

And the proof is His Saying, the Most High:

**“As for those whose souls the angels take in a state of having earned Allaah’s anger; then the angels will say to them: ‘In what condition were you (regarding your Religion)?’ They will say: ‘We were weakened in our land.’ They will reply: ‘Was not Allaah’s Earth spacious so that you could make *hijrah* within it?’ So these people will find their abode in Hell, and what an evil destination that is. Except for the weak ones from the men, women and children who were unable to migrate or find a way to do so. As for such, it may be that Allaah will certainly pardon them, and Allaah is ever One who pardons and forgives the sins of His servants.”<sup>1</sup>**

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

**Q1. These aayaat from Soorah an Nisaa show that:**

- a) the person who abandons hijrah without excuse has in fact left the religion of Islaam
- b) that it is forbidden for weak people to make hijrah
- c) that the person who abandons hijrah without excuse has committed a sin
- d) that the person who abandons hijrah without excuse has a great threat upon him<sup>2</sup>

Answers: c) d)

**Q2. That a valid excuse for not performing hijrah is being:**

- a) a woman
- b) unable to find the way to the place they are to migrate to
- c) physically unable to perform hijrah<sup>3</sup>

<sup>1</sup> Soorah an Nisaa (4) aayaat 97 to 99

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

*These two aayaat contain a threat against the person who abandons the hijrah when he was able to perform it and that his abode will be the Hellfire, and what an evil destination. So even though he does not exit from Islaam, these are from the texts which contain a threat.*

*So if he abandons the hijrah, then he has abandoned something obligatory and he will be sinful.*

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

d) unable to take all one's possessions along with him to his place of migration

Answers: b) c)

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*Then Allaah explains in the aayah after it the excuse by which the obligation of the hijrah falls away.*

*So He, the Most High, said:*

**Except for those who were rendered weak from the men, the women and the wildaan...**

*Meaning: the children*

**Who were unable to migrate...**

*(Meaning) They did not possess the ability.*

**Or find a way to do so...**

*Meaning: they do not know the way to the city – al Madeenah – because hijrah requires (a person) to make a journey, otherwise (it may occur) that a person dies during the journey if he does not know the way.*

*So their excuse is by way of two matters:*

*Firstly- those who were not able to carry it out*

*Secondly - those who do not know the way.*

And His saying, He the Most High:

**“O My servants who believe, indeed My Earth is spacious, so make your worship purely and sincerely for Me.”<sup>4</sup>**

Al-Baghawee, *rahimahullaah*, said: **“This Aayah was sent down with regard to the Muslims who were in Makkah who did not migrate; Allaah addressed them with the title of *eemaan*.”**

The proof for the *hijrah* found in the *Sunnah* is his *sall Allaahu ‘alaihi wa sallam* saying: **“Hijrah will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the Sun rises from its place of setting.”<sup>5</sup>**

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

**Q1. This aayah from Soorah al ‘Ankaboot shows that:**

- a) a Muslim is commanded to travel throughout the Earth constantly until he dies
- b) everyone who remains in the same country during the whole of their life is a *kaafir*
- c) hijrah is something commanded by Allaah if a person cannot manifest his Islam<sup>6</sup>
- d) none of the above

Answer: c)

**Q2. That there will be no more hijrah:**

- a) when the Sun rises from the East
- b) after the Prophet *sall Allaahu ‘alaihi wa sallam* conquered al Madeenah <sup>7</sup>

<sup>4</sup> Soorah al ‘Ankaboot (29) aayah 56

<sup>5</sup> Reported by Aboo Daawud (3479) and Ahmad from the hadeeth of Mu’aawiyah ibn Abee Sufyaan *radi Allaahu ‘anhumaa* and declared *Saheeh* by al Albaanee.

<sup>6</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*This aayah is from Soorah al ‘Ankaboot and it contains a command to migrate and that the Earth of Allaah is spacious. So if you are in a land where you are not able to make your religion apparent, then Allaah’s Earth is spacious, so move away from it (that land) . Do not remain in the bad part; rather leave it and go somewhere in Allaah’s spacious Earth.*

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

*As for his *sall Allaahu ‘alaihi wa sallam* saying:  
**There is no migrating after the conquest (of Makkah).***

- c) after the death of the Prophet *sall Allaahu 'alaihi wa sallam*
- d) when the Hour is established

Answer: d)

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*[Reported by al Bukhaaree (2783) and Muslim from the hadeeth of ibn 'Abbaas radi Allaahu 'anhumaa and reported by Muslim (1864) from the hadeeth of 'Aaishah radi Allaahu 'anhaa]*  
*Then what is apparent from (this) hadeeth is that the migrating came to an end after the conquest of Makkah.*

*And some people think that there is a contradiction between the hadeeth and between his *sall Allaahu 'alaihi wa sallam* saying:*

***Hijrah will not be discontinued until repentance is discontinued, and repentance will not be discontinued until the Sun rises from its place of setting.***

*However the people of knowledge respond to his hadeeth (by saying) that what it is meant by 'there is no migrating after the conquest' is (no migrating) from Makkah because, through the conquest, it became an abode of Islaam. So the people thought that migrating remained from Makkah after the conquest so they wished to attain the reward of migrating.*

*As for migrating from the land of kufr then it remains until the Hour is established .*

So when he (*sall Allaahu 'alaihi wa sallam*) settled in al-Madeenah he was ordered with the rest of the prescribed duties of Islaam, such as: the *Zakaat*, Fasting (*as-Sawm*), the *Hajj*, the *Jihaad*, the *Adhaan*, commanding good and forbidding evil and the rest of the prescribed duties of Islaam. He spent ten years establishing that, after which he passed away, may Allaah extol and send blessings of peace upon him; and his religion remains.

And this is his religion: There is no good except that he directed his nation to it, and no evil except that he warned them against it. So the good that he guided them to was *Tawheed*, and all that Allaah loves and is pleased with; and the evil that he warned against was *shirk* and all that Allaah hates and rejects. Allaah sent him as a prophet to all of the people, and Allaah made it obligatory upon all of the *jinn* and mankind to obey him.

The proof is the Saying of Allaah, the Most High:

**“Say, ‘O people! I am the Messenger of Allaah to you all.’”<sup>8</sup>**

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

**Q1. That the religion of Islaam:**

- a) was completed shortly after the death of the Prophet *sall Allaahu alaihi wa sallam*
- b) was completed shortly before the Hijrah
- c) will remain until the Establishment of the Hour
- d) was revealed in stages to the people <sup>9</sup>

<sup>8</sup> Soorah al A'raaf (7) aayah 158

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

*The Sharee'ah came down in stages until it was completed - and all praise is for Allaah - before the death of the Prophet sall Allaahu 'alaihi wa sallam and before Allaah sent down to him:*

**This day have I completed your religion for you, and perfected My blessings upon you, and am pleased with Islaam as your Religion.**

Answers: c) d)

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*And a short period after this ayah came down, the Prophet sall Allaahu 'alaihi wa sallam passed away; and his religion remains until the Establishment of the Hour.*

Through him Allaah completed the Religion, and the proof is the statement of Allaah, the Most High:

**“This day have I completed your religion for you, and perfected My blessings upon you, and am pleased with Islaam as your Religion.”** <sup>10 11</sup>

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

**Q1. That the Prophet *sall Allaahu alaihi wa sallam* died:**

- a) whilst standing on ‘Arafah during the Farewell Hajj<sup>12</sup>
- b) shortly after this aayah from Soorah al Maa-idah was sent down
- c) leaving his nation upon a clear path <sup>13</sup>
- d) after Allaah had completed His Religion through him

Answers: b) c) d)

**Q2. That the religion of Islaam:**

- a) contains all that is beneficial for the servants of Allaah<sup>14</sup>
- b) is suitable for all times and places <sup>15</sup>

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<sup>10</sup> Soorah al Maa-idah (5) aayah 3

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

*This was the last of that which came down to the Prophet *sall Allaahu ‘alaihi wa sallam* and it is a testimony from the Lord of the whole of the creation for this religion being complete and is comprehensive and is fully suitable for every time and place.*

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

*This aayah came down to the Prophet *sall Allaahu ‘alaihi wa sallam* whilst he was performing the standing in ‘Arafah in the Farewell Hajj on the Day of ‘Arafah. And he *sall Allaahu ‘alaihi wa sallam* lived after it for a short time and then moved on to the highest company.*

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

*And he left his nation upon al mahajjah al baydaa- (the clear white path) whose night is just the same as its day; no one deviates from it except that he is destroyed.*

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

*And in this aayah is a testimony from Allaah, the Perfect and Most High, that this religion is complete and that it covers everything of benefit to the servants and it contains a solution for all of their issues and problems until the Establishment of the Hour.*

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

- c) will be replaced by Allaah's final Sharee'ah shortly before the Hour is established
- d) will be revived by the Prophet *sall Allaahu alaihi wa sallam* when he returns in the future

Answers: a) b)

**Q3. That the correct understanding of Islaam is the understanding possessed by the people who:**

- a) understand and use the texts of Islaam correctly <sup>16</sup>
- b) follow their desires
- c) have minimal understanding of what Allaah has revealed
- d) do all of the above

Answer: a)

**Q4. That the Muslims who differ with each other in a particular matter should:**

- a) refer it back to the Book of Allaah <sup>17</sup>
- b) wait for revelation to descend to decide the matter
- c) ask the Prophet *sall Allaahu 'alaihi wa sallam* to inform them what is correct <sup>18</sup>
- d) refer the matter back to what is contained in the authentic Sunnah

*They (the people) do not need any other legislation after it or any other book to come down or any other messenger to be sent after the Messenger *sall Allaahu 'alaihi wa sallam*.*

<sup>16</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So there is no matter to be found and there is no event that will occur until the Day of Resurrection except that in the Legislation revealed to Muhammad *sall Allaahu 'alaihi wa sallam* there is a solution for it and the ruling concerning it.*

*However the matter relates back to who is competent to extract evidence and to derive the rulings and issues. So if there are to be found ahl ul 'ilm (people of knowledge) and people qualified to make ijtihaad (personal deductions in rulings) who fulfil the conditions of ijtihaad- then this legislation is indeed complete and it contains a solution for all problems.*

*And deficiency only comes about from us from the aspect of deficiency in (our) knowledge and inability to understand that which Allaah, the Perfect and Most High, has sent down - or from the aspect of desires, that there are desires (followed) which divert a person away from the Truth.*

*Otherwise this religion is fully suitable and comprehensive and complete. Allaah has sufficed the Islaamic nation with it until the Establishment of the Hour if it (the nation) acts upon it (the religion) correctly and refers back to it in its affairs.*

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

*He, the Most High, said:*

**So if you disagree about anything then refer it back to Allaah and the Messenger.**

*Soorah an Nisaa (4) aayah 59*

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

*Referring back to Allaah is to refer back to the Book of Allaah and referring back to the Messenger after his death is to refer back to his Sunnah.*



Answers: a) d)

**Q5. That the people who accuse the Sharee'ah of being deficient:**

- a) include the atheists and the heretics <sup>19</sup>
- b) are themselves deficient in their understanding of the Sharee'ah <sup>20</sup>
- c) are correct, in that there are certain needs of mankind which the Sharee'ah does not meet
- d) include many of the leading scholars from the *ahl us sunnah wal jamaa'ah*

Answers: a) b)

**Q6. That those people who say that Islaam is only applicable to a time in the past:**

- a) have spoken the truth with regards to certain aspects of Islaam
- b) justify this by saying that circumstances are different now from how they were in the past
- c) have committed *kufir* by making a statement like this <sup>21</sup>
- d) have in fact denied the aayah from Soorah al Maa-idah quoted by the Imaam here

Answers: b) c) d)

**Q7. The aayah from Soorah al Maa-idah is also a refutation of:**

- a) the innovators who try to introduce innovated acts of worship into Islaam <sup>22</sup>

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<sup>19</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*So this aayah (from Soorah al Maa-idah) contains a refutation of those who make accusations against the Islaamic Legislation of its having shortcomings or of its being deficient, (these accusations) coming from the atheists and the evil heretics or from the "semi students" whose understanding falls short in being able to understand the hidden wisdoms of the Islaamic Legislation.*

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

*So therefore these (foolish people) ascribe deficiency to the Islaamic Legislation and they do not know that the deficiency is with themselves alone .*

*So this aayah contains a refutation against those who accuse the Islaamic Legislation of deficiency and that it does not meet all needs of the servants and all matters of welfare for the servants until the Establishment of the Hour.*

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

*(And the aayah contains a refutation of) the one who says, "(Islaam) was specific to a certain olden times". This is because there are many ignorant people who, when it is said to them, "This is the Islaamic ruling", they say, "That was in the time of the Messenger and the initial time. But as for now, then conditions have changed and the matters have altered; and the legislated rulings were for people who have now passed away and for problems that have come to an end."*

*They say this, and this is kufir and it is a denial of His Saying, He the Most High:*

**This day have I perfected your religion for you...**

*Soorah al Maa-idah (5) aayah 3*

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

- b) the innovators who bring improvements to the religion of Islaam
- c) the *ahl us sunnah wal jamaa'ah*
- d) the Saved Sect

Answer: a)

**Q8. That from the actions of those who innovate in the religion are:**

- a) reviving the Sunnah and refuting the acts of *bid'ah*
- b) abandoning the people of desires and striving to look into the authentic texts
- c) bringing into the religion acts of worship for which Allaah sent down no authority <sup>23</sup>
- d) correcting the deficiencies in Islaam that the earlier scholars did not detect

Answer: c)

**Q9. That the person who innovates an act of worship into the religion of Islaam:**

- a) is by doing this, implying that Islaam is not complete and perfect <sup>24</sup>
- b) is only trying to make Islaam complete and therefore should not be criticized
- c) acknowledges the shortcomings in the Religion and tries to correct them
- d) has committed a sin by doing this

Answers: a) d)

**Q10. The aayah from Soorah al Maa-idah quoted by the Imaam here:**

- a) refutes those who say that Islaam is not appropriate for our times
- b) refutes those who attribute innovated acts to the religion of Islaam
- c) is a testimony that the religion of Islaam is complete and perfect <sup>25</sup>

*These people just introduce them (the innovated practices) in accordance with what they deem to be good or based upon blindly following those whom they have good thoughts about from the people of false ideas and people with their own goals and desires.*

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

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

***Whoever introduces into this affair of ours that which is not from it, then it is rejected.***

*And he 'alahissalaatu wassalaam said:*

***And beware of newly introduced matters, for every newly introduced matter is an innovation, and every innovation is misguidance.***

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

*So whoever introduces acts of worship which have no proof from the Book of Allaah nor from the Sunnah of the Messenger of Allaah, then he (this person) is accusing this religion of not being complete and he wishes to complete the religion himself. And he is not actually acknowledging the fact that Allaah has completed it .*

*So whatever was not religion in the time of the Prophet sall Allaahu 'alaihi wa sallam then it will never be (from the) religion after him.*

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

d) was addressed to the Messenger *sall Allaahu 'alaihi wa sallam* only <sup>26</sup>

Answers: a) b) c)

**Q11. That the death of the Messenger *sall Allaahu 'alaihi wa sallam*:**

- a) is something which only a few people do not accept to have taken place <sup>27</sup>
- b) must have occurred for him to have been buried, shrouded and prayed over <sup>28</sup>
- c) will never occur until the Hour is established
- d) did not in reality occur

Answers: a) b)

**Q12. That those who claim that the Messenger *sall Allaahu 'alaihi wa sallam* did not die:**

- a) are correct
- b) are incorrect
- c) oppose the *ahl us sunnah wal jamaa'ah* in this
- d) often seek deliverance from him because they believe him to be alive

Answers: b) c) d)

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*The religion was completed by Allaah, the Perfect and Most High. So there is no scope for addition in it nor for reduction from it. And there is no scope for raising doubts nor seeking to obscure the issue by saying that it is not suitable for the people in these later times.*

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

*So His saying (in this aayah) is an address to the nation, from the first of it to the last of it, and it is not just an address to the first generation alone. Rather it is an address to the whole of the nation until the Hour is established.*

<sup>27</sup> Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*The whole nation are agreed in consensus that he *sall Allaahu 'alaihi wa sallam* passed away. No one disagrees about this except the people of false beliefs, those say that the Messenger did not die. And they negate death from the Messenger *sall Allaahu 'alaihi wa sallam*. This is baseless speech and speech which is clearly rejected.*

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

*He *sall Allaahu 'alaihi wa sallam* was treated as one who had died. He was washed, shrouded and prayed over and then he *sall Allaahu 'alaihi wa sallam* was buried in his grave.*

The proof that he *sallAllaahu 'alayhi wa sallam* died is His saying, the Most High:

**“(O (Muhammad *sall Allaahu 'alaihi wa sallam*)! You will die soon, and they will die. Then on the Day of Resurrection you will all dispute before your Lord”.<sup>29</sup>**

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

**Q1. That the death of the Prophet *sall Allaahu 'alaihi wa sallam*:**

- a) has occurred <sup>30</sup>
- b) is occurring
- c) will occur soon
- d) occurred when Allaah had completed the deen

Answers: a) d)

**Q2. That we come to know that the Prophet *sall Allaahu 'alaihi wa sallam* has died:**

- a) through *ijmaa'* (consensus)
- b) through information that Allaah has given us in the Qur-aan<sup>31</sup>
- c) through *qiyaas*
- d) none of the above

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<sup>29</sup> Soorah az Zumar (39) aayaat 30 to 31

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

*As is the way of Allaah, the Perfect and Most High, with His creation:*

**Every soul shall taste death.**

*Soorah aale 'Imraan (3) aayah 185*

*And the prophets and the messengers enter within this generality (of every soul tasting death).*

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

*Then as for the textual (proof), then it is His statement, He the Most High:*

**You will die soon and they will die.**

*This is information from Allaah to His Messenger *sall Allaahu 'alaihi wa sallam* that he will soon die.*

*'You are mayyit' meaning 'you are going to die'.*

*So it is said to a person who is going to die, "This is a mayyit (person who is going to die)".*

*As for the person who has actually already died, then it is said about him (that he is) 'mayt', with a sukoon (on the letter yaa in the middle of the word), because of His saying, He the Most High:*

**Or one who was *mayt* (dead) and We gave life to him.**

*Soorah al An'aam (6) aayah 122*

Answers: a) b) c)