

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 24

[نَفْيُ الشَّرِيكِ عَنِ اللَّهِ تَعَالَى]

وَقَوْلُهُ: ﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّلِّ

وَكَبْرَهُ تَكْبِيرًا ﴿١١١﴾ [الإسراء: ١١١]

وَقَوْلُهُ: ﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

[التغابن: ١]

وَقَوْلُهُ: ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾ [الفرقان: ١-٢]

[NEGATING ANY PARTNERS TO ALLAH]

And His saying: Say: 'Praise be to Allah who had no son, who has no partner in His kingdom, and who needs no one to protect Him from abasement, and proclaim His greatness repeatedly.'

[al-Israa': 111]

And His saying: Everything in the heavens and everything on earth glorifies Allah, sovereignty and praise belong to Him and He has power over all things. [al-Taghabun: 1]

And His saying: Blessed is He who has sent down the Criterion to His servant that he may be a warner to all beings. He to whom belongs the kingdom of the heavens and the earth, He does not have a son nor has He any partner in the kingdom, He created everything and determined it most exactly. [al-Furqan: 1-2]

[نَفْيُ الشَّرِيكِ عَنِ اللَّهِ تَعَالَى]

[NEGATING ANY PARTNERS TO ALLAH]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which negate the existence of any partners with Allah, and affirming perfection for Him alone.
- These *ayaat* reject that Allah has a son or similitude. Rather, all His creation declare Him exalted above that and glorify Him. The *ayaat* also establish the proofs which show that joining partners with Allah is futile and is based on ignorance and false assumptions.

وَقَوْلُهُ: ﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وِليٌّ مِنَ الدُّلِّطِ

وَكَبَّرَهُ تَكْبِيرًا ﴿١١١﴾ [الإسراء: ١١١]

And His saying: Say: 'Praise be to Allah who had no son, who has no partner in His kingdom, and who needs no one to protect Him from abasement, and proclaim His greatness repeatedly.'

[al-Israa': 111]

- {وَقُلِ} – **'And Say.'** This is addressing the Prophet ﷺ specifically, and his *Ummah* generally.
- {الْحَمْدُ لِلَّهِ} – **'Praise be to Allah'**. Allah is praised for His perfection and for His granting of favours. We praise Him because He is perfect in His Attributes, and because He is perfect in granting favours and blessings.
- {الَّذِي لَمْ يَتَّخِذْ وَلَدًا} – **'Who had no son.'** Meaning, that Allah did not take for Himself a son. This is from His Attributes of negation. Because of the perfection of His Attributes, and Him not needing anyone, and because nothing is like Him, He has no son or child, nor is it befitting that He does.

If He had taken a son, the son would resemble Him and He would be in need of the son to help Him. These are all imperfections regarding Allah which are negated from Him.

The term *walad* is inclusive of both sons and daughters. This refutes the Jews and the Christians who claim that Allah has a son and the polytheists who claim that the angels are the daughters of Allah.

- {وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ} – **'Who has no partner in His Kingdom.'** Everything other than Allah is His creation, under His dominion. He disposes their affairs and controls them as He wills. None has a share in that with Him. The false deities of the polytheists have no ability to aid in the heavens and the earth, nor are they partners to Allah, nor helpers, nor intercessors except with His permission.
- {وَلَمْ يَكُن لَّهُ وِليٌّ مِّنَ الدُّلِّطِ} – **'And who needs no one to protect Him from abasement.'** Meaning, that Allah is not lowly and abased that He is in need of a helper or a guide or a supporter (*waliyy*). In other parts of the Quran, Allah establishes that He has *awliyaa*:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾﴾

Indeed, the awliyaa' of Allah, no fear shall come upon them, nor shall they grieve. [Yunus: 62]

Therefore, the *awliyaa'* which are negated from Allah are those defined in the restriction {مِّنَ الدُّلِّطِ} - 'from abasement'. Allah takes *awliyaa'* from His creation from a position of strength and self-sufficiency. It is a favour from Him to them. They do not in any way benefit Him.

- {وَكَبَّرَهُ تَكْبِيرًا} – **'And proclaim His greatness repeatedly.'** Meaning, make *takbeer* of Allah with your tongue, body and soul. Believe in your heart that Allah is greater than everything in the heavens and the earth.

وَقَوْلُهُ: ﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾﴾

[التغابن: ١]

And His saying: Everything in the heavens and everything on earth glorifies Allah, sovereignty and praise belong to Him and He has power over all things. [al-Taghabun: 1]

- {يُسَبِّحُ لِلَّهِ} – **'Glorifies Allah.'** Meaning, they declare His freedom from all attributes of imperfection and defect.
- {مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ} – **'Everything in the heavens and everything on the earth.'** The *tasbeeh* of Allah is of two types:

1. Tasbeeh with the tongue directly: This is specific to the believers. It excludes the disbelievers because they do not make *tasbih* of Allah with their tongue.
 2. Tasbeeh by implication: Meaning the condition of everything in the heavens and the earth indicates that He is free from defects and deficiencies.
- {لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} – **‘Sovereignty and praise belong to Him and He has power over all things.’** These are all attributes of affirmation, whereas the *tasbeeh* mentioned at the beginning of the *ayah* is a negation. This is because it involves exalting Him above that which does not befit Him.

وَقَوْلُهُ: ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ ١ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾ [الفرقان: ١-٢]

And His saying: Blessed is He who has sent down the Criterion to His servant that he may be a warner to all beings. He to whom belongs the kingdom of the heavens and the earth, He does not have a son nor has He any partner in the kingdom, He created everything and determined it most exactly. [al-Furqan: 1-2]

- {تَبَارَكَ} – **‘Blessed.’** Meaning, exalted and revered. This is referring to Allah as is understood from the context of the *ayah*.
 - {الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ} – **‘Who has sent down the Criterion to His Servant.’** The Quran is referred to as the *Furqaan* because it separates between the truth and falsehood, the Muslim and disbeliever, the righteous and the wicked, and everything else where there is a basis for criterion and distinction.
- The ‘*abd*’ referred to in the *ayah* is the Prophet ﷺ. Allah described him with ‘*uboodiyah*’ (servitude) in the context of revealing the Quran to him. This is one of the most honourable ranks of the Prophet ﷺ because it combines between servitude and prophethood. Describing the creation with servitude is perfection in regard to them, because this is the objective of their creation.
- {لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا} – **‘That he may be a warner to All beings.’** Allah revealed the Quran to the Prophet ﷺ to warn mankind and the *jinn* of His punishment.
 - {الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ} – **‘He to whom belongs the Kingdom of the heavens and the earth.’** Meaning, all that is in the heavens and the earth are under the dominion and control of Allah. Nothing exists which is not under His dominion. His *Mulk* (sovereignty) is inherent to His *Ruboobiyya* (Lordship).
 - {وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ} – **‘He does not have a son, nor has He any partner in the Kingdom.’** Explanation of this has preceded in *ayah* 111 of Surat al-Israa, which constitutes the first evidence in this part of the treatise. As per the previous *ayah*, these are both negating attributes which establish His complete perfection.
 - {وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا} – **‘He created everything and determined it most exactly.’** *al-Khalq* is to originate something into a particular form, while *al-Taqdeer* can carry the meaning of both fashioning and proportioning or decreeing and determining.

Review questions

1. What imperfections, which do not befit the Majesty of Allah, does ascribing a child to Him necessitate?

2. *'Who has no partner in His Kingdom.'* [al-Israa': 111] – What imperfection is negated from Allah in this part of the *ayah*?
3. How do we reconcile between the evidences which negate that Allah has *awliyaa'* and between those that affirm He does.
4. What does *tasbeeh* mean, and how is it related to this part of the treatise? What are the two types of *tasbeeh*?
5. *'He does not have a son, nor has He any partner in the Kingdom.'* [al-Israa': 111] – What is the affirming attribute which these two negating attributes establish?