

The Title

“Thalaathatul-Usool”

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Title “Thalaathatul-Usool”

Author: **Shaykh Saalih Aali Shaykh (may Allah preserve him)**

Source: Sharhu Kitaabi Thalaathatil-Usool Page 5

Translator: Aboo ‘Imraan al-Mekseekee

The following short question was asked: What is the proper pronunciation of Thalaathatul-Usool wa Adillalatuhaa¹, and why doesn’t the author instead say: al-Usool-ath-Thalaathah wa Adillatuhaa (The Three Principles along with their Evidences)? What is the most correct expression?

Shaykh Saalih Aali Shaykh-hafithahullah-responded by saying: The Shaykh-may Allah have mercy upon him-has another treatise by the title of al-Usool-ath-Thalaathah which is a small treatise, smaller than this treatise, to teach the youth and smaller students

¹ Translators Note: The text of al-Usool-ath-Thalaathah (The Three Principles) begins: “It is obligatory for every Muslim male and female to know three principles: knowledge of his Lord, his religion and his prophet...” whereas the text of Thalaathatul-Usool wa Adillalatuhaa (The Three Principles along with their Evidences) begins: “You should know that it is obligatory upon us to know four issues: The first is knowledge and it is to know Allah, His prophet and the religion of Islaam along with their evidences. The second is to act according to this knowledge. The third is to call to this knowledge. The fourth is to be patient upon the hardship that comes along with this knowledge...”

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of knowledge, and it is called al-Usool-ath-Thalaathah. As for Thalaathatul-Usool then this is the one that we are reading from, and many have confused the two titles sometimes calling it Thalaathatul-Usool or sometimes al-Usool-ath-Thalaathah but it’s more popularly known as Thalaathatul-Usool wa Adillalatuhaa (The Three Principles along with their Evidences).

ثَلَاثَةُ الْأُصُولِ وَ أَدِلَّتُهَا

The ‘Iraab² of Thalaathatul-Usool wa Adillalatuhaa:

ثَلَاثَةُ

The word “Thalaathah (Three)” is considered a predicate to a subject that has been omitted, the word “hadhihi (this)” is implied here as if to say (These are the Three Principles along with their Evidences). The predicate is nominative (to take a dhammah sign) because it is the beginning of the sentence and the sign of it being nominative is the dhammah (the Arabic vowel sign) that is

² Translators Note: Some use the word Inflection to describe ‘Iraab. Imaam Ibn Aajurroom-rahimahullah says in Al-Aajuroomeeyah: “al-‘Iraab is to change the ending part of the words based on those various particles (or elements) that enter into the sentence whether by pronunciation or by implication.”

written above the final letter, and it is also the first part of a noun construction (mudhaaf-where two nouns are connected like when one says: Allah’s Book).

الأُصُولِ

The word “al-Usool (Principles)” is the second part of the noun construction (mudhaaf ilayhi) and it is naturally genitive (to take a kasrah sign), the sign of it being genitive is the kasrah (the Arabic vowel sign) that is written below the final letter.

وَ

The word “Wa (And)” is the conjunction (that connects the sentence).

أَدِلَّةٌ

The word “Adillatu (Evidences)” is connected to the word “Thalaathah (Three)” and it is naturally nominative (to take a dhammah sign) and follows the word “and”. The sign of it being nominative is the dhammah that is written above the final letter and it is the first part of a second noun construction (mudhaaf).

هَآ

The word “Haa (Its)” is a personal pronoun that connects to a noun or verb and is not modified (meaning it does not take a dhammah or kasrah) and it is in the genitive form because it is the second part of the noun construction (mudhaaf ilayhi).