

## Explanation of The Book of Tawheed

### Class Notes – Chapter 50

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿ فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴾

**Allah the Exalted says: “But when He gives them a good child, they ascribe partners to Him concerning that which He has given them. Exalted be Allah above what they associate with Him”. [al-A’raaf: 190]**

**(Every name which leads to the servitude of other than Allah is prohibited)**

- **Relevance of the chapter to the book:** The chapter makes clear the ruling of giving children names which imply servitude to others besides Allah. Such naming is forbidden because it entails associating partners with Allah and is a sign of being ungrateful to Him.
- Giving names to children which imply servitude to other than Allah falls into two categories:
  1. That the intention of naming the child was to display the reality of servitude to other than Allah, such as Abdul Hussain. This is major *shirk*.
  2. That there was no intention of servitude to other than Allah in naming the child, and it was just a name they gave them without a thought to its actual meaning. This is minor *shirk*.

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قَالَ ابْنُ حَزْمٍ: اتَّفَقُوا عَلَى تَحْرِيمِ كُلِّ اسْمٍ مُعْبَدٍ لِغَيْرِ اللَّهِ، كَعَبْدِ عَمْرٍو، وَعَبْدِ الْكَعْبَةِ، وَمَا أَشْبَهَ ذَلِكَ، حَاشَا عَبْدَ الْمُطَّلِبِ.

**Ibn Hazm said: Scholars agree on the prohibition of giving a name which implies servitude to other than Allah, such as Abd-'Amr (slave of 'Amr) or Abdul-Ka'bah (slave of the Ka'bah) and anything similar to that, except Abdul-Muttalib.**

- This *ayah* should be read and understood in the context of the *ayah* before it:

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبِّهََا لِيَنْ ءَاتِيَنَّا صَالِحًا لَنَكُونَ مِنَ الشَّاكِرِينَ ﴾

**It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And**

**when it becomes heavy, they both invoke Allah, their Lord: 'If You should give us a good child, we will surely be among the grateful'. [al-A'raaf: 189]**

- {فَلَمَّا آتَاهُمَا صَالِحًا} – “But when He gives them a good child”. As they requested when they mother was heavily pregnant with the child. Allah accepted their *du'aa* and gave them a sound child, free of any disabilities and deficiencies.
- {جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا} – “They ascribe partners to Him concerning that which He has given them”. That is, they do not thank Allah as they promised when they were worried about their child when it was still in the mother’s womb. Rather they ascribe partners to Him in what he has given them. This can take a number of forms:
  1. By giving them a name which implies servitude to other than Allah.
  2. To believe that the child was the result of a ‘*wali*’ (saint), in which case they have fallen into major *shirk*, because they have attributed the creation of the child to other than Allah.
  3. To attribute the health and wellbeing of the child to the expertise of the medical staff. This is minor *shirk*, because they have attributed the blessing of Allah to the cause.
  4. That they put the love of the child before the love of Allah and His Messenger. This is a sin and compromises the perfection of *tawheed*.
- {فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ} – “Exalted be Allah above what they ascribe to Him”. Allah is high and far removed from what they ascribe to Him from partners.
- {خَاشَا عَبْدَ الْمُطَّلِبِ} – “Except Abdul Muttalib”. There is a difference of opinion amongst the scholars regarding this name. It stems from the Prophet’s ﷺ use of the name:

« أَنَا النَّبِيُّ لَا كَذِبَ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ »

**'I am the Prophet, and there is no lie about it; I am the son of `Abdul Muttalib'.** [Bukhari]

Those who consider it permissible quote this *hadith*, while those who consider it impermissible say that the Prophet ﷺ was simply informing of his lineage and not approving of the name. The second opinion is the most correct, and Allah knows best.

- **General meaning of the ayah:** Allah informs us in these *ayaat* that He created mankind from a single human being, and He created for him a wife, so that they might live together in peace and harmony. He created in them the desire for sexual relations and made it permissible for them so that they might enjoy stability and that their progeny might continue to multiply.

As a result of this, when the wife becomes pregnant, they both call upon Allah to give them a healthy, strong and righteous child. They swear that if Allah does give them a healthy child, they will be eternally grateful to Him. However, when Allah answers their supplication, they name the child with a name in servitude to other than Allah. Thus, they ascribe others as partners with Allah, and Allah is far above that which they wrongly attribute to Him.

- **Relevance of the ayah to the chapter:** The *ayah* proves that naming a child with a name that implies servitude to other than Allah is *shirk*. It can be either major or minor *shirk* as has preceded.

وَعَنِ ابْنِ عَبَّاسٍ فِي الْآيَةِ، قَالَ: لَمَّا تَغَشَّاهَا آدَمُ حَمَلَتْ، فَأَتَاهُمَا إِبْلِيسُ، فَقَالَ: إِنِّي صَاحِبُكُمَا الَّذِي أَخْرَجْتُكُمَا مِنَ الْجَنَّةِ، لَتُطِيعَانِي أَوْ لَأَجْعَلَنَّ لَهُ قَرْنِي أَيْلٍ، فَيَخْرُجُ مِنْ بَطْنِكِ فَيَشْقُهُ، وَلَا فُعْلَنٌ وَلَا فُعْلَنٌ يُخَوِّفُهُمَا، سَمِّيَاهُ عَبْدُ الْحَارِثِ، فَأَبَيَا أَنْ يُطِيعَاهُ، فَخَرَجَ مَيِّتًا. ثُمَّ حَمَلَتْ، فَقَالَ مِثْلَ قَوْلِهِ، فَأَبَيَا أَنْ

يُطِيعَاهُ، فَخَرَجَ مَيِّتًا، ثُمَّ حَمَلَتْ فَأَتَاهُمَا، فَذَكَرَ لَهُمَا، فَأَذْرَكَهُمَا حُبُّ الْوَلَدِ، فَسَمَّيَاهُ عَبْدَ الْحَارِثِ، فَذَلِكَ قَوْلُهُ: ﴿جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَيْتَهُمَا﴾. رَوَاهُ ابْنُ أَبِي حَاتِمٍ.  
 وَلَهُ بِسَنَدٍ صَحِيحٍ عَنْ قَتَادَةَ، قَالَ: شُرَكَاءَ فِي طَاعَتِهِ، وَلَمْ يَكُنْ فِي عِبَادَتِهِ.  
 وَلَهُ بِسَنَدٍ صَحِيحٍ عَنْ مُجَاهِدٍ، فِي قَوْلِهِ: ﴿لَيْنٌ ءَاتَيْتَنَا صَالِحًا﴾، قَالَ: أَشْفَقَا أَنْ لَا يَكُونَ إِنْسَانًا. وَذَكَرَ مَعْنَاهُ عَنِ الْحَسَنِ وَسَعِيدٍ وَغَيْرِهِمَا.

*Commented on this ayah, Ibn Abbas said: 'When Adam had sexual relations with Hawaa' and she became pregnant, Iblis (Satan) came to them and said: 'I am the one who caused your expulsion from Paradise. Obey me, otherwise I shall cause your child to grow two horns like a deer by which he will puncture your belly when he comes out! I will do it! I will do it!'. Name the boy Abdul Harith' (slave of the cultivator)'. They did not obey him and a dead child was born to them. When she became pregnant a second time, Iblis again approached them and repeated the same demand, but again they did not obey. The second child was also born dead. She became pregnant a third time, and Iblis again came to them demanding the same thing. They were overcome by love for the child and named the boy Abdul Harith. And this is what Allah said in the ayah: They ascribe partners to Him concerning that which He has given them.'* [Reported by Ibn Abi Hatim]

*Ibn Abi Hatim also reports with an authentic chain that Qatadah said: 'They ascribed partners in their obedience but not in their worship'.*

*Ibn Abi Hatim also reports with an authentic chain that Mujahid said regarding the ayah: If you should give us a good child (7:189); they were frightened that the child might not be human. Such a meaning was mentioned by al-Hassan, Sa'eed and others.*

- **Takhreej:** The *hadith* is narrated by Ibn Abi Hatim and Ibn Jareer, both in their respective books of *tafseer*. All narrations of this story are weak. Some scholars are of the belief that these weak narrations strengthen one another, however the most correct opinion is that the *hadith* is weak because it contains *nakaara* (matters which contradict the principles of Islam). From these matters is:
  1. That there is no authentic narration which returns to the Prophet ﷺ. Such a story can only be established via the revelation.
  2. That the Messengers of Allah are protected from falling into *shirk*, both minor and major *shirk*.
  3. That in the *hadith* of the *shafa'a* (intercession), Adam will excuse himself because he ate from the tree, which was a sin. If he had fallen into *shirk*, he would have excused himself because of the *shirk* rather than the sin, as it is greater in magnitude.
  4. That if the *Shaytaan* wanted to deceive them, he would not have identified himself as the one who exited them from Paradise.
  5. That in the *ayah*, the plural form of *shirk* is used (*yushrikoon*). If it was referring to Adam and Hawaa', the dual form would have been used (*yushrikaan*).
- (سَمَّيَاهُ عَبْدُ الْحَارِثِ) – “Name him Abdul Harith”. It has been mentioned that this was the name of Iblees, which is why he demanded them to name the child with this name.
- (شُرَكَاءَ فِي طَاعَتِهِ) – “They ascribed partners in their obedience”. There is a difference between *shirk* in obedience and *shirk* in worship. If a person obeys someone in the disobedience of Allah, they have not worshipped them besides Allah, but rather obeyed them in what Allah has forbidden. This is the justification that Qatadah gave as to how Adam and Hawaa' did not commit the *shirk* of worship. The statements of Mujahid and the other scholars are similar to this.

- **General meaning of the hadith:** When Hawaa' became pregnant by Adam, Allah wished to test them, so He allowed Iblis to come to them and demand from them that they obey him by naming their child Abdul Harith. He kept on repeating this demand with threats to the unborn child's life, until they eventually gave in out of fear and love for the child. Allah saved the child from death as a trial to them, in order to see whether they attributed its health to Allah, or to other than Him.
- **Relevance of the hadith to the chapter:** Although the *hadith* is weak, it is an explanation of the *ayaat* in Surat al-'Araaf used as the chapter title, and thus shares the same relevance.
- ***Important issues of the Chapter***
  1. ***Any name which implies worship of others than Allah is forbidden.*** As per the *ijmaa'* (consensus) narrated by Ibn Hazm. The consensus of the scholars is based on evidence, with the *ayah* in Surat al-'Araaf being one of them.
  2. ***Explanation of the verse in al-A'raaf (7:189).*** As explained above.
  3. ***This shirk is concerned only with the naming though its actual implied meaning was not intended.*** This is based on the story narrated by Ibn Abbas. Either way, the Messengers are protected from committing both minor and major *shirk*. The correct opinion is that the *ayah* is general and applies to all the polytheists (*mushrikoon*) from the progeny of Adam and Hawaa', rather than to them specifically.
  4. ***The gift of Allah to a man of a healthy girl is also of His favours.*** This is also based on the story narrated by Ibn Abbas. The author specifically mentioned a healthy girl, because some people ignorantly consider a girl to be a burden, rather than a blessing from Allah.
  5. ***The pious predecessors made a distinction between shirk in obedience and shirk in worship.*** *Shirk* in obedience, is to obey others in the disobedience of Allah, and may be done in hatred for them. There is no love, veneration or submission to them, as this belongs only to Allah, and would otherwise constitute *shirk* in worship.