
Lessons of Creed Acquired From the Hajj - Chapter 4

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

This Highly beneficial booklet was compiled from a series of lectures that the Shaykh delivered in Masjid Quba for the visiting pilgrims. It was translated by Allaah's blessings in 1423 A.H. (2002 CE) in the Prophetic City of al-Madeenah.

Chapter 4:

From the Guidance of the Proclamation is Warning Against Shirk

What has preceded is the explanation of the excellence of the proclamation (Talbiyaah) and that it comprises the proclamation of Allaah's Tawheed and the rejection of Shirk. This is why the great Companion Jabir bin Abdullaah -radiallaah anhu- mentioned the Hajj of the Prophet as is described in Saheeh Muslim by saying: 'Then he made the proclamation with Tawheed, **Here I am O Allaah, here I am, You have no partner, here I am, Verily all praise is for You, and every bounty is from You, and all dominion is Yours – You have no partner.**'

So he -radiallaah anhu- described this statement as a proclamation with Tawheed; because in it is sincerity for Allaah and the rejection of Shirk. This also shows us that these words, by which I mean the words of the Talbiyaah, are not mere words which do not suggest any meaning, but rather they have a great meaning and a deep significance and it is none other than the spirit of this Deen, its foundation and the origin upon which the Tawheed of Allaah Ta'ala is built.

Therefore, it is indeed an obligation on everyone who proclaims these great words that he brings to mind what these words suggest, from their meanings. Also, that one knows what they contain of evidence; so that one can be truthful in one's proclamation and so that, due to this, one's speech can be in conformity with the reality of one's situation, whereby one can hold on to Tawheed, preserving it, observing its rights, keeping away completely from that which cancels out Tawheed and that which opposes it from Shirk and setting up equals unto Him.

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So do not ask, except from Allaah, and aid is not sought except from Allaah and do not rely, except upon Allaah, do not request aid, help or victory except from Allaah and do not direct any aspect of worship except to Allaah Alone, He in Whose Hand is bestowing and withholding, taking and (giving openly), benefit and harm.

أَمْ يَجِيبُ لِمَنْ ضَظَّرَ إِذَا دَعَاهُ وَيُخْرِجُ السُّوءَ وَيَجْعَلُكُمْ خَلَائِفَ الْأَرْضِ أَلَيْسَ اللَّهُ بِكَرِيمٌ

[Is not He (better than your gods) Who responds to the distressed one, when he calls Him and Who removes the evil and makes you inheritors of the earth, generation after generation. Is there any god with Allaah? Little is it that you remember!]¹

When the Muslim says in his proclamation : ‘You have no partner’ then it is obligatory upon him to have knowledge about the reality of Shirk, recognising its danger, and being completely wary of falling into it or any of its causes, means and ways; since it is the greatest of sins by which Allaah is disobeyed. Due to this, the punishments that are levelled for Shirk in this world and the Hereafter are not the same as those levelled for any other sin, by which the blood and wealth of the people become lawful and their women and children become prisoners, such that there is no forgiveness for a person for his sins except by repenting from them.

Allaah Ta’ala says :

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ مَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ ذُنُوبًا عَظِيمًا

[Verily, Allaah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.]²

He says :

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَهُ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلِيلًا عَظِيمًا

[Verily! Allaah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away.]³

He also says :

لَهُ مَنْ يَشْرِكُ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ لِيَوْمِئِذٍ لَهُ النَّارُ وَمَا لَهُ مِنَ النَّاصِرِينَ

[Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him and the Fire will be his abode. And for the Zalimoon (polytheists and wrong-doers) there are no helpers.]⁴

¹ [Soorah al-Naml : 62]

² [Soorah Nisa:48]

³ [Soorah Nisa:116]

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And Allaah says :

لَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن تَلَائِي حِطَّنَ عَلَيْكَ وَلِتَكُونَ مِنَ الْخٰسِرِينَ ٦
الَّذِينَ كَفَرُوا وَلَمْ يُؤْمِنُوا بِاللَّهِ الْعَلِيِّ وَالْكَافِرِينَ ٦٦

[And indeed it has been revealed to you as it was to those (Allaah's Messengers) before you: 'If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.' Nay! But worship Allaah (Alone and none else), and be among the grateful.]⁵

There are very many Ayaat with these meanings in the Noble Qur'aan. Allaah warns His slaves against committing Shirk with Him and He explains to them the extreme danger of Shirk, the magnitude of its foolishness and the evil consequence, in this world and the Hereafter, for the one who does it.

So, the consequence of Shirk is evil, its result is grievous, its danger is immense and the one who commits it does not benefit anything after it except failure, deprivation, degradation and loss. It is the greatest of sins by which Allaah is disobeyed, because it is the most oppressive of oppressions; since its meanings contain a belittling of the Lord of the worlds, diverting His absolute Right to someone else and equating someone else with Him. This is because the one committing Shirk is contradicting the purpose of creation and Allaah's command, negating it from every angle.

Shirk is the height of opposition to the Lord of the worlds and it is to be too arrogant to have obedience and humility for Him, because Shirk is to liken the creation to the Creator, the Most High and the Holy.

How can a person put someone else in the position of worship – one who does not possess the ability to harm or to bring about benefit, nor possesses death, nor life, nor can he resurrect the dead, let alone other than himself, – and liken (him) to The One Who owns all of the creation and the dominion, in Whose Hands is all good and all matters and to Whom all matters return?

Whatever He wills exists and whatever He does not will does not exist. There is none to prevent what He gives and there is none to give what He prevents. He Who, if He opens up mercy for the people there is none to hold it back and whatever He withholds, then there is none that can send it after Him.

Indeed, the obligation on every Muslim is that he warns most sternly against Shirk and that he is extremely wary of falling into it. We have the Prophet of Allaah and His friend Ibraheem – sallallaahu alayhi wa sallam – saying in his supplication:

⁴ [Soorah Ma'idah:72]

⁵ [Soorah az-Zumar: 65-66]

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وَأَحْضِي وَيَّيَّ أَنْ عَجُدَ الْأَصْنَامَ ٥٦ رَبِّ لِيْ هُنَّ ضَلَالَتِنَ الْفُجُورِ مِنَ الْإِنْسِ

[And keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind.]⁶

So, Ibraheem –alayhis Salaam- feared this and supplicated to his Lord that He protect him and his offspring from worshipping idols. So, if Ibraheem al-Khaleel –alayhis Salaam- used to ask Allaah to keep him and his offspring away from worshipping idols, then what do you think about anyone other than him? As Ibraheem at-Taymeem -Rahimullaah- said : ‘Who can feel safe from trial after Ibraheem ?’⁷

There is no doubt that the heart which is alive and fearful of Shirk is extremely wary of it and is continuously and ceaselessly asking Allaah to be excepted from falling into it. This then requires that the believing slave must be knowledgeable about the reality of Shirk and its causes, its principles and its various types; so as not to fall into it. This is why Hudayfah bin al-Yaman -radiiallaah anhu- said : ‘The people used to ask the Messenger of Allaah – sallallaahu alayhi wa sallam – about good, but I used to ask him about evil fearing that I would fall into it.’ Narrated by Bukhaaree and Muslim in their authentic collections.

That is because for the one who knows nothing but good, then perhaps evil may come to him but he doesn’t know that it is evil. So, either he will fall into it or he will not be able to reject it, unlike the one who knows about it, who will be able to reject it; so this is why Umar bin al-Khattab -radhiiallaah anhu – said : ‘Indeed the yoke of Islaam will be taken apart piece by piece if the one raised in Islaam does not know about the times of ignorance.’

Indeed being far removed from all types of Shirk whilst having sincerity of Tawheed for Allaah is the foundation upon which it is obligatory to build all acts of obedience, those which bring the slave closer to Allaah Ta’ala and this includes the Hajj and other acts of obedience. Allaah Ta’ala said in Sooratul Hajj:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ٢٧ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ فَضْلِي الْإِسْلَامَ وَارْتَضَى اللَّهُ الْإِسْلَامَ وَخَرَّ عَلَى رُءُوسِهِمْ لَمَمًا وَسَمِعُوا اللَّهَ يُنَادِيَهُمْ أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِذْ بِاللَّهِ مِنْ هَذِهِ السَّاعَةِ الَّتِي كُنْتُمْ تُعْبَدُونَ ٢٨ وَمَنْ يُعِزَّهُ اللَّهُ فَلَا كَلِمَ تَسُدُّ عَلَيْهِ فَمَنْ يُهِنِّ اللَّهُ فَلَا كَلِمَ تَعِزُّهُ ٢٩ لَقَدْ كَفَرَ الَّذِينَ كَفَرُوا إِذْ أَخْبَرُوا رُسُلَهُمْ أَنَّ لَهُمُ الْحَبْشِيُّ مِنْ دُونِكُمْ فَأَخَذْنَاهُم بِغَدْرِهِمْ وَأَجْرُهُمْ أَتَيْنَاهُمْ فَلَوْلَا الَّذِي نُنزِّلُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَجَاءَهُمْ نَارًا كَانَتْ تَصَدَقُ بِهِمْ ٣٠

⁶ [Soorah Ibraheem: 35-36]

⁷ Narrated by Ibn Jareer in his Tafseer (8/228).

