

**Say: Come I will recite to you that which your Lord has truly forbidden for you: do not associate anything in worship with Him, and treat the parents well, and do not kill your children on account of poverty [6:151]**

This is a proof for what will follow, that the greatest thing that Allaah has forbidden is *shirk*. So since the greatest thing that Allaah has commanded is *tawheed*, then it is obligatory that the person begins by learning *'aqeedah* (correct belief) before everything. Correct creed and belief is the foundation, so it is obligatory that the person begins with it in learning and teaching and that he is constant upon teaching it and explaining it to the people, because it is the greatest thing that Allaah has commanded, so it is not befitting that you make it the last of all things or give no great attention to it, because now there are actually callers who renounce the teaching of *tawheed* and *'aqeedah*, there are people who are afflicted with this. And because any deficiencies with regard to it will be a deficiency in the whole of the religion so it is obligatory to give careful attention to it.

And what is *tawheed*? Is it that you affirm that Allaah is the Creator, the Provider, the Giver of life, the Giver of death? No. *Tawheed* is: to single out Allaah with worship, because Allaah said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ الذاريات: ٥٦ ﴾

**And I did not create the jinn and mankind except to worship Me. [51:56]**

And the people of *tafseer* said: **Worship Me** – meaning single Me out (with all worship). So they explained *tawheed* as *'ibaadah* (worship).

Therefore, *tawheed* is to single out Allaah with worship and it is not to affirm that Allaah is the Creator, the Provider, the Giver of life, the Giver of death, the One in control of affairs because this is present in people's *fitrah* (inborn nature). It is present in the intellects of those who possess intellect. There is not a person of intellect in the world who truly believes that anyone created the Heavens and the Earth besides Allaah, the Perfect and Most High. There is not in the whole world anyone – and that includes the unbelievers and the atheists - who truly believes that there is anyone from mankind who created mankind.

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ الزحرف: ٨٧ ﴾

**And if you were to ask them (the people of *shirk*) who created them, they would certainly say, “Allaah!” [43:87]**

There is not a person with intellect in the whole world who believes truly that a human can create a human being who walks upon the Earth and speaks and eats and drinks. Is there a person with intellect who believes this?

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ ﴾

الطور: ٣٥ - ٣٦

**Were they created without any Creator having brought them into existence? Or are they the creators? Or did they create the Heavens and the Earth? Rather they do not have certainty. [52:35-36]**

*Tamheed-ur-ruboobiyyah* (*tamheed* of Allaah's Lordship) is something found in the inborn natures and in their intellects; however it will not suffice without *tamheed-ul-'ibaadah* (*tamheed* of worship) – and it is to single out Allaah with all worship.

And therefore the Shaykh said: *Tamheed* is to single out Allaah with worship and it is not to single out Allaah with respect to creating and providing and giving life and giving death because this is something which is known and *tamheed-ur-ruboobiyyah* (*tamheed* of Allaah's Lordship) will not suffice with regard to the definition of *tamheed*.

## The Most Serious Thing Which Allaah Forbade is *Shirk*

وأعظم ما نهى عنه الشرك

And the most serious thing which He forbade is *shirk*<sup>18</sup>

[18]:

His saying – *rahimabullaah* – “And the most serious thing which Allaah forbade is *shirk*”: This is a tremendous point of benefit because some people believe that there are things which are the worst crimes and the worst thing which Allaah has forbidden, saying, “Ribaa (usury) is the most serious of the forbidden things! Fornication is the greatest of forbidden things!” And therefore they focus upon forbidding ribaa and upon fornication and corruption of manners and behaviour. However they do not give importance to the matter of *shirk* and they do not warn against it and (yet) they see the people falling into it. So this is a case of tremendous ignorance of the *Sharee’ah* (revealed law) of Allaah, the Perfect and Most High.

So the most serious thing which Allaah forbade is *shirk*, so it is more serious than usury and it is more serious than drinking alcohol and more serious than stealing and more serious than falsely devouring the wealth of the people and more serious than betting and gambling; it is the most serious of the forbidden things. And the proof is His saying, He the Most High:

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقِي تَحْنُ نَرْزُقْكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾  
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ﴿١٥٢﴾ الأنعام: ١٥١ - ١٥٢

Say: Come, I will recite to you what my Lord has truly forbidden for you: Do not associate anything along with Allaah, and treat the parents well, and do not kill your children for fear of poverty; We shall provide for you and for them. And do not approach shameful sins, whether apparent or hidden, and do not kill the soul which Allaah has forbidden, except by right. This is what He has commanded you with so that you may understand. And do not approach the wealth of the orphan except in a manner which is best [6:151-152]

To the end of the *aayaat*. And these *aayaat* are called the ten commandments.

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ ﴾

Say: Come, I will recite to you what my Lord has truly forbidden for you...

Up to His statement:

﴿ذَلِكَ وَمَا كَانَ لَكُمْ بِهِ لَعْنَةٌ تَعْلُونَ﴾ (151) الأنعام: ١٥١

**That is what He has enjoined you with so that you may understand. [6:151-152]**

These forbidden acts – Allaah began them with His statement:

﴿أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾ (151) الأنعام: ١٥١

**Do not associate anything along with Allaah... [6:151]**

So this proves that *shirk* is the most serious thing which Allaah has forbidden.

And there occurs in *Soorat-ul-Israa* – Allaah, the Most High, said:

﴿لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا﴾ (22) الإسراء: ٢٢

**Do not set up another object of worship along with Allaah and so become one who is blameworthy and forsaken! [17:22]**

He began with a prohibition of *shirk* and He concluded it with a forbiddance of *shirk*:

﴿وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا﴾ (39) الإسراء: ٣٩

**And do not set up another object of worship along with Allaah so that you are cast into Hellfire rebuked and banished! [17:39]**

So this proves that it is the most serious thing that Allaah has forbidden. This proves the saying of the Shaykh, “and the greatest thing that Allaah forbade is *shirk*.”

And there occurs in the authentic *hadeeth* that the Prophet *sallallaahu‘alaibimasallam* was asked:

أي الذنب أعظم قال : أن تجعل لله ندا وهو خلقك ، قيل : ثم أي ؟ قال : أن تقتل ولدك خشية أن يطعم معك ، قيل ثم أي ؟ قال : أن تزني بحليلة جارك

‘Which sin is geatest?’ He said, “That you set up a rival for Allaah and (yet) it is He who created you.” It was said, “Then which (sin)?” He said, “That you kill your child for fear that he will consume food along with you.” It was said: “Then

which (sin)?’ He said, “That you commit adultery with the wife of your neighbour.”<sup>17</sup>

And Allaah sent down the confirmation of that in His saying:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ  
وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ الفرقان: ٦٨

And (the servants of *ar-Rahmaan* are) those who do not call upon another deity along with Allaah and they do not kill the soul which Allaah has made forbidden except by right, and they do not commit fornication. And whoever does (these things) will receive punishment. [25:68]

So he began with *shirk* in his saying, “That you set up a rival for Allaah”, meaning: a partner, “and (yet) it is He who created you.”

And he said that this is the greatest of sins because he was asked “which sin is greatest?” So he began with *shirk*.

And he *sallallaahu‘alaihiwasallam* said:

اجتنبوا السبع الموبقات! قيل وما هن يا رسول الله؟! قال: الشرك بالله والسحر وقتل النفس التي  
حرم الله إلا بالحق

“Keep away from the seven destructive sins.” So it was said, ‘What are they, O Messenger of Allaah?’ So he said, “Committing *shirk* with Allaah, and sorcery and killing the soul which Allaah has made forbidden, except with right.”<sup>18</sup>

To the end of the hadeeth.

He began it with *shirk* so this shows that *shirk* is the greatest of all sins and that is because the person of *shirk* will never enter Paradise.

He, the Most High, said:

﴿إِنَّهُ، مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ  
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾ المائدة: ٧٢

<sup>17</sup> Reported by al-Bukhaaree (6861) and Muslim (86) from the *hadeeth* of ‘Abdullaah ibn Mas’ood *radhiyallaahu ‘anhu*

<sup>18</sup> Reported by al Bukhaaree (2766) and Muslim (89) from the *hadeeth* of Aboo Hurayrah *radhiyallaahu ‘anhu*

Whoever makes *shirk* with Allaah, then Allaah has made Paradise forbidden for him; and his abode will be the Hellfire. And the disbelieving wrongdoers will have no helper. [5:72]

Allaah will not forgive the *musbrik*:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨

Allaah does not forgive that *shirk* be committed with Him and He forgives whatever is less than that to whomsoever He wishes. [4:48]

So this proves that Paradise is forbidden for the person of *shirk* and that Allaah will not forgive him and it proves that *shirk* is the greatest of all sins since all sins - except for *shirk* - can be met with forgiveness:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ النساء: ٤٨

Allaah does not forgive that *shirk* be committed with Him and He forgives whatever is less than that to whomsoever He wishes. [4:48]

So fornication and theft and drinking alcohol and taking usury - all of it enters under *al-masbee'ah* (Allaah's Wish and Will) - if Allaah wishes, He will forgive its person and if He wishes, He will punish him.

As for *shirk*, then it will not be forgiven. Allaah has passed judgement that He will not forgive it. And likewise the person of sin - even if he has committed major sins which are less than *shirk* then Paradise will not be forbidden for him. His final destination will be Paradise. Either Allaah will forgive him straightaway and enter him into Paradise or else he will come out of the Fire after having been punished in it and he will (then) enter into Paradise. No matter what evil and sins which are less than *shirk* occur from the believer then he will not despair of the Mercy of Allaah and he will not be forbidden from Paradise, and he enters under the forgiveness (of Allaah) by the Wish and Will of Allaah, the Perfect and Most High.

As for the person of *shirk* then he will be deprived and forbidden of all of that - and Allaah's refuge is sought - then this proves that *shirk* is the greatest of all sins. He, the Most High, said:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ لقمان: ١٣

*Shirk* is the greatest *zulm* (wrongdoing). [31:13]

And He, the Perfect, said:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ النساء: ٤٨

**And whoever commits *shirk* with Allaah then he has invented a tremendous sin! [4:48]**

﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾ النساء: ١١٦

**And whoever commits *shirk* with Allaah then he has indeed strayed far away from the True Path! [4:116]**

All of this proves that *shirk* is the greatest of sins and since *shirk* is the greatest of sins then it is obligatory upon the scholars and the educated people to forbid it and to warn against it and that they do not remain silent from warning against *shirk*. And it is obligatory to fight jihaad against the people of *shirk* along with ability just as Allaah's Messenger *sallallaahu'alaihiwasallam* fought *jihaad* against them.

He, the Most High, said:

﴿ فَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخَذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ﴾

التوبة: ٥

**Then kill the people of *shirk* wherever you find them and seize them and besiege them and lie in wait for them in ever ambush. [9:5]**

So it is therefore obligatory to warn against *shirk* and to clarify it to the people so that they avoid it; this is what is obligatory.

As for remaining silent about *shirk* and leaving the people passionately involved in worshipping other than Allaah whilst they claim to be upon Islaam – and there is no one forbidding them and no one warning them – then the matter is very serious. There are some people who turn their attention to forbidding usury and fornication and corruption of manners; these are forbidden matters and contain corruption however *shirk* is more serious. So why is attention not given to forbidding *shirk* and warning against *shirk* and explaining what many people have fallen into with regards to major *shirk* whilst they claim to be upon Islaam?

Why is there laxity with regards to the matter of *shirk* and disregard of it and leaving the people to fall into it and (yet) the people of knowledge are present? Indeed they live along with those people and (yet) they remain silent with them. What is obligatory is to turn attention firstly to forbidding this tremendous danger (of *shirk*) which has devastated the Muslim nation. Every sin is less than it and what is obligatory is to begin with what is most important, then with what is next in importance.