

The Ahadeeth of *Tawbeed*
from the
'Silsilah Ahadeeth As-Saheehah'
of
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Chapters of *Tawbeed* and the *Shahadtayn*

11- Supplicating with the Beautiful Names of Allaah

"Allaah does not afflict a slave with grief nor sadness, except that if the slave says: -

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ ،
عَدْلٌ فِيَّ قَضَاؤُكَ ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا
مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ
تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي وَذَهَابَ هَمِّي

O Allaah indeed I am Your slave, and the son of Your slave, and the son of Your female slave, my forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask of You with all Your names, which belong to You, which You have named Yourself with, or which You have taught someone from Your creation or revealed it in Your Book or that which You have taken unto Your self with the knowledge of the unseen with You, that You make the Quraan the life of my heart and light of my breast and keep away from me my sadness, and that my grief goes away –

Allaahumma ‘innee ‘abduka, wabnu ‘abdika, wabnu amatika, nasiyatee biyadika, madhin fiyya hukmuka, adlun fiyya qadha’uka, asaluka bikulli ismin huwa laka, sammayta bihi nafsaka, aw anzaltahu fee kitabika, ‘aw allamthu ahadan min khaliqika, aw ista’tarta bihi fee ilmil ghaybi ‘indaka, an taj’alal-qurana rabee’a qalbee, wa noora sadree, wa jala’a huznee, wa thahaba hammee

then Allaah takes away his grief and sadness and replaces it with happiness."

The narrator said: It was said: O Messenger of Allaah should we not learn it?

He answered: Of course, it is necessary for the one who hears it, that he learns it.

Silsilah Saheehah: 199

“What prevents you from listening to what I advise you with? That you should say in the morning and the evening:

يا حي يا قيوم برحمتك أستغيث, أصلح لي شأني كله, و لا
تكلني إلي نفسي طرفة عين أبداً

Ya Hayyu Ya Qayyoom (The Ever-Living, The Eternal) I seek aid with your Mercy, and correct all my affairs, and do not ever leave me to my own self even for a blink of an eye.

Ya Hayyu Ya Qayyoom bi-rahmaatika astageethu, asslih lee shaa’anee
kullihee, wa la takillnee ila nafsee turfatu aeeynin abadn

Silsilah Saheehah: 227

12- Obedience to the Leader in Goodness

"Obedience to the leader is a right upon the Muslim man, as long as the leader does not order him with disobedience to Allaah *Azza wa Jal*. So, if he orders you to disobey Allaah, then there is no obedience to him."

Silsilah Saheehah: 752

13- No obedience to the created if it means disobedience to the Creator

"There is no obedience due to anyone in disobedience to Allaah *Tabarak wa Ta'aala*."

Silsilah Saheehah: 179

"There is no obedience in disobedience to Allaah *Tabaraka wa Ta'aala*."

Silsilah Saheehah: 180

"There is no obedience to mankind in disobedience to Allaah, indeed obedience is in goodness.

Silsilah Saheehah: 181

The reason for this hadeeth:

The Messenger of Allaah - *sallAllaahu alayhi wa sallam* – dispatched an army, and he commanded a man to lead them, who lit a fire, and the man said to the army: enter into the fire. The people wanted to enter into the fire, but some of them said : verily we have just fled from the fire.

This was mentioned to the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – and he said to those who wanted to enter into it: if you entered it you would have remained in it until the Day of Judgment, and he said a good word to the others, and he said.....(the above hadeeth).

The extra wording in the hadeeth is from Tayyalisee and the context is by Muslim.

In another narration by him where he said:

“The Messenger of Allaah - *sallAllaahu alayhi wa sallam* – dispatched a battalion and ordered a man from the Ansaar to lead them, and he ordered them to listen to him and obey him. They caused this man to get angry, so he said to them: Gather some firewood for me, so they gathered it for him. Then he said: light the fire and they lit the fire, then he said to them: Did not the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – order you to listen and to obey me? They said Yes, of course. He said enter in to the fire!

So they started to look at each other, and said (and in another narration: a young boy said to them) : indeed we fled to the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – from the fire, [do not be hasty, until you meet the Prophet - *sallAllaahu alayhi wa sallam* – and if he orders you to enter it, then enter into it], so this is what they did.

The man's anger came down/subsided, and the fire was put out. When they returned to the Prophet - *sallAllaahu alayhi wa sallam* – and mentioned it to him, he said: if you had entered it, you would never have exited from it, indeed obedience is in goodness."

Narrated by Bukhari (8/47, 13/109), Muslim (6/16), Ahmad (1/82, 134) and other narrations which contain the extra wording is also by Ahmad.

This hadeeth has many benefits, the most important of which is the impermissibility of obedience to anyone, if it is disobedience to Allaah *Tabarak wa Ta'aala*, whether it is the leaders, scholars and the shaykhs.

Also from this hadeeth you get to know the misguidance of different groups of people;

The first: some of the soofis who obey their shaykhs, even if they command them to commit sins, using as a proof, that they in reality are not committing sins. Also that the shaykh sees that which the follower does not see.

I know a shaykh from amongst these people who appointed himself as a leader. He mentioned a story to his followers in some of his lessons in the *masjid*, the summary of which is, one of the *Soofi* shaykhs ordered one of his followers that during the night he should go to his father and kill him while he is in his bed next to his wife! So when he killed him, he returned to the shaykh, happily having carried out the command of the shaykh! The shaykh looked at him and said: Do you think that you have really killed your father? Rather he is your mother's boyfriend! As for your father he is away! Then he makes and presents a *Sharia'* ruling, as he claims, from his story, and he says to his followers : If a shaykh orders his follower with a ruling which is apparently against the *Sharia'*, it is upon the followers to obey him in this, then he said: Do you not see this shaykh, he apparently orders the boy to kill his father, however in reality he ordered him to kill the one who fornicated with his mother, and that person deserved to be killed!

The falsity of this story is not hidden according to the *Sharia'* from many angles:

Firstly: Carrying out the punishment is not the right of the shaykh, no matter how important he is; rather it is from the right of the leader or the one in charge.

Secondly : if the case was that this actually took place, then why did he only carry out the punishment on the man and not the woman, and they both fornicated?

Thirdly: the *Sharia'* ruling for the married adulterer is to be stoned to death, and the person is not killed except by stoning. From this it is clear that the shaykh has opposed the *Sharia'* from many angles, this is also the situation with the follower who based upon this previous story, made it incumbent upon the Muslims to be obedient to the shaykh, to the extent one of them

said to the people: if you see the shaykh and he is wearing a cross around his neck, then it is not allowed to criticize him!

With all the clarity of the absurdity of these stories, and their opposition together to the *Sharia'* and to the intellect, we find some people become deceived by these stories, and amongst them some of the cultured youth.

A discussion took place between me and one of those youths about that story, and he had heard it from that follower of the shaykh, and what the shaykh had based his ruling upon. However, the discussion with him did not bring about any benefit. He persisted in believing this story, since according to his claim, it was a miracle, and he added: you people reject miracles!

So when I said to him: If your shaykh orders you to kill your father, would you do it?

He said: Indeed, I have not reached that level yet!

So after this can anyone be blamed for characterizing the religion of these shaykhs except that they are the opium of the people?

The second group is:

The blind followers who prefer to follow the statements of the *Madhab* above the statement of the Prophet - *sallAllaahu alayhi wa sallam* with what is clearly taken from the statements of the Prophet - *sallAllaahu alayhi wa sallam*.

So if it is said to one of them, for example: do not pray the Sunnah of the *Fajr* prayer after the obligatory prayer has begun, due to the prohibition of the Prophet - *sallAllaahu alayhi wa sallam* – from doing so, which is clear, they do not obey, and they say the *Madhab* allows this.

If it is said to them: the *Nikah at-Tableel* (whereby another man marries the divorced woman and then divorces so that she can be allowed to marry her first husband) is invalid, because the Prophet - *sallAllaahu alayhi wa sallam* – cursed the one who does this. They would answer by saying: No, but it is permissible according to such and such *Madhab*!

There are hundreds of issues like this, and this is why many of the scholars held the opinion that the saying of Allaah *Tabaraka wa Ta'ala* about the Christians: << **They took their rabbis and their monks to be their lords besides Allaah** >> applies to these blind followers, as Fahkr ar-Razi has explained in his *Tafseer*.

14- From the Completeness of Relying upon Allaah *Ta'ala* is Leaving off Cauterization and Requesting *Ruqiyaah*

“Whoever gets cauterized or requests *Ruqiyaah* then he is far from relying upon Allaah.”

Silsilah Saheehah: 244

I say: this hadeeth shows a dislike of cauterization, and requesting *Ruqiyaah*. As for the first thing then it is due to being afflicted with the fire. As for the other thing then it is due to the person being in need of someone else in which there is benefit, although this benefit is not strong.

This is why from the characteristics of those who enter Paradise with out being taken in account for anything, is that they do not request *Ruqiyaah*, nor do they become cauterized, nor do they seek omens, and they rely upon their Lord. As is mentioned in the hadeeth of Ibn Abbas in Bukhari and Muslim.

15- None knows the unseen except Allaah

" There are five things which are not know except to Allaah:

<<Verily, Allaah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allaah is the All-Knower, All-Aware >>”

Silsilah Saheehah: 2914

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.