

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 2 3}

And His saying, He the Most High:

¹ Soorah an Nahl (16) aayah 128

² 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*.

³ 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.

And place your reliance⁴ (O Muhammad) in the All-Mighty, the Bestower of Mercy.⁵

He Who sees you when you stand⁶ to pray, and sees your movements along with those who follow you in the prayer⁷.

Indeed He is the One who hears⁸ and who knows⁹.¹⁰

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 action¹¹ except that We are witnessing your deeds when you do them.¹²

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* ¹³

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

Meaning: entrust your affairs.

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

And He is Allaah, the Perfect and Most High.

⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

(When) you stand for worship and for the prayer.

⁷ in your standing, bowing, prostration and sitting

⁸ whatever you recite and mention in your prayer

⁹ 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

¹⁰ Soorah ash Shu'araa (26) aayaat 217 to 220

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

Any action from the actions, be they good or evil.

¹² Soorah Yoonus (10) aayah 61

¹³ 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:

- b) refers to those who worship Allaah as though they see Him ¹⁴
- 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 ¹⁵
- c) are a proof for the second level of *ihsaan* ¹⁶
- d) show that Allaah is as *Samee' al 'Aleem* (the All Hearing, the All Seeing) ¹⁷

Answers: c) d)

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

- a) this is addressed to the Prophet Yoonus *'alaihissalaam* ¹⁸
- b) the reciting mentioned refers to reciting the *Tawraat* ¹⁹

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.

¹⁴ 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 tawfeeq (guiding them to and granting them attainment of correctness).

¹⁵ 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.

¹⁶ 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.."

¹⁷ 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.

¹⁸ 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.

- c) "you do any action" is addressed to the whole *ummah*
- d) this ayah is a proof for the second level of *ihsaan* ²⁰

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 ²¹

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 ²²
- d) none of the above

¹⁹ 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.

²⁰ 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..."

²¹ 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.

²² 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.

Answers: a) b) c)

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

- a) includes not harming the animals ²³
- 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 ²⁴

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 ²⁵
- 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 ²⁶

²³ 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.*

²⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

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 Allahu '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 Allahu 'anhu]

²⁵ 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.*

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

- 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 thirsty²⁷

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 forgiven²⁸
- 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 manner²⁹
- 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

Answers: a)

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.

²⁷ 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]

²⁸ 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.

He, the Most High, said:

Do good; Allaah loves the people of *ihsaan*.

Soorah al Baqarah (2) aayah 195

²⁹ 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'ab ul eemaan* as a hadeeth of 'Aaishah 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: ³⁰

“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* ³¹

³⁰ Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

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 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.

³¹ 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 say with the Prophet sall Allaahu 'alaihi wa

- 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)

Q2. This hadeeth, about to be mentioned:

- a) is known as the hadeeth of Jibreel
- b) is known as the hadeeth of ‘Umar ³²
- c) is authentic
- d) has been declared *da’eef* (weak) by most scholars of hadeeth ³³

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 ³⁴
- 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 ³⁵

Answers: a) d)

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.

³² 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.

³³ 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).

³⁴ 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.*

³⁵ 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.