

And the evidence for *Hajj* (pilgrimage):
“And Hajj to Allaah’s sacred House is an obligation upon those who are able to perform it; and whoever refuses and rejects (the obligation of Hajj to Allaah’s House), then Allaah has no need (of him nor) of any of the creation.”¹

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

Q1. That those who are truly on the religion of Ibraaheem ‘*alaihissalaam* :

- a) Will not refuse to make the Hajj to Allaah’s House
- b) Will not refuse to make the Hajj to the grave of their leader
- c) Are all the adherents of the three “Abrahamic” faiths
- d) Will sacrifice their oldest son

Q2. That the *Hajj* :

- a) Is the greatest of the *mustahab* (recommended) acts in Islaam
- b) Carries the meaning, in the Arabic language, of “head covering”
- c) Refers to any journey made by anyone to the Ka’bah
- d) None of the above

Q3. That having the bodily ability to make *Hajj*:

- a) Is one of the conditions for hajj being obligatory upon a person
- b) Is something that all humans possess
- c) Is the same as having the financial ability to make *Hajj*
- d) Can never be achieved by anyone except the *awliyaa* of Allaah

Q4. That a person having the financial ability to make *Hajj* means having:

- a) the financial means to make the journey
- b) enough money for food, etc. for the journey
- c) enough money to provide for those dependents one leaves at home
- d) no money and relying on Allaah instead
- e) hope that all his debts will have been paid off by his relatives by the time he returns

¹ Soorah aale ‘Imraan (3) aayah 97

Q5. That the Hajj:

- a) is something that does not contain any difficulties
- b) is impossibly hard for most people to do
- c) should never be done more than once in a person's lifetime
- d) was originally to be done several times in a person's lifetime but this was later abrogated
- e) none of the above

Q6. That refusing to do the Hajj, despite having the ability to do so:

- a) is an act of *kufr*
- b) is an act of *kufr asghar* in certain circumstances
- c) is an act of *kufr akbar* in certain circumstances
- d) may take a person out of the fold of Islaam altogether

Q7. That we sometimes find Muslims who do not do the Hajj:

- a) out of laziness
- b) out of stubborn refusal to accept that it is an obligation
- c) despite carrying out other Islaamic duties
- d) who die without having done it ever during their lifetime

Q8. That the Hajj was made obligatory in Islaam:

- a) in the year that Prophethood was bestowed upon Muhammad *sall Allaahu 'alaihi wa sallam*
- b) in the ninth year after the hijrah (migration to al Madeenah)
- c) in the year of the birth of the Prophet *sall Allaahu 'alaihi wa sallam*
- d) after the death of the Prophet *sall Allaahu 'alaihi wa sallam*

The second level: *Eemaan* – and it has seventy and odd branches, the highest of them is the saying that *laa ilaaha ill Allaah* (none has the right to be worshipped except Allaah), the lowest of them is removal of that which is harmful from the path, and a sense of shame (*al-hayaa*) is a branch of *eemaan*.

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

Q1) That *eemaan* :

- a) is something possessed by every one who possesses Islaam
- b) linguistically means 'to say *aameen* after a *du'aa* is made'
- c) involves action of the limbs
- d) can increase but not decrease

Q2. That the three types of *hageegah* include the type which relates to :

- a) the Legislation
- b) the animal slaughtered after a child's birth
- c) the language
- d) the hidden reality of the Universe that only a Shaykh and his mureed can attain

Q3. That the *munaafiqoon* (hypocrites) had true faith:

- a) expressed on their tongue, but not in their hearts
- b) in their hearts but not expressed on their tongues
- c) on their tongues and in their hearts
- d) in their hearts and upon their limbs

Q4. That *eemaan* includes:

- a) avoiding the prohibited matters
- b) performing the obligatory actions
- c) actions of the limbs
- d) none of the above

Q5. That *eemaan's* pillars and branches:

- a) are both discussed in the hadeeth of Jibreel
- b) are the same thing according to most scholars of *usool ul fiqh*

- c) are mentioned in two separate *ahaadeeth*
- d) are both seventy odd in number

Q6. That when *Islaam* and *eemaan* are mentioned together:

- a) they carry the same meaning
- b) *Islaam* carries the meaning of the external manifest actions
- c) *eemaan* carries the meaning of the external manifest actions
- d) *Islaam* refers to the beliefs in the heart

Q7. That the word *bid'* in the hadeeth mentioning the branches of *eemaan*:

- a) refers to a number between three and nine
- b) refers to only the even numbers between three and nine
- c) linguistically, has the same meaning as *bid'ah* (innovation)
- d) has the same meaning as the word *shu'bah* in the same hadeeth

Q8. That the highest of the branches of *eemaan*:

- a) is the statement *laa khaaliq ill Allaah* (there is no Creator except Allaah)
- b) is the means for the person to enter the religion of *Islaam*
- c) is to have *hayaa-* (shyness)
- d) is the statement *laa ilaaha ill Allaah*

Q9. That placing a harmful thing in the path used by people:

- a) is something highly recommended
- b) includes throwing the household rubbish into the street
- c) is counted as striving in the path of Allaah
- d) is the lowest of the branches of *eemaan*
- e) is one of the branches of *kufr*

Q10. That having *hayaa-* :

- a) should incite the person towards goodness
- b) should distance him from evil
- c) is a branch of *eemaan*
- d) prevents the Muslim from becoming undressed in front of anyone

Q11. That the blameworthy type of *hayaa-* includes that which :

- a) prevents a person from seeking knowledge of the religion
- b) prevents a person from doing good
- c) prevents a person from asking about that which is unclear to him

d) prevents a person from falling into *zinaa* (adultery)

Q12. Match up the part of the hadeeth with that which it proves:

The highest of them is laa ilaaha ill Allaah

Action is part of eemaan

The lowest of them is to remove a harm from the path

Belief in the heart is part of eemaan

Al hayaa- is a branch of eemaan

Speech is part of eemaan