



Useful Benefits from the Explanation of The Three Fundamental Principles (*Thalaathatul-Usool*) by Imaam Ibnul-'Uthaymeen (d.1421H) – PART 1

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The praise is for Allaah, Lord of the worlds, and may salutations and peace be upon the Messenger of Allaah. To proceed:

I have recorded for you – my brothers – some of the benefits that are attained from reading the book, *Sharh Thalaathatil-Usool*, by Shaykh Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) – *rahimahullaah*. I have done this whilst asking the Protector the Mighty and Majestic for success, and I ask that He brings about the greatest amount of benefit for the people through it.

And Allaah is the One who grants success and He is the One who guides to the Straight Path.¹

Your brother for the sake of Allaah,
Aboo Hameed al-Falaasee

¹ **NOTE:** I have recorded these benefits from the book whilst employing some right of disposal to change that which was ambiguous. **Translator's Note:** All references to *Sharh Thalaathatil-Usool* of Shaykh Ibnul-'Uthaymeen are taken from the Arabic edition published by Daarul-Kutubil-'Ilmiyyah, of Beirut, Lebanon.

The First Benefit

The Difference Between ar-Rahmaan and ar-Raheem

[1]: ar-Rahmaan is a Name from amongst the Names that are specific to Allaah the Mighty and Majestic, it cannot be applied to anyone other than Him. And the meaning of ar-Rahmaan is: the One who is described with vast mercy.

[2]: ar-Raheem is applied to Allaah the Mighty and Majestic and to other than Him. And its meaning is: the One who possesses mercy and bestows it upon others.

So ar-Rahmaan is the One who possesses mercy, and ar-Raheem is the One who possesses the mercy and bestows it upon others. So when all of this is combined, the intended meaning of ar-Raheem is: the One who bestows His mercy upon whomsoever He wills from amongst His servants, as Allaah the Exalted said,

“He punishes whomever He wills and has mercy upon whomever He wills, and to Him you will be returned.” [Sooratul-'Ankaboot 29:21]

The Second Benefit

Levels of Comprehension

The levels of comprehension are six:

[1]: Knowledge (*al-'ilm*); it is to comprehend something in its proper context, with decisive comprehension.

[2]: Modest ignorance (*al-jahlul-baseet*); it is to not fully comprehend something.

[3]: Compounded ignorance (*al-jahlul-murakkab*); it is to understand something in a way that opposes its proper context.

[4]: Conjecture (*wahm*); it is to comprehend something with probability, which is the opposite of evident correct meaning.

[5]: Doubt (*ash-shakk*); it is to comprehend something in a way that has an equal probability of being correct or incorrect.

[6]: Assumption (*adh-dhann*); it is to comprehend something with the greater probability of being incorrect.

The Third Benefit

Meaning of the Author's Statement: May Allaah Have Mercy upon You

'May Allaah have mercy upon you,' means: May He confer His mercy upon you, such that you obtain what you are seeking and that you are saved from that which will cause you misfortune. So the meaning is: May Allaah forgive you for what has proceeded from your sins and grant you success through your forgiveness. So the forgiveness is for whatever has proceeded from the sins and the mercy and the success goes towards the goodness and safety from any sins in the future.

So this action of the author – *rahimahullaah* - indicates his concern and compassion for the one being addressed and his wanting goodness for him.

The Fourth Benefit

The General Islaam and the Specific Islaam

His statement, 'Knowledge of the Religion of Islaam':

Islaam with the general meaning is to worship Allaah with whatever He has legislated ever since Allaah sent the Messengers, up until the Hour is established. Likewise, Allaah the Mighty and Majestic has mentioned that in many *aayaat* which indicate that all of the previous systems of legislation were submission (*islaam*) to Allaah the Mighty and Majestic. Allaah the Exalted said about Ibraaheem (*'alayhis-salaam*),

“O our Lord, make us Muslims (those who submit) to you and make from amongst our descendants a Muslim Ummah (nation).” [Sooratul-Baqarah 2:128]

The Fifth Benefit

The Meaning of Da'wah upon Insight

This is *da'wah* (calling) to whatever the Messenger (*sallallaahu 'alayhi wa sallam*) came with from the *Sharee'ah* of Allaah the Exalted with its three, or four levels, which have been mentioned by Allaah the Mighty and Majestic in His statement,

“Call to the way of your Lord with wisdom and a good admonition and debate with them which that which is better.” [Sooratun-Nahl 16:125]

And the fourth level in mentioned in the statement,

“And do not argue with the People of the Book, except with that which is better, except for those amongst them who transgress.” [Sooratul-'Ankaboot 29:46]

So the insight (*baseerah*) must be found in whatever one is calling to, because the caller must be knowledgeable about the rulings of the *Sharee'ah*, the methodology of giving *da'wah* and the condition of the one being called.

The Sixth Benefit

Categories of Patience

Patience consists of three categories:

[1]: Patience upon obedience to Allaah.

[2]: Patience in refraining from those things that Allaah has prohibited.

[3]: Patience upon the *Qadar* (divine pre-decree), which Allaah has set in continual motion, whether it is from that which the servants have no share in, or whether it is from that which Allaah has set in motion from harm and aggression at the hands of some of his servants.

The Seventh Benefit

Levels of Jihaad against One's own self

The Shaykh – *rahimahullaah* – said that Ibnul-Qayyim – *rahimahullaahu ta'aalaa* – said, “*Jihaad* against one's own self is comprised of four categories:

Firstly: That he strives against his own soul to learn the guidance and the true Religion, without which, there is no success for the soul. He will not experience any happiness in this life, nor in the life of the Hereafter, except by learning this.

Secondly: That he strives to act in accordance to it after he has learned it.

Thirdly: That he strives to give *da'wah* to it and to teach it to those who do not know it.

Fourthly: That he strives to have patience with the hardship that comes as a result of the call to Allaah the Exalted and the harm at the hands of the creation and that he bears all of that for the sake of Allaah.

So if he completes these four levels, then he will become one of the *rabbaaniyyoon* (upright teachers).”

The Eighth Benefit

Explanation of Sooratul-'Asr

So Allaah the Mighty and Majestic has sworn in this *soorah* by the time that all of mankind is in a state of failure and loss, regardless of how much wealth, children, high standing and nobility he has; except for the one who has combined within himself these four attributes:

Firstly: Faith (*eemaan*); and this includes everything that brings one closer to Allaah the Exalted from sound belief and beneficial knowledge.

Secondly: Righteous action; and it is every statement or deed that brings one closer to Allaah, such that its doer becomes sincere (*mukhlis*) to Allaah and a follower of Muhammad (*sallallaahu 'alayhi wa sallam*).

Thirdly: Advising one another with the truth; and it is to advise one to perform good deeds, to encourage one upon it and to invite to that.

Fourthly: To advise one another with patience; such that they advise one another to be patient in obeying the commands of Allaah the Exalted, abandoning whatever Allaah has declared unlawful and patiently bearing the *Qadar* (divine pre-decree) of Allaah.

So advising one another with the truth and advising one another with patience comprises enjoining the good and prohibiting the evil. It is due to these two that the proper condition, uprightness, victory, nobility and excellence will be achieved.

“You are the best nation raised for mankind. You enjoin what is good and prohibit what is evil and you believe in Allaah.” [Soorah Aali-'Imraan 3:108]