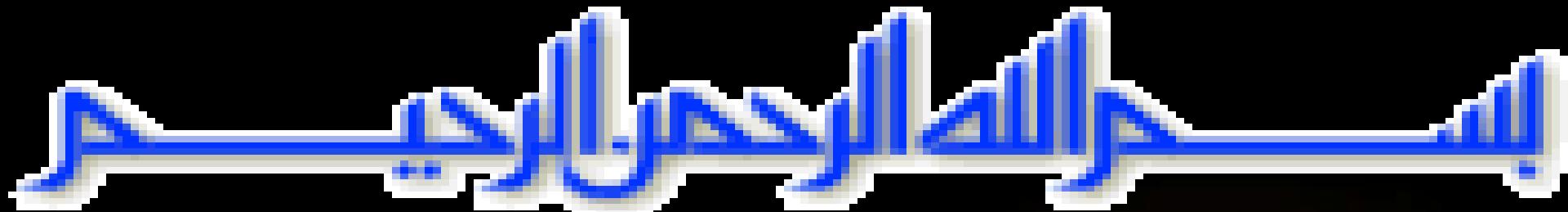




جامعة إسلامية سلاغور
JABATAN AGAMA ISLAM SELANGOR

THE DANGER OF SHIRK



Let us all increase our *imaan*
and *taqwa* of Allah *Subhaanahu
Wata'aala* by constantly
performing all of His
Commands and abstaining from
all of His prohibitions.

We must have certainty that
only having *taqwa* and absolute
obedience to Allah that can
guarantee happiness of this
world and the Hereafter.

Indeed, attaining prosperity is the dream for every individual, and eternal bliss begins from the inner heart that is founded upon authentic ‘*aqeedah*, pure and free from any form of shirk, which only corrupts the ‘*aqeedah* of a Muslim.

Shirk means to associate something with Allah

Subhaanahu Wata‘ala,

believing and having certainty that it has the power and ability to bring about benefit or harm to others. Such deviated belief, which corrupts the ‘aqeedah,

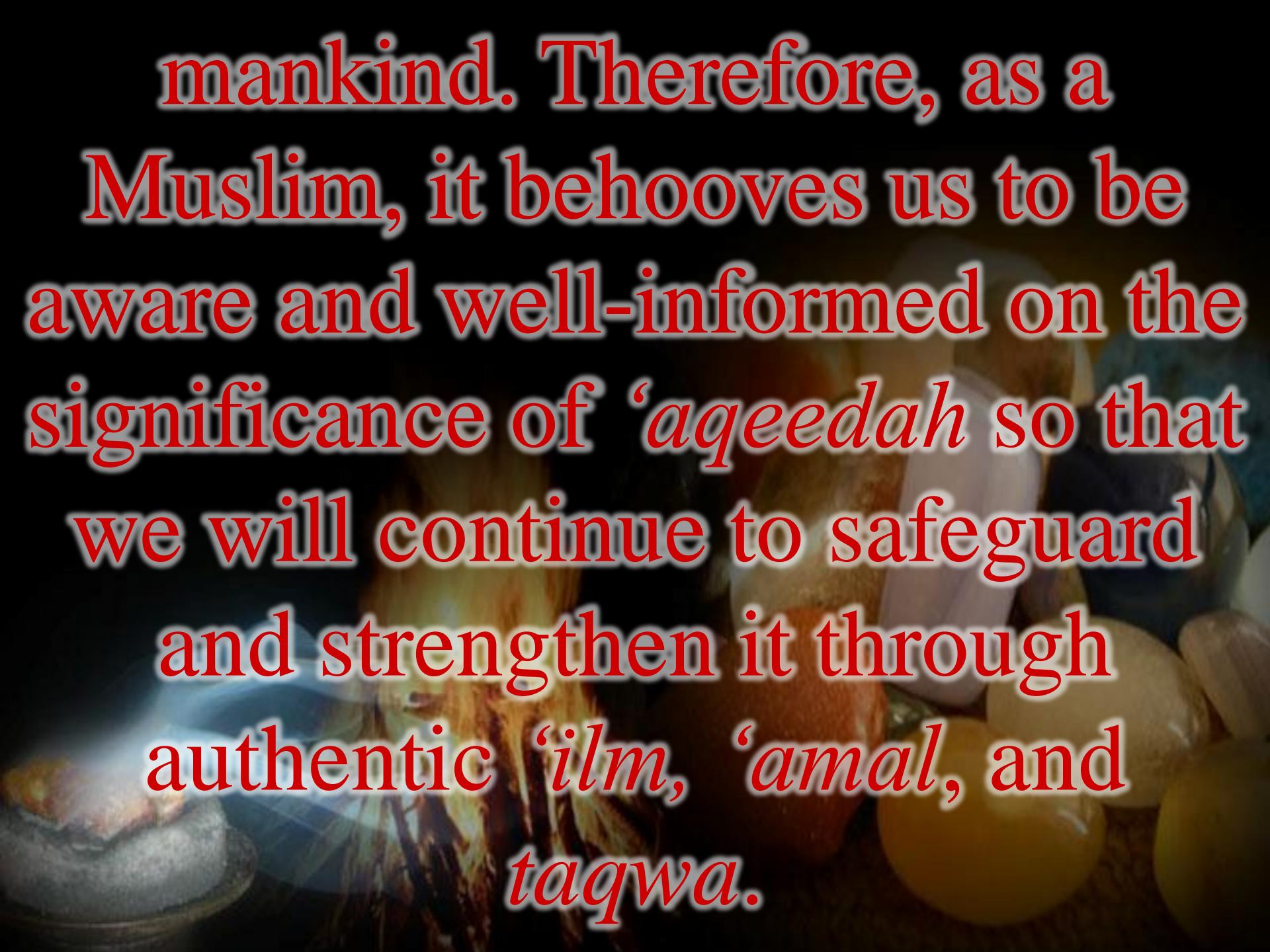
is manifested through various acts such as worshipping and seeking aid at locations that is believed to be holy or blessed, seeing a witch doctor for fortune-telling, obtaining an amulet, charm, and others.

Rasulullah sallAllaahu ‘alayhi wasallam had forbade his *ummah* from committing any form of shirk for it is a major sin that severely earns the Wrath of Allah *Subhaanahu Wata ‘aala*, as mentioned in al-Qur’an:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.”

(an-Nisaa’ 4:48)

The pure ‘*aqeedah* that is purified from any element of shirk is the very foundation of Islam. Hence Rasulullah *sallAllaahu ‘alayhi wasallam* strove his utmost in focusing his *da‘wah* during his prophethood in correcting the ‘*aqeedah* of



mankind. Therefore, as a Muslim, it behooves us to be aware and well-informed on the significance of '*aqeedah*' so that we will continue to safeguard and strengthen it through authentic '*ilm*', '*amal*', and *taqwa*.

This is so that it will not easily waver and vulnerable to any type of shirk. Shirk can be committed in five different ways:

1- Shirk in *i‘tiqaad*: Believing
that there is other *Ilaah* (Being
that is worthy of worship) other
than Allah

2- Shirk in obedience: Having
obedience to mankind far above
the obedience to Allah

In a famous *hadeeth*, Rasulullah
sallAllaahu 'alayhi wasallam
said:

“There is no obedience to the
creation in disobedience to the
Creator.”

(Ahmad: *saheeh*)

3- Shirk in love and affection:
To love mankind or wealth
more than the love of Allah

4- Shirk in *tawakkal*: Having
tawakkal upon mankind or
creation more than the *tawakkal*
of Allah.

5- Shirk in ‘ibaadah: Servitude to other than Allah.

Al-Qur'an explains that shirk can happen in various forms.

For example, the Jews had committed shirk for believing that Uzair is the son of Allah,

and the Christians had committed shirk by worshipping Nabi ‘Isa ‘alayhissalam. Obedience, love and affection, obsession, and fanaticism towards any particular individual excessively in any manner will only lead to shirk.

Among the shirk practice that is still obvious and apparent within the Muslim society nowadays is the belief in witch doctor, talisman, amulet, and charm which involves deviant practice such as casting spells, grave worshipping,

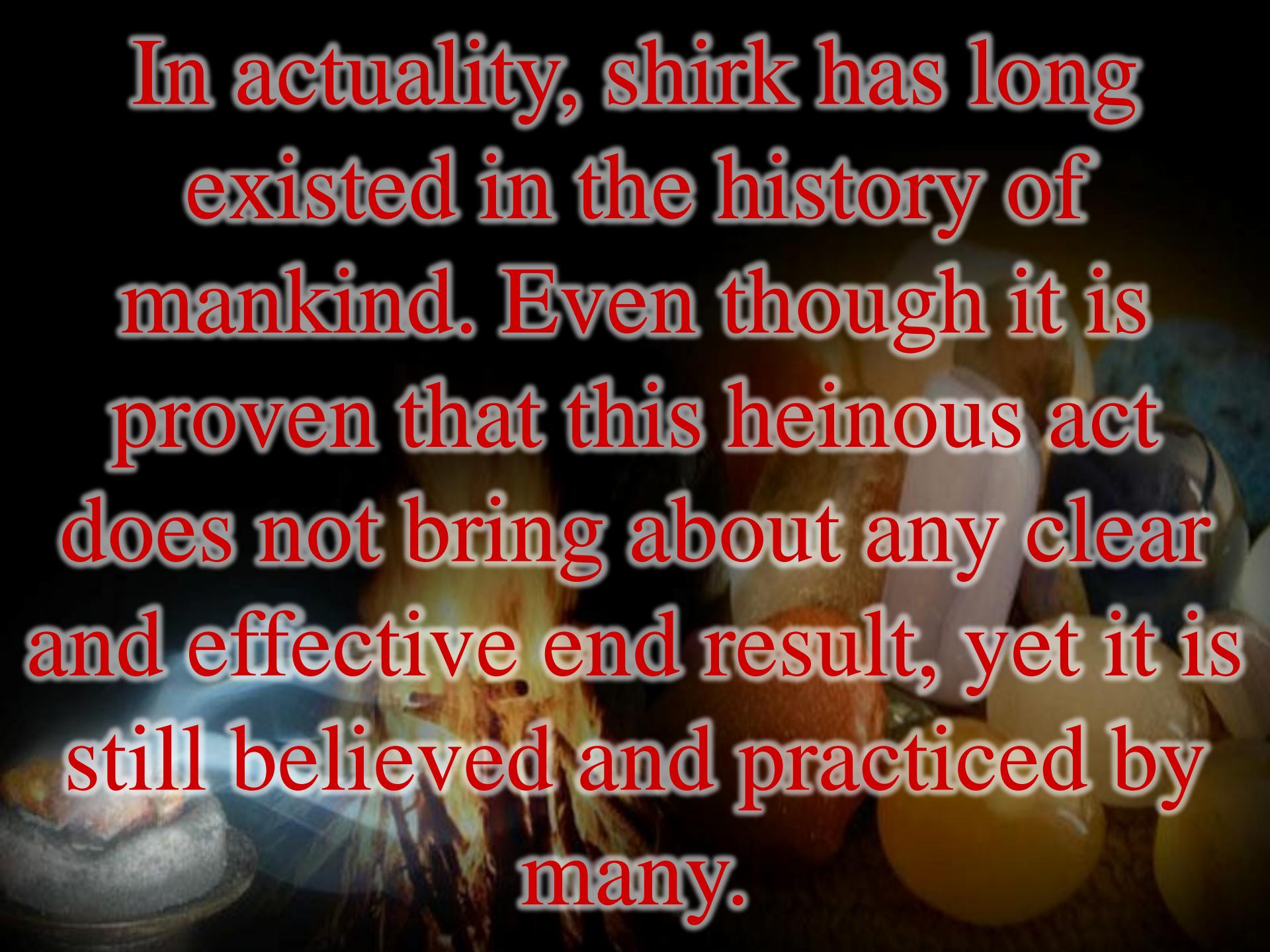
sorcery, voodoo, and extreme
veneration, for the sake of
garnering more income,
personal gain, etc. Even TV
shows frequently portray stories
filled with superstition and
ghosts, which usually depict
witch doctors and magicians

using their talisman and amulet, only to entice the viewers to fall into this grave sin, having reverberating effect on their soul and ‘aqeedah, especially on the youth and children.

‘Abdullah ibn Mas‘ood *radiyAllaahu ‘anh* said that he

heard Rasulullah *sallAllaahu 'alayhi wasallam* saying:
“Verily *ar-Ruqaa'*
(incantation), *at-Tamaa'im*
(amulets) and *at-Tiwalah*
(magic for love between
spouses) are shirk.”

(Ahmad, Abu Dawood, ibn Maajah, al-Haakim:
saheeh)

A dark, atmospheric painting depicting a scene of torture or punishment. In the center, a figure is bound to a wooden post and appears to be in pain. Several other figures are visible in the background, some holding objects that look like刑具 (instruments of torture). The lighting is dramatic, with strong highlights and shadows creating a somber and macabre atmosphere.

In actuality, shirk has long existed in the history of mankind. Even though it is proven that this heinous act does not bring about any clear and effective end result, yet it is still believed and practiced by many.

Shirk had been widely practiced by the Arabs for many generations. Thus Rasulullah *sallAllaahu 'alayhi wasallam* had diligently preached to eradicate shirk from the lives of the Muslims in ensuring that their '*aqeedah*' are thoroughly

purified from any iota of shirk.
It was narrated from ‘Uqbah bin
‘Aamir *radiyAllaahu ‘anh*: I
heard that Rasulullah
sallAllaahu ‘alayhi wasallam
say:
“Whoever hangs a charm (*at-Tameemah*)

[i.e. putting on himself or others], may Allah not fulfill (his objective) for him. And whoever hangs a sea shell (*al-Wada‘ah*) [i.e. putting it on himself or others], may Allah not grant him peace and tranquility.” (Ahmad: *marfoo’*)

In his other narration, the
Prophet *sallAllaahu 'alayhi
wasallam* said:

“Whoever hangs a charm (*at-Tameemah*) has committed
shirk.”

(Ahmad: saheeh)

It is clear that the Wrath of Allah *Subhaanahu Wata‘aala* is upon those committing shirk, so severe that He has sworn to not fulfill any of their wishes.

Hence, on top of unanswered hopes, one earns the Wrath of Allah by committing shirk.

Is it not then a huge waste and
useless act, and more so
futile?

We must realize that in
addition to the various forms
of shirk previously mentioned,
there is a minor shirk that is
hidden (*al-khafi*),

as it was cautioned to us by our
beloved Prophet *sallAllaahu
'alayhi wasallam*. It is narrated
that Mahmood bin Labeed
radiyAllaahu 'anh said: The
Messenger of Allah *sallAllaahu
'alayhi wasallam* said:

“The thing that I fear most for you is minor shirk.” They said, “O Messenger of Allah! What is minor shirk?” He said, “*Riyaa*’. Truly, Allah *Subhaanahu Wata‘aala* shall say on the Day the servants shall be compensated

for their deeds, ‘Go to those
for whom you were showing
off with your deeds in worldly
life and see if you can find
with them recompense.’”

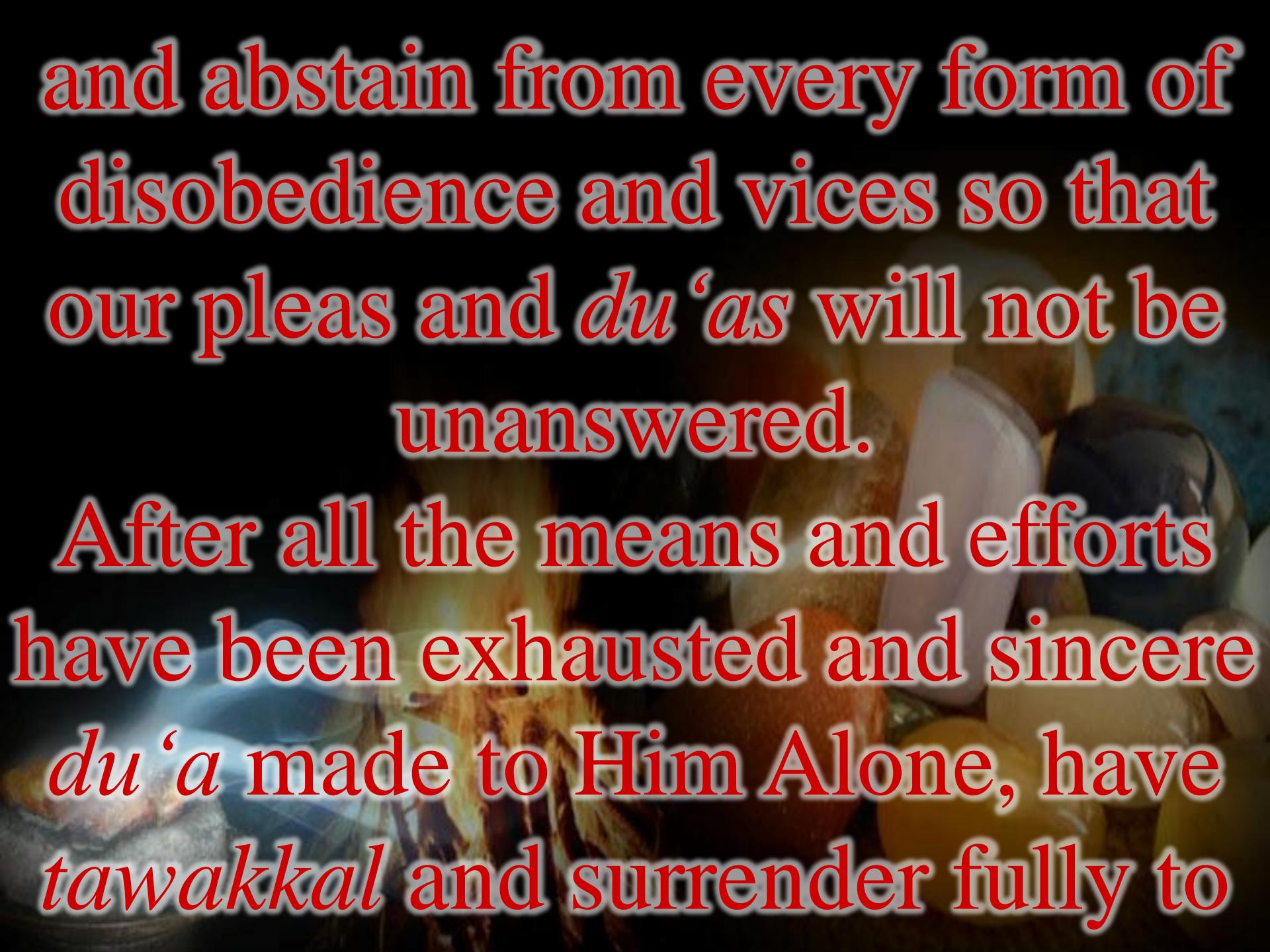
(Ahmad: *saheeh*)

What great misfortune awaits those even with slightest amount of *riyaa'* (pride or conceit)! They will be spared from the Mercy of Allah and banished to claim their reward from those that they were showing off to.

Who is it that can grant and transfer rewards on the Day that is filled with enormous confusion? Evidently, absolutely none can grant rewards except Allah Almighty.

Let us return to Allah with true sincere *tawbah* and leave out all acts and forms of shirk. There is none to be gained except eternal Wrath of Allah and thus eliminated from His Protection and Mercy.

Let us be known that as believers, we are honored and greatly entitled to make *du'a*, beseeching our wishes, needs, and protection from Allah *Subhaanahu Wata 'aala* only. At the same time, we must fully obey all of His Commands



and abstain from every form of disobedience and vices so that our pleas and *du'as* will not be unanswered.

After all the means and efforts have been exhausted and sincere *du'a* made to Him Alone, have *tawakkal* and surrender fully to

His Will. The same goes with all of our ‘ibaadah, they must be thoroughly done with absolute *ikhlaas* purely for His sake.

The one that performs shirk in actuality have oppressed himself by recognizing the existence of other *Ilaah* other

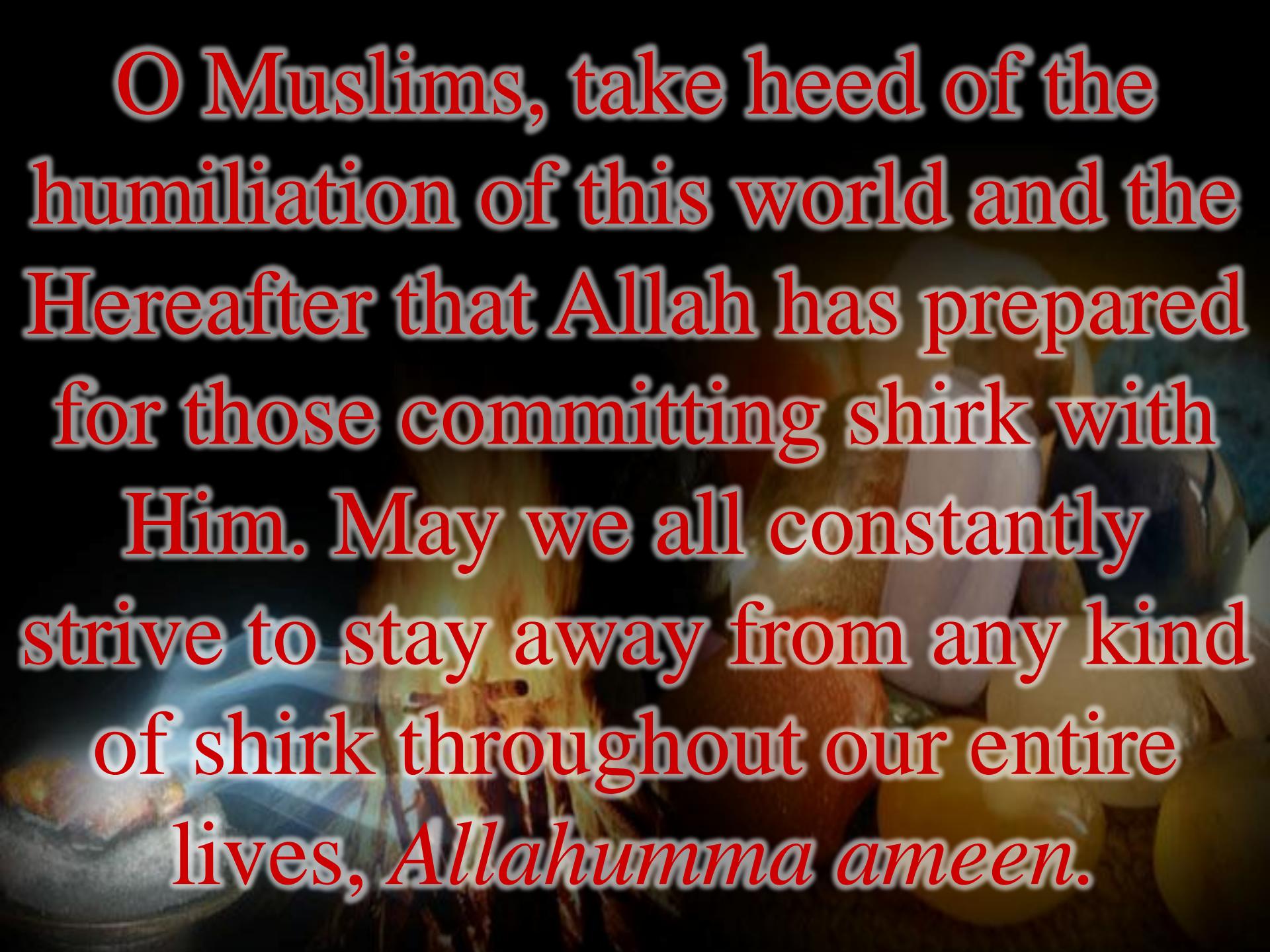
than Allah ‘azza wajall. Thus he will be thrown into the abyss of anxiety, horror, and disgrace in the Hereafter with severe torment of the Fire that Allah has prepared due to shirk. Allah Subhaanahu Wata‘aala mentions in al-Qur’ān:

“We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down [any]

**authority. And their refuge
will be the Fire, and wretched
is the residence of the
wrongdoers.”**

(Aali-‘Imraan 3:151)

O Muslims, take heed of the humiliation of this world and the Hereafter that Allah has prepared for those committing shirk with Him. May we all constantly strive to stay away from any kind of shirk throughout our entire lives, *Allahumma ameen.*

A blurry background image of a mosque with minarets and a dome, suggesting a religious context for the quote.

To conclude, let us revisit the underlying points of today's *khutbah*, among them:

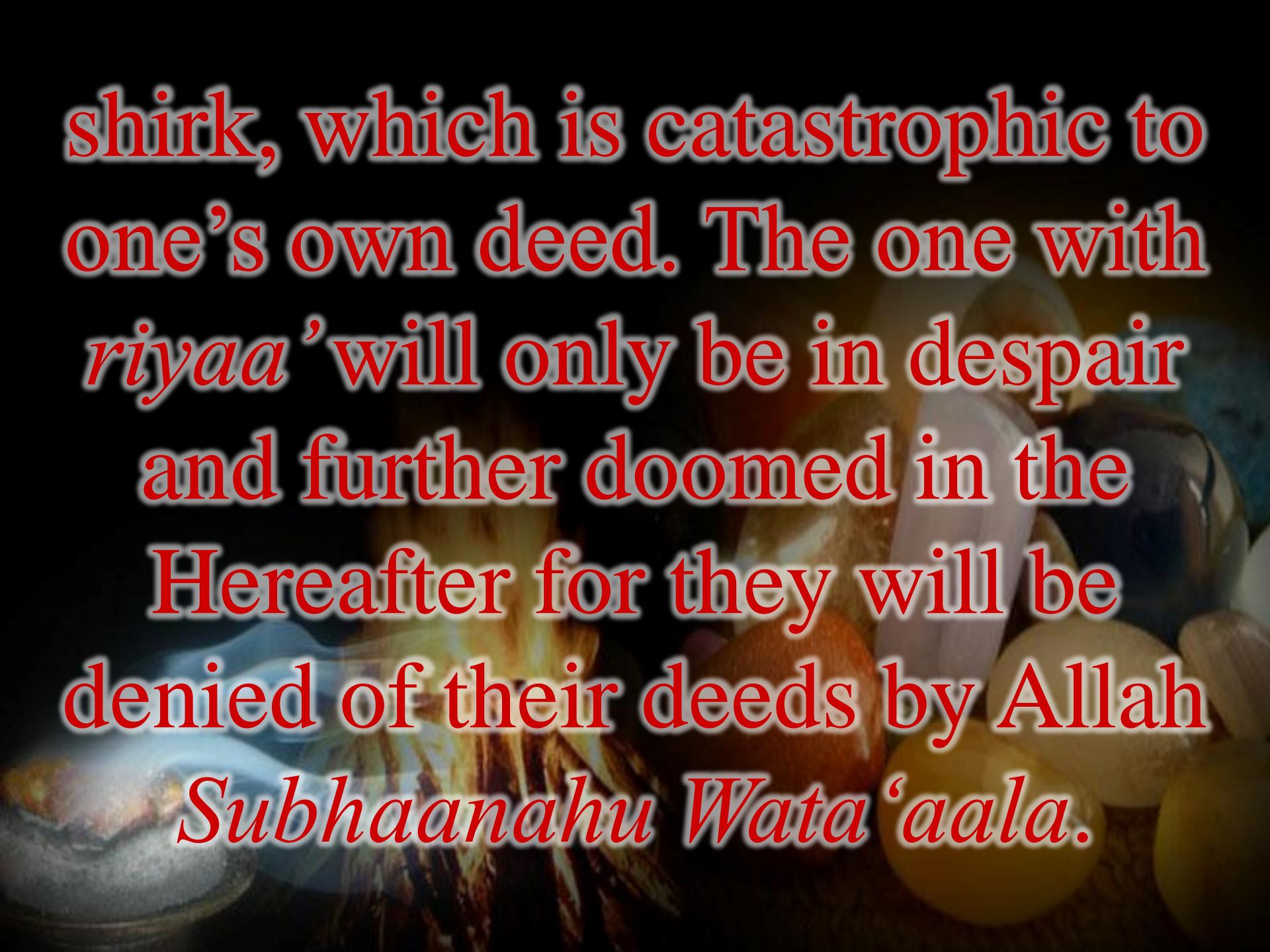
1- Shirk is truly a major sin, hence those that are involved in committing shirk must hasten to make sincere

tawbah and return to the original and pure ‘*aqeedah* of Islam.

2- Shirk will only bring calamity in this world and the Hereafter. One will be disgraced in the *dunya* with

curse and deprived from Allah's Mercy, whilst punished eternally in the *akhirah* with the severe torment of Hellfire.

3- Reprehensible act such as *riyaa'* is deemed as hidden



shirk, which is catastrophic to one's own deed. The one with *riyaa'* will only be in despair and further doomed in the Hereafter for they will be denied of their deeds by Allah *Subhaanahu Wata'aala.*

**“And [mention, O
Muhammad], when Luqman
said to his son while he was
instructing him, “O my son,
do not associate [anything]
with Allah. Indeed, association
[with him] is great injustice.””**

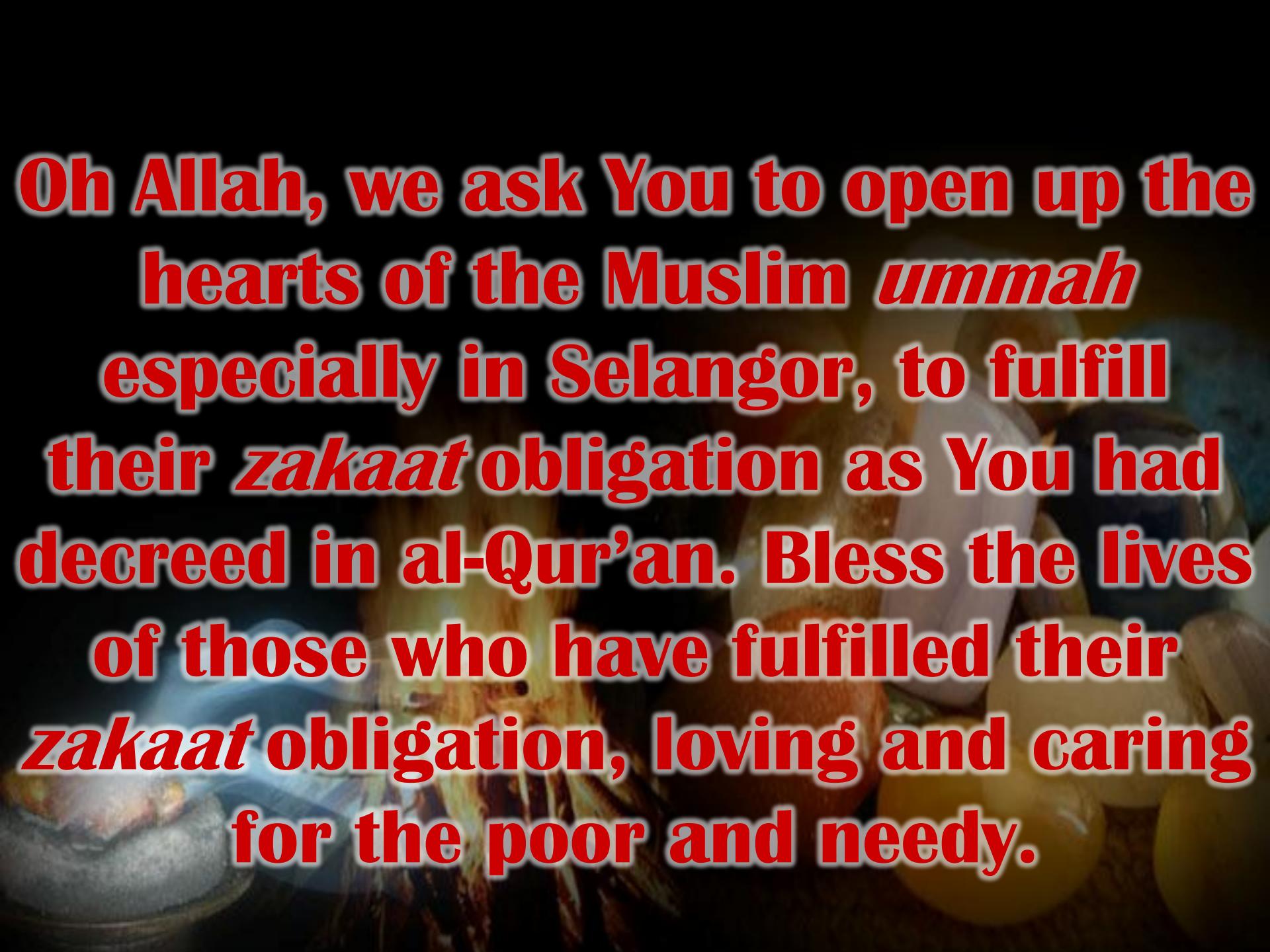
(Luqman 31:13)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ بِالْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ
وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَوَتْهُ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ. أَقُولُ قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ
لِيْ وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive
to continue in strengthening the
Muslim nation especially the state
of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

We beseech and beg You, Ya
Allah, to strengthen our *imaan*,
increase our good deeds,
strengthen our unity, increase
our provision, enrich us with
beneficial knowledge, nourish
our soul with beautiful *akhlaaq*,
guide us to the Path that is
Pleasing to You,

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.



Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

Purify their wealth and soul
so that they will live
according to that which
pleases You. Protect the poor
and needy from disbelief and
everlasting poverty.

Allaahumma ameen



سُلَطَانِيَّةِ سَلَانْجُور
جَابَاتَانِ آغَامَا إِسْلَامِيَّةِ سَلَانْجُور

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR