

## Explanation of The Book of Tawheed

### Class Notes – Chapter 31

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾  
**Allah the Exalted says: “And of mankind are those who take other than Allah as equals [to Him]. - they love them as they (should) love Allah.”**

[al-Baqarah: 165]

**(Love for Allah)**

● **The complete ayah:**

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ﴾

**And of mankind are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment. [al-Baqarah: 165]**

● **Relevance of the chapter to the book:** The author dedicates this chapter to demonstrate that the love of Allah is an act of worship; rather it is the basis of all worship, as a servant dedicates their worship to Allah out of love and glorification.

The more complete the love for Allah is, the more complete a persons *tawheed* is, and any deficiency in this love is a deficiency in *tawheed* and may even completely remove it.

● Love (*mahabba*) can be divided into two categories.

1. Specific Love (محبة خاصة) – which includes:

- i. Love of Allah. This is the most important obligation, and is the basis of Islam. It is the love of veneration, glorification and worship. When a person loves somethings besides Allah, they have committed major *shirk*.
- ii. Love of Allah’s Messenger ﷺ. *Imaan* is not complete until a person loves the Messenger of Allah ﷺ more than they love themselves. This love is obligatory and is part of loving Allah and is manifested by adhering to his *sunnah*.
- iii. Love for the Prophets, the believers and good deeds in general. This is obligatory because loving Allah dictates that a person should love the people who obey him.

2. General Love (محبة مشتركة) – which includes:

- i. Natural love. Such as the love of a hungry person for food. This is permissible as it does not involve any form of worship or glorification.
- ii. Love based on mercy and pity. Such as the love of parents for their children. This also does not involve worship and glorification and is therefore permissible.
- iii. Love based on acquaintance and friendships. Such as the love which exists between families. This is also permissible.

The general (and permissible) love may become forbidden if it is preferred in whole or part over what Allah has obligated and takes precedence over it.

- {يُحِبُّونَهُمْ كَحُبِّ اللَّهِ} – “They love them as they (should) love Allah”. The scholars of *tafseer* have two opinions regarding the meaning of this *ayah*.
  1. That the *mushrikoon* love their false deities besides Allah as they love Allah. That is, their love of their false deities is equal to their love of Allah.
  2. That the *mushrikoon* love their false deities like the believers love Allah.
- {وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ} – “But those who believe are stronger in love for Allah”. Because their love for Allah is pure and not corrupted with the love of false deities.
- {وَلَوْ يَرَى الَّذِينَ ظَلَمُوا} – “And if only those who have wronged...”. Wronged themselves by associating partners with Allah by loving the false deities like they love Allah. In many places in the Quran the word *dhulm* is used to refer to *shirk*.
- **General meaning of the ayah:** Allah informs us that some people set up partners with Allah - partners whom they love and glorify as they should Allah.

Allah then makes it clear that the believers love Allah more, for their love is pure and only for Allah, while the love of the polytheists is corrupted and spoiled by their love of the other deities whom they have taken as partners with Allah.

Then Allah warns that when those polytheists see the punishment awaiting them on the Day of Resurrection, they will realise that their false deities hold no power and that all power belongs to Allah alone, and that His punishment is deserved and appropriate.

**وَقَوْلِهِ تَعَالَى: ﴿قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ**  
**أَقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي**  
**سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾﴾**

**Allah the Almighty says: Say: If your fathers, your sons, your brothers, your wives, your kindred; the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight, are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment), and Allah does not guide the defiantly disobedient people. [al-Tawbah: 24]**

- {فَتَرَبَّصُوا} – “Then wait”. This is a word of threat. That is, wait for the punishment of Allah to descend upon you because you have put the love of these eight matters before the love of Allah, His Messenger ﷺ and fighting (*jihad*) in His cause.
- **General meaning of the ayah:** Allah commands His Prophet ﷺ to warn those who love the eight individuals and objects mentioned in the *ayah* more than Allah, His Messenger ﷺ and the obligatory deeds that Allah loves and is pleased with (such as *hijrah* and *jihad*).

Therefore, whoever claims to love Allah, while making their love for such things prior to their love of Allah is a liar, and will see what awaits them of punishment from Allah.

- **Relevance of the ayah to the chapter:** The *ayah* demonstrates the obligation of giving priority to the love of Allah and all that He loves over love for anything else.

Although the love of these eight matters does not constitute the love of veneration and worship, if they are preferred over the commandments of Allah, then this misplaced love is a cause for Allah to send down His punishment.

Punishment from Allah is justified for the abandonment of an obligation or the committing of a sin, both which affect the perfection of *tawheed*.

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ.  
أَخْرَجَاهُ.

**Anas narrated that Allah's Messenger ﷺ said: None of you truly believes until he loves me more than his children, his father and all mankind. [Bukhari & Muslim]**

- (لَا يُؤْمِنُ أَحَدُكُمْ) – “None of you truly believes”. That is their *Imaan* is not complete. It is not a statement which negates *Imaan* completely.
- (وَالنَّاسِ أَجْمَعِينَ) – “And all of mankind”. The mention of something general after something specific (mankind after children and fathers, adds emphasis to the statement.
- **General meaning of the hadith:** The Prophet ﷺ informs us that no one has complete *Imaan*, nor can they reach the necessary level of *Imaan* to enter Paradise without punishment, until they place the love of parents, children and all of mankind after the love of the Prophet ﷺ.

This is because love of the Prophet ﷺ implies love of Allah, for it is the Prophet ﷺ who brings us the revelation from Allah.

Love of Allah and His Messenger is not correct unless it leads to the implementation of all of Allah's legislation while avoiding all that He has forbidden, and giving precedence to His instruction over those of others.

- **Relevance of the hadith to the chapter:** The Prophet ﷺ negated complete *Imaan* for the one who places the love of their children and mankind over the love of the Prophet ﷺ.

Complete *Imaan* is not negated except in the case of leaving an obligation which diminishes *tawheed*. Therefore, not giving precedence to the love of the Prophet ﷺ is a deficiency in *tawheed*.

وَلَهُمَا عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بَيْنَهُ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَدَفَ فِي النَّارِ.

وَفِي رَوَايَةٍ: لَا يَجِدُ أَحَدٌ حَلَاوَةَ الْإِيمَانِ حَتَّىٰ ..... إِلَىٰ آخِرِهِ

**Anas also narrated that the Prophet ﷺ said: Whoever possesses three qualities, will relish the sweetness of Imaan: The one to whom Allah and His Messenger are more beloved than anything besides them, the one who loves another only for Allah's sake and the one who hates to revert to disbelief after Allah has rescued him from it, as he hates to be thrown into the fire. [Bukhari & Muslim]**

**In another narration: None will relish the sweetness of Imaan until ...**

- (حَلَاوَةُ الْإِيمَانِ) – “The sweetness of Imaan”. What a believer experiences in their heart from peace and tranquillity and expansion of their chest. It is not referring to the sweetness which is experienced on the tongue, rather it is a sweetness of the heart.
- (أَحَبُّ إِلَيْهِ مِمَّا سِوَاهُمَا) – “More beloved than anything besides them”. That is, Allah and His Messenger ﷺ are more beloved to them than this entire world, including themselves, their children, their parents, their wives etc.
- (لَا يَحِبُّهُ إِلَّا لِلَّهِ) – “Who loves another only for the Allah’s sake”. Because the person they love is upon the obedience of Allah, and Allah loves those who are obedient to Him. Therefore, they are aligning their love with the love of Allah.
- (وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ) – “And the one who hates to revert to disbelief”. This situation is specific to the disbeliever who reverts to Islam. They hate to revert to disbelief after Allah saved them from it, just as they would hate to be thrown into the fire.

The Prophet ﷺ specifically mention this scenario, because a disbeliever who reverted to belief may be tempted by the Shaytaan to return to that which they are familiar with, unlike the believer who was born upon Islam and never knew disbelief.

- (لَا يَجِدُ أَحَدًا حَلَاوَةَ الْإِيمَانِ) – “None will relish the sweetness of Imaan”. In the first narration it is implied that the sweetness will not be achieved, whereas in the second narration it is explicitly mentioned.
- **General meaning of the hadith:** The Prophet ﷺ inform us that the sweetness of *Imaan* can only be relished by those who have the following three qualities:
  1. They give priority to the love of Allah and the Messenger over all else including family and wealth.
  2. They love others due to their belief in Allah and their obedience to Him, not because of any worldly purpose.
  3. They have absolute hatred for disbelief to the extent that returning to it is equal in their sight to being thrown in the fire.

Whoever possess these characteristics will relish the delight of *Imaan* and will enjoy performing the acts of obedience and endure hardships seeking Allah’s pleasure and satisfaction,

- **Relevance of the hadith to the chapter:** That the sweetness of *Imaan* cannot be achieved except by loving Allah and his Messenger ﷺ above all else. This is proof that the *tawheed* of an individual will always be deficient (they have not perfected *tawheed*) unless they prioritise their love correctly.

وَعَنْ ابْنِ عَبَّاسٍ قَالَ: مَنْ أَحَبَّ فِي اللَّهِ، وَأَبْغَضَ فِي اللَّهِ، وَوَالَى فِي اللَّهِ، وَعَادَى فِي اللَّهِ، فَإِنَّمَا تُنَالُ وَلَايَةَ اللَّهِ بِذَلِكَ، وَلَنْ يَجِدَ عَبْدٌ طَعْمَ الْإِيمَانِ - وَإِنْ كَثُرَتْ صَلَاتُهُ وَصَوْمُهُ - حَتَّى يَكُونَ كَذَلِكَ، وَقَدْ صَارَتْ عَامَةً مُوَاخَاةِ النَّاسِ عَلَى أَمْرِ الدُّنْيَا وَذَلِكَ لَا يُجِدِي عَلَى أَهْلِهِ شَيْئًا. رواه ابن جرير

**Ibn Abbas narrates:** Whoever loves for the sake of Allah, and hates for the sake of Allah, and supports for the sake of Allah and shows enmity for the sake of Allah, will gain by this Allah’s protection. Without abiding by this, none can attain the real taste of *Imaan*, although they may offer prayers and fast frequently. Today, most people maintain relationships and love only for some worldly reason, but this will not provide them any benefit (on the Day of Judgement).

[Ibn Jarir]

- **Takhreej:** This *hadith* was narrated by Ibn Jarir al-Tabari in his book of *tafseer*. Its attribution to the Prophet ﷺ is *mawqoof* (a type of weak *hadith*), therefore it is considered to be from the words of Ibn Abbas.

- (مَنْ أَحَبَّ فِي اللَّهِ) – “Whoever loves for the sake of Allah”. By loving the believers because of their *Imaan* and obedience to Allah.
- (وَأَبْغَضَ فِي اللَّهِ) – “And hates for the sake of Allah”. By hating the disbelievers and the actions of the disobedient, because of their disbelief and disobedience to Allah.
- (وَوَالَى فِي اللَّهِ) – “And supports for the sake of Allah”. By aligning with the believers, supporting them, respecting them and honoring them.
- (وَأَبْغَضَ فِي اللَّهِ) – “And shows enmity for the sake of Allah”. By showing enmity to the disbelievers and disassociating from them and fighting them.
- (وَلَايَةُ اللَّهِ) – “Allah’s protection”. That is, the love of Allah and His assistance, because they have aligned their love, hate, support and enmity with His.
- **General meaning of the hadith:** In this *athar*, Ibn Abbas sheds light on the means which earn Allah’s support and love for His servant.

These means lie in loving Allah’s believing servants and hating His enemies. This love is translated into action by supporting the true believers and disassociating from the disbelievers and fighting them.

He further states that whoever is devoid of these qualities will not relish the sweetness of *Imaan* even though they may observe many acts of worship.

Furthermore, Ibn Abbas states that people deviated from these means of attaining the sweetness of *Imaan* during his time, as people would love and hate for worldly gains. He further stresses that not adhering to these means does not benefit people, rather it causes them harm.

- **Relevance of the hadith to the chapter:** That relishing the sweetness of *Imaan* and earning Allah’s love and protection is contingent on two matters:
  1. To love those whom Allah loves and hate those whom Allah hates.
  2. To ally with the believers by supporting them and showing enmity to the disbelievers by striving against them.

This is proof that the *tawheed* of an individual will always be deficient (they have not perfected *tawheed*) unless they prioritise their love correctly.

وَقَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾ قَالَ: الْمَوَدَّةُ.

**Concerning Allah’s statement: Then all their relations will be cut off from them [al-Baqarah, 166]**  
**Ibn Abbas said that it refers to the relations of love.**

- This *ayah* in Surat al-Baqarah is the subsequent *ayah* to the one used by the *sheikh* as the chapter heading.
- **General meaning of the athar:** Ibn Abbas comments on *ayah* 166 of Suraht al-Baqarah. His commentary signifies that the relations of love people have in this world for their false deities will be of no avail on the Day of Resurrection, where they will be in dire need of the reward of such relations. This is because on that day, those who love other deities besides Allah will disassociate from each other, as their relations of love in the worldly life were not for Allah alone.
- **Relevance of the athar to the chapter:** The *athar* demonstrates the invalidity of loving other besides Allah, as that will be a source of regret on the Day of Judgment when the punishment for this polytheistic love can be clearly witnessed and seen.
- **Important issues of the Chapter**
  1. **Explanation of the verse in al-Baqarah (2:165).** As explained above.

2. **Explanation of the verse in al-Tawbah (9:24).** As explained above.
3. **We must love the Prophet Muhammad ﷺ more than ourselves, families, and wealth.** More than our wealth - as per *ayah* 24 of Surat al-Tawbah. More than ourself and family – as per the first *hadith* of Anas.
4. **Denial of Imaan does not mean going out of Islam.** As per the first *hadith* of Anas. The *Imaan* which is denied is the completion of *Imaan*, not the core of *Imaan*.
5. **Imaan has a sweetness that is sometimes tasted by a person and sometimes not.** As per the second *hadith* of Anas.
6. **No one can get the protection of Allah and relish of Imaan until and unless he possesses four actions of the heart: Love for the sake of Allah, hate for the sake of Allah, friendship for the sake of Allah and enmity for the sake of Allah.** As per the *hadith* of Ibn Abbas – although it is weak.
7. **The Companions' understanding of the reality that people in general feel fraternity for worldly reasons.** Referring to the statement of Ibn Abbas. This was present in his time; therefore, it is more likely to be present in the generations after him!
8. **Explanation of the ayah: "Then all their relations will be cut off from them" (2:166).** As per the *athar* of Ibn Abbas, whereby he interpreted the relations (*asbaab*) to mean the love between them.
9. **Some polytheists do love Allah intensely.** As per *ayah* 165 in Surat al-Baqarah. Their love of Allah is of no benefit if it is overshadowed with the love of other false deity.
10. **The threat of punishment for the person who loves the "eight" more than his religion. The "eight" being: ancestors, descendants, brothers, spouses, clan, wealth, trade and habitat.** As per *ayah* 24 of Surat al-Tawbah.
11. **Whoever takes a partner (to Allah) for whom he has as much love as he has for Allah, has committed major shirk.** As per *ayah* 165 in Surat al-Baqarah. "They love them as they love Allah."