

and after that he was commanded to perform *hijrah* (prescribed migration) to al-Madeenah

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

Q1. That the treatment that the Muslims received from the Quraysh prior to the *hijrah*:

- a) included torture and evil towards the Muslims
- b) was equal to the harm and torture that the Muslims showed to the Quraysh
- c) was worse for the Muslims who had high status and much power
- d) was borne by the Muslims with patience

Q2. That the first *hijrah* of the Muslims was:

- a) to the land of *al hasheesh*
- b) to a land ruled by a Christian who was a just man
- c) performed by all the Muslims in Makkah
- d) done with the express permission of the Quraysh

Q3. That the Quraysh sent a man to an Najaashee:

- a) called 'Abdullaah ibn 'Amr al 'Aas
- b) who brought a gift for an Najaashee with him
- c) to ask an Najaashee to keep all the Muslims and not send them back to Makkah
- d) accompanied by a large army

Q4. That an Najaashee:

- a) made up his mind after listening to the Muslims as well as to the envoy from the Quraysh
- b) sent all the Muslims back to Makkah
- c) later in life became a renowned Jewish scholar
- d) had his body carried to his grave accompanied by over a thousand of the Companions

Q5. That when the Prophet *sall Allaahu alaihi wa sallam* met some Ansaar during Hajj:

- a) he encouraged them to invade Makkah and take it over by force
- b) they were deterred from coming for Hajj ever again
- c) he called them to *tawheed ur ruboobiyyah* only
- d) none of the above

Q6. That the *hijrah* to al Madeenah:

- a) was done by all the Muslims from Makkah on the same day
- b) took place in the year 3AH
- c) was performed by the Prophet *sall Allaahu 'alaihi wa sallam* after some of the other Muslims had already gone
- d) was done after the Ansaar had pledged to help the Muslims from Makkah

Q7. That when the Quraysh heard about the *hijrah* of some of the Companions:

- a) the Quraysh were very happy to be rid of them
- b) the Quraysh were scared that the Muslims might gain strength as a result
- c) they encouraged the remaining Companions to go as well
- d) they provided 200 camels to the Companions to help carry their belongings

Q8. That when the Quraysh surrounded the house of the Prophet *sall Allaahu 'alaihi wa sallam*:

- a) their intention was to draw him out so that they could debate with him
- b) the Prophet *sall Allaahu 'alaihi wa sallam* ordered 'Alee to sleep in his bed
- c) the Quraysh were blinded by Allaah from seeing the Prophet *sall Allaahu 'alaihi wa sallam* escape
- d) the siege of his house lasted for a whole month

Q9. That when the Prophet *sall Allaahu 'alaihi wa sallam* managed to escape from his house:

- a) he went to Aboo Bakr *radi Allaahu 'anhu*
- b) they went to the Cave of Hiraah
- c) the Quraysh asked the people to find him, dead or alive
- d) he then went on to avoid capture and ultimately managed to arrive in al Madeenah

And *Hijrah* is migrating from the land of *shirk* to the land of *Islaam*.

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

Q1. That *hijrah*:

- a) linguistically carries the meaning of "to leave something"
- b) is the fifth pillar of *Islaam*
- c) is the greatest of the pillars of *eemaan*
- d) has exactly the same *Sharee'ah* definition as language definition

Q2. That after the Prophet *sall Allaahu 'alaihi wa sallam* had made the *hijrah*:

- a) the Muslims in al Habashah came to al Madeenah as well
- b) the Muslims could establish their own state in al Madeenah
- c) there occurred great wars between the Muhaajiroon and the Ansaar
- d) none of the above

Q3. That with regards to the legislation of the pillars of *Islaam*:

- a) the first pillar was legislated in al Madeenah
- b) the fasting in Ramadaan was legislated in Makkah
- c) the zakaat was legislated in 2AH
- d) the Hajj was legislated in 9AH

Q4. That *at tawheed*:

- a) is the most important aspect of *Islaam* to call others to
- b) was the beginning point for the *da'wah* of the Prophet *sall Allaahu 'alaihi wa sallam*
- c) was called to for only the first ten years of the Prophethood
- d) was called to in the last thirteen years of the Prophethood

Q5. That the *hadeeth* of Mu'aadh *radi Allaahu 'anhu* being sent to Yemen tells us that:

- a) only the callers who travel to Yemen should call to *tawheed* first
- b) only the callers who speak to Christians should call to *tawheed* first
- c) the other pillars of *Islaam* are to be called to after *tawheed* is called to
- d) whoever does not call to *tawheed* first is acting in opposition to the methodology of the Prophet *sall Allaahu 'alaihi wa sallam*

Q6. That the correct way of giving *da'wah* to Islam:

- a) is to begin with *tawheed* and the rectification of the '*aqeedah*
- b) is agreed upon by all the groups amongst the Muslims nowadays
- c) can be understood by studying carefully the *Seerah* of the Prophet *sall Allaahu 'alaihi wa sallam*
- d) is the way that the Prophet *sall Allaahu 'alaihi wa sallam* gave *da'wah*

Hijrah is migrating from the land of *shirk* to the land of Islaam.
Hijrah from the land of *shirk* to the land of Islaam is an obligation upon this *ummah* and it continues until the Last Hour

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

Q1. That *Hijrah* is an obligation:

- a) that was abrogated with the death of the Prophet *sall Allaahu 'alaihi wa sallam*
- b) that will never be abrogated
- c) for the Muslim who cannot manifest his Islaam in the non Muslim land where he lives
- d) only upon the Muslim males