

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 25

وَقَوْلُهُ: ﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١١﴾ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿١٢﴾ ﴾ [المؤمنون: ٩١-٩٢]

وَقَوْلُهُ: ﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ﴾ [النحل: ٧٤]

وَقَوْلُهُ: ﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَنًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ ﴾ [الأعراف: ٣٣]

**And His saying:** Allah has no son and there is no other god accompanying Him, for then each god would have gone off with what he created and one of them would have lorded over the other, glory be to Allah above what they describe. Knower of the unseen and seen, may He be exalted above all that they associate with Him. [al-Mu'minoon: 91-92]

**And His saying:** Do not try to make metaphors for Allah, indeed Allah knows and you do not know. [al-Nahl: 74]

**And His saying:** Say: 'My lord has forbidden indecency, both open and hidden, and wrong actions, and unrightful tyranny, and associating anything with Allah for which He has sent down no authority, and saying things about Allah you do not know. [al-A'raaf: 33]

وَقَوْلُهُ: ﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١١﴾ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿١٢﴾ ﴾ [المؤمنون: ٩١-٩٢]

**And His saying:** Allah has no son and there is no other god accompanying Him, for then each god would have gone off with what he created and one of them would have lorded over the other, glory be to Allah above what they describe. Knower of the unseen and seen, may He be exalted above all that they associate with Him. [al-Mu'minoon: 91-92]

- In this *ayah*, Allah negates having taken a son, or that there is a true deity besides Him which is worth worshipping.
- {مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ} – 'Allah has no son.' Meaning, He did not select anyone to be His son, neither Uzair nor 'Isa nor the angels, nor any other than them. This is because He is *al-Ghaniyy* (The Self-

Sufficient) and is not in need of anyone. Since Allah negated that He has a child, then negating that He is a father is more obvious.

- {وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ} – ‘**And there is no other god accompanying Him.**’ Meaning, there is no deity in truth, along with Him that is worthy of worship. As for the false deities, they exist, but since they are false, it is as if they are non-existent.
- {إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ} – ‘**For then each god would have gone off with what he created and one of them would have lorded over the other.**’ Meaning, if there had been another deity equal to Allah, he would have a dominion that is specific to him, while Allah would have a dominion that is specific to Him. Each would have been with that which they created saying this is my creation, it belongs to me.

Also, each of them would want to take control over the other, just as the kings of this world want the control and dominion of one another. Either way they are incapable – incapable of defeating one another or incapable because they have been defeated. Incapacity can never be attributed to a true lord and deity. Therefore, there can only be One Lord as both outcomes are not befitting of a true deity.

- {سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ} – ‘**Glory be to Allah above what they describe.**’ Meaning, that Allah is free and exalted above what the disbelieving polytheists ascribe to Him from children and competing deities.
- {عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ} – ‘**Knower of the unseen and seen.**’ Meaning, that Allah knows what is hidden from the people and also knows what is seen by them. None of it escapes His knowledge.
- {فَتَعَالَى عَمَّا يُشْرِكُونَ} – ‘**May He be exalted above all that they associate with Him.**’ Meaning, that Allah is exalted and elevated above all the false deities which are worshiped besides Him.
- The attributes of negation which are contained in these two *ayaat* are that Allah should have a child or partner in His *Uloohiyya* (Divinity). These negating attributes affirm the perfection of His Self-Sufficiency (*Ghina*) and the perfection of His *Ruboobiyya* (Lordship) and *Uloohiyaa* (Divinity).

وَقَوْلُهُ: ﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [النحل: ٧٤]

**And His saying: Do not try to make metaphors for Allah, indeed Allah knows and you do not know.**

[al-Nahl: 74]

- {فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ} – ‘**Do not try to make metaphors for Allah.**’ Meaning, do not make a similitude (*mathal*) for Allah by saying: ‘*The example of Allah is like the example of so-and-so.*’ For example, saying Allah’s Hand is like so-and-so’s hand, or Allah’s Face is like the face of so-and-so.
- {إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ} – ‘**Indeed Allah knows and you do not know.**’ Meaning, that Allah knows that there is no similitude to Him and has informed you of that:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

**There is nothing like unto Him.** [al-Shura: 42]

Therefore, Allah knows, and you do not. Anyone who makes a similitude to Allah, does so with no knowledge of Allah. Proof of the incompetence of our knowledge, is that we do not know what we will do tomorrow, nor do we know the reality of the soul that is within our body.

- The attribute of negation contained in this *ayah* is that Allah has a similitude. The negation establishes the general perfection of His Attributes, since there can be nothing like them.

وَقَوْلُهُ: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ [الأعراف: ٣٣]

**And His saying:** Say: ‘My lord has forbidden indecency, both open and hidden, and wrong actions, and unrightful tyranny, and associating anything with Allah for which He has sent down no authority, and saying things about Allah you do not know. [al-A’raaf: 33]

- {قُلْ إِنَّمَا حَرَّمَ رَبِّي} – **Say: ‘My lord has forbidden.’** This is addressing the Prophet ﷺ directly. The order is to openly declare and say to the people what Allah has forbidden from these five matters. Only Allah can make matters forbidden, as indicated by the word *innama* (only).
- {الْفَوَاحِشَ} – **‘Indecency.’** It is the plural of *faahishah* which refers to the sins which are deemed obscene and disgusting, such as adultery, fornication and homosexuality.
- {مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ} – **‘Both open and hidden.’** This can have two meanings:
  1. The obscenity of the sin is either obvious to the people or hidden from them.
  2. The obscene act which is committed is either done openly before the people or is hidden from them.
- {وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ} – **‘And wrong actions, and unrightful tyranny.’** Allah has also made prohibited *al-ithm*, which is anything that is a cause for the disobedience of Allah, and *al-baghy*, which is transgression against the rights of people.  
The condition ‘*unrightfully*’ is an indication that every form of oppression and transgression against the rights of people is without right. It does not imply that some oppression can be rightful, and is therefore permissible.
- {وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا} – **‘And associating anything with Allah for which He has sent down no authority.’** Meaning, Allah has also prohibited taking partners with Him for which He has not revealed any proof (*hujjah*). The *hujjah* was called a *sultan* (authority) because it is the authority for the one who uses it as proof.  
The condition ‘*for which He has sent down no authority*’ is an indication that those who associate partners with Allah have no authority to do so. It does not mean that those who associate partners with Him can do so if they have an authority, as no such authority exists.
- {وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ} – **‘And saying things about Allah you do not know.’** Meaning, Allah has also prohibited speaking about Him without knowledge. This includes speaking about His Essence, His Names and Attributes, His Actions or His Rulings.
- The negating attribute in this *ayah* is that Allah should have a partner. Allah has no partner due to His general perfection.

#### Review questions

1. ‘Allah has no son.’ [al-Mu’minoon: 91] – Which three deviant groups does this *ayah* refute?
2. ‘And there is no other god accompanying Him.’ [al-Mu’minoon: 91] – What impossible outcomes did Allah mention of having another *Ilaah* (deity) accompanying Him?
3. ‘Do not try to make metaphors for Allah.’ [al-Nahl: 74] – Allah negates that there can be a *mathal* to Him. What does this mean, and what is the affirming attribute which this negating attribute establishes?
4. What are the five matters mentioned in *ayah* 33 of Surat al-A’raaf which Allah has prohibited?

5. *'And associating anything with Allah for which He has sent down no authority.'* [al-A'raaf: 33] – What is the correct way of understanding the condition *'for which he has sent down no authority'*?