
The covenant that Allaah took from His slaves

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The ahadeeth of Tawheed from ‘Silsilah Ahadeeth As-Saheehah’ Chapters of Tawheed and the Shahadtayn¹

172- “Allaah will say to the one who has been punished the least from the people of the Hell-fire on the Day of Judgment: ‘O son of Aadam! How have you found your resting place?’

He will say: ‘An evil resting place!’

It will be said to him: ‘If you had the world and everything in it, would you ransom yourself with it?’

He will say: Yes.

Allaah will say: **You have lied, what I wanted from you was less than that, while you were in the spine (and in another narration: in the back) of Aadam, that you do not associate anything with Me, and I will not enter you into the fire, but you refused and committed Shirk. He will be ordered to be taken to the fire.’**

Regarding this hadeeth:

Regarding His saying: ‘He will say: you have lied.’ An-Nawawee (رَحْمَةُ اللَّهِ)² said:

‘It means: If We returned you to the duniya, you would not have ransomed it, because you were asked for something easier than that but you refused. This will have the same meaning as in the saying of Allaah Ta’ala³: [But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars]⁴

Therefore, the meaning of this hadeeth is combined with the saying of Allaah Ta’ala: [If they had all that is in the earth, and as much again therewith to ransom themselves thereby]⁵

Regarding, His saying: ‘I wanted from you’: i.e. I would have loved from you. When the word ‘Allaah’s Will’ (al-Irada) is mentioned in the Sharee’ah, it is used in the absolute sense. It means what is general both from the good and the bad, guidance and misguidance.

As is mentioned in the saying of Allaah Ta’ala: [And whomsoever Allaah wills to guide, He opens his heart to Islaam, and whomsoever He wills to send astray, He makes his heart closed and constricted, as if he is climbing up to the sky]⁶

¹The word Shahahdah means to testify. There are two parts to the Shahahdah which when taken together is called the Shahadtayn. The first part means that there is no deity truly worthy of being worshiped except Allaah, while the second part is to affirm that the Prophet Muhammad (صلى الله عليه وسلم) is a slave of Allaah and His Messenger.

²(رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

³He, The Most High

⁴Soorah an-An’aam [6:28]

⁵Soorah al-Maa’idah [5:36]

The Covenant that Allaah took from His slaves

This Will of Allaah (al-Irada) is that which will most definitely happen. Sometimes when this Will of Allaah (al-Irada) is applied it means, that which is the synonym of love and being pleased. As is mentioned in the saying of Allaah Ta'ala: **[Allaah intends for you ease, and He does not want to make things difficult for you]**⁷

That is the meaning of the intent of the saying of Allaah Ta'ala in this hadeeth:

'I wanted from you' i.e. that I loved from you. The Will of Allaah (al-Irada) with this meaning might not happen, since Allaah (Tabaraka wa Ta'ala) does not force anyone to obey Him, even though He created them because of it.

[Then whosoever wills, let him believe, and whosoever wills, let him disbelieve]⁸

So, therefore Allaah (Tabarak wa Ta'ala) could want from His slave that what Allaah does not love from His slave, and Allaah loves from His slave that which His slave does not want.

Ibn al-Qayyim (رَحْمَةُ اللهِ) called this Will of Allaah (al-Irada) a will of the order of being (al-Irada), taking that from the saying of Allaah Ta'ala: **[Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is]**⁹

He called the other Will (al-Irada) which is a synonym for 'being pleased': the Sharee'ah' Will (al-Irada).

Whoever understands this division, then he has a solution to many of the problems of understanding the issues of al-Qadaa (Allaah's ordainment of everything in creation) and al-Qadr (Allaah's Pre-decree for the creation). And he will succeed from the fitna (tribulations) of the stance of those who say that a person does actions under force, or who hold the beliefs of the Mu'tazilah. The explanation of this can be found in the magnificent book 'Shifaa' al-Aleel al-Qadaa wal-Qadr wal-Hikmaah wa Ta'aleel' by Ibn al-Qayyim (رَحْمَةُ اللهِ).

Regarding His saying: **'..... and you were in the spine of Aadam.'**

Qadhi Iyaad (رَحْمَةُ اللهِ) said: 'The Messenger indicates to the saying of Allaah Ta'ala **[And (remember) when your Lord brought forth from the Children of Aadam, from their loins, their seed (or from Aadam's loin his offspring)]**¹⁰, in the Aayah.

This covenant was taken from them while they were in the spine of Aadam. So, whoever fulfils it after he is brought into this world then he is a believer, and whoever does not fulfil it, is a Kaffir.

Therefore, the intent of this hadeeth is: I wanted from you when I took the covenant, but you refused so I took you to the duniya but you committed Shirk.'

This is mentioned in 'al-Fath'¹¹

⁶ Soorah an-An'aam [6:125]

⁷ Soorah al-Baqarah [2:185]

⁸ Soorah al-Kahf

⁹ Soorah Yaseen [36:82]

¹⁰ Soorah al-A'raaf [7:172]

¹¹ Fath al-Baree ('Victory of the Creator') explanation of Saheeh al-Bukhaaree by al-Haafidh Ibn Hajar al-Asqalaneey (rahimahullaah)