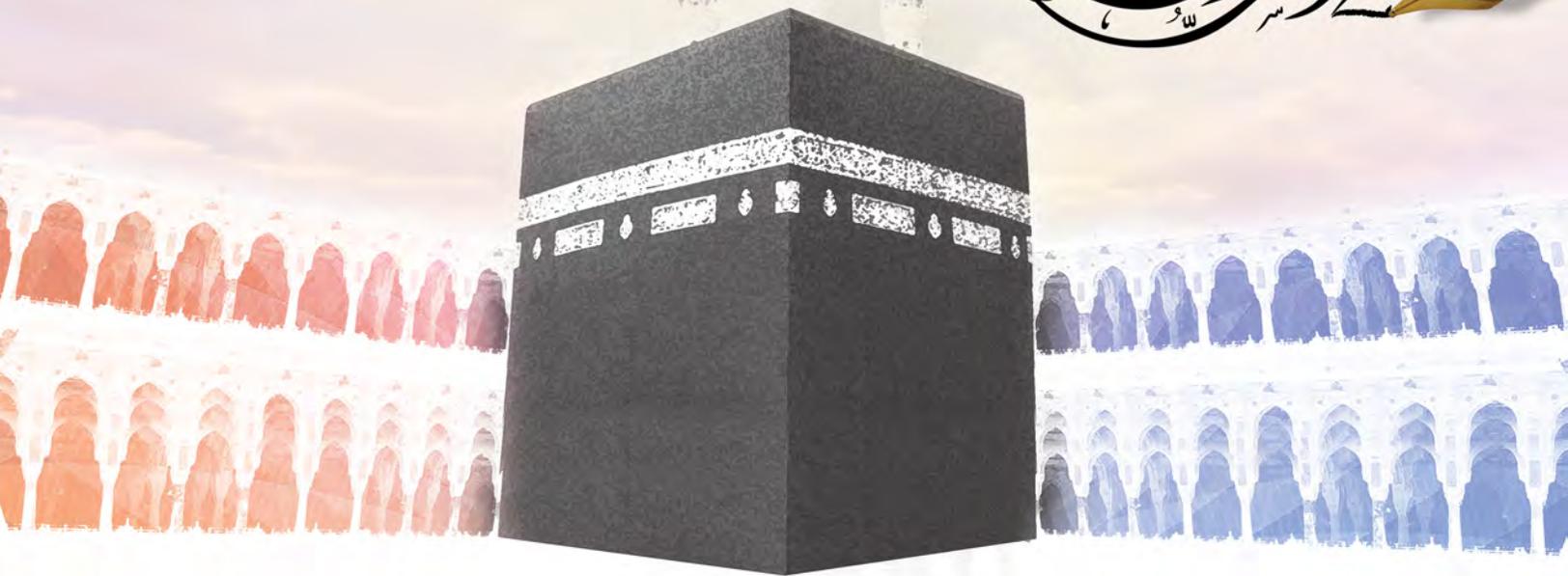


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الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم

"He Who taught by the Pen - He taught man what he did not know."



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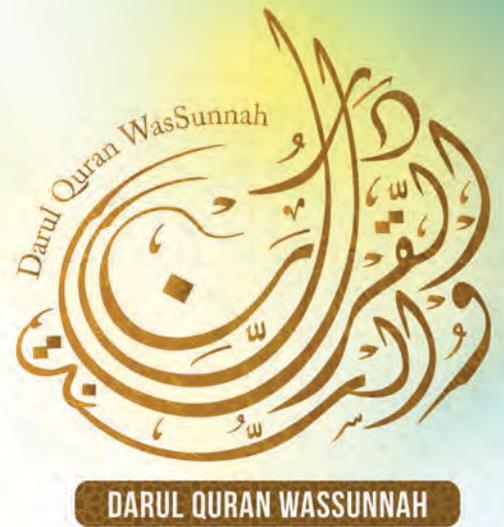
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تفسیر ہدایۃ القرآن

An Excerpt from *Tafseer Hidayat-ul-Quran* by Shaikh al-Islam Hadhrat Mufti Saeed Ahmad Palanpuri (db)

The pillar of knowledge, beacon of light, prolific writer, eminent faqih and muhaddith, Mufti Saeed Ahmad ibn Yusuf ibn Ali Jeewa ibn Noor Muhammad Palanpur (may Allah protect him and extend his life and blessed knowledge), was born in approximately 1940 CE/1360 AH in Kalera, India in the northern part of the Gujarat province.

At the tender age of five, his father had sent him to the primary madrasah in Kalera, where he began his formal education. He went on to study the Farsi in a madrasah in Chaapi for six months. Thereafter, he enrolled in a similar institution in Palanpur where he studied Arabic for four years. In 1377 AH, Mufti Palanpuri further advanced his studies in Arabic grammar, Arabic etymology, logic, and various other sciences at the renowned Mazahirul Uloom in Sahranpur.

After three years of rigorous study at Mazahirul Uloom, Mufti Palanpuri was propelled into the higher sciences of the Qur'an, Hadith, and Fiqh when he enrolled into the esteemed institution, Darul Uloom Deoband. He went on to study all of the major Islamic sciences under numerous luminaries of his generation. Among these great luminaries was Hakeemul Islaam Moulana Qari Muhammad Tayyib Qasmi (may Allah have mercy on him). Mufti Palanpuri graduated from Darul Uloom Deoband at the age of 22, where he attained the highest rank of the graduating class and received perfect scores on his exams.

Upon graduating, he enrolled in the Darul Iftaa where he studied books of Fatawa and learned how to write edicts under the guidance of Mufti Syed Mahdi Hasan Shahjahanpuri (may Allah have mercy on him). Mufti Palanpuri was so gifted in writing edicts that six months after his enrollment, he was appointed as the assistant Mufti of Darul Uloom. Mufti Mahdi Hasan (may Allah have mercy on him) has mentioned regarding Mufti Palanpuri: "this is the only student who has been retained to write fatawa and to assist Mufti Mahmudul Hasan, as well as source references from the books of Fiqh." He was ultimately appointed as a lecturer for Darul Uloom Deoband in 1393 AH, and currently holds the position of Sheikh al-Hadith.

The academic contributions made by Mufti Palanpuri for the Muslim world are far too numerous to be listed here. His monumental works include Rahmatullah al-Wasi'ah, an eight-volume commentary on Shah Waliullah Dihlawi (r)'s famous and very complex work, Hujjatullah al-Balighah, on the wisdoms behind the commandments of Allah; Tuhfat al-Qari, a twelve-volume commentary on Sahih al-Bukhari; and Tuhfat al-Alma'l, an eight-volume commentary on Jami' at-Tirmizhi. Besides these, it is a fact that his writings have touched upon virtually every branch of the Islamic sciences. In addition to his teaching and writing, Mufti Palanpuri has travelled to various corners of the globe, including UK, Canada, Africa, USA, and Central America. In his lectures, he stresses the importance of obeying Allah, being conscious of Allah, being concerned for the Hereafter, carrying out good deeds, and abstaining from sins.

Furthermore, Mufti Palanpuri is well accomplished in the field of inner and spiritual knowledge (Tazkiyah). From his days as a student, he was a disciple of the great luminary and reviver of Islam, Sheikul Hadith Muhammad Zakariyyah (may Allah have mercy on him). He received izajah for bay'ah

and irshaad from Mufti Muzaffar Husayn Mazahiri (may Allah have mercy on him). He is known for his uncompromising adherence to the Sunnah, extended silence for pondering and brilliant analytical thinking. He is of the kindest demeanor to those who meet him and of the simplest lifestyle in personal matters. May Allah grant him barakah in his remaining years, and allow all to take benefit from his work for many years to come. Ameen.

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾﴾

And (remember) when We pointed out for Ibrahim the place of the House (of Allah) saying, “Do not associate anything with Me as My partner, and purify My House for those who make tawaf (circumambulation around it), and those who perform Qiyam (standing up in worship) and those who perform Ruku’ (bowing down) and Sujud (prostration), And announce among people about (the obligation of) Hajj, so that they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway (Surah al-Hajj:26-27)

In the previous ayah (#25), Masjid al-Haram (The Ka'bah Shareef), was mentioned. This House of Allah was made for the worship of Allah in which locals and outsiders both have equal rights. No one has the right to bar anyone who has come there to worship Allah. However, the Mushrikeen (polytheists) polluted it with the impurities of their idols. They had lost the original purpose of the House. The Muslims wanted to come for Umrah, but were barred from doing so by the Mushrikeen. In these ayaat, this pure house is mentioned along with important rules of the Hajj. Allah (swt) reminds the people of Makkah about a favor He had conferred upon them:

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ﴾

And (remember) when We pointed out for Ibrahim the place of the House (of Allah)

By the command of Allah, Ibrahim (as) moved with his wife, Hajira (ra), and his nursing son, Ismail (as), from Shaam (modern day Syria) to where the Ka'bah Shareef is located today. At the time, the area was uninhabited and abandoned. There was no trace of water in the vicinity. Allah (swt) chose this land as the appropriate location to establish a branch of the Abrahamic lineage. The Ka'bah Shareef was removed at the time of the flood of Nuh (as), and was rebuilt by Ibrahim (as). Since then, the area around the Ka'bah Shareef has been inhabited. The one who lives in this land will take benefit from the spiritual and material prosperity of the House of Allah.

The Quraish of Makkah were from the lineage of these two great figures (Ibrahim and his son, Ismail, may Allah shower peace on both of them). They lived well by their dua. However, the gratitude they demonstrated in lieu of the Divine Favor was that they strayed away from the Abrahamic faith. They oppressed others, and were misguided. The establishment of the True Faith for which this House of Worship (The Ka'bah) was built had eventually been converted into a center for idol-worship. At this point, they had begun to exert all of their resources against Islam.

When Ismail (as) reached the age of maturity, Allah (swt) ordered Ibrahim (as) to build the Ka'bah Shareef. Thus, the father, and son worked together towards building this center of Tawheed (worshipping Allah alone). When the Ka'bah Shareef was ready, Allah gave three orders:

Order #1:

﴿أَنْ لَا تُشْرِكَ بِي شَيْئًا﴾

“Do not associate anything with Me as My partner”

This order was given to the Ummah through The Prophet (saw). This house was founded purely on Tawheed. Thus, no one is to approach it with idolatrous activity. Even the thought of worshipping the Ka'bah is to be abhorred. The Ka'bah is a place of worship, not the object of worship. It is referred to as the 'qiblah' in the sense that it is an indicator of the actual 'qiblah'.

Order #2:

﴿وَوَطَّهَّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾

“and purify My House for those who make tawaf (circumambulation around it), and those who perform Qiyam (standing up in worship) and those who perform Ruku' (bowing down) and Sujud (prostration)”

The voluntary tawaf of the House of Allah is done continuously at all times, except at the times of congregational prayer. The voluntary tawaf contains more reward than voluntary prayer. Qaa'imeen (in the ayah) refers to those in i'tikaaf. [The word] 'Aakifeen was mentioned in Surah al-Baqarah (verse 125) [at a similar instance], thus this will be the meaning taken here as well. The entire salah is what is being referenced by performing ruku' and sujud. For these actions, the Ka'bah must be kept pure of all kinds of filth, both outward (material), and inward (spiritual). The material filth is *najasah* (impurity). The spiritual filth is the contamination of shirk (associating partners with Allah). However, the Mushrikeen notoriously placed 360 idols in it. Islam permanently uprooted this impurity.

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾

“And announce among people about (the obligation of) Hajj”

Thus, Ibrahim (as) announced: "O People! Allah (swt) has obligated Hajj upon you, so come for Hajj!" The Hajj of the House of Allah which continues to this day began from this announcement. The rituals of Hajj continued even during the Days of Ignorance. It will forever remain thus until the Day of Resurrection, inshaa-Allah. Due to this announcement, Masjid al-Haram and the places of Hajj became a general endowment (*waqf*) for all.

Imams Haakim, Al-Baihaqi, and others narrated from Ibn 'Abbas (ra) that when Ibrahim (as) received the order to announce, he said: "O Lord! How far will my sound reach?" Allah (swt) replied, "Announce! It is my job to get it to them!" Thus, the people of the Heavens and the Earth heard this announcement. In one narration, it is mentioned that it was not just the people who were alive at the time, but it was also the people who were to be born in the future who also heard it. The ones who had the Hajj written in their fate answered back with, "*labbayk*".

Do you not see how hastily people come in groups from far distances while reciting the *talibyah* (*labbayk*...)? In other words, the *talibyah* is a response to the call of Ibrahim (as). There is, however, no mention of this announcement in the Qur'an, nor in any Hadith *marfoo'* (a Hadith which is attributed directly to the Prophet (saw)). This narration of Ibn 'Abbas (ra) could be about the actual event or it could be in metaphoric terms. In other words, it could be an explanation of the open invitation (to all).

Thereafter, the result of this announcement is explained:

﴿يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

"so that they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway"

Meaning, the ones to come will come in every situation, regardless of whether or not they have a ride. They will come from such far distances that their riding animals will wither and become lean. It has been thousands of years since then (the time of Ibrahim (as)), but hordes of people still flock for Hajj. Even during the Days of Ignorance when the Arabs were lost in idol-worship, they were still persistent regarding the Hajj. They used to fulfill the necessary actions in one way or another.

The Benefits of Hajj

Hajj is not an act void of wisdom. It contains benefits for one's Deen and Dunya. The greatest benefit with respect to the Deen is that it serves as a means of forgiveness for the sins of the entire lifetime. It is narrated in the *Sahihain* (Bukhari and Muslim) by Abu Hurairah (ra) that the Messenger of Allah (saw) said:

« من حج، فلم يرفث ولم يفسق، رجع كيوم ولدته أمه »

"Whoever performs Hajj and does not indulge in obscenity, nor commits sin, nor quarrels (during Hajj), returns from Hajj as pure and free from sins as the day on which his mother gave birth to him."

The second benefit with respect to one's Deen is that the performance of Hajj places a stamp of one's imaan. The chances of one turning away from Islam after performing Hajj are very unlikely. It is narrated in the *Jami'* of Imam Tirmidhi (ra) by Ali (ra) that the Messenger of Allah (saw) said,

« مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا »

"The one who has the necessary means to undertake the journey of the Hajj, and has a ride with which can get him to the House of Allah, but does not perform Hajj, then there is no difference whether he dies as a Jew or Christian."

This means that the one who does not perform Hajj while he has the ability to do so puts his iman in danger. In contrast, the one who does perform the Hajj will be safe and protected inshaa-Allah.

The greatest worldly benefit of performing the Hajj is that it eliminates one's need to depend on others. Allah (swt) placed this distinguishing characteristic in the journeys of the Hajj and Umrah. They eliminate poverty and hunger. It is narrated in the *Sunan* of Imam Tirmidhi (ra) and the *Sunan* of Imam Nasai (ra) by Ibn Mas'ud (ra) that the Messenger of Allah (saw) said,

« تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ حَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ

لِلْحَجِّ الْمَبْرُورِ ثَوَابٌ دُونَ الْجَنَّةِ »

"Perform Hajj and Umrah one after the other because they remove poverty, dependence on others, and sins like a furnace removes impurities from gold and silver. Further, there is no reward for an accepted Hajj except for Jannah."

In other words, it is the bounty of Allah that He saves a person from poverty, hunger, dependence, and stress, and grants contentment of the heart. There is no recorded incident of anyone who fell into poverty due to spending on Hajj and/or Umrah. However, falling into poverty as a result of spending on worldly things occurs rampantly. Other than this, many other political, cultural, and economic benefits can be attained from this pilgrimage.

تُحْفَةُ الْقَارِي

شرح

صِحِّحُ الْبُخَارِيِّ

Excerpts from *Tuhfat-ul-Qari*, commentary of *Sahih al-Bukhari* by Shaikhul Islam Hadhrat Mufti Saeed Ahmad Palanpuri (db)

بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾
 ﴿فَجَاجًا﴾ الطَّرِيقُ الْوَاسِعَةُ

Chapter: The Words of Allah, the Exalted: “so that they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway, So that they witness benefits for them” (Surah Hajj:27-28). “fijaj”: wide paths

It is worth noting that for the obligation of Hajj, physical capacity is a condition however this is an unclear issue because Allah تعالي mentioned in the Quran من استطاع اليه سبيلا “hajj is mandatory on that person who has the means to reach the house of Allah.” The question that arises is whether the finances for the duration of the journey is necessary or not. There is a difference of opinion on this issue. According to Imam Malik رحمه الله, a person who can travel to Makkah by foot and in the duration of the journey can work to finance his travel is obligated to perform Hajj. However, according to most of the *fuqaha*, physical and financial capacity is a condition for the obligation of Hajj. Thus, in the absence of any one condition, Hajj will not be *fardh* on a person.

It also worth noting that there is no authentic narration regarding this issue and the rank of a *shart* (condition) is like that of a *fardh* (obligatory act). To hold such a condition, according to Imam Malik (r), without any solid evidence, is not permissible. However, the unanimous opinion of the *fuqaha* is actually based on how they interpret the ayah of the Quran and not from any weak hadith. They include financial capacity as a condition by deducing it from the above mentioned ayah (3:97) stating that the word *isti'ta'a* includes financial capacity as well as physical capacity. The principle of the *fuqaha* is that in order to make something a prerequisite for any *ibadah*, there needs to be an authentic hadith. However, when using numerous weak hadiths to explain an unclear verse of the Quran, the principle is not so.

Imam Bukhari (r) explains a middle path that hajj performed by foot or by vehicle are both permissible and Shariah has accommodated the one who is close and far. Financial capacity for the one who lives in close proximity is not a condition for the obligation of Hajj, whereas it is a condition for the one who lives far away.

Allah تعالي has commanded Ibrahim (as) in the Quran:

﴿واذن في الناس بالحج﴾

“and announce among the people the obligation of hajj”

Hence, Ibrahim (as) fulfilled the command of Allah from which the Hajj of the House of Allah started and will last until the Day of Judgment. Hakim and Bayhaqi narrate on the authority of Hadhrat Ibn abbas رضي الله عنه that when Ibrahim (as) received the order of conveying the obligation of Hajj, he replied ‘O Allah up to where will my call reach?’ Allah replied to Ibrahim (as), your responsibility is to convey and My responsibility is ensure that the world receives it.’ Hence the invitation was conveyed throughout the Heavens and the Earth.

Furthermore Allah mentions the difficult circumstances people will come for Hajj in:

﴿ ياتوك رجالا وعلي كل ضامر ياتين من كل فج عميق ﴾

“so they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway”

The word فج means wide road, عميق means deep and ضامر means a lean camel. So, Allah is promising that people will come from so far that the camels they will travel on will wither and become lean because of the distance of the travel. This promise of Allah lasted throughout the Pagan Era before Rasullullah (s) and will continue until the Day of Qiyamat.

باب فَضْلِ الْحَجِّ الْمَبْرُورِ

Chapter: The Virtue of al-Hajj al-Mabrur

The word *mabrur* literally means ‘pious’. However, in this context it means ‘accepted Hajj’. The accepted Hajj is that which is pure from transgression and vice. The possible instances when a person might be tempted by a vice would be when travelling with a spouse in the state of *ihram*, because intercourse is impermissible in *ihram*. The word *fusooq* means to drift off the righteous path or to live against the commands of Shariah.

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ -
رضى الله عنه - قَالَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ " إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ ". قِيلَ ثُمَّ مَاذَا
قَالَ " جِهَادٌ فِي سَبِيلِ اللَّهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " حَجٌّ مَبْرُورٌ " .

The Prophet ﷺ was asked, "Which is the best deed?" He said, "To believe in Allah and His Messenger."

He was then asked, "Which is the next (in virtue)?" He said, "Effort in the path of Allah."

He was then asked, "Which is the next?" He said, "To perform al-Hajj al-Mabrur."

The signs of an accepted Hajj are of two types: apparent and spiritual. The apparent signs are that a person performs Hajj absolutely according to the method prescribed by the Shariah. The spiritual sign is that his life after Hajj is more adherent to the sunnah of Nabi صلى الله عليه وسلم. Thus, if a person shaves his beard or trades against the rules of Shariah and then after Hajj he lets go of these forbidden practices, it is a sign that his Hajj was accepted. If a person was already pious before Hajj then an accepted Hajj should increase him in his piety.

From 'Aqeedah

كَتَبْتُهُ عَقِيدَةَ الطَّاهِرِ

Lessons on 'Aqeedah at-Tahawi

'Aqeedah at-Tahawi is the monumental treatise of the great Hanafi Imam, Abu Ja'far Ahmad ibn Muhammad at-Tahawi (d. 321 H), on the subject of aqeedah (creed, or beliefs). It discusses the basic beliefs of a Muslim in a concise and simple manner and is considered an authoritative text in the field. Due to its composition in prose and brevity, it has been memorized for ages by the young and old, all throughout the world. In an era of rampant misinterpretation of the tenets of Islam, there is a greater need to clarify what Muslims really believe in. Many Muslims born into the religion have basic questions about beliefs which remain unanswered. Further, even devout practicing Muslims are often perplexed as to how their timeless beliefs exactly apply to the modern lives they live in. Sensing this urgent need, Hazrat Mufti Nawalur Rahman (db) began a series of lessons on this historical work, clarifying the tenets of faith by relating them to modern thoughts, culture and societal values while appealing to the common intellect and interest.

The Definition of 'Aqeedah'

The word 'aqeedah (عقيدة) came from "عقد ('aqd)" , which means to tie a knot or to tie down, hold firmly or to have firm conviction about something. In [Islamic] terminology, 'aqeedah is

“هي الأمور التي يجب أن يصدق بها القلب وتطمئن إليها النفس حتى تكون يقينا ثابتا لا يمازجها ريب ولا يخالطها شك”

That which the heart must accept and the soul must be content with. To the extent that it becomes so well-established and certain that there remains absolutely no doubt nor uncertainty.

(al-Wajeez fee 'Aqeedah as-Salaf as-Salih Ahl as-Sunnah, vol. 1, p.11)

The Islamic creed ('aqeedah) refers to the beliefs of Allah as *rabb* (lord, master), as *ilah* (god), in His Names and Attributes, Angels, Heavenly Books, Messengers, the Last Day, Fate, both good and bad, all unseen (unperceived) matters , the principles of the Deen and furthermore to have unwaivered certainty in the consensus of the Salaf Saliheen (pious predecessors). By accepting these matters, a person submits himself to Allah entirely. These matters are called 'aqeedah because they are tied to ones heart and mind. To know something this way and accept it from the heart without having any doubt in it is called 'aqeedah.

Those things which are meant to be known and accepted are called 'aqeedah and *imaniyat*. Those things which are related to action are called *islamiyat*. Iman and Islam are used synonymously as well. There are many such textual references such as the words of Allah, the Most Pure:

﴿فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ وَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾﴾

So, We let the believers who were there to come out (from danger), (35) But We did not find in it any Muslims, except one house. (Surah azh-Zhariyat:35-36)

Mu'min and Muslim are both used in the same meaning in the ayat above. Similarly, Mu'min and Muslim are used in different meanings as well, for example:

﴿قَالَتِ الْأَعْرَابُ ءَأَمَنَّا قُل لَّمْ نُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ﴿١٤﴾﴾

The Bedouins say, "We have come to believe." Say, "You have not come to believe; instead, you (should) say, 'We have surrendered' and the belief has not entered your hearts so far. (Surah al-Hujurat:14)

In this blessed ayat, the meaning of these two (iman and islam) are different because the iman of the Bedouins is negated while their Islam is affirmed. It is also understood from this that "imaniyat" refers to those fundamentals and knowledge which a person must keep in his heart and mind very firmly. In this way, the heart must affirm and accept them, and have no doubt in them thereafter.

Knowing something with doubt is not called 'aqeedah. It is not permissible to have any kind of doubt in ones 'aqeedah. One is to place the articles of 'aqeedah in his heart so firmly, without any kind of doubt, such that it is like he has seen them (the articles of 'aqeedah) with his own eyes. It is thus necessary to bear witness to 'aqeedah. When we recite Kalimah (the article of faith), we say in Kalimah Shahadah, أشهد (ash-hadu) which means "I bear witness to". Thus, this testimony is connected to 'aqeedah. A person testifies to his confirmed knowledge or eye-witness, not to that which he has doubt in. For this reason, it is of the utmost importance to have this much firmness in 'aqeedah.

The Status of 'Aqeedah in the Shariah

That knowledge revealed upon Rasullallah (s), in the form of Quran or hadith, through *wahi* (divine revelation), along with its principles related to knowing and affirming, are to be set in the heart with conviction, affirmed and accepted. This is the base of *iman* (faith) and "*a'mal*" (actions). In the eyes of Allah, the only valid actions are those conducted with 'aqeedah. Without 'aqeedah, actions are not considered valid. In order to validate any action, the person's iman and conviction are necessary. 'Aqeedah is thus the foundation of the Deen, the entirety of which is based on it. As a result, it

is absolutely necessary to ensure ones 'aqeedah is acceptable and proper. As a result, it is thus *fard* (obligatory) to have valid 'aqeedah.

The conditions and era we live in has an abundance of doubt producing elements along with just plain wrong knowledge. Due to which, there is an onset of uncertainty and doubt in the minds. After much interaction with the common person, it is clearly understood that in the matters of 'aqeedah, people are rapidly heading in the wrong direction. Thus, it has now become even more important to learn the proper 'aqeedah.

From Akhlaq

An excerpt from *Aadaab al-Muta'allimeen* by Hadhrat Mawlana Qari Syed Siddique Ahmad Bandhawi (rh)

Adab #2 - Abstaining from Bad Speech

A student of knowledge should purify his/her soul from evil habits and bad qualities. He should save himself from lying, backbiting, slandering, stealing, useless talk, and bad company because seeking knowledge is a form of worship by the heart. It is a hidden action. Just as salah, which is an openly outward action, is unacceptable without taharah (purification), knowledge, a hidden action, is unacceptable without inward taharah.

In *Ta'leemul Muta'allim*, there is a hadith quoted in which The Messenger of Allah (saw) states, "He who does not abstain from sins in his student life, Allah (swt) undoubtedly tests him with one of three things: either he 1) dies at a young age, or 2) he goes around uselessly in such places where his knowledge wastes away and he is unable to spread it, in spite of having many qualifications and bounties, or 3) he is unable to bear the humiliations at the service of some king or leader." If the student is pious, then his knowledge will be beneficial for the people and the paths of knowledge will open for him.

One pious/ascetic faqih once advised a student, "abstain from backbiting, and stay away from those peers who engage in vain talk. Do not spend time with them. The one who remains busy in vain talk wastes his own time as well as your time. Staying away from sinners and accompanying the pious is a part of Taqwa (piety/Allah-consciousness)."

Shaqiq al-Balkhi (may Allah have mercy on him) said, "Three things must be implemented into one's actions, otherwise there is no benefit even if he studies 80 trunks of books: 1) Let him not harbor love for the Dunya (materialistic world), as this is not the home of a Muslim. 2) Let him not maintain friendship with Shaytan as he is not the friend of a Muslim. 3) Let him not harm anyone as it is not the way of a Muslim." Maimun ibn Mahran (may Allah have mercy on him) said, "Studying knowledge and increasing it is useless unless obedience and fear (of Allah) also increases with it." Shaykh Sa'di (may Allah have mercy on him) says in a poem,

"It doesn't matter how much knowledge you study, without action you know nothing, an academic you didn't become nor wise, simply an animal you became with some books on his back."

Abdur Rahman ibn Qasim (may Allah have mercy on him) says, "I spent twenty years in the company of Imam Maalik (may Allah have mercy on him). Eighteen of those twenty years were spent learning manners and etiquettes, while two years were spent attaining knowledge." Our elder said, "Just as a candle emits no light until it is lit, knowledge gives no benefit without action."

Ma'ruf al Karkhy (may Allah have mercy on him) used to say, "Do not attain knowledge to say

interesting things such that you share all that you hear without ever implementing it in your actions. Knowledge should only be sought for action. I swear by Allah! If people attained knowledge to implement it in their actions, they would consider each word as bitter medicine and gulp it with difficulty. Forget its interesting points, curiosity and entertainment!"

Junaid (may Allah have mercy on him) once said, "Knowledge has a price. Do not give it without receiving this price." The people asked, "What is the price for it?" So he answered, "Give it the proper place in one's heart, and do not waste it. The one who presents this price first, teach him knowledge."

Abu Abdillah ar-Razi (may Allah have mercy on him) said, "The condition of the people these days is that they recognize their defects and knowingly remain upon them. They do not want to return to the straight path. This is because they attain knowledge and have conceit upon it. They have busied themselves with pride, boasting, and have not intended to benefit from their knowledge. [Unfortunately] They have not busied themselves in [good] deeds. They keep busy with 'so-and-so said,' and 'it was said (i.e. the differences of opinion and the knowledge of the manifest), but have let go of the discussions of the inner aspects (spirituality), and sicknesses of the heart. Thus, Allah (swt) blinded them from seeing the straight path, and instead of utilizing their body for obedience (of Allah), [He] blocked them from fulfilling [their duties]."

Sha'by (may Allah have mercy on him) said, "Shed tears as you attain [more and more] knowledge because it is not just knowledge you are attaining. Rather, you are firmly establishing Allah's proof against you."

It has been narrated regarding the imam of the pious, Hazrat Shaykh Muzaffar Hussain Khandhelwi (may Allah have mercy on him), that in his student life he would only buy bread from the market, but would not buy curry because the curry of the market required "amjoor" as an ingredient. The sale of mango plantations that was common at the time was not permissible according to the Shariah. For this reason, he would eat bread with curry. Due to his maintaining this level of caution during his student life, his body would never accept that which was doubtful (food or wealth). If he ever ate doubtful food by mistake, he would [begin to] vomit.

It is narrated by Shah Wasiullah (may Allah have mercy on him) that in his student life, the principal of Darul Uloom Deoband sent him to Thana Bhawan to be in the service of Hazrat Hakeemul Ummah (Ashraf Ali Thanawi, may Allah have mercy on him). He gave him money for the (train) ticket, and some of the money was excess. He (immediately) went back and returned the excess money. He stayed in a place where there was a Neem tree in the front. There were several owners of this tree. Whenever he needed a miswak, he would (first) go to all of the owners and get permission before he would take a (single) branch.

Hazrat Ahmad Ali Muhaddith Saharanpur (may Allah have mercy on him) once went to Calcutta for some need of his madrasah, Mazaahirul Uloom. His vigilance was of such a degree that when he went to meet a relative of his, he paid the rickshaw fare himself even though the madrasah was the one that was receiving benefit by meeting Hazrat Ahmad Ali (may Allah have mercy on him).

Maulana Inayat Ahmad, principal of Mazaahirul Uloom, and Hazrat Khaleel Ahmad (may Allah have mercy on him), Muhaddith of Mazaahirul Uloom, would not use any items that belonged to the

madrasah for personal use. This was to such an extent that they would not even sit on the madrasah bedding unless it was for work that was directly related to the madrasah.

It was the effect of the actions of the elders that allowed this lowly one to see Ustadh Moulana Syed Zuhoorul Haq (may Allah have mercy on him), who became the Dean of Meal Services. During the annual madrasah gathering, he would get food from his own home (for his own, personal meals).

These kinds of countless incidents are recorded from our elders in which their piety, trustworthiness, and taqwa (fear of Allah) is exhibited. They left excellent examples for the entire world to follow. The situation today is that the assets of the madrasah are treated like spoils. Whatever amount comes into one's possession is treated like one's inheritance. Rather, many establish madrasahs these days because it is an easy way to earn money.

An elder of ours related the story of a student of knowledge who lived in Delhi and stayed in the masjid that was situated there. There was a young lady who came to the area to meet her relatives, and got stuck on the way due to some sectarian violence in the area. Having found no other place to seek refuge, she entered the masjid to take shelter for the night. The student became very disturbed having seen her, and told her that it was not suitable for her to stay at the masjid overnight, "People will see you, and I will be humiliated. They will kick me out of the masjid, and that will harm my studies." She explained to him her situation, and said, "Please tell me, is there not a danger to my honor if I leave now?" The student became silent, and said after some time, "Please stay in one corner," and locked himself in the [imam] quarters. He then busied himself with his studies. In the midst of his studies, he continuously put his finger

in the flame of his candle, and spent the entire night doing so. The young lady saw this taking place throughout the night. In the morning, the student said to her, "The troublemakers have gone home, and the road is clear now. Please come, I will escort you to your house." She replied, "I will not go until you tell me the secret as to why you kept putting your finger in the flame of the candle all night long." He said, "Why do you want to know? Please do not concern yourself with such things." However, when she insisted, he explained, "Shaytan whispered evil thoughts, and encouraged me to perform evil acts over and over again. Thus, I put my finger in the flame and said to myself, "If you cannot bear this minute fire, then why do you go towards [the fire of] Jahannam? Thanks be to Allah, He saved me." She heard this and left for home. This young lady was the daughter of a wealthy man, and her marriage was set with the son of another wealthy man. She refused to go forth with the proposal, and told her parents that she will only marry that student (from the masjid). Her parents tried to dissuade her as did her relatives, and acquaintances. Many people began to suspect wrong of this as well. Having seen this, the young lady told her story and explained, "I will only marry that man. He has the fear of Allah in his heart. The one who has the fear of Allah in his heart does not harm anyone." Finally, she got married to the student, and he went on to become the owner of that house.

It is true that the one who abstains from haram will have his needs fulfilled by Allah (swt) through halal avenues. Today, the bad deeds of students are increasing. Taqwa, piety, trustworthiness, humility, and "inkisaaree" do not exist. Even the outward good deeds have not been maintained. Even praying with the jama'ah (congregation) is not kept intact. The mind continuously goes towards evil. This is the situation in the student-life while in an environment of the Deen. If one cannot even build

himself (i.e. his Deeni character) in such an environment, how will he reform the lives of others? O Allah! Help us, and allow us to do that which You love, and are pleased with!

A student once extinguished a candle he was using a little while after Isha, and lit another one. He then busied himself with his studies. An elder who was there coincidentally, inquired as to why he did that. The student responded, "This candle belongs to the masjid. I light it for as long as I have the permission to do so. Then, I light a candle with my own oil to study." The elder asked, "Whom do you go to for your spiritual reformation?" He said, "Hazrat Hakeemul Ummah (Moulana Ashraf Al Thanwi)." The elder said, "This is the effect you should have (of this relationship)."

If a student truly wants to benefit himself, and others through his knowledge, then he should not neglect his personal rectification at any time. The easiest way to do this is to establish a relationship with an elder 'Alim (who has knowledge of the spiritual aspects of the Deen), and take action only after consulting with him.

Hazrat Shaykh ul Hadith Moulana Zakariyya (may Allah have mercy on him), while teaching Sunan Abu Dawood, once said, "If a student does not attain wilaayah (closeness and friendship with Allah) during his student life, then he has earned nothing." He then said, "Allah (swt) gave this treasure to Moulana Abrarul Haq (may Allah have mercy on him) while he was still a student."

Due to his relationship with Allah (swt), today such magnificent works of reforming the Ummah are being done by Hadhrat (Mawlana Abrarul Haq), by the bounty of Allah. One can see this in Hardui, India, if he wishes.

In *Ta'limul Muta'allim*, it is written that the Beloved Prophet (saw) said, "The angels do not enter a house in which there is a picture, or a dog." Thus the person who attains his knowledge through the company of the angels, it is necessary for him to abstain from deplorable akhlaaq (manners), which is called sin, lest these bad habits become an obstruction to his knowledge.

It is necessary for students to avoid laziness and negligence regarding manners, and the habits of the sunnah. This is because it has been made clear that the one who is neglectful towards his manners will be neglectful towards the sunnah. Due to neglecting the sunnah, a student will also miss his Faraid (obligations). Being slightly negligent towards fulfilling one's obligations is a sign of deprivation from the blessings of the Hereafter. It is absolutely necessary that a student prays profusely, remains alert, on a special note, about his concentration and humility (in Salah). These habits are helpful in attaining knowledge, and a means of attaining blessings.

A story is commonly narrated to emphasize the point about following the sunnah: two students began a journey for the purpose of learning 'ilm, and they were classmates. Two years later, they returned home. One became a faqih, while the other returned void of any knowledge or special quality. The 'ulema of the town pondered over their situation and inquired about their conditions. They found that the student who became a faqih was prudent with regards to following the sunnah, while the other was not.

Hazrat Nizaamuddin Awliyaa (may Allah have mercy on him) said, "Firmness, and steadfastness upon following Rasullullah (may Allah's peace and blessings be upon him) should be clear. Furthermore, no Sunnah nor Adab (manner) should be missed." (Tareekh Dawat wa Azeemat)

The condition that Hazrat Abdullah ibn Mubarak (may Allah have mercy on him) was in is mentioned in "Bustaan Al Muhadditheen," as once he borrowed someone's pen in Shaam (modern-day Syria), and forgot to return it before he returned home to Marwa. When he remembered that he still had it, he travelled back to Shaam. He also said, "In my view, returning a single doubtful Dirham is better than spending one hundred thousand Dirhams in the path of Allah." After his death, one of the pious saw a dream in which someone said that Ibn Mubarak has reached the loftiest level of Al-Firdaus (the highest level of Jannah).

The author of *Rahmat ul Muta'allimeen* wrote, "It is recommended for a student to be careful about

eating and drinking. He should eat from halal earnings, and avoid haraam. Allah (swt) says, "O Messengers! Eat of the pure (tayyib) halal, and act righteously." The Mufassiroon have mentioned that eating pure (tayyib) has been mentioned first because it is directly related to acting righteously. Without halal earning, righteous actions cannot be carried out.

The Messenger of Allah (may Allah's peace and blessings be upon him) supplicated, "O Allah! I ask from Your pure provisions, beneficial knowledge, and accepted deeds." Let it be known: without pure earnings, one cannot attain beneficial knowledge nor accepted deeds.

Questions About Hajj

1. *Should we pick the cheapest available package to get more reward?*

Hajj is an act of obedience that requires both physical and financial struggle. Hajj only becomes *wajib* (legally obligatory) when a Muslim has the financial ability to reach Makkah. Similarly, when one considers the *manasik* (actions of hajj), i.e. sa'y (walking between Safa and Marwa seven times), ramy etc., he realizes that none are free of physical struggle. Rasulullah (SAW) compared hajj to *jihad*, which is the apex of physical struggle.

عن عائشة قالت: استأذنت النبي صلى الله عليه وسلم في الجهاد. فقال: «جهادكن الحج

‘A’isha (RA) said, “I asked the Prophet (SAW) to go in jihad. He replied, ‘Your jihad is hajj.’”

One is not allowed to place undue burden on himself. Rasulullah (SAW) said:

يسروا ولا تعسروا

“Make things easy, don’t make them difficult.”

From the above hadith we understand that the objective is not to undergo difficulty, but rather to bear any difficulty that comes one’s way with patience.

Therefore, if a person has the financial capability, without going into *israf* (extravagance), he is allowed to purchase an expensive package to facilitate comfort in hajj.

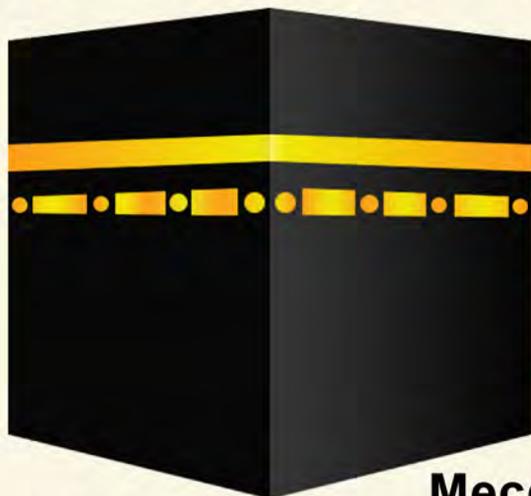
Reward is given based on a person’s taqwa (abstention from sin during hajj) and ikhlas (sincerity).

2. *If my period starts during Hajj, what should I do?*

Aside from *tawaf* (circumambulation of Ka’bah seven times), every other action of hajj can be done during menstruation. Tawaf al-Ziyarah, which is obligatory, should be done after the period ends.

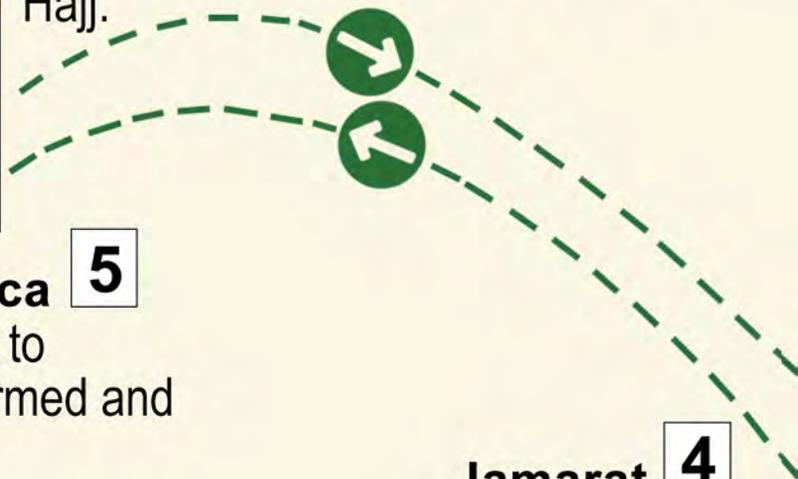
THE SACRED

WHAT IT TAKES TO COMPLETE HAJJ,



Mecca **5**

The pilgrim enters Makkah and expresses the intention to perform Hajj.



Pilgrims will then make their way back to Makkah where the Tawaf will be performed and prayers will be offered.

The crossing between the hilltops of Safa and Marwa is also completed 7 times.

Pilgrims also drink from the Zam-Zam well.

Having returned to Mina, the pilgrims proceed to stone all three pillars.

Pilgrims usually stay in the Mina to offer prayer for a few days.

Finally, pilgrims can return to Makkah and the holy Masjid al-Haram to perform the *Tawwaf al-Widaa'* (the farewell Tawaaf).

Jamarat **4**

Here, the pilgrims will perform the stoning of Jamarat, where pebbles are thrown at a stone pillar.

An animal is sacrificed thereafter.

JOURNEY

THE HOLY PILGRIMAGE OF ISLAM

It is then obligatory for the pilgrim to circle the Kaaba 7 times, whilst reciting prayers, in what is known as Tawaf.

The pilgrim will then pass between the hills of Safa and Marwah 7 times, called Sa'ee.

Three Types of Hajj

1. **Hajj Ifraad**: performing Hajj only
2. **Hajj Qiraan**: performing Umrah and Hajj in the same Ihraam.
3. **Hajj Tammatu'**: First performing Umrah only, then performing Hajj on the 8th of Zhul Hijjah

Pilgrim will then make their way to Mina, a short distance away, to perform 5 times prayer starting with Zuhr in the afternoon and ending with Fajr in the early hours of the morning.

1
Mina

3

Muzdalifah

Here, pilgrims will collect pebbles needed for the *Rami* (stoning) ceremony.

After praying Fajr, the pilgrims will set off back to Mina.

Pilgrims will make their way to Arafat and time will be devoted to prayer.

2

Arafat

When the sun sets, pilgrims will leave Arafat for Muzdalifah.

3. **Should we pick the cheapest available package to get more reward?**

Hajj is an act of obedience that requires both physical and financial struggle. Hajj only becomes *wajib* (legally obligatory) when a Muslim has the financial ability to reach Makkah. Similarly, when one considers the *manasik* (actions of hajj), i.e. sa'y (walking between Safa and Marwa seven times), ramy etc., he realizes that none are free of physical struggle. Rasulullah (SAW) compared hajj to *jihad*, which is the apex of physical struggle.

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Therefore, if a person has the financial capability, without going into *israf* (extravagance), he is allowed to purchase an expensive package to facilitate comfort in hajj.

Reward is given based on a person's taqwa (abstention from sin during hajj) and ikhlas (sincerity).

4. **If my period starts during Hajj, what should I do?**

Aside from *tawaf* (circumambulation of Ka'bah seven times), every other action of hajj can be done during menstruation. Tawaf al-Ziyarah, which is *wajib* (obligatory), should be done after the period ends.

5. **What is the ruling on taking a pill to delay my period?**

A woman cannot alter her natural monthly cycle. However, in cases of extreme need, like hajj, she may take the pills at a scheduled time such that she will be pure during Tawaf al-Ziyarah.

6. **If a person saved enough money to go for hajj, but has a daughter that has reached the age of marriage, which is more important, going for hajj or conducting the daughter's marriage?**

Hajj should not be delayed for the marriage of a child. It must also be noted that if marriage is performed according to the sunnah, and all formalities and spending are removed—which are not permissible—this question will not even arise.

7. **If someone performed hajj with haram money (earned through haram business, stealing etc.), do they have to repeat the hajj when they earn halal money?**

If one performs hajj using haram money, the obligation of hajj will be removed from him. However, he will not get the virtues of a *hajj mabrur* (accepted hajj).

Common Misconceptions About Hajj

1. Hajj is for old people

Many people are under the assumption that hajj is something that is done in old age, thus they don't plan for it while they are young. In reality, Hajj, just like Salah, is not exclusive to any age group. Once a person reaches the age of puberty, if the other conditions are present, it is *fard* upon them.

2. Hajj can be delayed despite having ability

It is not permissible to delay Hajj despite having the ability. It is a sin to do so. Hajj requires physical strength, and this is found in youth.

3. I cannot go for Hajj unless my children have been married off

Marrying children off is important, but it must not clash with Hajj. If a person has the ability, he must perform Hajj, whether or not his children have been married.

4. I cannot go for Hajj until the elders of the household have gone

Just like Salah, there is no issue of seniority in Hajj. A younger member of the household, if capable, can go for Hajj before an elder one.

5. It's better for me to sponsor my father's Hajj than perform my own

Although this is a virtuous and commendable act, one should not delay his own Hajj for this reason.

6. I should strive to kiss the Hajr al-Aswad in the state of *ihram*

One should abstain from trying to kiss the Hajr al-Aswad while in the state of *ihram*, because it is scented. If this scent comes on the *ihram*, then it will risk the *ihram*.

7. It's ok for a women's body to brush against a man's body in crowded areas in *Haram*

Women should avoid crowded areas. During *tawaf*, they should stay in the outskirts of the *mataf*.

8. The area before Masjid al-Mash'ar al-Haram is in Muzdalifah, and I can camp there

The boundary of Muzdalifah is Masjid al-Mash'ar al-Haram, and one must not camp before that.

9. I can leave Muzdalifah before *subah sadiq*

Leaving Muzdalifah before *subah sadiq* necessitates *dam* (penalty). One must pray Fajr in Muzdalifah, and then leave for Mina.

10. A woman does not have to do *ramy*; a man can do it on her behalf

If a woman is able, she must do her own *ramy*. If someone else does it on her behalf, *dam* becomes necessary.

11. During Hajj, the Qurbani at Mina replaces my Qurbani for Eid al-Adha

The Qurbani at Mina is known as *dam al-shukr*, meaning, this slaughter is for gratitude. The Qurbani of 'Eid al-Adha is *wajib*, and must be done by one who is *Sahib al-Nisab* (owner of minimum Zakatable wealth) and not travelling. Qurbani is not *wajib* upon the *haji* because he is travelling. however, if one arrives in Makkah five days prior to Dhu al-Hijjah, then Qurbani for 'Eid is *wajib* upon him also.

12. I have to climb till the top of Safa and Marwa during *sa'y*

This is ignorance. Reaching the foot of the hills is sufficient.

THE FIVE DAYS OF HAJJ



DAY 1 – 8 ZHUL HIJJAH

(Yaumut Tarwiyah)

Put on Ihraam, pray two rakat sunnah of Ihraam, make the intention of Hajj, and say Talbiyah.

Go to Mina after sunrise and perform five salat there: Zhuhr, 'Asr, Maghrib, 'Ishaa, and Fajr (of the next day)



DAY 2 – 9 ZHUL HIJJAH

(Yaumul 'Arafah)

Go to Arafah after sunrise and remain there until sunset. Pray Zhuhr and Asr at Arafah. Remain busy with recitation of the Quran, zikr, du'aa, etc.

Read this dua excessively:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ



Immediately AFTER sunset, go to Muzdalifah and perform Maghrib and 'Ishaa TOGETHER IN THE TIME OF 'ISHAA. Spend the night at Muzdalifah. Take 49 pebbles from Muzdalifah to use for the stoning of Jamarat on the following three days.



DAY 3 – 10 ZHUL HIJJAH

(Yaumun Nahr)

After praying Fajr at Muzdalifah, proceed to Mina.

Four important actions on this day:

1. Stone Jamaratul 'Aqabah (the big pillar)
2. Then, slaughter an animal
3. Then, shave or trim the hair AFTER one is CONFIRMED his animal has been slaughtered. Shaving is better.
4. Then, perform Tawaaf az-Ziyaarah and sa'ee between Safa and Marwah.

Tawaaf: Begin at Hajr Aswad by facing it and raising the hands up to the earlobes and read the dua:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَلِلَّهِ الْحَمْدُ

Go towards the right until you reach Hajr Aswad again; this is one circle. Perform this seven times.

Then go toward Maqam Ibrahim while reciting:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Pray two rakat behind Maqam Ibrahim (regardless of how far behind) or anywhere in the Masjid.

Sa'ee: After praying at Maqam Ibrahim, go toward Safa while reciting:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Begin walking from Safa toward Marwah. FOR MEN ONLY: When reaching the "Green Lights", fasten the pace of walking until you reach the end of the "Green Lights" [NOT FOR WOMEN].

Once you reach Marwah, you have completed one round. Thereafter, perform the same actions from Marwah to Safa; this is the second round. Complete seven rounds similarly.

DAY 4 – 11 ZHUL HIJJAH

Stone all three Jamarat AFTER ZAWWAL (beginning of Zhuhr time).

Spend the night at Mina.

DAY 5 – 12 ZHUL HIJJAH

Stone all three Jamarat AFTER ZAWWAL (beginning of Zhuhr time).

The Do's

MUST BE DONE

Fardh

1. Ihraam
2. Wuqoof (stopping) at 'Arafah after Zawal (noon) on 9 Zhul Hijjah
3. Tawaaf az-Ziyaarah (circling the Ka'bah)

WARNING: Leaving one of these out will INVALIDATE Hajj!

Wajib

1. Wuqoof at Muzdalifah from Fajr on 10 Zhul Hijjah
2. Sa'ee (walking) between Safa and Marwah
3. Stoning the *Jamarat*
4. Tawaaf as-Sadr (before returning home) for one who resides outside of the Haram (sacred area)
5. Remaining at 'Arafah until Maghrib (on the 9 Zhul Hijjah)
6. Slaughtering an animal for one performing Qiran and Tamattu' Hajj
7. Shaving or Trimming the head
8. Maintaining the order between stoning, then slaughtering and then shaving the hair
9. Performing Tawaaf az-Ziyaarah within one the Days of *Nahr* (10 – 12 Zhul Hijjah)
10. Shaving/Trimming within the boundaries of the Haram
11. Shaving/Trimming within one the Days of *Nahr* (10 – 12 Zhul Hijjah)
12. Performing Tawaaf on foot for those capable

WARNING: One who leaves out a *Wajib* MUST give a PENALTY for it. If a *Wajib* is left out, whether intentionally or accidentally, this penalty will make the Hajj valid but only repentance will wash away the sin of missing out the *Wajib* act. (Please speak to a proper 'Alim about your individual situations)

SHOULD BE DONE (Masnoon)

1. Tawaaf al-Qudoom (when first reaching Makkah Mukarramah)
2. Raml and Idtibaa' (particular way of performing Tawaaf) in those Tawaaf in which one intends to do Sa'ee afterwards
3. Going to Mina on 8 Zhul Hijjah and spending that night there
4. Leaving Mina after sunrise on 9 Zhul Hijjah to go to Arafah
5. Spending the night of 10 Zhul Hijjah at Muzdalifah
6. Performing Ghusl at 'Arafah
7. Spending the nights of 11/12 Zhul Hijjah at Mina

NOTE: Leaving one of these out DOES NOT INVALIDATE Hajj, however they should be performed to receive the FULL REWARD for Hajj.

The Don'ts

Note: These are the prohibitions while in the state of Ihraam.

1. Wearing sewn clothing which matches the shape of the body part it covers (for men).
2. Covering the head (for men).
3. Covering the face.

Note: This means no cloth may touch the face. Women must continue to practice Hijab (purdah) by veiling the face without allowing any cloth to touch it as the women of the Sahabah used to do.

4. Using scents/perfume on the body, clothes or bedding.
5. Shaving or trimming the hair on any part of the body.
6. Cutting the nails.
7. Hunting and indicating toward the prey.
8. Intercourse and its related actions such as kissing and touching with desire.

WARNING: One who performs any of the above prohibitions MUST give a PENALTY for it. (Please speak to a proper 'Alim about your individual situations)

Note: Fighting, quarrelling and arguing does not mandate a penalty, but prevents the acceptance of Hajj.



UMRAH

Umrah is a sunnah mu'akkadah (emphasized sunnah) once in a lifetime.

Those performing Tamattu' or Qiran Hajj must perform Umrah with their Hajj.

HOW TO PERFORM 'UMRAH

1. Put on Ihraam from outside the boundary of the Haram (sacred area), pray two rakat sunnah of Ihraam, make the intention, and say Talbiyah.
2. Perform Tawaaf (circling around the Ka'bah).
3. Perform sa'ee between Safa and Marwah.
4. Shave or trim the hair. Shaving is better.

A Woman's Journey for Hajj

Introduction

The Shari'ah is for our benefit and protection. If we follow it, we will be safe from evil and rewarded. If we do not, we will be losers in this world and the next.

Shari'ah strives to protect the honor and safety of a woman. A woman is fragile and attracts attention. Consider the following hadith:

¹ عن ابن مسعود عنه - صلى الله عليه وسلم - «المرأة عورة، فإذا خرجت استشرفها الشيطان

Ibn Mas'ud رضي الله عنه narrated that Rasulullah صلى الله عليه وسلم said:

"A woman is to be concealed; if she leaves the house, shaytan constantly observes her."

The Qur'an addressed the wives of Rasulullah صلى الله عليه وسلم in specific, and all women in general, and gave them the following command:

وقرن في بيوتكن ولا تبرجن تبرج الجاهلية الاولى

"Remain in your homes, and do not display (your) beauty as it used to be displayed in the days of earlier ignorance." [33:33]

The Qur'an commands women to stay at home. When she leaves the house, shaytan follows her and strives to cause *fitnah*.

Ruling of a Woman Travelling

Shari'ah permits women to leave the house when there is no fear of *fitnah* (inappropriate behavior) and only when necessary. However, this is only for distances less than 48 miles (the distance for shortening prayer). When the distance is greater than 48 miles, shari'ah forbids a woman from travelling without a mahram, regardless of necessity.

Consider the following hadiths:

عن ابن عمر رضي الله عنهما: أن النبي صلى الله عليه وسلم قال:
(لا تسافر المرأة ثلاثة أيام إلا مع ذي محرم)²

Ibn 'Umar رضي الله عنه reported that Nabi (may peace and blessings be upon him) said:

"A women should not undertake a journey of three days without a mahram."

The meaning of this hadith is clear. A three-day journey equates to 48 miles. Thus, a woman is not allowed to travel outside 48 miles without her husband or a *mahram*.

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم:
(لا يحل لامرأة أن تسافر ثلاثة إلا ومعها ذو محرم منها)³

Abu Hurayrah رضي الله عنه reported that Rasulullah (may peace and blessings be upon him) said:

"It is not permissible for a woman to undertake a journey of three days unless accompanied by her mahram."

In this hadith, the words 'it is not halal' are used. In other words, it is haram for a woman to undertake such a journey. A hadith with a similar message:

عن أبي سعيد الخدري، قال: قال رسول الله صلى الله عليه وسلم: ((لا يحل لامرأة تؤمن بالله واليوم الآخر، أن تسافر سفرا يكون ثلاثة أيام فصاعدا، إلا ومعها أبوها، أو ابنها، أو زوجها، أو أخوها، أو ذو محرم منها))⁴

¹ Sunan al-Tirmidhi, #1173

² Sihih al-Bukhari, #1086

³ Sahih Muslim, #1339

Abu Sa'id Khudri (may Allah be pleased with him) reported that Rasulullah ﷺ said: "It is not permissible for a woman who believes in Allah and the Last Day to undertake a journey of three or more days, unless accompanied by her father, son, husband, brother or any other mahram."

Obligation of Hajj

Hajj is an obligation that is established through the Qur'an, sunnah and *ijma'* (consensus). Allah said in the Qur'an:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

As a right of Allah, it is obligatory on the people to perform Hajj of the House – on everyone who has the ability to manage (his) way to it. [3:97]

The obligation of Hajj through hadith:

عن ابن عمر، رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم " بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدا رسول الله، وإقام الصلاة، وإيتاء الزكاة، والحج، وصوم رمضان " ⁵

Ibn 'Umar ﷺ reported that Rasulullah ﷺ said: "Islam is found upon five things: proclaiming that there is none other than Allah who is worthy of worship, and that Muhammad (may peace and blessings be upon him) is His messenger, establishing Salah, giving Zakah, Hajj and fasting Ramadan."

There are some conditions that must be met for Hajj to be compulsory. The conditions are listed below:

1. Puberty
2. Sanity
3. Islam
4. Health
5. Means to reach place of Hajj
6. Safety

Apart from these six, there are two conditions that are exclusive to women. In other words, once all the seven conditions are present in a woman, two more conditions must be found in order for Hajj to be compulsory on her. They are:

1. Company of a mahram or husband on the journey, if over 48 miles
2. She should not be in 'iddah of talaq (divorce) of deceased husband

Can a Woman Travel for Hajj Alone?

If a woman lives more than 48 miles away from Makkah, she is required to be accompanied by a mahram or her husband for the journey of Hajj. Consider the following hadith:

عن ابن عباس رضي الله عنهما، أنه: سمع النبي صلى الله عليه وسلم، يقول: ((لا يخلون رجل بامرأة، ولا تسافرن امرأة إلا ومعها محرم))، فقام رجل فقال: يا رسول الله، اكننت في غزوة كذا وكذا، وخرجت امرأتي حاجة، قال: ((أذهب فحج مع امرأتك)) متفق عليه واللفظ للبخاري⁶

Ibn 'Abbas ﷺ reported that he heard Nabi ﷺ saying: "A man should not be alone with a [non-mahram] woman, and a woman should not travel without a mahram." A man stood up and said: "Oh Rasulullah ﷺ, I enlisted in a battle while my wife left for hajj." Rasulullah (peace and blessings be upon him) said: "Go for hajj with your wife."

⁴ Sahih Muslim, #1340

⁵ Sahih al-Bukhari, #8

⁶ Sahih al-Bukhari, #3006

The sahabi had enlisted for jihad, a very noble cause. Rasulullah (SAW) commanded him to withdraw his name and accompany his wife for Hajj. This shows the importance of the issue at hand.

Shart al-Wujub vs. Wujub al-Ada

In order to understand this issue properly, one must understand the difference between shart al-wujub and wujub al-ada. Shart al-wujub is the condition for the action to be obligatory. Wujub al-ada is the obligation to discharge the duty. This can be understood through the example of salah. Salah is obligatory upon a Muslim who is sane and pubescent. Thus, Islam, sanity and puberty are the shara'it al-wujub (conditions of obligation) of salah. Salah is obligatory to be performed when the time of salah enters. Thus, wujub al-ada of Salat al-Zuhr is zawal (when the sun passes its zenith).

The condition of the availability of a mahram or husband to accompany a woman is from wujub al-ada. Thus, if a woman does not find a mahram to accompany her for hajj and she is not married, it is not obligatory upon her to perform Hajj. However, she must write in her will that Hajj must be done on her behalf using her wealth.

Mahram or Husband Available, But Cannot Afford

If all conditions of obligation are met, but there is a lack of mahram and husband, it is not wajib upon a woman to perform Hajj. In the case that mahram or husband are present, they cannot be forced to go with her. If they cannot go due to financial reasons, then it is not necessary upon her to pay for his Hajj so that she can go.

Can a Husband Prevent His Wife from Going for Hajj?

If Hajj becomes obligatory upon a woman, and she also has a mahram to accompany her, the husband does not have the right to stop her from going. However, if the hajj is nafl, he has a right to stop her, just like he can stop her from performing optional fasts.

Who is a Mahram?

A mahram is a person who is eternally haram for her to marry. This is due to three causes:

- 1) Blood-relation
- 2) Milk-relation
- 3) Marriage-relation

It is impermissible for a woman to marry her father, brother, son, grandfather, grandson, paternal and maternal uncle, great uncle etc. All these relations, whether by blood or milk, will be considered mahram, and a woman can travel with them.

Similarly, there are certain marriage-relatives that are mahram. Among them are the father-in-law, the step son and son-in-law. Please note that a woman cannot travel with her brother-in-law.

If there is fear of fitnah from a mahram, then it will not be permissible for her to travel with him.

Hajj Journey with a Group of Women?

Some scholars state that a woman can travel to hajj with a group of women who are trustworthy and reliable. The argument used is that there will be no fear of fitnah by travelling in such a manner.

This justification is not suitable, because the purpose of having a male guardian is to assist her and protect her. This is a job that can only be done by a male.

Conclusion

The ultimate goal of our existence is to obey Allah and His Rasul ﷺ. If a woman has the desire to perform hajj and she also is financially capable, she should undertake the journey of hajj with a mahram or her husband. However, if there is no mahram or husband available to go with her, she should not break the command of Allah and His Rasul ﷺ by undertaking the journey alone or with a group of women.

Rules of Qurbānī

Introduction

After ‘Īd al-Adhā prayer, slaughtering an animal is *wājib* (legally obligatory) upon a Muslim who possesses *niṣāb* (minimum Zakatable wealth). This ritual is called Qurbānī or Udhhiyyah. It is done in commemoration of the sacrifice of Ibrāhīm عليه السلام.

Qurbānī is valid after the prayer of ‘Īd. If it is done before ‘Īd prayer, it will be invalid and must be redone.

Animals Suitable for Qurbānī

Qurbānī is valid with only three animals: camel, cow and goat, male or female.

The camel must be at least five years old, and contains seven shares. The cow must be at least two years old, and also contains seven shares.

عن جابر بن عبد الله، أنه قال: نحرنا مع رسول الله صلى الله عليه وسلم، عام الحديبية، البدنة عن سبعة، والبقرة عن سبعة (موطا مالك)

Jābir ibn ‘Abdillāh رضي الله عنه said: “In the year of Hūdaybiyyah, we slaughtered with Rasūl-Allāh صلى الله عليه وسلم a camel on behalf of seven, and a cow on behalf of seven.”

The goat, which also includes sheep, must be at least one year old. However, in the case of a sheep, if it is six months old but looks a year, it is acceptable. The goat contains one share.

The smallest animal eligible for Qurbānī is a goat. A chicken cannot be used for Qurbānī. One share is sufficient to fulfil the *wujūb* (legal obligation) of one person.

Distribution of Qurbānī Meat

Ideally, the Qurbānī meat should be divided into three parts and distributed in the following manner: one portion for oneself, one portion for relatives and friends, and one portion for the poor. However, if all the meat is kept for oneself, it is permissible.

During the era of the *ṣahābah*, the landscape was such that there were many poor people. Zakāh and Qurbānī were not *wājib* upon them. The households were large, thus many poor people lived under one roof. Additionally, most households maintained livestock, consisting mostly of goat and sheep.

If the head of household was owner of *niṣāb*, Qurbānī was *wājib* upon him. He would sacrifice one of his sheep and distribute most of it among his household members, including his wife, children etc., and send some of it to others. Thus, the entire family would partake from the meat, even though the Qurbānī was not *wājib* on them.

The above practice is explained in the following *ḥadīth*:

عطاء بن يسار يقول: سألت أبا أيوب الأنصاري: كيف كانت الضحايا على عهد رسول الله صلى الله عليه وسلم؟ فقال: «كان الرجل يضحي بالشاة عنه وعن أهل بيته، فيأكلون ويطعمون حتى تباهى الناس، فصارت كما ترى

‘Atā` ibn Yasār said: “I asked Abū Ayyūb al-Ansārī رضي الله عنه about the nature of *udhiyah* (ritual slaughtering) in the era of Rasūl-Allāh صلى الله عليه وسلم, he replied, ‘A man would sacrifice a sheep on behalf of himself and his household, they would then eat from it and feed others, until people began boasting about it. Now the situation is as you are seeing it.’”

A Misunderstanding

Some scholars make an inaccurate deduction from this hadīth. They state that it is permissible to slaughter one small animal (sheep/goat) on behalf of more than one person. In fact, they allow it on behalf of all members of a household, regardless of their count. They use the words ‘a man would sacrifice a sheep on behalf of himself and his household’ to prove this. One scholar commented on the above hadith with the following words:

فيه دليل على ان الشاة تجزئ عن اهل البيت وان كانوا مائة نفس او اكثر

This hadīth proves that one sheep is sufficient for one household, even they are over 100 in number.

He further explained: “The fact that Rasūl-Allāh صلى الله عليه وسلم did not stop them despite having knowledge of it proves that it is permissible.”

Clarification

This deduction is not suitable. Consider the following explanation:

It is established through the hadīth of Jābir ibn ‘Abdillāh رضي الله عنه, that Rasūl-Allāh صلى الله عليه وسلم permitted the slaughter of one camel or cow on behalf of seven people. There is no mention of a goat, which is smaller than a camel and cow. Thus, logic dictates that a goat should contain less shares than a camel and cow, and not more.

As for the hadīth of Abū Ayyūb al-Ansārī رضي الله عنه, upon further analysis, it also supports the point of view that a goat contains one share. There are two possible explanations.

The first explanation is that Abū Ayyūb al-Ansārī رضي الله عنه clarified that the Qurbānī meat of the head of household was shared with members of his household, as explained in detail above.

The second explanation is that Abū Ayyūb al-Ansārī رضي الله عنه clarified that one person can sacrifice on behalf of members of his household to attain reward. This was also the practice of Rasūl-Allāh صلى الله عليه وسلم as proven in the following two hadīths:

ضحى النبي صلى الله عليه وسلم عن من لم يضح من امته

Nabī صلى الله عليه وسلم slaughtered on behalf of those from him ummah who did not slaughter.

ضحى النبي صلى الله عليه وسلم عن جميع امته

Nabī (SAW) slaughtered on behalf of his entire ummah.

It is evident that Rasūl-Allāh صلى الله عليه وسلم did not exempt the entire ummah from the obligation of Qurbānī. Rather, he did it so we can all receive the reward.

Now, we will consider some logical inconsistencies contained in their view.

Qurbānī is *wājib* on the one who possesses *Niṣāb*. If the head of household possesses *Niṣāb* while his wife and children do not, Qurbānī is *wājib* upon him only. He does not have to do Qurbānī on behalf of his entire family. Similarly, those who do not possess *Niṣāb* do not have the obligation of Qurbānī upon them.

On the other hand, an entire household of poor people can easily accumulate *Niṣāb*. Thus—following the logic of scholars who deem one sheep sufficient for members of a household—Qurbānī would be *wājib* on poverty-stricken households as well, while this is not the case.

Also, if one goat is sacrificed on behalf of an entire household of individuals that own *Niṣāb*, each member of the household that did not perform individual Qurbānī would be sinful based on the following *ḥadīth*:

من وجد سعة ولم يضح فلا يقربن مصلانا

The one who does not sacrifice despite having the capability should not come near our prayer space.

Practicing On Both Ḥadīths

Both *ḥadīths* must be reconciled such that neither is left unexplained or ignored.

By accepting that one sheep contains one share, it is possible to practice on both *ḥadīth*. However, if it is considered more than one share, the *ḥadīth* of Jābir ibn ‘Abdillāh رضي الله عنه is left unresolved, as explained above.

Conclusion

If Qurbānī is *wājib* upon numerous members of a household, each one is responsible for their own Qurbānī. It is not sufficient that one person performs it on behalf of the entire household.

The Lofty Prestige for the Hujjaj

As the annual Hajj season returns for a visit in 2016, we need to recharge our desire to visit the House of Allah, the Holy Ka'bah. There are still many individuals who have not been gifted with the ability to take part in the sacred pilgrimage. However, there is also a great number of those who have not performed Hajj, in spite of having the ability to do so. Some of them continue to delay without a valid reason, or some have no desire to do so. This is, perhaps, due to unawareness, and an overall disconnection from the numerous statements found in the Qur'an, and the *Ḥadīth* that highlight that various benefits that are reserved only for the Hujjaj (those who perform Hajj). If one was to read through, and ponder over these statements, then such a person would be in awe of the prestige that is gifted to those who perform the Hajj.

Firstly, we need to remember that the performance of Hajj is to an obligation upon every Muslim for those who are capable of doing so, as Allah mentions in The Qur'an:

"And as a right of Allah, it is obligatory upon the people to perform Hajj of the House -- whoever has the ability to manage (his) way to it."⁷

Having the "ability" for one to manage his way to the Ka'bah includes having enough surplus resources to take care of his needs on the journey to the Ka'bah and back, and his personal expenses while he is performing the Hajj. The meaning of "ability" also includes leaving back enough resources to be able to cover his family's expenses until he returns, and not being physically handicapped, nor blind. Similarly, the route taken to Mecca should also be secure.⁸ I mention this purely as a reminder of our obligations as Muslims. At times, we become so absorbed into our worldly responsibilities that we have a tendency to forget our obligations to Allah.

As for the virtues, and status of the Hujjaj, the *ahadīth* are many regarding this. For example, Abu Hurairah (may Allah be pleased with him) narrates that the Prophet (may Allah's peace and blessings be upon him) said:

⁷ 3:97

⁸ *Ma'ariful Qur'an*, vol. 2, pgs. 126-127

"Whoever performs Hajj without having engaged in intercourse (during the Hajj), nor in any sins, shall return just as he was on the day that his mother gave birth to him."⁹

In other words, he will have all of his sins wiped out of his account of deeds to such an extent that he will be just as sinless as he was when his mother had given birth to him. This is supported by the statement of 'Umar (may Allah be pleased him): "Whosoever comes to this house (i.e. The Ka'bah) not desiring anything except Allah, then performs the circumambulation around the Ka'bah, his/her sins will be erased (from his account) like the day on which his mother gave birth to him."¹⁰ In other words, the entirety of his sins will be wiped out. Is this not something we desire? Do we not wish to have the entirety of our sins wiped out from our account? Do we not want a fresh start? Every single individual has done things in his/her life that he/she is not proud of. We all have a sinful past, but we should never let Shaytaan fool us into thinking that there is no hope for us in the future. This Hajj is an incredible opportunity for us to bring change into our lives.

The mercy that Allah sends for the Hujjaj is so great that it even leaves Shaytan feeling powerless, as The Prophet (may Allah's peace and blessings be upon him) was reported to have said:

"Shaytaan has never been seen to be more weak, humiliated, or angry on any day more than the day of 'Arafah (the 9th day of Dhul Hijjah). That is because of what he has seen to have descend from Allah's Mercy (on this day), and Allah's wiping out the sins (of the people). He (Shaytaan) has never been seen like this except on the Day of Badr." ¹¹

During this time of Hajj, even Shaytaan is left humiliated because of the lofty status and bounty prepared for the Hujjaj. How can we not take advantage of this opportunity to receive the Mercy of Allah?

Furthermore, the Prophet (may Allah's peace and blessings be upon him) was reported to have made dua for the forgiveness of the Hujjaj, and for those whom the Hujjaj seek forgiveness for:

"Oh Allah! Forgive the Haaji, and whoever the Haaji seeks forgiveness for!"¹²

Therefore, if we have not been given the opportunity to perform Hajj, then at the very least we should take it upon ourselves to request those who are performing Hajj to seek forgiveness on our behalf. This should spell out the high status that the Hujjaj enjoy. How can we be neglectful of this opportunity?

Finally, in addition to earning so much mercy from Allah, the Hujjaj have been guaranteed a place in Jannah. The Prophet (may Allah's peace and blessings be upon him) was reported to have said:

"There is no reward for an accepted Hajj other than Jannah."¹³

Jannah is that special abode that Allah has prepared in which there are things that no eyes have ever seen, nor any heart has ever dreamed of. All of our desires and wishes will come true in Jannah; we will have everything we ever wanted. We will finally find true peace, comfort, and Allah says that with Him is even more than that.¹⁴ With regards to an "accepted" Hajj, Ibn Rajab Al-Hanbali (may Allah have mercy on him) mentions that amongst the signs of an accepted Hajj is that a person's desire to for the excessive luxuries of the world decreases, while his desire for the Hereafter increases. Another sign of an accepted Hajj is that the person who performed Hajj finds himself leaving sinful actions.¹⁵ Thus, the Haaji does not just receive the mercy of Allah while he/she is performing Hajj, but he/she should find some sort of change in their life even after the Hajj.

In conclusion, these are from amongst the many benefits that are reserved for the Hujjaj. May Allah Almighty grant the ability to perform Hajj for those who have not been given the opportunity to do so as of yet, and may He allow those who have performed to continuously visit the sanctuary. Ameen.

⁹ Bukhari, Muslim, Tirmidhi, Nasa'i, Ibn Majah, Ahmad, Daarimi, Tambeehul Ghafileen pg. 259, Daarul Kitaabil 'Arabi

¹⁰ Tambeehul Ghafileen, pg. 259, Daarul Kitaabil 'Arabi

¹¹ Muwatta Maalik, Tambeehul Ghafileen, pg. 259, Daarul Kitaabil 'Arabi

¹² Haakim, Tambeehul Ghafileen, pg. 260, Daarul Kitaabil 'Arabi

¹³ Bukhari, Muslim, Lataaiful Ma'aarif, pg. 73, Darul Kutubil 'Ilmiyah

¹⁴ 50:35

¹⁵ Lataaiful Ma'aarif, pg. 73, Darul Kutubil 'Ilmiyah

The Legacy of Ibrahim (as)

Hajj season is coming up and Muslims all around the world are preparing for the pilgrimage. It is among the pillars of Islam, and the core fundamental acts of worship. This act of pilgrimage has not only been stipulated for us, but was mandated for the previous nations as well. Many of the traditions can be rooted back to Ibrahim and Ismai'l (as).

Allah had commanded Ibrahim (as) to take his wife Hajar and their infant child to the desert of Makkah and to leave them there. When he was leaving them his wife asked, "Is this a command from Allah?" He replied in the affirmative and so she remained behind with her infant child. Soon, their provisions ran out and Ismai'l (as) began to cry out of thirst. His mother began to run between Safa and Marwa, two mountains in Makah, in search of water for travelers who could help them. She ran between the mountains seven times. When she looked back towards her child she saw water pooling by his feet. Allah had created a spring for them near the heels of Ismail (as). Hajar rushed towards her child and started building a small wall around the water to gather it and called out 'zam zam', meaning 'stop, stop'. The well of Zam Zam continues to provide water up to this day, thousands of years later. Soon a small caravan passed by and saw a woman with her child and a well of water in the middle of a dry desert. Upon seeing this miracle they decided to stay, and soon a small settlement was established.

Ibrahim (AS) would visit every so often and once he had a revelation through a dream. He saw himself slaughtering his one and only son. This dream came back to him multiple times and he realized that it was a command from Allah, as dreams are a form of revelation for a Prophet. He went to his son, Ismai'l (as), and told him what he had seen. Although Ismai'l (as) was still a young

boy, he agreed to it and told his father to obey the commandments of Allah. Shaytan came to them three times to convince them not to go through with whispering things like "He is your only son" and reminding him of his love for his son. Shaytan was pelted and driven away all three times. When Ibrahim (as) was about to slaughter his son, he first covered his eyes so as to prevent himself from turning back from his determination to fulfill the command of Allah. When he went to perform the slaughter, Allah replaced Ismai'l (as) with a ram and accepted their sacrifice. After some time, when Isma'il (as) had grown up a bit, Allah commanded Ibrahim and Ismai'l (as) to rebuild the Ka'ba, which they did sincerely and diligently.

After the passing of Ismai'l (as), the Arabs adopted paganism. They forgot the monotheism taught by Ibrahim and Ismai'l (as) and started including idols in their worship. They corrupted the act of Hajj. They would perform Hajj while naked and filled the Ka'ba with their idols. They would do obscene things and completely dishonored the act of pilgrimage. This continued until our Nabi (s) came, who changed it back to what it once was through Islam.

SubhanAllah, we see that most of the acts performed in Hajj root back to Ibrahim (as) and his blessed family. Acts such as running between Safa and Marwa, stoning of the Shaytan, and sacrificing an animal all come from the accepted worship and sacrifices of the blessed family of Ibrahim (as). Allah was pleased with Ibrahim (as) and preserved the remembrance and traditions of him and his family throughout time. Peace and salutations be upon Ibrahim and his whole family.

Stories of Sacrifice and Wit

1: **Ibrahim ibn Mazid** owned a rooster which he loved dearly. On the occasion of Eidul Adha, he did not have an animal to slaughter so he advised his wife to slaughter the rooster and prepare a meal with it. He proceeded for Salah while his wife tried to trap the rooster but it escaped from her hands. She pursued it as it ran from one neighbor's yard to the next. Surprised by her behavior is inquired what was going on. She explained the difficult circumstances of her husband and their need to slaughter the bird.

"We are truly saddened that he has reached such a pitiable state," they exclaimed. Each of them began sending some sheep, oxen, and goats and their yard was full of animals ready for slaughtering. When Ibrahim arrived home he was quite surprised and inquired from his wife what had transpired. After hearing her story he exclaimed, "This rooster is honored in Allah's sight. The sacrifice of Ismail, the Nabi of Allah, was replaced with only one sheep while this rooster has been replaced by so many animals for sacrifice."

2: **Abu Jafar Muhammad ibn Fadal as-Samiri**

narrates, "A pious old woman used to live in our village. She would fast excessively and perform Nafil Salah abundantly. Unfortunately she had a son who earned a living by dealing in interest and was heavily involved in gambling and consuming liquor. By day he would attend his business and around evening time he would return home and hand over the money he earned to his mother for safekeeping. His nights were spent in sin and vain pleasures.

One day a thief decided to steal his money. He quietly followed him home and entered the house without difficulty. He then concealed himself and waited. The young man handed the bag of money to his mother and left the house. She placed it in a particular room where all their other valuables were also kept. The room was reinforced with solid timber walls and the door was made of iron. She then sat down in the same room and partook of her meal after the day's fast. The thief thought to himself that she would soon lock up the room and retire for the night and he could then emerge from his hiding place, open the door and take the bag. To his dismay she remained where she was and began to perform Salah. She prolonged the Salah to such an extent that half the night past. The thief was agitated and

soon began fearing that she would continue her worship till day break. He quietly began searching the house and laid his hands upon a cloth and a string. He tied the cloth around his waist and lowered himself down a step ladder. From there he called out and allowed to own in order to frighten the old woman. But she was wise and immediately realized he was a thief.

Given the impression that she was afraid, she asked in a nervous voice, "Who are you?"

The thief answered, "I am Jibraeel, I have been sent by the Lord of the Worlds to guide your son. I have been instructed to advise him so that he abandons his sinful ways. In an uneasy tone, the old woman requested:

"Jibraeel, I beg of you to be kind to my only son."

The thief replied: "I have not been sent to take his life."

"But why have you been sent then?" She asked.

"I have been instructed to take away his bag of money so that he is grieved by the loss. After he repents I will return his money."

The old woman continued, "Fine, you may proceed with your order."

He then requested, "Please step aside from that door."

She complied.

He then entered the room and began gathering all the valuables. The old woman quietly shut the door and tied to lock, trapping him in the room.

The thief realized that he was now in a predicament and desperately began searching for an opening to exit from the room, but there was none. Frantically, he cried out, "You may now open the door as your son has accepted my advice."

The old woman replied, "Jibraeel, I am afraid that your celestial beauty will blind my eyesight."

"I will extinguish my celestial beauty so that it does not harm you," he tried to reassure her.

But she persisted, "Jibraeel, what prevents you from exiting through the roof or flying over the walls with the aid of your wings? In this way my eyesight will not be threatened."

Now he realized that he was dealing with a wise old woman. He endeavored to soften her by apologizing and repenting but she ignored him.

"You will have to remain in the room until morning," she exclaimed and resumed her Salah. He continued pleading until sunrise when her son returned. She related to him what had happened. He summoned the police who promptly arrived and arrested him.

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