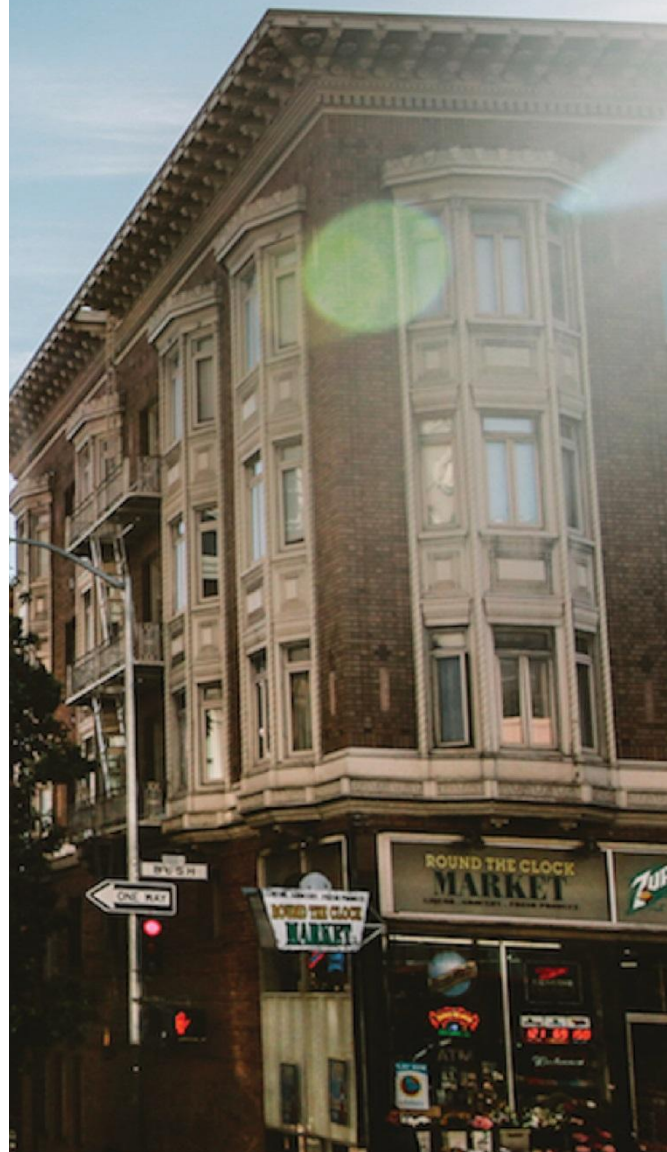


The Blessings of Allaah

From Kitab Tawheed

Explained by Shaykh Salih al-Fawzaan



The Blessings of Allaah

Chapter

‘Recognizing the Blessings of Allaah yet

denying Them is disbelief’

Explained by

Shaykh Salih al-Fawzaan

From One of His Explanations of Kitab at-Tawheed



Translated & Footnotes

By

Abbas Abu Yahya

This is a presentation of the translation of a chapter from the amazing book Kitab at-Tawheed, from the author, Imam Shaykh-ul-Islaam Muhammad bin AbdulWahhab - Rahimahullaah.

The chapter is **‘Recognizing the Blessings of Allaah yet denying Them is disbelief’**. This is a very important chapter. The explanation was by the eminent Shaykh Salih al-Fawzan - HafidhAllaah, in the book ‘E’aanat al-Mustafeed bi Sharh Kitab at-Tawheed’. Footnotes were added by the translator for additional benefits.

Contents

From the Text of Kitab at-Tawheed	5
The Explanation	6
[Roobubeeyah]	7
[The Different Types of Blessings]	11
[Tafseer of this Ayaah]	22
[Gratitude]	26
[Rejecting Blessings]	35
[News of the Weather]	48
[The Salaf]	60
[The Issues Summarised by Imam Muhammad bin AbdulWahab]	83
Arabic Text	86

باب (40) قول الله تعالى { يعرفون نعمت الله ثم ينكرونها وأكثرهم الكافرون.1 }
قال مجاهد ما معناه " هو قول الرجل: هذا مالي ورثته عن آبائي."
وقال عون بن عبد الله " يقولون: لولا فلان لم يكن كذا . "وقال قتيبة " يقولون:
هذا بشفاعة آلهتنا."

وقال أبو العباس - بعد حديث زيد بن خالد الذي فيه " أن الله تعالى قال: أصبح من
عبادي مؤمن بي وكافر " ٢ - الحديث وقد تقدم -: وهذا كثير في الكتاب والسنة، يذم
سبحانه من يضيف إنعامه إلى غيره ويشرك به.
قال بعض السلف: هو كقولهم: كانت الريح طيبة، والملاح حاذقا، ونحو ذلك مما هو
جار على السنة كثير.

فيه مسائل:

- الأولى: تفسير معرفة النعمة وإنكارها.
- الثانية: معرفة أن هذا جار على السنة كثير.
- الثالثة: تسمية هذا الكلام إنكارا للنعمة.
- الرابعة: اجتماع الضدين في القلب.

1 سورة النحل آية: ٨٣.

2 البخاري: الأذان (٨٤٦) , ومسلم: الإيمان (٧١) , والنسائي: الاستسقاء (١٥٢٥) ,
وأبو داود: الطب (٣٩٠٦) , وأحمد (١١٧/٤) , ومالك: النداء للصلاة. (451)

From the Text of Kitab at-Tawheed

(Recognizing the Blessings of Allaah, yet denying it is disbelief)

Allaah the Almighty said:

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

<< They recognise the Grace of Allaah, yet they deny it (by worshipping others besides Allaah) and most of them are disbelievers (deny the Prophethood of Muhammad صلى الله عليه وسلم). >> (16:83)

Mujahid has stated: The sayings of a man as "The wealth is mine. I have inherited it from my elders."

Awn bin Abdullah says: They say, "If so-and-so would not have been, such and such would not have occurred."

Ibn Qutaibah said: "They say that these blessings are the result of their deity's intercession."

After the Hadith of Zaid bin Khalid (in Chapter 30), in which Allaah said: "In this morning, some of My slaves remained as true believers and some became disbelievers..."

Abul-Abbas (Ibn Taymeeyah) said: "Such commandments have occurred frequently in Qur'aan and Sunnah. Allaah condemns those who attribute His Blessings and Mercy to others whom they associate with Him." Some of the Salaf cite its example as -"wind was blowing favourably" and "the navigator was skillful and experienced."

And likewise, are the statements of most of the people.

Important issues of the Chapter:

- 1) Recognition of the blessings and description of their denial.
- 2) All types of denials are known to the most of the people.
- 3) Naming such statements as the denial of the blessings.
- 4) Combination of two opposites in the heart.

The Explanation

Shaykh Salih Al-Fawzaan said:

‘The Shaykh [Muhammad bin AbdulWahhab] - *Rahimahullaah*- mentioned this chapter after the chapter ‘Whoever rejects anything from the Names of Allaah and His Attributes’ because this chapter is from the same type.

[Roobubeeyah]

This chapter is about deficiency in Roobubeeyah the Lordship of Allaah.¹ Whoever rejects the Names and Attributes of Allaah then he has regarded Roobubeeyah as being deficient. Likewise, whoever ascribes blessings to other than Allaah Subhanahu wa Ta'ala has indeed regarded Roobubeeyah as being deficient.

Allaah Subhanahu wa Ta'ala says:

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا

«They recognise the Blessings of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad).»

[Nahl 83]

¹ **Tawheed *Roobubeeyah* [Lordship]**

Shaykh Salih Alaa Shaykh said:

'Tawheed *Roobubeeyah* [Lordship]: means Tawheed of Allaah (singling out Allaah Alone) with His actions.

Allaah has many Actions, from them: Creating, Providing, Giving life, Taking life, controlling the Dominion, giving benefit, bring harm, curing, the Protector. As Allaah Ta'ala said in the Revelation:

وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ

<< And He protects (all), while against Whom there is no protector, (i.e. if Allaah saves anyone none can punish or harm him, and if Allaah punishes or harms anyone none can save him) >> [23:88]

Allaah answers the supplication of the destitute, answers the supplication of the one who makes Dua' and other similar things in which Allaah is Alone in Lordship.

Therefore, the one who is Alone with these actions in Perfection is Allaah -Jala wa Ulaa - so, Tawheed *Roobubeeyah* [Lordship] is the Tawheed of Allaah - Subhanahu- with His Actions.

[Tamheed Lisharh Kitab at-Tawheed p.6]

From the fruits of Tawheed Is Tranquility of the heart & strength of Certainty

Shaykh ul Islam Ibn Taymeeyah –*Rahimahullaah*– said:

‘Every time Tawheed is strengthened in the heart of the slave of Allaah his Eemaan is also strengthened and likewise his tranquillity, his reliance upon Allaah and his certainty. As for fear which occurs in the hearts of the people then that is Shirk which is in their hearts!

Allah Ta’ala said:

This verse is from Soorah Nahl. Soorah Nahl is also called Soorah an-Na'am (blessings) because Allaah - *far is He from imperfection and the most High* - enumerated many of His blessings upon His worshippers in this Soorah.²

Allaah says in that Soorah:

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ

<<We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allaah>> [3:151]

[Taken from: 'Majmoo al-Fatawa' 35/28]

² Allaah Ta'ala said:

﴿ مَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴾

« And whatever of blessings and good things you have, it is from Allaah » [Nahl: 53]

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

«And if you were to count the Blessings of Allaah,
never would you be able to enumerate them. Truly!
Allaah is Oft-Forgiving, Most Merciful. »

[Nahl: 18]

[The Different Types of Blessings]³

The first blessing which Allaah mentioned in this
Soorah is the blessing of the sending of Messengers

³ Shaykh Taqi uddeen al-Hilali Rahimahullaah said: ‘The word ‘an-Naama (النَّعْمَة)’ : is comfortable living and an opulent life, it is enjoying the splendour of the life of this world.

An-Ni’ma (النَّعْمَة) is more general, so every person has been given blessings from Allaah, from those blessings is the blessing of having been brought into existence, the

and sending down the revelation for the guidance of His worshippers.

After that, the blessing of creating humans and what Allaah made of their limbs, large, small and minute. Also, what He made of natural creation.

Then the blessing of creating animal live stock of which there are camels, etc. The benefits of riding them, carrying loads, milk, meat and other matters.

blessing of being aided, and no one is devoid of these two blessings. As for an-Naama (النَّعْمَة) then this is specific for the people in position and wealth. These leaders who are followed have obligations upon them which other people do not have, if the leaders are upright then the followers will be upright and if the leaders are astray then the followers will be astray.'

[Sabeel ar-Rashad (2/360)]

Likewise, ships with which one crosses the ocean waves.

Also, what sprouts forth from the earth of different types of vegetation which are provisions for Allaah's slaves, and in vegetation, there is medication for them. Vegetation is pasture for grazing their livestock.

Also, what Allaah made of those blessings are the landmarks by which travellers are guided on the land and sea:

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

«And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves. » [Nahl:16]

From those blessings: is the blessing of the different types of drink, water, milk and honey.

Likewise, the blessings of accommodation where people live protects them from the heat and cold. They are fortified by their homes against their enemies: residential homes and transferable homes:

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ

«And Allaah has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels) »

[Soorah Nahl]

Also, the blessings of clothing which people wear:

وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمْ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ

<<and has made for you garments to protect you
from the heat (and cold), and coats of mail to
protect you from your (mutual) violence.>>

[Soorah Nahl]

Bodily clothing by which people veil their private
parts, clothing which beautifies their shapes,⁴ also

Giving Charity for Gratefulness

From Abu Hurairah-Radi Allaahu anhu- who said: The
Messenger of Allaah –sallAllaahu alayhi wa sallam- said:

كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ تَعْدِلُ
بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا
مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ
صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ

‘Each person’s every joint must perform a charity
every day the sun rises: to act justly between two

people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity: a good word is a charity, every step you take to prayers is a charity and removing a harmful thing from the road is a charity.'

[Collected by Bukhari and Muslim.]

Ibn Rajab al-Hanbali (d.795) -*Rahimahullaah*- said:

'The meaning of the hadeeth: from the greatest blessings of Allaah upon His slave is that He built/arranged these bones and joint. Therefore, every bone from the body needs charity, and Ibn Adam needs to give charity for it, that it can be thankful for these blessings.

Allaah –Azza wa Jal – said:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ (٦) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (٧)

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ

<<O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together. >>

[al-Infitaar: 6-8]

Allaah –Azza wa Jal – said:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

<<Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.>>

[Mulk: 23]

Allaah –Azza wa Jal – said:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

<<And Allaah has brought you out from the wombs of
your mothers while you know nothing. And He gave you
hearing, sight, and hearts that you might give thanks (to
Allaah)>> [Nahl: 78]

Allaah –Azza wa Jal – said:

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (٨) وَلِسَانًا وَشَفَتَيْنِ

<<Have We not made for him a pair of eyes? And a
tongue and a pair of lips?>>

[al-Balad: 8-9]

Mujahid said: ‘These are external blessings which Allaah
assigns for you so that you can be thankful.

One-night Fudayl read these verses and cried, so he was asked about him crying, so he said: ‘Did you not ever spend a night being thankful to Allaah that He gave you two eyes by which you could see? Did you not spend a night being thankful to Allaah that He gave you a tongue by which you could speak? and he continued mentioning examples like these.

In ‘Saheeh al-Bukhari’ from Ibn Abbas -*Radi Allaahu anhu*- from the Prophet -*sallAllaahu alayhi wa sallam*- who said:

نعمتان مغبونٌ فيهما كثيرٌ من الناسِ: الصِّحَّةُ، والفراغُ

‘There are two blessings which many of the people lose out on; health and free time.’

The person will be questioned on the day of judgement about being thankful for these blessings, and he will be taken to account for these blessings; as Allaah Ta’ala said:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

<<Then, on that Day, you shall be asked about the delight
(you indulged in, in this world)! >>

[Takathur: 8]

The meaning here is that Allaah blessed His slaves with so much that it is uncountable: as Allaah Ta'ala said:

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

<< and if you count the Blessings of Allaah, never will you be able to count them. >> [Ibraheem: 34] and what is required from them is thankfulness and being pleased with it.'

[Taken from Tayseer 40 hadeeth p.378-379]

body armour which protects them from the enemies' weapons.

All these blessings are from Allaah Subhanahu wa Ta'ala.

Allaah Ta'ala said:

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ()

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

<<Then, if they turn away, your duty is only to convey the message in a clear way. They recognise the Blessings of Allaah, yet they deny it (by worshipping others besides Allaah) and most of them are disbelievers (deny the Prophethood of Muhammad)» [Nahl 82-83]

[Tafseer of this Ayaah]

The scholars of Tafseer -RahimahumAllaah- mentioned different statements of Tafseer for this Ayaah. All these sayings are correct, there is no contradiction between them, because they all enter under the blessings of Allaah and each of the scholars of Tafseer mentioned examples of these blessings.

There is no contradiction between the statements of the scholars of Tafseer. Their differences – as Shaykh ul –Islaam Ibn Taymeeyah says – are differences of the same category and not contradictory differences. This is because the Ayaah – or Ayaat - perhaps have a number of meanings, so each one of the scholars of Tafseer took a meaning

from these meanings, so if you gather these meanings, you will find that the Ayaah – or Ayaat - include these meanings which they all said.

There are from the scholars of Tafseer who said: ‘the intent with the saying of Allaah: <<They recognise the Grace of Allaah>> is the sending of Muhammad –*sallAllaahu alayhi wa sallam*- and there is no doubt that this was the greatest blessing, and this is why the Soorah begins with the mention of the sending of the Messengers:

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ
لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

<< He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that *Lâ ilâha illa Ana* (none

has the right to be worshipped but I), so fear Me
(by abstaining from sins and evil deeds). >>

[Soorah Nahl: 2]

And Allaah Ta'ala said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

<< We did not send you except as a mercy for
all that exists>>

There are from the scholars of Tafseer who said:
that the intent of the word 'blessings' is everything
which Allaah mentioned in this Soorah from the
different types of blessings.⁵

⁵ **Blessings Discontinuing**

Shaykh Abdulaziz bin Baz -Rahimahullaah- said:

'Everyone who has insight and has knowledge of the
circumstances of the people knows that the spread

So the saying of Allaah <<They recognise the Grace/ blessings of Allaah>> means they recognise the blessings of Allaah mentioned in this Soorah, and they do not reject it deep in their hearts, so they recognise it with their hearts that blessings are from Allaah however, they ascribe these blessings to other than Allaah Subhanahu wa Ta'ala with their tongues, or the opposite of this, that they mention

of music and amusements in society are from the worst means of removal/elimination of blessings and the occurrence of adversity and calamity and ruin of the country, and loss of authority, a lot of chaos and matters to become entangled.'

[Taken from <https://binbaz.org.sa/> - Advise & instructions about newspapers, radio and the media]

that these blessings are from Allaah however in their hearts they believe that blessings are from other than Him.

[Gratitude]⁶

⁶ Gratitude is by the Arkan

Ibn al-Qayyim -Rahimauhullaah- said

"الشكر يكون: بالقلب: خضوعاً واستكانةً، وباللسان: ثناءً واعترافاً،
وبالجوارح: طاعةً وانقياداً."

'Shukr (Gratitude) is done with the heart having humility, obedience and submission. With the tongue in praise and acknowledgement with the limbs in obedience and following.'

[Madarij as-Salikeen 2/246]

Gratitude - Ways of an Increase in wealth

Allaah Ta'ala said:

(وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ)

«And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allaah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."» [Soorah Ibrahim: 7]

Allaah Ta'ala said:

(وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى)

«"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'aan nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."»

[Soorah Ta-Ha 124]

This is why the scholars say that the pillars of gratitude are three, gratitude⁷ cannot be correct except with them:

Allaah Subhanahu Ta'ala said:

(وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ)

«And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (Shirk and sins, etc.). » [Soorah Al-A'raf 96]

⁷ **Gratitude for Guidance to Islaam**

Allaah Ta'ala said:

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ
الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ﴾

<<And We shall remove from their hearts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allaah, Who has guided us to this, and never could we have found guidance, were it not that Allaah had guided us!>>

[Soorah Al-A'raf 43]

Shaykh ul Islaam Ibn Taymeeyah -Rahimahullaah- said:

والعبد دائماً بين نعمة من الله تحتاج إلى شكر، وذنب يحتاج فيه إلى
استغفار، وكل من هذين من الأمور اللازمة للعبد دائماً، فإنه لا يزال
يتقلب في نعم الله وآلائه

‘The worshipper of Allaah is always between blessings from Allaah which requires gratitude, and sin which requires seeking forgiveness. Both of these matters are always attached to the worshipper, so he

The first pillar: Clearly speaking about blessings, as Allaah Ta'ala said:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

<< And as for the favour of your Lord (in granting you Prophethood, the Qur'aan and all other bounties), then narrate it (to others).>>

The second pillar: Inwardly acknowledging blessings. This means that you recognise deep inside yourself that the blessings are from Allaah Subhanahu wa Ta'ala. Therefore, your heart is in harmony with your

continually fluctuates between the blessings of Allaah and His favours.'

[at-Tufahtul Araqeeyah 1/79]

tongue in that it acknowledges that blessings are from Allaah.⁸

⁸ Ibn al-Qayyim said:

فإنَّ مَنْ لَمْ يَرَ نِعْمَةَ اللَّهِ عَلَيْهِ إِلَّا فِي مَأْكَلِهِ وَشَرْبِهِ وَعَافِيَةِ بَدَنِهِ؛ فَلَيْسَ لَهُ
نَصِيبٌ مِنَ الْعَقْلِ الْبَتَّةِ.

فنعمة الله بالإسلام والإيمان، وجذب عبده إلى الإقبال عليه والتلذذ
بطاعته؛ (هي أعظم النعم) وهذا إنما يُدرك : بنور العقل ، وهداية التوفيق.

‘If a person does not see the blessings of Allaah upon him except the blessings in his food, drink and a healthy body, then he has no portion of intellect whatsoever. The greatest blessing of Allaah is with Islaam and al-Eemaan, and what attracts Allaah’s worshipper in turning to Allaah and finding the

The third pillar: Using that blessing for obedience⁹ to the possessor of blessings and the One who gave it and that is Allaah Subhanahu wa Ta'ala. Meaning that you seek aid with this blessing for the

sweetness and pleasure in obedience to Allaah, and this is the greatest of blessings. This is achieved by the light of intellect, and the guidance of capability for that from Allaah.'

[Madarij as-Salikeen 1/277]

⁹ **Look at the one below you**

From Abu Hurairah – RadhiAllaahu anhu – who said that the Messenger of Allaah – sallAllaahu alayhi wa sallam – said:

((انظروا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ))

‘Look towards the one who is below you, and do not look at the one above you. Since it is more befitting that you do not belittle the blessing of Allaah upon you.’

[Saheeh Muslim]

In a narration the Messenger -alayhi as – Salaat wa Salaam – said :

إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ
أَسْفَلَ مِنْهُ مِمَّنْ فَضِّلَ عَلَيْهِ

‘If one of you looks towards the one whom Allaah had blessed with wealth and offspring, then he should look towards the one who is below him whom Allaah had blessed.’

Ibn Jareer said in the explanation of this Hadeeth:

‘This is a comprehensive Hadeeth for all the types of goodness. This is because when a person sees someone who has been given more than him in the

Dunyaa then his soul requests the like of that, and sees what he possesses from the blessings from Allaah Ta'ala with himself as very little so he tries to acquire increase in possessions, and therefore catch up or come close. This is the condition of the majority of people. Whereas if he looked at the matters of the Dunyaa of those lesser than himself then here the blessings of Allaah Ta'ala become apparent to him and then he is grateful for them, then he humbles himself and then uses the blessings for good.'

[‘al-Minhaj Sharh Saheeh Muslim bin al-Hajjaj V. 18 / al-Fitan wa Asharaat as-Saa’ah’]

Obedience to Allaah attracts blessings

Imam Ibn al-Qayyim -Rahimahullaah- said:

الطاعة تجلب للعبد بركات كل شيء والمعصية تمحق عنه كل بركة

obedience to Allaah, since if you used this blessing to aid you in sinning against Allaah then you will not be thankful for the blessing.

[Rejecting Blessings]

<< yet they deny it (by worshipping others besides Allah)>> meaning, rejecting the blessing, either with the tongue or with the heart, and this is by ascribing the blessing to someone other than who gave the blessing.

‘Obedience to Allaah attracts blessings for the worshipper in all matters.

Sinning wipes out all blessings from a worshipper.’

[Tareeq al-Hijratayn 1/537]

Either if a person ascribes the blessing to reasons and the means of the blessings, or by either ascribing blessings to idols and other gods, or either ascribing blessings to fathers and forefathers, or ascribing it to the labour of the worshipper of Allaah and his earnings, his smartness and skills, or his knowledge,¹⁰ or either by diverting the blessing to sinning against Allaah.

¹⁰ **Me, Myself & I**

Ibn al-Qayyim said:

‘Every Muslim should be warned of the oppression of:

‘I – My/Mine – I Possess’

Indeed these three words are what Iblees (Shaytan), Fir’awn and Qaroon were tried with.

Iblees said: ‘I am better than him’

Fir'awn said: 'Is not mine the Kingdom of Egypt,'

Qaroon said: 'This has been given to me only because of knowledge I possess.'

So regarding the saying of the Slave of Allaah 'I' – then the best that he can be described with is:

I am a slave who sins, makes mistakes, seeks forgiveness and recognizes this.

So regarding the saying of 'My/Mine' – and those statements similar to that is:

My sins, my crimes, my humbleness, my depravation and submissiveness.

So, regarding the saying of 'I Possess':

Forgive me for my mistakes and what I do intentionally, in jest, or in seriousness and I possess all these shortcomings.

[Taken from 'Za'ad al-Ma'aad' 2/475 – By Ibn al-Qayyim al-Jawzeeyah]

Therefore, what Shaykh Muhammad bin AbdulWahhab -*Rahimuhullaah*- mentioned in this chapter is indeed examples for the disbelief and rejection of blessings.

Mujahid bin Jabir, who was an Imam, a noble Taba'ee, (a follower of a Companion) explained this Ayaah:

**<<yet they deny it (by worshipping others besides Allaah)>> is when a man says about a blessing:
'this is my wealth which I inherited from my forefathers.'**

So, he does not ascribe the attainment of wealth to Allaah –*far is He from imperfection and is the most High-* but ascribes it to his forefathers and his grandfathers.

Likewise, if he ascribes these blessings to his own hard work and toils, his earnings, his smartness and skills, or his knowledge then this is rejection of the blessings of Allaah, this is because wealth is an excellence from Allaah¹¹ –*far is He from imperfection*

¹¹ Shaykh ul-Islaam Ibn al-Qayyim al-Jawzeeyah as-Salafi - Rahimahullaah- said:

فَمَتَى كَانَ الْمَالُ فِي يَدِكَ وَلَيْسَ فِي قَلْبِكَ، لَمْ يَصُرْكَ وَلَوْ كَثُرَ. وَمَتَى كَانَ فِي قَلْبِكَ صُرْكَ، وَلَوْ لَمْ يَكُنْ فِي يَدِكَ مِنْهُ شَيْءٌ

and is the most-High. As for smartness, skills and earnings then they are a means, which may or may not give a result. How many smart people, scientists and producers have been deprived of provision, and his skills have not enriched him whatsoever. So, blessings are from the excellence of Allaah Subhanahu wa Ta'ala, as for skills, smartness etc

‘When wealth is in your hands and not in your heart, then that wealth will not harm you even if it is a lot. When it is in your heart, then that harms you even if you have no wealth whatsoever in your hands.’

[Madarij as-Salikeen 1/463]

then they are from the means, if Allaah wishes they will be beneficial and if not then they will not.’

Then Shaykh Salih al-Fawzan continues:

‘They say: if it was not due to so and so person this would not have happened’,

This is not permissible to say, since in this is an ascription of blessings to other than Allaah. But what is permissible is what the Prophet –*sallAllaahu alayhi wa sallam*- indicated to, which is to say: ‘If it was not for Allaah and then so-and-so person’, this is because here you have ascribed blessings to Allaah and you have mentioned that so and so person is only but a means to those blessings.’

‘They say: these blessings are by the intercession of our gods’

this means the Mushrikoon say: this goodness and benefit what we have achieved is indeed by the intercession of our gods. Meaning that their gods intercede with Allaah in acquiring blessings, because the Mushrikoon who worship other than Allaah do not actually believe that those whom they worship actually create and give provision, but they worship them due to the belief that they intercede for them with Allaah.

As Allaah Ta'ala said:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ
شُفَعَاؤُنَا عِنْدَ اللَّهِ

<< And they worship besides Allaah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allaah." >>

[Yunus: 18]

And Allaah Ta'ala said:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

<<"We worship them only that they may bring us
near to Allaah." >>

Therefore, they believe that these worshipped objects intercede for them with Allaah, and this is a lie, because Allaah explained the correct intercession which has two conditions: Allaah's permission for the one who intercedes to intercede, and Allaah being pleased with the one whose intercession is sought for, being that he is from the people of Tawheed.

The Mushrikoon come close to these idols for intercession with different types of sacrifices, they slaughter for them, they dedicate vows to them,

they make Tawaf around these idols, and they say:
‘these are our intercessors with Allaah!!’

This is like the situation of the modern-day worshippers of graves, they slaughter for graves, dedicate vows for graves, they gather around graves, seek aid and assistance from the graves, They say: we do not believe that they create and give provision, but they intercede with Allaah. They lie about this, indeed Allaah Subhanahu wa Ta’ala is not pleased with this intercession, and He does not take these as intercessors.

From their statement:

‘This is with the intercession of our gods’,
They say that indeed these blessings are due to our gods and their interceding with Allaah, as the grave worshippers say: this is due to such and such Wali,

due to AbdulQadir, al-Aidarooos, al-Badawee. This enters under the saying of Allaah:

يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا

<< They recognise the Blessings of Allaah, yet they deny it (by worshipping others besides Allaah) >>

Meaning, that they ascribe the blessings of Allaah to whom they worship other than Allaah Azza wa Jal. This is the way of the Mushrikoon in the past and present.

The saying:

‘Abul-Abbas said:’

– means: Abul-Abbas is the Kuniya of Shaykh ul-Islaam Ahmed bin Taymeeyah.

‘After the hadeeth of Zayed bin Khalid which mentions: that Allaah Subhanahu wa Ta’ala said:

أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ
وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا
وَكَذَا فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ

**‘From My worshippers are those who become
believers in Me and unbelievers. As for the one
who says: we receive rain due to the excellence of
Allaah and His Mercy, then that person is a
believer in Me and disbelieves that rain comes due
to the decision of the stars. As for the one who
says: we receive rain due to such and such star,
then that person is a disbeliever in Me and
believes that rain comes due to the decision of the
stars.’¹²**

¹² Saheeh al-Bukhari & Muslim

Then Abul-Abbas -*Rahimuhullaah*- said:

‘Allaah Subhanahu despised the one who ascribed His blessings to other than Him and commits Shirk with Allaah.’

So, anyone who ascribes the blessings of Allaah to other than Him, then He has disbelieved in the blessings of Allaah and has associated partners with Him.

This Shirk and disbelief in the blessings of Allaah are not the type of disbelief and Shirk which exit a person from the Ummah. If a person believes that ascribing a blessing to something is like ascribing it to its means and that the one who grants blessings is Allaah and he ascribes the blessing to the means as only metaphorical then this is lesser disbelief.

Whereas if he believed that the blessing is from the occurrence of the creation and produced by the creation then this is major disbelief which exits a person from the Ummah.

Therefore, it is obligatory to attribute blessings to Allaah Subhanahu wa Ta'ala.

So, everyone who ascribes blessings to other than Allaah, then this is disbelief in Allaah, it is either major disbelief or lesser disbelief and that is relative to what a person's belief is, what is deep inside himself, so a person should take account of himself regarding this.

[News of the Weather]

Likewise, what is also from this, is what rolls off the tongues of some journalists and many of those in

media who ascribe matters to their means, so they say: rain is a result of low pressure, or due to the climate etc.¹³

¹³ Rain

المطر

1 - The Supplication said when it Rains

From Ayesha -*radiAllaah anha*- that the Messenger of Allaah -*sallAllaahu alayhi wa sallam* - used to say when it would rain:

(اللَّهُمَّ صَيِّبًا نَافِعًا)

'O Allaah make this a beneficial downpour.'

Allaahumma Sayyibun Naaf'eeun

[Collected by Bukhari 1032]

In a wording collected by Abu Dawood that the Prophet
used to say:

(اللَّهُمَّ صَيِّبًا هَنِيئًا)

O Allaah make it a downpour with ease and comfort.

Allaahumma Sayyibun Haneen

[Collected by Abu Dawood no. 5099 Authenticated by Al-
Albaani]

2 - Wetting Oneself with Rain

It is recommended to let some rain fall upon you as it is
affirmed that *Anas -radiAllaah anhu* - said:

'We were with the Messenger of Allaah -*sallAllaahu alayhi
wa sallam* - and some rain fell on us, so the Messenger of

Allaah -*sallAllaahu alayhi wa sallam* - uncovered some of his garment so that some rain could fall on it.

We said: O Messenger of Allaah why did you do that?

لأنه حديث عهد بربه

Because it has recently descended from its Lord.'

[Collected by Muslim]

3 - Heavy Downpour of Rain

When the rain would become heavy the Prophet - *sallAllaahu alayhi wa sallam* - used to say:

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا ، اللَّهُمَّ عَلَى الْآكَامِ وَالْطَّرَاقِ ، وَبُطُونِ الْأُودِيَةِ ، (وَمَنَابِتِ الشَّجَرِ)

O Allaah make it rain around us and not on us, O Allaah make it rain upon the hills and the country side and in the middle of valleys and where trees grow.'

[Collected by Bukhari]

4 - Asking Allaah for Rain

From Anas bin Malik -*radiAllaahu anhu*- a man entered the Masjid on the Day of Juma while the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- was standing and delivering the Khutbah, and the man said:

'O Messenger of Allaah wealth is being destroyed and the paths are being unassailable, so pray to Allaah to send us rain.'

The Messenger of Allaah raised his hands and said:

"اللهم أغثنا اللهم أغثنا"

'O Allaah send us rain, O Allaah send us rain.'

[Collected by Bukhari]

5 - Is a Dua Answered when Rain Falls?

From Makhool from the Prophet -*sallAllaahu alayhi wa
sallam*- who said:

(اطلبوا استجابة الدعاء عند التقاء الجيوش وإقامة الصلاة ونزول الغيث)

'Seek the response for a Dua when two armies clash,
when the Iqama is said (the call for the start of the
prayer) and at rain fall.'

[SEE Silsilah 3/1469 Authenticated by Al-Albaani due to its
supporting narrations.]

In another narration:

(ثنتان ما تردان الدعاء عند النداء وتحت المطر)

'There are two things which do not repel a Dua being answered, at the time of the call for prayer and being under the rain.'

[Collected in Saheeh al-Jama no. 3078 & declared Hasan by Al-Albaani]

6 - The Amount of Rain every Year is the Same but its Distribution Differs

From Ibn Abbas -*RadhiAllaahu anhumma*- who said:

ما من عام بأكثر مطرا من عام ولكن الله يصرفه بين خلقه [حيث يشاء] . ثم
قرأ: * (ولقد صرفناه بينهم [ليذكروا])

'There is no year which has more rain than another year, however, Allaah distributes it between His creation where ever He wills,' then he recited:

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا

«And indeed We have distributed it (rain or water)
amongst them in order that they may remember the
Grace of Allaah» [Furqan:50]

Shaykh Al-Albaani collected this hadeeth and said:

Collected by Ibn Jareer in his 'Tafseer' and al-Hakim from Ibn Abbas and he said: 'This hadeeth is authentic upon the conditions of Bukhari and Muslim.' Dhahabi agreed with him and it is as they said it is.

Baghawi said in 'Mua'lim at-Tanzeel' at the end of the hadeeth of Ibn Abbas:

'This hadeeth as it is narrated is from the Prophet: 'There is no hour from the day or night except that rain descends from the sky and Allaah distributes it wherever He wills.'

Mentioned by Ibn Is'haaq, Ibn Juraij, Maqatil and they conveyed it from Ibn Mas'ood- marfoo' (from the Prophet):

'There is no year worse than another year, however Allaah distributes provisions, so He placed it in the sky of the Duniya in this drop (rain). He sends it down every year in a certain portion and a certain weight, if a people committed sins then Allaah sends it to other than them and if they are all sinful then Allaah distributes that to the deserts and the oceans.'

I (Al-Albaani) say: what becomes clear from what has preceded that even though the hadeeth is Mawqoof (limited to the Companion) but its ruling is raised to the Prophet because these type of statements are not said based upon one's opinion and judgment and this is why it is attributed to the Prophet. And Allaah knows best.

[Taken from Silsilah Saheehah no. 2461]

*** An Angel with every Rain Drop**

والإيمان بأنّ مع كلّ قطرة ملكاً ينزل من السّماء، حتّى يضعها حيث أمره ((
((الله-عز وجل)).

Shaykh Rabee bin Hadi al-Madkhali -Hafidhullaah- said:

'As for the point:

'Having Eemaan that there is an Angel with every rain drop which descends from the sky until it falls where Allaah -Azza wa Jal - commands it to.'

'As for what the author -rahimullaah- mentioned that with every rain drop there is an Angel, then this is not inconceivable of Allaah's capability and the extent of His Dominion and the multitude of His soldiers from the Angels and other than them.

(ولله جنود السماوات والأرض وكان الله عليما حكيما)

«And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise. »

[Al-Fath: 4]

However, I have not come across evidence from the Qur'aan or the Sunnah and this issue is from the Unseen matters. Something similar has been conveyed from al-Hasan and al-Hakm bin Utayba.

I fear that this has been taken from the Israeliyaat, I fear that this has been taken from the narrations of Israeliyaa, so Allaah knows best, however, there is not a hadeeth established from the Prophet -alayhi as Sallat wa Sallam.

[Awn al-Bari bayan ma Tadumunhu Sharh Sunnah lil-Barbahari 1/390-391]

Therefore, whoever attributes rain to its timing or due to a star or a storm, then this is from the same issue as in the Hadeeth of Zayed bin Khalid:

‘From My worshippers are those who become believers in Me and unbelievers.’

Of course, climate and low air pressure are a means, however, He who sends down the rain and the presence of rain is Allaah Subhanahu wa Ta’ala, these means do not enter into creating rain or the occurrence of rain.

It may happen – and it does occur- that there are certain climates where there are heavy down pours of rain frequently, but there comes a time where the climate becomes desolate, and a drought occurs. There are many continents, even though they are

known to have heavy rainfalls and monsoons, yet droughts occur.

As they say about it, there are droughts which occur a lot in America, Europe and Africa, a lot of wealth and lives are destroyed and the climate does not benefit them, this is in the Hands of Allaah and with the Taqdeer (pre-destiny) which Allaah wrote.

[The Salaf]

The author Ibn AbdulWahhab -*Rahimuhullaah*- said:

‘Some of the Salaf said’

– the intent of the word ‘as-Salaf’¹⁴ is the best generation of people,¹⁵ the foremost of this Ummah, they are the role models to be followed due to their closeness to the time of the Prophet –

¹⁴ **Who were the *Salaf*?**

“Muhammad Nasir- Deen Al-Al-Albaani (d.1420A.H) - *Rahimullaah*- said:

‘The *Salaf as-Salih* includes the three generations about whom the Messenger -*sallAllaahu alayhi wa sallam*- testified regarding their goodness in a Hadeeth whose authenticity is agreed upon. Rather this Hadeeth has reached the level of *Mutawwatir* due its many chains in the *Saheeh* of Muslim and other than them from a great deal of the Companions, that the Prophet -*sallAllaahu alayhi wa sallam*- said:

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم ثم الذين يلونهم .

‘The best people are my generation then those who will come after them and then those after them.....’

So the three generations whose goodness has been testified are the ones who are intended by being the *Salaf as-Salih*.’

Taken from ‘Silsilah Huda wa Noor’ Tape: 848

¹⁵ **The First Three Generations**

From Ibn Masood -Radhi Allaah anhu- that the Prophet – *SallAllaahu alayhi wa sallam*- said:

خَيْرُ النَّاسِ قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ يَجِيءُ أَقْوَامٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ ، وَيَمِينُهُ شَهَادَتُهُ .

‘The best people are my generation, then those who came after them, then those who came after them, then there came people whose testimony precedes them

sallAllaahu alayhi wa sallam- and his noble Companions.

As for those who came after them, then they are called ‘al-Khalaf’, so whoever from the Khalaf follows the methodology of the Salaf then they are attached to them, and whoever opposes the methodology of the Salaf then he is destroyed.

As Allaah Ta’ala said:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

taking his oath and his oath precedes his testimony.' [i.e.

they rush to give oath and testify, and belittle them.]

[Collected by Bukhari and Muslim]

<<And those who came after them say: "Our Lord!
Forgive us and our brethren who have preceded us
in Faith, and put not in our hearts any hatred
against those who have believed.>>¹⁶

As Allaah Ta'ala said:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

<< And the first to embrace Islam of the *Muhajiroon*
(those who migrated from Makkah to Al-Madinah)
and the *Ansar* (the citizens of Al-Madinah who
helped and gave aid to the *Muhajiroon*) and also
those who followed them exactly (in Faith).>>¹⁷

Regarding his saying:

¹⁶ Hashr : 59

¹⁷ Tawbah : 100

‘that is them saying: ‘the wind blowing¹⁸ was good
and skilful navigation’

means that their rejection of the blessing of Allaah
was that when they travelled upon the sea in a ship

¹⁸ The Wind

الرياح

A sign from the signs of Allaah

Allaah ﷻ said:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي
الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ
(السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

<<Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding» [al-Baqarah : 164]

Imam As-Sa'adi said regarding the saying of Allaah:

وَتَضَرِيفِ الرِّيَّاحِ

<<and in the veering of winds>>

'The Wind can be cold and hot, southerly, northern, eastern, western and between them .sometimes they

become clouds, sometimes the winds combine together, sometimes fertilize (fill the clouds with water, as in Soorah Hijr :22) and sometimes the wind spins around sometimes it disperses and ceases its harm, sometimes it can be mercy and sometimes it is sent with punishment'.

[From Tafseer as-Sa'adi 1/78]

The Wind is not Cursed

1 - From Abu Hurairah that the Prophet -*sallAllaahu alayhi wa sallam* - said:

الرَّيْحُ مِنْ رُوحِ اللَّهِ تَأْتِي بِالرَّحْمَةِ، وَتَأْتِي بِالْعَذَابِ، فَلَا تَسُبُّوهَا، سَلُّوا اللَّهَ خَيْرَهَا، وَاسْتَعِيدُوا بِاللَّهِ مِنْ شَرِّهَا.

'The Wind is from the mercy of Allaah for His worshippers, sometimes it comes with mercy and

sometimes it comes with punishment. So if you see it do not curse it, ask Allaah for the good of it and seek refuge with Allaah from its evil.'

[Collected in Silsilah Saheehah 2756 & kalimah Tayyibah p.135]

2 - From Ubay bin Ka'ab -*radiAllaah anhu*- said that the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- said:

لَا تَسُبُّوا الرِّيحَ فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ فَقُولُوا: اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أَمَرْتُ بِهِ، وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمَرْتُ بِهِ.

'Do not curse the wind, if you see something that you dislike of the wind then say: 'O Allaah indeed we ask of You for the good from this wind and the good which is in it and the good with which You have commanded it. We seek refuge with You from the evil from this wind and the

evil which is in it and the evil with which You have
commanded it.'

[Collected by Tirmidhi, he said it is Hasan Saheeh and Al-Albaani authenticated it in Silsilah Saheehah no.2756]

3 - From Ibn Abbas -*RadhiAllaahu anhu*- that a man cursed the wind in front of the Prophet -*sallAllaahu alayhi wa sallam* - so the Prophet -*sallAllaahu alayhi wa sallam* - said:

لَا تَلْعَنِ الرِّيحَ فَإِنَّهَا مَأْمُورَةٌ، وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ
عَلَيْهِ

'Do not curse the wind since indeed it is commanded and indeed if anyone curses something which does not deserve to be cursed then that curse comes back on himself.'

[Collected by Tirmidhi and authenticated by Al-Albaani in Saheehah no.528]

Imam ash-Shafi'aee said:

لا ينبغي شتم الريح فإنها خلق مطيع لله وجند من جنوده يجعلها الله رحمة
إذا شاء ونقمة إذا شاء.

'It is not befitting to curse the wind since it is a creation which obeys Allaah and a soldier from His soldiers, Allaah places it as mercy if He wills and punishment if He wills.'

[Majmoo Sharh al-Muhdab 5/92]

Shaykh Ibn Uthaymeen said:

'This negation of cursing the wind is a prohibition. This is because cursing the wind is cursing the One who created it and sent it. Rain fall is not ascribed to the winds or to the

weather or the atmosphere, rather these matters of control of the wind are ascribed to Allaah Alone.

[Majmoo Fatawa wa Rasail Ibn Uthaymeen 10/276]

What to say if a windy storm occurs

1 - From Ayesha -*radiAllaah anha* - said that the Prophet -*sallAllaahu alayhi wa sallam* - used to say if there was a windy storm:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا ، وَخَيْرَ مَا فِيهَا ، وَخَيْرَ مَا أُرْسِلَتْ بِهِ ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا ، وَشَرِّ

مَافِيهَا ، وَشَرِّ مَا أُرْسِلَتْ بِهِ »

'O Allaah indeed we ask of You for the good from this wind and the good which is in it and the good with which You have sent it. We seek refuge with You from the evil from

this wind and the evil which is in it and the evil which You have sent it with'.

[Collected by Muslim]

2 - From Salmah bin al-Akwa' that if the wind was intense and violent the Messenger would say:

اللَّهُمَّ لَقْحًا لَا عَقِيمًا

'O Allaah make this wind bring clouds with rain and not a drought.'

[Collected by Bukhari in al-Adab al-Mufrad, Tabarani, Ibn as-Sunni, al-Hakim and Al-Albaani declared it Hasan in Saheehah no. 2058.]

3 - From Uqbah bin Aamir -RadhiAllaahu anhu- who said:

'While I was travelling with the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - between al-Jouhfah and al-

Abwa¹⁸ when all of a sudden we were completely covered by a wind and extreme darkness. The Messenger of Allaah -*sallAllaahu alayhi wa sallam* - began seeking refuge from it by reciting:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

<< Say: I seek refuge with (Allaah) the Lord of the daybreak>>[Falaq] and

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

<<Say: I seek refuge with (Allaah) the Lord of mankind>>[Nas] and he said:

'O Uqbah, seek refuge with these two Soorahs, since no one sought refuge with the like of these two Soorahs.'

Uqbah said: I heard him lead the prayer reciting these two Soorahs.

which was driven by the wind and if they were successful in this and reached land, they would praise the wind and navigation and they would not say, this is by the excellence of Allaah, but rather they would say, the wind carried the ship in a good way.

It is obligatory upon them that they say, indeed it was Allaah who saved and gave us success, and He is the one who started a good wind for us, He is the one who granted the captain of the ship the ability and inspired him to guide the ship to land safely. If

[Collected by Abu Dawood and declared Saheeh lighayrihi by Al-Albaani in Saheeh Targheeb no. 1485]

they were to say, indeed our success and reaching land was due to a good wind and the skill of the captain, then this is disbelief in the blessing of Allaah Subhanahu wa Ta'ala.

Regarding the saying:

‘What is similar to what the people say a lot is’,

: this means, that what the people say a lot as regards to ascribing blessings to other than Allaah Subhanahu wa Ta'ala, then this is either from the view of carelessness in expression or from the view of having an evil belief.

If it is from an evil belief then this is the disbelief which exits a person from the ummah, and if it is from the view of an evil expression along with the belief that Allaah is the one who brought this into

existence then this is lesser disbelief, and is called Kufr an-Ni'ama (disbelief in blessings).

This is a magnificent chapter because it cures a problem in to which many people fall in to and they do not take this into account, and they speak about it as if it is light but to Allaah this is a great matter, and this is why the author said:

‘What is similar to what the people say a lot is’,

this is a notice for us that we do not fall into this blunder, so much so that Ibn Abbas -RadhiAllaahu anhu- explained the saying of Allaah Ta'ala:

فَلَا تَجْعَلُوا لِلّٰهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

<< Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped). >> [Baqarah: 22]

he said: it is when a person says: 'If it was not for Allaah and such and such person', 'whatever Allaah wills and what you will', 'if it was not for this small dog, a burglar would come', 'if it was not for having a duck in the house a burglar would come' and other similar phrases and he counted this from among taking partners with Allaah Ta'ala.¹⁹

¹⁹ **From Obligatory Behaviour with Allaah is Leaving Shirk even if it is in Wording**

Taken from Silsilah as-Saheehah by Shaykh Al-Al-Albaani 136 - "Say: Whatever Allaah wills then say whatever you will, and say: I swear by the Lord of the Ka'ba"

The origin of the hadeeth is: "Verily a Rabbi came to the Prophet -sallAllaahu alayhi wa sallam - and said, Verily you commit *Shirk*! You say 'whatever Allaah wills and whatever you will', and you say, 'By the *Ka'ba*'. So, the

Messenger of Allaah -sallAllaahu alayhi wa sallam - said;
"Say: Whatever Allaah wills then say whatever you will,
and say: I swear by the Lord of the *Ka'ba*"

137 - "Do not say: whatever Allaah wills and whatever so
and so wills, but you should say: whatever Allaah wills
then whatever so and so wills."

138- "Without doubt Tufail (a Companion) saw a dream
and he informed some of those amongst you about it. In
it you were saying a sentence, which some of those who
are living amongst you, were trying to prevent me from
forbidding.' Then he mentioned: 'Do not say: Whatever
Allaah wills and whatever Muhammad wills.'"

139 - "Have you made me equivalent with Allaah (and in a wording: a partner?!) No, but you should say whatever Allaah Alone wills."

Fiqh ul-Hadeeth:

I say: So in these *Ahadeeth*, the saying of a man to another person: "Whatever Allaah wills and whatever you will" is regarded as *Shirk* in the sight of the *Sharia'*. And it is committing Shirk in wording, since it gives the impression that whatever the slave wills is at the same level as what Allaah *Subhana wa Ta'ala* wills. The reason being is that it equates the two wills.

Similar to this is the saying of some of the general people and their like, from those who claim to have knowledge who say, "I have no one other than Allaah and you". Or they say, "we have relied upon Allaah and yourself".

Similar to this is the statement of some of those who deliver lectures: 'In the name of Allaah and the country' or

'In the name of Allaah and the people' and other similar words of *Shirk*. It is obligatory to leave them and repent from them, so as to have good conduct with Allaah Tabaraka wa Ta'ala.

Many of the general people have become neglectful of this noble behavior, not just the minority of educated Muslims who justify the pronouncement of these types of *Shirk* - such as calling on other than Allaah in circumstances of extreme hardship or seeking aid with the deceased of the righteous people such that they swear by them, rather than swearing by Allaah Ta'ala and such that they swear by them above Allaah. So, if a scholar of the Book and the Sunnah refutes them, instead of them being with him in aiding against evil, they rebel against him by refuting him and saying that: the intention of those who call on other than Allaah is good and “verily

actions are but by their intentions” as is mentioned in the hadeeth!

So, they are ignorant or pretend to be ignorant, trying to please the general people. If a good intention is found with the aforementioned, then it still doesn't make an evil action good. As for the meaning of the *hadeeth* which is mentioned, then it is that actions are but with sincere intentions, the meaning is not that actions which oppose the *Sharia'* become good, permissible actions just because a good intention is attached to them. No-one says this except an ignorant person or one who follows his desires!

Do you not see that if a person prays towards a grave that this would be regarded as an evil action due to him opposing the *Ahadeeth* and the *Athaar* which mention the prohibition of facing a grave in prayer? So would an intelligent person say that, if a person returns and faces

These matters in the customs of the people are seen as a light matter, however it is a very dangerous matter, because it is disbelief in the blessings of Allaah Subhanahu wa Ta'ala and bad manners with the aspect of Roobubeeyah Lordship of Allaah.

the grave in prayer after knowing its prohibition that, his intention was good and his action was permissible? No never! Likewise, those people who seek aid from other than Allaah Ta'ala whilst they forget Him when they are in a situation where they are in most need of His help and aid, it is not possible to say that their intention was good, let alone that their action was good. Yet they proceed upon this evil while they know it is wrong.

[The Issues Summarised by Imam Muhammad bin AbdulWahab]

The following issues which are benefited from this Ayaah with the Tafseer of the Salaf which were mentioned by the Imam *-Rahimuhullaah-* are:

The first issue: that ascribing blessings to Allaah Subhanahu wa Ta'ala is from having Eemaan in Allaah.

The second issue: that ascribing blessings to other than Allaah is from disbelief in Allaah Subhanah wa Ta'ala.

The third issue: that in the Ayah and the sayings of the Salaf is a proof of the impermissibility of ascribing matters to their means and that is kufr an-Ni'ama (disbelief in blessings), because it is known that a good wind is a means to push ships, and the skilfulness of a navigator is a means to push ships, however, if a good result is ascribed to these two means then they become from the disbelief in the blessings from Allaah.

The fourth issue: as the Shaykh -*Rahimuhullaah*- said in the important issues of the chapter: 'This has combining two opposites in the heart; al-Kufr and al-Eemaan.' And he took this from Allaah's saying:

<< يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا >>

<< They recognise the Grace of Allaah, yet they
deny it>>

In this is the combining of a resolve and rejection, and disbelief and faith in the heart, so whichever of the two overwhelm a person then he becomes from those people.

The fifth issue: that a lot of people fall into disbelief in blessings, and this is why the Shaykh said: ‘what rolls off many tongues.’ Then this is something which obligates warning against. Also, that a person should not follow what is a habit of opposing the Sharia.’

[From the E’aanat al-Mustafeed bi Sharh Kitab at-Tawheed]

Arabic Text

باب قول الله تعالى { يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا. }

هذا الباب ذكره الشيخ رحمه الله بعد باب "مَنْ جحد شيئاً من الأسماء والصفات"،
لأنّه من جنسه، فيه تنقّص للرّبوبيّة، فالذي يجحد الأسماء والصفات قد تنقّص
الرّبوبيّة، وكذلك الذي يُضيف النّعم إلى غير الله سبحانه وتعالى قد تنقّص الرّبوبيّة.
فهذه الآية التي ذكرها في الترجمة، وهي قوله سبحانه وتعالى { " يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ
يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ " } (هي من سورة النحل، وسورة النحل تسمّى سورة
النّعم، لأنّ الله سبحانه وتعالى عدّد فيها كثيراً من نعمه على عباده، وقال فيها { وَإِنْ
تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ } ١٨)، وأوّل النّعم التي ذكرها الله في
هذه السّورة نعمة إرسال الرّسل، وإنزال الوحي لهداية عباده.

ثم النعمة بخلق الإنسان، وما جعل فيه من الأعضاء الكبيرة والصغيرة الدّقيقة، وما
جعل فيه من بديع الصّنع.

ثم النّعم في خلق بهيمة الأنعام التي فيها الجمال، وفيها منافعهم من الرّكوب والحمل
والألبان واللحوم، وغير ذلك.

وكذلك: المراكب البحرية التي تقطع بهم غُباب الماء.

وكذلك: ما أنبت في الأرض من صُنوف النباتات التي فيها أرزاق العباد وفيها أدويّتهم وفيها مراعي لأنعامهم.

وكذلك: ما جعل فيها من العلامات التي يهتدي بها المسافرون في البرّ والبحر:

{وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ} ١٦.

ومن ذلك: نعمة المشارب من الماء واللّبن والعسل.

وكذلك: نعمة المساكن التي يسكنون فيها فتؤويهم من الحرّ والبرد، فيتحصّنون بها من

عدوّهم: البيوت الثابتة، والبيوت المتنقلة: {وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ

لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ. }

وكذلك: نعمة الملابس التي يلبسونها: {وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ

وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ} ملابس الأبدان التي يسثرون بها عوراتهم، ويُجمّلون بها

هيئاتهم، وملابس الدُّروع التي تقيهم من سلاح العدو.

كلُّ هذه النعم من الله سبحانه وتعالى.

ثم قال تعالى { فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ } ٨٢ (يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ

يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ } ٨٣)

والمفسرون - رحمهم الله - ذكروا أقوالا في تفسير هذه الآية، وكلها صحيحة، ولا تناقض

بينها، لأنها كلها تدخل في نعمة الله، وكل منهم يذكر مثالا من هذه النعم

. فأقوال المفسرين لا تناقض بينها، واختلافهم - كما يقول شيخ الإسلام ابن تيمية -

اختلاف تنوع، وليس هو اختلاف تضاد، لأن الآية - أو الآيات - تحتل عدة معان، فكل

واحد من المفسرين يأخذ معنى من هذه المعاني، فإذا جمعتها وجدت أن الآية - أو

الآيات - تتضمن هذه المعاني التي قالوها جميعا.

فمنهم من قال: المراد بقوله: يَعْرِفُونَ نِعْمَةَ اللَّهِ بعثة محمد صلى الله عليه وسلم، ولا

شك أن هذه النعمة هي أكبر النعم، ولذلك صدر السورة بذكر بعثة الرسل ((يُنَزَّلُ

الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ))

وقال تعالى ((وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)) .

ومنهم من قال: المراد بالنعمة: كل ما ذكره الله في هذه السورة من أصناف النعم.

فقله تعالى: يَعْرِفُونَ نِعْمَةَ اللَّهِ أَي: يعرفون نعم الله المذكورة في هذه السورة، ولا يجحدونها في قرارة أنفسهم، فيعرفون بقلوبهم أنها من الله، ولكنهم بالسنتهم ينسبونها إلى غير الله سبحانه وتعالى، أو بالعكس؛ يتلفظون بأن هذه النعم من الله ولكنهم في قلوبهم يعتقدون أنها من غيره.

ولهذا يقول العلماء: أركان الشكر ثلاثة لا يصح الشكر إلا بها:

الركن الأول: التحدث بها ظاهراً، كما قال تعالى ((وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ)).

الركن الثاني: الاعتراف بها باطناً، يعني: تعترف في قرارة نفسك أنها من الله سبحانه وتعالى، فيكون قلبك موافقاً للسانك من الاعتراف بأنها من الله.

الركن الثالث: صرفها في طاعة موليتها ومسديها وهو الله سبحانه وتعالى، بمعنى: أن تستعين بها على طاعة الله، فإن استعنت بها على معصية الله فإنك لا تكون شاكرها .

ثُمَّ يُنْكِرُونَهَا المراد بإنكارها: جحودها، إما باللسان وإما بالقلب، بأن تنسب إلى غير من أنعم بها، إما أن تنسب إلى الأسباب، وإما أن تنسب إلى الأصنام والآلهة، وإما أن تنسب إلى الآباء والأجداد، وإما أن تنسب إلى كد العبد وكسبه وحذقه ومعرفته، وإما بصرفها في معصية الله.

فما ذكره الشيخ رحمه الله في هذا الباب إنما هو أمثلة لكفران النعمة.

قوله " قال مجاهد وهو مجاهد بن جبر ، الإمام التابعي الجليل ، يفسر الآية بقول الرجل " :هذا مالي ورثته عن آبائي " فلا ينسب حصول المال إلى الله سبحانه وتعالى، وإنما ينسبه إلى آبائه وأجداده.

وكذلك إذا نسبته إلى كده وكسبه وحذقه ومعرفته، فإن هذا جحود لنعمة الله، لأن المال فضل من الله سبحانه وتعالى ، أما الحذق والكسب ومعرفة الصنعة فهذه أسباب قد تنتج مسبباتها وقد لا تنتج، فكم من حاذق وكم من عالم وكم من صانع يحرم من الرزق ولا تغنيه صنعته شيئاً، فهذا فضل من الله سبحانه وتعالى، وأما هذه فهي أسباب إن شاء الله نفعت وإن شاء لم تنفع.

"يقولون :لولا فلان لم يكن كذا "وهذا لا يجوز، لأن فيه نسبة النعمة إلى غير الله، والذي يجوز ما أرشد إليه النبي صلى الله عليه وسلم، أن تقول) :لولا الله، ثم فلان(، لأنك نسبت النعمة إلى الله، وذكرت أن فلانا إنما هو سبب فقط، لأن) ثم (للترتيب والتعقيب.

قوله" :وقال 126 ابن قتيبة ابن قتيبة هو أبو محمد عبد الله بن مسلم بن قتيبة الدينوري ، إمام في النحو، واللغة، والتفسير، وله كتب مشهورة، منها" :كتاب التفسير " وكتاب" المعارف. "

"يقولون :هذا بشفاعة آلهتنا "يعني :يقول المشركون :هذا الذي حصل من الخير ومن النفع إنما هو بشفاعة آلهتنا . يعني :أن آلهتهم شفعت عند الله في حصولها، لأن المشركين الذين يعبدون غير الله لا يعتقدون أن معبوداتهم هي التي تخلق وترزق، وإنما يعبدونها لاعتقاد أنها تشفع لهم عند الله،

كما قال تعالى :وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

فهم يعتقدون أن هذه المعبودات تشفع لهم عند الله، وهذا كذب، لأن الله بين الشفاعة الصحيحة، وهي ما توفر فيها شرطان :إذن الله للشافع أن يشفع، ورضاه عن المشفوع فيه بأن يكون من أهل التوحيد.

والمشركون يتقربون بأنواع القربات إلى هذه الأوثان، ويذبحون لها، وينذرون لها، ويطوفون بها، ويقولون :هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

مثل حالة عباد القبور اليوم، يذبحون للقبور، وينذرون للقبور، ويهتفون بها، ويستغيثون بها، ويستصرخون بها،

ويقولون: نحن لا نعتقد أنها تخلق وترزق، إنما هي شفعاء عند الله . وكذبوا في ذلك، فإن الله سبحانه وتعالى لا يرضى بهذه الشفاعة، ولم يتخذ هؤلاء شفعاء عنده سبحانه وتعالى.

ومن ذلك قولهم: هذا بشفاعة آلهتنا . يقولون: إن هذه النعم إنما هي بسبب آلهتنا وبشفاعتها عند الله، كما يقول القبوري: هذا بسبب الولي فلان، بسبب عبد القادر ، بسبب العيدروس ، بسبب البدوي ،

وهذا يدخل في قوله: يَغْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُوهَاَ بِمَعْنَى: أنهم ينسبون نعمة الله إلى هذه المعبودات من دون الله عز وجل . فهذه طريقة المشركين قديما وحديثا.

قوله " قال أبو العباس أبو العباس كنية شيخ الإسلام أحمد بن تيمية.

"بعد حديث زيد بن خالد الذي فيه: أن الله سبحانه وتعالى قال " :أصبح من عبادي مؤمن بي وكافر فأما من قال :مطرنا بفضل الله وبرحمته، فذلك مؤمن بي كافر بالكوكب وأما من قال :مطرنا بنوء كذا وكذا، فذلك كافر بي مؤمن بالكوكب.

ثم قال أبو العباس رحمه الله " يذم سبحانه من يضيف إنعامه إلى غيره ويشرك به " فكل من أضاف نعم الله إلى غيره فقد كفر نعمة الله، وأشرك به.

وهذا الشرك وكفر النعمة ليس من الكفر والشرك المخرج من الملة، إذا كان الإنسان يعتقد أن إضافة النعمة إلى الشيء من إضافة المسبب إلى سببه، وإنما المنعم هو الله، وأضافها إلى السبب مجرد مجاز، فهذا كفر أصغر.

أما إذا اعتقد أن النعم من إحداث المخلوق ومن صنع المخلوق، فإن هذا كفر أكبر يخرج من الملة.

فالواجب أن تضاف النعم إلى الله سبحانه وتعالى.

فكل من أضاف النعمة إلى غير الله، فإن هذا كفر بالله، إما أن يكون كفرا أكبر، وإما أن يكون كفرا أصغر، بحسب ما يقوم باعتقاد الشخص وقرارة نفسه، فليحاسب الإنسان نفسه عند ذلك.

ومن ذلك: ما يجري على ألسنة بعض الصحفيين وكثير من الإعلاميين الذين ينسبون الأشياء إلى أسبابها، فيقولون: المطر ناتج عن انخفاض جوي، أو عن المناخ (وما أشبه ذلك

. فالذي يضيف المطر إلى وقته أو إلى الكوكب أو إلى النوء، فهو من هذا الباب، كما في

حديث زيد بن خالد (: أصبح من عبادي مؤمن بي وكافر)

نعم :المناخ أو الانخفاض الجوي سبب، لكن الذي ينزل المطر ويكون المطر هو الله

سبحانه وتعالى، ليس لهذه الأسباب تدخل في إيجاد المطر أو إحداث المطر.

وقد حصل - ويحصل - أن هناك مناخات كانت تهطل فيها الأمطار بكثرة، ولكن يأتي

وقت من الأوقات تقفر هذه المناخات وتجذب، فكثير من القارات وإن كانت معروفة

بكثرة المطر وتواصل المطر عليها يحصل فيها الجذب،

كما يقولون عنه :الجفاف، في أمريكا وفي أوروبا وفي أفريقيا حصل جفاف كثير، وهلك

خلائق كثيرة من الأموال ومن الأنفس، وما نفعهم المناخ، هذا بيد الله سبحانه وتعالى،

وفي تقدير الله سبحانه وتعالى.

قال المصنف “ :قال بعض السلف “ المراد بالسلف : القرون المفضلة، وصدر هذه

الامة، وهم محل القدوة، لقرب عهدهم من النبي صلى الله عليه وسلم ومن صحابته

الكرام.

وأما من جاء بعدهم فيقال لهم :الخلف ، فمن كان من الخلف يسير على منهج السلف فهو لاحق بهم، ومن تخلف عن منهج السلف فإنه هالك،

كما قال تعالى :وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا ويقول سبحانه :وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

قوله“: هو كقولهم :كانت الريح طيبة، والملاح حاذقا ”يعني أن من إنكارهم لنعمة الله أنهم إذا ساروا في البحر في السفن التي كانت تسير بالريح إذا نجوا من البحر وخرجوا إلى البر يثنون على الريح وعلى الملاح، ولا يقولون :هذا بفضل الله، بل يقولون :كانت الريح التي حملت السفينة طيبة.

وكان الواجب عليهم أن يقولوا :إن الله هو الذي نجانا، وهو الذي سخر لنا الريح الطيبة، وهو الذي أقدر قائد السفينة وألهمه أن يقودها إلى بر السلامة . أما أن يقولوا :إن نجاتنا وخروجنا إلى البر بسبب طيب الريح وحذق القائد، فهذا كفر بنعمة الله سبحانه وتعالى

.

وقوله " ونحو ذلك مما يجري على ألسنة كثير " يعني :نحو هذه الألفاظ مما يجري على ألسنة كثير من الناس من نسبة النعم إلى غير الله سبحانه وتعالى، إما من باب التساهل في التعبير، وإما من باب سوء الاعتقاد،

فإن كان من سوء الاعتقاد فهو كفر يخرج من الملة، وإن كان من باب الإساءة في التعبير مع الاعتقاد بأن الله هو الذي أوجد هذا الشيء :فهذا كفر أصغر، يسمى بكفر النعمة. فهذا الباب باب جليل لأنه يعالج مشكلة يقع فيها كثير من الناس ولا يحسبون لها حساباً، ويتكلمون بكلام يظنونونه هينا وهو عند الله عظيم :حيث إنهم ينسبون نعم الله تعالى إلى غيره، ولا يشكرون الله سبحانه وتعالى،

ولهذا قال " ونحو ذلك مما يجري على ألسنة كثير " فهذا تنبيه لنا أن لا نقع في هذه المزالق، حتى إن ابن عباس رضي الله عنه فسر قوله تعالى :فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ قال :هو قول الرجل) :لولا الله وفلان(، ما شاء الله وشئت(،) لولا كلبية هذا لأتانا اللصوص(،) لولا البط في الدار لأتانا اللصوص(، وما أشبه ذلك من الألفاظ، وعد هذا من اتخاذ الأنداد لله تعالى.

فهذه مسائل هي في عرف الناس سهلة، ولكنها خطيرة جداً، لأنها كفر بنعمة الله سبحانه وتعالى وإساءة أدب مع جناب الربوبية.

فيستفاد من هذه الآية بتفاسير السلف التي ذكرها الإمام رحمه الله مسائل:

المسألة الأولى: أن إضافة النعم إلى الله سبحانه وتعالى من الإيمان بالله.

المسألة الثانية: أن إضافة النعم إلى غير الله من الكفر بالله سبحانه وتعالى.

المسألة الثالثة: في الآية وأقوال السلف: دليل على عدم جواز نسبة الأشياء إلى أسبابها

وأن ذلك من كفر النعمة، لأنه معلوم أن الريح الطيبة سبب لجريان السفينة، وأن حذق

الملاح سبب لجريان السفينة، ولكن إذا أضاف النتيجة الطيبة إلى هذين السببين صار

ذلك من الكفر بنعمة الله.

المسألة الرابعة: كما قال الشيخ رحمه الله في مسائل الباب: "فيه: اجتماع الضدين في

القلب؛ الكفر والإيمان "أخذاً من قوله تعالى: يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا ففيها:

اجتماع الإقرار والإنكار، والكفر والإيمان في القلب، فأيهما غلب على صاحبه صار من

أصحابه.

المسألة الخامسة: أن كفر النعمة يكثر وقوعه في الناس، ولهذا قال: "مما يجري على

ألسنة كثير "فهذا مما يوجب الحذر منه، وأن الإنسان لا يجري على العوائد المخالفة

للشرع.

من شرح إعانة المستفيد بشرح كتاب التوحيد للشيخ صالح الفوزان حفظه الله باب

[الباب الواحد والأربعون]