



Creed Comes First, Without a Doubt! Shaykh ‘Abdus-Salaam ibn Burjiss



Transcribed Umm ‘AbdurRahmaan

A highly valuable and beneficial lecture given by Shaykh ‘Abdus-Salaam Burjiss (rahimahullaah) in Birmingham, UK. 1416/1996. He was from the eminent students of knowledge of Saudi Arabia, a Qadee (judge) and an Imaam of a masjid in Riyaadh. This talk lays the fundamental principles in Tawheed and the opposite shirk. The Shaykh explained that Tawheed was the message and call that all Prophets were sent with, to worship Allaah Alone without partners. The Shaykh explained the importance of knowing Tawheed and its opposite shirk, so as not to fall into shirk which can cause a person to enter into the hellfire forever.

The Shaykh died in a car accident in Safar 1425/ April 2004 (rahimahullaah).



‘Creed Comes First, Without a Doubt!’¹



The Shaykh began with the Khutbatul Haajah.

Indeed, all praise is due to Allaah. (subhaanahu wa ta’aala) We praise Him as He deserves to be praised. We ask for His Aid, His Assistance, and we seek His Forgiveness. We seek refuge with Allaah from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allaah (subhaanahu wa ta’aala) guides, then none can misguide. Whomsoever Allaah (subhaanahu wa ta’aala) misguides then none can guide. I testify that none has the right to be worshipped in truth except Allaah (subhaanahu wa ta’aala) Alone, without any partners. And I testify that Muhammad (sallallaahu ‘alayhi wa sallam) is His Slave and His Messenger.

To proceed:

My brothers in Islaam, today in shaa’ Allaah (subhaanahu wa ta’aala), we are going to talk about the issue of *Tawheed* and the importance of a Muslim knowing *Tawheed*, the issues surrounding this issue of *Tawheed*. The Shaykh went on to say that the Muslim becomes aware of the importance of *Tawheed* when

¹ **Transcribed By:** Umm ‘AbdurRahmaan Saleha bint Ahmed ibn Sulaimaan Motala Jamad al-Akhir 1422 / June 2001 updated Ramadhann 1435/ July 2014.

Important Note: All references and quotes in this talk were given in Arabic. This transcript contains the English translation. For the Arabic/English you can listen to the audio on www.troid.ca. Some words in italics have been explained in brackets, footnotes have been added with references. Slight changes have been made to improve fluency and accuracy of script where necessary.

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he realises that Allaah has sent all of His Messengers and His Books and He caused them to make *Jihaad* for this issue of *Tawheed*. There is not a Prophet, except that Prophet came to his people and the very first statement that he said to his people was

﴿ ۳۶ ﴾ **وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا**

“Worship Allaah and do not take for yourselves any partners along side of Him.”

[Surah An-Nisaa (The Women) 4:36]

The Shaykh went on to cite an ayah from the Qur’aan to prove this point and that ayah is the statement of Allaah (subhaanahu wa ta’aala),

﴿ ۳۶ ﴾ **وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ**

“Verily we sent to every single group of people a Messenger telling them to worship Allaah and to stay away from the taghoot (anything worshipped other than Allaah).”

[Surah An-Nahl (The Bee) 16:36]

The Shaykh went on to say the people after Allaah (subhaanahu wa ta’aala) had created Aadam (‘alayhis-salaam) and the descendents of Aadam, he said at the beginning of creation they had the same ‘*Aqeedah*. Their ‘*Aqeedah* was *saleemah* (upright) and their *fitrah* or their natural disposition that Allaah has created the human being upon, this was *saleemah* as well. Then only after that the *shirk* came into existence and this is why Allaah (subhaanahu wa ta’aala) said showing this point that the people were one *ummah* (nation).

Verily He said,

﴿ ۲۱۳ ﴾ **كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ**

“Verily the people were one ummah and we sent to them warners and people who gave them glad tidings to bring them to the truth.”

[Suratul Baqarah (The Cow) 2:213]

Then after that he said, after Allaah (subhaanahu wa ta’aala) created Aadam. Aadam’s descendents remained on the *Tawheed* for ten centuries. Then after being on this *Tawheed* and worship of Allaah alone the *shirk* was put into existence. That was because there were some people who were righteous. Men who were Saalihoon (pious). These men who were righteous they use to order their people to do that which was good and they use to prevent them from doing that which was evil. So that when these people would look at these pictures and statues of these righteous men they would remind them of the good characteristics that these men possessed. So these pictures and statues remind these people, as well, of the good deeds these men use to put forth. So when the people who made the pictures and statues passed away, then their descendents came on the scene. At that time *Shaytaan* appeared to these people and *Shaytaan* said to their

descendents, “Verily the ‘Ulamaa from amongst you and the mashaayikh from amongst you, these pictures that you find here, they were using them to make the *shaf’aa* or the intercession with Allaah (subhaanahu wa ta’ala).” So when the descendents heard about that and that was the behaviour of the righteous people before them they began to worship these men.

The Shaykh went on to say, *ikhwaan* (brothers), the *shirk* started to spread since those people. So, Allaah (subhaanahu wa ta’aala) as a result of that, Allaah sent His Prophet Nuh to call the people to the understanding of *at –Tawheed* and to the proper understanding of this *Tawheed*.

The Shaykh went on, the people remained on that until some other time, and we do not know exactly what time that was that the people of Nooh remained on this *Tawheed*. Then there was a need to continue to send the Prophets. Then Allaah (subhaanahu wa ta’aala) sent Prophet Saalih (‘alayhis-salaam), and then he sent Prophet Shuaib (‘alayhis-salaam) until it finally became the responsibility of Ibraaheem (‘alayhis-salaam), the Imaam of the *Hunafaa*, or the people who were *Haneef* (upright on the straight path.).

The Shaykh went onto say that at the time Allaah (subhaanahu wa ta’aala) sent Prophet Ibraaheem to the people, there did not exist anyone else who was a Muslim except with the exception of Ibraaheem (alayhis salam.) He was the only person who had this understanding of this *Tawheed*. He went on to say that since Ibraaheem was sent until Allaah (subhaanahu wa ta’aala) establishes the Hour, this *Tawheed* will forever be mixed up with the *shirk*. That there is always going to remain until Allaah (subhaanahu wa ta’aala) establishes the hour, *Tawheed* along with *shirk*. That the people are not going to be only people of the issue of *Tawheed*. He said the proof of that is the ayah of Qur’aan in which Allaah (subhaanahu wa ta’aala) said,

﴿ ۲۸ ﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يُرْجَعُونَ

“We have made it a word (i.e. meaning *Laa ilaaha illAllaah*) that will remain with his descendents until the last time.”

[Az-Zukhruf (The Gold Adornments) (43):28]

The Shaykh went on to say that this *ayah* is proof that from the time of Ibraaheem until Yawmul-Qiyyaamah that the *shirk* is going to remain until Allaah (subhaanahu wa ta’ala) establishes the Hour.

The Shaykh went on to say, after Allaah (subhaanahu wa ta’aala) sent Ibraaheem the people who were upon his religion were only worshipping Allaah (subhaanahu wa ta’aala) and not making any *shirk* with Allaah (subhaanahu wa ta’aala) and they were holding on and following the *deen* of their father Ibraaheem. Then after that along succession of people coming, there came a man by the name of ‘Amr bin Luhai. He said this man ‘Amr bin Luhai was from the Arabs. He was also in the beginning on the religion of Ibraaheem and he was a righteous man who used to order the people to do that which was good and he use to prevent them from doing that which was evil. The people considered him to be a *wali* from the *awliyyah* of Allaah (subhaanahu wa ta’aala) because of his righteousness and they considered him to be a man whom was *saleh* (pious), who was a righteous and upright man.

This man ‘Amr bin Luhay went on to Jeddah, and when he went to Jeddah he saw on the beach some *asman* or idols. When he saw these idols, he took these idols and went back to the *Ka’bah* in Makkaah and

he placed the idols in the *Ka’bah*. He started to call the people of Makkah to worship these idols. For this reason the Prophet (sallallaahu ‘alayhi wa sallam) told us in an authentic *hadeeth* that,

“The very first person who changed the religion of Ibraaheem was ‘Amr bin Luhay.”

This man as a result of that the Prophet (sallallaahu ‘alayhi wa sallam) saw this man ‘Amr bin Luhay dragging his intestines in the hellfire.

He went on to say *ikhwaan* (brothers) there is something that must be mentioned here that the *mushrikoon* (polytheists) of *Quraysh* and the rest of the Arabs at that time who were following *Quraysh* because the *Quraysh* at that time were always in the forefront. Despite the fact that they were worshipping idols, they were worshipping other than Allaah (subhaanahu wa ta’aala) they still had some remnants of the religion and the *deen* of Ibraaheem that they were practicing and this can be seen in many examples and many instances. That they did not leave off all of the *deen* of Ibraaheem. He said of the examples of that is when the Prophet (sallallaahu ‘alayhi wa sallam), whenever he use to want to go to the *Kab’ah* whether or not he wanted to make the *hajj* (pilgrimage) or *umrah* he use to make the *talbiyah*. That shows that he was doing what Ibraaheem was doing. The Prophet (sallallaahu ‘alayhi wa sallam) use to say in this *talbiyah*,

“Oh Allaah, Here I am, here I am for you and you have no partners, Here I am, You own everything and none of the other partners own You.”

The Shaykh went on to say that the people unfortunately they fell into this *bid’ah* and this innovation of making this polytheism with Allaah. So when this issue became widespread and we find the majority of the people began to partake in this *shirk*, then Allaah as a favour upon the people sent His Prophet (sallallaahu ‘alayhi wa sallam) and Messenger. He sent him at a time and in succession when the Prophets had preceded him.

The Shaykh went on to say when the Prophet (sallallaahu ‘alayhi wa sallam) came to the people with this message of *Tawheed*. The message of calling the people to the Oneness of Allaah. The Prophet (sallallaahu ‘alayhi wa sallam) began to make the *Jihaad*, the true *Jihaad* for this word, this understanding and he fought against the polytheists to establish this word.

He went on to say that when the Prophet (sallallaahu ‘alayhi wa sallam) began to do that the *deen* of *Islaam* began to spread amongst the people until finally the people began to enter into the religion in droves and in great number.

The Prophet (sallallaahu ‘alayhi wa sallam), the Shaykh went on to say has told us about every single thing that is going to happen from the time that he was sent until the time that the Hour is established. And from the many things that he informed us that are going to happen, he informed us that *shirk* is going to return to this *ummah* again, as it once was in this *ummah*. As is authentically reported in Saheeh Bukharee and Muslim on the authority of Abu Hurayrah (radiAllaahu anhu) that the Prophet (sallallaahu ‘alayhi wa sallam) said,

“The Hour will not be established until you find the women worshipping some of the idols at al-Qulis.”

He said this thing, this *Qulis* was some of the idols the people use to worship during the time of *al-Jahiliyyah* (time of ignorance). Then he cited another *hadeeth* that has been collected by Imaam Muslim on the authority of Aisha (radiAllaahu anha),

“The night and the day will not go except there will be some of my ummah who will worship al- Latt and al-Uzza.”

The Shaykh went on to say that *ikhwaan*, after all that the Prophet (sallallaahu ‘alayhi wa sallam) has explained to us and made it clear to us all of these issues and foremost the issue of *at-Tawheed*. The Shaykh made *du’aa* for the Prophet (sallallaahu ‘alayhi wa sallam) and asked Allaah (subhaanahu wa ta’aala) to reward him for what he presented to this *ummah*. So Allaah (subhaanahu wa ta’aala) because of that, sending His Prophet (sallallaahu ‘alayhi wa sallam) he completed with him His *deen* and he also completed favour upon His servants by sending the Messenger (sallallaahu ‘alayhi wa sallam) to them. In sending the Prophet (sallallaahu ‘alayhi wa sallam) did not die except he left his community upon the clear plain path:

“The clear path its night time like its day time and no one would go off of it except that he would be destroyed.”

He went on to say the Prophet (sallallaahu ‘alayhi wa sallam) came with the same message and the same intent that we find all the other Prophets coming with and that is why Allaah said,

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

“And it is not said to you [O’Muhammed (sallallaahu ‘alayhi wa sallam)] except it was said to the Prophets before you.”

[Fussilat (They are explained in detail) (41:43)]

He went on to say that all of these Prophets when they came this is what they were calling to and this is what they were spending their time in doing, because this is what Allaah had created them for. As said in an *ayah* of *Qur’aan*,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I have not created Jinn and the human beings except to worship me alone.”

[Adh-Dhariyat (The Winds that Scatter) (51):56]

He went on to say, that *ikhwaan* so therefore we understand from all that has passed that the *Tawheed* of Allaah is very important and from this brief introduction the Shaykh has given already, we see as Muslims the importance we should place upon the issue of *Tawheed*, the Oneness of Allaah because it is this *Tawheed* that Allaah has created the creation.

He went on to say that Allaah has clearly established in the *Qur’aan* and explained that He (Allaah) has made everything subservient for us and to us because of this *Tawheed*. He went on to read the *ayah* in the *Qur’aan* when Allaah (subhaanahu wa ta’aala) said,

﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I have not created Jinn and the human beings except to worship me alone.”

[Adh-Dhariyat (The Winds that Scatter) (51):56]

He went on to say in this *ayah*,

﴿٥٧﴾ مَا أُرِيدُ مِنْهُمْ مِّن رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

﴿٥٨﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

“I do not want from them to give Me the risq (provision) nor do I want for them to feed Me, verily Allaah (subhaanahu wa ta’aala) is the Most Mighty, the Most Powerful, Allaah (subhaanahu wa ta’aala) is Mateen (Powerful, Strong) Allaah (subhaanahu wa ta’aala) is the Most Magnificent.”

[Adh-Dhariyat (The Winds that Scatter) (51):57-58]

So, this being the case *Ikhwaan*, that Allaah (subhaanahu wa ta’aala) has created you for the issue of *Tawheed* to worship Him, and Allaah (subhaanahu wa ta’aala) has made subservient everything in the heavens and the earth. Is it befitting of a person of intelligence to know after knowing that to have his mind to go on the way other than what Allaah (subhaanahu wa ta’aala) has created him for?

He went on to say, also what we see that shows us the importance of this issue *Tawheed* is that the fact that Allaah (subhaanahu wa ta’aala) has made the point of clashing between the Prophets (‘alayhis-salam) and their people is this issue of *Tawheed*. And every time the Prophets (‘alayhis-salaam) came to their people, their people had a problem with this *da’wah* the Prophets (‘alayhis-salaam) were calling to worshipping Allaah (subhaanahu wa ta’aala) alone. So Allaah (subhaanahu wa ta’aala) sent down His Books, and these Books have made clear and explained the issue of *Tawheed*. Allaah (subhaanahu wa ta’aala) has sent down His Messengers (‘alayhis-salaam) and they have as you have seen called and explained the issue of *Tawheed*.

So that being the case it becomes necessary for all of us to pay close attention to *Tawheed*. Also, another important point is the fact that needs to be discussed, is that this *ummah* is going to return back to *ash-shirk* as the Prophet (sallallahu ‘alayhi wa sallam) told us, when he told us this *hadeeth* that we have passed and the *shirk* is going to return to this *ummah*. There are going to be a group of people from this *ummah* that are going to worship idols.

The Shaykh went on to say, that the only way we are going to be able to be in a position to deal with this and to eliminate this is by knowing its opposite – the opposite of *shirk* and that is *Tawheed*.

The Shaykh went on to say ,that if we want to know the danger of falling into *shirk* then all we have to do is concentrate for one minute on what Allaah (subhaanahu wa ta’aala) has told us about His Prophet and Messenger Ibraaheem. In the Qur’aan Allaah (subhaanahu wa ta’aala) has given us a story about Ibraaheem

(‘alayhis-salaam) and told us that Ibraaheem was one who broke the idols with his own hands and that Allaah (subhaanahu wa ta’aala) tried Ibraaheem with some words and Ibraaheem took care and he was successful in those trials.

Allaah (subhaanahu wa ta’aala) described Ibraaheem and said about Ibraaheem that Ibraaheem was one who was *al – wafaa*, one who took care of his contract with Allaah (subhaanahu wa ta’aala). You all know that Allaah (subhaanahu wa ta’aala) ordered Ibraaheem to slaughter, to sacrifice his son and he obeyed the order of Allaah (subhaanahu wa ta’aala). Ibraaheem who Allaah (subhaanahu wa ta’aala) described as being one *ummah* by himself. Ibraaheem who Allaah (subhaanahu wa ta’aala) described as in the Qur’aan as being *Haneef* one who was upright, upon righteousness. Allaah (subhaanahu wa ta’aala) has told us about Ibraaheem, when he said he was free from *shirk*; he was not from the *mushrikeen* (polytheists). Allaah (subhaanahu wa ta’aala) has described Ibraaheem with all of the superlatives in the Qur’aan, you see before you.

In spite of that we find Ibraaheem along with all Allaah (subhaanahu wa ta’aala) has told us about him, we find Ibraaheem being a person who was afraid of falling into *shirk*, and we find him being afraid of allowing his children to fall into polytheism. And that is from the statement of Allaah (subhaanahu wa ta’aala) that the Shaykh wants us to concentrate on and that is the *du’aa* of Ibraaheem, when he said,

وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

“And protect me and my children from worshipping idols.”

[Ibraaheem (14):35]

The Shaykh went on to say ikhwaan, it is impossible for Ibraaheem or any of the other *anbiyyah* of Allaah (subhaanahu wa ta’aala) to make this *shirk*. None of the Prophets of Allaah (subhaanahu wa ta’aala) are going to fall into this polytheism, but Allaah (subhaanahu wa ta’aala) is telling us about this *ayah* that Ibraaheem made *du’aa* that Allaah (subhaanahu wa ta’aala) protect him and his children from falling into *shirk*. This is a lesson from the Prophet (sallallaahu ‘alayhi wa sallam) that it is easy for a person to fall into disbelief.

Why? Because

1. We have Ibraaheem making this *du’aa* to be protected from that (*shirk*).
2. We have the people of *Jahiliyyah* during the time of the Prophet (sallallaahu ‘alayhi wa sallam) and before that time people endowed with great intellect also fell into this *shirk* and this *kuffar* (disbelief).

He went on to say if this is the case with Ibraaheem, and this is Ibraaheem’s condition, and he is a Prophet who has been described as Allaah has described him. But in spite of that, we see there is a possibility and this statement was made by him, then what about anyone else who is less than Ibraaheem. It becomes obviously easier for everyone else to fall into this problem. That is why the famous scholar Ibraaheem at-Taymee (rahimahullaah) said, “Who thinks, and who is going to be able to be successful in the tests as Ibraaheem was successful.”

He went on to say *ikhwaan*, in spite of everything that has been presented, what has been presented so far, all of the legislation and all the Books that Allaah (subhaanahu wa ta’aala) has sent down to the people especially in our religion because we find the *Qur’aan*, all of it is concerning itself with the issue of *at – Tawheed* and this issue of making the people detest *shirk* and making the people aware of the danger of *shirk*.

He went on to say that this *Tawheed* it is the first step that a person can enter into *al-Islam* and this *Tawheed* it is the thing that will save a person, one of the people from being in the hellfire forever. As the Prophet (sallallaahu ‘alayhi wa sallam) told us that Allaah (subhaanahu wa ta’aala) has told us in a *Hadeeth Qudsi*,

“O’ sons of Adam if you were to commit sins that were to fill up the earth and then you were to come to me not making any shirk along with me, I will also give you the forgiveness likewise. If you were to commit all of the sins that fill up the earth and you were not to commit any shirk I would forgive you likewise for all of the sins.”²

So this *Tawheed* again *ikhwaan* is something, no matter what, if a person commits sins and comes to Allaah (subhaanahu wa ta’aala) and he does not commit *shirk* he is going to be successful, he is going to be saved. He went on to say, unfortunately the people today, the people from the Muslims they do not pay attention to the importance of *Tawheed*. Many people consider it to be from the affairs that should we say go secondary. He says this *Tawheed* is not studied and not understood by the Muslims as it ought to be. He gives an example of a person who had the audacity to make the statement that the issues of *Tawheed* can be learnt in the time span of ten minutes.

He went on to say, this is a sad case when we see that the Prophet (sallallaahu ‘alayhi wa sallam) was a person who sat in Makkah and he called the people to *Tawheed* for ten years and he made *Jihaad* to establish this *Tawheed* in their hearts. Here you have a person who says *Tawheed* can be learnt in ten minutes and the Prophet (sallallaahu ‘alayhi wa sallam) sat and taught it and fought for it and was harmed for ten years. The Shaykh asked a question, “Why would a person make such a statement such as that?” He said this man the person who made this statement is a person who Allaah (subhaanahu wa ta’aala) has not blessed with a lot of knowledge, nor is he a person who has understood the importance what is primary and what is secondary as relates to this *da’wah*. If this person or anyone was to concentrate on this statement that was said no doubt he would see the danger and it is a statement that every Muslim should stay away from and be weary of.

This *Tawheed ikhwaan* will save you, it will save you in this life and in the next life and this *Tawheed* is the *Islaam* that Allaah (subhaanahu wa ta’aala) wants for his servants. The person who falls into it (*shirk*) *ikhwaan* is committing the terrible crime that he should be aware of and try to stay away from.

The Shaykh finished *ikhwaan* by saying when he tells us about the importance of learning about *at-Tawheed* and knowing about this *Tawheed*, he said he does not mean by that statement or with that statement that we should learn about the *khilaafat* (differences) that have been mentioned about the *Ulamaa* concerning this *Tawheed*. If you were to look at the books of *Tawheed*, you would find that there are a lot of differences that the *Ulamaa* of the past and the present have discussed. This is not what I intend when I

² Related by at-Tirmidhee who said it was a good and sound hadeeth.

say to you brothers we need to know about this *Tawheed*. But what I mean is that you need to understand all those things Allaah (subhaanahu wa ta’aala) has made obligatory on you as it relates to you making your worship for Allaah (subhaanahu wa ta’aala) and you making this *‘ibaadah*.

He then went on to give the meaning of *‘ibaadah* in an-Nasai that was,

“Every saying and every action that Allaah (subhaanahu wa ta’aala) likes and loves and that Allaah (subhaanahu wa ta’aala) is pleased with.”

He went on to say *ikhwaan* we have to give this issue its rights. You have to know the opposite of this *Tawheed* so that you also can be saved. In knowing the opposite you understand a very important point that *Tawheed* is divided into two types or parts and *shirk* is divided into two parts.

We have what is known as *ash-shirk al Akbar* or the major *shirk*, the Shaykh said the person who falls into this, this type of disbelief that takes a person outside the circle of *Islaam*. It is when a person makes along with Allaah (subhaanahu wa ta’aala) a partner, so what he does he creates a *nid* (rival) along with Allaah (subhaanahu wa ta’aala). He calls to a thing other than Allaah (subhaanahu wa ta’aala), he makes supplication and *du’aa* to this thing and he has hope that this thing is going to help and benefit. As is explained in the hadeeth of Salman al Farsi (radiAllaahu anhu) and Imaam Ahmed has bought this narration in his book *‘Az Zuhd’* and it is *mawqoof* or starts with Salman. Salman is the one who related this message it is not a hadeeth from the **Prophet (sallallaahu ‘alayhi wa sallam) but it is Salman who said the statement.**

Salman said, “There were two men who were travelling and they came upon a group of people and they wanted to pass by this group of people. So people of this area said to these two men,

“We will not let you pass by until you slaughter for one of our idols.”³

So the first man said, I do not have anything in my possession to slaughter for your idol. So they said slaughter even a fly. So he slaughtered the fly and they allowed him to pass through. Then the second man was told the same thing, to slaughter something for their idols. So he refused, **“I will not slaughter except for Allaah.”** So as a result of that the people became angry with him and thereby killed him by striking his neck. So he eventually entered into paradise. So the Shaykh cited this example to show us that this *shirk al Akbar* (major shirk), slaughtering for other than Allaah (subhaanahu wa ta’aala), making *du’aa* to other than Allaah (subhaanahu wa ta’aala), fearing other than Allaah (subhaanahu wa ta’aala). This is the *shirk* that if a person does it that it takes you outside the fold of *al-Islaam*.

He went on to say the second thing we need to understand and a Muslim knows that the *‘ibaadah*, this worship which is every statement and every action that Allaah (subhaanahu wa ta’aala) likes and is pleased with should only be done for Allaah (subhaanahu wa ta’aala). As Allaah (subhaanahu wa ta’aala) said in the Qur’aan,

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

³ Reported by Ahmed also in *Kitaab at-Tawheed* Chapter 10 Shaykh Muhammad bin Abdul-Wahhab.

“Verily the masjids are only for Allaah, so do not call anyone along with Allaah in them.”

[Al-Jinn (72):18]

The Shaykh went on to say that slaughtering or sacrificing is solely for Allaah and should be only for Allaah anyone who commits it (for other than Allaah) is committing a major crime. He went on to say that Allaah (subhaanahu wa ta’aala) says in the Qur’aan,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

“Say verily my salah (prayer), and my nusook (slaughtering /sacrifice) my life and my dying are only for Allaah.”

[Al-An'am (The Cattle) (6):162]

Therefore the *Muslim* does not slaughter for the *awliyyah* of Allaah (subhaanahu wa ta’aala) or slaughter for the grave or slaughter for the idols. So we have to learn this and we have to understand this. So that is the first division of *shirk*, *Shirk al-Akbar*. The major *shirk*.

The second type of *shirk* is *Shirk al-Asghar*, the minor *shirk*. He said when you hear the word minor do not let it come to your mind that in fact that this is an easy issue. He said that the minor *shirk* is greater in the scales than the major sins (*the kaba'ir*). The major sins the person commits, the minor *shirk* is greater than that. As the Prophet (sallallaahu ‘alayhi wa sallam) said in an authentic *hadeeth*,

“Whoever swears by other than Allaah (subhaanahu wa ta’aala), he has disbelieved or committed shirk.”

So this minor *shirk* is greater *ikhwaan*, is greater than *zina* (fornication), and it is greater than drinking *kamar* (intoxicant) and greater than devouring *riba* (usury) but it does not throw the person who is committing it outside the fold of *Islaam*.

So what we need to understand is that we need to learn about these issues of *at-Tawheed* and we have to apply them in our daily lives and we have to act upon them, whether the person can read or is illiterate and we have to know this. It is *wajib ainiyaan* that it becomes the responsibility of every single man and women.

He went on to say, the best way for the student of knowledge to learn about this *Tawheed* is that, what you should do is, he should begin to get the books of the *Ulamaa*, who are respected and who the *ummah* have testified to their scholarship. People like Imaam Ahmed, and Ibnul Taymiyyah and his student Ibnul Qayyim, also Muhammad ibn Abdul Wahhab (rahimahumullaah). We need to get the books they have authored, and we need to memorise those books. The student needs to memorise the book ‘*Usool ath-Thalaatha* and also ‘*Kash ush- Shubuhaat*’ as well as ‘*Kitaab at- Tawheed*’ (all these books are by Shaykh Muhammed ibn Abdul Wahhab rahimahullaah.)

He said if the student was to memorise these books and he was to pay attention to these books and get a good understanding from these books he will find he will have the protection based upon what he has read and understood from falling into this *shirk* and knowing the opposite of this *shirk*.

He went on to say, he himself knows of people who have memorised these books and they are illiterate. They have memorised these books with deep understanding and contemplation and consideration. He said I am not exaggerating when I say to you that these people that I know and they are illiterate, they cannot read and write, and they have memorised these books.

I do not exaggerate that they have a better concept and understanding of the issues of *at-Tawheed* then some of the people of knowledge or those who claim to have knowledge or ahl ul ilm.

The Shaykh completed the talk by making du’aa to Allaah to have mercy upon all of us, to forgive all of us, to make our way easy.

Wasallam ‘alaikum wa alaa nabeeyanaa Muhammed (sallallaahu ‘alayhi wa sallam)

Questions and answers are below.

Questions and Answers.

1. First question, after Allaah (subhaanahu wa ta’aala) has said that he will forgive any sin other than *shirk* then how is a person to obtain forgiveness for this great sin?

Answer: The Shaykh went on to cite the ayah in *Surah an-Nisaa* when he Allaah (subhaanahu wa ta’aala) said,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴿٤٨﴾

“Allaah does not forgive that you make *shirk* with Him but he forgives everything other than that to whomever he chooses.”

[*Surah An-Nisaa (The Women) 4:36*]

He said if the person falls into this sin of *shirk*, then he is a *kafir* (disbeliever) and he has to come back into *Islaam* for a second time, and he has to make *taubah* (seek repentance). But he should realise that *Islaam* wipes what came before it. As the Prophet (sallallaahu ‘alayhi wa sallam) has said in an authentic *hadeeth*, he asked the people and then he said, **“Do you people not know that al *Islaam* destroys or wipes away that which preceded it.”** Meaning that once a person comes into *Islaam*, his coming into *Islaam* serves as that which will wipe away his previous sins he fell into as well as the *shirk* he committed. This *ayah* is talking about the person who dies committing this crime of *shirk*.

2. The greatest *shirk* can take you out of the fold of *Islaam* but what if due to ignorance this is all that you know to be *Islaam*?

Answer: He said concerning the person who commits *shirk al-Akbar* based upon ignorance or because of it the person falls into this, we have to look at what it is that he committed. We have to look at the crime he committed. He said if we find this *shirk al-Akbar* that he fell into and that he committed are from the things that are clear and apparent to all the people of *al- Islaam* then he will have no excuse, his ignorance will not be an excuse for him. If he did something all the people of *al- Islaam* know to be *shirk*, for example, for a person to make prostration to an idol, so he would not have an excuse of ignorance. But if the person does something that the majority of the people do not know about this thing, the majority of the people are not experts in understanding this affair this situation is different, he may be excused because of his ignorance. He said all we have to do is look at the issue of the *Sahaaba s* what happened when some of them made *halaal* the drinking of *khamr*. When these *Sahaaba s* made *halaal* the drinking of *khamr* (intoxicant), they did so based upon some of the *ayat* of the *Qur’aan* that they understood. So the other *Sahaaba* what they did was that they did not say that they were *kuffar* (disbelievers) but instead they sent to them the proofs to show them that *khamr* was *haram*.

When these proofs arrived to them, they accepted them and they came back to the truth and they left of that which they were doing. The Shaykh said had they continued to be obstinate and the proof had come to them and they would have rejected the proofs, then they would have become *kuffar* because they would have been disbelieving in Allaah (subhaanahu wa ta’aala) and his Messenger (sallallaahu ‘alayhi wa sallam)

So the issue of being excused or having an excuse because of ignorance it becomes different depending upon the time, the place, the person and the condition.

3. Can people make in the Messengership of the Prophet (sallallaahu ‘alayhi wa sallam) shirk, please explain?

Answer: The Shaykh said concerning this issue many times we find that many of the people making *shirk* concerning the angels of Allaah (subhaanahu wa ta’aala) or the *awliyyah* or the righteous people. The reason they do that is because these angels are in an exalted station in the hearts of the people. So the ignorant people what they do is they take these creations of Allaah (subhaanahu wa ta’aala) and they raise them higher than the place that Allaah (subhaanahu wa ta’aala) has raised them. But the correct thing is we ourselves should put them where Allaah (subhaanahu wa ta’aala) has put them, in their proper place. We love them more than we love our own selves. Like the Prophet (sallallaahu ‘alayhi wa sallam), we love him more than we love our own selves, more than we love our children, more than we love our money. We make the Prophet (sallallaahu ‘alayhi wa sallam) foremost in our love and our minds. The Shaykh said we respect him, but in doing this we do not attribute the special characteristics that are only for Allaah (subhaanahu wa ta’aala).

He said why, why? The reason for this is that Allaah (subhaanahu wa ta’aala) is the one who sent the Prophet (sallallaahu ‘alayhi wa sallam) and the Prophet (sallallaahu ‘alayhi wa sallam) told us not to raise him higher than his own self. One time some of the *Sahaaba* came to the Prophet (sallallaahu ‘alayhi wa sallam) and they said, “*Ya Rasoolullah, ya khairoona, ya khairanna, ya sayidanna.*” (Oh, Messenger of Allaah, oh the best of us, oh our master.)

So the Prophet (sallallaahu ‘alayhi wa sallam) on hearing that the people were saying this or having this *ghuloo* (exaggeration) said, “**Do not say all of what you are saying, say some of it but do not say all of it.**” Do not let the shaytaan trick you people, say that “**I am the Messenger of Allaah only.**” In another authentic *hadeeth* that has been collected by Imaam Muslim, he said to his companions and he said to us, “**Do not exaggerate me as the Christians exaggerated in the son of Mariam (radiAllaahu anha), but say that, I am Abdullah and the Messenger of Allaah.**”

So the Shaykh went on to say, therefore Allaah (subhaanahu wa ta’aala) described the Prophet (sallallaahu ‘alayhi wa sallam) to be an *abd* or a slave in the Qur’aan. When he did so he did it to honour the Prophet (sallallaahu ‘alayhi wa sallam) with this description and all you have to do is read the *Qur’aan* when Allaah (subhaanahu wa ta’aala) said,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ
آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٧﴾

“Glory is unto Allaah who took his *abd* from Masjid al Haram to Masjid al Aqsa that we bless everything around it.”

[Al-Isra (The Journey by Night) 17:1]

So the point here is that Allaah (subhaanahu wa ta’aala) who honoured his Prophet (sallallaahu ‘alayhi wa sallam) honoured him by calling him the slave, and the servant here. Also the Prophet (sallallaahu ‘alayhi wa sallam) told us to say in our *tashaahud*, when we are making *salah* (prayer) to say,

“Ashadu an la illaha illAllaah wa ashadu anna Muhammad dur Rasool Allaah.”

I bear witness that none has the right to be worshipped except Allaah and I bear witness that Muhammad is the Messenger of Allaah.

That we should bear witness to this *kaleemah* (testimony of faith); he said the *Sahaaba* did not say in their *tashaahud* and “I bear witness that Muhammed is our sayyid *wa ashadu anna Muhammed sayyidanna.*” That the *Sahaaba* did not say this. So it becomes imperative that we also do not say this even though we respect that the Prophet (sallallaahu ‘alayhi wa sallam), yes he is our master and we should follow what he taught us and only what he taught us. So therefore, if a person was to say in his *tashaahud*, what they are saying that Muhammed is our *sayyid* as well then he has gone against the *Sunnah*. He has gone against the Prophet (sallallaahu ‘alayhi wa sallam) and on top of that he has claimed that by doing this thing that he is better than the *Sahaaba* because they did not say this and they did not do this thing.

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك

Subhaanna kala humma wa be humd ka ashadu an laaillaaha illah anta astaghfiruka wa atoobu ilaak.

How Perfect you are oh Allaah, and I praise you. I bear witness that none has the right to be worshipped except you. I seek Your Forgiveness and turn to you in repentance.