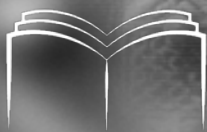




Ahadeeth Regarding Tawheed

From the
'Silsilah Ahadeeth As-Saheehah'
Of
Shaykh Al-Albaani



MIRAATH PUBLICATIONS

Translated & Compiled by Abbas Abu Yahya

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Chapters of Tawheed and the Shahadtayn

1 - There is no good in the Arabs nor the Non-Arabs except with Islaam

“Whoever from a household, from among the Arabs and the non-Arabs, whom Allaah intends good for them, Allaah enters Islaam upon them, then the Fitn appear as if it were a shade.” Silsilah Saheehah: 51

Hakim (1/61-62) narrated from the narration of Ibn Shihab who said:

“Umar bin al-Khattab left for Shaam and Abu Ubaida ibn al-Jarrah was with us, and they came upon a wet ditch, and Umar was upon a she-camel, he got down from her and took off his leather socks and carried them on his shoulder, and took the reins of the she-camel and walked her through the wet ditch.”

Abu Ubaida said: “O Ameer –ul-Mumineen, you do this?! Take your leather socks off and carry them on your shoulder, and take the reins of your she-camel and walk her through the wet ditch?! It does not please me that the people of this country see you like this?”

Umar said: “Oh! If only someone other than you Abu Ubaida had said this, I would have made an example of him for the Ummah of Muhammad - sallAllaahu alayhi wa sallam!

Indeed, we were the most insignificant of people and Allaah honoured us with Islaam. No matter how much we seek honour with other than what Allaah has honoured us with, then Allaah will make us the most insignificant of people.”

And Hakim said about this hadeeth: “It is Saheeh according to the conditions of Bukhari and Muslim.” And ad-Dhaahbi agreed with him, and the hadeeth is like they have said.

In another narration he said: “O Ameer –ul-Mumineen, you will meet the soldiers and the generals of Shaam, and this is your condition?”

Umar said: “Indeed we are a people, whom Allaah has honoured with Islaam, so we will never seek honour with other than Islaam.”

2 - From the Pillars and Signs of Islaam

“Indeed Islaam has milestones, and sign posts like the lights which illuminate the pathways. From them is that you believe in Allaah and do not associate anything with Him, and you establish the prayer, give Zakaat, fast Ramadan, perform the Hajj to the House, and command the good, and forbid evil, and to give Salaam to your family if you enter upon them, and to give salaams to the people if you pass by them, so whoever leaves something of this, then he has left a portion of Islaam, and whoever leaves all of them, then he has turned his back on Islaam.” Silsilah Saheehah: 333

A benefit: The saying of the Messenger after he mentioned, belief in Allaah is a portion of Islaam, like the prayer and the Zakaat; “.....whoever leaves something of this, then he has left a portion of Islaam, and whoever leaves all of them, then he has turned his back on Islaam.”

I (Albaani) say: This is a clear text which shows that a Muslim does not leave Islaam by not performing some its duties, such as is the prayer. It is sufficient for the one who does not perform it to be a disobedient person, whose testification will not be accepted, and an evil end is feared for him.

There has been a detailed piece of research which has already been completed under the section of ‘Hukm Tarik as-Salaat’ (The ruling of the one who abandons the prayer) in hadeeth no.87.

This hadeeth is decisive evidence about what we have mentioned in this issue. That is why some of the people tried to invalidate these evidences by trying to show it as Da'eef (weak hadeeth). How wrong they are! We have indeed refuted them with proofs and clear signs, and with an explanation from what the scholars of Islaam have authenticated.

Taken from the Shaykh's amendments to volume one of Silsilah Saheehah Vol.1 /no. 13 / p.935

3 - The Excellence of Tawheed

“As for your father, if he affirmed Tawheed and if you fasted and gave charity on his behalf, then this would benefit him.” Silsilah Saheehah: 484

The origin of this hadeeth is as follows: “al-Aas bin Wa'il took an oath in the days of ignorance – before Islaam - t h a t he would slaughter one hundred camels. His son Hisham bin al-Aas slaughtered fifty camels on behalf of his father.

Umar asked the Prophet -sallAllaahu alayhi wa sallam- about this? And he said: ... (The above hadeeth).”

This hadeeth is clear evidence that the reward of giving charity and fasting reaches the father, likewise the mother after their death. If they were Muslims, the reward reaches them for giving charity and fasting, even without them bequeathing it.

Since the son is a product from the work of the parents. So this is included in the general saying of Allaah Ta'ala:

<< And that man can have nothing but of what he does (good or bad)>> Surat An-Najm 53:39

There is no need to specify this general meaning of the Ayaah with this hadeeth. Likewise the other hadeeth which has the same meaning in this subject, from what al-Majd Ibn Taymeeyah mentioned in his book 'al-Muntaqa' like some of the people who have generalized the texts.

Acknowledge that all the Ahadeeth that he mentioned regarding this subject are specific to the parents of the son.

As for using these Ahadeeth as evidences that the reward reaches all dead people, like al-Majd ibn Taymeeyah mentions as a heading in his book, by saying: 'Chapter - Reaching close of the reward gifted to the dead' then this is not correct, because this claim is more general than the evidence provided. There is no evidence which shows a clear general proof, that the dead benefit from the general good actions which are gifted to them from the living, except for those specific matters which ash-Shawkaani mentions in his book 'Nail Awwtaar' (4/78-80), and also this writer in his book 'Ahkaam al-Janaiz wa bida'iah'. From those things is doing Dua' for the dead since it benefits them, if Allaah - Tabaraka wa Ta'ala - accepts it.

So, remember this, and it will save you from going beyond the limits or falling short on this issue.

The summary of this is that the son can give charity, fast, perform Hajj and Umrah, and read Qur'aan on behalf of his parents, since this is from their own actions, and he cannot do this for other than his parents, except what has been specified with proof, of what we have indicated before and Allaah knows best.

4 - Being Pleasèd With Allaah

“Whoever says: I am pleased with Allaah as my Lord, and with Islaam as my religion, and Muhammad as a Messenger, Paradise becomes obligatory for him.” Silsilah Saheehah: 334

5 - The Command with Tawheed

“I command you with three things and prohibit you from three things, I command you to worship Allaah, and do not associate anything with Him. And hold together to the rope of Allaah and do not be divided, and obey the one whom Allaah places in command over you. And I prohibit you from idle talk, gossip and asking too many questions, and wasting wealth.” Silsilah Saheehah: 685

6 - Giving Allegiance on Tawheed

“I take your allegiance from you that you will worship Allaah, establish the prayer, give the Zakaat and give advice to the Muslims, and to keep away from the Mushrikeen.” Silsilah Saheehah: 636

7 - The Excellence of the Shahadattan

“There is no one that dies except that he testifies that there is none worthy of worship except Allaah, and that I am the Messenger of Allaah, and this depends upon the believing heart with certainty; except that Allaah forgives him.” Silsilah Saheehah: 2278

“Indeed Allaah will single out a man from my Ummah in front of all the people on the Day of Judgment. Ninety-nine scrolls will be unrolled for him; every scroll will be as long as the eye can see. Then Allaah will say: Do you deny anything from this? Did the Angels that record your deeds oppress you? So the man will say: No, my Lord. Allaah will say: Do you have an excuse? The man will say: No, my Lord.

Allaah will say: “Yes, indeed, we have a good deed for you and indeed, there will be no oppression upon you today.” Then a card will be brought forward and in it will be: ‘I testify that there is none worthy of worship except Allaah, and Muhammad is His slave and His Messenger.’ Then Allaah will say: Bring your bad deeds.

The man will say: What is this card along with these scrolls? Allaah will say: indeed you will not be oppressed. The Prophet continued: The scrolls will be put on one side of the scales, and the card will be put on the other side, and the scrolls will be light and the card would be heavy, there can be nothing more heavier than with the name of Allaah.” Silsilah Saheehah: 135

The proof from this hadeeth is that the scales have two pans, which the actions are placed upon, which you can see, and even though actions are real they will be weighed. Allaah is capable of doing all things, and this is from the beliefs of the Ahl-ul-Sunnah, the Ahadeeth regarding this issue are supported if not Mutawaatir (recurring chains).

8 - Prompting a Dying Person to Say the Shahahdah

“Say the testification, ‘la illah ila Allaah’ (there is none worthy of worship except Allaah) a lot, before there comes a separation between that and yourselves, and prompt the one who has reached death to say it.” Silsilah Saheehah: 467

From the Fiqh of the hadeeth: The hadeeth shows the legislation of prompting the dying person to say the testification of Tawheed, hoping that he will say it and become successful.

The meaning of ‘....the one who has reached death....’ is the one whose death has now approached him, and he is still in this world where he has obligations, and it is possible that he benefits from the one who prompts him with the Shahahdah, thereby he says it, and becomes from the people of Paradise.

As for prompting him after his death, then along with that being a Bida’ which has not been mentioned in the Sunnah, and also there is no benefit from this, since he has left the world where he has obligations to the world of recompense, and he does not have the ability to say the Shahahdah, << to warn the one who is alive >>

The way to prompt the dying person is to order him to say the Shahahdah. It is mentioned in some books, that you yourself should say it and not order the dying person with it, which is in opposition to the Sunnah of the Prophet -sallAllaahu alayhi wa sallam.

9 - The Excellence of Saying ‘La illaha ila Allaah’ “If the slave says: la illah ila Allaah, wa Allaahu Akbar (there is none worthy of worship in truth except Allaah, and Allaah is the Greatest)

Allaah Azza Wa Jaal says: my slave has spoken the truth, there is none worthy of worship except Me, and I am the Greatest.

And if the slave says: la illah ila Allaah Wahdahu, then Allaah Azza Wa Jaal says: There is none worthy of worship except Me Alone. And if the slave says: La illaha ila Allaahu lahul mulku wa lahul hamdu (There is none worthy of worship in truth except Allaah, to Him belongs the Dominion and for Him is all praise)

Then Allaah Azza Wa Jaal Says: My slave has spoken the truth, There is none worthy of worship in truth except Me, to Me belongs the Dominion and all praise is for Me. And if the slave says: la illah ila Allaah, La hawla wa la quwwata illa billaa (There is none worthy of worship in truth except Allaah, there is no capability nor is there any power except with Allaah.)

Then Allaah Azza Wa Jaal Says: There is none worthy of worship in truth except Me, there is no capability nor is there any power except with Me.)

Whoever is blessed to say this when death approaches him, then the fire will not touch him.” Silsilah Saheehah: 139

“The best Dhikr (remembrance) is la illah ila Allaah, and the best Shukr (being thankful) is al-Hamdulillaah.” Silsilah Saheehah: 1497

“Whoever says: ‘la illah ila Allaah’ it will make him successful, one day, no matter what he had done before that.” Silsilah Saheehah: 1932

“A statement of relief from hardship: la illah ila Allaah al-Haleem al-Kareem, la illah ila Allaah al-‘Aleel al-Atheem, la illah ila Allaah Rabbus-samaawaat as-Saba’ wa Rabbul ‘Arsh al-‘Atheem.

(None is worthy of worship except Allaah the Haleem and the Kareem, None is worthy of worship except Allaah the Most High and the Most Great, none is worthy of worship except Allaah Lord of the seven heavens and the Lord of the great ‘Arsh).” Silsilah Saheehah: 2045

“Whoever says: ‘la illah ila Allaah’ sincerely, enters Paradise.” Silsilah Saheehah : 2355

“Whoever says in the morning time: ‘There is none worthy of worship in truth except Allaah Alone, He has no partners, He has the Dominion and for Him is all praise, He gives life and He takes life, and He is capable of all things.’

La illaha ila Allaahu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu yuhyee wa yumeet wa huwa ala kulli shayin qadeer

Ten times, then Allaah writes ten rewards for every time he says this one. Ten bad deeds are erased. Allaah raises him up by ten grades, and it is equivalent to him freeing ten slaves. It is a protection for him from the beginning of the day until the end of the day. He will not do an action that day better than it, and if he says it during the evening then he gets the same reward.” Silsilah Saheehah: 2523

10 - Tawheed of Dua’

“Supplicate to Allaah Alone, Who, if any harm comes to you and you supplicate to Him then He relieves you of it. Who, if you lose your provisions in a desolate place and you supplicate to Him, He returns your goods. Who if you are affected by drought and you supplicate to Him, He cultivates the land for you.” Silsilah Saheehah: 42

11 - Supplicating with the Beautiful Names of Allaah

"Allaah does not afflict a slave with grief nor sadness, except that if the slave says: - O Allaah indeed I am Your slave, and the son of Your slave, and the son of Your female slave, my forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask of You with all Your names, which belong to You, which You have named Yourself with, or which You have taught someone from Your creation or revealed it in Your Book or that which You have taken unto Yourself with the knowledge of the unseen with You, that You make the Quraan the life of my heart and light of my breast and keep away from me my sadness, and that my grief goes away.

Allaahumma 'innee 'abduka, wabnu 'abdika, wabnu amatika, nasiyatee biyadiika, madhin fiyya hukmuka, adlun fiyya qadha'uka, asaluka bikulli ismin huwa laka, sammayta bihi nafsaka, aw anzaltahu fee kitabika, 'aw allamthu ahadan min khaliqika, aw ista'tharta bihi fee ilmil ghaybi 'indaka, an taj'alalqurana rabee'a qalbee, wa noora sadree, wa jala'a huznee, wa thahaba hammee.

then Allaah takes away his grief and sadness and replaces it with happiness."

The narrator said: It was said: O Messenger of Allaah should we not learn it? He answered: Of course, it is necessary for the one who hears it, that he learns it. Silsilah Saheehah: 199

"What prevents you from listening to what I advise you with? That you should say in the morning and the evening:

Ya Hayyu Ya Qayyoom (The Ever-Living, The Eternal) I seek aid with your Mercy, and correct all my affairs, and do not ever leave me to my own self even for a blink of an eye.

Ya Hayyu Ya Qayyoom bi-rahmaatika astageethu, asslih lee shaa'anee kullihee, wa la takillnee ila nafsee turfatu aeynin abadn Silsilah Saheehah: 227

12 - Obedience to the Leader in Goodness

"Obedience to the leader is a right upon the Muslim man, as long as the leader does not order him with disobedience to Allaah Azza wa Jal. So, if he orders you to disobey Allaah, then there is no obedience to him." Silsilah Saheehah: 752

13 - No obedience to the created if it means disobedience to the Creator

"There is no obedience due to anyone in disobedience to Allaah Tabarak wa Ta'aala." Silsilah Saheehah: 179

"There is no obedience in disobedience to Allaah Tabaraka wa Ta'aala." Silsilah Saheehah: 180

"There is no obedience to mankind in disobedience to Allaah, indeed obedience is in goodness. Silsilah Saheehah: 181

The reason for this hadeeth:

The Messenger of Allaah- sallAllaahu alayhi wa sallam – dispatched an army, and he commanded a man to lead them, who lit a fire, and the man said to the army: enter into the fire. The people wanted to enter into the fire, but some of them said: verily we have just fled from the fire.

This was mentioned to the Messenger of Allaah - sallAllaahu alayhi wa sallam – and he said to those who wanted to enter into it: if you entered it you would have remained in it until the Day of Judgment, and he said a good word to the others, and he said.....(the above hadeeth). The extra wording in the hadeeth is from Tayalisee and the context is by Muslim.

In another narration by him where he said:

“The Messenger of Allaah - sallAllaahu alayhi wa sallam – dispatched a battalion and ordered a man from the Ansaar to lead them, and he ordered them to listen to him and obey him. They caused this man to get angry, so he said to them: Gather some firewood for me, so they gathered it for him. Then he said: light the fire and they lit the fire, then he said to them:

Did not the Messenger of Allaah - sallAllaahu alayhi wa sallam – order you to listen and to obey me? They said Yes, of course. He said enter in to the fire! So they started to look at each other, and said (and in another narration: a young boy said to them) : indeed we fled to the Messenger of Allaah - sallAllaahu alayhi wa sallam – from the fire, [do not be hasty, until you meet the Prophet - sallAllaahu alayhi wa sallam – and if he orders you to enter it, then enter into it], so this is what they did.

The man's anger came down/subsided, and the fire was put out. When they returned to the Prophet - sallAllaahu alayhi wa sallam – and mentioned it to him, he said: if you had entered it, you would never have exited from it, indeed obedience is in goodness." Narrated by Bukhari (8/47, 13/109), Muslim (6/16), Ahmad (1/82, 134) and other narrations which contain the extra wording is also by Ahmad.

This hadeeth has many benefits, the most important of which is the impermissibility of obedience to anyone, if it is disobedience to Allaah Tabarak wa Ta'aala, whether it is the leaders, scholars and the shaykhs. Also from this hadeeth you get to know the misguidance of different groups of people;

The first: some of the soofis who obey their shaykhs, even if they command them to commit sins, using as a proof, that they in reality are not committing sins. Also that the shaykh sees that which the follower does not see.

I know a shaykh from amongst these people who appointed himself as a leader. He mentioned a story to his followers in some of his lessons in the masjid, the summary of which is, one of the Soofi shaykhs ordered one of his followers that during the night he should go to his father and kill him while he is in his bed next to his wife! So when he killed him, he returned to the shaykh, happily having carried out the command of the shaykh! The shaykh looked at him and said: Do you think that you have really killed your father? Rather he is your mother's boyfriend! As for your father he is away!

Then he makes and presents a Sharia' ruling, as he claims, from his story, and he says to his followers: If a shaykh orders his follower with a ruling which is apparently against the Sharia', it is upon the followers to obey him in this, then he said: Do you not see this shaykh, he apparently orders the boy to kill his father, however in reality he ordered him to kill the one who fornicated with his mother, and that person deserved to be killed!

The falsity of this story is not hidden according to the Sharia' from many angles:

Firstly: Carrying out the punishment is not the right of the shaykh, no matter how important he is; rather it is from the right of the leader or the one in charge.

Secondly: if the case was that this actually took place, then why did he only carry out the punishment on the man and not the woman, and they both fornicated?

Thirdly: the Sharia' ruling for the married adulterer is to be stoned to death, and the person is not killed except by stoning. From this it is clear that the shaykh has opposed the Sharia' from many angles, this is also the situation with the follower who based upon this previous story, made it incumbent upon the Muslims to be obedient to the shaykh, to the extent one of them said to the people: if you see the shaykh and he is wearing a cross around his neck, then it is not allowed to criticize him!

With all the clarity of the absurdity of these stories, and their opposition together to the Sharia' and to the intellect, we find some people become deceived by these stories, and amongst them some of the cultured youth.

A discussion took place between me and one of those youths about that story, and he had heard it from that follower of the shaykh, and what the shaykh had based his ruling upon. However, the discussion with him did not bring about any benefit. He persisted in believing this story, since according to his claim, it was a miracle, and he added: you people reject miracles!

So when I said to him: If your shaykh orders you to kill your father, would you do it? He said: Indeed, I have not reached that level yet! So after this can anyone be blamed for characterizing the religion of these shaykhs except that they are the opium of the people?

The second group is: The blind followers who prefer to follow the statements of the Madhab above the statement of the Prophet - sallAllaahu alayhi wa sallam with what is clearly taken from the statements of the Prophet - sallAllaahu alayhi wa sallam.

So if it is said to one of them, for example: do not pray the Sunnah of the Fajr prayer after the obligatory prayer has begun, due to the prohibition of the Prophet - sallAllaahu alayhi wa sallam – from doing so, which is clear, they do not obey, and they say the Madhab allows this.

If it is said to them: the Nikah at-Tahleel (whereby another man marries the divorced woman and then divorces so that she can be allowed to marry her first husband) is invalid, because the Prophet - sallAllaahu alayhi wa sallam – cursed the one who does this. They would answer by saying: No, but it is permissible according to such and such Madhab!

There are hundreds of issues like this, and this is why many of the scholars held the opinion that the saying of Allaah Tabaraka wa Ta'ala about the Christians: << They took their rabbis and their monks to be their lords besides Allaah >> Surat At-Tawbah 9:31

applies to these blind followers, as Fahkr ar-Razi has explained in his Tafseer.

14 - From the Completeness of Relying upon Allaah Ta'ala is Leaving off Cauterization and Requesting Ruqiyaah

"Whoever gets cauterized or requests Ruqiyaah then he is far from relying upon Allaah." Silsilah Saheehah: 244

I say: this hadeeth shows a dislike of cauterization, and requesting Ruqiyaah. As for the first thing then it is due to being afflicted with the fire. As for the other thing then it is due to the person being in need of someone else in which there is benefit, although this benefit is not strong. This is why from the characteristics of those who enter Paradise without being taken in account for anything, is that they do not request Ruqiyaah, nor do they become cauterized, nor do they seek omens, and they rely upon their Lord. As is mentioned in the hadeeth of Ibn Abbas in Bukhari and Muslim.

15 - None knows the unseen except Allaah

"There are five things which are not know except to Allaah: <<Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is the All-Knower, All-Aware >>" Silsilah Saheehah: 2914

16 - The Excellence of Tawheed and Seeking Forgiveness

127- " Allaah Ta'aala said: O son of Adam, indeed you did not supplicate to Me and nor had hope in Me, except that I forgave you for all what you had done without any consideration.

O son of Adam even if your sins reached the clouds of the sky, and then you requested forgiveness from Me I would forgive you, without any consideration. O son of Adam indeed if you came to Me with nearly the whole world in mistakes and you met Me not having associated anything with Me, I would bring the equivalent to that in forgiveness." Silsilah Saheehah: 127

128 - " Allaah Tabaraka wa Ta'aala said: One good deed is the equivalent of ten good deeds, or I might increase them. One bad deed (remains as one bad deed) or I forgive it, and if you meet me with the whole world in mistakes, not having associated anything with Me I would meet you with the equivalent to that in forgiveness." Silsilah Saheehah: 128

17 - Forgiveness and Tawheed

1747- "Shall I not show you the major supplication for forgiveness?"

O Allaah You are my Lord, there is none worthy of worship in truth except You. You created me and I am Your slave and the son of your slave and I am abiding to Your covenant and promise as best as I can. I seek refuge in You from the evil that I have committed. I acknowledge Your favour upon me, I profess to you my sins and, so forgive me my sins. Verily no one forgives sins except you.

Allaahumma anta rabbee, la ilaha illa anta, Khalaqtanee, wa ana abduka wa ibn abduka, wa ana ala ahdika wa wa'dika mastata'tu, a'outhu bika min sharri ma sanatu, aboo'u laka bini'matika alayya, wa a'atarifu bithambee, faghfirlee thambee innahu la yaghfiru aththunooba 'illa 'anta

None says this when the evening arrives except Paradise becomes obligatory for him."Silsilah Saheehah: 1747

195 – " I swear by the One in whose Hand is my soul, if you did not sin Allaah would have taken you away, and come with a people who would sin. Then they would seek forgiveness from Allaah, and He would forgive them." Silsilah Saheehah: 195

1951 – " I swear by the One in whose Hand is my soul – or he said: I swear by the One in whose Hand is the soul of Muhammad – if you sinned, until your sins filled what is between the heavens and the earth, then you sought forgiveness from Allaah Azza wa Jal, He would forgive you.

I swear by the One in whose Hand is the soul of Muhammad – or he said: I swear by the One in whose Hand is my soul – if you did not sin, Allaah Azza wa Jal, would have brought a people who would sin and then seek forgiveness from Allaah, and He would forgive them." Silsilah Saheehah: 1951

18 - The bequest of Nooh – alayhi as-Sallam

134 - "When death was approaching the Prophet of Allaah Nooh -sallAllaahu alayhi wa sallam – he said to his son: I will narrate to you my bequest; I command you with two things and prohibit you from two things. I command you with 'La ilaha 'illa Allaah'

(“There is none worthy of worship in truth except Allaah) if the seven heavens and the seven earths were placed upon a scale and 'La ilaha 'illa Allaah' was placed on the other, then 'La ilaha 'illa Allaah' would be heavier. If the seven heavens and the seven earths were a closed off circle then 'La ilaha 'illa Allaah' would be able to break it.

The second thing I command you with is Subhana Allaahi wa bihamdihi (Far is Allaah from imperfection and praise is for Him), since it is a supplication for everything, and by it the creation is given its provision.

I prohibit you from Shirk and pride. (the narrator said: I asked or someone asked) : O Messenger of Allaah as for shirk then we know about it, but what is pride? Is it that one of us has sandals with two good straps? The Messenger answered: No.

He asked again: is it that one of us has companions and they sit with him? The Messenger again answered: No. Someone asked: O Messenger of Allaah, what is pride? He said: ridiculing the truth and belittling the people and reviling them." Silsilah Saheehah: 134

From the benefits of the hadeeth:

I say: there are many benefits from this hadeeth; I will suffice by indicating to some of them:

1 - The permissibility of writing a bequest at the time of death.

2 - The excellence of saying 'La ilaha 'illa Allaah' and saying Subhana Allaah and that they are a cause for the creation to receive provision from Allaah.

3 - The scales on the Day of Judgment are true and real, and they have two pans. This is from the belief of the ahl-ul Sunnah, opposing that of the Mu'tazilah and their followers in the modern times. Who do not believe that which has been affirmed regarding 'Aqeedah in the authentic Ahadeeth, with the claim that these are Ahkbaar al-Ahad (singular narrations) which do not convey certainty. I have exposed this claim in my book 'with ustaadh at-Tantawee'.

4 - The seven earths are like the seven heavens. There are many Ahadeeth regarding this in Bukhari and Muslim and in other books. Perhaps one day we will have time to follow up these Ahadeeth and research them.

What supports these Ahadeeth is the saying of Allaah Tabaraka wa Ta' aala : << It is Allaah Who has created seven heavens and of the earth the like thereof (i.e. seven). >> Surat At-Talaq 65:12

i.e. they are similar in creation and in number.

So, you should not pay any attention to the one who explains it away, thereby it ends up as a negation of similarity as well as in numbers, being deceived by the Europeans and where their knowledge has reached to, from having gone up in to space however they do not know of seven earths, along with that they do not know about seven heavens.

Will we reject the speech of Allaah and the speech of His Messenger due to the ignorance of the Europeans and others along with them, declaring that the more they increase their knowledge of the universe, the more they increase in their ignorance of it. Allaah the Most Great has spoken the truth when He said : << And of knowledge, you (mankind) have been given only a little>> Surat Al-Isra 17:85

5 - That beautification with good clothing has nothing to do with pride what so ever. Rather, it is a matter which is permissible, because Allaah is Beautiful and He loves beauty, like the Messenger of Allaah - sallAllaahu alayhi wa sallam- said regarding this issue, as is narrated by Muslim in his 'Saheeh'.

6- Pride which has been equated with Shirk will not allow entrance in to Paradise for the one who has an equivalent of an atoms worth. That is the pride, which is rejecting the truth after it has been made clear, and defaming innocent people without truth. So, the Muslim should be extremely cautious from being characterized with this type of pride, just like he should be extremely cautious from being characterized with the Shirk which places its companion in the Hell-fire for eternity.

19 - Glad Tidings for those who Worship Allaah Alone

712 - "May you have glad tidings, and give glad tidings to those after you, that the one who truly testifies that there is no one worthy of worship except Allaah, enters Paradise."

713 – "May you have glad tidings, may you have glad tidings, do you not testify that there is none worthy of worship in truth except Allaah, and that verily I am the Messenger of Allaah?"

They said: Yes He said: Then this Qur'aan is rope, one end of it is in Allaah's Hand, and the other end is in your hands, so hold on to it, indeed you will never be misguided and never be destroyed after it."

1314 - "May you have glad tidings, and give glad tidings to the people; whoever says: 'La ilaha 'illa Allaah' being truthful to it enters Paradise."

In the following chapter in the narration of Mu'aadh bin Jabal -radiAllaah anhu- it is mentioned: "I said: should I not convey the good news to them O Messenger of Allaah? He said: leave them to do good actions."

It was narrated by Bukhari (1/199 – Fathul – Bari) and Muslim (1/45) and other than them from the hadeeth of Anas that the Messenger of Allaah -sallAllaahu alayhi wa sallam- and Mu'aadh were riding companions on a riding beast, and the Messenger said: O Mu'aadh....." the hadeeth. And in it is mentioned:

"Shall I not inform the people so they can receive this good news? He said: they will rely just upon that. Mu'aadh narrated this at his death due to the fear of being sinful." Ahmad narrated (5/228, 229, 230, 232, 236) from many narrations on the authority of Mu'aadh, and in one of them he said: "I will inform you of something which I heard from the Messenger of Allaah - sallAllaahu alayhi wa sallam – , nothing prevented me from narrating it except that you will just rely upon that, I heard the Messenger say: "Who ever testifies to 'La ilaha 'illa Allaah' ('There is none worthy of worship in truth except Allaah) sincerely from his heart, or with certainty from his heart will not enter the fire, or he will enter Paradise." And another time he said: "He will enter paradise, and the fire will not touch him."

Its chain of narration is authentic according to the conditions of Bukhari and Muslim. Bukhari wrote a chapter heading for the hadeeth of Mu'aadh saying: "Chapter: whoever selected some people to teach them knowledge preferring them over others for fear that the others may not understand it" 'Alee said: speak to the people with what they know, would you like that they disbelieve in Allaah and His Messenger.

Then Imaam Bukhari brings forth the chain of narration, and Adam bin Abu Eeyaaas mentioned in (his) 'Book of Knowledge', an extra wording: " Leave off what they dislike." i.e. that which will be confusing for them to understand. And similar to this is the saying of Ibn Masood: "If you speak to a people, and their intellects cannot comprehend your speech except that it will be a Fitnah for some of them." Narrated by Muslim (1/9).

Hafidh Ibn Hajr said: "From those who disliked narrating some hadeeth more than others, like Ahmad regarding the hadeeth which apparently show rebelling against the ruler. Also, Maalik regarding the hadeeth of Sifaat (the Attributes) of Allaah Azza wa Jal, and Abu Yusuf regarding hadeeth which are not Mutawwatir. Before them was Abu Huraira from what has preceded regarding the story when he was reluctant to narrate in case he was killed. The meaning here is what occurred from Fitn (trials and tribulations). Similar to this is what Hudayfah had narrated.

Additionally, on the authority of al-Hasan who disliked narrating the hadeeth of Anas to those performing Hajj with the story of the Bedouins who were entrusted with the camels of the Prophet - sallAllaahu alayhi wa sallam – but they stole them. He punished them, due to what some of the people took as a means of what they used to rely upon, in going to extremes in spilling blood, by using weak explanations.

The principle behind this issue is; If what is apparent from the hadeeth is something that strengthens a Bida' and the apparent meaning is not primarily intended, then refraining from narrating that hadeeth is better, if you fear that the person your conveying it to will take the apparent meaning, and Allaah knows best."

Indeed the scholars have differed in their explanation of the hadeeth in this chapter, and those Ahadeeth which have this meaning. Which is, the fire is prohibited upon the one who says 'La ilaha 'illa Allaah' the scholars have many different statements. Some of them were mentioned by al-Mundhiri in his book 'al-Targheeb' (2/238), and the rest can be seen in 'al-Fath'.

That which gives content to the soul, and delight to the heart, based on the evidence gathered shows there is no conflict between these evidences. This can be conveyed in the following three situations:

Firstly: The one who fulfills the necessities of the Shahahdatyn, adhering to the obligations of the Sharia' and keeping away from the prohibitions. In this instance the hadeeth is on its apparent meaning, so the person enters Paradise and is completely prohibited from the fire.

Secondly: That the person dies upon the Shahahdatyn, and he had fulfilled the five pillars.

However, perhaps he had neglected some of the obligatory duties, and he perpetrated some prohibitions, so this person is under Allaah's Will. He will forgive him as is mentioned in the following hadeeth that comes after this hadeeth, and also in other wellknown hadeeth, which talk about the expiation of sins.

Thirdly: This point is similar to the previous one, although this person does not exercise the rights of Shahahdatyn. The Shahahdatyn does not prevent him from what Allaah has prohibited, as is mentioned in the hadeeth of Abu Dharr that has been agreed upon by Bukhari and Muslim: "even if he commits adultery and steals....." To the end of the hadeeth.

Furthermore, this person did not perform actions that could merit him Allaah's forgiveness. Therefore, this person would be prohibited from the fire which is obligatory for the Kuffar. If he does enter it, then he would not stay in it with them for ever. Rather he would come out of the fire, due to intercession or something other than it and surely enter into Paradise. This is clear from the saying of the Messenger - sallAllaahu alayhi wa sallam –: "Whoever says: 'la illah ila Allaah' it will make him successful, one day, no matter what he had done before that." It is an authentic hadeeth..... Allaah Subanahu wa Ta'ala knows best.

1315- "Whoever meets Allaah not having associated partners with Him, performing the five prayers, and fasting Ramadhan, then Allaah will forgive that person. I said : Shall I not give the people this good news O Messenger of Allaah? He said: Leave them to do good actions."

I (al-Albaani) say: The evidence which is apparent from this hadeeth is that a Muslim does not merit the forgiveness of Allaah except if he meets Allaah The Mighty and Majestic not having associated anything in worship with Him. This is because Shirk is the biggest of major sins, as is well-known in the authentic Ahaadeeth.

From here it becomes apparent to us the misguidance of those people who live along side us, and they pray our prayer and fast along with us, but they fall into types of shirk and idolatry, like seeking assistance from the dead of the Aawliyaa and the righteous people. Making Dua' to them in times of hardship and not making Dua' to Allaah. Slaughtering for them and making oaths to them, by which they think they come close to Allaah by doing so. How wrong they are! << That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! >> Surat Saad 38:27

So, it is upon every one of our Muslim brothers who have been afflicted with something from Shirk that they hurry and repent to the Lord of the worlds. There is no path to this repentance except with beneficial knowledge which is taken from the Book and the Sunnah. This knowledge has been propagated in the books of our scholars – may Allaah Ta'aala have mercy on them, and from those who specifically propagated this were Shaykh ul-Islam Ibn Taymeeyah and his student Ibn Qayyim al-Jawzeeyah, and those who imitated their example, and followed their path.

The Muslims should not be discouraged from repenting by those who whisper mischief. Implying that these forms of shirk are means of closeness and nearness to Allaah. So, the affair of these people is the same as those about whom the Prophet - sallAllaahu alayhi wa sallam – mentioned "they call it with other than its name" making permissible some of the prohibited things.

This advice I direct towards whoever is concerned with his hereafter from amongst our misguided Muslim brothers, before the day comes when the truth of the saying of the Lord of the Worlds about His worshippers who are far from Him. << And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust. >> Surat Al-Furqan 25:23

20 - Exiting from the Fire for those who Worshipped Allaah Alone

225 – When the believers will have finished from the fire on the Day of Judgment and become secure. Then one of you arguing for the truth, in the Duniya for his companion will not be more intense than the debating of the believers with their Lord, regarding their brothers whom had been entered into the fire.

He said: they will say: Our Lord! These are our brothers they used to pray along with us, and fast along with us, and perform the Hajj along with us, and you have entered them into the fire. He said: that Allaah will say: "go and take out those whom you know."

So they will come to them, and they will know them by their faces. The fire would not have eaten their faces. From amongst them there will be, he whom the fire has reached half way up his shins, and he whom the fire has reached to his ankles, and they will take them out.

The believers will say: "We took out those whom You have commanded to take out." Then Allaah will say: "Take out he who has the weight of a dirham of Emaan in his heart. Then the one who has the weight of half a dirham,' until He says: He who has an atom's weight in his heart.

Abu Sa'eed said: whoever does not believe this, then let him read this Ayaah : << Surely! Allaah wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from him a great reward. >>

He said: The Believers will say: "O our Lord! Indeed we have taken out those whom You have commanded to take out.' Then there will not remain anyone in the fire who has good in himself."

He said: Then Allaah will say: the Angels have interceded, and the Prophets have interceded, and the believers have interceded and The Most Merciful of those who shows mercy remains.

He said : Then Allaah will grab a handful from the fire - or He said : two handfuls – of people who never did any good for Allaah at all, indeed they will be burnt so much that they will have become charcoal.

He said: they will be brought to water, which is said to be called the water of life. It will be poured on them they will sprout out like the seed sprouts after what is left over by the torrential floods, they will come out of their bodies like pearls, and they will have a stamp on their necks, saying: those freed by Allaah.

He said: it will be said to them: Enter into Paradise, whatever you wish for or anything you see then it is for you, and I have something with Me which is better than that. He said: They will say: Our Lord! What can be better than this?

He said: Allaah will say: My being pleased with you, I will never be angry with you."

1661- "Indeed Allaah Azza wa Jal will take out a people from the fire after nothing remains of them except for their faces and Allaah will enter them into Paradise." The hadeeth is in saheeh al-Bukhari (4/463-464) by a different narration on the authority of Abu Sa'eed in a narration ascribed to the Prophet -sallAllaahu alayhi wa sallam, and he mentions the whole of the hadeeth of the intercession; and in it, is stated: "Allaah Ta'aala will say: Go to those whom you find in their hearts the equivalent to a dinar of Emaan and take them out of the fire, Allaah prohibits the fire from their faces..."

1450 - "Take out of the fire whoever has in his heart the equivalent of an atom worth of Emaan."

1451- "Some people from the people of Tawheed will be punished in the fire, until they will be like charcoal, then mercy will reach them. They will be taken out and thrown at the doors of Paradise. He said: then the people of Paradise will sprinkle water upon them, they will sprout like seeds left over, sprouts after the torrential floods, then they will enter paradise."

21 - The Different Types of Oppression and the Type Which Will not be Forgiven

1927- "Oppression is of three types, the oppression which Allaah will not leave, an oppression that will be forgiven, and an oppression that will not be forgiven. As for the oppression which will not be forgiven, then Shirk will not be forgiven.

As for the oppression which will be forgiven, then that is the oppression which the slave commits between himself and his Lord. As for the oppression which will not be left, then it is the oppression of the slaves, then Allaah will take the rights some from others."

22 - The Covenant that Allaah Took from His Slaves

172- "Allaah will say to the one who has been punished the least from the people of the Hell-fire on the Day of Judgment: 'O son of Adam! How have you found your resting place?' He will say: 'An evil resting place!' It will be said to him: 'If you had the world and everything in it, would you ransom yourself with it?' He will say: Yes.

Allaah will say: You have lied, what I wanted from you was less than that, while you were in the spine (and in another narration: in the back) of Adam, that you do not associate anything with Me, and I will not enter you into the fire, but you refused and committed Shirk. He will be ordered to be taken to the fire.' Regarding this hadeeth:

- Regarding His saying: 'He will say: you have lied.' An-Nawawee said: 'It means: If We returned you to the Duniya, you would not have ransomed it, because you were asked for something easier than that but you refused. This will have the same meaning as in the saying of Allaah Ta'ala: << But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars >> Surat Al-An 'aam 6:28

Therefore, the meaning of this hadeeth is combined with the saying of Allaah Ta'ala: << If they had all that is in the earth, and as much again therewith to ransom themselves thereby >> Surat Al-Maidah 5:17

Regarding, His saying: 'I wanted from you': i.e. I would have loved from you. When the word 'Allaah's Will' (al-Irada) is mentioned in the Sharia', it is used in the absolute sense. It means what is general both from the good and the bad, guidance and misguidance. As is mentioned in the saying of Allaah Ta'ala: << And whomsoever Allaah wills to guide, He opens his heart to Islaam, and whomsoever He wills to send astray, He makes his heart closed and constricted, as if he is climbing up to the sky. >> Surat Al-An 'aam 6:125

This Will of Allaah (al-Irada) is that which will most definitely happen. Sometimes when this Will of Allaah (al-Irada) is applied it means, that which is the synonym of love and being pleased. As is mentioned in the saying of Allaah Ta'ala: << Allaah intends for you ease, and He does not want to make things difficult for you >> Surat Al-Baqarah 2:185

That is the meaning of the intent of the saying of Allaah Ta'ala in this hadeeth: 'I wanted from you' i.e. that I loved from you. The Will of Allaah (al-Irada) with this meaning might not happen, since Allaah Tabaraka wa Ta'ala does not force anyone to obey Him, even though He created them because of it. << Then whosoever wills, let him believe, and whosoever wills, let him disbelieve >> Surat Al-Kahf 18:29

So, therefore Allaah Tabarak wa Ta'ala could want from His slave that what Allaah does not love from His slave, and Allaah loves from His slave that which His slave does not want. Ibn al-Qayyim -may Allaah have mercy upon him - called this Will of Allaah (al-Irada) a will of the order of being (al-Irada), taking that from the saying of Allaah Ta'ala: << Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is>> Surat Ya Sin 36:82

He called the other Will (al-Irada) which is a synonym for 'being pleased': the Sharia' Will (al-Irada). Whoever understands this division, then he has a solution to many of the problems of understanding the issues of al-Qadaa (Allaah's ordainment of everything in creation) and al-Qadr (Allaah's Pre-decree for the creation). And he will succeed from the fitna (tribulations) of the stance of those who say that a person does actions under force, or who hold the beliefs of the Mu'tazilah. The explanation of this can be found in the magnificent book 'Shifaa' al-Aleel al-Qadaa wal-Qadr wal-Hikmaah wa Ta'aleel' by Ibn al-Qayyim -May Allaah have mercy upon him.

- Regarding His saying: '..... and you were in the spine of Adam.' Qadi Iyaad said: 'The Messenger indicates to the saying of Allaah Ta'ala << And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring)>> Surat Al- 'Araf 7:172, in the Ayaah.

This covenant was taken from them while they were in the spine of Adam. So, whoever fulfills it after he is brought into this world then he is a believer, and whoever does not fulfill it, is a Kaffir. Therefore, the intent of this hadeeth is: I wanted from you when I took the covenant, but you refused so I took you to the Duniya but you committed Shirk.' This is mentioned in 'al-Fath'

23 - The Danger of Shirk and ar-Riyaa (Showing off)

52 - "Indeed Allaah Azza wa Jal does not accept any action except that which is done sincerely and intended by it the Face of Allaah." There are many Ahaadeeth which we find with this meaning, in the beginning of the book 'at-Targheeb' by Hafidh al-Mundharee. So, this hadeeth and other hadeeth indicate that a believer's righteous actions are not accepted from him if he does not intend by them the Face of Allaah Azza wa Jal.

Regarding this, Allaah Ta'ala said: <<So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." >> Surat Al-Kahf

If this is the situation of a believer then what is the situation of a Kaffir with his Lord, if he is not sincere in his actions for his Lord? The answer is in the saying of Allaah Tabaraka wa Ta'ala: <<And We shall turn to whatever deeds they (the disbelievers) did. And We shall make such deeds as scattered floating particles of dust >> Surat Al-Furqan 25:23

If we say for instance that some of the Kuffar intend by their righteous actions the Face of Allaah, even though they disbelieve. Then Allaah will not let that be lost for them, rather He rewards them for it in this world. Regarding this, there is a clear authentic text on the authority of the Messenger of Allaah - sallAllaahu alayhi wa sallam – which is:

53 – " Indeed Allaah does not oppress a believer with regards to his good deeds. But He rewards him for it (and in a narration: he is given a reward for this of provision in this world), and he is also rewarded with those good deeds in the Hereafter. As for the kaffir than he is fed in this world for his good deeds which he did for Allaah, until he departs to the Hereafter and he has no good deeds to be rewarded for."

This is the principle regarding this issue: that a Kaffir is rewarded for his righteous legislated actions in this world. So, his good deeds do not benefit him in the Hereafter, and his punishment will not be lessened due to his good deeds. Let alone that he will not be saved from His punishment. Perhaps some people think that in the Sunnah there is something which negates the previously mentioned principle with the likes of the following hadeeth:

54 - " On the authority of Sa'eed al-Khudri that the Messenger of Allaah –sallAllaahu alayhi wa sallam- mentioned his uncle Abu Taalib in front of him, and said: 'Perhaps my intercession will benefit him on the Day of Judgment, where he will be in the shallow part of the fire, which will reach his ankles, by which his brain will boil.'"

Our answer to this is also from two angles: The first; that we do not find anything in this hadeeth which contradicts the previously mentioned principle. Since it does not contain in it, that the deeds of Abu Taalib are the reason for his punishment to be lightened. Rather it is the intercession of the Messenger - sallAllaahu alayhi wa sallam- which will benefit him and what supports this is the following hadeeth:

55 - "On the authority of al-Abbas bin Abdul-Muttalib that he said: O Messenger of Allaah, does Abu Taalib benefit from anything, since he used to defend you and get angry for you? He said: Yes, he will be in the shallow part of the fire, if it was not for me (i.e. the Prophet's intercession) he would be in the deepest part of the fire."

Hence, this hadeeth is a clear text that the reason for the lessening of punishment is indeed the Prophet – alayhi sallam– as is mentioned in the hadeeth before this one – and it is not due to the deeds of Abu Taalib. Therefore, no contradiction appears between the hadeeth and between the previously mentioned principle.

Finally, the issue of this hadeeth returns to the point that this is specific for the Messenger -sallAllaahu alayhi wa sallam. A miracle which Allaah Tabaraka wa Ta'ala had honored the Messenger -sallAllaahu alayhi wa sallam- with.

Whereby Allaah accepted the Prophet's intercession for his uncle, even though he had died upon Shirk. Whereas, the principle regarding the Mushriks is like what Allaah Azza wa Jal said: << So no intercession of intercessors will be of any use to them>> Surat Al-Muddaththir 74:48 However, Allaah Tabaraka wa Ta'ala specifies/chooses with His excellence who He wills. And who is more deserving of this than the Messenger of Allaah -sallAllaahu alayhi wa sallam- the leader of the Prophets? May the prayers of Allaah be upon them all.

The Second: If we say for the sake of the argument, that the reason for the lessening of the punishment of Abu Taalib was that he helped the Prophet - sallAllaahu alayhi wa sallam- even though he did not believe in him. This is an exception to the rule, and it is not permissible to use this hadeeth as a principle as is determined in the science of the principles of Fiqh. As for what we endorsed in the answer, then without doubt it is the first point because of its clarity. And Allaah knows best.

511 - "There is hope that Allaah will forgive every sin, except the one who died associating partners to Allaah, or a believer who intentionally kills another believer." This hadeeth apparently contradicts the saying of Allaah Ta'ala: << Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases >> Surat An-Nisa 4:48

This is because clearly, killing is less than Shirk. So, why will Allaah not forgive it? Al-Manawee combined the meaning, following others before him, by understanding the meaning of the hadeeth to be: if the person made killing permissible, any other meaning would be an exaggeration and a distortion of its meaning.

A better explanation than Al-Manawee's is what as-Sindi said in his footnotes to an-Nisaae's book of hadeeth : " It is as if the intent is: there is hope that every sin will initially be forgiven, except killing a believer, since he will not be forgiven without being punished first.

Disbelief will also not be forgiven due to its foundation. If the explanation is understood that there is no forgiveness for killing a believer. Then this implies that the killer holds it permissible to kill, and then, there does not remain any comparison between this and disbelief. (Which means: because making something permissible is disbelief, and there is no difference between making killing permissible or sins other than killing, since all of this is disbelief.)

Also, this hadeeth is understood to be about the person who did not repent. Since the one who repents is like the one who has no sin. Perhaps, the killer and the one killed enter into Paradise together. Like the disbeliever who kills a believer, then he accepts Islaam and then he is killed (due to his sin of killing.)"

512 - "A neck will come out of the Fire on the Day of Judgment, it will have two eyes with which it will see, two ears with which it will hear, and a tongue with which it will speak. It will say: certainly I have been appointed with three types of people; with every proud, obstinate person, with everyone who supplicated to a deity along with Allaah, and those who make pictures."

2764 – " Verily Allaah says: I am the best Partner for you, so whoever associates anyone with Me then he is for the one that he associated me with! O you people! Make your actions sincerely for Allaah. Truly Allaah does not accept any action except if it was for Him Alone.

Do not say: this is for Allaah and for kinship and there is no-thing for Allaah from it!
Do not say: this is for Allaah and for your selves, and there is nothing for Allaah from it"

24 - The Return of Shirk and Islaam is wiped out after becoming Apparent

1 - 'Night and day will not pass away until al-Laah and al 'Uzzaa are worshipped." So 'Ayesha said: O Messenger of Allaah! I thought that when Allaah sent down: <<It is He who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over all other religions, no matter how much the disbelievers detest it.>> Surat As-Saf 61:9 that it would be complete. He sallallaahu 'alayhi wa sallam said: "There will be of that what Allaah wishes.'

87 - "Islaam will become unknown like a garment is worn out due to constant washing, until fasting, prayer, nor the rituals of Hajj, nor charity are known. The Book of Allaah Azza wa Jal will be taken up in one night, and not even an Ayaah will remain on the earth. There will remain a group of people, (an old man and an old woman), who will say: We found our forefathers on this statement: 'La illa ill Allaah' so we also say it." Narrated by Ibn Majah (4049) and Hakim (4/473) from the way of Abu Muwaaawiyah on the authority of Abu Maalik al-Ashjaa'ee on the authority of Rab'ae bin Harrash on the authority of Hudayfah bin al-Yaaman marfoo'an with him, and he had extra wording: "Silaah bin Zafr said to Hudayfah: 'What will 'La illa ill Allaah' Benefit them if they don't know what is prayer nor fasting, nor the rituals of Hajj nor charity?'

Hudayfah turned away from him, but he repeated this to Hudayfah three times, and Hudayfah would turn away from him every time, then Hudyafah turned towards him on the third time and said: 'O Silaah! It will save them from the fire.' And he said this three times.'

From the benefits of this hadeeth:

There is some dangerous information in this hadeeth, which is that there will come a day upon Islaam, where its traces will be wiped out. And a day upon which the Qur'aan will be raised, and nothing will remain of it, not even one Ayaah will remain. This will not happen absolutely, except after Islaam will colonize/control all over the planet earth, and Allaah's word will be high. As is clearly mentioned in the text of the saying of Allaah Tabaraka wa Ta'ala: << It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions >> Surat As-Saf 61:9 and as is explained by the Messenger of Allaah - sallAllaahu alayhi wa sallam – in many Ahadeeth.

The Noble Qur'aan will not be raised at the end of time except as a preparation for the establishment of the last hour upon the most evil ones of creation. They will not know anything of Islaam whatsoever, not even the Tawheed of Allaah Ta'ala.

There is also an indication in the hadeeth to the greatness of the Qur'aan. It being present amongst the Muslims is the reason for their Deen to remain and its structure to be well solid and stable. Which can only occur by studying the Qur'aan and pondering over it and understanding it. That is why you should make a contract with Allaah to memorize it, until Allaah permits it to be taken up.

So, how greatly misguided are some of the blind followers, who hold the opinion that the Deen is preserved by the four schools of thought (Madhaaib), and that there is no harm upon the Muslims if their Qur'aan was lost, if this were to happen!!

25 - From the Aspects of Shirk

331- "Indeed Ruqya, amulets and Tiwalah (a form of magic) are Shirk."

Ruqya - here it means, what is used to seek refuge with the Jinn, or something which is used but its meaning is not understood. Similar to how some of the non-Arab religious people write some words on their books like 'Ya Kabeej' to protect their books from woodworm, as they claim. Amulets – these were originally taken from gems which the Arabs used to tie on the head of the new born baby to protect it from the evil eye. Then they extended this to all forms of seeking refuge.

I say: And from this practice is what some of the people do, when they attach a horse shoe to the door of the house, or at the front of their place!

Some drivers attach a shoe to the front of their car or to the back of it, or a blue gem on the car mirror, which will be in front of the driver from the inside of the car. They do all of this because of the evil eye, as they claim. Do amulets include those types which some people attach upon their children or upon themselves, if it is from the Qur'aan or supplications which are established on the Prophet - sallAllaahu alayhi wa sallam. Here the Salaf have two opinions, I hold that the stronger opinion is the impermissibility of such things, as I have illustrated in the notes to 'al-kalimat - Tayyib' by Shaykh ul-Islaam Ibn Taymeeyah.

Tiwalah is a type of magic and things which a woman uses to cause her husband to love her. Ibn al-Atheer said: 'It was classified as Shirk, due to their belief that it has the ability to affect the person and it opposes that which Allaah Ta'ala has destined.'

26 Magic & Fortune Tellers & Omens

2650 - 'Whoever performs magic is not from us, (or has magic done for him), or performs fortune telling or has his fortune told for him, or believes in omens or has an omen done for him.'

793 - 'Whoever acquires knowledge from the stars, has acquired a branch of magic.'

762 - 'The Messenger of Allaah never used to seek omens from anything. If he would send a worker, he would ask about his name, if he liked his name it would make him happy, and happiness could be seen on his face. If he disliked his name, dislike could be seen on his face. And if he entered a village he would ask about its name, if he liked its name, it would make him happy and happiness could be seen on his face, and if he disliked its name, dislike could be seen on his face.'

777 - 'The Messenger was an optimist and did not believe in omens, and he admired the name al-Hasan.'

780 - 'There is no contagious disease that is transferred except by Allaah's permission. Nor is there the belief of when seeing or hearing an owl that it is the announcement of someone's death. Nor is there the belief of being pessimistic about the month of Safar. And fear the leper like you fear a lion.'

781 - 'There is no contagious disease that is transferred except by Allaah's permission. Nor is there any effective omen, and the evil eye is true.'

782 - 'There is no contagious disease that is transferred except by Allaah's permission. Nor is there any effective omen, nor the belief of being pessimistic about the month of Safar. Nor the belief of when seeing or hearing an owl is the announcement of someone's death. A Bedouin said: what about camels which are out in the desert, like Gazelles, and they mix with a mangy camel and it affects them.' The Messenger - sallAllaahu alayhi wa sallam – said: 'Who affected the first one?'

783 - 'There is no contagious disease that is transferred except by Allaah's permission, nor is there any effective omen. Nor the belief of when seeing or hearing an owl that it is the announcement of someone's death. Nor the belief of being pessimistic about the month of Safar, run away from the leper like you run away from the lion.'

784 - 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, nor a species from the Jinn and Shayateen which is claimed that it misguides people from the path and destroys them.'

785 - 'There is no contagious disease that is transferred except by Allaah's permission. Nor the belief of being pessimistic about the month of Safar. Nor the belief of when seeing or hearing an owl that it is the announcement of someone's death.'

786 - 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, and I admire good optimism; which would be a good saying.'

787 - 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, and I love good optimism.'

788 - 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, certainly you find pessimism in three things: a woman, a horse and a house.'

789 - 'There is no contagious disease that is transferred except by Allaah's permission, nor any effective omen, nor the belief of when seeing or hearing an owl that it is the announcement of someone's death, if there was to be an omen in something, then it would be in a horse a woman and a house. And if you hear about the plague in a place then do not enter in to it, and if there is a plague in a place and you are in it, then do not leave that place.'

993 - 'The people of Jahileeyah used to say: 'There are omens in a house, in a woman and a horse.'
The origins of the hadeeth: Two men from Bani 'Aamir entered upon 'Ayesha, they told her that Abu Huraira narrates on the authority of the Prophet-sallAllaahu alayhi wa sallam - that he said: 'The people of Jahileeyah used to say: 'There are omens in a house, in a woman and a horse.'

She became very angry; half of her flew to the sky, and half to the earth. She said : I swear by the One Who sent down the Furqaan to Muhammad, that the Messenger never ever said this, rather what he said was: 'the people of jahileeyah used to seek omens from that.' And in the narration of Ahmad:

'But the Prophet of Allaah -sallAllaahu alayhi wa sallam - used to say: the people of jahileeyah used to say: Omens are in a woman, a house and a riding animal. Then 'Ayesha read <<No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz)>> Surat Al-Hadid to the end of the Ayaah.'

And it was narrated by al-Hakim (2/479) and he said: 'authentic Isnaad' and ad-Dhahabi agreed with him, it is as they said it was, rather it is upon the conditions of Muslim. What supports this narration is what at-Tayaalisee narrated in his 'Musnad'

(1537): Muhammad bin Raashid narrated to us on the authority of Makhool, it was said to 'Ayesha : that Abu Huraira says: that the Messenger of Allaah - sallAllaahu alayhi wa sallam - said; 'Pessimism is found in three things: in a house, a woman and a horse.' 'Ayesha said: Abu Huraira did not memorize this, because when he entered, the Messenger of Allaah -sallAllaahu alayhi wa sallam - was saying: May Allaah curse the Jews; they say: 'Without doubt pessimism is in a house, a woman and a horse,' so he heard the end of the hadeeth, and he never heard the beginning of it.'

To sum up, the narrators had differed in the wording of the hadeeth, some of them narrated it as in the chapter heading. There are narrators who mentioned this saying with an extra wording in the beginning of the hadeeth. This indicates that there are no omens or pessimism (and they have the same meaning like the scholars have said). This is what the majority of narrators were upon.

Therefore their narration is the stronger opinion, since they have more information/knowledge, so it is obligatory to accept it. Certainly what supports this opinion is the hadeeth of 'Ayesha, which is the one where the people of jahileeyah are those who said that Omens are in a woman, a house and a riding animal.

Zarkashee said in 'al-Ejabah' (p.128): 'Some of the scholars have said: The narration of 'Ayesha regarding this matter resembles the truth InshAllaah (i.e. More than the hadeeth of Abu Huraira) due to it being in agreement with the prohibition of the Messenger of Allaah - alayhi as-Sallat wa sallam of believing in omens, which is a general prohibition, disliking them and persuasion in leaving them, due to the saying of the Messenger : 'Seventy thousand people will enter Paradise without being taken into account. They are those who don't seek cauterization,(and in the original text: do not hoard up wealth) do not request Ruqya, nor do they believe in omens, and they rely upon their Lord.'

I say: he indicates by his saying: 'Some of the scholars' to Imaam at-Tahawee - may Allaah have mercy upon him. At-Tahawee favours the previously mentioned hadeeth of 'Ayesha in 'Mushkil al-Athaar', and similarly in 'Sharh al-Ma'aani' and he ended his research about this subject with this hadeeth. He said regarding the hadeeth of Sa'ad, and about those which are similar in meaning:

'What is indicated in this hadeeth is different to what is indicated before it in other hadeeth, (I mean, the hadeeth of Ibn Umar, narrated by 'Utbah bin Muslim and that which has the same meaning on the authority of Ibn Umar), that is due to Sa'ad scolding Sa'eed when he mentioned to him about omens, he informed him on the authority of the Prophet -sallAllaahu alayhi wa sallam - that he said : 'There are no omens,' then he said: If there were omens in anything, it would be in a woman, a horse and in a house.'

However he did not say that omens are in these things. Rather what he said was if there were omens in things they would be in those, i.e. if there were to be in anything they would be in those things. So if they were not in these things, then they would not be in anything.'

27 - The Ruqiya which is Shirk

276 - 'Nushratu (type of spell using magic & the Shaytaan) is from the actions of the Shaytaan.'
An-Nushratu is a Ruqiya (type of spell using magic & the Shaytaan). Al-Khattabi said: ' An-Nushratu is a type of Ruqiya and cure; it is used to cure someone whom, it is thought has been touched by the Jinn.'

I say: this is a Ruqiya which is not permissible. That which is not from the Qur'aan and the authentic Sunnah, that which is labeled with the word shirk, in more than one hadeeth,..... It may be a shirk which is hidden in some words which have an unknown meaning, or it has a code with unconnected letters of the alphabet, as is seen in some of the amulets which are issued by some swindlers.

As for the Ruqiya which is permissible, it is what is understood from what Bukhaaree narrated on the authority Qatada in a mua'laq form, that Qatada said: 'I said to Sa'eed ibn al-Mussayib: a man can have magic done upon him, or he can be taken away from his wife, should he be untied from his magic or have Ruqiya done to him?'

He said: 'There is no problem with that, indeed what is intended is correction, as for what benefits then it is not prohibited.' Hafidh brings a connected chain for this narration in 'al-Fath' (10/233) from the narration of al-Athraam and other than him from different chains on the authority of Qatada. The narration of Qatada was narrated by Ibn Abee Shaybah (8/28), with an authentic chain, which was narrated by him in a summarized form.

I see no contradiction between the two narrations, as for the narration of al-Hasan then it is understood to mean when people seek aid with the Jinn and the Shayateen, and with means which are pleasing to them, such as slaughtering for them, etc. This is the intent of this hadeeth. As for the narration of Sa'eed, then this is regarding seeking aid by using Ruqiya and seeking refuge which is legislated by the Book and the Sunnah. This is what Bayhaaqi inclined towards in 'as-Sunnan' and this is the intent of what Hafidh mentioned on the authority of Imaam Ahmad, that he was asked about the one who releases magic from the one who is affected by it? So he said: 'There is no problem with that.'

As for the statement of Hafidh: 'The ruling upon this differs according to the intention, so whoever intended by it goodness then it is goodness, otherwise it is evil.'

I say: this is not sufficient in making the distinction, because, perhaps the good intent could gather together with it being a means to evil, like it was said about the evil woman:

... * if only she had not committed zina nor did she give charity¹

Also a type of cure, which is used by some of those who claim that they help cure the people, is what they call 'spiritual healing'. Whether it was done in the ways of old, by calling upon the sick person's companion of the Jinn like the people used to do before the advent of Islaam. Or using the means nowadays which is called 'bringing forward the souls.' I think what is similar to this is magnetic hypnosis.

Indeed all of these are from the means which are not permissible, since it goes back to seeking aid from the Jinn who were the reason for the misguidance of the Mushrikeen, as is mentioned in the noble Qur'aan :

<< 'And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief.>> Surat Al-Jinn 72:6 meaning : out of fear and sinning.

There is a false claim some of those who were afflicted with seeking aid from the Jinn make, they claim that they seek aid from the righteous Jinn. This claim is a lie because it is not - customary - to interact with them, nor to accompany them, which would uncover whether they are good or bad.

¹ i.e : she committed zina to be able to give charity

We know from experience that many of those who accompany the Jinn, find it more difficult than keeping association with mankind, which makes it clear to you that they are not good to associate with. Allaah Ta'ala said: << O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allaah), therefore beware of them! >> Surat At-Taghabun 64:14

This is what is apparent about humans, so how would it be about the Jinn about whom Allaah Ta'ala said: << Verily, he (the Shaytaan) and (his soldiers from the Jinns or his tribe) see you from where you cannot see them. >> Surat Al 'Araf 7:27

28 - ar-Ruqiya which is from the Sharia'

2521 - 'The Messenger - sallAllaahu alayhi wa sallam – used to command her (i.e. Ayesha) that she should seek Ruqiya from the evil eye.'

2522 - 'He used to order the person who gave the evil eye, to perform wudu then the affected person would wash with that water.'

29 - Ar-Riyaa is Shirk

951 - 'Indeed the most dreadful of what I fear upon you is the small Shirk (Shirk al-Asghar).' They asked: 'And what is the small Shirk?' He replied: ar-Riyaa (showing off), Allaah Azza wa Jal says to those who commit ar-Riyaa on the Day of Judgement when the people will be judged: 'Go to those to whom you used to show off to in the duniya (world), and see if you find any reward from them.'

30 - Making a vow for other than Allaah

479 - 'There are two types of vows, firstly, that which was for Allaah, so its expiation is fulfilling it. Secondly that which was for Shaytaan then there is no fulfillment of that but the expiation is the penalty of the unfulfilled vow.' This hadeeth is an evidence for two issues.

The first: If a vow is done for the obedience of Allaah, then it is obligatory to fulfill it, and that is its expiation. Indeed it has been authentically narrated on the authority of the Messenger -sallAllaahu alayhi wa sallam - that he said: 'Whoever took a vow that he will obey Allaah, then he should obey Him. And whoever took a vow in that he will be disobedient to Allaah, then he should not be disobedient to Him.' Agreed upon by Bukhaaree and Muslim.

The other issue is: If a person took a vow whereby he would disobey Allaah and obey the Shaytaan, then it is not permissible for him to fulfill the vow. It is upon him to make expiation, which is the penalty of the unfulfilled vow.

If the vow was something which was disliked or just allowed in the Sharia', then it is with all the more reason to make an expiation. Due to the saying of the Messenger (upon him be prayers and peace): 'the expiation of a vow is the penalty of the unfulfilled vow.' narrated by Muslim and other than him from the hadeeth of 'Uqbah bin 'Aamir - Radhi Allaahu anhu - and it has been researched in 'al-Irwaa' (2653).

From what we have mentioned regarding the first issue and the second issue is something which is agreed upon by the scholars. Except for the expiation which is obligatory for sinning and aspects similar to this. This is the opinion of the madhab of Imaam Ahmad and Ishaq, as is mentioned by Tirmidhee (1/288). It is also the madhab of the Hanafiyah. This is what is correct for this hadeeth, and also those Ahadeeth which have this meaning, from what we have indicated.

31 The Dislike of Making a vow

478 - "Allaah Azza wa jal said: Making a vow does not earn anything for the son of Adam except that which I have destined for him. Rather, making a vow is something which makes a miserly person give. He comes to Me with that which he would not offer due to his miserliness." And in another narration: 'He offers that which he never offered before.'

From The Fiqh of the hadeeth

This hadeeth, with all its different wordings, indicates that it is not legislated to make a vow, rather it is disliked. The apparent meaning of this prohibition in some of its narrations is that making a vow is haram as some of the scholars have said. However, the saying of Allaah Ta'ala: "Rather, making a vow is something which makes a miserly person give." One feels that this dislike or prohibition is specific to making a vow which is offered to Allaah as a recompense or which is done in exchange for a reward rather than a vow which, from the onset, is done out of obedience to Allaah. This (second type of) vow is purely a means of coming closer to Allaah.

This is because the one who is making the (second type of) vow has the correct intent with it, i.e. that he wants to receive an obligatory reward, which is better than the optional reward. This is the vow which is intended - and Allaah knows best - with the saying of Allaah Ta'ala: <<They fulfil their vows>> Surat Al-Insan 76:7 rather than the meaning of the vow which is offered as a recompense to Allaah or which is done in exchange for a reward.

Al-Hafidh said in 'al- Fath (11/ 5000) that at -Tabari narrated an athar with an authentic chain on the authority of Qatadah who said regarding the saying of Allaah Ta'ala: <<They fulfil their vows>> Surat Al-Insan 76:7

'They would make vows in obedience to Allaah in their prayer and their Fasting, Zakaat, Hajj, Umra and in those things that Allaah had made obligatory upon them. Allaah labelled them as righteous people. It is clear that this praise is not for the making a vow which is offered as a recompense to Allaah.'

Before this he said: 'That Qurtubi mentioned in his book 'al- Mufhim', that the prohibition in the hadeeth regarding the vow was that vow offered as a reward to Allaah, and he said: An example of this prohibition is to say for instance, "If Allaah cures me from my illness then I will give such and such in charity." The point of objection here is when the goal of coming closer to Allaah is given a condition, this then makes it clear that the action was not done with the pure intention of coming closer to Allaah Ta'ala rather he did it in exchange for recompense.

What shows us this is that if he was not cured -from his illness- then he would not give charity. So he attached the act of giving charity to (Allaah) curing him. This is the condition of the miserly person. Surely he does not give anything from his wealth unless he has a quick, increased return on what he gave.

So this is the meaning which is referred to in the hadeeth when the Messenger of Allaah said "Making a vow is something which extracts from a miserly person, that which a miserly person would not give" Sometimes what is added to this ignorant belief is the idea that a vow means that the goal will be achieved or that Allaah gives him this goal due to this vow. This is also indicated in the hadeeth: "Without doubt, a vow cannot repel whatever Allaah has destined". The first situation is close to disbelief and the second is a clear mistake.'

Al- Hafidh said: "I say: rather that the second type is also close to disbelief." Then he brings a quote from al-Qurtubi in which the scholars regarded the prohibition mentioned in the narration is understood to be of disapproval. Then he says: "what is apparent to me is that, it is held to be prohibited for the one whom you fear has corrupt belief. Therefore it would be haram for this person to make this vow, and it would be regarded as disapproval for the one who does not have that corrupted belief."

This is a good explanation and what supports this is the story of Ibn Umar, who is the narrator of the hadeeth regarding the prohibition of vows, since they are vows offered as recompense.

I say: what he intends by this story is what has been narrated by Hakim (4/304) by way of Faleeh bin Sulayman on the authority of Sa'eed bin Harith that he heard Abdullaah bin Umar when he was asked by a man called Mas'ood bin 'Amr, from the tribe of Bani Ka'b, say: o Abu Abdur Rahman my son was in the lands of the Persians, from those who were with Umar bin UbaydAllaah in Basra. There fell a severe plague, so when this reached me I made a vow that if Allaah brought my son to me I would walk to the ka'ba. My son came, but he was sick and died, so what do you think?' Ibn Umar said: Were we not prohibited from making vows?! Certainly the Messenger of Allaah -alayhis-sallat wa sallam- said; "A vow doesn't bring anything forward nor does it delay anything, rather it takes something out of a miserly person." Fulfil your vow."

So, summing up, there is a warning in this hadeeth for the Muslim not to approach a vow which is offered as a reward. Therefore it is for the people to know this so that they do not fall into this prohibition whilst they thought that they were acquiring good by their deeds!

32 - The Prohibition of Swearing by a Trust

325- 'Whoever swears by a trust then he is not from us, and whoever causes a wife to hate her husband or a slave to hate his master then he is not from us.'

33 - Swearing by the Sifaat of Allaah

1168- "The person who was most severely trialed in the world will be brought forward from the people of Paradise. Allaah will say: immerse him deep into Paradise, so they will dip him into Paradise. Then Allaah Azza wa Jal will ask: O son of Adam did you ever see any suffering or anything that you disliked? He will answer: No, I swear by Your (Izzah) honour I never ever saw anything that I disliked. Then the most blessed person in the world will be brought forward from the people of the Hell-fire. Allaah will say: dip him into Hell-fire.

Then Allaah will ask: O son of Adam did you ever see any good, or ever see anything pleasing to the eyes? He will answer: No, I swear by Your (Izzah) honour I never ever saw any good, nor anything pleasing to the eyes." Benefit:

This hadeeth shows the permissibility of swearing by a sifah (characteristic) from the Sifaat of Allaah Ta'ala, and from what al-Bayhaaqi mentioned in a chapter heading in 'Sunaan al-kubra' (10/41) 'Chapter : What is mentioned regarding swearing by the Sifaat of Allaah Ta'ala like al-Izzah(Honour), al-Qudrah (Capability), al-Jalaal (Magnificence), al-Kubreeyah (Pride), al-Uthma (Greatness), al-Kalam (Speech) and as-Sama' (Hearing) and those similar to it.'

Then he mentioned some ahadeeth under this chapter, and he pointed to this hadeeth. He also used, for evidence, some narrations on the authority of Ibn Mas'ood and other than him. Then he mentioned: "this narration is evidence that swearing by the Qur'aan is considered taking an oath.....'

Then he narrated with an authentic chain on the trustworthy Tabi'ee (successor) Amroo bin Dinaar who said; 'I met people for 70 years saying: Allaah is the Creator, everything other than Him is created and the Qur'aan is the speech of Allaah Azza wa Jal.'

34 - From Obligatory Behaviour with Allaah is Leaving Shirk even if it is in Wording

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 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.

35 - The Danger of Praising the Mushrikeen

1270 -Two men at the time of Musa - alayhi sallam - traced back their ancestry. One of them said to the other, "I am so-and-so the son of so-and-so," until he mentioned nine people, "Who are you? You have no lineage"?! He said; I am so-and-so the son of so-and-so the son of Islaam. The Messenger said; then Allaah revealed to Musa - alayhi sallam - to say to these two men who traced back their ancestry: "as for you who ascribes to or affiliates to nine of those who are in the Hell-fire then you are the tenth. And as for you who ascribes to two who are in paradise, then you are the third in Paradise.'

36 - Gifts of the Mushrikeen

1707 - Verily we do not accept anything from the Mushrikeen.

Muhammad - sallAllaahu alayhi wa sallam – was the most beloved person to me from all the people in Jahiliyah so when he was ordered to go to Madina he went. Hakeem bin Hizaam was present during the season of pilgrimage, and he was a kaafir. He found a cloak that belonged to a ruler from Yemen that was being sold. So he bought it for fifty dinars so that he could give it as a gift to the Messenger of Allaah - sallAllaahu alayhi wa sallam - and so he came to Madina with it.

He wanted the Messenger to accept the gift but he - sallAllaahu alayhi wa sallam – refused. UbaydAllah said, "I believe that the Messenger said: 'Verily we do not accept anything from the Mushrikeen, but if you want I will take it for a price,'" so I gave in to him when he refused to take it as a gift." Hakim said "Saheeh al-Isnaad" and Dhahabi agreed with him and it is just like they said.

37- What a Muslim does with his close relative who is a Mushrik, And Abu Talib died upon Shirk

161- The Messenger of Allaah said to Ali bin Abu Talib: 'Go and bury your father.' He said; 'No, I won't bury him, because he died as a Mushrik.' The Messenger said to him: 'Go and bury him, and don't speak to anyone until you come to me.' I came to him and I had signs of dirt and dust upon me. He ordered me to wash, so I washed and he supplicated for me with supplications which would not please me to exchange anything for them on the face of this earth.

From the benefits of the hadeeth

1 - That it is permissible for a Muslim to take the responsibilities of burying his close Mushrik relative. This does not negate his hate for his relative's shirk. Do you not see that 'Alee refused to bury his father the first time. Whereby, he said: 'he died as a mushrik' thinking that if he buried him then this would enter into being in alliance with his father which is prohibited. Like the saying of Allaah Ta'ala: <<Take not as friends the people who incurred the Wrath of Allaah >> Surat Al-Mumtahanah 60:13

When the Messenger ordered him again to bury his father he hastened to fulfil the Messenger's order. And he left that which seemed to be correct to him the first time. It is also from obedience, that a person leaves his own opinion for the command of his Prophet - sallAllaahu alayhi wa sallam.

It appears to me that the son burying his mushrik father or his mother is the last of what the son possesses of good companionship with his mushrik father in this world. As for after the burial then it is not allowed for him to pray for him, nor seek forgiveness for him, this is due to the clear statement of Allaah Ta'ala: <<It is not proper for the Prophet and those who believe to ask Allaah's Forgiveness for the Mushrikeen even though they be of kin>> Surat At-Tawbah 9:113

So, if this is the case, what is the situation of the one who supplicates for mercy and forgiveness on the pages of newspapers and magazines for some of the kuffar, announcing their deaths, for a small amount of dirhams! The one who is concerned for his hereafter should fear Allaah.

2 - It is not legislated for him to wash the unbeliever, nor should he shroud him. And nor should he pray upon him even if he is a close relative, since, the Prophet - sallAllaahu alayhi wa sallam did not order Alee to do so. If this had been permissible, the Prophet - sallAllaahu alayhi wa sallam would have mentioned it, since delaying the explanation of an order when there is a need for it, is not permissible. This is the Madhab of the Hambalees and other than them.

3 - It is not legislated for the relatives of that Mushrik to follow the funeral procession. Because the Prophet - sallAllaahu alayhi wa sallam did not do this for his uncle. His uncle was the kindest and the most compassionate of the people to him. Even to the extent that the Prophet supplicated to Allaah for him, whereby his uncle's punishment will be the least in the Hellfire, as has been previously explained.

And in all of this there is a lesson for those people who have been deceived by their ancestry, but they do not do anything for their hereafter with their Lord, and Allaah the Great spoke the truth when He said: << There will be no kinship among them that Day, nor will they ask of one another. >> Surat Al-Mu'minun 23:101

38 - Giving the Kaffir the glad-tidings of the Hellfire and Passing by the Places where the Mushrikeen Where Destroyed 18- 'When ever you pass by the grave of a kaffir then give him the glad tidings of the Hellfire.'

The Origin Of the hadeeth

'A Bedouin came to the Prophet and said: 'My father used to keep good relations with his relatives and he used to do such and such good deeds so where is he?' He -sall'Allaahu alayhi wa sallam- said 'in the fire': It was as if the Bedouin was upset due to this, so he said, "O Messenger of Allaah, then where is your father?" He said: 'Whenever you pass by the grave of a kaffir then give him the glad tidings of the Hellfire.'

The Bedouin accepted Islaam and he said; the Messenger of Allaah -sall'Allaahu alayhi wa sallam- gave me the responsibility of a task; I did not pass by a grave of a kaffir except that I gave him the glad tidings of the Hellfire.'

From the understanding of the hadeeth

There is a great benefit in this hadeeth which many of the general books of fiqh have neglected which is none other than the legislation of giving the kaffir the glad tidings of the Hellfire if you pass by his grave. What is in this legislation is not hidden, since it contains that which awakens the believer and reminds him of the danger of the sin of the kaffir, who has committed a great sin which would make all of the sins of the world facing him seem like nothing if they were all gathered together. The sin is disbelief in Allaah Azza wa Jal and committing shirk with him, which Allaah Ta'ala explained His severe hatred of such that He excludes shirk from His forgiveness. He says << Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases >> Surat An-Nisa 4:48

This is why the Messenger - sallAllaahu alayhi wa sallam - said; 'That the biggest of the major sins is that you associate a partner to Allaah while He is the One who created you.' Agreed upon. Without doubt ignorance about this benefit is what leads some Muslims to fall into that which is contrary to what Allaah, the Most Wise, intends by this benefit.

With certainty we know that many of the Muslims come to the lands of the kuffar to take care of some of their general or specific interests. However, they do not suffice themselves with just this, rather they intend to visit some of the graves of those who are called great men from amongst the kuffar. They place flowers and wreaths and they stand in front of those graves with humility and sadness which indicates being pleased with those in the graves and not having a detest for them. They do this even though the best example i.e. that of the Prophets - alayhim assalam - dictates the opposite of what they do, as is mentioned in this authentic hadeeth. Listen to the statement of Allaah Azza wa Jal: << Indeed there has been an excellent example for you in Ibraheem and those with him, when they said to their people: Verily, we are free from you and whatever you worship besides Allaah, we have rejected you, and there has started between us and you, hostility and hatred for ever >> Surat Al-Mumtahanah 60:4 the Ayaah.

This is their stance against those who were alive, so what about those are dead!!

Bukhaaree (2/120) and Muslim (8/221) narrate on the authority of Ibn Umar that the Messenger - sallAllaahu alayhi wa sallam said to them when he passed by Hijr (a place where the people had been destroyed): 'Do not enter upon these people who were punished, except that you cry, and if you do not cry then do not enter upon them, so what afflicted them does not afflict you.' Silsilah Ahadeeth As-Saheehah 19

[He veiled his face with is garment while he was on his mount] Ahmad narrated this and the extra wording is from his book. Sadeeq Hasan Khan mentioned a heading for this hadeeth in his book 'Nazl al-Abraar' p.293, which is; 'Chapter : crying and fear while passing by the graves of the oppressors and the place where they were destroyed, and showing the need of going back to Allaah Ta'ala and warning against being neglectful about this.'

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his Companions and all those who follow his guidance.