

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*.¹

And His saying, He the Most High:

And place your reliance (O Muhammad) in the All-Mighty, the Bestower of Mercy.

He Who sees you when you stand to pray, and sees your movements along with those who follow you in the prayer².

Your Lord is the One who hears³ and who knows⁴.⁵

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 action⁶ except that We are witnessing your deeds when you do them.⁷

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*
- b) refers to those who worship Allaah as though they see Him
- c) refers to those who worship Allaah whilst seeing Him
- d) refers to those who worship Allaah knowing that they will never see Him

¹ Soorah an Nahl (16) aayah 128

² in your standing, bowing, prostration and sitting

³ whatever you recite and mention in your prayer

⁴ 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

⁵ Soorah ash Shu'araa (26) aayaat 217 to 220

⁶ O people – whether it is good or evil

⁷ Soorah Yoonus (10) aayah 61

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
- c) are a proof for the second level of *ihsaan*
- d) show that Allaah is *as Samee' al 'Aleem*

Q3. That with regards to the aayah from Soorah Yoonus:

- a) this is addressed to the Prophet Yoonus *'alaihissalaam*
- b) the reciting mentioned refers to reciting the *Tawraat*
- c) "you do any action" is addressed to the whole *ummah*
- d) this aayah is a proof for the second level of *ihsaan*

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

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
- d) none of the above

Q6. That having *ihsaan* towards the created beings:

- a) includes not harming the animals
- 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

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
- c) it is a must to use a sharp knife
- d) it is possible to show *ihsaan* to this animal even whilst killing it

Q8. That the woman who gave water to the dog in the narration mentioned:

- a) was a person of great sin
- 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 thirsty

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
- d) is something which Allaah commands with in the Qur-aan

Q10. That the third type of *ihsaan* :

- a) is to do your actions in an excellent manner
- 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

The proof from the *sunnah* is the well-known *hadeeth* of *Jibraa'eel*, reported from 'Umar *radi Allaahu 'anhu* that he said:

“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*
- 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

Q2. This hadeeth, about to be mentioned:

- a) is known as the hadeeth of Jibreel
- b) is known as the hadeeth of 'Umar
- c) is authentic
- d) has been declared *da'eef* (weak) by most scholars of hadeeth

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
- 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