

## Explanation of The Book of Tawheed

### Class Notes – Chapter 35

#### بَابُ مِنَ الْإِيمَانِ بِاللَّهِ الصَّبْرُ عَلَى أَقْدَارِ اللَّهِ

#### **From Imaan in Allah is to have patience at the decree of Allah.**

- **Relevance of the chapter to the book:** In this chapter the author highlights the obligation of showing patience at the decree of Allah and the prohibition of being discontent with it, as such discontent violates the perfection of *Imaan*. Being patient and showing forbearance at the decree of Allah is therefore part of *Imaan*.
- (الصَّبْرُ) – “Patience”. To withhold one’s actions and tongue from expressing complaint, dissatisfaction and discontent at Allah’s decree. Expressions of discontent includes slapping the cheeks, tearing the clothing or any other prohibited displays of grief.
- (أَقْدَارِ اللَّهِ) – “The Decree of Allah”. What is meant by the decree of Allah is the painful and distressing decree, as this is what requires patience. As for the decree which pleases a person, then this does not require patience.

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾  
قَالَ عَلْقَمَةُ: هُوَ الرَّجُلُ تُصِيبُهُ الْمُصِيبَةُ فَيَعْلَمُ أَنَّهَا مِنْ عِنْدِ اللَّهِ فَيَرْضَى وَيُسَلِّمُ.

**Allah the Almighty said: And whosoever believes in Allah, He guides his heart, and Allah is Knower of all things. [al-Taghabun: 11]**

**Alqamah said: “He is the man who, when struck by an affliction, knows that it is from Allah, accepts it and submits to Him.”**

- **Alqamah:** Ibn Qays Ibn Abdullah. He was born in the lifetime of the Prophet ﷺ. He was from the great scholars of the *tabi’een*. He died after the year 60 A.H.
- {وَمَنْ يُؤْمِن بِاللَّهِ} – “And whosoever believes in Allah”. That is, believes in the decree of Allah, and that the hardships and tribulations they are afflicted with are predestined by Him.
- {يَهْدِ قَلْبَهُ} – “He guides his heart”. Guides his heart to be patient, tranquil and accepting when afflicted with hardships.
- **General meaning of the ayah:** Allah states that if a person afflicted with hardship accepts their fate with patience – seeking the reward from Allah, and believing that it is from His decree, Allah will guide their heart and compensate them for any worldly loss. Allah may also grant them better than that which was taken from them.
- **Relevance of the ayah to the chapter:** That patience at the difficult decree of Allah was achieved through the servants *Imaan* in the decree of Allah. Therefore, their patience is an act of worship which they draw closer to Allah with. Had they not shown patience, this would have demonstrated a deficiency in their *Imaan*.

وَفِي صَحِيحِ مُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ:  
الطُّغْنُ فِي النَّسَبِ وَالنَّيْحَةُ عَلَى الْمَيِّتِ.

**Abu Hurairah narrated that Allah's Messenger ﷺ said: Two matters among people amount to disbelief: defaming someone's lineage, and bewailing the deceased. [Muslim]**

- (بِهِمْ كُفْرٌ) – “Amount to disbelief”. That is, these two characteristics represent disbelief in Allah. The *kufr* being referred to is the lesser *kufr*, as these actions do not remove a person from the fold of Islam. However, the fact that they are considered as lesser *kufr* shows that they are major sins.
- (الطُّغْنُ فِي النَّسَبِ) – “Defaming someone's lineage”. Such as to say: ‘You are the son of the criminal so-and-so’, with the intention of slandering them and causing them disrepute.
- (وَالنَّيْحَةُ عَلَى الْمَيِّتِ) – “Bewailing the deceased”. That is, raising the voice intentionally while crying over the dead. It is considered *kufr* because it represents displeasure and opposition to the decree of Allah.
- **General meaning of the hadith:** The Prophet ﷺ stresses that two characteristics are tantamount to disbelief, namely slandering others' lineage and wailing over afflictions as a sign of discontent and displeasure at the decree of Allah. If a Muslim commits an act of lesser *kufr*, they are not considered as disbelievers, however they have fallen into major sin.
- **Relevance of the hadith to the chapter:** That wailing over the dead is one of the branches of lesser *kufr* because it negates the obligatory patience required during hardships. Any act of lesser *kufr* negates the obligatory completion of *tawheed*.

وَلَهُمَا عَنِ ابْنِ مَسْعُودٍ مَرْفُوعًا: لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُبُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ.

**Ibn Mas'ud narrated that the Prophet ﷺ said: He is not from us who slaps the cheeks, tears the clothes and calls to the ways of the Days of Ignorance. [Bukhari, Muslim]**

- (لَيْسَ مِنَّا) – “He is not from us”. That is, he is not the best of us. This shows that they have a deficiency in their *Imaan*. This is also a type of threat warning against these despicable acts. Those who commit them have fallen into major sin, however they have not fallen outside the fold of Islam.
- (ضَرَبَ الْخُدُودَ) – “Slaps the cheeks”. That is, when a calamity occurs, they slap their cheeks in opposition to the decree of Allah, rather than being patient upon it. The cheeks are mentioned specifically because they are predominantly slapped during calamity, however slapping any other part of the head or body carries the same ruling.
- (وَشَقَّ الْجُبُوبَ) – “And tears their clothes”. Also, in opposition to the decree of Allah. Linguistically, the *jayb* is the opening of the garment which the head enters when wearing it.
- (وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ) – “And calls to the ways of the Jaahiliyya”. Referring to wailing over the deceased, and invoking for one's own destruction so that they do not have to face the calamity.
- **General meaning of the hadith:** The Prophet ﷺ threatens those who commit any of the aforementioned sins. This is because committing these sins represents impatience and discontent at Allah's divine decree.

By slapping the cheeks and tearing the clothes a person also harms themselves and damages their belongings, both of which are forbidden in Islam.

Also forbidden is calling to the ways of *Jaahiliyya* which involves cursing oneself and blatantly complaining at the decree of Allah.

- **Relevance of the hadith to the chapter:** That the Prophet ﷺ explicitly stated that ‘he is not from us’ to the one who slaps their cheeks, tears their clothes and calls to the way of *Jaahiliyya*. This statement indicates that there is a deficiency in their *Imaan* because of their impatience at the decree of Allah.

The statement also indicates that what they committed is a major sin, which no doubt affects the completion of their *tawheed*.

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُؤَافِيَ بِهِ يَوْمَ الْقِيَامَةِ.

**Anas narrated that Allah's Messenger ﷺ said: Whenever Allah wills good for His slave, He hastens to punish him in this life; and when He wills evil for His slave, He withholds punishing him for his sins until he comes before Him on the Day of Judgement.**

- **Takhreej:** The *hadith* of Anas is narrated by al-Tirmidhi in his *Sunan*. It is graded as *hassan* (sound). Since this *hadith* and the one after it have the same chain of narration (including the *sahabi*) and are both narrated by al-Tirmidhi, the author treats them as one *hadith*.
- (عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا) – “He hastens to punish him in this life”. That is, Allah will inflict suffering on His servant, thus expiating their sins, so that they depart this life sinless.

The hastening of punishment in this world is better than having it delayed to the Hereafter, where it is harder and more unbearable. Still greater than this, is that the servant seeks repentance for their sins and has them forgiven by Allah. If this is the case, then they will be neither punished in this world nor in the Hereafter.

The greatest punishment in this world is the punishment in the *deen*. A person may perceive the physical punishments, but only those whom Allah has granted *tawfeeq* will perceive the punishment in their *deen*. Punishment in the *deen* can include being desensitised to sins or being indifferent to the obligations of Allah.

A believer is afflicted in this world for two reasons:

1. As a punishment for their sin. This is better for them than meeting Allah with those sins;
  2. Their sins are minor but their hardships are greater, so that they can reach the high ranks Allah has written for them (for example, the Prophets and Messengers).
- (أَمْسَكَ عَنْهُ بِذَنْبِهِ) – “He withholds punishing him for his sins”. Not because Allah is incapable of punishing them, but because of great Wisdom from Him. Everything Allah does, or does not do, is for a reason.
  - (حَتَّى يُؤَافِيَ بِهِ يَوْمَ الْقِيَامَةِ) – “Until he comes before Him on the Day of Judgement”. Those whom Allah wishes evil for them, will meet Allah on the Day of Resurrection with all their sins, and Allah will deservedly punish them for those sins.
  - **General meaning of the hadith:** The Prophet ﷺ states that from the signs that Allah wants good for His servant, is that He punishes them in this world for their sins.

Once they receive this worldly punishment, they depart this life without any sins to be questioned about on the Day of Resurrection. Whoever is punished in this world will receive an easy reckoning in the Hereafter.

If Allah does not punish a servant in this world for their sins it is a sign that Allah intends for them evil on the Day of Judgement. Such a servant will receive punishment proportionate to their deeds.

- **Relevance of the hadith to the chapter:** That a believing servant recognises that the cause of their hardship is from their sins and they are patient upon that because they know that Allah wishes good (*khayr*) for them. Every action or saying which results in *khayr* is part of *Imaan*. Therefore, patience upon the hardships Allah has decreed is from *Imaan*.

وقال النبي ﷺ: إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَى،  
وَمَنْ سَخِطَ فَلَهُ السَّخَطُ. حَسَنُهُ التِّرْمِذِيُّ.

**The Prophet ﷺ said: The greatness of the reward is tied to the greatness of the trial. When Allah loves a people, He puts them through trial. Whoever accepts it will have Allah's acceptance and whoever is displeased with it will gain Allah's displeasure. [Tirmidhi - Hassan]**

- (إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ) – “The greatness of reward is tied to the greatness of the trial”. That is, the greater the trial from Allah in this world, the greater the reward will be in the Hereafter. Allah is Just and never gives less to the one who deserves more, or more to the one who deserves less.
- (وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ) – “When Allah loves a people, He puts them through trial”. That is, Allah decrees upon them hardships, such as sickness, loss of family or wealth.
- (فَمَنْ رَضِيَ فَلَهُ الرِّضَى) – “Whoever accepts it, will have Allah’s acceptance”. That is, they accept that the hardship is from the decree of Allah and they are patient upon it.
- (وَمَنْ سَخِطَ فَلَهُ السَّخَطُ) – “And whoever is displeased will gain Allah’s displeasure”. That is, they are displeased at the decree of Allah and are not patient upon it.
- **General meaning of the hadith:** The Prophet ﷺ states that a Muslim reaps great rewards from Allah if they are patient upon the great afflictions they suffer in this world, seeking and hoping for the reward from Allah.

Furthermore, the Prophet ﷺ emphasises that when Allah tests His servants with hardships, it is a sign of His love for them. Therefore, if a Muslim trusts Allah and shows satisfaction and patience at the decree of Allah, they will be deserving of satisfaction and reward from Allah.

If, however they are dissatisfied and impatient at Allah’s decree, they will be deserving of Allah’s wrath and punishment.

- **Relevance of the hadith to the chapter:** That if Allah loves and is pleased with a servant, then what they have done to please Him is an act of worship which returns to their *Imaan*. Therefore, patience at the decree of Allah is part of *Imaan*, while impatience is a deficiency in *Imaan*.

#### ● **Important issues of the Chapter**

1. **Explanation of the verse in Surat al-Taghabun (64:11).** As explained above. The explanation of Alqamah is what ties it to the chapter.
2. **Acceptance of Allah's Decree is part of proper Imaan in Allah.** As per the explicitness of the *ayah* in Surat al-Taghabun.
3. **Disparaging lineage.** As per the *hadith* of Abu Huraira. It is from the lesser *kufr* which does not remove a person from the fold of *Islam*.
4. **Intensity of punishment promised to those who slap their cheeks in anguish, tear their clothes and call to the ways of the Days of Ignorance.** As per the *hadith* of Ibn Mas’ud, because the Prophet ﷺ threatened them by dissociating himself from them.
5. **The sign that Allah wants good for His slave.** As per the first *hadith* of Anas. It is that Allah hastens to punish them in this world for their sins.
6. **The sign that Allah wants bad for him.** Also, as per the first *hadith* of Anas. It is that Allah withholds punishing them till the Hereafter.
7. **The sign of love of Allah for those who worship Him.** As per the second *hadith* of Anas. It is that He tests them.

8. **Prohibition of being displeased with Allah's Decree.** Also, as per the second *hadith* of Anas. They will be deserving of Allah's wrath and punishment for their dissatisfaction and impatience.
9. **The merit and reward of accepting tests and trials.** Also, as per the second *hadith* of Anas. They will be deserving of Allah's great reward for their acceptance and patience.