

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 <sup>2</sup>
- 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 <sup>3</sup>
- 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 <sup>4</sup>

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

<sup>2</sup> Shaykh al Fawzaan 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.*

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

<sup>4</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

- 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 <sup>5</sup>
- 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:**

- a) means following only the commands of Allaah which agree with your desires <sup>6</sup>
- b) means following the *mansookh* and leaving the *naasikh*
- c) means following the *naasikh* and leaving the *mansookh* <sup>7</sup>
- d) means following only the commands of Allaah which do not contradict your Shaykh

*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.*

*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.*

<sup>5</sup> Shaykh al Fawzaan 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 is 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.*

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

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

Answer: c)

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.”**<sup>8 9</sup>

**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 <sup>10</sup>
- 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)

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<sup>8</sup> Soorah al Qamar (54) aayah 49

<sup>9</sup> Shaykh Saalih ibn ‘Abdil ‘Azeez 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).

<sup>10</sup> Shaykh al Fawzaan 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” <sup>11</sup>
- b) is of four different types <sup>12</sup>
- 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* <sup>13</sup>
- b) is that you worship Allaah when you see Him
- c) necessitates that the servant has *ikhlaas* in his actions <sup>14</sup>

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<sup>11</sup> Shaykh al Fawzaan 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.*

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

<sup>13</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*The Messenger sall Allaahu alaihi wa sallam explained it when Jibreel asked him 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.***

<sup>14</sup> Shaykh al Fawzaan 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* :<sup>15</sup>**

- a) is that you worship Allaah as if you see Him <sup>16</sup>
- 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 <sup>17</sup>
- b) is something impossible in the Hereafter <sup>18</sup>
- 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*:**

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*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.*

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

<sup>16</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Such that your certainty and your eemaan in Allaah reaches a level such that you are actually seeing Allaah with your own eyes. You have no hesitancy or doubt.*

<sup>17</sup> 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.

<sup>18</sup> Shaykh al Fawzaan 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.*

- a) will see Allaah in the Hereafter <sup>19 20</sup>
- 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* : <sup>21</sup>**

- a) is that you worship Allaah knowing that He sees you <sup>22</sup>
- 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)

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<sup>19</sup> Shaykh al Fawzaan 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.*

*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.*

<sup>20</sup> 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.

<sup>21</sup> Shaykh al Fawzaan 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?*

<sup>22</sup> Shaykh al Fawzaan 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).*

**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* <sup>23</sup>
- 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 <sup>24</sup>
- 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 <sup>25</sup>

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)<sup>26</sup>
- d) is the highest level of the religion

Answers: a) b) c)

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<sup>23</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*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.*

<sup>24</sup> Shaykh al Fawzaan 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.*

<sup>25</sup> Shaykh al Fawzaan 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).*

<sup>26</sup> Shaykh al Fawzaan 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.*



**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 <sup>27</sup>
- d) cannot be achieved by anybody

Answer: c)

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<sup>27</sup> Shaykh al Fawzaan 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 Allahu alaihi wa sallam made clear and no one will enter into it except the people of complete eemaan.*