BISMILLAAHIRRAHMAANIRRAHEEM

Indeed all praise is for Allaah, we praise Him, we seek His help and ask for His forgiveness. We seek Allaah's refuge from the evils of ourselves and from our evil actions. Whomsoever Allaah guides none can misguide him, and whomsoever Allaah misguides none can guise him. I bear witness that non has the right to be worshipped except Allaah, alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger.

O you who believe! Fear Allaah as He should be feared. And die not except in a state of Islaam (as Muslims)

[Soorah Aal-Imraan (3): 102]

O mankind be dutiful to your Lord, who created you from a single person (Aadam), and from him He created his wife, and from them both He created many men and women. Fear Allaah through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is ever an All Watcher over you.

[Soorah an-Nisaa (4):1]

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement.

[Soorah al-Ahzaab (33):70-71]

To proceed: The truest speech is the Book of Allaah, and the best way is the way of Muhammad (sallallaahu alaihi wasallam). The worst of affairs are the newly invented matters, every newly invented matter is an innovation, every innovation is misguidance, and misguidance is in the Fire.

CLASS #2 4th December, 2010

As for what follows: the phrases just rehearsed to you in Arabic are called the Khutbah al-Haajar, the Sermon of Need. As a title or as a reference given to those words or phrases by the Scholars. They are phrases of dhikr, praise of Allaah and Tawheed - testifying to the Oneness of Allaah, that were used by the Messenger of Allaah (sallallaau alaihi wasallam) in many occasions. It has remained as a practice instituted by the Companions in their time and by the Tabi'een - the students of the Companions and the Imaams of the religion, as a practice for beginning ones speech. Today we have begun with that, with those words in our verbal address, in our class here on Kitaab at-Tawheed.

We will begin to open the book today after our discussion of the importance of the book, the issues contained in it and all of the things that we discussed last week. Looking at the words of the Uleemaa about the importance of the book.

So this week we will begin reading reading the book and I mentioned what I mentioned about Khutbah al-Haajar so that we could compare it to the introduction written by the author, Shaykh Muhammad ibn Abdul-Wahhaab (rahimahullaah) in his book Kitaab at-Tawheed.

He says as his introduction, 'Bismillaahirrahmaanirraheem' - In the Name of Allaah ar-Rahmaan ar-Raheem. Two Name's of Allaah that refer to His Mercy, the Possessor of Mercy and the Owner of Mercy. To distinguish between those two, ar-Rahmaan and ar-Raheem, the Scholars mention that ar-Raheem indicates the possessor of a mercy that is specific to their Hereafter, meaning mercy that is specific to the believers, those who shall be rewarded on the Day of Judgement. The Name ar-Rahmaan includes the meaning of mercy, the possessor of mercy, whose mercy extends to even those who disbelieve in Him, to those who reject His Message, to those who fight against His Messengers, that He envelops all of them. , all of the creation, animals, birds, fish, trees, wildlife all of it. All of that receives the Mercy of Allaah (Azzawajall)in this life. However the mercy that is the salvation forever from the Hellfire, and safety and eternal bliss and happiness, that mercy is reserved for those who offer Allaah His right. Those who give Allaah His right and do not violate it. That right is that He is worshipped alone.

So the author has begun by saying bismillaahirrahmaanirraheem, and then he says Kitaab at-Tawheed, the book of Tawheed, naming his book. The point we want to mention here is that bismillaahirrahmaanirraheem in a written work, like a letter written to someone, inviting him to good. Or like a book written is also a sunnah from the Messenger of Allaah (sallallaahu alaihi wasallam) and from some angles its more appropriate than khutabah al-Haajar. Now if have mentioned that khutbah al-Haajar was his sermon,was his introduction to many of his speeches, in many of his admonishments.

Then how can I saw now that bismillaahirrahmaanirraheem maybe more appropriate to begin a book with?

That is based on a distinction made by some of the Scholars that saying bismillaahirrahmaanirraheem is the best Sunnah, or the best practice to be instituted and the more specific practice of the Messenger (sallallaahu

alaihi wasallam) when done in ones writing. The Messenger (sallallaahu alaihi wasallam) the kings and the rulers of his time, and he wrote the pact of 'Hudaybiyyah'. He wrote a number of things, he wrote to people in a number of occasions, and his writings consistently began with bismillaahirrahmaanirraheem, in the Name of Allaah, the All Merciful, the Ever Merciful to the believers.

So then we see that that Sunnah, or that practice was indeed taken from him, from the Companions, and the Tabi'oon, and it was passed on. It reached some of the authors of some of the greatest books of Islaam, that they only began their books with the introduction using the phrase bismillaahirrahmaanirraheem. In the Name of Allaah, the All Merciful, the One whose Mercy encompasses the believers on the Day of Judgement.

An example of that would be Aboo Abdullaah ibn Muhammad ibn Ismaael al-Bukhaaree. The great Imaam, known as Imaam al-Bukhaaree (rahimahullaah) who died in the year 256, the author of what we refer to as Saheeh al-Bukhaaree. The most authentic compilation of hadeeth with chains written. His book began simply with, 'bismillaahirrahmaanirraheem, the Book of Initial Bringing of Revelation.' He began simply, In the Name of Allaah, the EverMerciful, the One whose Mercy encompasses the believers on the Day of Judgement.

So with that a number of Scholars all the way into later times, including Shaykh ul-Islaam Muhammad ibn Abdul-Wahhaab began their books with simply saying bismillaahirrahmaanirraheem.

Furthermore some of the Scholars especially those who are compiling hadeeth of the Messenger (sallallaahu alaihi wasallam) along with ayaat in chapters, like Saheeh al-Bukhaaree and kitaab at-Tawheed. They feared that to write an introduction from themselves, from their own words, other than bismillaahirrahmaanirraheem, might be considered blameworthy from the angle of implementing the statement of Allaah

O you who believe! Make not (a decision) in advance before Allaah and His Messenger (sallallaahu alaihi wasallam), and fear Allaah.

[Soorah Al-Hujuraat(49):1]

Some of them considered that from the best application of this ayyaah, to make it inclusive of so many things, means that we allow it to apply even to the books that we write.

So that if we write a book containing ayyaat and ahadeeth, the most appropriate introduction would be simply to name Allaah, and to begin with the blessing of Allaah's Name, and say nothing from our own selves, and go right into what Allaah and His Messenger (sallallaahu alaihi wasallam) have said. Whether that is obligatory or not, simply to apply the ayaah in every possible way it could be applied.

With that, that is likely the motivation behind many of those authors that began their books with simply the basmillaah. It is likely, we have to say likely because we can't confirm and say this is absolutely why the author began with the basmillaah.

Other explanations have been offered by some of the Scholars. A commonly quoted hadeeth about any sermon or any speech that begins without the basmillaah is deficient. This hadeeth attributed to the Messenger (sallallaahu alaihi wasallam)is actually not authentic. It's not to be used as a proof for beginning a writing, or a book, or a class, or an address, with the basmillaah. Rather the generality of the practice of the Messenger (sallallaahu alaihi wasallam) is what establishes for us the legislated nature of beginning with it, and not the hadeeth which is attributed to him. Which means that any speech of any importance which begins without the basmillaah is deficient. Again that is not authentic.

Now let us begin with the reading of Kitaab at-Tawheed after understanding that.

The author says, Allaah the Most High has said:

And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).

[Soorah Adh-Dhaariyaat (51):56]

So the name of the book is Kitaab at-Tawheed. The word kitaab means makhtoob - something that has been written. At-Tawheed is the masdur - or the verbal noun from wahhadah yu wahhidooh tawheedun - to consider something to be one. Wahhadah as-Suhfoof - there were many rows, so someone came and made them into one row.

The word Tawheed has many applications in other than aqeedah. Meaning wahhadah at turooq wahhadah al manhahij - a person took the many roads that were available and made them into one main road in construction. Wahhadah al manhahij - perhaps people concerned with curriculums saw that the teachers were using too many different curriculums. So someone came and united them all upon one curriculum. So that is all from the general usage of the word Tawheed wahhadah yu wahhidooh - to make something onto one.

So when we use the word at-Tawheed like in the phrase kitaab at-Tawheed - the book of at-Tawheed, it is not left upon its general linguistic meaning - the book of making things into one thing. Or the book of considering things to be one and singular. Rather the intended meaning is Tawheed al-Ibaadah lilaahi. The servant making his acts of worship for Allaah alone. Meaning singularing out Allaah with Ibaadah - with worship.

Or more generally, singularing out Allaah with the three kinds of Tawheed.

Tawheed ar-Rooboobiyyah - that Allaah (Azzawajall) is the only Lord, the only Creator, the only Sustainer, the only Provider, the only one that brings life and death.

He is alone and singular in His Ulloohiyyah - in His sole right to be worshipped alone. No one shares anything with Him in that regard. No one, not the highest of angels, nor the best of Prophets, nor the most righteous people that ever lived. None of them share in His right to be worshipped in the slightest way.

The third way we make Tawheed in Allaah is with regards to His Names and Attributes. He has the most beautiful and perfect Names and Attributes. There are none who share in any of them with Him. None who share in the perfection and beauty of His Names or Attributes, in any way whatsoever. He is as-Samí - the All-Hearing - whose hearing encompasses all voices and all places. He is al-Basir - the One who is All-Seeing - He sees each and every action openly and secretly, nothing is hidden from His Sight, while He is above the creation, above His Throne.

(I don't like to say 'He is far above the creation' because:

If My servants asked you about Me, then tell them that I am close' FIND

We describe Allaah with closeness. And if a person is disobedient we don't say Allaah is far from him, we say, he is far from Allaah. We attribute the distance, and the act of being far or away from someone or something, to the sinner, to the person who has committed crimes. And not to Allaah, who is close to the servants.)

So these are two examples of Attributes and Names of Allaah, that none share in the beauty and in the perfection, and completeness of them.

So that is what we mean when we say at-Tawheed means to single out Allaah with His Rooboobiyyah, His Uloohiyyah and His Asma was-Siffaat.

Allaah says:

And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).

[Soorah Adh-Dhaariyaat (51):56]

Shaykh Saalih al-Fawzaan (hafidhahullah) in his book al-Mulukhus, and this is where we will be taking the majority of our points of explanation from the summerised explanation of Kitaab at-Tawheed.

He gives five points of explanation to this ayaah. He says,

FIRST POINT - we understand from the verse the obligation of worshiping Allaah, or singularing Allaah with all acts of worship. That obligation that exists for all of the creation, all of those who dwell on the earth, from both types of creation, both types of the responsible, accountable creation - the jinn and the mankind.
As a side note: jinn are similar to mankind. Jinn are a species of creation, a species that Allaah has created. That remain generally unseen as part of the unseen that we believe in., that He has informed us off. You can read Soorah Al-Jinn, you can read references to the jinn in other parts of the Qur'aan and throughout the body of literature and the Sunnah of the Prophet (sallallaahu alaihi wasallam). The jinn have been created from smokeless fire and they have the obligation, just as we do, of hearing and obeying the Messengers sent by Allaah. Out Prophet (sallallaahu alaihi wasallam) was sent to all of the jinn and all of mankind. It is mentioned as one of those things that is specific to our Messenger (sallallaahu alaihi wasallam). Meaning the previous Prophets were sent to their people or certain people, but not in an all encompassing comprehensive manner. That they were responsible for conveying their message to all of humanity and all of jinn kind. The jinn have specific rules, physical rules that govern their existence that are much different than the rules that govern our existence. The details of those rules are known to Allaah, and we don't know the details of them. Except we see clearly from the descriptions of the jinn and the mentioning of the jinn from the Messenger (sallallaahu alaihi wasallam). That their lives are obviously governed by those different laws and the details of that discussion are for a more focused lesson on our belief in jinn.

SECOND POINT - mentioned by Shaykh Saalih al-Fawzaan to benefit from this ayaah is that the creation of jinn and mankind had a reason or a purpose. That is clearly that they are made as worshippers to worship Allaah.

THIRD POINT - as for the Creator, He is the One who deserves the worship, alone, no one else from those He has created. How can someone who is created himself and does not create, deserve to be worshipped? As the Scholars have mentioned, the very mention of Allaah being the Creator, the Provider and the One that gives life and so on, the Ruboobiyyah of Allaah, all of that is mentioned as an introduction to the importance of Tawheed al-Ibaadah, Tawheed al-Uloohiyyah. The kind of Tawheed that is the very essence of the calls of the Prophets, that they are to single out Allaah with all acts of worship. Since the One who brings life and death, He should be the only One that we direct an act of worship to. The One that provides

to us everything that we have of food and clothing and breath and life, all of that is a proof that He is the only One that has done that for us, and the only One that we should worship as well. Tawheed ar-Ruboobiyyah - that fat that Allaah is the Creator and Sustainer and the Provider, this issue is mentioned in the Book of Allaah as a lead in to the obligation of worshipping Him alone. As it is generally a concept that is agreed upon even by the disbelievers, the polytheists of Makkah who worshipped others besides Allaah. They believed that Allaah alone was their sole Provider and their Creator, and the One that brings life and death. So they affirmed for Allaah His Ruboobiyyah, that He is the only Creator, the only Sustainer and so on. Yet they did not affirm, they did not accept Tawheed al-Ibaadah, they did not accept that Allaah deserves to be worshipped alone. It is a flaw in logic, since how could a created thing that is totally reliant on the Creator deserve worship from other created beings?

FOURTH POINT - from Shaykh Saalih al-Fawzaan is to understand that Allaah is free of need. Allaah the High and Exalted does not need His creation. He has no need for them, yet they are the ones who are in need of Him, because He is the Creator and they are the created beings.

FIFTH POINT - that we understand from this text and every text that talks about something Allaah has done. Whether they are attributes that He is always described with (Arabic?) or whether they are specific, those things that Allaah has done at certain times (Arabic?). Like creating the heavens and the earth, creating mankind and jinn or anything else that Allaah has mentioned that He has done, they are done for a very high, lofty, noble reason, or wisdom, or goal. Nothing that Allaah has done is without a complete and perfect objective. Nothing was done in play or to waste time, Allaah (Azzawajall) is above, far removed from such an idea. So all of Allaah's actions contain the highest wisdom and the most noble aims and goals. So we say that Allaah (Azzawajall) has Created and He has created for the highest and most wise reason, and that is to establish his right to be worshipped alone within the actions of the created realm, within the actions of the created beings.

The author goes on in the texts of the book to say, and the statement of Allaah:

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taagut (all false deities, i.e. do not worship Taagut besides Allaah)."

[Soorah An-Nahl(16):36]

Taagut is taken from the word tughyen - it is to go beyond the limits. So everyone worshipped besides Allaah, being pleased with that, then he is a Taagut.

So the general meaning of verse is that Allaah (Azzawajall) has mentioned a historical fact that in every generation, or every group of people, there has been a messenger calling them to the worship of Allaah alone, and to abandon those things that have been worshipped beside Him. He has continued on sending those Messengers to groups of humanity throughout time, from the time of Aadam, to the time of Nuh, all the way to the last Ummaah, the last group of people, the nation of Prophet Muhammaad (sallallaahu alaihi wasallam). May Allaah raise all of their ranks and grant them all peace.

What is to be understood from this ayaah as it relates to our study?

FIRSTLY - Shaykh Saalih al-Fawzaan mentions that the reason for sending the Messengers, all of them, has been to invite to Tawheed and to prohibit the people from acts of worshipped dedicated to other than Allaah, ash-Shirk.

SECONDLY - the Shaykh mentions (hafidhahullah) that the religion of Prophets is one. It is to purify ones worship of Allaah and abandon all forms of shirk - associating partners with Alllaah. That is even when the Prophets had messages or had differences in the applications of those messages throughout different times. Meaning it was impermissible for such and such a nation to eat such and such food in this time that they lived in, and another nation may have been allowed to eat that food and so on. There are some different, specific rulings given to each nation, again all under this specific legislation of Allaah. So therefore it was the most suitable and best legislation for each people in each time.

THIRDLY - and that the risaala - the message has been conveyed to all of the people, all nations, throughout history. And the proof has been established against all of the people. There is a point there that needs to be raised, that that is a general speech and there is a specific exception to that. But in general Allaah has sent the Messengers, and their messages have reached all corners of the earth in a general way, and the proof has been established upon the people in a general way. Specifically there are some people called Ahl-ul-fitrah. The people who died in a time where they did not hear the message of the new Prophet. Their message was corrupted and the message of the next Prophet after the one that was sent to them did not reach him. So his message was corrupted and he didn't hear the message of Tawheed as clearly as it was conveyed. Or he was

deaf, or he had another excuse, e.g. a child died young before he reached the age of thameez - before he could reach the age of his own understanding and holding his own opinions. So will Allaah punish these people who have not had the hujjaa - the proof established against them? While in general we say the proof has been established, specifically we say no. Individual cases of a person who has never heard about Tawheed for whatever excuse, being deaf, dying young, having the message reach them when they are too old, senile perhaps to even understand the message and so on. These people as reported by the Messenger of Allaah (sallallaahu alaihi wasallam) will be given a special test on the Day of Judgement, according to a number of authentic hadeeth reported from the Messenger (sallallaahu alaihi wasallam).

That he said three kinds of people will have arguments in their favour that will be heard. The deaf person, the child who died young, the one who died between periods of Messengers. FIND

Other narrations mention a senile old man. They will gives their proofs or give their arguments on the Day of Judgement, and they will be heard. Allaah from His perfect attribute of Justice will put them to trial on that Day to see, are they obedient servants of Allaah, or are they disobedient and rebellious to the order of Allaah. He will order a part of the Hellfire to rise up, or to become clear and visible to them. They will be ordered to enter it. Then the ones who have been destined to be from the people of eternal bliss and happiness, the people of Paradise, the will enter into the Hellfire, no questions asked, obedient to their Lord. They will find that fire cool and soothing, and they will as a result of their obedience enter the Paradise, with that one test alone. Whoever has had eternal misery, destined for him, the disbeliever that rejects, and disobeys and turns away from the order of Allaah. They will say, how can we enter into this fire, when we used to run for this in the worldly life. So they will be made to enter the fire because of their disobedience to Allaah of that test.

So specifically, their are specific exceptions to the generality of the proofs being established upon mankind. That doesn't contradict the statement of the explainer here, Shaykh Saalih al-Fawzaan. Rather his speech is general and the exemption or the exception I made is a specific exception for specific cases.
Whoever want more info refer to - CD The disbelievers who die young. That lecture has research in it covering these ahadeeth mentioned. The hadeeth of al-imteehaan. The hadeeth about the end result of the children of the polytheists that die young. That's how it's relevant to our class today.

FOURTHLY - offered by Shaykh Saalih al-Fawzaan in the explanation of the verse (an-Nahl(16):36) he says, the high status that at-Tawheed holds and that it has been an obligation on every single group of people whoever lived on this earth.

FIFTHLY - in the verse is what is contained in the statement laaillaaha illalaah, of negation and affirmation. Laaillaaha - there is no one worthy of worship, no diety worthy of worship, nothing that deserves worship. Illalaah - except Allaah. So there's a negation, a negation of all things worshipped. Then there is an affirmation, there is an exception made, other than Allaah or except Allaah. In that phrase that we utter often laaillaaha illalaah there is a similar kind of negation and affirmation in this verse. The Messengers sent to every single group or nation, worship Allaah - there's your affirmation. And you have to negate the rights that are claimed that none has the right to be worshipped other than Allaah. So it shows here that Tawheed cannot be

established correctly except by way of establishment of both the affirmation of Allaah's right to be worshipped, and the negation of others who claim or that it is claimed that they have a right to be worshipped. That simply to negate that others have the right to be worshipped is not Tawheed by itself. To say that Allaah deserves to be worshipped without negating others right to be worshipped, is not Tawheed by itself. Tawheed must have both elements. That Allaah is deserving of worship. And secondly that no one besides Allaah deserves that worship.

The author goes on in the text of Kitaab at-Tawheed to say

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.
[Soorah Al-Israa(17):23]

Shaykh Saalih al-Fawzaan says there are five points of relevance here:

1. That Tawheed is the first thing that Allaah has begun with here. Mentioning what is an obligation upon the people. It is the very first of all rights, all obligatory matters, or all rights that the servant must fulfill in his life. The very first and most deserving of attention is the right of Allaah to be worshipped alone.

2. Again another similar phrase, or another similar usage of the Arabic. Like which is found in the phrase laailaaha illalaah - there is no one worthy of worship other than Allaah - negation and affirmation. The Tawheed will not be established unless both things are present. A negation of things that are worshipped besides Allaah and an affirmation that only He deserves worship. That is the phrase - that you do not worship other than Him, as has proceeded.

3. The greatness or the superiority of the rights of the two parents. Since Allaah has mentioned them right after His sole right to be worshipped alone. So it comes in rank second, after the Tawheed of Allaah, you must be dutiful to your parents.

4. The obligation to be dutiful to ones parents includes every type of good behaviour and dutifulness. Every possible type, since Allaah (Azzawajall) has mentioned it in an unrestricted way. Meaning you must be good to your parents, and He did not limit it to a few actions, to a set number of visits or to a certain kind of assistance offered, or to a certain set of phrases of respect to be uttered in their presence. Rather, respect, dutifulness and honouring ones parents is a wide open topic, including every single type of respect and dutifulness that can be included in the generality of that. We are to be dutiful to them in every way of dutifulness.

5. The prohibition of being disrespectful or negligent to our parents with regards to their rights over us.

Then the author goes on to say,

Worship Allaah and join none with Him (in worship);

[Soorah an-Nisaa(4):36]

The FIRST point of benefit from that verse is that it is obligatory to single out Allaah with our worship. Since Allaah has ordered that first and it is the most stressed of all obligations.

SECOND - the prohibition, the illegality of polytheism. To offer acts of worship to others than Allaah. That is because Allaah is the One who forbade that and thus it is the most severe prohibition there is.

THIRD - it is obligatory to avoid shirk. The avoidance of shirk is the condition of the acceptability of your act of worship. Of every one of your acts of worship, since Allaah has mentioned them together. He ordered us to worship Him and He forbade us from committing shirk. So anyone who is committing shirk in his act of worship with Allaah will absolutely have that act of worship rejected by Allaah, and as well all of his deeds.

FOURTH - that shirk is unlawful, absolutely prohibited. The little of it and the great, most obvious forms of it. As big as it may be or as tiny and irrelevant as some people may consider it. All acts of shirk are impermissible. Since the Arabic construction here, shay'aa - don't worship or don't make shirk with Allaah. Shay'an - with anything. That phrase are phrases of unrestrictedness. Meaning every single thing that could fall under the word shay'aa is to be rejected as an object of worship. So it is general and unrestricted and no exception is made. Nothing may be taken as a partner with Allaah.

FIFTH - Shaykh Saalih al-Fawzaan says, it is not permissible that shirk is made with Allaah in a persons act of worship. In any act of worship of his. Not directed towards an angel, or a Prophet, or a righteous person, or a statue or an idol. Since the word shay'aan is general and all inclusive.

Then,

Say (O Muhammad (sallallaahu alaihi wasallam)): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty" - We provide sustenance for you and for them - "Come not near to Al-Fawaahish (shameful sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allaah has forbidden, except for a just cause (according to Islaamic law). This He has commanded that you may understand.

[Soorah Al-An'aam(6):151]

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice" - We burden not any person, but that which he can bear - "And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allaah. This He commands you, that you may remember."

[Soorah Al-An'aam(6):152]

"And verily, this (i.e. Allaah's Commandments mentioned in the above two Verses) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become Al-Muttaqun (the pious)."

[Soorah Al-An'aam(6):153]

The ten basic obligations that are established in that passage in a brief way as Shaykh Saalih al-Fawzaan has done for us here.

1. Allaah has admonished you that you do not make shirk with Him. That is a prohibition, a very general prohibition of all acts of shirk. That includes any kind of shirk with Allaah, any kind of object of worship, no matter how big or small, with Allaah. And any kind of action that is directed as an act of worship to Allaah and someone else. All of that is prohibited, no matter how big, how relevant, how significant. The object of worship is considered by the one who offered it, or no matter how significant or how big and relevant the act of worship is considered by the worshipper as well. All of those things are prohibited in an absolute manner.

2. He has admonished you to be dutiful to your parents. That is by being dutiful to them. Being in their service and protecting them. Keeping all types of harm from them, and obeying them in all issues that are within the permissible range, outside the disobedience of Allaah. Not behave arrogantly in their presence, to be very humble. To consider them greater than you, and to show that in your interaction with them.

3. Our Lord has prohibited us from killing our children in fear of poverty. Do not bury your daughters because you think that their presence among you will cause you to not be able to eat, as their are too many people in your house. Do not fear poverty to the point that you kill your children. For Allaah is the One that provides for you and for them.

4. You do not go anywhere near illicit deeds - fawaahish. Those illicit acts of disobedience that are done openly and those done in secret.

5. He has admonished you not to murder. He has warned you against murder.

6. He has admonished you not to approach the orphan's wealth. Not to come anywhere near it. The orphan is the one whose father has died before he has reached the age of puberty. So in many times the orphan may have inheritance that is set aside for him. His caretaker will be responsible for that money, that inheritance. Whether it's an inheritance or a fund set up for him. Then the one who is responsible for that orphan may not approach it except to invest it and cause it to grow for him. Or to provide for him through that money.

7. When you do business weigh in full measure and give full volume. When you weigh something in volume with cups and litres and things like that, then measure with full volume. And that is from fairness. And that order is not limited to the size or the weight of the product being sold, but it is all inclusive. And includes an admonition for businessmen to be truthful, to be clear in their sales, do not be deceptive or cheating. That they be clear in their selling. To have products that are beneficial and halaal. To sell them in a way that is responsible and lawful.

8. When you give your testimony, when you speak some words, then be fair and just. Even if it is against a close relative. So we have to be fair and say the truth, and say what is correct, even if it is against those whom we love, those who are on our side, those who are our friends and family. Rather the truth is more beloved to us. Likewise we say the truth in the case where we are offering testimony, even if it is in favour of somebody we have a problem with. In a court case, if you are requested to give testimony, and you honestly saw something that was an act of oppression against someone you personally dislike. Then be fair and be just, and offer your testimony in truth, and do not hide your testimony, and do not twist your testimony because of your animosity for that person. All of that is from the balance of Islaam. From the balance of the manners required from every Muslim in these ten admonitions from Allaah (Azzawajall). And that is moderation.

9. Hold to the covenant of Allaah by obeying Allaah (Azzawajall) and following His legislation. Staying away from what He has forbidden you from. And by learning the things in His Book and what His Messenger has come with.

10. This is my path, a straight one, so follow it. And do not follow the other paths as they will divide you away from His path. So Allaah in this tenth admonition has ordered us, or admonished us, all of mankind, to

follow the path of the Messenger of Allaah (sallallaahu alaihi wasallam). To follow our religion based on the exemplification of the Messenger of Allaah (sallallaahu alaihi wasallam). And to abandon all other ways, all other roads and paths that will split you up, that would take you away from the following of the Messenger of Allaah (sallallaahu alaihi wasallam).

And with that we will mention the eight points offered by Shaykh Saalih al-Fawzaan, an explanation of those verses in a brief way. And we will close todays class with that.

* Shirk is the most severest prohibited matter. Tawheed is the most obligatory of all obligations.

✱ The great status that the parents hold with regards to their rights over their children.

✱ The prohibition of murder. Especially if the murdered one was ones own relative.

✱ The prohibition of the taking of the wealth of the orphan and using it for oneself. The caretaker takes the wealth of the orphan and uses it for himself. That is prohibited. The legislated manner of using that money to invest with it, to increase that money for the orphan.

✱ The obligation of being fair in ones statements and actions in his dealings with his close relatives and those people who are strangers to him.

✱ The obligation of fulfilling covenants and oaths.

✱ The obligation of following the religion of Islaam and abandoning everything that opposes it.

✱ Declaring things to be halaal and haraam, that is the sole right of Allaah Alone.

With that we will finish for today, and we will continue insha'Allaah, next Saturday with the statements of Abdullaah ibn Masood.

BEGINNERS - gather the 10 rights or the 10 obligations mentioned in those verses specifically, listing them from Soorah Al-An'aam(6)151-153.

INTERMEDIATE - list 5 texts (ayaat or ahadeeth) that contain a negation and an affirmation with something related to that negation.

ADVANCED - look at the books of kitaab at-Tawheed, those authored by other than Shaykh Muhammad ibn Abdul-Wahhaab, and find out which of those books starts with the hadeeth that Kitaab at-Tawheed starts with. Which is the hadeeth of Mu'aadh.