

Explanation of The Book of Tawheed

Class Notes – Chapter 45

بَابُ مَنْ سَبَّ الدَّهْرَ فَقَدْ آذَى اللَّهَ

Whoever curses time has wronged Allah.

- **Relevance of the chapter to the book:** The author continues warning against the utterances which imply *shirk*. In this chapter he addresses the cursing of time, because depending on the belief of the one who curses time, it may either be major *shirk*, minor *shirk* or something prohibited.
- (سَبَّ الدَّهْرِ) – “Curses time”. That is, they are critical of it and direct curses and words of vilification towards it. For example, cursing a particular year, month or day because of a disliked incident which occurred in them. Allah is the One who decrees and creates these events which occur over time, therefore, to curse time is to wrong Allah.
- Cursing time is of three types:
 1. Cursing time while believing that it is the one which decrees events to occur besides Allah. This is major *shirk*, because it is to believe that there is a creator and disposer of affairs besides Allah.
 2. Cursing time while believing that it is the cause, and that Allah still decrees the events. For example, believing that because of a particular time Allah decreed something unfortunate. This is minor *shirk* because they have believed in a cause not legislated in the *shari’a*.
 3. Cursing time without any belief, rather it is something uttered on the tongue without any thought. This is a sin and is forbidden, however it does not reach the level of *shirk*.
- (فَقَدْ آذَى اللَّهَ) – “They have wronged Allah”. By ascribing attributes of imperfection to Him. Wronging Allah (*adhiyya*) does not necessitate harming Him (*dharrar*). Allah established that He can be wronged by ascribing things to Him not befitting His Majesty.

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا﴾

Indeed, those who abuse (wrong) Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment. [al-Ahzab: 57]

Furthermore, he negated that anything can harm Him:

﴿إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا﴾

Indeed, they will never harm Allah at all. [aal-Imran: 176]

وَقَوْلِ اللَّهِ تَعَالَى: ﴿ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ

عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

Allah the Almighty said: And they say: 'There is nothing but our life of this world, we die and we live, and nothing destroys us except al-Dahr (time), and they have no knowledge of it, they only assume. [al-Jaathiya: 24]

- {وَقَالُوا} – “And they say”. Referring to the *mushrikoon* who deny the resurrection and the life after death.
- {مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا} – “There is nothing but our life of this world”. That is, there is only this life that we are currently living in and that there is nothing after it. We will not be resurrected and recompensed for our deeds. This statement is refuted by the evidences of the Quran and Sunnah which prove the resurrection and recompense on the Day of Judgement. Also, the intellect refutes that all actions, be they good or bad, will go unaccounted for after death.
- {نَمُوتُ وَنَحْيَا} – “We die and we live”. Some of us die after having lived, while others are born and subsequently live their worldly life.
- {وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ} – “And nothing destroys us except time”. That is, it is only the passage of time which eventually destroys us. It is not the order or the decree of Allah, rather it is the long years which eventually destroy us. Again, this statement is refuted by the evidences of the Quran and Sunnah which prove that it is Allah alone who decrees life and death. Also, it is witnessed that infants die in their first months of life and young people die in their teenage years. It was not time that destroyed them!
- {وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ} – “And they have no knowledge of it”. Their claim is unfounded. Rather, it traces back to their predecessors who said it out of ignorance.
- {إِنْ هُمْ إِلَّا يَظُنُّونَ} – “They only assume”. The word ‘*dhann*’ in the Arabic language can mean both certainty and doubt. In this *ayah* it means the latter. That is, their claim is based on doubt and delusion of which they have no certainty of.
- **General meaning of the ayah:** In this *ayah*, Allah informs us of the Atheistic sects of al-Dahriyya and those among the Arab polytheists who adopt the same doctrine of denying the resurrection after death. The adherents of these sects mistakenly hold the belief that there is no life after death, and the present life will continue as it is; some are born, while other pass away only due to the passage of time and the alternation of day and night.

Refuting their false claim, Allah asserts that their denial of the Resurrection is based only on assumption, making it a baseless argument. Furthermore, whoever denies or confirms a matter, must present evidence in support of their claim. A baseless argument has no such evidence!

- **Relevance of the ayah to the chapter:** The *ayah* clearly rejects those who attribute events to time, for they commit a great wrong against Allah. They are ascribing a partner to Allah, for it is He Alone who decrees what will and will not be. Subsequently, if something bad happens to them, they will curse time, believing it is the cause.

وَفِي الصَّحِيحِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللَّهُ تَعَالَى: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ: أَقْلِبُ اللَّيْلَ وَالنَّهَارَ. وَفِي رَوَايَةٍ: لَا تَسُبُّوا الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ.

Abu Hurairah narrated that the Prophet ﷺ said: Allah the Almighty said: 'The son of Adam wrongs me for he curses al-Dahr (time), though I am al-Dahr; I cause the alternation of day and night.

In another narration: Do not abuse al-Dahr (time), for Allah is al-Dahr. [Bukhari, Muslim]

- (يُؤْذِينِي ابْنُ آدَمَ) – “The son of Adam wrongs me”. By ascribing attributes of imperfection to Allah and claiming that it is not He who creates and decrees, but rather the passage of time.
- (يَسُبُّ الدَّهْرَ) – “He curses time”. He curses and blames time for the hardships and distresses which befall him.
- (وَأَنَا الدَّهْرُ) – “And I am time”. That is, Allah is the disposer of the Affairs which occur in the passage of time, and also the disposer of time itself. This statement does not mean that Allah is time itself, for this would necessitate that the Creator and creation are equal!
- (أَقْلَبُ اللَّيْلَ وَالنَّهَارَ) – “I cause the alternation of Day and Night”. Meaning that it is Allah who causes them to follow each other in succession and disposes whatever occurs within them, whether good or evil.
- (وَفِي رِوَايَةٍ) – “In another narration”. Narrated by Muslim exclusively. The benefit of including this narration is to explicitly show the prohibition of cursing time.
- **General meaning of the hadith:** The Prophet ﷺ relates in this *hadith qudsi*, that Allah states that whoever curses time when beset with hardships and adversities, abuses Allah by ascribing attributes of imperfection to Him.

This is because Allah is the Lord of time and the disposer of all affairs and it is by His Decree that events take place. Time is but a subjugated creation of Allah in which all occurrences take place by His command. Therefore, to curse time is to curse the Lord and Owner of time.

In the second narration, the Prophet ﷺ forbids us from cursing time, because Allah is the owner of it and the disposer of it and the events which occur in it. The narration is a confirmation of what was reported in the *hadith qudsi*.

- **Relevance of the hadith to the chapter:** The *hadith* proves that to curse time is to commit a great wrong against Allah. Cursing time implies the belief that it is time which causes events to take place. This is either major or minor *shirk* in Allah’s Lordship, for it is Allah Alone who determines events.
- **Important issues of the Chapter**
 1. **Cursing al-Dahr (time) is forbidden.** As per the second narration of the *hadith* of Abu Hurairah. The Prophet ﷺ said: ‘Do not curse al-Dahr (time)’.
 2. **To curse al-Dahr (time) is in fact to wrong Allah.** As per the first narration of the *hadith* of Abu Huraira. Allah specifically said: ‘The son of Adam wrongs me’. The wronging of Allah is by ascribing attributes of imperfection to Him, as has preceded.
 3. **Contemplation of the statement of the Prophet ﷺ: ‘Verily Allah is al-Dahr’.** As per the *hadith* of Abu Hurairah. If we contemplate the meaning, we come to know that Allah is the disposer of time and the disposer of the events which occur in the passage of time. It does not mean that Allah is time itself.
 4. **Something may still be abuse even if it was not the intention of the abuser.** As per the *hadith* of Abu Huraira. Whatever the intention of the person was in cursing time, they have at the very least committed a sin if they did not mean what it implies, otherwise it is *shirk*.