
From obligatory behaviour with Allaah is leaving Shirk even if it is in wording

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Chapters of Tawheed and the Shahadtayn¹

136 – “Say: Whatever Allaah wills then say whatever you will, and say: I swear by the Lord of the Ka’bah.”

The origin of the hadeeth is: “Verily a Rabbi came to the Prophet (ﷺ)² and said; Verily you commit Shirk! You say ‘whatever Allaah wills and whatever you will’, and you say, ‘By the Ka’bah’. So, the Messenger of Allaah (ﷺ) said; “Say: Whatever Allaah wills then say whatever you will, and say: I swear by the Lord of the Ka’bah.”

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 ahadeeth, the saying of a man to another person: “Whatever Allaah wills and whatever you will” is regarded as Shirk in the sight of the Sharee’ah’. 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’ala³ 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’ala⁴.

¹The word Shahadah means to testify. There are two parts to the Shahadah 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 (ﷺ) is a slave of Allaah and His Messenger.

²(ﷺ) May the peace and blessings of Allaah be upon him

³May He be glorified and exalted

⁴Tabaraka wa Ta’ala (Hallowed and The Most High)

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Many of the general people have become neglectful of this noble behaviour, 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’ala⁵ 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 does not 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 Sharee’ah’ 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 ahadeeth and the athaar⁶ 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.

⁵ He, The Most High

⁶ Narrations