

## 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 their deeds are 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?**

It is the form of *shirk* where a person performs actions (which should be done for the Hereafter) for the sake of this worldly life. This negates the completeness of *tawheed* and nullifies the action.

##### **2) How is this topic different from the topic of the previous chapter?**

This chapter refers to the action which is done for the purpose of seeking something of this world whereas the previous chapter dealt with the person who does an action simply to acquire praise.

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

**3) intends the life of this world and its adornments** – meaning: by his action, he intends the reward of this world and desiring its wealth.

**4) We will repay them** – We will give them the reward of their deeds in full, in the form of health, happiness due to family and wealth and children.

**5) will have nothing in the Hereafter except the Fire** - because they did not perform actions except for this worldly life.

#### 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?**

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

Allaah will recompense him for his good deeds in this world if He wishes, He the Most High. This is as occurs in the other aayah:

**Whoever intends this (immediate) life then We will grant him in it whatever We wish for whomever We wish.<sup>2</sup>**

Then he will proceed to the Hereafter, having no good deeds left over for which he could be given any reward.

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

These two aayaat make clear the ruling for the person who intends this worldly life by his action, and they make clear what his result will be in this world and in the Hereafter.

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

- 8) That **shirk** nullifies (good) deeds and that desiring the **dunyaa** and its adornments when performing an action renders it null and void.
- 9) That Allaah recompenses the disbeliever and the seeker after this worldly life for his good deeds in **this life**; and that there does not remain any **good** deed for him in the Hereafter for which he is rewarded.
- 10) A severe warning against desiring the **dunyaa** when performing an action of the Hereafter.
- 11) An encouragement upon desiring the **Hereafter** when performing righteous actions.

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<sup>2</sup> Soorah al Israa- (17) aayah 18

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>3</sup>

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

- 1) **in the Saheeh** – meaning in the Saheeh of al Bukhaaree.
- 2) **khameesah** – this is a garment of fine silk or wool. It was a garment which people wore in ancient times.
- 3) **khameelah** – a velvet cloth.
- 4) **Toobaa** – this is a name for Paradise or of a tree in it.
- 5) **in the path of Allaah** – striving against the people of *shirk*
- 6) **his hair unkempt** - striving in Allaah’s cause has preoccupied him away from pampering himself through oiling and combing his hair.
- 7) **his two feet covered in dust** – dust and soil are upon them, in contrast to the people who live in luxury and comfort.
- 8) **the job of guarding** - guarding the army, without falling short in this and without being negligent.
- 9) **in the rearguard** - at the rear of the army.
- 10) **if he seeks permission** – to enter upon the people in authority.
- 11) **he is not granted permission** – because in their eyes, he has no status due to his not intending this worldly life nor flattering of the people in authority by his actions.
- 12) **if he intercedes** – meaning: if the situation requires him to intercede with regards to a matter which is something loved by Allaah and His Messenger from carrying out the needs of the people.
- 13) **his intercession is not accepted** – meaning: his interceding is not accepted with those in authority and the like of them.

<sup>3</sup> Reported by al Bukhaaree (2887)

**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?**

He *sall Allaahu alaihi wa sallam* describes two people:

- a) the seeker of this worldly life
- b) the seeker of the Hereafter

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

The seeker of this world becomes a slave to it, becoming happy on account of it and becoming angry on account of it . So the Prophet *sall Allaahu alaihi wa sallam* made a supplication about him, in the form of telling some information about him:

***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.***

So such a person does not attain that which he desires and he does not remain safe from that which he fears. He becomes a slave to whatever he desires. He has no connection to his Lord which can free him from that which he falls into.

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

The righteous servant of Allaah strives to attain His Pleasure and to keep away from that which angers Him, being patient upon the difficulties of strain and weariness.

He does not devote himself to luxury and attaining delights nor make a show of himself in front of the people such that he would gain status with the people because he does not desire this worldly life nor the attainment of status through his deeds.

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

He intends by his action to seek the Face of Allaah and the abode of the Hereafter. So his recompense is that he will have Paradise or a tree within it.

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

It shows the blameworthiness of doing actions for the sake of this worldly life and it shows praise of the action done for the sake of the Hereafter.

**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 **dunyaa** and a commendation of the action done for the sake of the **Hereafter**.

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

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

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 **Muslim** upon striving in the path of **Allaah**.