

The meaning of the testimony that Muhammad is the Messenger of Allaah is: to obey him in whatever he commanded, to believe and attest to the truth of everything he informed of, to avoid whatever he forbade and prohibited and that Allaah is worshipped with only that which he legislated. <sup>1</sup>

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

**Q1. That the testimony that Muhammad is the Messenger of Allaah:**

- a) is a statement that must be spoken by all the limbs
- b) is a statement that must be spoken on the tongue <sup>2</sup>
- c) must be accompanied by an acknowledgement in the heart that he is Allaah's Messenger
- d) if stated on the tongue, can never be nullified by anything the person says after that

Answers: b) c)

**Q2. That the path of the *munaafiqoon* (hypocrites) was:**

<sup>1</sup> Shaykh Saalih ibn Sa'd as Suhaymee *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

Therefore the meaning of the testimony that Muhammad is the Messenger of Allaah is that we obey him in everything which he informed of and that we avoid that which he forbade and prohibited and that we do not worship Allaah except with that which he *sall Allaahu 'alaihi wa sallam* came with, without any addition or deletion.

This is because he *'alaihissalaatu was salaam* indeed conveyed the Message in the clearest way and he certainly made clear every matter before he was taken (after death) to the highest companionship.

Just as is established in Saheeh al Bukhaaree from Aboo Dharr *radi Allaahu 'anhu* that he said: *The Messenger of Allaah sall Allaahu 'alaihi wa sallam did not leave a bird flapping its wings in the air except that he gave us knowledge about it*" or as he said. So the one who taught us the manners of food and drink and the manners of sleep and travel - rather (even) the manners of using the toilet and of sexual intercourse - the one who taught us these details, all of them, is it conceivable that he fell short in conveying anything from the messengership? It is impossible.

<sup>2</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*So its meaning (i.e. of this shahaadah) is that you acknowledge with your tongue and with your heart that he is the Messenger of Allaah. You say it with your tongue and you hold it as your creed and belief with your heart that he is Allaah's Messenger sall Allaahu 'alaihi wa sallam.*

- a) stating the *shahaadah* (testimony) on the tongue whilst rejecting it in the heart <sup>3</sup>
- b) refusing to say the *shahaadah* on the tongue whilst accepting it in the heart
- c) stating the *shahaadah* on the tongue and accepting it in the heart
- d) rejecting the *shahaadah* on the tongue and in the heart

Answer: a)

**Q3. That the hypocrites made the *shahaadah* (that Muhammad *sall Allaahu 'alaihi wa sallam* was the Messenger of Allaah):**

- a) as a screen <sup>4</sup>
- b) and thereby diverted people towards the path of Allaah<sup>5</sup>
- c) on their tongues only without believing it in their hearts <sup>6</sup>
- d) showing that merely stating the *shahaadah* without truly believing it is not sufficient

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<sup>3</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*As for saying it upon the tongue whilst denying it in the heart, then this is the way of the munaafiqoon (hypocrites).*

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

*(Allaah, the Most High, says):*

**When the hypocrites come to you, they say, “We bear witness that you are indeed the Messenger of Allaah.” And Allaah knows that you are certainly His Messenger. And Allaah bears witness that the hypocrites are certainly liars. They take their oaths as a cover to shield themselves.**

*Soorah al Munaafiqoon (63) aayaat 1 to 2*

<sup>5</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*They make their oaths - meaning their testimonies – a screen to conceal themselves, so they block and prevent people from Allaah’s Path.*

<sup>6</sup> Shaykh Saalih ibn ‘Abdil ‘Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

So whoever states, “*I testify that Muhammad is the Messenger of Allaah*” and (yet) he truly believes that obeying the Messenger *sall Allaahu 'alaihi wa sallam* is not binding upon him, then his condition is the condition of the *munaafiqoon* (hypocrites), and his testimony is rejected. And he is a liar with regards to his testimony.

As for if he truly believes that obedience to the Messenger *sall Allaahu 'alaihi wa sallam* is obligatory upon him in that which he commanded, and (yet) he opposes (that) due to being overcome by desires, then this one is a sinful person who is deficient in his implementing the testimony that Muhammad is the Messenger of Allaah, (deficient) in accordance with the level of his opposing it.

Answers: a) c) d)

**Q4. That affirming the *shahaadah* in the heart but not saying it on the tongue:**

- a) was the path of the hypocrites as well
- b) was the path of the *mushrikoon* (people of *shirk*)<sup>7</sup>
- c) may be acceptable for a person if he has no tongue
- d) is a sin which can never be repented from

Answers: b) c)

**Q5. That the *mushrikoon* were prevented from stating the *shahaadah* upon their tongue by:**

- a) pride<sup>8</sup>
- b) love of Allaah
- c) the Prophet *sall Allaahu 'alaihi wa sallam*
- d) envy<sup>9</sup>

Answers: a) d)

**Q6. That Aboo Taalib refused to accept the call of the Prophet *sall Allaahu 'alaihi wa sallam*:**

- a) and preferred instead to follow the religion of Moosaa '*alaihissalaam*
- b) until shortly before he (Aboo Taalib) died
- c) by not saying that which was he knew in his heart to be true<sup>10</sup>

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<sup>7</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*For the people of shirk used to know that he was Allaah's Messenger; however they obstinately refused, just as He, the Most High, said:*

**We certainly know that that which they say grieves you. However they do not believe you to be a liar but rather the wrongdoers just outwardly reject the Signs of Allaah.**

*Soorah al An'aam (6) aayah 33*

<sup>8</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*In their hearts they acknowledged his messengership and they knew that he was the Messenger of Allaah but they were prevented by pride and they were prevented by obstinacy from affirming his messengership.*

<sup>9</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Aboo Jahl 'Amr ibn Hishaam used to acknowledge and say, "We and Banoo Haashim used to be equal in all matters. However now they say, "From us has come a messenger and there is no messenger from you!". From where are we going to bring a messenger?"*

*So therefore they denied his (*sall Allaahu 'alaihi wa sallam*) messengership out of envy for Banoo Haashim.*

d) by saying the shahaadah when he did not truly believe it with his heart <sup>11</sup>

Answer: c)

**Q7. That a person who states the shahaadah and also believes it in his heart:**

a) has done all that the Sharee'ah asks of him

b) must also accompany these with *ittibaa'* (following) of the Prophet *sall Allaahu 'alaihi wa sallam* <sup>12</sup>

c) has resembled Aboo Taalib in this <sup>13</sup>

d) must worship Allaah with that which Muhammad *sall Allaahu 'alaihi wa sallam* legislated <sup>14</sup>

Answers: b) d)

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<sup>10</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Aboo Taalib said in his line of poetry:*

*And I certainly know that the religion of Muhammad  
Is the best of the religions of the people  
If it were not for fear of being rebuked or of being abused  
You would have found me clearly embracing that.*

<sup>11</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*So he acknowledged his heart the Messengership of Muhammad. However zeal for his own people from the times of Jaahiliyyah (pre Islaamic ignorance) prevented him and so he did not reject the religion of 'Abdul Muttalib which was the worship of idols.*

<sup>12</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Allaah, the Most High, said:*

**So those who believe in him (the Prophet -*sall Allaahu 'alaihi wa sallam*), honour him, aid him and follow the light which he was sent down with - they are the successful ones.**

*Soorah al A'raaf (7) aayah 157*

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

*So if a person were to aid him to the extent that Aboo Taalib did and to defend him, whilst knowing that he is Allaah's Messenger but he did not follow him, then he would not be a Muslim - up and until he followed him.*

<sup>14</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*So there has to be, along with acknowledgement of his Messengership outwardly and inwardly and in belief, there has to be following of him *sall Allaahu 'alaihi wa sallam*.  
And that is summarized in these four phrases which the Shaykh (ibn 'Abdil Wahhaab) rahimahullaah mentioned (as quoted in box 69).*

**Q8. That obeying the Prophet *sall Allaahu 'alaihi wa sallam* in that which he commanded:**

- a) is linked to obedience to Allaah Himself <sup>15 16</sup>
- b) is linked to disobedience of Allaah Himself
- c) may lead to the person being afflicted with a painful punishment
- d) is obligatory <sup>17</sup>

Answers: a) d)

**Q9. That attesting to the truth of what the Prophet *sall Allaahu 'alaihi wa sallam* informed of:**

- a) refers to issues of the *ghayb* (hidden and unseen) <sup>18 19</sup>

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<sup>15</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Allaah, the Mighty and Majestic, says:*

**Whoever obeys the Messenger has indeed obeyed Allaah.**

*Soorah an Nisaa (4) aayah 80*

*And He, the Perfect, says:*

**And We did not send a messenger except that he should be obeyed by the permission of Allaah.**

*Soorah an Nisaa (4) aayah 64*

*So He joined obedience to the Messenger along with obedience to Him, He the Perfect and Most High. And He joined disobedience to the Messenger along with disobedience to Him.*

**And whoever disobeys Allaah and His Messenger, then there will be for him the Fire of Hell. They will remain forever in it.**

*Soorah al Jinn (72) aayah 23*

<sup>16</sup> Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool about the testimony that Muhammad *sall Allaahu 'alaihi wa sallam* is the Messenger of Allaah:

It necessitates obedience to him in that which he commanded with. Therefore the meaning of the testimony that Muhammad is the Messenger of Allaah is obedience to him in that which he commanded with.

Your testifying that he was sent from Allaah – the meaning of that is when he commands you, then the One who is (actually) commanding you is Allaah, the Majestic and Most High.

<sup>17</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*So it is essential to obey him *sall Allaahu 'alaihi wa sallam*. Therefore it is binding upon the person who bears witness that he is the Messenger of Allaah to obey him regarding whatever he commanded, as per His saying, He the Most High:*

**And whatever the Messenger gives you then accept it; and whatever he forbids you from, then desist.**

*Soorah al Hashr (59) aayah 8*

- b) includes events that are to occur in the future <sup>20</sup>
- c) refers to events of the present and future, but not the past <sup>21</sup>
- d) includes information about the nations of old

Answers: a) b) d)

**Q10. It was through revelation sent down to him that the Prophet *sall Allaahu 'alaihi wa sallam* spoke about which of the following:**

- a) Islaamic commands
- b) Islaamic prohibitions
- c) affairs of the *ghayb*
- d) none of the above

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<sup>18</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*The Messenger *sall Allaahu 'alaihi wa sallam* informed of many matters of the hidden and unseen; he informed about Allaah and about the angels and he informed about matters which were not present.*

<sup>19</sup> Shaykh Saalih ibn 'Abdil 'Azeez aale Shaykh *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool.

So the believer attests to the truth of the Messenger of Allaah in that which he informed of, irrespective of whether he understands that or whether he does not understand it, regardless of whether he perceives that with his sight or whether he does not perceive it.

And the Companions used to relate to each other amongst themselves the many reports from the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* that 'Eesaa ibn Maryam *'alaihissalaam* would descend. And when Aboo Hurayrah related his hadeeth, he would say to his companions and to those of his students who were transmitting from him, he would say, "So if any one of you meets him, then let him give my salaam to him."

*Tasdeeq* (attesting to the truth) is not accompanied by doubt. So if the believer truly believes that he is the Messenger of Allaah, then the meaning of that is that: every piece of information which he *'alaihissalaatu was salaam* informed of is the truth, without uncertainty and without doubt.

<sup>20</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And he informed about matters of the future, with regards to Establishment of the Hour and the Signs of the Hour and Paradise and the Fire.*

<sup>21</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And he informed about matters of the past with regards to conditions of the previous nations. So it is essential to the truth of whatever he informed of because it is true; there is no falsehood in it.*

*He, the Most High, said;*

**He does not speak from his own desires. It is just revelation sent.**

*Soorah an Najm (53) aayaat 3 to 4*

Answers: a) b) c)

**Q11. That the person who does not attest to the truth of what the Prophet *sall Allaahu 'alaihi wa sallam* informed of:**

- a) is a believer deficient in his *eemaan*
- b) is not truthful in his testimony that *Muhammad rasool ullaah* <sup>22</sup>
- c) can never repent from this sin
- d) has committed a *sagheerah* (minor sin)

Answer: b)

**Q12. That those things which Prophet *sall Allaahu 'alaihi wa sallam* forbade:**

- a) must be avoided by the Muslims <sup>23</sup>
- b) contain evil and harm
- c) contain goodness and righteousness
- d) are sometimes in opposition to what the Qur'aan forbids

Answers: a) b)

**Q13. That when the Muslim hears that the Prophet *sall Allaahu 'alaihi wa sallam* forbade a matter:**

- a) he is allowed to use his intellect to see whether he should obey this forbiddance or not
- b) he must avoid this forbidden matter as much as he is able to <sup>24</sup>

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<sup>22</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And whoever does not believe him regarding that which he (*sall Allaahu 'alaihi wa sallam*) informed of, then he is not a believer. And he is not truthful in his testimony that he (*sall Allaahu 'alaihi wa sallam*) is the Messenger of Allaah.*

*How can he testify that he is the Messenger of Allaah and then disbelieve in that which he (*sall Allaahu 'alaihi wa sallam*) narrates?*

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

*Keep away from whatever the Messenger (*sall Allaahu 'alaihi wa sallam*) forbade you from. He forbade you from many sayings, actions and characteristics. He *sall Allaahu 'alaihi wa sallam* would not forbid something unless it contained harm and it contained evil. And he would not command something except something that contained good and righteousness.*

<sup>24</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And he *sall Allaahu 'alaihi wa sallam* said:*

*When I forbid you from something then keep away from it. And when I command you with something then do as much of it as you are able to.*

- c) he must avoid learning about the forbidden matters as much as he is able to
- d) he can rely on Allaah's Forgiveness if he wishes to carry out that matter

Answer: b)

**Q14. Which of the following are the criteria for whether an act of worship is accepted by Allaah or not:**

- a) A good intention alone
- b) The act's conforming with the Sharee'ah alone
- c) Both having a good intention and also the action's conforming with the Sharee'ah <sup>25</sup>
- d) None of the above

Answer: c)

**Q15. That acceptable acts of worship in Islaam:**

- a) are restricted to those which Allaah and the Prophet *sall Allaahu 'alaihi wa sallam* legislated <sup>26 27</sup>

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[Reported by al Bukhaaree (7288) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu.]

<sup>25</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Do not perform an act of worship which the Messenger *sall Allaahu 'alaihi wa sallam* did not legislate, even if your intention in doing it is a good intention, even if you are desiring reward - for this action will be baatil (futile) because the Messenger *sall Allaahu 'alaihi wa sallam* did not come with it. A (good) intention will not suffice; rather there must be ittibaa' as well.*

<sup>26</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*So the acts of worship are *tawqeefiyyah* (restricted to texts alone); it is not permissible to bring acts of worship which the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* did not legislate.*

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

***Whoever does an action which our affair is not in accordance with, then it is rejected.***

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

***Adhere to my Sunnah and to the Sunnah of the rightly guided orthodox Caliphs after me; adhere to it and cling onto it with your molar teeth. And beware of newly introduced matters, for every newly introduced matter is an innovation and every innovation is a going astray.***

[Reported by Aboo Daawud (4607) and ibn Maajah and Ahmad from the hadeeth of al 'Irbaad ibn Saariyah radi Allaahu 'anhu.]

<sup>27</sup> Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:



- b) are only those found in the Qur'aan
- c) are only those found in the authentic hadeeths
- d) have varied enormously over the last 1400 years

Answer: a)

**Q16. That if a person wishes to introduce a new form of worship in Islaam:**

- a) he must base it on an existing act of worship which is found in the Sharee'ah
- b) he must invent one which is different from acts which are legislated in the Sharee'ah
- c) he must have the intention of pleasing his Lord, the Perfect and Most High
- d) he must not do so at all <sup>28 29</sup>

Answer: d)

**Q17. That having a good intention – i.e. to please Allaah :**

- a) is the only criteria for whether an act of worship is accepted by Allaah <sup>30</sup>
- b) can turn an innovated act of worship into one that is accepted by Allaah
- c) is not important in determining whether an act of worship will be accepted by Allaah

And did Allaah send Muhammad *'alaihi salaatu was salaam* in vain? He sent him to us for us to follow him, so that we might proceed to Allaah upon his path, so that he would guide us to Allaah.

<sup>28</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*So performing an act of worship which the Messenger of Allaah did not legislate is an evil innovation, something prohibited, even if so and so or so and so holds it as his saying or so and so from the people does it.*

<sup>29</sup> Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Al 'Allaamah ibn ul Qayyim *rahimahullaah* says: The person who worship Allaah without the Sunnah – meaning without restricting himself to the Sunnah – is just like the one who carries a bag filled with sand, he carries upon his head, so he travels with it. So when he arrives at the place he wished (to go to) and he opens the bag, what does he see? He sees sand, he does not see sugar nor rice nor food – so what does he do? When he arrives he is not able to take benefit from the bag which he carried upon his head. And likewise the one who performs much worship (based) upon ignorance without restricting oneself to the guidance of Muhammad *'alaihi salaatu was salaam*.

<sup>30</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*And the newly invented matters of worship and the false superstitions are all futile actions and they will be a deficiency and misguidance for the person who does them, even if he intended good by it and intending to gain reward. This is because it is not the intended goals which are counted; rather what counts is following the Messenger and obedience and compliance.*

d) is a key component for an act of worship to be accepted by Allaah

Answer: d)

**Q18. That the newly invented acts of worship:**

- a) are misguidance
- b) can be divided into good innovations and bad innovations
- c) which are good innovations are those which are acceptable to Allaah
- d) are all acts of *shirk akbar* (major shirk)

Answer: a)

**Q19. That we refer all matters of worship back to:**

- a) Shaykh ul Islaam ibn Taymiyyah *rahimahullaah*
- b) Shaykh ul Islaam Muhammad ibn 'Abdil Wahhaab *rahimahullaah*
- c) Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* <sup>31</sup>
- d) Shaykh al Albaanee and Shaykh al 'Uthaymeen *rahimahumullaah*

Answer: c)

**Q20. That whoever innovates anything in the religion:**

- a) is a *kaafir*, outside the fold of Islaam
- b) has not been true in his testimony that *Muhammad rasool ullaah* <sup>32</sup>
- c) is a *mushrik*, outside the fold of Islaam
- d) can never repent from this sin

Answer: b)

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<sup>31</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*However it is from the Mercy of Allaah upon us that He did not leave us to our own intellects and He did not leave us to so-and-so and so-and-so from the people – because these are matters which are referred back to the Legislation, to Allaah and His Messenger. And nothing from them (the acts of worship) will benefit except for that which conforms to that which Allaah and His Messenger legislated.*

<sup>32</sup> Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*Whoever introduces any (innovated) matter into the religion which the Messenger *sall Allaahu 'alaihi wa sallam* did not come with then he has not truly borne witness that he is the Messenger of Allaah.*

*He has not made the true testimony because the one who testifies that he is the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* with a true testimony would restrict himself to that which he (*sall Allaahu 'alaihi wa sallam*) legislated. And he would not introduce anything from himself or follow anything which has been introduced by those who had preceded him.*