

## Explanation of The Book of Tawheed

### Class Notes – Chapter 59

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ﴾

**Allah the Exalted says: "They thought wrongly of Allah - the thought of ignorance. They said: 'Have we any part in the affair?' Say: 'Indeed the affair belongs completely to Allah'". [aal-Imraan: 154]**

**(The prohibition of having evil thoughts regarding Allah)**

- **Relevance of the chapter to the book:** Having good thoughts and thinking well of Allah is from the obligations of *tawheed*. Therefore, to have evil thoughts of Allah and to mistrust Him contradicts correct *tawheed*.
- Having evil thoughts and assumptions of Allah is to think and assume of Him that which does not befit His Majesty. They are of two types:
  1. Having evil thoughts of Allah which removes the core of *tawheed*. For example. Believing that Allah has a son. This is major *shirk*.
  2. Having evil thoughts of Allah which removes the perfection of *tawheed*. For example, thinking that Allah will delay His promised victory to His believing servants when they are deserving of it. This constitutes minor *shirk*.

بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُل لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾﴾

**Allah the Almighty said: They thought wrongly of Allah - the thought of ignorance. They said: 'Have we any part in the affair?' Say: 'Indeed the affair belongs completely to Allah'. They hide within themselves what they dare not reveal to you. They say: 'If there was anything we could have done in the matter, we would not have been killed right here'. Say: 'Even if you had been inside your houses, those decreed to be killed would have come out to their death beds'. It was so that Allah might test what is in your chests and purify what is in your hearts. And Allah knows well what is in the hearts. [aal-Imraan: 154]**

- (يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ) – “They thought wrongly of Allah”. This is referring to the hypocrites. They had evil thoughts and assumptions of Allah which did not befit His Majesty. Something which is *haqq* is the

truth, therefore the opposite of it is false and wrong (*baatil*). Their thoughts and assumptions of Allah were false and wrong.

(ظَنَّ الْجَاهِلِيَّةَ) – “*The thoughts of ignorance*”. Their thoughts of Allah are attributed to the *jaahiliyya* because they did not acknowledge Allah’s Majesty and Greatness. Whatever is attributed to the *jaahiliyya* is forbidden. They claimed that Allah would not give victory to His Messenger ﷺ and the believers. This *ayah* was revealed in the context of the events that occurred in the Battle of Uhud.

- (يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ) – “*They said: ‘Have we any part in the affair’*”. This is a question which the hypocrites ask and its purpose is to negate. That is, we do not have any share in victory and success with the Prophet ﷺ, and had we had a say in the matter, the outcome of the Battle of Uhud would have been different. They wished to remove the blame from themselves with this statement but instead ended up opposing the decree of Allah.
- (فَلْإِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ) – “*Say: ‘Indeed, the affair belongs completely to Allah’*”. No one can prevent or alter what Allah has decreed.
- (يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ) – “*They hide within themselves what they dare not reveal to you*”. That is, the hypocrites hide in their heart the rejection of Islam and the denial of the truth. This differs to what they reveal to the Prophet ﷺ whereby they confirm their belief and claim to seek guidance.
- That remainder of this *ayah* has been explained in *Chapter 57 – ‘What has been mentioned regarding saying: If only...’*.
- **General meaning of the ayah:** In this *ayah*, Allah reveals what was concealed in the hearts of the hypocrites at the time of the Battle of Uhud. They retained evil thoughts of Allah, by claiming that Allah would not give victory to His Messenger ﷺ nor would His religion prevail.

Furthermore, they claimed that none of them would have been killed, and they would have achieved victory if they had the upper hand, and the Prophet ﷺ and his companions had been subordinate to them. However, Allah refuted them and affirmed that nothing takes place without being predetermined by Him and written in *al-Lawh al-Mahfooth* (The Preserved Tablet); and that what He decrees is irreversible.

- **Relevance of the ayah to the chapter:** That Allah refuted the hypocrites for their evil thoughts of Him. This refutation is from three perspective.
  1. That their thoughts were not the truth, rather they were false.
  2. That their thoughts were the thoughts of the *jaahiliyya*. Anything which is attributed to the *jaahiliyya* is forbidden.
  3. That it was the hypocrites who retained these evil thoughts and anything which is attributed to the them is blameworthy and forbidden.

وقول الله تعالى: ﴿ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ۝٦﴾

**Allah the Almighty said:** *And so that He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who think evil thoughts about Allah, upon them is a misfortune of an evil nature, and Allah has become angry with them and cursed them and prepared for them Hellfire, and evil it is as a destination. [al-Fath: 6]*

- {الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ} – “*Those who think evil thoughts about Allah*”. This is referring to the men and women of the hypocrites and polytheists, as per the beginning of the *ayah*. They harboured the evil thought of Allah that He will not give victory to His Messenger ﷺ and the believers and that Islam will eventually die out.

- {عَلَيْهِمْ دَائِرَةٌ أَلْسُوءٌ} – “Upon them is a misfortune of an evil nature”. A daa’ira is essentially a circle. Therefore, the hypocrites will be encircled with severe punishment and humiliation from Allah which they cannot escape.
- {وَعَضِبَ اللَّهُ عَلَيْهِمْ} – “And Allah has become angry with them and cursed them”. That is, Allah’s anger has befallen them and they will be deprived of his Mercy.
- **General meaning of the ayah:** In reply to the claim of the hypocrites and polytheists who falsely accuse Allah of misjudgement and think that He will not grant victory to His Messenger ﷺ and the believers, Allah refutes them and confirms that they will suffer inseparable punishment and will be deprived of His Mercy. Furthermore, Allah confirms that He has set the Hellfire in readiness for them. It is the worst destination which they will inevitably meet.
- **Relevance of the ayah to the chapter:** That Allah refuted the hypocrites for their evil thoughts of Him. Again, this refutation is from three perspectives:
  1. That Allah described their thoughts as being of an evil nature.
  2. That upon them will be a misfortune of an evil nature.
  3. That it was the hypocrites and polytheists who retained these evil thoughts and anything which is attributed to them is blameworthy and forbidden.

قَالَ ابْنُ الْقَيِّمِ فِي الْآيَةِ الْأُولَى: فَسَّرَ هَذَا الظَّنُّ بِأَنَّهُ سُبْحَانَهُ لَا يَنْصُرُ رَسُولَهُ، وَأَنَّ أَمْرَهُ سَيَضْمَحِلُّ، وَفُسِّرَ بِأَنَّ مَا أَصَابَهُ لَمْ يَكُنْ بِقَدْرِ اللَّهِ وَحِكْمَتِهِ، فَفُسِّرَ بِانْكَارِ الْحِكْمَةِ وَإِنْكَارِ الْقَدْرِ وَإِنْكَارِ أَنْ يُتِمَّ أَمْرَ رَسُولِهِ، وَأَنْ يُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ. وَهَذَا هُوَ ظَنُّ السُّوءِ الَّذِي ظَنَّهُ الْمُتَشْرِكُونَ وَالْمُشْرِكُونَ فِي سُورَةِ الْفَتْحِ، وَإِنَّمَا كَانَ هَذَا ظَنُّ السُّوءِ؛ لِأَنَّهُ ظَنُّ غَيْرِ مَا يَلِيْقُ بِهِ سُبْحَانَهُ، وَمَا يَلِيْقُ بِحِكْمَتِهِ وَحَمْدِهِ وَوَعْدِهِ الصَّادِقِ. فَمَنْ ظَنَّ أَنَّهُ يُدِيلُ الْبَاطِلَ عَلَى الْحَقِّ إِذَالَةً مُسْتَقَرَّةً يَضْمَحِلُّ مَعَهَا الْحَقُّ، أَوْ أَنْكَرَ أَنْ يَكُونَ مَا جَرَى بِقَضَائِهِ وَقَدَرِهِ، أَوْ أَنْكَرَ أَنْ يَكُونَ قَدْرَهُ لِحِكْمَةٍ بِالْعَقْلِ يَسْتَحِقُّ عَلَيْهَا الْحَمْدُ؛ بَلْ زَعَمَ أَنَّ ذَلِكَ لِمَشِيئَةٍ مُجَرَّدَةٍ، فَذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا، فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ. وَأَكْثَرُ النَّاسِ يَظُنُّونَ بِاللَّهِ ظَنُّ السُّوءِ فِيمَا يَخْتَصُّ بِهِمْ، وَفِيمَا يَفْعَلُهُ بغيرِهِمْ، وَلَا يَسْلَمُ مِنْ ذَلِكَ إِلَّا مَنْ عَرَفَ اللَّهَ وَأَسْمَاءَهُ وَصِفَاتِهِ وَمُوجِبَ حِكْمَتِهِ وَحَمْدِهِ. فَلْيَعْتَنِ اللَّيْبُ النَّاصِحُ لِنَفْسِهِ بِهَذَا، وَلْيَتُبْ إِلَى اللَّهِ، وَلْيَسْتَغْفِرْهُ مِنْ ظَنِّهِ بِرَبِّهِ ظَنُّ السُّوءِ. وَلَوْ فَتَشَّتْ مَنْ فَتَشَّتْ، لَرَأَيْتَ عِنْدَهُ تَعْتُّنًا عَلَى الْقَدْرِ وَمَلَامَةً لَهُ، وَأَنَّهُ كَانَ يَنْبَغِي أَنْ يَكُونَ كَذَا وَكَذَا، فَمُسْتَقْبَلٌ وَمُسْتَكْتَرٌ، وَفَتَشَّ نَفْسَكَ، هَلْ أَنْتَ سَالِمٌ؟ فَإِنْ تَنَجَّ مِنْهَا تَنَجَّ مِنْ ذِي عَظِيمَةٍ ... وَإِلَّا فَإِنِّي لَا إِخَالَكَ نَاجِيًا

*Commenting on the first ayah of this chapter, Ibnul Qayyim said: The thought of ignorance is explained as meaning that Allah will not help the Messenger ﷺ and that his mission will soon fade away. It is also explained as meaning that the afflictions he suffered were not due to Divine Preordainment from Allah and His Wisdom. It is therefore explained as the denial of Wisdom and Decree and their claim that Allah would neither complete the mission of His Messenger ﷺ nor make His religion prevail over all other religions. These were the evil thoughts retained by the hypocrites and polytheists which are mentioned in Surat al-Fath. This thought is described as being evil since it goes against what is befitting of Allah’s Majesty, Wisdom Praiseworthiness and truthful Promise.*

*Similar to those hypocrites is the person who wrongly thinks that falsehood will continuously prevail over the truth causing it to vanish; or who denies that things occur due to Allah's Decree; or denies an overriding wisdom behind His Decree that is deserving of praise. Rather, they claim that what occurs is due to an arbitrary purposeless will. These are the thoughts of those who disbelieve and woe to those who disbelieve from the Hellfire.*

*Moreover, most people think the worst of Allah with regards to what affects them in particular and what He does with others. No one is safe from that, except those who truly know Allah through His Names and Attributes, and know the necessity of His Wisdom and Praise.*

*Let the intelligent recipient of good advice look closely at himself in this matter and let him repent to Allah and beg His forgiveness for having harboured the worst thoughts about his Lord. If you were to look closely at such individuals, you would see in them distress and annoyance with what Allah has decreed, blaming and finding fault in it, and thinking it should rather be such and such. Some people are lesser in these evil thoughts, while others are greater. Examine yourself: Are you free from such thoughts?*

*If you are saved from it you have been saved from a great calamity, but if not, I cannot regard you as saved!*

- (قَالَ ابْنُ الْقَيِّمِ) – “Ibnul Qayyim said”. In his book Zaadul Ma’aad (Provisions for the Hereafter). His commentary is in the context of the events of what occurred in the Battle of Uhud. His statement is quoted in this chapter as an explanation of the *ayaat* used as evidence.
- The statement of Ibnul can be summarised under three main points.
  1. To think that Allah will allow falsehood to continuously prevail over the truth thus causing it to vanish. This is the evil thought of the hypocrites and polytheists mentioned in Surat al-Fath.
  2. To reject that what occurs from difficult matters is from the decree of Allah. This evil thought necessitates that there are matters which occur which are not under His decree.
  3. To reject that the decree of Allah is for an ultimate wisdom which He alone knows, and for this He is deserving of all praise. This evil thought necessitates that what He decrees is nothing more than foolishness and play. The people differ in this category according to their knowledge of Allah and His Names and Attributes.
- **Important issues of the Chapter**
  1. **Explanation of the ayah in aal-Imran (3:154).** As explained above.
  2. **Explanation of the ayah in al-Fath (48:6).** As explained above.
  3. **Notice that the worst estimation of Allah is of uncounted variety.** That is, to have evil thoughts of Allah can take many forms, as explained by Ibnul Qayyim in his commentary. The principle which defines an evil thought, is to think of Allah in a manner which does not befit His Majesty.
  4. **Only the person who knows himself and the true meanings of the Names and Attributes of Allah is safe from harbouring such thoughts.** That is, the more a person knows Allah the less likely they are to harbour these evil thoughts of Him. The deficiency is in the individual and their lack of knowledge, not in Allah who is perfect in every regard.