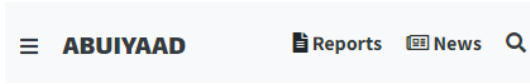


بَابُ قَوْلِ اللَّهِ تَعَالَى (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ)

(Allah guides whom He wills)

Overview of Chapter



Chapter 18 Allāh the Exalted's statement:

"Indeed you [O Muḥammad] do not guide whom you like but Allāh guides whomever He wills."

(28:56-👉)

Those who are attached to other than Allāh, seek guidance from them in affairs of their world and hereafter. This takes the form of seeking aid from them, seeking refuge in them, seeking rescue from them, seeking their intercession. So the author (رحمه الله) placed this chapter to show that even the Prophet (صلى الله عليه وسلم) is unable to guide those whom he likes, such as his uncles and near relatives, and that the affair is entirely with Allāh. This is further evidence that the hearts should only be attached to Him and only He should be sought for one's beneficial interests in the world and the hereafter.

Figure 1 Screenshot from <https://abuiyaad.com/a/kitaab-tawhid>

Start of the main text

Ayah No. 1 – al-Qasas 56

بَابُ قَوْلِ اللَّهِ تَعَالَى ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾

Allah the Almighty stated:

Indeed, you do not guide whom you love

Ahadeeth No. 1 – Ibn Al-Musaiyab

وَفِي الصَّحِيحِ ، عَنْ إِبْنِ الْمُسَيَّبِ ، عَنْ أَبِيهِ؛ قَالَ « لَمَّا حَضَرَتْ
 أَبَا طَالِبٍ الْوَفَاةُ؛ جَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدَهُ
 عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ وَأَبُو جَهْلٍ، فَقَالَ لَهُ يَا عَمُّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ
 كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ فَقَالَ لَهُ أَتَزَعُبُ عَنْ مِلَّةِ عَبْدِ
 الْمُطَّلِبِ؟ فَأَعَادَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَأَعَادَا، فَكَانَ
 آخِرَ مَا قَالَ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ لَا إِلَهَ إِلَّا
 اللَّهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ، لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ
 أَنَّهُ عَنكَ . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ
 يَسْتَغْفِرُوا لِلْمُشْرِكِينَ﴾ (2). وَأَنْزَلَ اللَّهُ فِي أَبِي طَالِبٍ ﴿إِنَّكَ
 لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾.

It is reported in the Ṣaḥīḥ from Ibn al-Musayyib (d. 94H) from his father who said, “When death approached Abū Ṭālib, Allāh’s Messenger ﷺ visited him and by the side of Abū Ṭālib there was ‘Abdullāh b. Abī Umayyah and Abū Jahl. So Allāh’s Messenger said to Abū Ṭālib, ‘My uncle, say Lā ilāha illAllāh, a word with which I will argue for you in front of Allāh’. So, the other two said to Abū Ṭālib, ‘Will you abandon the religion of [your father] ‘Abdul Muṭṭalib?’ So Allāh’s Messenger repeated his request, and the other two again repeated their request. And the last thing he said was he is upon the religion of ‘Abdul-Muṭṭalib and he refused to say Lā ilāha illAllāh.

The Prophet ﷺ said, ‘I will seek forgiveness for you so long as I am not forbidden from that.’

Then Allāh, the Mighty and Majestic, revealed, **“It is not (proper) for the Prophet and those who believe to ask Allāh’s Forgiveness for the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) even**

though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)”.

[Sūrah at-Tawbah 9: 113]

And Allāh revealed concerning Abū Ṭālib,

“Indeed, you do not guide whom you love but rather Allāh guides whom He wills” [Sūrah al-

Qaṣaṣ 28: 56]” (Reported by al-Bukhārī, 1360& Muslim, 24).

Important Points - 12

Important issues of the Chapter:	فِيهِ مَسَائِلُ:
<p>الأولى: تفسير قوله ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ﴾ الآية.</p> <p>Explanation of the verse: “Indeed, you do not guide whom you love,”</p>	
<p>التانية: تفسير قوله ﴿مَا كَانَ لِلنَّبِيِّ﴾ الآية</p> <p>Explanation of the verse: “It is not (proper) for the Prophet...”</p>	
<p>الثالثة: وهي المسألة الكبيرة، تفسير قوله «قُلْ لَا إِلَهَ إِلَّا اللَّهُ» بخلاف ما عليه من يدعي العلم.</p> <p>It is a major issue in the explanation of the statement of the Prophet (May the peace and blessing of Allah be upon him) "Say La ilaha illa-Allah."</p>	

Differing with those who claim to be possessing (religious) knowledge. (They claim it sufficient to be forgiven by merely uttering Kalimah).

الرَّابِعَةُ: أَنَّ أَبَا جَهْلٍ وَمَنْ مَعَهُ يَعْرِفُونَ مُرَادَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ لِلرَّجُلِ «قُلْ لَا إِلَهَ إِلَّا اللَّهُ» ؛ فَفَتَحَ اللَّهُ مَنْ أَبُو جَهْلٍ أَعْلَمَ مِنْهُ بِأَصْلِ الْإِسْلَامِ.

Abu Jahl and those who were with him knew full well the intent of the Prophet (May the peace and blessing of Allah be upon him) when he said to the man (his uncle) "Say La ilaha illa- Allah." May Allah denounce the ones who were less knowledgeable than Abu Jahl regarding Islam.

الخَامِسَةُ: جِدُّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُبَالَغَتُهُ فِي إِسْلَامِ عَمِيهِ.

The eagerness and intense desire of the Prophet (May the peace and blessing of Allah be upon him) to convert his uncle to Islam.

السَّادِسَةُ: الرَّدُّ عَلَى مَنْ زَعَمَ إِسْلَامَ عَبْدِ الْمُطَّلِبِ وَأَسْلَافِهِ.

The denial of those who claim that Abdul-Muttalib and his forefathers were Muslims.

السَّابِعَةُ: كَوْنُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْفَرَ لَهُ، فَلَمْ يَغْفِرْ لَهُ، بَلْ نَبِيٌّ عَنْ ذَلِكَ.

Allah did not forgive Abu- Talib despite the Prophet's initially asking forgiveness for him. On the contrary, he (May the peace and blessing of Allah be upon him) was forbidden to do so.

<p>الثَّامِنَةُ:</p> <p>مَصْرَّةُ أَصْحَابِ الشُّوْءِ عَلَى الْإِنْسَانِ.</p> <p>The harmful influence that evil companions can have on people.</p>	<p>مَصْرَّةُ تَعْظِيمِ الْأَسْلَافِ وَالْأَكْبَارِ.</p> <p>The harm of over praising ancestors and important personalities.</p>
<p>العَاشِرَةُ:</p> <p>الشُّبُهَةُ لِلْمُبْطِلِينَ فِي ذَلِكَ; لِاسْتِدْلَالِ أَبِي حَمَلٍ بِذَلِكَ.</p> <p>The arguments of falsifiers are the arguments of Jahiliyah (pre-Islamic period).</p>	<p>الشُّبُهَةُ لِلْمُبْطِلِينَ فِي ذَلِكَ; لِاسْتِدْلَالِ أَبِي حَمَلٍ بِذَلِكَ.</p> <p>The arguments of falsifiers are the arguments of Jahiliyah (pre-Islamic period).</p>
<p>الحَادِيثَةُ</p> <p>عَشْرَةٌ:</p> <p>الشَّاهِدُ لِكُونَ الْأَعْمَالِ بِالْحَوَاتِمِ; لِأَنَّهُ لَوْ قَالَهَا لَنَفَعْتَهُ.</p> <p>An attestation to the weight of the final deeds in one's life because had Abu Talib confessed it that there is no true God but Allah, he would have been benefited by it.</p>	<p>الشَّاهِدُ لِكُونَ الْأَعْمَالِ بِالْحَوَاتِمِ; لِأَنَّهُ لَوْ قَالَهَا لَنَفَعْتَهُ.</p> <p>An attestation to the weight of the final deeds in one's life because had Abu Talib confessed it that there is no true God but Allah, he would have been benefited by it.</p>
<p>الثَّانِيَةُ</p> <p>عَشْرَةٌ:</p> <p>التَّأَمُّلُ فِي كِبَرِ هَذِهِ الشُّبُهَةِ فِي قُلُوبِ الصَّالِحِينَ; لِأَنَّ فِي الْقِصَّةِ أَنَّهُمْ لَمْ يُجَادِلُوهُ إِلَّا بِهَا، مَعَ مُبَالِغَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَكَرُّرِهِ; فَلَا جِلَّ عَظَمَتِهَا وَوُضُوحَهَا عِنْدَهُمْ إِفْتَصَرُوا عَلَيْهَا.</p> <p>The consideration of the magnitude of this false argument in the hearts of the misguided, because in the story they did not argue except with it despite the intense effort of the Prophet(May the peace and blessing of Allah be upon him) and his repetition (of the <i>Kalimah</i>). Because of their tremendous pride (in ancestry) and its distinction among</p>	<p>التَّأَمُّلُ فِي كِبَرِ هَذِهِ الشُّبُهَةِ فِي قُلُوبِ الصَّالِحِينَ; لِأَنَّ فِي الْقِصَّةِ أَنَّهُمْ لَمْ يُجَادِلُوهُ إِلَّا بِهَا، مَعَ مُبَالِغَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَكَرُّرِهِ; فَلَا جِلَّ عَظَمَتِهَا وَوُضُوحَهَا عِنْدَهُمْ إِفْتَصَرُوا عَلَيْهَا.</p> <p>The consideration of the magnitude of this false argument in the hearts of the misguided, because in the story they did not argue except with it despite the intense effort of the Prophet(May the peace and blessing of Allah be upon him) and his repetition (of the <i>Kalimah</i>). Because of their tremendous pride (in ancestry) and its distinction among</p>

them, they were content with it.