

Explanation of The Book of Tawheed

Class Notes – Chapter 58

بَابُ النَّهْيِ عَنِ سَبِّ الرِّيحِ

The prohibition of cursing the wind.

- **Relevance of the chapter to the book:** The chapter demonstrates the prohibition of cursing the wind. This is because the wind is under the command of Allah, therefore to curse it, is to curse the One who controls and commands it, which no doubt is a deficiency in *tawheed*.
- (سَبِّ الرِّيحِ) – “Cursing the wind”. That is, to be critical of it and direct curses and words of vilification towards it. For example, cursing it because of what it causes from destruction, or because of its coldness or hotness.
- (الرِّيحِ) – “Wind”. The wind is from the creations of Allah which he subjugates and commands. Sometimes it is calm or strong, or cold or hot. All of this is from the decree of Allah. If all the creation attempted to stop or redirect the wind from the direction Allah decreed it to come from, they would not be able to. Similarly, if all the creation were in need of wind, they would not be able to bring it about. Therefore, it defies belief that anyone would curse the wind when it is commanded by Allah!

عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَسُبُّوا الرِّيحَ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا: اَللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أَمَرْتَ بِهِ، وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمَرْتَ بِهِ. صَحَّحَهُ التِّرْمِذِيُّ.

Ubayy bin Ka'b narrated that Allah's Messenger ﷺ said: Do not curse the wind. If you see that which is displeasing to you then say: 'O Allah, we ask of You the good of this wind and the good of what is in it and the good that it is commanded to bring. And we seek Your protection from the harm of this wind and the evil of what is in it and the evil that it is commanded to bring'. [Tirmidhi]

- **Ubayy bin Ka'b:** Ibn Qays al-Ansari. He was a master reciter (*sayidul-qura'*) of the Quran amongst the *sahabah*. He witnessed the pledge of al-Aqabah, the battle of Badr and other battles which the Prophet ﷺ took part in. It is not known whether he died in the caliphate of Umar ibn al-Khataab or the caliphate of Uthman ibn 'Affan. May Allah be pleased with them all.
- **Takhreej:** The *hadith* is narrated in the *sunan* of al-Tirmidhi and al-Nasaa'i. There is a difference of opinion amongst the scholars of *hadith* whether the chain of narration of this *hadith* is *marfoo'* or *mawqoof*, with the most correct opinion being that it is *mawqoof* (the chain of narration stops at the *sahabi*). The *hadith* does have a supporting narration from the *hadith* of Abu Hurairah that is *marfoo'*.

« لَا تَسُبُّوا الرِّيحَ فَإِنَّهَا مِنْ رَوْحِ اللَّهِ تَأْتِي بِالرَّحْمَةِ وَالْعَذَابِ وَلَكِنْ سَلُوا اللَّهَ مِنْ خَيْرِهَا وَتَعَوَّذُوا بِاللَّهِ مِنْ شَرِّهَا »

Do not curse the wind, for it is from the mercy of Allah, bringing mercy or destruction.

But ask Allah for its goodness, and seek refuge in Allah from its evil. [Abu Dawud, Ibn

Majah - Sahih]

- (لَا تَسُبُّوا الرِّيحَ) – “Do not curse the wind”. Do not curse or vilify it if it causes harm or destruction. It is prohibited to curse the wind, because to curse it is to curse its Creator.
- (فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ) – “If you see that which is displeasing to you”. Regarding the wind, such as a very hot wind, a bitterly cold wind or a stormy and destructive wind.
- (مِنْ خَيْرِ هَذِهِ الرِّيحِ) – “The good of this wind”. Such as a cool and gentle breeze which brings welcome relief from the hot weather.
- (وَمِنْ خَيْرِ مَا فِيهَا) – “The good of what is in it”. Meaning what it carries from good, such as the pollen for pollinating the plants or any nice smell.
- (وَمِنْ خَيْرِ مَا أَمَرْتُ بِهِ) – “And the good that it is commanded to bring”. Such as driving the clouds to where Allah has decreed so that it rains there.
- (مِنْ شَرِّ هَذِهِ الرِّيحِ) – “The evil of this wind”. Such as a strong wind which uproots the trees, destroys the homes, and floods the rivers.
- (وَمِنْ شَرِّ مَا فِيهَا) – “And the evil of what is in it”. Meaning what it carries from evil, such as foul smells, rubbish and disease.
- (وَمِنْ شَرِّ مَا أَمَرْتُ بِهِ) – “And the evil that it is commanded to bring”. Such as destruction, the drying of the earth, the burying of plants and the covering of the roads. It could be ordered by Allah to bring about this evil for a wisdom only He knows.

- **General meaning of the hadith:** In this *hadith*, the Prophet ﷺ forbids us from cursing the wind. This is because the wind is one of Allah’s creations. It does not blow or remain still or harm or benefit except by Allah’s command; Therefore, cursing it amounts to cursing the One who sent it.

The Prophet ﷺ also informs us that the wind may bear good or evil and it is incumbent upon the believers to ask Allah for the good of it, and to seek protection in Him from the evil of it.

The manners contained in this *du’aa* regarding the wind reflect a person’s true servitude to Allah, which is a praiseworthy characteristic of the people of *tawheed*.

- **Relevance of the hadith to the chapter:** The *hadith* is clear evidence of the prohibition of cursing the wind, because doing so amounts to cursing Allah who sent it. This no doubt represents a deficiency and a conflict in the correct *tawheed* of Allah.

● **Important issues of the Chapter**

1. **Cursing the wind is prohibited.** Because the Prophet ﷺ clearly prohibited it. It is prohibited because to curse it is to curse the one who created it and sent it.
2. **Guidance to the beneficial words when someone sees that which they dislike.** That is, they see what they dislike from the wind. They should recite the *du’aa* mentioned in the *hadith*.
3. **The wind is commanded by Allah’s Order.** Because the Prophet ﷺ said: ‘The good that it is commanded to bring’ and ‘the evil that it is commanded to bring’. This command is real (*haqeeqi*), because all the creation understand the command of Allah, even if we do not perceive or understand it.
4. **The wind may be ordered with good as well as harm.** As per the *hadith*. Whatever it has been ordered with, a Muslim must submit to the decree of Allah and not curse it.