

Explanation of The Book of Tawheed

Class Notes – Chapter 64

بَابُ مَا جَاءَ فِي الْإِقْسَامِ عَلَى اللَّهِ

What has been mentioned regarding oaths binding upon Allah.

- **Relevance of the chapter to the book:** Making oaths which are binding upon Allah contradicts the perfection of *tawheed* if it is intended to limit His Mercy. This is because it shows a lack of respect to Allah as it usually stems from arrogance.
- (الإقسام على الله) – “Oaths binding upon Allah”. This falls into three categories.
 1. To make an oath upon Allah with something He or His Messenger ﷺ have established or negated. For example: ‘By Allah, Allah will allow the Messenger to intercede on behalf of the creation on the Day of Judgment’. There is permissible.
 2. To make an oath upon Allah due to a person’s strong hope in Him and good thoughts of Him. For example: ‘By Allah, I have sinned but He will forgive my sins’. There is also permissible, as per the *hadith* of the Prophet ﷺ:

«رُبُّ أَشْعَثَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ»

Many a people with dishevelled hair are driven away from the door (but they are so pious) that if they are to swear in the name of Allah, He would definitely fulfil that.

[Muslim]

3. To make an oath upon Allah out of arrogance, with the intention of limiting His Mercy and having evil thoughts of Him. This is forbidden and is what is intended by this chapter. For example: ‘By Allah, Allah will not forgive you’.

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ رَجُلٌ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ. فإِذَا قَدْ غَفَرْتُ لَهُ وَأَحْبَطْتُ عَمَلَكَ. رَوَاهُ مُسْلِمٌ
وَفِي حَدِيثِ أَبِي هُرَيْرَةَ أَنَّ الْقَائِلَ رَجُلٌ عَابِدٌ.
قَالَ أَبُو هُرَيْرَةَ: تَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ.

Jundub bin Abdullah narrated that Allah's Messenger ﷺ said: A man said: 'By Allah! Allah would not forgive such and such (person).' Thereupon Allah the Exalted and Glorious said: 'Who is he who swears about Me that I would not forgive so-and-so? I have granted pardon to so-and-so and rendered your deeds worthless. [Muslim]

In another hadith on the authority of Abu Hurairah it is reported that the man who said it was a righteous worshipper.

Abu Hurairah said: 'His one statement destroyed his life in this world and the Hereafter'.

- (مَنْ ذَا الَّذِي) – “Who is it who...?”. This is a question which rebukes the one who claimed that Allah would not forgive such-and-such person.
- (يَتَأَلَّى عَلَيَّ) – “Swears about me”. By limiting My virtue and mercy in claiming that I will not forgive the one who committed a sin.
- (وَأَحْبَطْتُ عَمَلِكَ) – “And have rendered your deeds worthless”. That is, your deeds which you were arrogant about and saw yourself better than your companion. This, along with the narration of Abu Hurairah, indicate that what he did was a major sin.
- (وَفِي حَدِيثٍ أَبِي هُرَيْرَةَ كَانَ عَابِدٌ) – “In another hadith on the authority of Abu Hurairah, he was a righteous worshipper”.

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: كَانَ رَجُلَانِ فِي بَنِي إِسْرَائِيلَ مُتَاخِبَيْنِ فَكَانَ أَحَدُهُمَا يُذْنِبُ وَالْآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُولُ أَفْصِرْ. فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ أَفْصِرْ فَقَالَ خَلِي وَرَبِّي أَبْعَثَ عَلَيَّ رَقِيبًا فَقَالَ وَاللَّهِ لَا يَغْفِرُ اللَّهُ لَكَ أَوْ لَا يُدْخِلُكَ اللَّهُ الْجَنَّةَ. فَقَبِضَ أَرْوَاحُهُمَا فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ فَقَالَ لِهَذَا الْمُجْتَهِدِ أَكُنْتُ بِي عَالِمًا أَوْ كُنْتُ عَلَى مَا فِي يَدِي قَادِرًا وَقَالَ لِلْمُذْنِبِ اذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي وَقَالَ لِلْآخَرَ اذْهَبُوا بِهِ إِلَى النَّارِ. قَالَ أَبُو هُرَيْرَةَ: تَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ.

Abu Hurairah narrated: I heard the Messenger of Allah ﷺ say: There were two men among Banu Isra'eel, who were striving for the same goal. One of them would commit sin and the other would strive to do his best in the world. The man who exerted himself in worship continued to see the other in sin. He would say: Refrain from it. One day he found him in sin and said to him: Refrain from it. He said: Leave me alone with my Lord. Have you been sent as a watchman over me? He said: I swear by Allah, Allah will not forgive you, nor will He admit you to Paradise. Then their souls were taken back by Allah, and they met together with the Lord of the worlds. Allah said to the man who had striven hard in worship; had you knowledge about Me or had you power over that which I had in My hand? He said to the man who sinned: Go and enter Paradise by My mercy. He said about the other: Take him to the Hellfire.

Abu Hurairah said: 'His one statement destroyed his life in this world and the Hereafter'.

[Abu Dawud - Sahih]

- **General meaning of the hadith:** In an admonition to his *umma* to preserve their tongue, the Prophet ﷺ informs us of a man who once swore that Allah would not forgive a certain sinner. In doing so, he made himself as a judge and wanted to limit Allah's expansive mercy. He regarded himself as having a high rank before Allah and deemed the sinner to be humiliated because of his sins. Such a man took liberties with Allah and showed disrespect towards Him, which caused him loss and suffering in both this life and the Hereafter.
- **Relevance of the hadith to the chapter:** That making an oath binding upon Allah which restricts His Mercy is forbidden because the one who did so had his deeds rendered worthless and was entered into the Hellfire.
- **Important issues of the Chapter**
 1. **Warning against taking an oath binding on Allah.** Because it could be the cause for entrance into the Hellfire.

2. ***Hellfire is closer to us than the laces of our shoes.*** Because it was a simple word that he uttered which was the cause of his entrance into the Hellfire.
3. ***So is Paradise.*** Because Allah forgave the one who committed the sin and entered him into Paradise.
4. ***Support for the hadith: 'Truly a man utters a word to which he attaches no importance, and because of it he falls seventy years into the Hellfire'.***
5. ***Sometimes a man gets forgiveness from all his evil deeds because of a most detested matter to him.*** That is, the man detested that his companions deemed him unworthy of Allah's Mercy because of his sin.