

**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 <sup>1</sup>
- b) that the Qur-aan was the only Book which was revealed as the Speech of Allaah<sup>2</sup>
- c) in all the Books revealed by Allaah even those whose names we do not know
- d) in the *Suhuf* of Ibraaheem <sup>3</sup>

Answers: c) d)

**Q28. That a person commits *kufir* by rejecting:**

- a) any of the Books revealed to the prophets <sup>4</sup>

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<sup>1</sup> Shaykh al Fawzaan 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.*

<sup>2</sup> 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.

<sup>3</sup> Shaykh al Fawzaan 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*.*

<sup>4</sup> Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

- 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 *arkaan* (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 <sup>5</sup>
- c) that all Messengers were sent to convey the Message only to their own tribe
- d) that all the Messengers were sent to convey the Message to all mankind

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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.

<sup>5</sup> 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*.

Answer: b)

**Q30. That a person who rejects one of the Prophets is a:**

- a) *muhsin*
- b) *mu-min*
- c) *kaafir*<sup>6</sup>
- 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

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<sup>6</sup> Shaykh al Fawzaan 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.*

- f) Yoonus
- g) Ahmad Reza Khan
- h) Muhammad ibn 'Abdillaah ibn 'Abdil Muttalib
- i) Is-haaq ibn Ibraaheem <sup>7</sup>

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* <sup>8</sup>
- 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: <sup>9</sup>**

- 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

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<sup>7</sup> Shaykh al Fawzaan 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 Haaroon. 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*

<sup>8</sup> Shaykh al Fawzaan 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.*

<sup>9</sup> Shaykh al Fawzaan 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.*

e) all the events that occur to a person during his time in this *dunyaa* <sup>10</sup>

Answers: a) b) d)

**Q35. That in order to have true eemaan in *al yawm ul aakhir* we must: <sup>11</sup>**

- 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 <sup>12</sup>
- b) occurs by chance and unexpectedly
- c) occurs in accordance with Allaah's *qadr* – even those things which we dislike <sup>13</sup>
- d) is not known to anyone until it actually occurs

Answers: c)

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<sup>10</sup> 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*.

<sup>11</sup> Shaykh al Fawzaan 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 which the term "the Last Day" applies and what is contained in it.*

<sup>12</sup> Shaykh al Fawzaan 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 predecree. 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 predecree.*

*So you have eemaan in all of that, that it comes about by the decree and ordainment of Allaah.*

<sup>13</sup> Shaykh al Fawzaan 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*

**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 <sup>14</sup>
- 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:<sup>15</sup>**

- 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* <sup>16</sup>
- 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: <sup>17</sup>**

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<sup>14</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*The first level: Knowledge.*

*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.*

<sup>15</sup> Shaykh al Fawzaan 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*

<sup>16</sup> Shaykh al Fawzaan 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]*

<sup>17</sup> Shaykh al Fawzaan 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*

- 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: <sup>18</sup>**

- 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)

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*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.*

<sup>18</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*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.*