

## Chapter 37

### A person doing his actions intending a worldly gain is a form of shirk

Chapter 37 Box 1/2

And the statement of Allaah, the Most High:

**Whoever intends the life of this world and its *zeenah* (adornments) then We will repay them in it for their actions and they will not be deprived in it.<sup>1</sup>**

The completion of the quote:

They are those who will have nothing in the Hereafter except the Fire. And that which they used to do therein will be of no avail. And what they used to do is rendered null and void.

With regards to the relevance of this chapter to Kitaab ut Tawheed:

- 1) What type of *shirk* will be discussed here?
- 2) How is this topic different from the topic of the previous chapter?

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

- 3) intends the life of this world and its adornments
- 4) We will repay them
- 5) will have nothing in the Hereafter except the Fire

With regards to the general meaning of the two aayaat:

- 6) How does Allaah treat the person whose goal and intention behind his actions is this worldly life?

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

With regards to benefits of these aayaat, fill in the missing words:  
These aayaat show:

- 8) That \*\*\*\* nullifies (good) deeds and that desiring the \*\*\*\*\* and its adornments when performing an action renders it null and void.

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<sup>1</sup> Soorah Hood (11) aayah 15

9) That Allaah recompenses the disbeliever and the seeker after this worldly life for his good deeds in \*\*\*\* \*\*\*\*; and that there does not remain any \*\*\*\* deed for him in the Hereafter for which he is rewarded.

10) A severe warning against desiring the \*\*\*\*\* when performing an action of the Hereafter.

11) An encouragement upon desiring the \*\*\*\*\* when performing righteous actions.

And in the Saheeh from Aboo Hurayrah *radi Allaahu ‘anhu*:

***May the servant of the deenaar perish, may the servant of the dirham perish, may the servant of the khameesah perish, may the servant of the khameelah perish. If he is given, he is pleased and if he is not given he is annoyed. May he perish and may he relapse and be unsuccessful. And if he is injured by a thorn then may he not be able to remove it.***

***Toobaa is for a servant who takes hold of the rein of his horse in the path of Allaah, his hair unkempt, his two feet covered with dust.***

***And if he is assigned the job of guarding then he fulfils the guarding duty without complaint and if he is placed in the rearguard then he accepts that without complaint.***

***And if he seeks permission, then he is not granted permission.***

***And if he intercedes, then his intercession is not accepted. <sup>2</sup>***

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

- 1) in the Saheeh
- 2) khameesah
- 3) khameelah
- 4) Toobaa
- 5) in the path of Allaah
- 6) his hair unkempt
- 7) his two feet covered in dust
- 8) the job of guarding
- 9) in the rearguard
- 10) if he seeks permission
- 11) he is not granted permission
- 12) if he intercedes
- 13) his intercession is not accepted

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

**14) What are the two types of people that the Prophet *sall Allaahu ‘alaihi wa sallam* mentions in this hadeeth?**

**15) What does the Prophet *sall Allaahu ‘alaihi wa sallam* say about the first of the two people?**

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<sup>2</sup> Reported by al Bukhaaree (2887)

16) What does the Prophet *sall Allaahu 'alaihi wa sallam* say about the second of the two people?

17) What does the second of these two people intend when he performs his good deeds?

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

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

19) A rebuke of the action done for the sake of the \*\*\*\*\* and a commendation of the action done for the sake of the \*\*\*\*\*.

20) The excellence of *tawaadu'* (\*\*\*\*\*).

21) The excellence of striving in the path of \*\*\*\*\*.

22) A rebuke of opulence and living a life of comfort and a commendation of ruggedness and manliness and strength because that is from those matters which will help a \*\*\*\*\* upon striving in the path of \*\*\*\*\*.