

# AL-MUHAJIROON

*Dhul-Qa'dah - Dhul-Hijjah | 1445 A.H | 27-6*

**Mistakes Committed by some Pilgrims of**

**HAJJ & 'UMRAH**



Abu Dhar (*Radia-Allaahu anhu*) pointing towards his neck said, "If you put the sword on this (my neck to kill me) and then I think that, before this sword could work, I can say even one sentence which I heard from the Prophet (ﷺ), I would surely say it. (Indicating that one should convey the knowledge that one has acquired to the others)."

[Al-Bukhaari Book of Knowledge, CHAPTER 10: It is essential to know a thing first before saying or acting upon it]

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# WHY AL - MUHAJIROON?

Al-Muhajiroon is derived from the word *Hajara*, which means to migrate. *Hijrah* refers to the migration from the land of *Kufr* (where it may be difficult to adhere to Islamic injunctions) to the land of Islam.

*Hijrah* also refers to the abandoning of sins – all that Allaah has declared unlawful, whether it be connected to the Rights of Allaah, or to the rights of individuals.

The Prophet (ﷺ) said: “*The Muslim is the one who the Muslims are safe from – his tongue and his hand – the Muhaajir is the one who abandons that which Allaah has declared unlawful.*”

[Collected: Al-Bukhari (6484), Kitab ar-Riqaaq; Muslim (41), Kitab al-Imaan]

Al-Muhajiroon magazine stands for the migration from evil deeds, the abandoning of sins, and the migration to Allaah, Almighty, the Most High, through sure knowledge.

**“Say [O Muhammad (ﷺ)]: ‘This is my way; I call to Allaah with sure knowledge, I and whosoever follows me (also must invite other to Allaah) with sure knowledge.’”**

[Surat Yusuf 12: 108]

May the peace and blessings of Allaah, Almighty, be upon our beloved Prophet Muhammad (ﷺ).

## OUR DAWAH

Our *Dawah* is to return to the sublime Qur’an and the authentic *Sunnah* of the Prophet (ﷺ) and to comprehend them both according to the understanding and the way of the pious predecessors (*as-Salaf as-Saalih*), may Allaah (ﷻ) be pleased with them all. We aim to act in accordance with the saying of Allaah: **“O you who believed! Obey Allaah and obey the Messenger (ﷺ) and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (ﷺ) if you believe in Allaah and the Last Day. That is better and more suitable for final destination.”**

[Surat an-Nisa 4:59]

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# The Perfect Attribute of Allaah

# الْهَادِي AL-HAADI

(He, Who Guides)

## Evidence from the Noble Qur'an:

Allaah (Ta'ala) says in Surat Al-A'raaf (7:43):

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ  
لَوْلَا أَنْ هَدَانَا اللَّهُ

"All the praises and thanks be to Allaah, Who *Hadaana* (has guided us) to this, never could we have found guidance, were it not that Allaah *Hadaana* (had guided us)!"

Allaah (Ta'ala) also says in Surat Al-Furqan (25:31):

وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

"But Sufficient is your Lord as a Guide and Helper."

and Allaah (Ta'ala) says in Surat Al-Qasas (28:56):

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

"Verily! You [O Muhammad (Salla-Allahu 'alayhi wa sallam)] *Tahdee* (guide) not whom you like, but Allaah *Yahdee* (guides) whom He wills. And He knows best those who are the guided."

## Evidence from the Prophetic Sunnah:

Allaah (Ta'ala) says in a Qudsi Hadeeth: "O My servants, all of you are astray except for those I have guided, so seek guidance

from Me and I shall guide you." [Saheeh Muslim (2577)]

'Ali (Radia-Allaahu 'anhu) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said to him:

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

Allaahumma-h-dinee wa Saddidnee

"Say, 'O Allaah, direct me to the right path and make me adhere to the straight path.'" [Saheeh Muslim (2725)]

## Linguistic Meaning:

Linguistically, *Hidaayah* (guiding) refers to gentle indication and direction. It is said, "I guided him to the road and the house." *Hidaayah* means 'to make aware.'

'Al-Huda' is the opposite of misguidance and signifies obedience and piety. [Al-Mufradaat (835) and As-Sihaah (1092)]

## Shar'ee (Legal) Meaning:

Allaah is *Al-Haadi* (He, Who Guides): He guides His servants to Himself, directs them toward Himself and towards the path of goodness and towards deeds that bring and acquaint them with ways to know Him until they acknowledge His Lordship. [See *Ishtiqaaq Asmaa' Allaah* (187), *An-Nihaya* (1003), *Tafseer Al-Asmaa'* (64).]

This *Hidaayah Shar'iyah* (legal guidance) is instilled in the *Fitrah* (innate human nature and instinct); for Allaah has instilled the acknowledgment and belief in His Oneness in the souls of all His creations.

As for the general innate worldly *Hidaayah*: it is also instilled in the *Fitrah* (natural disposition) that Allaah, the Exalted, created the beings and guided them with general *Hidaayah* towards their own interests, and prepared them for what they are created for. So, He directed His slaves toward their interests and toward warding off harm from themselves, as Allaah (*Ta'ala*) says in Surat Ta-Ha (20:50):

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾

“[Musa (Moses)] said: ‘Our Lord is He Who gave to each thing its form and nature, then guided it aright.’”

and Allaah (*Ta'ala*) says in Surat Al-A'laa (87:3):

وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾

“And Who has measured (preordainments for each and everything even to be blessed or wretched); then *Hadaa* (guided, i.e. showed mankind the right as well as wrong paths and guided the animals to pasture).”

Allaah guided every created being to what is necessary for fulfilling its needs; so He guided the infant to seek the breast (of his mother) upon his separation (i.e. birth), and the young bird to peck at food when it emerges... (an explanation of this would be too lengthy.) [AL-Maqsad Al-Asna (93), Fath Ar-Raheem (50)]

In summary, *Hidaayah* of Allaah for mankind is of four aspects:

**First:** General *Hidaayah* which is for every *Mukallaf* (a sane responsible person). It includes intellect, acumen, and the necessary knowledge. It is shared by all creations as is previously cited from Surat Ta-Ha and Surat Al-A'laa.

**Second:** *Hidaayah* of clarification (illustration) and direction, and the knowledge of distinguishing between the good and the bad, and between the path of salvation and the path of destruction, as Allaah (*Ta'ala*) says in Surat Fussilat (41:17):

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ

“And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism).”

i.e., We showed them and We directed them, and this guidance is through the Messengers and their followers.

**Third:** *Hidaayah* of *Tawfiq* and *Ilhaam* (guidance

of inspiration): When this kind of *Hidaayah* is given to someone, he does not go astray, and Allaah Alone is in control of this *Hidaayah*, as Allaah (*Ta'ala*) says in Surat Al-Qasas (28:56):

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

“Verily! You [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] guide not whom you like, but Allaah guides whom He Wills.”

**Fourth:** The pinnacle of all *Hidaayah* is the guidance to *Jannah* or to *Jahannam*.

*Hidaayah* to *Jannah* is mentioned in Surat Yunus (10:9). Allaah (*Ta'ala*) says:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿١٠﴾

“Verily, those who believe, and do deeds of righteousness, their Lord will guide them through their faith; under them will flow rivers in the Gardens of delight (Paradise).”

*Hidaayah* to *Jahannam* – May Allaah protect us all from it – is mentioned in Surat As-Saffaat (37:22-23). He (*Ta'ala*) says:

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾  
مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

“(It will be said to the angels): ‘Assemble those who did wrong, together with their companions (from the devils) and what they used to worship instead of Allaah, and lead them on to the way of flaming Fire (Hell);’”

The absolute perfect (complete) *Hidaayah* is the guidance that the believer asks his Lord for in every *Salaat* (prayer); rather, in every *Rak'ah*,

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾

“Guide us to the Straight Way.” [Surat Al-Fatihah (1:6)]

– i.e., guide us to it and guide us in it.” [Badaa'e AL-Fawaa'id (2/36), AL-Mufradaat (835), Fath Ar-Raheem (51)]

**Source:**

At-Ta'aliq Al-Ulaa fee Sharh Asmaa' illaahi AL-Husna wa Sifaatihi AL-Ulaa, by Maahir AL-Muqaddim

# Mistakes Committed by some Pilgrims of

## HAJJ & 'UMRAH

Praise be to Allaah, and peace and blessings be upon the Messenger of Allaah, his family, and his Companions.

In this chapter, a series of mistakes are mentioned that some pilgrims make while performing the rituals of *Hajj* and *'Umrah*. These mistakes vary in their rulings depending on their nature; some invalidate the *Hajj* and *'Umrah* while others do not, but they decrease its reward.

We ask Allaah for guidance, enlightenment, and *Tawfeeq* to do what He loves and is pleased with.

### Mistakes committed when entering *Ihram* from *al-Meeqaat*

Some pilgrims make mistakes when entering into the state of *Ihram* from the *Meeqaat* (the designated points of assuming *Ihram*). They are as follows:

**Mistake 1:** Not entering into the state of *Ihram* at the *Meeqaat*, although the Prophet (*Salla-Allaahu 'alayhi wa sallam*) specified these (points as *Meeqaat*) for the people residing there. He (*Salla-Allaahu 'alayhi wa sallam*) also said: “These *Mawaqeet* (plural of *Meeqaat*) are for those living in these very places, and (also) for those who come through these places with the intention of performing *Hajj* and *'Umrah*.” [AL-Bukhaari no. 1524]\*

\*Translator’s Note: Narrated Ibn ‘Abbaas (*Radia-Allaahu ‘anhuma*), “The Prophet fixed *Dhul-Hulaifah* as the *Meeqaat* for the people of Madinah, *Al-Juhfa* for the people of Shaam, *Yalamlam* for the people of Yemen, and *Qarn* for the people of Najd. And these *Mawaqeet* are for those living at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living inside these places can assume *Ihram* from his own dwelling place, and the people of Makkah can assume *Ihram* from Makkah.” [Saheeh AL-Bukhaari (1529)]

Therefore, whoever passes by these *Mawaqeet* on his way, whether by air or by land, and he intends *Hajj* or *'Umrah*, it is obligatory for him to enter into the state of *Ihram* from there. If one passes these points but enters into *Ihram* elsewhere, then he has committed a sin and has neglected a *Wajib*, and a *Damm* (a *Fidyah* – i.e., which is to sacrifice in Makkah and distribute it to the poor there) is required of him.

**Mistake 2:** *Idtibaa'* from the time of wearing *Ihram*. *Idtibaa'* means to uncover the right shoulder and throw the end of the *Rida* (upper garment) over the left shoulder. This is not prescribed except during *Tawaaf al-Qudum* (i.e., the *Tawaaf* performed upon arrival in Makkah) or *Tawaaf* of *'Umrah*.

**Mistake 3:** Some pilgrims make it *Haram* (forbidden) upon themselves to change their *Ihram* clothing, thinking that it is not permissible. Pilgrims are allowed to change their *Ihram* clothing whenever they wish, and there is no distinction between men and women in this regard.

**Mistake 4:** Some pilgrims believe in the necessity of entering into the state of *Ihram* wearing footwear, thinking that it is not permissible to wear any footwear other than what they wore (when entering) *Ihram*.

Entering into *Ihram* with footwear is neither a condition nor an obligation. The same applies to watches and other similar items.

**Mistake 5:** Some pilgrims believe in the obligation of performing two *Rak'ah* (units) of *Salaat* upon entering into the state of *Ihram*. There is no specific prayer associated with *Ihram* in the *Sunnah*, as is the preferred view of *Shaikhul-Islam* Ibn Taymiyyah.

**Mistake 6:** Some pilgrims believe it is *Mustahab* (recommendable) to *Idtibaa'* (uncover the right shoulder), even after *Tawaaf*, so they pray while exposing the area between the shoulder and neck. This is a mistake because the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "No one of you should pray in a single garment with nothing on his shoulders." [Al- Bukhaari no. 359]

The correct practice is to cover the back and shoulders because uncovering the shoulder is only prescribed during *Tawaaf*.

**Mistake 7:** Some pilgrims mistake the putting on of the *Ihram* garments as making the intention (*Niyah*) for *Ihram*; hence, once they wear *Ihram*, they think they should not do any of the prohibited actions (of *Ihram*).

The correct practice is that one should avoid the prohibited actions after making the intention for *Ihram* by beginning the rituals, and not merely after putting on the *Ihram* garments.

**Mistake 8:** Some pilgrims intentionally shave their beards, thinking that it is a symbol of cleanliness and preparation for *Ihram*. Shaving the beard is prohibited, as it involves altering the creation of Allaah. The Prophet (Salla-Allaahu 'alayhi wa sallam) said: "Do the opposite of what the *Mushrikun* (polytheists, pagans, and disbelievers) do. Keep the beards and cut the mustaches short." [Agreed upon, Al-Bukhaari no. 5892 and Muslim no. 259]

**Mistake 9:** Some pilgrims think that the prohibition of *al-Makheet* (tailored, stitched garments)\* during *Ihram* includes belts, shoes, and wristwatches. What is meant by '*al-Makheet*' is everything that is tailored to fit the hands or any part of the body.

\*Translator's Note: Shaikh Ibn 'Uthaimeen (Rahimahullaah) said: "Stitched garments' according to the Fuqaha includes everything that is tailored to the size or shape of a limb, or the entire body, such as shirts, trousers, *Jubbahs*, and vests, etc. It does not refer to that which has stitching in it, rather if it is something that may be worn in *Ihram*, one may wear it even if there is stitching on it. [Al-Sharh al-Mumti' (7/126)]

And he said: "If it is worn in the usual manner, then this is not allowed, meaning that if he merely puts it on him, there is nothing wrong with that i.e., if he puts a shirt on his body (i.e., putting

it over his shoulders), then that does not matter because he is not wearing it as such."

The evidence for that is the *Hadeeth* of 'Abd Allaah ibn 'Umar ibn al-Khattab (Radia-Allaahu anhumaa), according to which the Prophet (Salla-Allaahu 'alayhi wa sallam) was asked what the *Muhrim* should wear, and he said: "He should not wear a shirt, trousers, a *Burnous*, a turban or *Kufoof*." He mentioned five things that should not be worn, even though he was asked what should be worn, and he answered with what should not be worn. What this means is that the *Muhrim* may wear anything other than these five things. He only mentioned what should not be worn instead of what may be worn because what should not be worn is less than what may be worn." [Ash-Sharh al-Mumti' (7/126, 17). Source: islamqa]

**Mistake 10:** Upon entering the state of *Ihram* for 'Umrah or Hajj, some of the pilgrims intending Hajj and 'Umrah say, 'O Allaah, I intend to perform 'Umrah or Hajj.' The correct way is to say if one intends to perform 'Umrah: '*Labbaik 'Umratan*,' and if one intends to perform Hajj, he should say: '*Labbaik Hajjan*.' If someone is performing the pilgrimage on behalf of another, he should say: '*Labbaik Umratan 'an so-and-so* (on behalf of so-and-so),' or '*Labbaik Hajjan* on behalf of so-and-so.' This is established according to the *Sunnah*.

**Mistake 11:** Some pilgrims think that the prohibitions of *Ihram* apply only to adults and not to young children. It is required by the guardian of the young child to ensure that the child abstains from stitched clothing and all the other prohibitions of *Ihram*.

**Mistake 12:** Some pilgrims think that *Ghusl* (the ritual bath) is obligatory when entering into the state of *Ihram*, and that *Ihram* is not complete without it. The correct understanding is that *Ghusl* is *Mustahab* (recommended).

**Mistake 13:** Some women wear gloves during *Ihram*, or perhaps they cover their faces with a *Niqab*. The Prophet (Salla-Allaahu 'alayhi wa sallam) said: "A woman (in *Ihram*) should not be veiled, nor should she wear gloves." [Reported by Ahmad]

**Mistake 14:** Some women believe that wearing gold bracelets is among the prohibitions of *Ihram*. It is permissible to enter into the state of *Ihram* wearing gold bracelets, watches, or rings.

## Mistakes committed during Talbiyah

**Mistake 1:** Some women raise their voices with *Talbiyah*. Raising the voice with *Talbiyah* is specific to men only. Women are allowed to hear their own voices but should not raise them.

**Mistake 2:** Men not raising their voices with *Talbiyah* is considered concealing the rituals of *Hajj*. Some pilgrims distract themselves from reciting the *Talbiyah* by engaging in unnecessary talk. The Prophet (Salla-Allaahu 'alayhi wa sallam) continued reciting the *Talbiyah* until he threw the pebbles at *Jamrat al-Aqabah*.

**Mistake 3:** Some pilgrims collectively recite the *Talbiyah* with a single voice (in unison). It is not reported that the Prophet (Salla-Allaahu 'alayhi wa sallam) recited the *Talbiyah* with his Companions in unison. The Prophet (Salla-Allaahu 'alayhi wa sallam) said: "He who innovates something in this matter of ours (i.e. Islam) that is not of it will have it rejected (by Allaah)." [Al-Bukhaari no. 2697]

**Mistake 4:** Some pilgrims repeat the *Talbiyah* without understanding its meaning or contemplating it. It is advisable to reflect on the meaning of the *Talbiyah*. *Talbiyah* is an expression of obedience. It is acknowledging Allaah's Blessings and Favors, His Lordship and Sovereignty, and affirming His Oneness.

**Mistake 5:** Some pilgrims pronounce the *Talbiyah* with supplications that are not established in the *Sunnah*. Indeed, there is an abundance of authentic supplications in the *Sunnah*. It is not permissible to pronounce the *Talbiyah* with words other than what has been confirmed by the Prophet (Salla-Allaahu 'alayhi wa sallam). For example:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،  
إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

'Labbaik Allaahumma Labbaik, Labbaik la sharika laka Labbaik, Innal-hamda wan-ni'mata laka wal-mulk, la sharika lak.'

"Here I am, O Allaah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner." [Al-Bukhaari no. 5915]

لَبَّيْكَ إِلَهَ الْحَقِّ لَبَّيْكَ

'Labbaik ilahal-haqq Labbaik.'

"Here I am, O God of Truth, here I am." [Saheeh Ibn Maajah no. 2920]

Or:

لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ، لَبَّيْكَ ذَا الْفَوَاضِلِ

'Labbaik dhal-ma'aarij Labbaik, Labbaik dhal-fawaadil.'

"Here I am, O Possessor of the Ways of Ascent, here I am. Here I am Owner of Excellence." [Authenticated by Shu'aib Al-Arna'oot and graded Saheeh-Takhrij Zaad Al-Ma'ad]

Or:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ وَسَعْدَيْكَ  
وَالْخَيْرُ بِيَدَيْكَ، لَبَّيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْأَمَلُ

'Labbaik Allaahumma Labbaik, Labbaik wasa'daika, wal-khayr bi yadaika, Labbaik, war-raghba'u ilaika wal-amal.'

"Here I am and blessed by You, and all good is in Your Hands, and desire and action are directed towards You." [Muslim no. 1184]

## Mistakes committed when entering the Al-Masjid Al- Haraam (the sacred mosque)

**Mistake 1:** Some pilgrims, upon entering *Al-Masjid Al-Haraam* (the Sacred Mosque), supplicate with *Du'aa's* that are not reported from the Prophet (Salla-Allaahu 'alayhi wa sallam). It is required to restrict oneself to the supplications mentioned in the *Sunnah* for entering the mosque, such as

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ  
لِي أَبْوَابَ رَحْمَتِكَ

"In the Name of Allaah, and the peace and blessing be upon the Messenger of Allaah, O Allaah, open for me the gates of Your Mercy." [Ibn Maajah no. 772 and authenticated by Al-Albaani]

and other authentic supplications reported from the Prophet (Salla-Allaahu 'alayhi wa sallam).

**Mistake 2:** Some pilgrims believe that it is

It is also permissible to add to it:



obligatory to enter *Al-Masjid Al-Haraam* through a specific gate. The pilgrims of *Hajj* and *'Umrah* may enter through any gate of *Al-Masjid Al-Haraam*.

**Mistake 3:** Some pilgrims believe that *Tahiyyatul Masjid* of *Al-Masjid Al-Haraam* is the *Tawaaf* and not the two *Rak'ahs* like other mosques. *Al-Masjid Al-Haraam* is like other mosques (in this regard). It is a *Sunnah* to perform two *Rak'ahs* upon entering. However, if someone is coming for *Hajj* or *'Umrah*, and he performs the *Tawaaf*, then that suffices for the two *Rak'ahs* of *Tahiyyatul Masjid*.

## Mistakes committed during *Tawaaf*

**Mistake 1:** Some pilgrims adhere to specific supplications during *Tawaaf*, considering them as *Sunnah* in their *Tawaaf*. No specific supplication is reported from the Prophet (*Salla-Allaahu 'alayhi wa sallam*) to be recited during *Tawaaf*.

**Mistake 2:** Some pilgrims collectively recite supplications during *Tawaaf*, following the recitations of a reciter, who recites it aloud for them. This creates a disturbance for others who are performing *Tawaaf*.

The correct practice is for everyone to supplicate individually with a low voice.

**Mistake 3:** Some pilgrims pronounce their intention for *Tawaaf* at the beginning of it. Pronouncing the intention was not reported by the Prophet (*Salla-Allaahu 'alayhi wa sallam*). It is obligatory to intend in one's heart without pronouncing it with the tongue.

**Mistake 4:** Some pilgrims crowd near the Black Stone or the Yemeni Corner, causing harm to other pilgrims. Aggressive crowding is not permissible. It is sufficient to point towards the stone with one's hand without the need to kiss it.

**Mistake 5:** Some pilgrims believe that kissing the Black Stone is a condition for (the validity of) *Tawaaf* and that *Tawaaf* is not considered valid without it. Kissing the Black Stone is a *Sunnah*, and not a condition.

It is a *Sunnah* only for those performing the *Tawaaf*.

**Mistake 6:** Some pilgrims kiss *ar-Rukn al-Yamani* (the Yemeni Corner).

It was not established by the Prophet (*Salla-Allaahu 'alayhi wa sallam*).

What is established is to wipe it with one's right hand if the pilgrim can do so without causing harm to others, otherwise, he should continue with his *Tawaaf* without pointing or kissing the Yemeni Corner, as is the case with *al-Hajr al-Aswad* (the Black Stone).

**Mistake 7:** Some pilgrims wipe the Black Stone or the Yemeni Corner with their left hand. This is inappropriate because the right hand is more honorable in matters of respect.

**Mistake 8:** Some pilgrims seek *Barakah* (blessings) by wiping or kissing the Black Stone and the Yemeni Corner, and this contradicts the *Sunnah*.

The purpose of touching the Stone is to show reverence to Allaah.

Therefore, when the Prophet (*Salla-Allaahu 'alayhi wa sallam*) touched the Black Stone, he would say: '*Allaahu Akbar (Allaah is the Greatest)*.'

**Mistake 9:** Some pilgrims believe that performing *Tawaaf* is obligatory immediately upon arriving in Makkah. If a *Hajj* or *'Umrah* pilgrim is fatigued from the journey, he is allowed to rest and then commence *Tawaaf* after it. There is no harm in doing so.

**Mistake 10:** Some pilgrims wipe themselves with the walls of the *Ka'bah* during *Tawaaf*. Touching is not reported from the Prophet (*Salla-Allaahu 'alayhi wa sallam*) except for touching the Black Stone and the Yemeni Corner.

**Mistake 11:** Some pilgrims enter through the gate of *Al-Hijr* and exit from the other gate during *Tawaaf*. The Prophet performed *Tawaaf* of the House from outside the *Hijr* (the crescent-shaped area immediately adjacent to the *Ka'bah*). If a person performs *Tawaaf* from inside the *Hijr*, his *Tawaaf* is not considered as *Tawaaf* of the *Ka'bah*, and his *Tawaaf* is not correct.

**Mistake 12:** Some pilgrims do not adhere to keeping the *Ka'bah* on their left side during *Tawaaf*. You may find them circumambulating

with the *Ka'bah* behind their back, in front of them, or to their right – i.e., opposite of the usual *Tawaaf*.

**Mistake 13:** Some pilgrims perform *Raml* (walk briskly) during all circuits, although *Raml* is prescribed only for the first three circuits.

Moreover, *Raml* is only for men.

**Mistake 14:** Some pilgrims begin *Tawaaf* at the door of the *Ka'bah*. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) began *Tawaaf* from the Black Stone and he (*Salla-Allaahu 'alayhi wa sallam*) said: “Take your rituals from me.” [Muslim no. 1297, Saheeh Al-Jami'e no. 5061 and authenticated by Al-Albaani who graded it Saheeh]

**Mistake 15:** Some pilgrims stand at the line (that marks the start of *Tawaaf*) for a long time during *Tawaaf*. This causes congestion and hinders the movement of the worshippers. It is *Wajib* (obligatory) to point toward the Black Stone while walking, without stopping.

**Mistake 16:** Some pilgrims push and shove during *Tawaaf*, which may lead to arguments. It is essential to exercise patience during crowded conditions in *Tawaaf*, seeking reward for enduring the hardship because of the prohibition of arguing and causing harm during *Hajj* (and *'Umrah*).

**Mistake 17:** Some pilgrims stand at *Maqaam Ibrahim* and engage in lengthy supplications, and sometimes as a group. Making *Du'aa* at *Maqaam Ibrahim* is not reported [from the Prophet (*Salla-Allaahu 'alayhi wa sallam*)].

**Mistake 18:** Some pilgrims, upon completing *Tawaaf*, walk backwards as they exit – thinking that this is a way of showing reverence to the *Ka'bah*. The correct practice is for the pilgrim to exit as they would from any other mosque.

## Mistakes in the Two *Rak'ahs* of *Tawaaf*

**Mistake 1:** Some pilgrims think that the two *Rak'ahs* of *Tawaaf* must only be performed behind the *Maqaam*. The pilgrim of *Hajj* and *'Umrah* can perform these *Rak'ahs* anywhere in the *Masjid*.

**Mistake 2:** Some pilgrims lengthen the two units

(*Rak'ahs*) of *Tawaaf*; extending the recitation, elongating the bowing, prostration, standing, and sitting. This contradicts the *Sunnah*, for the Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to keep these two *Rak'ahs* light and he would leave after the *Salaam*.

**Mistake 3:** Some pilgrims sit after the two *Rak'ahs* of *Tawaaf* and engage in lengthy supplications. This was not reported by the Prophet (*Salla-Allaahu 'alayhi wa sallam*), and he did not guide the *Ummah* towards this practice.

## Mistakes during *Sa'i* between *Safa* and *Marwah*

**Mistake 1:** Reciting/articulating the intention and pronouncing words when intending to perform *Sa'i*. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) did not do so. Allaah (*Ta'ala*) says (interpretation of the meaning): “Indeed in the Messenger of Allaah [Muhammad (*Salla-Allaahu 'alayhi wa sallam*)], you have a good example to follow...” [Surat Al-Ahzaab (33:21)]

**Mistake 2:** Some pilgrims start at *Marwah*. The *Sa'i* should begin at *Safa* and end at *Marwah*, as the Prophet (*Salla-Allaahu 'alayhi wa sallam*) did.

**Mistake 3:** Some pilgrims believe that *Sa'i* is only valid if they ascend to the highest points of Mount *Safa* and Mount *Marwah*. The correct practice is to ascend to any point on *Safa* or *Marwah*, even if one does not reach the highest point.

**Mistake 4:** Some pilgrims, when ascending *Safa*, face the *Ka'bah* and raise their hands like in the *Takbir* of *Salaat*. What is known from the Prophet (*Salla-Allaahu 'alayhi wa sallam*) is to raise the hands and make supplications, which means that raising the hands here is for making supplications and not raising like during the *Takbir* of *Salaat*.

**Mistake 5:** Some pilgrims begin *Sa'i* from Mount *Safa* and end it at Mount *Safa*, and count it as a single circuit, thinking that one lap is from *Safa* to *Safa*. One lap should be from *Safa* to *Marwah*, and when one returns from *Marwah* to *Safa*, it counts as a second lap, and so on, until seven laps are completed, ending at *Marwah*.

**Mistake 6:** Some pilgrims perform *Raml* (brisk walking) for the entire *Sa'i* from *Safa* to *Marwah*,

and vice versa. This causes hardship because *Raml* is prescribed only for a specific portion that is marked by two green signs in the *Mas'aa*.

**Mistake 7:** Some women pursue the *Sa'i* between the green signs like men (i.e., with *Raml*, walking briskly). Women are not to exert, nor observe *Raml*; rather they should walk at a normal pace because of the saying of Ibn 'Umar (*Radia-Allaahu 'anhuma*), "Women are not required to perform *Raml*; neither in *Tawaaf* around the *Ka'bah*, nor between *Safa* and *Marwah*."

**Mistake 8:** Some pilgrims perform *Idtiba'* (exposing the right shoulder) during *Sa'i*. *Idtiba'* is only done during *Tawaaf* (circumambulation).

**Mistake 9:** Some pilgrims believe that *Taharah* is obligatory for *Sa'i*. *Sa'i* does not require *Taharah* (ritual purity), although it is better if one is in a state of purity.

**Mistake 10:** Some (male) pilgrims neglect the *Raml* in *Sa'i* (pace) between the two green markers. Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) used to perform a vigorous *Sa'i* between the two green markers, which are closer to *Safa* than to *Marwah*.

**Mistake 11:** Some pilgrims recite the saying of Allaah (*Ta'ala*) (interpretation of the meaning): "Verily! *As-Safa* and *Al-Marwah* are of the Symbols of Allaah. So it is not a sin on him who performs *Hajj* or '*Umrah* of the House to perform the going (*Tawaaf*) between them. And whoever does good voluntarily, then verily, Allaah is All-Appreciative, All-Knower." [Surat Al-Baqarah (2:158)] in every lap. It is prescribed to recite it when the pilgrim of *Hajj* or '*Umrah* comes close to *Safa* in order to initiate the *Sa'i*.

**Mistake 12:** Some pilgrims specify certain *Du'aa's* (supplications) for each lap of *Sa'i*. This was not reported by the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*).

**Mistake 13:** Some pilgrims continue *Sa'i* even if the prayer is established. It is obligatory to pause the *Sa'i* for *Salaat*, and then resume it from where it was left off after *Salaat*.

**Mistake 14:** Some pilgrims think it is obligatory to start *Sa'i* immediately after completing the

*Tawaaf*. It is permissible to rest if one is tired from *Tawaaf* and then begin *Sa'i* after regaining strength and energy.

**Mistake 15:** Some people believe that *Sa'i* is an act of worship even outside of *Hajj* or '*Umrah*. *Sa'i* between *Safa* and *Marwah* is a specific part of the pilgrimage rituals.

## Mistakes when Shaving and Trimming the hair

**Mistake 1:** Some pilgrims shave or trim only a part of the head, leaving the rest untouched. It is obligatory to shave the entire head uniformly.

**Mistake 2:** Some pilgrims, after completing *Sa'i*, return to their residences, exit the *Ihram*, change their clothes, and then go for a shave or trimming of their hair. A person should not exit the state of *Ihram* except after shaving or trimming, as stated by the Prophet (*Salla-Allaahu 'alayhi wa sallam*), "let him shave his head or cut his hair, then exit *Ihram*." [An-Nasaa'i no. 2770 and authenticated by Al-Albaani]

**Mistake 3:** Some pilgrims shave their heads starting from the left side.

The *Sunnah* is to begin shaving from the right side.

## Mistakes committed on the Day of Tarwiyah (8th Dhul-Hijjah)

**Mistake 1:** Some pilgrims go directly to *Arafah* on the Day of *Tarwiyah* without staying in *Mina* until sunrise of the ninth day. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to stay in *Mina* from the afternoon of the eighth day until sunrise of the ninth day.

**Mistake 2:** Some pilgrims do not utter the *Talbiyah* audibly. It is preferable to pronounce the *Talbiyah* aloud.

**Mistake 3:** Some pilgrims combine *Dhuhr* and '*Asr Salaat*, as well as *Maghrib* and '*Isha' Salaat*, thinking that combining and shortening prayers is allowed in *Mina*. It is prescribed to shorten the prayers in *Mina* without combining them.

**Mistake 4:** Some pilgrims stay near *Mina* without

ensuring they are within its boundaries. The recommended practice on the Day of *Tarwiyah* is to spend the night in *Mina*. The pilgrim should inquire and confirm if he is unsure about the boundaries of *Mina*.

## Mistakes committed on the Day of Arafah

**Mistake 1:** Some pilgrims do not utter the *Talbiyah* aloud while going towards *Arafah*. Uttering the *Talbiyah* out loud is *Mustahab* (recommended) until the stoning of the *Jamrat al-Aqabah* on the Day of *Eid*.

**Mistake 2:** Some pilgrims descend just before reaching *Arafah* and stay in their accommodations until the sun sets - for a symbolic presence - and then proceed to *Muzdalifah*. These individuals do not fulfill the *Hajj* because the Prophet (*Salla-Allahu 'alayhi wa sallam*) said: "*Hajj is Arafah.*" [An-Nasaa' i no. 3044 and authenticated by Al-Albaani who graded it Saheeh]

**Mistake 3:** Some pilgrims sit in the front part of the *Namirah* Mosque.

The *Namirah* Mosque is outside *Arafah*. If someone sits there until sunset and then leaves, they have missed performing *Hajj*.

**Mistake 4:** Some pilgrims believe that the mountain where the Prophet (*Salla-Allahu 'alayhi wa sallam*) stood holds a special sanctity; therefore, they go there, climb it, and seek blessings from its stones and soil. This is a *Bid'ah* (innovation), for it is neither prescribed to ascend the mountain, nor to offer *Salaat* on it.

**Mistake 5:** Some pilgrims believe that it is necessary to pray *Dhuhr* and *'Asr* behind the *Imaam* in *Masjid Namirah*. If the pilgrim prays in his tent in a manner that assures peace without inconvenience/harm, it is better for him. The Prophet (*Salla-Allahu 'alayhi wa sallam*) said: "*I have stayed here (near these rocks), and the whole of Arafah is a place for stay.*" [Muslim no. 1218c]

**Mistake 6:** Some pilgrims crowd to stay in *Masjid Namirah*, thinking that staying in it is preferable. The entire *Arafat* is a place of halting, and causing inconvenience/harm to other pilgrims is prohibited.

**Mistake 7:** Some pilgrims face the mountain

during their supplications, although the *Qiblah* would be behind them or to their right or left. The pilgrim should face the *Qiblah* during his *Du'aa* (supplication).

**Mistake 8:** Some pilgrims leave *Arafah* before sunset. The departure from *Arafah* to *Muzdalifah* should only be after sunset. This was the practice of the Messenger of Allaah (*Salla-Allahu 'alayhi wa sallam*).

**Mistake 9:** Some pilgrims do not realize the significance of the Day of *Arafah*, and you find them wandering without any signs of humility at this place. The pilgrim should strive in supplication, seek forgiveness, and make *Dhikr* until the sun sets.

## Mistakes during the overnight stay in Muzdalifah

**Mistake 1:** Some pilgrims stay at *Namirah*, thinking it is *Muzdalifah*.

They should inquire and confirm the location of *Muzdalifah* and its boundaries before settling for the night. Those who make this mistake must offer expiation (*Fidyah*), although their *Hajj* is correct.

**Mistake 2:** Some pilgrims hasten their departure to *Muzdalifah*. The movement towards *Muzdalifah* should be done with calmness and tranquility. The Prophet (*Salla-Allahu 'alayhi wa sallam*) was moving towards *Muzdalifah* and he was saying, "*O people, (move) calmly, with tranquility.*" [Muslim no. 1218]

**Mistake 3:** Some pilgrims offer *Maghrib* and *'Isha'* *Salaat* on their way (before reaching) to *Muzdalifah*. The Prophet (*Salla-Allahu 'alayhi wa sallam*) did not pray until he reached *Muzdalifah*.

**Mistake 4:** Some pilgrims pray *Maghrib* and *'Isha'* in *Muzdalifah* but after the time of *'Isha'* has passed. Prayer should not be delayed beyond its prescribed time under any circumstances. Allaah (*Ta'ala*) says in Surat An-Nisaa' (4:103) (interpretation of the meaning): "**Verily, the prayer is enjoined on the believers at fixed hours.**"

**Mistake 5:** Some pilgrims spend the night in *Muzdalifah* in *Salaat*, *Dhikr*, etc. The preferable practice is to lay down (i.e. rest) until *Fajr* prayer, as the Messenger of Allaah (*Salla-Allahu 'alayhi wa*

*sallam*) did during his stay in *Muzdalifah*.

**Mistake 6:** Some pilgrims leave *Muzdalifah* before spending the minimum required time there. They pass through without stopping. The *Sunnah* indicates that the pilgrim should stay in *Muzdalifah* until *Fajr* prayer, then proceed to stand at *Al-Mash'ar al-Haram* (lit. the sacred place – i.e. *Muzdalifah* as referred to by Allaah in the Qur'an) supplicating to Allaah, and then head towards *Mina*.

**Mistake 7:** Some pilgrims stay in *Muzdalifah* until sunrise. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) left *Muzdalifah* before sunrise.

**Mistake 8:** Some pilgrims abandon *Talbiyah* when leaving *Arafat* for *Muzdalifah*. The pilgrim should continue with the *Talbiyah* until they reach the *Jamrat al-Aqabah*.

## Mistakes during the Stoning of the *Jamarat*

**Mistake 1:** Some pilgrims hurry from *Muzdalifah* to the *Jamarat*. This causes fear and intimidation amongst the pilgrims. Pilgrims should proceed calmly and peacefully.

**Mistake 2:** Some pilgrims believe that stoning is only valid if the pebbles are taken from *Muzdalifah*. Pebbles can be collected from any place, whether from *Muzdalifah*, *Mina*, or any other location. This is because there is no evidence that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) specifically gathered pebbles from *Muzdalifah*.

**Mistake 3:** Some pilgrims believe that *Jamarat* is a place where *Shayateen* (devils) reside, so you find them cursing, swearing, and stoning the *Shaytaan* (Satan). Stoning the *Jamarat* is to establish *Dhikr* of Allaah (*Ta'ala*).

**Mistake 4:** Some pilgrims believe that the pebble must hit the pillar (during the stoning ritual). It is not a condition for the validity of the stoning that the pebble hits the pillar. The pillar serves as a marker for the target area where the pebbles should land.

**Mistake 5:** Some pilgrims wash the pebbles, thinking that it is *Mustahab* (recommended) to do so. This was not reported by the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*).

**Mistake 6:** Some pilgrims delegate others to perform the stoning on their behalf, even though they are capable of doing it themselves. If a pilgrim is capable of performing the stoning, it is not permissible for him to delegate someone else, as Allaah (*Ta'ala*) says (interpretation of the meaning): **“Perform properly, the *Hajj* and *Umrah* for Allaah.”** [Surat *Al-Baqarah* (2:196)]

**Mistake 7:** Some pilgrims perform the stoning before midday. This is incorrect because they are stoning outside the designated time prescribed by the *Sharee'ah*. It has been established that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) only performed the stoning after midday (after the sun's zenith) and before the *Dhuhr* prayer.

**Mistake 8:** Some pilgrims throw more than seven pebbles or throw them twice or thrice a day or more. It is obligatory to stone as the Prophet (*Salla-Allaahu 'alayhi wa sallam*) did, without any increase or decrease.

**Mistake 9:** Some pilgrims skip standing after stoning the first and middle *Jamarat*, and this is contrary to what is better because it is a *Sunnah*; for it was established by the Prophet (*Salla-Allaahu 'alayhi wa sallam*) that when he stoned the first *Jamarah*, he faced the *Ka'bah*, raised his hands, and made a long supplication. However, after stoning *Jamrat al-Aqabah*, he left and did not stand.

**Mistake 10:** Some pilgrims throw all the pebbles with one handful. This counts as one pebble only, and they are required to throw six more pebbles (individually).

**Mistake 11:** Some pilgrims do not ensure that their pebbles hit/fall in the designated area during the stoning ritual. It is known that the pebbles must land inside the basin. If the pebble lands inside the basin, then the obligation has been fulfilled, regardless of whether it remains in there or rolls out.

## Mistakes during the stay in *Mina* on the days of *Tashreeq*

**Mistake 1:** Some pilgrims do not stay overnight in *Mina* during the days of *Tashreeq*. Staying overnight in *Mina* is obligatory; whoever neglects it without an excuse has to offer a sacrifice. If he cannot offer a sacrifice, he must fast for ten days.

**Mistake 2:** Some pilgrims do not exert effort to find a place to stay in *Mina*. You can see them turning left and right in their cars, and then heading back to Makkah. They should search for a place, and if they cannot find one, they should spend the night beside the last tent of the pilgrims.

## Mistakes committed in the Sacrifice

**Mistake 1:** Some pilgrims slaughter the sacrificial animal (*Hadi*) outside the *Haram*, such as in *Arafah* or elsewhere. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) slaughtered his sacrificial animal in the *Haram*.

**Mistake 2:** Some pilgrims slaughter an animal that is not eligible for slaughter, such as a young animal that has not reached the required age according to the *Sharee'ah*; for camels, the age is five years; for cattle, it is two years; for goats, it is one year; and for sheep, it is six months.

**Mistake 3:** Some pilgrims slaughter a sacrificial animal with a defect that makes it ineligible. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) mentioned the defects that make the animal ineligible saying, "It is not permissible to offer as a sacrifice -an animal that clearly has one bad eye, an animal that is obviously lame, an animal that is obviously sick, or an animal that is so emaciated that it is as if there is no marrow in its bones." [Saheeh Abu Dawoud no. 2802 and authenticated by Al-Albaani who graded it Saheeh]

**Mistake 4:** Some pilgrims slaughter the sacrificial animal and throw it away. It is preferable to eat from it and feed the poor and needy. Allaah (*Ta'ala*) says in Surat AL-Hajj (22:28) (interpretation of the meaning): "Then eat thereof, and feed therewith the poor who have a very hard time."

**Mistake 5:** Some pilgrims slaughter before the Day of *Eid*. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) only performed the sacrifice on the Day of *Eid*, and Allaah (*Ta'ala*) says in Surat AL-Kawthar (108:2) (interpretation of the meaning): "So pray to your Lord and sacrifice (to Him alone)."

## Mistakes committed during the Farewell Tawaaf

**Mistake 1:** Some pilgrims perform the Farewell *Tawaaf* (*Tawaaf al-Widaa'*) before stoning the *Jamarat*. After completing the *Tawaaf*, they return to *Mina* to perform the stoning, and then they travel. The Farewell *Tawaaf* should be the last act before departing because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "No one should leave (Makkah) until he performs the last circumambulation of the House (the *Ka'bah*)." [Reported by Muslim no. 1327].

Therefore, if someone performs the *Tawaaf* before stoning the *Jamarat*, it becomes obligatory for him to re-perform *Tawaaf* at the time of departure.

**Mistake 2:** Some pilgrims perform the Farewell *Tawaaf* and then stay in Makkah for a long time after that. It is necessary to repeat the *Tawaaf* before departing.

**Mistake 3:** Some pilgrims misunderstand the verse (2:203) (interpretation of the meaning), "But whosoever hastens to leave in two days" to mean that the second day refers to the eleventh day, and the first day is the Day of *Eid*. The two days refer to the eleventh and twelfth days.

**Mistake 4:** Some pilgrims, after performing the Farewell *Tawaaf*, when they reach the gate of *Masjid Al-Haraam*, turn their gaze towards the *Ka'bah* as if bidding it farewell. They may supplicate, recite *Salaam*, or engage in similar actions. This is an innovation because the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) did not do it, and if it were good, he would have done it.

**Mistake 5:** Some pilgrims, after completing their *Tawaaf*, walk backward facing the *Ka'bah*, claiming that he is showing reverence to the *Ka'bah*.

Neither the Prophet (*Salla-Allaahu 'alayhi wa sallam*) nor his Companions did it.

## Mistakes committed during Ziyarah (Visiting) to Al-Masjid An-Nabawi

**Mistake 1:** Some pilgrims believe that visiting the Prophet's Mosque is linked to *Hajj* and that if one fails to do so, then his *Hajj* is deficient.

*Ziyarah* has no relation to *Hajj*. *Hajj* is complete without it. As for statements that were not

reported from the Prophet (*Salla-Allaahu 'alayhi wa sallam*) like, “Whoever performs Hajj, and does not visit me, he has shunned me” are false and not authentic.

**Mistake 2:** Some pilgrims kiss the Prophet's (*Salla-Allaahu 'alayhi wa sallam*) grave, and may even perform *Tawaaf* around it, and touch the mesh around the chamber. Such actions are not permissible because they fall under the prohibited innovations.

**Mistake 3:** Some pilgrims supplicate to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) seeking relief from distress or fulfillment of needs.

This is a major form of *Shirk* and puts one beyond the pale of Islam.

Allaah (*Ta'ala*) says in Surat Al-Jinn (72:18) (interpretation of the meaning): **“The mosques are for Allaah (Alone), so invoke not anyone along with Allaah.”**

**Mistake 4:** Some pilgrims wipe themselves against the walls of the Prophet's Mosque, the *Mihrab*, and the pulpit. This is an innovated act that is prohibited in the *Sharee'ah*.

**Mistake 5:** Some pilgrims raise their voices with supplications at the Prophet's (*Salla-Allaahu 'alayhi wa sallam*) grave. Perhaps it may lead to *Shirk* because it is required to face the *Qiblah* during *Du'aa* (supplication), and not the grave.

**Mistake 6:** Some pilgrims believe it is obligatory to offer a specific number of *Salaat* (prayer) in the Prophet's Mosque, such as forty *Salaat*, etc. All of this falls under innovations for which there is no clear evidence in the *Sharee'ah*.

And Allaah Knows best.

**Source:**

Akhtaa' Yaqa'a feeha Ba'd Al-Hujjaj (Mistakes Committed by some Pilgrims of Hajj) -Paraphrased- Prepared by the Scientific Department at Daar Ibn Khuzaimah.

## Q1

What are the pillars of *Hajj* for which a person is detained (cannot continue) until he performs it?

## Q2

What are the obligatory acts of *Hajj* and what should be done if any act is omitted?

## Hastening the Performance of Hajj

'Abdullaah ibn 'Abbaas (Radiya-Allaahu 'anhuma) narrated that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: "Whoever intends to perform Hajj, let him hasten to do so; for, he may fall sick, lose his mount or be faced with some need." [Saheeh Ibn Maajah (2349). Authenticated by Al-Albaani and graded Hasan. Also reported by Abu Dawoud (1732) in an abridged form, Ibn Maajah (2883), Ahmad (1834) and words are of Ahmad]

### Lessons and Commentary

**1** - Since Hajj is one of the five pillars that Islam is built upon, it stands as one of the greatest acts ordained by Allaah (Ta'ala) upon His slaves, to purify their records and cleanse their souls.

Souls are innately drawn towards their homeland; they love it and resist separation from it. The Legislator strongly encouraged the act of Hajj, endowing it with immense virtues and great rewards because Hajj demands departure from one's homeland and familiar surroundings, including family, possessions, companions, and tribe.

Likewise, it serves as an exhortation for worshippers to visit this ancient House through Hajj and 'Umrah, arousing their curiosity to see the landmarks where revelation descended and where the message was revealed to our Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam)." [Islamweb.net]

**2** - This Hadeeth has been used as evidence that Hajj becomes obligatory immediately (i.e., as soon as one becomes capable of it).

There is a difference of opinion about what year the ritual of Hajj was made obligatory; one view suggests that it was made obligatory in the tenth year (after Hijrah), and the Prophet (Salla-Allaahu 'alayhi wa sallam) did not delay performing Hajj i.e., he (Salla-Allaahu 'alayhi wa sallam) performed Hajj in the 10th year itself.

However, (even) if one assumes that it was made obligatory before the tenth year, then the Prophet's delaying Hajj was due to a dislike for mingling with the polytheists during Hajj, because they used to perform Hajj and circumambulate the Ka'bah naked. When Allaah purified al-Bayt al-Haraam (Sacred House) from them, the Prophet (Salla-Allaahu 'alayhi wa sallam) performed Hajj; hence, the delay was due to a valid excuse.

It is also quoted that the Prophet (Salla-Allaahu 'alayhi wa sallam) intentionally delayed Hajj (without an excuse) since the Prophet (Salla-Allaahu 'alayhi wa sallam) performed Hajj in the tenth year although it was obligated in the fifth or sixth year. [dorar.net/hadith/sharh/150111]

Accordingly, whoever is capable of performing Hajj, and the conditions for its obligation are met, then Hajj immediately becomes obligatory on him, and it is not permissible to delay it.

Ibn Qudamah (Rahimahullaah) said in "Al-Mughni", "Whoever is obligated to perform Hajj, and he is capable of it, then it immediately becomes



obligatory upon him, and it is not permissible for him to delay it. This is the opinion of Abu Hanifah and Maalik because Allaah said in Surat Aal-Imran (3:97):

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا  
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

**“And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allaah], then Allaah stands not in need of any of the ‘Alamin (mankind and Jinn).”**

and because of the Prophet’s (Salla-Allaahu ‘alayhi wa sallam) command to hasten it. It is reported that the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “Whoever intends to perform Hajj, let him hasten to do so.” [Reported by Ahmad, Abu Dawoud and Ibn Maajah]

In the narrations of Ahmad and Ibn Maajah, he (Salla-Allaahu ‘alayhi wa sallam) said: “for, he may fall sick, lose his mount or be faced with some need.” [Al-Albaani graded it Hasan in Saheeh Ibn Maajah]

The meaning of ‘immediate’ is that the accountable person must perform the commanded act as soon as he can do it, and it is not permissible for him to delay it without an excuse.

Shaikh Ibn ‘Uthaimin (Rahimahullaah) was asked: Is the obligation of Hajj immediate or is it possible to delay it?

He (Rahimahullaah) replied: “The correct view is that it is obligatory immediately. It is not permissible for a person who is capable of performing Hajj to delay it. Similarly, all religious obligations, if not restricted by a specific time or reason are obligatory immediately.” [Fatawa Ibn ‘Uthaimin, 21/13. Islamqa.net no. 41702]

**3 -** This Hadeeth is (simply) an encouragement to hasten Hajj before impediments arise. The wise believer is careful about his religion; he hastens to perform acts of obedience and to fulfill obligations before the opportunity passes. In this Hadeeth, ‘Abdullaah ibn ‘Abbaas or Al-Fadl ibn ‘Abbaas (Radiya-Allaahu ‘anhuma) narrated that Prophet Muhammad (Salla-Allaahu ‘alayhi wa

sallam) said: “Whoever intends to perform Hajj, let him hasten to do so.”

This means that whosoever intends to perform Hajj should expedite its performance when the necessary means such as provision and transportation are available. “for, he may fall sick,” meaning that illness may prevent him from performing Hajj. “or lose his mount,” meaning he might lose certain means that make him capable for Hajj. “or be faced with some need,” meaning circumstances might arise - whatever the cause may be - he may be prevented from performing Hajj, causing him to miss the opportunity.

This applies to every act of obedience where there is a fear that something might hinder its fulfillment. So there should be no delays, for the opportunity to fulfill the act may never arise again! Allaah, the Most High, has pointed to this in His Statement,

فَاسْتَبِقُوا الْخَيْرَاتِ

**“So hasten towards all that is good.”** [Surat Al-Baqarah (2:148)]

Delay might also become a cause for punishment, as the person did not seize the opportunity to perform the good deeds that were within his capability or those that were required of him as indicated by the verse:

وَنَقَلِبْ أَعْيُنَهُمْ وَابْصُرْهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ ؕ أَوَّلَ مَرَّةٍ

**“And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.”** [Surat Al-An’aam (6:110)]

Similarly, in another verse 2,

إِنْ كُمْ رَضِيْتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ

**“You agreed to sit inactive on the first occasion.”** [Surat At-Tawbah (9:83)] [End quote: <https://dorar.net/hadith/sharh/150111>]

**4 -** Hastening in Acts of Obedience

The Sharee’ah texts unanimously disapprove hastiness in all matters except in obedience (to Allaah). In the case of obedience, haste is praised and desirable.

Allaah, the Most High, says in Surat Al-Hadid (57:21):

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ  
وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَٰلِكَ فَضْلُ  
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

**“Race one with another in hastening towards Forgiveness from your Lord (Allaah), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allaah and His Messengers. That is the Grace of Allaah which He bestows on whom He pleases. And Allaah is the Owner of Great Bounty.”**

And He (Ta'ala) says in Surat Aal-'Imran (3:133):

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

**“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious).”**

and Kaleemullaah Musa (‘Alayhis-Salaam) had said,

وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾

**“And I hastened to You, O my Lord, that You might be pleased.” [Surat Ta-Ha (20:84)]**

In a *Marfoo' Hadeeth*, “Hasten to do good deeds before you are overtaken by one of the seven afflictions; are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal who is the hidden evil which is awaited, or the Hour; and the Hour will be most grievous and most bitter.” [Reported by At-Tirmidhi no. 2306, who classified it as Hasan]

Abu Hurairah (Radiya-Allaahu ‘anhu) reported that Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) said: “Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Dajjal, the beast and (the death) of one of you or the general turmoil.” [Muslim no. 2947] Sa’d ibn Abi Waqqas (Radiya-Allaahu ‘anhu) narrated that the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: “There is hesitation in everything, except in the actions of the next world.” [Reported by Abu Dawoud no. 4810 and authenticated by Al-Albaani who graded it Saheeh] [Source: Islamweb.net]

**Sources:**

- 1- Islamweb.net
- 2- <https://dorar.net/hadith/sharh/150111>
- 3- Fatawa Ibn ‘Uthaimen, 21/13. Islamqa.net no. 41702





## PLACES PRESCRIBED FOR

# Ziyarah (Visit)

## IN AL-MADINAH AND VARIOUS ISSUES RELATED TO IT

### *Ziyarah (visitation) to the Prophet's Masjid*

It is a *Sunnah* to visit the *Masjid* of Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) and to make *Shadd ar-Rihaal* to it (i.e., to travel solely to worship in it) at any time of the year, whether before *Hajj* or after it.

*Ziyarah* to the Prophet's *Masjid* is not restricted to any specific time. It is not associated with the *Hajj*, nor is visiting it a condition or an obligation of the *Hajj*.

However, those arriving for *Hajj* should visit the Prophet's *Masjid* either before or after performing the obligations of *Hajj*, especially those for whom the journey to these places is difficult. So, if the pilgrims passing by the Prophet's *Masjid* offer prayers in it, it would be more considerate of them and greater for their reward; for, they would be combining two virtuous acts:

- a) Fulfilling the obligation of *Hajj*
- b) *Ziyarah* to the Prophet's *Masjid* for prayer – bearing in mind – as mentioned earlier, that this *Ziyarah* is not a part of *Hajj*. The *Hajj* is complete and perfect without this *Ziyarah*, and there is no connection between them.

Proofs concerning the prescription of *Shadd ar-Rihaal* (the permissibility of undertaking a journey) to visit the Prophet's *Masjid* are many. Among them are:

1. Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "Do not undertake a journey to visit any *Masjid* (solely for the purpose of praying in them), but three: this *Masjid* of mine, the *Masjid* of *Al-Haraam* and the *Masjid* of *Aqsa* (*Bait Al-Maqdis*)." [Agreed upon. Reported by *Al-Bukhaari* (1189) and *Muslim* (1397) on the authority of *Abu Sa'eed Al-Khudri*]

2. Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "One prayer in my *Masjid* is better than one thousand prayers in any other *Masjid* except *Al-Masjid Al-Haraam*." [Agreed upon. Reported by *Al-Bukhaari* (1190) and *Muslim* (1394)]

These texts indicate the legitimacy of visiting the *Masjid* of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) to pray in it due to its excellence and multiplication of rewards. They also indicate that it is prohibited to embark on a journey with the intent to worship, except to these three *Masajid*. *Ziyarah* and traveling for worship are not specified to any place in the world except these



three *Masjid*. Intending to visit AL-Madinah to pray in the *Masjid* of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) is encouraged for both men and women, based on the general evidence mentioned earlier.

### *Manners of Ziyarah:*

When a traveler arrives at the *Masjid*, it is recommended for him to enter the *Masjid* with his right foot and to recite the prescribed *Du'aa* (supplication) for entering any and all *Masajid*:

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ افْتَحْ لِي  
أَبْوَابَ رَحْمَتِكَ

*Bismillaahi, was-Salaatu wassalaamu `alaa rasulillaahi. Allaahumma iftah li abwaaba rahmatik.*

*“In the Name of Allaah, and blessings and peace be upon the Messenger of Allaah. O Allaah, open before me the doors of Your mercy.”*

There is no specific remembrance for the Prophet’s *Masjid* (in the *Du'aa*).

After that, the visitor should offer two *Rak'ahs* of *Salaat* (*Tahiyatul-Masjid*) in any place within the *Masjid*, and if he offers them in the *Rawdah*, it is considered better because of the Prophet’s (*Salla-Allaahu 'alayhi wa sallam*) saying: *“Between my house and my pulpit is a Rawdah (garden) from the gardens of Paradise.”* [Agreed upon. Reported by AL-Bukhaari (1196) and Saheeh Muslim (1391)]

Whoever visits the Prophet’s (*Salla-Allaahu 'alayhi wa sallam*) *Masjid* should be keen on performing the five daily obligatory prayers in it, and it is recommended for the visitor to increase in *Dhikr* (remembrance), *Du'aa* (supplication), and voluntary prayers, especially in the honored *Rawdah*, with the intention of earning abundant rewards.

As for the obligatory prayers, it is preferable for the visitor and others to strive to perform them in the *Masjid* and to seek a place in the desired front rows as much as possible, as they are superior to the *Salaah* in the *Rawdah*.

### *Ziyarah to the Prophet's Grave*

When a Muslim visits the Prophet’s *Masjid*, it is *Mustahab* (recommended) for him also to visit the Prophet’s grave, and the graves of his Companions Abu Bakr and ‘Umar (*Radia-Allaahu 'anhuma*). These visits are considered secondary to the *Ziyarah* to the Prophet’s *Masjid*, and they are not the primary goal (or intention).

These visits are permissible, but it is not prescribed for *Shadd ar-Rihaal* (to embark on a special journey for it with the intention of worship). In fact, an *Ijma* (consensus) has been established concerning the prohibition of traveling to visit the graves of Prophets, righteous individuals, and other places besides the three *Masajid* (*Al-Masjid Al-Haraam*, the Prophet’s *Masjid*, and *Al-Masjid Al-Aqsa*). Whosoever travels for this purpose is considered a sinner/disobedient in his *Niyyah* (intention) and in his purpose because of the understanding derived from the *Hadeeth* that permits travel to only the three *Masajid*.

### *Manners of Ziyarah to the Prophet's Grave:*

The visitor should stand facing the Prophet’s grave with respect and a lowered voice. Then, he should send *salaam* saying,

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

*“Peace be upon you, O Messenger of Allaah, and the mercy of Allaah and His blessings.”*

Because of the saying of the Prophet (*Salla-Allaahu 'alayhi wa sallam*), *“No one sends greetings upon me, but Allaah returns my soul to me so that I may return his greetings.”* [Reported by Abu Dawoud (2041), Ahmad (2/527) on the authority of Abu Hurairah and declared Hasan by AL-Albaani (Saheeh At-Targheeb no. 1222)]

Also, if the visitor adds the following words, there is no harm in it:





السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ مِنْ خَلْقِهِ، أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ  
الرِّسَالَةَ، وَأَدَّيْتَ الْأَمَانَةَ، وَنَصَحْتَ الْأُمَّةَ، وَجَاهَدْتَ فِي اللَّهِ  
حَقَّ جِهَادِهِ، اللَّهُمَّ آتِهِ الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ الْمَقَامَ  
الْمَحْمُودَ الَّذِي وَعَدْتَهُ، اللَّهُمَّ اجْزِهِ عَن أُمَّتِهِ خَيْرَ الْجَزَاءِ

*“Peace be upon you, O best of Allaah’s creation. I bear witness that you have delivered the message, fulfilled the trust, advised the nation, and strived in the cause of Allaah as with an effort that was due. O Allaah, grant him al-Waseelah and al-Fadheelah, and raise him to al-Maqaam al-Mahmood that You have promised. O Allaah, reward him with the best reward on behalf of his Ummah.”*

Then, after that, he should send greetings upon Abu Bakr and ‘Umar (*Radia-Allaahu ‘anhuma*), supplicate for them, and invoke Allaah’s Mercy for them based on what was narrated from Ibn ‘Umar (*Radia-Allaahu ‘anhuma*), that when he greeted the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) and his two Companions, he (*Radia-Allaahu ‘anhuma*) would not add more than saying,

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ،  
السَّلَامُ عَلَيْكَ يَا أَبَتَاهُ

*“Peace be upon you, O Messenger of Allaah, peace be upon you, O Abu Bakr, peace be upon you, O my father,”* then he would depart.

It is forbidden for the visitor and others to wipe or kiss the chamber, to circumambulate (*Tawaf*) it, to face it during supplication, or to ask for fulfillment of needs, relief of distress, cure of illness, or any similar requests from the Prophet (*Salla-Allaahu ‘alayhi wa sallam*). This is because all such matters are exclusive to Allaah, and they should not be sought except from Him Alone.

*Ziyarah* to the grave of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) and the two graves of his Companions is not obligatory, nor is it a condition for *Hajj*, contrary to the misconception held by some ignorant individuals among the general

masses. Rather, it is *Mustahabb* (recommended) for those who visit the *Masjid* of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*).

There is absolutely no connection between *Ziyarah* to the graves and the *Hajj*. The narrations in this context, which are cited by those who argue for the permissibility of traveling (specifically) to the Prophet’s grave and those who consider it a part of *Hajj* are *Saaqit* (disconnected), and these *Ahadeeth* have no basis. These narrations are either weak or fabricated, like the *Hadeeth*: “Whoever performs *Hajj* and does not visit me, has shunned me,” and “Whoever visits my grave, my intercession becomes affirmed (assured) for him.” and other similar narrations – none of these narrations are quoted from the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*). Rather, some people of knowledge have asserted that all of them are either *Mawdoo* (fabricated) or *Makdhoob* (forged/lies).

### *Other places that are recommended for Ziyarah in Al-Madinah*

It is recommended for the visitor to Al-Madinah, whether male or female, to go out in a state of purity to *Qubaa’ Masjid* and offer prayers in it because of the practice of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) who used to visit *Qubaa’ Masjid*; either mounted or on foot, and offer two units of prayer in it. [Agreed upon. Reported by Al-Bukhaari (1194) and Muslim (1399)]

And his (*Salla-Allaahu ‘alayhi wa sallam*) saying, “Whoever purifies himself in his house, then comes to the *Qubaa’ Masjid* and offers prayer therein, will have a reward like that for ‘*Umrah*.” [Reported by Ahmad (3/487), Ibn Majah (1412), An-Nasaa’i (2/37), and others. Al-Albaani authenticated it in *Saheeh At-Targhib* (1181).]

It is a recommended *Sunnah* act for men only to visit the graves of Al-Baqi and the graves of the martyrs in *Uhud*, such as the grave of Hamza (*Radia-Allaahu ‘anhu*) and others. They should greet them and supplicate for them like what the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) used to do when he





visited them. He (*Salla-Allaahu 'alayhi wa sallam*) would greet them and supplicate for them - and based on the general statement of the Prophet (*Salla-Allaahu 'alayhi wa sallam*), “Visit graves, for they make one mindful of death.” [Muslim (976b)]

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to teach his Companions whenever they came out to visit the graveyard to say,

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ. نَسَأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“As-salamu ‘alaikum ahlad-diyaari Minal-Mu’minina wal-Muslimina, wa inna in shaa’ Allaahu bikum lahiqun. Nas ‘alul-laaha lana walakumul- ‘aafiyah.”

“May you be safe and peace upon you, O inmates of the abodes of the believers and the Muslims, and if Allaah wills, we shall follow you, we pray to Allaah for well-being for ourselves and for you.” [Muslim (975)]

These are the places that are prescribed for *Ziyarah* in Al-Madinah. As for other places that some common people believe are prescribed for *Ziyarah*, such as *Mabrak an-Naaqa* (the place where the she-camel of the Prophet knelt when he emigrated to Al-Madinah), the Friday *Masjid*,

the Well of *Khaatem*, the Well of ‘Uthmaan, the Seven *Masjid*, and the *Masjid* of the two *Qiblas*. There is no basis for *Ziyarah* to these sites, and it is not established that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) visited these places or ordered to visit them, and there is no record of any *as-Salaf as-Salih* (righteous predecessors) visiting them.

No *Masjid* in Al-Madinah holds any special virtue except for the *Masjid* of the Prophet and *Qubaa’ Masjid*. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said, “He, who does an act which we have not commanded, will have it rejected (by Allaah).” [Saheeh Muslim (1718)]

Therefore, it is required from a Muslim, when visiting al-Madinah, to restrict himself to places that are prescribed for *Ziyarah*.

#### Source:

Kitab Al-Fiqh Al-Muyassar fee Daw’ Al-Kitab

### Q3

Can a woman perform *Hajj/’Umrah* with a group of trustworthy sisters or a man who is not related to her but is like her brother/son?

### Q4

Can a woman appoint someone to perform *Hajj* on her behalf if she is financially capable, but has no *Mahram*?





# IESA

(*'Alayhis - Salaam*)



## A SAHABI AND A PROPHET

*He who will kill ad-Dajjal and rule by the Shari'ah of Islam*

### Part 2

#### MIRACLES OF IESA (*'Alayhis-Salaam*)

Allaah (*Ta'ala*) says in Surat Aal-'Imran (3:42-51) (interpretation of the meaning): And (remember) when the angels said:

**"O Maryam (Mary)! Verily, Allaah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the *'Alameen* (mankind and *Jinn*) (of her lifetime).**

**O Mary! Submit yourself with obedience to your Lord (Allaah, by worshipping none but Him Alone) and prostrate yourself, and *Irka'i* (bow down, etc.) along with *Ar-Raki'un* (those who bow down, etc.)."**

This is a part of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)]. You were not with them when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

(Remember) when the angels said: "O Maryam (Mary)! Verily, Allaah gives you the glad tidings of a Word ["Be!" - and he was! i.e. Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah Iesa (Jesus), the son of Maryam (Mary), held in honor in this world and

**in the Hereafter, and will be one of those who are near to Allaah."**

**"He will speak to the people in the cradle and in manhood, and he will be one of the righteous." She said: "O my Lord! How shall I have a son when no man has touched me."**

**He said: "So (it will be) for Allaah creates what He Wills. When He has decreed something, He says to it only: 'Be!' and it is.**

**And He (Allaah) will teach him [Iesa (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom, etc.), (and) the *Taurat* (Torah) and the *Injeel* (Gospel).**

**And will make him [Iesa (Jesus)] a Messenger to the Children of Israel (saying): 'I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allaah's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allaah's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.**

**And I have come confirming that which was before me of the *Taurat* (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allaah and obey me.**

**Truly! Allaah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.”**

Indeed, each Prophet had miracles that were suitable for the people of his time. It is mentioned that Musa (*'Alayhis-Salaam*) had miracles that were appropriate for the people of his time; they were expert magicians, and hence he was given miracles that were astonishing and extraordinary. Since the magicians were experts in the art of magic and knowledgeable about its techniques and outcomes, when they witnessed Musa's (*'Alayhis-Salaam*) miracles, they recognized that such a remarkable occurrence could only come from someone aided by Allaah, demonstrating supernatural abilities by His Will. So they submitted and did not hesitate.

Similarly, Iesa ibn Maryam (Jesus, the son of Mary) was sent during a time when people were skilled in medical sciences. He was sent with miracles that they could not replicate or comprehend. He healed the born-blind, a condition which is worse than blindness (acquired later in life). He also healed the lepers and those with chronic illnesses. How could anyone among the creation resurrect the dead from their graves?! Everyone knows that this is a miracle that attests to the truthfulness of the one who performed it and the power of the One, Who sent him.

Similarly, Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) was sent in the era of those who were eloquent, hence Allaah revealed to him the Qur'an: **“Falsehood cannot come to it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allaah).”** [Surat Fussilat (41:42)].

Its words are miraculous, challenging both humans and *Jinn* to produce its like or even ten chapters like it or even one chapter. Allaah affirmed that they are unable to do so at present and even in the future. So, since they could not and will not be able to, then it is surely the Speech of the Creator, Exalted and Majestic, for there is nothing like Him, neither in His Essence nor in His Attributes or Actions.

Nevertheless, although Iesa (*'Alayhis-Salaam*) presented them with clear proofs and evidence, most of them persisted in their disbelief, deviation, stubbornness, and tyranny. However, a righteous group emerged from among them, following him and becoming his supporters and allies, standing by him in his mission, and that is when the Children of Israel became concerned about him, and they slandered against Iesa (*'Alayhis-Salaam*) to some of the kings of that time. The king decided to kill and

crucify Iesa (*'Alayhis-Salaam*), but Allaah saved him from them and raised him to Himself from among their midst. He cast the resemblance of Iesa onto one of his companions, and they took him, killed him, and crucified him, believing him to be Iesa. They were mistaken in that and rejected the truth out of arrogance. Many Christians accepted what they claimed, but both groups (the Jews and Christians) are in error.

## THE NEWS OF THE TABLE

Allaah (*Ta'ala*) says in Surat Al-Ma'idah (5:112-115): Remember) when *Al-Hawariun* (the disciples) said:

**“O Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?’ Iesa (Jesus) said: ‘Fear Allaah if you are indeed believers.’**

**They said: ‘We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses.’**

**Iesa (Jesus), son of Maryam (Mary), said: ‘O Allaah, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.’**

**Allaah said: ‘I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the *'Alameen* (mankind and *Jinn*).’”**

The context of this verse is that Iesa (*'Alayhis-Salaam*) commanded his disciples to fast for thirty days. Upon completing the fast, they requested Iesa (*'Alayhis-Salaam*) to bring down a table from the sky for them to eat, providing reassurance to their hearts that Allaah had accepted their fasting and responded to their request, and that table would be a feast for them on the day of breaking their fast. It would be sufficient for the first and the last and the rich and the poor among them.

Iesa (*'Alayhis-Salaam*) advised them in this matter, fearing that they might not show gratitude or fulfill the conditions associated with it. They insisted that he seeks it from his Lord, the Almighty. When they did not give up, Iesa (*'Alayhis-Salaam*) went to his prayer place, wore a sack-cloth of hair, stood with setting his feet in alignment and bent his head (in humbleness), shed tears, and humbly supplicated



to Allaah asking that their request be granted.

So, Allaah, the Most High, sent down the table from the sky, and people watched as it descended between two clouds. It gradually lowered and was brought close, and every time it came down a bit, Iesa ('Alayhis-Salaam) would ask his Lord, the Almighty, to make it a source of mercy, not punishment, and to bless it with abundance and safety.

It continued to come closer until it settled before Iesa ('Alayhis-Salaam), covered with a cloth. Iesa ('Alayhis-Salaam) unveiled it saying: "In the Name of Allaah, the Best of Providers." There were on the table, seven whales and seven loaves of bread. It is said that there was also vinegar, pomegranate, and more fruits - and it emitted an extremely pleasant fragrance.

Allaah (*Ta'ala*) said: **"Be,"** and it was. Then He commanded them to eat from it, but they replied: "We will not eat until you eat." Iesa ('Alayhis-Salaam) said: "You are the ones who initiated the request for it." But they refused to eat from it first.

So, Iesa ('Alayhis-Salaam) instructed the poor, needy, sick, and disabled, who were around a thousand and three hundred to eat from it; each one who ate was cured of his ailments, defects, or chronic diseases. People regretted not eating from it when they saw the healing effects on those who ate from it. It was said that the table descended once every day, and people would eat from it, and the last person to eat from it would be as satiated as the first. It is said that around seven thousand people ate from it.

Then it would descend every day - day after day - just like how the she-camel of Prophet Salih ('Alayhis-Salaam) would provide milk every day.

Later, Allaah commanded Iesa ('Alayhis-Salaam) to limit it for the poor and the needy and exclude the rich. This became difficult for many people, and the hypocrites spoke (ill) of the decision, so it was taken up completely and those who criticized this decision were transformed into swine.

## ASCENT OF IESA ('Alayhis-Salaam) TO THE HEAVENS INTO THE PROTECTION OF ALLAAH

Allaah (*Ta'ala*) says in Surat Aal-Imran (3:54-55) (interpretation of the meaning):

**"And they (disbelievers) plotted [to kill Iesa (Jesus)], and Allaah planned too. And Allaah is the Best of the planners.**

**And (remember) when Allaah said: 'O Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that Iesa (Jesus) is Allaah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allaah) superior to those who disbelieve [in the Oneness of Allaah, or disbelieve in some of His Messengers, e.g. Muhammad (*Salla-Allahu 'alayhi wa sallam*), Iesa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the *Taurat* (Torah), the *Injeel* (Gospel), the *Qur'an*] till the Day of Resurrection.**

**Then you will return to Me and I will judge between you in the matters in which you used to dispute."**

The Curses of Allaah be upon the enemies of Iesa and his mother - i.e., the Jews, those concerning whom Allaah says in Surat An-Nisaa' (4:156-159) (interpretation of the meaning):

**"And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse), And because of their saying (in boast): 'We killed Messiah Iesa (Jesus), son of Maryam (Mary), the Messenger of Allaah,' - but they killed him not, nor crucified him, but the resemblance of Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not [i.e. Iesa (Jesus), son of Maryam (Mary)]: But Allaah raised him [Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allaah is Ever All-Powerful, All-Wise.**

**And there is none of the people of the Scripture (Jews and Christians) but must believe in him [Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allaah and a human being], before his [Iesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [Iesa (Jesus)] will be a witness against them."**

They spat on him and threw thorns at him, while he was held in honor in the Sight of Allaah in both this world and the Hereafter. They handed him over to some disbelieving kings, including Dawoud ibn Nura, who ordered Iesa's ('Alayhis-Salaam) execution and crucifixion. They laid siege around Iesa ('Alayhis-Salaam) in a house in *Baytul-Maqdis*. This occurred on Friday evening, the night before Saturday.

When the time came for them to enter, Iesa's (*'Alayhis-Salaam*) resemblance was cast onto one of his companions who were present with him. Iesa (*'Alayhis-Salaam*) was then raised from the rooftop of that house to the sky, and the people of the house witnessed it. When the crowd entered, they found the young man upon whom the resemblance was cast, and so they took him assuming he was Iesa (*'Alayhis-Salaam*), and they crucified him. They placed thorns on his head as an insult. Most of the Christians, who had not witnessed what happened to Iesa (*'Alayhis-Salaam*), accepted and submitted to the claim of the Jews with regard to the matter of the crucifixion of Jesus and they went astray in a clear, gross, and far-fetched error.

Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) narrated: "When Allaah decided to raise Iesa to the heaven, Iesa went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. Iesa said to them: 'Some of you will disbelieve in me twelve times after having believed in me.' He then asked, 'Who among you volunteers that he be made to resemble me and be killed instead of me? He will be with me in my degree (in Paradise).'

One of the youngest men volunteered, but Iesa commanded him to sit down. Iesa then repeated his statement and the same young man again stood up and volunteered, and Iesa again told him to sit down. Iesa repeated the same statement and the young man volunteered again. This time Iesa said: 'Then it will be you.'

The resemblance of Iesa was then cast upon the young man while Iesa (*'Alayhis-Salaam*) was raised to the heaven through an opening in the roof of the house. The Jews came looking for Iesa and took the one that appeared as Iesa; they killed him and crucified him.

Some Jews disbelieved in Iesa twelve times after they had believed in him, and they were divided into three sects (groups). One group, *Al-Yaqubiyyah* (the Jacobites), said, 'Allaah remained with us as much as He willed and then ascended to the heaven.'

Another group, *An-Nasturiyyah* (the Nestorians), said, 'Allaah's son remained with us as much as Allaah willed and He then raised him up to heaven.'

A third group said, 'Allaah's servant and Messenger remained with us as much as Allaah willed and then Allaah raised him up to Him.' These were the Muslims. The two disbelieving groups collaborated against the Muslim group and killed them. Islam remained obliterated until Allaah sent Muhammad (*Salla-*

*Allaahu 'alayhi wa sallam*).

Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) said: "and that is (the meaning of) the Saying of Allaah, '**So We gave power to those who believed against their enemies, and they became the uppermost.**' [Surat As-Saff (61:14)]." [Mentioned by Ibn Katheer in *Al-Bidayah wan-Nihayah* (2/75-78). It is an authentic Isnad on the authority of Ibn 'Abbaas upon the conditions of Muslim. Also reported by An-Nasaa'i and others.]

To be Continued...

#### Source:

As-haab Ar-Rasoul (The Companions of the Messenger), by Mahmoud

## Q5

The Prophet (*Salla-*

*Allaahu 'alayhi wa sallam*) said:

*"Prayer in the Masjid of \_\_\_\_\_ is like performing 'Umrah."*

# ANSWERS TO LAST ISSUE'S

## QUIZ



**Q1)** What are the different names of the Night prayer?

**A)** a) *Qiyam al-Layl*

(*Qiyam* means standing, *Layl* means night)

b) *Salaat al-Layl*

(*Salaat* means prayer, *Layl* means night)

c) *Taraweeh*

comes from the root word 'raha' meaning to take rest (i.e., taking a brief rest after every four Rak'ah).

d) *Tahajjud*

comes from *Hujood*, which is doing one thing and the opposite '*Hajada*' which means to sleep after being awake, or to wake up after sleeping. *Tahajjud* refers to the prayer that is offered after sleeping.

(This was the view of Alqamah, Al-Aswad, Ibrahim An-Nakha'i, and others)

**Q2)** The best prayer after the prescribed *Fardh* prayer is \_\_\_\_\_.

**A)** The Night Prayer.

**Q3)** What are the gates of goodness according to the *Hadeeth* narrated by Mu'adh ibn Jabal (*Radia-Allaahu 'anhu*)?

**A)** Mu'adh ibn Jabal (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Shall I not guide you to the gates of goodness? a)

*Fasting is a shield, b) Charity extinguishes sins as water extinguishes fire, and c) A man's prayer in the depth of the night."*

Then he recited: **[Their sides forsake their beds...]** until he reached **[what they used to do]**

[*Surat As-Sajdah (32:16-17)*]

[*Saheeh/authentic - Reported by Ibn Maajah*]

**Q4)** For whom are the lofty rooms in Paradise whose outside can be seen from inside and its inside from the outside?

**A)** 'Abdullaah ibn 'Umar (*Radia-Allaahu 'anhu*) said that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Verily, there are lofty rooms in Paradise in which their outside can be seen from the inside and their inside from the outside." Abu Musa Al-Ash'ari (*Radia-Allaahu 'anhu*) said: "Who are they for, O Allaah's Messenger?" He (*Salla-Allaahu 'alayhi wa sallam*) said: "For those who use soft speech, provide food and pray during the night while people are asleep."

**Q5)** What does *Naashi'ah* mean, as in *Surat Al-Muzzammil (73:6)*?

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيْلًا ﴿٦﴾

**A)** *Naashi'ah* refers to the period of time.

*Naashi'at al-Layl* refers to achieving the purpose of standing at night (for prayer or reciting the Qur'an) where one can focus entirely on what he is reciting because of fewer distractions and more concentration.

[*Tafseer Ibn Kathir and As-Sa'di (paraphrased)*]

## THE RULING ON SOMEONE WHO IS ABLE TO PERFORM HAJJ APPOINTING SOMEONE ELSE.

**Question:** The Permanent Committee for Scientific Research and Religious verdicts received the following question: There is a man with a healthy (sound) body who wants to appoint someone to perform *Hajj* for himself. Is this *Hajj* correct?

**Answer:** It is not permissible for someone who is able to perform *Hajj* to appoint someone else to perform the *Hajj* that is obligatory upon him, according to the consensus of the scholars.

Ibn Qudamah said in *Al-Mughni*: “It is not permissible for someone who is able to perform *Hajj* to appoint someone else to perform *Hajj* for himself, according to the consensus (*Ijma'* of the scholars).” Likewise, it is not permissible for him to appoint someone else to perform a voluntary *Hajj* for him, according to the correct view. This is because *Hajj* is an act of worship and the fundamental principle regarding the acts of worship is *At-Tawqeef* (i.e., they can only be practiced based upon evidence from the Qur’an and *Sunnah*). There is nothing reported in the Islamic law, as far as we know, that proves this act. It is confirmed from the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) that he said:

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Whoever introduces into this matter of ours that which is not of it, then it is rejected.” [Al-Bukhaari no. 2697 and Muslim no. 1718]

In another wording, he said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does any deed that is not in accordance with our matter, then it is rejected.” [Muslim no. 1718]

Likewise, His Eminence, Ash-Shaikh ‘Abdul-‘Aziz ibn Baaz was asked: “Is it permissible for someone who has performed the obligation of *Hajj* to appoint someone to perform an optional *Hajj* on his behalf while he himself is able to perform *Hajj*?”

The Shaikh responded by saying: “There is a difference of opinion between the people of knowledge regarding this issue.

What seems most apparent is that it is not permissible, because the allowance of this has only been reported concerning performing *Hajj* for the deceased, the extremely old person, and the person who is unable to perform *Hajj*. The sick person who is not expected to recover has the same ruling. The basic principle is not to appoint someone else in performing the acts of worship; therefore, it is obligatory to remain upon that principle. And Allaah is the Giver of success.”

‘Ash-Shaikh Ibn Baaz

**Source:** *Fatawa Islamiyah*, vol. 4. pages 64-66

His Eminence, Ash-Shaikh Muhammad ibn ‘Uthaimeen was asked about this same matter: “A woman wants to appoint a man to perform *Hajj* for her due to his knowledge and her trust in him that he will perform the rites of *Hajj* completely, and due to her having very little knowledge about the rites of *Hajj*. Also, she fears for herself (in performing *Hajj*) regarding the situation of the monthly menstrual bleeding and other things so that she can take care of her children and look after them in the house. Is this permissible Islamically?”

The Shaikh answered: “Someone appointing a person to perform *Hajj* on his behalf must be

regarding two situations. The first situation is that it is for an obligatory *Hajj*. The second situation is that it is for a voluntary *Hajj*.

If it is for an obligatory *Hajj*, it is not permissible for a person to appoint someone else to perform *Hajj* and *'Umrah* for him unless he is in a situation where he is not able to get to the House (the *Ka'bah*) himself due to continuous illness that he may not recover from or old age or something similar. If it is hoped that he will recover from this illness, then he should wait until Allaah cures him and then perform the *Hajj* himself. If nothing is preventing him from *Hajj*, and he is able to perform *Hajj* for himself, it is not allowed for him to appoint someone else to perform the *Hajj* rites for him. This is because he is personally requested to perform *Hajj*. Allaah, the Most High, said: **"And Hajj (pilgrimage to Makkah) to the House (the Ka'bah) is a duty that mankind owes to Allaah, those who can find a way there."** [Surat Aal 'Imran (3:97)]

The intent of the acts of worship is that the person performs them himself so that the aspects of worship and submission to Allaah will be fulfilled for him. It is known that whoever appoints someone else, then he does not achieve this great meaning for which the acts of worship have been legislated.

The second situation is that it is for a voluntary *Hajj*, meaning that the person has already performed the obligatory *Hajj* and he wants to appoint someone to perform *Hajj* or *'Umrah* for him. Concerning this matter, there is a difference of opinion among the people of knowledge. Among them, there are those who permit it and among them, there are those who prohibit it. That which seems closest to what is correct with

me is prohibition and that it is not permissible for anyone to appoint someone to perform *Hajj* or *'Umrah* on his behalf if that is voluntary. This is because the basic principle concerning acts of worship is that the person performs them by himself.

This is just as the person does not appoint someone to fast for him, even though if a person dies and he owes an obligatory fast, his guardian or successor fasts on his behalf. The same is true concerning the *Hajj*, and the *Hajj* is an act of worship that the person is to perform with his body. Wealth given to someone else is not the intent of it. Since it is a bodily act of worship that the person performs with his body, it is not correct that someone else performs it for him, except concerning what the *Sunnah* has reported. However, the *Sunnah* has not related anything concerning the person performing a voluntary *Hajj* on behalf of someone else. This is one of the two statements reported from Ahmad. I mean that it is not correct for the person to appoint someone else to perform a voluntary *Hajj* or *'Umrah* for him, regardless of whether he is able to do it himself or not.

So, if we go by this statement, this becomes an encouragement to the wealthy people who are able to perform *Hajj* for themselves, because some people pass many years without even going to Makkah. They do this relying upon the act of appointing someone to perform *Hajj* for them every year. Thus, the person misses *Hajj* because he has appointed someone else to perform *Hajj* for him. And Allaah knows best.

Ash-Shaikh Ibn 'Uthaimin

**Source:** Fatawa Islamiyah, vol. 4. pages 66-68



## THE RULING ON REPEATING THE 'UMRAH DURING RAMADAN AND OTHER THAN IT

**Question:** What is the ruling on going outside of the *Haram* to the area that is outside of the sacred boundaries to perform 'Umrah during Ramadan and other months?

**Answer:** Shaikhul-Islam Ibn Taymiyah mentioned that it is disliked to repeat it ('Umrah) and perform it a lot, according to the agreement of the *Salaf*. Whether this statement is accepted or not, verily the going out of the 'Umrah pilgrim who performed 'Umrah, to the area outside of the *Haram* to perform a second and third 'Umrah during Ramadan or other times is from the innovations. This is from those innovated matters that were not known in the time of the Prophet (Salla-Allaahu 'alayhi wa sallam). This type of act was not known in the time of the Prophet (Salla-Allaahu 'alayhi wa sallam), except for one situation which was regarding a specific matter. This was the situation of the Mother of the Believers, 'Aishah (Radia-Allaahu 'anha) when she assumed *Ihram* for 'Umrah as a pilgrim performing *Hajjut-Tamattu'*, combining the 'Umrah with the *Hajj*. Then, she got her menses, and the Prophet (Salla-Allaahu 'alayhi wa sallam) entered upon her while she was crying. He asked her about the reason for her crying, so she informed him. Thus, he comforted her by telling her that this is something that Allaah has prescribed upon the daughters of Adam. Then, he ordered her to assume *Ihram* for *Hajj*.

So, she assumed *Ihram* for it and she became a pilgrim performing *Hajjul-Qiran*. However, when she finished it, she requested the Prophet (Salla-Allaahu 'alayhi wa sallam) to allow her to perform an 'Umrah separate from the *Hajj*. So, the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) allowed her, and he ordered her brother, 'Abdur-Rahman ibn Abu Bakr (Radia-Allaahu 'anhuma) to go out with

her to At-Tan'im. Thus, he went out with her and she performed 'Umrah. If this was from the legislated matters which are meant to be general for everyone, the Prophet (Salla-Allaahu 'alayhi wa sallam) would have directed his Companions to do it. Rather, he would have encouraged 'Abdur-Rahman ibn Abu Bakr (Radia-Allaahu 'anhuma), who went out with his sister, to also perform an 'Umrah because of the reward that it contained. What is known by everyone is that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) stayed in Makkah 19 days during the Year of the Conquest, and he did not perform an 'Umrah, even though that would have been easy for him to do. This proves that the person performing 'Umrah, if he performs 'Umrah during Ramadan or at another time, he should not repeat it by going out of the *Haram* to the area that is outside of the Sacred Area, because this is not from the Prophet's guidance. It is also not from the guidance of the Rightly-Guided Caliphs or the guidance of all of his Companions.

Also, many people say: "I came for 'Umrah during this month and I want to perform 'Umrah for my mother or my father or people similar to them."

We say in response that the basis of dedicating acts of worship on behalf of the deceased is not from the legislated matters. This means that the person is not requested to do an act of obedience for his mother or his father or his sister. However, if he does that, it is permissible because the Prophet (Salla-Allaahu 'alayhi wa sallam) allowed Sa'd ibn 'Ubadah (Radia-Allaahu 'anhu) to give charity from his date palm trees for his mother. Also, a man sought his permission saying: "O Messenger of Allaah, verily my mother passed away and I think that if she could speak, she would have given charity. May I give charity on her behalf?"

The Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “Yes.” Along with this, he did not say to his Companions in a general way: “Give charity on behalf of your deceased or for your fathers or your mothers.”

It is obligatory for the student of knowledge and others to know the difference between the legislated matter and the permissible matter. The legislated matter is what is requested from every Muslim to do, and the permissible matter is what the Islamic law allows, but it does not request it from every person. I will give you an example that will make the matter clear to you.

This example comes in the story of the man whom the Prophet (Salla-Allaahu ‘alayhi wa sallam) sent among a group on a battle expedition, and he used to recite for his Companions (i.e., leading them in prayer). He would finish his recitation (in the prayer) with “**Say: He is Allaah, (the) One,**” (Surat Al-Ikhlās). Whenever he would lead them in prayer he would finish his recitation with “**Say: He is Allaah, (the) One.**” So, when they returned to the Prophet (Salla-Allaahu ‘alayhi wa sallam) and informed him, he said: “Ask him what thing caused him to do that.”

So, the man said: “Verily, it is the description of the Most Gracious (Ar-Rahman) and I love to recite it.” So, the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “Inform him that Allaah loves him.”

Yet, even with this, it was not from the guidance of the Messenger (Salla-Allaahu ‘alayhi wa sallam) that he would conclude the recitation of the prayer with “**Say: He is Allaah, (the) One,**” nor did he direct his Ummah to do that. Therefore, he distinguished between the allowed matter and the legislated matter that every person is requested to do. Thus, if the Prophet (Salla-Allaahu ‘alayhi wa sallam) allowed Sa’d ibn ‘Ubadah (Radīa-Allaahu ‘anhu) to give charity from his garden on behalf of his mother, and he allowed this questioner whose mother had passed away, to give charity on her behalf, this does not mean that it is legislated for everyone to give charity for his parents. However, if he gives charity, it will benefit him. Verily, that which we are commanded to do is to supplicate for our fathers and mothers. This is due to the statement of the Prophet (Salla-Allaahu ‘alayhi wa sallam):

إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ،  
أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ

“When the servant dies, his deeds are cut off, except for three: perpetual charity or knowledge (from which benefit) is gained or a righteous child who

supplicates for him.” [Muslim no. 1631]

And Allaah knows best.

Ash-Shaikh Ibn ‘Uthaimin

**Source:** Fatawa Islamiyah, vol. 4. pages 294-297



# IS Astrology SHIRK?

Astrology is a belief that the stars/ planets have an influence (in the sense) that they can create events and evil.

For example, some people believe that the stars have an effect on the life on Earth and that they (stars) cause death, hurricanes, volcanoes, provide sustenance, heal sicknesses, bring profit or cause loss, etc.

Some people claim things, such as: "Each planet rules one of the chakras (deepest energy centers), which are based on our birth charts and connect our eternal souls to our worldly lives. As the planets move through the sky and affect each other, they also vibrate our chakras."

This is major *Shirk* because whoever claims that there is another creator alongside Allaah who is managing the affairs in the universe is a *Mushrik* (polytheist) in the sense of major *Shirk*, for he has regarded a created thing that is subjugated as a creator that subjugates.

Additionally, some people believe these horoscopes are based on the zodiacal star signs and that the movements of the stars in the sky can predict the future.

They go to astrologers or read horoscopes, seeking knowledge of the *Ghayb* (unseen).

By claiming to know the unseen from the movements and changes in the stars, one deduces that such and such will happen because such and such has happened to such and such a star. This claim is *Shirk* (i.e. association with Allaah) in an attribute that is specific to Allaah Alone. Allaah (*Ta'ala*) says (interpretation of the meaning): Say: "**None in the heavens and the earth knows the *Ghayb* (unseen) except Allaah.**" [Surat An-Naml (27:65)]

