

AL'MUJEEB MAGAZINE

Allah (swt) the One who answers

Labbaika Allahumma Labbaik. Labbaik La Shareeka Laka Labbaik. Innal-Hamdah,
Wan-Ni'matah, Laka wal Mulk, La Shareeka Lak

Allahu Akbar, Allahu Akbar,
Laa Ilaaha Illallaah
Allahu Akbar, Allahu Akbar
Wa Lillaahil Hamd
Allahu Akbar Kabeera
Wal Hamdu Lillaahi Katheera
Wasubhaanallaahi
Bukratan Wa Aseela

Volume 2 - Issue 3
September - December 2013
Dhul Qadah -
Safar 1435

Islamic Answers To Contemporary Questions
www.daruliftabirmingham.co.uk



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May Allah (SWT) reward all those who participated in this project.

We are always looking for enthusiastic people, if you would like to contribute to the Al Mujeeb Magazine project in anyway, please contact:

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Al Mujeeb Magazine may contain sacred verses of the Holy Qu'ran and traditions of the noble Prophet (Sallallahu Alayhi Wasalam). So we ask you please ensure its sanctity...

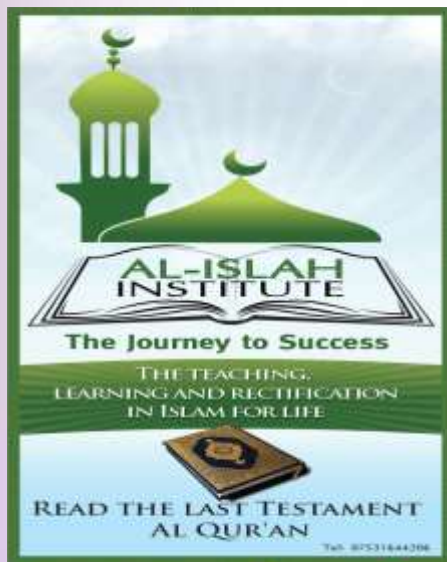
BISMILLAHIR-RAHMANIR-RAHIM

In the Name of Allah, the Most Beneficent, the Most Merciful. Praise be to Allah, Lord Of The Worlds & Peace & Blessings Be Upon Prophet Muhammad (SAW), His Family & His Companions.

AL'MUJEEB MAGAZINE

Allah (swt) the One who answers You

Call upon Him Allâh or call upon Him Ar-Rahmân, call upon Him whichever name you like, for all beautiful Names belong to Him (17:110)



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Islamic abbreviations:

Apologies!

We apologize for any mistake contained in this magazine, as we are only human and perfection is only reserved for Allah (SWT).

(SWT): "Subhanu Wa Ta'ala" which means "Glorified and Exalted." It is said after Allah's name is mentioned.

(SAW): "Sallal-Lahu 'Alayhi Wa Sallam" which means "May Allah's peace and blessings be upon him." It is said after Muhammad's name is mentioned.

(AS): "Alay His Salaam" which means "May Allah bless him." It is said after any Prophets name is mentioned.

(RA): "Radhiyallahu Anhu", which means "May Allah be pleased with him." It is said after a Sahaba's name is mentioned.

Qur'an Tafsir – Surah Al Hajj

The Pilgrimage (Surah 22)

By Mufti Mohammed Tosir Miah

Surah 22 – Verse 26: *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).”*

This is a rebuke to those among Quraysh who worshipped others than Allah and joined partners with Him in the place which from the outset had been established on the basis of Tawhid and the worship of Allah Alone, with no partner or associate.

Allah (SWT) showed Hazrat Ibrahim Alayhis Salaam the site of the 'Atiq House (Ancient House/Kaba), i.e., He guided him to it, entrusted it to him and granted him permission to build it. Many scholars take this as evidence to support their view that Ibrahim was the first one to build the House and that it was not built before his time. According to reliable traditions its first foundations were laid about the time when Sayyidina Adam Alayhis Salam was sent upon the earth and he, and the prophets who came after him, used to make tawaf around it. At the time of Deluge in the days of Sayyidina Nuh Alayhis Salam, its upper structure was removed but the foundations remained intact.

The first command that Allah gives in this glorious ayat is 'Do not associate anything with Me', meaning, 'Build it in My Name Alone.'

Allah then says purify My House i.e. purify it from Shirk. Imam Qurtubi says in those days the tribes of Jurhum and Amalakites had placed idols there, which they worshipped. Another meaning which can be taken is it's a command not to only keep the place free from infidelity and polytheism but also to pay special attention to its external cleanliness and purity.

Verse 27: *And announce among people about (the obligation of) Hajj, so that they should come to you on foot and on every camel turned lean, travelling through every distant hilly pathway*

The third command given to Sayyidna Ibrahim Alayhis Salam was to make the proclamation of hajj. He submitted that the place where he stood was uninhabited with nobody to hear the call. Allah (SWT) told him that he was required only to make the proclamation and the

responsibility of conveying it to the four corners of the world rested with Himself. Allah so decreed that the announcement was heard miraculously all over the world, not only by the people living then, but also by all those yet to be born up to the Day of Resurrection.

Verse 28: *So that they witness benefits for them and recite Allah's name, in specified days, over the provision He gave them from the cattle – 'So, eat thereof and feed the distressed, the poor.'*

The usage of the word 'benefits' as a common noun points to the spiritual reward by making this journey as well as the universal benefits. Benefits of the Hereafter includes Allah's pleasure. It is narrated in a hadith in Bukhari and Muslim that Hazrat Abu Huraira Radi Allahu Anhu narrates a hadith in which the Holy Prophet Sallallahu Alayhi Wasallam said that anyone who performed Hajj in order to gain Allah's favour and avoided sins and obscene acts will return as immaculate and innocent as a new born child. Material benefits in this world include the sacrificing the animal on the specified days i.e. 10th, 11th and 12th of Zul Hijjah.

Verse 29: *Then, they must remove their dirt and fulfil their vows and make tawaf of the Ancient House.*

While a person is in the state of Ihraam, he cannot shave, trim, pluck hair, pare nails, use perfume and it is quite natural that dirt will collect on his body. This verse requires of the pilgrims that after performing the sacrifice, they should remove the dirt meaning that they should remove the ihraam making the restrictions permissible to do.

Allah also says that fulfil your vows i.e the vows made about doing worship during the journey and it also can refer to doing those acts and duties which have become obligatory during the course of Hajj.

Tawaf here refers to the final circumambulation. Tawaf Ziyarah which is performed on the 10th of Dhul Hijjah concludes the Hajj and Allah concludes the verse by mentioning it at the end.

(Extracted from Maariful Quran p.260-267 v.6)

Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

(Al-Qur'an 3:185)

Al HAJJ The Journey

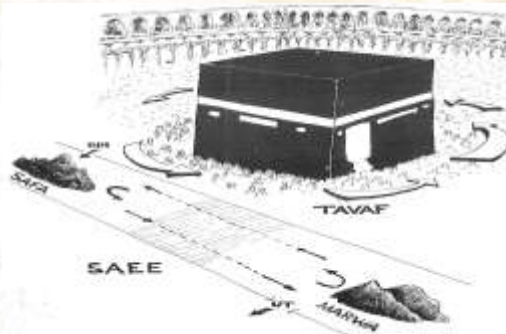
Long ago, about 4000 years ago, in a faraway place called Ur in Iraq, a child was born whose name was Ibrahim (AS) or Abraham. He was so gracious, tender-hearted and pure in faith that Allah gave him wisdom when he was still a child. Allah (SWT) was so pleased with him that he made him His best friend. When Ibrahim (AS) grew up, he became a great Prophet, and preached the truth and Allah's message in his country. Later he travelled to Syria, Palestine and Egypt. When a beautiful son was born to his wife Hagar (AS), Ibrahim (AS) was ordered by Allah (SWT) to travel towards what we now know as Makkah along with his wife and the little child, whose name was Ismail (AS) or Ishmael. They all travelled for a long time till they reached a lonely, barren valley, near two small hills called Safa and Marwa. Ibrahim (AS) asked his wife to stay near one of the hills along with the little Ismail (AS), and started to go away. His wife protested, "Why are you leaving us alone here? Are you leaving us here to die?" But Ibrahim (AS) replied, "My Lord has commanded me to do this." Then Hagar (AS), breathing a sigh of relief, said: "If Allah has ordered you to do so, then He will not let us die."

When Ibrahim (AS) was born, the people worshipped stones and statues. Even when Ibrahim was still a child he wondered why. When he asked his father, Azar, it only angered him. One day, when Azar and the other townspeople were away, Ibrahim (AS) took an axe and broke all the idols in the public temple except the biggest one. When the people discovered this, they asked Ibrahim (AS), "Who has done this?" "Ask the biggest idol," Ibrahim (AS) replied calmly. "Why do you worship things which cannot even talk, move or understand?" The people were speechless, but the urge to do what they found

understand Ibrahim's message. They became furious, and tried to kill him. Ibrahim's desire to find the truth grew. One night, while observing the sky, Ibrahim (AS) noticed a particularly bright star. "This is my Lord," he said. But when it set, he said: "I do not love that which fades." After the same experience with the moon and the sun, Ibrahim (AS) announced: "I will turn my face to Him who has created the heavens and the earth, and live a righteous life; I am no idolater." (Surah al-Anam, 6:75-79).

The Miracle of Zamzam

After a while, baby Ismail began to cry for water. But there was not a single drop of water to drink. Hagar ran helplessly from one hill to another, but there was no water, nor any human being to give her water. As the baby was crying desperately with thirst and the mother was running from one mountain to another, Allah (SWT) caused a miracle—a spring gushed forth beneath the feet of Ismail (AS). When Hagar (AS) saw this



from a distance, she shouted, "**Zamzam**" the sound made by rushing water in the Babylonian language. Hagar came running and gave some fresh spring water to the thirsty child to drink. And so his life was saved. This spring later on became famous as **Zamzam**.

Ismail (AS) and his mother began to live in the valley and, because of the Zamzam spring, more people gradually came to settle there, slowly building up a small town, which was later called Makkah. From time to time Ibrahim (AS) would visit Makkah to meet his family, especially to see his young Ismail growing up in the beautiful surroundings.

Signs of Allah (SWT)

The two small hills, Safa and Marwa, symbolise patience and perseverance. One of the pilgrim's most important activities is the **say'i** — walking swiftly between them seven times. Say'i means

to struggle, or to do strenuous exercise. It makes us remember the struggle of Hagar (AS) in the desert, rushing anxiously from hill to hill, trying to catch sight of a caravan that would have water for her dying child, and how suddenly from one hill she saw a spring gush forth near her child's feet. Allah (SWT) had provided for her and her son

The Sacred Zamzam.

Zamzam is the name of the well in the courtyard of the Great Mosque in Makkah. Pilgrims to Makkah drink the water of Zamzam which has a special sacredness; some believe it has healing properties. The Zamzan water is a symbol for the basic truth, that when all seems lost, Allah (SWT) is still present, with healing and life for the soul. After the exertion of the tawaf and say'i most pilgrims drink Zamzam and relax at the nearby Zamzam area. Today, Zamzam water is pumped out in channels and provided through taps fitted in the Zamzam area, which is accessible in underground galleries reached by a flight of steps near the Kabah.

A Special Dream

One night, Ibrahim (AS) dreamt that he was sacrificing his son, Ismail (AS). This was an order from his Lord. Ismail (AS) was still a child, but Ibrahim told him about his dream. Ismail was a brave boy. He was ready to obey the command of Allah (SWT), who had created him. So, without hesitating, he said to his father, "**Do what you are commanded, father. God willing, you will find me one of the steadfast.**"

Ibrahim (AS) took his son away to sacrifice him. As he reached a place, which is now known as Mina—a valley near Makkah—Satan appeared and tried to dissuade him. Ibrahim (AS) picked up a few small stones and threw them at Satan. As Ibrahim (AS) took a knife to sacrifice Ismail, Allah (SWT) sent the angel Jibril (Gabriel) (AS) with a ram. "Sacrifice this ram. Do not sacrifice Ismail," said Jibril (AS) to Ibrahim (AS). Allah was so pleased with the readiness of Ibrahim (AS) to sacrifice his beloved son, that Allah (SWT) commanded the believers to observe this day as **Eid al-Adha**, or the Feast of Sacrifice. Every year Muslims sacrifice an animal in remembrance of Ibrahim's (AS) trust in Allah.



their fathers doing was so strongly implanted in them that they could not

Building the Kabah

Ismail (AS) grew up a strong and loving youth. Ibrahim (AS) and Ismail (AS) were ordered by Allah (SWT) to build the **House of Allah**—the Kabah in Makkah. They took stones from the nearby hills and started to work.

For this sacred land, Ibrahim (AS) prayed, **"My Lord, make this land secure, and provide its people with fruits, such of them as believe in Allah and the Last Day."**

As Ibrahim (AS) and Ismail (AS) laid the foundation, they prayed,

"Our Lord, accept this from us! You are the All-hearing, the All-seeing."

They further prayed, **"Our Lord, make us submissive to You, and make our offspring a nation submissive to You and show us our ways of worship."** They also prayed for a prophet to be born in their family, who would teach wisdom to the people and purify their faith. Their prayer was answered many years later, when the Prophet Muhammad (SAW) was born to their descendants.

The Sacred House

Following the words of the Quran: "Turn your faces towards the Holy Mosque, wherever you be, turn your face towards it" (2:144), over a quarter of the world's

from every deep ravine." And so Allah (SWT) made it obligatory for every Muslim male and female to go for Hajj once in a lifetime, provided their means and health permitted. Believers from every part of the world go to perform Hajj from the 8th to the 13th of the Islamic month of Dhul-Hijjah. They go to fulfil the command of their Lord and to remember the great acts of the Prophet Ibrahim (AS).

Architecture of the Kabah

Made of grey stone taken from the surrounding hills of Makkah, the Kabah is a rectangular building, forty feet in length and thirty five feet in width. Its walls are about fifty feet high and it is raised on a one foot high marble base called shadharwan. Its comers are known as arkan. The eastern corner is called al-rukn al-aswad, after the Black Stone, fixed on this corner. The other three corners are named after the countries they face. The southern corner, facing Yemen, is called al-rukn al-Yamani; the northern corner, facing Iraq, is called al-rukn al-Iraqi; and the western corner, facing Syria, is called al-rukn al-Shaami. Inside the Kabah there are some wooden pillars which support the roof. The walls and the floor are covered with marble.

*A thick semi-circular wall of white marble about three feet high runs from the north to the west corner of the Kabah without being connected to it. This is known as **Al-Hatim**. At some time in the past this semi-circular space was a part of the Kabah, hence it enjoys a very special status. People pray two rakah inside it, as if they were praying inside the kabah.*

Here I Am, O Allah! Here I Am!

After travelling for nine days, the Prophet (SAW) reached Makkah on 4 Dhul Hijjah. He first went to the Sacred Mosque. On seeing the Kabah, he said: **"O Allah! increase the greatness and sublimity of Your House."** And further added, **"O Allah, You are peace, with You is peace. Our Lord, keep us alive with peace."**

Afterwards he performed tawaf—going round the Kabah seven times. This is to show how our lives should revolve around our Lord. As he did this, he kept calling upon God: **"Our Lord, give us goodness in this world and goodness in the Hereafter, and keep us safe from the fire of Hell."**

When he had finished going round the

Kabah, he prayed two rakat at the Maqam Ibrahim the Station of Abraham, and went towards the Black Stone and kissed it. Then he moved towards Safa, saying that Safa and Marwa were signs of Allah. He went up the Safa hill, till he could see the Kabah. The Prophet (SWA) walked briskly between the two hills seven times and ended the walk at Marwa. Some of the seven laps he did on camel-back. Perhaps he did this so that people could see him from a distance.

The Prophet was staying in Makkah at a place called al-Bath. After staying there for four days, he moved to Mina on 8 Dhul Hijjah and the next morning, he moved off towards Arafat.

Talbiyah-The Pilgrim's Prayer:

Labbayk Allahuma labbayk. Labbayk la sharika laka labbayk. Inn al-hamda wan ni'mata laka, wal mulk, la sharika lak.

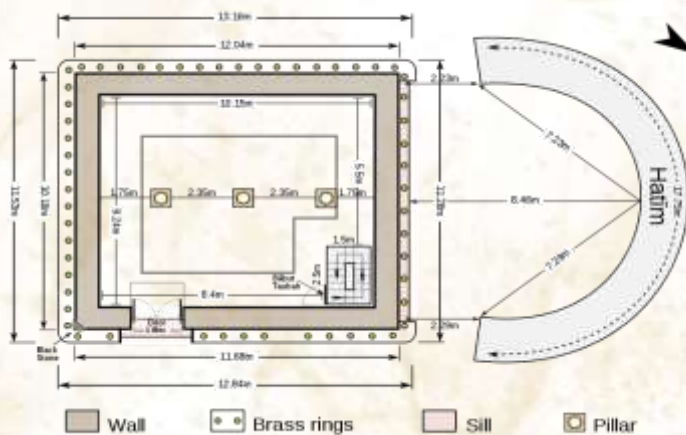
Here I am, O Allah! Here I am! Here I am. You have no partner, here I am. Surely Yours is all praise, all goodness and all sovereignty and You have no partner.

This prayer is said over and over again by the pilgrims as they enter Makkah and throughout the Hajj. It is the pilgrim's answer to Allah's call to Hajj. To stand in the midst of hundreds and thousands of people and feel that you are important to Allah, that He has seen you arrive, is an awesome experience that makes you feel humble and happy, sometimes so happy that you cry!

HAJJ (THE PILGRIMAGE)

Hajj (pilgrimage) is the fifth and last pillar of Islam. The meaning of the word "Hajj" is: to set out to a sacred place out of devotion and seeking reward. It is obligatory to perform Hajj at least once in a life time for a Muslim who can physically and financially afford the journey. For a Muslim woman, the journey of Hajj requires her to be accompanied by a male relative who is her husband or her mahram (i.e. someone she is forbidden to marry such as her father, brother, son or uncle). Allah Almighty has said in the Holy Qur'an:

Translation: *The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good you do Allah knows it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty to Me, O men of understanding.* (Surah Al-Baqarah: 197)



population from around the globe orient themselves towards the Kabah in prayer. It was the first shrine built for the worship of the One God.

Neither the Kabah nor the Black Stone are objects of worship: they are symbols (shaairullah) providing a focal point for the unity of all Muslims. The Quran also calls it al-Bayt al-Atiq (the Ancient House), al-Bayt al-Haram and al-Bayt al-Muharram (both meaning the Sacred House).

The First Call to Hajj

Ibrahim (AS) was ordered by Allah (SWT) to clean the Kabah for those who came there to pray, and to call people to Hajj: "Call all people to make the Pilgrimage. They shall come to you on foot and on the backs of swift camels; they shall come

Brief history time line of the Kabah

Since the beginning of time the Kabah has had a profound impact on history and humanity. Hadhrat Mujahid (RA) has narrated that Allah (SWT) created the place for the Kabah 2000 years before he created anything and its foundation reached the seventh earth. The Kabah is the earthly counterpart to the heavenly Baitul Mamoor which the angels circumambulate.

Illustration of what the area of the Kaba might have looked like in the time of Prophet Adam (AS).



When Hadhrat Adam (AS) and Hadhrat Hawa (AS) were placed on the earth they were ordered to build a house for the worship of Allah (SWT). In a narration from Baihaqi, Hadhrat Ibn Amr Ibn Aas (RA) reports that the Prophet (SAW) said when Adam (AS) was placed on this earth Allah (SWT) "sent a command through Jibraeel (AS) to build a house for Allah (SWT). Having accomplished this order they were then told to perform circumambulation of it. After which Adam (AS) was told that he was the first of people to be sent to the world, and the first house that has been appointed for the people is the Kabah." The circumambulation of the Kabah seven times is in imitation of the angels who circle the throne.



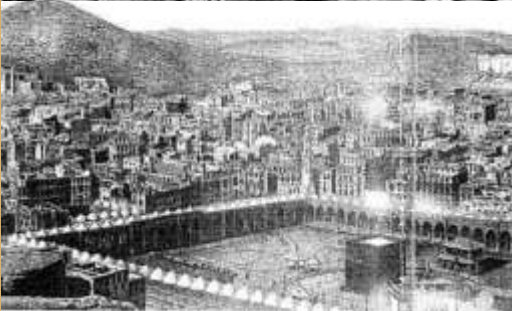
The total size of the Kabah is 627 square feet and the house itself is empty. It has been constructed with dark



rough stones and it has no colour or ornamentation. The Kabah can be regarded as the navel of the earth because Allah (SWT) chose the place for this sacred place long before he created us humans. Hazrath Sheeth (AS) carried out construction on the foundation that Adam (AS) had left behind. During the times of Nuh (AS) the flood is said to have washed away the exact location of the sacred spot. Nuh (AS) ark is said to have performed tawaf of the sacred site for forty days and nights. Then the ark headed towards Mount Judi when it stopped. However the flow of water is said to have gathered the sand and soil which later became a raised piece of earth. This sacred place again became a much visited location and Ismail (AS) used to reside here. Many Prophets visited this place to gain blessing from it.

Ibrahim (AS) was guided by Allah (SWT) to rediscover the sacred spot of the Kabah. The Quran states that Ibrahim, together with his son Ishmael, raised the foundations of the holy house. After Ibrahim had built the Kaaba, an angel brought to him the Black Stone, a celestial stone that, according to tradition, had fallen from Heaven on the nearby hill. After the placing of the Black Stone in the Eastern corner of the Kaaba, Ibrahim(AS) received a revelation, in which Allah told the aged Prophet that he should now go and proclaim the pilgrimage to mankind, so that men may come both from Arabia and from lands far away, on camel and on foot.

Five years prior to Prophet hood being bestowed on Rasulullah (SAW) Quraish decided to rebuild the Kabah again. When the work reached the point of placing the Black Stone, a quarrel broke out among them regarding which tribe would have the honour of raising it into its proper place. Eventually, they agreed that the first man to enter the gate of Banu Shaibah should decide for them. Allah's Messenger (SAW) happened to be the first to enter. He then asked for a cloth on which he placed the Stone in the middle. He ordered every tribe's man to hold an end of that cloth. Together they all lifted it into its place. Then, Allah's Messenger (SAW) fixed it in its proper position.



THE FIRST TEN DAYS OF DHUL-HIJJAH

THE FIRST TEN DAYS OF DHUL-HIJJAH

"There are no other days that are as great as these in the sight of Allah, the Most Sublime. Nor are there any deeds more beloved to Allah than those that are done in these ten days. So increase in tahlil (to say la illaha illallah), takbir (to say allahu akbar) and tahmid (to say alhumdulillah)." Tabarani

Ibn Hajar says in Fath al-Bari:

Fasting on the 9th of Dhul Hijjah day of 'Arafah -

"Be content with the fact that Allah will expiate for you your sins for the year before (the day of 'Arafah) and the year after (the day of 'Arafah)." [Reported by Muslim]

However, whoever is at 'Arafah as a pilgrim then fasting is not expected of him, as the Prophet, peace be upon him, stopped at 'Arafah to eat.

There are a number of ways of making takbir that have been narrated by the companions and their followers and from these ways is the following:

Allahu akbar, allahu akbar,
allahu akbar kabirun.
Allahu akbar, allahu akbar,
la ilaha illallah, wallahu ak-
bar, wallahu akbar,
wa lillahil hamd.

Allahu akbar, allahu akbar, allahu akbar,
la ilaha illallah, wallahu ak-
bar, allahu akbar wa lillahil hamd.

i.e. salawat (prayers), siyam (fasting), sadaqah (charity) and the Hajj (pilgrimage). In no other periods do these great deeds combine."

Salaah/Prayer - It is highly recommended to perform the obligatory acts at their prescribed times (as early as possible) and to increase oneself in the nafl superogatory acts, for indeed, this is what brings a person closer to their Lord.

The Messenger of Allah, (SAW), said: "Upon you is to increase in your prostration to Allah, for verily you do not prostrate to Allah with even one prostration, except that He raises you in degrees and decreases your sins because of it." [Reported by Muslim]

Fasting "The Prophet, (SAW), would fast on the ninth of Dhul-Hijjah, the day of Ashura and three days in every month." Abu Dawud, an-Nisa'i Imam an-Nawawi said that fasting in these 9 days is extremely recommended.

• Sunnah of Eid

- Wake up early.
- Prepare for personal cleanliness, take care of details of clothing, etc.
- Take a Ghusl (bath) after Fajr.
 - Brush your teeth.
- Dress up, putting on best clothes available, whether new or cleaned old ones.
 - Use perfume (men only).
- Have breakfast on Eid-al-Fitr before leaving for prayer ground. On Eid-al-Adha, eat breakfast after Salaat or after sacrifice if you are doing a sacrifice.
- Pay Zakaat-al-Fitr before Salaat-al-Eid (on Eid-al-Fitr).
 - Go to prayer ground early.
- Offer Salaat-al-Eid in congregation in an open place except when whether is not permitting like rain, snow, etc.
- Use two separate route to and from the prayer ground.
- Recite the following Takbir on the way to Salaat and until the beginning of Salaat-al-Eid:
- Allaho-Akber, Allaho-Akber. La ila-ha ill-lal-lah. Allaho-Akber, Allaho-Akber. Wa-lillahil hamd.

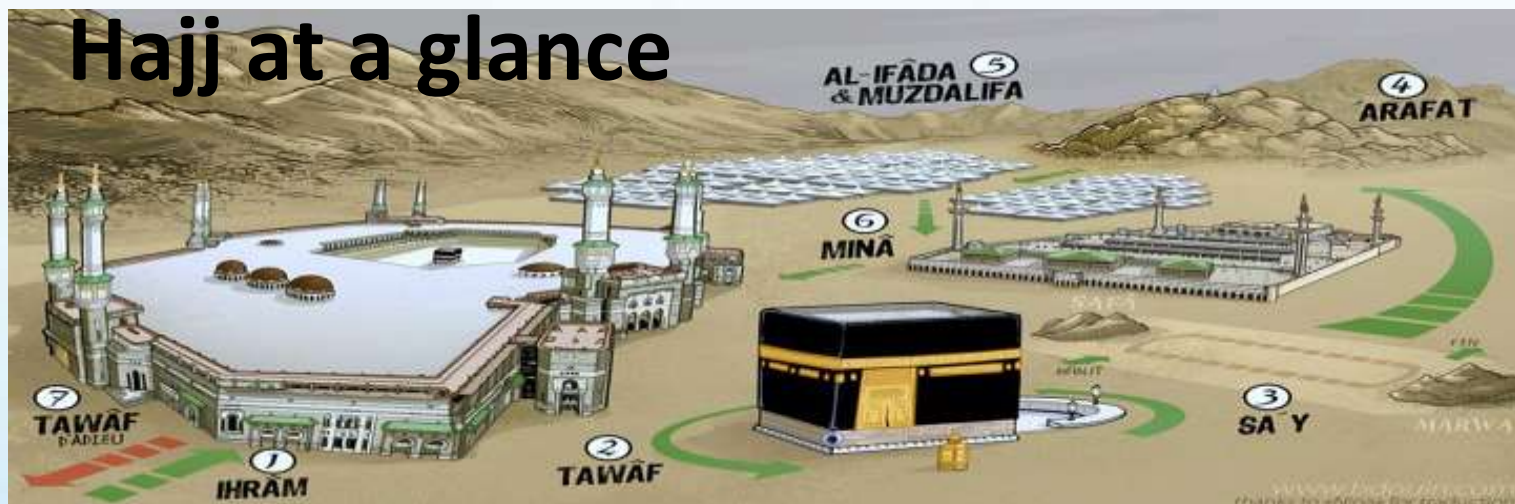
(Allah is great, Allah is great. There is no god but Allah. Allah is great, Allah is great. And all praises are for Allah).

Allaahu Akbar, Allaahu Akbar, Allaahu Akbar
Laa Ilaaha Illallaah
Allaahu Akbar, Allaahu Akbar
Wa Lillaahil Hamd
Allaahu Akbar Kabeera
Wal Hamdu Lillaahi Katheera
Wasubhaanallaahi
Bukratan Wa Aseela

Allah is Greatest
Allah is Greatest
There is no deity but Allah
Allah is Greatest
Allah is Greatest
And praise be to Allah
Allah is more Greatest
And praise be to Allah in
bundance
And glory to Allah in the
early morning and the
late afternoon



Hajj at a glance



Narrated Abu Hurairah (RA): The Prophet (SAW) 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 goodness)?" He said, "To participate in Jihad in Allah's Cause." He was then asked, "Which is the next?" He said, "To perform Hajj-Mabrur." (Bukhari)

Intention (niyyah) of Hajj and Umrah:
Transliteration: *Allahumma inni uridul hajja wal 'umrata.*

Fayassir humali wa taqabbal huma minni.

Translation: O Allah! I intend to perform Hajj and Umrah, please accept and make both easy for me.

Fard (compulsory acts) in Hajj

There are three fard in Hajj. These are:

1. **Ihram:** Men should wear the two pieces of unstitched white cloths. Women should wear what they have available that is decent; they should be covered except for the face and hands, with stitched clothing (with the intention for Hajj, reciting the Talbiyah).
2. **Standing on Arafat:** Standing on the plains of Arafat on the 9th Dhul Hijjah from mid-day to sunset is the essence of Hajj.
3. **Tawaf-e-Baitullah:** Circuiting the holy Kaabah seven times anti-clockwise (starting the tawaf at hajar-e-aswad, the black stone, by saying takbir and ending the seven circuits also at the hajar-e-aswad).

There are three types of Hajj, these are:

⇒ **Hajj-e-Qiran:** (Combined) This applies only to people who enter into Ihram for both Umrah and Hajj at the same time. This Hajj is not performed by most pilgrims today.

⇒ **Hajj-e-Ifrad:** (Single) This applies only to people who enter into Ihram only for Hajj. This is performed only by those Muslims who reside in Saudi Arabia.

⇒ **Hajj-e-Tamattu:** (Interrupted) This is when the Muslim pilgrim enters into Ihram for Umrah, performs the Umrah and then takes off the Ihram. Then the pilgrim wears the Ihram again for Hajj from one's residence in Makkah al Mukarramah (with the recitation of Talbiyah). This type of Hajj is performed by the majority of the Muslim pilgrims.

There are six wajibs (necessities) of Hajj:

At Muzdalifah, the pilgrims must combine their Maghrib and 'Isha prayers, shortening Esha to two rakah (if the pilgrims are mu-safir/travellers). Fajr is also prayed here. The pilgrims must stone each of the three **Jamarat** (walls representing Satan).

The **sacrifice** must be performed (Qurbani). The men usually **shave** their heads and women cut some hair equivalent to the size of a finger tip.

The **Sa'i** must be performed at Safa and Marwah.

The final step for the pilgrim is returning to Makkah and performing **Tawaf-al-Wada** (The farewell Tawaf).

{Note: If someone leaves any wajibs of Hajj, then he/she must perform Dam (sacrifice) for every wajib. If someone leaves any Fard (compulsory act), then he/she must perform the Hajj again.}

The following actions are prohibited during Hajj:

The use of perfumes, Atar, perfumed oil, perfumed soap, perfumed shampoo or toothpaste.

Wearing sewn/stitched clothes for men. (i.e. shirt, trousers, jubah or jacket).

Any kind of lewdness, speaking and having conjugal relations.

Covering the face. (Women must cover the head except the face).

Abuse or angry conversation during the pilgrimage.

To cut nails, hairs, beards and moustache (or shave).

To hunt on land animals.

The Talbiyah (which should be recited during Hajj)

Transliteration:

**Labbaika Allahumma Labbaik.
Labbaik La Shareeka Laka
Labbaik. Innal-Hamdah,
Wan-Ni'matah, Laka wal Mulk,
La Shareeka Lak.**

Translation:

Here I am! At Your service, O Lord! Here I am! At Your service, You have no partner. Here I am! At Your service. All the praise is Yours, so is the bounty, and to You belongs the dominion; there is no partner to You. Here I am! At Your service.

UMRAH

Perform the Hajj and Umrah (to Makkah) for Allah. (Surah Baqarah: 196)

(*Sunnat-e-Muakkadah is the injunction of Shariah which was regularly fulfilled by the Holy Prophet (SAW) but was occasionally missed so that it might not become "Fard" (obligatory) for his Ummah or that act which has been emphasised upon by the Shariah.)

There are two Fard of Umrah:

Wearing the Ihram clothing (with intention for Umrah & reciting Talbiyah).

Performing the Tawaf-e-Baitullah (circuiting the Holy ka'bah).

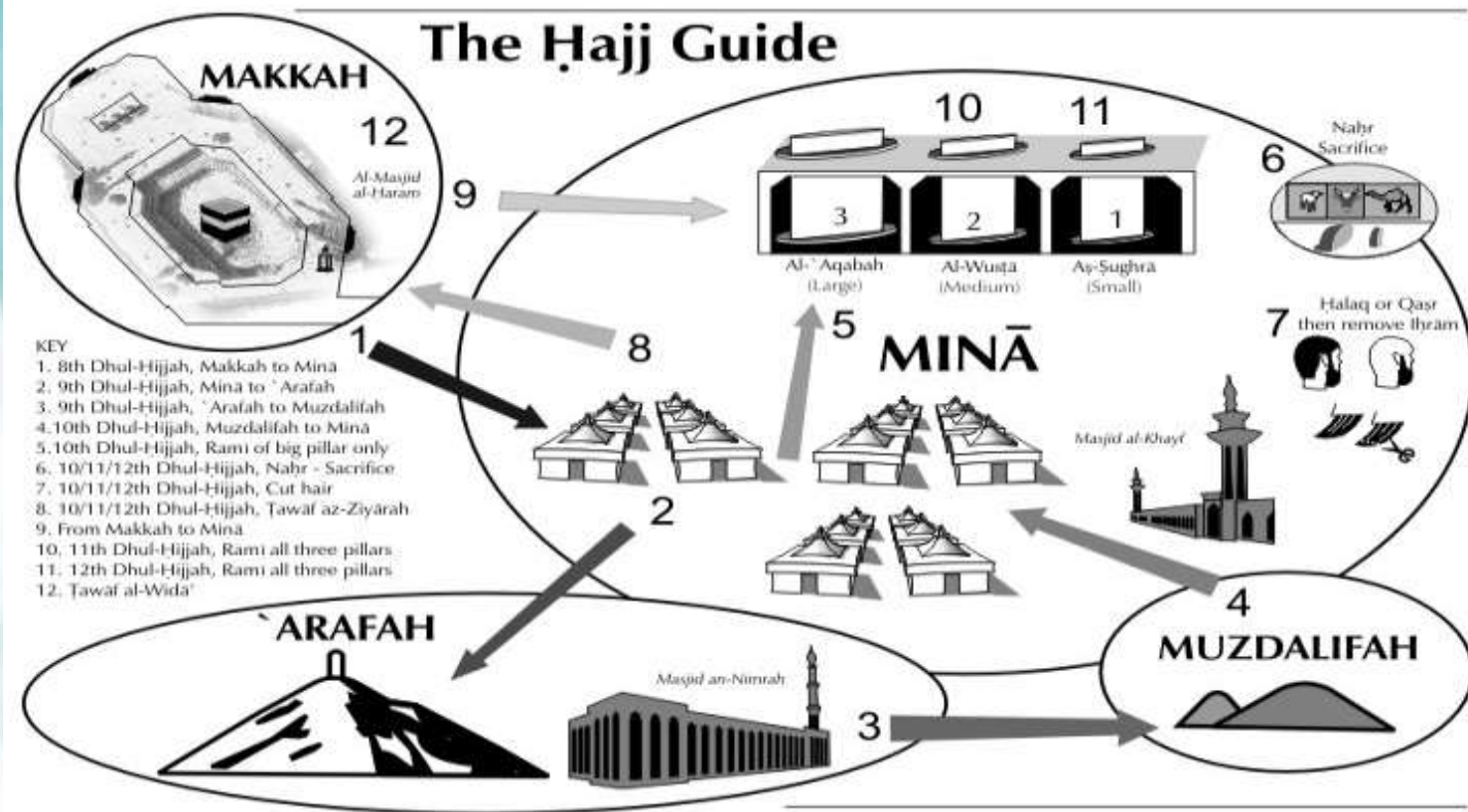
There are three wajibs of Umrah:

(1) To perform the Sa'i between Safa Marwah.

(2) The men usually shave their heads and women cut some hair equivalent to the size of the fingertip.

(3) Completion of all seven circuits of Tawaf. Prohibited days for Umrah: Umrah can be performed at any time except for five days. Those five days are: 9' Dhul Hijjah till 13th Dhul Hijjah. The reason for this is that these five days are fixed for the Hajj.

The Hajj Guide



A few days before Hajj:

Put on the pilgrim's dress (ihram) at one of the appointed places called miqats. (If travelling by air, one may wear ihram before boarding the plane.)

Enter the Sacred Mosque of Makkah and perform seven rounds (tawaf) of the Kabah, then walk briskly seven times between the Safa and Marwa hills. Trim hair and remove ihram.

FIRST DAY: 8th Dhul Hijjah.

Put on ihram again, and declare one's intention of performing Hajj. Perform tawaf of the Kabah and say'i, if not performed earlier, and leave for Mina early in the morning, reciting talbiya. Stay overnight in Mina. This day is known as Yawm al-Tarwiyah, or the Day of Reflection.

SECOND DAY: 9th Dhul Hijjah.

Go to Arafat and pray the zuhr and asr prayers together, combined and shortened. Stand here with devotion, till sunset, praying and asking Allah's (SWT) forgiveness. This act is known as wuquf or standing. This day is known, therefore, as Yawm al-Wuquf, or The Day of Standing. In the evening move towards Muzdalifah and pray the maghrib and esha prayers together. Rest there at night, and collect small pebbles for the stoning in Mina.

THIRD DAY: 10th Dhul Hijjah.

Go to Mina and throw small stones there at one of the Jamarat. Offer a sacrifice and have the hair of the head clipped, trimmed or shaved. Go to Makkah and perform tawaf. (Also go back and forth between Safa and Marwa, if say'i has not been performed on 8th Dhul Hijjah), then return to Mina. This day is called Yawm al-Nahr, or the Day of Sacrifice.

FOURTH DAY: 11th Dhul Hijjah

Stay in Mina and throw pebbles at the Jamarat. This day and the next two days are called Ayyam al-Tashriq, which literally means, "the days of drying meat."

FIFTH DAY: 12th Dhul Hijjah

Stay in Mina and throw pebbles at the Jamarat. Return the same day to Makkah and perform tawaf, then drink the water of the Zamzam. This ends the Hajj.

THE ACTIONS OF HAJJ (THE PILGRIMAGE TO MAKKAH)

Ihram, spending the night at Mina, staying at 'Arafat, spending the night at Muzdalifah, casting pebbles, sacrificing an animal, shaving of the head, Tawaf, Sa'y, coming out of Ihram

1) Put on the clothes of Ihram on the 8th day of Dhul-Hijjah in Makkah. Say: Labbaik Allahumma bi Hajjah

"At Your service, O Allah, to perform Hajj." Go to Mina and spend the night

there. The Sunnah is to offer five Salat there from Zuhr on the 8th until Fajr of the 9th, shortening Zuhr, Asr, and 'Isha to two Rak'a, but not joining any Salat together.

2) After sunrise on the 9th, go to 'Arafah, pray Zuhr and Asr together at the time of Zuhr, with one Adhnd and two Iqamah and no Sunnah Salat. Make sure you are within the boundaries of Arafat. Do not observe fast, repeat the Talbiyah frequently and devote yourself to Du'a. calling upon Allah only. Staying at Arafat is a fundamental constituent of Hajj. (Note: Most of Masjid Namirah is outside of Arafat).

3) Leave Arafat after sunset, calmly; head for Muzdalifah. When you get there, pray Maghrib and Isha together at the time of Isha, sleep there in order to pray Fajr there and remember Allah in the proximity of the sacred monument. It is permitted for the weak (women, children, the old, etc. and those who must accompany them) to leave Muzdalifah after midnight, without sleeping there.

4) After Fajr and before sunrise, leave Muzdalifah for Mina. This is the 10th of Dhul-Hijjah, the day of 'Eid. Pray 'Eid Salat if you can. Cast seven pebbles at the Jamarat Kubra (big pillar in Mina), saying Takbir with each pebble, anytime from sunrise until the night.

5) Slaughter an animal and skin it, either at Mina or at Makkah, on any of the days of 'Eid, eat from it and feed the poor. If you cannot afford the price of an animal (and are making Tamatt'u) you must fast 3 days during Hajj, and seven more when you return to your family. Men and women are exactly the same in this rule, they must sacrifice or fast.

6) Shave your head or get a haircut, shortening from all over the head; shaving is better [Note: It is better to shorten the hair in 'Umrah so there will be something left to shorten or shave for Hajj]. Put on normal clothes, and everything is now permitted to you except sex and its precursors.

7) Return to Makkah and perform Tawaf, seven rounds then perform Say'i, seven passages between As-Safa and Al-Marwah (3.5 round trips); it is permissible to postpone Tawaf until the last day of the Eid. After Tawaf, your wife becomes permissible for you again, after being forbidden to you while in the state of Ihram.

8) Return to Mina for the days of Eid, spending the nights of Eid there is mandatory. On the 11th and 12th, stone all the three Jamarat (pillars), starting with the smallest pillar first. The time for that starts after the sun passes the zenith of high noon, each day, and lasts until the night. Use seven pebbles for each pillar, saying Allahu Akbar for each one you throw. You should be certain that the pebbles hit the pillar or landed within the little wall surrounding each pillar. If it didn't, repeat until it does. It is Sunnah to step aside after stoning the small and middle pillars to make Du'a with your hands raised.

9) The Farewell Tawaf is mandatory, one should travel straight away after it.

Lessons in Hadith

Sunan Abu Dawuud

Hadith Number 1: It is narrated from Ibn Abbas Radi Allahu Anhu that Aqrah bin Haabis Radiallahu Anhu asked Rasulallah Sallahu Alayhi Wasallam and he said "O Rasulallah Sallahu Alayhi Wasallam Is performing Hajj compulsory every year or only once?" So Prophet Sallahu Alayhi Wasallam replied: "rather only once, whosoever performs hajj more than once, it will be a voluntary act."

Hadith Number 2: It is narrated from Abu Waaqid Laythi Radiallahu Anhu from his father, he said I heard Rasulallah Sallahu Alayhi Wasallam saying to his wives in the farewell Hajj: "This is the pilgrimage for you, afterwards stick to the surface of the mats (i.e. should stay at home)."

The Hajj (pilgrimage to Makkah) is the fifth fundamental pillar of Islam.

The word 'Hajj' literally means to intend to go to a sublime, revered and a great place. In Shariah, Hajj means visiting specific areas (places) at specific times and in a specific manner (Fiqhul Muyassar p.258), shown to us by Prophet Sallahu Alayhi Wasallam and our forefather Hazrat Ibrahim Alayhi Salaam.

It is stated in the Quran:

"And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds." (Surah Ale- Imran: 97)

Virtues of Hajj

The Prophet Sallahu Alayhi Wasallam said: "The performance of Umrah is expiation for the sins committed between it and the previous Umrah; and the reward of **Hajj Mabruur** (i.e. an accepted) is nothing but Jannah." (Bukhari and Muslim)

The goal/aim of a Hajj Mabruur

Hajj Mabruur is an accepted hajj

- A hajj free of sin; i.e. conducted with full obedience to Allah (swt).
- A hajj performed with the intention of seeking Allah's pleasure only and not to show off.
- A hajj performed in accordance with the Sunnah of the Prophet Sallahu Alayhi Wasallam.
- A hajj which is not followed by disobedience.

Hajj is obligatory once in a lifetime on every man and woman when the following conditions are met:

- ⇒ Muslim
- ⇒ Sane
- ⇒ Healthy, (Hajj is not fardh on a disabled person)
- ⇒ Mature
- ⇒ Free
- ⇒ He should have the financial capability. (Financial capability means that in addition to the expenses of his dependants during the period of his absence from home, his wealth should suffice for his transport expenses and provision expenses of the Hajj journey.

Note: A woman needs a husband or a mehram to perform the hajj. If she doesn't have any mehram and she's single and has no children then hajj is not obligatory yet, but before she passes away if she is in the same situation she has to make a

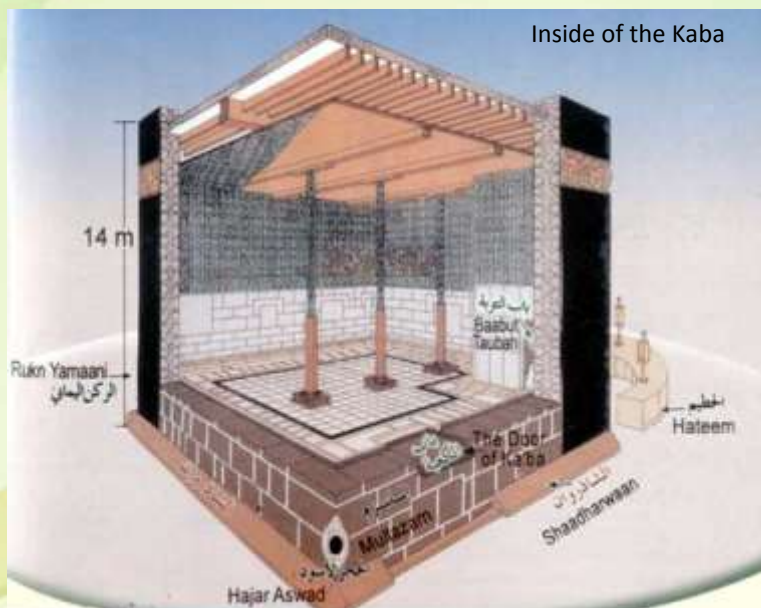
wasiyyat (bequest) that someone performs hajj on her behalf. If a woman does hajj without a mehram, the pilgrimage will be done, however it will be makrooh e tahrimi. (Undesirable to a higher degree)

Kinds of Hajj

1. Tamattu – Umrah **then** hajj during the months of Hajj (Shawwal, Zul Qadah, Zul Hijjah) in separate Ihraams.
2. Qiran - Umrah **and** hajj during the months of hajj in one Ihraam.
3. Ifraad – Hajj only during the months of hajj.

In hadith (2) mentioned above the merciful Prophet Sallahu Alayhi Wasallam said to his beloved wives "This is the pilgrimage for you afterwards stick to the surface of the mats (i.e. should stay at home)." Hazrat Saudah and Zaynab binte Jahash Radi Allahu Anhumaa acted on the literal words of this hadith "that this is our last and final hajj". However, the other wives of our beloved Rasul Sallahu Alayhi Wasallam performed Hajj after the farewell pilgrimage and their interpretation of the hadith was "this is the pilgrimage for you" refers to the interpretation that this is the fardh hajj and the other pilgrimages performed will be nafl.

Anas Ibn Maalik (may Allah be pleased with him) said that, the Messenger of Allah (may Allah send peace & blessings upon him) said: "Whoever prays Fajr Prayer in congregation,



and then sits and remembers Allah until the sun rises, and then prays 2 rak'as, he will gain a reward equal to that of performing a perfect, perfect, perfect Hajj and Umrah."

by Mufti Mohammed Tosir Miah

Seerah of our Beloved Prophet Muhammad Mustafa (SAW)

Hajjatul Wadâ - The Farewell Pilgrimage (10 A.H)

The help and assistance of Allah came and Makkah was conquered. People embraced Islam in multitudes. The power of unbelief and polytheism was broken. The responsibilities of Prophethood were fulfilled and the injunctions of Islam were taught both verbally and physically.

The Prophet of Allah Sallahu Alahi Wasalam sent Hazrat Abu Bakr Radiallahu Anhu to Makkah in 9 A.H in order to completely wipe out all traces of Jahiliyah. He was also appointed as the amir of Hajj and 300 people performed Hajj under his leadership.

The time now came for The Messenger of Allah Sallhu Alahi Wasalam to personally perform the Hajj so that the people may know forever how the hajj is to be performed, what the method of Ibrahim Alahis Salam and Ismail Alahis Salam was. In Dhul Qa'dah 10 A.H The Prophet of Allah Sallahu Alahi Wasalam made the intention of personally performing the hajj. Rasulullah Sallahu Alahi Wasalam left Madinah on 25 Dhul Qa'dah 10 A.H. on a Saturday, between the zuhr and asr salah. An assembly of 90,000 to 14,000 or even more joined him. Nine of Rasulullah Sallahu Alahi Wasalam's wives, plus his daughter Fatima Radiallahu Anha, accompanied him. Various other close associates and servants were with him. The Prophet of Allah Sallahu Alahi Wasalam fulfilled the different

mutual rights of husband and wife. Then he said,

"I am leaving behind such a firm thing, that if you hold on to it, you will never go astray: The Book of Allah and the Sunnah of Rasulullah. On the day of resurrection you will be asked about me. What reply will you give?" The Sahaba Radiallahu Anhum replied: *"We will testify that you conveyed Allah's message to us, that you fulfilled the trust of Allah and that you desired the well-being of the ummah."*

Rasulullah Sallahu Alahi Wasalam pointed his index finger to the sky and said three times: *"O Allah, you be witness to this."*

When The Beloved of Allah Sallahu Alahi Wasalam completed his sermon, Bilal Radiallahu Anhu called out the adhan for zuhr salah which were then offered at one time. Rasulullah Sallahu Alahi Wasalam then remained engaged in the praise, thanks, seeking forgiveness and remembrance of Allah. While he was busy in this, the following verse was revealed

"Today have I perfected for you your religion and completed My favour on you, and I chose Islam as a religion for you." (Surah Maidah, verse 3)

On reaching Mina on the 10th Zul Hijjah, the messenger of Allah Sallahu Alahi Wasalam slaughtered 63 camels, equivalent to his



Arafat—Site of Farewell Sermon, Pilgrims participate in the main part of Hajj.

rites of Hajj and delivered a lengthy sermon on the fields of Arafat. He first praised and glorified Allah. He then said:
O people! Listen attentively to what I have to say. It is possible that I will not meet you next year. O people! Your lives, your honour and your wealth are all sacred to each other just as this day, this month, and this city are all sacred. All the matters related to Jahiliyyah are all crushed beneath my feet. All the jahili claims of blood are forgiven. I first of all forgive the Banu Hudhayl for the blood of Rabi'ah ibn Harith ibn Abdil Muttalib. All the interest and usury of jahili times is written off. You may only keep the capital wealth. I first of all write off the usury of Abbas ibn Abdul Muttalib.

Prophet of Allah Sallahu Alahi Wasalam then explained the



Mina - Stoning Pillars, Site of Ibrahim (AS) sacrifice.

age, with his own hands. Rasulullah Sallahu Alahi Wasalam delivered a similar sermon to the one which he delivered in Arafat. He eventually made the farewell tawaf. When he shaved his head in Mina, he distributed his blessed hair among the Sahaba Radiallahu Anhum so that they may keep it as a source of blessing.

Prophet Sallahu Alahi Wasalam did not get the opportunity of performing the hajj the following year, and he alluded to this fact in his sermons in Arafat and Mina, this pilgrimage is known as the Farewell Pilgrimage in the sense that he bade farewell to his ummah.

(Extracted from Seerat Mustafa by Shaikh Molana Idrees Khandelawi, p.153-p.156 v.3).

Sisterz Section: DIARY OF MY HAJJ

I still can't believe I'm going to Hajj; I've been on cloud nine ever since Dad confirmed the visa. Time doesn't seem to move - I can't eat, sleep or concentrate on anything. I've started a diary in which I'm noting down everyone's dua's and Salaams. It truly is an invaluable gift; the best thing a father can give his daughter.

I feel incredibly fortunate; words cannot even begin to describe the immense amount of gratitude I feel in my heart for my Creator. Finally after months of privately praying and begging Allah, my prayer is finally answered. Alhamdulillah by the grace of Almighty Allah in a matter of weeks I will be performing the journey of a lifetime!!

I have a mountain full of sins which I have to ask forgiveness for and a mountain full of dua's, dreams, hopes and ambitions that I want to ask for. After my Hajj I intend to try my utmost hardest to live the life of a better person, but before I do that I need to ask for forgiveness and clean my heart. So I view my Hajj as a spiritual refuel which should aid and assist me in living the rest of my life just the way I'm supposed to.

MAKKAH

As soon as we arrived in Makkah we went to perform our Umrah. The sighting of the Ka'bah for the first time was overwhelming. I was awestruck by its magnificence; its beauty cannot be described in any other way except by pure experience of its presence. Tears streamed down my face as I asked for the pleasure of my Lord. I felt incredibly insignificant standing before the house of my Almighty Creator. As I did my Tawaaf (circulation) around the Ka'bah I couldn't help but glance up overwhelmed by the thought that at this very moment thousands of angels were doing Tawaaf around the superior abode of Allah directly parallel to our Tawaaf. After we performed our Tawaaf we cooled ourselves down by drinking zam zam water in which I felt all my fatigue and thirst diminish. After drinking zam zam we went to perform our Say'i.

Say'i represented to me Allah in all His beneficence, in all His mercy, the One who provides sustenance for us and in whose hands our destiny lies. Once again I became emotional recalling the plight of Hadrat Hajarrah, thinking how frantic she must have been looking for water; and how Allah loved the actions of his favoured person to such an extent that the revival of her actions is now considered worship.

MINA

After fajr we walked to Mina, the thunderous, melodious chants of the talbiyah was echoed from every direction, never had I felt such a strong sense of belonging. In Mina I witnessed the imprints of those who were ready to sacrifice everything in submission and obedience to Allah. After spending the night in Mina we left for Arafat.

ARAFAT

In the plains of Arafat we made our duas, the open ground was full of an incredible hum of people, all thanking, glorifying and pleading to Almighty Allah. It was the day where

tears fell and hearts overflowed with thankfulness to Allah, with a strong belief in his mercy that all our sins will be forgiven.

I felt incredibly insignificant as I asked for repentance from my Lord. I expressed my hopes and sought assistance against my fears. I was overwhelmed by the fact that Allah at this very moment was proudly pointing us out to his angels.

I joined a collective dua in which the Imam congratulated us on completion of our Hajj; his statement made me cry harder, I felt as if my heart was going to leap out of my chest with joy, knowing that I'm fortunate enough to be here. This is why I came to Hajj, this is what I wanted to do; ask forgiveness for all my shortcomings and

aspire towards the ideal. I poured my heart out to my Lord today and asked for it all. After the dua I found my dad, hugged him and thanked him for bringing me here. Surprisingly there was no awkwardness, shyness or holding back. The day of Arafat is a day I'll never forget.

MUZDALIFAH

As far as the eye could see all I could see was millions of people spread out on the floor, under the clear black sky. It truly is an enriching experience; it gave me the international experience of the Ummah. There are people here from every corner of the world; of all diverse colours, cultures and classes. However, here everyone is sleeping on the floor under the clear black sky. This spiritual equality of the sexes, the races, the rich and poor, is the main foundation of Hajj; a feeling that is missing living in London.

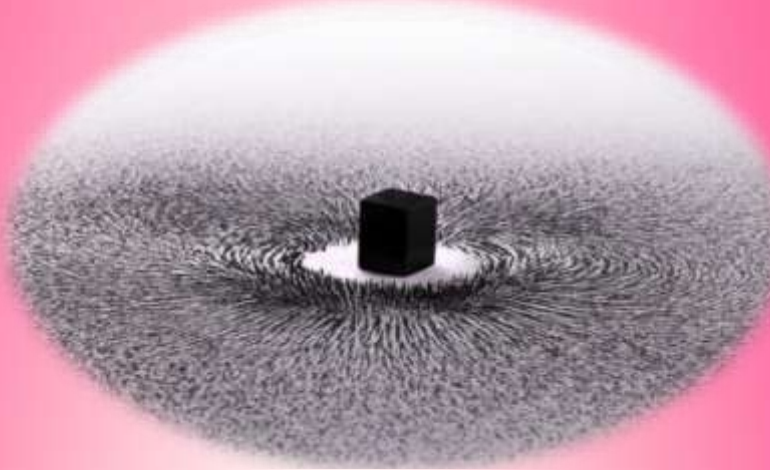
MINA

After spending the night in Muzdalifah we returned to Mina to stone the 'devils'. Mina reminded me of Hadrat Ibraheem's willingness to sacrifice his obedient son. It was chaotic! I had to make sure that I was not struck by a stone and at the same time make sure that I didn't accidentally harm anyone either, nullifying the few deeds that I may have gathered.

After Mina we returned to Makkah to perform our Tawaaf-e-Ziyarat, returned to Mina to pelt the devils again and then returned to Makkah again. In Makkah I performed my last Hajj rite the 'farewell Tawaaf' and left Makkah with a heavy heart. I'm returning to a place that is void of Rahmat (peace) and Tabbaruk (blessings).

I feel as if I came here with an empty spiritual wallet and I am returning with an unbelievable amount of richness (spiritual). Even if I spend the rest of my life saying 'Thank you' to Allah, it still would be insufficient. I'm indebted to His kindness and beneficence.

Sister from London



"The future belongs to those who prepare for it today."

CHILDREN'S CORNER

CAN YOU FIND THESE WORDS?

STORY TIME

SAFA MARWA MAKKAH HAJJ EID UL ADHA
ZAMZAM KABAH IBRAHEEM

B	H	T	I	I	A	H	D	E	R	M	K	L
M	K	L	O	U	H	N	B	V	F	A	H	I
O	P	L	Z	A	I	U	H	G	H	R	I	I
V	M	H	G	F	C	D	E	R	F	W	B	M
E	I	D	U	L	A	D	H	A	A	A	V	A
K	N	H	Y	G	F	C	X	Z	A	H	Q	K
A	V	B	G	S	A	G	H	N	I	K	O	K
B	H	B	A	H	G	A	U	H	B	C	X	A
A	L	F	L	P	I	F	C	V	G	B	H	H
H	A	B	H	I	U	I	S	L	A	M	I	L
I	B	R	H	A	W	R	A	M	N	M	I	K
I	B	M	I	B	R	A	H	E	E	M	N	L
H	N	V	C	D	E	F	K	L	O	P	L	L
C	X	Z	A	K	A	B	A	H	U	H	I	K
L	O	P	K	M	A	Z	M	A	Z	I	O	P

One night, Ibrahim dreamt he was sacrificing Ismail for God. Since Ibrahim was a prophet, his dreams were a revelation, a message from Allah. Therefore, Ibrahim, being the favoured one, understood he must do what the dream was telling him.

Ibrahim discussed the dream with his son: "I've had a dream in which I saw myself sacrificing you. Tell me, what do you think about it?"
"Father," replied Ismail, "Do what you have been commanded. With God's help, you will see that I remain calm."
Ibrahim then left with his son, carrying a large knife. He decided to sacrifice his



son at Mina. Laying Ismail on the ground, he prepared to sacrifice Ismail. He pressed the knife against Ismail's neck, but then the angel Jibreel appeared with a ram from Heaven, and told Ibrahim to sacrifice the ram instead. Ibrahim realised that it had all been a test from Allah, and he had passed the test! All Allah had wanted to do was to put Ibrahim through a test and see if he loved Allah more, or his son more.

Allah was so pleased with Ibrahim's attempted sacrifice that he decided to immortalise the event. He therefore ordered us Muslims to sacrifice an animal on Eid-ul-Adha day.

(Extracted from Stories of the Prophets, by Abul Hasan Ali Nadwi)

Words Of
Wisdom

Hadith

Imam Baihaqi has reported on the authority of Sayyidna Abdullah Ibn Abbas (may Allah be pleased with him) that the Holy Prophet (peace be upon him) said, "An obedient son who looks at his parents with mercy and affection receives the reward of one accepted Hajj against every such look cast." People around said, "What if he were to look at them like that a hundred times during the day?" He said, "Yes, a hundred times too (he will keep receiving that reward). Allah is great (His treasures never run short)."

1. Ibrahim (A) went to slaughter his son Ishaq (A) True / False
2. Muzdalifah is a tent area True / False
3. Going around the kabah seven times is called Tawaf True / False
4. Prophet (S) performed Hajj twice in his lifetime True / False
5. The Mount of mercy is in Arafah

My Hajj

For Allah, my heart went there
Where I turn my face in Prayer

It's a duty, this I know
So to Makkah I did go

For Allaah I packed my gear
Then to His House I came near

For my journey I was ready
Allaah made me strong and steady

I walked around the Ka'bah wall
And teardrops from my eyes did fall

Yearning was I for this day
In Allaah's House to pray!

Truly my heart, Allaah brought
I thank Him for His support!

With His Mercy I arrived
Then home I went, purified!



ZIARAT-E-MADINAH MUNAWWARAH



ZIYARAH

"Allah and His angels send Blessings on the Prophet (Muhammad (SAW) O you who believe! invoke blessings upon him too and send abundant greetings of peace." Al Ahzab 56

Ziyarah literally means to visit. In the light of the Shariah it means to travel to Madinah to offer salutations and pay tribute to the Prophet (SAW) and his Masjid. A person can stay as long as they prefer there is no maximum/minimum time limit. However one should try to stay in Madinah for at least 8 days, so as to allow the performing of 40 Salah with Jama'ah.

"Whoever offers 40 Salah in my Masjid, not missing even one Salah, for him is written (assured) freedom from the fire, delivery from punishment, and freedom from hypocrisy." Ahmad

VIRTUES OF MADINAH

"Who ever asks Allah to bless me once, Allah will bless him for that ten times". Muslim

One salat offered in my Masjid is superior to one thousand salats offered in other Masjids except Masjid al-Haraam (Makkah al-Mukarramah)."

"Whoever visits my resting place, my intercession becomes obligatory for him." Daraqutni

"Whoever visits me and has no other motive, has a right over me that I intercede on his behalf." at-Tabaram

"Whoever visits me after my death is like he who had visited me during my life." at-Tabarani, Daraqutni

"The person who performs Hajj and visits my grave is like he who had visited me during my lifetime." al-Bayhaqi

"Whoever undertakes a journey specifically to visit me, will be my neighbour on the Day of Judgement." al-Bayhaqi

"Whoever performs Hajj in Makkah, then comes to Madinah with the sole aim of visiting me in my Masjid, shall be given (the rewards of) two accepted Hajj." ad-Daylami

When entering the Masjid, if possible enter from the Bab al-Jibril with the right foot with the intention of Nafl i'tikaf and recite:

Bismillah, Allahumma salli 'ala Muhammad, Allahum-magfirli dhunubi waf-tahlee abwabah rahmatik.

In the name of Allah, O Allah! Send Your salutation upon Muhammad. O Allah! Forgive me for my sins and open for me the doors of Your mercy. Abu Dawud

Pray two rakat (Tahiyatul Masjid) to greet the Masjid.



THE CHAMBER OF THE PROPHET-THE PROPHET'S RESTING PLACE

One should now understand that one is in the presence of the Prophet (SAW), and that Allah has enabled him to listen to what is being said to him.

There are three gold wire-mesh enclosures, with round holes in all of them. There are three round holes in the middle enclosure, and only two in the others.

In the middle enclosure the first hole (which is the largest of all) is directly inline with the face of Rasulullah (SAW). Moving slightly to the right is the second hole (of the middle enclosure) which is in line with the face of Abu Bakr (RA) Likewise, a third hole in this same enclosure is aligned to the face of Umar (RA).

Note: It is not worth trying to look through the holes as there is nothing that can be seen apart from a barrier.



"What is between my house and my Mimbar (pulpit) is a garden from amongst the gardens of paradise." al-Bukhari

JANNAH AL-BAQI This is the grave yard of Medina where rest many of the illustrious companions of the Prophet (SAW).



May Allah (SWT) allow us to be included amongst the fortunate souls who gain entry to Jannah without reckoning. Amen.



Q Is it permissible to use toothpaste in the state of Ihraam?

A The ingredients in toothpastes overpower its fragrance, hence, it will be permissible to use it in the state of Ihraam, although, preferable to refrain from it.

Q If a person commits jinayah (penalties) on which sadqah becomes wajib whilst in being in the state of Ihraam, is it compulsory to give Sadqah in Haram Shareef?

A A Damm refers to slaughtering of a sheep or goat or participating in one seventh of a cow, buffalo or a camel. It must be slaughtered in the precincts of the Haram. The Damm will not be discharged if it is slaughtered beyond the precincts of the Haram. However, although preferable to give the Sadqah to the poor people of the Haram, if it is given anywhere else, the Sadqah will be discharged.

Q Is it permissible for males to wear sewn clothes in Ihraam?

A The ihraam of a man is two unsewn clothes. If a man was to wear sewn clothing in the state of ihraam the following penalty would apply:
* If a man wore a sewn item for one day or night (i.e. for 12 hours) then Damm is obligatory.
* If a man wore it for one hour then the amount of Sadaqah Fitr (approximately £2 to £3 will be obligatory). If he wore it for less than an hour, some money (less than the above figure) should be given to charity.

Q Can a man perform Qurbani on behalf of his wife and children?

A Qurbani is not obligatory on a child who has not reached the age of puberty even though they may have money equivalent to or above the quantum of nisab (i.e. 612.35 grams of silver or 87.47 grams of gold or currency, wealth equivalent to that amount) in their savings. It is a duty on their wife that she ensures that her qurbani is made. However, if the wife gives the husband direct or an indirect permission, then it will be permissible for him to do her qurbani.

Q Applying of perfume or oil

A It is prohibited for the Muhrim to use perfume on the body, shawl and on clothing's. Similarly, to use perfumed dye or medicine oil to wash the body with a perfume emitting substance is also prohibited.

Q What is the ruling for an individual who makes an intention for Qurbani in terms of cutting his hair and nails?

A It is mustahab (preferable) for him not to cut his hair or his nails or any other hair from other parts of his body. If for some reason one does cut it, then he would not be sinful and would have no effect on his qurbani.

Q Is there any penalty if hair falls off whilst wudhu or pulling it out on purpose?

A If some hair fell whilst making khilal of the beard then a handful of Sadaqah should be given, i.e. less than the amount one gives for Sadaqah Fitr.

Q If before tawaf-e-ziyarah and after halaq, wife and husband had a relation would there be penalty

A After halaq a person is out of Ihraam in terms of wearing sewn clothing and applying perfume etc... However, sexual relations with one's wife still remains unlawful until the performance of the Tawaf Ziyarah. Therefore, if a husband and wife had sexual intercourse after halaq but before Tawaf Ziyarah, the sacrifice of a sheep as a Damm would be obligatory. Their Hajj will still remain valid.

Q Cap Niqab in Hajj

A Women as ihraam can wear normal clothes, they must NOT wear gloves or a niqab. Instead, they will cover their faces in the presence of men who are not their mahram in a way that the piece of cloth used does not touch the face, such as wearing a cap, etc... However, if it becomes very difficult, in that it becomes virtually impossible to wear the niqab (even with a cap, etc), and one fears harm onto herself, then in such a case one will be excused in leaving the face exposed, but try to keep the face away from non-Mahram men whenever possible by using a chadar or any other piece of garment.

Q What would a woman do if she starts her menses during the Hajj?

A If a woman happens to get her menses during the days of hajj she must continue to do all the acts of hajj except for the tawaaf of the Kaabah and Say'i. She can only do this once she is clean from her menses.

Q A woman is going for hajj and her time of periods has come, can she alter her monthly cycle using medications (e.g. Birth control pills)?

A Using such medications affects a woman, thus, without a necessary need, she should avoid using it.

Q Is it permissible to cover your face whilst sleeping in the state of ihram?

A It is not permissible to cover your face in the state of ihraam whilst sleeping.

Q Can a person send someone for hajj badl who hasn't gone for hajj himself?

A It is makruh tanzih for a person to send another for hajj badl who hasn't done hajj himself and it will be makruh tahrimi for that particular person to go.

Allah Azza wa jal (Mighty & Majestic) knows Best

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by Mufti Mohammed Tosir Miah

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