BISMILLAAHIRRAHMAANIRRAHEEM

CLASS #7 8th January, 2011

All Praise is due to Allaah. We praise Him, we seek His assistance, we seek His forgiveness. We seek refuge in Him for the evils of our own selves, and from the consequences of our bad deeds. Whoever Allaah guides, no one can lead him astray. Whoever Allaah misguides, no one can bring him back to guidance. I testify openly that there is none worthy of worship other than Allaah Alone without any partners. I further testify that Muhammad (sallallaahu alaihi wasallam) was His servant and final Messenger.

To begin our lecture this afternoon, our seventh sitting in our study of the great book Kitaab at-Tawheed by Shaykh Muhammad Ibn Abdul-Wahhaab (rahimahullaah). Just a recap of the great virtue and bounty of Allaah (Azzawajall) on the people of Tawheed. And a great number of Tawheed in actuality. Not only the numbers of the people of Tawheed who have reached the pinnacle of the implementation of their Tawheed, so they enter Paradise with no reckoning and no punishment - the 70 thousand. But the great number of Muslims other than them who will enter Paradise by the Mercy of Allaah (Azzawajall). We ask Allaah (Azzawajall) to make us from them.

You might say 70 thousand out of all of humanity that have ever existed is a very small number. And that's true it's a very small number. But in actuality there are ahadeeth from our Messenger (sallallaahu alaihi wasallam) explaining that those 70 thousand, are not just 70 thousand. Rather with every one person of that 70 thousand, there are 70 of his like, in the same group. How is that? We understand by the hadeeth related by the Companion Aboo Umaamaah (radhiAllaahu anhu), it was collected by at-Tirmidhee and Ibn Maajah (rahimahullaah) in their books of as-Sunan. The Messenger (sallallaahu alaihi wasallam) said,

My Lord has promised me that He would allow 70 thousand members of my Ummaah, to enter Paradise. And along with those 70 thousand with each thousand from those 70 thousand, there are 70 thousand. With each thousand there are 70 thousand. Then after that Allaah (Azzawajall) from His Grace, will place three of His Glorious Handfuls of His people in Paradise. (FIND)

And the reality of the Handful of Allaah or the Handful of people that Allaah will place into Jannah is unknown to us. Of course it is a great bounty to us from Allaah (Azzawajall). Counting the numbers of the people that we can count, 70 thousand times 70, meaning every single person of the 70 thousand will have 70 of his like. Some Scholars have said that those 70 thousand will be allowed to intercede for 70 of their family members, and Allaah knows best the reality of that. However, 70 thousand times 70, we come up with 4900 000 (4million 900 thousand). Then you add the original 70 thousand, you get 4970 000 members of the Ummaah of Muhammad (sallallaahu alaihi wasallam) that will enter Paradise with no punishment and no accountability. We ask Allaah (Azzawajall) to make us from them from His Bounty and His Grace.

CHAPTER THREE

Entering into todays chapter. Todays chapter is called THE CHAPTER OF FEAR OF SHIRK. A chapter about the fear of shirk or polytheism - worshipping alone with Allaah partners or ascribing to Allaah partners.

Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.

[Soorah an-Nisaa(4):48]

Verily, Allaah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away.

[Soorah an-Nisaa(4):116]

As Ibraheem has said, quoted by Allaah in the Qur'aan:

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

[Soorah Ibraheem(14):35]

When Ibraheem was making supplications to Allaah, one of the things he asked for was that he be granted refuge or distance from the act of worshipping idols, and also for his children. He asked Allaah to protect him and his children from worshipping idols. While he was the one who smashed the idols in the story that you all know. He was the one that smashed the idols, and with the firmness upon Tawheed that he had. And look at his story in Soorah Maryam, how he called his father to Tawheed.

And mention in the Book (the Qur'aan) Ibraheem. Verily, he was a man of truth, a Prophet.

When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"

"O my father! Verily, there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path."

"O my father! Worship not shaytaan (satan). Verily, shaytaan (satan) has been a rebel against the Most Gracious (Allaah).

"O my father! Verily, I fear lest a torment from the Most Gracious (Allaah) should overtake you, so that you become a companion of shaytaan (satan) (in the Hell-fire."

He (the father) said: "Do you reject my gods, O Ibraheem? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."

Ibraheem said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Ever Most Gracious."

"And I shall turn away from you and from those whom you invoke besides Allaah. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

So when he had turned away from them and from them and from those whom they worshipped besides Allaah, We gave him Ishaaq and Yaqoob, and each one of them We made a Prophet.

And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise).

[Soorah Maryam(19):41-50]

Read the story and look at the strength of his Tawheed. And of course Allaah (Azzawajall) has praised him with special praises, being Haneef - being pure in his monotheism. Free from being amongst the polytheists having made shirk.

With that, here he is saying,

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

[Soorah Ibraheem(14):35]

That shows you clearly that he was concerned, he was afraid of worshipping idols. He was afraid of committing shirk with Allaah (Azzawajall), along with the strength of his Tawheed. This strength of his conviction, his sincerity and his certainty, and his knowledge of Allaah (Azzawajall), that did't lead him to feel safe from being misguided or being tricked by the shaytaan, or being led astray. He didn't feel safe, rather he knew that only

Allaah (Azzawajall) could protect him, only Allaah could keep him from shirk and every other thing that would lead to his destruction and demise.

Our Shaykh Saalih al-Fawzaan (hafidhahullah) says in the explanation of these two verses:

FIRSTLY - that shirk is here clearly, the greatest of all crimes. Since Allaah has told us here in this verse that He does not forgive those who fall into shirk, those who commit it. The Shaykh says, whoever does not make repentance from it, meaning those who repent from shirk will be forgiven by Allaah (Azzawajall). But those who die without having repenting from it will not be saved in the Hereafter.

SECONDLY - it shows that whatever is less than shirk, when a person does not repent from it, and he dies, then it is up to Allaah to forgive him or to punish him, because of that sin. That is something that shows the true danger of shirk. That shirk is not like any other sin. That if someone dies without having repented from it and free himself of it, then he will for sure enter the Hellfire and not receive any Mercy from Allaah (Azzawajall). We ask Allaah for safety.

THIRDLY - it shows that the reality of shirk is that we should be afraid of it, that we should be afraid of shirk. Since Ibraheem (alaihi sallam), he was the Imaam of the monotheists, he was the Imaam of those people on Tawheed, all of the people of Tawheed. He is the one who destroyed the idols with his hands, and he feared this shirk for his own self. So how, as our Shaykh here says, how is it that others should be, people who are just average everyday worshippers of Allaah, average everyday monotheists. Should they not be afraid even more so of falling into shirk, into violating the Tawheed of Allaah (Azzawajall)? Ibn Taymiyyah (rahimahullaah) he said, who after hearing what Ibraheem said,

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

[Soorah Ibraheem(14):35]

Who can be safe from trials after that? This was collected by Ibn Aboo Haatim in his tafseer. Ibn Katheer in his tafseer he said based on this, every person who calls to the religion, every caller should make du'aa for his safety for his own self, the safety in his religion and for the religion of his father, or his parents, and that of his children, lineage and offspring.

FOURTHLY - the legislated nature of making du'aa to stay away from trials and straying. That there is no self sufficiency for mankind away from Allaah. Meaning there's no independence for mankind, that they can be free from Allaah and they can be rightly guided because of intellect or because of acts of worship. Rather they are totally reliant on Allaah for guidance at all times.

FIFTHLY - the legislated nature of a man making du'aa for himself and for his children.

SIXTHLY - In these two ayaats are a refutation against those people who are ignorant. And they say, shirk rarely takes place or it does not take place in this Ummaah. So they feel that because they are Muslims they feel safe from that which opposes Islaam, shirk. Because of the feeling of safety that they have, they have fallen into it. Many of the people around the world openly, with obvious violations of Tawheed, fall into shirk - acts of polytheism. While they claim Islaam as their religion, and they claim that they worship Allaah (Azzawajall) upon Tawheed.

The author says after opening the chapter with these two verses,

The Prophet (sallallaahu alaihi wasallam) has said:

"The most dreadful sin I am afraid you may commit is minor polytheism. He was, then, questioned about it. Thereupon, he said, 'It is (offering your good deeds) in ostentation.'"

[Taken from , 'Concise Commentary of the Book of Tawheed,' by Dr. Saalih Al-Fawzaan (page #42). Related by Ahmad in Al-Musnad (5/428 and 429) and At-Tabaraani in Al-Mu'jam Al-Kabir (4/253 #4301)]

It has a hasan chain. There is an additional phrase that completes the hadeeth as found in the Musnad of Imaam Ahmad (rahimahullaah).

The completion of the hadeeth is that:

Allaah (Azzawajall) will say to the people, the show offs on the Day of Judgement, when the people are being rewarded based on their deeds. He will say, go to those who you used to show off for in the dunya, in the previous life, and see if they have any type of reward they can offer you today. (FIND)

This hadeeth has come in the Musnad of Imaam Ahmad with a break in the chain. However in other narrations collected by the likes of al-Baghaawee in Shah us-Sunnah, it comes with a connected chain. Furthermore we have a witnessing narration for it that proves that it is established and it is a good hadeeth with a good meaning. That which is found in the Saheeh of Ibn Kuzaymah (rahimahullaah), hadeeth #937, which is narrated by Mahmood Ibn Labeed, as well the same Sahaabee.

He said that the Messenger of Allaah said,

O people be warned against the shirk of the insignificant, or the slight undetectable things. So they asked him about that, what is this shirk of insignificant, slight undetectable things? He said, the reality of that is that a man who goes to pray and knowing that the people are watching him he begins to beautify his prayer, and add things, lengthen, or pray in a way that is additional for the sake of the people who are watching him. That is the shirk that is related to inconspicuous or things that are difficult to detect. (FIND)

About this hadeeth, Shaykh Saalih al-Fawzaan (hafidhahullah) says, these things can be deducted or understood from the hadeeth:

FIRSTLY - a person should be extremely afraid of even the lesser form of shirk. That is firstly because the Messenger himself(sallallaahu alaihi wasallam) was extremely afraid for this Ummaah for falling into that kind of shirk. The first one was that he was afraid for himself and the second one is that he was afraid for the pious and most complete individuals from his Ummaah. And everyone less than them should be even more afraid of falling into the lesser form of shirk even.

SECONDLY - it shows that the Messenger (sallallaahu alaihi wasallam) was seriously afraid of, or concerned about his nation, about his followers. That he was vigilant and that he was careful and keen, to do everything he could to guide them and to advise them.

THIRDLY - shirk is divided into two kinds, major and lesser shirk. The first kind of shirk, the major kind, is that he considers someone else to be equal to, or on the same level as Allaah (Azzawajall). The lesser kind is everything that has been named shirk in the texts of the Book and the Sunnah, that does not reach the

definition or that does not enter into major shirk. The difference between akbar and asghar - major shirk and minor shirk, are shown through three basic ways:

1. The first kind of shirk - shirk akbar - negates or nullifies every last deed that the person has done. The lesser form of shirk - shirk asghar - nullifies that deed itself but not all of the person's deeds.
2. Major shirk necessitates that the one who did it, and dies upon it without repenting from it, will be put into the Hellfire forever. Lesser shirk does not necessitate that.
3. The major shirk takes a person outside the fold of Islaam, and the lesser shirk does not take a person outside of Islaam.

The next hadeeth mentioned by the author of the book (rahimahullaah) is the hadeeth of Ibn Masood (radhiAllaahu anhu).

Ibn Masood (radhiAllaahu anhu) narrated that the Messenger of Allaah (sallallaahu alaihi wasallam) said:

"Whoever dies while still invoking anything other than Allaah as an equal will enter the Hellfire."

[Taken from , 'Concise Commentary of the Book of Tawheed,' by Dr. Saalih Al-Fawzaan (page #44). Reported by Al-Bukhaaree (#4497)]

This hadeeth was collected in the Saheehain as well, in Bukhaaree and Muslim. In Muslim's narration #92

It is narrated on the authority of Abdullaah Ibn Masood that waki' told (him) that the Messemger of Allaah had said adn Ibn Numair asserted: I heard the Messenger of Allaah (sallallaahu alaihi wasallam) saying:

He who dies associating anything with Allaah would enter the Fire (of Hell). Abdullaah Ibn Masood said: I say that he who died without associating anything with Allaah entered Paradise.

[Taken from 'Saheeh Muslim rendered into English by Abdul Hamid Siddiqi' (#92)]

That shows you the principle of understanding the words of the Messenger of Allaah (sallallaahu alaihi wasallam). The opposite understanding is always to be investigated and considered. So when the Messenger (sallallaahu alaihi wasallam) said whoever dies making shirk he will go to the Hellfire, then put the opposite understanding on it. That whoever dies without making shirk will go to Paradise.

The explainer Saalih al-Fawzaan (hafidhahullah) says,

FIRSTLY - that we should be afraid of shirk. We should be encouraged to make tawbah from it, to repent from it, before death.

SECONDLY - any person who has called upon Allaah and a Prophet, or he has called upon Allaah and a righteous person alive or dead. Or a rock or a tree or some kind of idol, then he has made a partner to Allaah in his worship.

THIRDLY - shirk is not forgiven except through repentance.

In the Saheeh of Imaam Muslim, Aboo Tharr said,

Jibreel came to the Messenger (sallallaahu alaihi wasallam) and gave him glad tidings, that whoever dies from your Ummaah without having made shirk with Allaah, will go to Paradise. So I said, even if he committed adultery and he stole. He replied, even if he committed fornication or adultery and even if he stole.

I heard Aboo Tharr narrating it from the Apostle (sallallaahu alaihi wasallam) that he had said:

Gabriel came to me and gave me the tidings: Verily he who died amongst your nation without associating anything with Allaah would enter Paradise. I (the narrator) said: Even if he committed adultery and theft. He (the Prophet) said: Yes, even if he committed adultery and theft.

[Taken from 'Saheeh Muslim rendered into English by Abdul Hamid Siddiqi' (#94)]

That fear that we should have from shirk is something indicated in the hadeeth of Ibn Masood (radhiAllaahu anhu) where he said that he said the believed and honest one told him, he mentioned the creation of the infant on the mother's womb, until he said. He said, a man could possibly be doing deeds all the way until he is very close to Paradise. Only a handspan away from Paradise or a cubit away from Paradise. What is written for him overtakes him, and he acts by the actions of the people of the Hellfire.

On the authority of Aboo Abdur Rahmaan Abdullaah ibn Masood (radhiAllaahu anhu) who said:

The Messenger of Allaah (sallallaahu alaihi wasallam) - and he is truthful, the believed - narrated to us: "Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a Nutfah (mixed drop of male and female sexual discharge), then he is an Alaq (clot of blood) for a like period, then a Mudghah (morsel of flesh) for a like period, then the angel is sent to him who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether his end is good or bad. By Allaah, Whom there is no deity (worthy of worship) other than Him, one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him, so he behaves like the people of the Hellfire until he enters it. And one of you behaves like the people of Hellfire until there is but an arm's length between him and it, and that which has been written overtakes him, so he behaves like the people of Paradise until he enters it.

[Taken from , 'Explanatory Notes on Imaam an-Nawawee's 40 Ahadeeth,' by Shaykh Muhammad ibn Saalih al-Uthaymeen (page #47). Reported by At-Bukhaaree (#3206, #3332, #6594, #7454) and Muslim (#2643)]

Showing that no one is guaranteed that because he is on Tawheed today that he will die upon Tawheed. From the worst of the actions of the people of the Hellfire is shirk. May Allaah protect us.

The last hadeeth of the chapter:

Jaabir Ibn Abdullaah (radhiAllaahu anhu) narrated that the Prophet (sallallaahu alaihi wasallam) said:

"He who meets Allaah without associating anything with Him will enter Paradise, and he who meets Him associating (anything) with Him will enter the Hellfire."

[Taken from , 'Concise Commentary of the Book of Tawheed,' by Dr. Saalih Al-Fawzaan (page #45). Reported by Muslim (#95) and Ahmad in Al-Musnad (3/345)]

The explainer Shaykh al-Fawzaan (hafidhahullah) says here, what is derived by this hadeeth:

FIRSTLY - the obligation of being fearful and afraid of shirk. Since being saved from the Fire has been made conditional to a person's distance from committing shirk. Or his innocence in having committed shirk.

SECONDLY - the most important factor here is not a lot of action, or lots and lots of deeds, but rather it is the deeds that are clear of shirk. They have nothing to do with shirk, they are pure and done for Allaah Alone.

THIRDLY - the clarification of the meaning of la illaaha illalaah - there is none worthy of worship other than Allaah. The meaning of that is to abandon shirk and to worship Allaah (Azzawajall) alone with all acts of worship.

FOURTHLY - that Paradise and Hellfire are both close to a person. That there is nothing between a person and Paradise and Hellfire and the Hereafter, other than death. The Prophet (sallallaahu alaihi

wasallam) told us that the Paradise is closer to one of us than his own shoelaces. With the same meaning that's explained here.

FIFTHLY - the virtues and bounties of those people who have been protected, or have been saved, or have stayed away from, committing shirk with Allaah (Azzawajall).

One important note on a hadeeth that's commonly quoted in the explanation of this passage that we have read today in Kitaab at-Tawheed. It is the hadeeth that's attributed to Aboo Moosa al-Ashaaree, sometimes as his statement, and sometimes as a hadeeth from the Messenger (sallallaahu alaihi wasallam).

Stay away from this shirk as it is more inconspicuous, more difficult to detect than a black ant, or the ants that crawl on a dark rock. The difficulty you would have in spotting an ant, is like the difficulty in spotting the hidden, lesser forms of shirk. They allegedly said, how can we avoid it when it is so difficult to detect? He allegedly said, say as a du'aa. O Allaah we seek refuge in You in committing shirk with you in any way that we know. And we seek Your forgiveness for what we have done without knowledge.

However this is a narration from someone named Aboo Ali. Just a man from the tribe of Kahill. His reliability is unestablished in hadeeth, and he is the only one that has narrated this hadeeth, as a number of Scholars have said. That is something to be warned of that this hadeeth is not authentic.

With that we'll close, sending salaat and salaams on the Messenger of Allaah, and upon his family and followers until the Day of Judgement. Saying Allaah (Azzawajall) knows best.