

Lecture:

ما هو الشرك؟ أصله وأنواعه What is Shirk? Its Origin and It's Types

Delivered by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ
فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي
تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
عَظِيمًا

فَإِنْ أَصْدَقُ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَأَحْسَنُ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا وَكُلُّ مُخَدَّنَةٍ بِدْعَةٌ وَكُلُّ
بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Today's talk is entitled:

ما هو الشرك؟ أصله وأنواعه

What is Shirk? Its Origin and Its Types

I will begin by first mentioning the importance of this topic. Shirk is the greatest sin a person can commit. Allah, the Exalted said:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed” [31:13]

And Allah says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away” [4:116]

On the authority of Abu Musa al-Asha'ri (may Allah be pleased with him) that the Prophet (ﷺ) said:

يا أيها الناس! اتقوا هذا الشرك؛ فإنه أخفى من دبيب النمل

“Oh People! Beware of this Shirk for verily it is more hidden than the crawling of the ant”

[Saheeh Targheeb no. 36]

And he (ﷺ) said:

ألا أخبركم بما هو أخوفُ عليكم عندي من المسيحِ الدجالِ؟ " . فقلنا: بلى يا رسولَ الله! فقال:

الشركُ الخفيُّ

“Should I not inform you of what I fear for you more than the Dajjal? They said: Of course Oh Messenger of Allah! He said: Hidden Shirk...” [Saheeh Targheeb no. 30]

So all these evidences show the great danger of Shirk and the great importance of studying it in order to avoid it.

Definition of Shirk

The linguistic definition of Shirk is as Ibn Faaris (may Allah have mercy upon him) said:

مادة الشرك المكونة من حرف الشين والراء والكاف أصلان:

أحدهما: يدل على مقارنة وخلاف انفراد

“The word Shirk consists of the letters (الشين), (الراء), and (الكاف) and has two origins. The first: indicates comparison and the opposite of seclusion/singularity” [Mu'jim al-Maqaayees al-Lugha (3/256)]

The Legislative meaning of Shirk is:

تسوية غير الله بالله, فيما هو خاص بالله

“Equating other than Allah with Allah in what is specific to Allah”

[at-Tanbihaat as-Sanniyyah ‘ala Aqeedatul-Wasitiyyah pg. 122]

Imam as-Sa'di (may Allah have mercy upon him) said:

حقيقة الشرك بالله: أن يعبد المخلوق كما يعبد الله، أو يعظم كما يعظم الله، أو يصرف له نوع من خصائص الربوبية والإلهية

"The reality of Shirk with Allah: is to worship the creation as Allah is worshipped or venerating the creation like how Allah is venerated or that he gives the creation a type from the specific attributes of lordship or worship [that belong only to Allah]” [Tafsir Kalam al-Manan (2/499)]

As Allah said:

إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ

When We held you (false gods) **as equals (in worship)** with the Lord of the 'Alamin (mankind, jinns and all that exists) [26:98]

The Origin of Shirk

Shirk is not the origin of mankind, rather the people were upon Tawheed since the time of Adam.

Ibn 'Abbas (may Allah be pleased with him) said:

كَانَ بَيْنَ نُوحٍ وَآدَمَ عَشْرَةَ قُرُونٍ ، كُلُّهُمْ عَلَى شَرِيعَةٍ مِنَ الْحَقِّ . فَاخْتَلَفُوا ، فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ : وَمُنذِرِينَ . قَالَ : وَكَذَلِكَ هِيَ فِي قِرَاءَةِ عَبْدِ اللَّهِ : " كَانِ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

“Between Nuh and Adam were ten generations. All of them were upon the Legislation of the Truth, Then they differed. So Allah sent the Prophets as bearers of glad tiding and warners. He said: Likewise it is the recitation of Abdullah: **Mankind were but one community (i.e. on one religion)**

- Islamic Monotheism), then they differed (later)” [10:91] [Reported by Tabari in his Tafsir (2/194) and others. Graded Saheeh by al-Albani in Saheeha (no. 3289)]

Shaikh al-Albani (may Allah have mercy upon him) commented on this narration saying: “Ibn Urwah al-Hanbali in al-Kawkiib (1/212/6) said: This is a refutation of the claim of the Historians that Qaabil and his children worshipped fire”.

I say (Shaikh al-Albani): In it is a refutation upon some of the philosophers and atheists who claim that the origin of mankind is Shirk and that Tawheed was a sudden/recent development. This narration invalidates this claim and what reinforces the aforementioned verse is two Ahaadith:

عَنْ دِينِهِمْ وَحَرَمَتْ عَلَيْهِمْ مَا أَحَلَّتْ لَهُمْ وَأَمَرَتْهُمْ أَنْ يُشْرِكُوا بِى مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا

“...But it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Re, although he has no justification for that [Muslim no. 2865]

And his (صلی اللہ علیہ وسلم) statement:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجِ الْبَيْهَمَةُ بِبَيْهَمَةٍ جَمْعَاءَ {هَلْ تَحْسُونَ فِيهَا مِنْ جَدْعَاءَ " . ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - {فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: "The pure Allah's Islamic nature (true faith i.e. to worship none but Allah Alone), with which He has created human beings." (30.30)

[Bukhari no. 1358]

So this clarifies [the point]. So it is very important that a Muslim learns how Shirk arose among the believers after they were people of Tawheed? It was reported by a group of the Salaf, many narrations in the explanation of the statement of Allah regarding the people of Nuh:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols) [71:23]

That these five [idols] Wadd and the others were righteous servants. When they died, the devils inspired their people to remain at their graves. Then they inspired those who came after them to take them as idols and they beautified that for them by calling them to remember these righteous people and take them as examples to be followed in their righteous actions. Then the third generation came to worship them besides Allah, the Exalted. The Shayateen deceived them [into thinking] that their fathers used to do that. So Allah sent Nuh (عليه الصلاة والسلام) to them to order them to worship Allah, the exalted alone. They did not respond to him except a little among them. Allah quoted the story of Nuh with them in Surah an-Nuh. He said (one of the Salaf): the first thing that was worshipped on the earth besides Allah was Wadd, an idol which was called Wadd..."

[Tahtheer us-Saajid pg. 90]

So Shirk emerged in mankind during the time of Nuh (عليه الصلاة والسلام). Then Shaytan continue to present Shirk to the people after Nuh to misguide them. Allah sent the Prophets to call the people to Tawheed and Islam. Shirk continued to be challenged and suppressed as the da'wah of the Prophets spread. However, Shaytan would continue to present Shirk to the people in order to misguide them, like at the time after Isma'eel (عليه الصلاة والسلام). Anas ibn Malik (may Allah be pleased with him) said:

كَانَ النَّاسُ بَعْدَ إِسْمَاعِيلَ عَلَى الْإِسْلَامِ , فَكَانَ الشَّيْطَانُ يَحْدُثُ النَّاسَ بِالشَّيْءِ , يَرِيدُ أَنْ يَرُدَّهُمْ عَنِ الْإِسْلَامِ , حَتَّى أَدْخَلَ عَلَيْهِمْ فِي التَّلْبِيَةِ , لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ , إِلَّا شَرِيكَ هُوَ لَكَ تَمَلُّكُهُ وَمَا مَلَكَ , قَالَ فَمَا زَالَ , حَتَّى أَخْرَجَهُمْ عَنِ الْإِسْلَامِ إِلَى الشَّرْكِ

"The people after Isma'eel (عليه الصلاة والسلام) were upon Islam. Shaytaan used to speak to the people with something [of Shirk] wishing to make them apostate from Islam. Until he infiltrated them by way of the Talbiyah. [They used to say]: Here I am at Your service. O Allah, here I am at

Your service, here I am at Thy service. There is no associate with You ; except the associate You have, you possess mastery over him, but he does not possess mastery (over you). So Shaytan did not cease to do so until he expelled them from Islam to Shirk" [Reported by al-Bazzar and graded Saheeh by Hafidh Ibn Hajr in Mukhtasr al-Bazzar (1/448) and Haythami said in Majma' az-Zawaa'id (3/226): its narrators are the narrators of the Saheeh]

Then this Shirk in the Talbiyah continued until it remained with the Quraish of Makkah. Ibn Abbas (may Allah be pleased with him) said:

كَانَ الْمُشْرِكُونَ يَقُولُونَ لِنَبِيِّكَ لَا شَرِيكَ لَكَ - قَالَ - فَيَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَيَلْكُمُ قَدْ قَدْ " . فَيَقُولُونَ إِلَّا شَرِيكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ . يَقُولُونَ هَذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ

“The polytheists also pronounced (Talbiya) as: “Here I am at Thy service O Allah, there is no associate with Thee. The Messenger of Allah (ﷺ) said: Woe be upon them, as they also said: But one associate with Thee, you possess mastery over him, but he does not possess mastery (over you). They used to say this and circumambulate the Ka'ba” [Muslim no. 1185]

Then Shirk continued among the people until the Prophet (ﷺ) was sent and it will reemerge in the Ummah up until the hour is established. Thawbaan (may Allah be pleased with him) narrated that the Prophet (ﷺ) said:

لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قِبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ ، وَحَتَّى يَعْبُدُوا الْأَوْثَانَ

“The Hour shall not be established until tribes of my Ummah unite with the idolaters, and until they worship idols” [Saheeh Tirmidhi no. 2219]

Types of Shirk

Shirk has many types. Abdullah Ibn Masud (may Allah be pleased with him) narrated that the Prophet (ﷺ) said:

الرِّبَا بَضْعٌ وَسَبْعُونَ بَابًا ، وَالشِّرْكُ مِثْلُ ذَلِكَ

Usury is seventy-three to seventy-nine different types and Shirk is like that [Saheeh Targheeb no. 1852]

Some Scholars divide Shirk into two types: Major Shirk and Minor Shirk. Whereas others divide it into three types: Major, minor, and hidden.

Shaikh Salih Ala Shaikh (may Allah preserve him) said: “The People of Knowledge have clarified in their speech that Shirk is divided into two types according to one consideration and three types according to another. It is either divided into: Major Shirk, Minor Shirk, and Hidden Shirk. This is according to the consideration that it is three types...the first type is dividing it into Major Shirk and Minor Shirk. Major Shirk expels someone from the religion and Minor Shirk is what the Legislator (Allah) ruled to be Shirk and there is not in it a complete association [with Allah] as is found in Major Shirk. Some Scholars have described it with the expression that it is a means to the Major Shirk. So upon this, Major Shirk has what is apparent and from it is what is hidden.

Examples of apparent Major Shirk: worshipping statues, idols, worshipping graves, the dead, and the absent.

Examples of internal Major Shirk: Shirk of those who have Tawakul (putting their trust) in the Mashaikh, or in the different tools [that are available], or like the Shirk of the hypocrites because the hypocrites were polytheists internally. So their Shirk was major, but internal.

Likewise minor shirk, according to this division, has some which is apparent and some which is internal.

Examples of apparent minor Shirk: is wearing a talisman, amulet, string, swearing by other than Allah and the likes of these actions and statements

Examples of internal hidden Shirk: is like a little amount of showing off and the likes of that. Riyaa (showing off) also has this division. Some of it is major Shirk like the showing of the hypocrites

whom Allah describing saying: **And to be seen of men, and they do not remember Allah but little** [4:142]. Some of it is what occurs to some congregants in terms of performing their prayers due to the people seeing them. Some of it is minor like the one who loves to be heard and seen...As for hidden Shirk: then it is a little minor Shirk and the likes. Some of the People of knowledge divide it according to the first and others according to the second and the verification is that both are equal. **One of the [two categorizations] agrees to the other and there is no difference between them**” [Tamheed Li Sharh Kitab at-Tawheed pg. 18-19]

The proof that Shirk has two types: Major and Minor and apparent and Hidden can be found in the Hadith of Abu Bakr (may Allah be pleased with him):

يا أبا بكرٍ ، لَلشِّرْكَ فيكم أخْفى من دَبِيبِ النَّمْلِ والَّذي نفسِي بيده ، لَلشِّرْكَ أخْفى من دَبِيبِ النَّمْلِ ، ألا أدُّنُّكَ على شيءٍ إذا فعلته ذهب عنك قليله و كثيره ؟ قل : اللهم إني أعوذُ بك أن أشركَ بك و أنا أعلمُ ، و أستغفرُكَ
لما لا أعلمُ

Oh Abu Bakr. Shirk is among you more hidden than the crawling of the ant. By the One who my soul is in His hand, Shirk is more hidden than the crawling of the ant. Should I not direct you to something which if you do it, its small amount and large amount will be removed from you? Say:

Oh Allah I seek refuge in you from committing Shirk and I know [that I am] and I seek your forgiveness for what I do not know" [Saheeh Adab al-Mufrad no. 551]

Imam as-San'aani (may Allah have mercy upon him) explained the narration saying said: **“That is its hidden....and its apparent [types]”** [Tanweer Sharh Jami' as-Sagheer (6/538)]

And in the Hadith that was mentioned earlier:

ألا أخبركم بما هو أخوفُ عليكم عندي من المسيحِ الدجالِ؟ ". فقلنا: بلى يا رسولَ اللهِ! فقال:

الشركُ الخفيُّ

“Should I not inform you of what I fear for you more than the Dajjal? They said: Of course Oh Messenger of Allah! He said: Hidden Shirk...” [Saheeh Targheeb no. 30]

This is evidence for hidden Shirk.

Some Types of Shirk

The following are different types of Shirk:

1. Shirk in beliefs
2. Shirk in Knowledge (like claiming knowledge of the unseen)
3. Shirk in Supplication
4. Shirk in Lordship
5. Shirk in Worship
6. Shirk in the Names and Attributes of Allah
7. Shirk in seeking assistance
8. Shirk in Seeking Refugee
9. Shirk in Statements and Wording
10. Shirk in seeking refuge
11. Shirk in Fear
12. Shirk in Seeking Blessings etc.

[See: Juhood ‘Ulamaa al-Hanafiyah Fi Ibtal ‘Aqaaid al-Qubooriyah pg. 395-396]

وآخر دعوانا أن الحمد لله رب العالمين

----- End of Speech-----