

Chapter 36

What has been reported with regard to *riyaa* (doing good deeds in order to be seen by the people)

Chapter 36 Box 1/3

And the statement of Allaah, the Most High:

Say: I am only a man like you; it has been revealed to me that your *ilaah* (object of worship) is one *ilaah*.¹

The completion of the *aayah* from Soorah al Kahf:

So whoever hopes for the meeting with his Lord then let him work righteous deeds and not associate anyone in his worship with his Lord.²

1) What is the relevance of this chapter to Kitaab ut Tawheed?

It is that *riyaa* damages *tawheed* and can nullify the action which it is done along with.

Therefore it is befitting that the author draws attention to it in this chapter.

With regards to the words to be explained, what is the meaning of:

2) *riyaa* – it is the verbal noun from *raa-aa* (to do something to be seen by the people), *muraa-ah* (doing things for show).

3) Say – this is an address to the Prophet *sall Allaahu ‘alaihi wa sallam*, that he was to say this to mankind.

4) I am a man like you – meaning from mankind, I do not have anything from *ruboobiyyah* (Lordship) nor *uloohiyyah* (the right to be worshipped).

5) hopes for the meeting with his Lord – he fears the final journey to Him and he hopes for His *ru-yah* (that he will see Allaah) on the Day of Resurrection.

6) righteous deeds – they are those which conform with the Legislation of Allaah, done with the intention of (seeking) His Face.

7) not associate in his worship with his Lord – meaning: he does not do his action for show.

8) anyone – this is general, covering everyone, whoever they might be.

With regards to the general meaning of the *aayah*:

9) What was the most important aspect of that which was revealed to the Prophet *sall Allaahu ‘alaihi wa sallam* ?

¹ Soorah al Kahf (18) *aayah* 110

² *ibid*

It was that the One who truly deserves to be worshipped was the One True object of worship, and this was Allaah; and that it is not permissible that anyone be taken as a partner with Him in worship.

10) How should a person prepare for the Day which he will inevitably arrive at?

The one who hopes for salvation from the Punishment of Allaah on that Day will prepare for it with actions which are free from *shirk* and done in conformity with that which Allaah legislated.

11) What is the relevance of this aayah to this chapter of kitaab ut tawheed?

It contains a command to make one's deeds free from any *shirk*, a part of which is *riyaa* (doing actions for show).

With regards to benefits of this aayah, fill in the missing words:
This aayah shows:

12) That the foundation of the religion is singling Allaah out with all **worship**.

13) That *riyaa* is **shirk**.

14) That the *shirk* which the *mushrikoon* fell into was *shirk* in **worship**.

15) That it is not impermissible for anyone or anything to be **worshipped** along with Allaah – whether that be idols, prophets, righteous beings or other than them.

And from Aboo Hurayrah *radi Allaahu ‘anhu* in a *marfoo’* form:

Allaah, the Most High, said:

(Out of all those who have partners taken with them), I am the least in need of partnership; so whoever does an action in which he associates other than Me along with Me then I will leave him and his shirk.

Reported by Muslim.³

With regards to the words to be explained, what is the meaning of:

1) I am the least in need of partnership – meaning: of being a partner with anyone and of any action which contains *shirk*.

2) which he associates other than Me along with Me – meaning: with his action he intends other than Me, (intending instead one of) the created beings.

3) I will leave him and his shirk – meaning: I will not accept his action; rather I will leave it to that other (object of worship).

With regards to the general meaning of this hadeeth:

4) What is a hadeeth qudsee?

It is when the Prophet *sall Allaahu ‘alaihi wa sallam* reports directly the wording of Allaah, the Mighty and Majestic.

5) What type of actions does Allaah accept?

Allaah dissociates Himself from an action into which anyone else is being associated with Him by way of the person having *riyaa* in that action or other than that. This is because He, the Perfect, only accepts the action which is done purely and sincerely seeking His Face.

6) What is the relevance of this hadeeth to this chapter of kitaab ut tawheed?

It shows that an action will not be accepted if *riyaa* or anything else from the types of *shirk* has entered into it.

With regards to benefits of the hadeeth, fill in the missing words:
This hadeeth shows:

7) A warning against shirk in all its forms and that it prevents the acceptance of the (good) deed.

³ Reported by Muslim (2985) and Ahmad and ibn Maajah and ibn Khuzaymah.

8) The obligation to make actions purely and sincerely for **Allaah**, free from all the taints of **shirk**.

9) A description of Allaah as having **ghinaa** (being independent and free of all needs).

10) A description of Allaah with **kalaam** (speech).

And from Aboo Sa'eed *radi Allaahu 'anhu* in a *marfoo'* form:

Shall I not inform you of that which I fear for you more than al Maseeh ud Dajjaal?

They said: But of course!

He said:

The hidden shirk. A man stands to pray and beautifies his prayer due to his seeing (another) person looking at him.

Reported by Ahmad.⁴

With regards to the words to be explained, what is the meaning of:

1) ***al Maseeh*** – he is the one possessing a very great *fitnah* (trial and tribulation). He is called *al Maseeh* because one of his eyes is *mamsoohah* (wiped smooth) or because he *yamsahu* the Earth (crosses the Earth very quickly).

2) ***Dajjaal*** – the one who has much *dajal* (lying and deceit).

3) **hidden shirk** – it is called hidden because the one who does it is manifesting that his deed is being done for Allaah but internally he intends someone else with the action.

4) **beautifies his prayer** – he beautifies it and lengthens it and the like of that.

With regards to the general meaning of this hadeeth:

5) **Who or what were the Companions discussing when the Prophet *sall Allaahu 'alaihi wa sallam* made this statement?**

They were discussing the trial of *al maseeh ud dajjaal* and were provoking fear with regards to that.

6) **What did the Prophet *sall Allaahu 'alaihi wa sallam* fear even more than that thing or person?**

It was *shirk* with regards to the *qasd* (intention and resolve) of a person, something which does not appear to the people outwardly.

And he *sall Allaahu 'alaihi wa sallam* explained it to be beautifying one's action - which should have been done seeking Allaah's Face - because people are watching.

7) What is the relevance of this hadeeth to this chapter of kitaab ut tawheed?

⁴ Reported by ibn Maajah (4204) and Ahmad in his Musnad and declared *hasan* (good) by al Albaanee in Saheeh ut Targheeb wat Tarheeb (1/7) and Saheeh ul Jaami' (2604).

It contains a warning against *riyaa* (doing actions for show) and it contains an explanation of what *riyaa* is.

With regards to benefits of the hadeeth, fill in the missing words:

This hadeeth shows:

8) The **shafaqah** (care and compassion) of the Prophet *sall Allaahu 'alaihi wa sallam* for his nation, and his giving sincere advice to them.

9) That **riyaa** (doing actions for show) is to be feared by the righteous people more than the tribulation of the **Dajjaal**.

10) A warning against **riyaa** (doing actions for show) and against *shirk* in general.