

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 prophet¹ through 'iqra'²...

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 ³
- d) he was placed under the guardianship of his uncle, 'Abdul Muttalib ⁴

¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

They (the scholars) differ as to the distinction between the *nabiyy* (prophet) and the *rasool* (messenger). From them are those who give the definition by saying:
A prophet is the one entrusted with message or sent with a message so as to act upon it, and is not entrusted with conveying it.

And there is a second definition, and it is that:

The prophet is the one sent in order to act upon a message from previous (times) and he does not have a message independent (of that)

just as was the case with the prophets from Banoo Israaeel. They acted upon the sharee'ah of the Tawraat and the Injeel and they were many in number.

And the second definition is more appropriate and the first definition is more well known.

However something is to be said against the first definition in that *he is not commanded to convey (the message).*

Conveying and *da'wah* (calling) and rectification was obligatory for the messengers and obligatory for the prophets and obligatory upon their followers. For indeed the followers are entrusted with rectification and giving sincere advice for Allaah and His Book and His Messenger and the leaders of the Muslims and their common folk.

So if the scholars, and they are the inheritors of the prophets, are entrusted with this duty - calling to Allaah - then even more the case for the prophets.

Therefore the second definition is more appropriate in the aspect of its meaning because the prophets from Banoo Israaeel who were not messengers were entrusted with conveying and calling upon the light of the Book of Allaah, the Tawraat and the Injeel.

² The beginning of Soorah al 'Alaq (the 96th soorah)

³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He was born in Makkah - sall Allaahu alaihi wa sallam - and he was breast fed amongst Banoo Sa'd with Haleemah as Sa' diyyah.

And his father, 'Abdullaah, died whilst he was still in the womb of his mother. Then his mother died a short time after his birth. So he was taken care of by Umm Ayman, the Abyssinian woman, whom he inherited from his father and he came to be under the guardianship of his grandfather, 'Abdul Muttalib.

⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Answer: c

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

- a) truthfulness ⁵
- 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 ⁶

Answers: a) d)

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

- a) first encountered Jibreel in the cave of Hira
- b) went on the Night Journey
- c) had aayaat from the Qur'aan revealed to him for the first time ⁷
- d) memorised the entire Qur'aan

*Then 'Abdul Muttalib died so his guardianship moved to his (the Prophet's *sall Allaahu alaihi wa sallam*) paternal uncle, Aboo Taalib.*

⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And he *sall Allaahu alaihi wa sallam* lived for forty years being well known for trustworthiness and truthfulness and generosity, and for avoiding the worship of idols and for avoiding the drinking of intoxicants.*

⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

He had not used to do what the people of the days of Jaahiliyyah did. Rather he 'alaihissalaatu wassalaam used to go out to the cave of Hira- and worship in it for days at a time. He would worship Allaah upon the religious way of Ibraaheem, upon tawheed.

⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And when he 'alaihissalaatu wassalaam reached the age of forty, the revelation came down upon him in that Jibreel came to him whilst he (*sall Allaahu alaihi wa sallam*) was in the cave of Hira- and said to him, "Recite!"*

So he said:

I am not a reciter!

Meaning, "I am not able to read."

*So he pressed him (*sall Allaahu alaihi wa sallam*) very tightly then released him, and said, "Recite!"*

So he said:

I am not a reciter!

*Then he pressed him (*sall Allaahu alaihi wa sallam*) for a second time then released him, and said to him, "Recite!" So he said:*

I am not a reciter!

So he said to him:

Recite in the Name of your Lord who created.

Who created mankind from a clot of blood.

Soorah al 'Alaq (96) aayaat 1 to 2

Answers: a) c)

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 ⁸
- c) she decided to consult her paternal uncle to ask for advice
- d) she went to the cave herself to investigate the incident

Answer: b)

Q5. That when asked about the incident in the cave, Waraqah ibn Nawfal⁹:

⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then he (sall Allaahu alaihi wa sallam) went home, shaking from fear because he had encountered something which he had not known before, an extremely frightening matter. So he found his wife, Khadeejah radi Allaahu ‘anhaa and she covered him up and calmed him down. And she said to him, “No, by Allaah! Allaah would not humiliate you for indeed you maintain the ties of kinship and you show hospitality to the guest and you look after the orphans and you help people who have been struck by calamities.”

⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

After she had reassured him, she went with him to Waraqah ibn Nawfal. So Waraqah explained to him that what had come to him had come to the prophets before him – a messenger of Allaah from the angels whom Allaah had chosen to send to the prophets from Banoo Aadam and that he was Jibreel.

And that what had come to him (the Prophet *sall Allaahu alaihi wa sallam*) was from Allaah and not from Shaytaan.

Then Waraqah expressed a desire that Allaah should keep him (Waraqah) alive until his (the Prophet *sall Allaahu alaihi wa sallam*) people would expel him.

So the Prophet *sall Allaahu alaihi wa sallam* said:

Will they expel me?

Meaning – they will make me leave?

He (Waraqah) said to him, “No one came with the like of what you are coming with, except that he suffered harm.”

[Related by al Bukhaaree in his *Saheeh*, the Book of the beginning of the Revelation and by Muslim]

This is the *sunnah* of Allaah with regards to the prophets and with regards to the followers of the messengers from the *musliheen* (those who rectify) – there will inevitably be harm caused.

The severest of people in being tested are the prophets then those most like them then those most like them.

[reported by at Tirmidhee who said it is a hadeeth *hasan saheeh* and declared authentic by al Albaanee in *al Silsilah* (143)]

When He sent Muhammad *sall Allaahu alaihi wa sallam* as a messenger Allaah was fully able to make all the people of Makkah – Aboo Lahab and Aboo Jahl and other than these two – (fully able) to make all of them to be like Aboo Bakr and ‘Umar and ‘Uthmaan and ‘Alee. All of them would be people who obey and submit. However Allaah has *hikmah* (wisdom) in that

- 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*
- c) said that it was an Naamoos who had spoken to the Prophet *sall Allaahu alaihi wa sallam* ¹⁰
- d) thought that the Prophet *sall Allaahu alaihi wa sallam* had merely had a dream

Answer: c)

He tested His Prophet with this trial, to the extent of being beaten and laid siege to and being expelled; then the matter eventually led to the migration to al Madeenah.

All of that was such that Allaah would raise his (great) station and make his reward abundant and for a wisdom which we do not know; because Allaah, the Perfect and Most High, does not do anything except for a wise purpose. And the servants (of Allaah) sometimes perceive some of the wise purposes behind some of the actions of Allaah, the Perfect and Most High; and something they do not perceive (them).

If we perceive the *hikmah* behind the action of the Lord, the Perfect and Most High, in His Preordainment and His Predecree and His actions – if we perceive that, either by way of a text or by way of deduction and inference, then we increase in *eemaan* upon *eemaan* by that. And if we do not perceive the *hikmah* then upon us is to comply and attest to it.

¹⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So she (Khadeejah) prepared him and took him to her paternal uncle, Waraqah ibn Nawfal. And he was a man who had devoted himself to worship and who had read the previous scriptures and who worshipped Allaah, the Mighty and Majestic.

So when he (sall Allaahu alaihi wa sallam) informed him of what he had seen, he (Waraqah) said, "This was an Naamoos (the spirit) who used to descend upon Moosaa" – meaning Jibreel 'alaihissalaatu wassalaam.

...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*¹¹. 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).”¹²

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*.¹³ **“Purify your deeds (or your garments)”** means

¹¹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And what is meant by *tawheed* here is *tawheed ul ‘ibaadah* (worship) and the cause of the battle (between the Muslims and the people of *shirk*).

As for *tawheed* of *ruboobiyyah* (Allaah’s Lordship) then the people used to acknowledge it from before. So the *kaafir* (disbeliever) and the believer are just the same with regards to *tawheed ur ruboobiyyah*. Therefore Allaah informed about the people of *shirk*:

And if you were to ask them, “Who created the Heavens and the Earth?”, they would surely say, “Allaah!”

Soorah az Zumar (39) aayah 38

¹² Soorah al Mudath-thir (74) aayaat 1 to 7

¹³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Meaning: honour and venerate Him with *tawheed*. And whoever makes the *tawheed* of Allaah, then he has indeed honoured and venerated Him. And whoever directs something from the types of worship to other than Allaah, the Most High, then he has indeed likened that object of worship to Allaah. And in the *tashbeeh* (likening) of the created being to the Creator, there is an absence of honouring and venerating Allaah, the Most High.

And whoever calls upon other than Allaah, and seeks deliverance from other than Allaah and sacrifices for other than Allaah, has likened that which he worships to Allaah, the Mighty and

purify your actions from any *shirk*.¹⁴ **“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*

Answers: b) c)

Q2. That al Mudath-thir:

- 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”¹⁵
- c) when used in the 74th 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

Answer: b) c)

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

- a) ‘purify your garments’ refers to the garments worn by males only¹⁶

Majestic in that he has accorded hearing (to that false object of worship) like the Hearing of Allaah, and knowledge like the Knowledge of Allaah, and ability like the Ability of Allaah.

¹⁴ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

Meaning: purify your actions from *shirk*. The explanation of “garments” to (mean) “actions” is not *ta’weel* (distortion). Rather it is an explanation according to the (Arabic) language. So it is said if they wish to describe a person with being honourable and upright, “*So and so, his garments are pure*”. And they wish to criticise him with regards to his manners, it is said, “*His garments are unclean*”, meaning “not pure”.

¹⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

*And al Mudath-thir means “the one who is wrapped up” because he *sall Allaahu alaihi wa sallam* was struck by alarm so he said, “*dath-thiroonee, dath-thiroonee (cover me with garments, cover me with garments)*” – meaning: cover me up.*

¹⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

- b) 'ar rujz' can mean 'rice' ¹⁷
- c) 'make *hajr* of' means leave and distance yourself from
- d) none of the above

Answer: c)

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 ¹⁸
- 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*

Answers: a) d)

Q5. That in the year 3 before hijrah:

- a) The Prophet *sall Allaahu alaihi wa sallam* was taken on the Night Journey to Riyaadh ¹⁹
- 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

Answer: b)

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 ²⁰

Purify your garments...

Meaning: purify your deeds from shirk because the deeds are called ath thiyaab (garments). Allaah, the Most High, said:

And the clothing of taqwaa (fear and dutifulness to Allaah) – that is better.

Soorah al A'raaf (7) aayah 26

Taqwaa (here) is called clothing.

¹⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Ar rujz (filth) means "idols".

¹⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And he remained in Makkah for 13 years calling the people to tawheed and to the abandonment of the worship of the idols. And there were many discussions between him and the people of shirk. And he suffered harm, those who believed in him and his followers.

And the people of shirk caused many difficulties throughout the 13 years.

¹⁹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And three years before the Hijrah he was taken on the Night Journey to Jerusalem and he was taken up to the Heavens. And the five daily prayers were made obligatory upon him.

- c) Took place 10 years before he died ²¹
- d) Occurred exactly half way through the period of his life spent as a Messenger

Answer: c)

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

- a) was fulfilled and completed at at the age of 63 ²²
- 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 ²³

Answers: all of them

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 countries²⁴
- d) does not need to be done in our time ²⁵

²⁰ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So Allaah gave him permission to make Hijrah (Migration) to al Madeenah , so he migrated to al Madeenah after he had met the Ansaar (Muslims from al Madeenah) in the first and second Pledge of al 'Aqabah.

²¹ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

After Prophethood he sall Allaahu alaihi wa sallam lived for 23 years, 13 years in Makkah, laying the foundations for the call to tawheed and for 10 years in al Madeenah. Then Allaah took his soul at the age of 63 years 'alaihissalaatu wassalaam.

²² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And this blessing which Allaah, the Mighty and Majestic, sent down upon him and this abundant knowledge and this jihaad and this establishment which he granted him upon the Earth was all in this short time of 23 years. This is one of the signs of Allaah, the Perfect and Most High.

²³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

All of this was with the aid of Allaah, the Mighty and Majestic. He was the One who helped him and He was the One who protected him and aided him until he conveyed his call to the East and to the West.

²⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And this is what is obligatory for the callers to proceed upon in their call – that they should focus upon warning against shirk and calling to tawheed before everything. Otherwise their call will not be upon the methodology of the Messenger sall Allaahu alaihi wa sallam.

²⁵ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Therefore it is essential to lay this foundation down first of all. After that the person can direct his attention to the rest of the matters.

Answer: a)

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

- a) will not benefit from any of his actions, except his prayers ²⁶
- b) will always fall into many other major sins
- c) will always be forgiven for his sins
- d) none of the above

Answer: d)

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 ²⁷
- d) none of the above

Answer: c)

Q11. That tawheed:

- a) is the basis of the entire religion ²⁸
- 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*

Answers: a) b) c)

²⁶ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Matters will not be correct and sound except with the presence of tawheed. So if all the people were to abandon fornication and intoxicants and stealing and they took on every virtuous quality from deeds and manners, but they did not abandon shirk, then there would be no benefit in these matters and they would not benefit them.

²⁷ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Whereas if the people were to remain free of shirk but they had major sins then there is hope for such a person that Allaah will either forgive him or punish him in accordance with the level of his sins. But his final destination will be to Paradise because he was a person of tawheed.

²⁸ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

And therefore it is obligatory to concentrate upon it and to always give attention to it and to call the people to it and to teach it to the people and to explain to them what is the meaning of tawheed and what the meaning of shirk is.

The Muslim must be aware of this matter and attain certainty concerning it; and he should check himself so that he does not fall into anything from shirk or infringe upon tawheed.

So this matter is essential and the call must proceed upon this basis.