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## Glad tidings for those who worship Allaah alone

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### The ahadeeth of Tawheed from ‘Silsilah Ahadeeth As-Saheehah’

#### Chapters of Tawheed and the Shahadtayn<sup>1</sup>

“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.”<sup>2</sup>

“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.”<sup>3</sup>

“May you have glad tidings, and give glad tidings to the people; whoever says: ‘La ilaha ‘illa Allaah’ being truthful to it enters Paradise.”<sup>4</sup>

In the following chapter in the narration of Mu’aadh bin Jabal (rad iyallaahu `anhu)<sup>5</sup> 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 Bukhaaree (1/199 – Fath ul – Baree<sup>6</sup>) and Muslim (1/45) and other than them from the hadeeth of Anas (rad iyallaahu `anhu) that the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and Mu’aadh (rad

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<sup>1</sup>The word Shahahdah means to testify. There are two parts to the Shahahdah which when taken together is called the Shahadtayn. The first part means that there is no deity truly worthy of being worshiped except Allaah, while the second part is to affirm that the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is a slave of Allaah and His Messenger.

<sup>2</sup>Silsilah Saheehah: 712

<sup>3</sup>Silsilah Saheehah: 713

<sup>4</sup>Silsilah Saheehah: 1314

<sup>5</sup>May Allaah be pleased with him

<sup>6</sup>Haafidh Ibn Hajr al-Asqalaneey (May Allaah have mercy on him) wrote the famous explanation of Saheeh al Bukhaaree called Fath ul-Baree.

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iyallaahu `anhu) were riding companions on a riding beast, and the Messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) 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 (rad iyallaahu `anhu) narrated this at his death due to the fear of being sinful."

Ahmad (rahimahullaah)<sup>7</sup> narrated (5/228, 229, 230, 232, 236) from many narrations on the authority of Mu'aadh (rad iyallaahu `anhu), and in one of them he said: "I will inform you of something which I heard from the Messenger of Allaah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) , nothing prevented me from narrating it except that you will just rely upon that, I heard the Messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) say: **"Whoever testifies to 'La ilaha 'illaallah' (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 Bukhaaree and Muslim.

Bukhaaree (rahimahullaah) wrote a chapter heading for the hadeeth of Mu'aadh (rad iyallaahu `anhu) saying:

"Chapter: whoever selected some people to teach them knowledge preferring them over others for fear that the others may not understand it"

'Alee (rad iyallaahu `anhu) said: speak to the people with what they know, would you like that they disbelieve in Allaah and His Messenger.

Then Imaam Bukhaaree brings forth the chain of narration, and Adam bin Aboo Eeyaas 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 Mas'ood (rad iyallaahu `anhu): "If you speak to a people, and their intellects cannot comprehend your speech except that it will be a fitnah for some of them."<sup>8</sup>

Haafidh Ibn Hajr (rahimahullaah) 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)<sup>9</sup>, and Aboo Yusuf regarding hadeeth which are not Mutawwatir. Before them was Aboo Hurairah (rad iyallaahu `anhu) 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 (rad iyallaahu `anhu) had narrated.

Additionally, on the authority of al-Hasan who disliked narrating the hadeeth of Anas (rad iyallaahu `anhu) to those performing Hajj with the story of the Bedouins who were entrusted with the camels of the Prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) but they stole them. He punished them, due to what some of the people took

<sup>7</sup> (rahimahullaah) (رَحِمَهُ اللهُ) May Allaah have mercy on him

<sup>8</sup> Narrated by Muslim (1/9)

<sup>9</sup> Mighty and Majestic is He

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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 you are 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 'illaallaah*' the scholars have many different statements. Some of them were mentioned by al-Mundhree 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 fulfils the necessities of the Shahadtayn, adhering to the obligations of the Sharee'ah' 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 Shahadtayn, 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 Shahadtayn. The Shahadtayn does not prevent him from what Allaah has prohibited, as is mentioned in the hadeeth of Aboo Dharr (rad iyallaahu `anhu) that has been agreed upon by Bukhaaree 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 Kuffaar. If he does enter it, then he would not stay in it with them forever. 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): **“Whoever says: '*la illah ilaallaah*' it will make him successful, one day, no matter what he had done before that.”**

It is an authentic hadeeth..... Allaah *Subanahau wa Ta'ala* knows best.

**“Whoever meets Allaah not having associated partners with Him, performing the five prayers, and fasting Ramadhaan, 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.”**<sup>10</sup>

<sup>10</sup> Silsilah Saheehah: 315

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**I (al-Albaanee) 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 *Aawliyyaa* 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!]**<sup>11</sup>

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<sup>12</sup> have mercy on them, and from those who specifically propagated this were Shaykh ul-Islaam 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 ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) 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].**<sup>13</sup>

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<sup>11</sup> Soorah Saad [38:27]

<sup>12</sup> He, The Most High

<sup>13</sup> Soorah al-Furqaan [25:23]