

The proof is the His saying, He the Most High:

“No one is to be compelled to enter the Religion ¹, *ar rushd* (true guidance) has been made clear and distinct from *al ghayy* (falsehood) ². So whoever rejects *at Taaghoot* and truly believes in Allaah³, then he has grasped the firmest handhold⁴ that will never break. And Allaah is All Hearing, All Knowing.” ⁵

¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

The meaning of that is not that you do not call (the people) to the Religion.

No one is to be compelled to enter the Religion...

Meaning: do not cause the Religion to enter upon the people by compulsion. What is upon you is to explain and upon you is guidance (by conveying the Truth to the people) and upon you is to direct the people (to the Truth).

And as for the hearts, then no one owns them except Allaah.

Do not cause *eemaan* to enter into the hearts of the people through compulsion.

For you is that which is apparent, you call and you clarify the Truth from the falsehood; and this is the duty of the callers.

² Shaykh ‘Abdul ‘Azeez ibn Baaz *rahimahullaah* comments in his explanation of al Usool uth Thalaathah:

So *ar rushd* is Islaam and whatever the Prophet *sall Allahu ‘alaihi wa sallam* came with.

And *al ghayy* is *kufr* (disbelief) in Allaah and misguidance.

³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

So whoever rejects *at Taaghoot*...

This corresponds to *laa ilaaha*

And His statement, He the Most High:

And truly believes in Allaah...

This corresponds to *ill Allaah*.

And this *aayah* is from the most precise of the *aayaat* in explanation of *laa ilaaha ill Allaah* and this is the meaning of the statement *laa ilaaha ill Allaah*.

⁴ Shaykh ‘Abdul ‘Azeez ibn Baaz *rahimahullaah* comments in his explanation of al Usool uth Thalaathah:

And the firmest handhold is *laa ilaaha ill Allaah* (none has the right to be worshipped except Allaah), the statement of *tawheed*.

⁵ Soorah al Baqarah (2) aayah 256

The Shaykh Saalih al Fawzaan hafidhahullaah mentions in his explanation:

Q1. That a person who enters into Islaam:

- a) must do so of his own free will
- b) can be compelled to do so in certain circumstances ⁶
- c) must be satisfied in his heart that Islaam is the Truth
- d) none of the above

Answers: a) c)

Q2. That turning a person's heart towards Islaam and away from *kufr* is something that:

- a) can be done by any sincere caller to Islaam
- b) only the Prophet *sall Allaahu 'alaihi wa sallam* could do
- c) only Allaah can do ⁷
- d) Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* could do

Answer: c)

Q3. That we strive in the Path of Allaah in order to:

- a) subdue the enemies of Allaah
- b) spread Islaam
- c) take prisoners who will then have to accept Islaam
- d) gain fame

Answers: a) b)

Q4. That the distinction between the Truth and falsehood:

- a) is something clear to the person who is sincere and who reflects
- b) will never be clear until the Day of Resurrection
- c) will never be made completely clear
- d) will only be appreciated by those of great intelligence and learning ⁸

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

No one is to be forced to enter into Islaam against his will, because entering into Islaam must occur as a result of being convinced and from believing in the heart. And no one is to be forced into it against his will – this is not possible because no one can act with regards to the hearts except Allaah, the Perfect and Most High.

⁷ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

No one may force anyone to enter Islaam because we do not possess and own the hearts. Rather it is just Allaah, the Majestic and Most High, He is the One who owns them and acts with regards to them. However we should call to Islaam and encourage people upon it.

⁸ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

Answers: a)

Q5. That this *ayah* may also refer to:

- a) the Jews and Christians being forced into accepting Islaam in a Muslim country
- b) Islaam being pleased with the religion of the Jews and Christians
- c) it being Islaamically encouraged for a Muslim to choose whichever religion he likes
- d) the Jews and Christians remaining upon their religion if they fulfill certain conditions ⁹

Answer: d)

Q6. That this *ayah* tells us that a person enters Islaam through:

- a) compulsion¹⁰
- b) accepting it in his heart ¹¹
- c) learning the Arabic language
- d) having a copy of the Qur-aan in his house

Answer: b)

Q7. That rejecting the *taaghoots*, as mentioned in this *ayah*:

- a) refers to rejecting only Shayaan ¹²
- b) is the only matter that must be done for a person to enter Islaam
- c) is mentioned before believing in Allaah ¹³

And a person has intellect and has the ability to think so that he can weigh and compare Truth against falsehood.

And his thinking, if it is sound and if it is free from desires and ulterior motives, then his sound thinking will guide him to acceptance of the Truth without having to be forced.

⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

If they want to remain upon their religion then they are to be left to do so with the condition that they hand over the jizyah to the Muslims and they (the People of the Book) are in a state of being humbled.

¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So Islaam, and all praise is for Allaah, does not contain anything which people have to be forced upon against their will. Rather all of it is beloved and desirable. Whereas kufr and shirk, all of it is evil and all of it is something detestable.

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

The religion cannot be entered into the hearts by force. Rather, it can only enter through choice. However, whoever does not accept the Religion, he will be dealt with in a manner that befits him.

¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

What is meant is all of the Taaghoots in worship, in following or in obedience because the word "at-Taaghoot" here is left general.

d) is something done by all Muslims

Answer: c)

Q8. That a person is not considered to be a Muslim if he:

- a) prays and fasts ¹⁴
- b) does not reject the *taaghoots* ¹⁵
- c) does not believe in Allaah
- d) does not distance himself from the *taaghoots*

Answer: b) c) d)

Q9. That it is possible that a person may have in his heart both:

- a) major *kufr* and *eemaan*
- b) lesser *kufr* and *eemaan* ¹⁶
- c) *riddah* (apostasy) and *eemaan*
- d) none of the above

Answers: b)

¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Rejecting the Taaghoot was put before having eemaan in Allaah (in the aayah) because having eemaan in Allaah will not benefit except after rejection of the Taaghoot. So whoever believes in Allaah but does not reject the Taaghoot, then his eemaan will not benefit him.

¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the person who says that he is a believer and he prays and he fasts and gives the Zakaat and performs the Hajj and he performs the acts of obedience but he does not dissociate himself from shirk nor from the people of shirk and says, "They are not my business" – this person will not be counted as a Muslim because he has not rejected the Taaghoot.

¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And there occurs in the other aayah:

And We sent a messenger to every nation commanding, "Worship Allaah alone and avoid the Taaghoot!"

Soorah an Nahl (16) aayah 36

¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the worship of Allaah will not be correct except through avoiding the Taaghoot. Two opposites cannot come together; eemaan and kufr cannot come together in the heart. Eemaan and major kufr cannot come together in the heart. As for the lesser kufr then it can come together (with eemaan).

And this is the meaning of '*laa ilaaha ill Allaah*' (none has the right to be worshipped except Allaah).

And in the *hadeeth*:

"The head of the affair is al-Islam, and its supporting pillar is the prayer, and its highest pinnacle is jihaad in Allaah's cause."^{17 18}

And Allaah knows best and may Allaah extol and send blessings of peace upon Muhammad, his true followers and his Companions.

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

¹⁷ Reported by at Tirmidhee (2616) and an Nasaa.ee from the *hadeeth* of Mu'aadh ibn Jabal radi Allaahu 'anhu and declared Saheeh by al Albaanee.

¹⁸ Shaykh 'Abdul 'Azeez ibn Baaz *rahimahullaah* comments in his explanation of al Usool uth Thalaathah:

So it is upon all the *mukallifeen* (those who have been given religious duties) to single Allaah out and to worship Him to the exclusion of everything other than Him and to disbelieve in the *Taaghoot* and reject the worship of it, and to adhere to *tawheed* and the following of His Sharee'ah, He the Perfect and Most High and to esteem His Command and His Prohibition.

The head of the affair is *al Islaam*...

Meaning the head of the religion is *Islaam*, meaning the testimony that *laa ilaaha ill Allaah* (none has the right to be worshipped except Allaah) and that Muhammad is the Messenger of Allaah. So whoever adheres to this will enter Paradise.

...and its supporting pillar is the prayer...

And it is the second pillar and it is the most tremendous of the pillars after the two testimonies; then after that comes the *Zakaat* and the Fasting and the Hajj and the remainder of the Commands of Allaah.

...and its highest pinnacle is *Jihaad* in Allaah's cause.

Because through it occurs the preservation of the religion and its protection; and by way of it there occurs the calling of the people to the religion of Allaah and causing them to adhere to it. So it is the highest pinnacle from the aspect of that which contains from protection of the religion and calling to the Truth. And Allaah knows best.

Q1. That a person having with him Islaam, implies:

- a) his submitting to Allaah with *tawheed*
- b) his worshipping Allaah's Messenger
- c) his having obedience to Allaah ¹⁹
- d) freeing himself from *shukr* and its people

Answer: a) c)

Q2. That when the *deen* is likened to a body:

- a) if the head is absent, the body will die ²⁰
- b) the head of the body is likened to *tawheed*
- c) the toes are likened to the fasts in Ramadaan
- d) the ankles are likened to the Hajj

Answers: a) b)

Q3. That the five daily *salaah* (prayer):

- a) are the most important of the pillars of Islaam
- b) are likened to the supports of a tent or house ²¹
- c) need not be prayed every day, as long as a person has *eemaan* in his heart
- d) none of the above

Answer: b)

Q4. That *jihad* in the Path of Allaah:

- a) is the highest pinnacle of Islaam
- b) is forbidden for the Muslim women
- c) when it takes place, demonstrates the strength of Islaam ²²

¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Islaam is:

To submit to Allaah with tawheed and to yield to Him with obedience and to free oneself from shirk and its people.

²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The religion is likened to a body which has a head and a main support and a highest part. So if the head is cut off or if there is no head, then life cannot carry on. Likewise without tawheed, the Religion cannot remain because it is the head which, if it is cut or passes away, then life passes away and the body is destroyed.

²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And its main supporting pillar which it stands upon is the Prayer. So without its supporting pillar, Islaam will not stand – like a dwelling made of animal hair or a tent – if it has no pillar which it can rest upon, it will not stand. So a house cannot stand except with a support. Then if the support is lost, the house will not stand.

d) involves taking part in street demonstrations

Answers: a) c)

Q5. That without:

a) *tawheed*, there can be no Islaam for the person ²³

b) the prayer, a person's Islaam cannot be established ²⁴

c) *jihad*, the whole of the Muslim nation leaves Islaam altogether

d) the hump, the camel is not a camel ²⁵

Answers: a) b) ²⁶

²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

The highest part of the affair – which is the religion – is jihad in Allaah's cause. So jihad is a proof for the strength of Islaam; when jihad in Allaah's cause is found, then that is a proof that Islaam is in a condition of strength because jihad cannot occur except as a result of strength in eemaan and physical strength.

²³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the Prophet sall Allaahu 'alaihi wa sallam mentioned three matters for the Religion: the head, the supporting pillar and the highest part.

So without the head, the Religion will not exist at all. So the person who does not establish the head – which is tawheed – will have no religion.

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

And the person who does not pray, then the Religion will not be established for him even if he bears witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah because it requires a supporting pillar which the Religion can stand upon, and it cannot be found except through the Prayer.

²⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

This is the manner in which the Messenger sall Allaahu 'alaihi wa sallam likened these three affairs with regards to the Religion: a head, a main support and a highest part, just as a camel which has a hump, this shows that it is strong. And if it has no hump, then this shows that it is emaciated and weak.

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

And Allaah knows best and may Allaah extol our Prophet Muhammad.

And with this the explanation of the blessed book, the Three Fundamental Principles, is ended.