
From those mannerisms that are obligatory with Allaah Ta'ala

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Taken from 'Silsilah Ahadeeth As-Saheehah'

136 – From Qateelah bint Seefee a woman from Juhaynah who said:

'Indeed a monk came to the Prophet (صلى الله عليه وسلم)¹ and said: 'You people commit Shirk! You say whatever Allaah wills and whatever you will, and you say I swear by the Ka'bah.'

So the Prophet (صلى الله عليه وسلم) said: '**Say whatever Allaah wills, then what you will, and say I swear by the Lord of the Ka'bah.**'²

137 – From Hodayfah (rad iyallaahu `anhu)³ who narrates the same hadeeth: 'Whereby the Messenger of Allaah (صلى الله عليه وسلم) said: '**Do not say: whatever Allaah wills and what so and so wills, but rather say: whatever Allaah wills then what so and so wills.**'⁴

Rabae bin Harash followed up Abdullah bin Yasser on the authority of Hodayfah bin al-Yamaan (rad iyallaahu `anhu) who said: 'A man came to the Prophet (صلى الله عليه وسلم) and said: 'I saw in a dream that I met some people of the book and they said you are a blessed people if it were not that you say, whatever Allaah wills and what Muhammad wills', so the Prophet (صلى الله عليه وسلم) said: '**Indeed I used to dislike that for you to say whatever Allaah wills then what Muhammad wills**'⁵

138 – From at-Tufayl bin Sakhbrah (rad iyallaahu `anhu) the brother of Aaishah, the Mother of The Believers (rad iyallaahu `anhaa)⁶, from the same mother: 'That he saw what a sleeping person sees (dreams), it was as if he passed by a group of the Jews. He asked: 'Who are you?'

They said: 'We are Jews.'

So he said: 'Indeed you are the people, if only you did not claim that Uzayr is the son of Allaah.'

¹ (صلى الله عليه وسلم) May the peace and blessings of Allaah be upon him.

² Narrated by Tahaawee in 'al-Mushkil' and al-Hakim and al-Baihaqee and Ahmad. Al-Albaanee said its chain is Saheeh.

³ (rad iyallaahu `anhu) May Allaah be pleased with him.

⁴ Narrated by Aboo Daawood and Tahaawee in 'Mushkil al-Athaar' and Baihaqee and Ahmad. Al-Albaanee said its chain is Saheeh.

⁵ Narrated by Ibn Maajah and Ahmad, Shaykh al-Albaanee said that from what is apparent the hadeeth is authentic.

⁶ (rad iyallaahu `anhaa) May Allaah be pleased with her.

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The Jews said: 'And you are the people, if only you did not say: 'Whatever Allaah wills and what Muhammad wills!'

Then he passed by a group of the Christians. He asked: 'Who are you?'

They said: 'We are Christians.'

So he said: 'Indeed you are the people, if only you did not claim that the Messiah is the son of Allaah.'

The Christians said: 'And you are the people, if only you did not say: 'Whatever Allaah wills and what Muhammad wills!'

In the morning he informed those whom he informed, then the Prophet (صلى الله عليه وسلم) came and he informed him of what he saw in the dream.

The Prophet (صلى الله عليه وسلم) asked him: '**Did you inform anyone?**'

He answered: 'Yes.'

After the Messenger (صلى الله عليه وسلم) had prayed he gave them a Khutbah⁷, and praised Allaah and glorified Him, then he (صلى الله عليه وسلم) said: '**Indeed Tufayl saw a dream, and he informed whosoever from amongst you, and indeed you used to say a statement, and shyness used to prevent me from prohibiting you from it.**'

Then he (صلى الله عليه وسلم) said: '**Do not say: whatever Allaah wills and what Muhammad wills.**'⁸

139- From Ibn Abbaas (rad iyallaahu `anhu) who said: A man came to the Prophet (صلى الله عليه وسلم) to ask about something then he said: 'Whatever Allaah wills and what you will.'

So the Messenger of Allaah (صلى الله عليه وسلم) said: '**Have you made me an equal with Allaah (in another wording: a partner)?! No, but rather, what Allaah Alone wills.**'⁹

The Fiqh of the Hadeeth:

I (Albaanee) say: 'In these ahadeeth we find, that when a man says to someone else: 'Whatever Allaah wills **and** what you will' then this is regarded as Shirk in the Sharee'ah'. This is from Shirk in wording, because it is presumed that the will of the slave of Allaah is that of the level of the will of the Lord (Subhanahu wa Ta'aala)¹⁰; the reason being that there is a connection between the two wills.

The like of this are the statements of some of the common folk and those similar to them who claim to have knowledge: 'I have no one except Allaah and you', and 'we have relied upon Allaah and you.'

Likewise are the statements 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 there are various other similar wordings of

⁷ Sermon.

⁸ Narrated by Ahmad.

⁹ Narrated by Bukhaaree in 'al-Adab al-Mufrad', Ibn Maajah, Tahaawee in 'al-Mushkil', Baihaqee, Ahmad, Tabaraanee and Albaanee said its chain is Hasan.

¹⁰ (Subhanahu wa ta'aala) Allaah is pure of having partners and He is exalted from having a son.

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Shirk which it is obligatory to stop using, and to repent from using them; in order to have correct manners with Allaah (Tabaraka wa Ta'ala)¹¹.

Indeed many of the common folk have been negligent of this noble mannerism, likewise there are of the specific people (who claim to have knowledge) who justify their utterances such as these statements of Shirk. Like calling on other than Allaah at times of hardship, and seeking help from the dead from amongst the righteous people and swearing by them and not by Allaah (Ta'ala)¹², and swearing by them above Allaah (Azza wa Jal)¹³.

When a scholar of the Book and the Sunnah criticises them for this, rather than helping the scholar to forbid the evil, they show enmity by criticising him, and they say: 'Indeed the intentions of these people who call on other than Allaah is good! And actions are but by intentions, as found in the hadeeth!

So they are ignorant or pretend to be ignorant – to please the common folk – they claim that the intention is good, you find this amongst the previously mentioned people; and it does not make an evil action into a good action.

The meaning of the previously mentioned ahadeeth is that good actions are with sincere intentions, not that actions which oppose the Sharee'ah' are converted to legislated good actions due to being similar to a good action, this is something which only an ignorant biased person says!

Do you not see that if a man prays towards a grave; then this would be an evil action even though he is praying; and this is due to his opposition to the ahadeeth and the aathaar which are mentioned about the prohibition against facing a grave for prayer.

So would an intelligent person say: to the one who returns to face the grave – after having knowledge that the Sharee'ah' has prohibited this – that his intention is good and his action is permissible?

This would never happen, also those who seek deliverance and aid with other than Allaah, forgetting Allaah Ta'ala due to the circumstances in which they are in, they are in need of Allaah's aid and help much more.

It is not intelligible that their end will be good, let alone that their action will be good, while they continue upon this evil knowingly.¹⁴

¹¹ (Tabaraka wa Ta'ala) Hallowed and The Most High

¹² Ta'aala (He, The Most High)

¹³ (Azza wa Jaal) (عز و جل) Mighty and Majestic is He

¹⁴ Taken from 'Silsilah Ahadeeth As-Saheehah' vol.1 hadeeth nos. 136-139 p.263 – 267