

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<sup>1</sup> in worship with Him<sup>2</sup>.... (and the aayah continues after this)<sup>3 4</sup>**

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

**1) I will recite** – I will narrate to you and inform you

**2) *haraam*** – that which is forbidden, so the person who does something *haraam* is (liable to be) punished for it and the person who leaves off doing something *haraam* (for the sake of Allah) will be rewarded for doing so.

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<sup>1</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**“Do not associate *shay-an* (a single thing) in worship with Him”** – this includes every type of *shirk* - greater (*shirk*) and lesser (*shirk*). So there is nothing from *shirk* which is tolerated, neither greater nor lesser – because His statement, He the Most High: **“*shay-an* (a single thing)”** is a general word, which negates all forms of *shirk*, the greater and the lesser of it.

Just as it forbids that anyone - whoever they might be – should be taken as a partner with Allah, no angels brought near, nor prophets, nor righteous beings, nor any inanimate objects, nor trees, nor stones, nor graves – nothing at all.

And it is not permissible to direct anything from worship to other than Allah – no oaths, nor sacrifices, nor *tawaaf* (circumambulation), nor *du-aa* (supplication), nor fearing, nor *rajaah* (hoping), nor *raghbah* (having fervent desire) nor *rahbah* (dread) - none of that is permissible (to be directed to other than Allah), regardless of whether it is *shirk akbar* (greater *shirk*) or *shirk asghar* (lesser *shirk*), regardless of whether it is *shirk* which is manifest and apparent or *shirk* which is hidden in the heart.

(*I'aaanatul mustafeed* page 32)

<sup>2</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

So if it is said to you, “What is the most serious of the forbidden matters?” Then you say, “*Shirk* with Allah.”

And if it said to you, “What is the most serious thing which Allah has prohibited?” Then you say, “*Shirk* with Allah.”

And if it is said to you, “What is the greatest of the evils?” Then you say, “*Shirk* with Allah.”

And if it is said to you, “What is the greatest of the major sins?” Then you say, “*Shirk* with Allah” – just as the Prophet ﷺ said, **“The greatest of the major sins is *shirk* with Allah.”**

And *shirk* - and Allah's refuge is sought – is the most dangerous of the sins, and the greatest of the sins by which Allah is disobeyed; and it (*shirk*) is to worship other than Him along with Him, He the Perfect and Most High, by directing any of the types of worship to other than Allah.

(*I'aaanatul mustafeed* page 31)

<sup>3</sup> Soorah al An'aam (6) aayah 151

<sup>4</sup> The basis of this hadeeth is *muttafaq 'alahi* (agreed upon) without the mentioning of the aayah. Reported by al Bukhari (8) and Muslim (1709).

**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?**

The *mushrikoon* (people of *shirk*), those who would worship other than Allah and make *haraam* that Allah has bestowed on them and who would kill their own children in order to draw closer to their idols.

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

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

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

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

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

**Fifthly** – that you do not kill a soul whose killing Allah has made **forbidden** – referring to a) the mu'minoon (**believers**), 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 **orphan** (meaning the child whose father has died) except if the wealth is used in a good way that will protect it and cause it to multiply – until you return it to him when he reaches the age when he has attained strength<sup>5</sup>, meaning the age of **puberty**.

**Seventhly –**

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

Soorah al An'aam aayah 152

This refers to justice in giving and **taking**, 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 relative.**

Soorah al An'aam aayah 152

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<sup>5</sup> 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)

### Ninthly -

and fulfil the covenant of Allah....

Soorah al An'aam aayah 152

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

### Tenthly -

**And this is my straight path – so follow it!  
And do not follow the (other) paths for they will separate you away from His Path.**

Soorah al An'aam aayah 153

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

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

- a) *Qisaas* – retribution (a soul for a soul)
- b) *Zinaa* – adultery after having been married
- c) *Riddah* – apostasy after having been a Muslim

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

#### **6) What is the relevance of this aayah?**

Allah *subhaanahu* began this list of forbidden matters with the prohibition of *shirk* – which implies (by necessity) the command to make the *tawheed* of Allah. So this indicates that *tawheed* is the most obligatory of the obligatory matters, and that *shirk* is the most serious of the forbidden matters.

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

#### **This aayah shows:**

7) That *shirk* is the most serious of the forbidden matters, and that *tawheed* is the most obligatory of the obligatory matters.

8) The enormity of the rights of the parents.

9) The forbidden nature of killing a soul without due right, especially the murdered person is from the close relatives.

10) The devouring the wealth of the orphan is forbidden, and that it is Islamically legislated to act in his best interest.

11) The obligation to be **just** in speech and actions when dealing with those who are **close** to you as well as those who are more distant.

12) The obligation to **fulfill** covenants.

13) The obligation to follow the Religion of **Islam** and to leave off **everything** besides it.

14) That the right to deem something halaal or **haraam** belongs to **Allah** alone.

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

**Whoever wishes to look at the wasiyyah of Muhammad sall Allahu 'alayhi 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.....<sup>6</sup>**

- up to the statement:

**And this is *siraati*<sup>7</sup> *mustaqeeman*<sup>8</sup> (my straight path) – so follow it!<sup>9</sup>**

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

- 1) **ibn Mas'ood** – he is 'Abdullaah ibn Mas'ood ibn Ghaafil ibn Habeeb al Hudhalee, the honourable Companion from the earliest Companions to accept Islam; he was one of the greatest scholars from amongst the Companions and he died in the year 32 AH.
- 2) **wasiyyah** – this is a strongly emphasized and established command

**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)?**

*Dhaalikum wassaakum bihi* – 'that is what He has commanded you with' – referring to Allah, the Most High.

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<sup>6</sup> Soorah al An'aam (6) aayah 151

<sup>7</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**Siraat** – in the linguistic sense, it means *tareeq* 'a path'. And what is meant by *tareeq* here is the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ - because these are the path to Paradise – meaning: that which I have revealed to you via My Messenger ﷺ by way of commands and prohibitions in this Tremendous Qur'an and in the Prophetic Sunnah, this is the *Siraat*.

(*I'aaanatul mustafeed* page 40)

<sup>8</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**Mustaqeem** – means *mu'tadil* (justly balanced). So the Path of Allah ﷻ is justly balanced, there is no bending (to one side or the other) in it, nor is there any inclination (to one side or the other) in it; it contains no vagueness. It is a clear Path that will take you to Paradise; you proceed upon it with light, with clear proof, upon a clear Path.

(*I'aaanatul mustafeed* page 40)

<sup>9</sup> Soorah al An'aam (6) aayah 153

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

When mentioning what the Prophet *sall Allahu 'alayhi wa sallam* commanded with, ibn Mas'ood mentioned those aayaat which tell us what **Allah** commanded with. This shows that the Prophet *sall Allahu 'alayhi wa sallam* did not command with anything other than Allah commanded with.<sup>10</sup>

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

This narration shows those matters mentioned in these aayaat which are the commands of Allah are one and the same as those matters which were commanded by the Prophet *sall Allahu 'alayhi wa sallam*.

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

**This narration shows:**

- 6) The importance of these ten *wasaya* (**commandments**) contained in the three aayaat.
- 7) That the Messenger *sall Allahu 'alayhi wa sallam* commanded with that which **Allah** commanded with, so every command from **Allah** is also a command of the Prophet *sall Allahu 'alayhi wa sallam*.
- 8) The depth of knowledge possessed by the **Companions** and the accuracy of their understanding of the **Book** of **Allah**.

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<sup>10</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

So *al hamdullillah* (all praise is for Allah) for we (still) have with us that which the Messenger ﷺ commanded with – for he commanded us with following the Book of Allah and the Sunnah of His Messenger ﷺ.

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

**I was *radeefa* the Prophet *sall Allahu 'alaihi wa sallam* upon a donkey and he *sall Allahu 'alaihi 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.<sup>11 12</sup>**

**He said: *The haqq of Allah upon the servants is that they worship Him<sup>13</sup> 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.*<sup>1415</sup>**

<sup>11</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**Allah and His Messenger know best** – this shows the good manners of the student of knowledge, in that when he is asked about something which he does not know, he says “*Allah and His Messenger know best*”... Nor does he remain silent about something he does not know; rather he entrusts the knowledge back to the One who knows it... And there is no deficiency in him in doing that; rather it only proves his virtue and his piety and his good manners towards Allah ﷻ, and his good manners towards his teacher.

(*I'aaanatul mustafeed* page 43)

<sup>12</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**Allah and His Messenger know best** – this is to be said during the lifetime of the Prophet ﷺ - “*Allah and His Messenger know best*”. As for after the death of the Prophet ﷺ then it is to be said, “*Allahu a'lam*” (Allah knows best). This is because the Prophet ﷺ has moved from this (worldly) abode to the highest company, to the abode of the Hereafter. So knowledge is (now) to be entrusted to Allah..

(*I'aaanatul mustafeed* page 44)

<sup>13</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**That they worship Him** – so just as (an act of obedience) cannot be considered worship unless it comes along with *tawheed*, then likewise it cannot be considered worship unless it is in agreement with what the Prophet ﷺ legislated.

So worship and all actions are not correct unless there are two conditions (fulfilled);

The first condition – doing it purely and sincerely for Allah

The second condition – following the Messenger ﷺ (in how it is done).

(*I'aaanatul mustafeed* page 45)

<sup>14</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**that He does not punish the person who does not associate anything as a partner with** – meaning the right that Allah ﷻ has been so kind (as to offer), and which He made obligatory upon Himself – as opposed to any of His Creation making obligatory upon Him. Rather He is the One who has made it obligatory upon Himself.

(*I'aaanatul mustafeed* page 47)

<sup>15</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**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.<sup>16</sup>**

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

1) **Mu'aadh** – he is Mu'aadh ibn Jabal ibn 'Amr ibn Aws ibn Ka'b ibn 'Amr al Khazrajee, one of the Ansaar, one of the most notable of the Companions, who witnessed the battle of Badr and those after it. He possessed a tremendous knowledge and was well versed in rulings and the Quran.

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**that He does not punish the person who does not associate anything as a partner with** – this proves that whoever is free from *shirk akbar* (greater *shirk*) and *asghar* (lesser *shirk*) then he is safe from being punished. This is if it is combined with other texts which have been reported regarding the threat (of punishment) upon those who disobey Allah and are sinful.

So you say – the disobedient ones from the people of *tawheed* but who did not commit any *shirk* with Allah, but they do have with them some sins other than *shirk* – such as theft, adultery, drinking alcohol, backbiting, tale spreading, etc – then the people who commit these sins are deserving of punishment.

However the (people who commit) these are under the *mashiyyah* (Wish) of Allah – if He wishes to, He will forgive them without punishment and enter them into Paradise. But if He wishes to, He will punish them in accordance with their sins. Then He will take them out (of the Hellfire) due to their *tawheed* and enter them into Paradise. So the ultimate destination of people of *tawheed* is Paradise, whether that be right from the start or whether it be in the end.

There occurs in the *hadiths* that anyone who has at least the weight of a mustard seed of *eemaan* in his heart will be taken out of the Hellfire...

So the ultimate destination of the people of *tawheed* is Paradise, even if they are punished in the Hellfire (first), they will not remain forever in it. And that is due to their *tawheed*.

As for the disbelievers and the people of *shirk* and the hypocrites – those who are upon major hypocrisy – then their destination is the Fire, remaining there forever, being made to live for ever in it. They will never enter Paradise....

So *tawheed* protects (a person) from eternity in the Fire; and if it is complete and perfect *tawheed* then it protects (the person) from Hellfire from the outset. And if it (the person's *tawheed*) is deficient, then it protects from remaining eternally in the Hellfire, but it does not prevent a person from entering the Hellfire – rather it only protects from eternity in the Fire.

So those who are free from *shirk* have *amn* (safety and security) – either a complete and unrestricted *amn* or a general *amn*. As for the unrestricted *amn*, then it is the one where there is no punishment along with it. And the general *amn*, then this is the (type) where there may be some punishment in accordance with the level of the sins.

(*I'aaanatul mustafeed* page 47-8)

<sup>16</sup> Reported by Al Bukhaaree (2856) and Muslim (30)

The Prophet *sall Allahu ‘alaiyhi wa sallam* placed him in charge of the people of Makkah on the day of the victory (*yawm ul fat-h*) to teach them their religion, before sending him to Yemen as a judge and teacher.<sup>17</sup>

He died in Shaam in the year 18 AH at the age of 38.

2) **radeefa** – the radeef is the person whom you carry behind you on the back of an animal.

3) **haqq of Allah** – that which He deserves and which He has made obligatory upon the servants.

4) **haqq of the servants upon Allah** – that which Allah has prescribed upon Himself out of His Grace and Beneficence.

5) **they come to rely upon it** – they depend upon this and therefore leave off competing with each other to do good deeds (i.e. since they know that Allah will not punish a person who does not *shirk* with Him).

**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?**

So that Mu’aadh’s soul would take on the information more readily and the one who was learning from him *sall Allahu ‘alaiyhi wa sallam* would have a deeper understanding of the issue.

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

This narration gives an explanation of *tawheed* in that it is the worship of Allah alone with no partners being associated with Him in that.

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

8) The *tawaadu’u* (**humility**) of the Prophet *sall Allahu ‘alaiyhi wa sallam* in that he rode upon a **donkey**<sup>18</sup> and he allowed someone to sit **behind** him – contrary to the how the people of *kibr* (false **pride**) behave.

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<sup>17</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

Then he came from Yemen after the death of the Prophet ﷺ, so ‘Umar send him to Shaam as a judge and a teacher. He (Mu’aadh) died there – may Allah be pleased with him – in Shaam in the well known plague of ‘Umwaas.

(*I’aanatul mustafeed* page 42)

<sup>18</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**Upon a donkey** – this shows the humility of the Prophet ﷺ, that he would ride upon a donkey despite his being the noblest of the creation without any exception. And also (from) his humility is that he would allow his companion to ride (on the same donkey) behind him, along with him.

(*I’aanatul mustafeed* page 42)

- 9) That teaching can occur in the manner of questions and **answers**.
- 10) That a person who is asked something to which he does not know the answer should reply **Allahu a'lam** (Allah knows best).<sup>19</sup>
- 11) That the *haqq* of Allah upon the servants is that they should **worship Him** alone without **associating** any **partners** with Him.
- 12) The explanation of what *tawheed* is and it is: **worship** of Allah **alone** and staying away from **shirk**.
- 13) The fact that it is *mustahhab* (**recommended**) 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* (**benefit**) in doing so.<sup>20</sup>
- 15) How the manners of the teacher are with his **student**.

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<sup>19</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

And (on one occasion) Imam Malik was asked about forty issues, so he responded to (only) four of those issues. And he said about the remaining (thirty six), **"I don't know."** So the questioner said, *"I have come to you from such and such a land so that I can ask you about some issues, and you say, "I don't know"?"*

So he said, **"Get back on your riding camel and go back to the land you came from, and say (to the people there), "I asked Malik and he said, "I don't know"."**

This is the good manners of the scholars.

(*I'aaanatul mustafeed* page 43)

<sup>20</sup> Shaykh Salih al Fawzan *hafidhullah* mentions:

**Do not give them the good news in case they come to rely upon it** – meaning that the Prophet ﷺ feared that if the people came to hear of this, they would rely on it from the aspect of having (excessive) hope and they would be careless about (their) sins, saying, *"As long as we are people of tawheed, then (our) sins will not harm us because the Messenger ﷺ says, "(Allah) does not punish the person who does not associate anything as a partner with Him". And we, alhamdulillah, are not people of shirk; we worship only Allah."*

So they would become careless with regards to sin. And they would put the aspect of hope over the aspect of fear.

(*I'aaanatul mustafeed* page 42)