

And the evidence for *Hajj* (pilgrimage):
“And Hajj to Allaah’s sacred House is an obligation upon those who are able to make their way to 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 ²
- 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

Answer: a)

Q2. That the *Hajj* :

- a) Is the greatest of the *mustahabb* (recommended) acts in Islaam
- b) Carries the meaning, in the Arabic language, of “head covering” ³
- c) Refers to any journey made by anyone to the Ka’bah ⁴
- d) None of the above

Answer: d)

¹ Soorah aale ‘Imraan (3) aayah 97

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

When The Jews claimed that they were Muslims (people who submit to Allaah) and that they were upon the religion of Ibraaheem so Allaah, the Majestic and Most High, tested them in this aayah... So therefore if you are Muslims then perform the Hajj because Allaah made the Hajj to the Sacred House obligatory upon the Muslims.

So if you do not perform the Hajj and you refuse to perform the Hajj then this is a proof that you are not Muslims and you are not upon the religious way of Ibraaheem.

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

Hijj, in the language, means ‘to head towards an intended goal.’

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

And the hijj, in the Legislation, is to head towards the Honourable Ka’bah and the sacred sites at a particular time to carry out specific acts of worship and they are the manaasik (rites) of the Hajj.

Q3. That having the bodily ability to make Hajj:

- a) Is one of the conditions for hajj being obligatory upon a person ⁵
- b) Is something that all humans possess ⁶
- c) Is the same as having the financial ability to make Hajj
- d) Can never be achieved by anyone except the awliyaa of Allaah

Answer: a)

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 ⁷
- 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 ⁸

Answers: a) b) c)

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 ⁹

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

And it (the condition for the Hajj being obligatory) is the bodily capability and the financial capability.

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

*It excludes the person who is permanently unable such as the person with a persistent illness and the feeble old person. So such a person does not have the bodily ability.
Therefore if he (the person without bodily ability) has the financial capability then he should deputise somebody to perform the Hajj on his behalf.*

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

So whoever does not have the ability - meaning he does not have the provision nor the transport then the Hajj is not upon him because he does not have the ability to do it. So the condition for Hajj being obligatory is istitaa'ah (ability).

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

So this wealth (which gives him the financial ability) is surplus remaining after his debts have been dealt with.

⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And whatever is more than that (one time the person must make Hajj) is supererogatory. This is from the Mercy of Allaah, the Perfect and Most High that He did not make it obligatory upon a Muslim every year.

- d) was originally to be done several times in a person's lifetime but this was later abrogated ¹⁰
e) none of the above

Answer: e)

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 ¹¹
d) may take a person out of the fold of Islaam altogether

Answers: all of them

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

Answers: all of them

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) ¹²

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

*The Prophet sall Allaahu 'alaihi wa sallam said:
Allaah has made the Hajj obligatory upon you so perform the Hajj.*

*Al Aqra' ibn Haabis radi Allaahu 'anhu said:
Is it every year, O Messenger of Allaah?*

So the Messenger sall Allaahu 'alaihi wa sallam remained silent; then he repeated the question. And the Prophet sall Allaahu 'alaihi wa sallam remained silent. And then he repeated the question again and the Prophet sall Allaahu 'alaihi wa sallam said:

If I said, "Yes", it would become obligatory and you would not be able to do it. The Hajj is a single time, then whatever is in addition, then it is supererogatory.

[Reported by Ahmad in his Musnad and Aboo Daawud and an Nasaa-ee from the hadeeth of ibn 'Abbaas radi Allaahu 'anhumaa and declared Saheeh by al Albaanee]

¹¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

Whoever refuses to perform the Hajj whilst being able to perform the Hajj, then this is kufr. It may be kufr asghar (lesser kufr).

(But) whoever abandons it whilst denying its obligation then this is kufr akbar (greater kufr) by consensus of the Muslims.

As for the person who acknowledges its obligatory nature but leaves it out of laziness, then this is lesser kufr. But if he dies and he has wealth then someone should perform the Hajj using money which he has left behind because it is the debt of Allaah's – the Majestic and Most High – upon him.

- 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*

Answer: b)

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

*The Hajj was made obligatory in the ninth year according to one saying and the Prophet *sall Allaahu 'alaihi wa sallam* did not perform Hajj in that year. Rather he performed the Hajj in the year after it in the tenth year. Why was this? This was because he *sall Allaahu 'alaihi wa sallam* sent 'Alee to call out to the people in the pilgrimage, "No person of shirk may perform hajj after this year and no naked person may perform tawaaf around the House."*

[Hadeeth reported by al Bukhaaree (369) and Muslim from the hadeeth of Aboo Hurayrah radi Allaahu 'anhu]

*So when the people of shirk and the naked people were prevented from the Hajj in the tenth year then the Prophet *sall Allaahu 'alaihi wa sallam* performed the Farewell Hajj.*

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)¹³, 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*.¹⁴

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

Q1) That *eemaan* :

a) is something possessed by every one who possesses Islaam¹⁵

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

So here there occurs a question. He '*alaihissalaatu was salaam* said (in the hadeeth):
The highest of them is laa ilaaha ill Allaah

And he did not say:

Muhammad rasool ullaah (Muhammad is the Messenger of Allaah)

So is it sufficient that we say:

"*I bear witness that laa ilaaha ill Allaah*" and that is enough?

No, even though he did not mention the second part (of the two shahaadaahs) it is as if it were mentioned, because *laa ilaaha ill Allaah Muhammad rasool ullaah* is like the body and the soul – the two cannot be split apart from each other. The statement *laa ilaaha ill Allaah* will not bring benefit without *Muhammad rasool ullaah* - meaning, the testimony to the Oneness (of Allaah) will not bring reward nor benefit until you bear witness to the Messengership. And were you to bear witness to the Messengership, (this) testimony would not benefit until you bear witness before that to the Oneness (of Allaah).

These two are apparently two matters but in reality are one thing since there is inseparability between them and they cannot be split from each other.

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

And between the highest of them and the lowest of them there are branches which differ one from the other. The prayer is a branch of *eemaan* and striving (in the path of Allaah) is a branch of *eemaan* and zakaat is a branch of *eemaan* and seeking knowledge is a branch of *eemaan*. Therefore, *eemaan* is composed of many branches and it is not merely *tasdeeq* (attesting) and it is not merely *iqraar* (affirmation).

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

So every mu-min (person of eemaan) is a Muslim but not every Muslim (has reached the level of being) a mu-min.

- b) linguistically means 'to say *aameen* after a *du'aa* is made' ¹⁶
c) involves action of the limbs ^{17 18 19}

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

So eemaan linguistically means "tasdeeq" (to believe or to attest). He, the Most High, said upon the tongue of the brothers of Yoosuf:

And you will not be a mu-min (someone who believes us).

Soorah Yoosuf (12) aayah 17

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

Eemaan in the Legislation, as has been explained by the ahl us sunnah wal jamaa'ah, is:

Speech upon the tongue and belief of the heart and action of the limbs; it increases with obedience (to Allaah) and decreases with sin.

¹⁸ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And (the meaning of *eemaan*) in the Legislation is: a specific *tasdeeq* (attesting) to that which the Prophet *sall Allaahu 'alaihi wa sallam* came with, a *tasdeeq* which is attested to by actions; this is because a *tasdeeq* (attesting) in the heart is to be considered a (mere) claim if there is to be found no evidence to prove its correctness.

So whoever claims to make *tasdeeq* of the Messenger of Allaah '*alaihissalaatu was salaam* in everything which he came with – then leaves off action, not performing a single one of the actions of Islaam, from the prayer and the fasting and the *zakaat* and the Hajj and other than that, he does nothing – and then says, "I am a person of *eemaan* because I am one who makes *tasdeeq*" – we say to him:

"Bring some evidence for your *tasdeeq* in the heart. What will prove you to be truthful? Actions of the limbs, that is what will prove your *tasdeeq* to be truthful and will bear witness to the correctness of that *tasdeeq*."

And whoever claims that he makes *tasdeeq* in his heart to everything which the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* came with, and then does not do any actions, it is to be said to him:

"This is a claim and a claim must have some clear proof; so where is the clear proof?"
The clear proof is actions.

¹⁹ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool:

And sometimes those who hold the opinion that actions are not part of *eemaan*, they seek to use as a proof (against you) the connecting which occurs in the Qur'aan:

Those who have *eemaan* and work righteous deeds...

So He says:

and work righteous deeds...

So, the connecting (with the word 'and') necessitates there is a difference (between the two things mentioned). Therefore, the righteous deeds are not *eemaan* because Allaah attached the righteous deeds to *eemaan*, the righteous deeds are Islaam; so the connecting necessitates there being a difference. This is just as if you were to say, "*Zayd came and 'Amr*". So there is a difference being made between the two of them....

So when he says to you:

d) can increase but not decrease

Answer: c)

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

- a) the Legislation ²⁰
- 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

Answers: a) c)

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

- a) expressed on their tongue, but not in their hearts ²¹

Those who have *eemaan* and work righteous deeds...

this proves that the righteous deeds are distinct from *eemaan*.

Then you say:

Being distinct is of levels. It is correct that connecting (two things) proves a difference (between the things); however, being distinct is of levels.

Guard strictly the prayers and the middle prayer

Soorah al Baqarah (2) aayah 238

Is the middle prayer not from the prayers? How can this be correct here? What is the meaning of being distinct?

The answer: (It is) from the angle of connecting the specific with the general. Likewise the connecting here - meaning in His statement:

...and work righteous deeds...

(It is) from the angle of connecting the specific with the general because the righteous deeds are a portion of *eemaan* just as the middle prayer is a portion of the prayers which we are commanded to guard strictly. And examples (of this) are abundant in the Qur'aan.

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

Eemaan according to this definition is a haqeeqah (reality) relating to the Legislation.

This is because the realities are of three (types):

- a) a reality which relates to the Language*
- b) a reality which relates to the Legislation*
- c) a reality relating to people's custom*

So the explanation of eemaan with this explanation (of the ahl us sunnah) is a reality relating to the Legislation. So eemaan moves from the linguistic meaning to the meaning in the Islaamic legislation.

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

(Those hypocrites) who:

Say with their tongues that which is not in their hearts.

Soorah al Fat-h (48) aayah 11

- 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

Answer: a)

Q4. That eemaan includes:

- a) avoiding the prohibited matters
- b) performing the obligatory actions
- c) actions of the limbs ^{22 23}
- d) none of the above

Answer: a) b) c)

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* ²⁴
- d) are both seventy odd in number

Answer: c)

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

And with this definition (of eemaan according to the ahl us sunnah) it comprises the whole religion. However these acts of obedience and these legislated duties – some of them are a part of the reality of eemaan and some of them are things which complete eemaan.

²³ Shaykh Muhammad Amaan al Jaami *rahimahullaah* mentions in his explanation of Thalaathat ul Usool about *tasdeeq* of the heart alone which is not accompanied by righteous actions:

The like of this *tasdeeq* will not be accepted. And this has become widespread amongst the Muslims and this is the *eemaan* of *irjaa*- (where actions are taken out of the definition of *eemaan*).

Therefore, if you were to command a person or give him sincere advice or draw his attention to what he was doing, then he would certainly say to you, "*Eemaan* is in the heart here!" and he would point to his heart.

And were the *eemaan* which is here to be correct then its signs would certainly be manifested upon your limbs and your appendages. And you are not a truthful person (in this), you abandon the prayer, so it is said to you, "Pray!" and you say, "No! *Eemaan* is here in the heart." This is not correct.

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

The Prophet sall Allaahu 'alaihi wa sallam explained them (the pillars and the branches of eemaan) in two hadeeths; he explained the pillars of eemaan in the hadeeth of jibreel and he explained the branches of eemaan in the hadeeth, "And eemaan is of seventy and odd branches".

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 ²⁵
- c) *eemaan* carries the meaning of the external manifest actions
- d) *Islaam* refers to the beliefs in the heart

Answer: b)

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 ²⁶

Answer: a)

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*

Answers: b) d)

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

- a) is something highly recommended ²⁷

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

And eemaan and Islaam if they are mentioned together, then each of them has its own (separate) meaning.

And when only one of them is mentioned then it enters into the other.

So if they are mentioned together then Islaam is explained to be the outward actions and they are the five pillars of Islaam and eemaan (in that case) is explained to be the inward actions which are the six pillars and their place is (in) the heart.

And all of these must be found together in the Muslim.

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

A shu'bah (branch) is a part of a thing.

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

Placing that which is harmful upon the path is forbidden because the path is for those who wish to walk upon it and harmful matters impedes those who want to proceed or puts them in danger. Such as

- b) includes throwing the household rubbish into the street ²⁸
- 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* ²⁹

Answers: b) e)

Q10. That having *hayaa*- :

- a) should incite the person towards goodness
- b) should distance him from evil ³⁰
- c) is a branch of *eemaan*
- d) prevents the Muslim from becoming undressed in front of anyone

Answers: a) b) c)

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

- a) prevents a person from seeking knowledge of the religion ³¹
- 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)

Answers: a) b) c)

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*

stopping his car upon the road; this is from harm. And letting water flow out from the house onto the path; this is from harm. And putting rubbish on the path; this is from harm.

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

The adhaa (harmful matter) is anything which causes harm to the people, whether it be thorns or rocks or filthy things or refuse.

²⁹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

So placing a harmful matter on the path is from the branches of kufr and removing the harmful matter from the path is from the branches of eemaan.

³⁰ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

And a sense of shame which leads a person to perform that which is good and to withhold from that which is evil – this is praiseworthy.

³¹ Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

*As for shyness which prevents a person from doing something good and from seeking knowledge and from asking about things which are unclear to him – then this is blameworthy *hayaa*-. This is because it is *khajal* (blameworthy embarrassment).*

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

Answers:

The highest of them is laa ilaaha ill Allaah

Speech is part of eemaan

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

Action is part of eemaan

Al hayaa- is a branch of eemaan

Belief in the heart is part of eemaan

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³² Shaykh al Fawzaan comments in his explanation of al Usool uth Thalaathah:

This (hadeeth which mentions these different aspects of eemaan) is a proof that eemaan is speech upon the tongue and belief in the heart and actions upon the limbs.