

The Ahadeeth of *Tawbeed*  
from the  
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Chapters of *Tawbeed* and the *Shababdtayn*  
Part 7

**23- The Danger of *Shirk* and *ar-Riyaa* (Showing off)**

52- "*Indeed Allaah Azza wa Jal does not accept any action except that which is done sincerely and intended by it the Face of Allaah.*"

There are many Ahaadeeth which we find with this meaning, in the beginning of the book 'at-Targheeb' by Hafidh al-Mundharee.

So, this hadeeth and other hadeeth indicate that a believer's righteous actions are not accepted from him if he does not intend by them the Face of Allaah *Azza wa Jal*.

Regarding this, Allaah *Ta'ala* said:

<<So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." >>

If this is the situation of a believer then what is the situation of a *Kaffir* with his Lord, if he is not sincere in his actions for his Lord?

The answer is in the saying of Allaah *Tabaraka wa Ta'ala*:

<<And We shall turn to whatever deeds they (the disbelievers) did. And We shall make such deeds as scattered floating particles of dust >>

If we say for instance that some of the *Kuffar* intend by their righteous actions the Face of Allaah, even though they disbelieve. Then Allaah will not let that be lost for them, rather He rewards them for it in this world.

Regarding this, there is a clear authentic text on the authority of the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – which is:

53 – *" Indeed Allaah does not oppress a believer with regards to his good deeds. But He rewards him for it (and in a narration: he is given a reward for this of provision in this world), and he is also rewarded with those good deeds in the Hereafter.*

*As for the kaffir than he is fed in this world for his good deeds which he did for Allaah, until he departs to the Hereafter and he has no good deeds to be rewarded for."*

This is the principle regarding this issue: that a *Kaffir* is rewarded for his righteous legislated actions in this world. So, his good deeds do not benefit him in the Hereafter, and his punishment will not be lessened due to his good deeds. Let alone that he will not be saved from His punishment.

Perhaps some people think that in the Sunnah there is something which negates the previously mentioned principle with the likes of the following hadeeth:

54- " On the authority of Sa'eed al-Khudri that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- mentioned his uncle Abu Taalib in front of him, and said: *'Perhaps my intercession will benefit him on the Day of Judgment, where he will be in the shallow part of the fire, which will reach his ankles, by which his brain will boil.'*

Our answer to this is also from two angles:

The first; that we do not find anything in this hadeeth which contradicts the previously mentioned principle. Since it does not contain in it, that the deeds of Abu Taalib are the reason for his punishment to be lightened. Rather it is the intercession of the Messenger -*sallAllaahu alayhi wa sallam*- which will benefit him and what supports this is the following hadeeth:

55- "On the authority of al-Abbas bin Abdul-Muttalib that he said: O Messenger of Allaah, does Abu Taalib benefit from anything, since he used to defend you and get angry for you?

He said: *Yes, he will be in the shallow part of the fire, if it was not for me (i.e. the Prophet's intercession) he would be in the deepest part of the fire."*

Hence, this hadeeth is a clear text that the reason for the lessening of punishment is indeed the Prophet – *alayhi sallam*– as is mentioned in the hadeeth before this one – and it is not due to the deeds of Abu Taalib.

Therefore, no contradiction appears between the hadeeth and between the previously mentioned principle. Finally, the issue of this hadeeth returns to the point that this is specific for the Messenger -*sallAllaahu alayhi wa sallam*. A miracle which Allaah *Tabaraka wa Ta'ala* had honored the Messenger -*sallAllaahu alayhi wa sallam*- with. Whereby Allaah accepted the Prophet's intercession for his uncle, even though he had died upon *Shirk*.

Whereas, the principle regarding the *Mushriks* is like what Allaah Azza wa Jal said:

<< So no intercession of intercessors will be of any use to them >>

However, Allaah *Tabaraka wa Ta'ala* specifies/chooses with His excellence who He wills. And who is more deserving of this than the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- the leader of the Prophets? May the prayers of Allaah be upon them all.

The Second: If we say for the sake of the argument, that the reason for the lessening of the punishment of Abu Taalib was that he helped the Prophet -*sallAllaahu alayhi wa sallam*- even though he did not believe in him. This is an exception to the rule, and it is not permissible to use this hadeeth as a principle as is determined in the science of the principles of *Fiqh*. As for what we endorsed in the answer, then without doubt it is the first point because of its clarity. And Allaah knows best.

511- "*There is hope that Allaah will forgive every sin, except the one who died associating partners to Allaah, or a believer who intentionally kills another believer.*"

This hadeeth apparently contradicts the saying of Allaah *Ta'ala*:

<< Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases >>

This is because clearly, killing is less than *Shirk*. So, why will Allaah not forgive it? Al-Manawee combined the meaning, following others before him, by understanding the meaning of the hadeeth to be: if the person made killing

permissible, any other meaning would be an exaggeration and a distortion of its meaning.

A better explanation than Al-Manawee's is what as-Sindi said in his footnotes to an-Nisaa's book of hadeeth : " It is as if the intent is: there is hope that every sin will initially be forgiven, except killing a believer, since he will not be forgiven without being punished first.

Disbelief will also not be forgiven due to its foundation. If the explanation is understood that there is no forgiveness for killing a believer. Then this implies that the killer holds it permissible to kill, and then, there does not remain any comparison between this and disbelief. (Which means: because making something permissible is disbelief, and there is no difference between making killing permissible or sins other than killing, since all of this is disbelief.)

Also, this hadeeth is understood to be about the person who did not repent. Since the one who repents is like the one who has no sin.

Perhaps, the killer and the one killed enter into Paradise together. Like the disbeliever who kills a believer, then he accepts Islaam and then he is killed (due to his sin of killing.)"

512- *"A neck will come out of the Fire on the Day of Judgment, it will have two eyes with which it will see, two ears with which it will hear, and a tongue with which it will speak. It will say: certainly I have been appointed with three types of people; with every proud, obstinate person, with everyone who supplicated to a deity along with Allaah, and those who make pictures."*

2764 – *" Verily Allaah says: I am the best Partner for you, so whoever associates anyone with Me then he is for the one that he associated me with!*

*O you people! Make your actions sincerely for Allaah. Truly Allaah does not accept any action except if it was for Him Alone.*

*Do not say: this is for Allaah and for kinship and there is no-thing for Allaah from it!*

*Do not say: this is for Allaah and for your selves, and there is nothing for Allaah from it"*

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.