

## Explanation of The Book of Tawheed

### Class Notes – Chapter 48

#### بَابُ مَنْ هَزَلَ بِشَيْءٍ فِيهِ ذِكْرُ اللَّهِ أَوْ الْقُرْآنِ أَوْ الرَّسُولِ

#### **Making fun of anything where mention is made of Allah, or the Quran or the Prophet ﷺ.**

- **Relevance of the chapter to the book:** The chapter makes clear the ruling of mocking Allah, the Noble Quran or His Messenger ﷺ. Such mocking is an act of direct disbelief which violates the core of *tawheed* and removes a person from the fold of Islam.
- (مَنْ هَزَلَ) – “Making fun”. The verb *hazala* means to joke around and not take something seriously. The Sheikh used the term *hazala* as opposed to *istahza’a* (which is the term mentioned in the *ayah*), because the hypocrites claimed they were only joking around. Even though they considered it joking around (*hazl*), it was still considered mocking (*istihzaa’*).
- Mocking Allah, the Quran or the Messenger ﷺ is disbelief, because to have Iman in them is a strong and serious belief. It is therefore incumbent upon a Muslim to hold in high regard that which they believe in, not to mock it and belittle it, as this contradicts their *Imaan*.
- There is consensus (*ijmaa’*) amongst the scholars that whoever, for example, mocks the *salaat*, or the *zakaat*, or the fasting or the *Hajj* then they have disbelieved. The seriousness of this matter is also reflected in the difference of opinion amongst the scholars regarding the acceptance of the repentance of the one who mocks the *sharee’ah*.

وقول الله تعالى: ﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ

تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴿٦٦﴾

**Allah the Almighty said: And if you ask them, they will surely say: ‘We were only talking idly and joking’. Say: ‘Is it Allah and His ayaat and His Messenger that you were mocking?’. Make no excuse; you have disbelieved after your belief. [al-Tawbah: 65-66]**

- {وَلَيْن سَأَلْتَهُمْ} – “And if you ask them”. The Prophet ﷺ is being addressed, and the pronoun ‘them’ refers to the hypocrites. Allah informed the Prophet ﷺ that if he were to ask the hypocrites about their mockery of Allah’s Messenger and the Quran, they would say they were only joking.
- {لَيَقُولُنَّ} – “They will surely say”. As a form of insincere apology to the Prophet ﷺ to justify their grievous sin.
- {نَخُوضُ وَنَلْعَبُ} – “Talking idly and joking”. The hypocrites claimed that they did not intend to mock Allah, the Quran or Allah’s Messenger, rather it was just idle speech said in jest.
- {قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ} – “Say: Is it Allah and His ayaat and His Messenger”. The question form is to refute them and to show amazement at what they have said. How can they mock these great matters?

Indeed, they have committed something grievous! This is a command from Allah to the Prophet ﷺ to inform the hypocrites that the apology they offer will be of no avail to them before Allah.

- {لَا تَعْتَذِرُوا} – “Make no excuse”. The prohibition is to place in them despair that their apology and excuse will be accepted, otherwise they did put forth an excuse.
- {قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ} – “You have disbelieved after your belief”. The *Iman* being referred to is either the fake *Iman* which the hypocrites put an outward display of, or that they were not complete hypocrites, but rather believers with very weak *Iman*. Their weak *Iman* did not prevent them from mocking Allah, His *ayaat* and His Messenger ﷺ.
- **General meaning of the ayah:** Allah refers to an incident in which the hypocrites, having taken part in the battle of Tabuk, began to discredit and insult the Muslims and their religion.

Allah informs His Messenger ﷺ that if he were to question those hypocrites who uttered words of disbelief when they mocked the religion of Islam, they will offer an insincere apology, maintaining that they were only joking and did not mean to mock and ridicule Islam.

Allah then tells the Prophet ﷺ to say that their apologies and excuses are not acceptable and they are guilty of mocking Allah, His Revelation and His Messenger and have thus exited the fold of Islam.

**Relevance of the ayah to the chapter:** It clearly proves the disbelief of the one who mocks Allah, His Revelation or His Messenger.

عَنِ ابْنِ عُمَرَ وَمُحَمَّدِ بْنِ كَعْبٍ وَزَيْدِ بْنِ أَسْلَمَ وَقَتَادَةَ، دَخَلَ حَدِيثُ بَعْضِهِمْ فِي بَعْضٍ: أَنَّهُ قَالَ رَجُلًا فِي غَزْوَةِ تَبُوكَ: مَا رَأَيْنَا مِثْلَ فُرَائِنَا هَؤُلَاءِ أَرْغَبَ بَطُونًا، وَلَا أَكْذَبَ أَلْسِنًا، وَلَا أَجَبْنَ عِنْدَ اللَّقَاءِ – يَعْنِي رَسُولَ اللَّهِ وَأَصْحَابَهُ الْقُرَّاءَ – فَقَالَ لَهُ عَوْفُ بْنُ مَالِكٍ: كَذَبْتَ، وَلَكِنَّكَ مُنَافِقٌ، لِأَخْبَرَنَّا رَسُولَ اللَّهِ ﷺ. فَذَهَبَ عَوْفٌ إِلَى رَسُولِ اللَّهِ ﷺ لِيُخْبِرَهُ، فَوَجَدَ الْقُرْآنَ قَدْ سَبَقَهُ. فَجَاءَ ذَلِكَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ وَقَدْ ارْتَحَلَ وَرَكِبَ نَاقَتَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّمَا كُنَّا نَحُوضُ وَنَتَحَدَّثُ حَدِيثَ الرِّكْبِ نَقْطَعُ بِهِ عَنَّا الطَّرِيقَ. قَالَ ابْنُ عُمَرَ: كَأَنِّي أَنْظُرُ إِلَيْهِ مُتَعَلِّقًا بِنَسْعَةِ نَاقَةِ رَسُولِ اللَّهِ ﷺ، وَإِنَّ الْحِجَارَةَ تَنْكُبُ رِجْلَيْهِ وَهُوَ يَقُولُ: إِنَّمَا كُنَّا نَحُوضُ وَنَلْعَبُ، فَيَقُولُ لَهُ رَسُولُ اللَّهِ ﷺ: ﴿أَبِاللَّهِ وَعَائِيَتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ. لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾، مَا يَلْتَفِتُ إِلَيْهِ وَمَا يَزِيدُهُ عَلَيْهِ.

*Ibn Umar, Muhammad bin Ka'b, Zaid bin Aslam and Qatadah (their narrations have been combined) narrated the following hadith: During the course of the battle of Tabuk, a man said: 'We have seen none greedier, none so untruthful, and none so cowardly in battle than our Quraa'. He was referring to Allah's Messenger ﷺ and his Companions. Awf bin Malik rose and said: 'In fact, you are the liar and a hypocrite and I will inform Allah's Messenger ﷺ about your words.' So he went to Allah's Messenger ﷺ but by then the revelation had already preceded him.*

*Meanwhile, the hypocrite also approached Allah's Messenger ﷺ who had already started the journey and was on his camel. The man pleaded: 'O Messenger of Allah! We were only joking and trying to pass the time while traveling.' Ibn Umar said: 'I can still see him clinging to the saddle belt of the Messenger of Allah's camel as it ran and his legs were being battered by the stones.*

*Even then he continued pleading: 'We were only talking idly and joking.'*

*Allah's Messenger recited: Was it at Allah and His ayaat and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed (9: 65-66). The Prophet ﷺ did not look at him, nor did he say anything further.*

- **Takhreej:** The *hadith* of Ibn Umar is narrated in the *tafseer* of Ibn Abi Hatim and is graded as *hassan* (sound). Muhammad Ibn Ka'b, Zaid Ibn Aslam and Qatadah are all from the *tabi'een*, therefore their narrations are considered as *Mursal*. Together, however, they strengthen one another and also strengthen the narration of Ibn Umar.
- (دَخَلَ حَدِيثُ بَعْضِهِمْ فِي بَعْضٍ) – “Their narrations have been combined”. That is, the entire incident has been taken from all their narrations and combined into one complete *hadith*.
- (مِثْلَ قُرَائِنَا) – “Our Quraa”. Referring to the Prophet ﷺ and his companions. It is the plural of a *Qari'* which refers to the one who is both fluent in the recitation of the Quran and has deep knowledge of its meanings.
- (أَزْغَبَ بُطُونًا) – “Greedier”. That is, their stomachs are spacious and they always have a desire (*raghba*) to eat.
- (أَكْذَبَ أَلْسِنًا) – “None so untruthful”. That is, they never speak the truth. The word '*lisaan*' literally means tongue but the Arabs would also use it to refer to speech as is the case here. That is, their speech is untruthful.
- (أَجْبَنَ عِنْدَ اللَّقَاءِ) – “Cowardly in battle”. When the two armies meet and the fighting intensifies.
- These characteristics are those of the hypocrites rather than the believers. The Muslim eats in one intestine whereas the disbeliever eats in seven. Also, Allah testified to the dishonesty of the hypocrites.

﴿ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ كَاذِبُونَ ﴾

**And Allah testifies that the hypocrites are liars.** [al-Munafiqun: 1]

The hypocrites are also the most cowardly. They consider every raised voice to be against them, ready to expose their deception.

﴿ يَحْسُبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ﴾

**They think that every shout is against them.** [al-Munafiqun: 4]

- (مُتَعَلِّقًا بِسَعَةِ) – “Holding on to the saddle belt”. It is the belt which secures the saddle (*rahl*) to the camel so that it remains firmly fixed and does not fall.
- (وَإِنَّ الْحِجَارَةَ تَنْكُبُ رِجْلَيْهِ) – “And his legs were being battered by the rocks on the ground”. He was walking fast in an attempt to keep up with the moving camel. It was as if he did not feel the rocks battering his legs as he was more concerned with presenting his excuse to the Prophet ﷺ.
- **General meaning of the hadith:** Abdullah Ibn Omar and the other narrators from the *tabi'een* inform us in this *hadith* that during the Battle of Tabuk, a man from among the hypocrites began to mock the messenger of Allah and his companions, claiming that they ate too much food and that they were liars and cowards in battle.

When the *sahabi* 'Awf Ibn Malik heard these words, he became angry for the sake of Allah and His Messenger. He refuted these words, branding the man a liar and hypocrite, and warning that he would inform the Prophet ﷺ about what he had said.

When he got to the Prophet ﷺ, he found that he already knew of the incident because Allah had informed him through the revelation. The Quran had uncovered the deceit of the hypocrites for all to see, and had classed them as being disbelievers.

After this, the hypocrite came to the Messenger ﷺ to try and explain his behaviour with false excuses, but the Prophet ﷺ refused to even look in his direction. He merely replied by reciting the *ayaat* which Allah had revealed to him concerning this man and all those like him.

- **Relevance of the hadith to the chapter:** The hadith narrates the *sabab al-nuzool* (reason for revelation) for the *ayah* in Surat al-Tauba [65-66]. It proves the disbelief of the one who mocks Allah, His Book or His Messenger.
- **Important issues of the Chapter**
  1. **The great issue - that whoever makes fun of these matters is a disbeliever.** That is, makes fun of Allah, His Book and His Messenger. Their disbelief is explicitly stated in the *ayah*.
  2. **That this is the explanation of the ayah (9:65) applied to those who commit such an act, whoever they may be.** This is how the *ayah* is interpreted (that they are disbelievers), regardless if the one who mocked was a hypocrite or otherwise.
  3. **There is a difference between slandering and advising Allah and His Messenger ﷺ.** Because 'Awf Ibn Malik informed the Prophet ﷺ of what the hypocrite had said, not to slander him (*nameema*), but rather to advise the Prophet ﷺ so that the necessary action could be taken.
  4. **The difference between forgiveness which Allah loves, and severity in dealing with the enemies of Allah.** The Prophet ﷺ did not look at the hypocrite, even though the stones were battering his feet. He did not have any mercy in him nor did he forgive him because the matter called for severity and harshness. The Prophet ﷺ was merciful and forgiving in the situations which required mercy and forgiveness, and was harsh and severe in the situations which demanded harshness and severity.
  5. **Some excuses are unacceptable.** If valid excuses are given or they cannot be verified, then they should be accepted. However, if it is known that the excuses are false and invalid (as was the case with the hypocrite) then they are rejected.