

No trace of having travelled was to be seen upon him, nor did any of us know him. So he came and sat down with the Prophet *sall Allaahu 'alaihi wa sallam* and put his knees against his knees, and placed his palms upon his thighs and said:

“O Muhammad, inform me about Islaam.”

**The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:**

**Q1. That the this man who came to the Prophet *sall Allaahu 'alaihi wa sallam*:**

- a) did not seem to have travelled from another city
- b) had an appearance which caused some confusion to the Companions
- c) was not recognised by the Companions who were sat there
- d) was the greatest of Allaah's creation

**Q2. That when the man approached the Prophet *sall Allaahu 'alaihi wa sallam*:**

- a) he sat down immediately behind him *sall Allaahu 'alaihi wa sallam* out of respect
- b) he sat down very close to the Prophet *sall Allaahu 'alaihi wa sallam*
- c) he called him “Muhammad” because he did not know that he was the Messenger
- d) his manner may have led the people to think he was from the Bedouins

So Allaah's Messenger *sall Allaahu 'alaihi wa sallam* said:

***"Islaam is that you testify that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah, establish the prayer, pay the Zakaat, fast in Ramadaan, and perform pilgrimage (Hajj) to the House if you are able to do so."***

He said, "You have spoken the truth."

**The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:**

**Q1. That the matters mentioned by the Prophet *sall Allaahu 'alaihi wa sallam* here:**

- a) are the pillars of Islaam
- b) must be implemented by the person who claims Islaam for himself
- c) in Arabic, are known as the *nawaaqid ul islaam*
- d) are the only acts of worship in Islaam

**Q2. That the Prophet *sall Allaahu 'alaihi wa sallam* only mentioned these five matters:**

- a) because he knew that the questioner was weak in *eemaan*
- b) and they are the *arkaan* of Islaam
- c) and this made matters easy for the people who were listening
- d) because there were no other obligations in the religion at this time in the history of Islaam

**Q3. That when the questioner replied, "You have spoken the truth" then this:**

- a) showed that the questioner was someone with knowledge
- b) showed that the questioner was overconfident in his own knowledge
- c) surprised the Companions who were listening
- d) showed that the questioner and the one being questioned were one and the same person

So we were amazed at him asking him a question and then saying that he had spoken the truth. He said:  
 “Then inform me about *eemaan*.”

He *sall Allaahu ‘alaihi wa sallam* said:  
 “*It is that you truly believe in Allaah, His Angels, His Books, His Messengers, the Last Day; and that you truly believe in pre-decree – its good and its bad.*”

He said: “You have spoken the truth.”

**The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:**

**Q1. That the issues which the Prophet *sall Allaahu ‘alaihi wa sallam* mentioned here:**

- a) are known as the pillars of Islaam
- b) are known as the pillars of *eemaan*
- c) must be present in a person in order for us to treat him as a Muslim
- d) are the same as the pillars of *ihsaan*

**Q2. That when the terms *Islaam* and *eemaan* occur together:**

- a) *Islaam* refers to the outward actions
- b) *eemaan* refers to the outward actions
- c) the two words carry the same meaning
- d) then *eemaan* refers to the actions of the eyes and the limbs

**Q3. That when *Islaam* or *eemaan* is mentioned alone, without the other being mentioned:**

- a) *Islaam* is taken to include *eemaan* as well
- b) *eemaan* does not include *Islaam*
- c) it is sufficient for a person to have *Islaam* but not to have *eemaan*
- d) there is no connection between *Islaam* and *eemaan*

He said: "Then inform me about *al-ihsaan*."

He (*sall Allaahu 'alaihi wa sallam*) said:

***"It is that you worship Allaah as if you were seeing Him, and though you do not see Him then He certainly sees you."***

He said: "Then inform me of the (Last) Hour."

He (*sall Allaahu 'alaihi wa sallam*) said:

***"The one who is asked about it knows no better than the one who is asking."***

**The Shaykh Saalih al Fawzaan *hafidhahullaah* mentions in his explanation:**

**Q1. That the *ihsaan* referred to here by the Prophet *sall Allaahu alaihi wa sallam*:**

- a) is the same as *eemaan* and *Islaam*
- b) has two levels
- c) implies that if the person tries hard enough in his worship, he will see Allaah in this world
- d) tells us that we will never see Allaah, our Lord

**Q2. That when the questioner asked about the Hour:**

- a) he was asking whether anyone knew the time because he had to leave in a hurry
- b) he was asking about knowledge that only Allaah and His angels have
- c) he was asking when the Final Hour would be established
- d) it showed the questioner had poor judgment in choosing his questions

**Q3. That the one who asks about when the Hour will take place:**

- a) must accept in his heart that it will take place at some point
- b) is a *kaafir* if he doubts that it will take place
- c) is asking about knowledge which Allaah has revealed to only a few chosen people
- d) must by definition be an angel