

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

Translated by
Abbas Abu Yahya

Chapters of *Tawbeed* 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 *Fitr* 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 *Sabeeh* 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 a 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 - that 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)>>

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 Ahaadeeth 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 Pleased 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

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.