



THE THREE PRINCIPLES
by Shaykh ul Islaam Muhammad ibn Abdil Wahhaab
rahimahullaah

QUESTIONS AND ANSWERS
ON ITS EXPLANATION

BASED ON THE EXPLANATION
of Shaykh Saalih al Fawzaan *hafidhahullaah*

Please note that:

- This question and answer set is being serialised on SalafiTalk.net to correspond with the weekly lessons of Aboo Talhah Daawud Burbank in the Salafi Masjid, Birmingham, UK which are broadcast on Paltalk.
- The format is mostly multiple choice
- In the multiple choice questions, there are 4 answers to choose from for each question. The number of correct answers varies from question to question. There is always at least one answer that is correct, but up to all four may be correct.
- The questions and answers are based only on what Shaykh al Fawzaan states in his explanation.
- If the Shaykh does not mention one of the four answers, then it is not counted as being one of the correct answers, even though it may in fact be a true statement.
- Footnotes contain additional points of benefit from other books such as the explanations of *The Three Principles*

He - may Allaah have mercy upon him^{1 2}- said:

In the Name of Allaah, *ar Rahmaan* (the Extremely Merciful), *ar Raheem* (the Bestower of Mercy)³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1. The Imaam Muhammad ibn 'Abdil Wahhaab *rahimahullaah* is following which example in beginning with the statement *bismillaah ir rahmaan ir raheem*:

a) The example of the Qur'aan⁴

¹ And he was the Imaam Muhammad ibn 'Abdil Wahhaab ibn Sulaymaan ibn 'Alee ibn Muhammad ibn Ahmad ibn Raashid ibn Burayd ibn Muhammad ibn Musharraf ibn 'Umar ibn Wahb ibn Tameem. He was born in the town of 'Uyaynah in the year 1115 AH in a house of knowledge and nobility and religion. His father was a great scholar and his grandfather Sulaymaan was the scholar of Najd in his time...

The condition of the Muslims in Najd and in most of the Islaamic world was (such that) it had been overcome by the appearance of innovations and polytheistic practices and superstitions and ignorance of the true reality of the correct religion (of Islaam).

So Najd was filled with graves and trees and stones which were worshipped besides Allaah, and they would seek to draw close to them with various types of devotional acts (of worship).

And in this dark and oppressive environment, there emerged the *da'wah* (call) of the Shaykh *rahimahullaah* and he raised his voice with it (he called out openly with it) repudiating these polytheistic practices and innovations, calling the people to the *tawheed* with which Allaah sent the Messenger *sall Allaahu 'alaihi wa sallam*. So he encountered harms from the people which the callers to Allaah like him (too) had encountered; and those whom Allaah had given success in accepting the Truth followed him (the Imaam).

(Taken from the biography of Shaykh ul Islaam Muhammad ibn 'Abdil Wahhaab mentioned at the beginning of *Sharh Thalaathat ul Usool* of Shaykh Muhammad Amaan al Jaamee *rahimahullaah*)

² Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool* ;

This book, entitled *Thalaathat Usool*, is from the best books with regards to *'aqeedah* for the student of knowledge, (both) the beginner and the one more advanced in knowledge being in equal need of it. What is meant by that is that none of the students of knowledge - rather none of the Muslims who have reached the age where the Islaamic duties have become binding upon them - can do without the explanation of the Islaamic *'aqeedah* and the clarification of that which opposes it (the correct *'aqeedah*) which is contained in it (this book).

And it is deserving of being memorized and having its meaning understood. And it also - for the teachers and those giving *tarbiyyah* (the correct Islaamic nurturing) especially in issues of belief - deserves to be the starting point in knowledge of the *'aqeedah* of Islaam before any other book which is started with.

Then (after this book should come) "*al Qawaa'id ul 'Arba*" (the Four Principles) and "*Kashf ush Shubuhaat*" and "*Kitaab ut Tawheed*".

Then after that "*al 'Aqeedah al Waasitiyyah*", then "*al Hamaawiyyah*" then "*at Tadmuriyyah*", then "*at Tahaawiyyah*"; and in this way, the books of the Sunnah after that..

³ This phrase *bismillaah ir rahmaan ir raheem* is known in Arabic as the *basmalah*.

⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This is the first thing that you see in the mus-haf (the written copy of the Qur'aan) and before every soorah from it - bismillaah ir rahmaan ir raheem (in the Name of Allaah, the Extremely Merciful, the Bestower of Mercy).

- b) The example of the Sunnah of the Messenger *sall Allaahu 'alaihi wa sallam* ⁵
- c) The example of the angels
- d) The example of the people of Paradise

Answer: a) and b)

Q2. Beginning with the basmalah was the example of which prophet from earlier times:

- a) Sulaymaan
 - b) Moosaa
 - c) Ibraaheem
 - d) Aadam
- 'alaiyhimussalaatu was salaam*

Answer: a)

Q3. This previous prophet was writing to whom when he used the phrase *bismillaah ir rahmaan ir raheem*: ⁶

- a) Daawood
- b) The people of Loot
- c) Fir'awn (Pharaoh)
- d) Bilqees

Answer: d)

Q4. The people who do not begin those things which they have authored with *bismillaah ir rahmaan ir raheem* have done what:

- a) Left the Prophetic Sunnah
- b) Abandoned the example of the Book of Allaah
- c) Committed a major sin
- d) Committed an act of apostasy

Answers: a) b)

Q5. The consequences of not beginning that which a person has authored with *bismillaah ir rahmaan ir raheem* may be:

- a) Entering the Hellfire

⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He (the Prophet sall Allaahu 'alaihi wa sallam) used to write it (the basmalah) at the start of his letters when he wrote to the governors and to the chiefs and to those who were in the different regions of the Earth, calling them to Islaam... And he sall Allaahu 'alaihi wa sallam used to begin his talks and his speech with "bismillaah ir rahmaan ir raheem"..

⁶ Allaah, the Most High, states:

She said: O chiefs! There has been delivered to me a noble letter.

It is from Sulaymaan and it reads:

Bismillaah ir rahmaan ir raheem.

Do not be haughty and refuse what I call you to but come to me in submission.

(Soorah an Naml (27) aayaat 29 to 31)

- b) Those writings being deprived of blessing
- c) Those writings be deprived of benefit
- d) Being punished in the Grave

Answers: b) c)

Q6. The reason why a person might leave off beginning his writings with *bismillaah ir rahmaan ir raheem* is because:

- a) He has an aversion to the Sunnah
- b) He is a *mushrik* (person of *shirk*)
- c) He has complete *tawakkul* (reliance) upon Allaah
- d) He blindly follows someone else who has an aversion to the Sunnah

Answers: a) d)

Q7. A person ,when he begins with *bismillaah ir rahmaan ir raheem*, intends what? ⁷

- a) I testify that there is none worthy of worship except Allaah, the Most Merciful, the Bestower of Mercy
- b) In the Name of Allaah, the Most Merciful, the Bestower of Mercy I live and I die
- c) I seek the aid through the Name of Allaah, the Most Merciful, the Bestower of Mercy
- d) I begin with the Name of Allaah, the Most Merciful, the Bestower of Mercy seeking blessing by doing so ⁸

answer: c) and d)

⁷ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool :

.. *bismillaah ir rahmaan ir raheem* meaning: I begin this action of mine and my writing, seeking blessing in the Name of the Deity who alone is deserving of the right to be worshipped, to the exclusion of everything other than Him, the One who is described with the Attributes of Perfection and Majesty – and from them is the Attribute of *ar Rahmah* (Mercy) in the general sense and the Attribute of Mercy in the specific sense. The Attribute of Mercy in a general sense is that which is indicated by His statement, He the Most High:

ar Rahmaan..

And the Attribute of Mercy specific to the believers is that which is indicated by His statement, He the Most High:

ar Raheem..

⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So therefore it(the basmalah) is a tremendous preface for speech and for books and for letters – so a person seeks the aid of Allaah in their beginning and seeks blessing by means of His Name.

Know - may Allaah have mercy upon you -

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1. when the Imaam says, “Know”:

- a) he does so because he is assuming that the reader is ignorant of his own religion
- b) he does so because he is assuming that the reader will not pay attention unless he is given a command like this
- c) he does so because he wishes to draw attention to the importance of the topic he is about to discuss⁹
- d) this word is a command, with meaning of “learn!”

Answers: c) d)

Q2) *al ‘ilm* (knowledge) is:

- a) To perceive something in accordance to how that thing actually is¹⁰
- b) Memorising many facts
- c) To conceive of something in accordance to how it is
- d) The opposite of *al jahl* (ignorance)¹¹

Answers: a) d)

Q3) when the Imaam says, “May Allaah have mercy upon you”:¹²

- a) He does so to remind the readers that death is close to all of us
- b) He fears that the readers are people of sin, in great need of Allaah’s Mercy
- c) He is making a *du’aa* (supplication) for the readers
- d) He does so out of fear that the readers will curse him if he does not say this

⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

When he says “know!” then its meaning is: the matter which he is going to put before you is an important matter ; so this word “know” indicates the importance of the topic which he is beginning with.

¹⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Al ‘ilm (knowledge) is to comprehend something as it actually is or to perceive something in accordance with how it actually is.

¹¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*To comprehend something in a manner contrary to how it actually is in reality or to perceive something contrary to reality of it – this is *al jahl* (ignorance) and it is the opposite of *al ‘ilm*.*

¹² Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool* :

Then he (the author) follows the *tanbeeh* (notification contained in the word “know”) with a supplication for every reader and for every listener. And (this) is the one of the manners of the scholars, those who give importance to the great affair of Islaam and of the Muslims and who love goodness for the person who seeks goodness, when he (the author) says: “*may Allaah have mercy upon you*”.

Answer: c)

Q4) when the Imaam begins with a good word such as, "May Allaah have mercy upon you"¹³:

- a) The student will be influenced by these good manners in a positive way
- b) It will bring the student turn attentively to his teacher
- c) It will prevent the student from being driven away from his teacher, such as would occur if the Imaam began with a harsh word instead
- d) The student will blindly follow a teacher who begins his lesson in such a nice manner

Answers: a), b) c)

Q5) the scholar and the person who is calling to Allaah and enjoining the good and forbidding the evil should:

- a) Call the people in a kind manner
- b) Turn a blind eye to the sins of the people
- c) Use gentle speech ¹⁴
- d) Constantly emphasise Allaah's Punishment and Wrath and Anger

Answers: a) c)

Q6). when the scholars and callers are dealing with the hypocrites and people who stubbornly reject the Truth when it comes to them:

- a) Then it is legislated to use sternness against them ¹⁵

¹³ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about the statement "*Know, may Allaah have mercy upon you*"

And contained in this is *talattuf* (kindness), and it contains a notification that this knowledge is built upon kindness and upon mercy to the students – because it is a supplication for mercy for him..

The Messenger *sall Allaahu 'alaihi wa sallam* said:

Ar Rahmaan (the Most Merciful) has mercy upon those who are merciful; have mercy upon those who are upon the Earth, the One who is above the Heaven will have mercy upon you.

The scholars said that the cause for this is that this knowledge is built upon mercy, and its result in this worldly life is mercy and its end outcome in the Hereafter is mercy. Therefore the Shaykh *rahimahullaah* drew attention to this in a kind and concise manner when he said:

Know – may Allah have mercy upon you

(this being) a supplication for mercy upon the student.

¹⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So it is obligatory upon the teacher and upon the one who calls to Allaah and upon the one who commands with the good and prohibits the evil that they be kind and gentle to the person they are addressing with supplication for them and through complimenting them and using mild speech, because this is more likely to bring about acceptance.

¹⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

As for the mu'aanid (the one who stubbornly rejects the truth) and the one who mukaabir (the one who rejects it out of pride) then he is addressed in a different manner.

Allaah the Perfect says:

And do not debate with the People of the Book except in a way which is best – except with those of them who transgress.

- b) That one of the intentions is: to cause the rest of the people to have aversion to these hypocrites and disbelievers
- c) That gentle words are used with them and gifts are given to them
- d) That they ask the Muslim rulers to wage war on these hypocrites and disbelievers

Answers: a) b)

Q7). those people who stubbornly refuse to accept the Truth when it is presented to them:

- a) Should be given money and gifts until they accept the Truth
- b) Wish to misguide the rest of the people ¹⁶
- c) Should be dealt with in the same manner as those who are unaware of the Truth
- d) Will definitely go to the Hellfire

Answers: b)

And say "We truly believe in what was sent down to us and in what was sent down to you. Our Lord whom we worship and your Lord is One and we are Muslims in submission to Him.

Soorah al 'Ankaboot (29) aayah 46

So those who transgressed from the People of the Book and who obstinately refused the Truth and rejected the Truth with pride – then those people are not addressed "billatee hiya ahsan" (in the manner which is best) – rather they are addressed with that which will deter them.

He the Most High said:

O Prophet! Strive hard against the *kuffaar* and the hypocrites and be stern with them. And their Final Abode is the Hellfire and what an evil destination.

Soorah at Tawbah (9) aayah 73

¹⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And He the Most High said about them (the hypocrites):

And admonish them with a saying that will have an effect upon them.

Soorah an Nisaa (4) aayah 63

There is a specific manner for addressing them because they are people who reject out of stubbornness and pride and do not want the Truth; rather they only wish to misguide the people.

that it *yajibu* (is obligatory) upon us¹⁷ to learn four matters¹⁸

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1). The meaning of an action being *wajib* (obligatory) is that: ¹⁹

- a) the person who does not perform this action will definitely enter the Hellfire
- b) the person who does not perform this action may be punished
- c) the person who performs this action will be rewarded
- d) there is no difference in reward between i) doing this action and ii) not doing this action

Answers: b) c)

Q2). The meaning of an action being *mustahabb* (recommended) is that: ²⁰

- a) the person who does it is rewarded
- b) the person who does not perform the action is not punished
- c) the person who does not perform the action is punished
- d) there is no difference in reward between i) doing this action and ii) not doing this action

Answers: a) b)

Q3). The meaning of an action being *mubaah* (permissible) is that: ²¹

¹⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

The meaning of this is not "it is obligatory upon us, the students of knowledge" – no!
(Rather) it is obligatory upon us, the community of Muslims. (This is) because that which is contained in this treatise is not from (those matters) which are obligatory upon the youth and upon the students of knowledge only – rather it is from that which is obligatory upon every Muslim, male and female.

Shaykh 'Abdul 'Azeez ibn Baaz *rahimahullaah* mention in his explanation of Thalaathat ul Usool:

These matters must be learned by every male believer and female believer, the young and the old.

¹⁸ Shaykh al Fawzaan adds in his explanation of *al Usool uth Thalaathah* on the word "*masaa-il*"(matters):

They are called 'masaa-il' because it is obligatory that they be 'yus-al 'anhaa' (asked about) and that attention be given to them.

¹⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*The *wajib* (obligatory matter) is: that which the person who does it is rewarded, and the person who leaves it is (liable to be) punished.*

²⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*The *mustahabb* (recommended action) is: that which the person who does it is rewarded and the person who leaves it is not punished.*

²¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*The *mubaah* (permissible action) is: that for which there is no reward in doing it and no punishment in leaving it.*

- a) the person who performs this action is punished
- b) there is no punishment for the person who does not perform this action
- c) the person who leaves this action is punished
- d) there is no reward in performing this action

Answers: b) d)

Q4). Knowledge is acquired through: ²²

- a) learning and striving and giving time to this
- b) having many books in your possession
- c) having care and concern in learning
- d) understanding and giving this issue your full attention

Answers: a) c) and d)

²² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*Knowledge cannot be acquired except through ta'allum (learning).
And ta'allum (learning) requires (giving) care and attention and striving and time.
And it (also) requires understanding and attentiveness of the heart.*

The first: *al 'ilm* (knowledge)

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1). The *'ilm* (knowledge) mentioned by the Imaam here:

- a) Refers to knowledge of politics
- b) Refers to knowledge of Allaah's Sharee'ah ²³
- c) Is not obligatory for the women to gain
- d) Is obligatory for the poor people as well as the rich people to gain

Answers: b) d)

Q2). Knowledge which is *al waajib ul 'aynee* is:

- a) Obligatory upon every single Muslim to gain²⁴
- b) Includes knowledge of how to pray the five daily prayers ²⁵
- c) Includes knowledge of detailed inheritance issues
- d) Is only obligatory for *some* of the Muslims to gain

Answers: a) b)

Q3). When Shaykh al Fawzaan divides knowledge into two categories, he mentions about the first category that:

²³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*And we should know also before entering into the matters (about to be discussed) that what is meant by *al 'ilm* (knowledge) which is obligatory upon the nation - whether it be (knowledge) obligatory upon every individual or (knowledge) which is a communal obligation - is *al 'ilm ush shar'ee* (the legislated knowledge) with which the Messenger *sall Allahu 'alaihi wa sallam* came.*

²⁴ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool*:

And this (refers) to *ma'rifah* (knowledge and awareness) of the Three Fundamental Principles:
The servant's *ma'rifah* of his Lord
And the servant's *ma'rifah* of his religion
And the servant's *ma'rifah* of his Prophet

This is obligatory. So *taqleed* (blind following) does not bring benefit in the like of this (type of) knowledge; it is obligatory that the servant gains it with its proofs.

And the people of knowledge have a well known saying:
Taqleed (blind following) does not bring benefit in issues of creed and belief.

²⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So the five obligatory prayers which are upon the men and the women, and the congregational prayer in the mosques which are upon the men; this is obligatory upon every individual from the Muslims that he learn about them. Therefore he (the author) said: "it is obligatory upon us", and he did not say 'it is obligatory upon some of us'. He said it is "obligatory upon us", meaning upon us, the Muslims.

- a) it is obligatory upon every single person
- b) a person's religion cannot be upright and correct without this knowledge
- c) this includes knowledge of the five pillars of Islaam
- d) a person is not excused for remaining ignorant about this type of knowledge

Answers: a) b) c) d)

Q4). The five pillars of Islaam:

- a) Include the two testimonies of faith, establishment of the prayer and giving the *zakaat*
- b) Include changing the religion of Islaam to make it more relevant to the time we live in
- c) Include the fasting in Ramadaan and the *hajj* (pilgrimage) to the House of Allaah
- d) Are obligatory for every Muslim to learn about

Answers: a) c) d)

Q5). with regards to learning about the pillars of Islaam:

- a) That a person should learn the correct Islaamic '*aqeedah*' as well as those things which oppose it
- b) That a person must learn about the pillars, obligations, conditions and recommended actions of the *salaat* (prayer) ²⁶
- c) That this is necessary in order to be able to put these pillars into practice correctly
- d) That a person need only learn about the first four pillars and not about the fifth

Answer: a) b) c)

Q6). when Shaykh al Fawzaan divides knowledge into two categories, he mentions about the second category that:

- a) everyone in the Muslim nation needs to gain this second type of knowledge ²⁷
- b) this includes knowledge of laws relating to inheritance, marriage and trade
- c) it is called "waajib ul kifaayah" (communal obligation)
- d) if no one gains this type of knowledge then all the community is sinful

Answers: b) c) and d)

Q7). the people who gain this second category of knowledge are:

²⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He must learn these matters in detail; it is not merely the case that he prays and he does not know the rulings of the prayer. How can a person do an action and he does not have knowledge of the action that he is performing?... So it is essential that he learns the rulings of the prayer and those things which nullify the prayer; he must learn this.

²⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

It is that knowledge from the legislated rulings which is additional to that (knowledge from the first category) which the nation together has need of; and it may be the case that not every individual has a need of it. (This includes) the rulings of trading, and the rulings of dealings and transactions, and the rulings of religious endowments, and the laws of inheritance and bequests and the rulings of marriages and the rulings relating to crimes. These are essential for the nation.

However it is not obligatory upon every individual from the nation that he learn them. Rather if these things are learned by sufficient scholars such that what is required is attained then that will suffice.

- a) Every single Muslim
- b) Every male Muslim
- c) Some of the Muslim children
- d) Some of the Muslims, those with the ability to do so

Answers: d)

Q8). when the Imaam *rahimahullaah* said that it is obligatory upon “us” to learn the knowledge that he is about to discuss, to whom is he addressing this?

- a) His fellow scholars
- b) His fellow Arabs
- c) His fellow Muslims
- d) His fellow Muslim males

Answer: c)

Q9). the “worldly” knowledge such as knowledge of engineering and manufacturing:

- a) Is something *mubaah* (permissible)
- b) Is obligatory upon every Muslim to have
- c) Is obligatory upon those who have the ability to gain it in all circumstances and all times
- d) Is obligatory upon those who have the ability to gain it if the Muslim nation has need of this knowledge ²⁸

Answers: a) d)

Q10) with regards to gaining “worldly” knowledge such as knowledge of engineering and manufacturing:

- a) The person who does not gain this knowledge has committed no sin
- b) That the person who gains this knowledge and benefits the Muslim nation through this knowledge is rewarded for doing so
- c) That the person who dies without gaining this knowledge will be taken to account for this in the Hereafter
- d) That this takes precedence over gaining knowledge of a person’s religion

answers: a) b)

Q11). a person who dies and:

- a) Has not gained the knowledge of Islaam that is necessary for him to know will be questioned about this on the Day of Resurrection

²⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And this (worldly) knowledge may be something obligatory if the (Muslim) nation has need of it. Then it will be obligatory upon those who are capable.

However it (the worldly knowledge) is not the ‘ilm (knowledge) which is intended in the Qur’aan and the Sunnah, that which Allaah, the Most High, has praised and whose people He has praised and that about which the Prophet sall Allaahu ‘alaihi wa sallam said:

“The people of ‘ilm (the scholars) are the inheritors of the Prophets”

Reported by al Bukhaaree in ta’leeq (disconnected form) in the Book of Knowledge, Chapter: Knowledge comes before speech and action.

What is meant here is: al ‘ilm ush shar’ee (the legislated knowledge).

- b) Has not learned about the affairs of engineering, medicine and other worldly knowledge will be questioned about this on the Day of Resurrection
- c) Can answer the questioning in the Grave correctly will be one of those who are saved
- d) Answers the questioning in the grave correctly will attribute this to reading the Book of Allaah and studying it

Answers: a) c) d)

Q12). the person who turned away from reading the Book of Allaah and studying it will:

- a) be unable to answer the questions in the Grave
- b) say when in his Grave that he merely said in his worldly life what he heard the other people saying
- c) be punished in the Grave ²⁹
- d) be given the Book to read after he has died

Answers: a) b) c)

Q13). when Imaam ibn 'Abdil Wahhaab says *al 'ilm* he is referring to ;

- a) knowledge of Allaah and His Attributes
- b) knowledge of Allaah's right upon us
- c) our worshipping Allaah alone and not associating any partner with Him in this ³⁰
- d) worldly knowledge

Answers: a) b) c)

²⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He will say:

"Haah, haah. I don't know; I heard the people saying something so I said it."

For this person, his grave will be made to blaze with fire upon him – and Allaah's refuge is sought – and it will constrict upon him to the extent that his ribs interlock and he will come to be in a pit from the pits of the Hellfire.

³⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So the first thing which is obligatory upon the servant is knowledge and awareness of his Lord – the Mighty and Majestic – and he should worship Him.

And it is *ma'rifah* (knowledge and awareness) of Allaah^{31 32} and *ma'rifah* (knowledge) of His Prophet³³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1) A person comes to know his Lord through³⁴

³¹ Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

He (the author) explained 'ilm (knowledge) to be *ma'rifah* (knowledge and awareness). So he said: *It is ma'rifah (knowledge and awareness) of Allaah.*

What is the difference between 'ilm and *ma'rifah*? Why did the Shaykh explain 'ilm as being *ma'rifah*? *Ma'rifah* is more general than 'ilm. 'ilm is specific to that which was not preceded by *jahl* (ignorance). For this reason 'ilm is used with regards to Allaah, the Most High, and *ma'rifah* is not used with regards to Allaah because *ma'rifah* is that which was preceded by ignorance i.e. an acquired understanding which did not exist beforehand.

Therefore it is said with regards to us "he has 'ilm" and it is said "he has *ma'rifah*"; and with regards to Allaah the Most High, it is said, "He has 'ilm" only.

³² Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And entering into (what constitutes) *ma'rifah* of Allaah is *tawheed ur ruboobeeyyah* (the *tawheed* of Allaah in His Lordship) and *tawheed ul 'ibaadah* (the *tawheed* of Allaah in His Right to have all worship directed to Him alone) and *tawheed ul asma wa sifaat* (the *tawheed* of Allaah in His Names and Attributes) – all of this. (Also) entering into this is attesting to the truthfulness of what the Lord, the Perfect and Most High, informed (us) of – having true faith in all the Divinely Revealed Scriptures and in Paradise and in the Fire, and other than that from the affairs of the Hidden and Unseen in which it is obligatory to have true faith.

All of this comes under "ma'rifah of Allaah".

³³ Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And *ma'rifah* (knowledge and awareness) of His Prophet will cause you to have *tasdeeq* (attesting to the Truth) of everything which he informed of, a *ma'rifah* (which) makes it binding to obey him and to attest to the truthfulness of his report, and following his guidance, and making *mutaaba'ah* (following) only of him to the exclusion of all others in that you do not (try to) oppose his *sall Allaahu 'alaihi wa sallam* statement with the statement of anyone (else).

And those who try to oppose the statement of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* with the opinions of men and sometimes (even) give precedence to the opinions of men over and above the Sunnah of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* have not gained the corrected knowledge of Allaah's Prophet.

This is because the person who (truly) knows that he is the Messenger, to be obeyed and not disobeyed, and a servant who is not to be worshipped, and a prophet who is not to be rejected – then it is not possible (for this person) to oppose his (*sall Allaahu 'alaihi wa sallam*) statements and his Sunnah and his guidance with the statements of men and with their opinions.

³⁴ Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

What is meant by 'ilm here (in this statement of Imaam ibn 'Abdil Wahhaab) is: *ma'rifah* (knowledge and awareness) of Allaah through His Names and His Attributes, and *ma'rifah* (knowledge and awareness)

- a) Allaah's signs, such as the night and the day
- b) logic and philosophical discussions
- c) using his imagination
- d) those things which Allaah has created, such as the Sun and the Moon

Answers: a) d)

Q2. Through reading the Qur'aan, a person comes to know that Allaah:

- a) is everywhere in His Self and His Knowledge
- b) created the Heavens and the Earth
- c) is the One who gives life and death
- d) resembles His creation

Answer: b) c)

Q3. Through reading the Qur'aan, a person gains knowledge of Allaah through knowing: ³⁵

- a) about His Names
- b) about His Attributes
- c) Shaytaan
- d) about Allaah's Actions

Answers: a) b) d)

Q4. Through reflecting upon Allaah's creation, a person comes to know: ³⁶

- a) the age of the Universe
- b) that Allaah is the One who created the creation
- c) that Allaah has subjugated all of the Creation
- d) how great and exalted Mankind truly is

Answers: b) c)

through His *aayaat* and His blessings, and *ma'rifah* (knowledge and awareness) of Allaah through *aayaat* which are recited and the *aayaat* (signs) in the Creation.

³⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So if (the person) recites the Qur'aan, he knows that Allaah, the Perfect and Most High – He is the One who created the Heavens and the Earth and He is the One who subjugated whatever is in the Heavens and the Earth; and that He is the One who gives life and causes death; and that He is the One who has full ability over everything; and that he is ar Raḥmaan (the Extremely Merciful One), ar Raḥeem (the One who bestows mercy).

So the Qur'aan provides knowledge and awareness of Allaah, the Mighty and Majestic, and that He is the One who bestowed all favours upon us; and that He is the One who created us and gives us provision.

So if you recite the Qur'aan, then you will know your Lord, the Perfect and Most High, by means of His Names, His Attributes and His Actions.

³⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And if you reflect upon the creation, you will know and become aware of your Lord; that He is the One who creation this creation, and who subjugated this creation, and who caused it to proceed by His wisdom and His Knowledge. This is knowledge of Allaah, the Mighty and Majestic.

Q5. When the Imaam says “knowledge of His Prophet”: ³⁷

- a) he is referring to all the Prophets
- b) that His Prophet was the intermediary between us and Allaah in conveying the Message
- c) that the Prophet is still alive and with us
- d) that this includes making du’aa (supplication) to His Prophet

Answer: b)

Q6. With regard to Allaah’s Messenger *sall Allaahu ‘alaihi wa sallam*, we should:

- a) know about his lineage and the place(s) where he lived
- b) know about how he received revelation and how he called to Allaah
- c) memorise his biography to the same degree as we memorise the Qur’aan
- d) ask him to sort out problems that we may have in our day to day life

Answers: a) b)

Q7. Which of these are mentioned as being in the lineage of the Prophet *sall Allaahu ‘alaihi wa sallam*?

³⁸

- a) ‘Abdullaah
- b) ‘Alee
- c) ‘Abdul Muttalib
- d) ‘Umar ibn al Khattaab
- e) ‘Abd Manaaf
- f) ‘Aaishah
- g) Faatimah
- h) Haashim
- i) Ibraaheem ‘alaiyhissalaam

Answers: a), c), e), h) i)

Q8. With regard to learning about the life of the Prophet *sall Allaahu ‘alaihi wa sallam*:

- a) It is not important for us to know what kind of person he was before he became a Prophet ³⁹

³⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So therefore it is essential that you know him – you know who he is.

*And (that) you know his lineage, that you know his city, that you know that which he *sall Allaahu ‘alaihi wa sallam* came with, that you know how the revelation first came to him and how he established the call to Allaah, the Mighty and Majestic in Makkah and al Madeenah; that you know the life history of the Messenger *sall Allaahu ‘alaihi wa sallam*, even if it be in abridged form.*

³⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*And the Messenger *sall Allaahu ‘alaihi wa sallam* was:*

Muhammad ibn ‘Abdillaah ibn ‘Abdil Muttalib ibn Haashim ibn ‘Abd Manaaf - up to the end of the noble, prophetic lineage which goes back to Ibraaheem ‘alaiyhissalaatu was salaam.

³⁹ Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of *Thalaathat ul Usool*:

- b) We should know how revelation came to him from Allaah
- c) We learn about this by studying the *seerah* of the Prophet *sall Allaahu 'alaihi wa sallam*
- d) That it is impossible to follow someone if you do not know about them

Answers b) c) and d)

So some of the *kuffaar* (disbelievers) and *mushrikoon* (people of shirk) knew of his trustworthiness and his truthfulness; and they knew that he was the Messenger of Allaah; and they deemed him in the highest regard but they did not follow him, and they did not love him with the Sharee'ah love. For this reason, their stance did not benefit them. (This includes people) such as Aboo Taalib, as we know. And having *ma'rifah* of the Prophet *sall Allaahu 'alaihi wa sallam* is not an easy matter.

Then loving him is a branch from the branches of *eemaan*.

And from knowledge of the Prophet *sall Allaahu 'alaihi wa sallam* is:

That you love him more than you love your own self and your family and your wealth. So it is obligatory for the students of knowledge to know that everyone other than Allaah who is loved is only loved for (the sake of) Allaah. However Allaah is loved for His own Self. And all those other than Him who are loved - beginning with His Messenger *sall Allaahu 'alaihi wa sallam* - are loved for (the sake of) Allaah.

Therefore if the love of the Messenger *sall Allaahu 'alaihi wa sallam* is not for the sake of Allaah - just as if it were for the sake of kinship or due to his being a man of genius - then this (love) will not benefit. And this love did not benefit Aboo Taalib. And it did not benefit the Orientalists, those who deem him in the highest regard and who go to great lengths in esteeming him due to his place in history as being a man of genius, but not due to his being the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

And (*ma'rifah*) knowledge of the religion of Islaam

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1) the religion of Islaam is the religion:

- a) that you have been commanded to follow
- b) of Allaah
- c) of all the Messengers
- d) of only the Messengers after Ibraaheem '*alaiyhissalaam*

answers a) b) c)

Q2. With regards to the "Islaam" in its general meaning:

- a) it was the religion of all the Messengers⁴⁰
- b) it was the religion of whoever followed the Messenger whom Allaah sent to them
- c) that it is possible that someone from earlier times committed shirk but that we would still consider him to be a Muslim
- d) that there were a small number of prophets sent by Allaah whose religion was not Islaam

Answer a) b)

Q3. Fill in the blanks in this definition of Islaam:

Islaam is _____ to Allaah with tawheed
and _____ to Him with obedience
and _____ from shirk and its _____⁴¹

***Islaam is to submit to Allaah with tawheed
and to yield to Him with obedience
and remaining free from shirk and its people.***

Q4. With regards to "Islaam" in its specific sense:⁴²

⁴⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The religion of all of the Messengers was Islaam in (its) general meaning; so whoever followed one of the Messengers was a Muslim (someone who submitted in Islaam) to Allaah, the Mighty and Majestic, obedient to Him, one who singled Him out with all worship. This is Islaam in its general meaning; it was the religion of all the Messengers.

⁴¹ Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of *Thalaathat ul Usool*:

And all of this will not bring benefit unless it is taken from the shining light of the prophethood. So whichever action is not taken from that which the Messenger of Allaah '*alaiyhissalaatu wassalaam* came with and upon which the Companions proceeded is not to be called Islaam even if it is publicly declared that it is from Islaam.

⁴² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

- a) it includes the religion of the Jews and Christians but not the Hindus
- b) that in our time there are 73 different paths which will lead to achieving Paradise
- c) that it only refers to the religion of Muhammad *sall Allaahu 'alaihi wa sallam* ⁴³
- d) that loving Allaah necessitates following Muhammad *sall Allaahu 'alaihi wa sallam*

Answers c) d)

*As for Islaam with its specific meaning, then it is that with which Allaah sent His Prophet Muhammad *sall Allaahu 'alaihi wa sallam* because after the sending of the Messenger *sall Allaahu 'alaihi wa sallam* there is no religion other than his religion – 'alaihissalaatu was salaam - and Islaam is restricted to following him *sall Allaahu 'alaihi wa sallam*.*

*So it is not possible for a Jew to say, "I am a Muslim" or a Christian to say, "I am a Muslim" after the sending of the Prophet *sall Allaahu 'alaihi wa sallam* whilst he (the Jew or the Christian) does not follow him.*

*So Islaam after the sending of the Prophet is following him *sall Allaahu 'alaihi wa sallam*.*

He, the Most High, said:

Say (O Muhammad): If you truly love Allaah then follow me, then Allaah will love you.

Soorah aale 'Imraan (3) aayah 31

⁴³ Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Therefore it is obligatory to have knowledge of this religion, that which the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* came with. Through it you will learn of the other religions, through it you will learn about the Messengers and what the Messengers came with and you will love the Messengers and will attest to the truthfulness of the Messengers. So the religion of the Messenger *'alaiyhissalaatu wassalaam* - it is the key to that.

with the proofs

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1. The meaning of “with the proofs” is: ⁴⁴

- a) blindly following someone else in this
- b) proofs from the Book and Sunnah
- c) proofs from the intellect
- d) proofs from logic
- e) proofs from the fataawa (religious verdicts) of the scholars

Answer b)

Q2. What lines of Arabic poetry does the Shaykh quote to show what “knowledge” really is?

Ibn ul Qayyim said:

Knowledge is: Allaah said, His Messenger said, the Companions said - they are the possessors of knowledge and awareness

Knowledge is not that you foolishly raise up a disagreement between the Messenger and the opinion of so and so

Q3. That the speech of the scholars of Islaam:

- a) is what is meant by “proofs” in the statement of the Imaam
- b) serves only to explain and make clear the Speech of Allaah and of His Messenger
- c) contains no mistakes since Allaah protects the scholars from making mistakes
- d) in some very rare cases, can overrule a Qur’aanic aayah or authentic hadeeth

Answer: b)

Q4. That the Muslim should begin with studying:

- a) ‘*aqeedah*
- b) *fiqh* (Islaamic jurisprudence)
- c) Islaamic history
- d) the rulings of prayer, zakaat, fasting and pilgrimage

Answer: a)

The second: *al ‘amal bihi* (action upon that knowledge) ⁴⁵

⁴⁴ Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And *ad daleel* (proof) is:

(That which) Allaah said, (that which) the Messenger of Allaah *sall Allaahu ‘alaihi wa sallam* said and the consensus of the Companions.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1. With regards to acting upon knowledge:

- a) Gaining knowledge without acting upon it is acceptable as long as the person passes that knowledge onto others and does not keep it to himself
- b) A person not acting upon the knowledge he has may be a proof against him
- c) That knowledge always brings about benefit, even if the person does not act upon it
- d) That the person who does not act upon his knowledge is *maghdoob* 'alaihi (has Allaah's Anger upon him)

Answer: b) d)

Q2. What line of poetry does the Shaykh quote to show the great threat against the person who does not act upon his knowledge?

The scholar who does not act upon his knowledge

⁴⁵ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And acting upon knowledge – from it is that which, (if a person) leaves it, then it is *kufr*.

And from it is that which (if a person) leaves it, then it is an act of disobedience.

And from it is that which (if a person) leaves it, then it is something disliked.

And from it is that which (if a person) leaves it, then it is something permissible.

So how can this be?

Knowledge is divided into categories. So knowledge of *tawheed* - that Allaah the Majestic and Most High is the One who alone is deserving of worship – if the servant knows this and does not act upon this knowledge in that he (then) makes *shirk* with Allaah the Majestic and Most High, then this knowledge will not benefit him. And leaving off action with regards to this is *kufr*.

And (not acting upon knowledge) may sometimes be an act of disobedience in that he knows, for example, that drinking intoxicants is forbidden, selling them is forbidden, buying them is forbidden, giving them as a drink is forbidden, asking for them to have them as a drink is forbidden, and the like of that. And he (then) goes against the knowledge that he has – he knows that it is forbidden but he goes against that (knowledge). So his going against it (his knowledge) is an act of disobedience – meaning he has performed one of the major sins with regards to this issue.

And from that (not acting upon knowledge) is that which is *makrooh* (disliked). So if he knows that the Prophet 'alaiyhissalaatu wassalaam used to offer prayer with a (certain) appearance, and with a specific description, then his going against it with regards to one of the *sunnah* acts after he has come to know of that – leaving off acting upon the knowledge which he has is *makrooh* (disliked).

This is because he has left off acting upon a *sunnah* and not something obligatory. So his leaving it off is something disliked.

And acting upon that (knowledge) would be something recommended.

And sometimes acting upon knowledge may be something *mubaah* (permissible) and leaving it off is also something permissible. For example, the permissible actions and customs, and the like of that. Just as if knowledge had reached us that the Prophet's 'alaiyhissalaatu was salaam appearance with regards to his clothing was such and such, and his manner of walking was like this – these affairs relating to his natural disposition, as far as we know, are not from those matters which we have been told to copy (him in). If (a person) leaves off acting upon them, then his leaving it off is something permissible because the Muslim has not been told to imitate the like of these matters... So acting upon this is something permissible, and it may be that he is rewarded for (doing) so if he intends (by that) *al iqtidaa* (imitating the Prophet *sall Allaahu 'alaihi wa sallam*).

Will be punished before the worshipper of idols

Q3. What hadeeth does the Shaykh quote to show the great threat against the person who does not act upon his knowledge?

The Prophet *sall Allaahu 'alaihi wa sallam* said:

From the first of those for whom the Fire will be made to blaze on the Day of Resurrection will be a scholar who does not act upon his knowledge. ⁴⁶

Q4. With regards to the relationship between knowledge and action:

- a) there is no relationship between the two
- b) that knowledge is linked to action
- c) that knowledge without action is like a tree without fruit
- d) that the fruit of action is knowledge ⁴⁷

Answer: b) c)

Q5. That acting without knowledge:

- a) is something beneficial for the Muslim to do
- b) will harm the Muslim if he does it
- c) is something that resembles the actions of the Christians
- d) is something that resembles the actions of the Jews

Answers: b) c)

Q6. It is dangerous to perform a good deed without knowing that it is something from the Sunnah. What hadeeth does the Shaykh quote to prove this?

The Prophet *sall Allaahu 'alaihi wa sallam* said:

Whoever does an action which our affair is not in accordance with, then it will be rejected. ⁴⁸

Q7. With regards to the last two aayaat from Soorah al Faatihah:

⁴⁶ The footnote in Shaykh al Fawzaan's explanation of *al Usool uth Thalaathah*: states that like of this has been "reported by at Tirmidhee (2382) ... containing the wording: Those three people will be the first of the creation for whom Allaah will make the Fire blaze on the Day of Resurrection."

However, this hadeeth in fact does not mention "the scholar who does not act upon his knowledge" but instead:

"When it is the Day of Resurrection Allaah, the Exalted and Most High, will descend to the servants to judge between them, and every nation will be upon its knees. So the first one whom He will call will be a man who memorised the Qur'aan, and a man who was killed in Allaah's cause, and a man who had plentiful wealth. So Allaah will say to the reciter....

...So those three will be the first ones for whom the Fire will made to blaze on the Day of Resurrection."

⁴⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Knowledge is joined to action and action is the fruit of knowledge. So knowledge without action is like a tree without fruit; there is no benefit in it. And knowledge was sent down to bring about action.

⁴⁸ Reported by al Bukhaaree in *ta'leeq* form before the hadeeth 7350 and Muslim, as well as by al Bukhaaree in connected form (2697) and Muslim from the hadeeth of 'Aaishah *radi Allaahu 'anhaa*.

- a) The *daalleen* refers to those who act without knowledge
- b) Those who are *maghdoob 'alaiyhim* do not act on their knowledge
- c) The *daalleen* refers to those who do not act on their knowledge
- d) Those who are *maghdoob 'alaiyhim* act without knowledge

Answers a) b)

The third: *ad da'wat ilaiyhi* (calling to that knowledge) ⁴⁹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1. A person who has knowledge of the Truth:

- a) Must act on it but not convey it to others
- b) Must act on it and convey it to others
- c) Can benefit himself and others through that knowledge
- d) Will have done enough if he understands it and acts on it without conveying it to others

Answers: b) c)

Q2. The knowledge of the Truth which Allaah has given to a person:

- a) Is a trust from Allaah ⁵⁰
- b) Is needed by other people as well
- c) Must be kept hidden so that the person does not fall into *riyaa* (showing off)
- d) Will harm the person if he does not keep it hidden

Answers a) b)

Q3. The aayah quoted from Soorah aale 'Imraan (3: 187) shows that: ⁵¹

⁴⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And *da'wah* is of two types:

1 – The *da'wah* of *ta-sees* (establishing the fundamentals) – and this is whenever you direct the *da'wah* to non Muslims, so you teach them the '*aqeedah* (creed and belief) and you teach them the Islaamic religion with its details as much as you are able to.

2 – The *da'wah* of *tas-heeh* (rectification) – and this is the *da'wah* directed to Muslims who have deviated away from their religion or who are ignorant of the correct (manner of) worship or (to) those into whose worship has entered *shirk* and deviation into their rulings, and those who are ignorant of the meaning of *laa ilaaha ill Allaah*, those who explain it to mean "*there is no Creator and no Provider of Sustenance and no Organiser except Allaah*" – and this is not the meaning of *laa ilaaha ill Allaah*, and this is *tawheed* ur *ruboobiyyah* (which they are affirming) which no one is ignorant of, not even Aboo Jahl. So all of the *kuffaar* know that Allaah is the Organiser of the Affair from the heaven to the Earth; and this is the testimony of all the *kuffaar* just as He, the Most High, said:

And if you were to ask them who created the Heavens and the Earth, they would certainly say "Allaah!"

Soorah az Zumar (39) aayah 38

So the meaning of *laa ilaaha ill Allaah* is – *there is nothing truly worthy of worship except Allaah, the Perfect.*

⁵⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

That is because this knowledge is a trust; it is not your personal property which you can hoard away and withhold from the people and the people are in need of it. So it is obligatory upon you to convey it and explain (it) and to call the people to good.

⁵¹Allaah, the Most High, said:

And when Allaah took the covenant from those who were given the Scripture that you must make it clear to the people and not conceal it.

- a) The scholars have been obligated by Allaah to explain that which Allaah has taught them to the people
- b) Allaah took a covenant from the scholars to punish some people by not teaching them
- c) Allaah wishes the scholars to take the people out of light into darkness
- d) It is the *ahl ul kitaab* (Jews and Christians) who explain the Truth to the people

Answer: a)

Q4. The path of the Messengers in calling to Allaah involved: ⁵²

- a) *al 'ilm* (knowledge)
- b) *al 'amal* (acting upon that knowledge)
- c) *ad da'wah* (calling to that knowledge)
- d) *as siyaasah* (becoming involved in issues of politics and seeking after power)

Answers a) b) c)

Q5. What punishment is mentioned by the Shaykh for the person who hides knowledge which he is able to convey to others but chooses not to willfully?

He will be given a bridle of fire on the Day of Resurrection, as occurs in the hadeeth ⁵³

Soorah aale 'Imraan (3) aayah 187

⁵² Allaah, the Most High, said:

Say (O Muhammad): "This is my way. I call to Allaah upon clear knowledge, I and those who follow me. And how perfect is Allaah and I am not from the people of shirk".

Soorah Yoosuf (12) aayah 108

Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So this is the way of the Messenger sall Allaahu 'alaihi wa sallam and the path of his followers: knowledge and action and calling to Allaah, the Mighty and Majestic.

⁵³ The Prophet sall Allaahu 'alaihi wa sallam said:

Whoever is asked about knowledge and he conceals it then Allaah will give him a bridle of fire on the Day of Resurrection.

(Reported by Aboo Daawood (3658), at Tirmidhee and ibn Maajah from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu and declared hasan saheeh by al Albaanee)

The fourth: *as sabr 'alaa al adhaa feehi* (having patience upon the harms encountered in doing so)

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation that:

Q1. The harms mentioned by the Imaam here will occur to the person who:

- a) Turns a blind eye to the sins and errors of the people
- b) Calls to Allaah ⁵⁴
- c) Keeps his knowledge to himself and leaves other people alone
- d) Enjoins the good and forbids the evil

Answers b) d)

Q2. Many of the people:

- a) Do not want *al khayr* (goodness)
- b) Follow their desires
- c) Follow the Qur'aan and Sunnah upon the understanding of the *salaf*
- d) Wish to do acts which are forbidden by Allaah ⁵⁵

Answers a) b) d)

Q3. The Messenger of Allaah encountered which of the following when calling to Allaah? ⁵⁶

⁵⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Then it is a must that he suffer harm and it is a must; however Allaah is *Lateef* (kind) in the issue of suffering harm, He is kind to his servants. When Allaah knows firmness and strength from the servant in his *eemaan* He tests him with a severe test and allows his enemies to gain power over him in order to select him and raise him in rank.

For this reason, the most severely tested of the people were the prophets, then those most like them, then those most like them. And when He knows his (the servant's) *eemaan* to be small and weak then He is kind to him and lessens the test and trial upon him, as is our condition just as you can see.

So look at those (who came) before us from the callers, those who tried to rectify (the people), beginning with the prophets and (then) look at our condition. They were tried and tested with that test because Allaah knew their *eemaan* to have strength and firmness. And He has been *Lateef* with us and had mercy upon us and lessened for us the test and trial due to what He knows from us of the slight nature and weakness of our *eemaan*. Indeed He is to His servants Kind and Subtle and Fully Aware, He the Perfect.

⁵⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So what is obligatory upon the person who calls to Allaah and who seeks the Face of Allaah is that he be patient upon the harm and he should persist in calling to Allaah; and his example in that regard will be the Messengers – 'alaiyhim us salaatu wassalaam .

⁵⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

They said (about him sall Allahu 'alaihi wa sallam): Sorcerer, liar.

And they said that he was a madman. They said those things about him which Allaah the Mighty and Majestic mentioned in the Qur'aan.

- a) Being called *saahir* (sorcerer)
- b) Being called *kadh-dhaab* (great liar)
- c) Being greeted everywhere he went to give *da'wah* with love and gifts
- d) Having stones thrown at him
- e) Being called a madman
- f) Being allowed to prostrate to Allaah whilst at the Ka'bah without being disturbed
- g) Being threatened with murder

Answers: a) b) d) e) g)

Q4. Those people who call to Allaah:

- a) Will encounter harms in accordance with their *eemaan*
- b) Will encounter harms in accordance with how wealthy they are
- c) Will receive reward from Allaah for the harms they encounter in calling to His Path
- d) Must remain patient with the harms they encounter whilst calling to Allaah

Answers: a) c) d)

And they harmed him with physical harm. They threw stones at him until his heels ran with blood (sall Allaahu 'alaihi wa sallam) when he called them to Allaah, the Mighty and Majestic. And they threw the afterbirth of camels upon his back whilst he was making prostration by the Ka'bah.

And they threatened to kill him and they tried to intimidate him. And in the battle of Uhud, there occurred to him and his Companions that which occurred 'alaiyhissalaatu was salaam.

They broke his lateral incisor tooth and they wounded his head sall Allaahu 'alaihi wa sallam and he fell into a ditch.

And the evidence is His Statement, He the Most High:

By time, mankind is in loss, except for those who truly believe and do righteous deeds⁵⁷ and enjoin one another with the Truth⁵⁸ and enjoin each other with patience⁵⁹ ⁶⁰.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That when Allaah says “except for those who have *eemaan* (truly believe)”:

- a) This is a proof for the importance of prayer
- b) This is a proof for the issue of *al ‘ilm* (knowledge)
- c) The knowledge is a prerequisite for *eemaan* ⁶¹
- d) That this includes those who have knowledge of Allaah but choose to remain ignorant about Islaam

Answers: b) c)

Q2. Match up the part of this Soorah with the point that it proves: ⁶²

⁵⁷ Meaning: except for those who believe in Allaah and single Him out (for worship) and affirm the Oneness and the obedience for Him and work righteous deeds and fulfil His obligatory duties which He has made binding upon them and avoid that which He has forbidden for them from acts of disobedience to Him (Tafseer at Tabaree)

⁵⁸ And it is performing the acts of obedience and leaving off the prohibited acts (Tafseer ibn Katheer)

⁵⁹ Soorah al ‘Asr (103) aayaat 1 to 3

⁶⁰ Meaning: (patience) upon the calamities and the events and the harm that a person will cause to those people who enjoin him with good and forbid him from evil (Tafseer ibn Katheer)

⁶¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This is the first matter: al ‘ilm (knowledge). This is because eemaan cannot be except through knowledge, which is awareness of Allaah, the Mighty and Majestic and awareness of His Prophet and awareness of the religion of Islaam with the proofs.

⁶² Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Allaah swears an oath by time that all of mankind are in a state of loss except the person who has is described with four attributes:

The first attribute: *Al Eemaan* and it is action of the heart and a firm and decisive attestation to everything which it is necessary from the religion of Islaam to have *eemaan* in.

The second attribute: Doing righteous actions with the limbs and what is meant by them here is the outwardly manifest action from prayer and fasting and giving *zakaat* and *hajj* (the obligatory pilgrimage) and *jihaad* and seeking knowledge and enjoining the good and forbidding the evil and calling to Allaah the Mighty and Majestic and things other than this from the actions which the people of *eemaan* and Islaam engage in with their limbs.

The third attribute: Enjoining each other with the Truth: and this attribute cannot be rendered complete for anyone until after the person has come to know the Truth, so the affair returns back to knowledge; so if it is present, then it is a cause for the guidance of the servant and for the guidance of those whom he is calling to be rightly guided with the guidance of Allaah, the Blessed and Most High...

- | | |
|------------------------------------------|----------------------------------------------------------------------------|
| a) except for those who truly believe | ACTING UPON KNOWLEDGE |
| b) and do righteous deeds | CALLING TO KNOWLEDGE AND ACTION |
| c) and enjoin one another with the Truth | PATIENCE UPON THE HARMS MET IN THE PATH OF CALLING TO KNOWLEDGE AND ACTION |
| d) and enjoin each other with patience | KNOWLEDGE |
-
- | | |
|-------------------------------------------------------|-----------------------------------------------------------------------------------|
| a) except for those who truly believe ----- | KNOWLEDGE |
| b) and do righteous deeds ----- | ACTING UPON KNOWLEDGE |
| c) and enjoin one another with the Truth ----- | CALLING TO KNOWLEDGE AND ACTION |
| d) and enjoin each other with patience ----- | PATIENCE UPON THE HARMS MET IN THE PATH OF CALLING TO KNOWLEDGE AND ACTION |

Q3. In the statement of Allaah wal 'asr ("by time"):

So the people enjoining each other with the Truth is of varying levels in accordance with their difference in knowledge and awareness of the Truth. So this person enjoins with the Truth in a general manner and that (person) enjoins with the Truth in a detailed manner, and this is just as Allaah said:

And the valleys flow according to their measure...

Soorah ar Ra'd (13) aayah 17

Each one will be with the extent of his (own) condition and in accordance with his ability.

And at the forefront of the Truth with which it is necessary to enjoin others is: the tawheed of Allaah, the Blessed and Most High, His tawheed in His Ruboobiyyah and in His Uloohiyyah and in His Names and His Attributes...

The fourth attribute: *As Sabr* in all its types: i) patience upon obedience to Allaah so he does the (acts of obedience) hoping for their reward and fearing the punishment of falling short in them ii) and patience away from disobedience to Allaah, so he distances himself from them due to what they contain from danger in this worldly life and the Barzakh and in the Hereafter and what destroyed the previous nations – those whom Allaah the Mighty and Majestic informed us of in the clear and unambiguous (aayaat) of the Qur'aan – except that it was due to (acts of) disobedience...

Therefore from the types of *sabr* is *sabr* in staying away from disobedience to Allaah; that (the person) does not approach it and if he falls into it he rushes to Allaah with repentance, truly repentant, seeking forgiveness, broken hearted in front of Allaah; he follows the evil actions up with good actions just as Allaah the Might and Majestic states:

Indeed the good deeds remove the bad deeds.

Soorah Hood (11) aayah 114

And just as the Prophet *sall Allaahu 'alaihi wa sallam* said:

And follow the evil deed with a good deed, it will wipe it away

(Reported by Ahmad and at Tirmidhee, ad Daarimee and al Haakim in the Mustadrak and declared *hasan* by al Albaanee in his checking of Mishkaat al Masaabih).

iii) And the third type from the types of *sabr* is: *sabr* upon the matters predecreeed by Allaah and upon His Preordainment and upon His ruling amongst His servants. So there is no movement in the creation nor any occurrence from the occurrences nor any matter from the matters except that Allaah is the One who predecreeed it. So to have patience is a must.

- a) The *wa* means “and” ⁶³
- b) The word ‘*asr* means the afternoon prayer, prayed between *dhuhr* and *maghrib* ⁶⁴
- c) That swearing by time is an act of *shirk* ⁶⁵
- d) That Allaah only swears by things which are of importance ⁶⁶

Answer: d)

Q4. With regards to the night and day:

- a) The alternation of night and day contains a proof for the *qudrah* (ability) of Allaah ⁶⁷
- b) They provide a great opportunity for doing good deeds ⁶⁸
- c) The alternation of night and day will one day come under Mankind’s control
- d) That good deeds done during the day are better than those done at night

⁶³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This (letter) waw is the waw of taking an oath.

⁶⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

What is meant by al ‘asr here is time and a time period.

⁶⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So Allaah, the Most High, swears an oath by time and a time period and (yet) it is something created. And Allaah, the Majestic and Most High, swears by whatever from the creation He wishes. And the creation may not swear an oath except by Allaah...

He (sall Allaahu ‘alaihi wa sallam) said:

Whoever swears an oath by other than Allaah has committed kufr or shirk.

(Reported by Aboo Daawood (3251) and at Tirmidhee from the hadeeth of ibn ‘Umar radi Allaahu ‘anhumaa and declared saheeh by al Albaanee).

And he said:

Whoever is going to swear an oath then let him swear by Allaah or keep silent.

(Reported by al Bukhaaree (6108) and Muslim from the hadeeth of ibn ‘Umar radi Allaahu ‘anhumaa).

⁶⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So Allaah swears by whatever He wishes and He does not swear except by something which has importance and something which contains an ‘ibrah (a lesson).

⁶⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So what is the lesson (to be taken) from this time? The lessons are tremendous – the succession of the night and the day, and how they interchange and take from each other, this one taking from that one and that one taking from this one, this one grows longer and that one grows shorter; they succeed each other in this amazing ordered manner which does not vary or alter.

This is a proof for the qudrah (ability) of Allaah, the Perfect and Most High.

Then whatever occurs within this time from events and catastrophes and calamities and from favours and good things, and whatever occurs within this time – this (too) is from the lessons.

⁶⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He, the Most High, said:

He is the One who made the night and the day follow each other in succession for whoever wants to be reminded of Allaah or whoever wants to give thanks (for Allaah’s favours).

Soorah al Furqaan (25) aayah 62

And in some recitations:

..for whoever who wants to remember (Allaah)..

answers: a) b)

Q5. With regards to Allaah's statement, "indeed mankind is in a state of loss": ⁶⁹

- a) This statement excludes women
- b) This statement excludes humble poor people
- c) This statement includes all of Mankind ⁷⁰
- d) This statement includes those people who engage in forbidden acts and acts which will harm them ⁷¹

Answers: c) d)

Q6. With regard to the passing of time:

- a) All of Mankind use their time profitably
- b) Some of Mankind engage in activities with no benefit just to kill time
- c) Some people will be remorseful on the Day of Judgement because of how they used their time
- d) Some people will be happy on the Day of Judgement because of how they used their time

answers: b) c) d)

⁶⁹ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about the statement of Allaah: **By time, indeed mankind is in a state of loss**

In this the types of emphatic grammatical constructions are brought together:

Firstly – the oath (made by Allaah – *by time*)

Secondly – the bringing of (the word) *inna* (indeed)

Thirdly – the bringing of the (letter) *laam* (in the phrase *la fee khusr*)..

And the people of the knowledge – meaning the people of knowledge of the meanings - say:

Indeed the usage of emphatic grammatical constructions is appropriate when the person being addressed is one who rejects that which is contained in the speech (directed to him)....

Their (the *mushrikoon's*) condition - rather their statement - was that they themselves were the people who would be saved.

And if am I brought back to my Lord, then there will be for me the best (wealth and riches) with Him.

Soorah al Fussilah (41) aayah 50

So they used to reject that they would be in a state of loss and another group from amongst them would deny that mankind would return to a state of loss, and (they denied) that only the people of *eemaan* would be saved.

⁷⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* what the meaning of "Mankind" in the aayah from Soorah al 'Asr is;

(Mankind as mentioned in the aayah) means the whole of the descendants of Aadam; He (Allaah) did not exclude anyone, not the kings nor the leaders nor the rich people nor the poor people, nor the free people nor the slaves nor the males nor the females. The word al in the word al insaan (as occurs in the aayah) is for the purpose of istighraaq (making something all inclusive).

⁷¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So they will be in loss and destruction if they waste this precious time and they utilise it in disobedience to Allaah and in doing that which will harm them.

Q7. According to the soorah, all of mankind are in a state of loss except people with which of the following attributes:

- a) Knowledge
- b) Bravery
- c) Wealth
- d) A large tribe
- e) Action upon knowledge
- f) Possessing many weapons
- g) Giving da'wah (calling) to Allaah
- h) Patience upon harms encountered in calling to Allaah
- i) Physical strength

answers: a) e) g) h) ^{72 73}

Q10. With regards to the statement of Allaah, wa 'amilus saalihaat ^{74 75} :

- a) This includes both the obligatory as well as the recommended actions
- b) This does not include actions of the *dunyaa* ⁷⁶
- c) A small amount of wasting time is recommended for all Muslims
- d) We should engage in activities that will bring benefit

Answers: a) d)

Q11. Which of the following would fall under the statement of Allaah, wa tawaasaw bil haq ⁷⁷:

⁷² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So whoever has these four qualities will be saved from this loss.

⁷³ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

So these are the ones whom Allaah the Majestic and Most High made exception for (that they are not in a state of loss) – they are the people who possess these four attributes which the Shaykh *rahimahullaah ta'aala* mentioned.

⁷⁴ Meaning “*and they perform the righteous deeds*”

⁷⁵ Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of Thalaathat ul Usool about the statement of Allaah **And they perform righteous deeds...**

This contains the second issue – acting upon it (knowledge), the righteous deed which is (done) purely and sincerely for Allaah, in accordance with the guidance of the Prophet *'alaiyhis salaatu was salaam* contains the issues of acts of worship, and the issues of rulings and of actions – all of it is *'amal saalih* (righteous deeds) to the extent that economics, and politics and manners enter into *al 'amal us saalih* (the righteous deeds).

⁷⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Even worldly action can contain good and can contain reward if it is done with the intention of using it as an aid upon obedience – so how about action for the Hereafter?

⁷⁷ Meaning “*and they enjoin each other with the Truth*”

- a) Enjoining the good
- b) Forbidding the good
- c) Calling to one's party
- d) Teaching beneficial knowledge
- e) Calling upon the dead people
- f) Spreading knowledge and goodness amongst the people
- g) Criticising the Muslim rulers
- h) Making *du'aa* in congregation
- i) Becoming callers to Allaah

answers: a) d) f) i)

Q12. That the three types of sabr are ? ^{78 79}

- a) **Patience upon obedience to Allaah**
- b) **Patience in keeping away from those things which Allaah has forbidden**
- c) **Patience with those things which Allaah has predecreeed will occur**

Q13. With regards to the first type of sabr:

- a) A person's soul inclines towards laziness and ease
- b) All people's souls will instinctively love to do acts of worship
- c) The person's soul may need disciplining into being patient upon worship of Allaah
- d) That not having this first kind of patience takes a person out of the fold of Islaam

Answers: a) c)

Q14. With regards to the second type of sabr:

- a) People's souls have been created to hate all *haraam* things
- b) A person's soul inclines towards *shahawaat* ⁸⁰
- c) Having this type of *sabr* is something easy ⁸¹
- d) This type of *sabr* does not require the person to have any knowledge of Islaam

⁷⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* commenting on the quote from Soorah al 'Asr: "And they enjoin each other with patience"

They have patience upon whatever strikes them. And "sabr" in the language means "habs" – restraining. And what is meant by it here is restraining oneself upon obedience to Allaah.

⁷⁹ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Patience upon obedience to Allaah, and patience in (keeping away) from disobedience (to Allaah) and patience upon the Predecree of Allaah; and all of these are needed by the '*aalimoon* (the people who have knowledge) and the '*aamiloon* (the people of action) and the '*du'aat* (the people who call to Allaah).

⁸⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The soul desires forbidden things and shahawaat (desires); it inclines towards them and is attracted to them. So the person must bind it and restrain it away from the forbidden things.

⁸¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So whoever does not have patience then his soul will overcome him and incline towards forbidden things.

Answer: b)

Q15. With regards to the third type of sabr:

- a) This includes having *sabr* with illness and death of close relatives
- b) Wailing over the dead comes under this category of *sabr* ⁸²
- c) Striking the cheeks and tearing clothes comes under this category of *sabr*
- d) A person must refrain from showing anger at the predecree of Allaah

Answers: a) d)

Q16. The calamities that affect a person:

- a) May occur as a test for the person
- b) May be a punishment for that person's sins ⁸³
- c) May give the person a valid excuse for despairing of Allaah's mercy
- d) Show that Allaah's Anger has overcome His Mercy

Answers: a) b)

Q17. When a calamity strikes a Muslim:

- a) He should immediately blame others
- b) He should remain patient ⁸⁴
- c) He should curse his fate
- d) He should hope for reward in the Hereafter

⁸² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

It is a must that he be patient upon the Preordainment of Allaah and His Predecree.

So he should not become vexed nor angry.

Rather he should restrain the tongue from niyaahah (wailing over the dead) and from displaying anger. And he should withhold himself from vexation.

And he should withhold his limbs from striking the cheeks and tearing the openings of the garments.

This is patience upon calamities.

As for faults (in the person's character for which he is accountable) then he should not have patience upon them; rather he should repent to Allaah and flee from them.

⁸³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Just as occurs in His saying, He the Most High:

And whatever calamity strikes you, then it is on account of the sins which you have committed. And Allaah pardons and does not punish a great deal.

Soorah ash Shooraa (42) aayah 30

⁸⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

It is upon him (the Muslim struck with a calamity) to have patience and ihtisaab (to await reward). He the Most High said:

Those who, when a calamity strikes them, say: *Innaa lillaahi wa innaa ilaiyhi raaji'oon* (Indeed we belong to Allaah and indeed to Him shall we return).

Upon these people are *salawaat* (praise from their Lord) and Mercy and they are the ones who are guided.

Soorah al Baqarah (2) aayaat 156 to 157

Answer: b) d)

Q18. A person who encounters harm whilst calling to Allaah:

- a) Should stop calling to Allaah ⁸⁵
- b) Should harm the people who harm him
- c) Should remain steadfast and patient ⁸⁶
- d) Can be sure that he is upon the Truth

Answer: c)

Q19. If a person is upon the Truth but encounters harm whilst calling to Allaah:

- a) He should have *sabr* and *ihhtisaab*
- b) He is unlikely to receive any reward for the harm he encounters
- c) He should remind himself of the harms that the Prophets similarly encountered
- d) It should make him realise that the help of Allaah will not come

Answers: a) c)

⁸⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And do not turn away from doing good because some people wish to do good. However if he encounters something which he dislikes he then says, "It is not obligatory upon me to enter myself into these matters". Then he abandons teaching if he is a teacher, he abandons calling to Allaah, he abandons giving the khutbah if he is a khateeb of a mosque, he abandons leading the prayer in the mosque, he abandons commanding the good and forbidding the evil; this person has not had patience upon the harm which came to him.

⁸⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And from that (patience upon those calamities which Allaah has predecreed will happen) is patience upon the harm that comes when calling to Allaah the Mighty and Majestic. For that is from the calamities so it is upon you to have patience upon whatever you meet from harm upon the path of good.

Ash Shaafi'ee *rahimahullaah* said: ⁸⁷

If Allaah had sent down no proof upon His creation other than this Soorah, it would have sufficed them.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. With regards to Imaam ash Shaafi'ee:

- a) His name was Muhammad ibn Idrees⁸⁸
- b) He was from a tribe from Spain
- c) He died in the year 304AH
- d) He was one of the Companions
- e) He was one of the six compilers of *ahaadeeth*
- f) He was from Banoo al Muttalib, of the Quraysh

Answers: a) f)

Q2. The causes for true happiness include: ⁸⁹

- a) Wealth
- b) A large family
- c) Knowledge
- d) Action upon knowledge
- e) Being well known amongst the people for being a knowledgeable person
- f) Calling to Allaah
- g) Owning many books about Islaam
- h) Being patient upon the harms encountered in the way of Allaah

⁸⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaath ul Usool:

And this proves the precision of Imaam ash Shaafi'ee's (*rahimahullaah*) understanding and the vastness of his comprehending (the religion):

Whoever Allaah wishes good for, He grants him understanding of the religion.

[Hadeeth reported by al Bukhaaree in his Saheeh (1/42) and Muslim]

(This soorah) would have sufficed them because the aayah contains the fundamentals of the religion and the subsidiary branches of the religion – it does not leave out a single thing.

It contains *ma'rifah* (knowledge and awareness) of Allaah and *ma'rifah* of His religion and *ma'rifah* of His Prophet. It contains all of this.

And it contains actions and it contains *da'wah* (calling to Allaah) and it contains *sabr* (patience) in that. Therefore the aayah does not leave out a single thing.

⁸⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He was the Imaam Muhammad ibn Idrees; ash Shaafi'ee is an ascription to his great great grandfather whose name was Shaafi'. And he was from (the tribe of) Quraysh from Banoo al Muttalib.

He died in the year 204AH and he was one of the four imaams.

⁸⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And he (ash Shaafi'ee) made this statement because Allaah has made clear in this soorah the reasons for wretchedness and the means for true happiness.

i) Feeling at peace with one's fellow human beings

Answers: c) d) f) h)

Q3. The four matters mentioned in Soorah al 'Asr:

- a) Are the basis for happiness
- b) Provide all the detail that we need to live in this worldly life
- c) Are explained in detail in the Qur'aan and the Sunnah⁹⁰
- d) Establish the proof in a general sense against whoever reads that Soorah⁹¹

Answers: a) c) d)

⁹⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So the Qur'aan – all of it – and the Sunnah provide the details for these four matters. However this Soorah explain the means for happiness in general terms; through it the proof has been established upon the creation. And the texts of the Qur'aan and the Sunnah give the details and clarify these four matters.

And the speech of ash Shaafi'ee (quoted here by Imaam ibn 'Abdil Wahhaab) does not mean that this Soorah is sufficient for all of mankind even if Allaah had not sent down anything else. But rather it is that it (this Soorah) has established the proof upon them because Allaah has made clear in it the means to true happiness and the reasons for wretchedness.

So on the Day of Resurrection no one can say, "I did not know the means to true happiness and I did not know the reasons leading to total wretchedness," when he has read this brief and short soorah.

⁹¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So Allaah's proof is established upon His creation through this soorah. Allaah the Perfect is saying to them, "I have made clear to you the means for true happiness in this short and brief soorah."

And al Bukhaaree *rahimahullaah ta'aala* said:

Chapter: Knowledge comes before speech and action.^{92 93 94}

And the proof:

So know that none has the right to be worshipped except Allaah and seek forgiveness (from your Lord) for your sins and for the believers.⁹⁵

So He began with (mentioning) knowledge before speech and action.⁹⁶

⁹² Found in the *Saheeh* of al Bukhaaree in the Book of Knowledge, the tenth chapter.

⁹³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Meaning: it is obligatory upon him (the teacher or the one who is trying to guide the people) that he call the people to that which he has knowledge of and that sincerely advise the people with that which he has knowledge of and that he teach the people that which he has knowledge - and that which he does not have knowledge of, he excuses himself by saying, "*Allaahu a'lam* (Allaah knows best)".

⁹⁴ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

The Shaykh *rahimahullaah* says:

"Knowledge comes before speech and action."

Yes, he *rahimahullaah* spoke the truth. So if knowledge comes before speech and action, then the person may receive blessing (even if his actions) are (only) small; and if the action and speech comes before knowledge it may be that the actions and the statements are (like) mountains but they are not (done) upon the path of salvation.

And therefore it is narrated by Imaam Ahmad in *az Zuhd* and Aboo Nu'aym and a group from Aboo Dardaa that he said:

How excellent is the sleep of the intelligent ones and the times when they are not fasting; and how can we be happy with the sleeplessness of the foolish ones and their fasting; and an atom's weight along with righteousness and certainty is greater with Allaah than the likes of mountains of worship from the misguided ones.

.. He says: How excellent is the sleep of the intelligent ones - the people of knowledge - and the times when they do not fast. They sleep whilst the foolish ones, upon the speech of Aboo Dardaa, spend their nights awake in prayer; however they are not equal in the sight of Aboo Dardaa with those (from the first group he mentioned) because those (from the second group) worshipped Allaah, the Majestic and Most High, upon ignorance and those (from the first group) worshipped Allaah with a few acts of worship but it was (done) along with knowledge and clear sightedness.

⁹⁵ Soorah Muhammad (47) aayah 19

⁹⁶ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool ;

And it has already preceded with us that knowledge and action are two matters linked together; and that whoever combines the two has been guided to the Straight Path;

and that whoever has knowledge but does not act has proceeded upon the path of the *maghdoob 'alaiyhim* (those upon whom is Allaah's Anger);

and that whoever acts without knowledge - rather (acts) upon knowledge and error has proceeded upon the path of the *daalleen* (misguided people).

And these are fundamental principles well known from the religion of Islaam by necessity.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. With regards to Imaam al Bukhaaree: ⁹⁷

- a) His name was Muhammad ibn Is-haaq
- b) The name al Bukhaaree refers back to the city of Bukhaaraa in Morocco
- c) He was an imaam in the field of *hadeeth*
- d) He compiled the famous book “as Saheeh”
- e) His book of *ahaadeeth* is third only to the Qur’aan and *Saheeh Muslim* as being the most authentic book in Islaam

Answers: c) d)

Q2. With regards to the relationship between knowledge and action:

- a) Action does not bring any benefit unless it is built upon knowledge
- b) Action which is not built upon knowledge can harm the person who does the action ⁹⁸
- c) It is a must that performing actions precede seeking knowledge ⁹⁹
- d) Knowledge is only a prerequisite for the *waajib* actions and not the *mustahhab*

Answers: a) b)

Q3. With regards to the aayah quoted: so know that none has the right to be worshipped except Allaah and seek forgiveness (from your Lord) for your sins:

- a) the command “know!” in this aayah shows that Allaah began with knowledge here
- b) the command “seek forgiveness!” demonstrates the issue of giving da’wah to that knowledge ¹⁰⁰

⁹⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He was the Imaam Muhammad ibn Ismaa’eel ibn Ibraaheem al Bukhaaree ; (al Bukhaaree) being an ascription to Bukhaaraa, a town in the East. He was the Imaam of the People of hadeeth and a mountain of memorization – may Allaah have mercy upon him – the compiler of “as Saheeh” which is the most authentic of books after the Book of Allaah.

⁹⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

As for action which is not built upon knowledge then it will not benefit the person; rather it will be an affliction and misguidance for him on the Day of Resurrection.

⁹⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of *Thalaathat ul Usool*, advising the people who engage in much worship:

So they should know that gaining religious knowledge - ‘*aqeedah* (creed and belief), rulings and especially in (matters of) worship – is (itself) from worship; seeking knowledge is from (the acts of) worship. Seeking knowledge of the Shar’eeah is from worship.

Worship is of different types, and worship is not merely the prayer; and worship is not merely to follow the *janaazah* and worship is not restricted to sticking to the first row. Worship is of different types, so categorise your worship and begin with the most important – and the most important is knowledge.

¹⁰⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And His statement, He the Most High:

And seek forgiveness..

This is action; so He the Perfect began with knowledge before action.

- c) there are many actions from the *furoo'* of the religion which do not have to be based on knowledge
- d) that the person who does not seek forgiveness for his sins has in fact worshipped other than Allaah

answer: a)

Know - may Allaah have mercy upon you – that it is obligatory for every Muslim, male and female, to learn these three matters and to act upon them

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. With regards to the Imaam's phrase "Know – may Allaah have mercy upon you":

- a) The words "may Allaah have mercy upon you" show that the Imaam thinks that the listener has never received any Mercy from Allaah ¹⁰¹
- b) The word "know" here indicates the importance of what is about to follow
- c) The student is more likely to listen to his teacher if the teacher is stern and harsh ¹⁰²
- d) The words "may Allaah have mercy upon you" demonstrate the Imaam's desire to give sincere advice and benefit to the student

Answers: b) d)

Q2. The definition of an action being *waajib* (obligatory) is:

- a) The person who does it and the person who does not do it both are punished
- b) The person who does it and the person who does not do it both are rewarded
- c) The person who does it is rewarded and the person who does not do may be punished
- d) The person who does it may be punished and the person who leaves it is rewarded

Answer: c)

Q3. That the verb *yajibu/wajaba* used by the imaam here:

- a) In its linguistic sense means "*being shaky and lacking in firm foundation*" ¹⁰³

¹⁰¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* with regards to the expression used here "*Know – may Allaah have mercy upon you*" :

This also, as has preceded, shows that the teacher should be kind with the student and that he (the teacher) should make du'aa (supplication) for him and encourage him – because this is one of the greatest means of teaching.

¹⁰² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And it is not befitting that he should treat the student with sternness and harshness and severity because this will deter (people) from knowledge.

¹⁰³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The origin of "al wujoob" in the (Arabic) language is: firmness and establishment. So it is said: such and such wajaba – meaning it is something firm and established.

And He, the Most High, said with regards to the large sacrificial animals:

So when their sides *wajabat*.

Soorah al Hajj (22) aayah 26

Meaning: fall upon the Earth and their death is established after they have been slaughtered.

Then eat from them and feed.

Soorah al Hajj (22) aayah 26

- b) Shows that what he is about to discuss is not something optional
- c) Shows that the Imaam himself has deemed what he is about to discuss to be obligatory ¹⁰⁴
- d) Shows that the religion of Islaam is harsh and without gentleness

Answer: b)

Q4. That when the Imaam says “it is obligatory upon every Muslim, male and female”:

- a) That what is implied here is that it does not refer to male and female slaves
- b) That all rulings in Islaam apply equally to men and women ¹⁰⁵
- c) That there are certain Islaamic rulings which apply only to men
- d) That all Islaamic rulings apply to both men and women, unless there is a text from the Qur’aan or authentic Sunnah to show otherwise ¹⁰⁶

Answers: c) d)

Q5. That gaining knowledge of the religion:

- a) Is obligatory upon both males and females
- b) Is not always necessary in order to be able to perform an act of worship
- c) That there are affairs of worship that a person can come to know about through Allaah sending revelation to him
- d) A Muslim must seek knowledge about the affairs of his religion, especially those relating to ‘aqeedah

Answers: a) d)

Q6 That learning about these three matters which the Imaam is going to mention:

- a) Is done through having knowledge of logic and philosophy
- b) Is done by taking knowledge from the people of knowledge ¹⁰⁷

¹⁰⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Rather the command is something made binding from Allaah, the Perfect and Most High. This obligation is not something from the Shaykh (ibn ‘Abdil Wahhaab); rather it is from Allaah, the Mighty and Majestic in that which He sent down in the Book and the Sunnah regarding obligating the servants with these matters.

¹⁰⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

..the woman shares with the man in many of the (Islaamic) obligations except in that when a proof makes something specific to the men, in which case it is specific to them. An example is the obligation of congregational prayer in the mosques, and the Friday congregational prayer, and the example of visiting the graves – these are specific to the men. And the example of jihaad in the Path of Allaah – this is specific to the men.

¹⁰⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The asl (position to be adopted in the absence of any textual proof to show otherwise) is that men and women are the same with regards to waajibaat (obligatory duties) and avoiding forbidden things, and the rest of the duties.

¹⁰⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(What is meant) by learning here is: to take knowledge from the scholars and to memorise and to understand and to comprehend – this is learning. It does not mean merely reading or “free reading” as they call it.

- c) Necessitates that a person understands these issues which he is learning about
- d) Should only be done by the Shaykhs at the head of your madh-dhab

Answers: b) c)

Q7. That learning about Islaam by merely reading lots of books:

- a) Is something impermissible
- b) May be more damaging than ignorance of the religion ¹⁰⁸
- c) May lead a person to make *halaal* something which Allaah has made *haram*
- d) Is something praiseworthy in this era of books being available on the internet ¹⁰⁹

Answers: a) b) c)

¹⁰⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Becoming a student of the books (alone) is something very dangerous. Evils can occur from it and false pretence to having knowledge (which) is more harmful than ignorance because the ignorant person knows that he is ignorant so he therefore stops at his limit; whereas the one who is a false claimant to knowledge considers himself to be a scholar, so he declares lawful that which Allaah has forbidden and declares forbidden that which Allaah has made lawful, and he talks and speaks about Allaah without knowledge.

¹⁰⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So knowledge is not taken from books directly; rather the books are a means. As for true and real knowledge, then that is taken from the scholars generation after generation; and the books are only a means to the seeking of knowledge.

The first: that Allaah created us and gave us provision and He did not leave us *hamalan* (without a purpose) ¹¹⁰

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. Which Qur'aanic evidences to show that we were nothing before Allaah created us?

The statements of Allaah, the Most High:

Has there not come upon Man a time period when he was nothing worthy of mention?

Soorah al Insaan (76) aayah 1

He said, "That is the case. Your Lord has said, "It is easy for Me. I have already created you before when you were nothing."

Soorah Maryam (19) aayah 9

Were they brought into existence without any Creator? Or are they themselves their own creators? ¹¹¹

Soorah at Toor (52) aayah 35

Q2. That with regards to Allaah creating us and giving us provision: ¹¹²

a) It is Allaah alone who gives us provision

¹¹⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Al hamal means something which is neglected, abandoned, which no one cares about.

¹¹¹ And this was the explanation of ibn Katheer *rahimahullaah*.

¹¹² Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool (page 39):

And together with all these blessings, some of which I have indicated, Allaah, the Blessed and Most High, did not leave them (Mankind) without a purpose, not being commanded nor forbidden. And He did not entrust them to their intellects and their feelings.

Rather He sent messengers to them from Aadam '*alaihissalaam* up to (when) the Messengership and Prophethood was sealed with the Messengership of our Prophet Muhammad *sall Allaahu 'alaihi wa sallam*.

So He revealed to them books which those messengers explained and which the prophets who came after the messengers explained and which the *rabbaani* scholars explained, those who studied and reminded one another and learned about that which the messengers brought from Allaah, the Mighty and Majestic.

And in this way the proof was established and the excuse was cut off, just as Allaah, the Mighty and Majestic said:

Messengers, bringers of glad tidings and warners, such that the people should have no plea against Allaah after the Messengers.

Soorah an Nisaa (4) aayah 165

So with the messengership of the messengers and (with) their call being conveyed to the creation, the plea was cut off and the excuse was rendered null and void on the Day when Allaah, the Blessed and Most High, will ask them about what the Messengers came with.

- b) He made what is in the Heavens and in the Earth subservient to us ¹¹³
c) Allaah made what is in the Heavens and in the Earth subservient to us so that we can take maximum enjoyment from this worldly life
d) The purpose of our being created is to be good to each other

Answers: a) b)

Q3. Which Qur'aanic evidences to refute the idea that we were created for no purpose at all?

The statements of Allaah, the Most High:

Do you think that We created you uselessly and that you will not be returned to Us?¹¹⁴

Soorah al Mu-minoon (23) aayah 115

Does Man think that he will be left without any duties? Was he not previously a drop of semen, emitted? Then he became a clot, then Allaah created and fashioned him as a human in due proportion.

Soorah al Qiyaamah (75) aayaat 36 to 38

And We did not create the Heavens and the Earth and whatever is between them without purpose. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire.

Soorah Saad (38) aayah 27

Q4. That Allaah created us:

- a) And we are just like the animals in terms of why He were created us ^{115 116}

¹¹³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He, the Perfect, knew our needs so He made subservient to us whatever is in the Heavens and the Earth, all of it, for our welfare in order for us to be able to remain alive and in order for us to use that to help ourselves for that which we were created for – which is the worship of Allaah the Perfect and Most High.

¹¹⁴ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about this aayah:

Do you think that We created you uselessly...

Meaning: without a purpose and without a wise purpose

and that you will not be returned to Us..

and that there will never be a Resurrection after your being created, and that there will never be a return for you back to the One who created you?

This contains a vile statement; in this conjecture is a vile statement against the Wisdom of Allaah, the Majestic and Most High. For this reason He, the Majestic and Most High, said after it (this aayah):

So Exalted is Allaah, the True King!

Exalted is He above that with which the people of falsehood describe Him, Exalted is He above that which the ignoramus surmise about Him, casting vile aspersions against His Wisdom.

¹¹⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And He did not create us like cattle which were created for the welfare of the servants, then they will die and pass away because they (the cattle) are not bound by duties and they are not commanded nor forbidden.

¹¹⁶ Shaykh Muhammad Amaan al Jaamee *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

(Allaah) alone is the One who created him (the person) and He alone is the One who gave him provision, then He did not leave him just like the cattle. The beasts just eat from His provision only.

- b) To worship Him ¹¹⁷
- c) And gave us and the animals religious duties to perform
- d) And wishes us to work hard to give Him provision and food ¹¹⁸

Answer: b)

Q5. That we should live our life in this *dunya*:

- a) Eating, drinking and being merry because tomorrow we might die
- b) Doing whatever we like so long as we do not oppress other people
- c) Doing righteous deeds in preparation for the Hereafter ¹¹⁹
- d) Knowing that we will one day die, then be resurrected then taken to account.

Answers: c) d)

Q6. That with regard to the creation of mankind and jinn: ¹²⁰

Rather Allaah honoured this human being by sending him a messenger; this messenger was from his own race not being an angel nor a jinn so that he would not have an aversion to him.

Rather he was a man, but a man whom Allaah chose and selected. He gave him a specific nurturing and refined him, and what a fine refining! And He prepared him for this tremendous, universal Messengership. So He sent a messenger to us; this Messenger *sall Allaahu 'alaihi wa sallam* came to call the people to Allaah, this was his duty, giving glad tidings and acting as a warner.

¹¹⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Allaah only created us and created these provisions for us and these faculties for a tremendous wisdom and a tremendous purpose ; and it is that we worship Him, He the Perfect and Most High.

¹¹⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He, the Most High, said:

**And I did not create the Jinn nor Mankind except to worship Me.
I do not desire from them any provision nor do I desire that they should feed Me.
Indeed Allaah, He is the Great Provider, the Possessor of Tremendous Power, the Strong.**

Soorah adh Dhaariyaat (51) aayaat 56 to 58

¹¹⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Rather life is a planting ground and a market place for the next life such that we should equip ourselves in it with righteous deeds.

¹²⁰ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool*:

So in summary, Allaah the Mighty and Majestic created the creation - its righteous one and its wicked one, its believer and its disbeliever, its mute one and its speaking one, its inanimate one and its one which moves - He created and gave provision and protected and decreed and made easy the affair and facilitated all of this so that the *ummah* (nation) could actualise that which Allaah the Blessed and Most High wanted from it, just as occurs in His statement, He the Mighty and Majestic:

**And I did not create the Jinn nor Mankind except to worship Me.
I do not desire from them any provision nor do I desire that they should feed Me.
Indeed Allaah, He is the Great Provider, the Possessor of Tremendous Power, the Strong.**

Soorah adh Dhaariyaat (51) aayaat 56 to 58

- a) Allaah created them without any purpose ¹²¹
- b) There are many Qur'aanic proofs to show that some humans will not be resurrected after death
- c) Even a person's intellect will tell him that there must be a purpose behind the Creation ¹²²
- d) The creation has been made subservient to humans proving that there is no need to believe in a Creator or the Hereafter

Answer: c)

Q7. That the person who fills his life with obedience to Allaah:

- a) May experience a life of great difficulty with no apparent reward in this *dunyaa*
- b) Will always have an easier life than the person who is disobedient to Allaah
- c) May receive no reward in the Hereafter as well as no reward in this *dunyaa*
- d) Will receive reward for his good deeds, thereby showing the perfect justice of Allaah ¹²³

Answers: a) d)

Q8. That with regard to this *dunyaa* (worldly life) and the Hereafter:

- a) The *dunyaa* is the arena for action and the Hereafter is the arena for recompense
- b) There are people who think that there is no purpose to life ¹²⁴

¹²¹ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Allaah, the Majestic and Most High, did not create the Jinn nor Mankind except for one purpose and it is *al ibtilaa* (putting to the test):

In order that He may test you as to which is best in action

Soorah al Mulk (67) aayah 2

(Meaning) *al ikhtibaar* (putting someone to the test) – *al ikhtibaar* in what matter?

In the (issue) of worshipping Him; will He be worshipped alone and with no partner or will this created being take other deities along with Allaah the Majestic and Most High (in worship)?

¹²² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And the intellect proves this (that there will be a resurrection and recompense). It would not befit the Wisdom of Allaah, the Perfect and Most High, that He create this amazing creation and that He subject this creation to the descendents of Aadam and then just leave them to die and pass away without any result. This would be futile play. So the results of these deeds must certainly appear in the next abode.

¹²³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Does it befit the justice of Allaah, the Perfect and Most High, and His Wisdom that He should leave this obedient person (who has received little or no reward in this worldly life despite his life of good deeds) without any reward? And that He should leave this kaafir (who has received no punishment in this worldly life for his evil actions) without any recompense?

This does not befit His Justice, He, the Perfect and Most High. Therefore He has made the next life to recompense the doer of good for the good which he did and the doer of evil for the evil which he did. So the fruits of deeds will become apparent in it.

¹²⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He, the Most High, said:

And they say, "There is no life except our life in this world; we die and (our children) live and nothing brings an end to us except Time. And they do not have certain knowledge of it; rather they just surmise.

- c) The *dunyaa* is the arena for recompense, but not for action
- d) There are people who will go to neither the Fire nor Paradise in the Hereafter

Answers: a) b)

Q9. Which Qur-aanic evidences show that Allaah does not treat the believers who do good deeds the same as those who disobey Him?

The statements of Allaah, the Most High:

**Shall We make the Muslims just like the criminals?
What is wrong with you? How is it that you judge?**

Soorah al Qalam (68) aayaat 35 to 36

**Or do those who earn evil deeds think that We shall treat them just the same as those who have true faith and who perform righteous deeds, just the same in this life and after death?
Evil is the judgement which they make!**

Soorah al Jaathiyah (45) aayah 21

Shall We make those who have true faith and do righteous deeds just the same as those who cause corruption on the Earth? Or shall We make the people of *taqwaa* just like the wicked unbelievers?

Soorah Saad (38) aayah 28

Soorah al Jaathiyah (45) aayah 24

This is the statement of the atheists, those who do not believe in the return to life and the Resurrection.

Rather He sent a Messenger to us ¹²⁵

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. With regards to how we worship Allaah:

- a) We can worship Allaah in any way we like so long as we don't fall into idol worship
- b) Allaah sent a Messenger to us to teach us how to worship Him ¹²⁶
- c) How we worship Allaah has to change to remain "up to date" with the era we live in
- d) We can worship Allaah in any way we like so long as our intention is to please Allaah

Answer: b)

Q2. That the sending of the Messenger:

- a) Was in order to explain to the people how to worship their Lord ¹²⁷

¹²⁵ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool with regards to this first point: **"The first: that Allaah created us and gave us provision and He did not leave us without a purpose. Rather He sent a Messenger to us"**

This first issue is a tremendous (one) because if it is truly established in the heart of the servant it leads him to every good. He knows that he has not been created except for a purpose; and what is this purpose? It is the worship of Allaah alone to the exclusion of all others. How do I know the methods of (performing) this worship? By following the Prophet *'alaihissalaatu was salaam*.

So the *deen* (religion) is summarized in this tremendous principle (mentioned by Imaam ibn 'Abdil Wahhaab here). And how fine is the statement of Shams ud Deen ibn al Qayyim in his *Nooniyyah* after some verses (when) he said:

*So be waahid (one) upon waahid (one) to Waahid (the One)
I mean the path of truth and eemaan*

*To Waahid - to Allaah, the Majestic and Most High, to the exclusion of all others
be waahid - in your intent and your wish and your direction and your seeking
upon waahid - upon a single path.*

And he said after it:

I mean the path of truth and eemaan - which is the path of the Prophet 'alaiyhis salaatu was salaam.

¹²⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*Since it is the case that we may not carry out worship based upon what we think is good nor upon blindly following so and so and so and so from the people, then Allaah sent to us a messengers to make clear to us how we are to worship Him - because acts of worship are *tawqeefiyyah* (restricted to what is in the texts). It is not permissible that Allaah be worshipped with (anything) other than that which He has legislated.*

¹²⁷ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Mankind was created for this purpose (to worship Allaah alone) but he is in need of someone to make this purpose clear to him and to teach him the intent behind his creation, and to teach him how to arrive at the worship of His Lord in a manner by which Allaah, the Majestic and Most High, will be pleased with him. So Allaah, the Majestic and Most High, sent messengers, bringers of glad tidings and warners, guiding the creation to their Creator and showing the way to Him, acquainting them with He who alone deserves all

- b) Was in order to forbid the people from committing *shirk* and *kufir* with Allaah
- c) Was in order to give the people a pious person whom they could make *du'aa* to
- d) Was in order to restore the self respect and honour of the Arabs

Answers: a) and b)

Q3. That with regards to how we worship Allaah:

- a) Worship is *tawqeefiyyah*
- b) Innovated acts of worship and superstitions are rejected
- c) Worship may only be done according to that which the Messenger *sall Allaahu 'alaihiwas sallam* came with¹²⁸
- d) An act of worship not done in accordance with the Sharee'ah will be rejected

Answers: a) b) c) d)

Q4. That with regards to the Messenger mentioned in the statement of the Imaam here, "Rather He sent a Messenger to us":

- a) This refers to Muhammad *sall Allaahu 'alaihi wa sallam*
- b) This refers to all the Messengers
- c) He was sent to explain to us why we were created
- d) He was sent to explain how we must worship Allaah
- e) He was sent to forbid us from *shirk*, *kufir* and disobedience to Allaah
- f) He was sent to the Arabs only
- g) He paved the way for the final messenger to come at a later date
- h) He showed us that armed revolution will bring about the best outcome
- i) He executed the trust which was given to him by Allaah
- j) He left us with an ideology that intellectuals in later times could complete and perfect
- k) He died six and a half years before the religion of Allaah was perfected¹²⁹
- l) Anyone who deviates from his path will be destroyed

Answers: a) c) d) e) i) l)

worship and making them aware of the path which the One who created them has permitted that they worship Him by.

¹²⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He 'alaihihis salaatu was salaam said:

Whoever does an action which our affair is not in accordance with, then it will be rejected.

Reported by al Bukhaaree (7350) in disconnected form and Muslim from the hadeeth of 'Aaishah radi Allaahu 'anhaa.

¹²⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And he left us upon a clear white path, its night is just like its day; no one deviates from it except that he is destroyed. And this is just as in His Statement, He the Most High:

This day I have completed your religion for you and perfected My favour upon you and am pleased for you with Islaam as (your) religion.

So whoever obeys him will enter Paradise ¹³⁰ and whoever disobeys him will enter the Fire ¹³¹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. With regards to obeying the Messenger *sall Allaahu 'alaihi wa sallam*:

a) Whoever obeys him in that which he commanded with will enter Paradise ¹³² ¹³³

¹³⁰ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Whoever obeys him will enter Paradise, whether that be:

right from the first instant without punishment or penalty – such as with the seventy thousand which you are aware of

or he enters Paradise after deserving the Fire – he enters Paradise through the intercession of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*

or his good deeds and his bad deeds are equal to each other so the command is given that he be taken to the Fire then the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* intercedes for him so he enters Paradise.

These people will enter Paradise without entering the Fire.

Or it may be that they enter the Fire; however it is a Fire which purifies and his final outcome is to Paradise through the intercession of the Prophet *sall Allaahu 'alaihi wa sallam* or through the intercession of those others who intercede or entirely through the Mercy of the *arhaam ur raahimeen* (the Most Merciful of those who have Mercy - i.e. Allaah).

¹³¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

This is because disobedience of the Prophet *sall Allaahu 'alaihi wa sallam* is from disobedience to Allaah, the Blessed and Most High. Therefore the Prophet *sall Allaahu 'alaihi wa sallam* said:

All of you will enter Paradise except for the one who refuses.

They said: And who will refuse O Messenger of Allaah?

He said: ***Whoever obeys me will enter Paradise, and whoever disobeys me has refused.***

And disobeying the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* is a refusal to enter Paradise.

And whoever disobeys him will enter the Fire – whether that be:

eternally just as (is the case) with disobeying him with *kufr* and *shirk akbar* and the *nifaaq* (hypocrisy) relating to creed and belief

or he enters the Fire, the Fire being a purifier just as (is the case) with disobeying him with that which is less than *kufr* and *shirk* as has preceded.

¹³² Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

So Allaah the Blessed and Most High made His Being Pleased and Paradise to be consequences of obedience to the messengers – because Allaah the Mighty and Majestic sent them in order that they be obeyed and He sealed them with the messengership of His Prophet Muhammad *sall Allaahu 'alaihi wa sallam* such that he be obeyed, so he is not to be disobeyed.

And He indicated towards this with His statement, He the Perfect:

And We did not send a messenger except that he be obeyed by the permission of Allaah.

Soorah an Nisaa (4) aayah 64

¹³³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool when discussing those people who obey the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* ending up in Paradise:

- b) Whoever disobeys him in that which he forbade will enter the Fire
- c) Just believing in the truthfulness of the Messenger *sall Allaahu 'alaihi wa sallam* alone, without obeying him, will save a person from entering the Fire
- d) Some people will enter Paradise whilst others will refuse to enter it ¹³⁴

Answers: a) b) and d)

Q2. What Qur'aanic evidences does the Shaykh quote to prove that obeying the Messenger *sall Allaahu 'alaihi wa sallam* is the path to salvation?

The statements of Allaah, the Most High:

Whoever obeys the Messenger, then he has indeed obeyed Allaah.

Soorah an Nisaa (4) aayah 80

And We did not send any Messenger except that he should be obeyed by the permission of Allaah.

Soorah an Nisaa (4) aayah 64

And if you obey him (the Messenger *sall Allaahu 'alaihi wa sallam*) you will be rightly guided.

Soorah Noor (24) aayah 54

And obey the Messenger that you may be shown mercy.

Soorah Noor (24) aayah 56

Q3. With regards to entering Paradise or entering the Fire:

However these (people) differ from each other, this differing being according to the degree of their obedience to the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and according to the degree of their true love for the Messenger of Allaah *'alaiyhis salaatu was sallam*.

(This is) because the people differ from each other in love of Allaah and in love of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and in obedience to Allaah and obedience to His Messenger *sall Allaahu 'alaihi wa sallam*.

And all of them (these people) are *awliyaa* (especially beloved friends) of Allaah, but they are of different levels because the believer is a *walee* (especially beloved friend of Allaah) and the *awliyaa* are of differing levels.

It will be clear to you from this that those who obey the Messenger *sall Allaahu 'alaihi wa sallam* differ in the attribute of their obedience and in the extent of their obedience; therefore they differ in their entry to Paradise.

¹³⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He *sall Allaahu 'alaihi wa sallam* said:

All of you will enter Paradise except for those who refuse.

They said: O Messenger of Allaah, and who will refuse?

He said:

Whoever obeys me enters Paradise and whoever disobeys me has refused.

(Reported by al Bukhaaree (7280) from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu)

So his saying " (he) has refused" means he will have refused to enter Paradise.

- a) The Christian who follows all the commandments in the Bible sincerely but refuses to believe in Muhammad *sall Allaahu 'alaihi wa sallam* will enter Paradise ¹³⁵
- b) The Jewish person who hears of Muhammad *sall Allaahu 'alaihi wa*¹³⁶*sallam* and refuses to believe in him will go the Fire
- c) The main difference between the believer and the *kaafir* is that the *kaafir* does not perform pilgrimage to the *Ka'bah* in Makkah ¹³⁷
- d) All the three so called Abrahamic faiths – Christianity, Judaism and Islaam – have some aspects which are true and some aspects which are false

Answer: b)

¹³⁵ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

It is a must that the person investigate the path to (achieve) Allaah's loving him, He, the Majestic and Most High.

Allaah, the Majestic and Most High, has made clear this path in His statement:

Say (O Muhammad): If you love Allaah...

Claiming (to do so)

Then follow me...

In obedience

Allaah will love you.

Soorah aale 'Imraan (3) aayah 31

Therefore the path to Allaah's loving a person is obedience to the Messengers and following the Messengers. And the seal of the Messengers was our Prophet Muhammad *sall Allaahu 'alaihi wa sallam* ; with his being sent and with his messengership, all the (other) messengerships were abrogated and all the (other) books were abrogated from before him *alaiyhis salaatu was salaam* .

So what remains for the people is one path by which they reach their Lord, the Majestic and Most High. And it is (none but) the path of Muhammad *'alaiyhis salaatu was salaam* .

¹³⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And he sall Allaahu 'alaihi wa sallam said:

No Jew or Christian hears of me then does not believe in that which I came with except that he will enter the Fire.

(Reported by Muslim (153) from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu)

¹³⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So whoever obeys him (sall Allaahu 'alaihi wa sallam) will enter Paradise and whoever disobeys him will enter the Fire ; and this is the distinguishing factor between the believer and the kaafir.

And the proof is His statement, He the Most High:
We sent a messenger to you as a witness for you or against you just as We sent a messenger to the Pharaoh. But the Pharaoh denied and rejected the messenger so We seized him with a severe punishment. ¹³⁸

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. With regards to the statement “We sent a messenger to you as a witness”:

- a) The word “We” refers to the two angels Munkar and Nakeer ¹³⁹
- b) The word “Messenger” refers to Muhammad *sall Allaahu ‘alaihi wa sallam* ¹⁴⁰
- c) The words “to you” refers to the Banoo Israaeel ^{141 142}

¹³⁸ Soorah al Muzzammil (73) aayaat 15 to 16

¹³⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

His saying, He the Most High:

“We”

The pronoun refers to Allaah, the Perfect and Most High, and this is a pronoun of one who is declaring his own greatness because He is indeed Tremendous.

(And His saying):

“We sent”

Likewise this is a pronoun to show Greatness and the meaning of “We sent” is: We sent him and sent revelation to him.

¹⁴⁰ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And the proof for this tremendous issue is His statement, He the Most High:

We sent a Messenger to you as a witness for you or against you....

And he was Muhammad *sall Allaahu ‘alaihi wa sallam*

just as We sent a Messenger to the Pharaoh. But the Pharaoh denied and rejected the Messenger....

This well known messenger was the previous messenger.

And if an indefinite noun is repeated (i.e. a Messenger) then the second (noun mentioned) is not the same as the first (noun mentioned).

We sent a Messenger to you as a witness over you just as We sent a Messenger to the Pharaoh.

This (second) messenger is not the same as the first Messenger; the first Messenger (mentioned) was Muhammad *sall Allaahu ‘alaihi wa sallam* and the second was Moosaa *‘alaiyhis salaatu was salaam*.

¹⁴¹ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool with regards to the statement of Allaah **“We sent a messenger to you as a witness over you...”** (page 43)

And this is addressed to the *ummah* (nation) of Muhammad *sall Allaahu ‘alaihi wa sallam* and what is meant by them (his *ummah* here) is: everyone who is on the face of the Earth (since) the Prophet *sall Allaahu ‘alaihi wa sallam* was sent, all of them are the *ummah* of Muhammad *sall Allaahu ‘alaihi wa sallam* (in this context) .

Obedience to him is obligatory upon them as is being restricted to his pure legislation; and there is no excuse for anyone to perform worship according to one of the previous Sharee’ahs since the sending of the Prophet *sall Allaahu ‘alaihi wa sallam* .

And the claim of no one is accepted who claims that he is allowed to depart from the Sharee’ah of the Prophet *sall Allaahu ‘alaihi wa sallam* as Khidr was allowed to depart from the Sharee’ah of Moosaa *‘alaiyhissalaam*.

d) The words “as a witness” refers to the Prophet *sall Allaahu ‘alaihi wa sallam* acting as a witness in the disputes that arose between the Companions ¹⁴³

Answer: b)

Q2. On the Day of Judgement:

- a) This Muslim *ummah* will act as witnesses against the Jews and Christians only
- b) The Muslim *ummah* will act as witnesses against the previous nations ¹⁴⁴
- c) The Muslim *ummah* will testify on the basis of what they read in the Qur’aan ¹⁴⁵

¹⁴² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(And His saying):

“To you”

O thaqalain (two weighty species), the Jinn and Mankind! It is an address to the whole of Mankind because the Messengership of this Messenger is universal to all of Mankind until the Hour is established.

¹⁴³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(And His saying):

“Witness for you or against you”

Meaning: with Allaah, the Perfect and Most High, on the Day of Resurrection that he conveyed to you the Message of Allaah and that he established the proof upon you, just as He, the Most High said:

(Allaah sent) messengers as bringers of glad tidings (for the obedient ones) and as warners (for the disobedient ones) so that no plea should remain with the people against Allaah after (the sending) of the messengers.

Soorah an Nisaa (4) aayah 165

So no one will be able to say on the Day of Resurrection, “I did not know that I was created for worship” “I did not know what was obligatory upon me ““I did not know what was forbidden for me “; no one will be able to say this because the messengers ‘alaiyhim us salaatu was salaam conveyed the message to them.

And this nation of Muhammad will bear witness against them.

¹⁴⁴ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool*:

And it is established in the *Sunan* and in the *Musnad* of Imaam Ahmad that Allaah, the Blessed and Most High, (on that) Day will gather together the nations, the first of them and the last of them, and Nooh (Noah) *‘alaihissalaam* will be called and asked, “*Did you convey (the message) to your people?*”

So he will say, “*Yes, I conveyed (the message) to them.*”

So it will be said to his people , “*Did Nooh convey (the message) to you?*”

They will say, “*No warner came to us.*”

So it will be said to Nooh, “*Who will bear witness for you?*”

So Nooh will say, “*Muhammad and his nation.*”

So the nation of Muhammad will come as witnesses against the nation of Nooh that he came to them and called them, warning and cautioning, calling them in private and openly, night and day.

So the nation of Nooh will be humiliated and they will be seized on account of their sins. And this is something necessitated by the Wisdom of Allaah and the perfection of His Justice. And then the Prophet *sall Allaahu ‘alaihi wa sallam* will bear witness against his nation that he conveyed (the message) to them.

(A narration with a similar wording to this is reported by Ahmad in his Musnad (3/22 and 4/13 and 5/4) and by al Bukhaaree (3339, 4478, 7349) as well as at Tirmidhee and ibn Maajah)

¹⁴⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He, the Most High, said:

And likewise We made you the best and a justly balanced nation so that you should be witnesses against mankind and the Messenger should be a witness upon you.

Soorah al Baqarah (2) aayah 143

d) The Muslim *ummah* will only testify against those people who committed the major sins

Answers: b) and c)

Q3. That our Prophet Muhammad *sall Allaahu 'alaihi wa sallam* :

- a) Will act as a witness against his *ummah* ¹⁴⁶
- b) Sincerely advised the people
- c) Established the proof against the people ¹⁴⁷
- d) Conveyed the Message he was entrusted with

Answers: a) b) c) d)

Q4. That the wisdom behind Allaah sending the Messengers:

- a) Was to establish the proof upon the people
- b) Was to guide the people whom Allaah wished to be guided
- c) Was to establish the *khilaafah* so that only Muslim rulers would be in charge over Muslims
- d) Was to teach the people how all different religions could co-exist peacefully

Answers: a) and b)

Q5. That with regard to the part of the aayah "just as We sent a Messenger to the Pharaoh":

- a) The Messenger referred to here was 'Eesaa, the Messiah
- b) The Pharaoh referred to here refers to all the rulers of Egypt
- c) The Pharaoh referred to here claimed *ruboobiyyah* for himself
- d) The Pharaoh referred to here ruled with justice, and was kind to the elderly and children ¹⁴⁸

So this ummah will bear witness against the previous nations on the Day of Resurrection that their messengers conveyed the messages of Allaah to them based upon what they (the Muslims) find in the Book of Allaah, the Mighty and Majestic because Allaah has narrated to us the news of the previous nations and of the messengers and of what they said to their nations.

¹⁴⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He will be a witness upon you to Allaah that he indeed established the proof upon you and that he conveyed the message to you and that he sincerely advised you for Allaah's sake.

¹⁴⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Even the kuffaar will acknowledge (that the message was conveyed to them) when they are thrown into the Fire. He, the Most High, said:

Whenever a crowd of them are thrown into the Fire, its keepers will ask them, "Did not a warner come to you?"

They will say, "Yes, indeed! A warner came to us but we denied and we said that Allaah did not send down anything. You are upon great misguidance."

Soorah al Mulk (67) aayaat 8 to 9

¹⁴⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And Fir'awn (Pharaoh) was the tyrannical king in Egypt who claimed Lordship for himself.

And Fir'awn was the title of every king of Egypt; he would be called "Fir'awn".

*And what is meant by it here is the Pharaoh who claimed *ruboobiyyah* (Lordship), (the one who said)*

I am your highest Lord!

Answer: c)

Q6. That with regard to the part of the aayah “so We seized him”:

- a) Allaah seized and punished the Messenger referred to earlier in the aayah
- b) the Pharaoh and his people were destroyed by a swarm of locusts ¹⁴⁹
- c) the punishment Allaah gave to Pharaoh in this life expiates for any sins he committed
- d) Allaah caused Pharaoh and his people to drown

Answer: d)

Q7. That the Pharaoh and his followers:

- a) Will be punished in the grave ¹⁵⁰
- b) Accepted Islaam just before they died so will therefore end up in Paradise
- c) Are exposed to the Fire morning and evening in *al barzakh* ¹⁵¹
- d) Should have *du'aa* made for them by all the Muslims

Answers: a) and c)

Q8. What are the three punishments which the Pharaoh and his people suffered, are suffering and will suffer?

They are:

- a) that Allaah drowned them and wiped them out in a single moment.
- b) that they are being punished in the Barzakh (intermediate life) until the Hour is established
- c) that when they are raised up on the Day of Resurrection they will enter the severest torment - and Allaah's refuge is sought. ¹⁵²

Soorah an Naazi'aat (79) aayah 24

¹⁴⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Meaning: 'We seized Pharaoh with punishment', and it was that Allaah drowned him and his people in the ocean, then He entered him into the Fire.

¹⁵⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(He, the Most High, said)

Because of their sins, they were drowned then entered into Fire.

Soorah Nooh (71) aayah 25

So he (Pharaoh) is in the Fire, in the Barzakh (the stage between this life and the Day of Resurrection).

¹⁵¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(He, the Most High, said)

The Fire! They are exposed to it morning and evening.

Soorah Ghaafir (40) aayah 46

This is in the Barzakh before the Hereafter; they are exposed to the Fire morning and evening, until the Hour is established. And this is a proof for the punishment of the Grave - and Allaah's refuge is sought.

And on the Day when the Hour is established, (it will be said), "Enter the people of Fir'awn into the severest torment."

Soorah Ghaafir (40) aayah 46

Q9. Q9. The punishment of the person who disobeys Muhammad *sall Allaahu 'alaihi wa sallam* will be the most severe because our Prophet:

- a) was the only Prophet from the offspring of Ismaa'eel
- b) was the reason why the Universe was created
- c) can see and hear the person who disobeys him
- d) was the best of the Messengers ¹⁵³

Answer: d)

Q10. With regards to Muhammad *sall Allaahu 'alaihi wa sallam* being sent as a Messenger:

- a) He was sent as a messenger to teach the Arabs how to achieve leadership
- b) He was sent to explain to us the path of *'ibaadah*
- c) Whoever disobeys him will enter the Fire and whoever obeys him will enter Paradise
- d) The people of Pharaoh will enter the Fire because they disobeyed their Prophet, Ibraaheem

Answers: b) and c)

¹⁵² Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

So Allaah, the Mighty and Majestic, made clear that He sent to him (Pharaoh) a messenger, but Pharaoh disobeyed the Messenger. So punishment in this worldly life and punishment in that to come occurs as a consequence of (acts of) disobedience.

And this is the Sunnah of Allaah with all the nations – that there occurs as a consequence of disobedience punishments relating to this worldly life, to the barzakh and to the Hereafter, in accordance with the sins and in accordance with the disobedience and the acts in opposition (to Allaah's Sharee'ah).

And your Lord does not act oppressively to anyone, recompensing them with anything other than that which they deserve.

Soorah al Kahf (18) aayah 49

¹⁵³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* discussing the outcome of the person who disobeyed Muhammad *sall Allaahu 'alaihi wa sallam* :

For his outcome will be more severe than the outcome of the people of Fir'awn because Muhammad was the most excellent of the Messengers, so the punishment of whoever disobeys him will be the worst.

The second issue: that Allaah is not pleased that anyone other than Him should be taken as a partner along with Him in His worship ¹⁵⁴

The Shaykh Saalih al Fawzaan hafidhahullaah mentions in his explanation:

Q1. That the first issue which the Imaam has just finished discussing: ¹⁵⁵

- a) Included the obligation to worship Allaah
- b) Discussed the issue of our approach to Allaah's Names and Attributes
- c) Encompassed the two *shahaadahs*
- d) Discussed the matter of pilgrimage
- e) Included the obligation to follow the Messenger *sall Allaahu 'alaihi wa sallam*

Answers: a) c) e)

Q2. That this second issue which the Imaam is now discussing tells us that : ¹⁵⁶

¹⁵⁴ Shaykh Zayd al Madkhalee hafidhahullaah mentions in his explanation of Thalaathat ul Usool (p49):

And the truth is that Allaah, who is unique in His creating the servants and giving them provision, and He is the One who acts without anyone or anything restricting Him over them and who controls their affairs – He is not pleased that there be any partner for Him in His worship.

And *al 'ibaadah* (worship) is a comprehensive term for everything which Allaah loves and is pleased with from the statements and actions and deeds, external and internal.

So whoever directs the acts of worship to other than Allaah has committed *shirk akbar* (greater shirk).

And whoever makes *shirk* with Allaah, the Mighty and Majestic, (taking as a partner) other than Him from His created beings, has committed *shirk akbar*.

Therefore all acts of worship and of drawing close, from seeking help and seeking deliverance and sacrificing and having fervent desire and having dread and having awe and having reverence and humility and turning repentantly and having reliance and hope and reverential fear – all of these are from the acts of worship for which it is not permissible that they be directed to other than Allaah or that there be a partner with Allaah in them.

This is because Allaah is not pleased with that.

And *shirk akbar* (greater *shirk*) is a sin by which Allaah is disobeyed and it is a sin which will not be forgiven and the person who does it will not deserve the *shafaa'ah* (intercession). Rather they will be from the people of the Fire, remaining eternally (in it), as Allaah, the Mighty and Majestic, said:

Indeed Allaah does not forgive that partners be set up in worship with Him and He forgives less than that to whomsoever He wishes.

Soorah an Nisaa (4) aayah 48 and aayah 116

¹⁵⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The first (matter) was an explanation of the obligation of worshipping Allaah and of following the Messenger sall Allaahu 'alaihi wa sallam.

And it is the meaning of the two shahaadahs (testimonies of faith): the testimony that laa ilaaha ill Allaah (none truly has the right to be worshipped except Allaah) and the testimony that Muhammad rasool ullaah (Muhammad is the Messenger of Allaah).

¹⁵⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And the second matter is that: if worship has shirk mixed in with it then it will not be accepted because it is essential that worship is done purely for the Face of Allaah, the Mighty and Majestic.

- a) Matters of worship can be directed towards the Prophet *sall Allaahu 'alaihi wa sallam*
- b) The person who worships Allaah and other than Allaah will receive the greatest reward
- c) Acts of worship will not bring benefit unless done with *ikhlaas* and *tawheed* ¹⁵⁷
- d) Any worship which is contaminated by *shirk* will render that act null and void ¹⁵⁸

Answers: c) d)

Q3. That the prayer which is offered without *tahaarah* :

- a) Is null and void
- b) Is compared to the worship which is contaminated by *shirk*
- c) Is compared to the building which is based on shaky foundations
- d) Is accepted by Allaah as long as the person sincerely wishes to please Allaah

Answers: a) b)

Q4. What Qur'aanic evidences does the Shaykh quote to show the link between a) the command to worship Allaah and b) the prohibition of *shirk* ?

The statements of Allaah, the Most High:

And worship Allaah and do not associate anything along with Him!

Soorah an Nisaa (4) aayah 36

And they were not commanded except that they should worship Allaah making the religion purely and sincerely for Him, upon the true religion (of tawheed).

Soorah al Bayyinah (98) aayah 5

And We did not send before you a messenger except that We revealed to him that none has the right to be worshipped except Me, so therefore worship Me alone! ¹⁵⁹

¹⁵⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So whoever worships Allaah and worships something other than Him along with Him, then (this) worship of Him is rendered null and void; its presence is just (as worthless) as its absence.

This is because worship will not bring benefit unless it (is done) with ikhlaas (being purely for Allaah) and (the person being upon) tawheed.

¹⁵⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

If it (the worship) is mixed with shirk, then it is corrupted, just as He, the Most High, said:

And it was revealed to you (O Muhammad) and to those (messengers) who came before you that if you associate anything along with Allaah then all your deeds will be rendered null and void, and you would certainly be from the losers.

Soorah az Zumar (39) aayah 65

And He, the Perfect, said:

And if they associated anything along with Allaah then whatever deeds they had done would be rendered null and void.

Soorah al An'aam (6) aayah 88

¹⁵⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So His saying, He the Most High:

Soorah al Anbiyaa (21) aayah 25

And your Lord commanded that you should not worship except Him.

Soorah al Israa (17) aayah 23

And We sent a messenger to every nation commanding, "Worship Allaah and avoid *at taaghoot* (false objects of worship).

Soorah an Nahl (16) aayah 36

Q5. That avoiding the *taaghoot* :

- a) Is a prerequisite for a person's worship to be truly deemed to be worship ¹⁶⁰
- b) Is the same as avoiding *shirk*
- c) Is the same as staying away from the oppressive Muslim rulers
- d) Is something that all people on the face of the Earth do anyway

Answers: a) b)

Q6. That in their worship, the *mushrikoon* (people of *shirk*):

- a) Single Allaah out with worship
- b) Hate Allaah and do not worship Him
- c) Mix their worship of Allaah with worship of other than Allaah ¹⁶¹
- d) Will have all their acts of worship accepted by Allaah

Answer: c)

Q7. What hadeeth qudsee does the Shaykh quote to show the futility of contaminating acts of worship with *shirk*?

The statement of the Prophet *sall Allaahu 'alaihi wa sallam* when he reported it from his Lord, the Mighty and Majestic:

Allaah, the Most High, said, "I am the One having no need of any association of worship. Whoever does an action in which he associates anyone else along with Me then I will abandon him and his *shirk*." ¹⁶²

none has the right to be worshipped except Me..

*Contains two matters: it contains a negation of *shirk* and it contains affirmation of worship for Allaah, the Most High.*

¹⁶⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He, the Most High, said:

So whoever rejects the *taaghoot* (false objects of worship) and truly believes in Allaah then he has clung onto the firmest handhold which will never break.

Soorah al Baqarah (2) aayah 256

*So eemaan in Allaah will not be sufficient unless it is (done) along with rejection of *at taaghoot*.*

¹⁶¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* quoting the statement of Allaah: **And most of them do not believe except that they associate others in their worship of Allaah.**

Soorah Yoosuf (12) aayah 106

*He, the Perfect, made clear that they have belief in Allaah but they corrupt it with *shirk* – and Allaah's refuge is sought.*

¹⁶² Reported by Muslim (2985) from the hadeeth of Aboo Hurayrah *radi Allaahu 'anhu*.

Q8. That people who state the two shahaadahs and pray, fast and perform pilgrimage:

- a) Without exception will have all their acts of worship accepted by Allaah
- b) Without exception will all go to Paradise
- c) Might still be *mushrikoon* (people of shirk) ¹⁶³
- d) Might have their acts of worship rejected ¹⁶⁴

Answers: c) d)

Q9. That taking partners along with Allaah in worship:

- a) Is something very serious and therefore great attention needs to be paid to this ^{165 166}

¹⁶³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

There are people who pray, and testify that laa ilaaha ill Allaah and Muhammad rasool ullaah, they do this plentifully, and they fast and they perform the pilgrimage – however they call upon the tombs and they worship al Hasan and al Husayn and al Badawee and so and so and so and so, and they seek deliverance from the dead. The worship (performed) by such people is null and void because they make shirk with Allaah, the Mighty and Majestic and they mix shirk into their worship.

¹⁶⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* about the people who contaminate their worship of Allaah with the worship of other than Allaah:

Their deeds are futile and nullified until they make the tauheed of Allaah and they make the worship purely and sincerely for him and they abandon the worship of other than Him.

¹⁶⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

It is obligatory to draw attention to this because Allaah is not pleased that anything should be associated with Him in worship of Him – anyone, no matter who it is.

¹⁶⁶ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool*, explaining the danger of *shirk* (p50):

(and) it is obligatory that the Muslims– in particular that the students of knowledge – look carefully at their (own) condition and that they look carefully at their actions and their activities and at that which their hearts are established upon examining that in every moment of their lives such that *shirk* with Allaah does not contaminate their actions.

And (that) they look carefully at the condition of the people and give them education and direction and guidance so that they do not fall into any of the types of *shirk* and (thereby) fall into destruction.

And the Prophet *sall Allaahu ‘alaihi wa sallam* informed that he feared *shirk* for his nation tremendously when he said:

The thing which I fear most for you is ash shirk al asghar (the lesser shirk).

They said: And what is that?

He said:

Ar Riyaa (doing acts of worship for show).

(Reported by Ahmad in his Musnad (3/7, 5/228 and 229) and at Tabaraanee)

So this is indeed one of the types of *shirk*; it is therefore necessary to actualise *tauheed* outwardly and inwardly, and to dissociate oneself from *shirk* and its people, and to look carefully at (one’s) self such that none of the types of *shirk* enters into it or none of its forms (enter into the person), (which are) tremendously grave.

And the Prophet *sall Allaahu ‘alaihi wa sallam* was asked – as occurs in the hadeeth of ‘Abdullaah ibn Mas’ood – when he said to him:

- b) Is a good thing so long as the partners taken are righteous beings
- c) Is forbidden, regardless of who the partner taken along with Allaah is
- d) Is done by some people with the excuse that these partners are just intercessors and not actual objects of worship ¹⁶⁷
- e) Was something which even the people in Jaahiliyyah did not do

Answers: a) c) d)

O Messenger of Allaah, which sin is the most serious?

He said:

That you set up a rival with Allaah, whilst He was the One who created you.

(Reported by al Bukhaaree (6811) and an Nasaabee)

(He said this) due to the tremendous seriousness of the sin of *shirk* and its danger for the people.

¹⁶⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* in response to the person who uses this excuse:

So we say to him, "This was the saying of the people in the times of Jaahiliyyah (pre Islaamic ignorance)! They took them as intercessors with Allaah because (these false objects of worship) were righteous people and were from the beloved servants of Allaah. And Allaah is not pleased with this (false excuse)."

Neither any angel brought near nor any prophet sent

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. With regards to the “angel brought near” as mentioned by the Imaam here:

- a) This includes Jibreel ¹⁶⁸
- b) It is permissible to take this angel as a partner along with Allaah in acts of worship, as long as it is not in the *salaat*
- c) Allaah is not pleased that such an angel be taken as a partner with Him in any worship ¹⁶⁹
- d) This point of the Imaam’s shows that there are some angels which Allaah hates and does not bring near to Him

Answers: a) c)

Q2. With regards to the “prophet sent” as mentioned by the Imaam here:

- a) This includes all the prophets, including the ones after Muhammad *sall Allaahu ‘alaihi wa sallam*
- b) Only Muhammad *sall Allaahu ‘alaihi wa sallam*, the best of all mankind, can have worship directed to him
- c) The prophet sent refers to, amongst others, the *ulul ‘azm* (those firmest in resolve)
- d) None of the prophets can be taken as partners along with Allaah in worship

Answers: c) d)

Q3. With regards to taking an angel or a prophet as a partner in worship with Allaah:

- a) If this is something forbidden, then by necessity it is also forbidden to take anyone who is lesser than the angels and the prophets ¹⁷⁰
- b) This is a forbidden action, no matter what name people try to disguise this action with ¹⁷¹

¹⁶⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The angel brought near ; this is the most excellent ones from the angels, such as Jibreel ‘alaihissalaam and the carriers of the ‘arsh (Throne) and those around it, and the angels drawn close to Allaah, the Perfect and Most High.

¹⁶⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So despite the closeness of their place to Allaah, the Mighty and Majestic, and their drawing close to Him with worship and their status with Allaah - if anyone were to associate them along with Allaah in worship, then Allaah will not be pleased that an angel drawn close is associated with Him, nor any prophet sent.

¹⁷⁰ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of *Thalaathat ul Usool*:

If (it is the case) that Allaah is not pleased that an angel be a partner in His worship – for example, Jibreel, such that Jibreel is supplicated to and deliverance is sought from Jibreel, and sacrifice is performed as a means of drawing close to Jibreel – and likewise Muhammad *sall Allaahu ‘alaihi wa sallam* , then what about those other than these two?

Meaning: in the issue of taking partners (along with Allaah), there is no difference between a righteous man being taken as a partner or a wicked one, or an angel, or a prophet, or a jinn or a man, or a shaytaan or a stone or a tree – the meaning is one. There is no difference between these acts of *shirk* because worship is purely the right of Allaah, the Most High – no one (else) has a right to it.

- c) No one on the face of the Earth can be foolish enough to do this forbidden action anyway ¹⁷²
d) Only the Muslim *ummah* is free from performing this forbidden action

Answers: a) b)

Q4. With regards to the statement of the people who take partners along with Allaah, “We worship them only so that they bring us close to Allaah”:

- a) These *mushriks* believe that their intercessors give them their provision
b) These *mushriks* believe that their intercessors are intermediaries between them and Allaah
c) These *mushriks* make *shirk* in *tawheed ur ruboobiyyah* (the Tawheed of Lordship)
d) These *mushriks* make *shirk* in *tawheed ul ulohiyyah* (the Tawheed of Worship) ¹⁷³

Answers: b) d)

¹⁷¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This (point of the Imaam's) is a refutation of those people who claim that they take the righteous beings and the beloved servants (of Allaah) as intercessors with Allaah in order to draw closer to Allaah ; just as the people of Jaahiliyyah used to say:

We do not worship them except so that they should draw us closer to Allaah!

Soorah az Zumar (39) aayah 3

¹⁷² Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And (the people) in some regions continue to be ignorant of the distinction between the right of Allaah, the Perfect and Most High, and the right of His Messenger *sall Allaahu 'alaihi wa sallam* and the rights of the righteous people – they mix (these rights) up. They do not know what the right of Allaah upon the servants is, nor what is obligatory with respect to the Messenger *sall Allaahu 'alaihi wa sallam* upon the believers. And what is obligatory upon the believers towards the righteous ones from the servants of Allaah, the righteous ones from the believers.

..and our *da'wah* nowadays is, for the most part, a *da'wah* of *tas-heeh* (rectification), rectification of these errors, rectification of the *'aqeedah* (creed and belief), and rectification of worship. And this statement of ours, “We call to Allaah” does not mean that others besides us are not Muslims and that we cause them to enter into Islaam anew. No, this is a mistaken idea. They are Muslims but Muslims into whose *'aqeedah* there has entered some errors, (as well as into) their worship and their rulings and their everyday dealings and their economics and their politics; this is the reality (of things).

¹⁷³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

They (the people of Jaahiliyyah) believed that those (objects of false worship) did not create, nor give provision nor possess power over death nor life nor resurrection.

Rather their intention was just to take them as intermediaries with Allaah, the Mighty and Majestic.

Therefore they directed some worship towards them to draw them closer to them ; so they made sacrifices for the graves, and they made vows for the graves and they supplicated for aid and called upon the dead.

And the proof is His statement, He the Most High:
And the *masaajid* (the places of prayer) are for Allaah (alone) so do not invoke anyone along with Allaah. ¹⁷⁴

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That which of the following people will understand that Allaah is not pleased that partners should be set up along with him:

- a) The Christian
- b) The person who has 'aql
- c) The one who blindly follows others
- d) The heedless person
- e) The grave worshipper
- f) The person who reflects and ponders ¹⁷⁵

Answers: b) f)

Q2. That the *masaajid* are:

- a) The houses of Allaah ¹⁷⁶
- b) The most beloved places to Allaah
- c) The places for acts of devotion to saints
- d) Places that should the most beautifully decorated and adorned of all buildings
- e) The places for worship of Allaah alone ¹⁷⁷
- f) Places that should not be built upon graves

Answers: a) b) e) f)

Q3. That taking the graves as places of worship:

- a) Is one of the only good deeds that the Jews and Christians used to do ¹⁷⁸

¹⁷⁴ Soorah al Jinn (72) aayah 18

¹⁷⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Allaah is not pleased that anyone should be associated with Him, no matter who it is, and this is (stated) clearly in the Qur'aan and the Sunnah - but (only) to a person who uses the intellect and who reflects carefully and who discards blind following and the use of false and futile excuses and who is alert to his own benefit.

¹⁷⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The mosques are the houses of Allaah and the places prepared for the prayer and they are the most beloved of places to Allaah. And they are houses which Allaah has commanded to be raised and in which His Name should be mentioned.

¹⁷⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

These mosques must be made places for the worship of Allaah alone ; nothing for other than Allaah must occur in them.

¹⁷⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

- b) Is something which the Prophet *sall Allaahu 'alaihi wa sallam* forbade ¹⁷⁹
- c) Was something which the Prophet *sall Allaahu 'alaihi wa sallam* praised in the highest terms
- d) Is permissible only if the graves are those of righteous people

Answer: b)

Q4. That with regards to the *masaajid*, good deeds to be performed in the *masjid* include:

- a) Removing all traces of *shirk* and idol worship from them ¹⁸⁰
- b) Burying dead people in the *masaajid* after they have been built
- c) Building the *masaajid* on graves
- d) Worshipping Allaah alone in them
- e) Making *du'aa* in congregation on Fridays after the *jumu'ah* prayer
- f) Reciting the Qur'aan in them
- g) Establishing classes to study the religion of Islaam
- h) Buying and selling to raise money for building work to be done to the *masjid*

Answers: a) d) f) g)

Q5. That with regards to the part of the aayah, "and the *masaajid* are for Allaah alone":

- a) It is a must that the *masaajid* are pure and uncontaminated by any *shirk*
- b) A place where idols are worshipped can rightly be called a *masjid* if enough people call it that ¹⁸¹
- c) A *masjid* can be a place where people gather to gain beneficial knowledge

And he *sall Allaahu 'alaihi wa sallam* said:

Allaah's curse is upon the Jews and the Christians; they took the graves of their prophets as places of prayer.

(reported by al Bukhaaree (435 and 436) and Muslim from the hadeeth of 'Aaishah and ibn 'Abbaas radi Allaahu anhum)

¹⁷⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So graves are not to be built in them nor tombs because the Prophet *sall Allaahu 'alaihi wa sallam* cursed those who did that.

And he informed that this is the practice of the Jews and the Christians and he forbade us from that at the end of his life whilst he was in the throes of death - '*alaiyhissalaatu was salaam* - with his saying:

"Indeed those who came before you used to take the graves as places of prayer"

- he said this whilst he was dying -

"Indeed do not take the graves as places of prayer for I certainly forbid you from that."

(reported by Muslim (532) from the hadeeth of Jundab ibn 'Abdillaah al Bajalee radi Allaahu 'anhu)

¹⁸⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So it is obligatory that the mosques be purified from traces of *shirk* and idolatry and that they not be built upon graves nor should the dead be buried in them after they have been built. Rather they should be places for the worship of Allaah alone; the prayer should be established in them and the name of Allaah should be mentioned in them and the Qur'aan should be recited in them and beneficial lessons should be established in them and people should remain in them for worship. This is the role of the mosques.

¹⁸¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

As for places where idols are worshipped besides Allaah, then these are not mosque ; these are shrines of *shirk* even if their people call them *masaajid* (mosques) because Allaah says:

And the mosques are for Allaah...

Meaning - not for anyone else besides Him.

d) This aayah means that Allaah will cause to crumble to dust all the *masaajid* where *shirk* is done

Answers: a) c)

Q6. That Ibraaheem 'alaihissalaam was commanded to purify Allaah's House from:

- a) Shirk ¹⁸²
- b) Innovated acts of worship
- c) Scorpions
- d) Physical impurities
- e) Sharp stones

Answers: a) b) d)

Q7. That with regards to the part of the aayah, "so do not invoke (along with Allaah)": ¹⁸³

¹⁸² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And the greatest of them (the mosques) is al Masjid ul Haraam (the Sacred Mosque in Makkah) just as Allaah, the Majestic and Most High, commanded that it should be purified; He, the Most High, said:

And remember when We showed the site for the House to Ibraaheem and commanded him that you should not associate anything along with Me and purify My House for the people who are performing *tawaaf* (circumambulation) and for those standing in prayer and performing the bowing and prostration.

Soorah al Hajj (22) aayah 26

Purify (My House) from what? Purify it from shirk and from innovations and false superstitions, just as it is also to be purified from impurities and filthy things.

¹⁸³ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool with regards to the statement "**so do not invoke (along with Allaah):**

This is *du'aa mas-alah* and *du'aa 'ibaadah* along with Allaah.

Two things are done in the masjid:

- i) Asking of Allaah, the Majestic and Most High, *du'aa* to Allaah, the Majestic and Most High - and this is *du'aa mas-alah*. This is one type.
- ii) And the second is *'ibaadah* (worship) of Allaah, the Majestic and Most High, with the different types of worship, from prayer - the obligatory and the supererogatory - and from recitation (of the Qur'aan) and from remembrance and from learning and teaching and the like of that.

He, the Majestic and Most High, said:

And the masaajid are for Allaah...

"The masaajid" are established for Allaah, the Majestic and Most High, for worship of Him alone to exclusion of anyone else. So do not make *du'aa* with the *du'aa mas-alah* of anyone other than Allaah and do not make *du'aa* with the *du'aa 'ibaadah* of anyone other than Allaah ; and just as the person praying does not pray except to Allaah, then likewise in the *masjid* and in other than that then none should be asked of or have *du'aa* made to them except Allaah, the Majestic and Most High.

Du'aa mas-alah - this is what the common folk or the people call "*du'aa*" and this is what is intended by it when it is said "*such and such made du'aa*" - meaning he asked Allaah by it, the Majestic and Most High. So he said, "*O Allaah give me... O Allaah, save me... O Allaah, forgive me...*" And the like of this; and this is called *du'aa mas-alah*.

As for *du'aa 'ibaadah* then it is worship itself because the person who seeks to worship Allaah, the Majestic and Most High, through prayer or remembrance, then he is asking of Allaah, the Majestic and Most High - because he only worships or prays or fasts or pays *zakaat* or performs acts of remembrance or recites, out of fervent hope for reward. It is as if he asked Allaah, the Majestic and Most High, for reward.

- a) This would make forbidden the *istighaathah* (seeking of deliverance) from other than Allaah
- b) This would allow a person to make *du'aa* to 'Abdul Qaadir al Jeelaanee
- c) It is sign of a person's humility in front of Allaah that he does not directly supplicate to Allaah
- e) The Prophet *sall Allaahu 'alaihi wa sallam* likes us to call on him for our worldly needs

Answer: a)

Q8. That with regards to the part of the aayah, "anyone": 184 185

Therefore it is said that *du'aa* is of two types: *du'aa mas-alah* and *du'aa 'ibaadah* .

He, the Majestic and Most High, said:

And your Lord said, "Make *du'aa* to Me, I will respond to you. Indeed those who disdain to worship Me (alone) will enter the Hellfire in disgrace."

Soorah Ghaafir (40) aayah 60

He said in the first part of the aayah:

Make *du'aa* to Me..

And He said in the end of it:

Indeed those who disdain to worship Me..

So this proves that *du'aa* is a form of worship or it is worship and for this reason, the *salaf* (pious predecessors) explained His statement:

Make *du'aa* to Me, I will respond to you

(to mean that) the responding here can be explained with two explanations:

I will respond..

- with the meaning, "*I will give you what you asked for*" or "*I will reward you*". "*Call upon Me, I will reward you*".

So if it is in this categorisation "*I will reward you*" with this meaning, then the *du'aa* here is *du'aa* with the meaning of worship because it is that which is linked to reward.

And if the responding here is with the meaning of giving (in response to) the request then the *du'aa* here is the *du'aa mas-alah* .

And this issue is clearly established in the Books of the People of Knowledge and it is that His statement, He the Most High -

And the masajid are for Allaah, so do not invoke anyone along with Allaah...

Soorah al Jinn (72) aayah 18

- contains the two types of *du'aa* : the *du'aa mas-alah* and *du'aa 'ibaadah*.

And it has occurred in the authentic hadeeth from an Nu'maan ibn Basheer that the Prophet *sall Allaahu 'alaihi wa sallam* said:

The du 'aa is worship.

¹⁸⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathatul Usool:

When an indefinite noun occurs in the context of a negation or in the context of a question asked in the manner of a rebuke, then it conveys the (meaning) of *'umoom* (being general).

This (aayah therefore) means: So do not invoke along with Allaah anyone, whoever that may be. So do not seek deliverance from anyone other than Allaah whoever they may be, whether they be a prophet or an angel or a righteous man - all of these are servants of Allaah , all of them hoping for the mercy of Allaah (themselves), so deliverance is not to be sought from them, nor should they be called upon nor should (ritual) sacrifice be done for them, nor should vows be taken for them.

Rather they are loved for the sake of Allaah; we love these righteous servants, from the prophets and those who were after them, for the sake of Allaah. We seek to draw close to Allaah through loving them because loving them is a righteous action by which the servant seeks to draw close to Allaah.

So loving is one thing; and invoking them and seeking deliverance through them and sacrificing them is something different, something completely different.

- a) This means it is impermissible to supplicate to anyone or anything other than Allaah
- b) This means that it is permissible to supplicate to an angel
- c) If a person becomes a *walee* of Allaah, then a person is permitted to supplicate to him
- d) It is impermissible to supplicate to an angel

Answers: a) d)

Q9. That the *masaajid* should be built by people:

- a) To gain fame ¹⁸⁶
- b) To show the non Muslims how ornate and elaborate we make our places of worship
- c) So that people will remember the name of the one who built the masjid forever ¹⁸⁷
- d) With halaal funds ¹⁸⁸

Answer: d)

Loving them for the sake of Allaah is an act of obedience (to Allaah) whilst loving them along with Allaah is an act of *shirk*. There is a difference between loving for the sake of Allaah (on one hand) and loving along with Allaah (on the other).

So if you love the righteous beings for Allaah, for the sake of Allaah, not loving him (the righteous being) for other than his being a righteous person, someone who fears and is dutiful to Allaah, someone who practises and clings to his religion – then this (loving) is a righteous deed by which closeness to Allaah is sought.

However if you go beyond the due limit in this, and you love him (the righteous being) along with Allaah, and you treat him in the manner (that you would treat) the Creator – you invoke him, you seek deliverance from him, you loudly proclaim his name - just as you would say, “O Allaah!” you say, “O so-and-so!” - then this is loving along with Allaah and this is from major *shirk*.

¹⁸⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The word “anyone” is an indefinite noun in the context of a prohibition so it is therefore general to “everyone”. No one is excepted (from this) – no angel drawn close nor any prophet sent nor any idol nor any object of worship nor any grave nor any shaykh nor any walee (beloved servant of Allaah) nor any living person nor any dead person, whoever they might be.

¹⁸⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Then His statement, He the Most High:

And the *masaajid* are for Allaah...

*It is obligatory that they be built purely and sincerely – that the intention of the person building them should not be *riyaa* (to show off) or to be heard of or (for the person’s name) to be remembered, as they say, or to be just Islaamic antiquities – all of this is futile. Mosques should be built for worship and with the intention of (the building being act of) worship.*

¹⁸⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The intention of their builders (of the mosques) should be purely and sincerely for the Face of Allaah.. for indeed the building of mosques is an act of worship, and worship must be (done) purely and sincerely for Allaah, the Mighty and Majestic.

¹⁸⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And also (the mosques) should be built from good and pure earnings and should not be built from forbidden earnings, because they are for Allaah, the Mighty and Majestic, and

Allaah does not accept other than what is good and pure.

(Reported by Muslim (1015) from the hadeeth of Aboo Hurayrah radi Allaahu ‘anhu.

The third issue: that whoever obeys the Messenger and singles Allaah out with all worship – it is not permissible for him to have *muwaalaat* (friendship and alliance) with those who oppose Allaah and His Messenger, even if they be those most closely related to him

189

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That with regards to having friendship and alliance and having enmity:

- a) This is something directly linked to the issue of *tawheed* ¹⁹⁰
- b) *Muwaalaat* implies having love of the heart for someone ¹⁹¹
- c) It is permissible to love the enemies of *tawheed* only for the good qualities that they have
- d) A person must restrict his *muwaalaat* to only the *awliyyaa* of Allaah ¹⁹²

Answers: a) b) d)

Q2. That a Muslim is forbidden from which of the following for non Muslims:

¹⁸⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathatul Usool:

Meaning: whoever claims that he is a person of *tawheed* and that he is someone who is obedient to the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* - if this claim is true then it will prevent him from loving the person who is an enemy of Allaah and who splits away from Allaah out of enmity towards Him and whoever opposes the commands of Allaah and opposes the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*, even if (this person) were the most closely related to him (the person of *tawheed*).

So if he were truthful in the claim to have *eemaan* in Allaah and in His Messenger *'alaihissalaatu was salaam* and he sees his closest relative opposing and splitting away from Allaah and His Messenger *'alaihissalaatu was salaam* and waging war against the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and waging war against the religion of Allaah, being a person who stubbornly opposes and disbelieving – then it is obligatory upon him to free him from him (this relative), just as this occurred with a group from the Companions.

¹⁹⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

From the rights of tawheed is: to have walaah (love and alliance) for the beloved servants of Allaah and to have baraa (disassociation) from the enemies of Allaah.

¹⁹¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And muwaalaat and walaah have the same meaning. And walaah means: having love in the heart, and it means aiding and assisting and it means the matter of inheriting and of payment of blood monies.

¹⁹² Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathatul Usool :

So it is obligatory upon whoever obeys the Prophet *sall Allaahu 'alaihi wa sallam* and singles Allaah out in His *ruboobiyyah* (Lordship) and His *ilaahiyyah* (Right to be worshipped) and His Names and His Attributes that his love be for (the sake of) Allaah and his hatred be for (the sake of) Allaah and his friendship and alliance be for (the sake of) Allaah and his enmity be for (the sake of) Allaah. So if he acts in this (way) then he has indeed actualised the clinging onto the handhold of *eemaan* and has attained the *walaayah* (alliance and protection) of Allaah, the Blessed and Most High, which cannot be attained with other than this.

- a) Having love and alliance ¹⁹³
- b) Calling them to Islaam
- c) Allowing them to inherit from him
- d) Feeding them if they are starving
- e) Allowing them to be a *walee* in the case of a Muslim woman wishing to get married
- f) Inheriting from them

Answers: a) c) e) f)

Q3. That with regards to the Muslim's seeking to resemble the non Muslims :

- a) This is something forbidden
- b) This is something obligatory
- c) This is something would reduce anti Muslim prejudice in the West
- d) This is something that would help Muslims to achieve power and authority

Answer: a)

Q4. That with regards to the Imaam's quote "those who oppose Allaah and His Messenger", then this refers to the people who takes sides with:

- a) The *kuffaar* - against Allaah, His Messenger and the believers
- b) Allaah and His Messenger and the believers - against the *kuffaar*
- c) Allaah and His Messenger - against the believers
- d) Allaah - even when this goes against the sunnah of His Messenger

Answer: a)

Q5. That with regards to the statement of the Imaam's "even if they be those most closely related to him", then it is obligatory to have:

- a) Some love for all relatives even if they oppose Allaah and His Messenger
- b) Love and alliance for those relatives who are *awliyaa* of Allaah ¹⁹⁴
- c) A special love for the *awliyaa* who are from the same tribe as you

¹⁹³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So there is no alliance between a Muslim and a kaafir. And love and aiding and inheritance and payment of blood money and guardianship in issues of marriage and guardianship in legal matters, and so on. This does not occur between the Muslim and the kaafir. Rather this is only between the Muslims.

¹⁹⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So if your close relative is one who opposes Allaah and His Messenger then it is obligatory upon you to oppose him (your relative) and to cut off from him ; and whoever is a walee (an obedient servant) of Allaah and (an ally) of His Messenger than it is obligatory upon you to love him and have alliance with him even if he be far removed from you in lineage, even if he be a non Arab or a black person or a white person or a red person, it is obligatory upon you to have love and alliance for him and that you love him, whether he is from your land or from the farthest place in the East or from the farthest place in the West.

He, the Most High, said:

And the believing men and the believing women are friends and allies to each other.

Soorah at Tawbah (9) aayah 71

Meaning: between them there is love and mutual help and mutual aid, and there is to be affection between them; this is between the believers.

d) Love for all the human race

Answer: b)

And the proof is His Statement, He the Most High:
You will not find a people who truly believe in Allaah and the Last Day loving those who oppose Allaah and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allaah has decreed true Faith for their¹⁹⁵ hearts, and strengthened them with a *rooh* ¹⁹⁶ from Him; and He will enter them into the gardens (of Paradise) beneath whose trees rivers will flow, and they will dwell therein forever. Allaah is pleased with them and they with Him. They are the *hizb ullaah* (Party of Allaah). Indeed the party of Allaah are the successful.¹⁹⁷

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That with regards to the aayah quoted here “You will not find a people...”

- a) This is addressed to the Prophet *sall Allaahu ‘alaihi wa sallam*
- b) This aayah allows the believer to oppress the *kuffaar*
- c) If a *mu-min* (true believer) loves the *kuffaar* then he is not truly a *mu-min*
- d) A person who truly believes in Allaah and His Messenger does not love the *kuffaar*

Answers: a) c) d)

Q2. What lines of poetry does the Shaykh *hafidhahullaah* quote to show that a person cannot truly love someone if he also loves their enemy? ¹⁹⁸

¹⁹⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Meaning: those who keep away from loving and having affection for those who oppose Allaah and His Messenger.

¹⁹⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And from (the different meanings of ar rooh which occur in the Qur’aan) is what occurs in this aayah and it is al quwwah (strength). So He aided them with ar rooh from Him, meaning - with strength from Him, the Perfect and Most High, strength of eemaan in this worldly life. And in the Hereafter

He will enter them into the gardens (of Paradise)...

Soorah al Mujaadilah (58) aayah 22

¹⁹⁷ Soorah al Mujaadilah (58) aayah 22

¹⁹⁸ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool* (p55):

And *al walaa* (having allegiance and love) for the sake of Allaah, the Mighty and Majestic, is made manifest in loving for His sake and hating for His sake; and *al walaa* with regards to the Messenger of Allaah *sall Allaahu ‘alaihi wa sallam* is (made manifest by) having love for him and following his commands and staying away from those things he made forbidden and taking him as an example and loving his followers in general with a *sharee’ah* love up until the Day of Judgement; and it is from the virtuous acts of worship, and from the signs of the people of *eemaan* and from their attributes and their characteristics by which they are distinguished from others.

Ibn ul Qayyim *rahimahullaah* said in *al kaafiyyat ush shaafiyyah* :

*Do you love the enemies of the Beloved One
And still claim that you love Him
That is not possible
And likewise you strive hard to oppose those He loves
Where is the love, O brother of Satan?*

Q3. What Qur'aanic evidences does the Shaykh quote to show that a person must declare himself free from the enemies of Allaah?

The statements of Allaah, the Most High:

O you who believe! Do not take My enemies and your enemies as friends and allies for whom you have affection..¹⁹⁹

up to His statement:

There is for you a fine example in (the Prophet) Ibraaheem and those with him, when they said to their people, "We are free of you and of whatever you worship besides Allaah. We have rejected you and there has appeared between us and you enmity and hatred forever until you truly believe in Allaah and single Him out with all worship."²⁰⁰

And the statement of Allaah, the Most High:

And Ibraaheem's seeking forgiveness for his father was only because of a promise which he had made to him.

And whoever from the Muslims is less than this then for him is *al muwaalaat* which is in accordance with the Islaam and *emaan* and *ihsaan* which he has with him, and he is hated in accordance with the disobedience and sin that is in him.

And whoever is from the people of misguiding innovations of the differing types of the people of innovations – and they are many – then providing that they are still within the boundaries of Islaam and from the body of the Muslims, that their innovations have not taken them out of Islaam, then they are hated in accordance with their disobedience and their innovations; and they are boycotted and their sittings and talks are boycotted, and knowledge is not taken from them. And that is in accordance with the benefit which follows on from boycotting them and remaining distant from them.

So how many a person (has there been) of correct and sound *fitrah* (inherent nature) , receptive to good, seeking good and seeking goodness for himself – but the people of innovations of their different types overcome him – whether that be the *Jahmiyyah*, those who negate (Allaah's Attributes) or whether it be the *Mu'tazilah* or the Ash'arees and those who support them or the people of *hizbiyyah* (partisanship) and secret organisations from the different groups which have become numerous and whose inclinations are of many different types; all of these are people of innovations. If they overcome the student of knowledge and they come to him from the angle of love and brotherhood and aiding Islaam and whatever resembles that, they cause him to incline towards them until they gain command over him; and after that they pass onto him their distorted teachings bit by bit until he becomes an individual from amongst them and one of their soldiers, upon other than the straight and correct methodology.

¹⁹⁹ Soorah al Mumtahinah (60) aayah 1

²⁰⁰ Soorah al Mumtahinah (60) aayah 4

So when it became clear to him that he (the father) was an enemy to Allaah then he (Ibraaheem) dissociated himself from him.

Indeed Ibraaheem was one who frequently supplicated to his Lord and who was forbearing.²⁰¹

Q4. That if a Muslim loves the *kuffaar* : 202 203

- a) This shows the praiseworthy characteristic of *rifq* (gentleness)
- b) This may decrease his/her *eemaan* without taking them out of Islaam altogether ²⁰⁴
- c) This demonstrates how the religions of the world are all paths which lead to Allaah
- d) This may possibly take him/her out of the fold of Islaam

Answers: b) d)

Q5. That Aboo 'Ubaydah ibn al Jarraah radi Allaahu 'anhu killed his own father:

- a) Unjustly
- b) Due to a personal grievance between the two of them
- c) For the sake of Allaah ²⁰⁵

²⁰¹ Soorah at Tawbah (9) aayah 114

²⁰² Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

So the foundation of the religion is that whoever enters into *laa ilaaha ill Allaah* (there is none truly worthy of worship except Allaah) then he loves this statement and that which it indicates from *tawheed* and he loves its people; and he hates *shirk*, that which nullifies this statement and he hates its people.

²⁰³ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (page 20)

And it is obligatory that the believer loves Allaah, the Majestic and Most High and His Messenger and the believers and that there should be no affection in his heart for the disbelievers, even in worldly affairs. If he has dealings with the people of *shirk* or has dealings with the *kuffaar* in worldly affairs, they are only outward dealings without (having) any inclination of the heart and no love of the heart. Why? Because the person of *shirk* carries in his heart abuse of Allaah, the Majestic and the Most High, because the person of *shirk* abuses Allaah, the Majestic and Most High, through his actions when he takes another object of worship along with Allaah, the Majestic and Most High.

So the believer has love and alliance for Allah, the Majestic and Most High, and for His Messenger and for those who have true faith; then it is not possible for there to be in his heart love for the person of *shirk*, the one who carries *shirk* and Allaah's refuge is sought.

²⁰⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This aayah (from Soorah al Mujaadilah) also proves that having love for a disbeliever negates eemaan (true faith) in Allaah and in the Last Day, either in its (the eemaan's) very origin or with regards to its completion. However if love of them (the disbelievers) is accompanied by supporting what they are upon and their kufr, then this (counts as) leaving the fold of Islaam.

*But if it is just having love without aiding them, then this is counted as something which causes a person's eemaan to be deficient and is *fisq* (open sin) and something which weakens eemaan.*

²⁰⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

d) Whereas, in contrast, his father would never have killed Aboo 'Ubaydah

Answer: c)

Q6. That with regards to the part of the aayah, "He has decreed true Faith for their hearts", this means that :

- a) Allaah has made *eemaan* firm in their hearts
- b) These people were people of *kufir* before this *aayah* was revealed
- c) *Eemaan* of the heart is sufficient for a person's *eemaan* to be correct
- d) Anyone who has *eemaan* in his heart will never enter the Hellfire

Answer: a)

Q7. When the word *rooh* is used in the Qu'raan it can have which of the following meanings:

- a) The soul ²⁰⁶
- b) The part of a person which can unite with Allaah
- c) Revelation ²⁰⁷
- d) A spring of water in Paradise
- e) A state of mind which can be reached through reciting certain words of remembrance
- f) Jibreel '*alaiyhissalaam*' ²⁰⁸

Answers: a) c) f)

It is said that this aayah (from Soorah al Mujaadilah) was revealed with regards to Aboo 'Ubaydah ibn al Jarraah - may Allaah the Most High be pleased with him - when he killed his father on the day of Badr because his father was upon kufir, and he (the father) wanted to kill his son , Aboo 'Ubaydah.

But Aboo 'Ubaydah - may Allaah be pleased with him - killed him because he (the father) was an enemy of Allaah. And the fact he was his father did not stop him (Aboo 'Ubaydah). That did not prevent him from killing his father out of anger for the sake of Allaah, the Perfect and Most High.

²⁰⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

From (the meanings of rooh which occur in the Qur'aan) is the nafs through which there is life.

²⁰⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

From (the meanings of rooh which occur in the Qur'aan) is revelation, as occurs in His Saying, He the Most High:

And likewise We sent down My Revelation to you , a rooh (revelation) by our Command.

Soorah ash Shooraa (42) aayah 52

²⁰⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*From (the meanings of rooh which occur in the Qur'aan) is Jibreel '*alaiyhissalaam*' - that he is ar rooh ul quddus (the pure spirit) and ar rooh ul ameen (the trustworthy spirit).*

He, the Most High, said:

Say: The Pure Spirit (i.e. Jibreel) brought it down from your Lord in Truth to make those who believe firm and as guidance and as good news for the Muslims.

Soorah an Nahl (16) aayah 102

And He, the Most High, said:

The Trustworthy Spirit descended with it.

Soorah ash Shu'araa (26) aayah 193

Q8. That in this aayah, Allaah has promised what rewards for the people who believe in Allaah and the Last Day:

- a) Strengthening their *eemaan* in this worldly life
- b) Beautiful wives in this worldly life
- c) A life of ease and wealth in this worldly life
- d) Entering them into Paradise in the Hereafter

Answers: a) d)

Q9. That Jannah (Paradise) is a place:

- a) where the blazing sun can be felt by all its inhabitants
- b) shielded by trees ²⁰⁹
- c) of dryness and barren landscapes
- d) whose ceiling is the Throne of Allaah ²¹⁰

Answers: b) d)

Q10. That with regards to the part of the aayah, “beneath whose trees rivers will flow and they will dwell therein forever”:

- a) The people of Paradise will fear that they may be taken out of Paradise at some point ²¹¹
- b) The people of this *dunyaa* are always in a state of fear
- c) The people of Paradise are always in a state of fear
- d) The longer the person is in Paradise, the less likely he is to be taken out of it ²¹²

Answer: b)

²⁰⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Al Jannah in the linguistic sense means: gardens. And it is called al jannah because it is mujtan (concealed) by trees – meaning it is hidden and covered by intertwining trees. This is because al jannah contains shade and trees and rivers and palaces.

²¹⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Its highest part and its ceiling is the ‘arsh (Throne) of ar Rahmaan, the Perfect and Most High.

²¹¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* about the People of Paradise:

They will not fear death nor will they fear anyone removing them from it (Paradise) or evicting them, as would occur in this world.

A person in this world may live in palaces; however he is not secure from death such that he would have to depart from them. Nor is he secure from enemies overcoming him and expelling him.

A person in this world is always fearful.

²¹² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* about the People of Paradise:

They will remain in it (Paradise) and they will not move away from it. He , the Most High, said:

They will not want to move away from it.

Q11. That with regards to the part of the aayah, “Allaah is pleased with them and they are with Him”, Allaah is pleased with these believers because : ²¹³

- a) their disbelieving relatives loved them
- b) they loved their disbelieving relatives
- c) they angered their disbelieving relatives ²¹⁴
- d) they oppressed their disbelieving relatives

Answer: c)

Q12. That with regards to the part of the aayah, “they are the *hizb ullaah* (party of Allaah)” :

- a) this is a comprehensive term covering the Muslims and non Muslims
- b) a person can be from the party of Allaah whilst also being from the party of Shaytaan
- c) this party is represented in our times by the *Hezb ollah* group in Lebanon
- d) the *kuffaar* are the party of Shaytaan ²¹⁵

Answer: d)

Q13. That with regard to having enmity towards the *kuffaar* : ²¹⁶

²¹³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And in this *aayah* is an affirmation of the Attribute of *ar Ridaa* (being Pleased) for Allaah – the Blessed and Most High – and that Allaah is pleased and that He loves.

And this is in contrast to :

those deniers who deny the Attributes such as *ar Ridaa* and *al Mahabbah* (Love) and *ar Rahmah* (Mercy) and other than that from the Attributes which are actions informing us about Allaah, the Mighty and Majestic (and in contrast) to those who distort them (the Attributes) and do not affirm them upon their apparent meanings as Allaah had affirmed for Himself or as His Messenger *sall Allaahu ‘alaihi wa sallam* had affirmed for Him; and this (affirming upon the apparent meanings) was the path of the *ahl us sunnah wal jamaa’ah*.

²¹⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And His statement, *He the Most High*:

Allaah is pleased with them and they with Him.

Soorah al Mujaadilah (58) *aayah* 22

Since they angered their close relatives who were disbelievers and had enmity towards them so Allaah bestowed Pleasure from Him – He, the Perfect and Most High – upon them (the believers) as a recompense for them.

So as a replacement for having their close relatives from the disbelievers, they (the believers) will be given as a replacement the Pleasure of Allaah, the Perfect and Most High. Allaah will be pleased with them and He will be pleased with them.

²¹⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

As for the *kuffaar*, then they are the *hizb ush shaytaan* (the party of Shaytaan), just as Allaah, the Most High, said about them:

They are the party of Shaytaan.

Soorah al Mujaadilah (58) *aayah* 19

²¹⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And it (having enmity for the *kuffaar* and not having love and alliance for them) does not necessitate that we cut off from the disbelievers in social matters and matters of worldly benefit. Rather a number of matters are an exception from that: (Exception number) one.... It is obligatory that we call them (the disbelievers) to Allaah, and we do not leave them, saying, “They are enemies to Allaah and our enemies.”

- a) A Muslim should not call the *kuffaar* to Islaam
- b) That if a Christian in a Muslim country does not wish to become Muslim, he should pay the *jizyah*
- c) It may be that Allaah guides a person to Islaam through our giving *da'wah* to him
- d) We should leave all people to practise whatever religion they like without calling them to Islaam

Answers: b) c)

Q14. That with regards to having a truce:

- a) This is something absolutely forbidden in Islaam
- b) It is something allowed in certain circumstances ²¹⁷
- c) Once a truce is agreed, it must remain forever
- d) It is up to each individual Muslim to decide if the truce should be terminated

Answer: b)

Q15. That with regards to how we behave to non Muslims who treat us well:

- a) There is nothing in Islaam to stop us reciprocating this kindness by treating them well ²¹⁸
- b) Treating such people well is a sign of weakness in the Muslim nation
- c) Islaam spread in the earlier times by the sword and not by treating non Muslims well
- d) A person is rewarded by Allaah for behaving harshly towards this type of non Muslim

Answer: a)

Q16. That the approach of the Muslim son to his non Muslim parent should be to:

- a) obey them in every matter ²¹⁹

²¹⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*(Exception number) two: There is nothing to prevent a truce with the disbelievers in the case of need....
(Allaah, the Most High, says):*

And if they incline towards peace then you incline to it..

Soorah al Anfaal (8) aayah 61

So then a truce is made with them; however it will not be a perpetual truce – rather a temporary peace with a time limit in accordance with the opinion of the ruler of the Muslims regarding what is beneficial.

²¹⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*(Exception number) three: There is nothing to prevent returning their fine treatment if they treat the Muslims well..
Allaah, the Most High, said:*

Allaah does not forbid you from those who do not fight against you with regard to the religion and who do not expel you from your homes from treating them well and treating them with justice. Allaah loves those who treat the people justly.

Soorah al Mumtahinah (60) aayah 8

²¹⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of *Thalaathat ul Usool*:

And we say: the *kuffaar* (disbelievers) are of two types:

- b) treat them kindly ²²⁰
- c) love them unrestrictedly ²²¹
- d) follow them since they know more than him

Answer: b)

Q17. That trading with the *kuffaar* :

- a) Is forbidden ²²²

1) The type about whom it is said: *al kaafir al harbee* (the disbeliever who is at war) – the person where the relationship between us and them is one of war, and there is no relationship between us and them except enmity and war. It is obligatory to fight against them and it is not permissible to have love and alliance for them. Rather it is not permissible to behave courteously with them nor to be kind to them in order to take them away from falsehood and bring about the Truth from them because such a person is a *kaafir harbee*...

2) The type of *kaafir* who is not a *harbee* (at war) – the *dhimmi* - the disbeliever whom it is not permissible to fight and who is (instead) to be treated courteously and kindly in order to take them away from falsehood and bring about the Truth from them (but) is not to be treated kindly in order to make them firm upon his falsehood, leaving them to their desires. And dealings for worldly benefits are done with him; we buy and sell from him, we give loans to and take loans from him, we purchase weapons from them, we trade commodities that we have with them, as long as he is not at war with us...

So all of these (types of *kaafir*) are dealt with (their) specific manner. However in terms of affection and love, then they are all one (and the same) ; it is not permissible to have affection and love and alliance for the *kuffaar* even if they be one of the parents or both of them. For this reason, our Lord, the Perfect and Most High, taught us how we should deal with the two parents who are *kuffaar* ; He, the Most High, said:

And if those two (parents) strive to make you associate something along with Me, that which you have no knowledge of, then do not obey the two of them; but accompany them in this world in a good manner.

Soorah Luqmaan (31) aayah 15

Therefore the two parents are not to be obeyed if they call the son to *shirk* and to *kufir* and to disobedience to Allaah and His Messenger; however this does not prevent (a person's) accompanying them in a good manner and going along with them and showing fine treatment towards them both and being good to them, so perhaps that may be a means for them entering into Islaam.

²²⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(Exception number) four: The father who is a disbeliever – it is obligatory upon his Muslim son that he treat him well; however he (the son) should not obey him with regards to kufir, as per His statement, He the Most High:

And We commanded Man to treat his parents well; his mother bore him in a state of *wahn* (weakness and hardship) upon *wahn* and his weaning was in two years.

(We enjoined him) to give thanks to Me and to your parents. To Me is your return.

And if those two (parents) strive to make you associate something along with Me, that which you have no knowledge of, then do not obey the two of them; but accompany them in this world in a good manner.

And follow the path of those who turn to Me.

Soorah Luqmaan (31) aayaat 14 to 15

²²¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The parent has a right, even if he is a kaafir – however (in that case) you should not love him with a love of the heart. Rather you recompense him for his having brought you up and for (the fact) that he is a father and he has a right, so you recompense him for that.

²²² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

- b) Was not from the sunnah of our beloved Messenger *sall Allaahu 'alaihi wa sallam* ²²³
- c) Is allowed so long as it is with the Jews and Christians
- d) Does not signify that the Muslim has love and alliance for these non Muslims ²²⁴

Answer: d)

Q18. That dealing with the *kuffaar* in worldly matters which contain benefit for the Muslims:

- a) Is a sign of the weakness of *eemaan* of the Muslims
- b) Is different from having love and alliance for the *kuffaar*
- c) Was something that the Prophet *sall Allaahu 'alaihi wa sallam* never did at any time in his life ²²⁵
- d) Is confused with the issue of having love of the *kuffaar* (in the minds of some Muslims) ^{226 227}

Answers: b) d)

(Exception number) five: having mutual business dealings and buying from them, buying those (things which you have) need of from them, and importing goods and weapons from them by paying a price - there is no harm in that.

²²³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The Prophet sall Allaahu 'alaihi wa sallam used to have dealings with them (the disbelievers). Likewise he sall Allaahu 'alaihi wa sallam had dealings with the people of Khaybar - and they were Jews - upon the basis that they would farm the land in exchange for a part of its produce.

²²⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*This (dealing in business with the disbelievers) is not from alliance and love (for these people). Rather it is matters of mutual benefit. It is obligatory that we are aware of these matters and that they do not enter into *al muwaalaat* (love and alliance) and that they are not something prohibited. .*

²²⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And likewise taking a loan from them - the Prophet sall Allaahu 'alaihi wa sallam took some food from a Jew as a debt and he lent him (the Jew) his coat of armour as a surety, and he sall Allaahu 'alaihi wa sallam died and his coat of armour was (still) left with the Jew a surety for some food which he bought for his family.

²²⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

There are some who, when he hears of the texts of having enmity towards the disbelievers and not loving them (these people), then he may understand (incorrectly) that he cannot have any dealings with them (the disbelievers) and cannot have any connection with them whatsoever and that there is to be a total cut off from them. No! This (matter) is something limited by rulings and limits and conditions which are well known with the people of knowledge, which are taken from the Book of Allaah and the Sunnah of His Messenger sall Allaahu 'alaihi wa sallam.

²²⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of *Thalaathatul Usool*:

However that which it is obligatory that the students (of knowledge) understand is: the distinction between *al mu'aamalat* (a dealing relating to worldly affairs where there is benefit) and *al muwaalaat* (having love and alliance).

So *al muwaalaat* is love of the heart. It is not permissible for you to love the *kaafir* nor to have affection for him, whoever he might be, because your affection for them and love of them and aiding them is something forbidden.

However if he (the *kaafir*) is not a person who is at war (with you) then your having (worldly) dealings with them and your dealing with them kindly in order to bring about the Truth and take him away from falsehood and your being polite with them is not something forbidden.

Q19. That with regards to marrying non Muslims:

- a) A Muslim male is allowed to marry any non Muslim female
- b) A Muslim female is allowed to marry any non Muslim male
- c) A Muslim male is allowed to marry a chaste Christian female ²²⁸
- d) A Muslim female is allowed to marry a male from the People of the Book

Answer: c)

Q20. That Allaah has allowed the Muslims to eat:

- a) the meat of the People of the Book
- b) the cows slaughtered by the Hindus
- c) the chickens slaughtered by the Qaadiyaanees
- d) the lambs slaughtered by the Raafidee Shee'ah

Answer: a)

Q21. That with regards to having relations with non Muslims:

- a) A Muslim may never accept the invitation of a non Muslim ²²⁹
- b) A Muslim must fulfil the rights of the neighbour for his non Muslim neighbours ²³⁰
- c) It is impermissible to make *dhulm* against the non Muslims ²³¹
- d) It is obligatory to make *dhulm* against the non Muslims

Answers: b) c)

²²⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(Exception number) six: Allaah has permitted marriage to the women from the People of the Book with the condition that they are chaste with regard to their honour and dignity.

²²⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(Exception number) seven: There is no harm in responding to their invitations and eating their food which is permissible (for us), just as the Prophet sall Allaahu 'alaihi wa sallam did.

²³⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(Exception number) eight: Treating well the neighbours who are disbelievers because they have the right of being neighbours.

²³¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*(Exception number) nine: It is not permissible to wrong or oppress them (the disbelievers), as He, the Most High, said: **And let not hatred of a people prevent you from treating them justly. Act with justice, it is closer to taqwaa (dutifulness) to Allaah.***

Know, may Allaah guide you to obedience to Him ²³² ²³³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the first treatise of this book dealt with:

- a) The issues of tawheed contained in Soorah al Ikhlaas *Qul huwa Allaahu ahad*
- b) The issues contained in Soorah al 'Asr
- c) The *du'aa mas-alah* and *du'aa 'ibaadah* contained in Soorah al Faatihah
- d) The issues with regards to not having alliance with the non Muslims

Answer: b)

Q2. That the second treatise of this book told us that: ²³⁴

- a) Allaah did not leave us without a purpose after having created us
- b) Allaah is not pleased that anyone should be taken as a partner in His worship
- c) It is not permissible for the person of *tawheed* to make *muwaalaat* with the *kuffaar*
- d) We should not try to resemble Allaah to His creation

Answers: a) b) c)

Q3. That when the Imaam *rahimahullaah* says “may Allaah guide you”, this is:

- a) A statement of exasperation and frustration
- b) A *du'aa* ²³⁵ ²³⁶

²³² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And this is a tremendous supplication, since if Allaah directs the Muslim to obedience to Him then he will indeed be fortunate and successful in this world and the Hereafter.

²³³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And this is a supplication for the students of knowledge, containing mercy and compassion for the seekers of knowledge.

²³⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And the third treatise is this one (which is about to be discussed). And there will follow the fourth treatise and that is thalaathat ul usool (the three principles).

²³⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This is a supplication from the Shaykh - may Allaah have mercy upon him - for everyone who reads this treatise, seeking to understand it, seeking to act upon it, that Allaah should direct him.

²³⁶ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool : (page 72)

And this is from the manners of authoring - that the author brings a grammatical particle of *tanbeeh* (drawing the reader's attention) in order to get the listener or the reader prepared for what is about to follow, and then follows that with a supplication for every listener and for every reader, (doing so) out of desire to sincerely

- c) A proof that the Imaam considers most Muslims to be outside the fold of Islaam
- d) Referring to the person who acts on the information in the treatise without understanding any of it

Answer: b)

Q4. Al irshaad comprises which of the following?

- a) Guidance to what is correct
- b) Loving all human beings
- c) Making sense of the universe around us by using our intellects
- d) Beneficial knowledge
- e) Tolerance of all religions and ideologies
- f) Being granted the intelligence to understand the wisdom behind all of Allaah's rulings
- g) Righteous actions ²³⁷

Answers: a) d) g)

Q5. Ar rushd is:

- a) The religion of Islaam ²³⁸
- b) The three Abrahamic religions
- c) The opposite of *al ghayy* ²³⁹
- d) The religion of Aboo Jahl

Answer: a) c)

Q6. At Taa'ah involves: ²⁴⁰

advise and love and fervent desire that Allaah, the Blessed and Most High, should bestow the favour of *rushd* and *hidaayah* (true guidance) upon His creation.

²³⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Al irshaad (direction) is: guidance to what is correct and to be granted beneficial knowledge and righteous action.

²³⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And ar rushd (guidance) is the opposite of al ghayy (misguidance/error).

He, the Most High, said:

Ar rushd (true guidance) has become clear from al ghayy (error).

Soorah al Baqarah (2) aayah 25

And He, the Most High, said:

And if they see all the signs, they will not believe in them, and if they see the way of ar rushd (right guidance) they do not take it as the way which they follow.

Soorah al A'raaf (7) aayah 146

And ar rushd is the religion of Islaam.

²³⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And al ghayy is the religion of Aboo Jahl, and his like.

²⁴⁰ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool* : (page 72)

- a) Complying with what Allaah has commanded
- b) Accepting that the person who obeys Allaah will never be rich
- c) Seeking to please the people instead of pleasing Allaah
- d) Fearing the rebuke and displeasure of the people
- e) Avoiding what Allaah has forbidden ²⁴¹
- f) Never asking the people of knowledge any questions and instead trusting in Allaah

Answers: a) e)

And *at taa'ah* (obedience) is conforming with what has been commanded - meaning conforming with that which Allaah has commanded with in His Book and (with) that which His Messenger *sall Allaahu 'alaihi wa sallam* commanded with in his Sunnah.

And that (obedience) is manifested in complying with the commands and staying away from the prohibited matters and declaring lawful that (which Allaah has declared) lawful and declaring to be forbidden that (which Allaah has declared) forbidden, accompanied by the correct belief in the permissibility of the *halaal* (matters) and in the forbiddance of the *haram* (forbidden) matters, and seeking to draw close to Allaah through that.

²⁴¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And at taa'ah (obedience) is that (the person) obeys Allaah with regards to His commands such that you perform them; and with regards to His prohibitions so that you avoid them in compliance with the Command of Allaah and seeking the Face of Allaah, the Mighty and Majestic, hoping for His Reward and fearing His Punishment.

that *haneefiyyah* (is) the way of Ibraaheem ²⁴²

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *haneefiyyah* :

- a) the religion of Ibraaheem '*alaihissalaatu was salaam*
- b) is the religion of Ibraaheem '*alaihissalaatu was salaam* and all his descendants
- c) refers only to the followers of Aboo Haneefah
- d) is turning away from *shirk* and turning instead to *tawheed* ²⁴³

Answer: a) d)

Q2. That Ibraaheem '*alaihissalaatu was salaam*:

²⁴² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And his saying "that al haneefiyyah (the straight and true religion), the way of Ibraaheem" - meaning that which it is obligatory that you know and be aware of (is) that al haneefiyyah is the way of Ibraaheem.

²⁴³ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (page 21)

He, the Majestic and Most High, said:

And when Ibraaheem said to his father and his people:

**"Indeed I am *baraa-* (free and innocent) of that which you worship.
Except for the One who created me and indeed He will guide me."**

Soorah az Zukhruf (43) aayaat 26 to 27

This statement:

**Indeed I am *baraa-* (free and innocent) of that which you worship.
Except for the One who created me...**

Contains a negation in the first half and an affirmation in the second half.

Indeed I am *baraa-* (free and innocent) of that which you worship.

The *baraa-u* (dissociation) is a negation, then he made an affirmation

Except for the One who created me...

So he declared himself free and innocent from all the different objects of worship, and he affirmed that he was a worshipper of the One who had created him alone.

And this is meaning of the statement of *tawheed*...

Tawheed was the *millah* (religious way) of Ibraaheem; the meaning of *laa ilaaha ill Allaah* is that which Ibraaheem '*alaihissalaam* said:

**Indeed I am free and innocent of that which you worship.
Except for the One who created me.**

Soorah az Zukhruf (43) aayaat 26 to 27

So *laa ilaaha* (there is no deity worthy of worship) comprises dissociation from every deity worshipped (and) *ill Allaah* is an affirmation of worship, an affirmation of worship for Allaah alone to the exclusion of all others. And for this reason, the scholars say that the meaning of *laa ilaaha ill Allaah* is there is no true *ma'bood* (object of worship) except for Allaah. And the meaning of that is that all the objects of worship (except for Allaah) are not worshipped in truth.

- a) Perfected and completed most of the aspects of *tawheed*
- b) Could never quite achieve complete *ikhlaas* in his lifetime
- c) Had *haneefiyyah* as one of his attributes ²⁴⁴
- d) Was the only prophet who combined being both a Jew and a Christian ^{245 246}

Answer: c)

Q3. That the religion of Ibraaheem 'alaihissalaatu was salaam:

- a) Was the path that our Prophet *sall Allaahu 'alaihi wa sallam* was commanded to follow ²⁴⁷

²⁴⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And Ibraaheem 'alaihissalaatu was salaam was a haneef, a Muslim – meaning one who inclined away from shirk and turned away from it towards tawheed and ikhlaas (making his religion purely and sincerely) for Allaah, the Mighty and Majestic.

He, the Most High, said:

Ibraaheem was an *ummah* (a teacher of good and a leader followed upon guidance), obedient to Allaah, *haneef* (upright upon the true religion of Islaam) and he was not from the people of *shirk*.

Soorah an Nahl (16) aayah 120

²⁴⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And He, the One free of all imperfections, said:

Ibraaheem was neither a Jew nor a Christian but rather he was a *haneef*, a Muslim; and he was not from the people of *shirk*.

Soorah aale 'Imraan (3) aayah 67

²⁴⁶ Shaykh Zayd al Madhkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool*: (p75)

And groups of *kufr* have disagreed with each other about Ibraaheem '*alaihissalaam*', each group claiming that Ibraaheem was from them. So Allaah, the Blessed and Most High, called them liars and made clear the true reality of the *millah* of Ibraaheem and that it was not as they claim. So he was free and far removed from them. Allaah, the Mighty and Majestic, said:

Ibraaheem was neither a Jew nor a Christian but rather he was a *haneef*, a Muslim; and he was not from the people of *shirk*.

Soorah aale 'Imraan (3) aayah 67

The Jews made a claim and the Christians made a claim and the people of *shirk* made a claim with regards to Ibraaheem, so Allaah, the Mighty and Majestic, called all of them liars because they were liars in the false claim.

And He affirmed that Ibraaheem '*alaihissalaam*' was one who turned away from *shirk* which all of these aforementioned groups had degenerated into – the Jews, the Christians, the *mushriks* and whoever who had love and alliance for them.

And that he was a *haneef* (upright upon the true religion of Islaam), a Muslim – meaning a person who made *istislaam* (submission) to Allaah alone, and who never made any *shirk* with Him; a person who did not humble himself before anyone nor yield before anyone. And he only made *inqiyaad* (yielding) to the command of Allaah, the Lord of all Creation.

²⁴⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*And Allaah commanded His Prophet *sall Allaahu 'alaihi wa sallam* that he should follow this millah (religious way) (of Ibraaheem) with His statement:*

Then We revealed to you (O Muhammad) that you should follow the *millah* of Ibraaheem, the *haneef*; and he was not from the people of *shirk*.

Soorah an Nahl (16) aayah 123

- b) Is preserved in our time in the religion of the Orthodox Jews ²⁴⁸
- c) Was the religion of all the Messengers
- d) Was the path that we were commanded to follow ²⁴⁹

Answers: a) c) d)

Q4. That in his lifetime, Ibraaheem 'alaihissalaatu was salaam:

- a) Encountered love and warmth from all those around him
- b) Encountered trials and tribulations which no one else has suffered ²⁵⁰
- c) Occasionally fell into despair at the level of difficulties he was having
- d) Only suffered difficulties when he fell inadvertently into *shirk*

Answer: b)

Q5. That with regards to Ibraaheem 'alaihissalaatu was salaam:

- a) He is called the Father of the Prophets
- b) The Prophet Nooh (Noah) is also one of his offspring

²⁴⁸ Shaykh Zayd al Madhkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p76)

So every Muslim, male and female and believer, male and female – they have the more right to Ibraaheem than these groups (of *kufr* do) , as per the statement of Allaah, the Mighty and Majestic:

Indeed amongst mankind those who have the best claim to Ibraaheem are those who follow him and this Prophet (Muhammad) and those who have believed.

Soorah aale 'Imraan (3) aayah 68

And not as the Jews claim nor as the Christians claim nor as the *mushriks* claim.

Indeed amongst mankind those who have the best claim to Ibraaheem are those who follow him..

Those who follow his *millah* in '*aqeedah* (creed and belief) and in worship.

And this Prophet (Muhammad) and those who have believed. And Allaah is the *walee* of the believers.

Soorah aale 'Imraan (3) aayah 68

²⁴⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He, the Most High, said:

He (Allaah) has chosen you for His religion and He has not placed any *haraj* (unbearable difficulty) in the religion upon you. (So follow) the *millah* of your forefather, Ibraaheem. He (Allaah) has named you Muslims.

Soorah al Hajj (22) aayah 78

²⁵⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And (the millah of Ibraaheem) it was the religious way of all of the Messengers.

However (it is named after Ibraaheem in particular) because of the fact that Ibraaheem 'alaihissalaatu was salaam was the most excellent of the prophets after our prophet Muhammad sall Allaahu 'alaihi wa sallam – because he (Ibraaheem) encountered in the path of calling to tawheed such torment and trials as were not encountered by anyone else, and he had patience upon that.

And because he (Ibraaheem) was the father of the prophets - because the prophets who came after him, all of them, were from his descendants – 'alaiyhis salaatu was salaam...

- c) The religion of *haneefiyyah* is attributed to him for political reasons
- d) All of the Prophets who came after him were upon his way and his path

Answers: a) d)

Q6. That with regards to knowing about the religion of Ibraaheem 'alaihissalaatu was salaam:

- a) This is something for the scholars only
- b) A person can attribute to himself to this religion without knowing anything about it ²⁵¹
- c) The person who says "I don't know" when asked about the fundamentals of Islaam has attained half of all knowledge
- d) It is obligatory to know the religion well in order to be able to act upon it with *baseerah*

Answers: d)

²⁵¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

It is obligatory upon us that we should be aware of it (the millah of Ibraaheem) because it is obligatory for the Muslim that he should be aware of whatever Allaah has made obligatory upon him so that he can comply with it and in order that he will not violate it. It is not sufficient to ascribe oneself (to it) without awareness (of what it is).

is that you worship Allaah alone, making the religion purely and sincerely for Him ²⁵²

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. The religion of Ibraaheem '*alaihissalaatu was salaam* combines which of the following:

- a) Being thrown in a Fire
- b) Sacrificing the first born son or daughter
- c) Worshipping Allaah alone ²⁵³
- d) Having *ikhlaas* ²⁵⁴

Answers: c) d)

**Q2. Which of the following has correctly followed the path of Ibraaheem '*alaihissalaatu was salaam*?
The person who:**

- a) fasts and prays but does so in order to show off
- b) performs the acts of worship purely and sincerely for Allaah ²⁵⁵

²⁵² Shaykh Zayd al Madhkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p73)

"is that you worship Allaah alone, making the religion purely and sincerely for Him"

This is the *millah* of Ibraaheem, the Father of the Prophets and the *khaleel* (especially beloved friend) of *ar Rahmaan*, the one whom Allaah, the Blessed and Most High, sent to a nation who were drowned in the mire of *shirk* and idol worship, so that he could call them (to Allaah) and so that he could save them from the darkneses of *shirk* and misguidance (taking them) to the Light of the Book and the sunnah.

So he made clear that its foundation and its basis is that you turn completely, O Muslim, to Allaah, the Mighty and Majestic in all worship - be it (worship) related to wealth or related to (a person's) body or both of these together - that you turn completely with that to Allaah, alone, accompanying that with *ikhlaas*.

²⁵³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This is the millah of Ibraaheem - that you worship Allaah, making the religion purely and sincerely for Him, that you bring together two matters : 'ibaadah (worship) and ikhlaas (making the worship purely and sincerely for Allaah).

²⁵⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So whoever worships Allaah but does not make the religion purely and sincerely for Him, then his worship will be nothing at all.

²⁵⁵ Shaykh Zayd al Madhkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p74)

And how many texts have come in the Noble Qur'aan calling the people to *ikhlaas* in their actions; and how many *ahaadeeth* are authentically reported from the Prophet *sall Allaahu 'alaihi wa sallam* likewise.

So from the *aayaat* is the statement of Allaah, the Mighty and Majestic:

Say (O Muhammad), "I am commanded to worship Allaah, *mukhlisan lahu ad deen* (making the religion purely and sincerely for Him).

- c) prays purely and sincerely for Allaah and makes *du'aa* sincerely to a saint
- d) performs the sacrifice purely and sincerely for Ibraaheem '*alaiyhissalaam*

Answer: b)

Q3. People who fall into *shirk akbar* (major *shirk*) in our times:

- a) Sometimes affiliate themselves to Islaam
- b) May sometimes be labelled as "Muslims" by other people
- c) May do so with clear understanding of the error that they are making
- d) May be ignorant of the error that they are committing

Answers: a) b) c) d)

Q4. The religion of Ibraaheem '*alaihissalaatu was salaam*:²⁵⁶

- a) Is incompatible with any form of *shirk*

And a command (addressed) to the Prophet *sall Allaahu 'alaihi wa sallam* is a command (directed) to all of his nation, unless there is an evidence proving that it is specific to him. And this is known in its specific places.

And Allaah, the Mighty and Majestic, said:

Say (O Muhammad), "Allaah (alone) I worship, making my religion purely and sincerely for Him. So worship whom you wish to besides Him.

Soorah az Zumar (39) aayah 14

So this command – "**so worship whom you wish to besides Him**" – is a command of rebuke to them and a statement of threat against them because they will receive their recompense when they are brought before Allaah, the Mighty and Majestic and they had worshipped other than Him.

It is established from the Prophet *sall Allaahu 'alaihi wa sallam* that he will say to them:

Go and seek your reward from those whom you used to (do your actions) to be seen (by them).

And on the Day of Resurrection, no one will possess anything by way of reward nor (ability) to bring about benefits nor (the ability) to repel harm – rather Allaah, the Mighty and Majestic, will judge in the case of all of them and recompense them in accordance with their deeds, the good of them and the evil of them, just as Allaah, the Blessed and Most High, said:

Whose is the Kingdom this Day?

So He responded Himself - He, the Perfect and Most High:

It is Allaah's, the *Waahid* (the One and Only), the *Qahhaar* (the Overwhelming Subduer who is never overcome).

Soorah Ghaafir (40) aayah 16

And in this manner, the statement of Allaah, the Perfect and Most High, is established from the Prophet *sall Allaahu 'alaihi wa sallam* in the *hadeeth qudsee* :

I am the least in need of partnership (out of those who have partners taken with them); so whoever does an action in which he associates other than Me along with Me then I will leave him and his *shirk*.

And in one narration:

Then it is for the one who was taken as a partner.

And the famous, well known hadeeth of 'Umar which is found in the introduction of nearly every book of hadeeth

Actions are but by intentions, and every person shall have that which they intended.

And it is a proof for *ikhlaas* and for the rectification of the intention and truthfulness with Allaah, the Blessed and Most High, in (a person's) action.

²⁵⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This is the millah (religious way) of Ibraaheem 'alaihissalaam - al haneefiyyah which turns away from shirk in totality and turns to tawheed in totality, that you worship Allaah, making the religion purely and sincerely for Him.

- b) Is the religion of anyone who affiliates themselves to it
- c) Is something that we must know about and act upon
- d) Excludes *shirk akbar* but accepts *shirk asghar*

Answers: a) c)

This is what Allaah commanded all the people with and it was for this that He created them

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. When the Imaam says “This is what Allaah commanded all the people with”:

- a) This refers to his statement: “that you worship Allaah alone, *mukhlisan lahu ad deen* “ ²⁵⁷
- b) All the people refers to all the Arabs at the time of the Prophet *sall Allaahu ‘alaihi wa sallam* ²⁵⁸
- c) All the people refers to the people after the time of the Prophet *sall Allaahu ‘alaihi wa sallam*
- d) The Prophets and Messengers are exempted from this command of Allaah’s

Answer: a)

Q2. Worshipping Allaah alone means that:

- a) Allaah has no rival or equal
- b) *shirk akbar* is something forbidden
- c) *shirk asghar* is something forbidden
- d) worshipping Allaah when you are not alone is something forbidden

Answers: a) b) c)

Q3. When the Imaam says “and it was for this that He created them”, Allaah created them:

- a) so that they could form well organized parties to represent the Muslims
- b) to worship Him alone ²⁵⁹

²⁵⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The indication (contained in this statement of Imaam ibn ‘Abdil Wahhaab’s) refers back to his statement “that you worship Allaah mukhlisan lahu ad deen (making the religion purely and sincerely for Him” - meaning Allaah commanded the whole of the creation with the worship of Allaah, making the religion purely and sincerely for Him.

²⁵⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Allaah commanded the whole of mankind, the Arabs from them and the non Arabs from them, the white from them and the black of them, all of them from the time of Aadam until the last of mankind in this world, Allaah commanded all of them to worship Him along with ikhlaas in (their) worship.

Allaah, the Most High, said:

O Mankind! Single out your Lord in all worship, He who created you and (created) all those who came before you so that you may be people of *taqwaa* (fear of and dutifulness to Allaah). He, who made the Earth a resting place for you and made the sky a ceiling; and He sent down from the clouds rain and He brought out by it (from the Earth) crops and fruits as provision for you. So do not set up rivals to Allaah whilst you know.

Soorah al Baqarah (2) aayaat 21 to 22

²⁵⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

- c) so that they could establish the caliphate upon the Earth
- d) to benefit Him

Answer: b)

Q4. Allaah created the jinn and mankind and:

- a) did not give the *jinn* any way of understanding why He created them
- b) mankind, but not the *jinn*, have to worship Allaah
- c) the *jinn* but not mankind are able to distinguish between the Truth and falsehood
- d) commanded them to worship Him alone ²⁶⁰

Answer: d)

Q5. Allaah made everything in the Heavens and the Earth subservient to Banoo Adam:

- a) In order for them to have a life of enjoyment and luxury
- b) So that they would not curse Him
- c) In order to aid them to worship Him alone ²⁶¹
- d) As part of an agreement that He made with the Prophet *sall Allaahu 'alaihi wa sallam*

Answer: c)

Q6. That with regards to the *jinn* :

- a) Human beings cannot see them
- b) They are permitted to make *shirk* in the tawheed of Allaah's Lordship only
- c) They were created from the first man, Prophet Adam *'alaihissalaam*
- d) They have been given the duty of worshipping Allaah ²⁶²

His statement; "And it was for this that He created them" – meaning; for worship of Him alone, associating no partners with Him, He the One free of all imperfections. They were created for that purpose, just as occurs in His saying, He the Most High:

And I did not create the jinn and mankind except so that they should worship Me alone.

Soorah adh Dhaariyaat (51) aayah 56

²⁶⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So Allaah – He is al Khaaliq (the Creator), He is the One who created all things. And from that is that He created the jinn and mankind and He gave them intellect and He gave them the duty of worshipping Him alone and not associating anything along with Him. He particularized them (the jinn and mankind) with the command to worship Him because Allaah gave them intellects and He gave them that by means of which they can distinguish between the harmful matter and the beneficial matter, and (between) the Truth and falsehood. And He created all things for their welfare and their benefit.

²⁶¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He, the Most High, said:

And He has made subservient for you whatever is in the Heavens and whatever is in the Earth. All of it is a favour from Him.

Soorah al Jaathiyah (45) aayah 13

Everything has been made subservient for the Banoo Adam (the descendants of Adam) in order that they should use it as an aid upon that for which they were created – and it is the worship of Allaah, the Perfect and Most High.

²⁶² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Answer: a) d)

Q7. That with regards to the human beings:

- a) Some of them, similar to the *jinn*, cannot be seen by other humans
- b) They are called *al ins* because Anas is another name for Adam *'alaihissalaam* ²⁶³
- c) They are Banoo Aadam
- d) They are the only creatures who have been given religious duties to fulfil

Answer: c)

Q8. That words with the same root as the word *jinn* include: ²⁶⁴

- a) *Janeen* ²⁶⁵
- b) *Jannah*
- c) *Janaazah*
- d) *Janaah*
- e) *Junub*
- f) *Mijann* ²⁶⁶
- g) *Janaan* ²⁶⁷

Answers: a) b) f) g)

Q9. That the person who rejects the existence of the *jinn* :

- a) Is a sinner
- b) Is a *kaafir* (disbeliever) ²⁶⁸

The jinn are a species from the realms of the ghayb (hidden and unseen); we do not see them. And they have the duty of performing worship and they are forbidden from shirk and from sin, just like the descendants of Aadam. However they differ from the descendants of Aadam in their created form.

²⁶³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Al ins are the descendents of Aadam; they are called "al ins" because they ya-nasu (are sociable) with each other. They come together and they enjoy each other's company.

²⁶⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The jinn are called "jinn" (derived from) al ijtinaan which means "the state of being hidden".

²⁶⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And from that (root of ijtinaan) is al janeen (the embryo) in the womb because it is hidden.

²⁶⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And from that (root of ijtinaan) is al mijann (a shield), that which is taken for protection in war against arrows and so on; so it covers the person who carries it.

²⁶⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Al janaan (the heart) is something hidden and concealed.

- c) Is a Muslim, deficient in his *eemaan*
- d) Is excused if he has never seen a *jinn* with his own eyes

Answer: b)

Q10. That Allaah created mankind and the *jinn*:

- a) Because He needed them
- b) To give Him food ²⁶⁹
- c) To benefit Him
- d) To worship Him
- e) In six days and then rested on the seventh day
- f) From fire

Answer: d)

Q11. That when we worship Allaah:

- a) It benefits us
- b) It benefits Him ²⁷⁰
- c) It benefits both us and Him
- d) It benefits neither us nor Him

Answer: a)

Q12. That when we disobey Allaah:

- a) It harms us
- b) It harms Him ²⁷¹

²⁶⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Whoever denies (the existence of the jinn) is a kaafir since he has denied the truth of what Allaah and His Messenger have said and (denied) the consensus of the Muslims, since Allaah, the Mighty and Majestic has made clear that He did not create jinn and mankind except to worship Him – and not for anything else.

²⁶⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

(Allaah says):

I do not want provision from them nor do I want that they should feed Me.

Allaah – He is *ar Razzaaq* (the Great Provider), the Possessor of tremendous power, the Strong.

Soorah adh Dhaariyaat (51) aayaat 57 to 58

²⁷⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And Allaah is not in need of their (the jinn and mankind's) worship; rather they are in need of it since if they worship Allaah then He honours them and enters them into Paradise.

So the benefit of worship returns to them and the harmful effect of sin is upon them.

As for Allaah, the Majestic and Most High, then He is not harmed by the obedience of the obedient one nor by the sin of the sinful one.

²⁷¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He, the Perfect and Most High, said:

If you people disbelieve – you and everyone upon the Earth together – then Allaah is *ghaniyy* (the Independent One free of all needs) *hameed* (the One deserving of all praise).

- c) It increases Allaah in Might
- d) It increases Allaah in Honour

Answer: a)

And Allaah, the Most High, says:

And I did not create jinn and mankind except that they should worship Me. ²⁷²

And the meaning of “worship Me” here is to ‘single Me out with all worship’ ²⁷³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. With regards to the statement “the meaning of “worship Me” here is to single Me out with all worship:

- a) This refers to singling Allaah out in matters of worship
- b) Tawheed and worship have the same meaning
- c) We were created to affirm the Tawheed of Allaah’s Ruboobiyyah ²⁷⁴
- d) Tawheed ul ‘Ibaadah is slightly different from Tawheed ul Uloohiyyah

Answers: a) b)

Q2. With regards to Tawheed ur Ruboobiyyah:

- a) A person who affirms this will never enter the Hellfire ²⁷⁵
- b) Anyone who affirms this will never enter Paradise ²⁷⁶

²⁷² Soorah adh Dhaariyaat (51) aayah 56

²⁷³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And he (the Imaam) gave the explanation of the meaning of “**worship Me**” to be “*single Me out with all worship*”. And this is one of the meanings; and the people of knowledge have a number of explanations of “so that they worship Me”, including:

So that they come to know me

So that they make the worship purely and sincerely for Me

However the phrase “*single Me out with all worship*” is the most comprehensive and maybe the author chose this explanation for this reason.

²⁷⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This (statement of Imaam ibn ‘Abdil Wahhaab) is a refutation of those who explain tawheed to be affirming that Allaah is the Creator, the Provider, the One who gives life, the One who gives death, the One who is in control of affairs.

This is not the tawheed for which the creation was created. Rather the creation was created for the tawheed of ‘ibaadah (worship) which is the tawheed of uloohiyyah.

²⁷⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

As or the person who only affirms the tawheed ur ruboobiyyah, then he is not a muwahhid (person of tawheed) and he will not be from the people of Paradise. Rather he will be from the people of the Hellfire because he has not come with the tawheed which he was created for – and it is worship.

²⁷⁶ A person who affirms tawheed ur ruboobiyyah will enter Paradise if he affirms tawheed ul uloohiyyah as well.

- c) This was the Tawheed which we were created to affirm and practise
- d) This is different from Tawheed ul Uloohiyyah

Answer: d)

And the greatest of all that Allaah has commanded is *tawheed* which is to single out Allaah with all worship ²⁷⁷

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That tawheed:

- a) Is the second most important matter in Islaam after *dhikr* (making remembrance of Allaah)
- b) Is something which is given too much importance in many of the modern books
- c) Is the most important matter in Islaam ^{278 279}
- d) Can only be understood by someone who speaks Arabic

Answer: c)

Q2. That in the aayah quoted by Shaykh al Fawzaan from Soorah an Nisaa (4: 36): ²⁸⁰

- a) This is known as the aayah of the ten rights
- b) The rights of the parents are the only rights that come before the rights of Allaah upon a person ²⁸¹

²⁷⁷ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p78)

So whoever singles out Allaah with worship then he is a *muwahhid* (person of tawheed) ; and whoever directs worship to other than Him then he is a *mushrik* (person of *shirk*) . And whoever associates (something or someone) other than Allaah along with Him in worship, then he is also a *mushrik* . For Allaah is indeed the One who is alone deserving of worship without having any partner in that.

²⁷⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Tawheed is the greatest matter that Allaah has commanded. All the commands which Allaah has commanded, all of them, come after tawheed.

²⁷⁹ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p78)

That is because tawheed is the basis of the religion and the foundation of the *millah* (religious way of Islaam) and it is the key to Paradise and it is the greatest cause for its people to be saved from eternity in the Fire if they enter it on account of their sins. And it is that by which the wealth and the blood and the honour is rendered inviolable; and it is the great connection that occurs between the Muslims despite the difference in their races and the difference in their languages and their lands being separated far from each other.

²⁸⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The proof that the greatest matter that Allaah has commanded with is tawheed is His statement, He the Most High:

And worship Allaah alone and do not associate anything with Him.

Soorah an Nisaa (4) aayah 36

²⁸¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The first of these (ten) rights is the right of Allaah, the Perfect:

And worship Allaah alone and do not associate anything with Him...

Soorah an Nisaa (4) aayah 36

And treat the parents well...

Soorah an Nisaa (4) aayah 36

This is the second right (of the ten rights).

- c) This aayah mentions the importance of giving a pledge of allegiance to your Shaykh
- d) The next aayah which follows it is known as the aayah of the ten wrongs

Answer: a)

Q3. When the aayah mentions the *dhil qurbaa* ²⁸², this would include which of the following:

- a) The paternal grandfather ²⁸³
- b) The neighbour who lives on your right hand side
- c) The paternal uncle
- d) The maternal uncle
- e) The traveller who is staying at the masjid
- f) The slave girl whom your right hand possesses
- g) The brother or sister
- h) The beggars
- i) The woman who lives close to you and who is oppressed by her husband

Answers: a) c) d) g)

Q4. When the aayah mentions the *yataamaa*, this would include which of the following:

- a) The orphans from the Jews and Christians
- b) The grown man whose father died last year
- c) The young child whose mother died last year
- d) The young child whose father died last year ²⁸⁴

²⁸² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And the close relatives..

Soorah an Nisaa (4) aayah 36

This is the third right (of the ten rights).

²⁸³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

*The close relatives: they are those to whom you are closely related through (your) father or (your) mother; such as fathers and grandfathers,
and paternal uncles and paternal aunts,
and maternal uncles and maternal aunts,
and brothers and sisters
and children of brothers and sisters,
and children of paternal uncles and paternal aunts.
Those people are dhawul qurbaa (the close relatives); they have the right of al qaraabah (being close relatives).*

²⁸⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And the orphans...

Soorah an Nisaa (4) aayah 36

*The orphans from the Muslims, and they are everyone whose father died whilst he (the child) was young and he had not attained the age of puberty.
And therefore he needs someone to take the place of his father in taking care of this child, bringing him up, spending upon him, seeing to his welfare and removing whatever will harm him.*

Answer: d)

Q5. When Allaah says (4:36), “Worship Allaah (alone):

- a) He follows this with the command to stay away from *shirk*
- b) An act of worship will not bring benefit to a person unless it is free from *shirk* ²⁸⁵
- c) *Shirk akbar* is the only type of *shirk* that a person must free his worship from
- d) *Shirk asghar* is the only type of *shirk* that a person must free his worship from

Answers: a) b)

Q6. What further two Qur’aanic evidences does the Shaykh *hafidhahullaah* quote to prove the point being made by Imaam Muhammad ibn ‘Abdil Wahhaab *rahimahullaah* ?

The statements of Allaah, the Most High:

And your Lord has commanded that you should not worship except Him..

Soorah al Israa (17) aayah 23

Say: Come, I will recite to you that which your Lord has truly forbidden for you. Do not associate anything in worship with Him; treat your parents well; and do not kill your children out of fear of poverty. ²⁸⁶

Soorah al An’aam (6) aayah 151

Q7. That with regards to tawheed:

- a) A person must begin with learning his ‘*aqeedah* before everything else ^{287 288}
- b) A person must begin with teaching tawheed before learning about it
- c) A person must pay attention to tawheed and nothing else from the religion of Islaam
- d) A person’s *deen* may be harmed if his *tawheed* is deficient

Answers: a) d)

²⁸⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Worship will not be correct (when done) along with shirk and it will not bring benefit; and it will not be called ‘ibaadah (worship) unless it is done purely and sincerely for Allaah, the Mighty and Majestic. If it does have shirk along with it, then it will not be ‘ibaadah no matter how much the person exerts himself in doing it.

²⁸⁶ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

This is a proof for that which will follow; that the greatest matter which Allaah has forbidden is shirk.

²⁸⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So if the greatest matter which Allaah has commanded with is tawheed, then it is obligatory that a person begins with the study of tawheed before everything (else). ‘Aqeedah (correct creed and belief) is the foundation. So it is obligatory that he begins with learning it and teaching it and that he be constant in teaching it and explaining it to the people.

²⁸⁸ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

There are (nowadays) callers who renounce the teaching of tawheed and of ‘aqeedah; there are people who are afflicted with this.

Q8. That what is intended by using the word *tawheed* is singling Allaah out in:

- a) His ability to create and control the affairs of the Universe
- b) all matters of worship ^{289 290}
- c) His ability to give life
- d) His ability to cause death ²⁹¹

Answer: b)

Q9. The tafseer of *ya'budoon* in the aayah from Soorah adh Dhaariyaat (51:56) is:

- a) they worship Me in any way that they wish to
- b) they worship Me and My beloved servant Muhammad *sall Allaahu 'alaihi wa sallam*
- c) they single Me out in all matters of worship
- d) they worship Me when they reach an old age

Answer: c)

Q10. The people who *truly* believe that Allaah did not create them include:

- a) The Communists
- b) The Buddhists
- c) The people who believe in Darwin's theory of evolution
- d) The Irish ²⁹²

²⁸⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And what is "at tawheed" (for which we were created)? Is it that you affirm that Allaah, He is the Creator, the Provider, the One who gives life and the One who causes death?

No.

"At tawheed" is: to single Allaah out in worship, because Allaah said:

And I did not create the jinn and mankind except that they should worship Me.

Soorah adh Dhaariyaat (51) aayah 56

And the people of tafseer said: "worship Me" meaning "they should make the tawheed of Me". So they explained 'tawheed' with 'worship'.

²⁹⁰ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool* : (page 78)

So whoever singles Allaah out with worship, then he is a *muwahhid* (person of *tawheed*); and whoever directs worship to other than Him, then he is a *mushrik* (person of *shirk*) ; and whoever associates other than Him along with Him in worship, then he is also a *mushrik*. For indeed Allaah alone is the One who truly deserves (all) worship without any partner along with Him in that.

²⁹¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Tawheed ur ruboobiyyah is something found in (people's) inborn natures and in their intellects; however it is not sufficient without tawheed ul 'ibaadah (tawheed of worship), and it is to single out Allaah with all worship.

²⁹² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Therefore, tawheed (for which we were created) is to single Allaah out with worship and it is not to affirm that Allaah is the Creator, the Provider, the Giver of life, the One who causes death, the One in control of affairs because this (belief of tawheed ur ruboobiyyah) is present in people's inborn nature.

e) None of the above

Answer: e)

(This belief) is present in the intellects of those who have intellects; there is not a person of intellect in the (whole) world who truly believes that anyone other than Allaah created the Heavens and the Earth. There is not in the whole world anyone – and that includes the kuffaar and the atheists – who truly believes that there is anyone from mankind who created mankind.

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

Soorah az Zukhruf (43) aayah 87

(.And Allaah, the Most High, also said):

Were they created without any Creator having brought them into existence? Or are they (themselves) the creators? Or did they create the Heavens and the Earth? Rather they do not have certainty.

Soorah at Toor (52) aayaat 35 to 36

And the most serious matter which He forbade is *shirk* ²⁹³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the only matter which is more serious and dangerous than *shirk* is:

- a) Taking *riba* (usury)
- b) Killing a Muslim without due right
- c) Wife beating
- d) Stealing
- e) Drinking intoxicants
- f) None of the above ²⁹⁴

Answer: f)

Q2. What Qur'aanic evidences are quoted by the Shaykh *hafidhahullaah* to prove this point?

The statements of Allaah, the Most High:

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

Do not associate anything along with Allaah, ²⁹⁵

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 made forbidden, except by right.

²⁹³ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool : (page 78)

And the religious duties, as you have come to know, are the commands and the prohibitions; and it has already preceded that the greatest of the commands is the *tawheed* of Allaah, the Mighty and Majestic. And thus the most serious of the prohibitions and the greatest of the sins is to set up partners with Allaah, the Blessed and Most High; and for this reason, the author *rahimahullaah* said:

"And the most serious matter which He forbade is shirk " .

²⁹⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah* commenting on the statement of the Imaam here **"and the most serious thing which He forbade is *shirk* " :**

This is a tremendous point of benefit because some people truly believe that there are matters which are the worst crimes and the worst thing which Allaah has forbidden, saying:

"Riba (usury) is the worst of the forbidden matters! Fornication is the greatest of the forbidden matters!"

Therefore they focus upon forbidding riba and upon (forbidding) fornication and upon (forbidding) 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.

²⁹⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

These forbidden acts – Allaah began them with His statement:

Do not associate anything along with Allaah...

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

**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.** ^{296 297}
Up to the end of the aayah.

Do not set up another object of worship along with Allaah and so become one who is blameworthy and forsaken! ^{298 299 300}

Shirk is the greatest *dhulm* (wrongdoing). ^{301 302}

And whoever commits *shirk* with Allaah then he has invented a tremendous sin! ^{303 304}

²⁹⁶ Soorah al An'aam (6) aayaat 151 to 152

²⁹⁷ Shaykh Abdur Rahmaan ibn Naasir as Sa'dee *rahimahullaah* said in his tafseer of this aayah:

Do not associate anything along with Allaah...

And the reality of *shirk* with Allaah is that the created being is worshipped just as Allaah is worshipped, or it is glorified just as Allaah is glorified; or one type of the characteristics of Ruboobiyyah or Ilaahiyyah is directed towards it (the created being).

So if the servant leaves off *shirk* completely, he becomes a *muwahhid* (person of *tawheed*), someone who (makes his worship) purely and sincerely for Allaah in all his conditions.

And this is the right of Allaah upon his servants – that they worship Him and that they do not associate anything along with Him.

²⁹⁸ Soorah al Israa (17) aayah 22

²⁹⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So He began with the prohibition of shirk and He concluded (this section of aayaat) with the forbiddance of shirk (seventeen aayaat later), so He said:

So do not set up another object of worship along with Allaah lest you be cast into Hellfire, rebuked and banished!

Soorah al Israa (17) aayah 39

³⁰⁰ Shaykh Abdur Rahmaan ibn Naasir as Sa'dee *rahimahullaah* said in his tafseer of this aayah:

Meaning: do not hold as your '*aqeedah* that anyone from the created beings deserves anything from worship; and do not take any of them as partners along with Allaah, for this is a cause for blame and for being forsaken.

For Allaah and His angels and His messenger have forbidden *shirk* and criticised the one who does it with the severest reproach and have made blameworthy names and repulsive attributes follow on as consequence of it (committing *shirk*).

³⁰¹ Soorah Luqmaan (31) aayah 13

³⁰² Shaykh Abdur Rahmaan ibn Naasir as Sa'dee *rahimahullaah* said in his tafseer of this aayah:

And the aspect of it being the greatest oppression is:

that there is none who is more detestable nor more repugnant than the one who equates the created being (made from) *turaab* (dust) with the Possessor of the *ruqaab* (slaves); and who equates the being who does not possess anything from the affair with the One who owns all the affairs; and who equates the deficient being, the being in need from all aspects with the Lord, the Perfect One, the One who is independent and in no need from all aspects; and who equates the being who cannot bestow even an atom's weight of favour with the One for whom there is no favour for the creation in their *deen* nor in their *dunyaa* nor their *ukhrraa* (Hereafter) nor in their hearts nor in their bodies except that it is from Him – and none keeps away evil except for Him. Is there anything that can be greater than this oppression (of committing *shirk*) ?

And whoever commits *shirk* with Allaah then he has indeed strayed far away from the True Path! ³⁰⁵

Q3. What hadeeth of ibn Mas'ood radi Allaahu 'anhu is also quoted here to prove this point?

The statement of the Prophet *sall Allaahu 'alaihi wa sallam* when he was asked:

Which sin is greatest?

So he *sall Allaahu 'alaihi wa sallam* 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.* ^{306 307}**

Q4. What hadeeth of Aboo Hurayrah radi Allaahu 'anhu is also quoted here to prove this point?

The statement of the Prophet *sall Allaahu 'alaihi wa sallam* when he said:

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.

³⁰³ Soorah an Nisaa (4) aayah 48

³⁰⁴ Shaykh Abdur Rahmaan ibn Naasir as Sa'dee *rahimahullaah* said in his tafseer of this aayah:

And which oppression is greater than (that done) by the one who equates the created being - (made) from dust, deficient from every aspect, the one in need in his own self from every aspect, the one who does not possess for his own self - let alone from anyone who worships him - the (ability to bring) benefit nor harm, nor death nor life nor resurrection - with the Creator of every thing, the Perfect one from all aspects, the One Who in Himself is Independent from and free from being in need of all the created beings, the One in Whose Hand is (the ability) to bring benefit and harm, and giving and withholding, the One for whom there is no favour (bestowed) upon the created beings except that it is from Him, the Most High?
Is there anything more serious than this oppression?

³⁰⁵ Soorah an Nisaa (4) aayah 116

³⁰⁶ Reported by al Bukhaaree (6861) and Muslim (86) from the hadeeth of 'Abdullaah ibn Mas'ood *radi Allaah 'anhu*.

³⁰⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

And Allaah sent down the confirmation of that with His statement:

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.

To the end of the hadeeth.³⁰⁸

Q5. The final destination for the person who dies upon *shirk* without repenting is:

- a) The Hellfire³⁰⁹
- b) Paradise
- c) Somewhere between Hellfire and Paradise
- d) None of the above

Answer: a)

Q6. Allaah will never forgive which of the following:

- a) Taking *riba* (usury)
- b) Committing *shirk*³¹⁰
- c) Openly drinking intoxicants
- d) Women abandoning the *khimaar*

Answer: b)

Q7. That the Muslim who commits major sins but does not commit *shirk*:

³⁰⁸ Reported by al Bukhaaree (6866) and Muslim (89) from the hadeeth of Aboo Hurayrah *radi Allaah 'anhu*.

³⁰⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The mushrik will never enter Paradise, ever.

He, the Most High, said:

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.

Soorah al Maaidah (5) aayah 72

³¹⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Allaah will not forgive the mushrik:

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

Soorah an Nisaa (4) aayah 48

And Shaykh Abdur Rahmaan ibn Naasir as Sa'dee *rahimahullaah* said in his tafseer of this aayah:

So (as for) the sins which are less than *shirk*, then Allaah has put into place many causes for their being forgiven – such as the good deeds which wipe (them) away and the calamities which expiate (for them) in this worldly life and (in) the *barzakh* (life between this life and the Hereafter) and (on) the Day of Resurrection; and such as the supplication of the believers for each other;

and the intercession of those who intercede;

and apart from all of this, His Mercy which the people of *eemaan* and *tawheed* are most deserving of.

And this is in contrast to *shirk*; for Allaah has closed upon Himself the doors of forgiveness for the *mushrik* and has locked the doors of Mercy against him. So his (the *mushrik's*) acts of obedience without *tawheed* will not benefit him, nor will the calamities (he faces) benefit him at all; and for them (the *mushriks*) on the Day of Resurrection, there will be no:

Intercessors, nor any close friend.

Soorah ash Shu'araa (26) aayaat 100 to 101

- a) Will always enter the Hellfire
- b) Will always end up in the Hellfire forever
- c) Will always enter Paradise ³¹¹
- d) Is on a level between being a Muslim and being a *kaafir*

Answer: c)

Q8. That the Muslim who has committed a major sin:

- a) Should just give up any hope of Allaah's forgiveness ³¹²
- b) Should repent from his sin
- c) Should persist on his sin
- d) Will always go to the Hellfire for a short time at least to be purified from his sin

Answer: b)

Q9. That the approach of the scholars and teachers towards *shirk* should be:

- a) To try to forbid the people from falling into it
- b) To warn the people against it
- c) To remain silent about it ³¹³
- d) To accept that people are going to commit *shirk* no matter how much they are warned

Answers: a) b)

Q10. That the major sins less than *shirk* , such as taking usury:

- a) Should be warned against ³¹⁴

³¹¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

The sinner, 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.

³¹² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

No matter what evil and sins which are less than shirk occur from the believer then he does 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.

³¹³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

As for remaining silent about shirk and leaving the people passionately involved in worship of 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.

³¹⁴ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

There are people who turn their attention to forbidding usury and fornication and corruption of manners; (no doubt) these are forbidden matters and contain corruption but 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?

- b) Should not be warned against
- c) Although very serious, are less serious than *shirk*
- d) Can take a person out of Islaam if he deems these sins to be something permissible

Answers: a) c) d)

Q11. That we should focus our attention in the first instance on:

- a) Warning against the people who rule oppressively over the Muslim lands
- b) Warning against *shirk*³¹⁵
- c) Warning against the sins which are even greater than *shirk*
- d) Warning against the sins which are lesser than *shirk*

Answer: b)

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.

³¹⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

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 (shirk) and what is obligatory is to begin with what is most important, then with what is next in importance.

which is to call upon other than Him along with Him ³¹⁶

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *shirk* is:

- a) To call upon other than Allaah along with Him
- b) To direct something from worship to other than Allaah
- c) One of the most serious matters which Allaah has forbidden but not the most serious
- d) The most serious matter which Allaah has forbidden ^{317 318}

Answers: a) b) d)

Q2. That committing *shirk* in *haakimiyyah* (judgement and legislation) :

- a) Is the type of *shirk* that the Imaam ibn 'Abdil Wahhaab was referring to here
- b) Is acceptable in most cases
- c) Is something forbidden
- d) Is just as bad as slaughtering for other than Allaah ³¹⁹

³¹⁶ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

“And the most serious matter which He forbade is *shirk* which is *da'wah* (to call upon) other than Him along with Him...”

So is *shirk da'wah* (calling upon) other than Him along with Him or is it more general than *da'wah*?

Shirk is more general than *da'wah*; and supplication is a specific type from the types of worship.

Therefore, had he said:

(which is) worship of other than Him along with Him...

that would have been more befitting and more comprehensive, since it would include supplication as well as (worship) other than supplication, such as (ritual) slaughtering and taking oaths and other than that, with the evidence being the aayah which he used as a proof; and it is His statement, He the Most High:

Worship Allaah and do not associate anything along with Him

(Soorah an Nisaa (4) aayah 36)

Meaning (do not associate anything) in His worship, in supplication and seeking deliverance and ritual slaughtering and making vows and having reliance and dread and fervent desire and the other types of worship.

³¹⁷ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So whoever directs something from worship to other than Allaah, then this is the greatest matter which Allaah has forbidden – this is shirk.

³¹⁸ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool (p22):

And the most serious matter which He forbade from the forbidden matters is *shirk* – why is this? Because the purpose behind the creation of mankind is the worship of Allaah alone, so the command to tawheed becomes the command to this created being that he know and that he fulfil the purpose of Allah, the Majestic and Most High behind the creation of this created being. And the meaning of the prohibition of *shirk* is that this created being is prohibited from taking either a path (that he adopts) or an action which opposes the purpose with this action.

³¹⁹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Answer: c)

Q3. That shirk :

- a) Should be warned against, no matter what form it occurs in
- b) Should be taken to mean *shirk al haakimiyyah* in most circumstances ³²⁰
- c) Comes in certain forms which should be tolerated
- d) Is for the most part absent from our current times

Answer: a)

Q4. That loving the material things of this world, such as wealth:

- a) Is an unnatural repulsive matter ³²¹
- b) Is always considered to be *shirk* by most of the scholars of fiqh
- c) Is something that occurs naturally in the hearts of people
- d) Takes the person out of the fold of Islaam

Judging by other than that which Allaah sent down is one of the types of shirk called "shirk ut taa'ah" (shirk of obedience).

There is no doubt that obeying a created being in declaring lawful that which Allaah has made forbidden or in declaring forbidden that which Allaah has made lawful is a type of shirk; however there is that which is more serious than that and it is worshipping other than Allaah by slaughtering and making vows and performing tawaaf (circumambulation) and calling for deliverance.

³²⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Shirk is not to be explained as being shirk in haakimiyyah (judgement and legislation) only or shirk in political affairs and (such people) say, "Shirk relating to the graves is just simple shirk" meaning something easy. This (statement of theirs) is insolence towards Allaah, the Perfect and Most High. Shirk is the worst thing which Allaah has forbidden, and it is to call upon something else besides Him along with Him.

³²¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Wealth is something which Allaah has made beloved (to people) with their natural love.

And you love wealth with immense love.

Soorah al Fajr (89) aayah 20

And indeed he (man) is certainly fervent in love of *khayr*

Meaning: (of) wealth.

Soorah al 'Aadiyaat (100) aayah 8

Say: If your fathers and your children...

Up to His statement:

are more beloved to you.

Soorah at Tawbah (9) aayah 24

*He said: **Are more beloved to you** and He did not criticise them for loving them (their fathers, their children, etc). Rather He criticised them for giving precedence to love of them over the love of Allaah. Love of wealth is not shirk because it is a natural love. The people have need of wealth and they love it; love of wealth is not shirk because it is (a case) of love of things which are beneficial through which the people derive benefit.*

Answer: c)

Q5. That saying that loving wealth is equivalent to shirk :

- a) May be said by someone because they are ignorant ³²²
- b) Is something incorrect
- c) Is something correct
- d) Is something said only by those who have no wealth of their own

Answers: a) b)

Q6. That the shirk which the Imaam ibn 'Abdil Wahhaab intended here includes which of the following:

- a) Slaughtering for other than Allaah
- b) Taking *riba* (usury)
- c) Seeking deliverance from calamities from other than Allaah
- d) Ruling by other than what Allaah revealed
- e) Having hope and longing in other than Allaah
- f) Not saying *bismillaah* before eating
- g) Drinking alcohol
- h) Supplicating to other than Allaah
- i) None of the above

Answers: a) c) e) h)

Q7. That the greatest type of worship is:

- a) Representing the interests of the Muslims in parliament
- b) Abstaining from alcohol
- c) Going out in the path of Allaah for forty days, leaving home and family to do so
- d) *ad du'aa* (supplication) ³²³

Answer: d)

³²² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

However those people who say these sayings (that shirk is love of wealth) - either they are ignorant people who do not know tawheed and shirk - or otherwise they are people who deliberately turn away, wishing to turn the people away from these realities towards things which they want and purposes which they desire .

³²³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Ad du'aa (supplication) is the greatest type of worship, just as He, the One free of all imperfections, said:

The True Call is that which is for Allaah; and those whom they call upon besides Him cannot respond to them with anything.

Soorah ar Ra'd (13) aayah 14

And He said:

So call upon Allaah, making the religion purely and sincerely for Him even though the disbelievers detest it.

Soorah Ghaafir (40) aayah 14

So supplicating to other than Allaah is the shirk which Allaah and His Messenger made forbidden.

And the proof is His statement, He the Most High:
**Worship Allaah and do not associate anything in worship along
with Him.** ³²⁴

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That this *ayah* from Soorah an Nisaa (4:36):

- a) begins with a warning against *bid'ah* (innovation) and a prohibition of *shirk*
- b) begins with a command to *shirk* and a prohibition of *tawheed*
- c) begins with a command to *tawheed* and a prohibition of *shirk*
- d) begins with a command to be good to the parents and then a prohibition of *shirk*

Answer: c)

Q2. That when we look at the list of commands in this *ayah* we see that Allaah :

- a) builds the commands up gradually and finishes with the most important
- b) begins with the most important matter ³²⁵
- c) begins with *tawheed* but then discusses unimportant matters
- d) begins with *tawheed* and ends with *tawheed*

Answer: b)

³²⁴ Soorah an Nisaa (4) *ayah* 36

³²⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

He began with the command for tawheed and the prohibition from shirk. So this proves that the greatest thing that Allaah has commanded is tawheed and the worst thing that He has forbidden is shirk, because Allaah began with that. And He, the Perfect, does not begin except with the most important thing and then what is next in importance. This is the way in which the ayah is a proof.

So if it is said to you: *What are the three fundamental principles about which it is obligatory to have knowledge?* ³²⁶

Then say:

The servant's ma'rifah (knowledge³²⁷) of his Lord,³²⁸ his Religion and his Prophet Muhammad³²⁹ sall Allaahu 'alaihi wa sallam

³²⁶ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Then the Shaykh wished to explain in detail everything which preceded, so he said:

So if it is said to you, what are the three *usool* (fundamental principles)?

Al Usool (fundamental principles) is the plural of *al asl* (which is) that upon which other than it is built.

So all the obligations of the religion, from the prayer and the *zakaat* and the fasting and the pilgrimage and other than that, are built upon these three *usool*. All of them are built (upon) and return back to these three *usool*.

³²⁷ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p25)

It is also said that the expression "*ilm*" (knowledge) is a more befitting expression in the places where it is used as evidence than the expression "*ma'rifah*" (knowledge and awareness). That is because when *ma'rifah* occurs in the Qur'aan, it is mostly (in a) blameworthy (context) because *inkaar* (rejection) follows *ma'rifah*.

As for *'ilm* (knowledge) then this is brought in the Qur'aan (in a) praiseworthy (context).

He, the Majestic and Most High, said:

Those to whom We gave the Book have ma'rifah of (recognise) him just as they have ma'rifah of their own sons. Those who have destroyed themselves will not truly believe.

Soorah al An'aam (6) aayah 20

So He described them here with *ma'rifah* then explained that this *ma'rifah* of theirs would not benefit them and He, the Majestic and Most High, said:

They have ma'rifah (recognise) the Favour of Allaah, then they deny it.

Soorah an Nahl (16) aayah 83

However *'ilm* is praised in the Qur'aan; as for *ma'rifah* then sometimes, rather in most of the places (it occurs), it contains a criticism of it.

However this is not unrestrictedly (the case) because there occurs in the Saheeh of Muslim ibn al Hajjaaj *rahimahullaah ta'aala* in some of the routes of the hadeeth of ibn 'Abbaas which contains (mention) of the sending of Mu'aadh to Yemen that the Prophet *sall Allaahu 'alaihi wa sallam* said to him:

So let the first things that you call them to be that they ya'rifoo (have ma'rifah of) Allaah, so if they ya'rifoo Allaah then inform them that Allaah has made obligatory upon them the five (daily) prayers... up to its end.

So *ma'rifah* here is taken to mean *'ilm* of *tawheed* just as in other narrations; however the expression *ma'rifah* as the Shaykh *rahimahullaah ta'aala* used it here is correct. And that is because using it (in this way) sometimes occurs, even if the usage of the word *ma'rifah* is mostly (in a) blameworthy context.

³²⁸ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p24)

"The servant's knowledge of his rabb (Lord).."

Meaning the servant's knowledge of his *ma'bood* (object of worship) because what is intended by *ruboobiyyah* (Lordship) in this situation is *'uboodiyyah* (right to be worshipped) - why is this?

Because the trials (faced) by the prophets and messengers did not occur with regards to ideas of *ruboobiyyah*; have you not seen that Allaah, the Majestic and Most High, said:

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. The meaning of the word *as/* includes which of the following:

- a) That thing which is built of many different things
- b) That thing which builds other things
- c) That thing upon which something other than it is built ³³⁰

Say (O Muhammad): Who provides for you from the sky and the Earth? Or who possesses the hearing and the sight? And who brings out the living from the dead and who brings out the dead from the living? And who controls the affair?

These are the matters necessary for *ruboobiyyah*

They will say, "Allaah".

Soorah Yoonus (10) aayah 31

And the people of *shirk* in every time did not use to dispute with regards to the tawheed of Allaah, the Majestic and Most High in His *ruboobiyyah*.

For this reason the scholars have explained the question of the grave, "*Who is your rabb (Lord)?*" to mean, "*Who is your ma'bood (object of worship)?*"

Why? Because the trials (faced by the prophets and messengers) did not occur with regards to *ruboobiyyah*.

And the Shaykh, the Imaam *rahimahullaah ta'aala* was asked about the distinction between *ruboobiyyah* and *uloohiyyah* (the right to be worshipped) in some texts – in one of the questions which were posed to him – and from his reply was that he said:

This is a tremendous issue. And that is because *ruboobiyyah* when it is used unrestrictedly or when it is used in isolation then it contains *uloohiyyah* because *ruboobiyyah* necessitates *uloohiyyah* and *tawheed ur ruboobiyyah* (Allaah's Oneness in His Lordship) necessitates *tawheed ul uloohiyyah* (Allaah's right to be worshipped alone). And *uloohiyyah* contains *ruboobiyyah* because the person who (affirms) *tawheed* for Allaah, the Majestic and Most High, in His *uloohiyyah* – he implicitly affirms for Allaah, the Majestic and Most High, that He is One in His *ruboobiyyah* and whoever knows for certain that Allaah, the Majestic and Most High, is One in His *ruboobiyyah*, then this necessitates that he be one who affirms that Allaah, the Majestic and Most High, is One in His right to (all) worship.

And for this reason, you find in the Qur'aan the majority of *aayaat* contain an imposition towards the *mushrikoon* using that which they affirmed – and it was *tawheed ur ruboobiyyah* - upon (affirming) that which they rejected, and it was *tawheed ul uloohiyyah*.

As an example, the statement of Allaah, the Majestic and Most High, is *Soorah az Zumar*:

And if you were to ask them, "Who created the Heavens and the Earth?" they would surely say, "Allaah!"

Soorah az Zumar (39) aayah 38

This is *tawheed ur ruboobiyyah*. He says after that:

Say, "So have you seen that that which you call upon besides Allaah – if Allaah intended some harm for me – could they remove His harm? Or if He intended Mercy, could they withhold His Mercy?"

Say, "Sufficient for me is Allaah. Upon Him do those who place their reliance rely."

Soorah az Zumar (39) aayah 38

He said, "**Afaraytum (so have you seen)..**"

The *faa* ("so") here makes that which comes after it follow on as a consequence of that which came before it; and what came before it was *tawheed ur ruboobiyyah* and what came after it was *tawheed ur uloohiyyah*.

³²⁹ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool* : (page 95)

And the Prophet *sall Allaahu 'alaihi wa sallam* said, giving glad tidings to his nation:

*Whoever is pleased with Allaah as (his) Lord and with Islaam as (his) religion and with Muhammad *sall Allaahu 'alaihi wa sallam* as (his) Messenger, then Paradise becomes obligatory for him.*

Reported by Muslim (3/1501) (1884).

³³⁰ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

d) That thing which is built upon other than it

Answer: c)

Q2. That with regards to the three usool which the Imaam mentions:

- a) The remaining fourth principle will be discussed at a later stage in this book
- b) They involve knowledge of Allaah, His Prophet *sall Allaahu 'alaihi wa sallam* and the religion of Islaam
- c) A Muslims must have knowledge of at least one of them
- d) All of the religion is built upon these three principles

Answers: b) d)

Q3. That the reason why the Imaam specifically chose these three principles was:

- a) This was to be the first in a series of books covering the 3 then 4 then 5 principles
- b) They are the matters that every teacher in the Muslim world begins with when teaching
- c) They are the matters that the person is asked about when placed in his grave ³³¹
- d) They are the foundations of the religion of Islaam

Answers: c) d)

Q4. That when a person is placed in his grave, which of the following occurs:

- a) Two angels come to him
- b) He is asked about his Lord, his Religion and his Prophet
- c) Allaah asks him three questions
- d) The person's shaykh answers the questioning of the grave for the person
- e) His soul returns to his body
- f) He is made to sit up by the two angels
- g) He is asked which books of *ahaadeeth* he memorised

Answers: a) b) e) f)

Q5. That for the believer in his grave, which of the following occurs:

- a) He will say that his Lord is Allaah ³³²

His saying: al usool (fundamental principles), this is the plural of aṣl which is that which something else is built upon . And the word far' (branch or detail) is that which is built upon something else.

³³¹ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

Why are these three fundamental principles specifically mentioned?

Because they are the foundations of the religion of Islaam and because they are the matters about which the servant will be asked when he is placed in his grave.

³³² Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

So the believer will say: My Lord is Allaah and my religion is Islaam and Muhammad sall Allaahu 'alaihi wa sallam is my prophet.

So it will be said to him:

How did you know that?

- b) He will enter Paradise remaining there forever
- c) He will have a door to Paradise opened to him
- d) His grave will be made as wide as a small room for him
- e) He will say that he read the Book of Allaah
- f) He will long for the Day of Judgement to occur

Answers: a) c) e) f)

Q6. That for the hypocrite and the people who had doubts about Islaam, which of the following occurs in their grave:

- a) He will speak confidently and fluently
- b) He will say that his Lord was Allaah
- c) The first question that he will have problems answering will be the question about how much he prayed
- d) He will not be questioned by the two angels
- e) He will say that he heard people in his worldly life saying something so he said that too ^{333 334}
- f) He will scream when he is hit by an iron rod ³³⁵

So he will say:

I read the Book of Allaah so I understood it and I knew.

So then a caller will call out:

My servant has spoken the Truth.

So they will lay out for him a bed from Paradise and there will open for him a door to Paradise and his grave will be extended for him as far as the eye can see and the fragrance of Paradise and its gentle breeze will come upon him. So he will look to his living place in Paradise and he will say:

O my Lord, establish the Hour so that I can return to my family and my wealth.

³³³ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

As for the doubter who lived upon misgivings and doubt and lack of certainty even if he claimed to be upon Islaam, if he had doubts and misgivings about the Religion of Allaah like the munaafiq (hypocrite) he will stutter. So when they say to him:

Who is your Lord?

He will say:

I don't know.

And when they say:

What is your Religion?

He will say:

I don't know.

And when it is said:

Who is your Prophet?

He will say:

I don't know. Haah, haah, I heard the people saying something so I said it.

(Reported by al Bukhaaree in abridged from the hadeeth of Anas (1338) and Muslim)

³³⁴ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of *Thalaathat ul Usool*: (p24)

And it occurs in the hadeeth which occurs in the Saheeh that from those who are questioned in their graves will be the one who will say: *Haah, haah, I do not know. I heard the people saying something so I said it.*

The scholars use the statement of this person who is being tried and tested in his grave "I heard the people saying something so I said it" as a proof that *taqleed* (blind following) is not correct in the response to these three questions – the response to "Who is your Lord?" meaning "Who is your object of worship?", the response to "What is your religion?", the response to "Who is your Prophet?".

³³⁵ Shaykh al Fawzaan comments in his explanation of *al Usool uth Thalaathah*:

- g) His grave opens up as far as the eye can see
- h) He will long for the Day of Judgement to occur

Answer: e) f)

Q7. That with regards to the three questions that we are asked in our grave:

- a) It is a must that we learn about them and believe in and act upon what they necessitate ³³⁶
- b) It is a must that we at least memorise the answers, even if we don't learn more about them
- c) We must learn about them but do not have to act upon what they necessitate
- d) These three questions will not make a distinction between the hypocrite and the believer

Answers: a)

So it will be said to him: "You did not know and you did not read!" So he will be struck with an iron sledgehammer which will cause him to scream in such a manner that if men and jinn were to hear it, they would drop down dead. It will be heard by everything except for mankind; if he were to hear it he would drop down dead – meaning, he would die from terror.

³³⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So since these matters are this important it is obligatory upon us to learn them and to hold them as our creed and belief. And it is not sufficient just to learn them alone; rather we learn them and we hold them as our creed, and we have eemaan in them and we act upon them for as long as we live, hoping that Allaah makes us firm at the question in the grave.

Allaah, the Most High, says:

Allaah makes firm those who truly believe with the firm saying in the life of this world and in the Hereafter. And Allaah misguides the disbelieving wrongdoers. And Allaah does whatever He wishes.

Soorah Ibraaheem (14) aayah 27

So if it is said to you: *Who is your Rabb (Lord)?*
Then say: *My Rabb (Lord) is Allaah who has nurtured me and nurtured all of the creation with His favours.*

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. The approach that the Imaam will adopt in discussing the three principles will:

- a) be based purely on *aayaat* from the Speech of Allaah
- b) rely on philosophical proofs in order to refute the atheists and people of *'aqf*
- c) be restricted to purely *aayaat* from the Qur'aan and the authentic *ahaadeeth* ³³⁷
- d) aim to make the person's *'aqeedah* firm in his heart

Answer: d)

Q2. That amongst the characteristics of the beliefs that will be firmly established in the person's heart are that they:

- a) are built upon doubts
- b) are based upon the statements of people
- c) are built upon proofs from the Book and the Sunnah
- d) change to keep up with the times
- e) are based upon blind following of the uneducated people
- f) are based upon blind following of the most knowledgeable of the scholars
- g) never involve anything other than the two most authentic sources, the Book and the Sunnah ³³⁸

Answer: c)

Q3. That the approach of the Imaam *rahimahullaah* when he brings the "3 principles" is:

- a) to bring many proofs for each one of the 3 principles
- b) to bring many proofs for the first two and the third can then be supported by pure logic alone
- c) to refute any doubts which the reader might have about any of the 3 principles
- d) to make the correct *'aqeedah* become firmly established in the person's heart

Answers: a) c) d)

³³⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The Shaykh rahimahullaah having explained the three fundamental principles in general terms wanted to explain them in detail, one by one, with their evidences from the Book and the Sunnah and from Allaah's signs within the creation and from the intellectual evidences.

³³⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

It is likewise obligatory to build creed and beliefs upon the evidences of the Book and the Sunnah and examination of the signs which Allaah has placed within the creation so that it (the creed and beliefs) should be firmly grounded and firmly established in the heart and so that all doubts are removed.

Q4. That the question, “Who is your Lord?” will be asked of a person:

- a) before his being born
- b) in the Hereafter
- c) in this worldly life ³³⁹
- d) only on the day of his marriage

Answers: b) c)

Q5. That the rizq provided by Allaah:

- a) reaches a person even when he is in his mother’s womb
- b) only reaches the believers
- c) causes the fetus to grow
- d) is given to the people due to the Prophet *sall Allaahu ‘alaihi wa sallam* interceding on their behalf

Answers: a) c)

Q6. That the *tarbiyyah* given by Allaah to the person includes which of the following:

- a) His being given sustenance whilst in the womb of his mother
- b) His having good health after being born
- c) His drinking his mother’s milk
- d) His drinking bottled milk instead of his mother’s milk
- e) His eating food after the age of weaning
- f) His having food and drink before the age of puberty
- g) His having food and drink after the age of puberty
- h) His having enough food and drink when he is an old man

Answers: all of them ^{340 341}

³³⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah about the question “Who is your Lord?”:

And this is question that will occur; you will indeed be asked about it in this world and in the Hereafter. So it is essential that you have knowledge of your Lord, the Mighty and Majestic, and that you respond with the correct response based upon certainty and clear proof.

³⁴⁰ Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p26)

And the greatest of the types of *tarbiyyah* (nurturing) which Allaah, the Majestic and Most High, has nurtured the people with is that He sent the Messengers to them to teach them and to guide them to that which would draw them close to Allaah, the Majestic and Most High...

And there are many types of *tarbiyyah*: nurturing of the bodies, nurturing of the natural instincts, nurturing of the ideas, nurturing of the intellect – Allaah, the Majestic and Most High, has bestowed Favour upon the son of Aadam with each of these.

³⁴¹ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool : (page 82)

And the *tarbiyyah* of Allaah towards those things He created is of two types:

- 1) nurturing which is *‘aamah* (general)
- 2) nurturing which is *khaasah* (specific)

Q7. Which one/ones of the following provide food and drink for the *mushrik*?

- a) Allaah ³⁴²
- b) Shaytaan
- c) The false deity which the *mushrik* worships
- d) The Prophet *sall Allaahu 'alaihi wa sallam*

Answer: a)

Q8. Which Qur'aanic evidences does the Shaykh quote to prove his point?

The statements of Allaah, the Most High:

Or who is it that could give you provision if He (your Lord) were to withhold the provision that He gives to you. ³⁴³

And there is no creature upon the Earth except that its provision is dependent upon Allaah. And He knows its dwelling place and its resting place. ³⁴⁴

So as for general nurturing then this includes all of those things He created, from the righteous one and the wicked one, the believer and the *kaafir*, the one who speaks and the mute one – all of the created beings are in need of Allaah, the Mighty and Majestic, and He is the One who nurtures them by bringing them into existence and providing (for them) and giving them security and making them settled and all of the favours, relating to the worldly life and the Hereafter.

(This is) except for the one who refuses the favour of *ad deen* (the true religion); then he has oppressed his own soul and he will receive his recompense.

As for the specific nurturing, then it is the nurturing which is specific to the servants of Allaah, the believers; and it (this nurturing) is not for other than the.... this is specific to the servants of Allaah, the believers, (and) this is because they are deserving of that; they brought the cause for this specific nurturing, by way of responding to Allaah and responding to the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*, in obedience to the statement of *al Haqq* (the True One), the Mighty and Majestic:

O you who believe! Respond to Allaah and His Messenger when He calls you to that which will give you life.

Soorah al Anfaal (8) aayah 24

So the believers responded and listened attentively and submitted willingly to the call of Allaah and His noble guidance; so they obeyed their Lord and they obeyed their Prophet Muhammad *sall Allaahu 'alaihi wa sallam*. And so Allaah gave them honour with the nurturing which is *khaasah* (specific) and with the guidance which is *khaasah* (specific).

³⁴² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So Who is it that nourishes it from the day when He created it in the womb of its mother until it dies? Who is it that nourishes it, then Who is it Who causes this food and this drink to be digested and absorbed in its body such that it reaches every cell and muscle and every place in its body? Who is it Who makes food and drink appetising for it? Who is it Who causes it to pass through and Who removes what is harmful from it? Who is it Who does this and nurtures this human being?

Is it not Allaah, the Perfect and Most High?

This is ar Rabb (the Lord), the Perfect and Most High, the One Who nurtures. He is the One Who nurtured me and nurtured all of the created beings by His favours.

³⁴³ Soorah al Mulk (67) aayah 21

And how many a creature there is which does not carry its own provision. Allaah provides for it and for you. He is the All Hearing, the All Knowing. ³⁴⁵

Q9. That everything other than Allaah which is worshipped :

- a) Is itself created ³⁴⁶
- b) Has only been given the ability to create things from nothing by Allaah alone
- c) Will be grateful on the Day of Resurrection for the worship it received from the people
- d) Provides approximately 30% of the all the *rizq* that its worshipper receives

Answer: a)

³⁴⁴ Soorah Hood (11) aayah 60

³⁴⁵ Soorah al 'Ankaboot (29) aayah 60

³⁴⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

As for other than Allaah – the Majestic and Most High – then it does not possess and have ability over anything from that, neither the idols nor anything else. No one possesses and has ability over granting provision; rather (that created being) is one who is marzooq (provided for), a makhlooq (created being) like yourself.

He is the One whom I worship and there is none whom I worship besides Him ³⁴⁷

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the statement “He is the One whom I worship”:

- a) Refers to Allaah
- b) Is not strictly necessary as long as the person acknowledges the Favours of Allaah upon him ³⁴⁸
- c) Has no link to the statement of the Imaam’s which occurs immediately before it
- d) Refers to the One who deserves all the worship

Answers: a) d)

Q2. That the difference between the *muwahhid* and the *mushrik* is:

- a) The *muwahhid* does not affirm *tawheed ur ruboobiyyah*
- b) The *mushrik* does not affirm *tawheed ul uloohiyyah* ³⁴⁹
- c) The *mushrik* affirms that Allaah is His Creator ³⁵⁰
- d) In the issue of *tawheed ur ruboobiyyah*

³⁴⁷ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool : (page 101)

And this expression is taken from your statement “*laa ilaaha ill Allaah*” (there is none truly worthy of worship except Allaah).

“He is the One whom I worship.”

This contains the affirmation of worship for Allaah.

“There is none whom I worship besides Him.”

This contains a negation of worship for other than Allaah, just as occurs in “*laa ilaaha*” - this negates everything which is worshipped besides Allaah and “*ill Allaah*” - affirms the worship for Allaah alone, to the exclusion of everything other than Him.

³⁴⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Then in addition, the Shaykh rahimahullaah draws attention to the fact that it is not sufficient to affirm ruboobiyyah (only); it is not sufficient that you say, “My Lord is Allaah who nurtured me with His Favours.” This is not sufficient; you must acknowledge His Right to all worship and you must make all worship purely and sincerely for Him.

³⁴⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The muwahhid (person of tawheed) affirms the ruboobiyyah (Lordship) of Allaah, the Mighty and Majestic and (he affirms) His Sole Right to worship alone, having no partner in this.

And the mushrik (person of shirk) affirms the ruboobiyyah (Lordship) of Allaah; however he associates others with Him in worship of Him.

³⁵⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

This is the difference between the muwahhid and the mushrik (which is that) the person of tawheed says, “My Lord is Allaah and He is the One Whom I worship and I have none other whom I worship besides Him”.

Whereas the person of shirk says, “My Lord is Allaah”; however worship with him (this mushrik) is not solely for Allaah. So he worships trees and rocks and beloved servants of Allaah and righteous people and graves along with Allaah.

Answer: b) c)

Q3. That the statement , “My Lord is Allaah” :

- a) Necessitates that the person then affirms that Allaah alone should be worshipped
- b) Is never stated by a person of *shirk*
- c) Will be of some benefit to the idol worshipper if he were just to say it ³⁵¹
- d) Enters the person who states it into the fold of Islaam

Answer: a)

Q4. That the statement “there is none whom I worship besides Him” means that the person who says it:

- a) Does not worship anyone or anything
- b) Is only allowed to worship those whom Allaah loves
- c) Does not worship anyone other than Allaah unless Allaah gives him permission to do so
- d) Has affirmed *tawheed ul uloohiyyah* ³⁵²

Answer: d)

Q5. That the statement *al hamdu lillaahi rabb il ‘aalameen* :

- a) Is the first and last statement in the *mus-haf*
- b) Is preceded in the *mus-haf* only by the *basmalah* ³⁵³
- c) Is the concluding statement of the people of Paradise ³⁵⁴

³⁵¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the affirmation of Lordship (only) does not benefit him (the mushrik) and it does not enter him into Islaam.

³⁵² Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

So whoever worships other than the Lord, the Creator, the Nurturer of all of the creation with His Favours, then he has made *dhulm* (oppression) since he has placed worship in other than its correct place. And *dhulm* (oppression) is to place something in other than its correct place.

³⁵³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

This aayah (All praise is for Allaah, the Lord and Nurturer of the whole of creation) is the start of the Qur’aan in the mus-haf (written copy of the Qur’aan).

There is nothing before it except for bismillaah ir rahmaan ir raheem (In the Name of Allaah, the extremely Merciful, the Bestower of Mercy).

³⁵⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

It (the statement ‘All praise is for Allaah, the Lord and Nurturer of the whole of creation’) is the conclusion of the speech of the people of Paradise

And the conclusion of their call will be that all praise is for Allaah, the Lord of the whole of the creation.

Soorah Yoonus (10) aayah 10

And Allaah, the Majestic and Most High, began this creation with it; He, the Most High, said:

All praise is for Allaah, He Who created the Heavens and the Earth and made the darkness and the light.

d) Should be said plentifully in all stages of the *salaat* (prayer)

Answer: b) c)

Q6. That *hamd* ³⁵⁵ :

- a) Is only to be directed to Allaah ³⁵⁶
- b) Is never to be directed to Allaah
- c) Involves having love for the one to whom you give the *hamd*
- d) Necessitates worship of the one to whom you give the *hamd*

Answer: c)

Q7. That when someone from the creation gives you something good:

- a) This is actually something from Allaah ³⁵⁷
- b) This does not prevent you praising Allaah
- c) There is no need to show gratitude to that person since the goodness is from Allaah, not him
- d) This is a trap from Shaytaan to make you show gratitude to the person and not to Allaah

Answers: a) b)

Q8. That the Name “Allaah”:

- a) Means the One who Creates and Gives Life ³⁵⁸

Soorah al An'aam (6) aayah 1

And He will conclude the creation with it; He, the Most High, said:

And judgement will be passed upon them all with justice. And judgement will be concluded by its being said, “All praise is for Allaah, the Lord of the whole of creation.

Soorah az Zumar (39) aayah 75

³⁵⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So His saying, He, the Most High:

Al hamd..

(meaning) praise of the One who has been praised along with love of Him and veneration of Him.

And the “al” in “al hamd” is for istighraaq (to make it totally comprehensive) – meaning all praise is for Allaah, it belongs to Him and He is deserving of it. So He is the One who deserves praise in an unrestricted manner.

³⁵⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

As for other than Him (Allaah) then he can be praised in accordance with the level of the fine and good things that he does. But as for total and unrestricted praise then it is for Allaah, the Mighty and Majestic because all favours are from Him.

³⁵⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And even the created being, if he does something good to you, then it is from Allaah, the Mighty and Majestic. He is the One who caused this created being to do something useful for you and He is the One who enabled him to do good for you. So indeed praise returns to Allaah, the Perfect and Most High.

³⁵⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

- b) Should not be used by any created being
- c) Was the term used by Fir'awn (Pharaoh) when he called people to worship him ³⁵⁹
- d) Is the best form of *dhikr* (remembrance) if it is said whilst reflecting on His Greatness

Answer: b)

Q9. That the phrase “rabb il ‘aalameen”:

- a) Excludes the world of insects ³⁶⁰
- b) Includes the world of inanimate as well as animate objects
- c) May only be applied to Allaah
- d) Is an *idaafah* construction ³⁶¹

Answers: b) c) d)

Q10. That the title “rabb”:

- a) May only be used for Allaah ³⁶²
- b) May be used for the creation
- c) If preceded by *al* then it may only be used for Allaah
- d) Constitutes an act of *shirk* if applied to a created being

Answers: b) c)

And “Allaah” means the One possessing divinity and the right to be worshipped over the whole of His creation.

³⁵⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

No one (apart from Allaah) can be called “Allaah”. Even Fir’awn (Pharaoh) did not say, “I am Allaah”; rather he said, “I am your Lord”. So this Name is particular to Allaah.

³⁶⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the world of the angels and the world of inanimate objects and of birds and the world of beasts of prey and the world of animals and the world of insects and of ants and the many worlds there are of creation that there are upon the land and in the sea - they are not known except to Allaah and no one can enumerate them except Allaah - all of them, Allaah is their Lord.

³⁶¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And it (rabb) is a mudaaf (a governing noun attached to a secondary noun).
And ‘aalameen is mudaaf ilaihi (a governed noun).*

³⁶² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So if it said, “ar Rabb” (the Lord) then this cannot be used except for Allaah. As for a created being then the term can be used in a restricted manner. So it is said, “rabb ud daar” (the master of the house) or “rabb ul baheemah” (the owner of the animal) – meaning its owner and its master.

The proof is the Saying of Allaah, the Most High:

“All praise is for Allaah, the Lord of all creation.” [Sooratul-Faatihah (1):1]

Everything besides Allaah is a created being (*'aalam*) and I am one of that creation (*'aalam*).

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That Allaah, the Perfect and Most High, is:

- a) The Lord of all Creation
- b) One who only responds to supplication when it comes via an intermediary
- c) Deserves to have more worship directed to Him than the small amount that created beings deserve
- d) The One that must have all worship directed to Him ³⁶³

Answers: a) d)

Q2. That the aayah *iyyaaka na'budu wa iyyaaka nasta'een* :

- a) Proves that only Allaah must be worshipped
- b) Contains an affirmation and a negation ³⁶⁴
- c) Affirms that Allaah should be worshipped but does not exclude worship of others besides Allaah ³⁶⁵

³⁶³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And since He is the Rabb ul 'aalameen (the Lord of the whole of creation) then therefore He is the One deserving of worship. And this nullifies the worship of others besides Him, He, the Perfect and Most High.

And therefore after it, He said:

iyyaaka na'budu wa iyyaaka nasta'een

(You alone do we worship and Your aid alone do we seek)

Soorah al Faatihah (1) aayah 5

³⁶⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And this phrase **iyyaaka na'budu wa iyyaaka nasta'een** indicates restriction because the bringing forward of the governed word – *iyyaaka* (You alone) – and the putting back of the governing verb – *na'budu* (we worship) – indicates restriction.*

*So “*iyyaaka na'budu*” (You we worship) is different to “*na'buduka*” (we worship You) because saying “*na'buduka*” is merely affirmation. However **iyyaaka na'budu wa iyyaaka nasta'een** contains a denial and an affirmation – meaning we do not worship other than You.*

³⁶⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

d) Is one of the greatest aayaat from Soorah al Baqarah to prove *tawheed ul ulohiyyah*

Answer: a) b)

And worship will not be correct except with negation and affirmation. And it is the meaning of laa ilaaha ill Allaah (none has the right to be worshipped except Allaah) for it (this statement) contains negation and affirmation: a negation of the right to be worshipped for everything besides Allaah and an affirmation of it for Allaah, the Mighty and Majestic.

So if it said to you, "How did you arrive at this knowledge of your Lord?"

Then say, "Through His *aayaat* (signs) and His *makhlooqaat* (those things which He has created).

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the person who claims that Allaah is His Lord and the One who nurtured him:

- a) Has been led astray by his own desires
- b) It is upon him to bring proof to establish his claim ³⁶⁶
- c) Is a *mushrik* if he does not bring any proof
- d) Enters Islaam through this claim of his

Answer: b)

Q2. That the *aayaat* (signs) referred to by the Imaam *rahimahullaah* : ³⁶⁷

- a) Only include the *aayaat* from the Qur'aan which mention Allaah
- b) Were created by Allaah with the permission of His Messenger *sall Allaahu 'alaihi wa sallam*
- c) Act as a proof for the claim the person makes about their belief in Allaah
- d) Will all be everlasting and never come to an end

Answer: c)

Q3. That with regards to creating the creation, all humans acknowledge that:

- a) they could not have created themselves ³⁶⁸

³⁶⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So the Shaykh brought proofs from the Revelation and from the intellect as will follow.

So if it said to you, "How did you come to know of your Lord?"

Because whoever claims something, then he must establish proof for his claim.

(As the poet says):

"And claims, if the people do not establish proof for them, then their people are mere claimants."

³⁶⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The word "aayah" in the language is a sign showing something and indicating something, just as he sal Allaahu 'alaihi wa sallam said:

The aayah of the hypocrite is in three..

(Reported by al Bukhaaree (33) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu)

Meaning: the sign of the hypocrite.

³⁶⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Who is the One who created them? He is Allaah, the Perfect and Most High.

- b) they were created by nothing
- c) they created the Heavens and the Earth
- d) the Creator of all the creation must therefore be the One who alone is worshipped

Answer: a)

Q4. That the false objects of worship created:

- a) Everything
- b) Nothing ³⁶⁹
- c) Some things
- d) None of the above

Answer: b)

Q5. That a person can deduce that there is Creator for all of the creation:

- a) Only when he reaches a higher level of spirituality
- b) By realising that the footsteps of a traveller prove that there was a traveller ³⁷⁰
- c) By realising that camel droppings prove that there was a camel
- d) Only through travelling in the desert

Answers: b) c)

*Do they create themselves – did anyone from mankind create them?
No one can claim this and no one is able to claim this.*

He, the Most High, said:

Or were they created without any creator or are they themselves the creators? Or did they create the Heavens and the Earth. Rather they do not have certain faith.

Soorah at Toor (52) aayaat 35 to 36

³⁶⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

(Allaah, the Most High, said):

Those whom you call upon besides Allaah, they can never create (even) a fly, even if they gathered together to do it.

Soorah al Hajj (22) aayah 73

³⁷⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So this creation proves the Creator, He the Perfect and Most High. Therefore when it was said unexpectedly to the Bedouin, "How did you come to know about your Lord?"

He said:

*The piece of camel dung proves that there is a camel,
The footprint proves that there is a man who is travelling,
Does not this creation prove al Lateef (the One who is Subtle and Kind), al Khabeer (the One who is All Aware)?*

And from His signs are: the night and the day and the Sun and the Moon.

And from His *makhlooqaat* (things which He has created) are: the seven heavens and the seven earths and all those within them and whatever is between them." ³⁷¹

³⁷¹ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (page 28):

And the Shaykh *rahimahullaah* made a distinction here between the *aayaat* and the *makhlooqaat* despite there being in the Qur'aan that which would affirm that the heavens and the Earth are from the *aayaat*. So why did he make the distinction?

The answer is that the distinction (made by) the Shaykh *rahimahullaah ta'aala* between the two is a very slight one. And that is that the *aayaat* is a plural of *aayah* which is a clear and indisputable evidence, proving that which is intended.

Indeed there is in that an *aayah* (sign) yet most of them are not true believers.

Soorah ash Shu'araa- (26) aayah 139

Meaning a clear and indisputable evidence for that which was intended by it.

And here we look at that which is connected to the one being asked this question. The existence of the night and the day and the Sun and the Moon is a sign which is more apparent in (the eyes of) this person being asked the question or the person responding to the question than the (existence of) the heavens and the Earth. Why is this?

Because those things which are described as being signs are changeable and variable, they go and they come (back again).

As for the sky, then it comes into being and the sky is then seen and the Earth comes into existence and is seen. So his being accustomed to the sky and the Earth conceals (the fact) that these are *aayaat* (signs). However changeable things which go and come - it is more clear that this is an *aayah*...

As for the heavens and the Earth, then they are *aayaat*; however in reality, they are not from those matters which prove with a clear and apparent proof to the one looking (at them) what was intended in (the eyes) of the like of this person who is being questioned. This is despite their being *aayaat* in the (eyes of) those who have comprehension and who possess a higher level of understanding. (They are *aayaat*) as Allaah, the Majestic and Most High, has described them in His Book.

The Sun and the Moon and the night and the day are changeable - they approach and they go (again), so they are *aayaat* and evidences for His *ruboobiyyah* (Lordship) and that these things could not have come about by themselves.

However the sky is fixed (and constant) and the Earth is fixed and constant, (the person) looks at this and this.

And those (other things) are changeable, and their undergoing change brings up the question: why has it gone away? And why has it come (again)? Why did the night come? And why did the day come? And why did the night increase? And why did the day become shorter?

And in this way they (the changeable signs) act as greater proof than the proof contained in the *makhlooqaat* despite there being in all of them, an evidence and an indication.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the first category of *aayaat*: ³⁷²

- a) Includes Soorah al Faatihah
- b) Includes the Sun and the Moon
- c) Does not include those things which are found upon the Earth such as the mountains
- d) Proves to the people that there is Someone who created them ³⁷³

Answers: b) d)

Q2. That people who deny that there is a Creator of the creation:

- a) Should be asked about who created the creation in that case
- b) Cannot be found in our current times
- c) Are mostly Hindus
- d) Cannot give a good explanation for why they deny this ³⁷⁴

Answers: a) d)

Q3. That the second category of *aayaat*: ³⁷⁵

³⁷² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The aayaat are of two categories:

(the first of them being) the aayaat of the creation which can be seen, such as the heavens and the Earth and the stars and the Sun and the Moon and the mountains and the trees and the oceans.

³⁷³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

They are called 'aayaat' because they contain signs proving their Creator, He the Perfect and Most High. Therefore Abul 'Ataahiyah said:

*So how strange - how can the One deserving worship
Be disobeyed or how can the one who denies deny Him?
When everything contains a sign for Him
Proving that He is One
And there is a witness for Allaah in every movement
And every stillness of the creation*

³⁷⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

(Allaah, the Most High, said):

Or do they set up partners for Allaah who create with like of His creation so that the creation is obscured for them?

Say: Allaah is the Creator of everything and He is *al Waahid* (the One) *al Qahhaar* (the Overwhelming Subduer).

Soorah ar Ra'd (13) aayah 16

³⁷⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The second category (of signs) is the aayaat of the Qur'aan which are recited from the Revelation which has been sent down to the Messenger sall Allaahu 'alaihi wa sallam.

- a) Includes Soorah al Faatihah
- b) Proves only the first category of *tawheed* ³⁷⁶
- c) Is less important than the first category of *aayaat*
- d) Are only appreciated by people who have memorised the whole Qur'aan

Answer: a)

Q4. That the aayaat which are kawniyyah :

- a) Tell us how to worship the Creator
- b) Prove that there is Someone who brought them into existence ³⁷⁷
- c) Tell us about the Names and Attributes of the Creator
- d) Tell us nothing

Answer: b)

Q5. That the night and the day:

- a) Are from the second category of *aayaat*
- b) Only alternate by the permission of Allaah
- c) Are from the greatest of the *aayaat* of Allaah
- d) Are counted as being from the lesser *aayaat* of Allaah

Answers: b) c)

Q6. That the alternation of night and day:

- a) Were it not to happen, would make humans' existence very difficult ³⁷⁸
- b) Often does not occur for a year or more before returning to normal

³⁷⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

All of these aayaat (of the Qur'aan) prove the existence of the Lord, the Perfect and Most High and (prove) His Perfection and His Attributes and His Names and that He is the One deserving of worship, He alone with no partner.

³⁷⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The aayaat which are kawniyyah (relating to Allaah's creation) are proof for their Creator and the One who brought them into existence and the One who controls them.

And the aayaat of the Qur'aan contain the command to worship Allaah and they contain affirmation of tawheed ur ruboobiyyah (Lordship) and using it (tawheed ur ruboobiyyah) as a proof for the tawheed of worship.

³⁷⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said:

Say: Do you see if Allaah made the night continuous upon you until the Day of Resurrection, what deity besides Allaah could bring you light? Will you not then listen?

Say: Do you see if Allaah made the day continuous upon you until the Day of Resurrection, what deity besides Allaah could bring you night time in which you could rest? Will you not see?

And from His Mercy upon you is that He has made the night and the day so that you may rest therein and seek of His Bounty and that you should be thankful.

- c) Will never end
- d) Often fails to occur, similar to cars and aeroplanes which sometimes break down ³⁷⁹

Answer: a)

³⁷⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The actions of the servants and that which they make end in destruction and they clash with each other whatever they may be and they stop working.

As for the things created by Allaah, the Mighty and Majestic, then they do not become destroyed except at the time when Allaah permits their destruction...

So how many abandoned cars and planes and ships do you see, even though they were strong and had been taken care of; yet they end in destruction and they stop working? Does the night time stop working or does the day time stop working?

No – because its Maker has full ability and is All Wise, He, the Majestic and Most High:

The creation of Allaah, Who has made everything firmly and precisely.

And the proof is His saying, He the Most High:
And from His *aayaat* (signs) are the night and the day and the Sun and the Moon. Do not prostrate to the Sun nor to the Moon but prostrate to Allaah who created them, if you (truly) worship Him.
380

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That this *aayah* is a proof for:

- a) Allaah's Sole Right to be worshipped
- b) Allaah's Coming on the Day of Judgement
- c) Allaah's Ruboobiyyah (Lordship)
- d) Allaah's Attributes of being All Hearing and All Seeing

Answers: a) c)

Q2. That the Sun and the Moon are:

- a) To be worshipped only in times of distress
- b) Two of Allaah's signs ³⁸¹
- c) Not to be worshipped ³⁸²
- d) Of no benefit to mankind other than to remind them of Allaah's ability to create ³⁸³

Answers: b) c)

³⁸⁰ Soorah Fussilat (41) *aayah* 37

³⁸¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*The Sun is the tremendous star which gives light to the creation as a *siraaj wahhaaj* (lamp burning and shining), just as Allaah, the Most High, said:*

And We have made (it) a lamp, burning and shining.

*Soorah an Naba-a (78) *aayah* 13*

And the Moon is a light which brightens the night time and gives light to the pathway of the people.

³⁸² Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool : (page 107)

So regardless of how tremendous the created things are and how plentiful are their benefits, then (still) they do not deserve to have anything from the acts of worship directed towards them nor that anything from favours be (directly) attributed to them.

Rather worship must only be for the One who created these created beings; and directing it (worship) to other than Him is to place something in other than its due place – making *shirk* with Allaah, which is the most serious of the sins without exception.

³⁸³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And from the benefits of the two of them (the Sun and the Moon) also is the wellbeing of the creation through its trees and its fruits and oceans.

Q3. That if the Sun vanished:

- a) The effects would only be noticed by certain animals
- b) There would be no effect on any of the creation
- c) Certain groups from the *mushriks*, such as the Buddhists, would be happy
- d) All humans would suffer ³⁸⁴

Answer: d)

Q4. That the benefits which the Sun and Moon bring us, by the permission of Allaah, include:

- a) benefits for the trees
- b) helping us to have knowledge of the passage of time periods ³⁸⁵
- c) allowing Sun and Moon worshippers to have something to devote themselves to
- d) the times for certain acts of worship ³⁸⁶

Answers: a) b) d)

Q5. That the heavens:

- a) are five in number
- b) are arranged one next to the other ³⁸⁷

³⁸⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So if the Sun were hidden away from the creation then the creation would suffer harm; and many of the means of livelihood of the people and their welfare would be corrupted .

And if the Moon were hidden away then likewise. The Moon also brings about benefits for the fruits and the trees, along with what it contains also from awareness of reckoning (of time periods).

³⁸⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said:

And the Moon – a light and We appointed set phases for it so that you should know the number of years and the reckoning (of the months, days and hours).

Soorah Yoonus (10) aayah 5

And, He, the Most High, said:

They asked you about the crescent moons. Then say: They are signs to mark fixed periods of time for mankind and for the Hajj.

Soorah al Baqarah (2) aayah 189

So the crescent moons bring benefit for awareness of time periods and deadlines, deadlines for debts and deadlines for the waiting periods of the women. And the set times for acts of worship and fasting and Hajj. All of them are known by reckoning based on these two lights: the Sun and the Moon.

³⁸⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the (the crescent moons bring the benefits of) set times for acts of worship and fasting and Hajj. All of them are known by reckoning based on these two lights: the Sun and the Moon.

³⁸⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

(He, the Most High, said);

(Allaah) who created seven heavens *tibaaqan* (in levels).

- c) have above them the Throne of Allaah
- d) have all been travelled through by space ships travelling from Earth

Answer: c)

Q6. That the earths:

- a) are seven in number ³⁸⁸
- b) contain many signs such as the stars and the Moon
- c) contain many *makhlooqaat* such as the mountains and the trees
- d) derive benefit from the seven Suns and the seven Moons

Answers: a) c)

Q7. That the night time:

- a) is a proof for Allaah's ability
- b) is a proof for Allaah's sole right to have worship directed to Him
- c) is a proof for the greatness of Mankind
- d) is from the *aayaat* of Allaah that most of us never see

Answers: a) b)

Q8. That illuminating the Earth:

- a) is something done by the Moon but not the Sun
- b) is something which mankind could do if sufficient of them worked together to do it ³⁸⁹
- c) never occurs
- d) is something which Allaah has full control over

Soorah al Mulk (67) aayah 3

Each being above the other. The lowest heaven, then the one which follows it up until the seventh one. And above them all is the 'Arsh (Throne) of ar Rahmaan (the Most Merciful), He the Perfect and Most High.

³⁸⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the earths are seven, just as He, the Most High, said:

(Allaah is the One who created seven heavens) and their like from the Earth.

Soorah at Talaah (65) aayah 12

So they are seven levels also.

So every level from the seven levels of the heavens and the earths have inhabitants and occupants.

³⁸⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So who can make the whole of the creation dark, all at once? And then make the whole of the creation bright, all at once? He is Allaah, the Perfect and Most High.

If all of the creation were to gather together to make one part of the Earth bright, they would not be able except to make a restricted area bright.

If they were to bring all the electrical generators which are in the world, all of them, they could not illuminate except for a restricted portion of the Earth.

Answer: d)

Q9. That the aayah from Soorah Fussilat quoted by the Imaam here shows:

- a) that *shirk* is false and futile ^{390 391}
- b) that we should not worship even those things which are from the greatest *makhlooqaat*
- c) the futility of what the people of Ibraaheem used to do ³⁹²
- d) that even the prophets sometimes fell into *shirk*

Answers: a) b) c)

Q10. That *sujood* is:

- a) to put the forehead on the ground, humbling oneself before that which is worshipped ³⁹³
- b) to put the arms and legs on the ground and to nod the head
- c) the greatest type of '*ibaadah*' ³⁹⁴
- d) second only to *rukoo'* (bowing) as being the time when a person is closest to his Lord
- e) something which we are only allowed to make to Allaah and the *khaleefah* (Muslim ruler) ³⁹⁵
- f) a time when supplication is forbidden
- g) to be done only during the prayer

Answers: a) c)

Q11. That making *sujood* to something created is:

³⁹⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

This is a nullification of shirk. Do not prostrate to created things since from the greatest of the created things are the Sun and the Moon (yet the aayah forbids prostrating to them).

³⁹¹ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool : (page 107)

So whoever is a *mu-min haqqan* (true believer) then it is upon him to single out His Lord with worship. And none single Him out with worship except the true believers.

³⁹² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And from them (the mushriks) were those who used to worship the Moon and the stars, such as the people of Ibraaheem. They would build temples for them in the form of the stars and they would worship them.

³⁹³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So the greatest of the types of worship is the prostration upon the ground, since your face is the thing that you cherish the most; you have placed it on the ground for Allaah, as an act of worship for Allaah and in submission before Him.

³⁹⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And Allaah's Messenger sall Allaahu 'alaihi wa sallam said:

The closest that the servant comes to his Lord is whilst he is in prostration.

Reported by Muslim (482) from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu.

³⁹⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And it is not befitting to perform it (the *sujood*) as worship except for Allaah.*

- a) an act of *shirk*
- b) only allowed for a person to do when he becomes old and feeble
- c) something that makes no sense since the created being is deficient just as you are
- d) only permissible for a person to do in front of the *ahl ul 'ilm* (the people of knowledge)

Answers: a) c)

Q12. That if a person makes *sujood* to Allaah as well as to a created being:

- a) his worship is rendered null and void ³⁹⁶
- b) his *sujood* to Allaah is correct and accepted but his *sujood* to the created being is not
- c) the created being is honoured by this
- d) the person has committed *shirk*

Answers: a) d)

³⁹⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So if you make prostration to Him and you also prostrate to other than Him then you are not worshippers of Allaah with correct worship. Rather you are worshipping Him along with shirk and shirk corrupts and destroys worship.

And His saying, He, the Most High:
Indeed your Lord is Allaah who created the heavens and the Earth in six days then ascended upon the Throne. He causes the night to cover the day, which follows with haste. And the Sun, the Moon and the stars are subservient and subject to His Command. Certainly creation and commandment are His alone. Exalted is Allaah, the Lord of all the creation.³⁹⁷

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the phrase *inna rabbakum* (indeed your Lord):

- a) refers here to Allaah alone
- b) according to some explanations of the Qur'aan can refer to a human being in this aayah
- c) refers to your Creator ³⁹⁸
- d) does not refer to the One who nurtured you

Answers: a) c)

Q2. That the creation of the heavens and the Earth mentioned in this aayah:

- a) was done by Allaah with the aid of the first human being, Adam *'alaihissalam*
- b) is a proof for the ruboobiyyah of Allaah
- c) was done by other than Allaah according to nearly all of the *mushrikoon* ³⁹⁹
- d) was done by other than Allaah according to the *mushrikoon* of earlier times

Answer: b)

Q3. That the creation of the heavens and the Earth occurred in six days: ⁴⁰⁰

³⁹⁷ Soorah al A'raaf (7) aayah 54

³⁹⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Indeed your Lord..

Meaning: the One who created you and nurtured you with favours.

..is Allaah.

not anyone else besides Him, He, the Perfect and Most High.

³⁹⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah about Allaah's being alone in creating the heavens and the Earth:

Does anyone from the people of shirk or the atheists oppose this and say, "Allaah did not create the heavens and the Earth! Rather the one who created them was so and so" or, "I created them!" or, "Such and such idol created them!" Has anyone from the creation said this in previous times or lately, even thought this aayah is recited night and day? And no one can oppose it and nor will anyone ever be able to oppose it.

⁴⁰⁰ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool (page 107) with regards to this aayah:

So in this aayah, there is a great number of benefits and from them:

1) That *ar Rabb* (the Lord) who is the One who deserves to be worshipped is the One who created the heavens and created the Earth in six days. And Allaah, the Mighty and Majestic, explained these six days in Soorah al Fussilat when He, the Perfect, said:

Say (O Muhammad): Do you verily disbelieve in the One Who created the Earth in two days? And you set up rivals with Him (in worship)? That is the Lord of all the creation.

He placed in it firm mountains from above it and He placed blessing in it and measured its provision in it (for its people) in four days equal for those who ask about (this).

Then He *istawaa* (ascended over) the sky and it was smoke. So He said to it and to the Earth, "Come both of you willingly or unwillingly." They both said, "We come willingly".

The He completed (the creation) of the seven heavens in two days and He placed in each of the seven heavens whatever from the creation He wished. And We adorned the lowest heaven with lamps (stars) as a protection. Such is the decree of the All Mighty One, the One who is All Knowing.

Soorah al Fussilat (41) aayaat 9 to 12

So Allaah made clear the detail of these six days and that four of these days were for the creation of the earth; He created it in two days without spreading it, then He created the heavens after these two days and He decreed for each heaven its affair, then He spread the Earth after that in two days. So the total of the days – that which Allaah has mentioned here – was in six days, and then He made *istiwa* upon the Throne.

So He created the Earth without spreading (it) before the creation of the heavens and the creation of the heavens with a complete creation followed that; and the spreading of the Earth in two days followed that.

And what is intended by the spreading of the Earth is just as Allaah, the Majestic and Most High, said:

And He spread the Earth after that. And He brought forth from it its water and its pasture. And He made firm the mountains. To be a provision for you and your cattle.

Soorah an Naazi'aat (79) aayaat 30 to 33

2) The second benefit – the Wisdom behind the creation of the heavens and the Earth in six days, despite Allaah, the Perfect and Most High, describing Himself with (the description) that whenever He wishes something, He says to it, "Be!" and it is.

The scholars of *tafseer* said:

So that His servants should come to know of (doing things) in a deliberate and gradual manner.

So Allaah, the Mighty and Majestic, was not incapable, such that He needed a long period such as this (to create). Rather He has perfection in an absolute manner and complete ability:

Indeed His Command is that when He wishes something, He says to it, "Be!" and it is.

Soorah YaaSeen (36) aayah 82

3) The third benefit – having *eemaan* in the *istiwa* (Allaah's Ascending) upon the Throne and affirming this Attribute in the manner (affirmed by) the *ahl us sunnah wal jamaa'ah*. Allaah created the Throne and it is one of the things which He created; rather it is the ceiling (over) the things which He has created.

The *istiwa* over it is an *istiwa* which befits His Tremendous Greatness and His Majesty; there is no *tashbeeh* nor any *tamtheel* (resemblance to the creation) nor any *ta'teel* (negation) nor any *tahreef* (distortion) nor any *ta'weel* (interpreting away) (of this Attribute of *istiwa*).

Rather it is (taken) upon the limit set by the statement of Allaah, the Mighty and Majestic:

There is nothing like unto Him, and He is the all Hearing, the All Seeing.

Soorah ash Shooraa (42) aayah 11

And it (the *istiwa*) is from the attributes which the Mu'atilah, the Jahmiyyah negate and which the Mu'tazilah deny and which are interpreted away by the Ashaa'irah and the Kulaabiyyah and the Maaturediyyah and those who befriend them from the people of the unjust *ta'weel*.

4) The fourth benefit – that these tremendous created things are subservient to the command of Allaah: **Running by his command..**

Allaah has set limits for them and He has set due measures for them and He has set up for them celestial bodies which proceed in them, in accordance with the command of Allaah who predestined it and preordained it.

And thus Allaah, the Mighty and Majestic, said:

- a) but Allaah could have, if He wished, created them in an instant ⁴⁰¹
- b) and the reason for this is only known to certain scholars of the religion
- c) and the first of the days was Tuesday ⁴⁰²
- d) and most of this task was completed in the first thirty six hours ⁴⁰³

Answer: a)

Q4. That the day of Friday:

- a) is the most tremendous day of the week ⁴⁰⁴
- b) is the 'eed of the week
- c) was the day that Aadam 'alaihissalam was created on ⁴⁰⁵

It is not for the Sun to overtake the Moon nor does the night outstrip the day. They all float in an orbit.

(Soorah YaaSeen (36) aayah 40)

And in this way the celestial bodies and the stars which move and the celestial bodies which are fixed, their rising and their setting and their locations, proceed by the command of Allaah and through the control of Allaah, the Mighty and Majestic over them until their command comes to an end through the passing away of this life.

5) The fifth benefit is that the command is for Allaah, the Exalted and Most High, and the creation is for Him. His is the command, He commands with what He wishes. And the greatest of that with which He commanded is obedience to Him and the noblest of the acts of obedience and their basis is the tawheed of Him. And His is the absolute unrestricted command; He commands with whatever He wishes and He forbids from whatever He wishes. All of that is a mercy for the servants and a purification for them and a cleansing for their souls and their hearts, and a test and a trial, just as Allaah, the Blessed and Most High, said:

So that He may test you as to which of you is best in deed.

Meaning: the one who is most sincere in it and most correct (in doing it according to the Sharee'ah).

The One who created death and life so that He may test you as to which of you is best in deed.

(Soorah al Mulk (67) aayah 2)

And We will test you with evil and good as a trial. And to Us shall you be returned.

(Soorah al Anbiyaa (21) aayah 35)

⁴⁰¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And He could have created them (the heavens and the Earth) in a single moment. However He created them in six days for a wise purpose which is known to Him, He, the Perfect and Most High.

⁴⁰² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the six days – the first of them was Sunday and the last of them was Friday.

⁴⁰³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So on the day of Friday, the creation was completed and therefore this day became the greatest of the days of the week.

⁴⁰⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Allaah's Messenger sall Allaahu 'alaihi wa sallam said:

The best day on which the Sun has risen is the Day of Jumu'ah

Reported by Muslim (854) and Aboo Daawud and at Tirmidhee and an Nasaabee from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu.

⁴⁰⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

- d) is the day that all those destined to become scholars are born on
- e) is the day on which revelation used to descend to the Prophet *sall Allaahu 'alaihi wa sallam*
- f) is the day on which the Hour will be established
- g) is the final one of the six days during which the heavens and Earth were created

Answers: a) b) c) f) g)

Q5. That Allaah's *istiwa* (on the Throne):

- a) has been explained as His 'conquering' the Throne by most scholars of the sunnah
- b) occurred after the creation of the heavens and the Earth ⁴⁰⁶
- c) is an attribute of Allaah relating to His *dhaat* (His self) ⁴⁰⁷
- d) in the language means "to lie down upon" ⁴⁰⁸

Answer: b)

Q6. That the '*arsh* (Throne of Allaah):

- a) should not be taken literally to mean a throne but rather to mean Allaah's Greatness
- b) is carried and supported by the five greatest prophets
- c) has been described in detail in the Qur'aan but not the Sunnah
- d) is the greatest of the things which Allaah has created ⁴⁰⁹

Answer: d)

Q7. That with regards to Allaah's *istiwa* upon the Throne:

- a) The Throne is in need of Allaah

(Friday is the best day) because the creating of the creation was completed on it and on it Aadam was created and he was entered into Paradise and he was sent down from it and on it the Last Hour will be established - all of that will be on the Day of Jumu'ah.

So it is the most excellent of the days and it was the last of the days of the creation of the heavens and the Earth and whatever they contain.

⁴⁰⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah on the word *thumma* ("then") occurring in the aayah "**then He ascended upon the Throne**":

(The word thumma) is a particle of joining and it indicates sequence - meaning His ascending upon the Throne came after the creation of the heavens and the Earth.

⁴⁰⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

(Allaah's istiwaa) is from the attributes which are af'aal (actions) which He does whenever He wishes.

⁴⁰⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the meaning of istawaa (He ascended) is "He ascended" and "He was high".

⁴⁰⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah about the meaning of the word '*arsh* :

It is as sareer (the couch (of kingship)) and it is a throne which has supports and is carried by the angels and it is the most tremendous of the created things and the highest one of the created things.

- b) Allaah is in need of the Throne
- c) neither Allaah nor the Throne is in need of the other
- d) His *istiwa* is similar to our *istiwa* when we climb upon a throne ⁴¹⁰
- e) His Throne, similar to His Speech, is not created
- f) the exact reason why He made *istiwa* is not known to us
- g) His *istiwa* upon the Throne is exactly the same as His *'uloow* ⁴¹¹

Answers: a) f)

Q8. That with regards to the night and the day:

- a) when the day comes, the creation is illuminated
- b) the night immediately follows the day and vice versa
- c) there are times when there is a gap of several hours between the day and the night ⁴¹²
- d) are the greatest of the things which Allaah has created

Answers: a) b)

Q9. That the Sun and the Moon:

- a) will never cease to exist
- b) serve no purpose for mankind
- c) are from the tremendous things which Allaah has created
- d) are the greatest of the things which Allaah has created

Answer: c)

Q10. That the phrase *musakh – kharaatin bi amrihi* in this aayah implies that the Sun, Moon and stars:

- a) will never come to an end
- b) are subservient to Mankind's command ⁴¹³

⁴¹⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah about Allaah's *istiwa* :

It is not like the ascending of a created being upon a created thing. And He has no need of the Throne since He is the One who holds and maintains the Throne and other than it:

Allaah holds the heavens and the Earth lest they should move away from their places. And if they were to move away from their places then no one else besides Him could hold them.

Soorah Faatir (35) aayah 41

⁴¹¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And al istiwaa (ascending) is a type of al 'uloow (being high).

However al 'uloow is an attribute of His Dhaat (Self). And as for al istiwaa then it is an attribute which is an action which He does whenever He wishes.

⁴¹² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

(Allaah, the Most High, says in this aayah):

(He causes the night to cover the day) which follows with haste...

This one comes after this one immediately and is not delayed. So when the night departs, the day comes and when the day departs, the night comes straight away. This one is not delayed after this one.

And this is from the completeness of His qudrah (ability), He the Perfect and Most High; this one does not lag behind this one.

- c) should not be worshipped
- d) are completely under the command of Allaah

Answers: c) d)

Q11. That with regards to the phrase *alaa lahu al khalqu wal amr* : 414

- a) the word *alaa* is used to refute whatever comes after it
- b) the word *khalq* refers to Allaah's ability to bring things into existence ⁴¹⁵
- c) the word *lahu* (are his) refers to the Prophet *sall Allaahu 'alaihi wa sallam*
- d) none of the above

Answer: b)

Q12. That with regards to Allaah's *amr kawniyy* : 416

- a) all of the creation obey it, willingly or unwillingly
- b) it comprises the Revelation which was sent down
- c) those who disobey it will enter the Hellfire
- d) it only refers to inanimate objects such as the heavens and the Earth

Answer: a)

⁴¹³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah with regards to Allaah's statement: "**Musakh – kharaatin bi amrihi (subservient to His command)**"

*Subservient in their moving around and their orbiting continually and not slackening.
And this is a refutation of those who worship the Sun and the Moon and the stars because they are subservient to the command of Allaah, under command.*

⁴¹⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah with regards to His statement **alaa lahu al khalqu wal amr (Certainly creation and commandment are His alone):**

*The word "alaa" is a term to draw attention and to affirm something.
"Lahu" (for Him) He, the Perfect and Most High, not for anyone else besides Him.*

⁴¹⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Al khalq means to bring something into existence. So He is the One who is fully able to create whenever He wants to, He the Perfect and Most High. He creates whatever He wishes.
And **al amr** is His Command, He the Perfect and Most High, and it is His Speech, He the Perfect and Most High, (both) *al kawniyy* (His creational command) and *ash shar'ee* (His legislative command).

⁴¹⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

His creational command is that with which He commanded the created beings and they obey Him in it and respond to Him, such as His saying:

So He said to it (the heaven) and to the Earth, "Come about both of you, willingly or unwillingly!"

Soorah Fussilat (41) aayah 11

So He commanded the two of them, He the Perfect, and this was a creational command which He commanded the heavens and the Earth with; so they came into being.

His command is just that when He wishes something, He says to it, "Be!" and it is.

Soorah YaaSeen (36) aayah 82

This is His creational command.

Q13. That with regards to Allaah's *amr shar'ee* : 417

- a) all of the creation obey it, willingly or unwillingly
- b) it comprises the Revelation which was sent down
- c) it includes the commands and prohibitions from the Islaamic sharee'ah
- d) it makes no difference to a person's Hereafter as to whether he complies with it or not

Answer: b) c)

Q14. That since the *amr* and the *khalq* are for Allaah, then this shows:

- a) that there is a whole world of the hidden and unseen which belongs to other than Allaah ⁴¹⁸
- b) that the *amr* and the *khalq* are the same thing
- c) that the Qur'aan is not created ⁴¹⁹
- d) that the Prophet *sall Allaahu 'alaihi wa sallam* was not created

Answer: c)

Q15. That this aayah was used specifically as an evidence by:

- a) the modern day Salafee scholars when refuting suicide bombers
- b) Sufyaan ath Thawree when refuting the Soofees
- c) Muhammad ibn 'Abdil Wahhaab when refuting those who do not accept the Sunnah
- d) Imaam Ahmad when refuting those who say that the Qur'aan is created ⁴²⁰

Answer: d)

Q16. That the expression *tabaarak* : 421

⁴¹⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

As for His legislative command then it is His Revelation which was sent down by which He commands His servants. He commands them to worship Him, He commands them with the prayer, He commands them with the zakaat, He commands them with dutifulness to the parents; this is His legislative command.

⁴¹⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And since creation and commandment are for Him then what remains for other than Him, He the Perfect and Most High?

⁴¹⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The aayah therefore proves the difference between creating and commanding, and it contains a refutation of those who say that the Qur'aan is created, because the Qur'aan is from the command and Allaah's command is not a created thing.

⁴²⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

This was what Imaam Ahmad used to overcome the Jahmiyyah in argument when they requested from him that he say that the Qur'aan was something created.

So he said, "Is the Qur'aan from the creation or from the command?"

They said, "The Qur'aan is from the command."

He said, "The command is different to the created thing. Allaah made a distinction between it and between the creation. So He made the creation one thing and the command something else."

- a) is only to be used for Allaah, the Perfect and Most High
- b) is only to be used for Allaah, the Most Merciful, the Bestower of Mercy
- c) is only to be used for our Prophet *sall Allaahu 'alaihi wa sallam*, the best of all humans
- d) can never be used for a created being ⁴²²

Answers: a) b) d)

Q17. That this aayah quoted by Imaam ibn 'Abdil Wahhaab *rahimahullaah*:

- a) is a proof for the *ruboobiyyah* of Allaah
- b) is a proof for the *uloohiyyah* of Allaah
- c) is a proof for *ruboobiyyah* of some of the creation
- d) can be found in three other places in the Qur'aan

Answers: a) b)

⁴²¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Tabaarak Allaah...

Meaning: Tremendously Great is the One whose actions are these, He the Perfect and Most High, and whose Ability is such; and these are the things which He has created, He the Exalted and Most High.

⁴²² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*As for the created being, then it cannot be said to him, "Tabaarak".
Rather it can be said to him, "Mubaarak" meaning "Baarak Allaah feehi (may Allaah place blessing in him and make him blessed). And all blessing is from Allaah, the Perfect and Most High.*

And the *Rabb* (Lord) is the *Ma'bood* (One who is worshipped).^{423 424}
And the proof is His saying, He the Most High:
**O Mankind, worship your *rabb* (Lord)⁴²⁵, He who created you⁴²⁶
and all those who came before you so that you may become
muttaqoon^{427 428} (those who fear Allaah and are dutiful to Him).⁴²⁹**
430

⁴²³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

This does not mean explaining *ruboobiyyah* (Lordship) to mean *uloohiyyah* (the right to be worshipped). Rather the Shaykh's intent was to say: the *Rabb*, the One who created and nurtured – He is the One who deserves worship because He is *Rabb* (Lord), *Khaaliq* (Creator). Meaning that he wished to use *ruboobiyyah* as a proof for *uloohiyyah* as has preceded in the aayah.

Otherwise the meaning of the *Rabb* (Lord) is the Creator, the One who nurtures; and the meaning of the *ilaah* is the One who is worshipped.

So it is obligatory to make a distinction between *tawheed ur ruboobiyyah* and *tawheed ul 'ibaadah*. We always use *tawheed ur ruboobiyyah* (Lordship) as a proof for *tawheed ul 'ibaadah* (Worship). This is what the Shaykh *rahimahullaah ta'aala* intended.

⁴²⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So since (the person) affirms that He is the Rabb (Lord) then it is binding upon him that he affirms that He is the Ma'bood (the One who deserves worship).

⁴²⁵ Shaykh Saalih as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool :

Look how He began in the first instance with worship; and it is as if a questioner had posed the question, "*Why is He (alone) deserving of worship?*"

(The answer) is because He is the One who created the heavens and the Earth and He is the One who subjugated the heavens and the Earth; He is the One who created all of these things for you. He is the One who causes the crops to grow. He is the One who sent down the water (from the skies). He is the One who brings the crops out with the water (from the sky)... up to the rest of the matters. Hence the consequence (of this) is:

So do not set up rivals with Allaah whilst you know.

(Soorah al Baqarah (2) aayah 22)

⁴²⁶ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool : (page 112)

And in His statement

He who created you...

after the command to worship Him alone is an explanation and clarification that the One who created and gave provision is the One who deserves that He alone be worshipped; and that the one who did not create a single thing and did not give provision and who does not have life and death in his hand, does not deserve to have anything from worship directed to him ever.

⁴²⁷ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (page 114):

So that you may become *muttaqoon* (people who fear and are dutiful)

(Meaning) towards Allaah by complying with His commands and staying away from His prohibitions; and therefore He commanded you with worship of Him.

⁴²⁸ Talq ibn Habeeb *rahimahullaah* said:

He who made the Earth a resting place for you and made the sky a ceiling and sent down rain from the sky and brought out with it crops and fruits from the Earth as provision for you. So do not set up rivals with Allaah whilst you know.⁴³¹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the One who is the *rabb* :

- a) is the One who deserves only *most* of the acts of worship
- b) is the only One who deserves any of the worship ⁴³²
- c) is the only One who deserves none of the worship
- d) is the One who deserves only some of the worship

Answer: b)

Q2. That the aayah from Soorah al Baqarah quoted by the Imaam here:

- a) is addressed to only the *kuffaar*
- b) is a proof that worship is only for Allaah
- c) is addressed to only the believers

Taqwaa is that you act in obedience to Allaah upon a light from Allaah, hoping for the mercy of Allaah and that you leave alone the disobedience to Allaah, (doing so) upon light from Allaah, fearing the punishment of Allaah.

(See Majmoo' al Fataawa (7/163))

⁴²⁹ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (page 111)

So the call here is to all Mankind.

O Mankind...

And it is from the proofs (showing) the comprehensiveness and the generality of the message of our Prophet Muhammad *sall Allaahu 'alaihi wa sallam*.

⁴³⁰ And Mujaahid *rahimahullaah* said about the phrase:

So that you may become *muttaqoon*

Meaning: so that you may become those who are obedient.

(Tafseer at Tabaree)

⁴³¹ Soorah al Baqarah (2) aayaat 21 to 22

⁴³² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah with regards to the saying of the author: **"And the *Rabb* (Lord) is the *Ma'bood* (One who is worshipped)"**

*Meaning: He is the One who deserves to be worshipped. As for other than Him, then it does not deserve worship because it is not a *rabb* (lord). This is the intent of the speech of the Shaykh *rahimahullaah* with his saying, "And the **Rabb** is the **Ma'bood**" –meaning He is the One who deserves worship.*

*And also it is not sufficient that a person affirms *ruboobiyyah* (Lordship) (for Allaah alone) – rather he must affirm *'uboodiyyah* (the right to have all worship directed to Him) for Allaah, the Perfect and Most High. And he must carry it out, purely and sincerely for Him, the Perfect and Most High.*

d) is addressed to the believers and the *kuffaar* ⁴³³

Answers: b) d)

Q3. That with regards to the three categories of people:

- a) the first and second categories are the believers⁴³⁴ and the *kuffaar* ⁴³⁵
- b) the first and second categories are the living and the dead
- c) the third category is the people who have newly entered Islaam
- d) the third category is the hypocrites ⁴³⁶

Answers: a) d)

Q4. That the *munaafiqoon* (hypocrites):

- a) manifest Islaam but conceal their *kufr*
- b) are only slightly better than the people who manifest their *kufr* openly ⁴³⁷

⁴³³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah with regards to the statement of Allaah, the Most High, in this aayah, "**O Mankind...**"

This is a call from Allaah to all the people, the believers and the disbelievers because Allaah mentioned in this Soorah – Soorah al Baqarah – the division of people into three categories...

And having mentioned these three types, He said:

O Mankind...

⁴³⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*The first category are the believers, those who truly believe in the ghayb (hidden and unseen) and who truly believe in the Last Day, those whom He has described as being *muflihoon* (successful ones) in His saying:*

They are upon guidance from their Lord and they are the *muflihoon*.

Soorah al Baqarah (2) aayah 5

⁴³⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*The second category are the *kuffaar* (disbelievers), those who openly display disbelief and 'inaad (obstinate rejection of the Truth). He, the Most High, said:*

Indeed those who obstinately disbelieve - it is the same whether you warn them or you do not warn them, they will not believe.

Soorah al Baqarah (2) aayah 6

⁴³⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*The third category are the *munaafiqoon* (hypocrites) who are not with the disbelievers and they are not with the believers:*

(the hypocrites) are wavering in between, being neither fully with these nor fully with those.

Soorah an Nisaa (4) aayah 143

⁴³⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*They (the hypocrites) are worse than the *kuffaar* who openly display their *kufr* and therefore He sent down ten and more aayaat (at the beginning of Soorah al Baqarah) with regard to them; whereas with regards to the believers (He sent down) a few aayaat and with regards to the disbelievers (only) two aayaat.*

- c) are mentioned in many *aayaat* from the first twenty *aayaat* of Soorah al Baqarah
- d) have only two *aayaat* devoted to them at the beginning of Soorah al Baqarah

Answers: a) c)

Q5. That when Allaah says, “O Mankind, worship your *rabb*”:

- a) this is the second command in the Qur’aan⁴³⁸
- b) this is a command telling us to single Allaah out with all worship
- c) this is addressed to the believers, the *kuffaar* and the hypocrites
- d) worship can only be directed to our *rabb* ⁴³⁹

Answers: b) c) d)

Q6. That when Allaah says, “who created you and those before you so that you may become *muttaqoon*”:

- a) “those before you” refers to only the Jews and Christians here ⁴⁴⁰
- b) that nothing saves a person from the Fire except for obeying Allaah
- c) that only the Prophet *sall Allaahu ‘alaihi wa sallam* can give or take away *taqwaa*
- d) that the Fire will not touch the person who performs acts of obedience to Allaah

Answer: b)

Q7. That the Allaah has made the Earth:

- a) a place for us to travel upon and to build upon ⁴⁴¹

As for the hypocrites then He began mentioning them from His saying:

And from the people are those who say, “We believe”

Up to His saying:

The lightning almost snatches their sight away.

Soorah al Baqarah (2) aayaat 8 to 20

All of this is regards to the hypocrites due to the severity of their danger and the foulness of their actions.

⁴³⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The scholars have said: the first call occurring in the mus-haf (written copy of the Qur’aan) is this:

O Mankind, worship your Lord..

⁴³⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Worship is not correct unless it is for the Lord; then He, the Perfect and Most High, mentioned the proof for that and it is His saying:

He, who created you...

⁴⁴⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah with regards to the statement of Allaah, “**and those who came before you**”:

(meaning) from the nations, all of them. Allaah, the Perfect and Most High, created the angels and the jinn and mankind and all of the created beings.

- b) a place where He is not disobeyed
- c) a constricted place
- d) flat

Answer: a)

⁴⁴¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah commenting on the saying of Allaah, the Most High:

He made for you the Earth a resting place..

Soorah al Baqarah (2) aayah 22

Meaning: a carpet.

And Allaah has made the Earth as a carpet laid out for you.

Soorah Nooh (71) aayah 19

Meaning laid out.

And a carpet: meaning that which you use as a carpet, you sleep upon it and you build upon it and you cultivate crops upon its surface and you travel about upon it on your journeys to wherever you want to go.

So the Earth is a carpet and a resting place.

And ibn Katheer⁴⁴² *rahimahullaah ta'aala* said:

*"The Creator of these things is the One who deserves to be worshipped."*⁴⁴³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That 'ibaadah (worship):

- a) involves humility in front of the One being worshipped ⁴⁴⁴
- b) is of different types which the Imaam will now go on to discuss
- c) when used in the general sense of the word can be directed to other than Allaah
- d) is the same as Paradise

Answers: a) b)

Q2. That the first category of the 'ibaad (servants) of Allaah: ⁴⁴⁵

- a) refers only to the believers
- b) excludes the hypocrites
- c) are under the control of Allaah
- d) includes everyone in the heavens and the Earth

Answers: c) d)

⁴⁴² He was 'Imaad ud Deen Abul Fidaa- Isma'eel ibn 'Umar al Qurashee ad Dimashqee, *al Haafidh*, the author of the well known tafseer and book of history and (books) other than these two. He died in the year 774AH.

⁴⁴³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool (p48):

He *rahimahullaah* affirms what we have (just) said – this is the method (used in) the Qur'aan and it is to use tawheed ur ruboobiyyah as a proof for tawheed ul 'ibaadah.

And the inference to be derived by looking at the opposite of this is that: the one who did not create these things nor anything else does not deserve (any) worship.

⁴⁴⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And 'ibaadah (worship) according to the (Arabic) language means: humbling oneself and submission.

And from that is (the saying), "The path is mu'abbad (well trodden)", meaning: trodden down through being walked frequently upon.

⁴⁴⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The first category (of worship) is servitude which is general to the whole of the creation; all of them are 'ibaad (slaves) of Allaah, the believer and the disbeliever, the evil doer and the hypocrite, all of them are 'ibaad of Allaah – with the meaning that they are under His control and His overwhelming power and that it is obligatory upon them to worship Him, He the Perfect and Most High.

This servitude is general to the whole of the creation... just as He, the Most High, said:

All those in the Heavens and the Earth will come to the Most Merciful as an 'abd (slave) (on the Day of Resurrection).

Q3. That those in the second category of the 'ibaad (servants) of Allaah: 446

- a) are the *mu-minoon* (believers)
- b) seek to obey Allaah
- c) are under the control of Allaah
- d) includes everyone in the heavens and the Earth

Answers: a) b) c)

Q4. How did Imaam ibn ul Qayyim *rahimahullah* define "worship"?

He said in *an Nooniyah*:

*And worship of ar Rahman (the Most Merciful One) is to have the utmost love of Him
Along with humble submission of His servant – they (love and submission) are the two pivots 447*

Q5. How did his teacher, Shaykh ul Islaam, ibn Taymiyyah *rahimahullah* define "worship"?

He said worship is:

a comprehensive term covering everything which Allaah loves, from (the person's) sayings and actions, the outward (actions) and the inward (actions). 448

⁴⁴⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The second category is the worship and servitude which is particular to the believers, just as He said:

And the 'ibaad (slaves) of the Most Merciful are those who walk upon the Earth in humility.
Soorah al Furqaan (25) aayah 63

And He, the Most High, said:

You (Satan) have no authority over My 'ibaad (servants).

Soorah al Hijr (15) aayah 42

And Satan said:

Except for Your chosen 'ibaad (servants) from them.

Soorah al Hijr (15) aayah 40

This is 'uboodiyyah which is khaasah (specific to the believers) and it is the servitude of obedience and of drawing closer to Allaah by means of tawheed.

⁴⁴⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And from them (the scholars) are those who say:

Worship is that which is commanded in the revealed legislation, not (something done) on account of its being something conforming to custom nor something necessitated by the intellect.

This is because worship is something tawqeefiyyah (something which can only be affirmed by text). It is not established through the intellect, nor through the customs (of the people); rather it is only established through the legislation. And this is a correct definition.

⁴⁴⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Q6. That worship, according to ibn Taymiyyah's definition:

- a) includes obeying Allaah in what He has commanded
- b) is of thirteen (and in some narrations, fourteen) different types ⁴⁴⁹
- c) includes leaving off that which Allaah has forbidden
- d) refers only to the visible and apparent actions which the person does ⁴⁵⁰

Answers: a) c)

Q7. That worship done by the tongue:

- a) includes saying *subhaan Allaah*
- b) includes chanting after the obligatory prayers
- c) includes chanting after the optional prayers
- d) is only to be done in accordance with the Sharee'ah

Answers: a) d)

Q8. That worship done by the heart includes which of the following:

- a) *khawf* ⁴⁵¹
- b) *shirk*
- c) *rahbah*
- d) *tawakkul*
- e) *khashyah*
- f) *ithm*

This is the comprehensive exclusive definition and it is that worship is a noun covering everything which Allaah has commanded with. So doing whatever Allaah has commanded with in obedience to Allaah and leaving whatever Allaah has forbidden in obedience to Allaah – this is worship.

⁴⁴⁹ Shaykh al Fawzaan in his explanation of al Usool uth Thalaathah mentions with regards to worship:

And its types cannot be enumerated; its types are many.

⁴⁵⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Everything with which Allaah has commanded is worship and everything which Allaah has forbidden, then leaving it is worship – whether it be (something done) outwardly upon the limbs or whether it be (something done) inwardly in the hearts. This is because worship can be upon the tongue and it can be in the heart and it can be upon the limbs.

⁴⁵¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And likewise everything which is in the heart from that which draws a person closer to Allaah, the Mighty and Majestic, then it is 'ibaadah (worship), such as *khawf* (fear), *rajaa-* (hope) and *khashyah* (awe) and *raghbah* (fervent desire) and *rahbah* (dread) and *tawakkul* (trust and reliance) and *inaabah* (turning repentantly) and *isti'aanah* (seeking aid) – all of these are actions of the heart.*

Turning for refuge to Allaah with the heart and having awe of Allaah and fearing Him and having fervent desire for Him and loving Him, He the Perfect and making one's actions purely and sincerely for Him and having intention which is true and sincere for Allaah, the Mighty and Majestic – everything in the hearts from these types is worship.

g) 'udwaan

Answers: a) c) d) e)

Q9. That worship done by the limbs:

- a) is always less virtuous than worship done upon the tongue
- b) is only to be done when your Shaykh gives you permission
- c) includes prostration and making *hijrah* for Allaah's sake ⁴⁵²
- d) includes repentance and having fear

Answer: c)

Q10. The Shaykh *hafidhahullaah* also divides worship into:

- a) worship relating to the body ⁴⁵³ and worship relating to wealth ⁴⁵⁴
- b) worship done inside a masjid and worship done outside the masjid
- c) worship done by men and worship done by women
- d) worship done according to the Sunnah and worship done in contradiction to the Sunnah

Answer: a)

Q11. That performing the Hajj and its rites:

- a) is worship of the tongue alone
- b) is worship relating to wealth and relating to the body ⁴⁵⁵
- c) is worship of Allaah and of His Prophet Ibraaheem '*alaihissalaam*
- d) is worship of Allaah and of His Prophet Muhammad *sall Allaahu 'alaihi wa sallam*

⁴⁵² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And likewise worship can be upon the limbs, such as the bowing in the prayer and the prostration and striving in Allaah's cause and striving with one's person and hijrah (migration) - all of these are acts of worship relating to the body.

And fasting is an act of worship relating to the body, apparent upon the limbs.

⁴⁵³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And acts of worship relating to the body – these are the three types which we have mentioned (already). They can be upon the tongue, upon the limbs and in the heart.

⁴⁵⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And it (worship) can be related to wealth (such as) giving the zakaat, and such as spending in Allaah's cause – and it is spending in jihaad. Allaah, the Most High, said:

They (the believers) strive in Allaah's cause with their wealth and their persons.

Soorah at Tawbah (9) aayah 20

⁴⁵⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Hajj comprises an act of worship relating to the body and an act of worship relating to wealth.

So carrying out the rites – the tawaaf (circumambulation) and the sa'ee and the stoning and standing in 'Arafah and spending the night in Muzdalifah – (each of these) is an act of worship relating to the body.

And as for the spending (of wealth on the Hajj) then it is an act of worship relating to wealth because Hajj requires spending.

Answer: b)

And the types of worship with which Allaah has commanded, such as *Islaam* and *eemaan* and *ihsaan*.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That when the Imaam ibn ‘Abdil Wahhaab mentions certain types of worship:

- a) there are no other types of worship other than the ones which the Imaam mentions ⁴⁵⁶
- b) the Imaam is only mentioning some of the different types of worship
- c) deviations in worship have been discussed by scholars such as ibn Taymiyyah⁴⁵⁷
- d) he does so because these are the only types which he knows about

Answers: b)

Q2. That *Islaam* and *eemaan* and *ihsaan*:

- a) are the greatest types of worship
- b) are going to be explained in detail later in this book ⁴⁵⁸
- c) are the three fundamental principles referred to in the title of this book
- d) are three of the four principles which are explained in the book, “The Four Principles”

Answers: a) b)

Q3. That *Islaam* and *eemaan*: ⁴⁵⁹

⁴⁵⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the Shaykh (ibn ‘Abdil Wahhaab) quoted some examples of worship by way of giving examples and not by way of restricting (all forms of worship to just the ones he mentioned here) because they are more than what he mentioned (here). And it would not be possible to mention them all in a brief treatise.

⁴⁵⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Shaykh ul Islaam (ibn Taymiyyah) has a separate treatise which is called “al ‘Uboodiyah” (“Servitude”) which researches the matter of ‘ibaadah (worship) and the types of worship and an explanation of the deviations which occurred from the Soofees and others with regard to worship; and it is a valuable treatise which the student of knowledge needs to read.

⁴⁵⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And a detailed explanation of these (three) will follow in the speech of the Shaykh rahimahullaah with regard to the second fundamental principle. And he mentioned them here because they are from the types of worship.

⁴⁵⁹ Shaykh Muhammad Amaan al Jaami rahimahullaah mentions in his explanation of Thalaathat ul Usool (p49):

And the types of worship with which Allaah has commanded are many, such as *Islaam* – and it is *istislaam* (compliance and obedience to that which came from Allaah and His Messenger *sall Allaahu ‘alaihi wa sallam*), meaning the outwardly manifest actions - and such as *eemaan*.

- a) are both acts of worship that relate to wealth
- b) comprise five pillars⁴⁶⁰ and six pillars⁴⁶¹ respectively
- c) can never coexist in one person at the same time
- d) are from the many names of Muhammad *sall Allaahu 'alaihi wa sallam*

Answer: b)

Q4. That ihsaan:

- a) has no pillars
- b) has five pillars ⁴⁶²
- c) can only be achieved when a person sees Allaah with his own eyes
- d) together with *eemaan* and *Islaam* constitute *ad deen* ⁴⁶³

Answer: d)

So when *Islaam* and *eemaan* are (mentioned) together just as occurs here (in the statement of ibn 'Abdil Wahhaab *rahimahullaah*) and just as occurs in the hadeeth of Jibraaeel, then *Islaam* is explained to mean the actions of the limbs and *eemaan* (to mean) the actions of the hearts.

And the actions of the heart from worship (include) the prayer and the zakaat and other than that, and the actions of the hearts (include) *khashyah* (awe and fear) and love and being pleased and *muraaaqabah* (feeling that Allaah is watching us at all times) - all of this is from the actions relating to the heart which are from the branches of *eemaan*. And *ihsaan* is more narrower than *eemaan* and more specific.

Islaam is the most all encompassing then *eemaan* then *ihsaan*, just as speech about this issue will follow when mention is made is of the three levels of the religion of *Islaam*.

⁴⁶⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Islaam with its five pillars: the two testimonies of faith and establishment of the prayer and giving the zakaat and fasting in Ramadaan and making Hajj to the sacred house of Allaah – these are all acts of worship relating to wealth and to the body.

⁴⁶¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Eemaan, with its six pillars, is from the actions of the heart. Eemaan (true faith) in Allaah, and (in) His Angels, and (in) His Books, and (in) His Messengers and (in) the Last Day and eemaan in qadr (predecree), the good of it and the bad of it – this is worship relating to the heart.

⁴⁶² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And likewise ihsaan – which is a single pillar and it is that you worship Allaah as if you were seeing Him and even though you do not see Him, then He certainly sees you. This is the highest of the types of worship.

⁴⁶³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*These three (Islaam, eemaan and ihsaan) are called the levels of the religion since together they are the deen (the religion). This is because when Jibreel asked the Prophet *sall Allaahu 'alaihi wa sallam* in the presence of his Companions and the Prophet *sall Allaahu 'alaihi wa sallam* responded to him about *Islaam* and *eemaan* and *ihsaan*, he (*sall Allaahu 'alaihi wa sallam*) then said:*

This was Jibreel, he came to you to teach you the affair of your deen (religion).

(Hadeeth reported by al Bukhaaree (4777) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu). So he called these three "the religion".

and from that⁴⁶⁴ is *du'aa* (supplication), *khawf*(fear)⁴⁶⁵, *rajaah*(hope and longing), *tawakkul*(trust and reliance)⁴⁶⁶, *raghbah*(fervent desire),

⁴⁶⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool (p50):

And his statement *wa minhu ad du'aa* (and from that is *du'aa*):

The explanation: *wa minhu* (literally 'and from it').

The (masculine) personal pronoun (*hu* in the word *minhu*) is referring back to what? '*Ibaadah* (worship) is a feminine noun. And *al - anwaa'* (the types) is a plural and all plurals are feminine.

So where is the masculine noun which must have been mentioned beforehand such that the personal pronoun (*hu*) refers back to it?

What is accurate and correct is that (it should be) *wa minhaa* ('and from it (feminine)') - meaning 'and from the acts of worship'. And this is by way of correcting the wording..

And when we correct the wording that does not mean that we are criticising the Shaykh (Muhammad ibn 'Abdil Wahhaab) because the book has been printed many times and printing errors do occur, especially in this time.

⁴⁶⁵ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool (p51):

And *khawf* (fear) is of two types:

1) The fear which is *tabee'ee* (natural and instinctive), such as your fear of a lion and your fear of an enemy and your fleeing from him. This is the natural fear. And sometimes you depart from your city *khawfan* (fearing) your enemy or (fearing) a tyrant; this fear is a natural fear, and not a fear of worship. So this is not a problem.
2) *Khawf ul 'ibaadah* (the fear which is an act of worship). This is the fear which is concealed, such as the *khawf* that the *mureed* (disciple) and the *derwish* have of the shaykh, the shaykh of their *tareeqah* (innovated Soofee 'path'). He has fear in his heart; he fears that the shaykh will discover what is in his (the disciple's) heart so it will cause harm to his *eemaan* and himself and his family and his wealth.

And it may be that he fears his shaykh stripping him of his *eemaan* (altogether) because the dervishes and the *mureeds* believe in their shaykhs more strongly than their *eemaan* in Allaah, the Lord of all the Creation and they fear their shaykhs more severely than their fear of Allaah. They do whatever they wish from that which angers Allaah and they do not care, depending (instead) on the vastness of the Mercy of Allaah. They say: Allaah is the Most Merciful of those who have mercy, He forgives!

However the Shaykh will never have mercy if he discovers what is in your very heart, he will not have mercy upon you!

Where is the *eemaan* (here)? Where is the Islaam (in the one) with this creed and belief?

And that which we are saying is not from the myths of the ancient times. In many regions and amongst many of the people, you will find the *mureed* sitting in front of his shaykh in the manner of the dog sitting in front of his owner, bowing down his head on the earth, fearing, on the point of putting his hand upon his heart so as to protect that which is in his chest, lest any thought come to his heart which the shaykh is not pleased with so that he (the *mureed*) would be destroyed.

This is the fear related to worship which is *shirk akbar* (major shirk). Whosoever allows his fear of the shaykh to reach this level is a *mushrik* with *shirk akbar*, even if he prays and fasts.

⁴⁶⁶ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool (p52):

Tawakkul (trust and reliance) - it is to depend upon Allaah, relying upon Him and depending upon Him with a complete dependence.

And we do not divide *tawakkul* into categories as we divided *khawf* into categories. It is not permissible to have *tawakkul* upon other than Allaah, unrestrictedly. *Tawakkul* and sufficing oneself with Him are specific to Allaah, the Most High.

rahbah(dread), *khushoo'* (reverence and humility), *khashyah* (awe), *inaabah*(turning repentantly), *isti'aanah* (calling for aid and assistance)⁴⁶⁷, *isti'aadhah*(seeking refuge), *istighaathah*(seeking deliverance), *dhabh*(sacrificing)⁴⁶⁸, *nadhr*(making vows)⁴⁶⁹and the

However having *tawakkul* does not prevent (a person) from utilizing the *asbaab* (means to achieve the desired goal) and pursuing the legislated permissible means. Rather the servant is commanded with the pursuit of the legislated means, such as travelling abroad in order to gain knowledge and getting married in order to seek a child and that he works in trade and agriculture in order to seek provision. However he does not depend upon these means – he depends upon Allaah, the Perfect and Most High for achieving the good outcome from these means.

As for leaving aside the means and (instead) wishing from Allaah that Allaah bestow a righteous son upon him – and yet he (the person) does not get married; or desiring knowledge but then he sits in his house, night and day, (hoping) that he will emerge upon the people as the most knowledgeable of the people of his city – then this is a untruthful aspiration, in opposition to the sunnah of Allaah in His creation.

It is a must that he (the person) puts into place the means, and relies upon Allaah, the Perfect and Most High, for achieving the good outcome of these means; and it is not permissible to depend upon the means.

⁴⁶⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool (p53):

Isti'aanah is divided into the permissible type and that which is not permissible, such as seeking *isti'aanah* from someone else in that which he is able to do – (for example) that you ask somebody else to lift some luggage onto your car. This is permissible because you have sought from him that which he is able to do. However if you ask from him something which none but Allaah can do then this is *shirk*.

⁴⁶⁸ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool (p53):

And *dhabh* is of two types:

The sacrificing which is a custom and the sacrificing which is an act of worship.

The sacrificing which is a custom, such as your sacrificing a sheep so that you eat the meat or so that you can honour the guest, (this) is not what is meant (by Imaam ibn 'Abdil Wahhaab here).

Rather it is the sacrifice which you sacrifice as a means of drawing close, such as the slaughtered animal and the sacrificed animals and the '*aqeeqah*. If you direct anything from that (to other than Allaah) just as the ignoramus from those who have made the Hajj do – according to what has reached us – from the ignorant pilgrims who, as soon as he returns from the Hajj safe and sound - instead of showing gratitude to Allaah and feeding the servants of Allaah – takes a ram and rushes to the grave of the shaykh and sacrifices there. This is because he has the '*aqeedah* that he (the shaykh) was with him on that journey; it was he (the shaykh) who protected him and it was he who returned him safely to his town! What was the value of this pilgrimage? It was worthless because he has not truly acquired *eemaan*.

⁴⁶⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool (p53):

There are from the common Muslims some people who have gardens of date-palms, and they single out one date palm tree as being special for the shaykh. This (one) date palm is the one which will protect all the date palms. And he places in the courtyard a bull which will protect all of the courtyard by means of the blessing of the shaykh. If the courtyard and likewise the other wealth does not contain a vow for the shaykh, (the person) fears loss of this wealth.

These people need their *eemaan* to be reexamined and they need their '*aqeedah* to be corrected.

And this is what is an obligation upon the students of knowledge nowadays – that they rectify these abnormal beliefs since they contain many mistakes, errors prevalent in the beliefs of the common folk from the Muslims

rest of the types of worship commanded by Allaah - all of them are to be done exclusively for Allaah, the Most High

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the Imaam *rahimahullaah* began this list with *du'aa* (supplication):

- a) because it is the greatest form of worship
- b) which is of three categories
- c) because this is the only type of worship that can be offered to other than Allaah
- d) because Allaah sent revelation to him telling him to do so

Answer: a)

Q2. The first type of *du'aa* : ⁴⁷⁰

- a) involves praising the intermediary who will call on Allaah for you
- b) is the *haraam* (forbidden) type

in most of the Islaamic lands. They (the people) live their lives upon this '*aqeedah* so they are in need of their beliefs being rectified.

And before their beliefs are corrected and before the proof is established upon them (there is to be) with a clarification of the Truth, then we hope that they are excused (for their corrupt beliefs) because they are ignorant that these types (of action) are from worship and they think that this action is from love of the righteous people and from the types of *tawassul* (seeking a means of drawing near to Allaah); hence the Truth has not been made clear to them.

And (that) a person only has the ruling of *kufur* passed upon him, without any indecision (in the matter), (then this is) with regards to the one who has had the Truth made clear to him:

And whoever contends with the Messenger after the right path has been made clear to him..

Soorah an Nisaa (4) aayah 115

So these are the people upon whom (the ruling of) *kufur* is passed.

As for those who do not oppose Allaah and His Messenger after the guidance had been made clear to them and after the Truth had been made clear to them and they believed that they were upon the Truth and that they were upon guidance, and they did not come across students of knowledge and scholars to make that clear to them - we hope that they (these misguided people) will be excused. However with the like of (these universal means (of communication), when they come to know and they hear by means of the radio and other means, then upon them is to investigate and expend effort so that they may come out of this *jaahiliyyah* into the correct Islaam.

⁴⁷⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Du'aa is of two categories: *du'aa 'ibaadah* (*du'aa* relating to worship) and *du'aa mas-alah* (*du'aa* of request).

Du'aa 'ibaadah is to praise and extol Allaah, the Perfect and Most High, just as occurs at the beginning of (*Soorah*) al *Faatihah*.

All praise is for Allaah, the Lord of all the creation. The Extremely Merciful, the Bestower of mercy. The *Maalik* (Sovereign Owner) of the Day of Recompensing. You Alone do we worship, and Your aid alone do we seek.

Soorah al Faatihah (1) aayaat 2 to 5

*All of that is *du'aa ibaadah*.*

- c) is the type that occurs in the second aayah of Soorah al Faatihah
- d) will result in the person who does it sincerely for Allaah being rewarded

Answers: c) d)

Q3. The second type of du'aa: ⁴⁷¹

- a) involves asking Allaah for something
- b) can only be done during the prayer
- c) is only done by the people of *shirk*
- d) will result in the person who does it sincerely for Allaah being rewarded

Answers: a) d)

⁴⁷¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Guide us to the Straight Path...

Soorah al Faatihah (1) aayah 6

up to the end of the Soorah – this is du'aa mas-alah.

Du'aa mas-alah is to request something from Allaah, the Mighty and the Majestic, such as requesting guidance and seeking provision and requesting knowledge from Allaah and requesting tawfeeq (being granted success in obtaining what is correct).

The proof for this is the Saying of His, the Most High:
“And the *masaajid* are for Allaah (alone) ⁴⁷², so do not invoke anyone along with Allaah.” ⁴⁷³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the *masaajid* :

- a) are the places where prostration is performed ⁴⁷⁴
- b) are the most beloved places to Allaah after the marketplaces
- c) are buildings that we are strongly encouraged to construct ⁴⁷⁵
- d) is a general term to refer to any place where people perform worship

Answers: a) c)

Q2. That the maintenance of the *masaajid*:

- a) can be a spiritual sense as well as a physical sense
- b) is to be done by those who believe in Allaah and the Last Day ⁴⁷⁶

⁴⁷² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the *masaajid* are for Allaah (alone)...

Meaning: the places where prayer is offered and the parts of the body which perform prostration for Allaah, the Mighty and Majestic.

⁴⁷³ Soorah al Jinn (72) aayah 18

⁴⁷⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Al *masaajid* is used to mean the places of prostration and the places where the prayer is performed; and they are the most beloved places to Allaah, the Mighty and Majestic...*

*And the word *masaajid* can be used to mean the seven parts of the body which prostrate...(These are called *masaajid*) because they perform prostration to Allaah and the aayah (quoted by ibn 'Abdil Wahhaab) covers both meanings.*

⁴⁷⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

There occurs an encouragement with regards to building them (the mosques) and preparing them.

So he sall Allaahu 'alaihi wa sallam said:

Whoever builds a mosque for Allaah like the nesting place of a sand grouse, or even smaller, then Allaah will build for him a house in Paradise.

(Reported by Ahmad and ibn Maajah (738) and ibn Khuzaymah and declared Saheeh by al Albaanee).

⁴⁷⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Allaah says:

The mosques of Allaah are to be maintained only by those people who truly believe in Allaah and in the Last Day.

Soorah at Tawbah (9) aayah 18

And maintaining means maintenance in the physical sense and spiritual maintenance.

- c) is not done to make them places of comfort and rest for the worshippers
- d) should be taken out of the hands of men and left entirely to Allaah

Answer: a) b)

Q3. That the seven points of prostration ⁴⁷⁷ include which of the following:

- a) the forehead
- b) the Adam's apple
- c) the top lip
- d) the hands
- e) the stomach
- f) the nose
- g) the shins
- h) the thighs
- i) the knees
- j) the base of the spine
- k) the belly button
- l) the moustache

Answers: a) d) f) i)

Q4. That in the masjid, which of the following are impermissible:

- a) performing shirk ⁴⁷⁸
- b) grave worship
- c) the innovated acts of worship of the Soofees
- d) du'aa
- e) du'aa to Allaah
- f) du'aa to other than Allaah
- g) anything which displeases Allaah

Answers: a) b) c) f) g)

Q5. That the aayah quoted from Soorah al Jinn by the Imaam *rahimahullaah* :

Maintaining them by clay (i.e. building materials) and whatever they need so that they can shelter those who pray and shelter them from the heat and shelter them from the cold.

And maintaining them with worship by the prayer and the recitation of the Qur'aan and the remembrance of Allaah, the Mighty and Majestic.

⁴⁷⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And they are: the forehead and the nose and the two hands and the two knees and the tips of the two feet.

⁴⁷⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Meaning: do not make these masajid and these places a place for shirk and for calling upon other than Allaah. Rather it is obligatory that the mosques be purified from any shirk; so there can be no graves in them and there can be no calling upon other than Allaah in them and there can be no innovations in them nor newly introduced affairs nor innovated Soofee circles.

- a) Shows the command to make *du'aa* purely and sincerely for Allaah alone ⁴⁷⁹
- b) Forbids a person from supplicating to the angels ⁴⁸⁰
- c) Was abrogated by an aayah in the same soorah commanding us to worship the angels
- d) Allows a person to supplicate to other than Allaah only in times of great distress

Answers: a) b)

⁴⁷⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Do not call upon anyone along with Allaah...

This is a command to make the du'aa purely for Him alone.

⁴⁸⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And His saying:

Anyone....

This is general and covers anyone who is called upon besides Allaah, whether it be an angel or a prophet or a walee (beloved righteous servant) or a tree or a rock. It covers everything which is called upon besides Allaah, the Mighty and Majestic, for this would be shirk akbar (major shirk).

Anyone who directs any part of that to anything besides Allaah, then he is a *mushrik* (polytheist), an unbeliever (*kaafir*)⁴⁸¹, and the proof is the Saying of His, the Most High:

⁴⁸¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool (p54):

So whoever directs any part of that to other than Allaah, then he is a person of *shirk*, a *kaafir*. The *asl* (position to be taken in the absence of any proof to show otherwise) is that whoever directs these types (of worship) or any one type from the types to other than Allah, the Most High, then he is a *mushrik* (committing) *shirk akbar* (greater *shirk*) and a disbeliever who has left the religion. However is everyone who directs one of these types to other than Allaah, the Most High and everyone who commits an act of *kufir* (to be judged) to be a disbeliever? And is everyone who commits *shirk* a *mushrik* – or does there have to be some further detail?

It may be that a person says (a statement) of *kufir* but does not disbelieve but someone else (who says the same thing) does disbelieve.

And it may be that he commits an action of *kufir* by which he disbelieves and another does not disbelieve (by committing the same action).

The conditions of the people differ and the circumstances of the people differ, as does their understanding. All of that must be taken into consideration. This application of the principle is in this manner. However if we look carefully at the conditions of the people and their differences in understanding and lack of understanding and the circumstances in which they live and the environments in which they were raised, we would find a very great difference between the people. So we live amongst a people

And Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* has a lengthy detailed discussion with regards to the like of this matter i.e. with regards to the person who comes with actions that necessitate *kufir* in that some of them take a person into *kufir* and others of them do not take a person into *kufir*...

Whoever has not had the right guidance made clear to him and he (therefore) thinks that what he is upon is the Islaam with which the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* came, and there has come between him and a correct understanding (of Islaam) a doubt and ignorance and a reliance upon the shaykhs who claim to attach themselves to knowledge – those who do not make a distinction between *shirk* and *tawheed*; those who were raised in the like of this environment and who considered that what they were upon was Islaam; and who hear some of the shaykhs saying “Sacrificing for other than Allaah and making vows to the righteous people and making *tawwaf* (circumambulation) around the tombs and calling upon them and seeing deliverance with them - all of that is from love of the righteous people and it does not harm (a person’s) *tawheed* and is not *shirk*”; they grew up in the like of this environment and thought that this was the Truth - the likes of these people, they must be excused until that they can be taken away from this environment and can understand the reality of religion of Islaam with a correct understanding.

When Shaykh ul Islaam explains this in detail he uses two aayaat from Soorah al Baqarah:
His statement, He the Most High:

Allaah does not burden a soul beyond his capacity..

and His statement, He the Most High:

Our Lord, do not punish us if we forget or fall into error..

Soorah al Baqarah (2) aayah 286

And with an aayah from Soorah an Nisaa; He, the Most High, said:

And whoever contends with the Messenger after the right path has been made clear to him and follows other than the path of the believers, We shall keep him upon the path that he has chosen and burn him in the Hellfire - and what an evil destination!

Soorah an Nisaa (4) aayah 115

“And whoever makes *du’aa* along with Allaah any other object of worship which he has no proof for then his reckoning will be with his Lord. Indeed the disbelievers will never prosper.”⁴⁸²

In the *hadeeth* there occurs: **“*ad du’aa* is the core of worship.”** ^{483 484}

And the evidence for this is the Saying of His, the Most High:

“Your Lord says⁴⁸⁵ : (O people), make *du’aa* to Me and I will answer you. Indeed those who are too proud to worship Me will enter Hell-Fire in disgrace.” ⁴⁸⁶

As for the one who has not had the right path made clear to him and has not intentionally (chosen) to contend with Allaah and contend with His Messenger *‘alaihi salaatu was salaam* - rather he (truly) thinks that what he is doing is the right path and it is the Truth with which the Messenger *‘alaihi salaatu was salaam* came - then it is a must that the Truth be explained to them firstly, and that they be called (to the Truth) and an attempt be made to rectify them.

So if it is made clear to him and (yet) he still adheres rigidly after that to his customs and his blindly followed ideas, then after that the ruling is passed on him that he is a *kaafir* with clear, manifest *kufr* and a *mushrik* with *shirk akbar*.

⁴⁸² Soorah al Mu-minoon (23) aayah 117

⁴⁸³ Reported by at Tirmidhee (3371) and declared *da’eef* (weak) by Shaykh al Albaanee *rahimahumullaah* due to the presence of ibn Lahee’ah in its chain of narration.

⁴⁸⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool (p50):

More authentic is the wording:

Ad du’aa huwa al ‘ibaadah
(Du’aa is worship)

(Reported by Aboo Daawud, at Tirmidhee, ibn Maajah and an Nasaaee and declared *saheeh* by al Albaanee in his checking of Sunan at Tirmidhee (3161).)

However the meaning (of the two wordings) is one and the same. *Du’aa* is the core of worship, even if it is said: (this wording) has something in its chain of narration by way of weakness. However it is correct by way of (its) meaning because the second (wording) of the hadeeth acts as a witness for it, and its meaning is unobjectionable; *du’aa* is the core of worship and *du’aa* is worship.

⁴⁸⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Your Lord says..

Meaning: your Lord commanded you and said:

Make *du’aa* to Me and I will respond to you...

⁴⁸⁶ Soorah Ghaafir (40) aayah 60

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That when we call upon Allaah:

- a) We are fulfilling a command mentioned in this aayah from Soorah Ghaafir
- b) Allaah becomes annoyed if we call upon Him ⁴⁸⁷
- c) Allaah is in need of our calling upon Him
- d) Allaah has promised that He will answer us ⁴⁸⁸

Answers: a) d)

Q2. What are the three categories of people with regards to those who supplicate to Allaah?

They are:

- 1) The one who does not make *du'aa* to Allaah at all, so such a person is too proud and haughty to worship Allaah.
- 2) The one who makes *du'aa* to Allaah; however he makes supplication to other than Him as well. So such a person is a person of *shirk*.
- 3) The one who makes *du'aa* to Allaah, making the *du'aa* purely and sincerely for Him. So he is a person of *tawheed*.

Q3. What is the authentic hadeeth that the Shaykh quotes which carries a similar meaning to the weak hadeeth mentioned by Imaam ibn 'Abdil Wahhaab?

The hadeeth:

***Du'aa is worship.*⁴⁸⁹**

⁴⁸⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And He, the Perfect, becomes angry if you abandon making request of Him, whereas with regard to the created being (he) becomes angry if you make request of him.

And for this reason, the poet says:

*Allaah becomes angry if you abandon asking Him
And the children of Aadam – he becomes angry if you ask.*

And another (poet) says:

*So if you were to ask the people for some soil, they would almost
When it was said "Give it!" become irritated and withhold it.*

⁴⁸⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*(Allaah) commanded (in this aayah from Soorah Ghaafir) with making du'aa to Him, He the Perfect and He has promised to respond. And this is from His Generosity, He the Perfect and Most High, because He has no need at all of our supplication. Rather we need to make supplication to Him, He the Perfect and Most High.
So He is commanding us with something that we need and which will be for our welfare.*

⁴⁸⁹ Reported by Aboo Daawud (1479) and at Tirmidhee and ibn Maajah from the hadeeth of an Nu'maan ibn Basheer radi Allaahu 'anhu and declared *saheeh* by al Albaanee in his checking of Sunan at Tirmidhee (3161).)

Q4. That when the Prophet *sall Allaahu 'alaihi wa sallam* said, "The Hajj is 'Arafah", we come to understand that:

- a) there is nothing in the Hajj except 'Arafah
- b) the Hajj does not include 'Arafah
- c) the most tremendous of the pillars of Hajj is 'Arafah ⁴⁹⁰
- d) none of the above

Answer: c)

Q5. That the relationship between *du'aa* (supplication) and worship is:

- a) there is no form of worship other than supplication
- b) worship does not include supplication
- c) the most tremendous form of worship is supplication ⁴⁹¹
- d) none of the above

Answer: c)

⁴⁹⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*It (du'aa) is the greatest form of worship, just as he *sall Allaahu 'alaihi wa sallam* said:
The Hajj is 'Arafah.*

*(Reported by Aboo Daawud (1949) and at Tirmidhee and an Nasaabee and ibn Maajah from the hadeeth of 'Abdur
Rahmaan ibn Ya'mar ad Daylee radi Allaahu 'anhu and declared saheeh by al Albaanee).*

With the meaning that the standing in 'Arafah at Hajj is the greatest pillar from the pillars of the Hajj. It does not mean that the whole of the Hajj is 'Arafah but rather that the standing at 'Arafah is the greatest of the pillars of Hajj.

⁴⁹¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Likewise worship is not restricted to (just) supplication; however supplication is the greatest of its types.
Therefore he said:*

Ad du'aa is worship.

To show the greatness of supplication and to explain its status.

And the evidence for *al khawf* (reverential fear) is His statement, He, the Most High:

It is only Shaytaan who tries to frighten you of his allies. So do not have *khawf* of them, but have *khawf* of Me if you are truly believers.⁴⁹²

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That which of the following are acts of worship relating specifically to the heart:

- a) sujud
- b) khawf ⁴⁹³
- c) khashyah
- d) clapping
- e) raghbah
- f) rukoo'
- g) rahbah
- h) tawakkul
- i) rajaa

Answers: b) c) e) g) h) i)

Q2. That *khawf* :

- a) is to have hope and longing for something ⁴⁹⁴
- b) is of more than one type ⁴⁹⁵
- c) is of two types: *khawf* of the heart and *khawf* of the limbs
- d) may be *shirk* in certain circumstances

Answers: b) d)

Q3. That the first type of *khawf* :

⁴⁹² Soorah aale 'Imraan (3) aayah 175

⁴⁹³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Khawf (fear) is a type from the types of worship and it is an act of worship of the heart, as is the case with khawf (fear), khashyah (awe), raghbah (fervent desire), rahbah (dread), rajaa' (hope and longing) and tawakkul (trust and reliance). All of these are acts of worship of the heart.

⁴⁹⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Khawf is apprehension of something unpleasant.

⁴⁹⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

It (khawf) is of two types: fear which is worship and fear which is natural.

- a) if directed to other than Allaah is *shirk* ⁴⁹⁶
- b) relates to those matters which none has any influence over except for Allaah
- c) can be repelled using certain acts of worship directed towards the jinn
- d) has exactly the same meaning as *rizq*

Answers: a) b)

Q4. That those people who fall into *shirk* in this first category of *khawf* include:

- a) those who fear Allaah in the day and the night
- b) those who fear that the jinn will affect their wife's pregnancy
- c) those who fear that the dead people will harm them
- d) those who fear that the Shayaateen will make them ill ⁴⁹⁷

Answers: b) c) d)

Q5. That Islaamically legislated ways to repel this type of *khawf* include:

- a) going to the graves to ask the dead people not to harm you
- b) sacrificing for the jinn to ask them not to harm your children
- c) making certain supplications to the Shayaateen to ask them to leave your wealth alone
- d) none of the above ⁴⁹⁸

Answer: d)

Q6. What aayaat does the Shaykh quote to show how the Prophet Hood 'alaihissalaam had no *khawf* of the false gods of the *mushriks* ?

When the Prophet Hood 'alaihissalaam called his people to the Truth, they responded:

All that we say is that some of our gods have struck you with evil.⁴⁹⁹

⁴⁹⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Fear which is worship – directing this to other than Allaah is shirk. And that is that a person fears someone other than Allaah with regard to something which no one besides Allaah is able to do.

⁴⁹⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

(Directing this fear to other than Allaah is shirk) such as his fearing someone being able to cause him to become ill or being able to take his soul or to cause his child to die, as is done by many of the ignorant people.

They fear with regards to their wives' pregnancy and for their children, from the jinn; they fear the sorcerers or they (fear) the dead people... This is something which no one but Allaah is able to do; illnesses and death and bringing provision and cutting off lifespan. These matters – no one is able to do them except Allaah, the Mighty and the Majestic.

So if he (the person) fears anyone with regards to a matter which no one can do except Allaah then this is shirk akbar because it is directing a type of worship to other than Allaah, the Mighty and the Majestic.

⁴⁹⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

(So these ignorant people) do actions of shirk to free themselves from this fear... so therefore they go and perform actions of taqarrub (nearness) to these things to repel their harm or out of fear of them. This is major shirk.

⁴⁹⁹ Soorah Hood (11) aayah 55

So they threatened him with their gods and tried to make him fear their gods. So Prophet Hood *'alaihissalaam* replied:

I call Allaah to witness and you should bear witness that I am free of whatever you associate along with Him in worship. So all of you plot against me and do not give me any respite! I have placed my reliance upon Allaah, my Lord and your Lord.^{500 501}

Q7. The person who fears other than Allaah in only matters which Allaah has control over:

- a) has committed *shirk asghar* (lesser *shirk*)
- b) has committed *shirk akbar* (major *shirk*)
- c) has perfected the *tawheed* of Allaah with respect to His *qudrah* (Ability)
- d) has perfected the *tawheed ul ulohiyyah* (worship) of Allaah

Answer: b)

Q8. Which of the following would constitute shirk in the *khawf ul 'ibaadah* ?

- a) Sacrificing for the Shayaateen (devils) in order to be safe from their evil effects upon a person
- b) Leaving financial gifts at the tombs in order to obtain some benefit from them
- c) Giving money to a person who is in financial difficulty
- d) Sacrificing an animal for Allaah in order to obtain benefit from the meat

Answers: a) b)

Q9. That the second type of *khawf* :

- a) if relating to other than Allaah is counted as *shirk akbar*⁵⁰²
- b) includes fear of snakes and scorpions
- c) only occurs in those people whose *eemaan* is weak
- d) involves fearing those things which are known to cause harm to mankind⁵⁰³

⁵⁰⁰ Soorah Hood (11) aayaat 54 to 56

⁵⁰¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

This then is tawheed; he challenged them and all their idols.

So all of you plot against me and do not give me any respite!

Don't give me some time; rather plot against me from this moment!

And they were not able to do anything against him. Rather Allaah aided him against them.

⁵⁰² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So fearing them (things such as snakes and scorpions) is not called shirk; this is natural fear of a well known, apparent matter because you are fearing a means which is clear and apparent and something which it is desirable that you protect yourself from and to take precaution against.

⁵⁰³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Answers: b) d)

Q10. That Islaamically legislated ways to repel this second type of *khawf* include:

- a) calling upon the Prophet *sall Allaahu 'alaiyhi wa sallam*
- b) using physical objects (e.g. a stick) to kill the thing which you fear
- c) abandoning all practical methods of defending yourself and instead relying on Allaah
- d) reciting the last three *aayaat* of Soorah al Faatihah plentifully

Answer: b)

Q11. That when Moosaa '*alaihissalaam* had this second type of fear:

- a) it was the one time mentioned in the Qur'aan that this prophet fell into *shirk*
- b) it was fear of snakes that he had
- c) he remained a person of *tawheed* despite this
- d) it was something natural and not blameworthy ⁵⁰⁴

Answers: c) d)

Q12. That in the *aayah* quoted by the Shaykh from Soorah aale 'Imraan (3:175):

- a) this was with regards to the Battle of Badr ⁵⁰⁵
- b) that Allaah commanded the believers to have *khawf* of Him ⁵⁰⁶

The second type; natural fear which is that you fear something which is visible and apparent which is able to do that which you fear from it, such as your fearing a snake or a scorpion or an enemy. These are matters which are visible and apparent and well known.

⁵⁰⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Therefore, Allaah said with regards to Moosaa '*alaihissalaam*:*

So he departed from it, in a state of *khawf* (fear)...

Meaning: (he departed) from the city

Fearful, looking about.

(Soorah al Qasas (28) *aayah* 21)

Having fear of his enemies because he had killed one of them.

*So he '*alaihissalaatu* was *salaam* fled to Madyan and he was on the lookout and he was fearing that they would catch him.*

So this is natural fear.

However a person needs to learn to seek shelter and protection with Allaah, the Mighty and Majestic, and to take hold of the means through which he can repel harm and he relies upon Allaah, the Mighty and Majestic, and has reliance upon Allaah.

⁵⁰⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*This *aayah* occurs on the Soorah aale 'Imraan with regards to the story of the Prophet *sall Allaahu 'alaihi wa sallam* along with the people of *shirk* on the Day of Uhud when the people of *shirk* threatened them and said, "We will return to them and wipe them out!"*

⁵⁰⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So Allaah, the Majestic and Most High, says:

It is only Shaytaan who tries to frighten you of his allies. So do not have *khawf* of them, but have *khawf* of Me if you are truly believers.

- c) that it was Shaytaan who tried to make the believers fear his allies
- d) none of the above

Answers: b) c)

And the evidence for *ar rajaa* (hope and longing) is His statement, He, the Most High:

So whoever has *rajaa* for the meeting with his Lord then let him perform the righteous deed and not make any share of it for anyone other than Him.^{507 508 509}

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That when Allaah says here, “Whoever has *rajaa*”⁵¹⁰ this refers to:

- a) a person who desires the reward from Allaah
- b) the *kaafir* hoping to come out of the Fire after he has entered it
- c) the believer seeing Allaah on the Day of Resurrection
- d) the *munaafiq* (hypocrite) who wishes to exit from the Fire after entering it

Answers: a) c)

Q2. That whoever enters Paradise and is saved from the Fire:

- a) may see the Face of Allaah
- b) will never see the Face of Allaah
- c) will definitely see the Face of Allaah⁵¹¹

⁵⁰⁷ Soorah al Kahf (18) aayah 110

⁵⁰⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So this aayah contains (a mention of) rajaa (hope) and that it is an act of worship for Allaah, the Mighty and Majestic, and it shows that rajaa will not be correct unless accompanied by righteous action.

⁵⁰⁹ Shaykh ‘Abdul ‘Azeez ibn Baaz *rahimahullaah* mentions in his explanation of Thalaathat ul Usool commenting on this aayah:

So it is upon the servant that he has good thoughts about His Lord and he implement the legislated means. And having good thoughts as well as taking hold of the means will certainly return back to the servant with goodness and mercy and entry into Paradise and forgiveness of his sins.

⁵¹⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

His statement, He the Most High:

So whoever has *rajaa* (hope)...

Meaning (whoever) has hope for the Reward of Allaah, the Mighty and Majestic, and in seeing Him openly on the Day of Resurrection, whoever has hope in seeing Allaah with his eyes on the Day of Resurrection, then let him perform righteous deeds.

⁵¹¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

d) will *probably* see the Face of Allaah depending on what good deeds he did during his lifetime

Answer: c)

Q3. That *rajaa* :

- a) must be accompanied by good deeds ⁵¹²
- b) is one of the pillars of *eemaan*
- c) alone is enough to perfect a person's *tawheed*
- d) may not always be praiseworthy ⁵¹³

Answers: a) d)

Q4. That from the conditions for a deed to be *saalih* are that the deed must be done:

- a) plentifully
- b) in accordance with the Sunnah of the Prophet *sall Allaahu 'alaihi wa sallam*
- c) purely and sincerely for Allaah alone ^{514 515}

And (what is desired) is entry into Paradise and being saved from the Fire and looking at the Face of Allaah because this necessarily follows on - because whoever enters Paradise will see Allaah, the Mighty and Majestic.

⁵¹² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

This (ayah from Soorah al Kahf) shows that hope alone is not sufficient; rather there must be action. As for just having hope in Allaah but you do not act, then this is to abandon the use of the means.

*So praiseworthy *rajaa* is that which occurs along with righteous action.*

⁵¹³ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Rajaa is also an act of worship relating to the heart and its reality is:

Tama' bil husool 'alaa shay' marjoo

(Desiring to attain something hoped for)

A desire to attain something, (the person) hopes to attain this thing. So if he hopes for something from someone who possesses that thing then this is a 'natural hope'. "I hope that you can attend because it is within your ability to attend", "I hope that you can do (such and such) because you are able to do (such and such)".

This *rajaa* is not the *rajaa* of worship.

The second type (of *rajaa*) is the *rajaa* of '*ibaadah* (worship) and it is that (the person) desires something which none but Allaah, the Majestic and Most High, possesses.

(For example) he desires to be cured from an illness, he hopes that he will be cured, he hopes that he will enter Paradise and be saved from the Fire, he hopes that he will not be afflicted with a calamity, and the like of that.

These are types of *rajaa* that cannot be hoped for or sought from or be expected from other than Allaah, the Majestic and Most High; and this is the meaning of the *rajaa* of worship.

So *rajaa* comprises that which is *rajaa 'ibaadah* and *rajaa* which is not from '*ibaadah* .

And the intent here (in this ayah from Soorah al Kahf) is the *rajaa* of '*ibaadah* .

⁵¹⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

- d) according to the *'urf* (customs of the people)
- e) after stating the *niyyah* (intention) out aloud
- f) at the time of the day when the person's good deeds are recorded by the angels
- g) none of the above

Answers: b) c)

And the righteous action is that which fulfils two conditions:

The first: that it is done purely and sincerely for Him, the Mighty and Majestic

The second: that it is done following the (way of the) Messenger sall Allaahu 'alaihi wa sallam...

So if the two conditions are met, then it will be *saalih* (righteous); and if any condition is missing, then it will be a corrupt action. It will not benefit the person who does it.

⁵¹⁵ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

The *'amal saalih* is:

The action (done) in accordance with the Sunnah. If the action is *saalih* and it is *khaalis* then it will benefit you.

The *'amal saalih* is the action restricted (by the confines) of the Sunnah.

(The action) which is *khaalis* is that by which you seek the Face of Allaah.

And the evidence for *at tawakkul* (reliance and trust) is His Saying, He the Most High:

And place your trust and reliance upon Allaah, if you are (true) believers.⁵¹⁶

And His Saying:

“And whoever places his trust and reliance in Allaah then He will suffice him.”^{517 518}

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *tawakkul*:

- a) involves depending and relying upon Allaah ^{519 520}
- b) is one of the only forms of worship that can be directed towards other than Allaah
- c) is from the greatest forms of worship
- d) will protect a person from falling into major sins

Answers: a) c)

⁵¹⁶ Soorah al Maaidah (5) aayah 23

⁵¹⁷ Soorah at Talaq (65) aayah 3

⁵¹⁸ Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p25)

This (aayah) contains praise for the one who makes *tawakkul* upon Allaah; so it contains a proof that *tawakkul* upon Allaah is an action that Allaah loves and is pleased with. And the meaning of that is that it is from the types of acts of worship.

⁵¹⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Tawakkul (reliance and trust) upon Allaah is the heart’s depending (upon Him); *tawakkul* is an action of the heart. *Tawakkul* is not to be done except upon Allaah. It is not permissible to depend upon (other than Allaah) for your provision, your being rightly guided, your righteousness nor that of your offspring nor the correctness of your affairs – it is not permissible to depend except upon Allaah, without exception. And depending upon some of the means with your heart is a type of *shirk*. As for implementing actions and putting them into practice, then this is something legislated; however depending upon those means is (an act) from *shirk*. The depending is to be upon Allaah alone.

⁵²⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

At tawakkul is to entrust your affairs and to place reliance upon Allaah, the Perfect and Most High, and to entrust affairs to Him.

Q2. That the person who does not make *tawakkul* upon Allaah:

- a) leaves the fold of Islaam by doing so
- b) is not a person of *eemaan* ^{521 522}
- c) has nullified all his acts of worship
- d) is just the same as the person who does make *tawakkul* upon Allaah

Answer: b)

Q3. That from Allaah's Names which we know of is:

- a) al Wakeel ⁵²³
- b) al Mutawakkil
- c) at Tawakkul
- d) at Tawkeel

Answer: a)

Q4. That in Islaam a person is allowed to say:

- a) I made *tawakkul* upon my father
- b) I made *tawakkul* upon my teacher
- c) I made *tawakkul* upon Allaah
- d) None of the above ⁵²⁴

⁵²¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Then He (Allaah) said (in this aayah):

if you are people of *eemaan* (believers)...

*So He made it a condition of *eemaan* to have *tawakkul* (trust and reliance) upon Allaah, the Perfect and Most High. And this shows that whoever does not place his trust and reliance upon Allaah, then he is not a mu-min (person of *eemaan*).*

⁵²² Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p45)

Then this (aayah) also contains a proof that He made *tawakkul* a condition of (having) *eemaan*, so He said:

And place your *tawakkul* upon Allaah if you are (true) believers.

So the meaning of that is that *eemaan* is not attained except with *tawakkul* upon Allaah alone.

⁵²³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And from Allaah's Names is al Wakeel (the Trustworthy Disposer of affairs) – the One to Whom the affairs of His servants are entrusted, He the Perfect and Most High.

⁵²⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*So *tawakkul* cannot be upon other than Allaah.*

*And it is not permissible for a person to say, "I placed my *tawakkul* (reliance) upon so-and-so (from the creation)" because *tawakkul* is worship and worship cannot be except for Allaah.*

Answer: c)

Q5. That at tawkeel :

- a) Can be directed to other than Allaah ⁵²⁵
- b) Is the same as *at tawakkul*
- c) If a person directs it to other than Allaah, then he is without exception a person of *shirk* ⁵²⁶
- d) Was something that only the Messenger *sall Allaahu 'alaihi wa sallam* was allowed to direct to other than Allaah

Answers: a)

Q6. The aayah quoted from Soorah al Anfaal quoted by the Shaykh shows that:

- a) *at tawkeel* is from the attributes of the believers
- b) *eemaan* cannot increase or decrease
- c) the believers make *tawakkul* upon Allaah ⁵²⁷
- d) the believers can make *tawakkul* upon other than Allaah as well

Answer: c)

Q7. That with regards to Allaah and the creation:

- a) *Tawakkul* is to be performed upon both Allaah and upon the creation
- b) *Tawakkul* is performed upon Allaah and *tawkeel* upon the creation ⁵²⁸
- c) *Tawkeel* is performed upon Allaah and *tawakkul* upon the creation
- d) We make *tawakkul* upon neither Allaah nor upon the creation

⁵²⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

As for if you delegate someone from the creation to carry something out for you, then this is not called tawakkul; it is called tawkeel (entrusting).

⁵²⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the Prophet sall Allaahu 'alaihi wa sallam delegated some people to deputise for him in carrying out certain duties.

⁵²⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

(Allaah's statement)

The believers are only those who when Allaah is mentioned , their hearts tremble and when His signs are recited to them, it increases them in *eemaan*. And they place their *tawakkul* upon their Lord.

Soorah al Anfaal (8) aayah 2

These are from the attributes of the believers.

⁵²⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

It (tawakkul) cannot be for other than Allaah, the Mighty and Majestic, because He is the One who is fully able to do everything and He is the Owner of everything. And He is fully able to bring about for you what you desire. As for the created being then he might not be able to bring about something for you that you desire. So you may entrust him with carrying something out; however tawakkul (trust and reliance) is to be made upon Allaah with regard to attainment of that thing.

Answer: b)

Q8. That if a person were to make true and sincere *tawakkul* upon Allaah:

- a) he need not seek after the means to achieve what he wants to achieve
- b) he would put into practice the *means* to achieve what he wants ⁵²⁹
- c) he would depend upon Allaah for the *end results* of the means he implements
- d) he can stay in his house all his life and everything he needs will come to him

Answers: b) c)

Q9. That when we plant a seed in the ground:

- a) this negates true *tawakkul*
- b) we have put in the place the means and the result is with Allaah ⁵³⁰
- c) the seed will always grow into a healthy plant if a true believer plants it
- d) it is Allaah and not us who has dug the hole and put the seed in the ground

Answer: b)

⁵²⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And we should know that tawakkul does not negate using the means (to achieve a goal). So the Muslim combines having tawakkul upon Allaah and utilising the means...however you do not place your tawakkul upon the means; rather you depend upon Allaah.

⁵³⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So you plant the seed in the earth; this is the means. However you do not depend upon your planting and your own action. Rather you have reliance upon Allaah with regard to the growth of this plant and its producing fruit and its being kept safe and its being good and suitable.

For this reason, He says:

Do you see the seed which you sow? Do you make it grow or are We the One who causes it to grow?

Soorah al Waaqi'ah (56) aayaat 63 to 64

So the One who causes it grow in reality is Allaah; as for you, then you have only put into place the means. It may produce this plant and grow, or it may not produce it. And if it grows, it may be good and fitting and it may not be good. It may be struck by some calamity so it goes away.

The evidence for fervent desire (*ar-raghbah*), dread (*ar-rahbah*) and humility and reverence (*al-khushoo'*)⁵³¹ is His Saying, He The Most High:

“Indeed they used to hasten to good deeds and they used to call upon Us with *raghbah* and with *rahbah* and were humble and reverent before Us.”⁵³²

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That with regards to *raghbah* and *rahbah*:

- a) they are almost exactly the same in meaning ⁵³³
- b) *raghbah* is almost the same as *khawf* (fear) ⁵³⁴
- c) having *rahbah* can be an act of worship
- d) the term *raghbah* can be used interchangeably with the term *eemaan*

Answer: c)

Q2. That when Allaah says “they used to hasten to good deeds”, He is referring to:

- a) the Companions of Allaah’s Messenger *sall Allaahu ‘alaihi wa sallam*
- b) the 5 prophets who were *ulul ‘azm*
- c) Muhammad and ‘Eesaa *‘alahimaassalaatu wassalaam*
- d) all the prophets

Answer: d)

Q3. That this aayah from Soorah al Anbiyaa tells us that the prophets:

- a) had *raghbah* for this worldly life ⁵³⁵

⁵³¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Khushoo' is a type of humbling oneself to Allaah, the Mighty and Majestic and humbly submitting and humbling oneself in front of Him, the Perfect and Most High; and it is from the greatest levels of worship.

⁵³² Soorah al Anbiyaa (21) aayah 90

⁵³³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Raghbah is: to seek something praiseworthy. Rahbah is fear of something dreaded.

⁵³⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And it (rahbah) is a type of fear; so rahbah (dread) and khawf (fear) have one and the same meaning.

⁵³⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

His statement, He the Most High:

- b) had fear of Allaah's punishment ⁵³⁶
- c) used to call upon Allaah
- d) *tawakkul* upon Allaah, and had no need therefore to fear Him

Answers: b) c)

Q4. That the prophets had which of the following combinations of characteristics:

- a) *rahbah, ribaa, uloohiyyah*
- b) *raghbah, khushoo', 'udwaan*
- c) *raghbah, rahbah, khushoo'*
- d) *khushoo', shubuhaat, mahabbah*

Answer: c)

Q5. That this aayah contains a refutation of:

- a) the Soofees who claim to worship Allaah with love alone ⁵³⁷
- b) the Ash'arees who deny that Allaah is above His Throne
- c) the Tableeghis who say that a person should go and give da'wah for 40 days
- d) the Qaadiyaanees who say that Ghulaam Mirza Ahmad was the last prophet

Answer: a)

And they used to call upon us with *raghbah*...

Meaning: *desiring that which is with Allaah, the Mighty and Majestic, desiring attainment of what they wished for.*

⁵³⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

They (the prophets) called upon Allaah to have mercy upon them and they called upon Him not to punish them and not to bring them to account and not to seize them with punishment. So they had hope for the mercy of Allaah and they feared His punishment.

⁵³⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*This (aayah) contains a refutation of the Soofees who say, "We do not worship Allaah out of desire for His Reward nor out of fear of His punishment. We only worship Him out of love of Him alone."
This is false and futile speech because the Prophets called upon and worshipped Allaah with fear and with hope and they were the most complete of the creation.*

The evidence for awe and fear (*al-khashyah*) is His Saying, He The Most High:

“So do not have *khashyah* of them, but have *khashyah* of Me.”⁵³⁸
539

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *khashyah*:

- a) is a type of fear ⁵⁴⁰
- b) is a type of *khushoo'*
- c) implies having *ta'dheem*(veneration) of the One whom you have *khashyah* of
- d) is a type of worship

Answers: a) c) d)

Q2. That those who have fear of Allaah include:

- a) Those who perform the *salaat* (prayers) ⁵⁴¹
- b) The angels
- c) The messengers
- d) The righteous people

⁵³⁸ Soorah al Baqarah (2) aayah 150

⁵³⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

This contains a clear forbiddance of having *khashyah* for other than Allaah, and that *khashyah* is for Allaah (alone).

⁵⁴⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Khashyah is a type of fear; and it is more specific than (mere) fear.
And it is said that khashyah is fear which is mixed with ta'dheem (veneration).*

⁵⁴¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And He said in description of those who pray:

And those who have fear of the punishment of their Lord.

Soorah al Ma'aarij (70) aayah 27

Meaning: they have fear. They are the elite ones from the creation; they fear Allaah, the Mighty and Majestic.

And He said about the angels:

They (the angels) have fear of their Lord from above them and they do whatever they are commanded.

Soorah an Nahl (16) aayah 50

The elite of the creation from the angels and the messengers and the prophets and the righteous ones have the utmost awe of Allaah, the Perfect and Most High, the Mighty and Majestic and fear of Him, the Perfect and Most High and dread of Him.

Answers: all of them

Q3. That which of the following words have one and the same meaning:

- a) Khawf
- b) Raghbah
- c) Rahbah
- d) Ribaa
- e) Khushoo'
- f) Khamr
- g) Khashyah

Answers: a) c) g)

The evidence for turning repentantly and obediently (*al--inaabah*) is His Saying, He The Most High:

“So turn, (O people), repentantly and obediently to your Lord, and submit obediently to Him.”⁵⁴²

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *inaabah*:

- a) Is the same as *tawbah* according to some scholars
- b) Is something that some scholars have said is more general in its meaning than *tawbah* ⁵⁴³
- c) Is only true repentance if the person never returns to the sin he committed
- d) Implies that the person returns back to Allaah

Answers: a) d)

Q2. That the people of Yoonus '*alaihissalaam* were distinguished by what special event:

- a) They were swallowed by an enormous fish – but survived
- b) They had *eemaan* when the punishment came to them – and Allaah accepted their repentance ⁵⁴⁴
- c) They saw the Sun and the Moon split in two – but they still did not have *eemaan*
- d) A table came down from the Heavens to them – but they broke the table into pieces

Answer: b)

Q3. That a person's repentance will not be accepted when:

⁵⁴² Soorah az Zumar (39) aayah 54

⁵⁴³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Some of the scholars have said *inaabah* is more specific than *tawbah* (repentance) – meaning it is more emphasised because it (*inaabah*) is *tawbah* along with turning to Allaah, the Mighty and Majestic...*

A person may repent and leave the sin and not return to it and may regret it; however his turning to Allaah may be a weak turning.

⁵⁴⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

When the punishment which destroys and annihilates comes, then repentance will not be accepted from those who repent at that time:

Except for the people of Yoonus when they believed; then We removed from them the humiliating punishment.

Soorah Yoonus (10) aayah 98

This was an exception; otherwise when a punishment which destroys descends then repentance is not accepted. And therefore He said:

Before the punishment comes. Then you will not be aided.

Soorah az Zumar (39) aayah 54

- a) He experiences the death rattle ⁵⁴⁵
- b) He misses one obligatory prayer
- c) The Sun rises from its usual place of setting
- d) He commits a major sin

Answers: a) c)

Q4. That when Allaah says, “So turn repentantly and obediently to your Lord,”:

- a) This proves that there is no one in history who has had all his sins forgiven by Allaah
- b) It shows that *inaabah* is a form of worship
- c) It is addressed only to the Prophet *sall Allaahu ‘alaihi wa sallam*
- d) This makes it forbidden to seek forgiveness from a human being that you have wronged

Answer: b)

⁵⁴⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Repentance will not be accepted from the person who is experiencing the death rattle or someone to whom death comes. And repentance will not be accepted from the one upon whom descends the punishment which destroys and annihilates. And repentance will not be accepted when the Sun comes out from its place of setting before the establishment of the hour. Repentance will not be accepted then. So Allaah encourages the servant upon tawbah and inaabah before the time limit expires.

The evidence for seeking help (*al-isti'aanah*) is His Saying, He The Most High:

“(O Allaah), You alone we worship, and from You alone do we seek help.”⁵⁴⁶

And in the *hadeeth* there occurs:

“If you seek help, then seek the help of Allaah.”⁵⁴⁷

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *isti'aanah* :

- a) is the same as *raghbah* according to some scholars
- b) is of seven different types according to the majority of the people of knowledge ⁵⁴⁸
- c) involves seeking help from someone
- d) may be permissible in some instances and forbidden in others

Answers: c) d)

Q2. The first type of *isti'aanah* mentioned by Shaykh al Fawzaan :

- a) involves asking help from any being whom we cannot see, such as Allaah or the angels
- b) involved asking help in those matters which none can help you except Allaah
- c) if directed to other than Allaah constitutes *shirk asghar* (lesser *shirk*) ⁵⁴⁹
- d) is something that no one since the time of Prophet Aadam *'alaihissalam* has done

Answer: b)

⁵⁴⁶ Soorah al Faatihah (1) aayah 5

⁵⁴⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And in the hadeeth:

If you seek help then seek the help of Allaah

Meaning: in that which none is able to do except Allaah.

⁵⁴⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Isti'aanah is seeking aid, and it is of two types.

⁵⁴⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah about a person who directs this type of *isti'aanah* to other than Allaah:

He has committed shirk (akbar) because he has directed a type from the types of worship to other than Allaah, the Mighty and Majestic.

Q3. The second type of isti'aanah mentioned by Shaykh al Fawzaan includes which of the following examples: ⁵⁵⁰

- a) asking a friend to give you a lift to the masjid in his car
- b) asking your neighbour to grant you a healthy child in your next pregnancy ⁵⁵¹
- c) asking your wife to give you a big meal when you are hungry
- d) asking Shaytaan to bring rain for the crops
- e) asking the Prophet *sall Allaahu 'alaihi wa sallam* to bring rain for the crops
- f) asking your wife who is abroad with her family, to give you a big meal when you are hungry
- g) asking an angel to make you healthy, wealthy and wise
- h) asking the two angels, Munkar and Nakeer to make your offspring righteous
- i) none of the above

Answers: a) c)

Q4. That your giving help to a friend in those permissible matters which you can help with:

- a) is forbidden
- b) is allowed ⁵⁵²
- c) may be a cause of Allaah helping you with a difficulty ⁵⁵³
- d) means that you will never enter the Hellfire

Answers: b) c)

Q5. That with regards to the aayah "You alone we worship", the structure of the Arabic words in this aayah means that:

- a) Muslims worship Allaah only when they are alone
- b) Muslims worship Allaah best when they are alone

⁵⁵⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The second type: is to seek aid in that which someone from the creation is able to carry out.

⁵⁵¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

As for isti'aanah (seeking aid) from someone from the creation with regard to something that no one can carry out except Allaah, such as bringing about provision and repelling harm, then this cannot be except for Allaah. (As for) seeking aid from the dead and seeking aid from the jinn and the devils and seeking the aid of the people who are absent and they cannot hear your calling out their names – then this is shirk akbar (major shirk) because you are seeking aid from those who are not able to aid you.

⁵⁵² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Just as He, the Most High, said:

And help one another upon righteousness and taqwa (dutifulness to Allaah); and do not help one another upon sin and transgression.

Soorah al Maaidah (5) aayah 2

⁵⁵³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And he *sall Allaahu 'alaihi wa sallam* said:*

And Allaah continues to aid the servant for as long as the servant is aiding his brother.

Hadeeth reported by Muslim (2699) from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu.

- c) c) Muslims worship Allaah alone, and worship no one else⁵⁵⁴
- d) Muslims alone worship Allaah

answer: c)

Q6, That with regards to the aayah “from You alone do we seek help”, this aayah means that:

- a) we never seek any help from any of the creation ⁵⁵⁵
- b) we have no *hawl* nor any *quwwah* except with Allaah ⁵⁵⁶
- c) seeking any form of help from any of the creation is *shirk akbar*
- d) seeking help from Allaah is a sign of weakness

Answer: b)

⁵⁵⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Putting the governed word (iyyaaka – “You”) before the operative word (na’budu – “we worship”) indicates restriction (of worship to “You” alone).

So the meaning of iyyaaka na’budu means: we do not worship other than You, so worship is restricted to being only for Allaah, the Mighty and Majestic.

⁵⁵⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And “iyyaaka nasta’een” restricts isti’aanah (seeking aid) to being from Allaah, the Mighty and Majestic; and that is with regards to those affairs that no one is able to carry out except Allaah, the Perfect and Most High.

⁵⁵⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And in His statement:

And from You alone do we seek aid

(there is) a freeing oneself from hawl (the ability to change) and quwwah (having power), and that a person has no power except with Allaah’s aid; and that no one is able to do anything except with the aid of Allaah, the Mighty and Majestic. And this is the utmost ta’abbud (servitude to Allaah) when a person frees himself from shirk and he frees himself from hawl (the ability to bring about change) and from having power. This is the utmost worship and servitude to Allaah, the Mighty and Majestic.

The evidence for seeking refuge (*al-isti'aadhah*) is His Saying, He The Most High:

“Say: I seek refuge with the Lord of the *falaq*.”⁵⁵⁷

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *isti'aadhah* :

- a) is to seek help from a created being in that which he has the ability to do ⁵⁵⁸
- b) is an act of worship
- c) must always be sought from Allaah ⁵⁵⁹
- d) none of the above

Answer: b) c)

Q2. The ‘Arabs in Jaahiliyyah:

- a) only made *isti'aadhah* with Allaah alone
- b) would sometimes seek refuge with the jinn ⁵⁶⁰
- c) made *shirk* in all three categories of *tawheed*

⁵⁵⁷ Soorah al Falaq (113) aayah 1

⁵⁵⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Isti'aadhah is seeking refuge with someone who can defend you against something disagreeable which you fear, in order that he should repel from you this thing.

⁵⁵⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*It is not permissible to make *isti'aadhah* from other than Allaah. So whoever makes *istiaa'dhah* with a grave or with an idol or with anything besides Allaah, the Mighty and Majestic, then he will be a mushrik who has committed *shirk akbar* (major *shirk*).*

⁵⁶⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And He, the Most High, said:

There used to be men from mankind who would seek refuge in men from the jinn, and they only increased them in transgression.

Soorah al Jinn (72) aayah

In the Days of Jaahiliyyah (pre Islaamic ignorance), when the ‘Arabs stopped off at a place on the Earth, one of them would say:

I seek refuge in the chief of this valley!

Meaning (with) the chief of the jinn.

So the Prophet sall Allaahu ‘alaihi wa sallam said, in refutation of that and clarifying what is legislated instead of that:

Whoever stops off at a place and says, “I seek refuge in the perfect words of Allaah from the evil of whatever He has created”, then nothing will harm him until he travels on from that stopping place of his.

Reported by Muslim (2708) from the hadeeth of Khawlah bint Hakeem as Sulamee radi Allaahu ‘anhaa.

d) were taught by the Prophet *sall Allaahu 'alaihi wa sallam* how to make correct *istiaa'dhah*

Answer: b) d)

Q3. That with regards to the aayah "Say: I seek refuge with the Lord of the *falaq*":

- a) the "*falaq*" refers to the dawn
- b) "the Lord" refers to the most powerful one from amongst the jinn ⁵⁶¹
- c) "I seek refuge" refers to an act of *isti'aadhah*
- d) "say" is addressed only to Faatimah *radi Allaahu 'anhaa*

Answers: a) c)

Q4. That with regards to the rest of Soorah al Falaq:

- a) "min sharri maa khalaq" refers to the evil jinn alone ⁵⁶²
- b) "wa min sharri ghaasiqin idhaa waqab" refers to the evil occurring at mid day ⁵⁶³
- c) "the naffaath-thaat" are those children who put the evil eye on other people ⁵⁶⁴
- d) the "haasid" wishes other people to lose the blessing that they have ⁵⁶⁵

Answer: d)

Q5. That *isti'aadhah* is:

⁵⁶¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

I seek refuge with the Lord of the dawn...

Meaning the Lord of the dawn when it breaks, the Sovereign Owner, the One who controls it, the One having full ability over it.

⁵⁶² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

From the evil of what He created...

This covers the evil of all the created beings.

⁵⁶³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And from the evil of the *ghaasiq* when it comes with its darkness...

The ghaasiq is the darkness of the night because in the darkness of the night, wild animals and beasts come out so then you are in danger.

⁵⁶⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And from the evil of those who blow upon knots...

*And they are the sorcerers. You seek refuge with Allaah from (*sahr*) sorcery and its people because *sahr* is tremendous evil.*

⁵⁶⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The haasid (envier) is the one who hopes and wishes for favours to pass away from other people. When he sees someone having a favour (bestowed upon him) then he becomes furious and he wishes for this blessing to pass away (from that person) out of envy and transgression – and Allaah's refuge is sought.

And it is one of the worst of the blameworthy characteristics because it involves raising objections against Allaah (for bestowing the favour on the other person) and it involves evil towards the creation.

- a) an act of worship
- b) should never be sought from the created beings
- c) should only be sought from Allaah
- d) an act of *shirk* if sought from other than Allaah

Answers: all of them

And His saying, He the Most High:

“Say: I seek refuge with the Lord of mankind.” ⁵⁶⁶

The Shaykh Saalih al Fawzaan hafidhahullaah mentions in his explanation:

Q1. That Soorah an Naas: ⁵⁶⁷

- a) Makes mention of all the types of tawheed except tawheed of asmaa wa sifaat ⁵⁶⁸
- b) Contains a command from Allaah to seek refuge with the jinn
- c) Tells us to seek refuge with Allaah
- d) Tells us to seek refuge from Shaytaan

Answers: c) d)

Q2. That al waswaas referred to in aayah 4 of Soorah an Naas:

- a) Is Shaytaan ⁵⁶⁹
- b) Causes certainty and tranquility to settle in the hearts of mankind
- c) Has been prevented by Allaah from having any effect on us during our acts of worship
- d) May be repelled by seeking refuge with Allaah ⁵⁷⁰

⁵⁶⁶ Soorah an Naas (114) aayah 1

⁵⁶⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And in His statement, He the Most High:

Say: I seek refuge with Lord of mankind, the King of mankind, the *ilaah* (One who is rightfully worshipped) by mankind, from the evil of the whisperer who whispers then withdraws, the one who whispers into the hearts of mankind, from jinn and from men.

Soorah an Naas (114) aayaat 1 to 6

Allaah, the Mighty and Majestic, commanded seeking refuge in the Lord of mankind, the King of mankind, the One who is rightfully worshipped by mankind.

⁵⁶⁸ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And it (the Soorah) contains the three types of tawheed; tawheed of (Allaah's) Lordship, tawheed of (Allaah's) worship and tawheed of Allaah's Names and Attributes.

⁵⁶⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the waswaas (whisperer) is Shaytaan... and it is a name from the names of Shaytaan because he whispers to mankind and gives him false ideas and he preoccupies him in order to cast terror into his heart and uncertainty and confusion in his affairs, particularly with regards to the affair of worship.

⁵⁷⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So Allaah, the Majestic and Most High, has given us the remedy for this dangerous matter (of Shaytaan's whispering) and that is that you seek refuge in Allaah from the evil of this whisperer.

Answers: a) d)

Q3. That *al khannaas* referred to in Soorah an Naas:

- a) Withdraws away from the person once the person has mentioned Shaytaan's name
- b) Whispers to a person if the person neglects to remember Allaah ⁵⁷¹
- c) Is too strong to be repelled by mere remembrance of Allaah
- d) Is Jibraeel or (according to some narrations) Israafeel

Answer: b)

Q4. That with regards to the last two soorahs of the Qur'aan, they are:

- a) collectively known as the *qurraat ul 'ayn*
- b) to be recited before sleeping at night ⁵⁷²
- c) to be recited before a journey only if it will last for more than a night and a day
- d) to be recited after the fajr prayer

Answer: b) d)

Q5. That the point that the Imaam ibn 'Abdil Wahhaab is making here is that:

- a) the Hellfire and Paradise are already in existence
- b) Allaah is Exalted, High above His creation
- c) *isti'aadhah* is to be done with Allaah alone
- d) *eemaan* is of six pillars

Answer: c)

⁵⁷¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

(Al khannaas – Shaytaan, who departs and moves away) whispers when you are negligent of the remembrance of Allaah and he withdraws – meaning he falls back when you remember Allaah, the Mighty and Majestic.

⁵⁷² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the Prophet sall Allaahu 'alaihi wa sallam said:

No one seeking refuge has sought refuge by means of the like of these two (soorahs).

Reported by Aboo Daawud (1463) and an Nasaaee and Ahmad from the hadeeth of 'Uqbah ibn 'Aamir radi Allaahu 'anhhu and declared saheeh by al Albaanee.

Meaning these (last) two soorahs (of the Qur'aan). So it befits the Muslim that he should read these two after the prayers and that he should repeat them again and again and that he should recite these two when he goes to sleep along with aayat ul kurse and Soorah ul Ikhlās.

The evidence for seeking rescue and deliverance (*istighaathah*) is His Saying, He The Most High:

“When you made *istighaathah* of your Lord and He responded to you.”⁵⁷³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *istighaathah* is:

- a) to seek deliverance in times of difficulty
- b) to seek deliverance in times of ease and difficulty
- c) a type of worship ⁵⁷⁴
- d) never to be directed to other than Allaah ⁵⁷⁵

Answers: a) c)

Q2. That the first type of *istighaathah* mentioned by the Shaykh *hafidhahullaah*:

- a) is to seek deliverance from a created being in that which only Allaah can do
- b) is an act of *shirk*
- c) is something that none of the creation do
- d) may be permissible in certain circumstances

Answers: a) b)

Q3. That the second type of *istighaathah* mentioned by the Shaykh *hafidhahullaah*:

- a) is to seek deliverance from Allaah in that which only Allaah can do ⁵⁷⁶

⁵⁷³ Soorah al Anfaal (8) aayah 9

⁵⁷⁴ Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Inasmuch as Allaah, the Majestic and Most High, has made His responding (to them) when they sought deliverance with Him, the Majestic and Most High, then this proves that He loves it (*istighaathah* being sought of Him); so it follows that it (*istighaathah*) is from worship.

⁵⁷⁵ Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And *istighaathah* is outwardly visible act, and therefore it is permissible that a man makes *istighaathah* from a created being – but with its conditions:

That the one from whom deliverance is being sought be living, present, having ability, (one who) hears.

⁵⁷⁶ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

- b) is an act of *shirk*
- c) is something that some of the creation fall into
- d) is forbidden in all circumstances ⁵⁷⁷

Answer: c)

The second type (of istighaathah) is seeking deliverance from a created being who is present and alive with regards to something he is able to do; this is something permissible.

He, the Most High, said with regards to the story of Moosaa:

So the man who was upon his religion (i.e. that of Moosaa) made *istighaathah* of him (called to him for assistance) against the one who was an enemy.

Soorah al Qasas (28) aayah 15

⁵⁷⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

That you seek deliverance from a created being in that which the created being is able to do – (this is) permissible, such as *istighaathah* from ambulance men.

The evidence for ritual sacrificing (*dhabh*) is His Saying, He The Most High:

“Say (O Muhammad *sall Allaahu ‘alaihi wa sallam*): Indeed my prayer and my sacrificing and my living and my dying are all for Allaah, the Lord of all creation.”⁵⁷⁸

And from the *Sunnah* is:

“Allah has cursed anyone who makes *dhabh* for other than Allaah.” ^{579 580}

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *dhabh*:

- a) is forbidden in all circumstances
- b) must never be done for veneration and glorification of other than Allaah
- c) involves sacrificing animals or humans for Allaah alone
- d) is of different types

Answer: b) d)

Q2. The first category of *dhabh*:

- a) can only be directed to Allaah ⁵⁸¹
- b) involves seeking nearness to the one being sacrificed for
- c) involves the slaughtering of cows but not sheep
- d) involves veneration of the one being sacrificed for

Answers: a) b) d)

⁵⁷⁸ Soorah al An'aam (6) aayah 162

⁵⁷⁹ Reported by Muslim (1978) from the hadeeth of 'Alee ibn Abee Taalib *radi Allaahu 'anhu*.

⁵⁸⁰ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And this supplication from the Prophet *sall Allaahu 'alaihi wa sallam* with his statement: **Allah has cursed anyone who makes *dhabh* for other than Allaah.** proves that *dhabh* for other than Allaah is a major sin from the major sins.

⁵⁸¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

This (type of sacrifice) is not permissible for other than Allaah, the Perfect and Most High, because it is an act of worship involving wealth...this is an act of worship, it is not permissible except for Allaah, the Mighty and Majestic.

Q3. Those who sacrifice for the jinn so as to avoid being harmed by them: 582

- a) have fallen into *shirk akbar*
- b) have committed an action that takes a person out of Islaam
- c) can never repent from this sin
- d) are neither Muslims nor *kuffaar*

Answers: a) b)

Q4. The second category of *dhabh*:

- a) is the category that involves the slaughtering of sheep but not cows
- b) is one of the greatest acts of worship
- c) takes a person who does it out of the fold of Islaam
- d) involves slaughtering an animal in order to eat its meat ⁵⁸³

Answer: d)

Q5. The third category of *dhabh*:

- a) involves sacrificing an animal at a time of great sadness and sorrow ⁵⁸⁴
- b) normally takes place at, for example, the time of divorce from a troublesome wife
- c) is permissible ⁵⁸⁵
- d) does not constitute an act of worship

⁵⁸² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

...just as is done by the soothsayers and astrologers, those who claim to be able to heal and who say to the people: Sacrifice such and such in order to cure your sick person and do not mention the name of Allaah upon it! This is major shirk which takes a person out of the religion. And this is what Allaah, the Most High, has said, warning against doing it for other than Allaah:

“Say (O Muhammad *sall Allaahu ‘alaihi wa sallam*): Indeed my prayer and my sacrificing and my living and my dying are all for Allaah, the Lord of all the Creation.

And He said:

So pray for your Lord and sacrifice to Him.

Soorah al Kawthar (108) aayah 2

⁵⁸³ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

There is no harm in it (this second type of sacrifice) because it is not something slaughtered to draw closer (to anyone) or to venerate anyone. It is just being sacrificed for a need and eating is from that.

So there is no harm in this because it is not a type of worship and it can be slaughtered in order to sell the meat.

⁵⁸⁴ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

The third (type of sacrifice) is sacrificing at times of joy and happiness, on occasion of a marriage or on the occasion of settling in a new home or someone returning after an absence or the like of that.

⁵⁸⁵ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

This (third type of sacrifice) – there is no harm in it because it does not contain veneration of anyone and it is not seeking to draw closer to anyone.

Answers: c) d

Q6. The fourth category of *dhabh*:

- a) involves slaughtering so as to give meat as a charity to the poor
- b) is sometimes done with the intention of *riyaa* (showing off)
- c) is an act of worship
- d) may benefit other people as well as the person who does the sacrifice

Answers: *all of them*

The evidence for vows (*an-nadhr*) is His Saying, He, the Most High:

“They fulfil their vows and they fear a day whose evil will be widespread.”⁵⁸⁶

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *nadhr*:^{587 588}

- a) is always an act of disobedience
- b) is an act of worship^{589 590}

⁵⁸⁶ Soorah al Insaan (76) aayah 7

⁵⁸⁷ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

It is that someone makes something binding upon himself which was not originally binding upon Him in the Legislation, such as his vowing that he will fast or his vowing that he will give such and such in charity, then it becomes binding upon him to carry out his vow because of the saying of the Prophet sall Allaahu ‘alaihi wa sallam:

Whoever makes a vow that he will obey Allaah then let him obey Him.

Reported by al Bukhaaree (6696, 6700) from the hadeeth of ‘Aaishah radi Allaahu ‘anhaa.

⁵⁸⁸ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Nadhr (making a vow) is a peculiar act of worship – meaning that the Legislator did not encourage (us) to make vows. Rather He encouraged us to not take vows.

(The Prophet sall Allaahu ‘alaihi wa sallam said:)

Indeed an-nadhr does not bring good; it is only a thing by which Allaah extracts from the hand of a miser.

The miser who does not give in charity - Allaah takes out from his hand by way of illness. For example, he falls ill or his son falls ill, so he says:

If Allaah cures my person who is ill or returns my thing which I have lost or grants success to my son in his starring role, I will sacrifice a ram for Allaah, the Most High (and) feed it to the poor.

So he is a miser and is not giving out of generosity; now he sacrifices it and feeds the poor with it. Allaah has taken this ram from his hand by means of this vow.

Therefore taking vows does not bring good. And its being something peculiar and unusual and different from the other acts of worship is (due to the fact) that the Legislator has not encouraged upon taking vows.

However He has made it obligatory to fulfil it (the vow). Whoever takes a vow, it is obligatory upon him to fulfil it.

⁵⁸⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And making a vow is a type from the types of worship; it is not permissible to do it except for Allaah. So whoever makes a vow for a grave or an idol or other than that has committed shirk along with Allaah, the Mighty and Majestic. And it will be a vow of sin and shirk

⁵⁹⁰ Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

c) should only be done for Allaah

d) should always be fulfilled, even if the person vowed to disobey Allaah ⁵⁹¹

An- nadhr is that a person makes obligatory upon himself something which was not obligatory upon him. And sometimes it is a vow which is *mutlaq* (unconditional and unrestricted) and sometimes it is (done) by way of *muqaabalah* (reciprocation) , *muqayyad* (conditional and restricted).

And the vow which is *mutlaq* is not disliked and the vow which is *muqayyad* is disliked...

And the Prophet *sall Allaahu 'alaihi wa sallam* says with regards to making a vow:

Indeed it does not bring good and it only causes (things) to be extracted from a miser.

(And a group from the people of knowledge) say: If it (making a vow) is something disliked then how can it be worship? It is known that as for worship, it is something that Allaah, the Majestic and Most High, loves; and making a vow is something disliked just as this hadeeth proves. So how, if it is something disliked, can it be worship?

And this is a doubt they have which has no basis, because making a vow can be divided into two categories: the *nadhr* which is unconditional and the *nadhr* which is restricted and conditional.

The *nadhr* which is unconditional; this does not occur in reciprocation, and this is not disliked that he makes an act of worship for Allaah, the Majestic and Most High, obligatory upon himself without doing so in return (for anything). So he says, "A vow for Allaah is upon me" – for example, the person says, "Upon me is a vow to Allaah that I will pray ten long rak'ahs at night", without doing so in return (for something). This is a person making binding upon himself an act of worship which was not (originally) obligatory upon him, without doing so in return for anything. This type (of *nadhr*) is unrestricted and this is something praiseworthy.

The second type, which is disliked: and it is that which is done in reciprocation, and it is that the person says, for example, "If Allaah, the Majestic and Most High, cures my ill person, then I will fast a day. If Allaah grants success in my exam, I will pray two rak'ahs. If I marry this woman, I will give fifty riyaaals in charity – for example – or one hundred."...

So who is the One who will cause the matter to take place and make it come to be? It is Allaah, the Majestic and Most High, so it is as if (the person) has said: "If You give me this wife and if You make easy marriage for me to her, I will pray two rak'ahs for You or I will give such and such in charity. If You grant me success in the exam, I will fast one day," or the like of this. And this is just as the Prophet *sall Allaahu 'alaihi wa sallam* said:

it only causes (things) to be extracted from a miser.

Because the believer, the one who draws close to His Lord, does not worship Allaah, the Majestic and Most High, by bartering. He worships Allaah, the Majestic and Most High, and he seeks to draw close to Him because Allaah deserves that from him; so this is a type which is disliked.

The first type (of *nadhr*) is praiseworthy and this (second) type is disliked.

And fulfilling a vow in both of these matters is obligatory, just as the Prophet *sall Allaahu 'alaihi wa sallam* said:

Whoever makes a vow that he will obey Allaah then let him obey Him and whoever makes a vow that he will commit an act of disobedience to Allaah then let him not disobey Him.

Reported by al Bukhaaree (6696, 6700) from the hadeeth of 'Aaishah radi Allaahu 'anhaa.

⁵⁹¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And the Prophet *sall Allaahu 'alaihi wa sallam* said:

Whoever makes a vow that he will commit an act of disobedience to Allaah then let him not disobey Him.

Reported by al Bukhaaree (6696, 6700) from the hadeeth of 'Aaishah radi Allaahu 'anhaa.

Answers: b) c)

The second fundamental principle:

Knowledge of the religion of Islaam with the proofs

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the first principle which the Imaam has just finished discussing was with regards to knowledge of :

- a) Allaah ⁵⁹²
- b) Allaah's Messenger *sall Allaahu 'alaihi wa sallam*
- c) a person's Lord, his religion and his Prophet
- d) the religion of Islaam with its proofs

Answer: a)

Q2. That the meaning of *ad deen* is:

- a) messengership
- b) Hereafter
- c) obedience ⁵⁹³
- d) being taken to account ⁵⁹⁴

Answer: c) d)

Q3. That when the Imaam *rahimahullaah* says "with the proofs":

⁵⁹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Shaykh, having finished explaining knowledge of the first fundamental principle – and it was knowledge of Allaah, the Perfect and Most High with the evidences – now moved on to explaining the second fundamental principle, and it is knowledge of the religion of Islaam with the proofs.

⁵⁹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And ad-deen means 'obedience', for it is said:
'daana lahu'*

when he obeyed him with regards to that which he commanded and he avoids that which he forbade.

⁵⁹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the word ad-deen is used to mean "bringing to account", just as occurs in His saying:

Owner of the Day of *deen* (Reckoning)

Soorah al Faatihah (1) aayah 4

And it is said:

'daanahu'

when he brought him to account.

- a) the proofs are to be taken from the Book and the Sunnah ⁵⁹⁵
- b) this does not apply to those Muslims who prefer *taqleed* instead
- c) this implies that all blind followers have left the fold of Islaam
- d) the blind follower may be unable to answer the questioning in the grave

Answers: a) d)

Q4. That in order to have knowledge of Islaam with the proofs:

- a) a person must learn
- b) a person must act then learn
- c) a person need only make *tawakkul* upon Allaah and leave the learning to other people
- d) a person must take a *shaykh* who can do the learning for him

Answer: a)

⁵⁹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And his statement: "with the proofs"

Meaning that the knowledge of the religion of Islaam cannot be by way of blind following nor by way of conjecture from the person. The religion must be based upon proofs from the Book and the Sunnah.

And it is *istislaam* to Him with tawheed⁵⁹⁶ and *inqiyaad* to Him with obedience and to free and dissociate oneself from *shirk* and its people

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That “*Islaam*”:

- a) is derived linguistically from the ‘Arabic word for “peace and friendship”⁵⁹⁷
- b) involves facing towards Allaah’s Sacred House at all times⁵⁹⁸
- c) means that a person tries to make all his actions purely and sincerely for Allaah alone
- d) involves having *raghbah*

Answer: c) d)

Q2. That the “*istislaam*” referred to in the Imaam’s words here: ⁵⁹⁹

⁵⁹⁶ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

This is the definition of *Islaam*: and it is *istislaam* (submitting) to Allaah, the Most High, with tawheed, with the meaning that when “*Islaam*” is mentioned alone in this way, it includes along with it *eemaan* of the heart. (In contrast) *Islaam* and *eemaan* when they are both mentioned together are separate from each other in meaning, just as in the hadeeth of Jibreel; *eemaan* is explained to be actions relating to the heart and *Islaam* is explained to mean actions relating to the limbs.

However if *Islaam* alone is mentioned, *eemaan* enters along with it. And if *eemaan* alone is mentioned, *Islaam* enters along with it.

⁵⁹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Islaam is derived from “*aslama*” to something, when he submitted to it; (for example) *aslama* (he submitted) to being killed.

⁵⁹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So *Islaam* is submitting one’s face and *qasd* (purpose and resolve) and intention to Him, the Mighty and Majestic.

And who is better in *deen* (religion) than one who *aslama* (submits) his face to Allaah and he is a doer of the good (which Allaah legislated) and follows the religious way of Ibraaheem, the *haneef* .

Soorah an Nisaa (4) aayah 125

Rather whoever *aslama* (submits) his face for Allaah...

Soorah al Baqarah (2) aayah 112

Meaning: he makes his deeds purely and sincerely for Allaah, the Mighty and Majestic. And he yields to Allaah, obediently and by choice and with *raghbah* (desire) and *mahabbah* (out of love).

⁵⁹⁹ Shaykh Saalih ibn ‘ Abdil ‘ Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Islaam (submission) to Allaah and *istislaam* to Allaah have one (and the same) meaning; he (the author *rahimahullaah*) restricted it in this place with his statement, “**with tawheed**”.

- a) involves singling Allaah out with worship^{600 601}
- b) would apply to anyone who worships Allaah alone without making any partners for Him
- c) was something that only the Prophets could do
- d) is the legislated greeting for when two Muslims meet each other

Answers: a) b)

Q3. That the “inqiyaad” referred to in the Imaam’s words here involves:

- a) obeying Allaah in whatever He commanded ^{602 603}

And tawheed includes tawheed of Allaah, the Majestic and Most High, in His *ruboobiyyah* (Lordship) and in His *uloohiyyah* (Right to be worshipped) and in His Names and His Attributes.

And that which is intended specifically from these three is – tawheed of worship because the dispute (between the Prophets and their opponents) occurred with regards to it. And it is well that the tawheed of the worship contains tawheed of *ruboobiyyah* and the tawheed of Names (and Attributes).

⁶⁰⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Al istislaam (submitting) to Allaah with tawheed: it is to single Allaah, the Majestic and Most High, out with worship. And this is the meaning of tawheed. So whoever worships Allaah alone, attributing no partner to Him, then he has indeed made istislaam to Him.

⁶⁰¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Just as Allaah, the Perfect and Most High, is alone in His actions, in creating and giving provision and giving life and causing death, and giving and withholding, (then) it is a must that He be singled out, He the Perfect and Most High, in the actions of the servants, in supplication and seeking deliverance and making oaths and other than that from the actions which have been mentioned previously.

⁶⁰² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And inqiyaad (yielding) to Him with obedience: with regards to whatever He has commanded you with and whatever he has forbidden you from. So whatever He commanded you with, then you do it and whatever He forbade you from then you avoid it, in obedience to Allaah, the Perfect and Most High.

⁶⁰³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And his statement: *inqiyaad (yielding) to Him with obedience...*

(Meaning) obedience to Allaah, the Most High and obedience to His Messenger *sall Allaahu ‘alaihi wa sallam* . So the Messenger of Allaah has (the right to) absolute obedience without restriction; and obedience to other than him from the created beings is restricted, such as obedience to those in authority and obedience to the parents, this is restricted.

As for obedience to the Messenger *sall Allaahu ‘alaihi wa sallam* (this is) absolute, unrestricted obedience.

(Allaah, the Most High, says)

Obey Allaah and obey the Messenger...

He linked obedience to the Messenger *sall Allaahu ‘alaihi wa sallam* to obedience to Allaah, the Most High, and He repeated the verb (“obey”).

Obey Allaah and obey the Messenger and those of you who are in authority.

Soorah an Nisaa (4) aayah 59

And when He mentioned those in authority, He did not repeat the verb (“obey”) because obedience to them is subordinate to obedience to Allaah, the Most High and obedience to His Messenger *‘alaihissalaatu was salaam* .

As for if the Messenger commands or forbids, then we do not (need to) look into that (issue) being present in the Book; we give him absolute obedience even if that which is being commanded with upon the tongue of

- b) disobeying Allaah in whatever He forbade
- c) staying away from whatever Allaah commanded and forbade
- d) staying away from whatever Allaah commanded

Answer: a)

Q4. That the “dissociating from shirk and its people” :

- a) involves distancing oneself from the people of *shirk*
- b) necessitates hating the *shirk* that the people of *shirk* commit
- c) forbids the Muslim from engaging in buying or selling with the people of *shirk*
- d) necessitates that the Muslim never visits the countries of the *mushrikoon*

Answers: a) b)

Q5. That for a person to be counted as one of the Muslims, they must have which of the following characteristics:

- a) a Muslim sounding name
- b) be born into a Muslim family
- c) submitting to Allaah with tawheed
- d) affirming four categories of tawheed
- e) obeying Allaah in that which He commanded
- f) dissociating from the people of *shirk*
- g) having a shaykh to follow
- h) dissociating from whatever opposes tawheed ⁶⁰⁴

Answers: c) e) f) h)

the Messenger *'alaihi salaatu was salaam* does not occur in the Qur-aan, and even if that which is being forbidden from upon the tongue of the Messenger *'alaihi salaatu was salaam* does not occur in the Qur-aan; it is obligatory upon us to obey him. And this is the meaning of absolute obedience.

⁶⁰⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

It is not sufficient that you submit to Allaah and yield to Him with obedience but do not free yourself from shirk nor from the people of shirk; this will not suffice and you will not be counted as a Muslim until you have these characteristics:

Firstly: submitting to Allaah with tawheed

Secondly: yielding to Him with obedience

Thirdly: freeing oneself from that which opposes tawheed and that which opposes obedience – and it is shirk.

Fourthly: freeing oneself from the people of shirk

By actualising these characteristics you will be a Muslim. As for if you miss out on a single characteristic from them, then you will not be a Muslim.

And it is of three levels:

Islaam

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the Islaam mentioned here by the Imaam:

- a) is the first of the levels of the religion ⁶⁰⁵
- b) is more encompassing than *ihsaan* ⁶⁰⁶
- c) is the religion of all of mankind and jinn
- d) is something which a Muslim automatically loses when he commits a major sin

Answer: a) b)

Q2. That the *munaafiq*:

- a) is to be treated as a Muslim so long as he manifests Islaam ⁶⁰⁷
- b) is entitled to the rights of a Muslim in this world
- c) is to be burned after death before being buried
- d) will be in the lowest depth of Paradise as a punishment for his shortcomings ⁶⁰⁸

Answers: a) b)

⁶⁰⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

We have said that the religion is of three levels, some of them being higher than others. The first level from the levels of the religion is Islaam, then after it comes eemaan, then after it comes ihsaan.

⁶⁰⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Therefore Islaam is more encompassing and eemaan is more restricted than Islaam and ihsaan is more restricted than eemaan.

⁶⁰⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The scope of Islaam is wide; the hypocrites enter within it if they (outwardly) comply with Islaam and they outwardly display it and they outwardly adhere to it.

⁶⁰⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

However in the Hereafter they will be in the lowest depth of the Fire because they do not have eemaan; rather they have only apparent Islaam.

And *eemaan* and *ihsaan*

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That with regards to *eemaan* :

- a) it is the second of the three levels of the religion
- b) its people are of differing levels ⁶⁰⁹
- c) it can be nullified by *shirk*
- d) committing major sins does not damage it

Answer: a) b) c)

Q2. That with regards to *ihsaan*: ⁶¹⁰

- a) it was defined by the Prophet *sall Allaahu 'alaihi wa sallam* in the hadeeth of Jibreel
- b) it is that you see Allaah wherever you are ⁶¹¹
- c) it is exactly the same as *Islaam*
- d) it refers to having *ihsaan* (fine treatment) towards your parents

Answer: a)

And each level has pillars ⁶¹²

⁶⁰⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

From (the people of eemaan) there are the muqarraboon (those who draw especially close through their good deeds); and from them are the abraar (the righteous ones). And the muqarraboon are of the highest level and the abraar are lesser than them.

And from them is the person who wrongs himself and he is the one who commits major sins which are less than shirk so he is a sinful believer or a believer who is deficient in eemaan.

He, the Most High, said:

Then We gave the Scripture as inheritance to those whom We chose from Our servants.

So from them are those who wrong themselves and from them are those who take a middle course and from them are those who are foremost upon good deeds by the permission of Allaah.

And that is the great bounty.

Soorah Faatir (35) aayah 32

⁶¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Ihsaan is that a person does well with regards to that which is between him and Allaah, in the worship of Allaah, the Mighty and Majestic.

⁶¹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And the Prophet *sall Allaahu 'alaihi wa sallam* mentioned ihsaan, so he said:*

Ihsaan is that you worship Allaah as if you are seeing Him, and even though you do not see Him, then He certainly sees you.

(Hadeeth reported by al Bukhaaree (50) and Muslim from the hadeeth of Aboo Hurairah radi Allaahu 'anhu)

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That a pillar:

- a) is something that you rest upon
- b) is something that something other than it is established upon ⁶¹³
- c) is something that supports itself and nothing else
- d) is something which is established upon other things

Answer: b)

Q2. That with regards to *arkaan* and *shuroot*:

- a) they are both the same as each other ⁶¹⁴
- b) wudhoo is one of the *arkaan* of the prayer
- c) reciting Soorah al Faatihah is from the *arkaan* of the prayer ⁶¹⁵
- d) making the initial *takbeer* is from the *arkaan* of the prayer

Answers: c) d)

⁶¹² Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool :

So the pillars of Islaam are five (in number) and the pillars of *eemaan* are six and the pillar of *ihsaan* is one.

⁶¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And a pillar is that which something stands upon. So the pillars of something are its aspects which it stands upon and it cannot stand without them.

⁶¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the pillars (of something) are within the thing, contrary to the shuroot (conditions) for they are outside the thing.

⁶¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The shuroot of the prayer are outside the prayer (coming) before it.

As for the arkaan (pillars) of the prayer then they are within it; such as the initial takbeer (saying Allaahu akbar) and the recitation of al Faatihah. So if anything from them is missing, then the prayer will not be correct, just as if there were something missing from the pillars of the building then it would not stand and it would not be supported.

So the pillars of Islaam are five:

The testimony that *laa ilaaha ill Allaah*⁶¹⁶ and that *Muhammad rasool ullaah*

and the establishing of the prayer⁶¹⁷

and the paying of the *zakaat*

and the fasting of Ramadaan

and performing the *Hajj* to the Sacred House of Allaah⁶¹⁸

⁶¹⁶ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool :

Its meaning (of the testimony of *laa ilaaha ill Allaah*) is a negation and an affirmation.

So the phrase *laa ilaaha* (there is nothing worthy of worship) negates everything which is worshipped besides Allaah;

and *ill Allaah* (except Allaah) affirms the right of worship for Allaah alone, to the exclusion of everything else.

And it is a testimony that Muhammad is the Messenger of Allaah – (they are) a single pillar and not two

pillars. And this is due to the inseparable nature of the two *shahaadahs* (testimonies), in knowledge and

action. So the testimony that *laa ilaaha ill Allaah* will not be accepted nor completed except with the testimony

that Muhammad is the Messenger of Allaah; and the latter (of these two) will not be accepted without the former.

So from this is that the two (testimonies) are one pillar since whoever testifies that *laa ilaaha ill Allaah* (none

has the right to be worshipped except Allaah), then it is binding upon him that he bear witness that

Muhammad is the Messenger of Allaah because Allaah is the One who sent him as a messenger and bestowed favour upon the *ummah* by sending him as a messenger.

And whoever testifies that Muhammad is the Messenger of Allaah, it is binding upon him that he bear witness that *laa ilaaha ill Allaah* because Allaah is the One who sent him as a messenger.

So the one who takes the two *shahaadahs* believes in the *Mursil* (the One who sent the Messenger) and he believes in the *Mursal* (the one who was sent as a messenger) – and this is the reality of Islaam.

⁶¹⁷ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool :

And the establishing of the prayer...

And it is the second pillar and the meaning of 'establishing of the prayer' is to carry it out in the correctly legislated manner, beginning with its purification and proceeding to (carry out) its pillars and its conditions and those things which are obligatory and doing it in the manner explained by the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* by his saying and his action.

And he said to us, "**Pray as you have seen me pray.**"

⁶¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Jibreel 'alaihissalaam asked the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* in the presence of the Companions saying, "Tell me about Islaam."

So he said:

"Islaam is that you testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah, and that you establish the prayer, and that you give the zakaat, and that you fast in Ramadaan and that you make pilgrimage to the House if you are able to make your way to it."

(Hadeeth reported by al Bukhaaree (50) and Muslim from the hadeeth of Aboo Hurairah radi Allaahu 'anhu)

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That these five pillars:

- a) are necessary for a person to establish Islaam ⁶¹⁹
- b) are the only matters that constitute Islaam ⁶²⁰
- c) are the only aspects of Islaam which all the Muslims nowadays put into practice
- d) none of the above

Answer: a)

Q2. That the hadeeth of ibn 'Umar *radi Allaahu 'anhu* quoted by the Shaykh:

- a) shows that Islaam is established upon six pillars not five
- b) tells us that these pillars are what Islaam is built upon ⁶²¹
- c) informs us that these pillars are Islaam and there is nothing else in Islaam
- d) tells us that the most important of the pillars is the Hajj

Answer: b)

⁶¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

If these pillars are missing then (the person's) Islaam will not be upright.

⁶²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The rest of the actions of obedience are matters of completion for these (five) pillars.

⁶²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The hadeeth of ibn 'Umar radi Allaahu 'anhumaa makes it clear that these five are the foundations of Islaam. So he said:

Islaam is built upon five...

(Hadeeth reported by al Bukhaaree (8) and Muslim from the hadeeth of ibn 'Umar radi Allaahu 'anhumaa) Meaning that these five are not the whole of Islaam; rather they are its pillars and its foundations which it rests upon. And the rest of the legislated matters are matters which perfect and complete these pillars.

So the proof for the testimony (*shahaadah*) is the saying of Allaah, the Most High:

“Allaah bore witness that *laa ilaaha illa huwa* (none has the right to be worshipped but Him); and likewise the angels and the people of knowledge (bear witness): He Who maintains justice, none has the right to be worshipped but Him, the All-Mighty, the All-Wise.”⁶²²

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That when Allaah says “bears witness” in this aayah, this includes which of the following meanings:

- a) Allaah informing us
- b) Allaah making something binding⁶²³
- c) Allaah descending to the lowest heaven
- d) Allaah ascending upon His Throne

Answers: a) b)

Q2. That with regards to the phrase *laa ilaaha ill huwa*:⁶²⁴

- a) *laa ilaaha* implies that there is nothing in the Universe that deserves to be worshipped⁶²⁵
- b) *illa huwa* implies that worship is to be for Allaah alone⁶²⁶

⁶²² Soorah aale ‘Imraan (3) aayah 18

⁶²³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

His saying, He the Most High:

(He) bore witness

Meaning: He judged and He ordained and He informed and He made clear and He made it binding.

⁶²⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Meaning: laa ma’booda bi haqq ill Allaah (there is none truly deserving of worship except Allaah).

⁶²⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Laa ilaaha (there is no deity worthy of worship) – this (contains) laa naafiyah (laa implying negation), negating everything which is worshipped besides Allaah.

⁶²⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

illa huwa (except for Allaah) – this affirms worship for Allaah alone.

As for those who are worshipped besides Allaah, then worship of them is false and futile, as per His saying, He the Most High:

That is because Allaah – He is *al Haqq* (the True One, deserving all worship); and those whom they call upon besides Him are futile and false. And Allaah, He is *al ‘Alee* (the Exalted), *al Kabeer* (the Most Great).

- c) it implies that worship of other than Allaah is false and futile
- d) there are exceptions to this in some aspects of worship, especially in the *mustahhab* actions
- e) this is the truest of testimonies ⁶²⁷

Answers: b) c) e)

Q3. That with regards to the angels:

- a) Allaah created them to worship Him ^{628 629}
- b) they praise Allaah all day and night except for the night of *laylat ul qadr*
- c) the angels slacken off in their praise at certain times of the year⁶³⁰
- d) they were created to implement Allaah's commands amongst the creation ⁶³¹

Soorah al Hajj (22) aayah 62

⁶²⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Perfect and Most High, bears witness to His Oneness; and He is the Most Truthful of those who speak, and His bearing witness, He the Perfect and Most High, is the truest testimony, because it comes from One who is All Wise, All Aware, All Knowing. He knows everything, so therefore it is a testimony which is true.

⁶²⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They are honoured angels, honoured servants; Allaah created them to worship Him.

⁶²⁹ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about the angels:

Allaah the Blessed and Most High created them from light and He created them with the disposition to worship Him. So there is no path to disobedience (to Allaah) for them at all.

⁶³⁰ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about the angels:

And Allaah, the Mighty and Majestic, praised them in noble *aayaat* and the Prophet *sall Allahu 'alaihi wa sallam* clarified their excellence likewise. So Allaah said with regards to them:

They do not disobey Allaah in that which Allaah has commanded them and they do that which they are commanded.

Soorah at Tahreem (66) aayah 6

And He mentioned them in this way with His statement:

And if they (those people) are too proud then there are those who are with your Lord who make *tasbeeh* of Him night and day, and they are never slacken from worship of Him.

Soorah al Fussilat (41) aayah 38

Meaning: the angels.

And Allaah described them in this way with having lengthy *qunoot* and excellence of obedience, so He said:

They make *tasbeeh* of Him night and day and they never slacken in this.

Soorah al Anbiyaa (21) aayah 20

⁶³¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They declare His Perfection night and day and they never slacken. In addition, Allaah created them to carry out His commands in the creation...so every angel from amongst them is entrusted with a duty.

- e) that their testimony mentioned in the aayah here is a truthful testimony ⁶³²
f) that the scholars are agreed that the angels are better than a righteous human being ⁶³³

Answers: a) d) e)

Q4. That the testimony of the *ulul 'ilm*: ⁶³⁴

- a) Can only be for something which is the truth ⁶³⁵
b) Is to the oneness of Allaah
c) Is linked with the testimony of Allaah and of the angels in this aayah ⁶³⁶
d) In this aayah only refers to the scholars who specialise in issues of 'aqeedah

Answers: a) b) c)

Q5. That the "*ulul 'ilm*":

- a) Refers to the scholars of medicine
b) Refers to the scholars of knowledge of the Sharee'ah ^{637 638}

⁶³² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Their (the angels') testimony is a true testimony because they are people of knowledge and of worship and of awareness of Allaah, the Mighty and Majestic.

⁶³³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And they are from the most excellent of the creation, along with the point of disagreement – are the righteous human beings more excellent than the angels or are the angels more excellent than the righteous humans? There being disagreement (about this point).

⁶³⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The *ulul 'ilm* (the people of knowledge) are of two categories :
(firstly) the angels
And secondly, the possessors of knowledge from mankind.*

⁶³⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The *ulul 'ilm* only testify for something which is true, in contrast to the ignorant ones, those whose testimony is given no consideration.*

⁶³⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This is a case of tashreef (showing the honour and nobility) of the people of knowledge since Allaah joined their testimony along with His Testimony, He the Perfect and Most High and with the testimony of His angels.

⁶³⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*It is not to be said about them (the scholars of knowledge of worldly matters) that they are "*ahl ul 'ilm* (people of knowledge) in an unrestricted sense because their knowledge is limited in scope and restricted.*

- c) Cannot be scholars of both knowledge of the deen and the dunyaa
- d) Includes the scholars from the Muslims, Christians and Jews

Answer: b)

Q6. That those in the West who are the most knowledgeable about worldly matters:

- a) Include people who disbelieve in Allaah ⁶³⁹
- b) Are a good example for the Muslims in the Muslim countries to imitate ⁶⁴⁰
- c) Often claim that there is no *rabb* for this Universe ⁶⁴¹
- d) Believe that everything in the Universe came about by itself

Answers: a) c) d)

Q7 That with regards to the “qaaimam bil qist” (He who maintains justice):

Instead it is to be said, “this person is knowledgeable about arithmetic” “this person is knowledgeable about engineering” “this person is knowledgeable about medicine”. But it is not to be said about them “ahl ul ‘ilm” unrestrictedly because this term is not used unrestrictedly except for the people who have knowledge of the (Islaamic) legislation.

⁶³⁸ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And if only the people knew what is contained in knowledge (of the Legislation) by way of virtue and nobility and goodness, relating to this worldly life, the *barzakh* and the Hereafter, they would certainly race with each other towards it and compete with each other in attaining it and proceed upon its path as long as the soul remained in the body; and for this reason there is no end to this (seeking knowledge) until *yaqeen* (certainty i.e. death) comes.

⁶³⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Amongst them (the people who are scholars of worldly knowledge) are atheists whose (worldly) knowledge mostly increases them in ignorance concerning Allaah, the Mighty and Majestic and in self-delusion and in atheism, as you can see today in the disbelieving nations.

⁶⁴⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So how can it be said (about these scholars of worldly knowledge who are atheist) that they are ahl ul ‘ilm, those whom Allaah has mentioned in His saying, “and the people of knowledge (bear witness)” ?

Soorah aale ‘Imraan (3) aayah 18

This is completely unfeasible.

And likewise His saying:

It is only those who have knowledge amongst His slaves that fear Allaah.

Soorah Faatir (35) aayah 28

What is meant is scholars of the Legislation, those who truly know Allaah and who truly worship Him and who fear Him.

⁶⁴¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for them (the scholars of only worldly knowledge) then most of them do not fear Allaah, the Mighty and Majestic; rather they disbelieve in Allaah and reject Him and they claim that the world has no Lord and that ‘Nature’ brought it about and controls it, as is the (claim) of the Communists; they reject the Lord, the Perfect and Most High even though they have worldly knowledge.

So how then could we say, “Indeed those people are the ahl ul ‘ilm”?!

- a) then this refers to Allaah
- b) “*qist*” means “creation of the heavens and the Earth”⁶⁴²
- c) that *qist* is the opposite of ‘*adl*’
- d) none of the above

Answer: a)

Q8. That with regards to the phrase, “none has the right to be worshipped but Him, the All-Mighty, the All-Wise”:

- a) this refers to the *qaaim bil qist*
- b) this contains two Names of Allaah ⁶⁴³
- c) the Names of Allaah mentioned here refer to Allaah’s rising above the Throne and His Wisdom
- d) this is part of the longest aayah in the whole Qur-aan

Answers: a) b)

⁶⁴² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The word “qist” means “adl” (justice) – meaning Allaah, the Perfect and Most High, establishes justice in everything. And ‘adl is the opposite of jawr (injustice). And He, the Perfect and Most High, is a Just Judge; nothing but justice emanates from Him in everything.

⁶⁴³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

...al ‘Azeez (the All Mighty), al Hakeem (the All Wise)

These are two Names of Allaah, the Majestic and Most High, comprising two Attributes from His Attributes; and they are al ‘Izzah (Might) and al Hikmah (Wisdom).

Its meaning is that none has the right to be worshipped except Allaah ⁶⁴⁴: “*laa ilaaha*” (Nothing has the right to be worshipped)

⁶⁴⁴ Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And through this you come to know that whoever explains *al ilaah* (the object of worship) to be *ar rabb* (the Lord) – meaning that He is One Fully Able to originate things from nothing, as is the explanation given by the people of blameworthy *kalaam* (theological rhetoric) from the Ash’arees and the Maatureedees and their like.

So this (statement of theirs) is from the most false and futile things that there can be because it contradicts the ‘Arabic language and the ‘Arabic language refutes it; and it contradicts the Qur-aan and the Sunnah...

They (these people of rhetoric) say that the meaning of *laa ilaaha* is: none is Fully Able to originate things from nothing except Allaah. And so they do not declare to be a disbeliever the person who takes another object of worship along with Allaah, the Majestic and Most High, in worship.

They say, “As long as he affirms *tawheed ur ruboobiyyah* and that Allaah, the Majestic and Most High, is the One who is unique with regards to His actions, with His giving provision and His giving life and His causing death, and with regards to His controlling the affairs in His Dominion and in that which He does – then (this person) is a believer.”

And this is false and futile.

And some of them explain *al ilaah* with another explanation, returning back to the meaning of *ruboobiyyah* (Lordship). One of the major scholars of the Ash’arees – and he was as Saanoosee in his well known book “*Umm ul baraaheen*” with regards to the Ash’aree ‘*aqeedah* - says:
“So *al Ilaah* is the One who is completely independent of everything other than Him and of whom everyone other than Him is in need.”

He says: “So the meaning of *laa ilaaha ill Allaah* is: there is none who is completely independent of everything other than Him and there is none whom everyone other than Him is in need of - except for Allaah.”

So the meaning of the statement of *tawheed* with them is: the *tawheed* of Allaah, the Majestic and Most High, in His *Ruboobiyyah* (Lordship).

And this is from the most futile of futile matters because Allaah, the Majestic and Most High, informed in His Book that the *mushrikoon* (people of *shirk*) affirmed this which he (as Saanoosee) deemed to be the meaning of *tawheed*.

He (the Ash’aree) says: “So the meaning of *laa ilaaha ill Allaah* is: there is none who is completely independent of everything other than Him and there is none whom everyone other than Him is in need of - except for Allaah.”

Did you not see Aboo Jahl and his companions – were they not people who certainly held that: *there is none who is completely independent of everything other than Him and there is none whom everyone other than Him is in need of - except for Allaah*”? They truly believed in this, just as Allaah, the Majestic and most High, made clear in the Qur-aan in very many *aayaat*, such as His statement:

And if you were to ask them, “Who created the Heavens and the Earth and subjugated the Sun and the Moon?”, they would surely say, “Allaah”.

Soorah an ‘Ankaboot (29) aayah 61

And if you were to ask them, “Who created them?” they would surely say, “Allaah”.

Soorah az Zukhruf (43) aayah 87

Say, “Who gives you provision from the sky and the Earth, or who own the hearing and the sight...”

Up towards the end of the *aayah*, then He said:

negates everything worshipped besides Allaah, and “*ill Allaah*” (except Allaah) affirms worship for Allaah alone, and that none is given any share of worship along with Him, just as there is to be no one given any share in His Dominion and Sovereignty.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That a person who affirms that there is no Creator except for Allaah has affirmed:

- a) all aspects of tawheed ⁶⁴⁵
- b) no more than the mushriks of the time of the Prophet *sall Allaahu ‘alaihi wa sallam* did ⁶⁴⁶
- c) tawheed ur ruboobiyyah
- d) tawheed ul uloohiyyah

Answers: b) c)

Q2. That when the Prophet *sall Allaahu ‘alaihi wa sallam* called the people to say *laa ilaaha ill Allaah*:

- a) some people refused to do so
- b) all the people accepted his call
- c) some people accused him of madness
- d) most people thought he was calling them to tawheed ur ruboobiyyah ⁶⁴⁷

They will say, “Allaah!” Will you not then have *taqwaa*?”

Soorah Yoonus (10) aayah 31

Say, “Who is the Lord of the seven heavens and the Lord of the Tremendous Throne?”

Soorah al Mu-minoon (23) aayah 86

Say, “In whose Hand is the sovereignty of every thing? And He protects (all) whilst there is no Protector against Him, if you truly know? They will say, “Allaah”.

Soorah al Mu-minoon (23) aayaat 88 to 89

... So this is the meaning of *ilaah* and this is the meaning of *laa ilaaha* i.e. *laa ma'booda* (there is no (true) object of worship). This *tafseer* (explanation) is an explanation from the Qur-aan, an explanation which came from Allaah, the Majestic and Most High, and from His Prophet *sall Allaahu ‘alaihi wa sallam*. And it is not an explanation based on personal deduction from the scholars of this *da'wah* (call) - as is claimed by people of foolish talk and the enemies of *tawheed*.

⁶⁴⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The meaning of *laa ilaaha ill Allaah* is not – as is said by the people of falsehood – that there is no creator nor provider except Allaah, because this is (only) tawheed ur ruboobiyyah (tawheed of Allaah's worship).*

⁶⁴⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The people of shirk agreed to that (tawheed ur ruboobiyyah) but they would not say *laa ilaaha ill Allaah*. He, the Most High, said:*

When it is said to them, “Say *laa ilaaha ill Allaah*!”, they became haughty.

And they say, “Are we to abandon worshipping our gods for a crazy poet?”

Soorah as Saaffaat (37) aayaat 35 to 36

Answers: a) c)

Q3. That the mushriks who refused to accept the call of the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) agreed that Allaah had created them
- b) rejected the existence of Allaah
- c) hated Allaah
- d) knew in their hearts that *laa ilaaha ill Allaah* was a statement of tawheed ur ruboobiyyah ⁶⁴⁸

Answer: a)

Q4. That when it is said, "*laa ma'bood ill Allaah*":

- a) this is from the truest and greatest statements that a person can make
- b) this is a great error ^{649 650}
- c) this implies that everything that is worshipped is in fact Allaah
- d) this is incorrect unless we add in "*bihaqq*" to exclude worship of all false deities ^{651 652}

⁶⁴⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

...our gods...

Soorah as Saaffaat (37) aayaat 35 to 36

Meaning: our objects of worship...

*And when he said to them, "Say *laa ilaaha ill Allaah*" they said:*

Has he made all the objects of worship into a single one? This is something very strange!

Soorah Saad (38) aayah 5

They thought that there were many objects which could be worshipped.

⁶⁴⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah about the statement *laa ilaaha ill Allaah* (there is none who deserves to be worshipped except Allaah):

*This (refusal of the mushriks to say *laa ilaaha ill Allaah*) proves that its meaning is *laa ma'booda bi haqq ill Allaah* (there is none which truly deserves worship except Allaah).*

*Whereas if its meaning were 'there is no Creator nor Provider except Allaah' then they (the mushriks) agreed to that and they did not question it. So if that were its meaning, they would not have refused to say '*laa ilaaha ill Allaah*'.*

This is because when they were asked, "Who created the Heavens and the Earth?" they used to say, "Allaah." And when they were asked, "Who is the One who creates? Who gives provision? Who gives life and causes death? And who controls the affairs?" they would say, "Allaah."

⁶⁴⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So if you were to say, *laa ma'booda ill Allaah* (there is nothing worshipped besides Allaah), then this would be a great error because then all the objects of worship (which people take) would be Allaah – Exalted is Allaah above this.*

⁶⁵⁰ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool about the person who says *laa ma'booda ill Allaah*:

He has made a mistake and has not understood the meaning of *laa ilaaha ill Allaah* because the meaning of that (*laa ma'booda ill Allaah*) negates the existence of (multiple, false) objects of worship without exception. And this is in opposition to what actually takes place; the (false) objects of worship are present in every time. However the object of worship which is deserving (of worship) is Allaah alone.

⁶⁵¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answers: b) c) d)

Q5. That with regards to the statement *laa ma'booda bihaqq ill Allaah* then this:

- a) comprises a negation and an affirmation ⁶⁵³
- b) comprises two negations
- c) implies that nothing should be worshipped
- d) does not exclude worship of al laat and al 'uzzah

Answer: a)

Rather if you restrict (the statement *laa ma'booda ill Allaah*) and you say "*bi haqq*" (deservedly), then all the objects of worship are negated except for Allaah, the Perfect and Most High.
You must say "*laa ma'booda bi haqq ill Allaah*" (nothing deserves to be worshipped except Allaah).

⁶⁵² Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool about the false objects of worship:

So they are termed *aalihah* (objects of worship) in the ('Arabic) language - all of them are *aalihah*. The 'Arabs used to call them *aalihah*; and the people nowadays since they are ignorant of the language do not call them *aalihah*. Rather they call them *mashaayikh* (shaykhs) and *saaliheen* (righteous people) and *awliyaa* (beloved friends of Allaah) and tombs and sacred tombs. The names are changed but they are *aalihah*.

Everything which is worshipped besides Allaah, be it a stone or a tree or a shaytaan or a walee (beloved friend of Allaah) , there is no distinction - meaning there is no distinction between a person worshipping a righteous being or worshipping a shaytaan or (worshipping) a wicked being - all of these are *aalihah* (which are worshipped) upon falsehood. They do not deserve to be worshipped even if they are from the righteous beings.

⁶⁵³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So laa ilaaha - is a negation of worship for everything other than Allaah.
ill Allaah - this is affirmation of worship for Allaah alone, with no partner for Him...
So tawheed must have a negation and an affirmation; an affirmation alone will not suffice nor will a negation alone suffice. There must be negation and affirmation, just as He, the Most High, said:*

So whoever rejects the false objects of worship and truly believes in and worships Allaah...

Soorah al Baqarah (2) aayah 256

And worship Allaah and do not associate anything in worship along with Him...

Soorah an Nisaa (4) aayah 36

And the explanation which will make it clear is His statement, He the Most High:

And remember when Ibraaheem said to this father and his people, "I am free from everything which you worship - except for the One who created me, He will guide me." ⁶⁵⁴

And He (Allaah) made this a saying persisting amongst his (Ibraaheem's) progeny so that they might return. ^{655 656}

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the best source to explain the Qur-aan is:

- a) the statements of the taabi'een
- b) the revealed scriptures which came before the Qur-aan
- c) the Qur-aan itself
- d) the hadeeths found in Saheeh al Bukhaaree

Answer: c)

Q2. That in the statement of Ibraaheem '*alaihissalaam* in the aayah quoted, his saying:

- a) "I am free" is an affirmation of the great freedom that Ibraaheem had in that time
- b) "except for the One who created Me" refers to the largest idol in Ibraaheem's village
- c) "I am free" indicates that there is no Creator nor Provider of sustenance in the Universe
- d) "except for the One who created Me" refers to Allaah, the Most High ⁶⁵⁷

⁶⁵⁴ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about this part of this aayah:

And this is the meaning of *laa ilaaha ill Allaah* because it includes *baraa-ah* (disavowal) and *walaa* (allegiance); it includes having hate and having love, it includes a negation and an affirmation.

⁶⁵⁵ Soorah az Zukhruf (43) aayaat 26 to 28

⁶⁵⁶ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about this part of this aayah:

And He (Allaah) made it...

Meaning: this *kalimah*.

...a saying persisting amongst his offspring...

Meaning: in the offspring of Ibraaheem. And it is known that Ibraaheem '*alaihissalaam* was the father of the prophets, and the prophets after him came (for) the establishing of this *kalimah*.

...so that they might return.

Meaning: to it (the *kalimah*).

⁶⁵⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answer: d)

(Ibraaheem's statement):

I am free...

This is the negation (analogous to) laa ilaaha (there is no true object worship)

...except for the One who created me.

Meaning: ill Allaah (except for Allaah). This is the affirmation.

And His saying, He the Most High:

Say: O People of the Book, come to a word of justice between us⁶⁵⁸, that we will not worship except Allaah and we will not take anything as a partner along with Him nor will we take one another as lords⁶⁵⁹ besides Allaah.

So if they turn away, then say, "Bear witness that we are Muslims".^{660 661}

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

⁶⁵⁸ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about this part of this aayah:

Say, O Muhammad, "O People of the Book, O People of the Tawrah, O People of the Injeel, O People of the Zaboor,"

Come to a word of justice...

To a justly balanced word, a word of justice between us and you. We know that your Messenger came with it and Muhammad *sall Allaahu 'alaihi wa sallam* came with it. What is this word?

...that we will not worship except Allaah and we will not take anything as a partner along with Him...

And the manner this is used as a proof is: that this word between us and them – and it is the word of *tawheed* - its explanation is that we will not worship except Allaah and we will not take anything as a partner along with Him. This explanation of the word of *tawheed* is something very clear.

⁶⁵⁹ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about this part of this aayah:

(lords...)

Meaning *aalihah* (objects of worship), other than Allaah. This is because they did not claim with regards to (any of) the creation that it was a *rabb*, with the meaning that it had the ability to create by itself, nor give provision by itself, nor give life and cause death by itself; this is not what was claimed. And the explanation of *ruboobiyyah* (being a lord) here is as *uloohiyyah* (being an object of worship).

⁶⁶⁰ Soorah aale 'Imraan (3) aayah 64

⁶⁶¹ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about this part of this aayah:

...so if they turn away, then say, "Bear witness that we are Muslims."

The end of the aayah explains that whoever leaves that which the first part of it (the aayah) indicated is not a Muslim, because He said:

...so if they turn away, then say, "Bear witness that we are Muslims."

Since we oppose you and since you do not submit to this word of justice which is between us and you **...that we will not worship except Allaah and we will not take anything as a partner along with Him...** then you are not from the People of Islaam.

Q1. That this aayah was revealed with regards to a group of:

- a) Jewish traders who wished to buy some gold from the Muslims
- b) Christians who came to talk to the Prophet *sall Allaahu 'alaihi wa sallam* ⁶⁶²
- c) Christians who came to wage war against the Muslims
- d) Jewish rabbis who had travelled from Makkah to al Madeenah

Answer: b)

Q2. That when the Prophet *sall Allaahu 'alaihi wa sallam* made *mubaahalal*:

- a) these people called down the curse of Allaah upon themselves
- b) these people immediately fled to the caves in the nearby mountains
- c) these people decided to pay the jizyah instead ⁶⁶³
- d) these people became afraid

Answers: c) d)

Q3. That were these disbelievers to have accepted the *mubaahalal*: ⁶⁶⁴

- a) Punishment from Allaah would have descended upon them ⁶⁶⁵
- b) Punishment would have descended upon them and the Muslims as well
- c) It would have been made clear that the Muslims were upon falsehood
- d) The fact that these disbelievers were upon falsehood would have been made apparent

Answers: a) d)

⁶⁶² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*This aayah from Soorah aale 'Imraan was revealed with regards to the deputation of Najraan who were Christians; those who came to the Prophet *sall Allaahu 'alaihi wa sallam* and they debated with him and they asked him questions.*

*There occurred a long conversation between them and him. And they were Christians from the Christians of the 'Arabs and at the end (of the conversation), the Prophet *sall Allaahu 'alaihi wa sallam* requested the *mubaahalal* from them.*

⁶⁶³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then say, "Come, let us call our children and your children, our women folk and your women folk, ourselves and yourselves; then let us invoke and call down Allaah's curse upon the liars.

Soorah aale 'Imraan (3) aayah 61

*So when he (*sall Allaahu 'alaihi wa sallam*) requested the *mubaahalal* from them, then they became fearful and they did not engage in *mubaahalal* (calling Allaah's curse upon the liars) with him *sall 'alaihi salaatu was salaam*. Instead they handed over the jizyah (the tax given by non Muslims to the Muslim ruler over them).*

*(They did this) because they knew that they (the non Muslims) were upon falsehood and that he was the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.*

⁶⁶⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Nabtahil (let us make *mubaahalal*) – meaning let us call down the curse upon the liar from amongst us.*

⁶⁶⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And they (the non Muslims) knew that they were the liars. And if they had engaged him in calling down curses, fire would certainly have descended upon them and consumed them in their places.

Q4. That the statement, “That we will not worship except Allaah” in this aayah:

- a) Contains an affirmation and a negation ⁶⁶⁶
- b) Contains an affirmation followed by a negation
- c) Is a statement of *tawheed* and *‘adl* (justice)
- d) Is the first statement said by a Muslim when he begins his obligatory prayers

Answers: a) c)

Q5. That this aayah from Soorah aale ‘Imraan shows:

- a) that the Christians should worship the Messiah
- b) that the Muslims should worship Muhammad *sall Allaahu ‘alaihi wa sallam*
- c) that the Jews should worship their rabbis
- d) that everyone should worship Allaah alone⁶⁶⁷

Answer: d)

Q6. That when the rabbis and monks were taken as lords besides Allaah:⁶⁶⁸

- a) the people believed that the rabbis and monks created the Heavens and the Earth
- b) that the rabbis and monks declared that which was *halaal* to be something *haraam*
- c) that the rabbis and monks declared that which was *haraam* to be something *halaal*

⁶⁶⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So this aayah contains the meaning of laa ilaaha ill Allaah.

So His saying:

...that we will not worship

Soorah aale ‘Imraan (3) aayah 64

- this is a negation.

And His saying:

...except Allaah

Soorah aale ‘Imraan (3) aayah 64

- this is affirmation.

⁶⁶⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So we do not associate anything in worship along with Him; neither the Messiah which you (Christians) claim to be a lord and whom you worship besides Allaah, nor anyone besides the Messiah.

Not even Muhammad ‘alaihi salaatu was salaam (do we worship) nor anyone from the prophets nor anyone from the righteous people nor anyone from the awliyaa (the beloved servants of Allaah).

⁶⁶⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

... nor will we take one another as lords besides Allaah...

Soorah aale ‘Imraan (3) aayah 64

- just as you (people of the Book) have taken rabbis and monks as lords besides Allaah, the Most High:

They took their rabbis and their monks as lords besides Allaah , as well (as taking) the Messiah, son of Maryam.

And they were not commanded except that they should worship a single *ilaah* (object of worship).

Soorah at Tawbah (9) aayah 31

d) that the people would obey the rabbis and monks in their attempts to change the religion ⁶⁶⁹

Answers: b) c) d)

Q7. That when those who turn away are asked to bear witness that, “We are Muslims”:

- a) it must be explained to them that what they are upon is false and futile
- b) it is forbidden to call these people who turn away “kuffaar” ⁶⁷⁰
- c) this implies that these people who turn away will definitely go the Hellfire
- d) this shows the prohibition of declaring openly that the mushriks are upon falsehood ⁶⁷¹

Answer: a)

Q8. That the pillars of the statement *laa ilaaha ill Allaah* :

- a) are eleven in number ⁶⁷²
- b) include a negation and an affirmation ⁶⁷³

⁶⁶⁹ *The Messenger of Allaah sall Allaahu ‘alaihi wa sallam said:*

They did not used to directly worship them. But rather when they (the rabbis and monks) declared something lawful for them (the people of the Book), then they would (also) declare it lawful.

And when they (the rabbis and monks) declared something to be forbidden for them, then they would take it as being something forbidden.

Hadeeth of ‘Adee ibn Haatim radi Allaahu ‘anhu, reported by at Tirmidhee (3095) and declared hasan by al Albaanee.

Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

... So their obeying them (the monks and rabbis) upon that is taking them as lords because the One who legislates for the people and declares things to be permissible and declares things to be forbidden - this is Allaah, the Perfect and Most High.

⁶⁷⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then say, “Bear witness that we are Muslims.”

Soorah aale ‘Imraan (3) aayah 64

Call them to bear witness that you are people of tawheed and that they are kuffaar (disbelievers) and make clear to them the falsity of what they are upon.

⁶⁷¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This aayah contains a declaration of being free from the religion of the people of shirk and clearly stating that. “Bear witness that we are Muslims” – and this contains the obligation of clearly announcing the falsity of what the people of shirk are upon and of not remaining silent about it and of clearly announcing the falsity of shirk and of refuting its people.

⁶⁷² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Laa ilaaha ill Allaah has two pillars and they are: the negation and the affirmation.

⁶⁷³ Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

So the meaning of *laa ilaaha ill Allaah* includes two clauses: a clause of negation and a clause of affirmation. So the statement *laa ilaaha* (there is no true deity) – this is a negation. And *ill Allaah* (except for Allaah) – this is an affirmation.

- c) divide the statement into two parts: 1) *laa* and 2) *ilaaha ill Allaah*
d) none of the above

Answer: b)

That with regards to the conditions of *laa ilaaha ill Allaah*: 674

Q9. With regards to 'ilm (knowledge):

- a) its opposite is *jahl* (ignorance)
b) it is possible that a person may state *laa ilaaha ill Allaah* but not understand its meaning
c) anyone who says *laa ilaaha ill Allaah* upon his tongue will be saved from the Hellfire

Answers: a) b)

Q10. With regards to *yaqeen* (certainty):

- a) its opposite is turning away and rejection ⁶⁷⁵

And the meaning of that is not that we seek to cut one part of it off from the other, just as some of the Soofees do – those who leave the statement *laa ilaaha* and are content with their statement “*ill Allaah, ill Allaah, ill Allaah*”, repeating it.

This is not something correct; rather there must be a combination of the two statements, “*laa ilaaha*” (and) “*ill Allaah*” because if you were to say “*ill Allaah*” alone it would be worthless.

Now if you were to see a person walking in the street, saying “*illaa Zayd, illaa Zayd* (except for Zayd, except for Zayd)” then what would be said about him? “Even more (peculiar) than a madman!” - for (even) a lunatic does not do this.

Therefore there must be a combination of the two matters:

laa ilaaha , a negation of all worship for other than Allaah

ill Allaah, an affirmation of all types of worship for Allaah, the Perfect and Most High.

Therefore it is not sufficient that we say, “*ill Allaah, ill Allaah*”, as the Soofees say. And it is not sufficient that we say, “*Allaah, Allaah, Allaah*” and prance about, with a single voice, just as the Soofees also do.

And rather it is not enough for us to say, “*huwa, huwa, huwa* (He, He, He)” on the assumption that “*huwa*” is one of the Names of Allaah - because “*huwa*” is not one of the Names of Allaah, the Mighty and Majestic.

And therefore those who screech and bark the word “*huwa, huwa, huwa*” and think that this is *dhikr* (remembrance) of Allaah – by Allaah, this is not *dhikr* of Allaah, the Mighty and Majestic, rather it is only from the deception of Iblees and from his beautifying it for the people. So therefore let us be on our guard against this.

⁶⁷⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Its conditions are seven, and it will not benefit except with these conditions. And someone wrote them in a line of poetry with his saying:

*'ilmun yaqeenun wa ikhlaasun wa sidquka
ma'a mahabbatin wa inqiyaaadin wal qabooli lahaa*

*Knowledge and certainty and purity/sincerity and your being truthful
Along with love and compliance and acceptance of them*

- b) this refers to having certainty that none has the right to be worshipped except Allaah ⁶⁷⁶
- c) this can never be achieved by anyone other than the prophets

Answer: b)

Q11. With regards to *ikhlaas* (purity and sincerity):

- a) its opposite is *shirk*
- b) sometimes we find grave worshippers who say *laa ilaaha ill Allaah*
- c) a person must leave *shirk* in order to have *ikhlaas*

Answer: a) b) c)

Q12. With regards to *sidq* (being truthful) : ⁶⁷⁷

- a) this is the only condition of *laa ilaah ill Allaah* that the hypocrites fulfil
- b) the hypocrites do not have *sidq* in their hearts ⁶⁷⁸
- c) it literally means “money given in charity”

Answer: b)

Q13. With regards to *mahabbah* (love):

- a) this refers to loving the statement *laa ilaaha ill Allaah* and its people
- b) this refers to loving all people, especially loving those who say *laa ilaaha ill Allaah*
- c) fulfilling this condition will suffice a person, even if he does not fulfil the other conditions of *laa ilaah ill Allaah*

Answer: a)

Q14. With regards to *inqiyaad* (compliance): ⁶⁷⁹

⁶⁷⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And yaqeen (certainty) such that he does not have any shakk (doubt).

⁶⁷⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Because some people may know its (the shahaadah’s) meaning but they have a doubt regarding that. So his (this person’s) knowledge is not correct. He must have certainty of laa ilaaha ill Allaah and that it is true.

⁶⁷⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Its opposite is kadhīb (lying).

⁶⁷⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah, the Most High, said:

When the hypocrites come to you, they say, “We bear witness that you are indeed the Messenger of Allaah. And Allaah knows that you are indeed His Messenger. And Allaah bears witness that the hypocrites are liars. They take their oaths as a shield to screen them.

Soorah al Munaafiqoon (63) aayaat 1 to 2

⁶⁷⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- a) anyone who testifies that laa ilaaha ill Allaah must obey the commands of Allaah
- b) the non Muslims who live in an Islaamic state and obey its laws become Muslims by doing so
- c) inqiyaad is due to the Muslim ruler, even if he commands with something forbidden

Answer: a)

Q15. With regards to qabool (acceptance) :

- a) this is one of the few conditions of *laa ilaaha ill Allaah* that nearly all of the human race fulfil
- b) its opposite is *radd* (rejection)
- c) a person must accept everything that *laa ilaaha ill Allaah* entails as well as saying it on his tongue

Answers: b) c)

Q16. With regards to the eighth condition that some scholars mention: ⁶⁸⁰

- a) it is to free oneself from *shirk*
- b) it is to hate the people of shirk but not to hate the acts of *shirk* themselves ⁶⁸¹
- c) it was the one condition which Ibraaheem *'alaihissalaam* failed to fulfil
- d) none of the above

Answer: a)

Its opposite is i'raad (turning away from it) and tark (abandoning it).

And it is complying with what it (the shahaadah) indicates with regards to worshipping Allaah alone and not associating anything with Him and complying with His commands.

⁶⁸⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And an eighth condition is added:
(as is the line of poetry)*

"And its eighth is added - rejecting whatever things are worshipped besides the One who is truly worshipped"

⁶⁸¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Freeing oneself from shirk. So the person will not be a person of tawheed until he frees himself from shirk.

And when Ibraaheem said to his father and to his people, "I am totally free of whatever you worship."

Soorah az Zukhruf (43) aayah 26

And the proof for the testimony that Muhammad is the Messenger of Allaah is His statement:

There has indeed come to you a messenger from amongst yourselves (and known to you) ; it grieves him that you should suffer. He is eager and anxious for the guidance of those of you who are astray and that they should repent and return to the Truth, and he is *ra-oof, raheem* (full of compassion and mercy) for the Believers.^{682 683}

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the first pillar of Islaam involves:

- a) the testimony that none has the right to be worshipped
- b) the testimony that Muhammad *sall Allaahu 'alaihi wa sallam* is Allaah's Messenger
- c) three matters which are actually one and the same thing⁶⁸⁴
- d) tawheed of Allaah's *ruboobiyyah* but not his *uloohiyyah*

Answer: b)

Q2. The proofs that Muhammad is the Messenger of Allaah:

- a) are many in number
- b) are only found in the Qur-aan
- c) include the miracles he was given the ability to perform
- d) only occur in texts of the Qur-aan and statements of the Prophet *sall Allaahu 'alaihi wa sallam*⁶⁸⁵

⁶⁸² Soorah at Tawbah (9) aayah 128

⁶⁸³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So this (aayah) is a witness from Allaah for the messengership of this Messenger *sall Allaahu 'alaihi wa sallam* and an explanation of his characteristics.*

⁶⁸⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The first pillar from the pillars of Islaam is composed of two matters:

*The first: the testimony that *laa ilaaha ill Allaah* (none has the right to be worshipped except Allaah).*

And the second: the testimony that Muhammad is the Messenger of Allaah.

*So the two are a single pillar: the first part means *ikhlaas* in worship (making one's worship purely and sincerely for Allaah alone) and the second part means *mutaaba'ah* (following) of the Messenger *sall Allaahu 'alaihi wa sallam*.*

⁶⁸⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And the evidences for the testimony that Muhammad is the Messenger of Allaah are many in the Book, the Sunnah and the amazing miracles which prove his *sall Allaahu 'alaihi wa sallam* messengership.*

Answers: a) c)

Q3. In the Qur-aanic ayah quoted by the Imaam here:

- a) the *la* in the word *laqad* means “no” or “never” ⁶⁸⁶
- b) the word *qad* is a word of emphasis ⁶⁸⁷
- c) “come to you” refers to people of Makkah and al Madeenah only ^{688 689}
- d) “rasool (Messenger)” is general and refers to all the prophets

Answer: b)

Q4. That with regards to Allaah’s statement, “from amongst yourselves”:

- a) the intent here was to remind the people that the Prophet *sall Allaahu ‘alaihi wa sallam* was an ‘Arab
- b) some of the Prophets were angels and not humans ⁶⁹⁰
- c) this shows that the Prophet *sall Allaahu ‘alaihi wa sallam* was a human being
- d) the people did not know who Muhammad *sall Allaahu ‘alaihi wa sallam* was before he became a Messenger

⁶⁸⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The (letter) laam is the laam of an oath. So it (implicitly) carries along with it an oath which is understood and is taken to be :‘wallaahi (by Allaah), there has certainly come to you’.

⁶⁸⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

“Qad” is a particle of confirmation and further emphasis.

⁶⁸⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Come to you...

*Meaning “O Mankind”. This is an address to the whole of mankind because his *sall Allaahu ‘alaihi wa sallam* messengership to all of the *thaqalain* (the two weighty species) , the mankind and the jinn.*

⁶⁸⁹ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool (p162):

So Allaah, the Mighty and Majestic, affirmed messengership for His Prophet Muhammad *sall Allaahu ‘alaihi wa sallam*, (messengership) which the Jews and Christians rejected, claiming that it was only messengership for the ‘Arabs.

As for them (the Jews and the Christians), then they were not from its people and they were not designated for it because their messengership was the ‘greater messengership’ as they claimed.

So Allaah, the Mighty and Majestic, made clear the station of His Messenger *‘alaihi salaatu was salaam* in that he was a Messenger when He said:

There has indeed come to you a messenger....

⁶⁹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

From amongst yourselves...

Meaning: from your own species from human kind and he was not an angel from the angels. And this was the sunnah of Allaah, the Perfect and Most High, that He would send to mankind messengers from them in order to make the affair clear and in order for them to speak with them and because they knew them.

Answer: c)

Q5. That had Allaah sent an angel as a messenger to the people:

- a) They would not have been able to see him ⁶⁹¹
- b) They would not have been able to have a conversation with him ⁶⁹²
- c) Problems would have arisen because he was not from their city
- d) None of the above

Answers: a) b)

Q6. That the person whom Allaah chose to be the final messenger:

- a) Was from the 'Arabs ⁶⁹³
- b) Was from the noblest lineage found amongst his people
- c) Had some difficulties in communicating with the people in the early stages of Islaam
- d) Was only known to a small group of people before becoming a prophet ^{694 695}

⁶⁹¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

From amongst yourselves...

From your species and he was not an angel nor a jinn. For had it been like that, then you would have felt aversion towards him. However as a mercy from Him, He the Perfect and Most High and to establish the proof upon you He made him to be from amongst you and speaking your language; and you know who he is and whose son he is and from which tribe and from which town (he is). You know everything about him.

⁶⁹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And if He had sent to them an angel they (the people) would not have been able to speak with him because he would not have been from their type of being.

And in addition they would not have been able to see the angel because he was not from their type of being.

⁶⁹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Indeed (the Messenger Allaah sent) was from the 'Arabs and from the noblest of the houses of 'Arabs in lineage, from the Banoo Haashim – those who are the most honourable of the Quraysh in lineage.

And Quraysh are the most honourable of the 'Arabs in lineage.

So he (sall Allaahu 'alaihi wa sallam) was the chosen and best one, specially chosen from the best of the people.

⁶⁹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They knew him (sall Allaahu 'alaihi wa sallam), they knew of his person and they knew his lineage and they knew his tribe and they knew his town.

If they had not known him, then how could they attest to his truthfulness?

And if he came with other than their language then how could they understand his speech?

⁶⁹⁵ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool (p162):

He was from your own selves, you knew his lineage and his noble descent and his truthfulness and his trustworthiness in *Jaahiliyyah* (pre Islaamic ignorance) and in Islaam.

And he used to be called *al ameen* (the trustworthy one) before his messengership and his being sent; and they used to place their items of trust with him due to his trustworthiness and his truthfulness and he was one whose saying was paid attention to amongst them – until the Truth came by which Allaah saved them and

Answers: a) b)

Q7. That the Prophet sall Allaahu 'alaihi wa sallam:

- a) wished ease for his nation ⁶⁹⁶
- b) wished difficulty for his nation
- c) wished difficulty and ease for his nation:
- d) desired many duties to be made *waajib* (obligatory) upon his ummah ⁶⁹⁷

Answer: a)

Q8. That Allaah's Sharee'ah:

- a) contains ease
- b) always encourages the more difficult option when there are two *halaal* options available ⁶⁹⁸
- c) only gives the Prophets tasks beyond their capacity, and no one else
- d) is in accordance with the ability of the servants ⁶⁹⁹

which had in it that which would carry them from their *baatil* (falseness and futility) and their misguidance and their innovations - and at the head of these was *shirk* with Allaah, the Mighty and Majestic.

And then they renounced that which they knew from the Prophet *sall Allaahu 'alaihi wa sallam* by way of truthfulness and trustworthiness and his keeping his promises and other than that from the noble character traits.

So they said after that, "sorcerer" and they said, "madman" and they said, "soothsayer" and they said he had invented a lie - up to the rest of the false and futile statements which Allaah declared His Messenger to be free and far removed from and made him pure and free from in many *aayaat*.

⁶⁹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the Messenger sall Allaahu 'alaihi wa sallam was troubled by whatever caused trouble to his nation. He had not used to wish hardship for them; rather he wanted ease and easiness for them.

And therefore his sall Allaahu 'alaihi wa sallam Sharee'ah came as something easy and easygoing.

He sall Allaahu 'alaihi wa sallam said:

I was sent with the straight and true religion, the easy religion.

Reported by Ahmad (5/266) from the hadeeth of Aboo Umaamah al Baahilee radi Allaahu 'anhu.

⁶⁹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he would love to perform an action but he would leave it, out of compassion for his nation. He would leave the action even though he loved it, from the righteous deeds so that he would not put difficulty upon his nation.

So these were from his characteristics - that whatever caused difficulty for his nation caused difficulty to him and he would become pleased with whatever was pleasing to them and he would be joyful with whatever caused them to be joyful.

And whoever has these as his characteristics, then there is no doubt that he will not bring except that which is good and mercy - sall Allaahu 'alaihi wa sallam.

⁶⁹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he (sall Allaahu 'alaihi wa sallam) was never given a choice between two matters except that he chose the easier one of the two, as long as it were not sinful.

⁶⁹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answer: a) d)

Q9. That the Prophet *sall Allaahu 'alaihi wa sallam* was eager for:

- a) the people to be guided ^{700 701}
- b) all people to be taken out of the light into the darkness
- c) only some of the people to be taken out of the light into the darkness
- d) the Hellfire to be the abode of those who mistreated him

Answer: a)

Q10. With regards to the description of the Prophet *sall Allaahu 'alaihi wa sallam* as being *ra-oof* and *raheem* to the believers:

- a) *ra-oof* is a description which can only be used for Allaah
- b) *ra-oof* means full of mercy ⁷⁰²
- c) *raheem* implies that he *sall Allaahu 'alaihi wa sallam* tolerated all the mistakes of the Companions
- d) none of the above

Answer: d)

Q11. That this aayah from Soorah at Tawbah tells us which of the following about the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*: ⁷⁰³

So his sharee'ah is easy, it goes along with the capability of the people and with what those who are given duties are able to do, and it does not burden them with things that they are not capable of.

⁷⁰⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And therefore he used to bear difficulties in calling the people, seeking that they should be guided and seeking that they should be taken out from darkness into light – to the extent that Allaah said to him:

Perhaps you (O Muhammad) would destroy yourself with grief at their not believing.

Soorah ash Shu'araa (26) aayah 3

⁷⁰¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Eager for you to be rightly guided and for your *eemaan* and for your being established upon correctness.

⁷⁰² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

ra-oof...

is from ra-fah (compassion) and it means tenderness and kindness.

⁷⁰³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Allaah mentioned five attributes for this Messenger *sall Allaahu 'alaihi wa sallam*:*

The first: he was from amongst you

The second: he was troubled by whatever troubles you

The third: he was eager and anxious for you

The fourth: he was compassionate towards the believers

The fifth: he was merciful.

- a) he became a prophet at the age of 40 years
- b) he was from amongst the people that he was sent to call to
- c) he was made from light
- d) he was the last prophet to come from the lineage of Is-haaq 'alaihissalaam
- e) he was eager for the guidance of the people
- f) he was allowed more than 4 wives
- g) he was the unlettered prophet
- h) he was *ar ra-oof* and *ar rahmaan*
- i) he was grieved by the suffering of those with him
- j) his mother, father and some of his uncles were disbelievers

Answers: b) e) i)

Q12. That with regards to those who refused to accept the call of the Prophet sall Allaahu 'alaihi wa sallam :

- a) he was *ra-oof* and *raheem* ⁷⁰⁴
- b) he was *al 'azeez* and *al hakeem*
- c) he showed sternness towards them ^{705 706}
- d) he overlooked their *kufir* due to his mercy and compassion for the people

Answer: c)

⁷⁰⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And (his) compassion and mercy were mentioned specifically for the believers, since he sall Allaahu 'alaihi wa sallam was stern upon the people of shirk and upon the mu'aanidoon (those who obstinately rejected the Truth).

He would become angry for that which angered Allaah, the Perfect and Most High, just as He, the Most High, said:

O Prophet, strive against the disbelievers and the hypocrites and be stern against them. And their dwelling place will be the Hellfire and what an evil destination!

Soorah at Tahreem (66) aayah 9

⁷⁰⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The mercy and the compassion were specific for the believers; and the believers are to be likewise with each other.

Muhammad is the Messenger of Allaah; and those who are with him are stern against the disbelievers, merciful amongst themselves.

Soorah al Fat-h (48) aayah 29

⁷⁰⁶ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

As with regards to other than the believers, then the Messenger *sall Allaahu 'alaihi wa sallam* (was) just as Allaah, the Most High, said:

Muhammad is the Messenger of Allaah; and those who are with him are stern against the disbelievers, merciful amongst themselves.

Soorah al Fat-h (48) aayah 29

The meaning of the testimony that Muhammad is the Messenger of Allaah is: to obey him in whatever he commanded, to believe and attest to the truth of everything he informed of, to avoid whatever he forbade and prohibited and that Allaah is worshipped with only that which he legislated. ⁷⁰⁷

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the testimony that Muhammad is the Messenger of Allaah:

- a) is a statement that must be spoken by all the limbs
- b) is a statement that must be spoken on the tongue ⁷⁰⁸
- c) must be accompanied by an acknowledgement in the heart that he is Allaah's Messenger
- d) if stated on the tongue, can never be nullified by anything the person says after that

Answers: b) c)

Q2. That the path of the *munaafiqoon* (hypocrites) was:

- a) stating the *shahaadah* (testimony) on the tongue whilst rejecting it in the heart ⁷⁰⁹
- b) refusing to say the *shahaadah* on the tongue whilst accepting it in the heart
- c) stating the *shahaadah* on the tongue and accepting it in the heart
- d) rejecting the *shahaadah* on the tongue and in the heart

⁷⁰⁷ Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Therefore the meaning of the testimony that Muhammad is the Messenger of Allaah is that we obey him in everything which he informed of and that we avoid that which he forbade and prohibited and that we do not worship Allaah except with that which he *sall Allaahu 'alaihi wa sallam* came with, without any addition or deletion.

This is because he *'alaihissalaatu was salaam* indeed conveyed the Message in the clearest way and he certainly made clear every matter before he was taken (after death) to the highest companionship.

Just as is established in Saheeh al Bukhaaree from Aboo Dharr *radi Allaahu 'anhu* that he said: *The Messenger of Allaah sall Allaahu 'alaihi wa sallam did not leave a bird flapping its wings in the air except that he gave us knowledge about it*" or as he said. So the one who taught us the manners of food and drink and the manners of sleep and travel - rather (even) the manners of using the toilet and of sexual intercourse - the one who taught us these details, all of them, is it conceivable that he fell short in conveying anything from the messengership? It is impossible.

⁷⁰⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So its meaning (i.e. of this shahaadah) is that you acknowledge with your tongue and with your heart that he is the Messenger of Allaah. You say it with your tongue and you hold it as your creed and belief with your heart that he is Allaah's Messenger sall Allaahu 'alaihi wa sallam.

⁷⁰⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*As for saying it upon the tongue whilst denying it in the heart, then this is the way of the *munaafiqoon* (hypocrites).*

Answer: a)

Q3. That the hypocrites made the shahaadah (that Muhammad sall Allaahu 'alaihi wa sallam was the Messenger of Allaah):

- a) as a screen ⁷¹⁰
- b) and thereby diverted people towards the path of Allaah⁷¹¹
- c) on their tongues only without believing it in their hearts ⁷¹²
- d) showing that merely stating the shahaadah without truly believing it is not sufficient

Answers: a) c) d)

Q4. That affirming the shahaadah in the heart but not saying it on the tongue:

- a) was the path of the hypocrites as well
- b) was the path of the *mushrikoon* (people of *shirk*) ⁷¹³
- c) may be acceptable for a person if he has no tongue
- d) is a sin which can never be repented from

Answers: b) c)

⁷¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(Allaah, the Most High, says):

When the hypocrites come to you, they say, "We bear witness that you are indeed the Messenger of Allaah. And Allaah knows that you are certainly His Messenger. And Allaah bears witness that the hypocrites are certainly liars. They take their oaths as a cover to shield themselves.

Soorah al Munaafiqoon (63) aayaat 1 to 2

⁷¹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They make their oaths - meaning their testimonies - a screen to conceal themselves, so they block and prevent people from Allaah's Path.

⁷¹² Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

So whoever states, "I testify that Muhammad is the Messenger of Allaah" and (yet) he truly believes that obeying the Messenger *sall Allaahu 'alaihi wa sallam* is not binding upon him, then his condition is the condition of the *munaafiqoon* (hypocrites), and his testimony is rejected. And he is a liar with regards to his testimony.

As for if he truly believes that obedience to the Messenger *sall Allaahu 'alaihi wa sallam* is obligatory upon him in that which he commanded, and (yet) he opposes (that) due to being overcome by desires, then this one is a sinful person who is deficient in his implementing the testimony that Muhammad is the Messenger of Allaah, (deficient) in accordance with the level of his opposing it.

⁷¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

For the people of shirk used to know that he was Allaah's Messenger; however they obstinately refused, just as He, the Most High, said:

We certainly know that that which they say grieves you. However they do not believe you to be a liar but rather the wrongdoers just outwardly reject the Signs of Allaah.

Soorah al An'aam (6) aayah 33

Q5. That the *mushrikoon* were prevented from stating the *shahaadah* upon their tongue by:

- a) pride ⁷¹⁴
- b) love of Allaah
- c) the Prophet *sall Allaahu 'alaihi wa sallam*
- d) envy ⁷¹⁵

Answers: a) d)

Q6. That Aboo Taalib refused to accept the call of the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) and preferred instead to follow the religion of Moosaa '*alaihissalaam*
- b) until shortly before he (Aboo Taalib) died
- c) by not saying that which was he knew in his heart to be true ⁷¹⁶
- d) by saying the *shahaadah* when he did not truly believe it with his heart ⁷¹⁷

Answer: c)

Q7. That a person who states the *shahaadah* and also believes it in his heart:

- a) has done all that the Sharee'ah asks of him
- b) must also accompany these with *ittibaa'* (following) of the Prophet *sall Allaahu 'alaihi wa sallam* ⁷¹⁸

⁷¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

In their hearts they acknowledged his messengership and they knew that he was the Messenger of Allaah but they were prevented by pride and they were prevented by obstinacy from affirming his messengership.

⁷¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Aboo Jahl 'Amr ibn Hishaam used to acknowledge and say, "We and Banoo Haashim used to be equal in all matters. However now they say, "From us has come a messenger and there is no messenger from you!". From where are we going to bring a messenger?"

*So therefore they denied his (*sall Allaahu 'alaihi wa sallam*) messengership out of envy for Banoo Haashim.*

⁷¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Aboo Taalib said in his line of poetry:

*And I certainly know that the religion of Muhammad
Is the best of the religions of the people
If it were not for fear of being rebuked or of being abused
You would have found me clearly embracing that.*

⁷¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So he acknowledged in his heart the Messengership of Muhammad. However zeal for his own people from the times of Jaahiliyyah (pre Islaamic ignorance) prevented him and so he did not reject the religion of 'Abdul Muttalib which was the worship of idols.

⁷¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah, the Most High, said:

- c) has resembled Aboo Taalib in this ⁷¹⁹
d) must worship Allaah with that which Muhammad *sall Allaahu 'alaihi wa sallam* legislated ⁷²⁰

Answers: b) d)

Q8. That obeying the Prophet *sall Allaahu 'alaihi wa sallam* in that which he commanded:

- a) is linked to obedience to Allaah Himself ^{721 722}
b) is linked to disobedience of Allaah Himself
c) may lead to the person being afflicted with a painful punishment
d) is obligatory ⁷²³

So those who believe in him (the Prophet -*sall Allaahu 'alaihi wa sallam*), honour him, aid him and follow the light which he was sent down with - they are the successful ones.

Soorah al A'raaf (7) aayah 157

⁷¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So if a person were to aid him to the extent that Aboo Taalib did and to defend him, whilst knowing that he is Allaah's Messenger but he did not follow him, then he would not be a Muslim – up and until he followed him.

⁷²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So there has to be, along with acknowledgement of his Messengership outwardly and inwardly and in belief, there has to be following of him *sall Allaahu 'alaihi wa sallam*.*

*And that is summarized in these four phrases which the Shaykh (ibn 'Abdil Wahhaab) *rahimahullaah* mentioned (as quoted in box 69).*

⁷²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah, the Mighty and Majestic, says:

Whoever obeys the Messenger has indeed obeyed Allaah.

Soorah an Nisaa (4) aayah 80

And He, the Perfect, says:

And We did not send a messenger except that he should be obeyed by the permission of Allaah.

Soorah an Nisaa (4) aayah 64

So He joined obedience to the Messenger along with obedience to Him, He the Perfect and Most High. And He joined disobedience to the Messenger along with disobedience to Him.

And whoever disobeys Allaah and His Messenger, then there will be for him the Fire of Hell. They will remain forever in it.

Soorah al Jinn (72) aayah 23

⁷²² Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about the testimony that Muhammad *sall Allaahu 'alaihi wa sallam* is the Messenger of Allaah: (p515 of the compendium)

It necessitates obedience to him in that which he commanded with. Therefore the meaning of the testimony that Muhammad is the Messenger of Allaah is obedience to him in that which he commanded with.

Your testifying that he was sent from Allaah – the meaning of that is when he commands you, then the One who is (actually) commanding you is Allaah, the Majestic and Most High.

⁷²³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answers: a) d)

Q9. That attesting to the truth of what the Prophet *sall Allaahu 'alaihi wa sallam* informed of:

- a) refers to issues of the *ghayb* (hidden and unseen) ^{724 725}
- b) includes events that are to occur in the future ⁷²⁶
- c) refers to events of the present and future, but not the past ⁷²⁷
- d) includes information about the nations of old

Answers: a) b) d)

Q10. It was through revelation sent down to him that the Prophet *sall Allaahu 'alaihi wa sallam* spoke about which of the following:

- a) Islaamic commands

*So it is essential to obey him *sall Allaahu 'alaihi wa sallam*. Therefore it is binding upon the person who bears witness that he is the Messenger of Allaah to obey him regarding whatever he commanded, as per His saying, He the Most High:*

And whatever the Messenger gives you then accept it; and whatever he forbids you from, then desist.

Soorah al Hashr (59) aayah 8

⁷²⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The Messenger *sall Allaahu 'alaihi wa sallam* informed of many matters of the hidden and unseen; he informed about Allaah and about the angels and he informed about matters which were not present.*

⁷²⁵ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (page 516 of the compendium)

So the believer attests to the truth of the Messenger of Allaah in that which he informed of, irrespective of whether he understands that or whether he does not understand it, regardless of whether he perceives that with his sight or whether he does not perceive it.

And the Companions used to relate to each other amongst themselves the many reports from the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* that 'Eesaa ibn Maryam *'alaihissalaam* would descend. And when Aboo Hurayrah related his hadeeth, he would say to his companions and to those of his students who were transmitting from him, he would say, "So if any one of you meets him, then let him give my salaam to him."

Tasdeeq (attesting to the truth) is not accompanied by doubt. So if the believer truly believes that he is the Messenger of Allaah, then the meaning of that is that: every piece of information which he *'alaihissalaatu was salaam* informed of is the truth, without uncertainty and without uncertainty.

⁷²⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he informed about matters of the future, with regards to Establishment of the Hour and the Signs of the Hour and Paradise and the Fire.

⁷²⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he informed about matters of the past with regards to conditions of the previous nations. So it is essential to attest to the truth of whatever he informed of because it is true; there is no falsehood in it.

He, the Most High, said;

He does not speak from his own desires. It is just revelation sent.

Soorah an Najm (53) aayaat 3 to 4

- b) Islaamic prohibitions
- c) affairs of the *ghayb*
- d) none of the above

Answers: a) b) c)

Q11. That the person who does not attest to the truth of what the Prophet *sall Allaahu 'alaihi wa sallam* informed of:

- a) is a believer deficient in his *eemaan*
- b) is not truthful in his testimony that *Muhammad rasool ullaah* ⁷²⁸
- c) can never repent from this sin
- d) has committed a *sagheerah* (minor sin)

Answer: b)

Q12. That those things which Prophet *sall Allaahu 'alaihi wa sallam* forbade:

- a) must be avoided by the Muslims ⁷²⁹
- b) contain evil and harm
- c) contain goodness and righteousness
- d) are sometimes in opposition to what the Qur-aan forbids

Answers: a) b)

Q13. That when the Muslim hears that the Prophet *sall Allaahu 'alaihi wa sallam* forbade a matter:

- a) he is allowed to use his intellect to see whether he should obey this forbiddance or not
- b) he must avoid this forbidden matter ⁷³⁰
- c) he must avoid learning about the forbidden matters as much as he is able to
- d) he can rely on Allaah's Forgiveness if he wishes to carry out that matter

Answer: b)

⁷²⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And whoever does not believe him regarding that which he (*sall Allaahu 'alaihi wa sallam*) informed of, then he is not a believer. And he is not truthful in his testimony that he (*sall Allaahu 'alaihi wa sallam*) is the Messenger of Allaah. How can he testify that he is the Messenger of Allaah and then disbelieve in that which he (*sall Allaahu 'alaihi wa sallam*) narrates?*

⁷²⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Keep away from whatever the Messenger (*sall Allaahu 'alaihi wa sallam*) forbade you from. He forbade you from many sayings, actions and characteristics. He *sall Allaahu 'alaihi wa sallam* would not forbid something unless it contained harm and it contained evil. And he would not command something except something that contained good and righteous.*

⁷³⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And he *sall Allaahu 'alaihi wa sallam* said:*

When I forbid you from something then keep away from it. And when I command you with something then do as much of it as you are able to.

Reported by al Bukhaaree (7288) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu.

Q14. Which of the following are the criteria for whether an act of worship is accepted by Allaah or not:

- a) A good intention alone
- b) The act's conforming with the Sharee'ah alone
- c) Both having a good intention and also the action's conforming with the Sharee'ah ⁷³¹
- d) None of the above

Answer: c)

Q15. That acceptable acts of worship in Islaam:

- a) are restricted to those which Allaah and the Prophet *sall Allaahu 'alaihi wa sallam* legislated ^{732 733}
- b) are only those found in the Qur-aan
- c) are only those found in the authentic hadeeths
- d) have varied enormously over the last 1400 years

Answer: a)

Q16. That if a person wishes to introduce a new form of worship in Islaam:

- a) he must base it on an existing act of worship which is found in the Sharee'ah
- b) he must invent one which is different from acts which are legislated in the Sharee'ah
- c) he must have the intention of pleasing his Lord, the Perfect and Most High
- d) he must not do so at all ^{734 735}

⁷³¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Do not perform an act of worship which the Messenger *sall Allaahu 'alaihi wa sallam* did not legislate, even if your intention in doing it is a good intention, even if you are desiring reward - for this action will be baatil (futile) because the Messenger *sall Allaahu 'alaihi wa sallam* did not come with it.
A (good) intention will not suffice; rather there must be ittibaa' as well.*

⁷³² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:
*So the acts of worship are tawqeefiyyah (restricted to texts alone); it is not permissible to bring acts of worship which the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* did not legislate.*

*Allaah's Messenger *sall Allaahu 'alaihi wa sallam* said:
Whoever does an action which our affair is not in accordance with, then it is rejected.*

*He *sall Allaahu 'alaihi wa sallam* said:
Adhere to my Sunnah and to the Sunnah of the rightly guided orthodox Caliphs after me; adhere to it and cling onto it with your molar teeth. And beware of newly introduced matters, for every newly introduced matter is an innovation.*

Reported by Aboo Daawud (4607) and ibn Maajah and Ahmad from the hadeeth of al 'Irbaad ibn Saariyah radi Allaahu 'anhu.

*(And an Nasaabee has the addition):
...and every innovation is a going astray.*

⁷³³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And did Allaah send Muhammad 'alaihissalaatu was salaam in vain? He sent him to us for us to follow him, so that we might proceed to Allaah upon his path, so that he would guide us to Allaah.

⁷³⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answer: d)

Q17. That having a good intention – i.e. to please Allaah :

- a) is the only criteria for whether an act of worship is accepted by Allaah ⁷³⁶
- b) can turn an innovated act of worship into one that is accepted by Allaah
- c) is not important in determining whether an act of worship will be accepted by Allaah
- d) is a key component for an act of worship to be accepted by Allaah

Answer: d)

Q18. That the newly invented acts of worship:

- a) are misguidance
- b) can be divided into good innovations and bad innovations
- c) which are good innovations are those which are acceptable to Allaah
- d) are all acts of *shirk akbar* (major shirk)

Answer: a)

Q19. That we refer all matters of worship back to:

- a) Shaykh ul Islaam ibn Taymiyyah *rahimahullaah*
- b) Shaykh ul Islaam Muhammad ibn 'Abdil Wahhaab *rahimahullaah*
- c) Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* ⁷³⁷

So performing an act of worship which the Messenger of Allaah did not legislate is an evil innovation, something prohibited, even if so and so or so and so holds it as his saying or so and so from the people does it.

⁷³⁵ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Al 'Allaamah ibn ul Qayyim *rahimahullaah* says: The person who worship Allaah without the Sunnah – meaning without restricting himself to the Sunnah – is just like the one who carries a bag filled with sand, he carries upon his head, so he travels with it. So when he arrives at the place he wished (to go to) and he opens the bag, what does he see? He sees sand, he does not see sugar nor rice nor food – so what does he do? When he arrives he is not able to take benefit from the bag which he carried upon his head. And likewise the one who performs much worship (based) upon ignorance without restricting oneself to the guidance of Muhammad *'alaihi salaatu was salaam*.

⁷³⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the newly invented matters of worship and the false superstitions are all futile actions and they will be a deficiency and misguidance for the person who does them, even if he intended good by it and intending to gain reward. This is because it is not the intended goals which are counted; rather what counts is following the Messenger and obedience and compliance.

⁷³⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

However it is from the Mercy of Allaah upon us that He did not leave us to our own intellects and He did not leave us to so-and-so and so-and-so from the people – because these are matters which are referred back to the Legislation, to Allaah and His Messenger.

And nothing from them (the acts of worship) will benefit except for that which conforms to that which Allaah and His Messenger legislated.

d) Shaykh al Albaanee and Shaykh al 'Uthaymeen *rahimahumullaah*

Answer: c)

Q20. That whoever innovates anything in the religion:

- a) is a *kaafir*, outside the fold of Islaam
- b) has not been true in his testimony that *Muhammad rasool ullaah* ⁷³⁸
- c) is a *mushrik*, outside the fold of Islaam
- d) can never repent from this sin

Answer: b)

⁷³⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Whoever introduces any (innovated) matter into the religion which the Messenger sall Allaahu 'alaihi wa sallam did not come with then he has not truly borne witness that he is the Messenger of Allaah.

He has not made the true testimony because the one who testifies that he is the Messenger of Allaah sall Allaahu 'alaihi wa sallam with a true testimony would restrict himself to that which he (sall Allaahu 'alaihi wa sallam) legislated. And he would not introduce anything from himself or follow anything which has been introduced by those who had preceded him.

And the evidence for the Prayer and the Zakaat and the explanation of tawheed is His saying, He the Most High:

And they were not commanded except that they should worship Allaah alone, making their worship and obedience purely for Him, *hunafaa-* (upon the True Religion, free from *shirk*)⁷³⁹ and that they should establish the Prayer and pay the *Zakaat*; and that is the straight and true religion.⁷⁴⁰

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1: That the salaah and the zakaat are:⁷⁴¹

- a) the third and fourth pillars of Islaam ⁷⁴²
- b) both acts of worship relating to wealth ⁷⁴³
- c) the same thing according to the teachings of the Qur-aan
- d) none of the above

Answer: d)

Q2. That Aboo Bakr *radi Allaahu 'anhu*:

- a) was the most lenient of the four caliphs with regards to people who refused to pay zakaat
- b) fought against the people who refused to carry out the second pillar of Islaam

⁷³⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

***Hunafaa-* ...**

(Meaning) turning away from *shirk* toward *tawheed* and towards *ikhlaas* (making actions purely and sincerely for Allaah); they were commanded with this.

⁷⁴⁰ Soorah at Bayyinah (98) aayah 5

⁷⁴¹ Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

So the prayer and the zakaat are from the most tremendous of the pillars of Islaam; they have a special status which differs from the other commands and prohibitions.

And for this reason Allaah, the Blessed and Most High, connected *eemaan* with the performance of the two of them (the prayer and the zakaat) in many *ayaat*.

⁷⁴² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the prayer is the second pillar from the pillars of Islaam and the zakaat is the third pillar.

⁷⁴³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The prayer is a bodily action and the zakaat is an action relating to wealth.

- c) encountered some people who refused to pay the *zakaat* ⁷⁴⁴
- d) none of the above

Answer: c)

Q3. That paying zakaat :

- a) is an act of worship
- b) is often linked to the issue of the prayer when mentioned in the Qur-aan ⁷⁴⁵
- c) is an obligatory action for every Muslim with sufficient wealth
- d) is an obligatory action for all Muslims, regardless of how much wealth they have

Answers: a) b) c)

Q4. That tawheed is:

- a) worshipping Allaah with *ikhlaas* ^{746 747}
- b) worshipping Allaah with *nifaaq*
- c) worshipping Allaah and other than Allaah
- d) the same as the *deen*

Answers: a) d)

Q5. That affirming tawheed ur ruboobiyyah:

⁷⁴⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And Aboo Bakr as Siddeeq radi Allaahu 'anhu said:

"By Allaah, I will certainly fight against those who make a distinction between the prayer and zakaat."

[Reported by al Bukhaaree (1400) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu]

(This occurred) when some people refused to hand over the zakaat after the passing away of the Messenger sall Allaahu 'alaihi wa sallam. So Aboo Bakr radi Allaahu 'anhu fought against them and he said:

"By Allaah I will certainly fight against anyone who makes a distinction between the prayer and the zakaat. By Allaah, even if they were to withhold from me a hobbling rope (and in one narration) a young she goat which they used to give to Allaah's Messenger sall Allaahu 'alaihi wa sallam then I would certainly fight them for it."

⁷⁴⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And it (the zakaat) is linked to the prayer in the Book of Allaah, the Mighty and Majestic, in many aayaat; and from them is this aayah (quoted by ibn 'Abdil Wahhaab rahimahullaah in the main text).

⁷⁴⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And it (tawheed) is the worship of Allaah with ikhlaas (acting purely and sincerely for Him) and abandoning the worship of everything besides Him.

So ad-deen (the religion) and at-tawheed and al-'ibaadah (worship) have a single meaning.

⁷⁴⁷ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Indeed *ikhlaas* (doing an action purely and sincerely for Allaah) is one of the pillars for the acceptance of actions, so if the action is not done purely and sincerely for Allaah, the Mighty and Majestic, then it is not accepted.

And if the action is not *sawaab* (done correctly in accordance with the Sunnah) then it is not accepted. And if the action emanates from evil *i'tiqaad* (creed and belief) then it is not accepted also.

- a) was something that even the *mushrikoon* of old refused to do ⁷⁴⁸
- b) alone enters a person into Islaam
- c) alone guarantees the person security from ever entering the Fire
- d) is not the same as affirming *tawheed ul uloohiyyah* ⁷⁴⁹

Answer: d)

Q6. That the tafseer of tawheed is taken from:

- a) the books of *kalaam* ⁷⁵⁰
- b) the books of the scholars of the Sunnah
- c) the Book of Allaah
- d) the Sunnah of Allaah's Messenger *sall Allaahu 'alaihi wa sallam*

Answers: b) c) d)

Q7. That establishing the salaah is done:

- a) according to how the Prophet *sall Allaahu 'alaihi wa sallam* told us how to do it ⁷⁵¹
- b) wherever and however a person wishes ⁷⁵²
- c) whenever a person wishes
- d) by everyone who bows, prostrates and sits for the sake of Allaah ⁷⁵³

⁷⁴⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The people of shirk used to believe in it (tawheed ur ruboobiyyah) and they used to say it and they used to acknowledge it and this did not enter them into Islaam.

⁷⁴⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And it (the explanation of tawheed) is not as the scholars of kalaam (theological rhetoric) say, "It is to affirm that Allaah is the Creator, the Provider, the Giver of Life, the Giver of Death." This (explanation of theirs) is tawheed ur ruboobiyyah (Lordship); but what is required is tawheed ul uloohiyyah (Worship) which the Messengers called to; a Muslim will not become a Muslim unless he comes with it.

⁷⁵⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So this is the explanation of tawheed from the Book of Allaah, not from the book of so-and-so nor such-and-such (for example) the book "al Jawharah" (a book affirming the madh-dhab of the Ash'arees) or the book "al Mawaaqif" (a book of kalaam) or the books of the scholars of kalaam (theological rhetoric).

⁷⁵¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the meaning is that they perform it just as Allaah, the Mighty and Majestic, has commanded, with its conditions and with its pillars and with its obligations.

⁷⁵² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the person praying by merely performing the outward actions at whatever time he wishes to do it or without purification and without being calm and settled and that he does not bring those things which are required from the prayer then this person has not prayed.

⁷⁵³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answer: a)

Q8. That the zakaat :

- a) can only be paid to three types of individual ⁷⁵⁴
- b) must be paid once in a lifetime
- c) is given at the appropriate time ⁷⁵⁵
- d) is to be considered as a painful loss which the person must bear patiently ⁷⁵⁶

Answer: c)

As for just performing the mere outward form of the prayer, then this will not suffice. Therefore, He did not say, "and they do the prayer". Rather He said:

...and they correctly establish the prayer...

And the prayer will not be correctly established unless the person performs it just as Allaah, the Perfect and Most High, has commanded.

⁷⁵⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They give the zakaat to those who are deserving of it, those whom Allaah, the Most High, mentioned in His Saying:

The zakaat monies are only for the *fugaraa-* (the destitute) and the *masaakeen* (the poor) and for those in charge of collecting it and those whose hearts are to be drawn closer and for the freeing of slaves and for the *ghaarimeen* (those who incur a debt) and in Allaah's cause and for the stranded traveller.

An obligation from Allaah. And Allaah is All Knowing, All Wise.

Soorah at Tawbah (9) aayah 60

So He mentioned eight categories and He restricted it with "innamaa" (only).

⁷⁵⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And also (the zakaat) is given at its due time - meaning he gives it at the time when it has become obligatory and he is not slow in handing it over and he does not delay it and is not lazy about giving it.

⁷⁵⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And that he is pleased to be giving it (the zakaat) – meaning he does not regard it as a tax upon him or as a loss but rather he regards it as being a gain for him.

And the evidence for the Fasting:

O you who believe! Fasting is prescribed for you as it was prescribed for those before you so that you might attain *taqwwa* (fear of and dutifulness to Allaah).⁷⁵⁷

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1: That the people being addressed in this aayah are:

- a) the believers from the fire worshippers and the Muslims
- b) the believers from the People of the Book
- c) the believers from the Muslims ⁷⁵⁸
- d) the believers from the Jews, Christians and Muslims

Answer: c)

Q2. That the fasting from the *kuffaar* will not be accepted until:

- a) the Sun rises from the East
- b) they make the two testimonies of faith
- c) Maghrib time
- d) the end of the Christian month of Lent

Answer: b)

Q3. That the meaning of *kutiba* (prescribed) is:

- a) something being made forbidden
- b) something being made recommended
- c) something being made *makrooh* (disliked)
- d) none of the above ⁷⁵⁹

⁷⁵⁷ Soorah at Baqarah (2) aayah 183

⁷⁵⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the disbelievers, if they were to perform it (fasting) it would not be correct from them until they bear witness that none has the right to be worshipped except Allaah and that Muhammad sall Allaahu 'alaihi wa sallam is the Messenger of Allaah.

For as long as the y remain upon kufr then acts of worship will not benefit them, neither fasting nor other than fasting. Therefore He addressed the believers specifically with it (this aayah).

⁷⁵⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The meaning of *kutiba* here is *furida* (it was made obligatory), just as in His statement, He the Most High:*

Fighting is *kutiba* (made obligatory) upon you.

Soorah al Baqarah (2) aayah 216

Meaning fighting was made obligatory upon you. So al katab (when mentioned) in the Book of Allaah means 'an obligation'.

Answer: d)

Q4. That the act of fasting for Allaah's sake is something found in :

- a) the Legislations of the previous nations
- b) the Legislation of Muhammad *sall Allaahu 'alaihi wa sallam*
- c) only the Legislation of Muhammad *sall Allaahu 'alaihi wa sallam*
- d) no Legislation on the face of the Earth

Answers: a) b)

Q5. That fasting for Allaah's sake:

- a) involves preventing oneself from following his/her desires ⁷⁶⁰
- b) is one of the five pillars of Islaam that the people of Jaahiliyyah refused to do
- c) is only found in the Legislations of Islaam and Judaism
- d) is only legislated for us so that we can sympathise with poor people who have no food ⁷⁶¹

Answer: a)

Q6. That through fasting for Allaah's sake:

- a) Shaytaan comes closer to the Muslim
- b) the person's desires remain unaffected ⁷⁶²
- c) a person leaves off his desires, coming closer to Allaah ⁷⁶³
- d) a person hopes to attain *taqwaa*

⁷⁶⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

A person's soul might find fasting burdensome because of what it involves from restraining its rebelliousness and preventing it from its desires. And Allaah, the Majestic and Most High, has made clear that it is His way with regards to His creation and that it was something upon the previous nations. Even in the times of Jaahiliyyah (pre Islaamic ignorance), fasting was something known; they used to fast on the Day of 'Aashoorah.

⁷⁶¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

...so that you might attain *taqwaa*...

Soorah al Baqarah (2) aayah 216

*This explains the wisdom behind fasting – so that you may acquire *taqwaa*.*

⁷⁶² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

It (fasting) curbs the desire of the self and its severity because Satan flows through the son of Aadam along with the flowing of the blood.

So when a person carries out his desires, then Satan gains authority over him.

And when he abandons desires then the blood flow weakens and Satan is repelled from the Muslim.

⁷⁶³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*When a person is fasting, he leaves behind things which he is accustomed to and he leaves his desires and he leaves those things which he wants as an act of seeking nearness to Allaah. So, therefore, this earns *taqwaa* for him.*

Answers: c) d)

Q7. That when a person fasts:

- a) he is leaving off things which are permissible ⁷⁶⁴
- b) a person is training himself and his *nafs*
- c) he is normally closer to doing good than one who is not fasting ⁷⁶⁵
- d) he has an excuse for falling into sin

Answer: a) b) c)

⁷⁶⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(A benefit of fasting) is avoidance of those things which are forbidden and of forbidden desires because if a person leaves off the permissible things in obedience to Allaah then he will be all the more likely to abandon those things which are forbidden.

⁷⁶⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(Fasting) softens his heart towards obedience. And, therefore, you will find a person who is fasting being closer to good than a person who is not fasting. You will find him more eager upon recitation of the Qur-aan and upon the prayer; he goes to the mosque earlier. The fasting softens him for obedience and it refines and purifies him.

All of this enters within His saying:

...so that you may attain *taqwaa*.

And the evidence for *Hajj* (pilgrimage):

“And Hajj to Allaah’s sacred House is an obligation upon those who are able to make their way to it; and whoever refuses and rejects (the obligation of Hajj to Allaah’s House), then Allaah has no need (of him nor) of any of the creation.”⁷⁶⁶

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That those who are truly on the religion of Ibraaheem ‘*alaihissalaam* :

- a) Will not refuse to make the Hajj to Allaah’s House ⁷⁶⁷
- b) Will not refuse to make the Hajj to the grave of their leader
- c) Are all the adherents of the three “Abrahamic” faiths
- d) Will sacrifice their oldest son

Answer: a)

Q2. That the *Hajj* :

- a) Is the greatest of the *mustahabb* (recommended) acts in Islaam
- b) Carries the meaning, in the Arabic language, of “head covering” ⁷⁶⁸
- c) Refers to any journey made by anyone to the Ka’bah ⁷⁶⁹
- d) None of the above

Answer: d)

Q3. That having the bodily ability to make *Hajj*:

⁷⁶⁶ Soorah aale ‘Imraan (3) aayah 97

⁷⁶⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

When the Jews claimed that they were Muslims (people who submit to Allaah) and that they were upon the religion of Ibraaheem then Allaah, the Majestic and Most High, tested them in this aayah...

So therefore if you are Muslims then perform the Hajj because Allaah made the Hajj to the Sacred House obligatory upon the Muslims.

So if you do not perform the Hajj and you refuse to perform the Hajj then this is a proof that you are not Muslims and you are not upon the religious way of Ibraaheem.

⁷⁶⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Hijj, in the language, means ‘to head towards an intended goal.’

⁷⁶⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the hijj, in the Legislation, is to head towards the Honourable Ka’bah and the sacred sites at a particular time to carry out specific acts of worship and they are the manaasik (rites) of the Hajj.

- a) Is one of the conditions for hajj being obligatory upon a person ⁷⁷⁰
- b) Is something that all humans possess ⁷⁷¹
- c) Is the same as having the financial ability to make *Hajj*
- d) Can never be achieved by anyone except the *awliyaa* of Allaah

Answer: a)

Q4. That a person having the financial ability to make *Hajj* means having:

- a) the financial means to make the journey
- b) enough money for food, etc. for the journey
- c) enough money to provide for those dependents one leaves at home ⁷⁷²
- d) no money and relying on Allaah instead
- e) hope that all his debts will have been paid off by his relatives by the time he returns ⁷⁷³

Answers: a) b) c)

Q5. That the *Hajj*:

- a) is something that does not contain any difficulties
- b) is impossibly hard for most people to do
- c) should never be done more than once in a person's lifetime ⁷⁷⁴
- d) was originally to be done several times in a person's lifetime but this was later abrogated ⁷⁷⁵

⁷⁷⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And it (the condition for the Hajj being obligatory) is the bodily capability and the financial capability.

⁷⁷¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

It excludes the person who is permanently unable such as the person with a persistent illness and the feeble old person. So such a person does not have the bodily ability. Therefore if he (the person without bodily ability) has the financial capability then he should deputise somebody to perform the Hajj on his behalf.

⁷⁷² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So whoever does not have the ability - meaning he does not have the provision nor the transport then the Hajj is not upon him because he does not have the ability to do it. So the condition for Hajj being obligatory is *istitaa'ah* (ability).*

⁷⁷³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So this wealth (which gives him the financial ability) is surplus remaining after his debts have been dealt with.

⁷⁷⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And whatever is more than that (one time the person must make Hajj) is supererogatory. This is from the Mercy of Allaah, the Perfect and Most High that He did not make it obligatory upon a Muslim every year.

⁷⁷⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Prophet sall Allaahu 'alaihi wa sallam said:

Allaah has made the Hajj obligatory upon you so perform the Hajj.

Al Aqra' ibn Haabis radi Allaahu 'anhu said:

Is it every year, O Messenger of Allaah?

e) none of the above

Answer: e)

Q6. That refusing to do the Hajj, despite having the ability to do so:

- a) is an act of *kufr*
- b) is an act of *kufr asghar* in certain circumstances
- c) is an act of *kufr akbar* in certain circumstances ⁷⁷⁶
- d) may take a person out of the fold of Islaam altogether

Answers: all of them

Q7. That we sometimes find Muslims who do not do the Hajj:

- a) out of laziness
- b) out of stubborn refusal to accept that it is an obligation
- c) despite carrying out other Islaamic duties
- d) who die without having done it ever during their lifetime

Answers: all of them

Q8. That the Hajj was made obligatory in Islaam:

- a) in the year that Prophethood was bestowed upon Muhammad *sall Allaahu 'alaihi wa sallam*
- b) in the ninth year after the hijrah (migration to al Madeenah) ⁷⁷⁷
- c) in the year of the birth of the Prophet *sall Allaahu 'alaihi wa sallam*

So the Messenger sall Allaahu 'alaihi wa sallam remained silent; then he repeated the question. And the Prophet sall Allaahu 'alaihi wa sallam remained silent. And then he repeated the question again and the Prophet sall Allaahu 'alaihi wa sallam said:

If I said, "Yes", it would become obligatory and you would not be able to do it. The Hajj is a single time, then whatever is in addition, then it is supererogatory.

[Reported by Ahmad in his Musnad and Aboo Daawud and an Nasaa-ee from the hadeeth of ibn 'Abbaas radi Allaahu 'anhumaa and declared Saheeh by al Albaanee]

⁷⁷⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Whoever refuses to perform the Hajj whilst being able to perform the Hajj, then this is kufr. It may be kufr asghar (lesser kufr).

(But) whoever abandons it whilst denying its obligation then this is kufr akbar (greater kufr) by consensus of the Muslims.

As for the person who acknowledges its obligatory nature but leaves it out of laziness, then this is lesser kufr. But if he dies and he has wealth then someone should perform the Hajj using money which he has left behind because it is the debt of Allaah's – the Majestic and Most High – upon him.

⁷⁷⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Hajj was made obligatory in the ninth year according to one saying and the Prophet sall Allaahu 'alaihi wa sallam did not perform Hajj in that year. Rather he performed the Hajj in the year after it in the tenth year. Why was this? This was because he sall Allaahu 'alaihi wa sallam sent 'Alee to call out to the people in the pilgrimage, "No person of shirk may perform Hajj after this year and no naked person may perform tawaaf around the House."

[Hadeeth reported by al Bukhaaree (369) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anh]

So when the people of shirk and the naked people were prevented from the Hajj in the tenth year then the Prophet sall Allaahu 'alaihi wa sallam performed the Farewell Hajj.

d) after the death of the Prophet *sall Allaahu 'alaihi wa sallam*

Answer: b)

The second level: *Eemaan* – and it has seventy and odd branches, the highest of them is the saying that *laa ilaaha ill Allaah* (none has the right to be worshipped except Allaah)⁷⁷⁸, the lowest of them is removal of that which is harmful from the path, and a sense of shame (*al-hayaa*) is a branch of *eemaan*.⁷⁷⁹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1) That *eemaan* :

- a) is something possessed by every one who possesses Islaam⁷⁸⁰
- b) linguistically means 'to say *aameen* after a *du'aa* is made'⁷⁸¹
- c) involves action of the limbs^{782 783 784}

⁷⁷⁸ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

So here there occurs a question. He '*alaihissalaatu was salaam* said (in the hadeeth):

The highest of them is laa ilaaha ill Allaah

And he did not say:

Muhammad rasool ullaah (*Muhammad is the Messenger of Allaah*)

So is it sufficient that we say:

"I bear witness that laa ilaaha ill Allaah" and that is enough?

No, even though he did not mention the second part (of the two shahaadahs) it is as if it were mentioned, because *laa ilaaha ill Allaah Muhammad rasool ullaah* is like the body and the soul – the two cannot be split apart from each other. The statement *laa ilaaha ill Allaah* will not bring benefit without *Muhammad rasool ullaah* - meaning, the testimony to the Oneness (of Allaah) will not bring reward nor benefit until you bear witness to the Messengership. And were you to bear witness to the Messengership, (this) testimony would not benefit until you bear witness before that to the Oneness (of Allaah).

These two are apparently two matters but in reality are one thing since there is inseparability between them and they cannot be split from each other.

⁷⁷⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And between the highest of them and the lowest of them there are branches which differ one from the other. The prayer is a branch of *eemaan* and striving (in the path of Allaah) is a branch of *eemaan* and zakaat is a branch of *eemaan* and seeking knowledge is a branch of *eemaan*. Therefore, *eemaan* is composed of many branches and it is not merely *tasdeeq* (attesting) and it is not merely *iqraar* (affirmation).

⁷⁸⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So every mu-min (person of eemaan) is a Muslim but not every Muslim (has reached the level of being) a mu-min.

⁷⁸¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So eemaan linguistically means "tasdeeq" (to believe or to attest). He, the Most High, said upon the tongue of the brothers of Yoosuf:

And you will not be a mu-min (someone who believes us).

⁷⁸² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Eemaan in the Legislation, as has been explained by the ahl us sunnah wal jamaa'ah, is:

Speech upon the tongue and belief of the heart and action of the limbs; it increases with obedience (to Allaah) and decreases with sin.

⁷⁸³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And (the meaning of *eemaan*) in the Legislation is: a specific *tasdeeq* (attesting) to that which the Prophet *sall Allaahu 'alaihi wa sallam* came with, a *tasdeeq* which is attested to by actions; this is because a *tasdeeq* (attesting) in the heart is to be considered a (mere) claim if there is to be found no evidence to prove its correctness.

So whoever claims to make *tasdeeq* of the Messenger of Allaah '*alaihissalaatu was salaam* in everything which he came with - then leaves off action, not performing a single one of the actions of Islaam, from the prayer and the fasting and the *zakaat* and the Hajj and other than that, he does nothing - and then says, "*I am a person of eemaan because I am one who makes tasdeeq*" - we say to him:

"Bring some evidence for your *tasdeeq* in the heart. What will prove you to be truthful? Actions of the limbs, that is what will prove your *tasdeeq* to be truthful and will bear witness to the correctness of that *tasdeeq*."

And whoever claims that he makes *tasdeeq* in his heart to everything which the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* came with, and then does not do any actions, it is to be said to him:

"This is a claim and a claim must have some clear proof; so where is the clear proof?"

The clear proof is actions.

⁷⁸⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And sometimes those who hold the opinion that actions are not part of *eemaan*, they seek to use as a proof (against you) the connecting which occurs in the Qur-aan:

Those who have *eemaan* and work righteous deeds...

So He says:

and work righteous deeds...

So, the connecting (with the word 'and') necessitates there is a difference (between the two things mentioned). Therefore, the righteous deeds are not *eemaan* because Allaah attached the righteous deeds to *eemaan*, the righteous deeds are Islaam; so the connecting necessitates there being a difference. This is just as if you were to say, "*Zayd came and 'Amr*". So there is a difference being made between the two of them....

So when he says to you:

Those who have *eemaan* and work righteous deeds...

this proves that the righteous deeds are distinct from *eemaan*.

Then you say:

Being distinct is of levels. It is correct that connecting (two things) proves a difference (between the things); however, being distinct is of levels.

Guard strictly the prayers and the middle prayer

Soorah al Baqarah (2) aayah 238

Is the middle prayer not from the prayers? How can this be correct here? What is the meaning of being distinct?

The answer: (It is) from the angle of connecting the specific with the general. Likewise the connecting here - meaning in His statement:

...and work righteous deeds...

d) can increase but not decrease

Answer: c)

Q2. That the three types of *haqeeqah* include the type which relates to :

- a) the Legislation ⁷⁸⁵
- b) the animal slaughtered after a child's birth
- c) the language
- d) the hidden reality of the Universe that only a Shaykh and his mureed can attain

Answers: a) c)

Q3. That the *munaafiqoon* (hypocrites) had true faith:

- a) expressed on their tongue, but not in their hearts ⁷⁸⁶
- b) in their hearts but not expressed on their tongues
- c) on their tongues and in their hearts
- d) in their hearts and upon their limbs

Answer: a)

Q4. That *eemaan* includes:

- a) avoiding the prohibited matters
- b) performing the obligatory actions
- c) actions of the limbs ^{787 788}

(It is) from the angle of connecting the specific with the general because the righteous deeds are a portion of *eemaan* just as the middle prayer is a portion of the prayers which we are commanded to guard strictly. And examples (of this) are abundant in the Qur-aan.

⁷⁸⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Eemaan according to this definition is a haqeeqah (reality) relating to the Legislation.

This is because the realities are of three (types):

- a) a reality which relates to the Language*
- b) a reality which relates to the Legislation*
- c) a reality relating to people's custom*

So the explanation of eemaan with this explanation (of the ahl us sunnah) is a reality relating to the Legislation. So eemaan moves from the linguistic meaning to the meaning in the Islaamic legislation.

⁷⁸⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(Those hypocrites) who:

Say with their tongues that which is not in their hearts.

Soorah al Fat-h (48) aayah 11

⁷⁸⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And with this definition (of eemaan according to the ahl us sunnah) it comprises the whole religion.

However these acts of obedience and these legislated duties – some of them are a part of the reality of eemaan and some of them are things which complete eemaan.

d) none of the above

Answer: a) b) c)

Q5. That eemaan's pillars and branches:

- a) are both discussed in the hadeeth of Jibreel
- b) are the same thing according to most scholars of *usool ul fiqh*
- c) are mentioned in two separate *ahaadeeth* ⁷⁸⁹
- d) are both seventy odd in number

Answer: c)

Q6. That when *Islaam* and *eemaan* are mentioned together:

- a) they carry the same meaning
- b) *Islaam* carries the meaning of the external manifest actions ⁷⁹⁰
- c) *eemaan* carries the meaning of the external manifest actions
- d) *Islaam* refers to the beliefs in the heart

Answer: b)

Q7. That the word *bid'* in the hadeeth mentioning the branches of *eemaan*:

- a) refers to a number between three and nine

⁷⁸⁸ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool about *tasdeeq* of the heart alone which is not accompanied by righteous actions:

The like of this *tasdeeq* will not be accepted. And this has become widespread amongst the Muslims and this is the *eemaan* of *irjaa*- (where actions are taken out of the definition of *eemaan*).

Therefore, if you were to command a person or give him sincere advice or draw his attention to what he was doing, then he would certainly say to you, "*Eemaan* is in the heart here!" and he would point to his heart.

And were the *eemaan* which is here to be correct then its signs would certainly be manifested upon your limbs and your appendages. And you are not a truthful person (in this), you abandon the prayer, so it is said to you, "Pray!" and you say, "No! *Eemaan* is here in the heart." This is not correct.

⁷⁸⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Prophet sall Allaahu 'alaihi wa sallam explained them (the pillars and the branches of eemaan) in two hadeeths; he explained the pillars of eemaan in the hadeeth of Jibreel and he explained the branches of eemaan in the hadeeth, "And eemaan is of seventy and odd branches".

⁷⁹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And eemaan and Islaam if they are mentioned together, then each of them has its own (separate) meaning. And when only one of them is mentioned then it enters into the other.

So if they are mentioned together then Islaam is explained to be the outward actions and they are the five pillars of Islaam and eemaan (in that case) is explained to be the inward actions which are the six pillars and their place is (in) the heart.

And all of these must be found together in the Muslim.

- b) refers to only the even numbers between three and nine
- c) linguistically, has the same meaning as *bid'ah* (innovation)
- d) has the same meaning as the word *shu'bah* in the same hadeeth ⁷⁹¹

Answer: a)

Q8. That the highest of the branches of eemaan:

- a) is the statement *laa khaaliq ill Allaah* (there is no Creator except Allaah)
- b) is the means for the person to enter the religion of Islaam
- c) is to have *hayaa*- (shyness)
- d) is the statement *laa ilaaha ill Allaah*

Answers: b) d)

Q9. That placing a harmful thing in the path used by people:

- a) is something highly recommended ⁷⁹²
- b) includes throwing the household rubbish into the street ⁷⁹³
- c) is counted as striving in the path of Allaah
- d) is the lowest of the branches of *eemaan*
- e) is one of the branches of *kufr* ⁷⁹⁴

Answers: b) e)

Q10. That having hayaa- :

- a) should incite the person towards goodness
- b) should distance him from evil ⁷⁹⁵

⁷⁹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

A shu'bah (branch) is a part of a thing.

⁷⁹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Placing that which is harmful upon the path is forbidden because the path is for those who wish to walk upon it and harmful matters impedes those who want to proceed or puts them in danger. Such as stopping his car upon the road; this is from harm. And letting water flow out from the house onto the path; this is from harm. And putting rubbish on the path; this is from harm.

⁷⁹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The adhaa (harmful matter) is anything which causes harm to the people, whether it be thorns or rocks or filthy things or refuse.

⁷⁹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So placing a harmful matter on the path is from the branches of kufr and removing the harmful matter from the path is from the branches of eemaan.

⁷⁹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And a sense of shame which leads a person to perform that which is good and to withhold from that which is evil – this is praiseworthy.

- c) is a branch of *eemaan*
- d) prevents the Muslim from becoming undressed in front of anyone

Answers: a) b) c)

Q11. That the blameworthy type of *hayaa*- includes that which :

- a) prevents a person from seeking knowledge of the religion ⁷⁹⁶
- b) prevents a person from doing good
- c) prevents a person from asking about that which is unclear to him
- d) prevents a person from falling into *zinaa* (adultery)

Answers: a) b) c)

Q12. Match up the part of the hadeeth with that which it proves:

- | | |
|-------------------------------------------------------------|----------------------------------------------|
| <i>The highest of them is laa ilaaha ill Allaah</i> | Action is part of <i>eemaan</i> |
| <i>The lowest of them is to remove a harm from the path</i> | Belief in the heart is part of <i>eemaan</i> |
| <i>Al hayaa- is a branch of eemaan</i> | Speech is part of <i>eemaan</i> |

Answers:

- | | |
|-------------------------------------------------------------|-------------------------------------------------------------|
| <i>The highest of them is laa ilaaha ill Allaah</i> | <i>Speech is part of eemaan</i> |
| <i>The lowest of them is to remove a harm from the path</i> | <i>Action is part of eemaan</i> |
| <i>Al hayaa- is a branch of eemaan</i> | <i>Belief in the heart is part of eemaan</i> ⁷⁹⁷ |

⁷⁹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for shyness which prevents a person from doing something good and from seeking knowledge and from asking about things which are unclear to him – then this is blameworthy hayaa-. This is because it is khajal (blameworthy embarrassment).

⁷⁹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This (hadeeth which mentions these different aspects of eemaan) is a proof that eemaan is speech upon the tongue and belief in the heart and actions upon the limbs.

Its pillars are six⁷⁹⁸: to have *eemaan* (to truly believe) in Allaah, His Angels, His Books, His Messengers, the Last Day and that you truly believe in Pre-Decree (*al-qadr*), its good and its evil.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the pillars of *eemaan*:

- a) must be present for *eemaan* itself to be present
- b) are the same as the branches of *eemaan*⁷⁹⁹
- c) are seventy odd in number
- d) are divided into the *waajibaat* pillars and the *mustahabbaat* pillars⁸⁰⁰

Answer: a)

Q2. That when a person does not actualise one of the obligatory branches of *eemaan*:

- a) he has left *Islaam* altogether
- b) he has left *Islaam* until he makes the two *shahaadahs* again
- c) he is deficient in his *eemaan*
- d) he is still complete in his *eemaan*

Answer: c)

⁷⁹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

His saying: Its pillars are six...

*Meaning its supports which it is established upon and if they are absent or if one of them is absent, then it (*eemaan*) will be absent.*

⁷⁹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Eemaan comprises arkaan (pillars) and shu'ab (branches). So what is the difference between these two?

*The difference is that the pillars are essential. So if one of them passes away then *eemaan* passes away because a thing will not be established except upon its supporting pillars. Therefore if one the pillars of something is missing then it will not be brought about.*

*As for the branches (of *eemaan*) then they are things which complete it. *Eemaan* does not pass away if something from them is omitted.*

⁸⁰⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Rather they (the branches of *eemaan*) are things which complete it, being either *waajibaat* (obligatory branches) or *mustahabbaat* (recommended branches).*

*So the obligatory (branches) are for the obligatory completion of *eemaan* and the recommended (branches) are for the desirable completion of *eemaan*.*

*Therefore if a Muslim leaves off one of the obligatory duties or he does something from the forbidden things then his *eemaan* will not pass away entirely, according to the view of the *ahl us sunnah wal jamaa'ah*. Rather the obligatory perfection of *eemaan* is missed out upon.*

Q3. That when a person commits one of the *kabaair* (major sins):

- a) he has left Islaam through this
- b) he has left *eemaan* through this
- c) he is liable to have the legislated punishment applied to him
- d) he is a *faasiq* ⁸⁰¹

Answers: c) d)

Q4. That when a person leaves off something which is *wajib* :

- a) his *eemaan* is deficient ⁸⁰²
- b) he is still a person of *eemaan*
- c) he is still a Muslim
- c) he is neither a disbeliever nor a believer

Answers: a) b) c)

Q5. That the *Khawaarij*:

- a) have the same position as the people of the Sunnah in the issue of *eemaan*⁸⁰³
- b) have the same position as the *Mu'tazilah* in the issue of *eemaan* ⁸⁰⁴
- c) have based their position in the issue of *eemaan* upon firm evidences
- d) have left off the texts which encourage us to hope for Allaah's forgiveness⁸⁰⁵

⁸⁰¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So he will be deficient in eemaan or a faasiq (a sinful person), as would be the case if he were to drink alcohol or to steal or commit fornication or to do something from the major sins. This person would be one who had done something forbidden or committed a major sin; however he does not become a kaafir through that and he does not depart from eemaan. Rather he is a sinner and the prescribed Islaamic punishment will be established upon him if that sin has a prescribed punishment.

⁸⁰² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So whoever abandons them (the *wajib*) then his eemaan is deficient and he is sinful due to his abandoning the obligatory duty.*

⁸⁰³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*This (belief mentioned above about eemaan) is the position of the ahl us sunnah wal jamaa'ah, in contrast to the *Khawaarij* and the *Mu'tazilah*, those who declare the (Muslim) who commits a major sin to be a kaafir (disbeliever).*

⁸⁰⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The *Khawaarij* declare him (the Muslim who commits a major sin) to be a kaafir and they declare him to have exited from the religion.*

*And the *Mu'tazilah* declare that he has exited from the religion but they do not enter him into kufr (disbelief). rather they say that he is upon a *manzilah bayna manzilatayn* (a level between the two levels of eemaan and kufr), neither being a person of eemaan nor a disbeliever.*

⁸⁰⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*This (position of the *Mu'tazilah* and the *Khawaarij*) is an innovated position contrary to the texts and it is contrary to what the ahl us sunnah wal jamaa'ah are upon and the reason (for going astray) in that is their falling short in the use of*

Answer: d)

Q6. That the person who disobeys Allaah and His Messenger:

- a) will end up in the Hellfire
- b) may end up in the Hellfire
- c) may be forgiven by Allaah
- d) may be punished by Allaah ⁸⁰⁶

Answer: b) c) d)

Q7. That a person's sins may be expiated:

- a) by difficulties suffered in this worldly life
- b) by being punished in the grave
- c) by being punished in this worldly life⁸⁰⁷
- d) none of the above

Answers: a) b) c)

Q8. That a person commits *kufr* by rejecting which of the following:

- a) the *taaghoot*
- b) *laa ilaaha ill Allaah*
- c) all of the Messengers
- d) one of the Messengers ⁸⁰⁸
- e) one of the Messengers after Muhammad *sall Allaahu 'alaihi wa sallam*
- f) Jibraeel
- g) Paradise and the Fire

evidence since they take hold of the evidences containing wa'eed(textual threats) and they abandon the evidences of wa'd (promise of forgiveness and mercy)such as(abandoning) His statement, He the Most High:

Indeed Allaah does not forgive that partners be set up with Him but He forgives less than that to whomsoever He wishes.

Soorah an Nisaa(4) aayah 48

This is from the evidences of wa'd (promises);it proves that the sinful person who does not reach the level of shirk and kufr, that there is hope for him of forgiveness and that he is open to receiving the threat and punishment.

⁸⁰⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This person (who disobeys Allaah and His Messenger) does not exit from the religion but rather he does have a threat of the Fire. So if Allaah wishes He will forgive him and if He wishes He will punish him.

⁸⁰⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So he (the person who sins) may receive things which expiate (for his sins)in this world or he may receive punishment in the grave which wipes away these evil acts (of his).

And the things which wipe away sins are many – (for example)that he is tried with calamities, he is tried with punishments in this world or that he is punished in his grave or that otherwise it is put off until the Day of Resurrection and then he is under the mashee-ah(the wish and will of Allaah).

⁸⁰⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So who ever leaves something from the pillars(of eemaan)commits kufr.

Answer: b) c) d) f) g)

Q9. That a person commits kufr :

- a) by rejecting *qadr*
- b) by saying that events occur just by chance and not according to *qadr*⁸⁰⁹
- c) by leaving off one of the branches of *eemaan*⁸¹⁰
- d) if his *eemaan* becomes deficient

Answers: a) b)

Q10. That an increase in eemaan is something:

- a) which is impossible⁸¹¹
- b) which can be brought about through remembrance of Allaah⁸¹²

⁸⁰⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And likewise the person who denies al qadr (Predecree) and says, "Things just occur, without prior predecree from Allaah. Events just unexpectedly occur and the affairs occur by chance, and there is no qadr", as is stated by the extreme ones from the Mu'tazilah - then he becomes a kaafir also, because he has denied Predecree.

⁸¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the person who leaves something from the branches of eemaan, then this causes his eemaan to become deficient. Either it will be a deficiency in its obligatory perfection or it will be a deficiency in the recommended perfection. But he does not become a kaafir on account of that.

⁸¹¹ Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And the salaf have defined *eemaan* with a definition that it is:

*Qawl bil lisaan
wa tasdeeq bil janaan
wa 'amal bil arkaan
yazeedu bit taa'ah wa yanqusu bil 'isyaan*

Speech upon the tongue
And attesting with the heart
And action with the limbs
It increases with obedience and it decreases with disobedience (to Allaah)

⁸¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the proof for the increase (of eemaan) then it is His saying, He the Most High:

The people of eemaan are only those who when Allaah is mentioned, then their hearts tremble and when His aayaat are recited to them, it increases them in eemaan.

Soorah al Anfaal (8) aayah 2

This proves that eemaan increases through listening to the Qur-aan.

And His saying, He the Most High:

And when a soorah is sent down, then from them are those who say, "Who from you has this increased in eemaan?"

So as for those who have eemaan then it increases them in eemaan and they rejoice.

- c) that only the prophets could achieve
- d) that can occur through acts of obedience

Answers: b) d)

Q11. That eemaan decreases:

- a) as well as increases ⁸¹³
- b) in some people to the level of being like a mustard seed ⁸¹⁴
- c) with every act of obedience done for Allaah
- d) none of the above

Answers: a) b)

Q12. That the first pillar of eemaan :

- a) is the belief in Allaah and the Books but not the Angels
- b) is the belief in the tawheed of Allaah ⁸¹⁵

Soorah at Tawbah (9) aayah 124

⁸¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then as for (proof) for decrease (in eemaan), then (it is) that everything which increases can decrease also. Everything which is liable to increase is also liable to decrease. This is from one angle.

⁸¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And (the fact that eemaan can decrease) is also proven by his sall Allaahu 'alaihi wa sallam saying in the authentic hadeeth:

**Allaah, the Perfect and Most High, will say on the Day of Resurrection:
Take out from the Fire whomsoever has in his heart a mustard seed's weight of eemaan.**

[Hadeeth reported by al Bukhaaree (22) and Muslim from the hadeeth of Aboo Sa'eed al Khudree radi Allaahu 'anhu]

So this proves that eemaan can decrease to the extent that it becomes of the weight of a mustard seed in the heart.

And likewise His saying, He the Most High:

They on that day were closer to kufr (disbelief) than they were to eemaan.

Soorah aale 'Imraan (3) aayah 167

This proves that eemaan may decrease until it is closer to kufr (disbelief).

And in his sall Allaahu 'alaihi wa sallam saying:

Whoever amongst you sees an evil then let him correct it with his hand.

And if he is not able, then with his tongue.

And if he is not able, then with his heart.

And that is the weakest of eemaan

[Hadeeth reported by Muslim (49) from the hadeeth of Aboo Sa'eed al Khudree radi Allaahu 'anhu]

And it proves that eemaan can become weak – meaning it can decrease.

So eemaan therefore increases through obedience and decreases through sin.

⁸¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the first pillar is that you have eemaan (true faith) in Allaah and it includes the three categories of tawheed:

- c) does not include the belief in Names and Attributes of Allaah ⁸¹⁶
- d) is the one accepted by all of Banoo Aadam

Answer: b)

Q13. That the angels⁸¹⁷ :

- a) were created by Aadam 'alaihissalaam
- b) were created to worship Allaah alone
- c) were created to carry out the commands of Allaah ⁸¹⁸
- d) sometimes disobey Allaah but then they immediately make *tawbah*

Answers: b) c)

Q14. That Jibreel:

- a) is the only angel who has free will to obey and disobey Allaah as he wishes
- b) is entrusted with bringing the rain for the crops ⁸¹⁹
- c) is *ar rooh ul ameen* ⁸²⁰
- d) is *al 'Aleem al Hakeem*

Eemaan that Allaah, the Perfect and Most High, is One, Unique, Alone, Samad (the Perfect Lord and Master whom everything depends upon) who has no partner in His Lordship nor in His right to be worshipped nor in His Names and Attributes.

⁸¹⁶ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Eemaan in Allaah includes *eemaan* in the existence of Allaah, that Allaah is One in His *ruboobiyyah* (Lordship) and that He is One in His *uloohiyyah* and His being deserving of worship and that He is One in His Names and His Attributes – meaning there is nothing like unto Him in His Names and there is nothing like unto Him in His Attributes, just as He, the Most High, said:

There is nothing like unto Him, and He is the All Hearing, the All Seeing.

Soorah ash Shooraa (42) aayah 11

⁸¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Malaa-ikah (angels) is the plural of malak, and its origin was mal-ak (one sent as a messenger) which was made easier to pronounce and said as malak.

⁸¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And they are of different types, every type has a duty with which it is entrusted and which it carries out. They do not disobey Allaah with regards to that with which He commands them and they do whatever they are ordered to.

⁸¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So from them is he who is entrusted with the Revelation, and he is Jibreel 'alaihissalaam and he is the noblest of the angels.

⁸²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He (Jibreel) is al rooh ul ameen (the trustworthy spirit) and shadeed ul quwwah (mighty in strength).

Answer: c)

Q15. That the 'Arsh (Throne) of Allaah:

- a) is one of Allaah's Attributes
- b) is *ghayr makhloq* (not created)
- c) is carried by angels ⁸²¹
- d) is the most tremendous of the created things ⁸²²

Answers: c) d)

Q16. That from the angels:

- a) are those who have 600 wings, such as Jibreel
- b) is Israaeel who is entrusted with the rain and the crops ⁸²³
- c) is Mikaaeel who is entrusted with blowing the horn ⁸²⁴
- d) are Munkar and Nakeer who are entrusted with taking the souls at the time of death ⁸²⁵

⁸²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(Allaah, the Most High, says:

Those who bear the Throne and those who are around it.

Soorah Ghaafir (40) aayah 7

He, the Most High, said:

And the angels will be at its edges (of the sky) and eight angels on that Day will bear the Throne of your Lord.

Soorah al Haaqqah (69) aayah 17

⁸²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And no one knows its greatness except Allaah, the Mighty and Majestic. It will be carried by the angels and this is a proof for the tremendous size of the angels and their great strength and their nature.

⁸²³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And from them (the angels) are those who are entrusted with the raindrops and the plants and he is Meekaa-eel.

⁸²⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And from them (the angels) are those who are entrusted with blowing the Horn and he is Israafeel. He will blow the Horn and everything will perish. He, the Most High, said:

And the Horn will be blown and whoever is in the Heavens and whoever is upon the Earth will swoon, except for whomever Allaah wishes...

Soorah az Zumar (39) aayah 68

Then it will be blown for a second time and the souls will return to their bodies.

then it will be blown again and they (the souls) will be standing, looking on.

Soorah az Zumar (39) aayah 68

The souls will fly from the 'qarn', which is the Horn, back to their bodies and they will enter into them and they will come to life by the permission of Allaah. Then they will proceed to the Mahshar (gathering place).

⁸²⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

e) are those who are entrusted with the fetuses in the wombs ⁸²⁶

f) are those who are entrusted with recording the actions of the children of Aadam ⁸²⁷

Answer: a) e) f)

Q17. That those who record the deeds of the human being:

a) only write down his good deeds

b) only come together at the times of the fajr and 'ishaa prayer ⁸²⁸

c) comprise one angel and one shaytaan for each human being

d) none of the above

Answer: d)

And from them (the angels) are those who are entrusted with taking the souls at the end of their lifespans, and he is the Angel of Death.

Say: the Angel of Death who has been entrusted with you will take your souls. Then you will be returned to your Lord.

Soorah as Sajdah (32) aayah 11

And he has with him assistants from the angels:

Our Messengers (from the Angels) take his soul and they do not neglect their duty.

Soorah al An'aam (6) aayah 61

⁸²⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And from them (the angels) are those who are entrusted with the fetuses in the wombs. Allaah's Messenger sall Allaahu 'alaihi wa sallam said:

Each one of you, his creation is brought together in the abdomen of his mother for forty days as a nutfah (drop) then he will be an 'alaqah (clinging clot) for the like of that. Then he will be a mudgah (piece of flesh) for the like of that. Then the angel is sent to him. (The hadeeth).

[Reported by al Bukhaaree (3208) and Muslim from the hadeeth of 'Abdullaah ibn Mas'ood radi Allaahu 'anhu]

⁸²⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And from them (the angels) are those who are entrusted with recording the deeds of the descendants of Aadam. He, the Most High, said:

And there are watchers over you, honourable scribes writing down (your deeds).

Soorah al Infitaar (82) aayaat 10 to 11

⁸²⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They stay with you throughout the night and the day. He sall Allaahu 'alaihi wa sallam said:

The angels of the night and of the day come to you in succession.

[Reported by al Bukhaaree (555) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu]

And they gather together at the Fajr prayer and the 'Asr prayer and they bear witness with Allaah for those people who pray.

Q18. That there are angels who protect the human being from:

- a) snakes ⁸²⁹
- b) dangerous matters⁸³⁰
- c) the difficulties which Allaah has decreed for that person
- d) dying at the time when Allaah had decreed that the person die ⁸³¹

Answers: a) b)

Q19. That there are angels:

- a) entrusted with carrying out the commands of Allaah
- b) which are visible to all humans at all times
- c) who seek out the gatherings where Allaah's Book is being studied ⁸³²
- d) who disobey Allaah at certain times of the year

Answers: a) c)

Q20. That the information which we have about the angels:

- a) is almost as much as Allaah knows about the angels ⁸³³

⁸²⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah said about them:

There are angels guarding him in succession from in front of him and from behind him by the Command of Allaah.

Soorah ar Ra'd (13) aayah 11

⁸³⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And from them (the angels) are those who are entrusted with guarding Banoo Adam from disagreeable things. They guard them from calamities and from enemies and from creatures, from wild animals and from serpents and snakes. For as long as he lives he has angels guarding him from dangerous things.

⁸³¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So when his lifetime comes to an end then they (the protecting angels) leave him and that which Allaah has decreed to occur, be it death or being struck by something which leads to death, occurs.

⁸³² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah's Messenger sall Allaahu 'alaihi wa sallam said:

No people gather in a house from the houses of Allaah reciting the Book of Allaah and studying it amongst them except that tranquility descends upon them and mercy covers them and the angels encircle them with their wings.

[Reported by Muslim (2699) from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu]

⁸³³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And no one knows all of the angels and their types and their characteristics except for Allaah. However what occurs in the texts of the Qur-aan and the authentic prophetic ahaadeeth, then we affirm it and we believe it.

- b) is taken from the texts of the Qur-aan only
- c) is taken from the texts of the Qur-aan and the authentic Sunnah
- d) none of the above

Answer: c)

Q21. That the person who denies the existence of the angels:

- a) sometimes uses the excuse that whatever cannot be seen does not exist
- b) is a kaafir ⁸³⁴
- c) has denied one of the aspects of the *ghayb* (hidden and unseen)
- d) is an evil heretic

Answers: all of them

Q22. That it is permissible to say that the angels are:

- a) made of light
- b) metaphorical ideas, and not real beings ⁸³⁵
- c) the good thoughts that occur to a human being
- d) the same as the prophets

Answer: a)

Q23. That the person takes his creed and beliefs about Allaah and the angels:

- a) from the books of the philosophers
- b) from the Book and the Sunnah
- c) from books of the pure, unadulterated 'aqeedah such as *Ihyaa 'uloom id deen* ⁸³⁶

And whatever has not been mentioned to us then we withhold from it and we do not delve into it because this is from the 'ilm ul ghayb (the knowledge of the hidden and unseen) which we do not enter into except with a proof.

⁸³⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So whoever denies the angels and says, "There are no angels because we do not see them", then this person will be a kaafir (disbeliever), a mulhid (apostate), a zindeeq (a heretic) - and Allaah's refuge is sought - because he does not believe in the ghayb.

⁸³⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And likewise the person who interprets away the angels and says, "The angels are just abstract and they are not beings with bodies. They are just thoughts which occur to the person. If they are good thoughts, they are angels and if they are evil promptings then they are devils."

Then this is a saying involving apostasy - and Allaah's refuge is sought.

And regrettably this is found in "Tafseer ul Manaar, quoted by Muhammad Rasheed Ridaa from his shaykh, Muhammad 'Abdah.

This is speech of the philosophers and it is false and futile. Whoever truly holds it as his creed and belief then he is a kaafir. However we hope that he (Muhammad Rasheed Ridaa) was just quoting and he did not actually believe it; but he quoted it without criticism and this is dangerous.

⁸³⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

d) from the angels themselves

Answers: b)

Q24. That the angels:

- a) have no appearance at all
- b) can never resemble a human
- c) can never be seen by a human
- d) may be visible to humans at certain times ⁸³⁷

Answer: d)

Q25. That a human will see an angel:

- a) at the time of his birth
- b) at the time of his death ⁸³⁸
- c) at the time when his marriage contract is signed
- d) when he recites Soorah al Faatihah

Answer: b)

Q26. That the relation between the angels and Allaah is that they are His:

- a) children ⁸³⁹

And the book 'Ihya' uloom id deen' of al Ghazzaalee contains terrible things and contains calamitous things. And even if it contains something from good and benefits, it contains a great deal of things which can cause destruction and a great deal of poison. And it is a book which is mixed up. Its evil is more than its good.

Therefore it is not befitting that the beginner (in gaining knowledge) or the common person should look into it unless he has knowledge and the ability to distinguish between the Truth and falsehood.

⁸³⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the angels can take on different forms which Allaah gives them the ability to take on. Therefore Jibreel 'alaihissalaam came to the Prophet sall Allaahu 'alaihi wa sallam in the form of a man.

So Allaah gives them the ability to take forms for the benefit of the descendents of Aadam because the descendents of Aadam are not able to see the angels in the form upon which Allaah created them.

⁸³⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the angels are not seen in their true forms except at the time of punishment. He, the Most High, said:

On the Day when they will see the angels, there will be no glad tidings on that Day for the criminals.

Soorah al Furqaan (25) aayah 22

And at death, the person will see them. He will see the angels of death.

However in this world and whilst he is alive, he does not see them because he is not able to see them.

⁸³⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the disbelievers believed that the angels were the daughters of Allaah.

He, the Most High, said:

- b) creation
- c) parents
- d) prophets' children

Answer: b)

Q27. That our belief in Allaah's Books includes our belief:

- a) that the Books were revealed for the guidance of all humans and animals ⁸⁴⁰
- b) that the Qur-aan was the only Book which was revealed as the Speech of Allaah⁸⁴¹
- c) in all the Books revealed by Allaah even those whose names we do not know
- d) in the *Suhuf* of Ibraaheem ⁸⁴²

And they declared the angels who are servants of *ar Rahmaan* (the Most Merciful) to be females. Did they witness their creation? Their testimony will be written and they will be questioned about it.

Soorah az Zukhruf (43) aayah 19

⁸⁴⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And they are the Books which Allaah sent down to the Messengers for the guidance of mankind.

⁸⁴¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

The Qur-aan and the Tawraat and the Injeel and the Zaboor - these Books are from the Speech of Allaah because the Speech of Allaah is never exhausted:

Say (O Muhammad): If the sea were ink for (writing) the Words of my Lord, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) the like of it to aid it.

Soorah al Kahf (18) aayah 109

The Speech of Allaah, there is no end to it. Allaah addressed Nooh, He spoke to Moosaa and He spoke to Muhammad *sall Allaahu 'alaihi wa sallam* in places and times which varied. And He speaks every night; the Lord, Perfect and Most High, says when He descends to the lowest heaven:

Is there one who seeks forgiveness so then I will forgive him?

[Reported by al Bukhaaree and Muslim]

This is the Speech of Allaah. And the Lord, Perfect and Most High, will speak on the Day of Resurrection when He comes to complete the judgement. And He will give *salaam* to the people of Paradise and He will address them from above them. All of this is from the Speech of Allaah, and the Speech of Allaah is never exhausted.

⁸⁴² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah named to us from them: the Tawraat and the Injeel and the Zaboor and the Tremendous Qur-aan and the Suhuf (Scriptures) given to Ibraaheem and Moosaa. We believe in them and we have eemaan in those from them (the Books) which Allaah did not name.

*So eemaan in the Previous Scriptures is a general eemaan; and the eemaan in the Qur-aan is an eemaan in the specifics of everything contained in it because it is our Book and it was sent down to our Prophet Muhammad *sall Allaahu 'alaihi wa sallam*.*

Answers: c) d)

Q28. That a person commits *kufr* by rejecting:

- a) any of the Books revealed to the prophets ⁸⁴³
- b) an aayah of the Qur-aan
- c) a single letter of the Qur-aan
- d) the Books revealed to prophets who came after Muhammad *sall Allaahu 'alaihi wa sallam*
- e) some of the Qur-aan and believing in other parts of the Qur-aan
- f) the Injeel revealed to 'Eesaa *'alaihissalaam*
- g) any of the *arka'an* (pillars) of *eemaan* (belief)

Answers: a) b) c) e) f) g)

Q29. That our belief in Allaah's Messengers includes our belief:

- a) in all the Messengers sent by Allaah and by other than Allaah
- b) in all the Messengers sent by Allaah even those names we do not know ⁸⁴⁴
- c) that all Messengers were sent to convey the Message only to their own tribe

⁸⁴³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

With regards to the Heavenly Scriptures, then we believe that they were from Allaah, the Most High.

As for this Qur-aan, then we believe that is from Allaah and we adopt it as (our) constitution, we judge by it and we refer back to it for judgement, and we proceed towards Allaah in the light of it. So it is The Judgement and it is the Book of 'Aqeedah (creed and belief) and it is the Book of Tawheed and the Book of worship and the Book of rulings and the Book of manners and the Book of matters relating to politics and the Book of matters relating to economics and the Book of every single thing. Therefore, it is to be understood and acted upon.

This is the difference between our *eemaan* in the (other) Heavenly Scriptures and our *eemaan* in the Qur-aan. We are not obligated to act upon the (other) Heavenly Scriptures because they were abrogated and terminated by the Revelation of the Qur-aan. The Book which we are obliged to have *eemaan* in and act upon is this Tremendous Qur-aan, and it is the Speech of Allaah in reality, because Allaah named it as Speech:

And if any one of the *mushrikoon* (people of *shirk*) seeks your protection, then grant him protection so that he may hear the Speech of Allaah.

Soorah at Tawbah (9) aayah 6

That Speech which the Messenger *sall Allaahu 'alaihi wa sallam* recited to the *mushrikoon* and they heard it – it was this Qur-aan.

⁸⁴⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

The *eemaan* in the Messengers – what is said about this is that which was said about *eemaan* in the Books. With regards to the Messengers who were before our Prophet Muhammad *'alaihissalaatu wassalaam*, then what is intended by having *eemaan* in them is that you attest to them that they were the Messengers of Allaah, sinless, they conveyed the Message of Allaah.

However the Messenger whom it is obligatory to follow and for whom it is not permissible to worship Allaah except with that which he came with – this is Muhammad, the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*, because he came with the Message that is final and general (to all mankind). No jinn nor man nor Jew nor Christian is permitted to not have *eemaan* in this Noble Prophet after he was sent because he is the Seal of the Prophets *'alaihissalaatu was salaam*.

d) that all the Messengers were sent to convey the Message to all mankind

Answer: b)

Q30. That a person who rejects one of the Prophets is a:

- a) *muhsin*
- b) *mu-min*
- c) *kaafir* ⁸⁴⁵
- d) *Muslim*

Answer: c)

Q31. That the person who rejects one of the Prophets:

- a) has rejected the same number of Prophets as the Jews do
- b) has rejected the same number of Prophets as the Christians do
- c) has disbelieved in all the Prophets
- d) is deficient in his *eemaan* but is still a *muhsin*

Answer: b) c)

Q32. That we have *eemaan* in the Prophethood of which of the following :

- a) Ibraaheem
- b) Nooh
- c) Musaylamah *al kadh-dhaab*
- d) Ghulaam Mirza Ahmad
- e) Yahyaa
- f) Yoonus
- g) Ahmad Reza Khan
- h) Muhammad ibn 'Abdillaah ibn 'Abdil Muttalib

⁸⁴⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So whoever disbelieves in a single Prophet is a disbeliever in all the Messengers, as per His Saying, He the Most High:

Those who disbelieve in Allaah and in His Messengers and they wish to make a distinction between believing in Allaah and in His Messengers and they say, "We believe in some of them and we disbelieve in some of them" and they wish to take a path in between - they are the disbelievers in truth. And we have prepared a humiliating punishment for the disbelievers.

And those who truly believe in Allaah and in His Messengers and who do not differentiate between believing in any of them - then to them He will soon give them their rewards. And Allaah has always been One who forgives extensively and bestows mercy.

Soorah an Nisaa (4) aayaat 150 to 152

So disbelieving in a single prophet or messenger is disbelief in all of them. For this reason, He said:

The people of Nooh (Noah) rejected the messengers.

Soorah ash Shu'araa (26) aayah 105

- even though they rejected (only) Nooh.

So their denying Nooh became a denial of the rest of the Messengers.

i) Is-haaq ibn Ibraaheem ⁸⁴⁶

Answers: a) b) e) f) h) i)

Q33. That *al yawm ul aakhir*:

- a) is the same as the Day of Resurrection
- b) is the same as *al yawm ul awwal* ⁸⁴⁷
- c) is the same as the stage of life which occurs in the womb of the mother
- d) is divided into three stages of forty days each

Answer: a)

Q34. That our belief in *al yawm ul aakhir* includes having *eemaan* in: ⁸⁴⁸

- a) the questioning in the grave
- b) the Resurrection after death
- c) the events which occur in a person's childhood
- d) Paradise and the Fire
- e) all the events that occur to a person during his time in this *dunyaa* ⁸⁴⁹

⁸⁴⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And Allaah has named (some) of them (the Prophets) just as in Soorah al An'aam:

**And that was our proof which We gave to Ibraaheem against his people. We raise in degrees whomever We wish. Indeed, your Lord is All Wise, All Knowing.
And We bestowed upon Him Ishaaq and Ya'qoob. We guided them all. And Nooh We guided before. And from his descendants were Daawood and Sulaymaan and Ayyoob and Yoosuf and Moosaa and Haaron.
And likewise, shall we reward the doers of good.
And Zakariyyah and Yahyaa and 'Eesaa and Ilyaaas - all of them were from the righteous.
And Ismaa'eel and al Yas'a and Yoonus and Loot - to all of them We gave excellence over the people of the world.**

Soorah al An'aam (6) aayaat 83 to 86

⁸⁴⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And what is meant by *al yawm ul aakhir* (the Last Day) is the Day of Resurrection. It is called the Last Day because it comes after *al yawm ul awwal* (the First Day) which is the Day of this world.
This world is the First Day and the Resurrection is the Last Day.*

⁸⁴⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And having *eemaan* in the Last Day is:
Eemaan in whatever will happen after death – from the Punishment of the Grave and its bliss, and the questioning of the two angels and everything that will occur after the Grave – then it is a part of *eemaan* in the Last Day.
And likewise *eemaan* in al Ba'th (the dead being brought back to life) and an Nushoor (the Resurrection) and al Mahshar (the Gathering place) and al Hisaab (the Reckoning) and Wazn ul A'maal (the weighing of the deeds) and as Siraat (the Bridge over the Hellfire) and al Meezaan (the Balance) upon which the good and bad deeds will be weighed, and the Paradise and the Fire.*

⁸⁴⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Al yawm ul aakhir begins at death...from when the person is taken from the face of this Earth into its interior – then he is in *al yawm ul aakhir*.

Answers: a) b) d)

Q35. That in order to have true eemaan in al yawm ul aakhir we must: ⁸⁵⁰

- a) truly believe in everything that occurs to the soul after death
- b) truly believe in Paradise and the Fire
- c) not have any doubt in any of the events which occur after death
- d) none of the above

Answers: a) b) c)

Q36. That everything which occurs in the creation:

- a) occurs in accordance with what mankind wishes ⁸⁵¹
- b) occurs by chance and unexpectedly
- c) occurs in accordance with Allaah's *qadr* – even those things which we dislike ⁸⁵²
- d) is not known to anyone until it actually occurs

Answers: c)

Q37. That the first level of our eemaan in qadr:

- a) is that Allaah knew the details of every event only once it had taken place
- b) relates to Allaah's always knowing about everything that would occur ⁸⁵³

⁸⁵⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And we do not have any doubt about anything from it (the Last Day). So whoever doubts about anything from it then he is a kaafir, an apostate from Islaam; (it is obligatory to have eemaan in) everything to which the term "the Last Day" applies and what is contained in it.

⁸⁵¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

You (must) have eemaan that everything which occurs in this creation from good or evil, from kufr or eemaan, from blessings or punishments, from ease or hardship, from sickness or health, from life or death, everything which occurs in this creation is predecreed. It does not just occur like that; it is not a matter which just happens on its own – meaning it just initially comes about not being predecreed.

So you have eemaan in all of that, that it comes about by the decree and ordainment of Allaah.

⁸⁵² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And you have eemaan that whatever befalls you would not have missed you and whatever missed you was not going to come to you. And this was by the ordainment of Allaah and His predecree.

He, the Most High, said:

No calamity occurs on the Earth nor in yourselves except that it was already written in a Book before we created it. That is easy for Allaah.

Soorah al Hadeed (57) aayah 22

⁸⁵³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The first level: Knowledge.

- c) relates to Allaah's writing in *al lawh ul mahfoodh* everything that would occur
- d) must be accepted by the person or else he becomes a *kaafir*

Answer: b) d)

Q38. That the second level of our eemaan in qadr:⁸⁵⁴

- a) is that Allaah willed all events to occur
- b) includes *eemaan* that every event which occurs is written down in *al lawh ul mahfoodh* ⁸⁵⁵
- c) is the same as the third and fourth levels of *qadr*
- d) must be accepted by the person or else he becomes a *kaafir*

Answers: b) d)

Q39. That the third level of our eemaan in qadr: ⁸⁵⁶

- a) is that Allaah wished and willed to occur whatever occurs
- b) is that nothing occurs without the Wish and Will of Allaah
- c) is linked to the first and second levels of *qadr*
- d) must be accepted by the person or else he becomes a *kaafir*

Answers: all of them

Q40. That the fourth level of our eemaan in qadr: ⁸⁵⁷

That Allaah has known everything always. He knew everything that occurs, whatever has occurred and whatever will occur without end. So Allaah knew it always before it was and before it occurred. He, the Most Perfect and Most High, knew it with His Eternal Knowledge which has always been His Attribute and will be forever.

⁸⁵⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The second level: The writing down in al lawh al mahfoodh (the Preserved Tablet).

And it is that Allaah wrote down everything in the Preserved Tablet. So nothing occurs except that it is written down in the Preserved Tablet

⁸⁵⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah's Messenger sall Allaahu alaihi wa sallam said:

The first thing which Allaah created was the Pen. He said, "Write!"

It said, "And what shall I write?"

He said: "Write whatever will occur until the Day of Resurrection."

[Reported by Aboo Daawood (4700) and at Tirmidhee from the hadeeth of 'Ubaadah ibn as Saamit radi Allaahu 'anhu and declared saheeh by al Albaanee]

⁸⁵⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The third level: the mashee-ah of Allaah, which is in effect:

And it is that Allaah, the Perfect, wishes a thing and wills it to occur. So there is nothing that occurs except that Allaah wished and willed it to occur, just as it is the Preserved Tablet and just as He, the Perfect and Most High, knew it. He wills everything to occur at its time and He wishes a thing to occur at the time of its occurrence.

⁸⁵⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- a) relates to Allaah creating and bringing about all events that take place
- b) is linked to the previous three levels of *qadr*
- c) implies that human beings create their own actions
- d) must be accepted by the person or else he becomes a *kaafir*

Answers: a) b) d)

The fourth level: creating and bringing into existence.

Allaah created everything. When He wishes it and wills it, then He creates it, He the Perfect and Most High, and He brings it about. So everything is something created by Allaah, the Perfect and Most High, and it is from the Creation of Allaah and it is an action done by the servants and something earned by the servants.

The proof for these six pillars is the Saying of Allaah, the Most High:

It is not *al birr* (righteousness) that you turn your faces to the east or the west, but rather righteousness is the righteousness of those who truly believe in Allaah, and the Last Day, and the angels, and the Books, and the prophets.”⁸⁵⁸

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1) That every affair relating to the *deen* :

- a) will not be *saheeh* unless there is an intellectual proof for it
- b) will not be *saheeh* unless there is a proof from the authentic texts for it ⁸⁵⁹
- c) is taken from the Qur-aanic texts alone
- d) none of the above

Answer: b)

Q2. That the word *al birr* :

- a) is a general term used to cover all actions of the person ⁸⁶⁰
- b) refers to actions that take a person closer to Allaah
- c) is a term which refers specifically to the actions of the Prayer and the Zakaat
- d) is something that only the Prophets could achieve

Answer: b)

Q3. That the direction of the *Qiblah*:

- a) was originally towards Bayt al Maqdis ⁸⁶¹

⁸⁵⁸ Soorah al Baqarah (2) aayah 177

⁸⁵⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Any matter from the matters of the religion and of worship and of 'aqeedah and the matters of legislated rulings require a proof. And if it does not have a proof then it will not be correct.

⁸⁶⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Al birr is the doing of good which draws one closer to Allaah and leads to His Paradise. So all actions of good are from al birr.

⁸⁶¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This (aayah from Soorah al Baqarah) is a refutation of the Jews, those who criticised the changing of the Qiblah (the direction of the Prayer) from Bayt al Maqdis (Jerusalem) to the Honoured Ka'bah.

- b) was changed to being towards the Prophet's Mosque
- c) was changed after the Prophet *sall Allaahu 'alaihi wa sallam* held consultation with the Jews
- d) is currently towards the Ka'bah

Answers: a) d)

Q4. That *al berr* referred to in this aayah:

- a) refers to complying with the command of Allaah ⁸⁶²
- b) excludes all the prayers that the Companions prayed in the direction of Jerusalem
- c) means that we must continue to pray in the direction of Jerusalem until the Last Hour
- d) means that we turn our faces to the east and the west in all acts of worship

Answer: a)

Q5. That the correct obedience to Allaah means following:

- a) only the commands of Allaah which agree with your desires ⁸⁶³
- b) the *mansookh* and leaving the *naasikh*
- c) the *naasikh* and leaving the *mansookh* ⁸⁶⁴
- d) only the commands of Allaah which do not contradict your Shaykh

Answer: c)

They criticised this and they denied it along with the knowledge that they knew it was true. However, they denied it out of 'inaad (obstinate rejection) and mukaabarah (haughtiness and pride) and hasad (envy) towards the Prophet sall Allaahu 'alaihi wa sallam and (towards) this nation.

⁸⁶² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Al berr is obedience to Allaah, the Perfect and Most High. If He commands you with a command then it is obligatory upon you to comply with it. This is al berr.

So if He commands you to face Jerusalem, then al berr at that time was to face Jerusalem because it was obedience to Allaah, the Mighty and Majestic. Then when He commands that you face the Ka'bah, then al berr is to face the Ka'bah. So al berr goes along with the Command of Allaah, the Perfect and Most High.

⁸⁶³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for clinging in a bigoted manner to one certain direction (of prayer) and saying, "It is not correct except to face it (that direction)," then the meaning of this is (that the person is) following the desires and tribalism.

⁸⁶⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The (true servant) does not raise any objection to the Command of Allaah since facing a direction (in prayer) after it has been abrogated will not be obedience to Allaah, the Mighty and Majestic.

So acting upon the mansookh (that which has been abrogated) and leaving the naasikh (that which abrogates) is not obedience to Allaah, the Mighty and Majestic; rather it is just obedience to desires and tribalism.

The proof for the pre-decree is the Saying of Allaah, the Most High:
“We have created all things in accordance with a pre-decreed measure.”⁸⁶⁵ ⁸⁶⁶

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1) That our *eemaan* in *al qadr* :

- a) is the sixth pillar of our *eemaan*
- b) includes *eemaan* in Allaah’s writing down all events that occur ⁸⁶⁷
- c) means that we believe that all events occur unexpectedly
- d) means that we believe that Allaah has always had knowledge of what was to occur

Answers: a) b) d)

⁸⁶⁵ Soorah al Qamar (54) aayah 49

⁸⁶⁶ Shaykh Saalih ibn ‘Abdil ‘Azeed aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Al qadr (Predecree) - the proofs for it in the Qur’aan are general proofs, through the mentioning of *al qadr* and detailed proofs for each level from the levels of *al qadr* .

So from the general proofs is that which the Shaykh *rahimahullaahu ta’aala* mentioned, and it is His statement, He the Most High:

We created all things in accordance with a predecree measure...

Soorah al Qamar (54) aayah 49

So the means by which this acts as a proof is the mention of **all things...**

Meaning there is no created being from the creation of Allaah except that it was created with a preceding predecree measure from Allaah, the Majestic and Most High. Nothing at all is excepted from this *kulliyah* (totality).

⁸⁶⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Everything which Allaah created then it is predecreeed in His Knowledge and in His Writing and in His Wish and Will, He the Perfect and Most High. It is not something which just spontaneously occurs or something accidental.

Rather, it is something which preceded in the Knowledge of Allaah and something written in the Preserved Tablet and something which preceded in the Wish and Will of Allaah, the Perfect and Most High.

The third level:

Al-Ihsaan.

It is a single pillar which is: that you worship Allaah as if you were seeing Him, and even though you do not see Him then He certainly sees you.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1) . Al ihsaan :

- a) linguistically means “beautiful” ⁸⁶⁸
- b) is of four different types ⁸⁶⁹
- c) can refer to when someone does a piece of work well
- d) is the fourth pillar of Islaam

Answer: c)

Q2. The *ihsaan* that occurs between the servant and his Lord:

- a) was explained in the hadeeth of *as saadiq al masdoq* ⁸⁷⁰
- b) is that you worship Allaah when you see Him
- c) necessitates that the servant has *ikhlaas* in his actions ⁸⁷¹

⁸⁶⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Al ihsaan in the language means: to perfect something and complete it. It is derived from al husn and it is “beauty”, the opposite of ugliness.

⁸⁶⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah about the types of *ihsaan*:

Firstly: the ihsaan that is between the servant and his Lord, and that is what is intended (by the use of “ihsaan” in this section of al usool ath thalaathah).

Secondly: the ihsaan that is between the servant and the rest of the people.

Thirdly: doing well and perfecting whatever you make or do – that when a person makes something or does an action then it is obligatory upon him that he perfects it and does it completely.

⁸⁷⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Messenger sall Allaahu ‘alaihi wa sallam explained it when Jibreel asked hi m in the presence of his Companions, as will follow.

So he said:

Ihsaan is that you worship Allaah as if you were seeing Him and even though you do not see Him then certainly He sees you.

⁸⁷¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

d) necessitates that the servant has *mutaaba'ah* of the Prophet *sall Allaahu 'alaihi wa sallam*

Answers: c) d)

Q3. The first level of *ihsaan* :⁸⁷²

- a) is that you worship Allaah as if you see Him ⁸⁷³
- b) is the higher of the two levels of *ihsaan*
- c) means that you worship Allaah as if He were directly in front of you
- d) can never be achieved by anyone other than the angels

Answers: a) b) c)

Q4. That the person seeing Allaah with his own eyes:

- a) is something impossible in this world ⁸⁷⁴
- b) is something impossible in the Hereafter ⁸⁷⁵
- c) is something that everyone will be able to do in the Hereafter
- d) none of the above

Answer: a)

Q5. That the people of *ihsaan*:

- a) will see Allaah in the Hereafter ^{876 877}

So ihsaan between the servant and His Lord is his perfecting the action which Allaah has made a duty upon him, that he does it correctly purely and sincerely for the Face of Allaah, the Mighty and Majestic.

⁸⁷² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Prophet sall Allaahu 'alaihi wa sallam made clear that ihsaan is of two levels, one of them being higher than the other.

⁸⁷³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Such that your certainty and your eemaan in Allaah reaches a level such that it is as if you are actually seeing Allaah with your own eyes. You have no hesitancy or doubt.

⁸⁷⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

...this is because Allaah, the Perfect and Most High, will not be seen in this worldly life. So Allaah, the Perfect and Most High, is above all of the created things, above the seven heavens, the One who ascended upon His Throne, separate and distinct from His creation.

⁸⁷⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And Allaah, the Mighty and Majestic, will not be seen in this world; rather He will only be seen in the Hereafter. However, you see Him with your heart to the extent that it is as if you were seeing Him with your eyes.

⁸⁷⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Therefore, He will reward the people of *ihsaan* in the Hereafter with their seeing Him, the Perfect and Most High since they used to worship Him as if they were seeing Him in this world. So Allaah rewards them by giving them the opportunity to see Him with their eyes in the abode of bliss.*

- b) will be rewarded with Paradise
- c) take delight in obeying Allaah
- d) look forward to meeting their Lord

Answers: all of them

Q6. The second level of *ihsaan* : ⁸⁷⁸

- a) is that you worship Allaah knowing that He sees you ⁸⁷⁹
- b) is the level that is *haraam*
- c) is less virtuous than the first level
- d) can never be achieved by anyone other than the angels

Answers: a) c)

Q7. That the three levels of the religion are (in increasing order of virtue):

- a) *Islaam, ihsaan, eemaan*
- b) *ihsaan, Islaam, eemaan*
- c) *Islaam, eemaan, ihsaan* ⁸⁸⁰

He, the Most High, said:

For the people of *ihsaan* there will be the best reward (Paradise) and something extra.

Soorah Yoonus (10) aayah 26

*The something extra is looking upon the Face of Allaah, the reason being that they had *ihsaan* (perfected) their deeds in this world so Allaah gave them the best reward, and it is Paradise. And He will give them an increase which is seeing Allaah, the Mighty and Majestic.*

⁸⁷⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And He will manifest Himself to them and they will see Him without fully encompassing (Him), just as they have knowledge of Him at this time (in this world) without fully encompassing Him with their knowledge. Likewise, they will see Him without fully encompassing Him in (their) seeing Him, because the created being cannot fully encompass the Creator. So the Creator is the One who fully encompasses all of the created beings.

⁸⁷⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And for Allaah is the highest example.

If you were in front of a created being who had status and he commanded you with a command and you were carrying this matter out in front of him and he was looking at you, would it be befitting that you be negligent in the performance of this action?

⁸⁷⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Such that you know that Allaah is seeing you and that He knows your condition and that He knows what lies within your self. So it is not befitting that you should disobey Him and that you should go against His Command when He sees you and observes you.

*And this (second level of *ihsaan*) is a good state but it is less than the first (level).*

⁸⁸⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

d) *ihsaan*, *eemaan*, *Islaam*

Answer: c)

Q8. That with regards to the level of the religion, then the level of *Islaam*:

- a) is the most all encompassing of the three levels of the religion ⁸⁸¹
- b) includes the *munaafiq* in terms of how we deal with him in day to day activities
- c) is possessed by all the people of the world
- d) includes the person whose *eemaan* is like the weight of a mustard seed ⁸⁸²

Answers: a) b) d)

Q9. That with regards to the level of the religion, then the level of *eemaan*:

- a) can never include the person who has *nifaaq* (hypocrisy) which is *i'tiqaadi*
- b) includes people whose *eemaan* is deficient
- c) includes the person who is a *faasiq* (sinner)⁸⁸³
- d) is the highest level of the religion

Answers: a) b) c)

Q10. That with regards to the level of the religion, then the level of *ihsaan*:

- a) includes all the people of *Islaam*
- b) includes all the people of *eemaan*
- c) includes only the people whose *eemaan* is complete ⁸⁸⁴

*So this (which has been discussed) is the level of *ihsaan* and it is the highest of the levels of the religion. Whoever reaches it then he has reached the highest of the levels of the religion. Before it is the level of *eemaan* and before that is the level of *Islaam*.*

⁸⁸¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The first of the domains of *Islaam* is: *Islaam*. And it is wide to the extent that the hypocrite enters into it and he is called a Muslim and he is dealt with in the manner that the Muslims are dealt with because he has submitted to *Islaam* outwardly. So he enters within the domain of *Islaam*.*

⁸⁸² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And the person who is weak in *eemaan*, the one who has only the weight of a mustard seed of *eemaan* with him – he enter into it (the domain of *Islaam*).*

⁸⁸³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And it (the domain of *eemaan*) is more specific and more restricted – the domain of *eemaan*. And the hypocrite who has hypocrisy in his belief does not even enter into it. Rather, only the people of *eemaan* enter into it, and they are of two categories: those who are complete in *eemaan* and those who are deficient in *eemaan*.*

*So the sinful believer enters into it (the domain of *eemaan*), as does the obedient and dutiful believer.*

⁸⁸⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And it is more restricted than the second (domain) – the domain of *ihsaan*. And it is just as the Prophet sall Allaahu 'alaihi wa sallam made clear and no one will enter into it except the people of complete *eemaan*.*

d) cannot be achieved by anybody

Answer: c)

The proof is the Saying of Allaah, the Most High:

Indeed, Allaah is with those who have *taqwaa* and those who are people of *ihsaan*.^{885 886 887}

And His saying, He the Most High:

And place your reliance⁸⁸⁸ (O Muhammad) in the All-Mighty, the Bestower of Mercy.⁸⁸⁹

⁸⁸⁵ Soorah an Nahl (16) aayah 128

⁸⁸⁶ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And *ihsaan* from the aspect of its meaning is the most general; and from the aspect of its people is the most specific, because *ihsaan* includes every good deed, regardless of whether it be the action between you and your Lord or the *ihsaan* between His servants. This is the meaning of its being the most general from the angle of its meaning.

However from the angle of its people it is the most specific – i.e. the people of *ihsaan* who reach this level (of *ihsaan*) are the elite from the *mu-mineen* (the people of *eemaan*), and not all the *mu-mineen*, meaning it is not all the *mu-mineen* who reach the level of *ihsaan*.

⁸⁸⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

This is called the *ma'iyah* (Allaah's being with someone) which is *khaasah* (specific) – i.e. that Allaah, the Most High, is with those who have *taqwaa* of Him, meaning they make a *wiqaayah* (protective safeguard) between themselves and between His Anger and His Displeasure. And this *wiqaayah* is through obeying the things He commanded with and avoiding the things He prohibited...

And the *ma'iyah* which is specific contains additional matters over and above the *ma'iyah* which is general – by way of (Allaah's) help and aiding and protecting and guarding.

The *ma'iyah* which is general has the meaning of (Allaah's) knowledge and seeing and organizing in a general sense; and with this meaning, Allaah, the Perfect and Most High, is with all of His creation. There is no place which is devoid of His knowledge and He is above His Throne, the One who ascended over His Throne, distinct and separate from His creation but there is no place devoid of His Knowledge. And this is the *ma'iyah* which is general.

So if it said, "Allaah is with us" then it is not befitting that it should spring to your mind that Allaah is with us with His *Dhaat* (Self) here upon the Earth. For Allaah, the Perfect and Most High, is free and far removed from the *ma'iyah* in terms of His *Dhaat* being with His creation – not being with the people of His Earth nor being with the inhabitants of His Heavens. Allaah is not upon the Earth in terms of His Self nor is He within the seven heavens in terms of His Self. Rather He is above all His creation in terms of His Self. There is nothing from His creation within His Self and there is nothing within His creation from His Self.

However He is with every single created being in terms of His Knowledge i.e. there is no secret from their affair which is hidden from Him. And this is called the *ma'iyah* which is general.

⁸⁸⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Meaning: entrust your affairs.

**He Who sees you when you stand⁸⁹⁰ to pray, and sees your movements along with those who follow you in the prayer⁸⁹¹.
Indeed He is the One who hears⁸⁹² and who knows⁸⁹³.⁸⁹⁴**

And His saying, He the Most High:

You are not involved in any matter; (O Muhammad), nor do you recite the Book of Allaah, nor do you do any action⁸⁹⁵ except that We are witnessing your deeds when you do them.⁸⁹⁶

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1) .That the aayah from Soorah an Nahl quoted by the Imaam *rahimahullaah*:

- a) shows that Allaah is with the *muhsineen* ⁸⁹⁷
- b) refers to those who worship Allaah as though they see Him ⁸⁹⁸

⁸⁸⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And He is Allaah, the Perfect and Most High.

⁸⁹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(When) you stand for worship and for the prayer.

⁸⁹¹ in your standing, bowing, prostration and sitting

⁸⁹² whatever you recite and mention in your prayer

⁸⁹³ whatever you and those following you do in your prayer – so recite the Qur-aan in it, and correctly perform it, since your Lord sees and hears you

⁸⁹⁴ Soorah ash Shu'araa (26) aayaat 217 to 220

⁸⁹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Any action from the actions, be they good or evil.

⁸⁹⁶ Soorah Yoonus (10) aayah 61

⁸⁹⁷ Shaykh Zayd al Madkhalee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool with regards to the people of *ihsaan* mentioned in this aayah from Soorah an Nahl:

It is sufficient nobility for them that Allaah is with them and whomever Allaah is with, then he will not be lost and it is impossible that he will deviate and fail, neither in this world nor in the Barzakh (intermediate life) nor in the Hereafter.

So if you love that Allaah be with you then upon you is to be a *muhsin* in your actions, both the outward ones and the inward ones.

⁸⁹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The aayah proves that Allaah is with the people of ihsaan and they are those who worship Allaah as if they were seeing Him. Then Allaah is with them, a ma'iyyah (being with them) in the specific sense, a ma'iyyah of aiding and helping and tafweeq (guiding them to and granting them attainment of correctness).

- c) refers to those who worship Allaah whilst seeing Him
- d) refers to those who worship Allaah knowing that they will never see Him

Answers: a) b)

Q2. That the aayaat quoted from Soorah ash Shu'araa:

- a) show that *tawakkul* is to be made upon *Maalik 'Abdul Azeez*
- b) are a proof that during the prayer, we see Allaah and He sees us ⁸⁹⁹
- c) are a proof for the second level of *ihsaan* ⁹⁰⁰
- d) show that Allaah is as *Samee' al 'Aleem* (the All Hearing, the All Seeing) ⁹⁰¹

Answers: c) d)

Q3. That with regards to the aayah from Soorah Yoonus:

- a) this is addressed to the Prophet Yoonus *'alaihissalaam* ⁹⁰²
- b) the reciting mentioned refers to reciting the *Tawraat* ⁹⁰³
- c) "you do any action" is addressed to the whole *ummah*
- d) this aayah is a proof for the second level of *ihsaan* ⁹⁰⁴

⁸⁹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He sees you whilst you are performing the rukoo' (the bowing) and whilst you are performing the sajdah (prostration). He sees you in all the states of worship, standing and bowing and prostrating. Then He, the Perfect and Most High, sees you.

⁹⁰⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This aayah is a proof for his saying, sall Allaahu 'alaihi wa sallam:
"Then He certainly sees you..."

⁹⁰¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The One who hears your sayings, the One who knows your sayings, He the Perfect and Most High.

⁹⁰² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This aayah is an address to the Messenger sall Allaahu 'alaihi wa sallam in any affair from your affairs, from the affairs of worship or other than it, all of your actions and your movements.

⁹⁰³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Nor do you recite *minhu* (from it or from Him) from the Qur-aan...

Meaning: from Allaah, because the Qur-aan is from Allaah, the Mighty and Majestic.

*Or the personal pronoun (in the word *minhu*) could refer back to 'the affair', (thereby) meaning: the affair which you are engaged in is recitation of the Qur-aan.*

⁹⁰⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Except that We are witnessing your actions...

(meaning): We are seeing you and observing you and witnessing you. This is a proof for His Saying, sall Allaahu 'alaihi wa sallam:

"Then He certainly sees you..."

Answers: c) d)

Q4. That the *ihsaan* that occurs between the people includes which of the following:

- a) not harming the people
- b) clothing the one who has no clothes
- c) interceding for the one who is in need of intercession
- d) honouring the guest ⁹⁰⁵

Answers: all of them

Q5. That the varying levels of the people include:

- a) the person from whom only harm emanates
- b) the person from whom only goodness emanates
- c) the person from whom both harm and goodness emanate ⁹⁰⁶
- d) none of the above

Answers: a) b) c)

Q6. That having *ihsaan* towards the created beings:

- a) includes not harming the animals ⁹⁰⁷
- b) means that we never slaughter the animals
- c) is something that does not apply to those who are to receive the legislated punishments
- d) means that no person should be executed ⁹⁰⁸

⁹⁰⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*As for the ihsaan that occurs between the servant and the (rest of) creation, then its meaning is:
Doing good to them and withholding from harming them – such that you feed the hungry person and you clothe the unclothed person and that you assist the needy person with your position and status and that you intercede for the person who is need of intercession.*

You do that which is good with all the different aspects of good; you are hospitable to the guest and you are generous towards the neighbour – nothing but good emanates from you towards the neighbour – and you withhold from harming him also. So no harm comes from you towards him or towards anyone else.

⁹⁰⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*From the people are those from whom nothing but harm emanates.
And from the people are those from whom harm and good emanates.
And from the people are those from whom nothing but good emanates – then this is the highest of the levels.*

⁹⁰⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(The statement of Allaah, the Most High):

Do good; Allaah loves the people of *ihsaan*.

Soorah al Baqarah (2) aayah 195

Even towards the animals; it is obligatory that you treat them well, that you make available to them whatever they need and that you withhold from harming them and that you are gentle with them. This is from ihsaan towards the animals.

⁹⁰⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answer: a)

Q7. When we slaughter an animal:

- a) we should never do this just to satisfy our own hunger
- b) we should deliberately make our knife blunt as a mercy for the animals ⁹⁰⁹
- c) it is a must to use a sharp knife
- d) it is possible to show *ihsaan* to this animal even whilst killing it

Answers: c) d)

Q8. That the woman who gave water to the dog in the narration mentioned:

- a) was a person of great sin ⁹¹⁰
- b) showed *ihsaan* to the dog
- c) was told by the dog that her sins were forgiven
- d) gave the water to the dog because it was thirsty⁹¹¹

Answers: a) b) d)

Q9. That showing *ihsaan* :

- a) can only be done to the Muslims
- b) can only be done to *mushriks*
- c) may be a cause for a person's sins being forgiven ⁹¹²

Even the person who is to be executed, you should not torture him. Rather you should execute him in a good and calm manner. So for the person who must be executed and for the person who must receive a prescribed punishment, then it is carried out upon him with gentleness; there is to be no mutilation and no torture and no beating to death.

He sall Allaahu 'alaihi wa sallam said:

Allaah has obligated *ihsaan* with regard to everything. So when you kill, then kill in a good manner. And when you slaughter an animal, then slaughter in a good manner.

[Reported by Muslim (1955) from the hadeeth of Shaddaad ibn Aws radi Allaahu 'anhu]

⁹⁰⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*When you slaughter animals which are to be eaten, then do *ihsaan* of the slaughtering and let one of you sharpen his knife and let him give relief to the animal which he is slaughtering.*

⁹¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And this sin (of hers) was a tremendous sin, the sin of prostitution, meaning fornication. But Allaah forgave her on account of that because she showed *ihsaan* towards this thirsty animal.*

⁹¹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And Allaah forgave the prostitute from Banoo Israaeel on account of the fact that she gave a drink of water to a dog which she saw which had its tongue lolling from thirst.

[refer to the hadeeth reported by al Bukhaaree (3467) and Muslim (2245) from Aboo Hurayrah radi Allaahu 'anhu]

⁹¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So how about (showing *ihsaan*) to something other than a dog? If you were to show *ihsaan* to a hungry person from the Muslims or even (someone else) from the descendants of Aadam, even if he were a disbeliever – if you treat him with *ihsaan*, then Allaah will thank you for that *ihsaan*.*

d) is something which Allaah commands with in the Qur-aan

Answers: c) d)

Q10. That the third type of *ihsaan* :

- a) is to do your actions in an excellent manner ⁹¹³
- b) is the type which is *haraam*
- c) negates the other two types of *ihsaan*
- d) should always be delegated to other people to do on your behalf

Answer: a)

He, the Most High, said:

Do good; Allaah loves the people of *ihsaan*.

Soorah al Baqarah (2) aayah 195

⁹¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The third type –and it is perfection of the action. Whatever action you do it is obligatory that you perfect it, not (with the intention) that it be said, “So and so has done such and such very well”.

And there occurs in the hadeeth:

Allaah loves that when one of you does an action that he perfects it.

[Reported by al Bayhaqee in Shu’ah ul eemaan as a hadeeth of ‘Aaisha radi Allaahu anhaa and al Albaanee declared it to be saheeh in al Silsilah]

The proof from the *sunnah* is the well-known *hadeeth* of *Jibraa'eel*, reported from 'Umar *radi Allaahu 'anhu* that he said: ⁹¹⁴

“Whilst we were sitting in the presence of Allaah’s Messenger *sall Allaahu 'alaihi wa sallam* one day, a man came to us having very white clothes and very black hair...

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1) . That in the hadeeth which the Imaam *rahimahullaah* is about to discuss:

- a) the man who “came to us” was Khaalid ibn al Waleed *radi Allaahu 'anhu* ⁹¹⁵
- b) the Prophet *sall Allaahu 'alaihi wa sallam* was sitting with 'Umar alone
- c) the man asked the Prophet *sall Allaahu 'alaihi wa sallam* about Islaam, eemaan and ihsaan
- d) the man asked the Prophet *sall Allaahu 'alaihi wa sallam* about the Mu'tazilah

Answer: c)

⁹¹⁴ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool: (p648 of the compendium)

Then he (the Imaam Muhammad ibn 'Abdil Wahhaab) *rahimahullaah* mentioned the evidence from the Sunnah and it is the well known hadeeth of Jibreel, from 'Umar *radi Allaahu 'anhu*. And it is the one which we have explained in an Nawawee’s Forty; and it is the second hadeeth of an Nawawee’s Forty.

And with this is completed the mention of the second fundamental principle from the fundamental principles of the religion. And is it not *knowledge of the religion of Islaam with the proofs*.

And a summary of that is that the Shaykh mentioned that the second fundamental principle is knowledge of Islaam with the proofs.

He gave a definition of Islaam and mentioned its pillars; and he mentioned the meaning of the two *shahaadahs* – the meaning of the testimony that *laa ilaaha ill Allaah* - he explained *tawheed* and the proofs for that and he mentioned the testimony that *Muhammad rasool ullaah* (Muhammad is the Messenger of Allaah) and he explained the meaning of the testimony that Muhammad is the Messenger of Allaah. Then he explained the proofs for the pillars of the remaining pillars of Islaam.

Then he mentioned the second level and it is *eemaan* just as we mentioned to you on this day.

Then he mentioned the third level and it is *ihsaan* and the proofs for that, all of this upon a manner and clarity by means of which understanding was made easy and by means of which making (other people) understand was made easy.

⁹¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(Jibreel) came to the Prophet sall Allaahu 'alaihi wa sallam whilst he was sitting with his Companions; he came in the form of a man. And he sat with the Prophet sall Allaahu 'alaihi wa sallam and asked him about Islaam and eemaan and ihsaan. Then he asked him about the Last Hour and he asked him about its signs.

Q2. This hadeeth, about to be mentioned:

- a) is known as the hadeeth of Jibreel
- b) is known as the hadeeth of 'Umar ⁹¹⁶
- c) is authentic
- d) has been declared *da'eef* (weak) by most scholars of hadeeth ⁹¹⁷

Answers: a) b) c)

Q3. That the Companions who were sitting with the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) would often sit with him to ask questions of him ⁹¹⁸
- b) were prohibited from sitting with him usually
- c) were approached by a man with very white hair and very black clothes
- d) saw an angel on that day ⁹¹⁹

Answers: a) d)

⁹¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This is what is called the hadeeth of Jibreel or the hadeeth of 'Umar.

⁹¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And it is a hadeeth which occurs through a number of chains of narration from a group of the Companions. So it is a hadeeth which is saheeh (authentic).

⁹¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*It was from their (the Companions) usual practice radi Allaahu 'anhum that they would gather together in the presence of the Prophet *sall Allaahu 'alaihi wa sallam* in the mosque and that they would take knowledge from him and that they would listen to his *sall Allaahu 'alaihi wa sallam* answers when he responded to questions.*

⁹¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(Jibreel) came in the form of this man and he did not come to them in his angelic form because they would not have been able to look upon him in his form of an angel.

No trace of having travelled was to be seen upon him, nor did any of us know him. So he came and sat down with the Prophet *sall Allaahu 'alaihi wa sallam* and put his knees against his knees, and placed his hands upon his thighs⁹²⁰ and said:
"O Muhammad, inform me about Islaam."

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the man who came to the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) did not seem to have travelled from another city
- b) had an appearance which caused some confusion to the Companions ⁹²¹
- c) was not recognised by the Companions who were sitting there
- d) was the greatest of Allaah's creation

Answers: a) b) c)

Q2. That when the man approached the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) he sat down immediately behind him *sall Allaahu 'alaihi wa sallam* out of respect ⁹²²
- b) he sat down very close to the Prophet *sall Allaahu 'alaihi wa sallam*
- c) he called him "Muhammad" because he did not know that he was the Messenger ⁹²³

⁹²⁰ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

So all of this was out of kindness and friendliness towards the Messenger of Allaah *sall Allaahu alaihi wa sallam* because in reality, he (Jibreel) was the teacher, even if he sat in the manner of the student; however in reality he (Jibreel) was the teacher. For this reason he placed his hands on the thighs of the Messenger of Allaah *sall Allaahu alaihi wa sallam*.

⁹²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

No signs of having travelled could be seen upon him, and none of us knew him – meaning (none) of those present. So, this was something amazing – that he had not arrived from a journey such that it could be said, "He is from other than the people of al Madeenah" – and yet they did not recognise him and he was not from the people of the city such that they would recognise him. So, they were, therefore, confused about him.

⁹²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So he sat down with the Prophet *sall Allaahu alaihi wa sallam*...
(meaning) in front of him, with the sitting of a student with his teacher

And put his knees against his knees...
Meaning: he was very close to him

And he placed his hands upon his thighs...
Meaning: the thighs of the Prophet *sall Allaahu alaihi wa sallam*

⁹²³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So he said, "O Muhammad"

d) his manner may have led the people to think he was from the Bedouins

Answers: b) d)

He addressed him by name and he did not say, "O Messenger of Allaah"; and perhaps he 'alaihissalaam did that in order that the Companions should think that he were a person from the Bedouins because it was from the custom of the people of the desert that when they used to address the Prophet sall Allaahu alaihi wa sallam, they would do so by his name; for the people of the desert have their own nature and their own customs. And also (this method of the addressing the Prophet sall Allaahu alaihi wa sallam by name) was an additional means of rendering (the matter) strange and obscure so that they would not recognise him.

So Allaah's Messenger *sall Allaahu 'alaihi wa sallam* said:

“Islaam is that you testify that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah, and that you establish the prayer, pay the Zakaat, fast in Ramadaan, and perform pilgrimage (Hajj) to the House if you are able to do so.”

He said, “You have spoken the truth.” ⁹²⁴

So we were amazed at him asking him a question and then saying that he had spoken the truth.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the matters mentioned by the Prophet *sall Allaahu 'alaihi wa sallam* here:

- a) are the pillars of Islaam
- b) must be implemented by the person who claims Islaam for himself ⁹²⁵
- c) in Arabic, are known as the *nawaaqid ul islaam*
- d) are the only acts of worship in Islaam ⁹²⁶

Answers: a) b)

Q2. That the Prophet *sall Allaahu 'alaihi wa sallam* only mentioned these five matters:

- a) because he knew that the questioner was weak in *eemaan*

⁹²⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

How amazing! You ask then you declare that (he) has spoken the truth?

The Companions said, “So we were amazed at him asking him a question and saying that he had spoken the truth.” It is assumed that when the teacher replies, the person who asks (then) says to him, “*Jazaak Allaahu khair! Ahsan Allaahu ilayk!*”

So when he said he had spoken the truth, saying to him, “*You have spoken the truth*”, the Companions were amazed at this behaviour.

⁹²⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The Prophet *sall Allaahu 'alaihi wa sallam* mentioned to him the pillars of Islaam which are essential and which are such that if they are implemented then Islaam is brought about.*

⁹²⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And whatever is addition to them (the pillars of Islaam) from the other matters (of worship) then they are matters of completion.

- b) and they are the *arkaan* of Islaam
- c) and this made matters easy for the people who were listening ⁹²⁷
- d) because there are no other obligations in the religion ⁹²⁸

Answers: b) c)

Q3. That when the questioner replied, "You have spoken the truth" then this:

- a) showed that the questioner was someone with knowledge
- b) showed that the questioner was overconfident in his own knowledge
- c) surprised the Companions who were listening ⁹²⁹
- d) showed that the questioner and the one being questioned were one and the same person

Answer: a) c)

⁹²⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the Prophet sall Allaahu 'alaihi wa sallam limited himself to an explanation of the pillars of Islaam since the shorter an answer is then the easier it will be for the student and for the listener, and it will be easy for him to memorise it and preserve it.

Whereas if the answer is prolonged then it becomes difficult and confusing for those who are present and perhaps most of them will not comprehend it.

⁹²⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

For Islaam is more than that (i.e. more than the five pillars). These are its pillars and its supports which it stands upon.

⁹²⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He (Jibreel 'alaihissalaam) said, "You have spoken the Truth"; this was a second amazing thing.

He said:

So we were amazed at him asking him a question and then saying that he had spoken the truth.

It showed that he (the questioner) was a person of knowledge and that he was not asking in the manner of a person who was ignorant. Rather, he was asking and he had knowledge, as is shown by the fact that he said, "You have spoken the Truth". So, that proves that he was a person of knowledge - so why then did he ask?

He said:

“Then inform me about *eemaan*.”

He *sall Allaahu ‘alaihi wa sallam* said:

“It is that you truly believe in Allaah, His Angels, His Books, His Messengers, the Last Day; and that you truly believe in pre-decree – its good and its bad.”

He said: “You have spoken the truth.”

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the issues which the Prophet *sall Allaahu ‘alaihi wa sallam* mentioned here:

- a) are known as the pillars of Islaam
- b) are known as the pillars of *eemaan* ⁹³⁰
- c) must be present in a person in order for us to treat him as a Muslim ⁹³¹
- d) are the same as the pillars of *ihsaan*

Answer: b)

Q2. That when the terms *Islaam* and *eemaan* occur together:

- a) *Islaam* refers to the outward actions ⁹³²
- b) *eemaan* refers to the outward actions
- c) the two words carry the same meaning
- d) then *eemaan* refers to the actions of the eyes and the limbs

Answers: a)

Q3. That when *Islaam* or *eemaan* is mentioned alone, without the other being mentioned:

⁹³⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So he (*sall Allaahu alaihi wa sallam*) mentioned to him the six pillars of *eemaan* after having mentioned to him the pillars of *Islaam*.

⁹³¹ See the footnotes for questions 8 and 9 relating to box 77 for more details about this.

⁹³² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And when *Islaam* and *eemaan* are mentioned together, then *Islaam* includes the outward actions and *eemaan* means the inward actions, the actions of the heart and what occurs in it (the heart) with regard to *tasdeeq* (belief and affirmation) and *‘ilm* (knowledge).

And both *Islaam* and *eemaan* are essential together, *Islaam* being the outward actions and *eemaan* being the inward actions.

- a) Islaam is taken to include *eemaan* as well ⁹³³
- b) *eemaan* does not include Islaam
- c) it is sufficient for a person to have Islaam but not to have *eemaan* ⁹³⁴
- d) there is no connection between Islaam and *eemaan* ⁹³⁵

Answer: a)

⁹³³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And if only one of the two (Islaam and eemaan) is mentioned, then the other (unmentioned) one enters in it. If eemaan is mentioned on its own then Islaam enters within it and if Islaam is mentioned on its own then eemaan enters into it.

⁹³⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So (This is) because Islaam will not be correct without eemaan and eemaan will not be correct without Islaam; they are both essential.

⁹³⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So they are (both) inseparably linked, and therefore they say:
Islaam and eemaan are from the titles which when they are (mentioned) together they separate (in meaning) and when they occur in isolation, they come together (in meaning).*

Meaning: each of them enters into the other one because they are inseparably linked; and one cannot be separated from the other.

He said: "Then inform me about *al-ihsaan*."

He (*sall Allaahu 'alaihi wa sallam*) said:

"It is that you worship Allaah as if you were seeing Him, and though you do not see Him then He certainly sees you."

He said: "Then inform me of the (Last) Hour."

He (*sall Allaahu 'alaihi wa sallam*) said:

"The one who is asked about it knows no better than the one who is asking."^{936 937}

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the *ihsaan* referred to here by the Prophet *sall Allaahu alaihi wa sallam*:

- a) is the same as *eemaan* and *Islaam*
- b) has two levels ⁹³⁸

⁹³⁶ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Jibreel's knowledge and the Messenger's *sall Allaahu alaihi wa sallam* knowledge here were equal. The Prophet *sall Allaahu alaihi wa sallam* did not know when the Hour would be established nor did Jibreel *'alaihissalaam*.

⁹³⁷ Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

With regard to the Hour, neither the Messenger *sall Allaahu alaihi wa sallam* nor Jibreel *'alaihissalaam* knew when the Hour would be established, since it from the five matters of the hidden and unseen of which Allaah has kept the knowledge to Himself, just as He, the Most High, said:

Indeed Allaah, with Him is the knowledge of the Hour; He sends down the rain and He knows that which is in the wombs. And no one knows what he will earn tomorrow and no one knows in which land he will die.

Allaah is indeed the All Knowing, the Fully Aware.

Soorah Luqmaan (31) aayah 34

⁹³⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

It has already preceded that the muhsin (person of ihsaan) is the person who worships Allaah as if he were actually seeing Him and upon certainty, as if he were seeing Allaah.

Or that he worships him upon the basis of being observed (by Allaah) and he knows that Allaah sees him, and therefore he perfects the action because Allaah is observing him.

So the person of ihsaan worships Allaah either seeing him with his heart – and that is more complete – or upon the basis that he is being watched and that he knows that Allaah is seeing him in whatever place and with whatever action he is doing.

This is al ihsaan.

- c) implies that if the person tries hard enough in his worship, he will see Allaah in this world
- d) tells us that we will never see Allaah, our Lord

Answer: b)

Q2. That when the questioner asked about the Hour:

- a) he was asking whether anyone knew the time because he had to leave in a hurry
- b) he was asking about knowledge that only Allaah and His angels have ⁹³⁹
- c) he was asking when the Final Hour would be established
- d) it showed the questioner had poor judgment in choosing his questions

Answer: c)

Q3. That anyone who asks about when the Hour will take place:

- a) must accept in his heart that it will take place at some point
- b) is a *kaafir* if he doubts that it will take place
- c) is asking about knowledge which Allaah has revealed to only a few chosen people ⁹⁴⁰
- d) must by definition be an angel, as shown by this hadeeth

Answer: a) b)

⁹³⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The answer to this question (when will the establishment of the Hour be) is not known to anyone except Allaah, the Most High, because the establishment of the Hour, its appointed time, is not known to other than Allaah, the Mighty and Majestic.

⁹⁴⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said:

Allaah - with Him is the knowledge of the Hour.

Soorah Luqmaan (31) aayah 34

And He, the Most High, said:

They ask you about the Hour - when will it come about?

Say, "Knowledge of it is with my Lord, alone; none can reveal its time but He.

Soorah al A'raaf (7) aayah 187

He is the One who knows it, He the Perfect.

And He, the Most High, said:

And with Him are the keys to the hidden and unseen.

Soorah al An'aam (6) aayah 59

And from it is the time of the Establishment of the Hour.

He said: **“Then inform me about its *amaaraat* .”**

He *sall Allaahu ‘alaihi wa sallam*) said:

“That the slave-girl will give birth to her mistress...

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That when the questioner asked “then inform me about its *amaaraat*”:

- a) he was asking about its signs ⁹⁴¹
- b) he was asking about the signs to suggest that the Hour is close
- c) he knew when the Hour was to take place
- d) he knew that the Hour would not be established at least 1000 years afterwards

Answers: a) b)

Q2. That from the *amaaraat* of the Hour are those that are:

- a) major signs ⁹⁴²
- b) minor or lesser signs
- c) signs that will occur close to the establishment of the Hour
- d) signs that will never occur

Answers: a) b) c)

Q3. That with regard to the minor signs of the Hour:

- a) none of them have yet taken place ⁹⁴³
- b) they are different from the signs which are major signs
- c) they include the descent of ‘Eesaa *‘alaihissalaam* ⁹⁴⁴

⁹⁴¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the word ‘imaarat’ with a kasrah (on the hamza) then this means ‘a position of authority or leadership’.

⁹⁴² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Yes, the Hour has signs and Allaah, the Perfect and Most High, has explained them.

From them are the signs which are sagheerah (lesser).

And from them are signs which are kabeerah (major).

And from them are the intermediate signs.

And from them are signs which are very close to the Hour, that will occur at the time of the Establishment of the Hour.

They will be close to its Establishment.

And as for the other signs, then they precede it (the Hour).

⁹⁴³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the lesser signs and the intermediate signs, then they have all already occurred or most of them have occurred.

⁹⁴⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

d) they will only occur very close to the establishment of the Hour

Answers: b)

Q4. That the slave girl giving birth to her mistress:

- a) may occur as a consequence of having physical relationships with one's slave girls ^{945 946}
- b) may be referring to the abundance of evil manners towards one's parents ⁹⁴⁷
- c) is one of the signs of the Hour
- d) cannot take place since slavery has been removed from the face of the Earth

Answer: a) b) c)

Box 85

and that you will see the barefooted, unclothed and destitute shepherds competing in the building of tall buildings."

The Shaykh Saalih al Fawzaan hafidhahullaah mentions in his explanation:

As for the major signs, such as the emergence of the Dajjal and the descent of 'Eesaa 'alaihissalaam and the emergence of the Beast and the emergence of Ya-jooj and Ma-jooj, then these will occur at the Establishment of the Hour and they will quickly follow on in succession (from each other).

⁹⁴⁵ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

The explainers say: its meaning –and Allaah knows best – is that towards the end of time there will be many captives taken, meaning there will be many occurrences of sexual intercourse with slave girls i.e. the owned slave girls and then they will give birth to daughters. The daughter will be a free woman and she will be the mistress of her mother and her owner

⁹⁴⁶ Shaykh Muhammad Amaan al Jaami rahimahullaah mentions in his explanation of Thalaathat ul Usool:

This meaning (of the statement that the slave-girl will give birth to her mistress) was not the one which the Companion (of al Fat-h i.e. ibn Hajr al 'Asqalaanee rahimahullaah) chose.

He said: the signs which the Prophet 'alaihissalaatu was salaam wished to mention were the strange matter which were not known to the early people. And the taking of captives as slave girls and having offspring through them was something known, even at the beginning of Islaam.

So what the meaning which (would be deemed) strange which was a sign and a portent of the Establishment of the Hour, from the circumstances which were evil?

The Companion (of al Fat-h i.e. ibn Hajr al 'Asqalaanee rahimahullaah) said: the meaning of that is that the children will be afflicted with disobedience to parents so the son will use his mother, so he will use her for (his) purpose and belittle her and strike her and revile her. So he will make her to be like a slave girl and a slave and a servant who works for him.

⁹⁴⁷ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

And it is also said that its meaning is that disobedience to parents will be abundant such that the daughter will act as if she is the mistress of her mother.

Q1. That the people referred to here:

- a) have no shoes due to their poverty ⁹⁴⁸
- b) are allergic to clothes so they do not wear them
- c) normally live a nomadic lifestyle in the open air ⁹⁴⁹
- d) have not yet appeared

Answers: a) c)

Q2. That the actions of the people mentioned here:

- a) are different from the actions that we have seen from them in the past
- b) reflect their new found wealth ⁹⁵⁰
- c) are a proof for the truthfulness of our Prophet *sall Allaahu 'alaihi wa sallam* ⁹⁵¹
- d) are from the Signs of the Hour

Answers: all of them

Box 86

He ('Umar) said: So he left, and we remained for some time, then he *sall Allaahu 'alaihi wa sallam* asked: **“O 'Umar, do you know who the questioner was?”** ⁹⁵²

⁹⁴⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Those who have no shoes because of poverty and destitution.

⁹⁴⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Those who look after the sheep. Originally those people are found in the desert areas in dwellings; they move about from one place to another. But at the end of time, they will take up residence in the cities and they will build tall palaces and towering buildings.

⁹⁵⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They start to compete with each other in building tall buildings and they vie with each other in adorning them. And this was not from their customary way. They will change to being rich people, having wealth and people who manifest it.

⁹⁵¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And as you know, the Messenger *sall Allaahu alaihi wa sallam* did not speak from his own desires. As you know how the condition of the people is today. People's condition have changed and the poor people have turned into rich people, people having vast riches. The desert people have become modernized and they have competed in building tall buildings. And this is a confirmation of what was said by Allaah's Messenger *sall Allaahu alaihi wa sallam*.*

⁹⁵² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And in one narration, the Prophet *sall Allaahu alaihi wa sallam* said:*

Bring the man to me!

So they looked for him but they could not find him.

[reported by an Nasaa-ee in al Kubraa from the hadeeth of ibn 'Umar radi Allaahu anhumaa and reported by ibn Hibbaan and ad Daaraqutnee from the hadeeth of 'Umar ibn al Khattaab radi Allaahu anhu. And al Albaanee declared the hadeeth to be saheeh in his checking of ibn Hibbaan]

I said: **“Allaah and His Messenger know best.”** ⁹⁵³

He *sall Allaahu ‘alaihi wa sallam* said: **“That was Jibreel, he came to you to teach you your religion (*deen*).”**

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That with regards to the one who asked the questions:

- a) the Companions did not wait before asking who the questioner was after he had left
- b) the Companions refused to identify the questioner despite knowing who he was
- c) Jibreel came in the form of a human being so as to teach the people
- d) that ‘questions and answers’ are a method of teaching which contains no benefit

Answer: c)

Q2. That the *maraatib* (levels) of the religion:

- a) are three in number ⁹⁵⁴
- b) each have only one pillar
- c) have *eemaan* as the lowest and *ihsaan* as the highest
- d) are the three masjids in Makkah, al Madeenah and Jerusalem

Answer: a)

⁹⁵³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

The saying: *Allaah and His Messenger know best*.

Some of the lesser students of knowledge have become too ardent in using this phrase nowadays. If you are asked about an affair of the religion which you do not know about, such as the conditions of the Prayer and the pillars of Hajj and the obligatory aspects of Hajj for example, then it is upon you to say, “*Allaah and His Messenger know best*” – even after the death of the Messenger *‘alaihissalaatu was salaam*.

It is not as some of the people think, that the statement “*Allaah and His Messenger know best*” was restricted to the lifetime of the Prophet *‘alaihissalaatu was salaam*. This is because you know nothing from the religion except after the Prophet *‘alaihissalaatu was salaam* knew it. Therefore it is upon you to say, “*Allaah and His Messenger know best*”.

However in worldly matters – *did such and such take place today? What’s the news today? Did rain fall in the eastern side or the middle?* And you do not know, then you say, “*Allaah knows best*”. It is not upon you to say, “*Allaah and His Messenger know best*” (because) this is knowledge that is specific to Allaah. We must distinguish between the affairs of the religion and the matters of the *dunyaa* after the death of the Prophet *sall Allaahu ‘alaihi wa sallam*.

⁹⁵⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The religion is divided into three levels: Islaam and eemaan and ihsaan, each level being higher than the one before it. And that each level has pillars: the pillars of Islaam and the pillars of eemaan and ihsaan is a single pillar.

Q3. That using questions and answers as a method for teaching:

- a) is a method that keeps the student's mind focused and attentive ⁹⁵⁵
- b) can only be done through weekly postings on the internet
- c) results in information being more firmly grounded in the student's mind
- d) was the method employed by the questioner in this hadeeth

Answer: a) c) d)

Q4. That when a person is asked a question for which he does not know the answer:

- a) he should refer the knowledge back to one who knows it ⁹⁵⁶
- b) he should always at least have a guess ⁹⁵⁷
- c) it is forbidden for him to say, "I don't know" ⁹⁵⁸
- d) he should refute the person who asked him the question in the first place

Answer: a)

Q5. That when Imaam Maalik *rahimahullaah* was asked 40 questions by a man:

- a) the Imaam answered 6 of them and guessed at the rest ⁹⁵⁹

⁹⁵⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And this (using question and answer) is a teaching method which succeeds because it is better for arousing attention and conveying knowledge if the person is questioned and his mind is therefore made ready and he seeks the answer. So he seeks the response, then he gives the answer to him and he is waiting attentively for it. This will establish it more firmly.

⁹⁵⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

In the hadeeth there is a proof that whoever is asked about some knowledge and he does not know, then it is upon him to say:

Allaah and His Messenger know best.

He should refer knowledge back to the One who knows it.

⁹⁵⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So he should not speak with an answer when he does not know it. And he should not make a guess; this is not permissible.

⁹⁵⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So that shows that with regards to matters of the Islaamic Legislation and matters of the religion, it is not permissible to speak about them based upon guesswork because this would be a case of takalluf (unnecessarily overburdening oneself). But whoever has knowledge then he should respond and whoever does not have knowledge then he says: Allaah knows best.

And whoever says, "I don't know" then he has given a response.

⁹⁵⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He (Imaam Maalik) gave a response to six of them. And with regards to the rest, he said, "I do not know". So the questioner said to him, "I have come from such-and-such place, I have travelled, I have tired out my riding animal and then you say, "I do not know!"

So he (Imaam Maalik) said, "Ride your animal and go back to the land which you came from and say, "I asked Maalik and he said, "I do not know"""

- b) he initially answered 6 then answered the rest after he saw how disappointed the man was
- c) the Imaam asked the man to cover up the fact that he had not been able to answer them all
- d) he replied "I don't know" to most of the man's questions

Answer: d)

Q6. That when the Prophet sall Allaahu alaihi wa sallam' was asked about something from the deen which he had not received any revelation about:

- a) he waited for revelation to descend upon him so that he could then answer ⁹⁶⁰
- b) he had a guess at the answer
- c) he waited for revelation – so how much more so for the rest of us? ⁹⁶¹
- d) none of the above

Answers: a) c)

Q7. That when a person sits with a scholar:

- a) he should observe the correct manners ⁹⁶²
- b) he displays exactly the same manners as he would to all other Muslims

This is not a defect that when a person does not know the answer regarding matters of the religion that he should say, "I do not know", even if he be a scholar. The Messenger sall Allaahu alaihi wa sallam said, "The one who is asked about it knows no better than the one who is asking."

⁹⁶⁰ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

*Do you not recite (the fifteen Qur-aanic aayaat),
They ask you about (such and such)...
They ask you about (such and such)...
Say (such and such)...*

They ask you about intoxicants and gambling. Say, "In them is a great sin..."

Soorah al Baqarah (2) aayah 219

They ask you about the crescent moons. Say, "They are signs to mark the time periods for the people and for the Hajj..."

Soorah al Baqarah (2) aayah 189

⁹⁶¹ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

The person should wait until he asks someone else or until he researches the matter in the books of the people of knowledge to attain the answer.

As for being hasty, then this is extremely dangerous and contains a display of bad manners towards Allaah, the Mighty and Majestic because the person who gives an answer is (in fact) answering about Allaah's :Legislation; he is saying, "Allaah has made such-and-such permissible or He has made such-and-such forbidden or He has legislated such-and-such." So the matter is extremely dangerous.

⁹⁶² Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

So Jibreel was the noblest one of the angels; he sat in front of the Messenger sall Allaahu alaihi wa sallam and he placed his knees against the knees of the Messenger sall Allaahu alaihi wa sallam and he placed his hands upon his thighs and he asked with good manners.

This was in order to teach the people the manners which they should adopt towards the scholars.

- c) it is upon the scholar to show humility and subservience to the student
- d) the student must never speak to the scholar

Answer: a)

Q8. That this hadeeth also contains:

- a) a mention of all the signs that will occur before the Hour
- b) a description of all the obligations in Islaam
- c) a description of all the levels of the religion
- d) a mention of the matters which nullify a person's Islaam

Answer: c)

The third fundamental principle:

Knowledge of your prophet Muhammad *sall Allaahu alaihi wa sallam*

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the three fundamental principles which the Imaam mentions include knowledge

- a) of Allaah
- b) of the religion of Islaam ⁹⁶³
- c) of the religion of the Jews and Christians
- d) of the last two prophets

Answers: a) b)

Q2. That each of us are obligated to have knowledge of:

- a) economics and finance
- b) our Prophet Muhammad *sall Allaahu 'alaihi wa sallam* ⁹⁶⁴
- c) the places where our Prophet lived ⁹⁶⁵
- d) the names of all the Companions

Answers: b) c)

Q3. That having knowledge of the Prophet *sall Allaahu alaihi wa sallam* includes:

- a) knowledge of how Revelation began⁹⁶⁶

⁹⁶³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Shaykh rahimahullaah mentioned at the start of the treatise that it is obligatory upon every Muslim male and Muslim female to have knowledge of these three fundamental principles.

*And they are: knowledge of Allaah and knowledge of the religion of Islaam and knowledge about His Prophet Muhammad *sall Allaahu alaihi wa sallam* with the proofs.*

⁹⁶⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Because of the fact that the Prophet *sall Allaahu alaihi wa sallam* is an intermediary between Allaah and His creation with regards to conveying His Religion and His Message, it is therefore obligatory to know about him 'alaihissalaatu wassalaam.*

Otherwise how can you follow a person whom you do not know about?

⁹⁶⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Therefore you must know about him with regards to his name, and with regard to the land where he was born and in which he grew up and the land to which he migrated.

⁹⁶⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- b) knowing about each of the stages of his life
- c) knowing about the two Prophets that came after him
- d) accepting him as a Prophet but refusing to follow him

Answers: a) b)

Q4. That learning about the lineage of the Prophet sall Allaahu alaihi wa sallam:

- a) is an example of the forbidden type of 'Arab nationalism
- b) tells us that the 'Arabs are the only people who are able to teach the *deen* to others
- c) tells us that the 'Arabs were and continue to be a people of *Jaahiliyyah*
- d) none of the above ⁹⁶⁷

Answer: d)

Q5. That studying the Seerah of the Prophet sall Allaahu alaihi wa sallam:

- a) is something praiseworthy
- b) will lead a person to over exaggerating the status of the Prophet sall Allaahu alaihi wa sallam
- c) can only be done by scholars who are trained to do it
- d) helps the Muslim in his following of the Prophet sall Allaahu alaihi wa sallam ⁹⁶⁸

Answers: a) d)

*And that you know the extent of his lifespan 'alaihissalaatu wassalaam. And the phases of his life 'alaihissalaatu wassalaam and the phases of the time period which he spent in this world.
(And) that you know also what occurred before prophethood and after it, and before the Hijrah (Migration) and after the Hijrah.
(And) that you know how the Revelation first came to him 'alaihissalaatu wassalaam, and when the Revelation first began.
(And that you know) which aayah it is that proves his prophethood and which aayah it is that proves his messengership.*

⁹⁶⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And (it is obligatory) that you know his lineage, which tribe he was from, because the 'Arabs comprise tribes. And he was an 'Arab without any doubt.

⁹⁶⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And you (must) look into the Seerah of the Messenger sall Allaahu alaihi wa sallam and into his call in order for you to know these matters about your Prophet whom you are commanded to follow and take as an example.

and he was Muhammad ibn ‘Abdullaah ibn ‘Abdul-Muttalib ibn Haashim; and Haashim were from (the tribe of) Quraysh; and Quraysh were from the ‘Arabs; and the ‘Arabs are the descendents of Ismaa’eel, the son of Ibraaheem – the chosen beloved (*khaleel*) – may the most excellent *salaat* and *salaam* be upon him and upon our Prophet.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the name *Muhammad*:

- a) was the only name of the last Prophet *sall Allaahu alaihi wa sallam* ⁹⁶⁹
- b) is a name which is not mentioned in the Qur-aan
- c) is the name by which the last Prophet is best known
- d) is the name that all Muslim males must take

Answer: c)

Q2. That the name *Ahmad*:

- a) was from the names of the last Prophet *sall Allaahu alaihi wa sallam* ⁹⁷⁰
- b) is like *Muhammad*, in that it implies having praiseworthy characteristics

⁹⁶⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he has other names besides Muhammad but the most famous of his names was Muhammad. And Allaah mentioned that in a number of aayaat.

Muhammad is the Messenger of Allaah.

Soorah al Fat-h (48) aayah 29

And Muhammad is not except a messenger. Messengers have passed away before him.

Soorah aale ‘Imraan (2) aayah 144

Muhammad is not the father of any of your men.

Soorah al Ahzaab (33) aayah 40

And those who truly believe and perform righteous deeds and who truly believe in that which was sent down upon Muhammad – and it is the Truth from their Lord.

Soorah Muhammad (47) aayah 2

⁹⁷⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah has mentioned in His Saying with regards to the glad tidings given by al Maseeh (the Messiah, ‘Eesaa ‘alaihissalaam):

And remember when ‘Eesaa ibn Maryam said, “O Children of Israaeel! I am Allaah’s Messenger to you confirming what came before me from the Tawraat and giving glad tidings of a messenger who will come after me, whose name will be Ahmad.

Soorah as Saff (61) aayah 6

c) means “merciful”⁹⁷¹

d) is one of the Names of Allaah that we know of from the texts of the Book and the Sunnah

Answer: a) b)

Q3. That our Prophet Muhammad *sall Allaahu ‘alaihi wa sallam*:

a) was *nabiyy ur rahmah*

b) was *ar rahmaan*

c) was *al ‘aaqib*⁹⁷²

d) was *al ilaah*

Answers: a) c)

Q4. That after the coming of this Prophet *sall Allaahu alaihi wa sallam*:

a) the people are to await the Establishment of the Hour⁹⁷³

b) the people should wait for the next Sharee’ah to be revealed

c) there will never come another prophet to this Earth

d) there will never be any more people who will claim prophethood

Answer: a)

Q5. That the lineage of the Prophet *sall Allaahu alaihi wa sallam* included:

a) Musaylamah *al kadh-dhaab*

b) Haashim

c) ‘Abd Manaaf

d) Ismaa’eel ibn Ibraaheem⁹⁷⁴

Answers: b) c) d)

⁹⁷¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the meaning of that is “one abundant in praise” ‘alaihissalaatu wassalaam and possessing many attributes for which he is to be praised.

⁹⁷² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And from his names are nabiyy ur rahmah (the Prophet of mercy) and nabiyy ul malhamah (the Prophet of great war) meaning striving in Allaah’s cause and al Haashir (the one after whom the people will be resurrected) and al ‘Aaqib (the final Prophet) ‘alaihissalaatu wassalaam, the one who is such that the people will be resurrected after his being sent as a prophet - because he is the last of the messengers *sall Allaahu alaihi wa sallam*.*

⁹⁷³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

After his messengership the Hour will be established and the people will be resurrected for the Recompense and the Accounting.

⁹⁷⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He is Muhammad the son of ‘Abdullaah the son of ‘Abdul Muttalib the son of Haashim the son of ‘Abd Manaaf the son of Qusayy the son of Kilaab.

Q5. That the Quraysh:

- a) were the noblest of the tribes
- b) were from the descendants of Ismaa'eel 'alaihissalaam
- c) were the only non 'Arab tribe in al Madeenah at the time of the hijrah
- d) were the only 'Arab tribe in Makkah at the time of the hijrah

Answer: a) b)

Q6. That according to the most well known saying, the 'Arabs:

- a) are of two types ⁹⁷⁵
- b) include the Qahtaaniyyah ⁹⁷⁶
- c) are all descended from Gamaal Abdul Nasser
- d) include the offspring of Ismaa'eel

Answers: a) b) d)

Q7. That some of the scholars divide the 'Arabs into:

- a) the *ahl ul 'arab* and the *ahl ul hind*
- b) the 'arab and the *a'jamee*
- c) the 'arab *baaidah* and the 'arab *baaqiyyah* ⁹⁷⁷
- d) none of the above

⁹⁷⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The 'Arabs are of two types, according to the most well known saying:

The original 'Arabs, and they were the Qahtaaniyyah.

The assimilated 'Arabs and they were the 'Adnaaniyyah from the descendants of Ismaa'eel 'alaihissalaam, the son of Ibraaheem the Khaleel 'alaihissalaam. They were called the assimilated 'Arabs because they learned the 'Arabic language from the original 'Arabs.

When the tribe of Jurhum came and settled in Makkah beside Haajar - the mother of Ismaa'eel - and her son Ismaa'eel whilst he was young, when they found the well of Zamzam they settled there. And they made an agreement with Haajar that they should settle besides her and that she should permit them to take water from the well.

So Ismaa'eel was at that time a suckling infant. He then grew up and grew older and took the 'Arabic language from Jurhum and they were from the original 'Arabs. And he married from the tribe of Jurhum and descendants arose from him who learned the 'Arabic language and they grew up with the 'Arabs. So they became assimilated 'Arabs and they are the 'Adnaaniyyah (descendants of 'Adnaan).

⁹⁷⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the original 'Arabs, then they are the Qahtaaniyyah whose origin was from Yemen.

⁹⁷⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And some of the scholars say: the original 'Arabs were of two categories:

The 'Arabs who were baaidah (those who became extinct) and the 'Arabs who were baaqiyyah (those who remained).

The 'Arabs who became extinct, they are the ones who were destroyed; and they were the people of Nooh and 'Aad and Thamood and Shu'ayb.

And as for the 'Arabs who remained then they are those who are divided into the original 'Arabs and the assimilated 'Arabs.

Answer: c)

Q8. That 'Abdul Muttalib:

- a) had as his real name Shaybah ⁹⁷⁸
- b) was given this name in reference to his uncle, Muttalib
- c) was the father of the Prophet *sall Allaahu 'alaihi wa sallam*
- d) was the name that the Prophet *sall Allaahu alaihi wa sallam* gave his first son

Answer: a) b)

Q9. That from the sons of 'Abd Manaaf was⁹⁷⁹:

- a) Haashim, who gave rise to the tribe known as Banoo Israaeel
- b) Muttalib, who gave rise to the tribe known as Banoo Umayyah
- c) 'Abd Shams, from whose progeny came 'Uthmaan *radi Allaahu 'anhu* ⁹⁸⁰
- d) Nawfal, from whose progeny came Jubayr ibn Mut'im ⁹⁸¹

Answers: c) d)

Q10. That the two sons of Ibraaheem 'alaihissalaam:

- a) were Ishaq and Nooh
- b) both gave rise to the tribe of Banoo Israaeel ⁹⁸²

⁹⁷⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And 'Abdul Muttalib was not his (real) name; his name was Shaybah. However he was called 'Abdul Muttalib (the slave belonging to Muttalib) because his paternal uncle, al Muttalib ibn 'Abd Manaaf, brought him from al Madeenah whilst he was young from his maternal uncles, Banoo an Najjaar.

So when the people saw him (Shaybah) being dark from travelling, they thought that he was a slave owned by al Muttalib.

So they said (about him), "'Abdul Muttalib ibn Haashim ibn 'Abd Manaaf'".

⁹⁷⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And 'Abd Manaaf had four sons:

*Haashim, who was the grandfather of the Messenger *sall Allaahu alaihi wa sallam*, and al Muttalib and 'Abd Shams and Nawfal.*

⁹⁸⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And as for 'Abd Shams, then from them (his descendants) was 'Uthmaan *radi Allaahu 'anhu* and from them was Banoo Umayyah. They were all from the descendants of 'Abd Shams.*

⁹⁸¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And Nawfal, he had offspring. And from them were Jubayr ibn Mut'im and Hakeem ibn Hizaam.

⁹⁸² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And Ibraaheem 'alaihissalaatu wassalaam had Ismaa'eel and he was the elder one and he was the grandfather of the 'Adnaaniyyah 'Arabs.

And (Ibraaheem had) Is-haaq and he was the grandfather of the Banoo Israaeel.

- c) are the forefathers of all the prophets that came after them ⁹⁸³
- d) both remained childless until they died

Answer: c)

Q11. That the Prophet *sall Allaahu alaihi wa sallam* was born in the year:

- a) known as the year of the 'filfil' (the year of the pepper) ⁹⁸⁴
- b) that Ibraaheem decided to attack the Ka'bah
- c) that Allaah caused the attackers of the Ka'bah to be driven away by birds
- d) of the Hijrah

Answer: c)

Q12. That the people who attacked the Ka'bah but who were driven away:

- a) are the people referred to in Soorah al Masad (the 111st soorah) ⁹⁸⁵
- b) were attacked by birds who each carried two stones
- c) were made to be like stalks which have been eaten by cattle ⁹⁸⁶
- d) were from the Quraysh

⁹⁸³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And all of the prophets were from the descendants of Is-haaq, except for our Prophet 'alaihissalaatu wassalaam. He was from the descendants of Ismaa'eel and he was the final prophet.

⁹⁸⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And he *sall Allaahu alaihi wa sallam* was born in the year of al-feel (the year of the elephant). And it was the year that Abrahah, the king of Yemen came, sent on a mission by the king of the Abyssinians to demolish the Ka'bah. And with him was a very large elephant.*

So when he reached the place called al Mughammas and nothing remained except for him to enter Makkah and demolish the Ka'bah – and the people of Makkah had already scattered and climbed into the mountains because they had no strength to oppose him – then he wished to go on to the Ka'bah. But the elephant was held back and it refused to get up from the ground. Allaah held it back.

So when he (Abrahah) turned it in a direction other than the direction of Makkah, it would get up and trot. And when he pointed it in the direction of Makkah, it was held back and it was unable to walk.

And whilst they were in that condition, they saw two flocks of birds coming from the direction of the ocean and they had with them stones. Each bird had two stones with it: a stone in its beak and a stone between its feet. And they threw down these little stones and they would strike the head of a man and it would come out from his back passage and split him in two halves. So Allaah, the Mighty and Majestic, destroyed them.

⁹⁸⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So with regards to that (incident), Allaah sent down Soorah al Feel, reminding the Quraysh:

Do you not see how your Lord dealt with the Companions of the Elephant? Did He not make their plan go astray? And He sent against them birds in flocks. Striking them with stones of clay...

From Hell, and Allaah's refuge is sought.

So He made them like stalks of corn, cut off, devoured.

(Soorah al Feel (105) *aayaat* 1 to 5)

⁹⁸⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So they became like dry straw which has been eaten by animals and excreted.

Answers: b) c)

Q13. That the time that the Prophet sall Allaahu alaihi wa sallam' was born⁹⁸⁷:

- a) was a day when there emerged a light which illuminated the palaces of Shaam ⁹⁸⁸
- b) was legislated by Allaah to be a Day of Eid each year
- c) was an unremarkable day, just like any other day in history
- d) was a day of calm and quiet for the jinn and shayaateen ⁹⁸⁹

Answer: a)

⁹⁸⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He was born in the place called Shi'b 'Alee (the mountain pass of 'Alee), near to Makkah. He was born in Makkah but the precise location of the house is not confirmed.

⁹⁸⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And there appeared signs along with his birth in that there appeared light which caused the castles of Shaam to shine. And on the night of his birth the idols shook and the throne room of Kisraa (the Emperor of the Persians) shook and some balconies from it fell down in the night when the Prophet sall Allaahu alaihi wa sallam was born. These were signs for the sending of the Prophet sall Allaahu alaihi wa sallam as a prophet.

⁹⁸⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the jinn and the devils were thrown into commotion in that tremendous night.

He lived for sixty-three years: forty years before prophethood, and twenty-three years as a prophet and a messenger. He was sent as a prophet⁹⁹⁰ through 'iqra'⁹⁹¹...

The Shaykh Saalih al Fawzaan hafidhahullaah mentions in his explanation:

Q1. That with regards to the early life of the Prophet sall Allaahu alaihi wa sallam:

- a) his father died whilst the Prophet sall Allaahu alaihi wa sallam was a young child
- b) he was breast fed by one of his future wives
- c) his mother died whilst he was still young ⁹⁹²
- d) he was placed under the guardianship of his uncle, 'Abdul Muttalib ⁹⁹³

⁹⁹⁰ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

They (the scholars) differ as to the distinction between the *nabiyy* (prophet) and the *rasool* (messenger). From them are those who give the definition by saying:

A prophet is the one entrusted with message or sent with a message so as to act upon it, and is not entrusted with conveying it.

And there is a second definition, and it is that:

The prophet is the one sent in order to act upon a message from previous (times) and he does not have a message independent (of that)

just as was the case with the prophets from Banoo Israaeel. They acted upon the sharee'ah of the Tawraat and the Injeel and they were many in number.

And the second definition is more appropriate and the first definition is more well known.

However something is to be said against first definition in that *he is not commanded to convey (the message)*.

Conveying and *da'wah* (calling) and rectification was obligatory for the messengers and obligatory for the prophets and obligatory upon their followers. For indeed the followers are entrusted with rectification and giving sincere advice for Allaah and His Book and His Messenger and the leaders of the Muslims and their common folk.

So if the scholars, and they are the inheritors of the prophets, are entrusted with this duty - calling to Allaah - then even more the case for the prophets.

Therefore the second definition is more appropriate in the aspect of its meaning because the prophets from Banoo Israaeel who were not messengers were entrusted with conveying and calling upon the light of the Book of Allaah, the Tawraat and the Injeel.

⁹⁹¹ The beginning of Soorah al 'Alaq (the 96th soorah)

⁹⁹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He was born in Makkah - sall Allaahu alaihi wa sallam - and he was breast fed amongst Banoo Sa'd with Haleemah as Sa'diyyah.

And his father, 'Abdullaah, died whilst he was still in the womb of his mother. Then his mother died a short time after his birth. So he was taken care of by Umm Ayman, the Abyssinian woman, whom he inherited from his father and he came to be under the guardianship of his grandfather, 'Abdul Muttalib.

⁹⁹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then 'Abdul Muttalib died so his guardianship moved to his (the Prophet's sall Allaahu alaihi wa sallam) paternal uncle, Aboo Taalib.

Answer: c

Q2. That from the characteristics possessed by the Prophet *sall Allaahu alaihi wa sallam* before he became a prophet were:

- a) truthfulness ⁹⁹⁴
- b) devotion to only one of the idols and shunning the others
- c) drinking only the alcohol made from the permissible foods
- d) worshipping Allaah according to the religion of Ibraaheem ⁹⁹⁵

Answers: a) d)

Q3. That at the age of forty years, the Prophet *sall Allaahu alaihi wa sallam*:

- a) first encountered Jibreel in the cave of Hira
- b) went on the Night Journey
- c) had aayaat from the Qur'aan revealed to him for the first time ⁹⁹⁶
- d) memorised the entire Qur'aan

Answers: a) c)

Q4. That when the Prophet *sall Allaahu alaihi wa sallam* returned to Khadeejah after the incident in the cave:

- a) she refused to believe him for approximately four days afterwards
- b) she comforted him and reassured him ⁹⁹⁷

⁹⁹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And he *sall Allaahu alaihi wa sallam* lived for forty years being well known for trustworthiness and truthfulness and generosity, and for avoiding the worship of idols and for avoiding the drinking of intoxicants.*

⁹⁹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He had not used to do what the people of the days of Jaahiliyyah did. Rather he 'alaihissalaatu wassalaam used to go out to the cave of Hira- and worship in it for days at a time. He would worship Allaah upon the religious way of Ibraaheem, upon tawheed.

⁹⁹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And when he 'alaihissalaatu wassalaam reached the age of forty, the revelation came down upon him in that Jibreel came to him whilst he (*sall Allaahu alaihi wa sallam*) was in the cave of Hira- and said to him, "Recite!"*

So he said:

I am not a reciter!

Meaning, "I am not able to read."

*So he pressed him (*sall Allaahu alaihi wa sallam*) very tightly then released him, and said, "Recite!"*

So he said:

I am not a reciter!

*Then he pressed him (*sall Allaahu alaihi wa sallam*) for a second time then released him, and said to him, "Recite!" So he said:*

I am not a reciter!

So he said to him:

Recite in the Name of your Lord who created.

Who created mankind from a clot of blood.

- c) she decided to consult her paternal uncle to ask for advice
- d) she went to the cave herself to investigate the incident

Answer: b)

Q5. That when asked about the incident in the cave, Waraqah ibn Nawfal⁹⁹⁸:

- a) said that it was the Angel of Death whom the Prophet *sall Allaahu alaihi wa sallam* saw
- b) said that the angel who descended was in fact Moosaa *'alaihissalaam*

⁹⁹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then he (sall Allaahu alaihi wa sallam) went home, shaking from fear because he had encountered something which he had not known before, an extremely frightening matter. So he found his wife, Khadeejah radi Allaahu 'anhaa and she covered him up and calmed him down.

And she said to him, "No, by Allaah! Allaah would not humiliate you for indeed you maintain the ties of kinship and you show hospitality to the guest and you look after the orphans and you help people who have been struck by calamities."

⁹⁹⁸ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

After she had reassured him, she went with him to Waraqah ibn Nawfal. So Waraqah explained to him that what had come to him had come to the prophets before him – a messenger of Allaah from the angels whom Allaah had chosen to send to the prophets from Banoo Aadam and that he was Jibreel.

And that what had come to him (the Prophet *sall Allaahu alaihi wa sallam*) was from Allaah and not from Shaytaan.

Then Waraqah expressed a desire that Allaah should keep him (Waraqah) alive until his (the Prophet *sall Allaahu alaihi wa sallam*) people would expel him.

So the Prophet *sall Allaahu alaihi wa sallam* said:

Will they expel me?

Meaning – they will make me leave?

He (Waraqah) said to him, "No one came with the like of what you are coming with, except that he suffered harm."

[Related by al Bukhaaree in his *Saheeh*, the Book of the beginning of the Revelation and by Muslim]

This is the *sunnah* of Allaah with regards to the prophets and with regards to the followers of the messengers from the *musliheen* (those who rectify) – there will inevitably be harm caused.

The severest of people in being tested are the prophets then those most like them then those most like them.

[reported by at Tirmidhee who said it is a hadeeth hasan saheeh and declared authentic by al Albaanee in al Silsilah (143)]

When He sent Muhammad *sall Allaahu alaihi wa sallam* as a messenger Allaah was fully able to make all the people of Makkah – Aboo Lahab and Aboo Jahl and other than these two – (fully able) to make all of them to be like Aboo Bakr and 'Umar and 'Uthmaan and 'Alee. All of them would be people who obey and submit. However Allaah has *hikmah* (wisdom) in that He tested His Prophet with this trial, to the extent of being beaten and laid siege to and being expelled; then the matter eventually led to the migration to al Madeenah.

All of that was such that Allaah would raise his (great) station and make his reward abundant and for a wisdom which we do not know; because Allaah, the Perfect and Most High, does not do anything except for a wise purpose. And the servants (of Allaah) sometimes perceive some of the wise purposes behind some of the actions of Allaah, the Perfect and Most High; and sometimes they do not perceive (them).

If we perceive the *hikmah* behind the action of the Lord, the Perfect and Most High, in His Preordainment and His Predecree and His actions – if we perceive that, either by way of a text or by way of deduction and inference, then we increase in *eemaan* upon *eemaan* by that. And if we do not perceive the *hikmah* then upon us is to comply and attest to it.

- c) said that it was an Naamoos who had spoken to the Prophet *sall Allaahu alaihi wa sallam*⁹⁹⁹
d) thought that the Prophet *sall Allaahu alaihi wa sallam* had merely had a dream

Answer: c)

⁹⁹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So she (Khadeejah) prepared him and took him to the son of her paternal uncle, Waraqah ibn Nawfal. And he was a man who had devoted himself to worship and who had read the previous scriptures and who worshipped Allaah, the Mighty and Majestic.

So when he (sall Allaahu alaihi wa sallam) informed him of what he had seen, he (Waraqah) said, "This was an Naamoos (the spirit) who used to descend upon Moosaa" – meaning Jibreel 'alaihissalaatu wassalaam.

...and he was sent as a messenger with (Soorah) *Al-Muddaththir* . His land was Makkah and he performed *hijrah* (migration) to al - Madeenah. Allaah sent him to warn against *shirk* and to call to *tawheed* ¹⁰⁰⁰. The proof is the Saying of Allaah, the Most High:

“O you (Muhammad *sall Allaahu ‘alaihi wa sallam*) wrapped in garments! Arise and warn (your people); and exalt your Lord, and purify your deeds (or your garments); and shun *ar rujz* (the idols); and do not give anything in order to receive something more in return; and patiently persevere for the sake of your Lord (in the face of any harm you encounter).”¹⁰⁰¹

The meaning of: **“Arise and warn your people”** is that he was to warn against *shirk* and to call to *tawheed*. **“Exalt your Lord”** means honour and venerate Him with *tawheed*.¹⁰⁰² **“Purify your deeds (or your garments)”** means purify your actions from any *shirk*.¹⁰⁰³

¹⁰⁰⁰ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And what is meant by *tawheed* here is *tawheed ul ‘ibaadah* (worship) and the cause of the battle (between the Muslims and the people of *shirk*).

As for *tawheed* of *ruboobiyyah* (Allaah’s Lordship) then the people used to acknowledge it from before. So the *kaafir* (disbeliever) and the believer are just the same with regards to *tawheed ur ruboobiyyah*. Therefore Allaah informed about the people of *shirk*:

And if you were to ask them, “Who created the Heavens and the Earth?”, they would surely say, “Allaah!”
Soorah az Zumar (39) aayah 38

¹⁰⁰¹ Soorah al Mudath-thir (74) aayaat 1 to 7

¹⁰⁰² Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Meaning: honour and venerate Him with *tawheed*. And whoever makes the *tawheed* of Allaah, then he has indeed honoured and venerated Him. And whoever directs something from the types of worship to other than Allaah, the Most High, then he has indeed likened that object of worship to Allaah. And in the *tashbeeh* (likening) of the created being to the Creator, there is an absence of honouring and venerating Allaah, the Most High.

And whoever calls upon other than Allaah, and seeks deliverance from other than Allaah and sacrifices for other than Allaah, has likened that which he worships to Allaah, the Mighty and Majestic in that he has accorded hearing (to that false object of worship) like the Hearing of Allaah, and knowledge like the Knowledge of Allaah, and ability like the Ability of Allaah.

¹⁰⁰³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Meaning: purify your actions from *shirk*. The explanation of “garments” to (mean) “actions” is not *ta’weel* (distortion). Rather it is an explanation according to the (Arabic) language. So it is said if they wish to describe a person with being honourable and upright, “*So and so, his garments are pure*”. And they wish to criticise him with regards to his manners, it is said, “*His garments are unclean*”, meaning “not pure”.

“Shun the idols”, *Ar-rujz* means the idols, and *hajr* of them means shunning them, and freeing and disassociating oneself from them and their people.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That Muhammad *sall Allaahu alaihi wa sallam* became a Messenger:

- a) in the year 8 after hijrah
- b) with the revelation of the aayaat from the beginning of Soorah al Mudath-thir
- c) at the age of 40
- d) just before his marriage to Khadeejah *radi Allaahu ‘anhaa*

Answers: b) c)

Q2. That al Mudath-thir:

- a) was the name of the very first soorah revealed to the Prophet *sall Allaahu alaihi wa sallam*’
- b) carries the meaning of “someone wrapped up”¹⁰⁰⁴
- c) when used in the 74th Soorah, is referring to Muhammad *sall Allaahu alaihi wa sallam*
- d) is mentioned in the authentic Sunnah as being the most beloved name to Allaah

Answers: b) c)

Q3. That at the beginning of Soorah al Mudath-thir:

- a) ‘purify your garments’ refers to the garments worn by males only¹⁰⁰⁵
- b) ‘ar rujz’ can mean ‘rice’¹⁰⁰⁶
- c) ‘make *hajr* of’ means leave and distance yourself from
- d) none of the above

¹⁰⁰⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And al Mudath-thir means “the one who is wrapped up” because he *sall Allaahu alaihi wa sallam* was struck by alarm so he said, “dath-thiroonee, dath-thiroonee (cover me with garments, cover me with garments” – meaning: cover me up.*

¹⁰⁰⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Purify your garments...

*Meaning: purify your deeds from shirk because the deeds are called *ath thiyaab* (garments). Allaah, the Most High, said:*

And the clothing of taqwaa (fear and dutifulness to Allaah) – that is better.

Soorah al A’raaf (7) aayah 26

Taqwaa (here) is called clothing.

¹⁰⁰⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Ar rujz (filth) means “idols”.

Answer: c)

Q4. That for the 13 years that the Prophet stayed in Makkah before the hijrah:

- a) he called the people to tawheed and the abandonment of shirk ¹⁰⁰⁷
- b) his main dispute with the *mushrikoon* was regarding issues of political power
- c) he inflicted great physical torment on those who opposed him
- d) he and those with him suffered at the hands of the *mushrikoon*

Answers: a) d)

Q5. That in the year 3 before hijrah:

- a) the Prophet *sall Allaahu alaihi wa sallam* was taken on the Night Journey to Riyaadh ¹⁰⁰⁸
- b) he was taken up to the Heavens
- c) six daily prayers were made obligatory upon the Muslims
- d) nothing of importance to the Muslims occurred during that year

Answer: b)

Q6. That the Prophet's hijrah to al Madeenah:

- a) occurred 6 years before Allaah gave permission for it to take place
- b) enabled him to take the Ansaar from Makkah to meet the Muhaajiroon in al Madeenah ¹⁰⁰⁹
- c) took place 10 years before he died ¹⁰¹⁰
- d) occurred exactly half way through the period of his life spent as a Messenger

Answer: c)

Q7. That the Messengership of Muhammad *sall Allaahu alaihi wa sallam* was :

- a) fulfilled and completed at the age of 63 ¹⁰¹¹

¹⁰⁰⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he remained in Makkah for 13 years calling the people to tawheed and to the abandonment of the worship of the idols. And there were many discussions between him and the people of shirk. And he suffered harm, those who believed in him and his followers.

And the people of shirk caused many difficulties throughout the 13 years.

¹⁰⁰⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And three years before the Hijrah he was taken on the Night Journey to Jerusalem and he was taken up to the Heavens. And the five daily prayers were made obligatory upon him.

¹⁰⁰⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So Allaah gave him permission to make Hijrah (Migration) to al Madeenah , so he migrated to al Madeenah after he had met the Ansaar (Muslims from al Madeenah) in the first and second Pledge of al 'Aqabah.

¹⁰¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*After Prophethood he *sall Allaahu alaihi wa sallam* lived for 23 years, 13 years in Makkah, laying the foundations for the call to tawheed and for 10 years in al Madeenah. Then Allaah took his soul at the age of 63 years 'alaihissalaatu wassalaam.*

- b) filled with *barakah* (blessing) and goodness
- c) from the signs of Allaah
- d) characterised by Allaah's aiding and protecting him ¹⁰¹²

Answers: all of them

Q8. That warning against *shirk* and calling to *tawheed*:

- a) was the approach of the Prophet *sall Allaahu alaihi wa sallam* in calling the people
- b) is only to be done nowadays by the major scholars
- c) is only to be done after correcting the political systems in the Muslim countries¹⁰¹³
- d) does not need to be done in our time ¹⁰¹⁴

Answer: a)

Q9. That the person who does not purify himself from *shirk*:

- a) will not benefit from any of his actions, except his prayers ¹⁰¹⁵
- b) will always fall into many other major sins
- c) will always be forgiven for his sins
- d) none of the above

Answer: d)

Q10. That the person who is free from *shirk*:

¹⁰¹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And this blessing which Allaah, the Mighty and Majestic, sent down upon him and this abundant knowledge and this jihaad and this establishment which he granted him upon the Earth was all in this short time of 23 years. This is one of the signs of Allaah, the Perfect and Most High.

¹⁰¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

All of this was with the aid of Allaah, the Mighty and Majestic. He was the One who helped him and He was the One who protected him and aided him until he conveyed his call to the East and to the West.

¹⁰¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And this is what is obligatory for the callers to proceed upon in their call – that they should focus upon warning against *shirk* and calling to *tawheed* before everything. Otherwise their call will not be upon the methodology of the Messenger *sall Allaahu alaihi wa sallam*.*

¹⁰¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Therefore it is essential to lay this foundation down first of all. After that the person can direct his attention to the rest of the matters.

¹⁰¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Matters will not be correct and sound except with the presence of *tawheed*. So if all the people were to abandon fornication and intoxicants and stealing and they took on every virtuous quality from deeds and manners, but they did not abandon *shirk*, then there would be no benefit in these matters and they would not benefit them.*

- a) is allowed to commit whichever sins he likes
- b) will always be free of committing major sins
- c) will ultimately enter Paradise even if he commits major sins ¹⁰¹⁶
- d) none of the above

Answer: c)

Q11. That tawheed:

- a) is the basis of the entire religion ¹⁰¹⁷
- b) must be called to and explained and taught to the people
- c) is the basis of the *da'wah* that a person gives
- d) suffices a person, even if that person knows nothing about *shirk*

Answers: a) b)

Box 91

He carried out this duty for ten years, calling to tawheed

The Shaykh Saalih al Fawzaan hafidhahullaah mentions in his explanation:

Q1. That this statement of Imaam ibn 'Abdil Wahhaab rahimahullaah means that:

- a) the remaining 13 years of the Prophethood were spent calling to other than tawheed
- b) the Prophet *sall Allaahu alaihi wa sallam* also warned against *shirk* ¹⁰¹⁸
- c) at the end of this ten years, everyone in Arabia was a person of *tawheed*
- d) the Prophethood was only 10 years long

Answer: b)

Q2. That the city of Makkah:

- a) is the *umm ul quraa* referred to in the Qur-aan

¹⁰¹⁶ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

Whereas if the people were to remain free of shirk but they had major sins then there is hope for such a person that Allaah will either forgive him or punish him in accordance with the level of his sins. But his final destination will be to Paradise because he was a person of tawheed.

¹⁰¹⁷ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

And therefore it is obligatory to concentrate upon it and to always give attention to it and to call the people to it and to teach it to the people and to explain to them what is the meaning of tawheed and what the meaning of shirk is. The Muslim must be aware of this matter and attain certainty concerning it; and he should check himself so that he does not fall into anything from shirk or infringe upon tawheed. So this matter is essential and the call must proceed upon this basis.

¹⁰¹⁸ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

He was calling to tawheed and forbidding shirk because they used to direct worship to the idols.

- b) is the *umm ul kitaab* mentioned in Soorah aale 'Imraan ¹⁰¹⁹
- c) is the place where all people return to once a year
- d) is the place where the Prophet *sall Allaahu alaihi wa sallam* was raised as a prophet

Answers: a) d)

Q3. That Makkah is an important city for Islaam and the Muslims - :

- a) but only since the death of the Prophet *sall Allaahu alaihi wa sallam*
- b) but its influence on other cities is almost non existent
- c) so it must remain a city of tawheed ¹⁰²⁰
- d) and must remain free from anything that opposes Islaam ¹⁰²¹

Answers: c) d)

Q4. That for the first thirteen years of the Prophethood:

- a) the Prophet *sall Allaahu alaihi wa sallam* lived in Makkah and Riyaadh
- b) he called to tawheed and warned against *shirk* but stopped doing so afterwards

¹⁰¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the wisdom in Allaah's sending him as a prophet in Makkah was that it (Makkah) is Umm ul Quraa (the source for all the cities), that to which all the cities relate back to. And Allaah, the Majestic and Most High, says:

And your Lord would not destroy the townships until he sent a messenger in their original one.

Soorah al Qasas (28) aayah 59

And the 'umm' is the source to which something relates back to and the foundation which it relates back to; this is the umm.

His saying, He the Most High:

They are the umm of the Book...

Soorah aale 'Imraan (3) aayah 7

Meaning: the source to which the aayaat which are mutashaabihah (unclear) are referred back to.

¹⁰²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And, therefore, it is binding that Makkah should remain until the Establishment of the Hour as an abode of tawheed and as a beacon for the call to Allaah and that everything which conflicts with that must be kept away from it. So shirk and innovations and false superstitions must be kept away from it because the people always look towards it. What is done in it is propagated around the world. So if what is done in it is good then good will spread about and if the opposite is the case then evil will spread.

¹⁰²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So therefore it is obligatory that Makkah be kept pure always and for this reason, He, the Majestic and Most High, said:

And We enjoined Ibraaheem and Ismaa'eel that they should purify My House for those people who make *tawwaaf* and for the ones who stayed there for worship and for those who bow and prostrate.

Soorah al Baqarah (2) aayah 125

So it is obligatory that Makkah be purified from everything that conflicts with Islaam so that the Religion can emanate from it and the call to the eastern and western parts of the Earth because Allaah sent His Prophet in it and he began his call - 'alaihissalaatu wassalaam - in it.

- c) only four of the five pillars of Islaam were made obligatory ¹⁰²²
d) none of the above

Answer: d)

¹⁰²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Prophet sall Allaahu alaihi wa sallam remained in Makkah for thirteen years; from them were ten years in which he called to tawheed and forbade from shirk (only) and he was not commanded with anything other than that. He was not commanded with the Prayer nor with the Zakaat nor with fasting nor with Hajj (the Pilgrimage). Rather his call was restricted to warning against shirk and to commanding tawheed. He would say to them, "Say that none has the right to be worshipped except Allaah, you will be successful!" And they would say:

Does he make all the objects of worship into a single object of worship? Indeed this is something very strange!

and after the ten years he was taken up through the heavens [i.e. the *mi'raaj*]; and the five prayers were obligated upon him¹⁰²³, and he prayed in Makkah for three years

The Shaykh Saalih al Fawzaan hafidhahullaah mentions in his explanation:

Q1. That the night journey (al israa-) took place:

- a) in the seventh year of the Prophethood of Muhammad *sall Allaahu alaihi wa sallam*
- b) from the Prophet's masjid in al Madeenah
- c) to al Masjid al Aqsa in Jerusalem ¹⁰²⁴
- d) every year after the year 10AH

Answer: c)

Q2. That Jibreel 'alaihissalaam came at that time:

- a) to the Prophet *sall Allaahu alaihi wa sallam* whilst he was in al Hasan al Basree's house
- b) accompanied by a small beast called *al burqaa* ¹⁰²⁵
- c) accompanied by an animal who was smaller than a cat
- d) to the Prophet *sall Allaahu alaihi wa sallam* whilst he was sleeping

Answer: d)

Q3. That al israa-:

¹⁰²³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And also in this hadeeth is an explanation of the (great) station that the Prayer has; all of the Islaamic duties and obligations were made obligatory by Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* upon the Earth (whilst he was) amongst his Companions, either in Makkah or in al Madeenah. But when Allaah wished to impose the obligation of the prayers, He raised His Prophet 'alaihissalaatu wassalaam to Him and brought him close to Him, then addressed him.

¹⁰²⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He sall Allaahu alaihi wa sallam remained for ten years upon this, forbidding shirk and calling to tawheed, laying down this foundation. Then in the eleventh year, he was taken by night from the Sacred Mosque to al Masjid al Aqsa (the farthest mosque, i.e. the mosque in Jerusalem). He, the Most High, said:

Perfect and Exalted is He who took His slave on a journey by night from the sacred mosque to al masjid al aqsa.

Soorah al Israa- (17) aayah 1

¹⁰²⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Whilst he sall Allaahu alaihi wa sallam was sleeping in the house of Umm Haani-, Jibreel 'alaihissalaatu wassalaam came to him and he had with him an animal called al buraaq which was smaller than a mule and larger than a donkey and its steps were as far apart as the distance which it could see. So he 'alaihissalaatu wassalaam was caused to ride upon it and he was taken to Jerusalem at night.

- a) comes from the word meaning “to travel by night”
- b) was one of the miracles of the Prophet *sall Allaahu alaihi wa sallam*
- c) resulted in our Prophet *sall Allaahu alaihi wa sallam* meeting the other prophets
- d) was something which occurred to Four Rightly Guided Caliphs as well

Answers: a) b) c)

Q4. That *al mi'raaj* ¹⁰²⁶ :

- a) was when the Prophet *sall Allaahu alaihi wa sallam* ascended to the Heavens
- b) ended when the Prophet *sall Allaahu alaihi wa sallam* reached the second heaven
- c) was the occasion when the five daily prayers were made obligatory for the Muslims ^{1027 1028}

¹⁰²⁶ Shaykh Nu'maan ibn 'Abdil Kareem al Watr *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

The *Mi'raaj* is an apparatus for ascending by which ascent is performed. And it was from those matters of the *ghayb* (hidden and unseen) which we must believe in and which we must not preoccupy ourselves in (enquiring) as to what it was like.

And we believe that the *Israa-* and the *Mi'raaj* (occurred) whilst he was awake, not sleeping, with his soul and body together.

(Imaam ibn Abil 'Izz stated):

*So if it said: what was the wise purpose behind the Night Journey to Jerusalem first? Then the response – and Allaah knows best – is that it was to make manifest the truthfulness of the claim of the Messenger *sall Allaahu 'alaihi wa sallam* (when he claimed to have done) the *Mi'raaj* when the Quraysh asked him about the description of Jerusalem, so he informed them of its description.*

*And in the hadeeth of the *Mi'raaj*, there is a proof for the affirming of the Attribute of al 'Uloow of Allaah, the Most High (Allaah's being High) from a number of angles for the person who reflects. And the tawfeeq is with Allaah.*

[Explanation of at *Tahaawiiyyah* p 226]

¹⁰²⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So he was taken on a night journey from Makkah to Jerusalem and he was taken up from Jerusalem to the heavens – meaning Jibreel 'alaihissalaam took him up and he passed by the inhabitants of the heavens. At each heaven, Jibreel requested that it be opened for him until he came to the seventh heaven.

*Then he ascended over the heavens to the Farthest Lote Tree and there Allaah spoke to him with whatever He wished from His Revelation and He made obligatory upon him the five daily prayers. So He obligated for each day and night fifty prayers. However Moosaa 'alaihissalaam advised our Prophet Muhammad *sall Allaahu 'alaihi wa sallam* to ask his Lord for a reduction for his nation would not be able to bear fifty prayers in each day and night. So Allaah's Messenger *sall Allaahu 'alaihi wa sallam* kept going back to his Lord asking for a reduction until they came to be five.*

¹⁰²⁸ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

He was above the seven heavens after the Farthest Lote Tree – rather after he had reached to where he could hear the sound of the squeaking of the pens, the pens of the angels who were writing down the pre ordained measures – he reached here alone, after Jibreel had stayed behind at the Farthest Lote Tree, not going beyond it and he *'alaihissalaatu wassalaam* was alone at that position.

So his Lord addressed him directly without an intermediary, Jibreel. So He spoke to him and He made him hear His Speech. Our Prophet *'alaihissalaatu wassalaam* heard the Speech of Allaah directly during that night at that moment when He made the prayers obligatory upon him.

d) was the time when the first and second pillars of Islaam were made obligatory

Answers: a) c)

Q5. That the prayers which have been made obligatory upon the Muslims:

- a) are fifty in number
- b) are five in number
- c) on the scale of good deeds have the reward of fifty prayers ¹⁰²⁹
- d) on the scale of good deeds have the reward of five prayers

Answers: b) c)

And this is from that which is used as a proof (to show) that Allaah, the Perfect and Most High, speaks with a Speech that is heard, with Speech that has a sound that is heard...

The Speech of Allaah which the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* recited to the *mushrikeen* (people of *shirk*), and that they heard, was the Qur-aan with its wordings. As for the voice which they heard then it was the Voice of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and the voices which we hear nowadays (when listening to the Qur-aan being recited) are the voices of the reciters but the Speech which is being recited and which is heard is the Speech of Allaah; that which is recited is the Speech of *al Baaree* (the Originator, i.e. Allaah) and the voice is the voice of the *qaaree* (the reciter).

Understand this principle and do not let the matter remain unclear to you.

If we said, "The Speech of Allaah is by way of letter(s) and a Voice" then this does not mean that the voices of the reciters from the *imaams* that we hear nowadays when they recite the Qur-aan, that these are the Voice of Allaah.

No, these voices are the voices of the reciters but the Speech which is recited is the Speech of *al Baaree* (Allaah), the Perfect.

(Allaah says):

O you wrapped in garments.

[*Soorah al Mudath-thir (74) aayah 1*]

(This) here is the Speech of Allaah and the sound which you hear when the reciter recites this is the voice of that reciter. Therefore the scholars from the *salaf* have established this statement as a fundamental principle so that the student of knowledge may memorise it:

As sawt sawt ul qaaree

Wal kalaam kalaam ul Baaree

(The voice is the voice of the reciter

And the Speech is the Speech of the Originator (i.e. Allaah))

¹⁰²⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So then Allaah, the Mighty and Majestic, said, as occurs in the hadeeth of the Israa- and the Mi'raaj:

Then I have established My obligatory duty and I have made it easy upon My servants and I will reward a good deed ten times over.

[*Reported by al Bukhaaree (3208) (3887) from the hadeeth of Maalik ibn Sa'sa'ah and it is a long hadeeth containing the story of the Mi'raaj*]

And in the narration of Anas, from Aboo Dharr, He said:

They are five and they are fifty.

[*Reported by al Bukhaaree (349) from the hadeeth of Anas*]

Q6. That which of the following soorahs make mention of the Israa or the Mi'raaj?

- a) Soorah al Ikhlāas
- b) Soorah an Najm ¹⁰³⁰
- c) Soorah al Israa
- d) Soorah al Ma'aarij

Answers: b) c)

Q7. That the response of the *kuffaar* when they heard about the Israa and Mi'raaj was:

- a) it increased them in *eemaan*
- b) it increased them in evil ¹⁰³¹
- c) they tried to keep the whole affair quiet
- d) they likened the ability of Allaah to the ability of the created being

Answers: b) d)

Q8. That when the *mushrikoon* came to Aboo Bakr to tell him about the Israa and Mi'raaj:

- a) he already knew about the Israa through revelation which had come to him
- b) he rejected the idea that a person could travel so far in one night
- c) he had to check it with the Prophet *sall Allaahu alaihi wa sallam* before attesting to it¹⁰³²

¹⁰³⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the Night Journey is mentioned at the beginning of Soorah Subhaanah (the 17th Soorah) (also known as) Soorah Bane Israaeel; and the Mi'raaj is mentioned at the beginning of Soorah an Najm:

And he saw Jibreel on another occasion. By the Farthest Lote Tree. Near it is the Garden of Refuge. When the lote tree was covered by that which covered it. His (*sall Allaahu 'alaihi wa sallam*) sight did not deviate to the right nor to the left nor did it go beyond that with which he was commanded. He certainly saw tremendous signs of his Lord.

Soorah an Najm (53) aayaat 13 to 18

This was with regards to the Mi'raaj.

¹⁰³¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Then he descended from the heaven to Jerusalem, then he returned to Makkah in the same night. So in the morning he informed the people about that. The believers increased in *eemaan* but as for the disbelievers then their evil increased and they became happy at this and they went about broadcasting it, (saying), "How can your companion claim that he went to Jerusalem and came back in a single night when we have to exert ourselves upon camels to reach it, taking a whole month to go there and a month to come back?"*

¹⁰³² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Therefore when the people of shirk said to Aboo Bakr as Siddeeq radi Allaahu 'anhu, "Look at your companion, what he is saying!"

He said, "What is he saying?"

They said, "He is claiming that he went to Jerusalem (and that he was taken up through the heavens) and that he came back in a single night!"

Aboo Bakr as Siddeeq said, "If he said it, then it is just as he said. He has spoken the Truth."

They said, "How can that be?"

He said, "I attest to the truth of what he says in something greater than that; I attest to the truth of the news coming down from the heavens upon him. So how should I not believe him with regards to his being taken at night to Jerusalem?"

d) none of the above

Answer: d)

Q9. That during the Israa and Mi'raaj:

- a) the body of the Prophet *sall Allaahu alaihi wa sallam* remained in Makkah
- b) the soul of the Prophet *sall Allaahu alaihi wa sallam* made the journey
- c) the body of the Prophet *sall Allaahu alaihi wa sallam* made the journey
- d) all the events were just a dream ¹⁰³³

Answers: b) c)

Q10. That the 'abd referred to in the first aayah of Soorah al Israa- refers to:

- a) 'Eesaa 'alaihissalaam
- b) the body of the Prophet *sall Allaahu alaihi wa sallam*
- c) the soul of the Prophet *sall Allaahu alaihi wa sallam* ¹⁰³⁴
- d) all the servants of Allaah

Answers: b) c)

Q11. That the five daily prayers:

- a) were all originally three rak'ahs ¹⁰³⁵

[Reported by al Haakim in al Mustadrak (3/65) (4407) from the hadeeth of 'Aaishah radi Allaahu 'anhaa and declared saheeh by al Albaanee in as Saheehah (306)]

¹⁰³³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And it must be held as a person's creed and belief that he *sall Allaahu 'alaihi wa sallam* was taken on the Night Journey and taken up through the Heavens with his soul and his body together whilst awake and not as a dream; because some people say, "He was taken on the Night Journey with his soul, and as for his body, then it did not go outside Makkah. And that he was only taken on the Night Journey and taken up through the heavens with his soul." This is false and futile speech. Rather he was taken on the Night Journey with his soul and his body 'alaihissalaatu wassalaam and he was carried upon al Buraaq. And this was in a state of being awake, not asleep.*

¹⁰³⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Since if it had happened with his soul only or if it had been a dream then what would have been the difference between it and (other) dreams.

Whereas Allaah, the Majestic and Most High, says:

Perfect and Exalted is He who took His 'abd by night on a journey.

Soorah al Israa- (17) aayah 1

So the 'abd is used to apply the soul and the body together. It is not used for just the soul alone that it be described as "'abd" nor is it applied to the body alone that is be described as an "'abd". It is not used except to apply to the soul and the body together. For He did not say, "Perfect and Exalted is He who took the soul of His 'abd. Rather He said: ...took His 'abd by night on a journey.

And the 'abd is the combination of the soul and the body.

¹⁰³⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- b) are four rak'ahs, except Maghrib and Fajr
- c) have always been the same number of rak'ahs as they are today
- d) were made obligatory upon the Muslims three years before the hijrah ¹⁰³⁶

Answers: b) d)

Q12. That the zakaat:

- a) was made obligatory before the hijrah, according to some scholars
- b) is mentioned in some soorahs which were revealed in Makkah ¹⁰³⁷
- c) is the only pillar which was made obligatory in neither Makkah nor al Madeenah
- d) none of the above

And he used to pray them as two rak'ahs. So when the Prophet sall Allaahu 'alaihi wa sallam migrated, the four rak'ah prayers were completed and became four rak'ahs – except for Fajr prayer, for in that he lengthened the recitation so it remained as two rak'ahs just as it was, and except for the Maghrib prayer for indeed it is three from the first period when it was made obligatory because it is the witr (prayer with the odd number of rak'ahs) from the daytime. As for the Dhuhur and the 'Asr and the 'Ishaa prayers then in Makkah they were two rak'ahs each but when the Prophet sall Allaahu 'alaihi wa sallam made Hijrah, they were made complete as four rak'ahs. As occurs in the hadeeth:

The prayer was first made obligatory as two rak'ahs then when the Prophet sall Allaahu 'alaihi wa sallam made Hijrah, the prayer for the resident was completed and the prayer of the traveler remained as it was.
[Reported by al Bukhaaree (350) and Muslim (685) from the hadeeth of 'Aaishah radi Allaahu 'anhaa]

¹⁰³⁶ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

This is by consensus of the people of knowledge, that the prayer was made obligatory in Makkah and that the Prophet sall Allaahu 'alaihi wa sallam prayed it in Makkah; however they differ about whether it was made obligatory three years before the Hijrah.

This is what is more correct, just as the Shaykh mentioned here. Or it is otherwise said that it was made obligatory five years before the Hijrah or it is said one year before the Hijrah or it is said a year and a half. However the most correct saying is what the Shaykh mentioned is that it was three years before the Hijrah.

¹⁰³⁷ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

This is an area of disagreement amongst the scholars; some of them held that the Zakaat was also made obligatory in Makkah and that only its applicable limits and its amounts and those eligible to receive it were made clear in al Madeenah. But as for the origin of its being made obligatory, then that was in Makkah. And the proof is His saying, He the Most High:

And give the right due from the crops on the day when it is harvested.

Soorah al An'aam (6) aayah 141

And the meaning of the due here is the Zakaat. And the whole Soorah came down in Makkah. And likewise in His statement:

And those whose wealth has a known portion for the beggar who asks and for the deprived.

Soorah al Ma'aarij (70) aayaat 24 to 25

This Soorah also came down in Makkah. And what is meant by the known portion is the Zakaat. So it was in origin made obligatory in Makkah but its details were made clear in al Madeenah. This is one saying. And the second saying: and what is apparent from the speech of the Shaykh here is that the Zakaat was only made obligatory in al Madeenah and nothing was made obligatory in Makkah except for the first pillar, which is tawheed and the second pillar, which is the prayer. This is what is apparent from the speech of the Shaykh.

Answers: a) b)

and after that he was commanded to perform *hijrah* (prescribed migration) to al-Madeenah

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the treatment that the Muslims received from the Quraysh prior to the *hijrah*:

- a) included torture and evil towards the Muslims
- b) was equal to the harm and torture that the Muslims showed to the Quraysh
- c) was worse for the Muslims who had high status and much power
- d) was borne by the Muslims with patience

Answers: a) d)

Q2. That the first *hijrah* of the Muslims was:

- a) to the land of *al hasheesh* ¹⁰³⁸
- b) to a land ruled by a Christian who was a just man ¹⁰³⁹

¹⁰³⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*When the harm from the Quraysh became severe and their evil increased on account of their blocking (people) from Allaah's path and their persecuting the Muslims and their torturing those who had no group of people to defend them, from the Muslims who were in a state of weakness – then Allaah, the Perfect and Most High, gave permission for the Muslims to make *hijrah* to al Habashah (Abyssinia), the first *hijrah*, because there there was a king with whom no one would be oppressed. And he was a Christian but he was a just person. So a large group of them migrated.*

¹⁰³⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Hijrah in a technical sense means 'to move from the land of *shirk* to the land of *Islaam*'. So how can the migration of the Companions from Makkah to al Habashah be called "*hijrah*"? Since al Habashah was not a place of *Islaam*; rather it was a place of *kufir*, even if (we say) that *kufir* is of differing levels and they were Christians (there) from the People of the Book?

The Companions migrated from the harm of the Quraysh to al Habashah on an instruction from the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and the land of al Habashah was not a land of *Islaam*. And here the term *hijrah* is applied from the linguistic aspect (of the word *hijrah*).

And *hijrah* in the language means 'to move from one place to (another) place'.

You will observe that the linguistic meaning is always more encompassing than the Sharee'ah meaning and the technical meaning. So merely moving from one place to (another) place is called *hijrah* in a language (sense). And with regards to the Sharee'ah, it is not called *hijrah* unless the moving is from the land of *kufir* to the land of *Islaam*.

So strictly speaking, the migration of the Companions was not the well known (form) of *hijrah*; rather it was a journey of *da'wah* (calling) and *tableegh* (conveying) and propagating the call and to explain the new call in the continent of Africa.

(And the Shaykh *rahimahullaah* then states later in his explanation of al Usool ath Thalaathah):

And it has preceded that we said: *hijrah* in the language sense is 'to move from one place to another place'. And in the technical sense, 'to move from the land of *shirk* to the land of *eemaan*' or 'to move from a land of fear to a land of safety and security'.

- c) performed by all the Muslims in Makkah
- d) done with the express permission of the Quraysh

Answer: b)

Q3. That the Quraysh sent a man to an Najaashee:

- a) called 'Abdullaah ibn 'Amr al 'Aas
- b) who brought a gift for an Najaashee with him
- c) to ask an Najaashee to keep all the Muslims and not send them back to Makkah ^{1040 1041}
- d) accompanied by a large army

Answer: b)

Q4. That an Najaashee:

- a) listened to both the Muslims and the envoys from the Quraysh ¹⁰⁴²
- b) sent all the Muslims back to Makkah
- c) later in life became a renowned Jewish scholar
- d) had his body carried to his grave accompanied by over a thousand of the Companions¹⁰⁴³

And Imaam an Nawawee added this second (technical) definition and through this, it becomes correct to apply the term "*hijrah*" to the migration of the Companions of Allaah's Messenger *sall Allaahu 'alaihi wa sallam* to al Habashah.

Otherwise, using the first definition, their moving was not from the land of *kufir* to the land of *Islaam*; however their moving was from a land of fearing for the religion and for their own selves to a land of safety and protection.

¹⁰⁴⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So when the Quraysh came to know of their having migrated to Abyssinia, they sent two representatives from the wise men of Quraysh to seek (that they be brought back). One of them was 'Amr ibn al 'Aas.

And with them were gifts for an Najaashee (the ruler of Abyssinia) and they said, "These people have run away from us and they are relatives of ours. We wish them to return to us - and they are evil doers - so that they do not cause corruption in your land", to the end (of what they said).

¹⁰⁴¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And they (the two from the Quraysh) spoke ill of delegation of Muhammad *sall Allaahu 'alaihi wa sallam* and said, "*They are stupid*".

This is always the way of the people of falsehood; they describe the people of the Truth as being foolish and mad and having little understanding.

¹⁰⁴² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And they gave him the gifts that they had with them, in order to change his mind, but he *rahimahullaah* called the Muhaajiroon and listened to what they had to say and he gave them a choice. So they chose to remain in Abyssinia. Therefore the two representatives went back, frustrated. And the Muhaajiroon in Abyssinia remained there.*

¹⁰⁴³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answer: a)

Q5. That when the Prophet *sall Allaahu alaihi wa sallam* met some Ansaar during Hajj:

- a) he encouraged them to invade Makkah and take it over by force
- b) they were deterred from coming for Hajj ever again
- c) he called them to tawheed ur ruboobiyyah only
- d) none of the above ¹⁰⁴⁴

Answer: d)

Q6. That the hijrah to al Madeenah:

- a) was done by all the Muslims from Makkah on the same day
- b) took place in the year 3AH
- c) was performed by the Prophet *sall Allaahu 'alaihi wa sallam* after some of the other Muslims had already gone ¹⁰⁴⁵
- d) was done after the Ansaar had pledged to help the Muslims from Makkah

Answers: c) d)

Q7. That when the Quraysh heard about the hijrah of some of the Companions:

- a) the Quraysh were very happy to be rid of them
- b) the Quraysh were scared that the Muslims might gain strength as a result
- c) they encouraged the remaining Companions to go as well
- d) they provided 200 camels to the Companions to help carry their belongings

Answer: b)

*Then Allaah favoured an Najaashee and he accepted Islaam and made his Islaam good. And when he died, the Messenger *sall Allaahu 'alaihi wa sallam* and his Companions prayed the funeral prayer for him with the prayer of one whose body is absent. So in their migrating to him there was good also for him; by means of them, Allaah guided him so he entered into Islaam.*

¹⁰⁴⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Then the Prophet *sall Allaahu 'alaihi wa sallam* met a group from the Ansaar (the Muslims from al Madeenah) in Minaa during the Hajj; and the Prophet *sall Allaahu 'alaihi wa sallam* used to present himself to the tribes during the Hajj. He would go to the different camping places of the 'Arabs in Minaa and call them to Allaah.*

*And it happened that he met some men from the Ansaar, so he called them to Allaah and he explained his call to them. So they accepted the call from the Messenger *sall Allaahu 'alaihi wa sallam* and they gave him a pledge upon Islaam and they went back to their people from the Hajj and they called them to Allaah, the Mighty and Majestic.*

Then in the next Hajj, a larger number came than those who were in the first.

¹⁰⁴⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So then after this - meaning after this blessed pledge, the Prophet *sall Allaahu 'alaihi wa sallam* commanded those Muslims who were in Makkah to perform Hijrah (migration) to al Madeenah; and whoever migrated, migrated to al Madeenah. And the Messenger and some of his Companions remained. Then Allaah permitted His Prophet *sall Allaahu 'alaihi wa sallam* to make the Hijrah.*

Q8. That when the Quraysh surrounded the house of the Prophet sall Allaahu 'alaihi wa sallam:

- a) their intention was to draw him out so that they could debate with him
- b) the Prophet sall Allaahu 'alaihi wa sallam ordered 'Alee to sleep in his bed
- c) the Quraysh were blinded by Allaah from seeing the Prophet sall Allaahu 'alaihi wa sallam escape ¹⁰⁴⁶
- d) the siege of his house lasted for a whole month

Answers: b) c)

Q9. That when the Prophet sall Allaahu 'alaihi wa sallam managed to escape from his house:

- a) he went to Aboo Bakr radi Allaahu 'anhu
- b) they went to the Cave of Hiraah ¹⁰⁴⁷
- c) the Quraysh asked the people to find him, dead or alive
- d) he then went on to avoid capture and ultimately managed to arrive in al Madeenah ¹⁰⁴⁸

Answers: a) c) d)

¹⁰⁴⁶ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

So on this night when the Prophet sall Allaahu 'alaihi wa sallam wanted to depart to make Hijrah, they came and surrounded his house and they stood outside the door with their weapons, intending to attack Allaah's Messenger sall Allaahu 'alaihi wa sallam. So Allaah informed His Prophet sall Allaahu 'alaihi wa sallam, therefore the Prophet sall Allaahu 'alaihi wa sallam commanded 'Alee to sleep upon his bed so that the people of shirk could see him ('Alee) and think that he was the Prophet sall Allaahu 'alaihi wa sallam.

So 'Alee radi Allaahu 'anhu slept upon the bed of Allaah's Messenger sall Allaahu 'alaihi wa sallam and covered himself with the blanket of the Messenger sall Allaahu 'alaihi wa sallam.

So the people of shirk were waiting for him to come out, thinking that he was the Messenger sall Allaahu 'alaihi wa sallam when actually the Prophet sall Allaahu 'alaihi wa sallam had already come out between them and they were not aware.

¹⁰⁴⁷ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

And he went to Aboo Bakr radi Allaahu 'anhu; and the two of them departed and went to the Cave of Thawr and hid there for three days. And the Quraysh were asking the people to catch him by whatever means, alive or dead.

¹⁰⁴⁸ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

Then when they (the Quraysh) had totally despaired (of finding the two of them), Allaah's Messenger sall Allaahu 'alaihi wa sallam and his Companion left the cave and they rode their riding camels and went to al Madeenah.

And *Hijrah* is migrating from the land of *shirk* to the land of Islaam.¹⁰⁴⁹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *hijrah*:

- a) linguistically carries the meaning of “to leave something”
- b) is the fifth pillar of Islaam
- c) is the greatest of the pillars of *eemaan*
- d) has exactly the same Sharee’ah definition as language definition ¹⁰⁵⁰

Answer: a)

Q2. That after the Prophet *sall Allaahu ‘alaihi wa sallam* had made the *hijrah*:

- a) the Muslims in al Habashah came to al Madeenah as well
- b) the Muslims could establish their own state in al Madeenah ¹⁰⁵¹

¹⁰⁴⁹ Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And *hijrah* with regards to (leaving a) place can be divided into a general *hijrah* and a specific *hijrah*.

The general *hijrah* is that which the Shaykh has given a definition for here – leaving the land of *shirk* to (go) to the land of Islaam, moving from the land of *shirk* to the land of Islaam...

As for the specific *hijrah* then it is the *hijrah* from Makkah to al Madeenah. And Makkah when the Prophet *‘alahissalaatu wassalaam* left it was a land of *shirk*. And he went to al Madeenah because Islaam had spread in it and Islaam had entered every one of the houses of al Madeenah. So it had become *daar us salaam*.

So he moved from the land of *shirk* to the land of Islaam and he migrated with a *hijrah* that was specific. And this specific *hijrah* was the one which occurred, to which his *‘alahissalaatu wassalaam* statement referred:

There is no *hijrah* after the Fat-h (conquest); rather only *jihad* and intention.

Just as is confirmed in the Saheeh.

So his statement:

There is no *hijrah* after the Fat-h...

Means – there is no *hijrah* from Makkah; the specific *hijrah*, this was from Makkah to al Madeenah.

As for the general *hijrah*, moving from the land of *shirk* to the land of Islaam, then this remains until the Sun rises from its setting place, until the Establishment of the Hour.

¹⁰⁵⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And al hijrah in the (Arabic) language means “to abandon something”.

And as for al hijrah in the Legislation, then it is just as the Shaykh defined it, “to depart from the land of kufr and go to the land of Islaam”; and this is hijrah in the Legislation. And hijrah is a tremendous deed; Allaah has joined it along with jihad in many aayaat.

¹⁰⁵¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- c) there occurred great wars between the Muhaajiroon and the Ansaar
- d) none of the above

Answers: a) b)

Q3. That with regards to the legislation of the pillars of Islaam:

- a) the first pillar was legislated in al Madeenah
- b) the fasting in Ramadaan was legislated in Makkah
- c) the zakaat was legislated in 2AH¹⁰⁵²
- d) the Hajj was legislated in 9AH

Answers: c) d)

Q4. That at tawheed:

- a) is the most important aspect of Islaam to call others to ¹⁰⁵³
- b) was the beginning point for the da'wah of the Prophet *sall Allaahu 'alaihi wa sallam*
- c) was called to for only the first ten years of the Prophethood
- d) was called to in the last thirteen years of the Prophethood

Answers: a) b) d)

Q5. That the hadeeth of Mu'aadh *radi Allaahu 'anhu* being sent to Yemen tells us that:

- a) only the callers who travel to Yemen should call to tawheed first
- b) only the callers who speak to Christians should call to tawheed first
- c) the other pillars of Islaam are to be called to after tawheed is called to ¹⁰⁵⁴

*After the Prophet *sall Allaahu 'alaihi wa sallam* made the hijrah to al Madeenah, the Muhaajiroon who had been in Abyssinia then came to al Madeenah and the Muslims gathered in al Madeenah and all praise is for Allaah. And a State was formed for the Muslims in al Madeenah, comprising the Muhaajiroon and the Ansaar; and whoever had accepted Islaam would come to them.*

¹⁰⁵² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Then Allaah legislated the remaining duties of the religion; so He made the Fasting obligatory upon His Prophet *sall Allaahu 'alaihi wa sallam*, and the Zakaat in the second year after the Hijrah.*

And He made obligatory upon him the Hajj in the ninth year after the Hijrah according the correct saying. And with that, the Pillars of Islaam were completed, the first of them being the two testimonies and the last of them being the Hajj to Allaah's Sacred House.

¹⁰⁵³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So in summary, we know from this that tawheed is the first requirement in calling to Allaah, the Mighty and Majestic, and that the caller begins with it before he begins with the Prayer and the Fasting or the Zakaat or the Hajj because the Prophet *sall Allaahu 'alaihi wa sallam* remained for ten years calling to tawheed and forbidding shirk and he was not commanded with prayer and he was not commanded with zakaat nor pilgrimage nor fasting. Rather these obligatory duties were made obligatory after tawheed was established.*

¹⁰⁵⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

d) whoever does not call to tawheed first is acting in opposition to the methodology of the Prophet *sall Allaahu 'alaihi wa sallam*

Answers: c) d)

Q6. That the correct way of giving da'wah to Islaam:

- a) is to begin with *tawheed* and the rectification of the '*aqeedah*' ¹⁰⁵⁵
- b) is agreed upon by all the groups amongst the Muslims nowadays
- c) can be understood by studying carefully the Seerah of the Prophet *sall Allaahu 'alaihi wa sallam* ¹⁰⁵⁶
- d) is the way that the Prophet *sall Allaahu 'alaihi wa sallam* gave da'wah

Answers: a) c) d)

*So when he would send out callers, the Prophet *sall Allaahu 'alaihi wa sallam* would command them to call the people with the first thing they would call to being tawheed, just as occurs in the hadeeth of Mu'aadh:*

You are going to a people from the People of the Book. So let the first thing that you call them to be the testimony that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. So if they accept that from you then inform them that Allaah has made five prayers obligatory upon them..." to the end of the hadeeth.

[reported by al Bukhaaree (1395) and Muslim (19) from the hadeeth of ibn 'Abbaas radi Allaahu 'anhumaa]

So this proves that a person is not commanded with the Prayer nor with the Zakaat nor with Fasting until tawheed is established and tawheed is present – and that whoever begins with other than tawheed, then his call will fail and his methodology is contrary to the methodology of the Messengers, all of them 'alaihimussalaam.

¹⁰⁵⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

All of the Messengers began by calling to tawheed and to the correction of 'aqeedah; and it is important for those who proceed to be aware of this methodology, for there are many people today who confuse this methodology and change this methodology and choose a different methodology for themselves from their own ideas or from other people who are ignorant.

¹⁰⁵⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And this is the benefit of having awareness of the Messenger *sall Allaahu 'alaihi wa sallam* and his Seerah (his life) and of making this one of the three fundamental principles; you know how he called the people and what was his *sall Allaahu 'alaihi wa sallam* methodology in calling them, so that you can proceed upon it because he '*alaihissalaatu was salaam* is the example to be followed.*

Hijrah from the land of *shirk*¹⁰⁵⁷ to the land of Islaam is an obligation upon this *ummah* and it continues until the Last Hour is established

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *Hijrah* is an obligation:

- a) that was abrogated with the death of the Prophet *sall Allaahu 'alaihi wa sallam*
- b) that will never be abrogated¹⁰⁵⁸
- c) for the Muslim who cannot manifest his Islaam in the non Muslim land where he lives^{1059 1060}
- d) only upon the Muslim males

Answers: b) c)

¹⁰⁵⁷ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

The land of *shirk* is every land where *shirk* is manifest and it is predominant. Whenever *shirk* is manifest in a land and it has become greatly predominant over other than it, then it is called *balad ush shirk* (the land of *shirk*) – regardless of whether this *shirk* is in *ruboobiyyah* (Allaah's Lordship) or with regards to *uloohiyyah* (Allaah's sole right to be worshipped) or with regards to that which *uloohiyyah* necessitates from obedience and judging and the like of that.

¹⁰⁵⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Hijrah is joined along with jihaad in Allaah's Cause and it is an obligation which will remain, not being abrogated.

¹⁰⁵⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*It is obligatory upon every Muslim who needs to perform Hijrah that he should perform Hijrah. And it is not permissible for the Muslim to remain in the lands of kufr when he is not able to make his religion apparent; so then it is obligatory upon him to migrate to the lands of the Muslims. So it is an obligation which remains, because of his *sall Allaahu 'alaihi wa sallam* saying:*

Hijrah will not be cut off until repentance is cut off; and repentance will not be cut off until the Sun rises from its place of setting.

[reported by Aboo Daawud (2479) and Ahmad from the hadeeth of Mu'aawiyah ibn Abee Sufyaan radi Allaahu 'anhumaa]

¹⁰⁶⁰ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

The reason for *hijrah* being obligatory or the reason for *hijrah* being something legislated in the Sharee'ah is: that it is obligatory for the believer to manifest his religion, having the (Islaamically permissible) pride through that, making it clear to the people, making it known that he testifies with the testimony of the Truth...

So for this reason, the *hijrah* from the land of *shirk* to the land of Islaam is obligatory if the Muslim is not able to manifest his religion, because manifesting the religion is an obligation upon the Earth and it is an obligation upon the Muslim that he manifest his religion and the he does not conceal his religion.

So if his manifesting his religion is not possible in a land then it is obligatory for him to leave it (that land) – meaning he must make *hijrah*.

And the proof is His Saying, the Most High:

“As for those whose souls the angels take in a state of having earned Allaah’s anger; then the angels will say to them: ‘In what condition were you (regarding your Religion)?’

They will say: ‘We were weakened in our land.’

They will reply: ‘Was not Allaah’s Earth spacious so that you could make *hijrah* within it?’

So these people will find their abode in Hell, and what an evil destination that is. Except for the weak ones from the men, women and children who were unable to migrate or find a way to do so. As for such, it may be that Allaah will certainly pardon them, and Allaah is ever One who pardons and forgives the sins of His servants.”¹⁰⁶¹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. These aayaat from Soorah an Nisaa show that:

- a) the person who abandons hijrah without excuse has in fact left the religion of Islaam
- b) that it is forbidden for weak people to make hijrah
- c) that the person who abandons hijrah without excuse has committed a sin
- d) that the person who abandons hijrah without excuse has a great threat upon him¹⁰⁶²

Answers: c) d)

Q2. That a valid excuse for not performing hijrah is being:

- a) a woman
- b) unable to find the way to the place they are to migrate to
- c) physically unable to perform hijrah¹⁰⁶³

¹⁰⁶¹ Soorah an Nisaa (4) aayaat 97 to 99

¹⁰⁶² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

These two aayaat contain a threat against the person who abandons the hijrah when he was able to perform it and that his abode will be the Hellfire, and what an evil destination. So even though he does not exit from Islaam, these are from the texts which contain a threat.

So if he abandons the hijrah, then he has abandoned something obligatory and he will be sinful.

¹⁰⁶³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then Allaah explains in the aayah after it the excuse by which the obligation of the hijrah falls away.

d) unable to take all one's possessions along with him to his place of migration

Answers: b) c)

So He, the Most High, said:

Except for those who were rendered weak from the men, the women and the wildaan...

Meaning: the children

Who were unable to migrate...

(Meaning) They did not possess the ability.

Or find a way to do so...

Meaning: they do not know the way to the city – al Madeenah – because hijrah requires (a person) to make a journey, otherwise (it may occur) that a person dies during the journey if he does not know the way.

So their excuse is by way of two matters:

Firstly- those who were not able to carry it out

Secondly - those who do not know the way.

And His saying, He the Most High:

“O My servants who believe, indeed My Earth is spacious, so make your worship purely and sincerely for Me.”¹⁰⁶⁴

Al-Baghawee, *rahimahullaah*, said: **“This Aayah was sent down with regard to the Muslims who were in Makkah who did not migrate; Allaah addressed them with the title of *eemaan*.”**

The proof for the *hijrah* found in the *Sunnah* is his *sall Allaahu ‘alaihi wa sallam* saying: **“Hijrah will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the Sun rises from its place of setting.”¹⁰⁶⁵**

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. This aayah from Soorah al ‘Ankaboot shows that:

- a) a Muslim is commanded to travel throughout the Earth constantly until he dies
- b) everyone who remains in the same country during the whole of their life is a *kaafir*
- c) hijrah is something commanded by Allaah if a person cannot manifest his Islaam¹⁰⁶⁶
- d) none of the above

Answer: c)

Q2. That there will be no more hijrah:

- a) when the Sun rises from the East
- b) after the Prophet *sall Allaahu ‘alaihi wa sallam* conquered al Madeenah¹⁰⁶⁷

¹⁰⁶⁴ Soorah al ‘Ankaboot (29) aayah 56

¹⁰⁶⁵ Reported by Aboo Daawud (3479) and Ahmad from the hadeeth of Mu’aawiyah ibn Abee Sufyaan *radi Allaahu ‘anhumaa* and declared *Saheeh* by al Albaanee.

¹⁰⁶⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This aayah is from Soorah al ‘Ankaboot and it contains a command to migrate and that the Earth of Allaah is spacious. So if you are in a land where you are not able to make your religion apparent, then Allaah’s Earth is spacious, so move away from it (that land). Do not remain in the bad part; rather leave it and go somewhere in Allaah’s spacious Earth.

¹⁰⁶⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*As for his *sall Allaahu ‘alaihi wa sallam* saying:*

There is no migrating after the conquest (of Makkah).

*[Reported by al Bukhaaree (2783) and Muslim from the hadeeth of ibn ‘Abbaas *radi Allaahu ‘anhumaa* and reported by Muslim (1864) from the hadeeth of ‘Aaishah *radi Allaahu ‘anhaa*]*

Then what is apparent from (this) hadeeth is that the migrating came to an end after the conquest of Makkah.

- c) after the death of the Prophet *sall Allaahu 'alaihi wa sallam*
- d) when the Hour is established

Answer: d)

*And some people think that there is a contradiction between the hadeeth and between his *sall Allaahu 'alaihi wa sallam* saying:*

Hijrah will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the Sun rises from its place of setting.

However the people of knowledge respond to his hadeeth (by saying) that what it is meant by 'there is no migrating after the conquest' is (no migrating) from Makkah because, through the conquest, it became an abode of Islaam. So the people thought that migrating remained from Makkah after the conquest so they wished to attain the reward of migrating.

As for migrating from the land of kufr then it remains until the Hour is established.

So when he (*sall Allaahu 'alaihi wa sallam*) settled in al-Madeenah he was ordered with the rest of the prescribed duties of Islaam, such as: the *Zakaat*, Fasting (*as-Sawm*), the *Hajj*, the *Jihaad*, the *Adhaan*, commanding good and forbidding evil and the rest of the prescribed duties of Islaam. He spent ten years establishing that, after which he passed away, may Allaah extol and send blessings of peace upon him; and his religion remains.

And this is his religion: There is no good except that he directed his nation to it, and no evil except that he warned them against it. So the good that he guided them to was *Tawheed*, and all that Allaah loves and is pleased with; and the evil that he warned against was *shirk* and all that Allaah hates and rejects. Allaah sent him as a prophet to the whole of mankind and Allaah made it obligatory upon all of the *jinn* and mankind to obey him.

And the proof is the Saying of Allaah, the Most High:

“Say, ‘O people! I am the Messenger of Allaah to you all.’”¹⁰⁶⁸

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the religion of Islaam:

- a) was completed shortly after the death of the Prophet *sall Allaahu alaihi wa sallam*
- b) was completed shortly before the Hijrah
- c) will remain until the Establishment of the Hour
- d) was revealed in stages to the people ¹⁰⁶⁹

Answers: c) d)

¹⁰⁶⁸ Soorah al A'raaf (7) aayah 158

¹⁰⁶⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Sharee'ah came down in stages until it was completed - and all praise is for Allaah - before the death of the Prophet sall Allaahu 'alaihi wa sallam and before Allaah sent down to him:

This day have I completed your religion for you, and perfected My favours upon you, and am pleased with Islaam as your Religion.

And a short period after this aayah came down, the Prophet sall Allaahu 'alaihi wa sallam passed away; and his religion remains until the Establishment of the Hour.

Through him Allaah completed the Religion, and the proof is His saying, He the Most High:

“This day have I completed your religion for you, and perfected My blessings upon you, and am pleased with Islaam as your Religion.” ^{1070 1071}

The Shaykh Saalih al Fawzaan hafidhahullaah mentions in his explanation:

Q1. That the Prophet sall Allaahu alaihi wa sallam died:

- a) whilst standing on ‘Arafah during the Farewell Hajj¹⁰⁷²
- b) shortly after this aayah from Soorah al Maa-idah was sent down
- c) leaving his nation upon a clear path ¹⁰⁷³
- d) after Allaah had completed His Religion through him

Answers: b) c) d)

Q2. That the religion of Islaam:

- a) contains all that is beneficial for the servants of Allaah¹⁰⁷⁴
- b) is suitable for all times and places ¹⁰⁷⁵

¹⁰⁷⁰ Soorah al Maa-idah (5) aayah 3

¹⁰⁷¹ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

This was the last of that which came down to the Prophet sall Allaahu ‘alaihi wa sallam and it is a testimony from the Lord of the whole of the creation for this religion being complete and comprehensive and fully suitable for every time and place.

¹⁰⁷² Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

This aayah came down to the Prophet sall Allaahu ‘alaihi wa sallam whilst he was performing the standing in ‘Arafah in the Farewell Hajj on the Day of Jumu’ah. And he sall Allaahu ‘alaihi wa sallam lived after it for a short time and then moved on to the highest company.

¹⁰⁷³ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

And he left his nation upon al mahajjah al baydaa- (the clear white path) whose night is just the same as its day; no one deviates from it except that he is destroyed.

¹⁰⁷⁴ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

And in this aayah is a testimony from Allaah, the Perfect and Most High, that this religion is complete and that it covers everything of benefit to the servants and it contains a solution for all of their issues and problems until the Establishment of the Hour.

¹⁰⁷⁵ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

- c) will be replaced by Allaah's final Sharee'ah shortly before the Hour is established
- d) will be revived by the Prophet *sall Allaahu alaihi wa sallam* when he returns in the future

Answers: a) b)

Q3. That the correct understanding of Islaam is the understanding possessed by the people who:

- a) understand and use the texts of Islaam correctly ¹⁰⁷⁶
- b) follow their desires
- c) have minimal understanding of what Allaah has revealed
- d) do all of the above

Answer: a)

Q4. That the Muslims today who differ with each other in a particular matter should:

- a) refer it back to the Book of Allaah ¹⁰⁷⁷
- b) wait for revelation to descend to decide the matter
- c) ask the Prophet *sall Allaahu 'alaihi wa sallam* to inform them what is correct ¹⁰⁷⁸
- d) refer the matter back to what is contained in the authentic Sunnah

Answers: a) d)

Q5. That the people who accuse the Sharee'ah of being deficient:

*They (the people) do not need any other legislation after it or any other book to come down or any other messenger to be sent after the Messenger *sall Allaahu 'alaihi wa sallam*.*

¹⁰⁷⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So there is no matter to be found and there is no event that will occur until the Day of Resurrection except that in the Legislation revealed to Muhammad *sall Allaahu 'alaihi wa sallam* there is a solution for it and the ruling concerning it.*

However the matter relates back to who is competent to extract evidence and to derive the rulings and issues. So if there are to be found ahl ul 'ilm (people of knowledge) and people qualified to make ijtihaad (personal deductions in rulings) who fulfill the conditions of ijtihaad- then this legislation is indeed complete and it contains a solution for all problems.

And deficiency only comes about from us from the aspect of deficiency in (our) knowledge and inability to understand that which Allaah, the Perfect and Most High, has sent down - or from the aspect of desires, that there are desires (followed) which divert a person away from the Truth.

Otherwise this religion is fully suitable and comprehensive and complete. Allaah has sufficed the Islaamic nation with it until the Establishment of the Hour if it (the nation) acts upon it (the religion) correctly and refers back to it in its affairs.

¹⁰⁷⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said:

So if you disagree about anything then refer it back to Allaah and the Messenger.

Soorah an Nisaa (4) aayah 59

¹⁰⁷⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Referring back to Allaah is to refer back to the Book of Allaah and referring back to the Messenger after his death is to refer back to his Sunnah.

- a) include the atheists and the heretics ¹⁰⁷⁹
- b) are themselves deficient in their understanding of the Sharee'ah ¹⁰⁸⁰
- c) are correct, in that there are certain needs of mankind which the Sharee'ah does not meet
- d) include many of the leading scholars from the *ahl us sunnah wal jamaa'ah*

Answers: a) b)

Q6. That those people who say that Islaam is only applicable to a time in the past:

- a) have spoken the truth with regards to certain aspects of Islaam
- b) justify this by saying that circumstances are different now from how they were in the past
- c) have committed *kufr* by making a statement like this ¹⁰⁸¹
- d) have in fact denied the aayah from Soorah al Maa-idah quoted by the Imaam here

Answers: b) c) d)

Q7. The aayah from Soorah al Maa-idah is also a refutation of:

- a) the innovators who try to introduce innovated acts of worship into Islaam ¹⁰⁸²
- b) the innovators who bring improvements to the religion of Islaam
- c) the *ahl us sunnah wal jamaa'ah*
- d) the Saved Sect

¹⁰⁷⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So this aayah (from Soorah al Maa-idah) contains a refutation of those who make accusations against the Islaamic Legislation of its having shortcomings or of its being deficient, (these accusations coming) from the atheists and the evil heretics or from the "semi students" whose understanding falls short in being able to understand the hidden wisdoms of the Islaamic Legislation.

¹⁰⁸⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So therefore these (foolish people) ascribe deficiency to the Islaamic Legislation and they do not know that the deficiency is with themselves alone.

So it (this aayah) contains a refutation against those who accuse the Islaamic Legislation of deficiency and that it does not meet all needs of the servants and all matters of welfare for the servants until the Establishment of the Hour.

¹⁰⁸¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(And the aayah contains a refutation of) the one who says, "(Islaam) was specific to a certain olden times". This is because there are many ignorant people who, when it is said to them, "This is the Islaamic ruling", they say, "That was in the time of the Messenger and the initial time. But as for now, then conditions have changed and the matters have altered; and the legislated rulings were for people who have now passed away and for problems that have come to an end."

They say this, and this is kufr in Allaah, the Mighty and Majestic, and it is a denial of His Saying, He the Most High:
This day have I perfected your religion for you...

Soorah al Maa-idah (5) aayah 3

¹⁰⁸² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

These people just introduce them (the innovated practices) in accordance with what they deem to be good or based upon blindly following those whom they have good thoughts about from the people of false ideas and people with their own goals and desires.

Answer: a)

Q8. That from the actions of those who innovate in the religion are:

- a) reviving the Sunnah and refuting the acts of *bid'ah*
- b) abandoning the people of desires and striving to look into the authentic texts
- c) bringing into the religion acts of worship for which Allaah sent down no authority ¹⁰⁸³
- d) correcting the deficiencies in Islaam that the earlier scholars did not detect

Answer: c)

Q9. That the person who innovates an act of worship into the religion of Islaam:

- a) is by doing this, implying that Islaam is not complete and perfect ¹⁰⁸⁴
- b) is only trying to make Islaam complete and therefore should not be criticized
- c) acknowledges the shortcomings in the Religion and tries to correct them
- d) has committed a sin by doing this

Answers: a) d)

Q10. The aayah from Soorah al Maa-idah quoted by the Imaam here:

- a) refutes those who say that Islaam is not appropriate for our times
- b) refutes those who attribute innovated acts to the religion of Islaam
- c) is a testimony that the religion of Islaam is complete and perfect ¹⁰⁸⁵
- d) was addressed to the Messenger *sall Allaahu 'alaihi wa sallam* only ¹⁰⁸⁶

¹⁰⁸³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he sall Allaahu 'alaihi wa sallam said:

Whoever introduces into this affair of ours that which is not from it, then it is rejected.

And he 'alaihissalaatu wassalaam said:

And beware of newly introduced matters, for every newly introduced matter is an innovation, and every innovation is misguidance.

¹⁰⁸⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So whoever introduces acts of worship which have no proof from the Book of Allaah nor from the Sunnah of the Messenger of Allaah, then he (this person) is accusing this religion of not being complete and he wishes to complete the religion himself. And he is not actually acknowledging the fact that Allaah has completed it.

So whatever was not religion in the time of the Prophet sall Allaahu 'alaihi wa sallam then it will never be (from the) religion after him.

¹⁰⁸⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The religion was completed by Allaah, the Perfect and Most High. So there is no scope for addition in it nor for reduction from it. And there is no scope for raising doubts nor seeking to obscure the issue by saying that it is not suitable for the people in these later times.

¹⁰⁸⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So His saying (in this aayah) is an address to this nation, from the first of it to the last of it, and it is not just an address to the first generation alone. Rather it is an address to the whole of the nation until the Hour is established.

Answers: a) b) c)

Q11. That the death of the Messenger sall Allaahu 'alaihi wa sallam:

- a) is something which only a minority people do not accept to have taken place ¹⁰⁸⁷
- b) must have occurred for him to have been shrouded, buried and prayed over ¹⁰⁸⁸
- c) will never occur until the Hour is established
- d) did not in reality occur

Answers: a) b)

Q12. That those who claim that the Messenger sall Allaahu 'alaihi wa sallam did not die:

- a) are correct
- b) are incorrect
- c) oppose the *ahl us sunnah wal jamaa'ah* in this
- d) often seek deliverance from him because they believe him to be alive

Answers: b) c) d)

¹⁰⁸⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The whole nation are agreed in consensus that he sall Allaahu 'alaihi wa sallam passed away. No one disagrees about this except the people of false beliefs, those say that the Messenger did not die. And they negate death from the Messenger sall Allaahu 'alaihi wa sallam. This is baseless speech and speech which is clearly rejected.

¹⁰⁸⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He sall Allaahu 'alaihi wa sallam was treated as one who had died. He was washed, shrouded and prayed over and then he sall Allaahu 'alaihi wa sallam was buried in his grave.

The proof that he *sallAllaahu 'alayhi wa sallam* died is His saying, the Most High:

“(O (Muhammad *sall Allaahu 'alaihi wa sallam*)! You will die soon, and they will die. Then on the Day of Resurrection you will all dispute before your Lord”.¹⁰⁸⁹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the death of the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) has occurred ¹⁰⁹⁰
- b) is occurring
- c) will occur soon
- d) occurred when Allaah had completed the deen

Answers: a) d)

Q2. That we come to know that the Prophet *sall Allaahu 'alaihi wa sallam* has died:

- a) through *ijmaa'* (consensus)
- b) through information that Allaah has given us in the Qur-aan¹⁰⁹¹
- c) through *qiyaas*
- d) none of the above

Answers: a) b) c)

¹⁰⁸⁹ Soorah az Zumar (39) aayaat 30 to 31

¹⁰⁹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As is the way of Allaah, the Perfect and Most High, with His creation:

Every soul shall taste death.

Soorah aale 'Imraan (3) aayah 185

And the prophets and the messengers enter within this generality (of every soul tasting death).

¹⁰⁹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then as for the textual (proof), then it is His statement, He the Most High:

You will certainly soon and they certainly die.

*This is information from Allaah to His Messenger *sall Allaahu 'alaihi wa sallam* that he will soon die.*

'You are mayyit' meaning 'you are going to die'.

So it is said to a person who is going to die, "This is a mayyit (person who is going to die)".

As for the person who has actually already died, then it is said about him (that he is) 'mayt', with a sukoon (on the letter yaa in the middle of the word), because of His saying, He the Most High:

Or one who was *mayt* (dead) and We gave life to him.

Soorah al An'aam (6) aayah 122

And after they have died, the people will be resurrected¹⁰⁹², and the proof is His saying:

From the Earth We created you, (O Mankind), and to it We shall return you (after death) and from it We shall raise you to life yet again.¹⁰⁹³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That rejecting the idea that everyone will die is something:

- a) which only the staunchest atheist will do
- b) only the person of strongest *eemaan* will do
- c) that no one does ¹⁰⁹⁴
- d) that all of us will do at some point

¹⁰⁹² Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

He (the author) said, when he mentioned his *sall Allaahu 'alaihi wa sallam* death:
And after they have died, the people will be resurrected..

He made particular reference to the Resurrection here, despite its appropriate (place for being mentioned) being in the mention of the Day of Resurrection, the second level from the second fundamental principle – the Day of Resurrection meaning that the people will be resurrected after death.
And after they have died, the people will be resurrected...

And that (mentioning it here) is for a reason; and it is that in the time of the Shaykh *rahimahullaahu ta'aala* there were many, amongst the Bedouins, who denied the Resurrection after death. There occurs in the treatises of the Shaykh from the scholars, many treatises containing a clarification that the Resurrection after death is True and that whoever disbelieves in the Resurrection and rejects the Resurrection is a *kaafir* (disbeliever) in Allaah, the Magnificent. (Such a person) is not a *mu-min* (true believer) nor is he a Muslim – even if he prays and fasts and considers himself to be a Muslim.

The author laid this down here for the purpose of giving importance to the issue and he placed it in this appropriate location because he mentioned the passing away of the Prophet *sall Allaahu 'alaihi wa sallam* and he mentioned His saying:

“(O (Muhammad *sall Allaahu 'alaihi wa sallam*)! You will die soon, and they will die. Then on the Day of Resurrection you will all dispute before your Lord.

¹⁰⁹³ Soorah TaaHaa (20) aayah 55

¹⁰⁹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

We know and everyone knows - even the disbelievers and the atheists and the evil heretics - all of them know that death will certainly occur. No one denies death, because it is something which is experienced.

However the important matter is the Resurrection after death; this is the point of disagreement between the believers and the disbelievers.

Answer: c)

Q2. That the events occurring after death include:

- a) the returning of the souls to their bodies ^{1095 1096}
- b) the journeying of the people from the graves to the *mahshar*
- c) the resurrection of only those people who are destined for Paradise
- d) the person returning to this worldly life to join his family and friends whom he left

Answers: a) b)

Q3. That believing in the Resurrection after death:

- a) is obligatory if a person wishes to be a person of *eemaan* ¹⁰⁹⁷

¹⁰⁹⁵ Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And the Resurrection is: the restoration of the bodies and the souls after death. The souls will be returned to the bodies and the bodies will be brought back to life just as they were, with the same bodies and with the same souls - even if Allaah, the Blessed and Most High, will cause an increase to these bodies with whatever He wishes, He the Perfect and Most High.

So it is established that the believers will be resurrected on the Day of Resurrection with their height being the height of their father Aadam *'alaihi salaam*, in that his height was sixty cubits.

And as for the *kaafir* then with regards to him there occur many *ahaadeeth*, from them: that his molar tooth will be the like of Mount Uhud, and that is so that can take his portion of punishment - and Allaah's refuge is sought.

And there occurs even regarding his skin, that it has a tremendous thickness:

Whenever their skins are roasted through, We shall change them for other (skins) so that they may taste the punishment.

Soorah an Nisaa- (4) aayah 56

And Allaah's refuge is sought.

And (there will occur) the returning of the souls and the bodies together, just as is the *'aqeedah* of the *ahl us sunnah wal jamaa'ah*. And it is not a returning of the souls only, just as the philosophers say; nor is it the returning of different bodies, as is said by many of the people who oppose and deviate away from the guidance of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

And that which the *ahl us sunnah wal jamaa'ah* are upon, and that which the texts from the Book and Sunnah prove is that the returning comprises the soul and the body together, in that Allaah will bring back that body which He created from nothingness.

¹⁰⁹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And it (the Resurrection) is the restoration of the bodies which have rotted away and become decayed bones and dust and which have separated in the Earth. They will be restored and rebuilt just as they were before, because the One who created them in the first place is fully able to bring them back again.

Then the souls will be blown into them, then they will move and proceed from the graves to the Mahshar (the Gathering Place).

¹⁰⁹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- b) is one of the five pillars of *eemaan* ¹⁰⁹⁸
- c) is mentioned in the hadeeth of Jibreel
- d) is not necessary if the person testifies to the *shahaadatayn* ¹⁰⁹⁹

Answers: a) c)

Q4. That this aayah from Soorah TaaHaa tells us that:

- a) Allaah created Aadam '*alaihissalaam* from the Earth ¹¹⁰⁰
- b) no one will ever be able to leave Earth
- c) each person returns to being in the Earth each night ¹¹⁰¹
- d) we will be raised out of the Earth for the Resurrection¹¹⁰²

Answers: a) d)

So this Resurrection is true, there is no doubt about it. And whoever denies it is a disbeliever in Allaah, the Mighty and Majestic.

¹⁰⁹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And having eemaan in the Resurrection is one of the six pillars of eemaan about which the Prophet sall Allaahu 'alaihi wa sallam said:

"(Eemaan) is that you truly believe in Allaah and in His Angels and in His Books and in His Messengers and in the Last Day and that you truly believe in Predecree, the good of it and the bad of it."

[Reported by al Bukhaaree (50) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anh]

¹⁰⁹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So whoever does not truly believe in the Resurrection and in the Last Day, then he is a kaafir (a disbeliever) in Allaah, the Mighty and Majestic, even if he bears witness to 'laa ilaaha ill Allaah' and that 'Muhammad rasool ullaah' and even if he prays and fasts and performs Hajj and gives the Zakaat and does the actions of obedience.

If he denies the Resurrection or doubts about it, then he is a disbeliever in Allaah, the Mighty and Majestic.

¹¹⁰⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

His statement, He the Most High:

From it We created you...

Meaning: the Earth, when He created Aadam 'alaihissalaam, the father of mankind.

¹¹⁰¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And to it We shall return you...

Meaning; after death, in the graves.

¹¹⁰² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And from it We shall bring you out again.

This is the Resurrection.

Also the saying of Allaah, the Most High:

“And Allaah created you from the (dust of) the Earth, then He will cause you to return (to being dust) within the Earth, then He will bring you forth and restore you to life.”¹¹⁰³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the aayah quoted here from Soorah Nooh:

- a) tells us that Allaah created Adam *'alaihissalaam* from the Earth
- b) is a proof for the Resurrection ¹¹⁰⁴
- c) tells us that we will proceed from our graves directly to Paradise or the Fire ¹¹⁰⁵

¹¹⁰³ Soorah Nooh (71) aayaat 17 to 18

¹¹⁰⁴ Shaykh Nu'maan ibn 'Abdil Kareem al Watr *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

The proofs for the Resurrection are four:

1) The creation of the Heavens and the Earth. He, the Most High, said:

Is He who created the Heavens and the Earth not Fully Able to create the like of them?

Soorah YaaSeen (36) aayah 81

2) The creation of mankind in the first place. He, the Most High, said:

Say (O Muhammad). He will give life to them, He the One who created them for the first time. And He is the All Knowing of every one of the creation.

Soorah YaaSeen (36) aayah 79

And He, the Most High, said:

And He (Allaah) is the One who created the creation to begin with, then He restores it and that is even easier for Him.

Soorah ar Room (30) aayah 27

3) The giving life to the Earth after its death. He, the Most High, said:

But when We send down water upon it, it rises and stirs to life (with vegetation). Indeed the One who gave it life, is the One who will give life to the dead.

Soorah Fussilat (41) aayah 39

4) The giving life in this worldly abode to some of those who have died – because the One who gives life to a single soul after its death, is Fully Able to give life to all the souls (who have died). He, the Most High, said:
The creation of (all of) you and the resurrection of (all of) you is just as the (creation and resurrection) of a single person.

Soorah Luqmaan (31) aayah 28

And He, the Most High, said:

So We said, “Strike him (the dead man) with a piece of it (the cow).” In this way does Allaah bring the dead to life and show you His Signs so that you may understand.

Soorah al Baqarah (2) aayah 73

¹¹⁰⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And He will bring you out from it.

d) tells us that most people live within the Earth ¹¹⁰⁶

Answers: a) b)

Q2. That bringing the dead back to life:

- a) was something that each prophet could do
- b) is something that Allaah can do
- c) is something that can be done by One who created them in the first place ¹¹⁰⁷
- d) is something that no one can do

Answers: b) c)

Q3. That the rain that Allaah sends down from the skies:

- a) has no effect on the vegetation upon the Earth
- b) brings life to the barren land, by the permission of Allaah ¹¹⁰⁸
- c) will cause the corpses to grow and become complete before the souls are blown into them
- d) can never cause the living to die

Answers: b) c)

This is the Resurrection. They will come out from the graves and they will proceed to the Mahshar (the Gathering Place).

¹¹⁰⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He said, "Upon the Earth you will live and upon it you will die and from it you will be brought out.

Soorah al A'raaf (7) aayah 25

Meaning: you will live upon its surface and you will die upon it and you will come out from it for the Resurrection on the Day of Resurrection.

¹¹⁰⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

There is also to be found an intellectual proof from the Qur-aan itself and it is that the One who is Able to bring the creation about initially is Able to restore the creation even more so.

He, the Most High, said:

And He (Allaah) is the One who created the creation to begin with, then He restored it and that is even easier for Him. And for Him is the highest description in the Heavens and the Earth. And He is the All Mighty, the All Wise.

Soorah ar Room (30) aayah 27

¹¹⁰⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And from the proofs for the Resurrection is that which occurs to the Earth with regards to its being brought to life with plants. So you can see the Earth being dead, having no plants upon it, being barren.

Then Allaah, the Perfect and Most High, sends down rain upon it, then He causes plants to grow which were dead stubble previously.

Likewise the bodies which are within the Earth; they were stored within the Earth and Allaah will send down rain upon them and then the bodies will grow and become complete. And then the souls will be breathed into them.

So indeed you see the Earth, how it can be dry and arid, but then it comes to life with that (vegetation) which grows from it.

Q4. That were there to be no Resurrection after death:

- a) the tyrant and wrongdoer might not face a recompense for their evil ¹¹⁰⁹
- b) the obedient believer might not receive a reward for his good actions
- c) the creation of Mankind would be something with no purpose
- d) none of the above

Answers: a) b) c)

Q5. That giving life to that which was dead can be done by:

- a) those of us who truly believe in the Last Prophet
- b) the One who created everything in the first place
- c) the One who produces fire from the green tree ¹¹¹⁰

¹¹⁰⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(So can it be that) the obedient, dutiful, believer in Allaah and His Messengers lives and the disbeliever, the atheist, the evil heretic, the wicked tyrant, the arrogant one, the sinner live – all of them live and then they die, without this believer receiving anything from his reward or without this disbeliever and this evil heretic and this atheist and this tyrannical oppressor of the people receiving any of his recompense whatsoever?

So does this befit Allaah that He would leave the people in this manner without rewarding the people of eemaan for their eemaan, and the people who did good for their good, and the people of crimes and kufr for their crimes and kufr? This would not befit the Wisdom of Allaah, the Perfect and Most High, and therefore He said:

And to Allaah belongs whatever is in the Heavens and in the Earth, so that He will recompense those who did evil for what they did and He will reward those who did good with the best reward.

Soorah an Najm (53) aayah 31

And this will not occur except on the Day of Resurrection.

And likewise in His statement, He the Perfect:

And do those who commit evil deeds think that We will treat them just the same as those who believe and do righteous deeds in their life and in their death? Evil is the judgment that they make.

Soorah al Jaathiyah (45) aayah 21

And, He the Perfect and Most High, said:

Shall We make those who truly believe and who do righteous deeds just like those who cause corruption upon the Earth? Or shall We make those who are people of *taqwaa* just the same as the wicked evil doers?

Soorah Saad (38) aayah 28

And He, the Perfect and Most High, said:

Do you think that We created you without purpose and that you will not be returned to Us?

Soorah al Mu-minoon (23) aayah 115

And He, the Most High, said:

Does man think that he will be left without having duties placed upon him? Was he not a drop of sperm emitted? Then he was a clot of blood and Allaah created him and fully formed him? And produced from him offspring, male and female? Is the One who did that not able to give life to the dead?

Soorah al Qiyaamah (75) aayaat 36 to 40

¹¹¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And He rebutted the disbeliever who said,

d) all who live in the Heavens and the Earth ¹¹¹¹

Answers: b) c)

Q6. That the person who wishes to commit evil:

- a) should do so
- b) should realise that he will be resurrected and taken to account ¹¹¹²
- c) will not be resurrected
- d) will definitely go to the Hellfire

Answer: b)

Who will give life to the bones when they are decayed away?

With His saying:

Say, "He who created him in the first place will give life to him; and He has full knowledge of every created thing. He who produces fire for you from the green tree, then you use it to light your own fires.

Soorah YaaSeen (36) aayaat 78 to 80

¹¹¹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And from the evidences for the Resurrection is using as evidence the creation of the Heavens and the Earth. So the One who created these tremendously huge and awesome created things is Fully Able to restore man to life because the One who is able to do something tremendous will be able to do something less, even more so.

He, the Most High, said:

Is the One who created the Heavens and the Earth not able to create the like of them? Yes, indeed! And He is the All Knowing Creator who creates again and again.

Soorah YaaSeen (36) aayah 81

And He, the Most High, said:

The creation of the Heavens and the Earth is greater than the creation of mankind. However most of mankind do not know.

Soorah Ghaafir (40) aayah 57

¹¹¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He will recompense every doer of deeds in accordance with his deeds; if good, then with good and if evil, then with evil. So let the disbeliever disbelieve and let the wicked person and the evil heretic and the apostate be upon evil – because in front of him there lies the Resurrection and the Rising from death and the Recompensing and the Reckoning.

As for the believer, the one who is dutiful to Allaah, who worships Allaah and seeks to draw closer to Allaah, then his deeds will never be lost. For there is an appointment when Allaah will recompense him for his deeds and will give him multiplied reward and will give him things which he did not think of or expect.

After the Resurrection the people will be brought to *hisaab* (account) and will be rewarded or punished for their actions. And the proof is His saying, He the Most High:

“So that He may recompense those who did evil for what they did; and that He may reward those who did good with the best reward of Paradise.”¹¹¹³

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the meaning of *hisaab* in this context is:

- a) maths
- b) accountancy
- c) punishing the people who have committed no sins
- d) none of the above ¹¹¹⁴

Answer: d)

Q2. That regarding the Muslims on the Day of Resurrection, the first category:

- a) are those who will enter Paradise without punishment or reckoning ¹¹¹⁵
- b) are mentioned in the hadeeth of Jibreel
- c) are mentioned in the hadeeth of the seventy thousand entering Paradise
- d) will go to the Hellfire forever

Answers: a) c)

Q3. That regarding the Muslims on the Day of Resurrection, the second category:

- a) are those who will have a severe and difficult reckoning
- b) will have a reckoning like *al ard* (the Earth)¹¹¹⁶

¹¹¹³ Soorah an Najm (53) aayah 3

¹¹¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The hisaab has the meaning of munaaqashah (interrogation) of the people of sins.

¹¹¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The Muslims will be of three categories on the Day of Resurrection:

The first category from them are those who will have no hisaab (reckoning) and will enter Paradise without any reckoning and without any punishment, just as occurs in the hadeeth of the seventy thousand who will enter Paradise without any reckoning and without any punishment.

[Hadeeth reported by al Bukhaaree (5705) and Muslim from the hadeeth of 'Imraan ibn Husayn radi Allaahu 'anhu]

- c) will have their records of deeds closely examined ¹¹¹⁷
- d) will be from those people who are happy ¹¹¹⁸

Answers: d)

Q4. That with regards to the reckoning of the *kuffaar*, then they:

- a) will be rewarded for their good deeds
- b) will enter Paradise briefly before entering the Fire
- c) will enter the Fire briefly before entering Paradise
- d) have no *hasanaat* (good deeds) ¹¹¹⁹

Answer: d)

Q5. That the *meezaan*:

- a) is used to weigh up the deeds of the servants
- b) is not a real set of scales but just a metaphorical idea
- c) cannot weigh bad deeds ¹¹²⁰

¹¹¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The second category of the people are those who will be given a light reckoning, and it is al 'ard (presentation of the record) only. He is not taken to account with the reckoning of interrogation but rather will be reckoned such that the record is just presented to him.

And this person is also (as well as the first category) one of the people of bliss.

¹¹¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The third category: those who will receive a reckoning involving interrogation and this person is in great danger, because of his sall Allaahu 'alaihi wa sallam saying:

Whoever has his record closely examined will be punished.

[Reported by al Bukhaaree (103) and Muslim from the hadeeth of 'Aaishah radi Allaahu 'anhaa]

¹¹¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said:

As for the one who is given his record of deeds in his right hand, then he will soon receive a light reckoning and he will return to his family joyful.

Soorah al Inshiqaaq (84) aayaat 7 to 9

¹¹¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*As for the *kuffaar* (disbelievers) then the scholars differ regarding them: will they receive a reckoning or will they not receive a reckoning?*

So from the scholars are those who say that the disbelievers will not receive a reckoning because they (the disbelievers) do not have any good deeds. Rather they will be taken straight to the Fire because they have no good deeds.

*And from the scholars are those who say (that) they will receive a reckoning with a *hisaab* (reckoning) of *taqreer* (confession), meaning a (confession) of their deeds, their *kufr* and their apostasy. Then they will be taken to the Fire.*

¹¹²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And the *meezaan* (balance) means the apparatus upon which the deeds of the people will be weighed. The good deeds will be placed on one scale and the evil deeds on one scale.*

d) is identical to the scales that we have in this life

Answer: a)

Q6. That a person need have no fear of:

- a) having his *saa-iyyaat* outweighing his *hasanaat* ¹¹²¹
- b) receiving his record in his left hand ¹¹²²
- c) the Reckoning
- d) none of the above

Answer: d)

¹¹²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said:

So whoever's balance of good deeds is heavy, then they will be the successful ones.

And whoever's balance of good deeds is light then they are the ones who have caused their own souls to be in loss.

Soorah al Mu-minoon (23) aayaat 102 to 103

¹¹²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The person who is given the record in his right hand, then his reckoning will be easy.

And whoever is given his record in his left hand, then his reckoning will be difficult and he will see the terrors and the huge dangers and he will go on from one danger to the next in the different stages of the Resurrection, and the Reckoning, and Gathering.

These are terrifying matters if we reflect upon them.

And whoever denies the Resurrection is a disbeliever¹¹²³, and the proof is His saying, He the Most High:

“Those who disbelieve claim that Allaah will not resurrect them after death.

Say (O Muhammad), ‘Yes, by my Lord you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world).¹¹²⁴ And that is easy for Allaah.’¹¹²⁵”

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That a person who denies the Resurrection is a *kaafir* because he has denied:

- a) something which everyone on the face of the Earth accepts
- b) one of the pillars of *eemaan*
- c) something which Allaah informed us of
- d) something which the Messengers informed us of

Answers: b) c) d)

Q2. That denying the Resurrection is:

- a) *kufr*
- b) one of the pillars of *eemaan*
- c) something which no one in our time does
- d) something that not even the *mushriks* in the Prophet *sall Allaahu ‘alaihi wa sallam*’s time did ¹¹²⁶

¹¹²³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Whoever denies something which Allaah has informed of – regardless of whether it is regarding the Resurrection or regarding some of His Attributes or regarding the rulings and acts of worship or any information (which He gave us), has committed apostasy. And that is from the matters which nullify Islaam.

¹¹²⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the Wisdom behind the Resurrection is recompensing the servants for their deeds. And His saying, He the Most High: ...then you will certainly be informed...

Meaning – that you will be informed of your deeds and recompensed for them.

¹¹²⁵ Soorah at Taghaabun (64) aayah 7

¹¹²⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*They say that there is no Resurrection after death – the people of shirk and the worshippers of idols. In the time of the Prophet *sall Allaahu ‘alaihi wa sallam* they used to dispute about the Resurrection.*

Answer: a)

Q3. That affirming that the Resurrection will take place:

- a) is *kufr*
- b) is one of the five pillars of *eemaan*
- c) is accompanied by an oath in some *aayaat* from the Qur-aan
- d) is something that the *mushriks* in the Prophet *sall Allaahu 'alaihi wa sallam's* ti ¹¹²⁷me did

Answer: c)

Q4. That in which of the following Sooraahs is the Prophet *sall Allaahu 'alaihi wa sallam* commanded to swear by his Lord that the Resurrection will take place?

- a) Soorah al Qiyaamah (the Resurrection)
- b) Soorah Yoonus (Jonah *'alaihissalaam*) ¹¹²⁸

"How can that occur when we have become crumbled bones?" They said, "That would be a return resulting in loss."

Soorah an Naazi'at (79) aayaat 11 to 12

And they said,

"Who can give life to the bones when they have crumbled to dust?"

Soorah YaaSeen (36) aayah 78

And from their disputing was:

"Does he (the Prophet Saalih) promise you that when you have become dust and bones that you will then be brought out anew from your graves? How far fetched, how far fetched is what you are being promised."

Soorah al Mu-minoon (23) aayaat 35 to 36

¹¹²⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And Allaah, the Majestic and Most High, has commanded His Prophet *sall Allaahu 'alaihi wa sallam* to swear an oath by Him upon the Resurrection.*

He said:

Yes, by my Lord...

This is an oath.

...you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world).

This aayah is one of the three aayaat in which Allaah commanded His Prophet to swear an oath upon the Resurrection.

¹¹²⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The first aayah is from Soorah Yoonus:

And they question you, "Is it true?" Say, "Yes, by my Lord, it is indeed true and you cannot render Allaah incapable."

Soorah Yoonus (10) aayah 53

The second is in Soorah Saba':

And those who disbelieve say, "The Hour will not come upon us."

Say, "Yes, by my Lord, the Knower of the hidden and the unseen, it shall certainly come upon you. Not even the amount of the tiniest ant in the Heavens or the Earth escapes Him - nor anything smaller nor anything greater - except that it is confirmed in a Clear Book."

In order that He should reward those who believe and do righteous deeds. For them there will be forgiveness and generous provision.

Soorah Saba- (34) aayaat 3 to 4

- c) Soorah al Qaari'ah (the Striking Hour of the Resurrection)
- d) Soorah al Kaafiroon (the Disbelievers)

Answer: b)

So Allaah commanded His Prophet to swear by Him upon the Resurrection and upon the establishment of the Hour.

And the third aayah is that which is with us from Soorah at Taghaabun:

“Those who disbelieve claim that Allaah will not resurrect them after death.

Say (O Muhammad), ‘Yes, by my Lord you will certainly be resurrected (from your graves), and then you will certainly be informed of the deeds which you did (in the world). And that is easy for Allaah.

Soorah at Taghaabun (64) aayah 7

Allaah sent all of the messengers as bringers of good tidings and as warners, and the proof is His saying, He the Most High:

“Messengers who were sent as bringers of glad tidings and as warners so that Mankind should have no excuse with Allaah after the sending of the messengers.”¹¹²⁹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That believing in the Messengers:

- a) is one of the six pillars of *eemaan* ¹¹³⁰
- b) is obligatory
- c) necessitates believing in all the Messengers ¹¹³¹
- d) is something which Muslims, Jews and Christians do in exactly the same way

Answers: a) b) c)

Q2. That the Messengers:

- a) were three in number
- b) were many in number ¹¹³²
- c) includes only those whose names we have been told of in the Qur-aan
- d) includes only those whose names we have not been informed of

¹¹²⁹ Soorah an Nisaa- (4) aayah 165

¹¹³⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He sall Allaahu ‘alaihi wa sallam said:

Eemaan is that you truly believe in Allaah and in His Angels and in His Books and in His Messengers...

¹¹³¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So it is essential to have eemaan in all of the messengers, from the first of them to the last of them. So whoever denies a single messenger, then he is a disbeliever in all of them, just as He, the Most High, said:

Those who disbelieve in Allaah and in His Messengers want to make a distinction between believing in Allaah and in His Messengers and they say, “We believe in some of them and we disbelieve in some.” And they wish to take a path in between that. They are the disbelievers in truth and We have prepared a humiliating punishment for the disbelievers.

Soorah an Nisaa- (4) aayaat 150 to 151

¹¹³² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

For the messengers were many; and therefore there occurs in the hadeeth that they number:

One hundred and twenty four thousand (prophets) and the messengers from them were three hundred and fifteen all together.

[Hadeeth reported by Ahmad in his Musnad from the hadeeth of Aboo Umaamah al Baahilee radi Allaahu ‘anhu and declared to be saheeh by al Albaanee in as Saheehah (2668)]

Answer: b)

And the first of them was Nooh¹¹³³, *'alaihissalaam*, and the last of them was Muhammad *sall Allaahu 'alaihi wa sallam*; and the proof that the first of them was Nooh,¹¹³⁴ *'alaihissalaam*, is His saying, He the Most High:

We have sent you, (O Muhammad with) Revelation, just as We sent Revelation to Nooh and the prophets who came after him.¹¹³⁵

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the aayah quoted here from Soorah an Nisaa-:

- a) tells us that the first of the prophets was Nooh *'alaihissalaam*
- b) mentions the last prophet by name
- c) mentions the first messenger by name
- d) mentions the same prophets as the aayaat from Soorah al An'aam (6: 84 to 86)¹¹³⁶

Answers: c)

¹¹³³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And this is an issue where differing has occurred: was the first of them Nooh or Aadam?

And that which most of the people of knowledge were upon was that the first of them was Nooh because *shirk* only occurred amongst his people and *shirk* did not occur before that.

¹¹³⁴ Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

And the Sunnah also proves that; and it (the proof) is that the people will go to seek intercession (on the Day of Resurrection), so after Aadam has excused himself they will go initially to Nooh and they will say, "O Nooh, you are the first messenger sent to the people of the Earth, so call upon your Lord that He relieve us from that (situation) which we are in..."

¹¹³⁵ Soorah an Nisaa- (4) aayah 163

¹¹³⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And His saying, He the Most High:

We sent revelation to you...

This is addressed to the Prophet sall Allaahu 'alaihi wa sallam

...just as We sent revelation to Nooh and the prophets who came after him; and We sent revelation to Ibraaheem and Isma'eel and Is-haaq and Ya'qoob and to the tribes and to 'Eesaa and Ayyoob and Yoonus and Haaron and Sulaymaan; and We gave the Zaboor to Daawud.

[Soorah an Nisaa- (4) aayah 163]

Allaah mentioned a number of their names together in this aayah, just as He mentioned a number of their names together in the aayah from Soorah al An'aam:

And from his descendants were Daawood and Sulaymaan and Ayyoob and Yoosuf and Moosaa and Haaron...

to the end of the aayaat.

[Soorah al An'aam (6) aayaat 84 to 86]

Q2. That the people to whom Prophet Nooh 'alaihissalaam was sent:

- a) were originally upon tawheed ¹¹³⁷
- b) had never known of tawheed
- c) were the generation after the Prophet Aadam 'alaihissalaam ¹¹³⁸
- d) none of the above

Answer: a)

Q3. That the righteous ones whom Nooh's people worshipped:

- a) were loved by those people, who grieved for them when they died ¹¹³⁹
- b) had commanded the rest of the people to worship them
- c) had pictures made of them by Shaytaan himself
- d) were not worshipped by the people until after they (the righteous ones) had died

Answer: a) d)

Q4. That the people of knowledge amongst those to whom Nooh was later sent:

- a) used to explain the issues of *tawheed* to the rest of the people
- b) used to prevent the other people from *shirk* ¹¹⁴⁰
- c) allowed the people to worship the righteous ones from amongst them
- d) would themselves worship the righteous people

Answers: a) b)

Q5. That *shirk* occurred upon the Earth:

¹¹³⁷ Shaykh 'Abdul 'Azeez ibn Baaz *rahimahullaah* comments in his explanation of al Usool uth Thalaathah:

(The people) continued upon Islaam and uprightness until there occurred *shirk* among the people of Nooh. So when *shirk* occurred among the people of Nooh, Allaah sent Nooh 'alaihissalaam to them. And he was the first of the Messengers (sent) to the people of the Earth after the occurrence of *shirk*.

¹¹³⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah sent him (Nooh) to his people when they went beyond the limits concerning the righteous people after the people had been upon the religion of Tawheed from the time of Aadam 'alaihissalaam for ten generations and they were upon Tawheed.

¹¹³⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

There were amongst (those people) righteous men. Then when those righteous men died, the people grieved severely for them. So Satan seized the opportunity and said to them, "Make images of those righteous people and set them up in the places where you sit in order that when you see these images, you will remember their conditions and you will gain enthusiasm upon worship."

¹¹⁴⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So therefore they made images of those dead people and they set them up in the sitting places but they (these images) were not worshipped to begin with because of the presence of scholars who used to explain Tawheed to the people and used to criticize *shirk*.

- a) for the first time during the lifetime of Aadam 'alaihissalaam
- b) due to Shaytaan tricking the people
- c) after the death of the scholars who had lived amongst the people to whom Nooh was later sent
- d) ten generations after the time of Nooh 'alaihissalaam ¹¹⁴¹

Answers: b) c)

Q6. That the Prophet Nooh 'alaihissalaam was sent to:

- a) call the people to Allaah
- b) to return them to the religion of *shirk*
- c) a people who had at one time been upon the religion of Aadam 'alaihissalaam
- d) to warn them against the religion of their forefather 'Aadam 'alaihissalaam

Answers: a) c)

Q7. That when Nooh 'alaihissalaam was sent to his people by Allaah, they:

- a) all accepted him with love and respect
- b) rejected obstinately his message ¹¹⁴²
- c) all worshipped Nooh himself
- d) clung on to worshipping their righteous people

Answers: b) d)

Q8. That the making of images and pictures is:

- a) an act beloved to Allaah
- b) *haraam* (forbidden)
- c) an act which is criticised severely in the Sunnah
- d) an action that may lead a person to falling into *shirk* ¹¹⁴³

¹¹⁴¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then when the people of knowledge died and the first generation passed away, a later generation came - and the scholars had died - Satan came and said to them, "Your forefathers only erected these images in order to worship them and they used to seek rain near them (these images)."

So he made worship of them seem to be good, so they worshipped them besides Allaah.

So in this way, shirk came about upon the Earth.

¹¹⁴² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

However they (Nooh's people) were obstinate and haughty:

And they said, "Do not forsake those objects that you worship! Do not forsake Wadd nor Suwaa' nor Yaghooth nor Ya'ooq nor Nasr.

Soorah Nooh (71) aayah 23

Ibn 'Abbaas radi Allaahu 'anhumaa said:

These were the names of righteous men; they made images of them and they set them up in their sitting places, and this eventually led them to worshipping them besides Allaah.

[Reported by al Bukhaaree as narration 4920]

¹¹⁴³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answers: b) c) d)

Q9. That the first of the Messengers was:

- a) Nooh 'alaihissalaam
- b) Aadam 'alaihissalaam
- c) Muhammad sall Allaahu 'alaihi wa sallam
- d) Ibraaheem 'alaihissalaam

Answer: a)

Q10. That after Muhammad sall Allaahu 'alaihi wa sallam, there will be no:

- a) new religion
- b) Sharee'ah ¹¹⁴⁴
- c) new prophet ¹¹⁴⁵
- d) Day of Resurrection

Answers: a) c)

This was the first shirk that appeared upon the Earth and its cause was the images. And therefore the Prophet sall Allaahu 'alaihi wa sallam said:

The people who will receive the severest punishment on the Day of Resurrection will be those who make images.

[Reported by al Bukhaaree (5950) and Muslim from hadeeth of 'Abdullaah ibn Mas'ood radi Allaahu 'anhu]

And he sall Allaahu 'alaihi wa sallam said:

Those people who make these images will be punished on the Day of Resurrection. It will be said to them, "Give life to that which you have created."

[Reported by al Bukhaaree (5951) and Muslim from hadeeth of 'Abdullaah ibn 'Umar radi Allaahu 'anhumaa]

They will be commanded to breathe the spirit of life into these images; and this will be a case of ta'jeez (giving them a command to show their inability) and as a punishment for them, and Allaah's refuge is sought.

¹¹⁴⁴ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

However his Sharee'ah will remain until the Hour is established and his religion will remain until the Hour is established.

So whoever claims Prophethood after Muhammad sall Allaahu 'alaihi wa sallam then he is a disbeliever; and whoever believes (this false claimant to Prophethood) then he (too) is a disbeliever in Allaah.

¹¹⁴⁵ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

As for the seal of the Messengers and the final one of them, then he was Muhammad sall Allaahu 'alaihi wa sallam. He, the Most High, said:

Muhammad is not the father of any of your men but rather he is the Messenger of Allaah and the final one of the prophets.

Soorah al Ahzaab (33) aayah 40

And he sall Allaahu 'alaihi wa sallam said:

I am the seal of the Prophets; there will be no prophet after me.

[Reported by Aboo Daawud (4252) and at Tirmidhee from hadeeth of Thawbaan radi Allaahu 'anhu and declared saheeh by al Albaanee]

So through him, the Heavenly Messages were concluded.

Q11. That the Qadiyaanees:

- a) are the people of the Sunnah in our times
- b) are the greatest of the Muslims to have emerged from India
- c) claim that their leader was a prophet
- d) are the only people who claim that there was a prophet after Muhammad *sall Allaahu 'alaihi wa sallam*

Answer: c)

Q12. That Ghulaam Ahmad, the Qadiyaanee:

- a) claimed to be Eesaa *'alaihissalaam*¹¹⁴⁶
- b) claimed originally to be a person of knowledge and piety
- c) claimed to be Muhammad *sall Allaahu 'alaihi wa sallam*
- d) has no followers in our times ¹¹⁴⁷

Answers: a) b)

Q13. That the attitude of the Muslims towards the Qadiyaanees is:

- a) one of love and affection
- b) hatred and wishing to be distant from them
- c) that they make *takfeer* of the Qadiyaanees (i.e. they declare them to be disbelievers)
- d) that they hold the Qadiyaanees to be the Saved Sect in our time

Answers: b) c)

Q14. That after the death of the Messenger *sall Allaahu 'alaihi wa sallam*:

- a) there will occur only two people who claim to be Messengers ¹¹⁴⁸
- b) there will be no one who claims to be a Messenger
- c) anyone who claims to be a Messenger is a liar
- d) none of the above

¹¹⁴⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And many people have claimed Prophethood after him; and Allaah has exposed them and made their falsehood apparent. And from the last of them – in what we know – was al Qadiyaanee, Ghulaam Ahmad al Qadiyaanee, the Indian; the one who in the beginning claimed to be upon knowledge and worship, then he claimed that he was 'Eesaa ibn Maryam, then he claimed Prophethood.

¹¹⁴⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And they (the Qadiyaanees) are active. However their activities end in failure.

¹¹⁴⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*He *sall Allaahu 'alaihi wa sallam* said:*

The Hour will not be established until dajjaals (great tricksters), great liars are sent, close to thirty, each one of them claiming that he is a messenger of Allaah.

[Reported by al Bukhaaree (3609) and Muslim after the narration 2923 in the Book of Trials and Tribulations from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu]

Answer: c)

And Allaah sent a Messenger to every nation, from Nooh until Muhammad ¹¹⁴⁹, commanding them to worship Allaah alone, and forbidding them from the worship of *at-taaghoot* and the proof is His saying, He the Most High:

“We certainly sent a messenger to every nation ordering them that they should worship Allaah (alone) and they should shun the *Taaghoot*.”¹¹⁵⁰

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the people who falsely claim to be Prophets:

- a) are few and far between
- b) have the truth of their affair exposed to the people by Allaah ¹¹⁵¹
- c) are believed by no one
- d) are disbelievers, as are those who believe them to be Prophets

Answers: b) d)

Q2. That Allaah sent a Messenger to every nation:

- a) from the previous nations ¹¹⁵²
- b) except the 'Arab nation
- c) in order to establish the *hujjah* upon the people¹¹⁵³

¹¹⁴⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And whoever denies that he (Muhammad *sall Allaahu 'alaihi wa sallam*) was the final one of the Prophets and (instead) claims Prophethood after him – regardless of whether (he claims it) for himself or for other than himself – then (this person) is an apostate.

¹¹⁵⁰ Soorah an Nahl (16) aayah 36

¹¹⁵¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Those who claim falsely to be prophets are many but Allaah exposes their affair and uncovers them and shows how debased they are to the people.

¹¹⁵² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So Allaah sent a messenger to every nation from the previous nations, just as He, the Most High, said:

There was not a previous nation except that Allaah sent a warner to them.

Soorah Faatir (35) aayah 24

¹¹⁵³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Allaah sent a messenger to every nation from mankind in order to establish the proof upon them so that they would not be able to say, “No bringer of good tidings nor any warner came to us!”

And because of His saying, He the Most High:

We do not punish until We have sent a messenger.

d) so that the people could not claim that no warner had come to them

Answers: a) c) d)

Q3. That the foundation of the call of the Messengers:

- a) was to *tawheed ur ruboobiyyah* alone ¹¹⁵⁴
- b) was to worship the Taaghoot and to shun Allaah
- c) is mentioned in Soorah an Nahl aayah 36
- d) was one and the same for all the Messengers

Answers: c) d)

Q4. That the Taaghoot:

- a) is every single created being who is worshipped
- b) includes the created being who is worshipped and who is pleased with that
- c) is everything which is worshipped
- d) refers to everything which is not worshipped

Answer: b)

Q5. That shunning the Taaghoot:

- a) includes staying away from the worship of idols ¹¹⁵⁵
- b) means that a person is allowed to worship the shrines
- c) was the call of all the Messengers
- d) is a crucial part of a person's *tawheed*

Answers: a) c) d)

Q6. That the call of the Messengers:

- a) was to single Allaah out with all worship ¹¹⁵⁶

Soorah al Israa- (17) aayah 24

¹¹⁵⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The call of all the messengers, from the first of them to the last of them, was the call to tawheed (of uloohiyyah), as per His saying, He the Most High:

We certainly sent a messenger to every nation ordering them that they should worship Allaah (alone) and they should shun the taaghoot.

¹¹⁵⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(Shunning the taaghoots) means to keep away from worshipping the false objects of worship and the idols and the graves and the tombs; these are taaghoots.

¹¹⁵⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Just as He, the Perfect and Most High, said:

And We did not send any messenger before you except that We revealed to him that none has the right to be worshipped except Me so worship Me alone.

- b) involved telling the people about the Sharee'ah that Allaah had legislated ¹¹⁵⁷
- c) involved them all having the same Sharee'ah ¹¹⁵⁸
- d) involved them all having the Sharee'ah of Muhammad *sall Allaahu 'alaihi wa sallam*

Answers: a) b)

Q7. That the Sharee'ahs of the previous nations:

- a) are the same as the Sharee'ah of Islaam ¹¹⁵⁹
- b) have been abrogated by the Sharee'ah of Islaam ¹¹⁶⁰
- c) are only followed in our time by the person who is a *kaafir* ¹¹⁶¹
- d) will be valid and acceptable to Allaah until the Day of Resurrection

Answers: b) c)

Soorah al Anbiyaa (21) aayah 25

And His saying:

He (Allaah) sends down the angels with the Revelation from His Command to whomever He wishes from His servants ordering them, "Warn the people that none has the right to be worshipped except Me, so therefore fear and be dutiful to Me."

Soorah an Nahl (16) aayah 2

¹¹⁵⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then after (telling the people about) Tawheed, comes the Revealed Laws with regards to the halaal and the haraam.

¹¹⁵⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the details of the Revealed Laws varied in accordance with the variation between the nations and the needs of the nations. And Allaah abrogated from them whatever He wished, and then all of them were abrogated through the Revealed Law of Islaam.

¹¹⁵⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for the foundation (of the Revealed Laws) then it was Tawheed; then this did not vary and it was not abrogated. This was a single religion; the religion of all the Messengers from the first of them to the last of them was one religion (in this respect).

¹¹⁶⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So whoever remains upon Judaism or Christianity after the sending of Muhammad *sall Allaahu 'alaihi wa sallam* then he is a *kaafir* (disbeliever) because he is acting upon a religion which has been abrogated, whose time has come to an end.*

¹¹⁶¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the religion of Tawheed is the worship of Allaah with that which He legislated at each time in accordance with its particular circumstances. So if a Revealed Law was abrogated then the people moved onto the new abrogating Law. So whoever persists and remains upon that which has been abrogated, and leaves off that which is abrogating, then he will be a disbeliever in Allaah, the Mighty and Majestic because the religion which has been abrogated will not be a religion after its being abrogated.

Allaah made it obligatory upon all of the servants to reject and disbelieve in *at taaghoot*, and to have *eemaan* in Allaah.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That the *aayaat* from Soorah al Baqarah mentioned by the Shaykh tell us that:

- a) it is obligatory to reject the *taaghoot*
- b) it is permissible to follow whichever religion you like
- c) following the *taaghoot* takes a person to Paradise ¹¹⁶²
- d) a person is allowed to believe in Allaah as well as in the *taaghoot*

Answer: a)

Q2. That the *aayaat* from Soorah an Nisaa- mentioned by the Shaykh tell us that:

- a) those who follow the *taaghoot* are better guided than the believers
- b) there are some people who go to the *taaghoot* for judgments ¹¹⁶³
- c) the only people who follow the *taaghoot* are the Jews
- d) the people were commanded by Allaah to follow the *taaghoot* ¹¹⁶⁴

¹¹⁶² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the taaghoot has been mentioned by Allaah, the Majestic and Most High, in many aayaat. From them is His saying, He the Most High, in Soorah al Baqarah:

So whoever rejects *at taaghoot* (everything which is worshipped besides Allaah) and believes truly in Allaah, then he has grasped the firmest handhold that will not break. And Allaah is All Hearing, All Knowing.

Allaah is the Guardian Lord of those who truly believe; He brings them out from darkness into light. And those who disbelieve, then their supporters are *at taaghoot*; they take them out from the light into darkness. They are the inhabitants of the Fire; they will remain in it forever.

Soorah al Baqarah (2) aayaat 256 to 257

¹¹⁶³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And He, the Perfect, said with regards to the hypocrites:

Will you not consider those who claim that they believe in that which came down to you and in that which came down before you, wishing to refer for judgment to *at taaghoot*? And they were commanded to reject them.

Soorah an Nisaa- (4) aayah 60

¹¹⁶⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

His saying, He the Most High:

Will you not consider those who were given a portion of the Scripture? They believe in *al jibt* (the idols, soothsayers and sorcery) and in *at taaghoot*. And they say to those who disbelieve that they are closer to the Truth than the believers.

Soorah an Nisaa- (4) aayah 51

And this aayah is with regard to the Jews.

Answer: b)

Q3. That the *aayah* from Soorah an Nahl mentioned by the Shaykh tells us that Allaah sent a:

- a) Messenger to every nation telling them to worship the *taaghoot*
- b) Messenger to every nation telling them to worship Allaah alone ¹¹⁶⁵
- c) *taaghoot* to every nation telling them to worship their Messenger
- d) nation to every *taaghoot* telling them to worship the *taaghoot*

Answer: b)

Q4. That *taaghoot*:

- a) is derived from the word which means to stay cautiously within the limits ¹¹⁶⁶
- b) is used to refer to water which has not spilled out of its container
- c) refers to something which has gone beyond the due limit
- d) none of the above

Answer: c)

¹¹⁶⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Majestic and Most High, says:

And We sent a Messenger to every nation commanding, "Worship Allaah alone and keep away from *at taaghoot*."

Soorah an Nahl (16) aayah 36

¹¹⁶⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

at taaghoot is derived from at tughyaan and it is to exceed the due limit. So it is said in the ('Arabic) language,' the water has taghaa' when the water raises above its level.

Ibn ul Qayyim, *rahimahullaah ta'aala*, said:

“The meaning of *At-taaghoot* is anyone regarding whom the servant goes beyond the due bounds, whether it is someone worshipped or followed or obeyed.”

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That *at taaghoot* as explained by ibn ul Qayyim here:

- a) refers to the person who worships Allaah in accordance with the Qur-aan and Sunnah
- b) implies that the due limits set down by Allaah have been exceeded ¹¹⁶⁷
- c) only refers to idols and statues
- d) is never worshipped by someone who calls themselves a Muslim ¹¹⁶⁸

Answer: b)

Q2. That Allaah has commanded us to:

- a) worship only Him
- b) follow His Messenger *sall Allaahu 'alaihi wa sallam*
- c) worship Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* ¹¹⁶⁹
- d) obey Allaah and His Messenger *sall Allaahu 'alaihi wa sallam*

Answers: a) b) d)

Q3. That which of the following is counted as being a *taaghoot*?

- a) the *mushrik* (the person who commits *shirk*) ¹¹⁷⁰

¹¹⁶⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The servant has a due limit because he is a servant; Allaah has given him bounds which it is obligatory for him to stop at. So if he goes beyond them, then he will be a taaghoot.

¹¹⁶⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So if (the servant) disobeys Allaah and goes beyond His limits and goes beyond the bounds, then he is called a taaghoot because he has gone beyond the limits and exceeded the limits laid down by Allaah.

¹¹⁶⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*This is the comprehensive definition for the taaghoot because Allaah, the Majestic and Most High, commanded that He alone be worshipped and that no partner be set up with Him. And He commanded that His Messenger *sall Allaahu 'alaihi wa sallam* should be followed and He commanded that He should be obeyed and that His Messenger should be obeyed with regard to that which He declared lawful and that which He declared forbidden. So whoever goes beyond this matter then he is a taaghoot.*

¹¹⁷⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- b) Fir'awn (the Pharaoh)
- c) the person who calls others to worship him ¹¹⁷¹
- d) 'Eesaa 'alaihissalaam

Answers: a) b) c)

Q4. That it is forbidden for us to follow:

- a) Muhammad *sall Allaahu 'alaihi wa sallam*
- b) any of the scholars of Islaam
- c) anyone other than Muhammad *sall Allaahu 'alaihi wa sallam*
- d) anyone

Answers: c)

Q5. That amongst the foolish claims by the extremists from the Soofees are that:

- a) a person is allowed to abandon following the Prophet *sall Allaahu 'alaihi wa sallam*
- b) some people in our times take information directly from Allaah ¹¹⁷²
- c) they are in no need of the Messenger *sall Allaahu 'alaihi wa sallam*
- d) a person should follow the Qur-aan and Sunnah upon the understanding of the *salaf*

Answers: a) b) c)

Q6. That following the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) is the path followed by the heads of the Soofee *tareeqahs* ¹¹⁷³
- b) is the only path to Allaah ¹¹⁷⁴

The mushrik (person of shirk) is a taaghoot because he has exceeded the limit with regards to worship, and has worshipped someone else along with Allaah. He has directed worship to other than the One who deserves it.

¹¹⁷¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And likewise the one who is worshipped and is pleased with that (is a taaghoot).

The person who is worshipped by the people and he is pleased with that and he establishes himself as a chief and as a leader upon that basis – such as Fir'awn (the Pharaoh) and an Namrood and the Shaykhs of the extreme Soofee paths, those who are worshipped by their followers and they are pleased with that, or who call the people to that, ie. to worship them, as will follow – then this a taaghoot with regards to worship.

¹¹⁷² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*(They say), "The Messenger *sall Allaahu 'alaihi wa sallam* took from Allaah via Jibreel; and we take directly from Allaah." And they say, "You people take your religion from those people who have died whereas we narrate our religion from Allaah, the Perfect and Most High (directly)."*

This is because they claim that their Shaykhs have a connection with Allaah and that they take knowledge from Allaah directly.

¹¹⁷³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*There is no doubt that those people are the heads of the taaghoots – and Allaah's refuge is sought – because there is no way to Allaah, the Majestic and Most High, except through following His Messenger *sall Allaahu 'alaihi wa sallam*.*

¹¹⁷⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- c) necessitates that we worship him *sall Allaahu 'alaihi wa sallam*
- d) is a sign that the person truly loves Allaah ¹¹⁷⁵

Answers: b) d)

Q7. That obedience:

- a) is only to be given to Allaah and His Messenger ¹¹⁷⁶
- b) is to be given to one scholar only¹¹⁷⁷
- c) includes following someone in declaring matters to be *halaal* or *haraam*
- d) if carried out incorrectly, may constitute an act of *shirk* ¹¹⁷⁸

Answers: a) c) d)

Q8. That we are permitted to eat:

- a) only the meat upon which Allaah's Name was mentioned at the time of slaughter¹¹⁷⁹

So whoever follows other than the Messenger sall Allaahu 'alaihi wa sallam and claims that this is permissible, then he (this person) will be a taaghoot because he has followed someone other than the Messenger sall Allaahu 'alaihi wa sallam, the one whom he was commanded to follow.

¹¹⁷⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said:

Say (O Muhammad), "If you truly love Allaah, then follow me, then Allaah will love you and will forgive you your sins. And Allaah forgives extensively and bestows mercy.

Say, "Obey Allaah and the Messenger." So if they turn away then Allaah does not love the disbelievers.

Soorah aale 'Imraan (3) aayaat 31 to 32

¹¹⁷⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He, the Most High, said;

O you who believe! Obey Allaah and obey the Messenger and those in authority from amongst you. And if you dispute about anything, then refer it back to Allaah and to the Messenger, if you truly believe in Allaah and in the Last Day.

That is what is best for you and is what is best in its consequences.

Soorah an Nisaa- (4) aayah 59

¹¹⁷⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for other than him (sall Allaahu 'alaihi wa sallam) from the scholars and the callers, then they are followed when they follow the path of the Messenger sall Allaahu 'alaihi wa sallam. So the one who is (truly) followed is the Messenger sall Allaahu 'alaihi wa sallam.

As for those (other people) then they are just conveying the message, they are followed for the Truth and in whatever they conform to the following of the Messenger sall Allaahu 'alaihi wa sallam in.

And in whatever they are contrary to what the Messenger sall Allaahu 'alaihi wa sallam was upon, then it is not permissible to follow him.

¹¹⁷⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Therefore Allaah passed the ruling upon those who declare things lawful or declare things forbidden or obeys one who does that – that such a person is a mushrik.

¹¹⁷⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- b) the animals which have been killed by vehicles on the motorway ¹¹⁸⁰
- c) any meat regardless of how it was slaughtered
- d) any meat so long as it has been slaughtered in hygienic conditions

Answers: a)

Q9. That every animal which has died:

- a) is permissible for us to eat
- b) was caused to die by Allaah
- c) was sacrificed in Allaah's Name
- d) is forbidden for us to eat

Answer: b)

Q10. That declaring a matter to be *halaal* or *haraam*:

- a) is the sole right of Allaah, the Most High
- b) was done by the Messenger *sall Allaahu 'alaihi wa sallam* based on his personal feelings ¹¹⁸¹
- c) may be an act of *shirk* in some circumstances¹¹⁸²

He, the Perfect and Most High, said:

Eat from that which Allaah's Name has been mentioned upon, if you truly believe in His Signs. And why would you not eat from that which Allaah's Name been mentioned upon when He has made clear to you whatever has been made forbidden for you – except for that which you have a dire need of.

And there are many who misguide with their desires without knowledge. Indeed your Lord knows best those who exceed the limits.

And leave off outward and inward sins. Those who earn sin shall be recompensed for what they earned.

And do not eat from that which Allaah's Name is not mentioned upon, and it is sin.

And the devils inspire their followers to dispute with you. And were you to obey them, then you would be people of *shirk*.

Soorah al An'aam (6) aayaat 118 to 121

¹¹⁸⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The people of Jaahiliyyah said, "Dead meat is lawful because Allaah is the One who slaughtered it. So it has more right to be lawful than that which you people sacrifice and slaughter."

So Allaah, the Majestic and Most High, says (in these aayaat from Soorah al An'aam) (for us) do not eat except for that which has been slaughtered in the legislated manner and He made forbidden for you dead meat...

And therefore He refuted the people of shirk and He said:

Do not eat from that which Allaah's Name has not been mentioned upon. And it is sin...

Meaning: it is to exit from obedience to Allaah, the Perfect, the Mighty and Majestic.

¹¹⁸¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This is the meaning of his saying:

"One who is obeyed..."

*Meaning: obeyed in declaring things lawful and forbidden because declaring things lawful and forbidden is the right of Allaah, the Majestic and Most High. And the Messenger *sall Allaahu 'alaihi wa sallam* was one who conveyed from Allaah that which He made lawful and that which He made forbidden.*

¹¹⁸² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And then He, the Most High, said:

And if you were to obey them, then you would be people of *shirk*.

Because this is shirk with regards to obedience. Declaring something lawful and declaring something forbidden is the right of Allaah, the Majestic and Most High.

d) none of the above

Answers: a) c)

The *taaghoots* are many, and their heads are five: Iblees - may Allaah's curse be upon him ¹¹⁸³, whoever is worshipped and is pleased with that,

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That Iblees¹¹⁸⁴:

- a) refused to prostrate to the angels when Allaah commanded him to do so
- b) is far removed from Allaah's Mercy
- c) did not accept that it was Allaah who had created him ¹¹⁸⁵
- d) is an angel

Answer: b)

Q2. That Shaytaan:

- a) encourages us upon obedience to Allaah ¹¹⁸⁶
- b) incites us to follow other than the Messenger *sall Allaahu 'alaihi wa sallam*
- c) encourages us to obey Allaah in that which He made forbidden or permissible for us
- d) is the source of evil

Answers: b) d)

Q3. That the *taaghoots* include which of the following?

¹¹⁸³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Meaning: may Allaah expel him and distance him away from His Mercy on account of the fact that he refused to prostrate to Aadam and he disobeyed Allaah, the Perfect and Most High and he was proud and haughty.

¹¹⁸⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he is called Iblees because he ablasa (despaired) of His Mercy.

¹¹⁸⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he (Iblees) said:

I am better than him (Aadam), You created me from fire and You created him from clay.

Soorah Saad (38) aayah 76

¹¹⁸⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So Iblees, may Allaah's curse be upon him, is the head of the taaghoots because he is the one who commands with worship of other than Allaah and he is the one who commands with following other than the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* and he is the one who commands obedience to other than Allaah by declaring things to be permissible or forbidden.*

So Iblees is the source of evil and he is the head of the taaghoots.

- a) 'Eesaa
- b) 'Uzayr
- c) everyone who is worshipped ¹¹⁸⁷
- d) none of the above

Answer: d)

Q4. That 'Eesaa 'alaihissalaam:

- a) is taken as an object of worship by some
- b) is pleased with being worshipped ¹¹⁸⁸
- c) will be in the Hellfire along with those who worshipped him
- d) warned the people against worshipping other than Allaah

Answers: a) d)

Q5. That the *mushrikoon* in the time of the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) included those who would worship 'Eesaa *alaihissalaam*
- b) only made shirk in Allaah's *ruboobiyyah*
- c) initially thought that 'Eesaa 'alaihissalaam would go the Hellfire along with them ¹¹⁸⁹
- d) all accepted the Message that Muhammad *sall Allaahu 'alaihi wa sallam* came with

Answers: a) c)

Q6. That 'Eesaa 'alaihissalaam:

¹¹⁸⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The second category (of taaghoots) is:

The one who is worshipped and he is pleased with that – meaning he is worshipped and he is pleased with the people's worship of him. So he is a taaghoot.

As for one who is worshipped and he is not pleased with that then he does not enter into that.

¹¹⁸⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

For 'Eesaa 'alaihissalaatu wassalaam has been worshipped besides Allaah but he was not pleased with that. And his mother and 'Uzayr and the awliyaa (beloved servants of Allaah) and the righteous people from the servants of Allaah, they are not pleased with that (worship of them). Rather they used to criticise this and fight against those who did it.

¹¹⁸⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

When Allaah sent down His saying:

You (people of *shirk*) and whatever idols you worship will be fuel for the Hellfire. You will enter it.

Soorah al Anbiyaa (21) aayah 98

- the people of shirk became happy and they said, "We worship the Messiah ('Eesaa) and we worship such and such and we worship such and such. Therefore they will be with us in the Fire."

So Allaah, the Most High, sent down:

Those for whom Allaah has written that they shall be people of bliss, they shall be kept far away from it. They shall not hear even the slightest sound from it (the Fire) but rather they shall be enjoying whatever their souls desire forever.

Soorah al Anbiyaa (21) aayaat 101 to 102

- a) was worshipped besides Allaah
- b) is worshipped besides Allaah
- c) told people to worship him besides Allaah ¹¹⁹⁰
- d) is Allaah

Answer: a) b)

¹¹⁹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Rather Allaah sent him to criticize that.

(‘Eesaa will say on the Day of Resurrection), “I did not say to them except what You commanded me to - that you should worship Allaah alone, my Lord and your Lord.

Soorah al Maa-idah (5) aayah 117

whoever calls the people to the worship of himself,¹¹⁹¹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That this phrase of Imaam ibn ‘Abdil Wahhaab could refer to:

- a) Fir’awn
- b) the Messenger of Allaah *sall Allaahu ‘alaihi wa sallam*
- c) some of the heads of the Soofee paths
- d) ‘Eesaa *‘alaihissalaam*

Answers: a) c)

Q2. That amongst the leaders of the Soofee paths are:

- a) those who call to the path of *as salaf us saalih* (the righteous predecessors)
- b) those who advise their followers to call upon them after they (those leaders) have died ¹¹⁹²
- c) *taaghoots*
- d) those who can fulfill the needs of their followers after they (those leaders) have died

Answers: b) c)

Q3. That the *taaghoots* include the person who:

- a) calls people to worship him
- b) calls people to worship Allaah
- c) calls people to worship other than Allaah alone
- d) worships other than Allaah

Answers: a) c) d)

Q4. That worshipping other than Allaah is acceptable only if:

- a) done by a Muslim
- b) it is called *tawassul*

¹¹⁹¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Such as Fir’awn who said:

So he (Fir’awn) said, “I am your highest Lord.”

Soorah an Naazi’aat (79) aayah 24

And such as Namrood and such as the extreme Soofees, those who call the people to worship them, to such an extent that they give instructions to the people to worship them after they have died.

¹¹⁹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(They say) “When matters become difficult for you then come to my grave and a few handfuls of earth cannot prevent you from me.”

So they counsel the people to come to their (the leaders’) graves and they promise them that they (the leaders) will carry out their needs.

- c) it is called *shafaa'ah* ¹¹⁹³
- d) none of the above

Answer: d)

Q5. That from the characteristics of the *taaghoots* is that they:

- a) call to *tawheed*
- b) call to the worship of other than Allaah
- c) beautify *shirk* in the eyes of the people ¹¹⁹⁴
- d) hate that anyone should worship them

Answers: b) c)

¹¹⁹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(These callers to shirk) falsely beautify shirk for the people and they call it with other than its name, and they say, "This is a case of tawassul (seeking legitimate means to Allaah) or a case of shafaa'ah (legitimate intercession)." And they are many.

¹¹⁹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

They call that (shirk) with other than its name and they falsely adorn it for the people with doubts and falsely adorned speech. They are taaghoots.

whoever claims to possess anything from the knowledge of the affairs of the hidden and unseen (*al-Ghayb*), ¹¹⁹⁵

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That this phrase of Imaam ibn ‘Abdil Wahhaab refers to, amongst others:

- a) sorcerers ¹¹⁹⁶
- b) astronomers
- c) astrologers
- d) soothsayers

Answers: a) c) d)

Q2. That the people who predict that “such and such will happen” are:

- a) always wrong in their predictions
- b) always correct in their predictions
- c) claiming knowledge of the *ghayb*
- d) upon misguidance ¹¹⁹⁷

Answers: c) d)

Q3. That knowledge of the *ghayb*:

¹¹⁹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So whoever claims to have knowledge of the ghayb then he would be a sharer with Allaah with regards to something particular to Him, the Perfect.

Therefore, that person is a mushrik (person of shirk), a taaghoot, a kaafir (disbeliever).

And this is one of the greatest forms of apostasy from Islaam.

¹¹⁹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And entering into this (phrase of the Imaam’s) are the sorcerers and the astrologers and the fortunetellers and the geomancers, and everyone who claims that he possesses knowledge of the ghayb and says to the people, “Such and such will occur for you...”

¹¹⁹⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And whoever claims to possess anything from the knowledge of the *ghayb* - such as the fortuneteller and the diviner and the sorcerer and the astrologer and the palm reader and the “companion of the cup” and the “companion of the sand and the dust” (the geomancer) - those who write and draw lines in the sand and in the dust and inform the people of knowledge of the *ghayb* from those lines - and the one who reads from the cup whilst you do not see anything in the cup yet he claims that he can read (something) in the cup from which you drink coffee, so he informs you of the *ghayb* - and (the person) who looks into the palm (of the hand) and he reads in the palm, so he informs you of the *ghayb* - and he claims that he is aware of the location of the lost object which has been much missed, the she camel which was lost in such-and-such a place, and the car which was stolen in such-and-such a road, in such-and-such a garage, and the like of this - all of these are disbelievers and from the *taaghoots* and from the heads of the *taaghoots* because all of them claim that they know the *ghayb*.

- a) is known to Allaah ¹¹⁹⁸
- b) may be given, in part, to some of the creation ¹¹⁹⁹
- c) was possessed in its entirety by Allaah's Messenger *sall Allaahu 'alaihi wa sallam*
- d) is possessed by those people who know what will happen in the future

Answers: a) b)

¹¹⁹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And knowledge of the ghayb is not known except by Allaah, the Perfect and Most High.
He, the Most High, said:*

No one in the Heavens or the Earth knows the *ghayb* except Allaah.

Soorah an Naml (27) aayah 65

And He, the Most High, said:

He (Allaah) is the Knower of the *ghayb*. He does not reveal what He has kept hidden to anyone except to one whom He is pleased with whom He has sent as a Messenger.

Soorah al Jinn (72) aayaat 26 to 27

And He, the Most High, said:

And with Allaah are the keys to the *ghayb*; no one knows it except Him. And He knows whatever is in the land and in the ocean; and no leaf falls except that He knows of it. Nor is there any grain in the darkness of the Earth nor any fresh thing nor any dry thing except that it is written in a Clear Book.

Soorah al An'aam (6) aayah 59

¹¹⁹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

No one knows the ghayb except for Allaah or one to whom Allaah has revealed something from the ghayb, from His Messengers, for the benefit of Mankind and as a miracle for the Messenger. However, he will not know the ghayb from himself; rather he only knows it from Allaah's teaching it to him.

and whoever judges by other than what Allaah has sent down ¹²⁰⁰
1201

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That it is permissible to judge by other than what Allaah has revealed if the person doing so:

- a) thinks that he is allowed to so ¹²⁰²
- b) rules by the laws of the democratically elected government instead
- c) considers it to be equivalent whether he rules by Allaah's Law or man-made law
- d) none of the above ¹²⁰³

¹²⁰⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the proof is His saying, He the Most High:

They wish to refer for judgment to the *taaghoot*.

Soorah an Nisaa- (4) aayah 60

¹²⁰¹ Refer to *Tahkeem ul qawaaneen* of Shaykh Muhammad ibn Ibraaheem *rahimahullaah* for further details of this topic.

¹²⁰² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So whoever judges by other than that which Allaah sent down, holding it to be permissible to do so, then he will be a taaghoot.

And the person who says, "It is permissible to refer for judgment to man-made laws or to the customs of the times of Jaahiliyyah or to the customs of the tribes of the Bedouins and to leave behind the Legislation," - he says, "This is lawful to do," or he says, "This is equal to that which Allaah sent down."

And if he says, "It is better than that which Allaah sent down or equal to that which Allaah sent down," or he says, "It is just permissible to do," and he doesn't even say, "It is equal or better," - he just says, "It is permissible and allowed to do this", then this person is deemed to be a taaghoot. And this is by the text of the Qur-aan.

He, the Most High, said:

They wish to refer for judgment to the *taaghoot*.

Soorah an Nisaa- (4) aayah 60

He was called a taaghoot because he has gone beyond his limit.

¹²⁰³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool about the different categories of those who judge by other than what Allaah has sent down:

1) Whoever judges by other than that which Allaah sent down, truly believing that what he is judging by is just like that which Allaah sent down - or better and more suitable. And this includes those who import man-made laws in from outside and judge by them. And it includes those Bedouins who judge by laws from their forefathers and by traditions in declaring things to be forbidden and in declaring things to be permissible. All of that comes under 'whoever judges by other than that which Allaah revealed', regardless of whether that be a law laid down in legislation or laws from olden times and customs and traditions inherited - anyone who judges, in declaring matters to be permissible and in declaring matters to be forbidden, by other than that which Allaah sent down, truly believing that this is just like that which Allaah sent down and better and more suitable and more appropriate for the people - then he is a *kaafir* (disbeliever), a *murtadd* (an apostate), from the heads of the *taaghoots*.

2) And whoever judges by other than that which Allaah sent down, truly believing that that which Allaah sent down is better and more deserving and that he (himself) is making a mistake whenever he judges by

Answer: d)

Q2. That a person who acknowledges that it is obligatory to judge by what Allaah has sent down:

- a) can sometimes be found judging by other than Allaah's Legislation
- b) sometimes, despite his acknowledging this, enters into lesser *kufur*
- c) need not have worry for himself, even if he then goes on to rule by man-made laws instead ¹²⁰⁴
- d) none of the above

Answers: a) b)

Q3. That the *mujtahid* who makes *ijtihaad* in a particular matter:

- a) will always arrive at the correct conclusion
- b) will be forgiven if he arrives at the incorrect conclusion
- c) should be followed in whatever conclusion he arrives at ¹²⁰⁵

other than that which Allaah sent down - then this *kufur* of his is *kufur doona kufur* (disbelief less than major disbelief), he does not leave the fold of the religion. Such as the person who disobeys Allaah with an act of disobedience, by committing the forbidden actions and the major sins and (yet) he does not declare (the sins he commits) to be something permissible, such as the one who steals and the one who drinks intoxicants and (yet) he truly believes that he is a sinner and one who has opposed (the Sharee'ah) but he does not declare theft and intoxicants to be permissible - the *kufur* of these is *kufur doona kufur*.

3) And they mention a third type and it is whoever makes *ijtihaad* (striving to reach a personal deduction) in order to judge by that which Allaah has sent down. But he falls into issuing a ruling by other than that which Allaah has sent down, making *ijtihaad* and making an error. For him there is the reward of an *ijtihaad* and his error is forgiven for him. And Allaah knows best.

¹²⁰⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

As for a person who judges by other than that which Allaah has sent down whilst he affirms that that which Allaah sent down is what is obligatory to follow and is the Truth and that anything else is false and futile and that he is judging with something futile - then this person is counted as being a kaafir who has committed al kufr al asghar (lesser kufr) which does not take a person out of the religion.

However he is upon great danger, he is upon a way which may lead to kufr which takes a person out of the religion if he becomes lax about this matter.

¹²⁰⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*As for one who judges by other than that which Allaah sent down, without intending to do so, rather (he does so) from *ijtihaad* (personal striving and deduction) and he is a person who is rightfully performing *ijtihaad* from the people of *fiqh*, and he performs *ijtihaad* but he does not actually attain the judgment of Allaah and he makes a mistake in his *ijtihaad*, then this is forgiven for him.*

He sall Allaahu 'alaihi wa sallam said:

When the judge judges and strives and he reaches the correct conclusion, then he will receive two rewards. And when he judges and strives and reaches the incorrect conclusion, then for him is one reward.

[Reported by al Bukhaaree (7352) and Muslim from the hadeeth of 'Amr ibn al 'Aas radi Allaahu 'anh]]

Because he did not deliberately commit a mistake. He was intending the Truth; he was intending conformity with the judgment of Allaah, the Mighty and Majestic. However, he was not granted the success of attaining it. So this person is counted as being excused and one who will receive reward.

But it is not permissible to follow him upon the error.

d) is sometimes to be found giving a verdict that goes against that which Allaah sent down¹²⁰⁶

Answers: b) d)

¹²⁰⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So from this are the matters of ijtihaad of the jurists who have made a mistake in those matters or the striving of the judges in the courts when they strive to arrive at a ruling and they exert effort to reach the Truth. However they are not granted it. So their error is forgiven.

The proof is His saying, He the Most High:

“No one is to be compelled to enter the Religion ¹²⁰⁷, *ar rushd* (true guidance) has been made clear and distinct from *al ghayy* (falsehood) ¹²⁰⁸. So whoever rejects *at Taaghoot* and truly believes in Allaah¹²⁰⁹, then he has grasped the firmest handhold¹²¹⁰ that will never break. And Allaah is All Hearing, All Knowing.” ¹²¹¹

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That a person who enters into Islaam:

a) must do so of his own free will

¹²⁰⁷ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

The meaning of that is not that you do not call (the people) to the Religion.

No one is to be compelled to enter the Religion...

Meaning: do not cause the Religion to enter upon the people by compulsion. What is upon you is to explain and upon you is guidance (by conveying the Truth to the people) and upon you is to direct the people (to the Truth).

And as for the hearts, then no one owns them except Allaah.

Do not cause *eemaan* to enter into the hearts of the people through compulsion.

For you is that which is apparent, you call and you clarify the Truth from the falsehood; and this is the duty of the callers.

¹²⁰⁸ Shaykh ‘Abdul ‘Azeez ibn Baaz *rahimahullaah* comments in his explanation of al Usool uth Thalaathah:

So *ar rushd* is Islaam and whatever the Prophet *sall Allaahu ‘alaihi wa sallam* came with.

And *al ghayy* is *kufir* (disbelief) in Allaah and misguidance.

¹²⁰⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

So whoever rejects *at Taaghoot*...

This corresponds to *laa ilaaha*

And His statement, He the Most High:

And truly believes in Allaah...

This corresponds to *ill Allaah*.

And this aayah is from the most precise of the *aayaat* in explanation of *laa ilaaha ill Allaah* and this is the meaning of the statement *laa ilaaha ill Allaah*.

¹²¹⁰ Shaykh ‘Abdul ‘Azeez ibn Baaz *rahimahullaah* comments in his explanation of al Usool uth Thalaathah:

And the firmest handhold is *laa ilaaha ill Allaah* (none has the right to be worshipped except Allaah), the statement of *tawheed*.

¹²¹¹ Soorah al Baqarah (2) aayah 256

- b) can be compelled to do so in certain circumstances ¹²¹²
- c) must be satisfied in his heart that Islaam is the Truth
- d) none of the above

Answers: a) c)

Q2. That turning a person's heart towards Islaam and away from *kufr* is something that:

- a) can be done by any sincere caller to Islaam
- b) only the Prophet *sall Allaahu 'alaihi wa sallam* could do
- c) only Allaah can do ¹²¹³
- d) Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* could do

Answer: c)

Q3. That we strive in the Path of Allaah in order to:

- a) subdue the enemies of Allaah
- b) spread Islaam
- c) take prisoners who will then have to accept Islaam
- d) gain fame

Answers: a) b)

Q4. That the distinction between the Truth and falsehood:

- a) is something clear to the person who is sincere and who reflects
- b) will never be clear until the Day of Resurrection
- c) will never be made completely clear
- d) will only be appreciated by those of great intelligence and learning ¹²¹⁴

Answer: a)

Q5. That this *ayah* may also refer to:

¹²¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

No one is to be forced to enter into Islaam against his will, because entering into Islaam must occur as a result of being convinced and from believing in the heart. And no one is to be forced into it against his will – this is not possible because no one can act with regards to the hearts except Allaah, the Perfect and Most High.

¹²¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

No one may force anyone to enter Islaam because we do not possess and own the hearts. Rather it is just Allaah, the Majestic and Most High, He is the One who owns them and acts with regards to them. However we should call to Islaam and encourage people upon it.

¹²¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And a person has intellect and has the ability to think so that he can weigh and compare Truth against falsehood.

And his thinking, if it is sound and if it is free from desires and ulterior motives, then his sound thinking will guide him to acceptance of the Truth without having to be forced.

- a) the Jews and Christians being forced into accepting Islaam in a Muslim country
- b) Islaam being pleased with the religion of the Jews and Christians
- c) it being Islaamically encouraged for a Muslim to choose whichever religion he likes
- d) the Jews and Christians remaining upon their religion if they fulfill certain conditions ¹²¹⁵

Answer: d)

Q6. That this *aayah* tells us that a person enters Islaam through:

- a) compulsion¹²¹⁶
- b) accepting it in his heart ¹²¹⁷
- c) learning the Arabic language
- d) having a copy of the Qur-aan in his house

Answer: b)

Q7. That rejecting the *Taaghoots*, as mentioned in this *aayah*:

- a) refers to rejecting only Shaytaan ¹²¹⁸
- b) is the only matter that must be done for a person to enter Islaam
- c) is mentioned before believing in Allaah ¹²¹⁹
- d) is something done by all Muslims

Answer: c)

Q8. That a person is not considered to be a Muslim if he:

¹²¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

If they want to remain upon their religion then they are to be left to do so with the condition that they hand over the jizyah to the Muslims and they (the People of the Book) are in a state of being humbled.

¹²¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So Islaam, and all praise is for Allaah, does not contain anything which people have to be forced upon against their will. Rather all of it is beloved and desirable. Whereas kufr and shirk, all of it is evil and all of it is something detestable.

¹²¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The religion cannot be entered into the hearts by force. Rather it can only enter through choice. However whoever does not accept the Religion, he will be dealt with in a manner that befits him.

¹²¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

What is meant is all of the Taaghoots in worship, in following or in obedience because the word "at- Taaghoot" here is left general.

¹²¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Rejecting the Taaghoot was put before having eemaan in Allaah (in the *aayah*) because having eemaan in Allaah will not benefit except after rejection of the Taaghoot. So whoever believes in Allaah but does not reject the Taaghoot, then his eemaan will not benefit him.*

- a) prays and fasts ¹²²⁰
- b) does not reject the *Taaghoots* ¹²²¹
- c) does not believe in Allaah
- d) does not distance himself from the *taaghoots*

Answers: b) c) d)

Q9. That it is possible that a person may have in his heart both:

- a) major *kufr* and *eemaan*
- b) lesser *kufr* and *eemaan* ¹²²²
- c) *riddah* (apostasy) and *eemaan*
- d) none of the above

Answer: b)

¹²²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the person who says that he is a believer and he prays and he fasts and gives the Zakaat and performs the Hajj and he performs the acts of obedience but he does not dissociate himself from shirk nor from the people of shirk and says, "They are not my business" – this person will not be counted as a Muslim because he has not rejected the Taaghoot.

¹²²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And there occurs in the other aayah:

And We sent a messenger to every nation commanding, "Worship Allaah alone and avoid the Taaghoot!"

Soorah an Nahl (16) aayah 36

¹²²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the worship of Allaah will not be correct except through avoiding the Taaghoot. Two opposites cannot come together; eemaan and kufr cannot come together in the heart. Eemaan and major kufr cannot come together in the heart. As for the lesser kufr then it can come together (with eemaan).

And this is the meaning of '*laa ilaaaha ill Allaah*' (none has the right to be worshipped except Allaah).

And in the *hadeeth*:

"The head of the affair is al-Islaam, and its supporting pillar is the prayer, and its highest pinnacle is jihaad in Allaah's cause."^{1223 1224}

And Allaah knows best and may Allaah extol and send blessings of peace upon Muhammad, his true followers and his Companions.

The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:

Q1. That a person having with him Islaam, implies:

- a) his submitting to Allaah with *tawheed*
- b) his worshipping Allaah's Messenger
- c) his having obedience to Allaah ¹²²⁵

¹²²³ Reported by at Tirmidhee (2616) and an Nasaa.ee from the hadeeth of Mu'aadh ibn Jabal *radi Allaahu 'anhu* and declared *Saheeh* by al Albaanee.

¹²²⁴ Shaykh 'Abdul 'Azeez ibn Baaz *rahimahullaah* comments in his explanation of al Usool uth Thalaathah:

So it is upon all the *mukallifeen* (those who have been given religious duties) to single Allaah out and to worship Him to the exclusion of everything other than Him and to disbelieve in the *Taaghoot* and reject the worship of it, and to adhere to *tawheed* and the following of His Sharee'ah, He the Perfect and Most High and to esteem His Command and His Prohibition.

The head of the affair is *al Islaam*...

Meaning the head of the religion is Islaam, meaning the testimony that *laa ilaaha ill Allaah* (none has the right to be worshipped except Allaah) and that Muhammad is the Messenger of Allaah. So whoever adheres to this will enter Paradise.

...and its supporting pillar is the prayer...

And it is the second pillar and it is the most tremendous of the pillars after the two testimonies; then after that comes the Zakaat and the Fasting and the Hajj and the remainder of the Commands of Allaah.

...and its highest pinnacle is Jihaad in Allaah's cause.

Because through it occurs the preservation of the religion and its protection; and by way of it there occurs the calling of the people to the religion of Allaah and causing them to adhere to it. So it is the highest pinnacle from the aspect of that which it contains from protection of the religion and calling to the Truth. And Allaah knows best.

¹²²⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

d) freeing himself from *shukr* and its people

Answers: a) c)

Q2. That when the *deen* is likened to a body:

- a) if the head is absent, the body will die ¹²²⁶
- b) the head of the body is likened to *tawheed*
- c) the toes are likened to the fasts in Ramadaan
- d) the ankles are likened to the Hajj

Answers: a) b)

Q3. That the five daily *salaah* (prayer):

- a) are the most important of the pillars of Islaam
- b) are likened to the supports of a tent or house ¹²²⁷
- c) need not be prayed every day, as long as a person has *eemaan* in his heart
- d) none of the above

Answer: b)

Q4. That *jihad* in the Path of Allaah:

- a) is the highest pinnacle of Islaam
- b) is forbidden for the Muslim women
- c) when it takes place, demonstrates the strength of Islaam ¹²²⁸
- d) involves taking part in street demonstrations

Answers: a) c)

Q5. That without:

- a) *tawheed*, there can be no Islaam for the person ¹²²⁹

Islaam is:

To submit to Allaah with *tawheed* and to yield to Him with obedience and to free oneself from *shirk* and its people.

¹²²⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The religion is likened to a body which has a head and a main support and a highest part. So if the head is cut off or if there is no head, then life cannot carry on. Likewise without *tawheed*, the Religion cannot remain because it is the head which, if it is cut or passes away, then life passes away and the body is destroyed.*

¹²²⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And its main supporting pillar which it stands upon is the Prayer. So without its supporting pillar, Islaam will not stand – like a dwelling made of animal hair or a tent – if it has no pillar which it can rest upon, it will not stand. So a house cannot stand except with a support. Then if the support is lost, the house will not stand.

¹²²⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The highest part of the affair – which is the religion – is *jihad* in Allaah's cause. So *jihad* is a proof for the strength of Islaam; when *jihad* in Allaah's cause is found, then that is a proof that Islaam is in a condition of strength because *jihad* cannot occur except as a result of strength in *eemaan* and physical strength.*

- b) the prayer, a person's Islaam cannot be established ¹²³⁰
c) *jihad*, the whole of the Muslim nation leaves Islaam altogether
d) the hump, the camel is not a camel ¹²³¹

Answers: a) b) ¹²³²

¹²²⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the Prophet sall Allaahu 'alaihi wa sallam mentioned three matters for the Religion: the head, the supporting pillar and the highest part.

So without the head, the Religion will not exist at all. So the person who does not establish the head – which is tawheed – will have no religion.

¹²³⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the person who does not pray, then the Religion will not be established for him even if he bears witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah because it requires a supporting pillar which the Religion can stand upon, and it cannot be found except through the Prayer.

¹²³¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This is the manner in which the Messenger sall Allaahu 'alaihi wa sallam likened these three affairs with regards to the Religion: a head, a main support and a highest part, just as a camel which has a hump, this shows that it is strong. And if it has no hump, then this shows that it is emaciated and weak.

¹²³² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And Allaah knows best and may Allaah extol our Prophet Muhammad.
And with this the explanation of the blessed book, the Three Fundamental Principles, is ended.*