

Explanation of The Book of Tawheed

Class Notes – Chapter 34

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾ ﴿٩٩﴾

Allah the Exalted says: “Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are lost.”

[al-A’raaf: 99]

وَقَوْلِهِ تَعَالَى: ﴿قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ﴾ ﴿٥٦﴾

And He the Exalted also says: “Who despairs of the Mercy of his Lord except those who are astray?” [al-Hijr: 56]

(Feeling secure from the plan of Allah and despairing from His Mercy both contradict tawheed)

- **Relevance of the chapter to the book:** In this chapter the author shows that feeling secure from the plan of Allah and despairing from His Mercy are two major sins, each of them violating the perfection of *tawheed*. It is obligatory upon a believer that they combine between fear and hope. Fear of Allah ensures that the believer does not feel secure from the plan of Allah, while having hope in Him ensures that they do not despair from His Mercy.
- **Feeling Secure from Allah’s Plan:** To be heedless of His punishment while committing sins which are deserving of His punishment.
- **Despairing from Allah’s Mercy:** To fall into sin and believe that Allah’s mercy does not reach you due to the enormity or consistency of the sin, and therefore Allah will not forgive you. Allah says in Surat al-Zumar:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ﴾ ﴿٥٣﴾

Say: O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. [al-Zumar: 53]

- **{أَفَأَمِنُوا مَكْرَ اللَّهِ}** – “Do they then feel secure from the plan of Allah?”. Linguistically, *al-Makr* is to harm your enemy from a place they do not expect. Therefore, the plan of Allah refers to His bestowing of bounties and blessings on those who disobey Him, while prolonging their lifespan. He then sends down His deserving punishment when they least expect it.

- {الْخَسِرُونَ} – “The people who are lost”. In this world and in the Hereafter. Their loss leads to their ultimate destruction.
- {وَمَنْ يَقْنَطْ} – “Who despairs...?”. To feel hopeless in Allah that He will send down His relief during hardships or that He will ever forgive your sins.
- {الضَّالُّونَ} – “Those who are astray”. They are not on the straight path, lost, not knowing what is obligatory upon them regarding Allah and the closeness of His Mercy.
- **General meaning of the first ayah:** Allah portrays the state of the People of the Towns (Ahlul Qura) who denied their messengers. They did so because they felt secure from being gradually drawn into eternal punishment by Allah, and thus did not fear Him the fear that He deserves. They went too far in their disobedience of Him and did not expect any punishment for their disobedience. This is exactly the state of those who are destined for eternal punishment.
- **Relevance of the first ayah to the chapter:** There is relevance from two perspectives:
 1. {أَفَأَمِنُوا} – “Did they then feel secure?”. This question form condemns the action which they did (feel secure from the plan of Allah). Anything which Allah condemns is prohibited, and thus weakens the completion of *tawheed* if committed.
 2. {إِلَّا الْقَوْمَ الْخَسِرُونَ} – “Except those who are lost”. Whatever results in loss is prohibited. The consequence of every prohibited act is loss, and thus weakens the completion of *tawheedi* if committed.
- **General meaning of the second ayah:** Allah relates the story of Prophet Ibrahim when the angels gave him glad tidings that his wife would give birth to Prophet Ishaac. Ibrahim thought it impossible for him to have a son due to his and his wife’s old age. The angels advised him not to be from those who despair from the Mercy of Allah, whereby he replied that he was not of those who despair, but rather he was astonished by the glad tidings.
- **Relevance of the second ayah to the chapter:** That those who despair from Allah’s mercy are misguided. Whatever gives rise to misguidance is forbidden and weakens the veneration of Allah in the hearts.

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْكَبَائِرِ فَقَالَ: الشِّرْكَ بِاللَّهِ، وَالْيَأْسُ مِنْ رَوْحِ اللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ.

Ibn Abbas narrated that Allah's Messenger ﷺ was asked about the major sins and he said: Associating partners with Allah, losing hope of relief from Allah and feeling secure from the plan of Allah.

وَعَنِ ابْنِ مَسْعُودٍ قَالَ: أَكْبَرُ الْكَبَائِرِ: الْإِشْرَاقُ بِاللَّهِ وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ، وَالْفُتُوحُ مِنْ رَحْمَةِ اللَّهِ، وَالْيَأْسُ مِنْ رَوْحِ اللَّهِ. رَوَاهُ عَبْدُ الرَّزَّاقِ.

Ibn Mas'ud said: The greatest of the major sins is associating partners with Allah, thinking oneself secure from the Plan of Allah, despairing of the Mercy of Allah, and losing hope of Allah's relief.

[Abdul Razzaq].

- **Takhreej:** The *hadith* of Ibn Abbas can be found in the *Musnad* of al-Bazaar and the *Mu'jam* of al-Tabarani. It is graded as *hassan* (sound). The *athar* of Ibn Mas'ud can be found in the *Mussanaf* of Abdul Razzaq. It is graded as *sahih* (authentic).
- {الْكَبَائِرِ} – “The major sins”. Generally speaking, major sins are the sins which if committed Allah:
 1. Threatens to cast the perpetrator in the Hellfire.

2. Or curses them (*la'na*) and inflicts His wrath (*ghadab*) upon them.
 3. Or negates complete Iman from them
 4. Or prescribes a corporal punishment (*hudood*) for them in this world.
- {الشَّرْكَ بِاللَّهِ} – “Associating partners with Allah”. Either in His *Ruboobiya* (Lordship), *Uloohiyya* (Worship) or *Asma'aa'* and *Sifaat* (Names and Attributes).
 - {وَالْيَأْسُ مِنْ رَوْحِ اللَّهِ} – “Losing hope of relief from Allah”. In that you lose all hope that Allah will send down his relief from a particular hardship, no matter how hard it may be. It suggests having bad thoughts of Allah and mistrusting Him. Allah says in Surat Yusuf:

﴿ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴾

Indeed, none loses hope in the relief from Allah except the disbelieving people. [Yusuf: 87]

- {وَالْفُئُوطُ مِنْ رَحْمَةِ اللَّهِ} - “Despairing from the Mercy of Allah”. Despairing from the mercy of Allah is more general. It includes despairing from the forgiveness of sins, losing hope in relief from hardships and everything else Allah’s Mercy encompasses.
- **General meaning of the hadith and athar:** The Prophet ﷺ informs his *ummah* of some of the major sins (not all of them). The ones he mentions are as follows:
 1. Associating partners with Allah. It is mentioned first because it is the most deadly sin.
 2. Despairing from the mercy and relief of Allah, as it shows a deep mistrust in Him, and ignorance in His great mercy which encompasses and embraces all things.
 3. Feeling secure from the plan of Allah, whereby a person is bestowed Allah’s favours while they continue to disobey Him. Allah suddenly overtakes them when they do not expect it and sends down His punishment.
- **Relevance of the hadith and athar to the chapter:** That feeling secure from the plan of Allah, despairing from His Mercy and losing hope in His relief, are all major sins which if committed, reduce the completion of *tawheed*.
- **Important issues of the Chapter**
 1. **Explanation of the ayah in al-'Araaf (7:99).** As explained above.
 2. **Explanation of the ayah in al-Hijr (15:56).** As explained above.
 3. **The severity of punishment promised for the one who thinks himself safe from the Plan of Allah.** The one who feels secure from the Plan of Allah has committed a major sin and is from the losers. This is as per the *ayah* in al-A'raaf and as per the *hadith* of Ibn Abbas.
 4. **The severe punishment promised for the one who despairs of the Mercy of Allah.** It is also from the major sins and the one who commits it is astray. This is as per the *ayah* in al-Hijr and the *hadith* of Ibn Abbas.