

And His statement:

Say: Come, I will recite to you that which your Lord has made *haraam* upon you: do not associate a single thing in worship with Him.... (and the aayah continues after this)^{1 2}

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

1) I will recite

2) *haraam*

With regards to the general meaning of the three aayaat (number 151,152 and 153):

3) Whom is the Prophet ﷺ told to address in these aayaat?

4) There are 10 commandments in these aayaat – fill in the blanks:

Firstly – Allah has commanded that you do not associate anything in ***** along with Him, and this is a prohibition against **** in all its forms.

Secondly – that you show goodness to the *****, with fine treatment – protecting them and guarding them, obeying them in that which does not involve ***** to Allah, and not showing haughtiness to either of them.

Thirdly – that you do not kill your ***** out of fear of poverty, for Allah is the Provider of *rizq* (*****) for you and for them.

Fourthly – that you do not come close to *al fawaahish* (*****), whether it be done **openly** or secretly.

Fifthly – that you do not kill a soul whose killing Allah has made ***** – referring to a) the mu'minoon (*****), and 2) those who have made a *mu'aahadah* (**covenant** with the Muslims) – unless there is an Islamic justification for the killing (see later on in these questions for details).

Sixthly – that you do not approach the wealth of the ***** (meaning the child whose father has died) except if the wealth is used in a good way that will protect it and

¹ Soorah al An'aam (6) aayah 151

² The basis of this hadeeth is *muttafaq 'alahi* (agreed upon) without the mentioning of the aayah. Reported by al Bukhari (8) and Muslim (1709).

cause it to multiply – until you return it to him when he reaches the age when he has attained strength³, meaning the age of _____.

Seventhly –

And give full measure and full weight with _____; We do not burden a soul beyond what it can bear.

Soorah al An'aam aayah 152

This refers to justice in giving and _____, inasmuch as you are able.

Eighthly -

And whenever you give your word, then do so with justice and truth even if it involves a near _____.

Soorah al An'aam aayah 152

Ninthly -

and fulfil the _____ of Allah....

Soorah al An'aam aayah 152

Meaning those _____ with which He has commanded you.

So you _____, Him in those matters which He has commanded with and forbidden from, and that you act according to His _____, and the _____ of His Messenger.

Tenthly -

And this is my _____ path – so follow it!

And do not follow the (other) paths for they will separate you away from _____

Soorah al An'aam aayah 153

The other paths – refers to innovations and *shubuhaat* (_____).

5) What are the three conditions when Islam allows the authorities to kill a soul?

With regards to the relevance of this aayah to the topic of *tawheed*:

6) What is the relevance of this aayah?

³ Meaning - puberty according to Maalik and Rabee'ah; and 'Aamir stated 'it is puberty, the time from when the good deeds are written down in his favour and the evil deeds are written down against him' (At Tabaree in Jaami' ul Bayaan 5/110)

With regards to benefits of the aayah, fill in the missing words:

This aayah shows:

- 7) That **** is the most serious of the forbidden matters, and that ***** is the most obligatory of the obligatory matters.
- 8) The enormity of the rights of the *****.
- 9) The forbidden nature of killing a **soul** without due ****, especially the murdered person is from the close *****.
- 10) The devouring the wealth of the ***** is forbidden, and that it is Islamically legislated to act in his best *****.
- 11) The obligation to be **** in speech and actions when dealing with those who are ***** to you as well as those who more distant.
- 12) The obligation to ***** covenants.
- 13) The obligation to follow the Religion of **** and to leave off ***** besides it.
- 14) That the right to deem something halaal or ***** belongs to ***** alone.

And ibn Mas'ood *radi Allahu 'anhu* said:

Whoever wishes to look at the wasiyyah of Muhammad sall Allahu 'alaihi wa sallam which is (as if it) has his seal upon it then let him read His Statement, the Most High:

Say: Come, I will recite to you that which your Lord has made *haraam* upon you.....⁴

- up to the statement:

And this is *siraati mustaqeeman* (my straight path) – so follow it!⁵

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

- 1) ibn Mas'ood
- 2) wasiyyah

With regards to the general meaning of this narration:

3) What phrase is found at the end of each of these three aayaat (151, 152 and 153)?

4) What is the significance of this phrase in the context of this narration from ibn Mas'ood?

3) What is the relevance of this narration to the topic of *tawheed*:

With regards to benefits of the narration, fill in the missing words:

This narration shows:

6) The importance of these ten *wasaya* (*****) contained in the three aayaat.

7) That the Messenger *sall Allahu 'alaihi wa sallam* commanded with that which ***** commanded with, so every command from ***** is also a command of the Prophet *sall Allahu 'alaihi wa sallam*.

8) The depth of knowledge possessed by the ***** and the accuracy of their understanding of the **** of ***** .

⁴ Soorah al An'aam (6) aayah 151

⁵ Soorah al An'aam (6) aayah 153

And from Mu'aadh ibn Jabal *radi Allahu 'anhu* who said:

I was *radeefa* the Prophet *sall Allahu 'alaiyhi wa sallam* upon a donkey and he *sall Allahu 'alaiyhi wa sallam* said to me:

O Mu'aadh! Do you know what the haqq (right) of Allah upon the servants is and what the right of the servants upon Allah is?

I said: Allah and His Messenger know best.

He said: *The haqq of Allah upon the servants is that they worship Him and that they do not associate anything as a partner with Him. And the right of the servants upon Allah is that He does not punish the person who does not associate anything as a partner with Him.*

I said: O Messenger of Allah, should I not give the people this good news?

He said: *Do not give them the good news in case they come to rely upon it.*⁶

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

- 1) Mu'aadh
- 2) radeefa
- 3) *haqq* of Allah
- 4) *haqq* of the servants upon Allah
- 5) they come to rely upon it

With regards to the general meaning of this narration:

6) Why did the Prophet *sall Allahu 'alaiyhi wa sallam* tell Mu'aadh this information in the form of questioning and then giving the answers?

7) What is the relevance of this narration to the topic of *tawheed*?

With regards to benefits of the narration, fill in the missing words:

This narration shows:

8) The *tawaadu'u* (*****) of the Prophet *sall Allahu 'alaiyhi wa sallam* in that he rode upon a ***** and he allowed someone to sit ***** him – contrary to the how the people of *kibr* (false *****) behave.

9) That teaching can occur in the manner of questions and *****.

⁶ Reported by Al Bukhaaree (2856) and Muslim (30)

10) That a person who is asked something to which he does not know the answer should reply ***** **** (Allah knows best).

11) That the *haqq* of Allah upon the servants is that they should ***** ** alone without ***** any ***** with Him.

12) The explanation of what *tawheed* is and it is: ***** of Allah **** and staying away from *****.

13) The fact that it is *mustahhab* (*****) to give good news to Muslim which will make him/her happy.

14) The permissibility of concealing some portion of knowledge if there is a *maslahah* (*****) in doing so.

15) How the manners of the teacher are with his *****.