

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.”<sup>1</sup>**

**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
- c) is taken from the Qur-aanic texts alone
- d) none of the above

**Q2. That the word *al birr* :**

- a) is a general term used to cover all actions of the person
- 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

**Q3. That the direction of the *Qiblah*:**

- a) was originally towards Bayt al Maqdis
- 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

**Q4. That *al birr* referred to in this aayah:**

- a) refers to complying with the command of Allaah
- 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

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<sup>1</sup> Soorah al Baqarah (2) aayah 177

**Q5. That the correct obedience to Allaah:**

- a) means following only the commands of Allaah which agree with your desires
- b) means following the *mansookh* and leaving the *naasikh*
- c) means following the *naasikh* and leaving the *mansookh*
- d) means following only the commands of Allaah which do not contradict your Shaykh

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.”** [*Sooratul-Qamar* (54):49]

**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
- 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

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”
- b) is of four different types
- c) can refer to when someone does a piece of work well
- d) is the fourth pillar of Islaam

**Q2. The *ihsaan* that occurs between the servant and his Lord:**

- a) was explained in the hadeeth of *as saadiq al masdoog*
- b) is that you worship Allaah when you see Him
- c) necessitates that the servant has *ikhlaas* in his actions
- d) necessitates that the servant has *mutaaba'ah* of the Prophet *sall Allaahu alaihi wa sallam*

**Q3. The first level of *ihsaan* :**

- a) is that you worship Allaah as if you see him
- 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

**Q4. That the person seeing Allaah with his own eyes:**

- a) is something that will not occur in this world
- b) is something impossible in the Hereafter
- c) is something that everyone will be able to do in the Hereafter
- d) none of the above

**Q5. That the people of *ihsaan*:**

- a) will see Allaah in the Hereafter
- b) will be rewarded with Paradise
- c) take delight in obeying Allaah
- d) look forward to meeting their Lord

**Q6. The second level of *ihsaan* :**

- a) is that you worship Allaah knowing that He sees you
- 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

**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*
- d) *ihsaan, eemaan, Islaam*

**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
- 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

**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)
- d) is the highest level of the religion

**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
- d) cannot be achieved by anybody