

Explanation of The Book of Tawheed

Class Notes – Chapter 56

بَابُ لَا يُسْأَلُ بِوَجْهِ اللَّهِ إِلَّا الْجَنَّةُ

Nothing but Paradise should be asked for by Allah's Face.

- **Relevance of the chapter to the book:** It is obligatory to respect the Names and Attributes of Allah. Included in this respect, is that nothing of the worldly needs is to be asked by Allah's Honourable Face. Rather, only Paradise, which is the ultimate objective is to be asked by Allah's Face. This is from the perfection of *tawheed*.
- (لَا يُسْأَلُ بِوَجْهِ اللَّهِ) – “Nothing should be asked for by Allah's Face.” It can have two meanings both which are correct.
 1. That you should not ask anyone by Allah's Face. If you need to ask anyone for anything, do not do so by Allah's Face, because only Paradise should be asked by Allah's Face and the creation cannot grant you Paradise.
 2. That when you ask Allah for Paradise or for any matters of the Hereafter, then there is no harm in asking by His Face. If, however, you ask Allah for some worldly matters, then do not ask by His Face.

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُسْأَلُ بِوَجْهِ اللَّهِ إِلَّا الْجَنَّةُ. رَوَاهُ أَبُو دَاوُدَ.

Jabir narrated that Allah's Messenger said: Nothing except Paradise should be asked for by Allah's Face. [Abu Dawud]

- **Takhreej:** This *hadith* is narrated in the Sunan of Abu Dawud. There is a difference of opinion regarding its authenticity, however the most correct opinion is that it is *da'eef* (weak). There is, however, a supporting *hadith* narrated by al-Tabarani from the *hadith* of Abu Musa.

« مَلْعُونٌ مَنْ سَأَلَ بِوَجْهِ اللَّهِ وَمَلْعُونٌ مَنْ سِئِلَ بِوَجْهِهِ ثُمَّ مَنَعَ مَا لَمْ يَسْأَلْهُ جُرًّا »

Cursed is the one who asks by the Face of Allah, and cursed is the one who is asked by His Face then denies it so long as they do not ask for falsehood. [al-Tabarani – Hassan]

- You can ask someone by the Face of Allah for anything which leads to Paradise such as asking about the matters of the *deen*. An example of this is the statement of Mu'waiya Ibn Hayda when he asked the Prophet ﷺ about Islam:

إِنِّي أَسْأَلُكَ بِوَجْهِ اللَّهِ عَزَّ وَجَلَّ بِمَا بَعَثَكَ رَبُّكَ إِلَيْنَا؟

I ask you by the Face of Allah, with what has Allah sent you with? [al-Nas'ai - Hassan]

- (بِوَجْهِ اللَّهِ) – “By the Face of Allah.” Allah's Face is from His personal attributes (*sifaat dhaatiyah*). Like all His attributes, we establish it without asking of its reality. Allah has a Face which befits His Majesty.

- (إِلَّا الْجَنَّةُ) – “Except Paradise.” Including the means which lead to Paradise, such as to ask about righteous deeds.
- **General meaning of the hadith:** The Prophet ﷺ forbids us from asking Allah for a worldly need or a lowly matter by His Honourable Face, as not asking is a way of venerating Allah.
Furthermore, the Prophet ﷺ teaches us that only Paradise, the ultimate objective, is to be asked for by the Face of Allah.
- **Relevance of the hadith to the chapter:** The *hadith* is clear evidence of the prohibition of asking Allah by His Face for anything except Paradise.
- **Important issues of the Chapter**
 1. **Prohibition of asking by Allah's Face for things other than the utmost objective (Paradise).**
Although there is a difference of opinion regarding the authenticity of this *hadith*, it is still from the good manners to only ask Allah by His Face the matters of the Hereafter. That is, attainment of Paradise, and the deliverance from the Hellfire.
 2. **Affirmation that from Allah's Attributes is that He has a Face.** His Face is from His personal Attributes. Allah has a Face befitting His Majesty.