

The third fundamental principle:

Knowledge of your prophet Muhammad *sall Allaahu alaihi wa sallam*

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

Q1. That the three fundamental principles which the Imaam mentions include knowledge

- a) of Allaah
- b) of the religion of Islaam ¹
- c) of the religion of the Jews and Christians
- d) of the last two prophets

Answers: a) b)

Q2. That each of us are obligated to have knowledge of:

- a) economics and finance
- b) our Prophet Muhammad *sall Allaahu 'alaihi wa sallam* ²
- c) the places where our Prophet lived ³
- d) the names of all the Companions

Answers: b) c)

Q3. That having knowledge of the Prophet *sall Allaahu alaihi wa sallam* includes:

¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The Shaykh rahimahullaah mentioned at the start of the treatise that it is obligatory upon every Muslim male and Muslim female to have knowledge of these three fundamental principles. And they are: knowledge of Allaah and knowledge of the religion of Islaam and knowledge about His Prophet Muhammad *sall Allaahu alaihi wa sallam* with the proofs.*

² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*Because of the fact that the Prophet *sall Allaahu alaihi wa sallam* is an intermediary between Allaah and His creation with regards to conveying His Religion and His Message, it is therefore obligatory to know about him *'alaihissalaatu wassalaam*.*

Otherwise how can you follow a person whom you do not know about?

³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Therefore you must know about him with regards to his name, and with regard to the land where he was born and in which he grew up and the land to which he migrated.

- a) knowledge of how Revelation began⁴
- b) knowing about each of the stages of his life
- c) knowing about the two Prophets that came after him
- d) accepting him as a Prophet but refusing to follow him

Answers: a) b)

Q4. That learning about the lineage of the Prophet *sall Allaahu alaihi wa sallam*:

- a) is an example of the forbidden type of 'Arab nationalism
- b) tells us that the 'Arabs are the only people who are able to teach the *deen* to others
- c) tells us that the 'Arabs were and continue to be a people of *Jaahiliyyah*
- d) none of the above ⁵

Answer: d)

Q5. That studying the Seerah of the Prophet *sall Allaahu alaihi wa sallam*:

- a) is something praiseworthy
- b) will lead a person to over exaggerating the status of the Prophet *sall Allaahu alaihi wa sallam*
- c) can only be done by scholars who are trained to do it
- d) helps the Muslim in his following of the Prophet *sall Allaahu alaihi wa sallam* ⁶

Answers: a) d)

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

And that you know the extent of his lifespan 'alaihissalaatu wassalaam. And the phases of his life 'alaihissalaatu wassalaam and the phases of the time period which he spent in this world.

(And) that you know also what occurred before prophethood and after it, and before the Hijrah (Migration) and after the Hijrah.

(And) that you know how the Revelation first came to him 'alaihissalaatu wassalaam, and when the Revelation first began.

(And that you know) which aayah it is that proves his prophethood and which aayah it is that proves his messengership.

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

And (it is obligatory) that you know his lineage, which tribe he was from, because the 'Arabs comprise tribes. And he was an 'Arab without any doubt.

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

*And you (must) look into the Seerah of the Messenger *sall Allaahu alaihi wa sallam* and into his call in order for you to know these matters about your Prophet whom you are commanded to follow and take as an example.*

and he was Muhammad ibn 'Abdullaah ibn 'Abdul-Muttalib ibn Haashim; and Haashim were from (the tribe of) Quraysh; and Quraysh were from the 'Arabs; and the 'Arabs are the descendents of Ismaa'eel, the son of Ibraaheem – the chosen beloved (*khaleel*) – may the most excellent *salaat* and *salaam* be upon him and upon our Prophet.

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

Q1. That the name *Muhammad*:

- a) was the only name of the last Prophet *sall Allaahu alaihi wa sallam* ⁷
- b) is a name which is not mentioned in the Qur-aan
- c) is the name by which the last Prophet is best known
- d) is the name that all Muslim males must take

Answer: c)

Q2. That the name *Ahmad*:

- a) was from the names of the last Prophet *sall Allaahu alaihi wa sallam* ⁸

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

And he has other names besides Muhammad but the most famous of his names was Muhammad. And Allaah mentioned that in a number of aayaat.

Muhammad is the Messenger of Allaah.

Soorah al Fat-h (48) aayah 29

And Muhammad is not except a messenger. Messengers have passed away before him.

Soorah aale 'Imraan (2) aayah 144

Muhammad is not the father of any of your men.

Soorah al Ahzaab (33) aayah 40

And those who truly believe and perform righteous deeds and who truly believe in that which was sent down upon Muhammad – and it is the Truth from their Lord.

Soorah Muhammad (47) aayah 2

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

Allaah has mentioned in His Saying with regards to the glad tidings given by al Maseeh (the Messiah, 'Eesaa 'alaihissalaam):

- b) is like *Muhammad*, in that it implies having praiseworthy characteristics
- c) means "merciful"⁹
- d) is one of the Names of Allaah that we know of from the texts of the Book and the Sunnah

Answer: a) b)

Q3. That our Prophet Muhammad *sall Allaahu 'alaihi wa sallam*:

- a) was *nabiyy ur rahmah*
- b) was *ar rahmaan*
- c) was *al 'aaqib*¹⁰
- d) was *al ilaah*

Answers: a) c)

Q4. That after the coming of this Prophet *sall Allaahu alaihi wa sallam*:

- a) the people are to await the Establishment of the Hour¹¹
- b) the people should wait for the next Sharee'ah to be revealed
- c) there will never come another prophet to this Earth
- d) there will never be any more people who will claim prophethood

Answer: a)

Q5. That the lineage of the Prophet *sall Allaahu alaihi wa sallam* included:

- a) Musaylamah *al kadh-dhaab*
- b) Haashim
- c) 'Abd Manaaf

And remember when 'Eesaa ibn Maryam said, "O Children of Israaeel! I am Allaah's Messenger to you confirming what came before me from the Tawraat and giving glad tidings of a messenger who will come after me, whose name will be Ahmad.

Soorah as Saff (61) aayah 6

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

And the meaning of that is "one abundant in praise" 'alaihissalaatu wassalaam and possessing many attributes for which he is to be praised.

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

*And from his names are nabiyy ur rahmah (the Prophet of mercy) and nabiyy ul malhamah (the Prophet of great war) meaning striving in Allaah's cause and al Haashir (the one after whom the people will be resurrected) and al 'Aaqib (the final Prophet) 'alaihissalaatu wassalaam, the one who is such that the people will be resurrected after his being sent as a prophet - because he is the last of the messengers *sall Allaahu alaihi wa sallam*.*

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

After his messengership the Hour will be established and the people will be resurrected for the Recompense and the Accounting.

d) Ismaa'eel ibn Ibraaheem ¹²

Answers: b) c) d)

Q5. That the Quraysh:

- a) were the noblest of the tribes
- b) were from the descendants of Ismaa'eel *'alaihissalaam*
- c) were the only non 'Arab tribe in al Madeenah at the time of the hijrah
- d) were the only 'Arab tribe in Makkah at the time of the hijrah

Answer: b)

Q6. That according to the most well known saying, the 'Arabs:

- a) are of two types ¹³
- b) include the Qahtaaniyyah ¹⁴
- c) are all descended from Gamaal Abdul Nasser
- d) include the offspring of Ismaa'eel

Answers: a) b) d)

Q7. That some of the scholars divide the 'Arabs into:

- a) the *ahl ul 'arab* and the *ahl ul hind*

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

He is Muhammad the son of 'Abdullaah the son of 'Abdul Muttalib the son of Haashim the son of 'Abd Manaaf the son of Qusayy the son of Kilaab.

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

The 'Arabs are of two types, according to the most well known saying:

The original 'Arabs, and they were the Qahtaaniyyah.

The assimilated 'Arabs and they were the 'Adnaaniyyah from the descendants of Ismaa'eel 'alaihissalaam, the son of Ibraaheem the Khaleel 'alaihissalaam. They were called the assimilated 'Arabs because they learned the 'Arabic language from the original 'Arabs.

When the tribe of Jurhum came and settled in Makkah beside Haajar - the mother of Ismaa'eel - and her son Ismaa'eel whilst he was young, when they found the well of Zamzam they settled there. And they made an agreement with Haajar that they should settle besides her and that she should permit them to take water from the well.

So Ismaa'eel was at that time a suckling infant. He then grew up and grew older and took the 'Arabic language from Jurhum and they were from the original 'Arabs. And he married from the tribe of Jurhum and descendants arose from him who learned the 'Arabic language and they grew up with the 'Arabs. So they became assimilated 'Arabs and they are the 'Adnaaniyyah (descendants of 'Adnaan).

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

As for the original 'Arabs, then they are the Qahtaaniyyah whose origin was from Yemen.

- b) the 'arab and the a'jamee
- c) the 'arab baaidah and the 'arab baaqiyyah ¹⁵
- d) none of the above

Answer: c)

Q8. That 'Abdul Muttalib:

- a) had as his real name Shaybah ¹⁶
- b) was given this name in reference to his uncle, Muttalib
- c) was the father of the Prophet *sall Allaahu 'alaihi wa sallam*
- d) was the name that the Prophet *sall Allaahu alaihi wa sallam* gave his first son

Answer: a) b)

Q9. That from the sons of 'Abd Manaaf was¹⁷:

- a) Haashim, who gave rise to the tribe known as Banoo Israaeel
- b) Muttalib, who gave rise to the tribe known as Banoo Umayyah
- c) 'Abd Shams, from whose progeny came 'Uthmaan *radi Allaahu 'anhu* ¹⁸
- d) Nawfal, from whose progeny came Jubayr ibn Mut'im ¹⁹

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

And some of the scholars say: the original 'Arabs were of two categories: The 'Arabs who were baaidah (those who became extinct) and the 'Arabs who were baaqiyyah (those who remained).

The 'Arabs who became extinct, they are the ones who were destroyed; and they were the people of Nooh and 'Aad and Thamood and Shu'ayb.

And as for the 'Arabs who remained then they are those who are divided into the original 'Arabs and the assimilated 'Arabs.

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

And 'Abdul Muttalib was not his (real) name; his name was Shaybah. However he was called 'Abdul Muttalib (the slave belonging to Muttalib) because his paternal uncle, al Muttalib ibn 'Abd Manaaf, brought him from al Madeenah whilst he was young from his maternal uncles, Banoo an Najjaar.

So when the people saw him (Shaybah) being dark from travelling, they thought that he was a slave owned by al Muttalib.

So they said (about him), "'Abdul Muttalib ibn Haashim ibn 'Abd Manaaf'".

¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And 'Abd Manaaf had four sons:

*Haashim, who was the grandfather of the Messenger *sall Allaahu alaihi wa sallam*, and al Muttalib and 'Abd Shams and Nawfal.*

¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And as for 'Abd Shams, then from them (his descendants) was 'Uthmaan *radi Allaahu 'anhu* and from them was Banoo Umayyah. They were all from the descendants of 'Abd Shams.*

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

Answers: c) d)

Q10. That the two sons of Ibraaheem 'alaihissalaam:

- a) were Ishaq and Nooh
- b) both gave rise to the tribe of Banoo Israaeel ²⁰
- c) are the forefathers of all the prophets that came after them ²¹
- d) both remained childless until they died

Answer: c)

Q11. That the Prophet sall Allaahu alaihi wa sallam' was born in the year:

- a) known as the year of the 'filfil' (the year of the pepper) ²²
- b) that Ibraaheem decided to attack the Ka'bah
- c) that Allaah caused the attackers of the Ka'bah to be driven away by birds
- d) of the Hijrah

Answer: c)

And Nawfal, he had offspring. And from them were Jubayr ibn Mut'im and Hakeem ibn Hizaam.

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

And Ibraaheem 'alaihissalaatu wassalaam had Ismaa'eel and he was the elder one and he was the grandfather of the 'Adnaaniyyah 'Arabs.

And (Ibraaheem had) Is-haaq and he was the grandfather of the Banoo Israaeel.

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

And all of the prophets were from the descendants of Is-haaq, except for our Prophet 'alaihissalaatu wassalaam. He was from the descendants of Ishmael and he was the final prophet.

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

And he sall Allaahu alaihi wa sallam was born in the year of al-feel (the year of the elephant). And it was the year that Abraham, the king of Yemen came, sent on a mission by the king of the Abyssinians to demolish the Ka'bah. And with him was a very large elephant.

So when he reached the place called al Muhammad and nothing remained except for him to enter Makkah and demolish the Ka'bah – and the people of Makkah had already scattered and climbed into the mountains because they had no strength to oppose him – then he wished to go on to the Ka'bah. But the elephant was held back and it refused to get up from the ground. Allaah held it back.

So when he (Abraham) turned it in a direction other than the direction of Makkah, it would get up and trot.

And when he pointed it in the direction of Makkah, it was held back and it was unable to walk.

And whilst they were in that condition, they saw two flocks of birds coming from the direction of the ocean and they had with them stones. Each bird had two stones with it: a stone in its beak and a stone between its feet. And they threw down these little stones and they would strike the head of a man and it would come out from his back passage and split him in two halves. So Allaah, the Mighty and Majestic, destroyed them.

Q12. That the people who attacked the Ka'bah but who were driven away:

- a) are the people referred to in Soorah al Masad (the 111th soorah) ²³
- b) were attacked by birds who each carried two stones
- c) were made to be like stalks which have been eaten by cattle ²⁴
- d) were from the Quraysh

Answers: b) c)

Q13. That the time that the Prophet *sall Allaahu alaihi wa sallam*' was born²⁵:

- a) was a day when there emerged a light which illuminated the palaces of Shaam ²⁶
- b) was legislated by Allaah to be a Day of Eid each year
- c) was an unremarkable day, just like any other day in history
- d) was a day of calm and quiet for the jinn and shayaateen ²⁷

Answer: a)

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

So with regards to that (incident), Allaah sent down Soorah al Feel, reminding the Quraysh:

Do you not see how your Lord dealt with the Companions of the Elephant? Did He not make their plan go astray? And He sent against them birds in flocks. Striking them with stones of clay...

From Hell, and Allaah's refuge is sought.

So He made them like stalks of corn, cut off, devoured.

(Soorah al Feel (105) aayaat 1 to 5)

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

So they became like dry straw which has been eaten by animals and excreted.

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

He was born in the place called She's 'Alee (the mountain pass of 'Alee), near to Makkah. He was born in Makkah but the precise location of the house is not confirmed.

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

*And there appeared signs along with his birth in that there appeared light which caused the castles of Shaam to shine. And on the night of his birth the idols shook and the throne room of Kisraa (the Emperor of the Persians) shook and some balconies from it fell down in the night when the Prophet *sall Allaahu alaihi wa sallam* was born. These were signs for the sending of the Prophet *sall Allaahu alaihi wa sallam* as a prophet.*

²⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And the jinn and the devils were thrown into commotion in that tremendous night.