

Part 8: *Divisions (or types) of*
Monotheism

Kitāb al-Tawḥeed

(Book of monotheism)

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7. Some matters related to the most-beautiful names of Allah

Imām Abu Ḥāmid al-Ghazālī produced a very valuable treatise about the most beautiful names of Allah which he titled: *al-Maqṣad al-Asnā fi Asmā Allah al-Ḥusna*.¹ He mentioned that despite the multiplicity of most beautiful Names of Allah, they are not synonyms and each one of them has a different meaning that is not included in the others. As he eloquently expounds:

Perhaps you will say: there are many names here, and you have kept them from being synonymous and demanded that each one comprise a distinct meaning, so how will you resolve all of them to seven attributes? You should know that if there be seven attributes, there are still many actions and many attributes, the totality of which almost exceeds enumeration. Moreover, it is possible to make a composite from the sum of two attributes, or from an attribute with something added, or from an attribute with a negation, or from an attribute with a negation and something added; and then posit a name corresponding to each one so as to increase the number of names. And the totality of them may be resolved into those which indicate (1) the essence, (2) the essence with a negation, (3) the essence with something added, (5) one of the seven attributes, an attribute with negation, (6,7,8) an attribute with something added, (9) an attribute of action (10) with something added or negated — and these make ten possibilities.

First: what indicates the essence, as in your saying ‘Allah.’ And the name *al-Ḥaqq* (the Truth) is close to it, since that means the essence in so far as it is necessary existence.²

Second: what indicates the essence with a negation, like *al-Quddus* (the Holy), *al-Salām* (the Flawless), *al-Ghani* (the Rich), *al-Wāhid* (the One), and those like them. For *al-Quddus* is one from whom everything which occurs to one’s mind or enters into the imagination has been negated, as *al-Salām* is one from whom all

¹ The full treatise is available in English: *Al-Ghazali on the Ninety-Nine Beautiful Names of God*, Translated by David Burrell and Nazih Daher (1995) Islamic Texts Society, Cambridge.

² *Ibid*, pp. 159/161. The original Arabic text has this citation in a slightly abridged format, here it is presented in full.

defects have been negated, and *al-Ghani* is one devoid of need, while *al-Wahid* is deprived of a similar or of divisibility.

Third: what refers to the essence with something added, like *al-Ali* (the Most High), *al-'Azeem* (the Tremendous), *al-Awwal* (the First), *al-'Akhir* (the Last), *al-Zāhir* (the Manifest), *al-Bātin* (the Hidden), and those like them. So *al-Ali* is the essence whose degree is above the general run of essences, therefore it is in addition to them; and *al-'Azeem* refers to the essence insofar as the limits of perception are transcended; while *al-Awwal* comes before all existing things, and *al-'Akhir* is the one who is subsequent to the final end of existing things. *al-Zāhir* is the essence with respect to demonstrations of reason, and 'the Hidden' is the essence as it relates to perceptions of sense and imagination. Look for the rest in this way.

Fourth: what refers to the essence with negation and addition, like *al-Malik* (the King), *al-Aziz* (the Eminent). *Al-Malik* refers to an essence which needs nothing while everything needs it, and *al-Aziz* is one whom nothing is like and one whose level is difficult to attain or to achieve.

Fifth: what refers to an attribute, like *al-'Alim* (the Omniscient), *al-Qādir* (the all-Powerful), *al-Ḥayy* (the Living), *al-Sami'* (the all-Hearing), *al-Baṣir* (the all-Seeing).

Sixth: what refers to knowing with something in addition, like *al-Ḥakim* (the Wise), *al-Khabir* (the Totally Aware), *al-Shahid* (the Universal Witness), and *al-Muḥṣi* (the Knower of each separate thing). For *al-Khabir* refers to knowledge in relation to hidden things, and *al-Shahid* refers to knowledge in relation to what can be seen, and *al-Ḥakim* refers to knowledge in relation to the most noble objects, while *al-Muḥṣi* refers to knowledge insofar as it comprehends objects limited to what is countable in detail.

Seventh: what refers to power with something more added, like *al-Qaḥḥār* (the Dominator), *al-Qawi* (the Strong), *al-Muqtadir* (the all-Determiner), and *al-Matin* (the Firm). Now strength is the perfection of power, and firmness its intensification, while dominating is its effect in being able to conquer.

Eighth: what refers to will with something added or in connection with action, like *al-Raḥman* (the Infinitely Good), *al-Raḥim* (the Merciful), *al-Ra'uf* (the all-Pitying) and *al-Wadud* (the Loving-kind). These refer to will in relation to good deeds or fulfilling the needs of the weak, and you have come to know what that involves.

Ninth: what refers to attributes of action, like *al-Khaliq* (the Creator), *al-Bari* (the Producer), *al-Muṣawwir* (the Fashioner), *al-Waḥḥāb* (the Bestower), *al-Razzāq* (the Provider), *al-Fattāḥ* (the Opener), *al-Qabid* (He who contracts), *al-Bāsīt* (He who expands), *al-Khafid* (the Abaser), *al-Rafī* (the Exalter), *al-Mu'izz* (the Honourer), *al-Mudhill* (He who humbles), *al-'Adl* (the Just), *al-Muqīt* (the Nourisher), *al-Muhyi* (the Life Giver), *al-Mu'mit* (the Slayer), *al-Muqaddim* (the Promoter), *al-Mu'akkhīr* (the Postponer), *al-Wali* (the Ruler), *al-Barr* (the Doer of Good), *al-Tawwab* (the Ever-Relenting), *al-Muntaqim* (the Avenger), *al-Muqsīt* (the

Equitable), *al-Jāmi'* (the Uniter), *al-Mani'* (the Protector), *al-Mughni* (the Enricher), *al-Hādi* (the Guide) and those that are like them.

Tenth: what refers to an indication of action with something more, like *al-Majeed* (the all-Glorious), *al-Kareem* (the Generous) and *al-Latif* (the Benevolent). For *al-Majeed* refers to an abundance of kindness together with nobility of essence, and likewise for *al-Kareem*, while *al-Latif* refers to gentleness in action.

Truly, al-Ghazālī presented a beautiful discourse containing diligent elaboration.

8. The Virtue of *Tawḥeed*

Allah, the Exalted, said:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

*It is those who have faith, and do not mix their 'Imān with zulm, who will be secure, and it is they who are rightly guided.*³

And it is proven with the most authentic channels of transmission that this was difficult for the noble Companions, so they said: ‘Who amongst us does not do wrong to himself?’ Upon hearing that, the Messenger of Allah peace and blessings be upon him explained that the intended meaning of the verse related to *Shirk*. Then he recited the verse where Allah said:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*Luqmān counselled his son, ‘My son, do not attribute any partners to Allah: attributing partners to Him is a terrible wrong.’*⁴

The narration appears throughout the entire corpus of *aḥādīth*, being cited in the collections of al-Bukhāri, Muslim, al-Tirmidhi, Ibn Ḥibbān, *Musnad Aḥmad*, *Musnad al-Tayālīsī* as well as many others.⁵ It would seem that Umar ibn al-Khaṭṭāb, may Allah be pleased with him, was not present in attendance when this was revealed, nor

³ *Qur’ān*, 6: 82. The wording used by Professor Haleem is ‘do not mix their faith with idolatry’; we have opted to transliterate that portion of the verse instead given the explanation which subsequently follows.

⁴ *Qur’ān*, 31: 13.

⁵ The original Arabic lists more than twenty references to where the *ḥadīth* is cited across the entire corpus. Suffice for the present translation, is to cite the references to *Ṣaḥīḥ* of al-Bukhāri [Vol. 1, no. 32; vol. 3, no. 3181, 3245 and 3246; vol. 4, no. 4353, vol. 6, no. 6520, 6538] and that of Muslim [Vol. 1, no. 124].

did he appear to know about it, instead being informed of it by ‘Ubay ibn Ka’b. Indeed, that is related in the *Mustadrak* of al-Ḥākim:

حدثني علي بن حمشاذ العدل قال أخبرني الحارث بن أبي أسامة أخبرنا روح بن عباد حدثنا حماد بن زيد عن علي بن زيد عن سعيد بن المسيب أن عمر بن الخطاب أتى على هذه الآية الذين آمنوا ولم يلبسوا إيمانهم بظلم، فأتى أبي بن كعب فسأله: أئنا لم نظلم؟ فقال له: يا أمير المؤمنين: إنما ذلك الشرك، أما سمعت قول لقمان لابنه: يا بني لا تشرك بالله إن الشرك لظلم عظيم

Ali ibn Ḥamshadh al-‘Adl narrated to me he said al-Ḥārith Usāma reported to us Ruh ibn ‘Abidah reported to us Ḥammād ibn Zayd narrated to us from Ali ibn Zayd from Sa’eed ibn al-Mussayib that Umar ibn al-Khaṭṭāb came upon the verse: *It is those who have faith, and do not mix their ‘Imān with zulm.*⁶ So he came to ‘Ubay ibn Ka’b and asked him, ‘which of us has not been wronged?’ He replied, ‘O *Ameer al-Mu’mineen*, that is related to *shirk*. Have you not heard of Luqmān saying this to his son? *My son, do not attribute any partners to Allah: attributing partners to Him is a terrible wrong.*⁷

Allah, may His Names be sanctified said the following while praising Ibrāhim (peace be upon him):

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

*Abraham was truly an example: devoutly obedient to Allah and true in faith. He was not an idolater.*⁸

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

*Abraham was neither a Jew nor a Christian. He was upright and devoted to Allah, never an idolater, and the people who are closest to him are those who truly follow his ways, this Prophet, and [true] believers - Allah is close to [true] believers.*⁹

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

⁶ *Qur’ān*, 6: 82.

⁷ al-Ḥākim, *Mustadrak* [Vol. 3, no. 5330]

⁸ *Qur’ān*, 16: 120

⁹ *Qur’ān*, 3: 67/68

Say, 'My Lord has guided me to a straight path, an upright religion, the faith of Abraham, a man of pure faith. He was not a polytheist.' Say: 'My prayers and sacrifice, my life and death, are all for God, Lord of all the Worlds; He has no partner. This is what I am commanded, and I am the first to devote myself to Him.'¹⁰

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

They say, 'Become Jews or Christians, and you will be rightly guided.' Say [Prophet], 'No, [ours is] the religion of Abraham, the upright, who did not worship any god besides Allah.' So [you believers], say, 'We believe in Allah and in what was sent down to us and what was sent down to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and all the prophets by their Lord. We make no distinction between any of them, and we devote ourselves to Him.'¹¹

The word 'ummah' mentioned here in the verse means: the leader and the model who teaches people goodness. He peace be upon him was indeed that leader when he was the only Muslim in his age. The Arabic word *al-Qānit* means the ever obedient. As for the word, *al-Hanif* it means, lexically, 'the inclined' or 'the slanting,' and it means here 'the devotee of Allah' and 'the renouncer of everything but Allah.' He was neither hypocritical when it comes to the *Deen* of Allah, nor did he care about the anger of Allah's enemies in obeying Him, unlike the 'religious scholars' of the present tyrant rulers and their ilk, may Allah bring all of them down. From 'Ubādah ibn al-Şāmit, may Allah be pleased with him, he narrated the following from the Messenger of Allah, peace and blessings be upon him:

من شهد أن لا إله إلا الله وحده لا شريك له وأن محمدًا عبده ورسوله، وأن عيسى عبد الله ورسوله
وكلمته ألقاها إلى مريم وروح منه، والجنة حق، والنار حق، أدخله الله الجنة على ما كان من العمل

Whosoever bears witness (testifies) that there is no god but Allah, He has no partners and that Muḥammad is His Slave and Messenger, and that Jesus is the slave of Allah and His Messenger; the word of Allah that He bestowed upon Mary, a soul created by Him, that Jannah is real and al-Nar is real, Allah will admit him into Paradise with the deeds he has done.¹²

¹⁰ *Qur'ān*, 6: 161/163

¹¹ *Qur'ān*, 2: 135/136

¹² *Şahīḥ* al-Bukhārī [Vol. 3, no. 3252]

The *ḥadīth* is resolutely *Ṣaḥīḥ*, it is reported by al-Bukhārī in his *Ṣaḥīḥ* with the *isnad*: Ṣadaqa ibn al-Faḍl narrated to us al-Waleed narrated to us from al-‘Awzā’i, he said Umayr ibn Hāni narrated to us he said Junāda ibn Abi Umaya narrated to us from ‘Ubādah ibn al-Ṣāmit from the Prophet, peace and blessings be upon him. Al-Waleed said: Ibn Jabir narrated to me from ‘Umayr from Junāda with the addition, ‘*Such a person can enter paradise through any of its eight gates he likes.*’ Imām Muslim also records this in his *Ṣaḥīḥ*,¹³ and it also is contained within the *Musnad* of Aḥmad,¹⁴ *al-Sunan al-Kubra* of al-Nasā’i,¹⁵ the *Musnad al-Shāmieen* of al-Ṭabarāni,¹⁶ as well as many others. Also in the famous *Ṣaḥīḥ ḥadīth* which is narrated by ‘Itban ibn Mālik, it is said: ‘*Allah has forbidden the fire to those that say, ‘There is no god but Allah,’ seeking Allah’s pleasure.*’ Furthermore, the *ḥadīth* is cited at length given the many important rulings that it outlines; as narrated in the *Ṣaḥīḥ* of al-Bukhari:

Sa’eed ibn Ufayr narrated to us he said al-Layth narrated to me he said ‘Uqayl narrated to me from Ibn Shihāb, he said Maḥmud ibn al-Rabiḥ’ al-Anṣārī reported to me that that ‘Itban ibn Mālik who was one of the companions of the Messenger of Allah, peace and blessings be upon him, and one of the Ansār who took part in the battle of Badr: (he said) I came to the Messenger of Allah, peace and blessings be upon him and said, O Messenger of Allah, I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Messenger of Allah! I wish you would come to my house and pray in it so that I could take that place as a *Musalla*. The Messenger of Allah, peace and blessings be upon him: *Allah willing, I will do so.* The next day after the sun rose high, the Messenger of Allah, peace and blessings be upon him and Abu Bakr came and the Messenger of Allah asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me: *Where would you like me to pray?* I pointed to a place in my house.

So the Messenger of Allah, peace and blessings be upon him stood there and said, ‘*Allahu Akbar*’, and we all got up and aligned behind him and offered a two-*rak’at* prayer and ended it with *Taslim*. We requested him to stay for a meal called *khazira*, which we had prepared for him. Many members of our family gathered in the house and one of them said, ‘Where is Malik ibn al-Dukhaishin or Ibn al-Dukhshun? One of them replied: ‘He is a hypocrite and does not love Allah and His Messenger.’ Upon hearing that, the Messenger of Allah, peace and blessings be upon him said: *Do not say so. Haven’t you seen that he said, there is no god but Allah for Allah’s sake only?* He said: Allah and His Messenger know better. We have seen him

¹³ *Ṣaḥīḥ* Muslim [Vol. 1, no. 28]

¹⁴ *Musnad* Aḥmad [Vol. 5, no. 22727]

¹⁵ al-Nasā’i, *al-Sunan al-Kubra* [Vol. 6, no. 10969/109670 and 11132]

¹⁶ *Musnad al-Shāmieen* [Vol. 1, no. 555]

helping and advising hypocrites. the Messenger of Allah, peace and blessings be upon him said: Allah has forbidden the (Hell) fire for those who say, ‘there is no god but Allah’ for the sake of Allah only.

Ibn Shihāb said: I asked al-Ḥussain ibn Muḥammad al-Ansari, and he said one of Bani Salim, and he is one of the noblest of them about the *ḥadith* of Maḥmud ibn al-Rabih’ al-Anṣārī: (he said) he spoke the truth upon that.¹⁷

The *ḥadith* is recorded in many collections, including that of al-Bukhārī, *Ṣaḥīḥ* Muslim, *Ṣaḥīḥ* Ibn Ḥibbān and the *Musnad* of Aḥmad.¹⁸ Anas ibn Mālīk heard the narration from it from Maḥmud ibn al-Rabih’ al-Anṣārī and he liked it. Then he met ‘Itbān ibn Mālīk while he was alive and heard it directly from him, ordering his son to write it down, as detailed by Imām Muslim narrated it in his *Saḥīḥ*:

حدثنا شيبان بن فروخ حدثنا سليمان يعني بن المغيرة قال حدثنا ثابت عن أنس بن مالك قال حدثني محمود بن الربيع عن عتبان بن مالك قال: قدمت المدينة فلقيت عتبان، فقلت: حديث بلغني عنك، قال: أصابني في بصري بعض الشيء، فبعثت إلى رسول الله، صلى الله عليه وسلم، أني أحب أن تأتيني، فتصلي في منزلي فأتخذه مصلى قال: فأتى النبي، صلى الله عليه وسلم، ومن شاء الله من أصحابه فدخل وهو يصلي في منزلي وأصحابه يتحدثون بينهم، ثم أسندوا عظم ذلك وكبره إلى مالك بن دخشم، قالوا: ودوا أنه دعا عليه فهلك، وودوا أنه أصابه شر، فقضى رسول الله، صلى الله عليه وسلم الصلاة، وقال: أليس يشهد أن لا إله إلا الله وأني رسول الله؟ قالوا: إنه يقول ذلك وما هو في قلبه، قال: لا يشهد أحد أن لا إله إلا الله وأني رسول الله فيدخل النار أو تطعمه. قال أنس فأعجبني هذا الحديث فقلت لابني اكتبه فكتبه

Shaybān ibn Farukh narrated to us Sulaymān, that is to say Ibn al-Mugheer narrated to us he said Thābit narrated to us from Anas ibn Mālīk, he said Maḥmud ibn al-Rabih’ narrated to me from ‘Itbān ibn Mālīk, he said: I came to al-Medina and found ‘Itbān ibn Mālīk, he said I was informed of a *ḥadith* about you. He said: Something had gone wrong with my eyesight. I therefore sent a message to the Messenger of Allah peace and blessings be upon him: Verily it is my ardent desire that you should kindly grace my house with your presence and observe prayer there so, that I should make that corner a place of worship. He said: The Prophet peace and blessings be upon him came there, and those amongst the Companions whom Allah willed also accompanied him. He entered and offered prayer at my residence and his Companions began to talk amongst themselves (and this conversation centered round

¹⁷ *Ṣaḥīḥ* al-Bukhārī [Vol. 1, no. 415]. Given the length of the narrative, only the English translation is presented.

¹⁸ More than twenty references are cited in the original Arabic text concerning this *ḥadith*. For the sake of brevity, only a couple of the collections are recorded, references for which are: *Ṣaḥīḥ* al-Bukhārī [Vol. 1, no. 636; vol. 5, no. 5086], *Ṣaḥīḥ* Muslim [Vol. 1, no. 33], *Ṣaḥīḥ* Ibn Ḥibbān [Vol. 1, no. 223; vol. 4, no. 1612, vol. 5, no. 2075] and *Musnad* Aḥmad [Vol. 4, no. 16527/16528]

hypocrites), and then the conspicuous one, Mālik ibn Dukhshum was made the target and they wished that he (the Prophet) should curse him and he should die or he should meet some calamity. In the meanwhile the Messenger of Allah peace and blessings be upon him completed his prayer and said: *Does Mālik ibn Dukhshum not testify the fact that there is no god but Allah and verily I am the Messenger of Allah?* They replied: He makes a profession of it (no doubt) but does not do it out of (sincere) heart. He (the Prophet) said: *He who testifies that there is no god but Allah and I am the Messenger of Allah would not enter Hell or its (flames) would not consume him.* Anas said: This *hadith* impressed me very much and I told my son to write it down.¹⁹

This rendition is also recorded in other collections, notably in the *Musnad's* of Aḥmad²⁰ and Abu Ya'la,²¹ as well as *Mu'jam al-Kabir* of al-Ṭabarāni,²² among others. The following is reported in *Kitāb al-Tawḥeed*, by Ibn Khuzaymah:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ
مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَهُوَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ، صَادِقًا مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ

Muḥammad ibn Bashār narrated to us he said Muḥammad ibn Ja'far narrated to us he said Shu'ba narrated to us from Qatādah from Anas ibn Mālik from Mu'ādh ibn Jabal, he said the Messenger of Allah peace and blessings be upon him said: *Whoever dies while testifying that there is no god but Allah and that Muḥammad is the Messenger of Allah sincerely, from the bottom of his heart, he will enter paradise.*²³

Ibn Khuzaymah said: 'Shu'ba said – I didn't ask Qatādah as to whether he heard this or not from Anas.' It is also cited in the *Musnad* of Imam Aḥmad, contained within the *isnād*: Muḥammad ibn Ja'far narrated to us Shu'ba narrated to us.²⁴ It is also in *Sha'b al-Imān*: Abu Ṭāhir Muḥammad ibn Muḥammad ibn Mahmash al-Faqiḥi reported to us Abu Ḥāmid Aḥmad ibn Muḥammad ibn Yaḥya reported to us Ali ibn al-Ḥasan ibn Abi Esa al-Darabajardi narrated to us Muḥammad ibn 'Arara ibn al-Barand narrated to us Shu'ba narrated to us.²⁵ Other collections also have this narration. Al-Albāni said: 'Its *isnād* is *Ṣaḥīḥ* upon the conditions of the two-Shaykhs

¹⁹ *Ṣaḥīḥ* Muslim [Vol. 1, no. 33]

²⁰ *Musnad* Aḥmad [Vol. 3, no. 12407]

²¹ *Musnad* Abu Ya'la [Vol. 3, no. 1505/1506]

²² al-Ṭabarāni, *Mu'jam al-Kabir* [Vol. 18, no. 43]

²³ Ibn Khuzaymah, *Kitāb al-Tawḥeed* [Vol. 2, p. 787]

²⁴ *Musnad* Aḥmad [Vol. 5, no. 22056]. In his commentary upon the *Musnad*, Shu'ayb al-Arnā'ut says that its *isnād* is *Ṣaḥīḥ* upon the conditions of the two Shaykhs [sic. Bukhāri and Muslim].

²⁵ *Sha'b al-Imān*, [Vol. 1, pp. 96/97]

[sic. al-Bukhāri and Muslim].’ There is no real fear of *Tadlees* (misrepresentation in report) here by way of Qatādah, particularly given the attestation that is recorded by al-Ṭabarāni in his *Mu’jam al-Ṣagheer*, namely:

حدثنا عمرو بن محمد الرفاعي الأصفهاني حدثنا محمد بن إبراهيم الحبراني حدثني أحمد بن علي بن الجارود الأصبهاني حدثنا إبراهيم بن عمرو بن حفص بن معدان قال: حدثنا بكر بن بكار حدثنا شعبة حدثنا عباس الكلبي أنه سمع أنس بن مالك يقول: قال رسول الله صلى الله عليه وسلم، وآله وسلم من مات وهو يشهد أن لا إله إلا الله وأن محمدا رسول الله دخل الجنة وقال الطبراني لم يروه عن شعبة إلا بكر وشيخ آخر من أهل البصرة حنفي

‘Amr ibn Muḥammad al-Rifāh’i al-Aṣbahāni narrated to us Muḥammad ibn Ibrāhim al-Ḥibrāni narrated to us Aḥmad ibn Ali ibn al-Jarud al-Aṣbahāni narrated to me Ibrāhim ibn ‘Amr ibn Ḥafṣ ibn Ma’dān narrated to us he said Bakr ibn Bakkār narrated to us Shu’ba narrated to us ‘Abbās al-Kalbi narrated to us that he heard Anas ibn Mālik saying: the Messenger of Allah peace and blessings be upon him said: *Whoever dies and he has testified that there is no god but Allah and that Muḥammad is the Messenger of Allah, he will enter paradise.*

al-Ṭabarāni said: No one narrated it on the authority of Shu’bah except for Bakr and another Ḥanafī Shaykh from the people of Basra.²⁶

Imām Muslim records the following narration in his collection of *Ṣaḥīḥ*:

حدثنا أبو بكر بن أبي شيبة وزهير بن حرب كلاهما عن إسماعيل بن إبراهيم قال أبو بكر حدثنا ابن علية عن خالد قال حدثني الوليد بن مسلم عن حمران عن عثمان قال قال رسول الله صلى الله عليه وسلم من مات وهو يعلم أنه لا إله إلا الله دخل الجنة

Abu Bakr ibn Abi Shayba and Zuhayr ibn Ḥarb narrated to us, both of them narrating from Ismā’il ibn Ibrāhim he said: (from) Abu Bakr, Ibn Ulaya narrated to us from Khālid he said al-Waleed ibn Muslim narrated to me from Humrān from Uthmān, he said the Messenger of Allah peace and blessing be upon him said: *He who died knowing (full well) that there is no god but Allah will be entered to paradise.*²⁷

حدثنا محمد بن أبي بكر المقدمي حدثنا بشر بن المفضل حدثنا خالد الحذاء عن الوليد أبي بشر قال سمعت حمران يقول سمعت عثمان يقول سمعت رسول الله صلى الله عليه وسلم يقول مثله سواء

Muḥammad ibn Abi Bakr al-Muqadami narrated to us Bashr ibn al-Mufaḍal narrated to us Khālid al-Ḥudhā’ narrated to us from al-Waleed Abi Bishr, he said I heard

²⁶ al-Ṭabarāni, *Mu’jam al-Ṣagheer* [Vol. 2, no. 733]

²⁷ *Ṣaḥīḥ* Muslim [Vol. 1, no. 26]

Ḥumrān saying: I heard Uthmān saying: I heard the Messenger of Allah peace and blessings be upon him saying similar to this.²⁸

The narration is also recorded in the *Ṣaḥīḥ* of Ibn Ḥibbān,²⁹ the *Musnad* of Aḥmad,³⁰ the *Musnad* of al-Ḥumaydi,³¹ *al-Sunan al-Kubra* of al-Nasā'ī,³² and many others too. In the *Mustadrak* of al-Ḥākim, the following is recorded:

حدثنا أبو عبد الله محمد بن يعقوب الحافظ إمامنا ثنا إبراهيم بن عبد الله السعدي ثنا قريش بن انس ثنا حبيب بن الشهيد وأخبرنا أحمد بن جعفر القطيعي ثنا عبد الله بن أحمد بن حنبل حدثني أبي ثنا ابن أبي عدي عن حبيب بن الشهيد ثنا حميد بن هلال ثنا هسان بن كاهل وفي حديث ابن أبي عدي كاهن قال جلست مجلسا فيه عبد الرحمن بن سمرة ولا اعرفه فقال حدثنا معاذ بن جبل قال قال رسول الله صلى الله عليه وآله وسلم ما على الأرض نفس تموت لا تشرك بالله شيئا تشهد انى رسول الله يرجع ذلك إلى قلب موقن الا غفر الله لها قال فقلت أنت سمعت من معاذ فعنفني القوم فقال دعوه فإنه لم يسيئ القول نعم انا سمعته من معاذ بن جبل وزعم معاذ انه سمع من رسول الله صلى الله عليه وسلم

Abu Abdullah Muḥammad ibn Ya'qub al-Ḥāfīz narrated to us by dictation Ibrāhīm ibn Abdullah al-Sa'di narrated to us Quraysh ibn Anas narrated to us Ḥabeeb ibn al-Shaheed narrated to us and Aḥmad ibn Ja'far al-Qaṭe'e'i reported to us Abdullah ibn Aḥmad ibn Ḥanbal narrated to us my father narrated to me Ibn Abi 'Adi narrated to us from Ḥabeeb ibn al-Shaheed, Ḥumayd ibn Hilal narrated to us Ḥiṣān ibn Kāhil narrated to us and in the *ḥadith* of Ibn Abi 'Adi Kahin he said: I sat in a gathering where Abdar-Raḥman ibn Samura was, and I did not know him, and he said Mu'ādhth ibn Jabal narrated to us he said, the Messenger of Allah of peace and blessing be upon him said: *No soul on earth that dies, who is not associating anything with Allah, bearing witness that I am the Messenger of Allah, from the heart with certainty, but Allah will forgive him.* He said: I said have you heard it from Mu'ādhth? Then the people rebuked me, and he said, call him for he didn't say it badly, yes, I heard it from Mu'ādhth ibn Jabal and Mu'ādhth asserted that he heard it directly from the Messenger of Allah peace and blessings be upon him.³³

Thereafter, al-Ḥākim said: 'This *ḥadith* is *Ṣaḥīḥ* and the *thiqāt* (trustworthy narrators) have circulated it. They did not report it altogether with this reported wording, which I have done and Allah knows best. They left it to Ḥiṣān ibn Kāhil

²⁸ Ibid.

²⁹ *Ṣaḥīḥ Ibn Ḥibbān* [Vol. 1, no. 201]

³⁰ *Musnad Aḥmad* [Vol. 1, no. 464, 498]

³¹ *Musnad al-Ḥumaydi* [Vol. 1, no. 55]

³² al-Nasā'ī, *al-Sunan al-Kubra* [Vol. 6, no. 10952/4]

³³ al-Ḥākim, *Mustadrak* [Vol. 1, no. 16]

and its said, Ibn Kāhin, only Ḥumayd ibn Hilal is known (for this) in the channel of reporting. Ibn Abi Ḥātim mentioned that he narrated from him, Qurra ibn Khālīd also, all of them taken from a group of *thiqāt*, so they are bound by that. And Allah knows best.’

The narration is cited across many collections of *aḥādīth*, such as the following with their respective channels, among them:

- It is reported in *Ṣaḥīḥ* Ibn Ḥibbān with the *isnād*: al-Faḍl ibn al-Hubāb al-Jumaḥī reported to us he said Musaddad ibn Musarhad narrated to us from Ibn Abi ‘Adi he said Hajjāj al-Ṣawāf narrated to us he said Humayd ibn Hilāl reported to me.³⁴
- In the *Sunan* of Ibn Mājah: Abdul-Humayd ibn Bayyān al-Wasiti narrated to us Khalid ibn Abdullah narrated to us from Yunus from Humayd ibn Hilāl.³⁵
- In the *Musnad* of Imām Aḥmad: ‘Ismā’il narrated to us Yunus narrated to us from Humayd ibn Hilāl.’ And: ‘Muḥammad ibn ‘Adi narrated to us from al-Hajjāj, that is to say Ibn Abi Uthmān, Humayd ibn Hilāl narrated to me.’³⁶
- In *al-Sunan al-Kubra* of al-Nasā’i: Ziyād ibn Ayub reported to us he said Ibn ‘Ulaya narrated to us he said Yunus narrated to us from Humayd ibn Hilāl.’ And: ‘Amr ibn Ali reported to us he said Ibn Abi ‘Adi narrated to us from al-Hajjāj ibn Ṣawāf, he said Humayd ibn Hilāl, with it.’³⁷
- In the *Mu’jam al-Kabir* of al-Ṭabarāni: ‘Ali ibn Abdul Aziz narrated to us Aāram Abul’Numān narrated to us Ḥammād ibn Zayd narrated to us Ayub and al-Ḥajjāj al-Sawāf narrated to us (*ḥawala*) and Abdullah ibn Aḥmad ibn Ḥanbal narrated to us Muḥammad ibn Abi Bakr al-Maqdisi narrated to us Ḥammād ibn Zayd narrated to us Ayub narrated to us from Ḥumayd ibn Hilāl.’ And: ‘Ismā’il ibn Ibrāhīm narrated to us from Yunus ibn ‘Ubayd from Ḥumayd ibn Hilāl.’³⁸
- In the *Musnad* of al-Ḥumaydi: ‘Muḥammad ibn al-Zibriqān al-‘Ahwazi Abu Hamām narrated to us he said Yunus ibn ‘Ubayd narrated to us from Ḥumayd ibn Hilāl.’³⁹

The statement of al-Ḥākim – Ibn Abi ‘Adi narrated to us from Ḥabeeb ibn al-Shaheed, is *wahm* (defective, illusory). In fact it is: ‘Ibn Abi ‘Adi narrated to us from al-Ḥajjāj

³⁴ *Ṣaḥīḥ* Ibn Ḥibbān [Vol. 1, no. 203]

³⁵ *Sunan* Ibn Mājah [Vol. 2, no. 3796]

³⁶ *Musnad* Aḥmad [Vol. 5, no. 22051, 22053]

³⁷ al-Nasā’i, *al-Sunan al-Kubra* [Vol. 6, no. 10975, 10977]

³⁸ al-Ṭabarāni, *Mu’jam al-Kabir* [Vol. 20, no. 71/72]

³⁹ *Musnad* al-Ḥumaydi [Vol. 1, no. 370]

ibn Abi Uthmān al-Ṣawāf.’ I would argue that Hisān ibn Kāhil also narrated from him, al-Aswad ibn Abdar-Raḥman al-‘Abdi; al-Ḥākim was correct in authenticating it, especially given that there is attestation for it from the following independent channels of reporting. Al-Ṭabarāni records the following in his *Mu’jam al-Kabir* with a *Ṣaḥīḥ isnād*:

حدثنا علي بن عبد العزيز ثنا حجاج بن المنهال ثنا سعيد بن زيد قال سمعت عمرو بن دينار ثنا جابر بن عبد الله الأنصاري قال قال معاذ بن جبل في مرضه الذي توفي فيه لولا أن تتكلموا حدثتكم حديثاً سمعته من رسول الله صلى الله عليه وسلم قال من مات وفي قلبه لا إله إلا الله دخل الجنة

‘Ali ibn Abdul Aziz narrated to us Ḥajjāj ibn al-Minhāl narrated to us Sa’eed ibn Zayd narrated to us he said I heard (from) ‘Amr ibn Dinār, Jābir ibn Abdullah al-Ansāri narrated to us he said Mu’ādh ibn Jabal said during his illness from which he passed away, were it not for you to trust, I will tell you a *ḥadith* that I heard from the Messenger of Allah peace and blessings be upon him, he said: *Whoever dies and he has in his heart with certainty that there is no god but Allah, he will enter paradise.*⁴⁰

It is narrated in the *Musnad* of ‘Abd ibn Ḥumayd: Muḥammad ibn al-Faḍl, and he is Abul’Numān Aāram narrated to us us Sa’eed ibn Zayd narrated to us he said ‘Amr ibn Dinār al-Makki, with it.⁴¹ Al-Ṭabarāni records the following in his *Mu’jam al-Kabir*:

حدثنا عمرو بن إسحاق بن زبريق بن العلاء حدثنا محمّد بن إسماعيل بن عياش حدثنا أبي عن ضمضم بن زرعة عن شريح بن عبيد عن مالك بن يخامر عن معاذ بن جبل قال قال رسول الله صلى الله عليه وسلم من شهد أن لا إله إلا الله وأن محمداً رسول الله يرجع ذاكم إلى قلبه موقن دخل الجنة

‘Amr ibn Ishāq ibn Zubreeq ibn al-‘Alā narrated to us Muḥammad ibn Ismā’il ibn ‘Ayyāsh narrated to us my father narrated to us from Damdam ibn Zura’a from Shareeḥ ibn ‘Ubayd from Mālik ibn Yukhamir from Mu’ādh ibn Jabal, he said the Messenger of Allah peace and blessings be upon him said: *Whoever testifies with certainty in the heart that there is no god but Allah and that Muḥammad is the Messenger of Allah, they will enter paradise.*⁴²

From Abu Sa’eed al-Khudri, may Allah be pleased with him there is the narration where he reported that the Messenger of Allah peace and blessings be upon him said:

⁴⁰ al-Ṭabarāni, *Mu’jam al-Kabir* [Vol. 20, no. 59]

⁴¹ *Musnad* ‘Abd ibn Ḥumayd [Vol. 1, no. 118]

⁴² al-Ṭabarāni, *Mu’jam al-Kabir* [Vol. 20, no. 219]

قال موسى عليه السلام يا رب علمني شيئاً أذكرك وأدعوك به!، قال: قل يا موسى: لا إله إلا الله، قال كل عبادك يقولون هذا! قال: قل لا إله إلا الله، قال: إنما أريد شيئاً تخصني به، قال: يا موسى: لو أن السموات السبع وعامرهن، والأرضين السبع في كفة، ولا إله إلا الله في كفة، مالت بهن لا إله إلا الله

Moses, peace be upon him said: 'O Lord! Teach me something with which I can remember You and invoke You by.' He said: Say, O Moses – there is no god except Allah. He (Moses) said: 'Do all your servants say so?' He said: O Moses – if the seven heavens, all that which they contain and the seven earths were put in one scale while 'there is no god but Allah' is in the other scale, the scale of 'there is no god but Allah' would weigh them down.'

The *ḥadīth* is *ḥasan*, it is reported in the *Ṣaḥīḥ* of Ibn Ḥibbān with the *isnād*: 'Ibn Sulm reported to us Ḥarmala ibn Yahya narrated to us Ibn Wahb narrated to us 'Amr ibn al-Ḥārith reported to me that Darajā' narrated it from Abu al-Haytham from Abu Sa'eed al-Khudri.'⁴³ Al-Nasā'i records this in *al-Sunan al-Kubra* in two places, with the *isnād*: Aḥmad ibn 'Amr al-Sareḥ reported to us the *ḥadīth* from Ibn Wahb.⁴⁴ It is also cited in the *Musnad* of Abu Ya'la;⁴⁵ in the *Mustadrak* of al-Ḥākim, he records the *isnād* as: Abul'Nadr Humman ibn Yusuf al-Faqīhi reported to us Uthmān ibn Sa'eed al-Dārimi narrated to us Asbagh ibn al-Farj al-Masri narrated to us Ibn Wahb reports.' Thereafter he said: 'This *ḥadīth* has a *Ṣaḥīḥ isnād*, but they didn't record it.'⁴⁶

The next narration is recorded in the *Ṣaḥīḥ* of Imām Muslim with a *Ṣaḥīḥ isnād*:

حدثنا أبو بكر بن أبي شيبة حدثنا وكيع حدثنا الأعمش عن المعرور بن سويد عن أبي ذر قال: قال رسول الله، صلى الله عليه وسلم: يقول الله عز وجل من جاء بالحسنة فله عشر أمثالها وأزيد؛ ومن جاء بالسينة فجزاؤه سينة مثلها أو أغفر؛ ومن تقرب مني شبراً تقربت منه ذراعاً، ومن تقرب مني ذراعاً تقربت منه باعاً ومن أتاني يمشي أتيته هرولة؛ ومن لقيني بقراب الأرض خطيئة لا يشرك بي شيئاً لقيته بمثلها مغفرة
قال إبراهيم حدثنا الحسن بن بشر حدثنا وكيع بهذا الحديث

Abu Bakr ibn Abi Shayba narrated to us Waki' narrated to us al-'Amash narrated to us from al-Ma'rur ibn Suwayd from Abu Dharr, he said the Messenger of Allah peace and blessings be upon him said: *Allah the Exalted and Glorious, stated: He who comes with goodness, there are in store for him ten like those and even more than those: And he who comes with vice, it is only for that that he is called to account. I*

⁴³ *Ṣaḥīḥ* Ibn Ḥibbān [Vol. 14, no. 6218]

⁴⁴ al-Nasā'i, *al-Sunan al-Kubra* [Vol. 6, no. 10670, 10980]

⁴⁵ *Musnad* Abu Ya'la [Vol. 2, no. 1393]

⁴⁶ al-Ḥākim, *Mustadrak* [Vol. 1, no. 1936]

even forgive him. And he who draws close to Me by the span of a palm, I draw close to him by the cubit, and he who draws close to Me by the cubit I draw close to him by the space (covered) by two hands, and he who walks towards Me I rush towards him, and he who meets Me in the state that his sins fill the earth, but not associating anything with Me, I would meet Him with the same (vastness) of pardon.

Ibrāhīm said: al-Ḥasan ibn Bishr narrated to us, Waki' narrated to us with this *ḥadith*.⁴⁷

Whether in its longer format or abbreviated, the content of this *ḥadith* with attestations has been recorded by a group of scholars too, among them:

- In *Ṣaḥīḥ* Ibn Ḥibbān with the *isnād*: 'Aḥmad ibn Ali ibn al-Muthanna reported to us he said Muḥammad ibn 'Ayyād al-Makki narrated to us he said Ḥammād ibn Ismā'il narrated to us from Shareek from Abdul-Aziz ibn Rafi' from al-Ma'rur ibn Suwayd.'⁴⁸
- In the *Sunan* of Ibn Mājah: Ali ibn Muḥammad narrated to us Waki' narrated to us from al-'Amash.⁴⁹
- Contained within the *Musnad* of Imam Aḥmad there are several mentions, including: Muḥammad ibn Thābit narrated to us Ibrāhīm ibn Ṭahmān narrated to us from Mansur from Rabi' ibn Ḥirāsh from al-Ma'rur ibn Suwayd.' Another channel has: 'Affān narrated to us Hamām narrated to us 'Aāšim narrated to us from al-Ma'rur ibn Suwayd.' And also: 'Affān narrated to us Ḥammād narrated to us from Ali ibn Zayd from al-Ma'rur.'⁵⁰

It is also found in the *Musnad* al-Ṭayālisi by way of another *isnād* that conforms to the conditions of the two-Shaykhs [sic. al-Bukhāri and Muslim]:

حدثنا شعبة عن واصل عن المعرور بن سويد عن أبي ذر قال: قال رسول الله صلى الله عليه وسلم قال ربكم عز وجل الحسنه بعشر؛ والسيئة بواحدة وأغفرها؛ ومن لقيني بقراب الأرض خطيئة لا يشرك بي لقيتُه بقراب الأرض مغفرة؛ ومن هم بحسنة ولم يعملها كتبت له حسنة ومن هم بسيئة فلم يعملها لم يكتب عليه شيء؛ ومن تقرب مني شبرا تقربت منه ذراعاً، ومن تقرب مني ذراعاً تقربت منه باعاً
ثم قال لم يرفعه شعبة عن واصل ورفعه الناس عن الأعمش عن المعرور

⁴⁷ *Ṣaḥīḥ* Muslim [Vol. 4, no. 2687]

⁴⁸ *Ṣaḥīḥ* Ibn Hibbān [Vol. 1, no. 226]

⁴⁹ *Sunan* Ibn Mājah [Vol. 2, no. 3821]

⁵⁰ *Musnad* Aḥmad [Vol. 5, no. 21349, 21353 and 21359]

Shu'ba narrated to us from Wā'sil from al-Ma'rur ibn Suwayd from Abu Dharr, he said the Messenger of Allah peace and blessings be upon him said: *(For) your lord, the Mighty and Sublime, the ḥasanat bears ten, the sayi'at is but one and it is forgiven. And whoever meets me with an earth full of sin and doesn't associate anything with me, I will meet him with an earth full of forgiveness. Whoever intended for a good deed and did not do it, a good deed will be recorded for him. Whoever intended for an evil deed and did not do it, nothing is to be written for him. Whoever draws close to Me by a handspan, I draw close to him by an arm's length.*⁵¹

Then he said: Shu'ba did not make it *marfu'* from Wā'sil, and the people held it as *marfu'* from al-'Amash from al-Ma'rur.

Also cited in the *Musnad* of Ibn al-Ja'd, by way of a third-*Ṣaḥīḥ isnād*:

حدثنا علي بن الجعد أخبرنا عبد الحميد حدثني شهر حدثنا عبد الرحمن بن غنم أن أبا ذر حدثه عن رسول الله، صلى الله عليه وسلم، قال: إن الله تعالى يقول: يا عبدي ما عبدتني ورجوتني فأنا غافر لك على ما فيك؛ يا عبدي إن لقيتني بقراب الأرض خطيئة ما لم تشرك بي أتيتك بقرابها مغفرة

Ali ibn al-Ja'd narrated to us 'Abd al-Humayd reported to us Shahr narrated to me Abdar-Raḥman ibn Ghanam narrated to us that Abu Dharr narrated it from the Messenger of Allah, peace and blessings be upon him, he said: *Indeed, Allah the Almighty says: O My servant, as long as you worship Me and ask of Me, I will forgive you for what is in you. O My servant, if you meet Me with an earth near full of sin, as long as you do not associate with Me, I will come to you with an earth full of forgiveness.*⁵²

In a slightly longer format, it is cited in the *Musnad* of Imām Aḥmad:

ثنا هاشم بن القاسم ثنا عبد الحميد ثنا شهر حدثني ابن غنم ان أبا ذر حدثه عن رسول الله صلى الله عليه وسلم قال إن الله عز وجل يقول يا عبدي ما عبدتني ورجوتني فاني غافر لك على ما كان فيك ويا عبدي ان لقيتني بقراب الأرض خطيئة ما لم تشرك بي لقيتك بقرابها مغفرة وقال أبو ذر ان الله عز وجل يقول يا عبدي كلتم مذنب الا من أنا عافيته فذكر نحوه الا أنه قال ذلك باني جواد واجد ماجد إنما عطائي كلام

Hāshim ibn al-Qāsim narrated to us 'Abd ibn al-Ḥumayd narrated to us Shahr narrated to us Ibn Ghanam narrated to me that Abu Dharr narrated it from the Messenger of Allah peace and blessings be upon him, he said: *Indeed, Allah the Mighty and Sublime says – O My servant, as long as you worship Me and ask of Me,*

⁵¹ *Musnad al-Tayālisi* [Vol. 1, no. 464]

⁵² *Musnad Ibn al-Ja'd* [Vol. 1, no. 3423]

then I will forgive you for what was in you. O My servant, if you meet Me with sin as great as the earth, as long as you do not associate with Me, I will meet with you with forgiveness close to it.

And Abu Dharr said: Indeed, Allah the Mighty and Sublime says – O My servants, all of you are sinners except those that I have saved. He mentioned that except that he said, that is because I am generous and glorious, doing what I wish. My giving is speech.⁵³

By way of a fourth-*Ṣaḥīḥ isnād*, which is again cited in the *Musnad* of Imām Aḥmad:

حدثنا عارم حدثنا مهدي بن ميمون حدثنا غيلان عن شهر بن حوشب عن معد يكرب عن أبي ذر عن النبي صلى الله عليه وسلم، يرويه عن ربه قال: بن آدم: إنك ما دعوتني ورجوتني غفرت لك على ما كان فيك؛ بن آدم: إن تلقني بقراب الأرض خطايا لقيتك بقراها مغفرة بعد أن لا تشرك بي شيئا؛ بن آدم، إنك إن تذنبت حتى يبلغ ذنبك عنان السماء ثم تستغفرتني أغفر لك ولا أبالي

Aāram narrated to us Maḥdi ibn Maymun narrated to us Ghaylān narrated to us from Shahr ibn Ḥawshab from Ma'd Yakrib from Abu Dharr from the Prophet peace and blessings be upon him, he narrated it from his Lord, he said: *Son of Adam, as long as you call upon Me and ask of Me, I will forgive you for what you have done. Son of Adam, if you come to Me with sins as great as the earth, I will meet you with a vessel of forgiveness, providing you do not associate anything with Me. Son of Adam, if you sin until your sin reaches the clouds of heaven, then you ask forgiveness of Me, I will forgive you and I do not mind.*⁵⁴

I would argue perhaps Ma'd Yakrib is al-Hamdāni companion, or he is the famous knight, al-Miqdām ibn Ma'diakrib. This is a preserved channel: Shahr ibn Ḥawshab narrated the *ḥadīth* from Abdar-Raḥman ibn Ghanam al-'Ashari by dictation upon 'Abd al-Ḥumayd Bahrām and he narrated this from Ma'd Yakrib. There is another narration which is cited in the *Sunan* of Imām Abu Esa al-Tirmidhi:

حدثنا عبد الله بن إسحاق الجوهري البصري حدثنا أبو عاصم حدثنا كثير بن فائد حدثنا سعيد بن عبيد قال سمعت بكر بن عبد الله المزني يقول حدثنا أنس بن مالك قال سمعت رسول الله صلى الله عليه وسلم يقول قال الله يا ابن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان فيك ولا أبالي يا ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك ولا أبالي يا ابن آدم إنك لو أتيتني بقراب الأرض خطايا ثم لقيتني لا تشرك بي شيئا لأتيتك بقرابها مغفرة

⁵³ *Musnad Aḥmad* [Vol. 5, no. 21406]

⁵⁴ *Musnad Aḥmad* [Vol. 5, no. 21510, 21544]. The latter reference has the *isnād*: 'Hamām narrated to us Aāmīr al-Aḥwal narrated to us from Shahr ibn Ḥawshab from Ma'd Yakrib.' Similar is also recorded in the *Sunan* of al-Dārimi [Vol. 2, no. 2788].

قال أبو عيسى هذا حديث غريب لا نعرفه إلا من هذا الوجه

Abdullah ibn Ishāq al-Jawahiri al-Baṣri narrated to us Abu Aāṣim narrated to us Kathir ibn Fā'id narrated to us Sa'eed ibn 'Ubayd narrated to us he said Bakr ibn Abdullah al-Muzani says Anas ibn Mālik narrated to us, he said I heard the Messenger of Allah peace and blessings be upon him saying: *Allah said - O son of Adam, verily as long as you call upon Me and hope in Me, I will forgive you, despite whatever may have occurred from you, and I do not mind. O son of Adam, were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. O son of Adam, if you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.*

Abu Esa said: 'This *ḥadith* is *ghareeb*, we do not know of it except from this channel of reporting.'⁵⁵

It is also reported in the work of Ibn Abi al-Dunyā which is entitled *Husn al-Dthan bi'Allah*,⁵⁶ *Huliya al-Awliyā*,⁵⁷ and *Jāmi' al-'Ulum wal'Ḥukam*.⁵⁸ Al-Ṭabarāni has the narration in his *Mu'jam al-Awsaṭ*, and he said: 'This *ḥadith* is not narrated from Bakr ibn Abdullah al-Muzani except by way of Sa'eed ibn 'Ubayd, and not from him except by way of Kathir ibn Fā'id; Abu Aāṣim followed him (copied him) in relation to that.'⁵⁹ I would argue that it is not unique to Kathir ibn Fā'id, since it was also narrated by Sulm ibn Qutayba al-Bāhili, as it is outlined in *al-Tārikh al-Kabir* by al-Bukhāri.⁶⁰ Al-Albāni authenticated it, judging it to be *Ṣaḥīḥ*. *Indeed it is decisively Ṣaḥīḥ*, because Kathir ibn Fā'id has been followed in this, especially when considering the aforementioned channels which bolster its attestation. As has been cited in the *Ilal al-Ḥadith* of Ibn Abi Ḥātim: 'I asked my father about the *ḥadith* which is narrated by Muḥammad ibn Muneeb al-Adani from Quraysh ibn Ḥayyān from Thābit al-Bunāni from Anas, from the Prophet peace and blessings be upon him, that he said: *O son of Adam, as long as you call upon Me and ask of Me, I will forgive you for your sins. O son of Adam, if you were to meet me with enough sins to fill the earth, I would bring you as much forgiveness. O son of Adam, if you had committed sins until they reached the extent of heaven, and then asked Me for forgiveness after that and you would not associate anything with my, I would forgive you.*' My father

⁵⁵ *Sunan* al-Tirmidhi [Vol. 5, no. 3540]

⁵⁶ Ibn Abi al-Dunyā, *Husn al-Dthan bi'Allah* [Vol. 1, no. 32].

⁵⁷ *Huliya al-Awliyā* [Vol. 2, p. 231]

⁵⁸ *Jāmi' al-'Ulum wal'Ḥukam* [Vol. 3, no. 1155]

⁵⁹ al-Ṭabarāni, *Mu'jam al-Awsaṭ* [Vol. 4, no. 4305]

⁶⁰ al-Bukhāri, *al-Tārikh al-Kabir* [Vol. 3, no. 1656]

said: ‘This is *ḥadīth munkar*.’⁶¹ I would argue that all the narrators in the *isnād* from the first to the last are *thiqāt* (trustworthy established narrators), the *matn* (reported text) is very well upstanding. Hence, there is no import to the statement of Ibn Abi Ḥātim that ‘this is *ḥadīth munkar*.’ Even if the intention was to make that judgment based upon its uniqueness, the narration of al-Tirmidhi rebukes that, praise be to Allah, Lord of all creation.

Al-Ṭabarāni has the following narration recorded across his collections:

حدثنا محمد بن عثمان بن أبي شيبة حدثنا إبراهيم بن إسحاق الصبني حدثنا قيس بن الربيع عن حبيب بن أبي ثابت عن سعيد بن جبير عن بن عباس قال قال رسول الله صلى الله عليه وسلم قال الله عز وجل بن آدم إنك ما دعوتني ورجوتني غفرت لك على ما كان فيك؛ ولو أتيتني بقراب الأرض خطايا لفيتك على الأرض مغفرة ما لم تشرك بي، ولو بلغت خطاياك عنان السماء ثم استغفرتني لغفرت لك

Muḥammad ibn Uthmān ibn Abi Shayba narrated to us Ibrāhim ibn Ishāq al-Ṣeenī narrated to us Qays ibn al-Rabīh’ narrated to us from Ḥabeeb ibn Abi Thābit from Sa’eed ibn Jubayr from Ibn ‘Abbās, he said the Messenger of Allah peace and blessings be upon him said: *Allah the Almighty has said – O son of Adam, whenever you supplicate Me and hope for (good) from Me, I will forgive you what had committed; and if you come to Me with as much as the earth in sins, I will grant you immediate forgiveness as long as you do not associate any partner with. And if your sins reach the sky, and then you ask My Forgiveness, I will surely forgive you.*⁶²

However, the *isnād* for this narration is *ḍaef*, due to the presence of Ibrāhim ibn Ishāq al-Ṣeenī, he is not an authority upon which proof can be built. But perhaps it can be confirmed from Ibn ‘Abbās may Allah be pleased with him, because the *matn* is forthright, *Ṣaḥīḥ* and proven when taken together with the narrations of Abu Dharr and Anas ibn Mālik may Allah be pleased with them, but also the attestation of the additional channels. As recorded in the *Mustadrak* of al-Ḥākim:

أخبرني بكر بن محمد بن حمدان الصيرفي بمرور حدثنا عبد الصمد بن الفضل البلخي حدثنا حفص بن عمر العدني حدثنا الحكم بن أبان عن عكرمة عن بن عباس رضي الله عنهما عن النبي صلى الله عليه وسلم قال إن الله تبارك وتعالى يقول: من علم منكم أني ذو قدرة على مغفرة الذنوب غفرت له ولا أبالي، ما لم يشرك بي شيئا وقال الحاكم هذا حديث صحيح الإسناد ولم يخرجاه

⁶¹ Ibn Abi Ḥātim, *ʿIlal al-Ḥadīth* [Vol. 5, no. 1876]

⁶² al-Ṭabarāni, *Muʿjam al-Awsaṭ* [Vol. 5, no. 5483], *Muʿjam al-Kabir* [Vol. 12, no. 12346], and in *Muʿjam al-Ṣagheer* [Vol. 2, no. 820].

Bakr ibn Muḥammad ibn Ḥamdān al-Ṣayrafi reported to me in Merv Abdul-Ṣamad ibn al-Faḍl al-Balkhi narrated to us Ḥafṣ ibn Umar al-Adani narrated to us al-Ḥakam ibn Abān narrated to us from ‘Ikrima from Ibn ‘Abbās may Allah be pleased with him from the Prophet peace and blessings be upon him, he said: *Allah the Blessed and Most High says: Whoever among you knows that I am able to forgive sins, I will forgive him and I do not mind, as long as he does not associate anything with Me.* al-Ḥākīm said: ‘This *ḥadīth* has a *Ṣaḥīḥ isnād* but they did not record it.’⁶³

The narration is also reported in the *Musnad* of ‘Abd ibn Ḥumayd, with the *isnād*: ‘Ibrāhīm ibn al- Ḥakam ibn Abān narrated to me he said my father narrated to me.’⁶⁴ It is also featured in the *Mu’jam al-Kabir* of al-Ṭabarāni: ‘Abu Shaykh Muḥammad ibn al-Ḥussein ibn Ghaylān al-Aṣbahāni narrated to us Salama ibn Shabeeb narrated to us Ibrāhīm ibn al- Ḥakam ibn Abān narrated to us, with it.’⁶⁵ Cited in the *Musnad* of Imām Aḥmad there is another narrative:

حدثنا سليمان بن داود أبو داود حدثنا عبد الرحمن بن ثابت بن ثوبان حدثني أبي عن مكحول أن عمر بن نعيم حدثه عن أسامة بن سلمان أن أبا ذر حدثهم أن رسول الله صلى الله عليه وسلم يقول: إن الله يقبل توبة عبده، أو يغفر لعبده ما لم يقع الحجاب، قالوا يا رسول الله وما الحجاب؟ قال أن تموت النفس وهي مشركة

Sulaymān ibn Dāwud Abu Dāwud narrated to us Abdar-Raḥman ibn Thābit ibn Thawbān narrated to us my father narrated to me from Makḥul that Umar ibn Nu’aym narrated it from Usāma ibn Sulaymān that Abu Dhar narrated to them that the Messenger of Allah peace and blessings be upon him says: *Indeed Allah forgives His servant as long as the Hijāb has not fallen.* They said, O Messenger of Allah, and what is the *Hijāb*? He replied: *That a soul should die while associating partners with Allah.*⁶⁶

Other scholars have cited this tradition in their respective works, among them, it appears in *Ṣaḥīḥ Ibn Ḥibbān*,⁶⁷ *Musnad al-Shāmieen* of al-Ṭabarāni,⁶⁸ *Musnad Ibn al-Ja’d*,⁶⁹ and in the *Mustadrak* of al-Ḥākīm.⁷⁰ After citing the narration, al-Ḥākīm comments: ‘This *ḥadīth* has a *Ṣaḥīḥ isnād* but they did not record it.’ And from

⁶³ al-Ḥākīm, *Mustadrak* [Vol. 4, no. 7676]

⁶⁴ *Musnad* ‘Abd ibn Ḥumayd [Vol. 1, no. 602]

⁶⁵ al-Ṭabarāni, *Mu’jam al-Kabir* [Vol. 11, no. 11615]

⁶⁶ *Musnad* Aḥmad [Vol. 5, no. 21562; also at no. 21563/21564]

⁶⁷ *Ṣaḥīḥ Ibn Ḥibbān* [Vol. 2, no. 626/627]

⁶⁸ al-Ṭabarāni, *Musnad al-Shāmieen* [Vol. 1, no. 195]

⁶⁹ *Musnad* Ibn al-Ja’d [Vol. 1, no. 3402]

⁷⁰ al-Ḥākīm *Mustadrak* [Vol. 4, no. 7660]

Abdullah ibn ‘Amr ibn al-‘Aāṣ, he said the Messenger of Allah peace and blessings be upon him said:

إن الله سيخلص رجلا من أمتي على رءوس الخلائق يوم القيامة فينشر عليه تسعة وتسعين سجلا كل سجل مثل مد البصر ثم يقول أنتكر من هذا شيئا أظلمك كتبتي الحافظون فيقول لا يا رب. فيقول أفلك عذر فيقول لا يا رب. فيقول بلى إن لك عندنا حسنة فإنه لا ظلم عليك اليوم فتخرج بطاقة فيها أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله فيقول احضر وزنك فيقول يا رب ما هذه البطاقة مع هذه السجلات فقال إنك لا تظلم. قال فتوضع السجلات في كفة والبطاقة في كفة فطاشت السجلات وثقلت البطاقة فلا يثقل مع اسم الله شيء

Indeed Allah will distinguish a man from my Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: Do you deny any of this? Have those who recorded this wronged you? He will say: No, O Lord! He will say: Do you have an excuse? He will say: No, O Lord! So He will say: Rather you have a good deed with us, so you shall not be wronged today." Then He will bring out a card, on it will be: I testify there is no god but Allah, and I testify that Muḥammad is His servant and Messenger. He will say: Bring your scales. He will say: O Lord! What good is this card next to these scrolls? He will say: You shall not be wronged. He said: 'he scrolls will be put on a pan (of the scale), and the card on (the other) pan: the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah.

Indeed, this *ḥadith* is *Ṣaḥīḥ*, it was reported in the *Mustadrak* of al-Ḥākim and he said of this: ‘This *ḥadith* is *Ṣaḥīḥ* but they didn’t record it in the two-collections of *Ṣaḥīḥ* [sic. al-Bukhārī and Muslim]. It is *Ṣaḥīḥ* according to the conditions set by (Imām) Muslim. It is cited on the authority of Abu Abdar-Raḥman al-Ḥubali from Abdullah ibn ‘Amr ibn al-‘Aāṣ and ‘Aāmir ibn Yaḥya the Egyptian *is thiqa* (trustworthy); al-Layth ibn Sa’d is Imām and Yunus al-Muwadib are *thiqa*, agreed upon, conforming to the reporting conditions in the two-collections of *Ṣaḥīḥ*.⁷¹ It is also reported in *Ṣaḥīḥ* Ibn Ḥibbān,⁷² the *Sunan* of al-Tirmidhi, who thereafter said the *ḥadith* was *ḥasan, ghareeb*;⁷³ the *Sunan* of Ibn Mājah, the *Musnad* of Aḥmad,⁷⁴ as well as in other collections.⁷⁵

⁷¹ al-Ḥākim *Mustadrak* [Vol. 1, no. 9, 1937]

⁷² *Ṣaḥīḥ* Ibn Ḥibbān [Vol. 1, no. 225]

⁷³ *Sunan* al-Tirmidhi [Vol. 5, no. 2639]

⁷⁴ *Musnad* Aḥmad [Vol. 2, no. 6994]

⁷⁵ Further references mentioned in the original Arabic text include the *Musnad* of ‘Abd ibn Ḥumayd [Vol. 1, no. 339] and al-Ṭabarānī’s *Mu’jam al-Awsaṭ* [Vol. 5, no. 4725]

9. The danger of taking partners with Allah

Explicit censure is outlined in several texts concerning the danger of taking or associating partners with Allah. In the following Qur'ānic verses, this is explained:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

*Allah does not forgive the joining of partners with Him: anything less than that He forgives to whoever He will, but anyone who joins partners with Allah has concocted a tremendous sin.*⁷⁶

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

*Allah does not forgive the worship of others beside Him - though He does forgive whoever He will for lesser sins for whoever does this has gone far, far astray.*⁷⁷

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

*Devote yourselves to Allah and assign Him no partners, for the person who does so is like someone who has been hurled down from the skies and snatched up by the birds or flung to a distant place by the wind.*⁷⁸

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*Luqmān counselled his son, 'My son, do not attribute any partners to Allah: attributing partners to Him is a terrible wrong.'*⁷⁹

⁷⁶ Qur'ān, 4: 48

⁷⁷ Qur'ān, 4: 116

⁷⁸ Qur'ān, 22: 31

⁷⁹ Qur'ān, 31: 13

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

Such is Allah's guidance, with which He guides whichever of His servants He will.

*If they had associated other gods with Him, all their deeds would have come to nothing.*⁸⁰

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ بَلِ اللَّهُ فَاعْبُدْ
وَكُنْ مِنَ الشَّاكِرِينَ

It has already been revealed to you and to those before you: 'If you ascribe any partner to Allah, all your work will come to nothing: you will be one if the losers.

*No! Worship Allah alone and be one of those who are grateful to Him.'*⁸¹

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ أَلْقَيْتَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ الَّذِي جَعَلَ مَعَ اللَّهِ
إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ قَالَ قَرِينُهُ رَبَّنَا مَا أَطَّغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ

*The person's attendant will say, 'Here is what I have prepared', 'Hurl every obstinate disbeliever into Hell, everyone who hindered good, was aggressive, caused others to doubt, and set up other gods alongside Allah. Hurl him into severe punishment!' - and his [evil] companion will say, 'Lord, I did not make him transgress; he had already gone far astray himself.'*⁸²

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَّخْذُولًا

*Set up no other god beside Allah, or you will end up disgraced and forsaken.*⁸³

ذَلِكَ مِمَّا أُوْحِيَ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا

*This is some of the wisdom your Lord has revealed to you: do not set up another god beside Allah, or you will be thrown into Hell, blamed and rejected.*⁸⁴

وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

*Do not be one of the idolaters.*⁸⁵

⁸⁰ Qur'an, 6: 88

⁸¹ Qur'an, 39: 65/66

⁸² Qur'an, 50: 23/27

⁸³ Qur'an, 17: 22

⁸⁴ Qur'an, 17: 39

⁸⁵ Qur'an, 6: 14

وَلَا يَصُدُّنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ الْوَادِعَ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

*Do not let them turn you away from Allah's revelations after they have been revealed to you. Call people to your Lord. Never become one of those who ascribe partners to Allah.*⁸⁶

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

*Turn to Him alone, all of you. Be mindful of Him; keep up the prayer; do not join those who ascribe partners to Allah.*⁸⁷

Allah the Almighty quotes what His servant and Messenger Esa ibn Maryam – Jesus the son of Mary (peace be upon him and his mother) said:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

*Those who say, 'Allah is the Messiah, son of Mary,' have defied Allah. The Messiah himself said, 'Children of Israel, worship Allah, my Lord and your Lord.' If anyone associates others with Allah, Allah will forbid him from the garden, and hell will be his home. No one will help such evildoers.*⁸⁸

Imām Muslim records the following *Ṣaḥīḥ* tradition narrated from Jābir, may Allah be pleased with him:

وحدثنا أبو بكر بن أبي شيبة وأبو كريب قالوا حدثنا أبو معاوية عن الأعمش عن أبي سفيان، عن جابر، قال أتى النبي صلى الله عليه وسلم رجل فقال يا رسول الله ما الموجبتان فقال من مات لا يشرك بالله شيئا دخل الجنة ومن مات يشرك بالله شيئا دخل النار

And Abu Bakr ibn Abi Shaya and Abu Kareeb narrated to us, they said Abu Mu'āwiya narrated to us from al-'Amash from Abi Sufyān from Jābir, he said a man came upon the Prophet peace and blessings be upon him and said: O Messenger of Allah, what are the two things quite unavoidable? He replied: *He who dies without associating anyone with Allah would (necessarily) enter paradise and he who dies associating anything with Allah would enter the hell.*⁸⁹

⁸⁶ *Qur'ān*, 28: 87

⁸⁷ *Qur'ān*, 30: 31

⁸⁸ *Qur'ān*, 5: 72

⁸⁹ *Ṣaḥīḥ* Muslim [Vol. 1, no. 93]

The narration is reported through varying channels together with similar import of wording. It appears in the *Musnad* of Aḥmad,⁹⁰ *al-Sunan al-Kubra* of al-Bayhaqy,⁹¹ the *Musnad*'s of Abu Ya'la and 'Abd ibn Ḥumayd,⁹² as well as many others. Al-Bukhāri has the next authentic narration in his collection of *Ṣaḥīḥ*, narrated upon the authority of Abdullah ibn Mas'ud may Allah be pleased with him:

حدثنا موسى بن إسماعيل حدثنا عبد الواحد حدثنا الأعمش عن شقيق عن عبد الله قال قال رسول الله
كلمة وقلت أخرى من مات يجعل لله ندا أدخل النار؛ وقالت أخرى: من مات لا يجعل لله ندا أدخل
الجنة

Musa ibn Ismā'il narrated to us Abdul-Wāḥid narrated to us al-'Amash narrated to us from Shaqeeq from Abdullah, he said the Messenger of Allah peace and blessings be upon him said a sentence and I said another. He said: *Whoever dies while he is making partners with Allah shall be admitted to the fire.* And I said the other: *Whoever dies and doesn't make partners with Allah shall be admitted to paradise.*⁹³

That narration also appears in other collections, such *Ṣaḥīḥ* of Ibn Ḥibbān,⁹⁴ and at several junctures within the *Musnad* of Imām Aḥmad.⁹⁵ Imām Aḥmad also has the following narration:

ثنا أبو النضر ثنا المسعودي عن الركين بن الربيع عن أبيه عن خريم بن فاتك قال قال رسول الله
صلى الله عليه وسلم الأعمال ستة والناس أربعة فموجبان ومثل بمثل والحسنة بعشر أمثالها والحسنة
بسبعمئة فاما الموجبتان من مات لا يشرك بالله شيئا دخل الجنة ومن مات يشرك بالله شيئا دخل
النار وأما مثل بمثل فمن هم بحسنة حتى يشعرها قلبه ويعلم الله عز وجل ذلك منه كتبت عليه سيئه
ومن عمل حسنة كتبت له بعشر أمثالها ومن أنفق نفقة في سبيل الله فحسنة بسبعمئة والناس أربعة
موسع عليه في الدنيا مقتور عليه في الآخرة وموسع عليه في الآخرة مقتور عليه في الدنيا وموسع
عليه في الدنيا والآخرة ومقتور عليه في الدنيا والآخرة

Abul'Naḍr narrated to us al-Mas'udi narrated to us from al-Rakeen ibn al-Rabih' from his father from Khuraym ibn Fātik, he said the Messenger of Allah peace and blessings be upon him said: *There are four types of people and six kinds of deeds: Regarding deeds, they divide into two (leading to paradise or hell) binding to one, two (by way of) a like for a like, (a deed whose reward is) ten times (the like thereof)*

⁹⁰ *Musnad* Aḥmad [Vol. 3, no. 14528, 14753 and 15058]

⁹¹ Bayhaqy, *al-Sunan al-Kubra* [Vol. 7, no. 13075]

⁹² *Musnad* Abu Ya'la [Vol. 4, no. 2278], *Musnad* 'Abd ibn Ḥumayd [Vol. 1, no. 1060]

⁹³ *Ṣaḥīḥ* al-Bukhāri [Vol. 6, no. 6305]

⁹⁴ *Ṣaḥīḥ* Ibn Ḥibbān [Vol. 1, no. 251]

⁹⁵ *Musnad* Aḥmad [Vol. 1, no. 3625, 4038, 4043 and 4231]

and that whose recompense is seven-hundred times (the like thereof). The two deeds that necessitate something are: Whomsoever passes away without ascribing any partners to Allah will enter paradise and whomsoever passes away while ascribing partners to Allah, will enter the fire. The type of deed through which a person is rewarded is: Whomsoever intends doing a good deed, his heart is set on carrying it out and Allah the Almighty is aware that he wants to carry it out, then Allah the Almighty will record for him one good deed [even before he carries it out] and whomsoever carries out an evil deed, one evil deed will be recorded against him. Whomsoever carries out a good deed, will be rewarded tenfold. Whomsoever spends in the path of Allah will be rewarded seven hundred fold. There are four types of people: one who is given in abundance in both this world and the hereafter; one who is given in abundance in this world, but given in scarcity in the hereafter, one who is given in paucity in this world, but will be given in abundance in the hereafter and one who is miserable in both this world and the hereafter.⁹⁶

Cited in the *Mu'jam al-Awsaṭ* of al-Ṭabarāni, there is the narration from Ibn Umar:

حدثنا أحمد قال حدثنا سعيد بن سليمان قال أخبرنا أبو عقيل قال أخبرنا عمر بن محمد عن عبد الله بن دينار عن ابن عمر قال قال رسول الله الأعمال سبعة عملان منجيان وعملان بأمثالهما وعمل عشرة أمثاله وعمل بسبعمئة ضعف وعمل لا يعلم ثواب عامله إلا الله فأما المنجيان فمن لقي الله عز وجل يعبد مخلصا لا يشرك به شيئا وجبت له الجنة ومن لقي الله يشرك به شيئا وجبت له النار ومن عمل سيئة جزى بها ومن أراد أن يعمل حسنة فلم يعملها جزى مثلها ومن عمل حسنة جزى عشرا ومن أنفق ماله في سبيل الله ضعفت له نفقة الدرهم بسبعمئة والدينار بسبعمئة والصيام لا يعلم ثواب عامله إلا الله عز وجل وقال الإمام الطبراني لا يروى هذا الحديث عن عبد الله بن دينار إلا عمر بن محمد تفرد به أبو عقيل

Aḥmad narrated to us he said Sa'eed ibn Sulaymān narrated to us he said Abu 'Uqayl reported to us he said Umar ibn Muḥammad reported to us from Abdullah ibn Dinār from Ibn Umar, he said the Messenger of Allah said: *The deeds are seven, two deeds are saved, and two deeds are like them. Every deed will be multiplied for him, between ten and seven hundred times; an action whose reward is known only to Allah. As for the two, he who meets Allah the Almighty, who worships Him sincerely and does not associate anything with Him will be obligated to paradise, and whoever meets Allah associating something with Him will be obligated to the fire. Whoever does a bad deed, (it will be converted) to a reward, and whoever wants to do a good deed and does not do it, he will be rewarded like it. Whoever does a good deed, he will be rewarded with a tenth. And whoever spends his money in the way of Allah, his expenditure will be doubled: the dirham is seven hundred and the dinār is seven*

⁹⁶ *Musnad Aḥmad* [Vol. 4, no. 19061, 18920]

hundred, and for the reward of fasting, no one knows its reward except Allah the Almighty.

Imām al-Ṭabarāni said: ‘None narrate this *ḥadīth* from Abdullah ibn Dinār except Umar ibn Muḥammad, followed-on (copied) by Abu ‘Uqayl.⁹⁷

Also cited in the *Mu’jam al-Awsaṭ* there is the narration from ‘Umāra ibn Ruhwayba:

حدثنا محمد بن عبدالله الحضرمي قال حدثنا يحيى الحماني قال حدثنا محمد بن ابان عن ابي اسحاق عن عمارة بن ربيعة قال سمعت رسول الله صلى الله عليه وسلم، يقول هما الموجبتان، من مات لا يشرك بالله شيئاً دخل الجنة، ومن مات يشرك بالله شيئاً دخل النار

Muḥammad ibn Abdullah al-Ḥaḍrami narrated to us he said Yaḥya al-Ḥimāni narrated to us he said Muḥammad ibn Abān narrated to us from Abu Ishāq from ‘Umāra ibn Ruhwayba, he said I heard the Messenger of Allah peace and blessings be upon him saying: *These are the two imperatives: whoever dies and doesn’t associate any partners with Allah, will enter paradise. And whoever dies associating any partners with Allah will enter the fire.*⁹⁸

These infallible honourable verses together with the *aḥādīth* cannot be read as being licence or permission to commit sin. Habitually committing sin can cause person to become addicted to them to the extent that his heart will relapse. He may become a *murtad* (apostate) or *munāfiq* (hypocrite), rendering his deeds worthless. His insight may become weaker and then Satan will seduce him and manipulate his mind. Such a person will lie to Allah and may say as if Allah promises him. Allah says that he will say:

لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

‘The Fire will only touch us for a few days.’⁹⁹

That saying is exactly the same saying of the Children of Israel, but Allah the Almighty reveals the lies they cling to, providing a damning indictment:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۗ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۗ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ

⁹⁷ al-Ṭabarāni, *Mu’jam al-Awsaṭ* [Vol. 1, no. 865]

⁹⁸ Ibid, [Vol. 5, no. 5585]

⁹⁹ *Qur’ān*, 2: 80

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

They say, 'The Fire will only touch us for a few days.' Say to them, 'Have you received a promise from Allah - for Allah never breaks His promise, or are you saying things about Him of which you have no real knowledge?' Truly those who do evil and are surrounded by their sins will be the inhabitants of the Fire, there to remain, while those who believe and do good deeds will be the inhabitants of the garden, there to remain.¹⁰⁰

Or such person may become stubborn to the extent that he will not necessarily deny committing sins, but then he may well begin to hate what Allah has revealed or make fun of it. By doing so, apostatising and becoming a *kāfir* (disbeliever) rendering as fruitless all his deeds. Some of the Gnostics spoke well by remarking that '(persistently) committing sins can lead to disbelief.'

¹⁰⁰ *Qur'ān*, 2: 80/82

10. The Virtue of Calling to Islam and *Tawḥeed*

Allah the Almighty says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعْتِي؛ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say: 'This is my way: based on clear evidence, I, and all who follow me, call [people] to Allah - glory be to Allah! I do not join others with Him.'¹⁰¹

And He, the Most High, commanded His Prophet (peace and blessings be upon him) to summarise his call in simple words:

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ؛ قُلْ: إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبُ الْوَدْعِ وَالَّذِينَ اتَّبَعَتْ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

Those to whom We sent the Scripture rejoice in what has been revealed to you [Prophet]; some factions deny parts of it. Say, 'I am commanded to worship Allah, and not join anything with Him in worship: to Him I call [others] and to Him I shall return.' So We have sent down the *Qur'ān* to give judgement in the Arabic language. If you were to follow their desires, after the knowledge that has come to you, you would have no one to guard you or protect you from Allah.¹⁰²

From Ibn 'Abbās may Allah be pleased with him, we have the reported words he gave from the Messenger of Allah peace and blessings be upon him, as recorded in *Ṣaḥīḥ al-Bukhāri*:

¹⁰¹ *Qur'ān*, 12: 108. Alternate translations have the latter portion of the verse as: 'I am not from among the mushrikeen (polytheists).'

¹⁰² *Qur'ān*, 13: 36/37

حدثنا محمد أخبرنا عبد الله أخبرنا زكرياء بن إسحاق عن يحيى بن عبد الله بن صيفي عن أبي معبد مولى ابن عباس عن ابن عباس رضى الله عنهما قال قال رسول الله صلى الله عليه وسلم لمعاذ بن جبل حين بعثه إلى اليمن إنك ستأتي قوما أهل كتاب، فإذا جنتهم فادعهم إلى أن يشهدوا أن لا إله إلا الله وأن محمدا رسول الله، فإن هم أطاعوا لك بذلك، فأخبرهم أن الله قد فرض عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لك بذلك فأخبرهم أن الله قد فرض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم، فإن هم أطاعوا لك بذلك فإياك وكرائم أموالهم، واتق دعوة المظلوم، فإنه ليس بينه وبين الله حجاب

Muḥammad narrated to us Abdullah reported to us Zakariyā ibn Ishāq reported to us from Yaḥya ibn Abdullah ibn Sayfi from Abu Ma’bad, *mawla* of Ibn ‘Abbās, from Ibn ‘Abbās may Allah be pleased with him he said the Messenger of Allah peace and blessings be upon him said the following to Mu’ādh ibn Jabal when he sent him to Yemen: *You will go to the people of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allah, and that Muḥammad is His Messenger. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the charity which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah.*¹⁰³

The narration is *Ṣaḥīḥ*, being widely reported across the entire corpus of *aḥādith*.¹⁰⁴ Also reported in *Ṣaḥīḥ* al-Bukhārī is the following narration reported on the authority of Sahl ibn Sa’d:

حدثنا عبد الله بن مسلمة القعنبي حدثنا عبد العزيز بن أبي حازم عن أبيه عن سهل بن سعد رضي الله عنه سمع النبي صلى الله عليه وسلم يقول يوم خيبر لأعطين الراية رجلا يفتح الله على يديه، فقاموا يرجون لذلك أيهم يعطى، فغدوا وكلهم يرجو أن يعطى، فقال: أين علي؟ فقيل يشتهي عينيه، فأمر فدعي له فبصق في عينيه فبرأ مكانه حتى كأنه لم يكن به شيء فقال نقاتلهم حتى يكونوا مثلنا، فقال على رسلك حتى تنزل بساحتهم؛ ثم ادعهم إلى الإسلام وأخبرهم بما يجب عليهم، فوالله لأن يهدى بك رجل واحد خير لك من حمر النعم

Abdullah ibn Maslama al-Qa’nabi narrated to us Abdul Aziz ibn Hāzīm narrated to us from his father from Sahl ibn Sa’d may Allah be pleased with him, he heard the Prophet peace and blessings be upon him saying on the day of Khaybar: *I will give*

¹⁰³ *Ṣaḥīḥ* al-Bukhārī [Vol. 2, no. 1496, 1389]

¹⁰⁴ More than fifteen references are provided in the original Arabic text for this. Suffice here though is to include reference to *Ṣaḥīḥ* Muslim [Vol. 1, no. 19], *Sunan* al-Tirmidhi [Vol. 3, no. 625] and *Sunan* Abu Dāwud [Vol. 2, no. 1584].

the flag to a person at whose hands Allah will grant victory. So, the companions got up, wishing eagerly to see to whom the flag will be given, and every one of them wished to be given the flag. He (the Prophet) asked: *Where is Ali?* Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring Ali in front of him. Then he spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. Ali said: ‘We will fight with them till they become like us.’ He said: *Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands, that will be better for you than the red camels.*¹⁰⁵

Once again this narration is *Ṣaḥīḥ*, indeed extremely so, containing more than one of the signs of his Prophethood, peace and blessings be upon him and his family. It is also widely reported across the entire corpus of *aḥādīth*.¹⁰⁶ Finally, there is the following has also been recorded in *al-Maghāzi* of al-Wāqidi:

He (Muḥammad ibn Umar al-Wāqidi) said: Usāma ibn Zayd narrated to me from his father from Atā’ ibn Yassār from Abu Rāfiḥ’ he said: When the Messenger of Allah peace and blessings be upon him faced him, he said: *Depart and do not turn back.* Ali said: O Messenger of Allah, what shall I do? He (the Prophet) said: *When you alight in their courtyard, do not fight them until they fight you; if they attack you, do not fight them until they kill one of you. If they kill one of you, do not fight them or blame them, but show them patience. Say to them: Will you say that there is no god but Allah? And if they say yes, say, will you pray? And if they say yes, say, will you take from your property and give charity to your poor? And if they yes, do not desire anything else. By Allah, may Allah guide a man by your hand, it is better for you than whatever the sun rises or sets on.*¹⁰⁷

Indeed, this is how the call to Allah is undertaken: being insightful; with wisdom and good advice, even when it is being lined up to fight, to endure that with patience and endurance. Such as the conduct of the Imām of guidance, Commander of the Believers, Abu Ḥasan Ali ibn Abi Ṭālib, may the blessings of Allah be upon him. It is not to be done like the deranged savages of *Dā’ish* (ISIS), the aforementioned example shows the complete contradiction with them and their utter savagery; may Allah defeat and annihilate them.

¹⁰⁵ Cited in four-places within *Ṣaḥīḥ* al-Bukhāri [Vol. 3, no. 2783, 2847, 3498 and 3973]

¹⁰⁶ More than a dozen references are provided in the original Arabic text for this tradition. Suffice here though is to include reference to *Ṣaḥīḥ* Muslim [Vol. 4, no. 2406], *Ṣaḥīḥ* Ibn Ḥibbān [Vol. 15, no. 6932], *Musnad* Aḥmad [Vol. 5, no. 22872] and *al-Sunan al-Kubra* of al-Bayhaqy [Vol. 9, no. 18009].

¹⁰⁷ Rizwi Faizer ed. (2011), *The Life of Muhammad: al-Wāqidi’s Kitāb al-Maghāzi*, (London: Routledge), p. 528

