

# بَابُ قَوْلِ اللَّهِ تَعَالَى (أَيْشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ)

**The created one could not be an object  
of worship**

**Quranic Ayah 1**

Al-A'raaf: 191

بَابُ قَوْلِ اللَّهِ تَعَالَى ﴿أَيْشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ﴾  
الآيَةَ

Do they attribute as partners to Allah those who created nothing but they themselves are created?

**Quranic Ayah 2**

Fathir: 13

وَقَوْلِهِ ﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾ الْآيَةَ

And those, whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the datestone).

**Ahadeeth 1**

Anas ibn Malik

وَفِي الصَّحِيحِ عَنْ أَنَسٍ، قَالَ « شُجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
يَوْمَ أُحُدٍ وَكَسِرَتْ رِبَاعِيئُهُ، فَقَالَ كَيْفَ يُفْلِحُ قَوْمٌ نَشَجُوا نَبِيَّهُمْ؟  
فَنَزَلَتْ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ »

It is reported in the Sahih (i.e. AI-Bukhari and Muslim) from Anas (May Allah be pleased with him) who narrated:

The Prophet (May the peace and blessing of Allah be upon him) was hit on the day of Uhud (the battle of Uhud) and his teeth were broken. So he said, "How can a people succeed who hit their Prophet?" The verse (3: 128) was then revealed: "Not for you (O Muhammad, but for Allah) is the decision."

**Ahadeeth 2**

Ibn Umar

وَفِيهِ « عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ فِي الرُّكُوعَةِ الْأَخِيرَةِ  
مِنَ الْفَجْرِ ، اللَّهُمَّ الْعَنْ فُلَانًا وَفُلَانًا ، بَعْدَمَا يَقُولُ سَمِعَ اللَّهُ لِمَنْ

حَمْدَهُ رَبَّنَا وَلَكَ الْحَمْدُ ، فَأَنْزَلَ اللَّهُ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾  
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Also reported therein from Ibn Umar (May Allah be pleased with him):

He heard Allah's Messenger (May the peace and blessing of Allah be upon him) say when he raised his head from bowing in the last Rak'at of the Fajr prayer: "O Allah, curse so-and-so." Then Allah revealed: "Not for you (O Muhammad, but for Allah) is the decision."

وَفِي رِوَايَةٍ «يَدْعُو عَلَى صَفْوَانَ بْنِ أُمَيَّةَ وَسُهَيْلِ بْنِ عَمْرٍو  
 وَالْحَارِثِ بْنِ هِشَامٍ، فَتَرَلَّتْ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾»

**Ahadeeth 3**

In another narration:

"He (May the peace and blessing of Allah be upon him) 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.' "

**Ahadeeth 4**

**Abu Huraira**

وَفِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ «قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَنْزَلَ عَلَيْهِ وَأَنْذَرَ عَشِيرَتَكَ الْأَقْرَبِينَ الشُّعْرَاءَ 214، فَقَالَ يَا مَعْشَرَ قُرَيْشٍ (أَوْ كَلِمَةً نَحْوَهَا)! اِسْتَرُوا أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ مِنْ اللَّهِ شَيْئًا، يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكَ مِنْ اللَّهِ شَيْئًا، يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! لَا أُغْنِيكَ مِنْ اللَّهِ شَيْئًا، وَيَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ! سَلِينِي مِنْ مَالِي مَا شِئْتِ، لَا أُغْنِي عَنْكَ مِنْ اللَّهِ شَيْئًا»

It is also reported in the Sahih Al-Bukhari and Muslim from Abu Hurairah (May Allah be pleased with him) who said:

Allah's Messenger (May the peace and blessing of Allah be upon him) stood up when it was revealed to him:" And warn your tribe (O Muhammad May the peace and blessings of

Allah be upon him ) of near kindred." (26:214) and (May the peace and blessing of Allah be upon him) 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."

**Points - 13**

Important issues of the Chapter:	فِيهِ مَسْأَلٌ:
An explanation of the two verses (7:191 and 35:13).	الأولى: تَفْسِيرُ الْآيَتَيْنِ
The story of Uhud.	الثَّانِيَةُ: قِصَّةُ أُحُدٍ.
Qunut (supplication) of Allah's Messenger (May the peace and blessings of Allah be upon him) in the prayer (against someone) and saying Amin of	الثَّالِثَةُ: قُنُوتُ سَيِّدِ الْمُرْسَلِينَ، وَخَلْفَهُ سَادَاتُ الْأَوْلِيَاءِ يُؤْمِنُونَ فِي الصَّلَاةِ.

the Companions (May Allah be pleased with him) behind him.

الرَّابِعَةُ: أَنَّ الْمَدْعُوَّ عَلَيْهِمْ كُفَّارٌ.

The ones who were supplicated against, were disbelievers (Kuffar).

الخَامِسَةُ: أَنَّهُمْ فَعَلُوا أَشْيَاءَ مَا فَعَلَهَا غَالِبُ الْكُفَّارِ، مِنْهَا شَجُّهُمْ نَبِيَّهُمْ، وَحِرْصُهُمْ عَلَى قَتْلِهِ، وَمِنْهَا التَّمْثِيلُ بِالْقَتْلِ، مَعَ أَنَّهُمْ بَنُو عَمِّهِمْ.

They (Quraish) did things that most other of the disbelievers had not done such as causing injury to the head of their Prophet and being intent upon his murder. Also, mutilation of those killed in battle though they were their cousins.

السَّادِسَةُ: أَنْزَلَ اللَّهُ عَلَيْهِ فِي ذَلِكَ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾.

Allah revealed to him in relation to this: "Not for you (O Muhammad, but for Allah) is the decision."

السَّابِعَةُ: قَوْلُهُ ﴿أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ﴾ فَتَابَ عَلَيْهِمْ فَأَمَّنُوا.

His (Allah's) Statement: "He turns in mercy to (pardons) them or punishes them" and He did turn toward them and they believed.

<p>الْقُنُوتُ فِي التَّوَاتُرِ. الثَّامِنَةُ</p>	<p>Al-Qunut (invoking Allah against someones) in time of disaster.</p>
<p>تَسْمِيَةُ الْمَدْعُوِّ عَلَيْهِمْ فِي الصَّلَاةِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ. الثَّلَاثِيَةُ</p>	<p>Specifically naming the ones who are being invoked against in the prayers by their names and the names of their fathers.</p>
<p>لَعْنُ الْمُعَيَّنِ فِي الْقُنُوتِ. الْعَاشِرَةُ</p>	<p>Cursing someone in particular in the Qunut.</p>
<p>قَصَّتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَنْزَلَ عَلَيْهِ ﴿وَأَنْذِرْ عَشِيرَتَكَ عَشْرَةَ: الْأَفْرَاقِينَ﴾</p>	<p>Circumstances of the Prophet (May the peace and blessing of Allah be upon him) at the time of the revelation to him of: "And warn your tribe (O Muhammad ﷺ) of near kindred." (26:214)</p>
<p>جَدُّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْأَمْرِ، بِحَيْثُ فَعَلَ مَا نُسِبَ بِسَبَبِهِ إِلَى الْجُنُونِ، وَكَذَلِكَ لَوْ يَفْعَلُهُ مُسْلِمٌ الْآنَ. الثَّانِيَةُ عَشْرَةَ:</p>	<p>The seriousness of the Prophet (May the peace and blessing of Allah be upon</p>

him) to the issue that insanity was attributed to him, and likewise is the case of a Muslim who does so now.

الثَّالِثَةُ قَوْلُهُ لِلْأَبْعَدِ وَالْأَقْرَبِ « لَا أُعْنِي عَنْكَ مِنْ اللَّهِ شَيْئًا ، حَتَّى عَشْرَةَ: قَالَ ، يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ! لَا أُعْنِي عَنْكَ مِنْ اللَّهِ شَيْئًا . «(5) فَإِذَا صَرَخَ - وَهُوَ سَيِّدُ الْمُرْسَلِينَ - بِأَنَّهُ لَا يُعْنِي شَيْئًا عَنْ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَأَمَّنَ الْإِنْسَانُ بِأَنَّهُ لَا يَقُولُ إِلَّا الْحَقَّ، ثُمَّ نَظَرَ فِيمَا وَقَعَ فِي قُلُوبِ حَوَاصِّ النَّاسِ الْيَوْمَ، تَبَيَّنَ لَهُ تَرْكُ التَّوْحِيدِ وَعُزْبَةُ الدِّينِ.

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.