

The Ahadeeth of *Tawbeed*  
from the  
'Silsilah Ahadeeth As-Saheehah'  
of  
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Chapters of *Tawbeed* and the *Shahadatayn*  
Part 5

**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 *-radi.Allaah 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 *-sall.Allaahu 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 Eeyaa 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 *Aziza wa Jal*, and Abu Yusuf regarding hadeeth which are not *Mutawatir*. 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 Hidayfah 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 *Shahadatayn*, 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 *Shahadatayn*, 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 well-known 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 *Shahadatayn*. The *Shahadatayn* 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 - *sall.Allaahu 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!** >>

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.** >>

## 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 *Ayaab* : << **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 *Aẓza 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 *Tanbeed* 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."

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.