



The Essentials for Every Muslim

Four Weeks Foundation Course – Day 4

Date: 05 July 2018 / 21 Shawwal 1439

Week 1: Faith (الإيمان)

1. Pillars of Islam (أركان الاسلام)
2. Pillars of Faith (أركان الإيمان)
3. Tawheed and its types / Shirk and its types (أقسام التوحيد وأقسام الشرك)

Tawheed (توحيد)

1. **Tawheed of Lordship (توحيد الربوبية):** means all of the actions of Allah (ﷻ) belong to Him only and **the opposite is to affirm one of the actions of Allah (ﷻ) to other than Him (اثبات صفة من صفات الربوبية لغير الله)**. For example, creation is only for Allah (ﷻ) and if someone affirms that someone else can create then this nullifies tawheed. Another example are those who believe we create our actions, this is false; Allah (ﷻ) is the Creator. Another example is only Allah (ﷻ) can cause benefit and harm and if we affirm that someone else can benefit or harm us then this nullifies tawheed.
2. **Tawheed of Names and Attributes (توحيد الأسماء والصفات):** is to make Allah (ﷻ) One in His names and attributes, so no one has complete and perfect names and attributes except Him. We shouldn't deny Allah's attributes such as denying He has eyes, though we shouldn't describe it. Whatever Allah (ﷻ) negates from Himself then we need to negate as well. For example, He will not die, and He has no son or partner. **The opposite of tawheed of Names and Attributes is to negate what Allah (ﷻ) confirmed and to affirm what Allah (ﷻ) negated (نفي ما أثبتته الله واثبات ما نفاه)**. For example, Allah (ﷻ) affirmed He rose over the Throne but there are those who negate it; this nullifies the tawheed. Allah (ﷻ) negated from getting tired and there are those who said He rested. All of this negates tawheed. People think disbelief is only when a person worships other than Allah (ﷻ) but disbelief can be with having wrong knowledge and believing in it, astaghfar Allah.
3. **Tawheed of Divinity (توحيد الألوهية):** is to believe only Allah (ﷻ) is worthy of worship thus all our actions should be for Him. **The opposite is to believe someone else is worthy to be**



worshipped (عبادة غير الله). What makes someone to worship someone else besides Allah (ﷻ)? Because they think they're worthy.

Shirk (الشرك)

- Definition of shirk is to take someone together with Allah (ﷻ) whether a partner, rival, intercessor, etc. It is not oneness. Tawheed is a one to one relation while shirk is a one to many relation. Tawheed is simple and easy while shirk is complicated and troublesome. Shirk is torture because so many things are going on in the mind to please so and so, get praise from so and so, not have so and so upset, etc.
- Danger of shirk: when we know shirk is dangerous then we need to fear falling into it and protect ourselves from it (خطر الشرك - الخوف منه - الوقاية منه). Shirk is extremely dangerous so we need knowledge to know what's shirk and we need to make dua asking Allah (ﷻ) to protect us.
- Nowadays a person can easily get exposed to shirk and the shaitan is 'updating' with new shirk techniques such as healing that's shirk, wearing precious stones as protection, thinking a certain name with a number of letters can bring something. **Surah An Nisa'a 48: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) (Verily, Allah forgives not that partners should be set up with Him (in worship)).**

Surah Ibrahim 35-36:

وَأِدُّ قَالَ إِبْرَاهِيمَ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And (remember) when Ibrahim (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

رَبِّ إِنَّهُمْ أَضَلَّلَنَّا كَثِيرًا مِّنَ النَّاسِ طَمَعًا تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Off-Forgiving, Most Merciful.

- Ibrahim (عليه السلام) didn't think 'I'm a messenger and I won't fall into shirk'. He's asking Allah (ﷻ) to protect him and his offspring from worshipping idols. An idol can be anything, even something intangible. One of the scholars said if Ibrahim (عليه السلام), who is the leader of the monotheists is making this dua, so what about us? Subhan Allah. We need to fear falling into shirk. May Allah (ﷻ) protect us from shirk and never deprive us from making Him One. Ameen.
- **Hadiith: (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ) (Thawban narrated that the Messenger of Allah (ﷺ) said: "The Hour shall not be established until tribes of my Ummah unite with the idolaters, and until they worship idols.) - Jami` at-Tirmidhi 2219**

Shirk (الشرك)



1. Judgement and penalty (الحكم والحد)

- Major shirk (أكبر):
 - Abide in the hellfire forever (خلود في النار)
 - Paradise will be forbidden on him (الجنة حرام عليه)
 - All deeds are nullified (حيوط العمل)
- Minor shirk (أصغر):
 - Will not abide in the hellfire forever (لا يخلد في النار)
 - Paradise is not forbidden on him (الجنة ليست حرام)
 - Will only nullify the deed which is mixed with minor shirk but not others (حيوط العمل لنفسه)

Examples of major shirk

- **Dua to other than Allah (دعاء غير الله):** what makes us to invoke someone? When we think they have power, for example instead of calling on 'O Allah', a person calls on 'O Mohammed', 'O so and so' – this is major shirk.
- **Seeking rescue with other than Allah (الاستغاثة بغير الله):** for example while drowning or in war, or in distressful times.
- **Making a vow to other than Allah (النذر لغير الله):** for example to say 'if I'm given children then I will give charity to so and so wali'; this is major shirk.
- **Sacrifice to other than Allah (الذبح لغير الله):** for example to sacrifice for an idol or jinn or people. Sacrifice is only for Allah.

Examples of minor shirk

- **Riya'a (الرياء):** doing good deeds such as prayer, charity, seeking knowledge, umrah while wanting people to see you. It's important to do good deeds without wanting to be seen. For example, someone going to umrah and tells another 'take a picture of me while I'm making dua or prostrating and then I can send it to others'. A person wants others to see him in order to be praised, not be dispraised, or respected. A deed done with riya'a then the deed itself will be nullified. Though the riya'a of a hypocrite is pure riya'a and it's major shirk because everything he's doing from the deen is for the people; he wants people to be pleased with him. His entire life is a lie, astaghfar Allah. May Allah protect us from hypocrisy. Ameen. **Hadith:** (قَالَ قَالَ رَسُولُ اللَّهِ ﷺ) (Mahmud bin Labid رضي الله عنه) ((أَللَّهُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ الشَّرْكَ الْأَصْغَرَ: الرِّيَاءُ)) **narrated that the Messenger of Allah (ﷺ) said: "The thing I fear most for you is the minor shirk, showing-off (of good deeds)."** – As Silsalah As Saheeha 951, **Authenticated by Al Albani**
- **To swear by other than Allah (الحلف بغير الله):** to swear is a worship but to swear by my mother, my child's head is minor shirk because it's by the tongue. **Hadith:** (سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ بِاللَّهِ") (Ibn Umar heard a man swearing: No, I swear by the Ka'bah. Ibn Umar said to him: I heard the Messenger of Allah (ﷺ) say: He who swears by anyone but Allah has committed shirk.) - Sunan Abi Dawud 3251,



Authenticated by Al Albani as Sahih. To swear by 'Lord of the Ka'aba' is permissible. To swear 'by the Ka'aba' is not permissible. To swear 'by the Nabi' is not permissible.

- **To say 'whatever Allah wills and so and so wills'** (قول ما شاء الله وشاء فلان): this is bringing someone together with Allah (ﷻ) by tongue. **Hadith:** (" لَا تَقُولُوا) عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " (مَا شَاءَ اللَّهُ وَشَاءَ فَلَانٌ وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فَلَانٌ " . **(The Prophet (ﷺ) said: Do not say: "What Allah wills and so and so wills," but say: "What Allah wills and afterwards so and so wills.) - Sunan Abi Dawud 4980, Authenticated by Al Albani as Sahih**

2. Opposite the types of tawheed (ضد أنواع التوحيد)

- **Shirk in Lordship (شرك الربوبية):** is to believe there is a lord together with Allah (ﷻ), for example there's another creator. This is major shirk
- **Shirk in Names and attributes (شرك في الاسماء والصفات):** is to believe someone else has a perfect quality, and to negate what Allah (ﷻ) said about Himself, or to affirm what He didn't say about Himself. For example, Allah (ﷻ) doesn't get tired and to say 'this person never gets tired' this is shirk; only Allah (ﷻ) is perfect.
- **Shirk in Divinity (شرك في الالهية):** is to sacrifice, make dua, or devote any kind of worship to other than Allah (ﷻ); this is major shirk.

3. Apparent and Hidden Shirk (شرك جلي وخفي):

- **Apparent shirk (جلي):** is to worship an idol, wear an amulet, make dua to other than Allah (ﷻ), to sacrifice for other than Allah (ﷻ). For example to say 'by my mother' is apparent shirk. Apparent shirk can be:
 - Major: to sacrifice to other than Allah (ﷻ)
 - Minor: to say 'by Allah's will and your will' is minor shirk because it's said.
- **Hidden shirk (خفي):** such as riya'a
 - Major riya'a: is hypocrisy
 - Minor riya'a: an example is to show off in prayer
- The more dangerous shirk is the hidden shirk.

Dua for protection from all shirk:

اللهمّ إني أعوذُ بك أن أُشركَ بك و أنا أعلمُ ، و أستغفرُك لما لا أعلمُ

O Allah I seek Your refuge should I associate with You while I know and I seek Your forgiveness for which I do not know

Sahih Aj Jami'e 3731, Authenticated by Al Albani as Sahih

Homework: Write this dua 20 times

Another dua: You're asking Allah (ﷻ) to not be misguided because the greatest misguidance is shirk.



اللَّهُمَّ لَكَ أَسَلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَمْتُ.
اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ

O Allah, to You I did submit, and in You I did believe, and on You I did rely, and to You I did return, and with Your [help] I did dispute [,defend and fight].

I seek refuge in Your Might, there is no deity [worthy of worship] but You, [that You] let me not go astray. You are the Ever living who does not perish, while the jinn and mankind perish.

allaahum-ma laka aslamtu, wabika aamantu, wa 'alayka tawakkaltu, wa ilayka anabtu,
wabika khaasamtu,

allaahum-ma In-nee a'oodhu bi'iz-zatik, laa 'ilaaha 'il-laa anta an tuḍil-lanee, antal-ḥai al-ladhee laa yamootu, wal-jin-nu wal-'insu ya-mootoon

Sahih Muslim 2717

May Allah (ﷻ) protect us from all shirk. Ameen.