

Chapter 44

Saying, ‘Whatever Allāh willed and you willed.’

It is reported on the authority of Qutaylah that ‘a Jew came to the Prophet ﷺ and said, “You commit *shirk*, you say, ‘Whatever Allāh willed and you willed,’ and you say, ‘By the Ka`bah!”’ So the Prophet ﷺ ordered them to say, “By the Lord of the Ka`bah!” when they wished to take an oath and to say, “Whatever Allāh willed, then you willed.”’ It was recorded by Nasā’ī and he ruled it *ṣaḥīḥ*.¹

He also records, on the authority of ibn `Abbās, that a man came to the Prophet ﷺ and said, ‘Whatever Allāh willed and you willed.’ He said, “Have you made me a partner-god with Allāh? Whatever Allāh Alone wills!”²

Ibn Mājah records on the authority of al-Ṭufayl, `Ā’ishah’s half-brother on the mothers side, who said, ‘It is as if I saw myself coming to a group of Jews and saying to them “You would truly be a worthy people if only you did not say that `Uzayr is the son of Allāh.” They said, “You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muḥammad willed.”’ Then I passed by a group of Christians and I said, “You would truly be a worthy people if only you did not say that the Messiah was the son of Allāh.” They said, “You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muḥammad willed.”’ When I woke up, I informed some people of the (dream) and then I came to the Prophet ﷺ and informed him of it. He asked, “Have you told anyone about it?” I replied, “Yes.” So he praised Allāh and eulogised Him and then said, “As for what follows... Ṭufayl has seen a dream and has informed some of you about it. You say a particular statement and such-and-such reason prevented me from prohibiting you from saying it. Do not say, “Whatever Allāh willed and Muḥammad willed,” rather say, “Whatever Allāh Alone willed.””³

Issues:

1. The Jews knew about minor *shirk*.
2. A person can understand should he have the inclination to do so.
3. His saying, “Have you made me a partner-god with Allāh?” What then of the one who said, “Who do I have to resort to save you,” and the couplets following this?!
4. This was not major *shirk* due to his saying, “such-and-such reason prevented me from prohibiting you...”
5. A righteous dream is a portion of revelation.
6. It could well be a cause for the legislation of some law.

Commentary

The author, may Allāh have mercy on him, said, “Saying, ‘Whatever Allāh willed and you willed.’”⁴

It is reported on the authority of Qutaylah that ‘a Jew came to the Prophet ﷺ and said, “You commit *shirk*, you say, ‘Whatever Allāh willed and you willed,’ and you say, ‘By the Ka`bah!”’ So the Prophet ﷺ ordered them to say, “By the Lord of the Ka`bah!” when they wished to take an oath and to say, “Whatever Allāh willed, then you willed.”’ It was recorded by Nasā’ī and he ruled it *ṣaḥīḥ*.

Qutaylah is Qutaylah bint Şayfī al-Anşārī, a companion and emigrant (*muhājir*); she has reported one ḥadīth which is in Sunan al-Nasā'ī and that is the one quoted in this chapter. Reporting from her is `Abdullāh ibn Yasār al-Ju`fi.

This ḥadīth shows that, no matter who it comes from, the truth should always be accepted. It shows that taking an oath by the Ka`bah is proscribed despite its being the House of Allāh to which one goes to for Ḥajj and `Umrah.

This then clarifies that the proscription of committing *shirk* with Allāh is all-encompassing, nothing of it is exempted or acceptable: not to an angel brought close, or a prophet who has been commissioned, or the Ka`bah which is Allāh's House on His earth. You yourself have, however, seen what is happening today of people taking oaths by the Ka`bah and indeed asking it for things that none is able to provide save Allāh. It is well-known that the Ka`bah can neither harm nor benefit, Allāh has only appointed it as an object to circumambulate, to have worship performed in its vicinity, and a Qiblah for the whole nation. Circumambulating it is prescribed whereas swearing by it and asking of it is proscribed. So differentiate between what is prescribed and what is proscribed, and pay no heed to the ignorant who oppose you for they are like cattle, rather more misguided!

“*You commit shirk, you say, ‘Whatever Allāh willed and you willed,’*” the servant has a will, but his will follows on as a result of the will of Allāh, he has no ability to will something unless Allāh has already willed it.⁵ Allāh, Most High, says,

“It is nothing but a reminder to all the worlds, to whoever among you wishes to go straight. But you will not will unless Allāh wills, the Lord of all the worlds.”⁶

“This truly is a reminder, so whoever wills should take a Way towards his Lord. But you will not will unless Allāh wills. Allāh is All-Knowing, All-Wise.”⁷

These verses and ḥadīth repudiate the view of the Qadariyyah and Mu`tazilah who deny divine decree (*qadr*). They affirm that a servant can have a will that opposes what Allāh, Most High, intends and wills from the servant. The discussion on this will follow, inshāAllāh, in the chapter dealing with those who deny the divine decree and that they are the Magians of this nation.

In this topic, and all others, *Ahlu'l-Sunnah wa'l-Jamā`ah* hold firm to the Book and Sunnah. They believe that the will of the servant follows on from the will of Allāh, Most High, in everything: that which opposes what Allāh has legislated and that which conforms to it, encompassing the words and deeds of the servants. Everything happens by the will and intent of Allāh. He loves and is pleased with whatever conforms to what He has legislated and dislikes what opposes it. Allāh, Most High, says,

“If you are ungrateful, Allāh is rich beyond need of any of you and He is not pleased with ingratitude in His servants. But if you are grateful, He is pleased with you for that.”⁸

The ḥadīth also proves that swearing an oath by the Ka`bah is *shirk* and this is why the Prophet ﷺ endorsed the words of the Jew, ‘You commit *shirk*.’

“*So the Prophet ﷺ ordered them to say, ‘By the Lord of the Ka`bah!’ when they wished to take an oath*”⁹

“*and to say, ‘Whatever Allāh willed, then you willed.’*”¹⁰

He also records, on the authority of ibn `Abbās, that a man came to the Prophet ﷺ and said, ‘Whatever Allāh willed and you willed.’ He said, “Have you made me a partner-god with Allāh? Whatever Allāh Alone wills!”

This confirms what has preceded that this is *shirk* since the two wills have been equated by mention of the word, ‘and’ (*waw*).

“*Have you made me a partner-god with Allāh?*” clarifies that whoever equates a servant with Allāh, even in cases of minor *shirk*, has set up partner-gods with Allāh, whether he accept it or not, and despite what the ignorant say this only applies to those actions of worship specific to Allāh. It also clarifies that both categories of *shirk* (major and minor) must be prohibited, and “for whoever Allāh wants good, He grants him understanding of the religion.”¹¹

Ibn Mājah records on the authority of al-Ṭufayl, `Ā’ishah’s half-brother on the mothers side, who said, ‘It is as if I saw myself coming to a group of Jews and saying to them “You would truly be a worthy people if only you did not say that `Uzayr is the son of Allāh.” They said, “You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muḥammad willed.’” Then I passed by a group of Christians and I said, “You would truly be a worthy people if only you did not say that the Messiah was the son of Allāh.” They said, “You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muḥammad willed.’” When I woke up informed some people of the (dream) and then I came to the Prophet ﷺ and informed him of it. He asked, “Have you informed anyone about it?” I replied, “Yes.” So he praised Allāh and eulogised Him and then said, “As for what follows... Ṭufayl has seen a dream and has informed some of you about it. You say a particular statement and such-and-such reason prevented me from prohibiting you from saying it. Do not say, “Whatever Allāh willed and Muḥammad willed,” rather say, “Whatever Allāh Alone willed.””

“*al-Ṭufayl*,” he is al-Ṭufayl ibn Abdullāh ibn Sakhbarah, `A’ishah’s half brother on the mothers side. He is a companion and has one ḥadīth recorded by ibn Mājah and this is it.

This dream was true; it was endorsed by the Messenger of Allāh ﷺ and he acted by its dictates. He forbade them from saying, “Whatever Allāh willed and Muḥammad willed,” and ordered them to say, “Whatever Allāh Alone willed.” In this ḥadīth, and the previous one, he ordered them to say, “Whatever Allāh Alone willed,” and there is no doubt that, with respect to sincerity and distance from *shirk*, this is better than adding, “then so-and-so willed.” This is because the former explicitly articulates *Tawḥīd* in a way that negates setting up partner-gods in every way. The intelligent chooses the highest levels of perfection for himself when it comes to *Tawḥīd* and sincerity.

“*Then I came to the Prophet ﷺ and informed him of it.*”¹²

“*such-and-such reason prevented me from prohibiting you from saying it,*” some narrations mention that it was modesty, *ḥayā’*, that prevented him.¹³ After Ṭufayl had narrated this incident to him, he ﷺ addressed them and clearly, and eloquently, prohibited them from saying it. He ﷺ persisted in clearly

conveying the message to them until Allāh perfected the religion for him, thereby completing His favour for him. Abundant peace and blessings be upon him, his family, and all of his companions.

This ḥadīth expresses the meaning found in the ḥadīth, “a good dream is one forty-sixth portion of prophecy.”¹⁴ I say: even if it be a dream, it is still revelation and can be used to establish the same things established by revelation such as command and prohibition.¹⁵ Allāh knows best.

¹ Nasā’ī #3804 with the words, ‘a Jew came to the Prophet ﷺ and said, “You make partner-gods with Allāh and you commit *shirk*, you say, ‘Whatever Allāh willed and you willed,’ and you say, ‘By the Ka’bah!’” So the Prophet ﷺ ordered them to say, “By the Lord of the Ka’bah!” when they wished to take an oath and to say, “Whatever Allāh willed, then you willed.”

It was also recorded by Nasā’ī, *ʿAmal al-Yawm wa’l-Laylah* #986, Aḥmad #27093, and Ṭabarānī, *al-Kabīr*, vol. 25 #5-6

It was ruled ṣaḥīḥ by Ḥākim #8715 with Dhahabī agreeing, ibn Ḥajr, *al-Iṣābah*, vol. 4, pg. 378, and Albānī, *al-Ṣaḥīḥah* #136

Abū Dāwūd #4980 records on the authority of Hudhayfah that the Prophet ﷺ said, “Do not say, ‘Whatever Allāh willed and so-and-so willed,’ rather say, ‘Whatever Allāh willed, then so-and-so willed.’” The ḥadīth was also recorded by Aḥmad #23265 and ruled ṣaḥīḥ by `Irāqī, *Mughnī* #3065, Arna’ūt et. al., and Albānī, *al-Ṣaḥīḥah* #137

² Nasā’ī, *ʿAmal al-Yawm wa’l-Laylah* #988 with the words: ‘A man said to the Prophet ﷺ, “Whatever Allāh willed and you willed,” upon which he said, “Have you made me a coequal with Allāh? Say: Whatever Allāh willed Alone!”’

A similar wording is also recorded by ibn Mājah #2117 and Aḥmad #1839-1964-2561-3247

It was ruled ṣaḥīḥ by Arna’ūt et. al. and ḥasan by Albānī, *al-Ṣaḥīḥah* #139

³ Ibn Mājah #2118 and Aḥmad #20694.

The wording quoted is not that of ibn Mājah but that of Aḥmad. Ibn Mājah records this ḥadīth on the authority of Hudhayfah who said, ‘In a dream, a man from the Muslims saw himself meeting a man from the People of the Book and the latter said to the former, “You would be a great people if only you did not commit *shirk*: you say, ‘Whatever Allāh willed and Muḥammad willed.’” This was mentioned to the Prophet ﷺ who remarked, “By Allāh! I did not know you say this! You should say, ‘Whatever Allāh willed and then Muḥammad willed.’”’

It was ruled ṣaḥīḥ by ibn Ḥibbān #5725, Albānī, *al-Ṣaḥīḥah* #138, and by Arna’ūt et. al. Its isnād was ruled ḥasan by `Irāqī, *Mughnī* #3066.

After this, ibn Mājah #2118a quotes the isnād of the ḥadīth of Ṭufayl without mentioning its wording by saying, ‘ibn Abī Shawārib narrated to us; Abū `Uwānah narrated to us; on the authority of `Abdu’l-Malik; on the authority of Rib’ī ibn Ḥirāsh; on the authority of al-Ṭufayl ibn Sakhbarah – `Ā’ishah’s brother on her mothers side – from the Prophet ﷺ with similar wording.’

⁴ Shaykh Sulaymān, *Taysīr al-`Azīz*, said, ‘i.e. what is the ruling of saying these words? Is it prohibited or not? If it is prohibited, is it *shirk* or not?’

⁵ Shaykh `Uthmān al-Tamīmī, *Taysīr al-Ḥamīd*, vol. 3, pg. 1743, said, ‘Consider carefully how the Jew understood this fine point of *shirk*; this leads to the conclusion that *shirk*, even if it be fine, has been prohibited in the religion of the Messengers. It also shows how the Jew, because of his inclination towards fault-finding and blaming, said these words to achieve his end; yet what he said became a blessing for the Muslims. It is well possible that your enemy be a cause for the concealment of your sins even though he not wish this. It also shows that it is necessary to accept the truth from whoever it comes from, even if that person did not intend to give sincere advice.’

⁶ *al-Takwīr* (81): 28-29

⁷ *al-Insān* (76): 29-30

⁸ *al-Zumar* (39): 7

⁹ Shaykh `Uthmān al-Tamīmī, *Taysīr al-Hamīd*, vol. 3, pp. 1744-1745, said, ‘Swearing by something that is not His Name or Attribute displays a level of veneration to the object of creation that resembles the veneration that is due to Allāh, Most High. They would swear by the Ka`bah to venerate it. The Prophet directed them to a means of doing this that contained nothing forbidden; he ordered them to say, “By the Lord of the Ka`bah,” thereby keeping the Ka`bah in the wording of their oath but adjoined to Allāh, Most High. In this way the goal of not swearing by any besides Allāh is achieved as is the goal of venerating the symbols of Allāh. Therefore the intended goal was achieved in a way that was desired and pleasing to Allāh and His Messenger. Allāh is the One who grants accord.’

¹⁰ Shaykh Sulaymān, *Taysīr al-`Azīz*, said, ‘Just as it proves that this wording, “Whatever Allāh willed and you willed” is *shirk* or setting up partner-gods with Allāh. That this wording is prohibited is the view of the majority of scholars, except that it is related that Abū Ja`far al-Dāwudī indicated that it was allowable, adducing as proof the words of Allāh, Most High, **“They were vindictive for no other cause than that Allāh and His Messenger had enriched them from His bounty.”** [*al-Tawbah* (9): 74], and **“When you said to him whom Allāh has blessed and you yourself have greatly favoured.”** [*al-Aḥzāb* (33): 37] The first opinion is correct because the Prophet ﷺ objected to it and said to the one who said it, “Have you made me a partner-god with Allāh?” and, furthermore, he endorsed the statement of the Jew that this was *shirk*, so it is impossible that this be something permissible! As for the verses of the Qur`ān that he adduced as proof, they have mentioned two answers: 1) This phraseology is something allowed for Allāh Alone without any partners just as it is allowed for Him Alone to take an oath by any object of creation He wishes 2) To say ‘Whatever Allāh willed and you willed,’ is to acknowledge a partner in the will of Allāh whereas the verse is informing us of two very different actions: first that Allāh enriched them and that His Messenger enriched them. This literally was the case for Allāh because He is the one who decreed this, and it was literally the case for the Messenger ﷺ when considering that it was he who undertook the task. The same applies to the blessing Allāh granted Zayd of his accepting Islām and the Prophet ﷺ favouring him with freedom. This is not the same as sharing in one and the same action and it is this latter case that is being discussed and to which the prohibition is directed.

If you were to say that the philologists have stated that the word, *thumma* (then) also dictates a sharing of two things that it annexes together in the same way as the *waw* (and) so why is *thumma* allowed but not this (when the point of sharing holds true to both)? The most that can be said is that *thumma* dictates a sequence whereas *waw* dictates, in essence, combination. It is said in response that the prohibition applies to the case where two things are mentioned together in a form that would suggest sharing, and this can only be understood with the *waw*, not with *thumma* for this does not have the meaning of togetherness but one of sequence. Hence when it is used, the form of togetherness and sharing is removed.

When considering the meaning, Allāh, Most High, has a will as befits Him and the created being has a will as befits him. If someone was to use the word *thumma* intending that that person was a partner with Allāh in will, such as his saying, “If it were not for Allāh and then so-and-so this would not have happened,” the prohibition remains as is, rather it is more severe in this case than someone who mentions the same sentence with *waw* but does not intend the meaning intended by this one. Similar to this situation is to combine the Name of Allāh and the name of another in one personal pronoun. It is for this reason that the Prophet ﷺ objected to the preacher when he said, “Whoever disobeys them both has gone astray,” by saying, “What a bad preacher you are! Say: whoever disobeys Allāh and His Messenger.” [Muslim #870]

Qurṭubī, *al-Mufhim*, vol. 2, pg. 510 #741, said, ‘The ostensive sense of the ḥadīth shows that he objected to the inclusion of Allāh’s Name and His Messenger’s name in one pronoun. However this is contradicted by the ḥadīth of ibn Mas`ūd in Abū Dāwūd, “The Prophet ﷺ delivered a sermon and said therein, ‘Whoever obeys

Allāh and His Messenger has been guided aright, and whoever disobeys them both has only harmed himself.' [Abū Dāwūd #2119]" The ḥadīth of Anas has, "Whoever disobeys them both has gone astray." [Abū Dāwūd #1098] Both of these narrations are ṣaḥīḥ. It is also contradicted by the verse, "*Allah and His Angels call down blessings on the Prophet*" [al-Aḥzāb (33): 56] wherein Allāh has combined the pronoun referring to the Name of Allāh and His Angels. For this reason, some of the readers stated that the censure was directed at the fact that the speaker stopped at "and whoever disobeys them both," however this explanation is not supported by the narration for the authentic narration mentions that he said the whole sentence in one go ending with, "has gone astray." Moreover, the Prophet ﷺ repudiated him and corrected him by saying, "Say: Whoever disobeys Allāh and His Messenger has gone astray." This then makes it clear that the censure was directed at his combining both names in one pronoun, therefore the problem of contradiction remains and can be answered in numerous ways:

The first: The speaker did not include himself in his address since he directed it at others. Therefore his ﷺ saying, "What a bad preacher you are," is directed at someone other than the Prophet ﷺ in both wording and meaning.

The second: He ﷺ objected to the speaker because it was possible that some of the audience would surmise an equality of the two when they are mentioned together in the same pronoun and it was because of this that he prevented it being said. When this fear is absent, it is permissible to say it in this way.

The third: The combination in this way is a form of honour and only Allāh, Most High, honours whoever He wills, however He wills. This is not allowed for anyone else. In exactly the same way, Allāh takes oaths by many created objects but has prohibited us from doing the same. He, Glorious and Most High, said, "*Allah and His Angels call down blessings on the Prophet. You who have faith, call down blessings on him and ask for complete peace and safety for him.*" [al-Aḥzāb (33): 56] Likewise He allowed His Prophet ﷺ to use this form of address, and prohibited anyone else from doing so on the tongue of his Prophet.

The fourth: Acting by the prohibition takes precedence because it is laying down a principle whereas the other narration (allowing it) could be something specific (to him ﷺ) as we have established. Furthermore, this narration has a narrator whereas the other remains as is, and so again it should take precedence. Moreover, this narration is in the form of wording while the other is an action which is another reason for its taking precedence. Allāh knows best.'

¹¹ Bukhārī #71-3116-3641-7312-7460 and Muslim #1037

¹² Shaykh Sulaymān, *Taysīr al-`Azīz*, said, 'This is an example of his fine conduct: his not being aloof of the people in the way of kings. Anyone who wished to could come to him freely without difficulty and he would meet their needs. They would tell him of what they needed of their worldly or religious affairs and they would also relate their dreams to him. Indeed, he ﷺ would pay great attention to dreams since they are a portion of revelation and often, after having prayed Fajr, he would ask, "Have any of you had a dream?"'

* Bukhārī #1320 on the authority of Samurah ibn Jundub and Muslim #2269 on the authority of ibn `Abbās.

¹³ Aḥmad #20694

Shaykh Sulaymān, *Taysīr al-`Azīz*, said, 'This was not shyness of objecting to what they were saying, rather he ﷺ disliked what they were saying but felt embarrassed to object to it since he had not been ordered to reject it. They when the heavenly command came in the form of this righteous dream, he objected to it and felt no embarrassment in doing so.'

¹⁴ Bukhārī #6987-6988-6989-7017 and Muslim #2264 on the authority of `Ubādah ibn al-Ṣāmit

¹⁵ The author, *Qurratu'l-`Uyūn*, said, 'Even though this was a dream, the Messenger of Allāh ﷺ endorsed it and informed that that it was true.'