

## Explanation of The Book of Tawheed

### Class Notes – Chapter 37

#### بَابُ مِنَ الشِّرْكِ إِرَادَةُ الْإِنْسَانِ بِعَمَلِهِ الدُّنْيَا

**From the acts of shirk is to perform a righteous deed for a worldly gain.**

- **Relevance of the chapter to the book:** To show that when righteous deeds are intended for worldly gains, then this is a form of *shirk*. This chapter differs from the previous one in that it addresses the deeds intended for tangible worldly gain, whereas the previous chapter address the deeds intended for obtaining the admiration of people.
- (مِنَ الشِّرْكِ) – “From the acts of shirk”. Performing righteous deeds for worldly gains is of two types, each with a different ruling of *shirk*:
  1. That a person intends all their righteous deeds for worldly gains. This is the case of the complete hypocrite. Their *shirk* is major *shirk*.
  2. That a person intends some of their righteous deeds for worldly gains. This is the case of the disobedient *muwahid*. Their *shirk* is minor *shirk*.

In the first case, complete *Iman* is negated from the hypocrites, whereas in the second case, the perfection of *Iman* is negated from them disobedient *muwahid*.

- Examples of performing righteous deeds for worldly gains:
  1. Seeking wealth, such as the one who performs *adhan* purely for a salary, or fights *jihad* purely for a share in the spoils of war (*ghana'im*).
  2. Seeking status, such as the one who studies the *sharee'ah* to gain a degree, and thus a higher position and standing.
  3. Seeking protection from harm, such as the one who worships Allah purely so that Allah protects them in this *dunya* from these harms.

وقول الله تعالى: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَطُلَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾

**Allah the Almighty said: Whosoever desires the life of the world and its glitter; to them we shall pay in full the wages of their deeds therein and they will not be deprived. They are those for whom there is nothing in the Hereafter but the Fire; and worthless are the deeds they did therein, and of no effect is that which they used to do. [Hud: 15-16]**

- {مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا} – “Whoever desires the life of this world”. That is, they wish to remain in this world, and thus make all their deeds for the sake of it.
- {وَزِينَتَهَا} – “And its glitter”. That is, the adornments of this world from wealth, children, women, land etc.

- {نُوفَ إِلَيْهِمْ أَعْمَلْتَهُمْ فِيهَا} – “We shall pay in full the wages of their deeds therein”. That is, their reward for their deeds is given in full in this world. Their rewards will be hastened for them.
- {وَهُمْ فِيهَا لَا يُبْخَسُونَ} – “And they will not be deprived”. Allah will not deprive them of their reward in this world, because He is Just and does not oppress anyone.
- {لَيْسَ لَهُمْ فِي الْأَخِرَةِ إِلَّا النَّارُ} – “They are those for whom there is nothing in the Hereafter but the Fire”. Because their deeds were intended for worldly gains and they did not leave anything for the Hereafter. In the case of the hypocrites their entrance into the Hellfire will be eternal whereas the one who commits minor *shirk* in some of their deeds, their entrance into the Hellfire will be temporary.
- {وَحَيْطَ مَا صَنَعُوا فِيهَا} – “And worthless are the deeds they did therein”. That is, the deeds they performed in this world are worthless in the Hereafter, because they did not intend with them the pleasure of Allah.
- **General meaning of the two ayaat:** Allah declares that whoever is attached to the worldly life, making it their ultimate objective, intending it in all their righteous deeds and paying no heed to the Hereafter, will be rewarded by Allah for their deeds in this life, if He so wills.  
In the Hereafter, however such a person will have no good deeds to be rewarded for, and are thus cast in the Hellfire.
- **Relevance of the two ayaat to the chapter:** These two *ayaat* give the ruling of those who perform righteous deeds seeking worldly gains. They will be given everything in this *dunya* but will come empty handed in the Hereafter. This is because sincerity was lacking in their righteous deeds, therefore they will be punished for their *shirk*. Their *shirk* in worship is what caused their good deeds to be invalidated and worthless in the Hereafter.

**وَفِي الصَّحِيحِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَعَسَ عَبْدُ الدِّينَارِ تَعَسَ عَبْدُ الدِّرْهِمِ تَعَسَ عَبْدُ الْخَمِيصَةِ تَعَسَ عَبْدُ الْخَمِيلَةِ: إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعَسَ وَانْتَكَسَ، وَإِذَا شَيْكَ فَلَا انْتَقَشَ. طُوبَى لِعَبْدٍ آخَذَ بَعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَشَعَثَ رَأْسَهُ مُغْبِرَةً قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ. إِنْ اسْتَأْذَنَ لَمْ يُؤْذَنَ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ.**

**Abu Huraira narrated that the Prophet ﷺ said: Let the slave of the dinar, dirham, khamisa and khamila perish. He is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Glad tidings for him who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and feet covered with dust: if he is appointed guard duty, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear-guard, he accepts his post with satisfaction; if he asks for permission (before a ruler) he is not permitted, and if he intercedes, his intercession is not accepted. [Bukhari]**

- (تَعَسَ) – “Perish”. This is a *du'aa* against him that they is destroyed and perished.
- (الْخَمِيصَةَ) – “*al-Khamisa*”. A type of luxurious and expensive clothing.
- (الْخَمِيلَةَ) – “*al-Khamila*”. A richly embroidered garment.
- (وانتكس) – “*Relapse*”. That is, they relapse into sickness or it could mean they are turned upside down. It is essentially a *du'aa* against them that they fail in attaining worldly gains for their righteous deeds.
- (وَإِذَا شَيْكَ فَلَا انْتَقَشَ) – “*If he is pierced with a thorn, let him not find anyone to take it out for him*”. Because the thorn is deep and he is not able to do it himself. This is another *du'aa* against him, that if he is beset by hardships, he finds no deliverance from them.
- (طُوبَى) – “*Glad tidings*”. Of Paradise or a tree therein.

- (أَشَعَّتْ رَأْسَهُ) – “With his hair unkempt”. Because he is busy fighting in the path of Allah that he has no time to brush or oil his hair.
- (مُغْبِرَةً قَدَمَاهُ) – “Feet covered in dust”. This image of the fighter in the cause of Allah is in contrast to that of the person who leads a life of luxury.
- (إِنْ اسْتَأْذَنَ) – “If he asks for permission”. To meet a leader or ruler. He will not be permitted due to his humble character in the eyes of those in authority. Similarly, if he tries to intercede on behalf of someone, his intercession will be rejected.

- **General meaning of the hadith:** In this *hadith* the Prophet ﷺ portrays the state of two men. The first is the seeker of the worldly life, while the other is the seeker of the Hereafter.

The seeker of the worldly life is like a slave to it. He is pleased when he receives its bounties but displeased when he is deprived of them. The Prophet ﷺ invokes Allah against him not to save him when he is in distress, so that he neither attains what he desires, nor is he protected against what he fears. They are enslaved by their desires and are not true slaves of Allah. They are not deserving of divine salvation.

On the other hand, the Prophet ﷺ illustrates the characteristics of the true servants of Allah. He seeks to please Him alone in his righteous deeds and stays away from whatever invokes His Wrath. His only goal is Allah's pleasure and the life of the Hereafter. He does not covet fame or glory.

The sign of people like this is their simplicity and humility and their lowly position in society, so that whenever they request something from their leaders they are refused and whenever they intercede on behalf of another, their intercession is not accepted. Still their final destination is Paradise and the best of rewards.

- **Relevance of the hadith to the chapter:** That the Prophet ﷺ censured those who make worldly gains their main goal and purpose in life and invoked Allah against them. He considered them as having set up rivals besides Allah by being enslaved to worldly possessions. Their intention for righteous deeds is corrupted. Instead of seeking Allah's pleasure, they sought to attain the decay of this world.

- **Important issues of the Chapter**

1. **A person's pretext of acting for the Hereafter while desiring worldly gains.** This is *shirk* because they have made righteous deeds an illegitimate cause for worldly gain. Their love of the *dunya* takes precedence over the Hereafter.
2. **Explanation of the verses in Surah Hud (11:15-16).** As explained above
3. **Naming the Muslim the slave of the dinar, dirham, khamisa and khamila.** As per the *hadith* of Abu Huraira. The Prophet ﷺ classified it as slavery (*'uboodiya*) because the love of Allah and the *Akhira* is mixed with the love of the *dunya* and thus corrupts the intention.
4. **The explanation of that by the fact that 'he is pleased if these things are given to him, and if not, he is displeased.'** As per the *hadith* of Abu Huraira. That is, the sign that he is a slave to all those things is that he is pleased if he is given them, but displeased if not.
5. **Meaning of the words: 'Let such a person perish and relapse.'** (*Ta'isa, Intakasa*). As per the *hadith* of Abu Huraira. As explained above, it is a *du'aa* against them.
6. **Meaning of the words: 'and if he is pierced with a thorn, let him not find anyone to take it out for him.'** As per the *hadith* of Abu Huraira. As explained above. Again, it is a *du'aa* against them.
7. **The praise upon the Mujahid who can be attributed with the characterization (in the Hadith).** As per the *hadith* of Abu Huraira. He is praised because he is given glad tiding (*tooba*). They are the ones deserving of praise, not the slave of the *dinar* and *dirham*.