

The Ahadeeth of *Tawbeed*  
from the  
'Silsilah Ahadeeth As-Saheehah'  
of  
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Chapters of *Tawbeed* and the *Shahadatayn*  
Part 6

**21- The Different Types of Oppression and the Type Which Will not be  
Forgiven**

**1927-** " Oppression is of three types, the oppression which Allaah will not leave, an oppression that will be forgiven, and an oppression that will not be forgiven.

As for the oppression which will not be forgiven, then *Shirk* will not be forgiven.

As for the oppression which will be forgiven, then that is the oppression which the slave commits between himself and his Lord.

As for the oppression which will not be left, then it is the oppression of the slaves, then Allaah will take the rights some from others."

**22- The Covenant that Allaah Took from His Slaves**

**172-** "Allaah will say to the one who has been punished the least from the people of the Hell-fire on the Day of Judgment: 'O son of Adam! How have you found your resting place?'

He will say: 'An evil resting place!'

It will be said to him: 'If you had the world and everything in it, would you ransom yourself with it?'

He will say: Yes.

Allaah will say: You have lied, what I wanted from you was less than that, while you were in the spine (and in another narration: in the back) of Adam, that you do not associate anything with Me, and I will not enter you into the fire, but you refused and committed *Shirk*. He will be ordered to be taken to the fire.'

**Regarding this hadeeth:**

- Regarding His saying: 'He will say: you have lied.' An-Nawawee said:

'It means: If We returned you to the *Duniya*, you would not have ransomed it, because you were asked for something easier than that but you refused. This will have the same meaning as in the saying of Allaah *Ta'ala*:

<< But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars >>

Therefore, the meaning of this hadeeth is combined with the saying of Allaah *Ta'ala*:

<< If they had all that is in the earth, and as much again therewith to ransom themselves thereby >>

- Regarding, His saying: 'I wanted from you': i.e. I would have loved from you. When the word 'Allaah's Will' (*al-Irada*) is mentioned in the *Sharia*, it is used in the absolute sense. It means what is general both from the good and the bad, guidance and misguidance.

As is mentioned in the saying of Allaah *Ta'ala*:

<< And whomsoever Allaah wills to guide, He opens his heart to Islaam, and whomsoever He wills to send astray, He makes his heart closed and constricted, as if he is climbing up to the sky. >>

This Will of Allaah (*al-Irada*) is that which will most definitely happen. Sometimes when this Will of Allaah (*al-Irada*) is applied it means, that which is the synonym of love and being pleased. As is mentioned in the saying of Allaah *Ta'ala*:

<< Allaah intends for you ease, and He does not want to make things difficult for you >>

That is the meaning of the intent of the saying of Allaah *Ta'ala* in this hadeeth: 'I wanted from you' i.e. that I loved from you. The Will of Allaah (*al-Irada*) with this meaning might not happen, since Allaah *Tabaraka wa Ta'ala* does not force anyone to obey Him, even though He created them because of it.

<< Then whosoever wills, let him believe, and whosoever wills, let him disbelieve >>

So, therefore Allaah *Tabarak wa Ta'ala* could want from His slave that what Allaah does not love from His slave, and Allaah loves from His slave that which His slave does not want.

Ibn al-Qayyim -may Allaah have mercy upon him - called this Will of Allaah (*al-Irada*) a will of the order of being (*al-Irada*), taking that from the saying of Allaah *Ta'ala*:

<< Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is>>

He called the other Will (*al-Irada*) which is a synonym for 'being pleased': the *Sharia'* Will (*al-Irada*).

Whoever understands this division, then he has a solution to many of the problems of understanding the issues of *al-Qadaa* (Allaah's ordainment of everything in creation) and *al-Qadr* (Allaah's Pre-decree for the creation). And he will succeed from the *fitna* (tribulations) of the stance of those who say that a person does actions under force, or who hold the beliefs of the Mu'tazilah. The explanation of this can be found in the magnificent book 'Shifaa' al-Aleel al-Qadaa wal-Qadr wal-Hikmaah wa Ta'aleel' by Ibn al-Qayyim -May Allaah have mercy upon him.

- Regarding His saying: '..... and you were in the spine of Adam.'

Qadi Iyaad said:

'The Messenger indicates to the saying of Allaah *Ta'ala* << And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring)>>, in the *Ayaah*.

This covenant was taken from them while they were in the spine of Adam. So, whoever fulfills it after he is brought into this world then he is a believer, and whoever does not fulfill it, is a *Kaffir*.

Therefore, the intent of this hadeeth is: I wanted from you when I took the covenant, but you refused so I took you to the *Duniya* but you committed *Shirk*.'

This is mentioned in 'al-Fath'

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.