

He lived for sixty-three years: forty years before prophethood, and twenty-three years as a prophet and a messenger. He was sent as a prophet through 'iqrā'<sup>1</sup>...

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

**Q1. That with regards to the early life of the Prophet *sall Allaahu alaihi wa sallam*:**

- a) his father died whilst the Prophet *sall Allaahu alaihi wa sallam* was a young child
- b) he was breast fed by one of his future wives
- c) his mother died whilst he was still young
- d) he was placed under the guardianship of his uncle, 'Abdul Muttalib

**Q2. That from the characteristics possessed by the Prophet *sall Allaahu alaihi wa sallam* before he became a prophet were:**

- a) truthfulness
- b) devotion to only one of the idols and shunning the others
- c) drinking only the alcohol made from the permissible foods
- d) worshipping Allaah according to the religion of Ibraaheem

**Q3. That at the age of forty years, the Prophet *sall Allaahu alaihi wa sallam*':**

- a) first encountered Jibreel in the cave of Hiraa
- b) went on the Night Journey
- c) had aayaat from the Qur'aan revealed to him for the first time
- d) memorised the entire Qur'aan

**Q4. That when the Prophet *sall Allaahu alaihi wa sallam* returned to Khadeejah after the incident in the cave:**

- a) she refused to believe him for approximately four days afterwards
- b) she comforted him and reassured him
- c) she decided to consult her paternal uncle to ask for advice
- d) she went to the cave herself to investigate the incident

**Q5. That when asked about the incident in the cave, Waraqah ibn Nawfal:**

- a) said that it was the Angel of Death whom the Prophet *sall Allaahu alaihi wa sallam* saw
- b) said that the angel who descended was in fact Moosaa '*alaihissalaam*

<sup>1</sup> The beginning of Soorah al 'Alaq (the 96<sup>th</sup> soorah)

- c) said that it was an Naamoos who had spoken to the Prophet *sall Allaahu alaihi wa sallam*
- d) thought that the Prophet *sall Allaahu alaihi wa sallam* had merely had a dream

...and he was sent as a messenger with (Soorah) *Al-Muddath-thir* . His land was Makkah and he performed *hijrah* (migration) to al -Madeenah. Allaah sent him to warn against *shirk* and to call to *tawheed*. The proof is the Saying of Allaah, the Most High:

**“O you (Muhammad *sall Allaahu ‘alaihi wa sallam*) wrapped in garments! Arise and warn (your people); and exalt your Lord, and purify your deeds (or your garments); and shun *ar rujz* (the idols); and do not give anything in order to receive something more in return; and patiently persevere for the sake of your Lord (in the face of any harm you encounter).”<sup>2</sup>**

The meaning of: **“Arise and warn your people”** is that he was to warn against *shirk* and to call to *tawheed*. **“Exalt your Lord”** means honour and venerate Him with *tawheed*. **“Purify your deeds (or your garments)”** means purify your actions from any *shirk*. **“Shun the idols”**, *Ar-rujz* means the idols, and *hajr* of them means shunning them, and freeing and disassociating oneself from them and their people.

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

**Q1. That Muhammad *sall Allaahu alaihi wa sallam* became a Messenger:**

- a) in the year 8 after hijrah
- b) with the revelation of the aayaat from the beginning of Soorah al Mudath-thir
- c) at the age of 40
- d) just before his marriage to Khadeejah *radi Allaahu ‘anhaa*

**Q2. That al Mudath-thir:**

<sup>2</sup> Soorah al Mudath-thir (74) aayaat 1 to 7

- a) was the name of the very first soorah revealed to the Prophet *sall Allaahu alaihi wa sallam*'
- b) carries the meaning of "someone wrapped up"
- c) when used in the 74<sup>th</sup> Soorah, is referring to Muhammad *sall Allaahu alaihi wa sallam*
- d) is mentioned in the authentic Sunnah as being the most beloved name to Allaah

**Q3. That at the beginning of Soorah al Mudath-thir:**

- a) 'purify your garments' refers to the garments worn by males only
- b) 'ar rujz' can mean 'rice'
- c) 'make *hajr* of' means leave and distance yourself from
- d) none of the above

**Q4. That for the 13 years that the Prophet stayed in Makkah before the hijrah:**

- a) He called the people to tawheed and the abandonment of shirk
- b) His main dispute with the *mushrikoon* was regarding issues of political power
- c) He inflicted great physical torment on those who opposed him
- d) He and those with him suffered at the hands of the *mushrikoon*

**Q5. That in the year 3 before hijrah:**

- a) The Prophet *sall Allaahu alaihi wa sallam* was taken on the Night Journey to Riyaadh
- b) He was taken up to the Heavens
- c) Six daily prayers were made obligatory upon the Muslims
- d) Nothing of importance to the Muslims occurred during that year

**Q6. That the Prophet's hijrah to al Madeenah:**

- a) Occurred 6 years before Allaah gave permission for it to take place
- b) Enabled him to take the Ansaar from Makkah to meet the Muhaajiroon in al Madeenah
- c) Took place 10 years before he died
- d) Occurred exactly half way through the period of his life spent as a Messenger

**Q7. That the Messengership of Muhammad *sall Allaahu alaihi wa sallam* :**

- a) was fulfilled and completed at the age of 63
- b) was filled with *barakah* (blessing) and goodness
- c) was from the signs of Allaah
- d) was characterised by Allaah's aiding and protecting him

**Q8. That warning against *shirk* and calling to *tawheed*:**

- a) was the approach of the Prophet *sall Allaahu alaihi wa sallam* in calling the people
- b) is only to be done nowadays by the major scholars

- c) is only to be done after correcting the political systems in the Muslim countries
- d) does not need to be done in our time

**Q9. That the person who does not purify himself from *shirk*:**

- a) will not benefit from any of his actions, except his prayers
- b) will always fall into many other major sins
- c) will always be forgiven for his sins
- d) none of the above

**Q10. That the person who is free from *shirk*:**

- a) is allowed to commit whichever sins he likes
- b) will always be free of committing major sins
- c) will ultimately enter Paradise even if he commits major sins
- d) none of the above

**Q11. That *tawheed*:**

- a) is the basis of the entire religion
- b) must be called to and explained and taught to the people
- c) is the basis of the *da'wah* that a person gives
- d) suffices a person, even if that person knows nothing about *shirk*