

He carried out this duty for ten years, calling to tawheed

The Shaykh Saalih al Fawzaan hafidhahullaah mentions in his explanation:

Q1. That this statement of Imaam ibn 'Abdil Wahhaab rahimahullaah means that:

- a) the remaining 13 years of the Prophethood were spent calling to other than tawheed
- b) the Prophet *sall Allaahu alaihi wa sallam* also warned against *shirk* ¹
- c) at the end of this ten years, everyone in Arabia was a person of *tawheed*
- d) the Prophethood was only 10 years long

Answer: b)

Q2. That the city of Makkah:

- a) is the *umm ul quraa* referred to in the Qur-aan
- b) is the *umm ul kitaab* mentioned in Soorah aale 'Imraan ²
- c) is the place where all people return to once a year
- d) is the place where the Prophet *sall Allaahu alaihi wa sallam* was raised as a prophet

Answers: a) d)

Q3. That Makkah is an important city for Islaam and the Muslims - :

- a) but only since the death of the Prophet *sall Allaahu alaihi wa sallam*
- b) but its influence on other cities is almost non existent
- c) so it must remain a city of tawheed ³

¹ Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

He was calling to tawheed and forbidding shirk because they used to direct worship to the idols.

² Shaykh al Fawzaan hafidhahullaah comments in his explanation of al Usool uth Thalaathah:

And the wisdom in Allaah's sending him as a prophet in Makkah was that it (Makkah) is Umm ul Quraa (the source for all the cities), that to which all the cities relate back to. And Allaah, the Majestic and Most High, says:

And your Lord would not destroy the townships until he sent a messenger in their original one.

Soorah al Qasas (28) aayah 59

And the 'umm' is the source to which something relates back to and the foundation which it relates back to; this is the umm.

His saying, He the Most High:

They are the umm of the Book...

Soorah aale 'Imraan (3) aayah 7

Meaning: the source to which the aayaat which are mutashaabihah (unclear) are referred back to.

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

d) and must remain free from anything that opposes Islaam ⁴

Answers: c) d)

Q4. That for the first thirteen years of the Prophethood:

- a) the Prophet *sall Allaahu alaihi wa sallam* lived in Makkah and Riyaadh
- b) he called to tawheed and warned against *shirk* but stopped doing so afterwards
- c) only four of the five pillars of Islaam were made obligatory ⁵
- d) none of the above

Answer: d)

And, therefore, it is binding that Makkah should remain until the Establishment of the Hour as an abode of tawheed and as a beacon for the call to Allaah and that everything which conflicts with that must be kept away from it. So shirk and innovations and false superstitions must be kept away from it because the people always look towards it. What is done in it is propagated around the world. So if what is done in it is good then good will spread about and if the opposite is the case then evil will spread.

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

So therefore it is obligatory that Makkah be kept pure always and for this reason, He, the Majestic and Most High, said:

And We enjoined Ibraaheem and Ismaa'eel that they should purify My House for those people who make *tawwaaaf* and for the ones who stayed there for worship and for those who bow and prostrate.

Soorah al Baqarah (2) aayah 125

So it is obligatory that Makkah be purified from everything that conflicts with Islaam so that the Religion can emanate from it and the call to the eastern and western parts of the Earth because Allaah sent His Prophet in it and he began his call – 'alaihissalaatu wassalaam – in it.

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

*The Prophet *sall Allaahu alaihi wa sallam* remained in Makkah for thirteen years; from them were ten years in which he called to tawheed and forbade from shirk (only) and he was not commanded with anything other than that. He was not commanded with the Prayer nor with the Zakaat nor with fasting nor with Hajj (the Pilgrimage). Rather his call was restricted to warning against shirk and to commanding tawheed. He would say to them, "Say that none has the right to be worshipped except Allaah, you will be successful!" And they would say:*

Does he make all the objects of worship into a single object of worship? Indeed this is something very strange!

Soorah Saad (38) aayah 5

and after the ten years he was taken up through the heavens [i.e. the *mi'raaj*]; and the five prayers were obligated upon him⁶, and he prayed in Makkah for three years

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

Q1. That the night journey (*al israa-*) took place:

- a) in the seventh year of the Prophethood of Muhammad *sall Allaahu alaihi wa sallam*
- b) from the Prophet's masjid in al Madeenah
- c) to al Masjid al Aqsaa in Jerusalem ⁷
- d) every year after the year 10AH

Answer: c)

Q2. That Jibreel '*alaihissalaam* came at that time:

- a) to the Prophet *sall Allaahu alaihi wa sallam* whilst he was in al Hasan al Basree's house
- b) accompanied by a small beast called *al burqaa* ⁸
- c) accompanied by an animal who was smaller than a cat
- d) to the Prophet *sall Allaahu alaihi wa sallam* whilst he was sleeping

⁶ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaath ul Usool:

And also in this hadeeth is an explanation of the (great) station that the Prayer has; all of the Islaamic duties and obligations were made obligatory by Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* upon the Earth (whilst he was) amongst his Companions, either in Makkah or in al Madeenah. But when Allaah wished to impose the obligation of the prayers, He raised His Prophet '*alaihissalaatu wassalaam* to Him and brought him close to Him, then addressed him.

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

He sall Allaahu alaihi wa sallam remained for ten years upon this, forbidding shirk and calling to tawheed, laying down this foundation. Then in the eleventh year, he was taken by night from the Sacred Mosque to al Masjid al Aqsaa (the farthest mosque, i.e. the mosque in Jerusalem). He, the Most High, said:

Perfect and Exalted is He who took His slave on a journey by night from the sacred mosque to *al masjid al aqsaa*.

Soorah al Israa- (17) aayah 1

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

*Whilst he sall Allaahu alaihi wa sallam was sleeping in the house of Umm Haani-, Jibreel '*alaihissalaatu wassalaam* came to him and he had with him an animal called *al buraaq* which was smaller than a mule and larger than a donkey and its steps were as far apart as the distance which it could see. So he '*alaihissalaatu wassalaam* was caused to ride upon it and he was taken to Jerusalem at night.*

Answer: d)

Q3. That al israa-:

- a) comes from the word meaning “to travel by night”
- b) was one of the miracles of the Prophet *sall Allaahu alaihi wa sallam*
- c) resulted in our Prophet *sall Allaahu alaihi wa sallam* meeting the other prophets
- d) was something which occurred to Four Rightly Guided Caliphs as well

Answers: a) b) c)

Q4. That al mi'raaj⁹ :

- a) was when the Prophet *sall Allaahu alaihi wa sallam* ascended to the Heavens
- b) ended when the Prophet *sall Allaahu alaihi wa sallam* reached the second heaven
- c) was the occasion when the five daily prayers were made obligatory for the Muslims^{10 11}

⁹ Shaykh Nu'maan ibn 'Abdil Kareem al Watr *hafidhahullaah* mentions in his explanation of Thalaathat ul Usool:

The *Mi'raaj* is an apparatus for ascending by which ascent is performed. And it was from those matters of the *ghayb* (hidden and unseen) which we must believe in and which we must not preoccupy ourselves in (enquiring) as to what it was like.

And we believe that the *Israa-* and the *Mi'raaj* (occurred) whilst he was awake, not sleeping, with his soul and body together.

(Imaam ibn Abil 'Izz stated):

*So if it said: what was the wise purpose behind the Night Journey to Jerusalem first? Then the response – and Allaah knows best – is that it was to make manifest the truthfulness of the claim of the Messenger *sall Allaahu 'alaihi wa sallam* (when he claimed to have done) the *Mi'raaj* when the Quraysh asked him about the description of Jerusalem, so he informed them of its description.*

*And in the hadeeth of the *Mi'raaj*, there is a proof for the affirming of the Attribute of al 'Uloow of Allaah, the Most High (Allaah's being High) from a number of angles for the person who reflects. And the tawfeeq is with Allaah.*

[Explanation of at Tahaawiyyah p 226]

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

So he was taken on a night journey from Makkah to Jerusalem and he was taken up from Jerusalem to the heavens – meaning Jibreel 'alaihissalaam took him up and he passed by the inhabitants of the heavens. At each heaven, Jibreel requested that it be opened for him until he came to the seventh heaven.

*Then he ascended over the heavens to the Farthest Lote Tree and there Allaah spoke to him with whatever He wished from His Revelation and He made obligatory upon him the five daily prayers. So He obligated for each day and night fifty prayers. However Moosaa 'alaihissalaam advised our Prophet Muhammad *sall Allaahu 'alaihi wa sallam* to ask his Lord for a reduction for his nation would not be able to bear fifty prayers in each day and night. So Allaah's Messenger *sall Allaahu 'alaihi wa sallam* kept going back to his Lord asking for a reduction until they came to be five.*

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

d) was the time when the first and second pillars of Islaam were made obligatory

Answers: a) c)

Q5. That the prayers which have been made obligatory upon the Muslims:

- a) are fifty in number
- b) are five in number
- c) on the scale of good deeds have the reward of fifty prayers ¹²

He was above the seven heavens after the Farthest Lote Tree – rather after he had reached to where he could hear the sound of the squeaking of the pens, the pens of the angels who were writing down the pre ordained measures – he reached here alone, after Jibreel had stayed behind at the Farthest Lote Tree, not going beyond it and he *'alaihissalaatu wassalaam* was alone at that position.

So his Lord addressed him directly without an intermediary, Jibreel. So He spoke to him and He made him hear His Speech. Our Prophet *'alaihissalaatu wassalaam* heard the Speech of Allaah directly during that night at that moment when He made the prayers obligatory upon him.

And this is from that which is used as a proof (to show) that Allaah, the Perfect and Most High, speaks with a Speech that is heard, with Speech that has a sound that is heard...

The Speech of Allaah which the Messenger of Allaah *sall Allahu 'alaihi wa sallam* recited to the *mushrikeen* (people of *shirk*), and that they heard, was the Qur-aan with its wordings. As for the voice which they heard then it was the Voice of the Messenger of Allaah *sall Allahu 'alaihi wa sallam* and the voices which we hear nowadays (when listening to the Qur-aan being recited) are the voices of the reciters but the Speech which is being recited and which is heard is the Speech of Allaah; that which is recited is the Speech of *al Baaree* (the Originator, i.e. Allaah) and the voice is the voice of the *qaaree* (the reciter).

Understand this principle and do not let the matter remain unclear to you.

If we said, “The Speech of Allaah is by way of letter(s) and a Voice” then this does not mean that the voices of the reciters from the *imaams* that we hear nowadays when they recite the Qur-aan, that these are the Voice of Allaah.

No, these voices are the voices of the reciters but the Speech which is recited is the Speech of *al Baaree* (Allaah), the Perfect.

(Allaah says):

O you wrapped in garments.

[Soorah al Mudath-thir (74) aayah 1]

(This) here is the Speech of Allaah and the sound which you hear when the reciter recites this is the voice of that recite. Therefore the scholars from the *salaf* have established this statement as a fundamental principle so that the student of knowledge may memorise it:

As sawt sawt ul qaaree

Wal kalaam kalaam ul Baaree

(The voice is the voice of the reciter

And the Speech is the Speech of the Originator (i.e. Allaah))

¹² Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So then Allaah, the Mighty and Majestic, said, as occurs in the hadeeth of the Israa- and the Mi'raaj:

Then I have established My obligatory duty and I have made it easy upon My servants and I will reward a good deed ten times over.

d) on the scale of good deeds have the reward of five prayers

Answers: b) c)

Q6. That which of the following soorahs make mention of the Israa or the Mi'raaj?

- a) Soorah al Ikhlaas
- b) Soorah an Najm ¹³
- c) Soorah al Israa
- d) Soorah al Ma'aarij

Answers: b) c)

Q7. That the response of the *kuffaar* when they heard about the Israa and Mi'raaj was:

- a) it increased them in *eemaan*
- b) it increased them in evil ¹⁴
- c) they tried to keep the whole affair quiet
- d) they likened the ability of Allaah to the ability of the created being

Answers: b) d)

Q8. That when the *mushrikoon* came to Aboo Bakr to tell him about the Israa and Mi'raaj:

- a) he already knew about the Israa through revelation which had come to him
- b) he rejected the idea that a person could travel so far in one night

[Reported by al Bukhaaree (3208) (3887) from the hadeeth of Maalik ibn Sa'sa'ah and it is a long hadeeth containing the story of the Mi'raaj]

And in the narration of Anas, from Aboo Dharr, He said:

They are five and they are fifty.

[Reported by al Bukhaaree (349) from the hadeeth of Anas

¹³ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

So the Night Journey is mentioned at the beginning of Soorah Subhaanah (the 17th Soorah) (also known as Soorah Bane Israaeel; and the Mi'raaj is mentioned at the beginning of Soorah an Najm:

And he saw Jibreel on another occasion. By the Farthest Lote Tree. Near it is the Garden of Refuge. When the lote tree was covered by that which covered it. His (*sall Allahu 'alaihi wa sallam*) sight did not deviate to the right nor to the left nor did it go beyond that with which he was commanded. He certainly saw tremendous signs of his Lord.

Soorah an Najm (53) aayaat 13 to 18

This was with regards to the Mi'raaj.

¹⁴ Shaykh al Fawzaan *hafidhahullaah* comments in his explanation of al Usool uth Thalaathah:

Then he descended from the heaven to Jerusalem, then he returned to Makkah in the same night. So in the morning he informed the people about that. The believers increased in *eemaan* but as for the disbelievers then their evil increased and they became happy at this and they went about broadcasting it, (saying), "How can your companion claim that he went to Jerusalem and came back in a single night when we have to exert ourselves upon camels to reach it, taking a whole month to go there and a month to come back?"

- c) he had to check it with the Prophet *sall Allaahu alaihi wa sallam* before attesting to it¹⁵
- d) none of the above

Answer: d)

Q9. That during the Israa and Mi'raaj:

- a) the body of the Prophet *sall Allaahu alaihi wa sallam* remained in Makkah
- b) the soul of the Prophet *sall Allaahu alaihi wa sallam* made the journey
- c) the body of the Prophet *sall Allaahu alaihi wa sallam* made the journey
- d) all the events were just a dream ¹⁶

Answers: b) c)

Q10. That the 'abd referred to in the first aayah of Soorah al Israa:-

- a) referred to 'Eesaa 'alaihissalaam
- b) refers to the body of the Prophet *sall Allaahu alaihi wa sallam*
- c) refers to the soul of the Prophet *sall Allaahu alaihi wa sallam* ¹⁷

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

Therefore when the people of shirk said to Aboo Bakr as Siddeeq radi Allaahu 'anhu, "Look at your companion, what he is saying!"

He said, "What is he saying?"

They said, "He is claiming that he went to Jerusalem (and that he was taken up through the heavens) and that he came back in a single night!"

Aboo Bakr as Siddeeq said, "If he said it, then it is just as he said. He has spoken the Truth."

They said, "How can that be?"

He said, "I attest to the truth of what he says in something greater than that; I attest to the truth of the news coming down from the heavens upon him. So how should I not believe him with regards to his being taken at night to Jerusalem?"

[Reported by al Haakim in *al Mustadrak* (3/65) (4407) from the hadeeth of 'Aaishah radi Allaahu 'anhaa and declared saheeh by al Albaanee in *as Saheehah* (306)]

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

*And it must be held as a person's creed and belief that he *sall Allaahu 'alaihi wa sallam* was taken on the Night Journey and taken up through the Heavens with his soul and his body together whilst awake and not as a dream; because some people say, "He was taken on the Night Journey with his soul, and as for his body, then it did not go outside Makkah. And that he was only taken on the Night Journey and taken up through the heavens with his soul." This is false and futile speech. Rather he was taken on the Night Journey with his soul and his body 'alaihissalaatu wassalaam and he was carried upon al Buraaq. And this was in a state of being awake, not asleep.*

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

Since if it had happened with his soul only or if it had been a dream then what would have been the difference between it and (other) dreams.

Whereas Allaah, the Majestic and Most High, says:

Perfect and Exalted is He who took His 'abd by night on a journey.

Soorah al Israa- (17) aayah 1

d) refers to all the servants of Allaah

Answers: b) c)

Q11. That the five daily prayers:

- a) were all originally three rak'ahs ¹⁸
- b) are four rak'ahs, except Maghrib and Fajr
- c) have always been the same number of rak'ahs as they are today
- d) were made obligatory upon the Muslims three years before the hijrah ¹⁹

Answers: b) d)

Q12. That the zakaat:

- a) was made obligatory before the hijrah, according to some scholars
- b) is mentioned in some soorahs which were revealed in Makkah ²⁰

So the 'abd is used to apply the soul and the body together. It is not used for just the soul alone that it be described as "'abd" nor is it applied to the body alone that is be described as an "'abd". It is not used except to apply to the soul and the body together. For He did not say, "Perfect and Exalted is He who took the soul of His 'abd. Rather He said:

...took His 'abd by night on a journey.

And the 'abd is the combination of the soul and the body.

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

And he used to pray them as two rak'ahs. So when the Prophet sall Allaahu 'alaihi wa sallam migrated, the four rak'ah prayers were completed and became four rak'ahs – except for Fajr prayer, for in that he lengthened the recitation so it remained as two rak'ahs just as it was, and except for the Maghrib prayer for indeed it is three from the first period when it was made obligatory because it is the witr (prayer with the odd number of rak'ahs) from the daytime. As for the Dhuhur and the 'Asr and the 'Ishaa prayers then in Makkah they were two rak'ahs each but when the Prophet sall Allaahu 'alaihi wa sallam made Hijrah, they were made complete as four rak'ahs.

As occurs in the hadeeth:

The prayer was first made obligatory as two rak'ahs then when the Prophet sall Allaahu 'alaihi wa sallam made Hijrah, the prayer for the resident was completed and the prayer of the traveler remained as it was.

[Reported by al Bukhaaree (350) and Muslim (685) from the hadeeth of 'Aaishah radi Allaahu 'anhaa]

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

This is by consensus of the people of knowledge, that the prayer was obligatory in Makkah and that the Prophet sall Allaahu 'alaihi wa sallam prayed it in Makkah; however they differ about whether it was made obligatory three years before the Hijrah?

This is what is more correct, just as the Shaykh mentioned here. Or it is otherwise said that it was made obligatory five years before the Hijrah or it is said one year before the Hijrah or it is said a year and a half. However the most correct saying is what the Shaykh mentioned is that it was three years before the Hijrah.

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

- c) is the only pillar which was made obligatory in neither Makkah nor al Madeenah
d) none of the above

Answers: a) b)

This is an area of disagreement amongst the scholars; some of them held that the Zakaat was also made obligatory in Makkah and that only its applicable limits and its amounts and those eligible to receive it were made clear in al Madeenah. But as for the origin of its being made obligatory, then that was in Makkah. And the proof is His saying, He the Most High:

And give the right due from the crops on the day when it is harvested.

Soorah al An'aam (6) aayah 141

And the meaning of the due here is the Zakaat. And the whole Soorah came down in Makkah. And likewise in His statement:

And those whose wealth has a known portion for the beggar who asks and for the deprived.

Soorah al Ma'aarij (70) aayaat 24 to 25

This Soorah also came down in Makkah. And what is meant by the known portion is the Zakaat. So it was in origin made obligatory in Makkah but its details were made clear in al Madeenah. This is one saying. And the second saying; and what is apparent from the speech of the Shaykh here is that the Zakaat was only made obligatory in al Madeenah and nothing was made obligatory in Makkah except for the first pillar, which is tawheed and the second pillar, which is the prayer. This is what is apparent from the speech of the Shaykh.