

**Injustice and its kinds\_continue-**One of the most important obligations is to know the meaning of shirk, its seriousness and its different types, so that our Tawheed (belief in the Oneness of Allaah) and our Islam may be complete, and our faith may be sound. The word shirk in Arabic means taking a partner, i.e., regarding someone as the partner of another. In terms of sharee’ah or Islamic terminology, shirk means ascribing a partner or rival to Allaah in Lordship (ruboobiyyah), worship or in His names and attributes.

A rival is a peer or counterpart. Hence Allaah forbids setting up rivals with Him and he condemns those who take them (rivals) as gods instead of  or besides Allaah in many verses of the Qur’aan. Allaah says (interpretation of the meaning): “Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped)”*[al-Baqarah 2:22], “And they set up rivals to Allaah, to mislead (men) from His path! Say: ‘Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!’” Ibraaheem 14:30].* In the hadeeth it is narrated that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever dies claiming that Allaah has a rival, will enter Hell.”

The texts of the Qur’aan and Sunnah indicate that shirk and the ascribing of rivals to Allaah sometimes puts a person beyond the pale of Islam and sometimes does not. Hence the scholars divided shirk into two types which they call shirk akbar (major shirk) and shirk asghar (minor shirk). There follows a brief description of each type:

1 – Major shirk: This means ascribing to someone other than Allaah something that belongs only to Allaah, such as Lordship (ruboobiyyah), divinity (uloohiyyah) and the divine names and attributes (al-asma’ wa’l-sifaat).

This kind of shirk may sometimes be outward, such as the shirk of those who worship idols and graves, or the dead or absent.

Or it may sometimes be hidden, such as those who put their trust in other gods besides Allaah, or the shirk and kufr of the hypocrites. For even though their (hypocrites’) shirk puts them beyond the pale of Islam and means that they will abide  forever in Hell, it is a hidden shirk, because they make an outward display of Islam and conceal their kufr and shirk, so they are inwardly mushriks but not outwardly.

Shirk may sometimes take the form of beliefs: Such as the belief that there is someone else who creates, gives life and death, reigns or controls the affairs of the universe along with Allaah.

Or the belief that there is someone else who must be obeyed absolutely besides Allaah, so they follow him in regarding as permissible or forbidden whatever he wants, even if that goes against the religion of the Messengers.

Or they may associate others with Allaah in love and veneration, by loving a created being as they love Allaah. This is the kind of shirk that Allaah does not forgive, and it is the shirk of which Allaah says (interpretation of the meaning): *“And of mankind are some who take (for worship) others besides Allaah as rivals(to Allaah). They love them as they love Allaah”[al-Baqarah 2:165].*

Or the belief that there are those who know the Unseen as well as Allaah. This is very common among some of the deviant sects such as the Raafidis (Shi’ah), extreme Sufis, and Baatinis (esoteric sects) in general. The Raafidis believe that their imams have knowledge of the unseen, and the Baatinis and Sufis believe similar things about their awliya’ (“saints”), and so on. It is also shirk to believe that there is someone who bestows mercy in a manner that is befitting only for Allaah, so he shows mercy as Allaah does and forgives sins and overlooks the bad deeds of his worshippers.

Shirk may sometimes take the form of words: Such as those who make du’aa’ or pray to someone other than Allaah, or seek his help or seek refuge with him with regard to matters over which no one has control except Allaah, whether the person called upon is a Prophet, a wali (“saint”), an angel or a jinn, or some other created being. This is a kind of major shirk which puts one beyond the pale of Islam.

Or such as those who make fun of religion or who liken Allaah to His creation, or say that there is another creator, provider or controller besides Allaah. All of these are major shirk and a grave sin that is not forgiven.

Shirk may sometimes take the form of actions: Such as one who sacrifices, prays or prostrates to something other than Allaah, or who promulgates laws to replace the rulings of Allaah and makes that *the law to which people are obliged to refer for judgement; or one who supports the kaafirs and helps them against the* believers*, and* ***other acts that go against the basic meaning of faith and put the one who does them beyond the pale* of Islam. We ask Allaah to keep us safe and sound.**

**2 – Minor shirk: This includes everything that may lead to major shirk, or which is described in the texts as being shirk, but does not reach the extent of being major shirk.**

**This is usually of two types: 1 – Being emotionally attached to some means which have no basis and  for which Allaah has not given permission, such as hanging up “hands”, turquoise beads etc on the grounds that they offer protection or that they ward off the evil eye. But Allaah has not made them the means of such protection, either according to sharee’ah or according to the laws of the universe.**

**[Translator’s note: the “hands” referred to are objects made of metal, pottery etc, usually blue or turquoise in colour, that some people hang up to ward off the evil eye, according to their mistaken belief]**

**2 – Venerating some people or things in a way that does not go so far as ascribing lordship to them, such as swearing by something other than Allaah, or saying, “Were it not for Allaah and So and so,” etc.**

**Minor shirk may sometimes take the form of outward actions, such as wearing talismans, strings, amulets and the like, and other words and deeds. And sometimes it may be hidden, like a little bit of showing off.**

**It may also take the form of beliefs: Such as the belief that something may be a cause of bringing benefit or warding off harm, when Allaah has not made it so; or believing that there is barakah (blessing) in a thing, when Allaah has not made it so.**

**It sometimes takes the form of words: Such as when they said, “We have been given rain by such and such a star,” without believing that that the stars could independently cause rain to fall; or swearing by something other than Allaah, without believing in venerating the thing sworn by or regarding it as equal with Allaah; or saying, “Whatever Allaah wills and you will,” and so on.**

**It sometimes takes the form of actions: Such as hanging up amulets or wearing a talisman or string to dispel or ward off calamity, because everyone who attribute powers to a thing when Allaah has not made it so either according to sharee’ah or according to the laws of the universe, has associated something with Allaah. This also applies to one who touches a thing seeking its barakah (blessing), when Allaah has not created any barakah in it, such as kissing the doors of the mosques, touching their thresholds, seeking healing from their dust, and other such actions.**

**This is a brief look at the division of shirk into major and minor. We cannot go into great detail in this short answer.**

**Conclusion:**

**What the Muslim must do is to avoid shirk in both its minor and major forms. The greatest sin is shirk and transgression against the unique rights of Allaah, which are to be worshipped and obeyed alone, with no partner or associate.**

**Hence Allaah has decreed that the mushrikeen will abide forever in Hell and has told us that He will not forgive them, and He has forbidden Paradise to them, as He says (interpretation of the meaning): “Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin”*[al-Nisa’ 4:48], “Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the Zaalimoon (polytheists and wrongdoers) there are no helpers”[al-Maa'idah 5:72].***

**Every wise and religiously-committed person should fear shirk for himself and should turn to his Lord, asking Him to help him avoid shirk, as al-Khaleel [Ibraaheem – peace be upon him] said:  *“and keep me and my sons away from worshipping idols”[Ibraaheem 14:35 – interpretation of the meaning]***

**One of the salaf said: “Who can claim to be safe from this after Ibraaheem?”**

**So the sincere believer’s fear of shirk should increase as should his desire for his for his Lord to keep him away from it, and he should say the great du’aa’ which the Prophet (peace and blessings of Allaah be upon him) taught to his companions when he said to them: “Shirk among you will be more subtle than the footsteps of an ant, but I will teach you something which, if you do it, both minor and major shirk will be kept away from you. Say: *Allaahumma inni a’oodhu bika an ushrika bika wa ana a’lam wa astaghfiruka lima la a’lam* (O Allaah, I seek refuge with You from associating anything with You knowingly, and I seek Your forgiveness for that of which I am unaware).” Classed as saheeh by al-Albaani in *Saheeh al-Jaami’*, 3731**

**The above refers to the difference between major and minor shirk, defining each and describing its types.**

**With regard to the difference between them as far as the ruling is concerned:**

**Major shirk puts a person beyond the pale of Islam, so the one who does that is judged to be out of Islam and to have apostatized therefrom, so he is a kaafir and an apostate.**

**Minor shirk does not put a person beyond the pale of Islam, rather it may be done by a Muslim but he still remains in Islam; but the one who does that is in great danger because minor shirk is a major sin. Ibn Mas’ood (may Allaah be pleased with him) said: “If I were to swear by Allaah falsely, that is better for me than if I were to swear by something other than Him sincerely.” So he regarded swearing by something other than Allaah (which is minor shirk) as being worse than swearing by Allaah falsely, and it is well known that swearing by Allaah falsely is a major sin.**

**We ask Allaah to make our hearts steadfast in adhering to His religion until we meet Him, and we seek refuge in His Might – may He be glorified – from going astray, for He is the Ever-Living Who never dies, but the jinn and mankind will die. And Allaah knows best and is most wise, and to Him is the final return of all.**

which is the most serious act of injustice. Therefore, it was narrated that a Muslim remains in good condition in the Sight of Allah as long as he doesn’t shed blood, and this is addressed to all parties.

feeling of malice, and oppression, slander;

A man asked the Prophet PBUH: O Messenger of Allah, which act in Islaam is the best, the Prophet PBUH answered: ' It is when Muslims are safe from your tongue and your hand' then that man or another one asked: which migration is the best, he PBUH answered: to leave what Allah hates...)) [Ahmad]

Allah's Method is in harmony with human Fitrah The absolute truth is that the Method of Allah (His Orders and Prohibitions) is in complete harmony with human Fitrah (innate disposition), Allah the Almighty says: "So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion" [Ar-Rum, 30] Actually, when Allah the Almighty described our nation as the best of peoples, he explained the reason behind this preference which is the act of enjoining what is good and forbidding what is bad. Allah the Almighty says: "You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. " [Al-Imran: 110] Because human knows by Fitrah what is good and what is bad, Islam was named: the religion of Fitrah, because the truth is what was properly transmitted, what was accepted by the clear mind and the pure Fitrah, and what was confirmed reality. So, unless we order what is good and prohibit what is bad, we will lose our superiority in the Sight of Allah, and we will become as any other nation which Allah does not care about, as it was said: they considered the Order of Allah is valueless, so they themselves became valueless in the Sight of Allah. When some people (the children of Israel) said: "We are the children of Allah and His loved ones." [Al-Maida: 18] Allah the Almighty answered them: "Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created" [Al-Maida: 18]

 A Hadith confirms that Islaam is the religion of Fitrah, the following Hadith confirms that Islaam is the religion of Fitrah, one of the companions of the Prophet PBUH asked him: ((O Messenger of Allah, let my parents be sacrificed for you, tell us about something which we benefit from it after your death? He PBUH said: Seek help from yourself, he asked: How can I do so, he PBUH said: Leave what you have doubt about for things that you do not doubt, even if you heard too many Fatwas, he asked: How could I know that? He PBUH answered: Listen to your heart, as it feels at ease about the legal and does not be pleased with the illicit, and the pious Muslim avoids the minor sins out of fear of committing major sins, he said: let my parents be sacrificed for you, what is tribalism? He PBUH answered: to support your own people even if they were oppressors. He asked: who is the greedy? He PBUH answered: he is the one who seeks illegal gains, he asked: what is piety? he PBUH answered: it is to Leave what you doubt for things that you do not doubt., he asked: who is the real believer? The Prophet PBUH answered: he is the one whom people secure their money and family with, he asked; who is the real Muslim? He PBUH answered: he is the one whom people are safe from his tongue and his hand, he asked: What is the best form of Jihad? He PBUH answered: It is to say the truth in the face of a tyrant ruler)) [Al-Mujam Al-Kaber].

*Do not committee any form or kind or shape of Shirk “In deed Ashurk Thulm Atheem” which averting -joining- in worship others with Allaah, form of worship to*