tawheed of Allaah and obeying Him, and not by merely placing reliance of the nobility of (your) lineage.

6) **I cannot avail you against Allaah** – I cannot repel the punishment of Allaah from you – and this removes the misconception that he *sall Allaahu ‘alaiyhi wa sallam* could help them against Allaah in any way through his intercession.

With regards to the general meaning of this hadeeth:

7) What relation did the Prophet *sall Allaahu ‘alaiyhi wa sallam* have to the three people specified in his statement here?

‘Abbaas – his paternal uncle.

¹² Soorah ash Shu’araa (26) aayah 214

¹³ Reported by al Bukhaaree (2753) and Muslim and at Tirmidhee.

Safiyyah – his paternal aunty.
Faatimah – his daughter.

8) What benefit would they derive from merely being related to the Prophet *sall Allaahu ‘alaiyhi wa sallam*?

This would not benefit them at all, were they not to have *eemaan* as well.

With regards to the relevance of this hadeeth to this chapter of Kitaab ut Tawheed:

9) What matters was it permissible to ask from the Prophet *sall Allaahu ‘alaiyhi wa sallam* during his lifetime?

It was only permissible to ask of him those matters related to this worldly life which he had the ability to do.

10) How does this hadeeth refute the grave worshippers?

It shows that those matters which none has the ability to grant other than Allaah can only be sought from Allaah.

So this refutes those grave worshippers who seek deliverance from the dead people, asking for relief from distresses and fulfillment of needs.

**With regards to benefits of this hadeeth, fill in the missing words or phrases:
This hadeeth shows:**

11) A refutation of those people who worship the prophets and the righteous beings, devoting themselves to created beings seeking fulfillment of needs which only **Allaah** can fulfil.

12) That it is not permissible to seek anything from a person except for that which he has the ability to **give**.

13) The speed with which the Prophet *sall Allaahu ‘alaiyhi wa sallam* sought to comply with the command of his **Lord** and to convey His **message**.

14) That safety from the punishment of Allaah will not be attained except through **eemaan** and **righteous** actions – and it will not be attained through relying merely on ascribing yourself to particular people.

15) That the people with the most right to the Messenger of Allaah *sall Allaahu ‘alaiyhi wa sallam* are the people who **obey** him and **follow** him, whether they be from his kinsfolk or not.

16) That merely being a close relative of the Messenger *sall Allaahu ‘alaiyhi wa sallam* will not bring about benefit if it is not accompanied by **eemaan** and righteous **action** and the correct **‘aqeedah** (creed and belief).