

The Ahadeeth of Tawheed
from the
Silsilah Ahadeeth As-Saheehah
of
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Chapters of Tawheed and the Shahahdtayn

Part 13

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 *Abadeeth*, 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 *abadeeth* 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 *Jabilyah* 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 "*Sabeeh al-Isnaad*" and Dhahabi agreed with him and it is just like they said.

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.