

## Explanation of The Book of Tawheed

### Class Notes – Chapter 41

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ﴾ ﴿٨٣﴾

**Allah the Exalted says: "They recognise the favour of Allah then they deny it, and most of them are disbelievers." [al-Nahl: 83]**

**(Recognizing the favours of Allah then denying them).**

- **Relevance of the chapter to the book:** In this chapter, the author highlights the obligation of maintaining the Oneness of Allah's Lordship (*Ruboobiyya*) by avoiding the utterances which imply hidden *shirk*; specifically attributing favours and blessings to other than Allah.
- Attributing favours to other than Allah falls into two categories, as per the categories of *shirk*:
  1. That a person firmly believes in their heart that the favour is from Allah, but they attribute it to other than Allah on their tongue. This is minor *shirk*.
  2. That a person firmly believes in their heart that the favour is from other than Allah. It may or may not manifest on their tongue. This is major *shirk*.
- Attributing favours to other than Allah, by either attributing it to the cause (as per the first category) or attributing it to the favour itself or another false deity (as per the second category) is *shirk* in the *Ruboobiyya* of Allah. Similarly, not thanking Allah for His blessings is leaving an obligatory act of worship, which no doubt affects the perfection of *tawheed*. Therefore, attributing favours to other than Allah affects the perfection of *Tawheed al-Ruboobiyya* and *Tawheed al-Uloohiyya*.

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ﴾ ﴿٨٣﴾

**Allah the Exalted says: They recognise the favour of Allah then they deny it, and most of them are disbelievers. [al-Nahl: 83]**

قَالَ مُجَاهِدٌ مَا مَعْنَاهُ: هُوَ قَوْلُ الرَّجُلِ: هَذَا مَالِي، وَرِثْتُهُ عَنْ آبَائِي.

وَقَالَ عَوْْنُ بْنُ عَبْدِ اللَّهِ: يَقُولُونَ: لَوْلَا فَلَانٌ لَمْ يَكُنْ كَذَا.

وَقَالَ ابْنُ قَتَيْبَةَ: يَقُولُونَ هَذَا بِشَفَاعَةِ آلِهِتِنَا.

**Interpreting this ayah, Mujahid said: It is the saying of a man: 'This wealth belongs to me, I inherited it from my forefathers.'**

**Likewise, 'Awn Ibn Abdullah said: Some people say: 'Had it not been for so and so, such a matter would not have happened.'**

**Ibn Qutaibah said: Some people say: 'We got such and such a favour from the intercession of our deities.'**

- {نِعْمَتَ اللَّهِ} – “The favour of Allah”. That is, the many favours of Allah which cannot be enumerated.

﴿وَأِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

**And if you should count the favour of Allah, you could not enumerate them.** [Ibrahim: 34]

- {ثُمَّ يَكْفُرُونَهَا} – “Then they deny it”. That is, they deny its attribution to Allah because they attribute it to the *sabab* (cause) instead, whereas Allah is the one who created the *sabab*. They do not deny the favour itself, but deny its attribution to Allah.
- {وَأَكْثَرُهُمُ الْكَافِرُونَ} – “And most of them are disbelievers”. The *ayah* can apply to both categories of *kufr*.
  1. Those who deny that the favours are from Allah.
  2. Those who disbelieve in Allah.
- **Mujahid:** Ibn Jabr. A great *mufassir* of the Quran. He was one of the great students of Ibn Abbas. He died in the year 104 A.H. He was from the *tabi'een*.
- **'Awn Ibn Abdullah:** Ibn 'Utbah al-Hudhali. Trustworthy and devout scholar from the *tabi'een*. He died in the year 120 A.H.
- **Ibn Qutaybah:** Ibn Abdullah Ibn Muslim Ibn Qutaybah. A great scholar with a book *tafseer* to his name and many other beneficial books. He died in the year 276 A.H.
- Whoever utters the examples mentioned by these great scholars, or anything similar to them, rejects the favours of Allah by attributing them to others besides Him. The *ayah* is applicable to the examples quoted by Mujahid, 'Awn and Ibn Qutaybah.
- The examples of Mujahid and 'Awn carry the possibility of them being either minor or major *shirk*, whereas the example of Ibn Qutaybah can only be major *shirk* as it entails the intercession of false idols.
- **General meaning of the ayah:** In this *ayah*, Allah rejects those who recognise His many favours, yet deny them by attributing them to others besides Him.

They claim that these blessings were achieved through the intercession of their false idols, or claim that it is their inheritance from their fathers and their grandfathers, as if this is independent from the Will of Allah.

Allah informs us that those who claim this are disbelievers in Allah and deniers of His blessings and favours.
- **Relevance of the ayah to the chapter:** That whoever attributes Allah's blessings to other than Him has denied His blessings. This is disbelief (minor or major) because in doing so they have set up partners with Allah in his Lordship (*Ruboobiyya*).

وَقَالَ أَبُو الْعَبَّاسِ - بَعْدَ حَدِيثِ زَيْدِ بْنِ خَالِدِ الَّذِي فِيهِ: أَنَّ اللَّهَ تَعَالَى قَالَ: أَصْبَحَ مِنْ عِبَادِي  
مُؤْمِنِينَ بِكَافِرٍ - الْحَدِيثِ، وَقَدْ تَقَدَّمَ: وَهَذَا كَثِيرٌ فِي الْكِتَابِ وَالسُّنَنِ، يَدُّمُ سُبْحَانَهُ مَنْ يُضَيِّفُ  
إِنْعَامَهُ إِلَى غَيْرِهِ وَيُشْرِكُ بِهِ.  
قَالَ بَعْضُ السَّلَفِ: هُوَ كَقَوْلِهِمْ كَانَتْ الرِّيحُ طَيِّبَةً وَالْمَلَأُ حَادِقًا، وَنَحْوُ ذَلِكَ مِمَّا هُوَ  
جَارٍ عَلَى أَلْسِنَةٍ كَثِيرٍ.

**Commenting on the Qudsi hadith narrated by Zaid bin Khalid which has preceded (Chapter 30), in which Allah says: In this morning, some of My slaves remained as true believers and some became**

**disbelievers ... Abul Abbas said: 'Such commandments have occurred frequently in the Quran and Sunnah. Allah condemns those who attribute His Blessings and Mercy to others whom they associate with Him.'**

**Some of the salaf said: 'Attributing favours to other than Allah may be seen in utterances such as: 'The voyage was safe thanks to the favourable wind and the skilful captain', and other similar statements frequently repeated by many people.'**

- **Abul Abbas:** He is Sheikhul Islam Ahmad Ibn Taymiyya, may Allah have mercy on him.
- (وَقَدْ تَقَدَّمَ) – “Which has preceded”. That is, the *hadith* of Zaid Ibn Khalid which has preceded in Chapter 30 (What has been mentioned regarding seeking rain through the stars).
- This *hadith* has been explained in detail in Chapter 30, however their attribution of the rain to the stars was minor *shirk*, as they still believed that the ultimate control belongs to Allah alone.
- Similar to this is the statement: ‘The voyage was safe thanks to the favourable wind and the skilful captain’. They are statements which people frequently repeat and do not pay heed to.
- **General meaning of the hadith:** The *athar* which explains the *hadith* of Zaid Ibn Khalid implies that when a ship is driven by a favourable wind from Allah, the people attribute His favour to the wind itself or to the skill of the captain sailing the ship. They forget their Lord who drove the ship on the seas as a mercy to them

Attributing a speedy or safe voyage to the favour of the wind or the skill of the captain is akin to crediting the rain to the movement of the stars and planets.

Even if people do not intend by their words to suggest that the wind is the instigator of those events, and that it is only a means by which the objective was achieved (*sabab*), it is still not befitting to include it besides Allah. It is Allah alone who grants all blessings in this world and in the Hereafter.

- **Relevance of the hadith to the chapter:** In his commentary on the *hadith* of Zaid Ibn Khalid, Ibn Taymiyyah considered attributing blessings to other than Allah to be *shirk* and a denial of those blessings. The type of *shirk* returns back to the categorisation mentioned earlier.

- **Important issues of the Chapter**

1. **Explaining what recognising the favours of Allah then denying them means.** As per the *ayah* in Surat al-Nahl. Denying them is to attribute them to other than Allah.
2. **Denying the favours of Allah is manifested in statements commonly repeated by many people.** As per the commentary of the *ayah* in Surat al-Nahl and the commentary on the *hadith* of Zaid Ibn Khalid. Statements such as: ‘I inherited my wealth from my forefathers’ or ‘the voyage was safe thanks to the favourable wind’.
3. **Naming such statements as the denial of the blessings of Allah.** As per the *ayah* in Surat al-Nahl. That is, denying the attribution of the favour to Allah, as opposed to denying the favour itself.
4. **Combination of two opposites in the heart.** As per the *ayah* in Surat al-Nahl. The two opposites are the recognising of the favours from Allah, then denying its attribution to Him.