

## CLASS EIGHTEEN

Today's class Inshaa Allah, we are going to start matter number two of chapter number two. Last week we finished off matter number one, in chapter two. Today we will start off Inshaa Allah, matter number two of chapter two and we will try our best to finish it.

### THE SECOND MATTER: SHIRK AL-ULOOHIYYAH

The second matter is, the author says:

الثَّانِيَةُ : أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ

Allah is not pleased that anyone should be a share in worship with Him. Allah is not pleased with that.

لَا مَلَكٌ مُقَرَّبٌ

Neither an angel.

وَلَا نَبِيٌّ مُرْسَلٌ

Not any Prophet or Messenger that is sent.

This is the second matter that I am reciting or reading to you. Then he says:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن﴾ :

﴿ ١٨ ﴾

He quotes the verse of Allah, and the places of worship are for only Allah. They are for Allah alone. Do not invoke anyone other than Allah, and we will get to that verse at the end of the class.

So that is the second matter of chapter two, that Allah is not pleased that anyone should have any share of worship besides Him, in matters of worship.

## INTRODUCTION ON TAWHEED AND SHIRK

In Surat an-Nahl:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

Verily, We sent among every Ummah, every community and every nation, a Messenger, a Messenger telling them to worship Allah.

...أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

And keep away from the Taaghoot, which is all false deities. The common denominator among the Messages of the Messengers and Prophets Allah sent, is Tawheed in Allah. The verse says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ...

In every nation, every Messenger came with this. The details were different. Some fasted from talking, it is prohibited in our religion, but the common denominator no doubt about, is Tawheed in Allah.

The author here is saying in this matter, Allah is not pleased with Kufr and Shirk. What Allah is not pleased with should never be anything for a believer to be pleased with. What pleases and displeases a believer, must come from what pleases and displeases Allah. One who is a true believer loves that which Allah loves, one hates that which Allah hates, one is angered at that which angers Allah.

When one gives any share in his worship along with Allah, to other than Allah, that is Shirk al-Uloohiyyah (شرك الألوهية). Here the author did not say Shirk al-Uloohiyyah but the way it is worded, giving a share of your worship to other than Allah, that is Shirk al-Uloohiyyah. This matter, the author clearly meant Shirk al-Uloohiyyah.

In Surat ash-Shu'araa:

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿الشعراء: ٩٧﴾

Allah quotes a quote of the people in Hell, conversation they have. By Allah, we were truly in great, manifest, deep error. Why?

## إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿الشعراء: ٩٨﴾

We held you false gods, they are telling their false gods, we held you false gods as equal in worship with our Lord of the 'Aalameen. These people who this verse is talking about, they are not those who make partners to Allah in Allah being the Creator, Sustainer, Provider, Giver, the One who gives life, the One who gives death, or that He had a share in His Kingdom. That is Tawheed ar-Rububiyah, they had no issue with that. They were actually, the ones the verse is talking about, they had Tawheed ar-Rububiyah good. The verse is talking about those who had an issue in this matter that we are talking about today. These are people who made partners to Allah in their worship going up to Allah. They made Shirk in that, in their acts going to Allah. In their love and their submission and their humility, in their intercession, in their prostration to Allah, they made a share to other than Allah.

Shirk is the biggest calamity committed on the face of this Earth at all times, and all places. Shirk is the biggest type of oppression. Shirk is the biggest form of ignorance. The opposite is, Tawheed is the peak of justice. Tawheed is the most honourable of all knowledges and sciences. Allah forgives all sins, small and major, except Shirk.

## إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾ ﴿النساء: ١١٦﴾

In Surat an-Nisaa', twice. Allah forgives not, Allah will not forgive that partners should be set up with Him. In worship, this is in Tawheed al-Uloohiyah.

## ...وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

And He forgives anything else to whom He wills. Decisive decision.

Allah told us:

## وَلَقَدْ أُوحِيَ إِلَيْكَ وَالَّذِينَ مِنَ الْقَبْلِ لَنْ نَأْتِيَنَّا بِشَيْءٍ مِثْلِكَ وَلَنْتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿الزمر: ٦٥﴾

It has been revealed to you oh Prophet of Allah Muhammad sallallahu 'alayhi wa sallam, and to those before you, if you join others in the worship of Allah, then all your deeds will be in vain. This is talking to the Prophet sallallahu 'alayhi wa sallam and to Messengers, not to me and you, so imagine how the situation is going to be for us. You will certainly be among the losers if you commit Shirk.

Allah told every Messenger including our Prophet Muhammad sallallahu 'alayhi wa sallam and those before him, if you commit Shirk, your deeds will be erased and you will be among those who are losers.

Tawheed is essential. In Sunan at-Tirmidhi and Muslim, authentic Hadith:

أَنْسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي ،  
غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي ...

And this is the wording of the one in Tirmidhi, the wording in Muslim is slightly different. Oh son of Adam, as long as you invoke Me and plead and make Du'aa to Me, I will forgive whatever you have committed and it is not much for Allah. He says and it is not much for Me, this is a Hadith Qudsi.

... يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ  
عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي ...

Oh son of Adam, if your evil deeds reach the borders of the sky, reach the limit of the sky, and then you ask Me for forgiveness, I will forgive you.

وَلَا أُبَالِي

It is not much for Allah.

... يَا ابْنَ آدَمَ ، لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ، لَا تُشْرِكُ بِي شَيْئًا ،  
لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً ...

Hadith Qudsi, oh you son of Adam, if you come forth with the earth full of errors, full of mistakes and sins, and you meet Me while, this is the point of the Hadith, and you meet me while you do not associate anything or anyone with Me, I will bring forth My forgiveness for you.

... وَلَا أُبَالِي

And it is not much for Allah.

Tawheed is the massive weight that if a drop was placed on mountains of sins, it will erase and eliminate it.

Sunan at-Tirmidhi as well, authentic. On the authority of Abu Hurayrah radhiallahu 'anhu, Allah will save a man from this Ummah who stands before Him with a record of sins that fill ninety nine books or registries. Each book, each registry of those ninety nine goes and extends as far as the eye can see. He stands before Allah, Allah asks him, did the angels wrong you? No, he says no, confesses the truth. Then his sins outweigh his deeds, there were more. Then Allah will order them to bring a card that has the word of Tawheed on it, Laa ilaaha illallah. Tawheed, it will outweigh the rest. The Prophet sallallahu 'alayhi wa sallam said, nothing is of any weight with Allah's name but the word of Tawheed.

The word of Tawheed outweighs everything. Tawheed is heavy, that is why we study it. Tawheed is heavy, an ounce of Tawheed hurled against sins, knocks out its brain and its head into the dust. And obviously just like Tawheed is the bright of the brightest, Shirk is the dark of the darkest.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ  
أَلِلَّةٌ مَّعَ اللَّهِ... ﴿النمل: ٦٢﴾

Is there any God other than Allah subhaanahu wa ta'aala who responds to the distressed one when he calls? And the One who removes the evil and the One who makes you inheritors on this earth, generation after generation, is there other than Allah that does that? A rhetorical question that does not need an answer, it is a statement. Wallahi, there is no Lord other than Allah that relieves the distressed, that removes the evil, it is only Allah. It is only Allah who hears the footsteps of a black ant on a black stone, in the deep, darkest of all nights.

Tawheed is to ask Allah and Tawheed is to seek aid in Allah and only Allah. Tawheed is to know what the Prophet sallallahu 'alayhi wa sallam taught that young child, young Ibn Abbaas who was still young. If the universe in its totality came together against you in something that Allah did not write for you, it will not happen. Nothing will happen for you or against you, except that which Allah wrote for you, even if the whole world came against you with all their resources. That is Tawheed.

It is sufficient to know that fear of Shirk should be in the hearts of every believer, that is how important Tawheed is. It was the fear of the man who demolished the statues, the one we call Millat Ibraheem, Ibraheem 'alayhis salaam.

... رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿ابراهيم:

﴿٣٥﴾

Ibraheem made Du'aa. Millat Ibraheem, Haneefan, the man Ibraheem 'alayhis salaam, oh my Lord, make this city Makkah one of peace and security, and keep me and my sons (وَاجْنُبْنِي وَبَنِيَّ) from worshipping idols. Ibraheem at-Taymi said, if the reviver of Tawheed Ibraheem 'alayhis salaam, Millat Ibraheem, if the reviver was worried and he made Du'aa out of fear of Shirk, then who can be safe from it? I ask you by Allah, how many of you ever made Du'aa to be free and safe from Shirk al-Uloohiyyah?

Ya'qoob on his deathbed wanted to make sure, he himself was afraid as well, over his descendants.

Were you witnesses:

أَمْ كُنْتُمْ شُهَدَاءَ...

Were you witnesses when Ya'qoob approached his death, he was on his deathbed. Ya'qoob on his death bed, he said to his sons, what are you going to worship after me? What is it that you are going to worship after me?

In Surat al-Baqarah:

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَالِاهُ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهِهَا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿البقرة: ١٣٣﴾

What are you going to worship after me? You know when one is on his deathbed, he only speaks of serious, essential, important matters. His worry on his deathbed, he is a Messenger and his children who he raised, are they going to be on the Tawheed or not.

When they said we shall worship Ilaahak (إِلَهَكَ), we will worship your Lord, your God.

...وَالِاهُ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ...

And the lord of your fathers Ibraheem, Isma'eel, Ishaaq.

...إِلَهًا وَاحِدًا...

Tawheed, one God.

...وَنَحْنُ لَهُ مُسْلِمُونَ...

And we are going to submit to it. When he heard that, it brought ease to him. That is what he wanted, on his deathbed.

There is Shirk in giving partners in Uloohiyyah, there is Shirk in Rububiyyah and there is Shirk in Asmaa' and Sifaat, every one one of them has Shirk. Here, since it was possibly a common epidemic during the time of the author, he specified this Shirk as the second matter of chapter number two. And he said it is Shirk in Ibaadah, which automatically means Shirk al-Uloohiyyah. Worship must be only for the sake of Allah. Everything in Sharee'ah considered worship, must be for the sake of Allah. I will repeat, everything in this Sharee'ah considered worship, must be for the sake of Allah. Worship is all matters of the heart, worship is matters that you say, worship is matters or actions, they all must be for Allah and solely for Allah. Whoever gives a portion of worship to other than Allah has fell in major Shirk.

Now let us break down Shirk in Uloohiyyah. Shirk al-Uloohiyyah, we will divide it into three types.

## THREE TYPES OF SHIRK AL-ULOOHIYYAH

### THE FIRST TYPE: ASSOCIATING A PARTNER TO ALLAH

One is whoever thinks Allah is worthy of being worshipped but puts a partner to Him. And that is very simple and clear, like those who claim 'Isa is the son of Allah. That is simple and clear, everyone in this Ummah knows that is clear cut Shirk. That is the first type.

### THE SECOND TYPE: GIVING A PORTION OF YOUR WORSHIP TO OTHER THAN ALLAH

The second type which is a little bit more problematic, its details are a problematic area to many of this Ummah, is to give a portion of your worship to other than Allah. Like a portion of your heart worship to other than Allah, a portion of your saying, your money, your Ibaadah, to other than Allah, and this has many forms. So number two, and you look at your outline, that is why we gave you an outline this time, because it will help you follow along.

## SHIRK IN DU'AA AT-TALAB

We are going to take examples, the first example is Shirk in Du'aa. Du'aa is when you ask Allah and Du'aa when you ask Allah is Du'aa at-Talab (دعاء الطلب). Seeking from Allah directly, is Du'aa at-Talab.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿غافر: ٦٠﴾

Allah said invoke Me, ask me for anything, I will respond to your invocation. So Du'aa at-Talab is when you ask Allah directly for something, you verbally say it.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

The verse that we will get to at the end of this class Inshaa Allah Ta'aala, the verse the author uses. The mosques are for Allah alone so invoke no one along with Allah.

Du'aa is the biggest means to get what you want of good and save you from evil. Whoever does not ask Allah, asks creation. And that is why the Prophet sallallahu 'alayhi wa sallam said in the Hadith:

الدُّعَاءُ هُوَ الْعِبَادَةُ

Du'aa is worship. It is so important that he made it as if it was all of worship, but that is to draw attention as to how it essential it is. And the Prophet sallallahu 'alayhi wa sallam said to Ibn Abbaas:

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ

When you ask, ask Allah. He taught that to a young boy, to raise him on the upbringing of Tawheed.

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ  
إِذَا هُمْ يُشْرِكُونَ ﴿العنكبوت: ٦٥﴾



When the Mushrikeen used to embark on a ship, it was a nightmare back then. A ship probably not structured all that well, the winds come and the currents and waves. So they begin invoking Allah, making pure faith solely for Allah, even though they were Mushrikeen. And Allah would answer them even though Allah knows beforehand from His 'Ilm al-Ghayb, He knows that when he brings them to safety, they are going to give a share of their worship to other than Allah. He knows that and He still answers them when they had pure Tawheed in Du'aa. So imagine, if they had full faith and Tawheed just at moments of distress and Allah answered them, and Allah knew that they are going to go back to their old ways once they hit the shore. Do you think He will let your Du'aa down when you make it, when your intention is perfect and your whole life is on Tawheed, not just moments of distress or hardship.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ  
الظَّالِمِينَ ﴿يونس: ١٠٦﴾

Allah tells His Prophet, do not invoke anyone besides Allah.

...مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ...

He will not profit or harm you. If you do, you will be among the wrong doers. In fact, Allah described those who make Du'aa to other than Allah as the worst of the worst. They are classified by Allah as the worst of the worst.

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ  
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿الأحقاف: ٥﴾

Who is worse, who is more astray than one who calls and invokes besides, other than Allah.

Shirk in Du'aa has basically four forms, or four examples. To ask from creation what only the Creator Allah can do, that is the major Shirk. The creation that they ask could be dead or alive, could be a Messenger, it could be those who they assume is a Wali, it could be a king or a Jinn. Asking a dead to cure an ill person, Shirk, automatic Shirk Akbar. Or victory over enemies, or to remove a calamity or to bring rain or any matter that only Allah can do, it is major Shirk. It takes one out of Islam because he believed the creation has power only Allah has. He gave a share of his worship to other than Allah.

The first one would be someone asking the alive, the Wali. The second one would be some asking the dead. It could be a Wali that is dead or whatever. The third one is one who is not

present, thinking he will help or know of your situation. And by you asking that he hears, you give him power that while he is dead, he can hear and know what is going on and help you, that is also major Shirk. That is the third example. A fourth example, to place mediators between you and Allah in Du'aa, thinking Allah will not answer directly, rather that He needs a mediator, the messenger between you and Allah. That is the Shirk of Quraysh, they believed that the statues that they used to worship, they claimed that these were statues of righteous people and they needed those statues to get to their righteous people who had died, to get the Du'aa to Allah, as mediators between them and Allah.

And do not say this is something this Ummah does not do. When I was young in Madinah, before they had companies to clean the Haram, they had maybe about thirty or forty individuals that they paid to clean the Haram. And one was somewhat crippled and he was from Yemen, he would come and talk to my father as I memorised Qur'an in the Haram. And my father of course would ask him what he cleans up, he was the one in charge of cleaning the Hujrah of the Prophet sallallahu 'alayhi wa sallam. He would go inside behind the brass walls that you see and he would clean over there, behind the brass cage. He said we pick up bags, I remember as a child I heard it, he said we pick up bags and bags of trash from people who throw in letters to the Prophet sallallahu 'alayhi wa sallam asking him, they send pictures of themselves or their kids or their daughters, asking to fix their marriage. That is going to the Prophet sallallahu 'alayhi wa sallam, that is major Shirk in itself.

**أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ... ﴿الزمر: ٣﴾**

The worship and obedience is only for Allah. Allah wants it pure. Allah quotes those who did Shirk as saying we take Awliyaa', protectors, helpers, lords, gods besides Him, they say we worship them only, why? What did Allah quote them as saying? We worship them only that they may bring us closer and near to You. That is their purpose. Actually, the Shirk of Quraysh was at a lesser level of the Shirk than some of the Shi'ahs and some of the Sufis and some of the ignorant masses who think and have hope and love and Du'aa in Imaams and supposedly Awliyaa' in their graves. So the first one is Du'aa.

## **SHIRK IN DU'AA AL-IBAADAH**

The second category of Shirk al-Uloohiyyah, we said Du'aa is A, the second one is B and B has a whole number list under it. B is Du'aa al-Ibaadah (دعاء العبادة). Du'aa at-Talab, A, means to directly invoke Allah, to directly ask Allah. Oh Allah forgive me, regular Du'aa, the one we all call Du'aa. Make me happy, grant me, give me, take away this from my life or

take away this hardship from my life, that is Du'aa at-Talab. Then you got Du'aa al-Ibaadah which is B. Du'aa al-Ibaadah is all other forms of worship to Allah, it is called Du'aa al-Ibaadah, you got to know these terms in the books of the 'Ulamaa. It is all other forms of Du'aa, all forms and shapes. Ibaadah of the heart, the saying, the action, fear, hope, love, Salah, fasting, sacrifice, reciting Qur'an and praising Allah, all that is the second form, Du'aa al-Ibaadah.

It is called Du'aa, why is it called Du'aa though? Because worshippers in reality do these worships, they may be just worships not directly invoking Allah, but they do them seeking something from Allah. Unlike the first form Du'aa at-Talab, you directly ask Allah for something. Over here, Du'aa al-Ibaadah, all other forms of Ibaadah, one does those worships for the sake of reward or fear of punishment. It may not be a direct invocation asking Allah for something, but his status when he does the worship is that he wants something from Allah. Du'aa at-Talab is where one asks Allah for matters He can do. Say if you make Salah out of fear from Hell, Du'aa al-Ibaadah is you make Salah out of fear from Hell or to enter Jannah. Du'aa at-Talab is when you raise your hands, Du'aa al-Ibaadah is all other forms of Ibaadah. And we will take some examples on Shirk in this matter, on Du'aa al-Ibaadah which is all other forms of Ibaadah.

## SHIRK IN INTENTION

The first one which would be A for example, is Shirk in your intention, in one's intention or purpose.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿هُود: ١٥﴾

Whoever desires this life in this world and its glitter and that which it has, We shall give them in full in this life and they will have nothing in the life after.

This Shirk is found in the Munaafiqeen. We are not talking about the minor Nifaaq, the major Nifaaq, this Shirk is found in the Munaafiqeen, Nifaaq Akbar. No one appears as a Muslim to the public yet has no Islam in his heart, except a Munaafiq, major Nifaaq. They are the hypocrites in the principle of the Imaan, not in the details or minor stuff.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا...

When they meet those who believe, they say we believe.

...وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ... ﴿البقرة: ١٤﴾

And when they go back to their Shayateen, they tell their friends we are with you. There are the hypocrites in the principle of Laa ilaaha illallah, the major hypocrisy. Some of them may be even hypocrites in details as well. Some of those who fall under this Shirk in Niyyah who are hypocrites in the major hypocrisy, also may have Shirk in details of Ibaadah.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا

كُسَالَىٰ يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿النساء: ١٤٢﴾

The hypocrites seek to deceive Allah, but He is the One who deceives them.

...وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَآءُونَ النَّاسَ...

When they stand up for Salah, they stand up with laziness and to be seen and to be noticed. These are the people who are classified, a combo classification of Shirk Munaafiqeen, they have a combo classification. There is Shirk but their Shirk also has an aspect of the major Nifaaq to it. That is the overall picture of Shirk in Niyyah, but there is some notes that one should know under the Shirk of Niyyah.

One of those notes, some Muslims perform deeds and seek by doing the deeds, the sake of Allah. They are Muslims on Tawheed, they seek for Allah but his reward that he wants for that is something in this life. He wants possibly wealth, he wants protection, wants a happy life, he wants a cure for a child, that is his sole objective. He is doing it for the sake of Allah but his sole objective is not reward, his sole objective is to do it for this matter. The ruling on that is one is given his reward and Thawaab (ثواب) in this life. He wants a low worldly matter, no matter how high one might think it is, he gets the reward in this life. He did not do it for other than Allah, otherwise it would be major Shirk. His full intention was for Allah but he wants the reward for some worldly matter totally. Totally, his total reward he wants to be recompensated in this life. That is one note.

A second note is worse than the first, which is one who does that but not for something in return in this life, to show off. And this is the Shirk al-Asghar that we talked about last week and we spoke about it at the end of last week. I want to stay focused on our topic which is Shirk al-Uloohiyyah, the major Shirk, but I have to pinpoint to these little matters so you get the understanding of the major Shirk.

A third note is those who do deeds for wealth, for profit. For example they go make Hajj to make money, they go do Hajj on the behalf of others to make money. To migrate from one area to another, not for the sake of Allah but to marry a woman. These are somewhat wiser than the previous category because at least they got some money out of it but all that falls under Shirk al-Asghar, he gets his deeds in this life.

The fourth one is, deeds sincerely for Allah, no deficiency in it. Sincerely for Allah but that person has a matter or a status in which he is on a major Shirk in it. Like one who says for example, 'Isa is the son of Allah. Ta'aal Allahu 'An Thaalika 'Aluwan Kabeera ( **تعالى الله عن** ذلك علواً كبيراً). Then he gives charity or does some good for the sake of Allah. They have deeds that are genuinely, truly for the sake of Allah, but they are on a status of major Shirk. Or like those who become apostates and then do deeds, some kind of minor deed for the sake of Allah. They may get rewarded with wealth, kids, happy life, fame, whatever it may be, there is nothing in the life after.

A fifth note on this matter, if one does Salah, Zakah, Hajj, seeking the life after, and then did some matters for this Dunya, you know some matters he did to show. He is whatever ends up more in the balance, on the scale. I refer you to the class last week on minor Shirk, that falls under minor Shirk. The difference between Shirk Akbar and Shirk Asghar is major Shirk, Shirk al-Akbar, one will be in Hell forever and he demolishes his Deen. Minor Shirk for a believer, demolishes the deed. One demolishes the Deen, one demolishes the deed.

## SHIRK IN LOVE

The next example of Shirk is love.

**وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ... ﴿البقرة: ١٦٥﴾**

There is some of mankind who take and worship other than Allah, they love them as much as they love Allah.

**...وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ...**

But those who believe, love Allah more than anything. Ibn Zayd said, these are the Mushrikeen who associated partners to Allah and loved them as much as they loved Allah.

There are different types of love, we got to take some notes on love. Mahabbah Waajiba (محبة واجب), obligatory love. The love of Allah, the love of the Prophet Muhammad sallallahu 'alayhi wa sallam and to love that which the Prophet and Allah subhaanahu wa ta'aala love. This is the complete type of love for Allah, you have to have complete type of love for Allah. Like in this matter that we are studying, if you note the wording of the author, he said Allah dislikes Shirk. So the meaning, you must dislike it as well, you must stay away from it.

The second type of love is Mahabbah Tabi'eeyah (محبة تبعية), natural love. Like love for food for one who is hungry, natural love, water for one who is thirsty. This love is permissible but even this type of love cannot be love of ennoblement, glorification or humility and that which is equal to the love of Allah or above the love of Allah.

The third one is Mahabbat Rahmah wa Ishfaaq (محبة رحمة وإشفاق), love of mercy and sympathy and compassion. Like the love of a father for his child, the love of a mother for her child, or the opposite. For this to be permissible, it must not be love of ennoblement, glorification, humility, and being equal or above the love of Allah, just like the second category of love. If it goes equal or above the love of Allah, then it falls under the verse in the Qur'an:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ  
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ  
اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ ۗ وَاللّهُ  
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿التوبة: ٢٤﴾

If your fathers, if your sons, if your brothers, if your wives, if your child, if your wealth, if your commerce that your fear may decline and dwellings which you are in become dearer to you than Allah and His Messenger, then:

...تَرَبَّصُوا حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ...

Wait until Allah brings about a torment.

The next type of love, Mahabbat Uns wa Ulf (محبة أنس وألف), love of amiability. You find two Muslim brothers who love each other for the sake of Allah but there is also a common interest between them, like maybe knowledge, maybe they are business partners, maybe they travel with each other. These last three types of love that I mentioned, I mentioned four so far, the last three are normal among Muslims, they are not Shirk. If someone has it, he is not considered one to have Shirk in the love of Allah. It is permissible as long as it is not love of ennoblement, glorification, humility, and that which will be equal or similar or above the love of Allah. The Prophet sallallahu 'alayhi wa sallam loved sweets, he loved honey, he loved his wives, he loved cologne, Aishah was his most beloved wife, he loved the Sahaabah and the most he loved out of the Sahaabah was Abu Bakr as-Siddeeq. This is not pertaining to Walaa' and Baraa' but we will talk in the future Inshaa Allah about Walaa' and Baraa'.

The fifth category of love is Mahabbah Shirkiyyah (محبة شركية), love that is Shirk. It is special love that is only suitable for Allah, the love that is only suitable for Allah. If one loves other than Allah, the love that must only be for Allah, then he has committed major Shirk. Shirk of that type which Allah will not forgive. Love of worship, this love over here that we are talking about, love that entails and requires humility, humbleness, submission, surrender, glorification, ennoblement, that which only belongs to Allah. One who gives this kind of love to other than Allah has committed major Shirk. If one gives this to other than Allah, he committed the major Shirk.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ...

﴿البقرة: ١٦٥﴾

In a nutshell, love that requires complete obedience, submission, dedication, sacrifice, over and above everything else, is love for Allah. That is the love that the Mushrikeen associated other than Allah with Allah subhaanahu wa ta'aala.

### SHIRK IN FEAR

So now we complete love, let us move on to Shirk in Khawf (خوف), in fear.

Allah subhaanahu wa ta'aala said:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ

﴿آل عمران: ١٧٥﴾

It is only the Shaytaan that instigates to you to fear his Awliyaa', the people on the side of the Shaytaan, his helpers, supporters. So do not fear them but fear Me, Allah is saying fear Him only, if you are true believers.

This is what the Mushrikeen used to do to the believers, to try to get them to fear their statues or their dead who they call dead saints or their dead Awliyaa'. Fear has three types.

The first one is al-Khawf ash-Shirkee (الخوف الشركي), fear that is Shirk. And that is to fear a human or a creation with honour, love, humility, glorification and ennoblement, as you would Allah. That is like the fear of a dead person with love and honour, that he can harm, curse or benefit you. Fear a statue or a dead, that he may take your wealth or money, or he may be upset at you or take away your blessings.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى  
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

﴿التوبة: ١٨﴾

The mosques of Allah shall be maintained by those who believe in Allah and the Last Day, perform their Salah, give their Zakah and fear not none but Allah. Khashiyah (خشية) is fear with honour. It has with it honour, reverence, and love, in a worship fashion. This type of Shirk in fear, to fear from other than Allah in this manner, that one will be touched by harm by a creation or that he has fear of powers that only Allah has, this is major Shirk. If one for example claims Allah gave a living or a dead saint Shafaa'ah or some power to do that which only Allah can do, that is Shirk in Khawf. If one claims that saint or whatever it may be, got those powers on his own, Allah did not give it to him, that is the same thing. He can bring him poverty, he can bring him illness, fear of that is also major Shirk whether they think Allah gave it to them or that those Awliyaa' attained that power on their own.

This is what the Mushrikeen thought of their statues and their idols. We do not have time to give many examples but it resembles the Shirk that you see in some Muslim societies today, it resembles this very much. This is what the grave worshippers of the Ummah do today. They fear those who possibly some may have been righteous throughout their life, they are now in their grave so now people worship them in a way. Sometimes it is evil people in the grave, sometimes it is actually no one in the grave. They fear them like they fear Allah, possibly fear them more than Allah. How so? Let me give you a detailed example how.

You go to someone, he will give you probably a hundred oaths by Allah on a lie. And if you say give me an oath by Sitna Zaybab, someone who they claim is a Wali or a Waliyyah or someone they cherish, he will consider that saint with more power than Allah, he will not



give you an oath on a lie by him. Why? For the sole reason that in his heart, the love for that Wali is more than the love of Allah. His fear of that Wali and the power he may inflict on him is more than the fear of Allah. So a hundred oaths by Allah on a lie he will give you, but not one by their Sitna Zaynab like they say. You can see that, an example how Shi'ah went by flocks defending who they claim, Sitna Zaynab in Iraq. The motivation and inspiration that took the Shi'ah from Iraq and from Hizbullah and the sermons of their leaders, is how they need to defend the monument, the grave of Sitna Zaynab.

الخوف الذي يحمل على ترك ( Al-Khawf Allatheh Yahmil 'Ala Tark Waajib Aw Fi'il Muharram )

(واجب أو فعل محرم) is number two, number two type of fear. Fear that causes one to leave an ordain or to do a prohibition, that is the second type of fear. This is not Shirk as many think of, but this is Haraam. Haraam type of fear, to leave that which is obligatory like ordaining the good, forbidding the evil, with no proper reason or justification except fear of people, that is Haraam. And usually, this fear is a figment of one's imagination instilled by the Shaytaan. It is an imaginary fear or possibly at times it is a minute fear, but not sufficient for one to leave an ordain or to do a Haraam. Like not speaking the truth, especially those who the burden is on them, the people who are of 'Ilm.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ

﴿آل عمران: ١٧٥﴾

Hadith Abu Sa'eed al-Khudri radhiallahu 'anhu:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَمْنَعَنَّ أَحَدَكُمْ هَيْبَةُ النَّاسِ أَنْ يَقُولَ فِي حَقِّ إِذَا رَأَهُ أَوْ شَهِدَهُ أَوْ سَمِعَهُ

Let not the fear of people stop you from speaking or testifying to that which you know of truth. It is in the Silsilah Sahihah, this Hadith deters one from not speaking the truth and makes it Haraam. And that is basically why we call a certain category of people the cowards of the Ummah, because even if it means loss of wages or fear of being hit or cursed or losing followers, that is not the type of fear that you can remain silent in. This Hadith is talking about those who refuse to speak the truth, imagine how it is for those who are on the side of evil. If this is for those who do not speak the truth, then imagine those who testify and side with the evil.

This is an area where many go wrong in it, they read a quote or two of Ibn Taymiyyah or Muhammad Ibn Abdul-Wahhaab for example on fear, as happens so much, and then they

declare half the Ummah Mushrikeen Kuffaar. This type of fear that I just mentioned is Haraam, but it is not Shirk unless it gets to the level we spoke about in number one.

Number three is al-Khawf Min Allahi Ta'aala (الخوف من الله تعالى), the next one is fear of Allah subhaanahu wa ta'aala. Fear of Allah that contains with it love, honour, humility, reverence. That is the fear that is a Waajib and it is a Waajib only to Allah subhaanahu wa ta'aala. Fear from the torment of Allah, you fear from the torment of Allah.

...ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿ابراهيم: ١٤﴾

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿الرحمن: ٤٦﴾

This fear, whoever establishes this fear and establishes it good, this is among the peak of Imaan and it is great unless it makes one despair and give up hope, then it has gone wrong.

The fourth type of fear is al-Khawf al-Jibillee (الخوف الجبلي), the natural type of fear. This is Mubaah, if there is an actual reason for it, natural fear, then it is Mubaah. For example, an enemy right in front of you and the sword is out, a lion right in front of you, you are in the middle of drowning, a house collapsing on you, it is shaking and collapsing. This is the fear that Allah said in Surat al-Qasas about Musa:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ... ﴿القصص: ٢١﴾

He went out of the town fearing. Even though it is not considered Shirk, there is another aspect to it. The stronger one's Imaan is, the less he will have of this type of fear. You have some of the Salaf who made Sujood and a lion over their heads and the lion breathing over them, they did not get scared. And if you see Musa, he was afraid at one time, Allah quotes him as afraid but towards the end of his Messagehood when Bani Isra'eel were hesitant:

قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿الشعراء: ٦٢﴾

He was at the utmost of Imaan.

## SHIRK IN HOPE

The next type of Shirk is Shirk ar-Rajaa' (شرك الرجاء), in hope, Rajaa' is hope. Shirk in Rajaa', to have hope in a creation in a matter that you should only have hope in Allah in. Those who have hope for example in creation in matters that only Allah can provide, like for

example providing a child or doing a curse or something that is only under the will and control of Allah, this is major Shirk that takes one out of Islam. Going to a doctor, that is means, that is not associating a doctor in the level of Allah. That is not believing the doctor in himself can cure or has supernatural powers or a doctor in the West Coast of the universe can cure someone in the East Coast, that becomes Shirk, with no means available. But if he goes and gives you medication, that is not Shirk right there.

### SHIRK IN RUKOO' AND SUJOOD

Another example is Shirk ar-Rukoo' (شرك الركوع), and Sujood. Whoever makes Salah, Sujood, Rukoo', to a creation, bowing and prostration to any creation other than Allah in submission, subordination and surrender, in Ibaadah and in love, has made major Shirk.

... لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿فصلت: ٣٧﴾

Prostrate yourself not to the sun, to the moon, prostrate yourself to Allah who created them.

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا

شَرِيكَ لَهُ... ﴿١٦٣﴾ ﴿الأنعام﴾

When they asked the Prophet Muhammad sallallahu 'alayhi wa sallam, shall we prostrate to you? The Prophet sallallahu 'alayhi wa sallam said:

مَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ لِأَحَدٍ

One may not make Sujood to anyone else. Note, we mentioned in matters of worship, whoever dismisses a matter of worship to other than Allah, that belongs to solely to Allah, committed major Shirk. We said that in the beginning, as definition of Shirk. So if one makes Sujood to another, that is clear Shirk right there. One who makes Sujood to another other than Allah, that is clear Shirk right there.

There is a very important detail, this is one of the matters that I want your undivided attention in it. There is a very important detail many neglect to mention and you need to know it, in the difference between Rukoo' and Sujood to other than Allah, and actually Qiyaam as well and other matters that follow along in this. It makes a clear distinction for

you to know the difference the two, this is one important matter you only hear the big 'Ulamaa mention it, 'Ulamaa who mastered Tawheed.

## **THE DIFFERENCE BETWEEN SUJOOD, RUKOO' AND QIYAAM**

If someone does Rukoo' or Sujood as Ibaadah to other than Allah, as Ibaadah, his intention is Ibaadah to other than Allah, he committed major Shirk and he is out of the folds of Islam. If someone does Sujood to other than Allah, pay attention to my wording, he committed major Shirk automatically. If one does Rukoo' to other than Allah, it is slightly different.

We said major Shirk is to do an Ibaadah to other than Allah, to dismiss it to other than Allah, that only belongs to Allah subhaanahu wa ta'aala. Sujood is an independent Ibaadah, it is an independent worship outside Salah. We have Sujood at-Tilaawah (سجود التلاوة), we have Sujood ash-Shukr (سجود الشكر), so it is outside Salah, an independent Ibaadah. Rukoo' is only a worship in Salah, there is no Ibaadah in Islam that is called Rukoo' outside of Salah, independent Ibaadah.

If one does Sujood outside Salah, you see someone do Sujood outside Salah, you are going to say oh he is probably doing an Ibaadah of Tilaawah, probably passed a verse of Tilaawah, recitation, he made Sujood. Or he probably got some good news, he is doing Sujood ash-Shukr. So Sujood outside of Salah is worship in itself, we have that established. On the other hand, if you see someone, if someone comes to us right here in front of me, he does Rukoo' outside Salah, he is either crazy or he is an innovator because we do not have nothing outside Salah that is Rukoo'. There is no Ibaadah.

The conclusion is, whoever makes Rukoo' for someone other than Allah, not considering it Ibaadah, then you cannot classify him as a Mushrik because it is not an independent Ibaadah in itself. As long as he does not do Sujood, because Sujood is an independent Ibaadah. Rukoo' is not an Islamic worship on its own, independent, outside of Salah. There is no such worship outside of Salah called Rukoo' and we said Shirk is to give an Ibaadah that belongs to Allah to someone, to dismiss it to someone else. Rukoo' is not an Ibaadah, if someone does Rukoo' independent of Salah, you call him a Muftadi'. It is part of an Ibaadah, but it is not an Ibaadah in itself. If someone does Rukoo' to Allah, no Salah, we will look at him and say what are you doing? He says I want to make Rukoo' to worship Allah. Is he really worshipping? No, he made something totally up and he is an innovator.

There is no Rukoo' worship independent of Salah, unlike Sujood. If he made Sujood outside of Salah, that is an Ibaadah right there. We know he is making Sujood ash-Shukr, we know he is making Sujood at-Tilaawah, so Sujood is an independent Ibaadah outside Salah. That has been established, that Sujood is an independent Ibaadah outside Salah, Rukoo' is not an independent Ibaadah outside Salah. If one makes Sujood to other than Allah, he gave an

independent Ibaadah, he gave an Ibaadah, he dismissed it to other than Allah, then that is major Shirk. But if he made Rukoo' without considering it Ibaadah, it is not Shirk because Rukoo' is not Ibaadah independently.