

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Gems of Shaykh Abdul-Muhsin Al-Qasim Lesson 1

Gems and benefits extracted from the works of Shaykh Abdul-Muhsin Al-Qasim حفظه الله. By Ustadh Muhammed Huzaifah:

The Shaykh has a very strong relationship with the books of the Ulamaa (Scholars) and the Salaf (Those with knowledge before us). Hence why it is very important to know, his Grandfather is the one who actually compiled Majmo'ah Al-Fatawa of Shaykh Al-Islam Ibn Taymiyyah, which is 36 Volumes. His Grandfather was the one who compiled it with the help of his father. So the Shaykh was brought up in a household of knowledge and the grandfather of Shaykh Abdul-Muhsin Al-Qasim is known to be very strong and very precise when it comes to knowledge, so the Shaykh had this good Tarbiyyah from a young age. And as we are going to find out through this explanation or through the benefits that we are extracting from his books, we'll find how strong the relationship between Shaykh Abdul-Muhsin Al-Qasim and the books of the Ulamaa and Salaf. We will find so many Aqwaal (sayings) of the Salaf, so many Aqwaal of Shaykh Al-Islam and Ibnul-Qayyim and of the Ulamaa of our time.

Introduction of the Book Al-Usool Ath Thalatha:

The introduction is written to give an understanding of what will be taken throughout the book.

Why does the Shaykh take some of his time out and explain this book?

Shaykh mentions the importance of the book to make us understand; That we should know WHY we study the book before studying the book.

Shaykh Abdul-Muhsin says: 'This book, students of knowledge, and even the general masses have given a lot of importance to, even by memorising and studying, due to the fact that this book is a foundation, principle when it comes to the science of 'Aqidah (Beliefs)'.

Shaykh Abdul-Muhsin now talks about the Author, he says: 'The Author has been given the ability of beautiful authorship,' meaning he was very well prolific when it came to writing. 'And he was very precise when it came to the order of his books,'. Hence why when you study Kitaab At-Tawheed, one of the things that those who explain Kitaab At-Tawheed always mention is: why did this chapter come after this chapter. 'And the Shaykh was very strong when it came to deriving/extracting the rulings from the Quraan and the Sunnah,' Hence why if you look at his book Al-Usool Ath Thalatha, it is the point then Daleel (Evidence) from the Quraan and Hadith and in Kitaab At-Tawheed, there is no word from the Shaykh himself, the whole book is A Quraanic Ayah, Hadith or the chapter Heading and only a few times are Aqwaal of Salaf.

Shaykh says: 'How great is the benefit of this book, even though it is summarised for the one who wants to seek guidance.'

Shaykh moves on to speak about the 3 questions of the grave: (Al-Usool Ath Thalatha Series)

The Shaykh now brings some sayings of the Ulamaa regarding the importance of the book. Also in the Al-Usool Ath Thalatha series, the question; Why do we study this book? The answer is: Because the Ulamaa advise us with this book and Allah says: "Ask the people of knowledge if you do not know". Us as being beginners students we go to the علماء, and this is what the علماء have advised us to go through this book. Shaykh mentioned: Ibn Baz: "The Author of this book used to teach his students, and the general masses and make them memorise it so that it becomes firm in their hearts, why? Due to the fact that it is a foundation/principle when it comes to the science of Aqidah".

Muhammad Ibn Ibrahim Aal-Ash-Shaykh who was the previous headteacher of the Islamic University of Madinah and Grand Mufti of Saudi Arabia and the Teacher of many of our MaShayikh (Many Shaykhs) he said: 'I used to teach this book everyday' Shaykh Abdul-Muhsin quotes this and says it is found in Fatawa Muhammad Bin Ibrahim Aal-Sheikh.

Shaykh Abdul-Muhsin also said in one of his lessons: 'Shaykh Bin Baz رحمه الله, until he passed away, his routine of the week, 4 times in the week he would go through Al-Usool Ath Thalatha.' Also Shaykh Salah Al Usaymi said: 'Whilst Shaykh Bin Baz was a Qadi (Judge) in Ad-Dilam, Al-Usool Ath Thalatha was recited to him more than 100 times.' We can see the importance of this book. Allahu Akbar!

Shaykh then moves on and talks about the book, he mentions, how the Ulamaa would mention to those in charge or in authority ordering them to teach Al Usool Ath Thalatha in the Madrasas and in the Masajid. A statement of Abdirahman Ibn Hassan the Grandson of the Author regarding the Ulamaa ordering the authority to teach Al-Usool Ath Thalatha.

Shaykh then move on the Shaykh Muhammad Ibn Ibrahim Aal Ash-Shaykh, about the letter he wrote to the Imams of the Masajid, and he says (Muhammad Ibn Ibrahim): 'It is obligatory upon you all, Imams of the Masajid to teach the congregation, the matters of their religion and asking them about it, such as what is in the summarised book; Al-Usool Ath Thalatha, so the Imam should teach this book and he should have a daily gathering asking them (congregation) about the matters of their religion.' This shows the greatness of this Book.

This Book Al-Usool Ath Thalatha makes the foundation of someone very strong, the evidence is that the great scholars use to teach it (as mentioned above).

Shaykh Abdul-Muhsin: 'Due to this reason he has written the explanation of Al-Usool Ath Thalatha,' Then he asks Allah to make it a means of benefit and he asks Allah to make this

Book an asset for him on the Day of Judgement and then he sends the salutations to the Prophet (S.A.W).

سبحانك اللهم وبحمدك، أشهد إلا اله إلا انت، أستغفرک وأتوب اليك

Below is a translation of one of the works of Shaykh Abdul-Muhsin Al-Qasim:
(This is not part of the Lesson)

The importance of the book "Al-Usūl Al-Thalṭhah" (The three fundamental principles of Islām) by Sheikh Abdul Muhsin Al-Qasim - Imām and Khatīb of Al-Masjid Al-Nabawī

In the Name of Allāh - the Most Merciful, the Bestower of Mercy.

All praise is for Allāh - Lord of all worlds and may the peace and blessings be upon our Prophet Muhammad صلى الله عليه وسلم, and upon all his family and companions.

As for what proceeds:

Verily, 'The Three Fundamental Principles' (written) by the Imam, the Reviver, the Sheikh Muhammad ibn Abdil-Wahab رحمه الله is from the most beneficial written texts in the foundations of the religion, and verily the students and the general (masses) have memorised and studied the text due to it being a foundation in Aqīdah, and certainly *Allah سبحانه وتعالى has given Sheikh Muhammad ibn Abdil-Wahab (the ability of) beautiful authorship, precise order (of the text), strong ability to derive rulings with eloquent speech.* Verily the three fundamental principles has come in a comprehensive manner for all (matters aforementioned)

The grandson of the author Sheikh Abdur-Rahmaan ibn Hasan said regarding the book:

"And how great is the benefit from it whilst being summarised for the seeker of guidance" (الدرر)
(السنية ٤/٣٣٨)

In it (the book) are principles which are obligatory upon man to know, which is a slave knowing his Lord, and the types of worship that Allah has ordered (us) with, and a slave knowing his religion, and the levels of the religion, and the pillars of each level, and to know the Prophet صلى الله عليه وسلم and his life in brief, and the wisdom behind his Prophethood, and the belief in resurrection, and the two pillars of Tawheed which are disbelieving in Tāghūt and believing in Allāh.

And due to it (the book) being a foundation in Aqeedah, Sheikh Muhammad ibn Abdil Wahab used to teach the students and general (masses). *Sheikh Ibn Bāz said: "And Indeed Sheikh Muhammad ibn Abdil-Wahab used to teach the students and the general (masses) these principles, so that they may study it and memorise it, and (it) become firm in their hearts, due to it being a foundation in Aqīdah"*

(شرح ثلاثة الأصول للشيخ ابن باز ص ٢١)

And it (the book) used to be recited upon Sheikh Muhammad Ibn Ibrahīm (Āal Sheikh) and he would explain it every day

(فتاوى الشيخ محمد بن إبراهيم ١٢/١)

And Verily preceded the three fundamental principles three great beneficial letters by Sheikh Muhammad ibn Abdil-Wahab رحمه الله, and they are principles in the religion:

The first: regarding the obligation of (seeking) knowledge, acting upon it, calling to it, and having patience upon the harms in it (i.e in seeking knowledge, acting upon it and calling to it)

The second: regarding Tawheed Al-Rubūbiyyah and Al-Uluhiyah and Al-Wala Wal-Bara.

The third: Regarding Tawheed and its opposite (I.e Shirk)

And with this, the Three Fundamental Principles have come with the three letters as a completing covenant in the fundamentals of the religion, and an enlightening pearl for the monotheistic worshippers. *Sheikh Abdul Aziz ibn Bāz said about it 'This is an important letter in Aqeedah'* (شرح ثلاثة الأصول للشيخ ابن باز ص ٢١)

And due to its importance and numerous benefits and the need of a Muslim for it, the scholars (of the past) would encourage the leaders to make it mandatory upon the people with its study and understanding. *Sheikh Abdur-Rahman ibn Hasan رحمه الله said : " The Amīr should instruct all the teachers and imāms of the masājid by attending at someone who will teach them their religion, and make mandatory upon them with reading what our Sheikh (Muhammad ibn Abdil-Wahab) رحمه الله has gathered in Kitab Tawheed, from proofs pertaining to the Quran and Sunnah, that which differentiates between truth and falsehood, for verily he has gathered alot of goodness whilst being summarised, and contains from the proofs of tawheed what is enough for whom Allah has given success, and clarified in it proofs in clarifying shirk which is what Allah will not forgive, and make mandatory upon them to question the general (masses) about the three foundations of the religion with its proofs, and four regulations"* (الدرر السنوية ٣٣٨/٤)

And *Sheikh Muhammad ibn Ibrāhīm رحمه الله wrote to Imāms of masājid commanding them to teach the congregation of the masjid the three fundamentals, and to give them a daily gathering asking them about it. He رحمه الله said: "It is also obligatory upon you - Oh imāms - to teach the congregation the affair of the religion and ask them about it, as it is in "the summary of usool thalatha" and he chooses upon every Imām of a masjid to convey his congregation with that, and give them a daily gathering asking them in it about the affairs of their religion, and teach them what is hidden from them"*

(فتاوى الشيخ محمد بن إبراهيم ٢٧٧/٢)

Therefore due to the importance of this letter and general benefit I have written an explanation and called it "Taysīrul Wusūl Sharh Thalathatul Usūl" clarifying the main meanings, and its apparent structure, proving them with sayings of the predecessors of this ummah and its scholars such as Sheikh ul-Islām Ibn Taymiyyah and his student Ibn ul Qayyim, May Allah have mercy upon both of them.

I ask Allah عز وجل to make it beneficial, and to make it an asset for us in the Hereafter, and May Allah send salutations upon our prophet Muhammad صلى الله عليه وسلم and upon all of his family and companions.

Translation: Muhammad Huzaifah, Graduate from The Islamic University of Madīnah and a student of the Imām and Khatīb of Al-Masjid Al-Nabawī, Sheikh Abdul-Muhsin al-Qāsim حفظه الله ورعاه

والله اعلم