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| <p>Question: If anyone cannot complete ‘Umrah or Hajj because of sickness, what should he do?</p> <p>Answer: Everyone who is stopped by an enemy or by sickness, etc., which prevents him from completing the rituals of his Hajj or ‘Umrah, when he did not make a condition, has to pay the Fidyah – which is a sheep to be slaughtered in Makkah and distributed among the poor living in the Haram. [al-Baqarah 2:196]</p> <p>If he cannot offer a sacrifice then he should fast for ten days and then exit Ihraam or cut his hair and exit Ihraam.</p> <p>When entering Ihraam, the Muslim may stipulate a condition, if he fears that something may prevent him from completing his ‘Umrah or Hajj. So after entering Ihraam he may say, “If something prevents me (from continuing), I will exit Ihraam from that point.”</p> <p>So, one may exit Ihraam without offering the Fidyah.</p> | <p>Question: Is the reward of a pious act always commensurate with the expenses or hardship involved?</p> <p>Answer: No.</p> <p>Al-Haafiz Ibn Hajar said: “Some acts of worship may be easier than others but they may be of a higher status and bring a greater reward because of the timing, such as spending the night of Laylat al-Qadr in prayer in contrast to spending the other nights of Ramadaan in prayer; or because of the place where they are done, such as praying two Rak’ahs in al-Masjid al-Haraam in contrast to praying many Rak’ahs elsewhere; or financial acts of worship (i.e., spending for the sake of Allaah) where some acts are of a higher virtue than others; or physical acts of worship such as Fard (obligatory) prayers in contrast to Naafil (supererogatory) prayers, although the Naafil prayers may be greater in number and more recitation of Qur’aan may be done therein; or a dirhams of zakaah in contrast to spending large amounts in voluntary charity.” <i>Fath al-Baari</i>, 3/611</p> |
| <p>Question: Does a child who interrupted Hajj or Umrah have to make up for it?</p> <p>Answer: No.</p> <p>If he has not yet reached puberty, he does not have to do anything. It is not obligatory for a child to complete or resume whatever he entered Ihraam for, because a child is not subject to the obligations of Islaam.</p> | <p>Question: Can a Muslim woman take pills to delay one’s period in order to perform Hajj?</p> <p>Answer: Yes.</p> <p>It is permissible for a woman to use pills to delay her period at the time of Hajj if she fears she may get her period, but that is only after consulting a specialized doctor to make sure that this will not affect her health. She may do likewise in Ramadaan if she wants to fast with the people. <i>Fataawa al-Jaami’ah li’l-Mar’ah al-Muslimah</i>, 2/495.</p> |
| <p>Question: If we can afford it, is it obligatory to perform Hajj every five years?</p> <p>Answer: No.</p> <p>Al-Hattaab said: “Some of those who held an odd view said that it is obligatory every year, and it was narrated from some of them that it is obligatory every five years, because of the report according to which the Prophet (peace and blessings of Allaah be upon him) said: “Every Muslim should come to the House of Allaah every five years.” Ibn ‘Arabi said: Narrating this hadeeth is haraam, so how can a ruling be established based on it? Meaning that it is mawdoo’ (fabricated). Al-Nawawi said: This idea is contrary to the consensus of the scholars, so this odd view is to be rejected on the basis of the consensus of the scholars who came before those who held this odd view.”</p> | <p>Question: Can we stone the Jamarat of Mina at night if it is too hard to reach them at daytime?</p> <p>Answer: Yes.</p> <p>Avoid the time of peak crowding, which is the forenoon of the first day of Eid, and the time of Zuhr prayer on the other days of al-Tashreeq (the three days following Eid), and stone the Jamarat at night when the crowding becomes far less, and he can also remember Allaah in a calm manner. The scholars have issued fatwas stating that the time for stoning the Jamarat lasts from after the sun passes the meridian (which is when the time for Zuhr prayer begins) until Fajr (dawn), so there is no need to go at the time when the people gather and cause harm to oneself and others and not be able to focus properly when doing this act of worship.</p> |

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| <p>Question: If a woman menstruates during her pilgrimage, is she done with it and has to redo it?</p> <p>Answer: No.</p> <p>It was narrated that the Mother of the Believers ‘Aa’ishah (may Allaah be pleased with her) said: “I said, ‘O Messenger of Allaah, the people are going back having done two pilgrimages (Hajj and ‘Umrah), and I am going back having done only one (Hajj – i.e., because her period had come).” He said, ‘Wait, and when you become pure (i.e., when your period ends), go out to al-Tan’eem and enter Ihraam from there, then meet us at such and such a place. But it (i.e., the reward) is commensurate with the expenses or hardship involved.” Narrated by al-Bukhaari, 1695; Muslim 1211</p> | <p>Question: Is it permissible to take money to perform Hajj on behalf of others for the purpose of making money?</p> <p>Answer: It depends on the intention.</p> <p>Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him) said: “If a person does Hajj for worldly purposes and to make money, this is Haraam. It is not permissible for him to have any worldly gains when doing an action that is for the Hereafter” [<i>Hood 11:15</i>]</p> <p>However, Shaykh al-Islam Ibn Taymiyah said: “Whoever does Hajj in order to make money will have no share in the Hereafter, but if he takes money in order to do Hajj or help him do Hajj, there is nothing wrong with that and there is no sin on him.”</p> |
| <p>Question: Upon visiting the Mosque of the Prophet (saas), how should we send salaams upon the Messenger (saas)?</p> <p>Answer:</p> <p>When you enter the Mosque, pray first, then go to the grave of the Prophet (peace and blessings of Allaah be upon him) and say: “<i>As-salaamu ‘alayka ayyuhan-Nabiyyu wa rahmat-Allaahi wa barakaatuhu, wa sall-Allaahu ‘alayka wa ‘ala aalika wa ashaabika</i> (Peace be upon you, O Prophet, and the mercy of Allaah and His blessings. May Allaah bless you and your family and companions).” Send lots of blessings and salaams upon him, because it was reported that he (saas) said: “Send blessings upon me, for your blessings will reach me no matter where you are.” (Narrated by Abu Dawood, 2042). Then send salaams upon Abu Bakr and ‘Umar, and pray that Allaah may be pleased with them. But do not touch the grave or make Du’aa’ there.</p> | <p>Question: Is Hajj obligatory for women as it is for men?</p> <p>Answer: Yes.</p> <p>Hajj is Fard ‘ayn (an individual obligation) which every Muslim who is accountable and is able to do it must do once in a lifetime. It is one of the pillars of Islam, an obligation which is proven to be so in the Qur’aan and Sunnah, and by scholarly consensus.</p> <p>In the Qur’aan, Allaah says (interpretation of the meaning): “<i>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 ‘Aalameen (mankind, jinn and all that exists)</i>” [<i>Aal ‘Imraan 3:97</i>]</p> |
| <p>Question: Can a pregnant woman perform Hajj?</p> <p>Answer: Yes.</p> <p>Indeed it is narrated in the Sunnah that Asma’ bint ‘Umays (may Allaah be pleased with her) went out for Hajj with the Prophet (peace and blessings of Allaah be upon him) when she was pregnant and approaching full term, and she gave birth at the meeqaat.</p> <p>However, if a woman is pregnant and trustworthy doctors tell her that going for Hajj will pose a risk to her or her baby because she is sick or weak or for some other reason, then she should be prevented from doing Hajj that year. This is indicated by the words of the Prophet (peace and blessings of Allaah be upon him), “There should be no harming nor reciprocating harm.” (Narrated by Ibn Maajah, 2340; this is a hasan hadeeth. For details of its isnaad see Jaami’ al-‘Uloom wa’l-Hikam by Ibn Rajab, 1/302)</p> | <p>Question: Can a postpartum woman or a menstruating perform Hajj?</p> <p>Answer: Yes. And she has to do Ghusl.</p> <p>It was narrated that ‘Aaishah (may Allaah be pleased with her) said: “Asma’ bint Umays – the wife of Abu Bakr – gave birth to Muhammad ibn Abi Bakr in Shajarah and the Messenger of Allaah (peace and blessings of Allaah be upon him) told Abu Bakr to tell her to do Ghusl and enter Ihraam. Narrated by Muslim, 1209</p> <p>All the actions of Hajj on the part of women who are bleeding following childbirth or who are menstruating are valid, apart from Tawaaf and the two Rak’ahs following Tawaaf, because the Prophet (peace and blessings of Allaah be upon him) said: “Do what the pilgrims do but do not do Tawaaf.” <i>Sharh Muslim</i>, 8/133</p> |

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| <p>Question: Why do the pilgrims wear those clothes during Hajj?</p> <p>Answer: To feel humble.</p> <p>Allaah commanded men to wear the Izaar (lower garment) and Rida' (upper garment) during Hajj and 'Umrah for a reason that is known to Him. So we must obey in the hope of earning reward, whether we know the reason or not. What the scholars have said concerning that is that it is a reminder to the people of the Day when they will be raised and gathered together, the Day of Resurrection, and to make the pilgrim feel humble and that rich and poor are equal.</p> | <p>Question: What should a person do if he stones the Jamaraat before its proper time (noon)?</p> <p>Answer: Whoever stones the Jamaraat on the second day of Eid al-Adha before noon has to repeat the action after noon on that day. If he did not find out that this was wrong until the third or fourth day, he should go back and stone them after noon on the third or fourth day, before doing the stoning for that particular day on which he remembered that. If he does not find out until after sunset on the fourth day (i.e. the thirteenth of Dhu'l-Hijjah) then he should not do the ramiy (because the time for doing the Ramiy ends when the days of Tashreeq end), and he has to offer a sacrifice in the sanctuary (of Makkah) and give the meat to the poor.</p> |
| <p>Question: Is visiting the Mosque of the Prophet (peace and blessings of Allaah be upon him) in al-Madeenah al-Munawwarah obligatory?</p> <p>Answer: No.</p> <p>But to travel to Madeenah in order to pray in the Mosque of the Prophet (peace and blessings of Allaah be upon him) is Sunnah.</p> | <p>Question: What are the three mosques we are allowed to travel in order to visit?</p> <p>Answer:</p> <p>It was narrated that the Prophet (peace and blessings of Allaah be upon him) said: "Do not set out to travel to any mosque except three: al-Masjid al-Haraam [in Makkah], Masjid al-Rasool (peace and blessings of Allaah be upon him) [the Prophet's Mosque in Madeenah], and al-Masjid al-Aqsa [in Jerusalem]." (Narrated by Imaam Ahmad, 1751; al-Bukhaari, 1189; Muslim, 1379)</p> |
| <p>Question: He tried to stay overnight in Muzdalifah but was not able to despite all efforts– what is the ruling?</p> <p>Answer:</p> <p>There is no need to offer a sacrifice for not staying overnight in Muzdalifah because he tried his hardest to stay there overnight but you were not able to do so.</p> <p>Allaah says (interpretation of the meanings): <i>"Allaah burdens not a person beyond his scope"</i> <i>[al-Baqarah 2:286]</i> <i>"Allaah does not want to place you in difficulty"</i> <i>[al-Maa'idah 5:6]</i> <i>"So keep your duty to Allaah and fear Him as much as you can"</i> [al-Taghaabun 64:14]</p> | <p>Question: Is the Hajj of a child valid?</p> <p>Answer: Yes.</p> <p>The Hajj of a child is valid. Abu Haneefah said: he is not subject to the obligations of expiation, but this does not count as the obligatory Hajj, and he must do another Hajj after he reaches adolescence. Abu Muhammad ibn Hazam (saas) said in <i>al-Muhallaa</i> (5/320): "We regard it as mustahabb to take a child for Hajj even if he is very young, or he is old enough. This will count as Hajj for him and he will have the reward, but it is a voluntary Hajj. The one who takes him for Hajj will also have reward. He (the child) should avoid all the things that the muhrim should avoid, but there is no penalty on him if he does anything that is not allowed. He may be carried for Tawaaf, and the Ramiy (throwing stones at the Jamaraat) may be done on his behalf if he is not able to do it. The Tawaaf of the one who takes him for Tawaaf will count as Tawaaf for both of them..."</p> |

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| <p>Question: Should we do Hajj on behalf of a minor?</p> <p>Answer: No.</p> <p>If a child has reached the age of discernment but has not yet reached adolescence and his father or guardian wants to take him for Hajj, he should tell him to put on Ihraam garments and the child should do all the rituals of Hajj for himself, starting with entering Ihraam from the meeqaat, until the end of the actions of Hajj, and his father or guardian should stone the Jamaraat on his behalf if he cannot do that himself. He should tell him to avoid the things that are forbidden whilst in Ihraam. But if the child is below the age of discernment, then his father or guardian should make the intention of entering Ihraam for Hajj or ‘Umrah on his behalf, and do Tawaaf and Sa’ee with him, and take him with him for all the other rituals, and stone the Jamaraat on his behalf.</p> | <p>Question: Can anyone traveling for Hajj intend his ‘Umrah to be on behalf of his mother and his Hajj on behalf of his father?</p> <p>Answer: Yes.</p> <p>Both Hajj and ‘Umrah are separate rituals, and the Prophet (saas) explained how to do them as Qiraan, Ifraad and Tamattu’. So if a person wants to enter ihraam for ‘Umrah on behalf of his mother, for example, then after exiting ihraam of ‘Umrah he wants to enter ihraam for Hajj on behalf of his father, or vice versa, he may do that. If he enters ihraam for one of them on behalf of himself, then exits ihraam and enters it for the other on behalf of his father, for example, that is permissible, because actions are judged by intentions, and each person will have that which he intended.</p> |
| <p>Question: Can we perform Tawaaf al-Wadaa’ without wudoo’?</p> <p>Answer: No.</p> <p>Sa’ee between al-Safa and al-Marwah is valid without Wudoo’, because that is not a condition of Sa’ee. But Tawaaf al-Wadaa’ is not valid without Wudoo’, because one of the conditions of Tawaaf is that one should be Taahir (pure). One has to repeat it. There is no set time to repeat Sa’ee or Tawaaf, but one should not delay.</p> <p>If one has left and gone back to his country, he has to have a sacrifice offered in Makkah and given to the poor.</p> | <p>Question: When does the time for Tawaaf al-Ifaadah (Eid Tawaaf) end?</p> <p>Answer:</p> <p>The time for Tawaaf al-Ifaadah begins after midnight on the night of Sacrifice (the early hours of the 10th) for those who are weak or in a similar position, and there is no specified time for its end, but it is better for the pilgrim to hasten to do Tawaaf al-Ifaadah as soon as he can. But he should also be kind to himself and choose times when there will be less crowding in the place of Tawaaf, so that he will not be harmed or harm others.</p> |
| <p>Question: If a pilgrim does Tawaaf al-Ifaadah, and he forgets one of the circuits, but he does not realize until after he has left al-Masjid al-Haraam, what is the ruling?</p> <p>Answer:</p> <p>If the pilgrim does Tawaaf al-Ifaadah and forgets one of the circuits, and a long time has passed, then he should repeat his Tawaaf, but if only a short time has passed, he should make up the circuit that he missed.</p> | <p>Question: What is to be done if one forgets one of the obligations of hajj like not staying overnight in Mina during the days of Tashreeq (11th to 13th of Dhul hijjah)</p> <p>Answer: He must offer a sacrifice</p> <p>It was reported that Ibn ‘Abbaas (may Allaah be pleased with them both) said: “Whoever fails to do one of the rituals [of Hajj] or forgets it, let him offer a sacrifice.”</p> |

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| <p>Question: Should Tawaaf be concluded with Takbeer at the Black Stone, just as it starts?</p> <p>Answer: Yes.</p> <p>It was narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) used to say Takbeer in Tawaaf every time he came in line with the Black Stone. Undoubtedly the worshipper comes in line with the Black Stone at the end of the seventh circuit, so it is Sunnah for him to say Takbeer as it is Sunnah for him to do so at the beginning of each circuit, when he comes in line with it – following the example of the Messenger of Allaah (peace and blessings of Allaah be upon him). He should also touch or kiss the Black Stone if he is able to.</p> | <p>Question: Is there any particular colour or detail for women's clothing in ihraam?</p> <p>Answer: No. But he clothing must not be scented.</p> <p>‘Aa’ishah (may Allaah be pleased with her) said: “The woman in ihraam may wear whatever she wants except for clothes that have been scented with <i>wars</i> or saffron (kinds of perfume).” (Narrated by al-Bukhaari in his Saheeh, as a mu’allaq report. Narrated as a mawsool report by al-Bayhaqi in <i>al-Sunan</i>, 5/47, via Shu’bah ibn Yazeed al-Rashk from Mu’aadhah from ‘Aa’ishah; its narrators are thiqaat (trustworthy).</p> |
| <p>Question: Is it possible to delaying stoning the Jamaraat during the days of Tashreeq until night for a necessary reason?</p> <p>Answer: Yes.</p> <p>Whoever delays stoning the Jamaraat on the eleventh day of Dhu’l-Hijjah until night comes – and delays it for a legitimate shar’i reason – and stones the Jamaraat at night, does not have to do anything to expiate for that.</p> <p>Similarly if a person delays the Ramiy (stoning of the Jamaraat) on the twelfth day and does it at night, that is acceptable and there is no sin on him, but he has to spend that night in Mina and do the Ramiy on the thirteenth day after noon, because he did not do it on the twelfth day before the sun set. But to be on the safe side he should try to do the Ramiy during the day in the future.</p> | <p>Question: Is the person who delays Hajj for no reason when he has the means and is able to do it, a sinner?</p> <p>Answer: Yes.</p> <p>Whoever is able to do Hajj and does not do the obligatory Hajj, delaying it for no reason, has committed a great evil and a major sin. What he has to do is to repent to Allaah from that and hasten to do Hajj, because Allaah says (interpretation of the meaning):</p> <p>“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 ‘Aalameen (mankind, jinn and all that exists)” [Q. 3:97]</p> |
| <p>Question: One is doing Hajj as Tamattu’. He does ‘Umrah then Hajj, but forgets the second Sa’ee. What does he have to do?</p> <p>Answer:</p> <p>He has to go back to Makkah and do Sa’ee for Hajj, because the one who does Tamattu’ must do two Sa’ees, one for ‘Umrah and one for Hajj.</p> | <p>Question: What does Hajj Qiraan implies?</p> <p>Answer:</p> <p><i>Qiraan</i> means doing Hajj and ‘Umrah together with one ihraam (only entering ihraam once for both), in which one Tawaaf and one Sa’ee is sufficient for both Hajj and ‘Umrah. The sacrifice is obligatory.</p> |

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| <p>Question: What does Hajj Ifraad implies?</p> <p>Answer: <i>Ifraad</i> is when one does Hajj on its own (without ‘Umrah). The one who is doing <i>Ifraad</i> does not have to offer a sacrifice, but it is <i>mustahabb</i> (recommended).</p> | <p>Question: What does Hajj Tamattu’ implies?</p> <p>Answer: <i>Tamattu’</i> means doing ‘Umrah, then exiting the state of <i>ihraam</i>, then doing Hajj. The sacrifice is obligatory for the non-residents of the Sacred precincts.</p> |
| <p>Question: Is it possible to send someone else to do Hajj on behalf of the deceased instead of his son?</p> <p>Answer: Yes. If a Muslim dies after he has become able to perform Hajj, then his heir has to do Hajj on his behalf himself, or he can delegate someone else to do Hajj for him, paid for from the money of the deceased, because this is a debt that he owes that is more deserving of being paid off. The delegate need not be one of the deceased person’s relatives.</p> | <p>Question: Can a person go for Hajj without his parents’ permission?</p> <p>Answer: Yes, but only when the hajj is wajib. They can stop him from going for a voluntary Hajj, and they will not be sinners if they do that. But they do not have the right to stop him from going for the obligatory Hajj, and they will be sinners if they stop him. If he goes for (obligatory) Hajj without their permission, his Hajj will be valid regardless – even though he would be a sinner if he went for a voluntary Hajj without their permission.</p> |
| <p>Question: What should one say when uttering the Niyah of Hajj on behalf of another?</p> <p>Answer: The one who is doing Hajj on behalf of another should say “<i>Labbayka ‘an fulaan (Labbayka on behalf of So-and-so).</i>” He should do Tamattu’ because this is the best of the rituals</p> | <p>Question: While shaving the head in Mina, if the pilgrim’s head is injured and blood flows out, what should he do in that case? And what are the implications [as far as penalty is concerned]?</p> <p>Answer: If the injury was not intentional, there is nothing upon him.</p> |

Question: What is Hajj?

Answer:

Hajj means travelling for the purpose of visiting the Ka'bah, the sacred House of Allaah, to perform the rites (*manaasik*), i.e., the actions and words reported in accounts of the Prophet's Hajj, such as Tawaaf or walking around the Ka'bah seven times, al-Saa'ee or running between the hills of Safaa' and Marwa seven times, standing at 'Arafaah, stoning the Jamaraat (stone pillars representing the Shaytaan) at Mina, etc.

Question: What renders a Muslim fit for going to Hajj?

Answer:

He should have the means of transport and sufficient money for the journey there and back, as well as sufficient funds to cover one's family's needs during one's absence, freedom from debt, good health, security on the way, and - for women - a *mahram* (blood relative within the prohibited degrees of marriage, or a husband).

Question: Is it permissible to interrupt Tawaaf or Sa'ee to pray?

Answer: Yes, for a short time.

Continuity of acts of worship is Waajib (mandatory), so a long discontinuity without due justification nullifies the Tawaaf while a short interruption is permissible.

Question: Is it permissible for the pilgrim in Ihraam, man or woman, to change his or her Ihraam clothes, whether at the time of Hajj or 'Umrah?

Answer: Yes.

It is permissible for the pilgrim in ihraam for Hajj or 'Umrah to change his ihraam clothes and put on another set of ihraam clothes, and that does not affect his ihraam for Hajj or 'Umrah.

Question: Is it permissible for the pilgrim in ihraam to wash his entire body in order to cool down?

Answer: Yes.

It is permissible for the Muslim to wash his entire body in order to cool down if it is hot. This will give him more energy in order to perform this act of worship. He should take care when washing so that nothing falls from his hair or skin. He should use plain water or unscented soap.

Question: Can we use miswak or unperfumed tooth paste, cream, lotion, petrolium jelly during Hajj days?

Answer: Yes.

If these things are free of perfume then it is not forbidden to use them, because what is forbidden in ihraam is perfume or using anything in which there is perfume.

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| <p>Question: Can a woman travel for Hajj with a group but without a Mahram?</p> <p>Answer: No.</p> <p>Ibn ‘Abbaas (may Allaah be pleased with him) said: “The Prophet (peace and blessings of Allaah be upon him) said: ‘No woman should travel except with a Mahram, and no man should enter upon a woman unless her Mahram is with her.’ A man said, ‘O Messenger of Allaah, I want to go out with such-and-such an army and my wife wants to go to Hajj.’ He said, ‘Go to Hajj with her.’” (Reported by al-Bukhaari, 1729). The pilgrims used to go out from Madeenah in one caravan like a group but still the Prophet (peace and blessings of Allaah be upon him) did not allow women to travel without a Mahram.</p> | <p>Question: If one has enough money for the Hajj of 2 people, he gives priority to himself & his wife, or his father & mother?</p> <p>Answer: Himself, then his mother.</p> <p>The Muslim is not obliged to pay for his wife or either of his parents to go for Hajj, because his duty with regard to his wife and parents is to spend on their food, drink, clothing and shelter. But if a Muslim wants to donate the cost of going to Hajj to anybody, he should start with his mother, then his father, then his wife, because of the hadeeth of Abu Hurayrah (rau), according to which a man came to the Messenger of Allaah (saas) and said, “O Messenger of Allaah, who is most deserving of my good treatment?” He said, “Your mother.” He asked, “Then who?” He said, “Your mother.” He asked, “Then who?” He said, “Your mother.” He asked, “Then who?” He said, “Your father.” (Al-Bukhaari, 5514).</p> |
| <p>Question: It is recommended to perform <i>hajj</i> every year. However, there are many poor Muslims who are in dire need of food and clothing in various Muslim countries. If it comes to making a choice between spending the money for <i>hajj</i> repeatedly or between giving in charity for those believers—which is more meritorious?</p> <p>Answer: It is one’s own choice.</p> <p>In principle, helping those needy Muslims is better than a recommended <i>hajj</i>. However, at times the <i>hajj</i> is associated with certain other issues that can elevate them to the same or even higher status of virtue.</p> | <p>Question: A person on whom <i>hajj</i> had become obligatory but he has not yet fulfilled it—is such a person allowed to go for ‘<i>umrah</i> in the month of Rajab? What if <i>hajj</i> became obligatory on him in Ramadhān, can he go for ‘<i>umrah</i> [before performing <i>hajj</i>]?</p> <p>Answer: Yes.</p> <p>The ‘<i>umrah mufrada</i> (minor pilgrimage done off-season) is permissible for him. However, if going to ‘<i>umrah</i> would financially prevent him from going for <i>hajj</i>, then it is not permissible for him to do ‘<i>umrah</i>.</p> |
| <p>Question: A single young man has become capable to perform <i>hajj</i>; he is also thinking about marriage. Now if he goes for <i>hajj</i>, his marriage ceremony will be delayed for a while. Which of the two is preferable [marriage or pilgrimage]?</p> <p>Answer:</p> <p>He should perform the <i>hajj</i> and postpone the marriage unless postponing the marriage entails difficulty to the extent that it becomes unbearable. And Allah knows the best.</p> | <p>Question: What is Jabal Rahmah?</p> <p>Answer:</p> <p><i>Jabal Rahmah</i> is a sacred hill in the middle of the Plain of Arafat. It means “Mount of Mercy”. It is the place where many souls are delivered from Hellfire during Hajj. Riding his she camel near it, the Holy Prophet (may peace be upon him) delivered his famous sermon on the occasion of the Farewell Hajj.</p> |

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| <p>Question: How are called the 5 halting places for putting on the Ihraam (doors to Hajj)?</p> <p>Answer: The Miqat is the `place of getting into the state of Ihram in Umrah and Tamattu'. The following five places serve as Miqat:</p> <ol style="list-style-type: none"> 1. Masjid ash-Shajarah (also known as Thu'l-Hulayfah) is the Miqat for people of Medina who intend to go to Mecca. 2. Juhafah is the Miqat for those who head for Mecca through Damascus and Egypt. 3. Al-Aqiq is the Miqat for those who go to Mecca from Najd and Iraq. 4. Yalamlam is the Miqat for those who go to Mecca from Yemen. 5. Qarn al-Manaazil is the Miqat for people who go on Hajj through Ta'if. | <p>Question: What are the different corners of the Ka'bah called?</p> <p>Answer:</p> <ol style="list-style-type: none"> 1. <i>Rukn Yamaani</i> is the south west corner towards the direction of Yaman and is highly sacred. The Holy Prophet has said: <i>"The one who touches Rukn Yamaani and Hajar-e-Aswad, has his sins and errors removed."</i> (Al-Tarhib) 2. <i>Rukn Iraqi</i> is the corner towards the direction of Iraq. 3. <i>Rukn Shami</i> is the corner towards the direction of Syria 4. The fourth corner contains the <i>Hajar-e-Aswad, the Black Stone</i>, fixed about breast high in the eastern corner of the Ka'bah was originally placed there by Prophet Abraham. Tawaf is started by kissing or touching or pointing towards the Black Stone and brought to completion at it, after seven circuits. |
| <p>Question: What are the names of the three Jamrahs?</p> <p>Answer:</p> <p>The pilgrims throw pebbles on three Jamrahs (stone pillars) representing devils for three days. These pillars are known as Jamrah al-Ula (small devil), Jamrah al-Wusta (middle devil) and Jamrah al-Aqabah (big devil).</p> | <p>Question: Where is Namirah Masjid located?</p> <p>Answer:</p> <p><i>Namirah Mosque</i> is situated right on the meeting place of the boundaries of Haram and Arafat. Here the Imam leads the Zuhar and Asr prayers combined and shortened at Zuhar time.</p> |
| <p>Question: What are the important Hajj places where Hajj rites are performed?</p> <p>Answer:</p> <p>Mina: This is a plain 5 kilometers outside the city. Pilgrims pass the night there between the 8th and 9th Zil-Hajj. They are back here on the 10th until the 13th of Zil-Hajj. Animal sacrifice is offered here.</p> <p>Arafat: This is a vast plain about 15 kilometers to the east of Mecca, at the limits of the Haram. Arrival in the Plain of Arafat on the 9th. If halting in Arafat is not possible until sunset, then staying there for some time is sufficient to make the Hajj valid. At sunset the pilgrims leave.</p> <p>Muzdalifah: This is a place midway on the route from Mina to Arafat. Pilgrims gather here on the night of the 9th Zil-Hajj on their return from Arafat. Here they offer Maghrib and Isha prayers combined. It is obligatory to halt here after Fajr prayer between the break of dawn and sunrise before proceeding to Mina.</p> | <p>Question: What are the separate requirements for people of Afaq, Hill and haram concerning Ihram?</p> <p>Answer:</p> <p>Afaq: The whole world outside the above fixed places of Ihram is called Afaq and the people living there are known as Afaqis. They are not permissible to cross the above fixed places without Ihram if they are entering the boundaries of Haram of Mecca for any reason whatsoever.</p> <p>Hill: The area within the points of miqats and the boundaries of the Haram of Makkah is called Hill. The people of Hill can go to Mecca for business or for any other reason without Ihram. They can enter into Ihram anywhere in their area.</p> <p>Haram: People who live within the bounds of the Haram of Makkah don't require Ihram for their day to day activities or even for offering prayers in Masjid al-Haram or performing Tawaf. For Hajj, their miqat is the Haram itself. However, if they intend to perform Umrah, they also have to go out and enter into Ihram in Hill (ex. at Masjid Aai'sha, on Madinah Road in Tan'eem).</p> |

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| <p>Question: What happens to the one who dies on his way to perform Hajj or Umrah?</p> <p>Answer: The Holy Prophet (peace be upon him) said: <i>"Anyone who leaves his house with the intention of performing Hajj or Umrah and dies on the way will enter paradise without judgement. Allah is proud of those who perform tawaf of Baitullah" [Albehiqi].</i></p> | <p>Question: When was Hajj performed for the very first time?</p> <p>Answer: In one Hadith we read: "When Allah the Almighty sent Hazrat Adam A.S. down to the earth from paradise, He also sent down His House and said: ' O Adam I am sending down with you My House, so perform tawaaf round it in the manner tawaaf is performed around My Throne; And pray to Me in its direction in the same manner as is being prayed in the direction of My Throne."</p> |
| <p>Question: Where is Mash'ar al-Haram located?</p> <p>Answer: <i>Mash'ar al-Haram:</i> This is an elevated place in the plain of Muzdalifah, which is enclosed by a boundary. At this place, the Holy Prophet (peace be upon him) had prayed to Allah. The Qur'an says: "When you return from Arafat, stay at Mash'ar al-Haram and remember Allah; and remember Him just as He has enjoined you." (Al-Baqarah : 198)</p> | <p>Question: What did the birds do at Muhassar?</p> <p>Answer: <i>Muhassar:</i> This is a valley between Muzdalifah and Mina, where Abraha and his troops along with the elephants, who came to destroy the Ka'bah, were themselves destroyed by the birds (swallows) which threw small pebbles at them from their beaks and claws. As mentioned earlier, this incident happened in 570 or 571 AD. The pilgrims pass this place quickly because Muhassar is a tormented area.</p> |
| <p>Question: Where is Kaif Masjid located?</p> <p>Answer: <i>Khaif Mosque</i> is situated in Mina where pilgrims offer their prayers during their stay here.</p> | <p>Question: Pilgrims are faced with one more problem regarding slaughtering, which poses more of a mental anguish: the animals slaughtered [in Mina] are wasted in spite of the fact that there are many poor people amongst us spread all over the Muslim countries who go without tasting meat for days! So is it acceptable for us to do the slaughtering in our own cities; or is there a religious solution that you can suggest for the people?</p> <p>Answer: It is necessary to fulfill the religious duty by doing the slaughtering in Mina. As for the sin of wasting the meat of the animals slaughtered, if it actually happens, it is on the shoulders of the authorities in charge.</p> |

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| <p>Question: Who are the scholars who gave permission to women to go for Hajj accompanied only by a woman?</p> <p>Answer: Ibn Serean, Malik, Al Awzaa'e and Ash-Shaf'i are of the same opinion which does not hold the accompaniment of a Muhrim as obligatory for the validity of Hajj. It is allowed for a woman to perform Hajj with trustworthy companions. Malik followed a middle course for he was of the opinion that it is allowed for a woman to perform Hajj without a Mahram provided that she is accompanied by a group of trustworthy women. Ash-Shaf'i was of the opinion that it is allowed for a woman to travel to perform Hajj accompanied by a free trustworthy Muslim woman if she has no husband, Mahram or trustworthy group of women to travel with. Al Awzaa'e stated that a woman is allowed to perform Hajj with a group of women.</p> | <p>Question: Who are the scholars who did NOT gave permission to women to go for Hajj without a Mahram?</p> <p>Answer: Abu Hanifa, Al-Hasan, Annakha'e, Ishaq, Ibn Al Mondher and Ahmad are of the opinion that a woman is obligated to perform Hajj on the condition that she is accompanied by her husband or a Muhrim. Otherwise, she is considered as one of those whom Allah has not given the means to perform Hajj. If a woman performed Hajj notwithstanding, she is guilty of sin. However, her Hajj is considered valid.</p> |
| <p>Question: A Pilgrim has put on Ihram at "Miqat" but he forgot to say "Talbeyah for Tamattu". Should he complete his rites as Mutamatti'?</p> <p>Answer: If he has made an intention for Umrah when he put on Ihram but he forgot to say "Talbeyah" while he was intending for Umrah, he will be considered as one who uttered "Talbeyah". He has to perform Tawaf, Sa'i, (hastening) cutting hair, then he takes off Ihram. It is permissible for him to say "Talbeyah" on the way. If he did not say Talbeyah there is nothing on him, because the saying of Talbeyah is only a confirmed Sunnah. He makes Tawaf, Sa'i (hastening) has a haircut and makes it Umrah. Because he had an intention for Umrah If he has made an intention for Hajj while putting on Ihram and the time is enough, it is preferable for him to change his pilgrimage into Umrah. After that he makes Tawaf, Sa'i, haircut and then he takes off Ihram. Praise be to Allah, he will be considered as a Mutamatti'.</p> | <p>Question: What is the rule in regard of the person performing Hajj on behalf of his mother, but at the Miqat he said Talbeyah for Hajj and forgot to mention his mother?</p> <p>Answer: As long as his intention is to perform Hajj on behalf of his mother but he forgot to mention this, the Hajj will be for his mother, as the intention is stronger here. The Apostle of Allah (blessing and peace of Allah be upon him) said: Actions are but by intention. So, If his only purpose was to perform Hajj on behalf of his mother or father, but he forgot to mention this at the time of putting on Ihram, the Hajj will be for the person intended for whether he is his father, or mother or anybody.</p> |
| <p>Question: Should the intention of Ihram be uttered by the tongue?</p> <p>Answer: The place of intention is the heart. Its process is that, the pilgrim should intend in his heart that he is performing Hajj on behalf of a person or his brother or some other else. In such a way the intention is made. Nevertheless, it is better to utter his intention by tongue and say: "Oh Allah! I am in Thy presence intending to perform Hajj on behalf of so-and-so" or "Oh Allah! I am in Thy presence intending Umrah on behalf of so-and-so" or "my father or other person, so that the intention is confirmed by utterance. The Prophet (blessings and peace of Allah be upon him) uttered the intention of Hajj and Umrah. This indicated the legality of utterance following the Prophet's (blessings and peace of Allah be upon him) Sunnah. Thus the companions of the Prophet uttered this, as the Prophet taught them. They uttered it loudly. This is Sunnah. It is sufficient for the pilgrim to make his intention without its utterance by his tongue.</p> | <p>Question: What is the rule regarding the person who came to Makkah for work , then he wants to perform Hajj? Where should he put Ihram?</p> <p>Answer: If anybody arrived at Makkah without any intention for Hajj or Umrah or he came just for some other purposes, e.g. to visit some relatives or a patient or on a commercial mission and did not make any intention for Hajj or Umrah but an intention occurred in his mind for Hajj or Umrah afterwards, in that case, he can put on Ihram for Hajj from the place of his residence in Makkah or its outskirts. If he makes intention to perform Umrah he should come out of Haram area to Tanyeem or Jorrana or any other place for putting on Ihram for Umrah. It is Sunnah as well as obligatory to come out of Haram to put on Ihram for Umrah, as the Prophet (blessings and peace of Allah be upon him) told Aysha to go to Tanyeem when she made intention to perform Umrah. The Prophet ordered her brother Abdur- Rahman to bring her o ut of Haram e.g. to Tanyeem or any other place.</p> |

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| <p>Question: I suffer from a contagious skin disease, and I have all intention to make Hajj this year Inshallah. Can I make Hajj although I may cause other Hajjes to get infected?</p> <p>Answer: Governments now conduct medical checkups and prevent those with contagious diseases from traveling to the holy places. If there are no such authorities, the question is would a Muslim make Hajj with the possibility of harming others. The answer is that being in the conditions of sickness means that you are unable to make Hajj until you recover. The Fiqh rule states that “preventing evil has the priority on bringing about the good” especially in the Hajj situation where the “good” goes to the individual, while the harm is on the collective. The Prophet’s Sunnah shows that avoidance of contagious diseases is mandatory.</p> | <p>Question: What is the directive regarding the person who feels coming out of Madhi (Pre-coital fluid) or dropping of urine during his Ihram or when he is going to pray?</p> <p>Answer: In such a case the believer must perform ablution (Wudu') at the time of prayer. He should clean his organ from Madhi or urine. In case of "Madhi" he must wash his organ and the two testicles; in case of urine he should wash only that part of organ, which touched the urine. Then he should perform ablution for the prayer, if there is any time for prayer. If the time is not a prayer time he may delay it till the time of prayer. But all these should be based on assurance not on suspicion. If it is a case of suspicion, he should throw it out of his mind to avoid being a victim of suspicions in his life.</p> |
| <p>Question: What is the directive rule regarding the application of perfumes on the clothes of Ihram prior to making intention and reciting "Talbiyah"?</p> <p>Answer: The pilgrim should not apply perfumes on Rida and Izar (The two pieces of cloth for Ihram). The Prophet's Sunnah is to apply scents on his body viz., his head, beard, armpit, and so on, it is not allowed to apply scents on the clothes of Ihram. The Prophet (blessings and peace of Allah be upon him) said: A Pilgrim should not wear clothes scented with saffron or Wars (two kinds of scents). So, the Sunnah is to apply scents on his body only. No clothes of Ihram should be scented. If they are scented, he should not wear them until they are washed or he should change them with other ones.</p> | <p>Question: A person traveled from abroad intending Hajj and landed at Jeddah airport without putting on Ihram, then he put on Ihram from Jeddah, what is the obligation upon him?</p> <p>Answer: If the plane landed at Jeddah coming from Syria or Egypt, he should go back to Rabigh by a car or any other means and then put on Ihram from there. He is not permitted to put on Ihram from Jeddah. If someone came from Najd without Ihram and landed at Jeddah, he had to go back to "Sail" (Wadi Al-Qarn) and put on Ihram from there. If anybody puts on Ihram from Jeddah and does not go back to Miqat, he has to sacrifice one sheep (Like one as sufficient for immolation) for the poor in Makkah, or he has to sacrifice a seventh part of a camel or a cow, as stated above, to mend his Hajj or Umrah.</p> |
| <p>Question: A person assumed Ihram for Tamattu, but after his arrival to Makkah he lost his money and became unable to sacrifice an animal. What should he do? Can he change his mind and intended only for Hajj?</p> <p>Answer: No. He is not permitted to do so. If he lost all of his expenses and became unable to sacrifice an animal, he has to fast for ten days (praise be to Allah): three days during the Hajj and seven days after his returning home; and he has to continue as a Mutamatti'. He has to carry out all the conditions, he must assume Ihram for Umrah, perform Tawaf and Sa'i and have his hair cut and then he finishes Ihram. He should afterwards, utter Talbeyah for Hajj and offer a sacrifice. If he cannot afford it, he should fast for ten days; three days during the Hajj before the day of Arafat and seven days after returning home. It is better for him not to observe fasting in the day of Arafat following the example of the Prophet (blessing and peace of Allah be upon him) as he halted at Arafat and did not observe fasting.</p> | <p>Question: Can one intend to perform Hajj Tamattu' (Umrah plus Hajj with two different Ihrams) but after arriving at the Miqat (door of Ihram), he change his mind and utters Talbeyah only for Hajj Ifrad (Hajj only, without Umrah)?</p> <p>Answer: Yes.</p> <p>There is no objection on it and he needs not to sacrifice an animal because the intention has to be done at the miqat. After the Miqat, he cannot change his intention for hajj but can change it for Umrah.</p> |

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| <p>Question: A person performed Hajj but did not perform regular prayers. Would this Hajj be accepted for his obligatory Islamic Hajj?</p> <p>Answer: Whoever performs Hajj and does not perform prayers, i.e. regular prayers, if he denies the obligation of the prayers, he becomes a Kafir (unbeliever) unanimously and his Hajj will not be accepted. If he does not perform prayers on account of negligence or laziness, the scholars have different opinions in this regard; some of them are of the opinion that his Hajj has no value, and some of them say that his Hajj is all right. According to the correct opinion, his Hajj is not valid. The Prophet (saas) said, <i>"The prayer (salat) is the dividing line between us and the unbelievers"</i>. So, whoever does not perform prayers becomes a Kafir. The Prophet also said, <i>"prayer is the partition between Muslim and Kufr and Shirk"</i>. This includes all the persons who deny the obligation of the prayers and also those who do not pray out of negligence.</p> | <p>Question: Whoever assumed Ihram for both Umarh and Hajj combined and after performing Umrah he finished Ihram; will he be treated as a Mutamatti'?</p> <p>Answer: Yes.</p> <p>If he assumed Ihram for both Umrah and Hajj as a Qarin, but after performing Tawaf, Sa'i and having his hair cut, he made it Umrah, he will be treated as Mutamatti' and he has to sacrifice an animal for Tamattu.</p> |
| <p>Question: At what time should the pilgrim proceed to Arafat? And at what time should he depart from there?</p> <p>Answer: The pilgrim should proceed to Arafat after sunrise on the day of Arafat, the 9th day of Dhul Hijjah. He should perform Zhuhr and Asr prayers together in advance with Qasr (shortening) by one Adhan and two Iqamahs. The pilgrim should halt at Arafat till sunset praising Allah, praying to Him and reading the Qur'an and uttering Talbeyah. He should utter the following supplication: <i>"There is no deity except Allah, the One without any partner. For Him is the dominion and for Him is the praise, and He is the powerful over everything. Glory be to Allah, praise be to Allah. There is no deity except Allah. There is no power, no might but with Allah."</i> He should send blessing to the Prophet before prayer and make his face toward Qiblah. After the sunset, the pilgrim should proceed to Muzdalifah with calmness and veneration reciting Talbeyah more and more and pray Maghrib there.</p> | <p>Question: What is the rule in respect of halting and appending the night at Muzdalifah? At what time should the pilgrim depart from there?</p> <p>Answer: It is obligatory to spend the night at Muzdalifah. It is Sunnah for a pilgrim to leave Muzdalifah after the Fajr prayer and after the day dawns (after the sunrise). He will perform the Fajr prayer and then he will proceed to Mina after the day is dawned while he is reciting Talbeyah. It is Sunnah to glorify Allah after Fajr prayer and to supplicate to him. When it is dawn, he should proceed to Mina reciting Talbeyah. It is permissible for the weak (man or woman) and the old to leave Muzdalifah at the last part of the night. It is Sunnah also to raise hands during supplication at Muzdalifah, facing the Qiblah, just as they did it at Arafat. All the areas of Muzdalifah are valid for halting.</p> |
| <p>Question: Is it allowed to appoint an agent to throw pebbles at Jamarat on behalf of a sick ,a woman, a child?</p> <p>Answer: There is no objection on appointing an agent for throwing pebbles at Jamarat on behalf of a sick person or an unable woman like pregnant, weak or weighty woman who is unable to do it. The strong and active woman should throw Jamarat by herself. If anybody becomes unable to throw Jamarat at the daytime, he may throw them at night. Whoever cannot throw Jamarat at the day of Eid, he should throw them at the night preceding the 11th of Dhul Hijjah, and whoever cannot throw Jamarat on the 11th day of Dhul Hijjah, he should throw them at the night preceding the 12th day of Dhul Hijjah, and whoever cannot throw Jamarat on the 12th day of Dhul Hijjah, he may throw it at the night proceeding the 13th day of Dhul Hijjah. The time of throwing pebbles at Jamarat ends by the dawn (of the next day). It is not permissible to throw Jamarat before noon in the days of Tashriq.</p> | <p>Question: Is it permissible to throw pebbles at three Jamarat at night on the days of Tashriq without any excuse?</p> <p>Answer: It is permissible to throw pebbles at Jamarat after the sunset according to the correct opinion. However, the Sunnah is to throw pebbles at Jamarat in the afternoon and before the sunset, this is better for those who can do it easily, otherwise, he can throw after Sunset according to the correct opinion.</p> |

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| <p>Question: What is the rule in respect of spending night outside Mina in the days of Tashriq whether it was intentionally or on account of unfeasibility of a suitable place at Mina? At what time should the pilgrims depart from Mina?</p> <p>Answer: It is obligatory to spend two nights inside Mina following the 10th of Dhul Hijjah. This is the preference of the competent scholars for male and female pilgrims. If they cannot find a suitable place to spend the night there is no obligation, and the obligation becomes inapplicable in such case. But whoever abandons it without any excuse he has to sacrifice an animal for this. A pilgrim may leave Mina after throwing pebbles at Jamarat on the 12th day of Dhul Hijjah after noon. He is permitted to leave Mina after this. It is better for him to delay and throw Jamarat on the 13th day of Dhul Hijjah afternoon.</p> | <p>Question: What is the process for a pilgrim in performing the ceremonies on the slaughtering day? Is it permissible to change their order?</p> <p>Answer: The right procedure according to the Sunnah on the day of slaughtering is to throw the Jamra first i.e. Jamratul Aqaba (the stone-built pillar of Aqaba) which is the nearest one to Makkah. He should throw it with seven pebbles one after another, saying Allahu-Akber (Allah is the greatest) at each throwing. Then he should slaughter his Hadi (Sacrificial animal) if he has got it. Then he should get his hair shaved off or cut short, but shaving is better. Then he should perform Tawaf and also Sa'i, if he had not done Sa'i before. There is no objection if he performs these ceremonies before and after one another. There is no objection if he slaughtered before throwing Jamra or performed Tawaf before throwing or he shaved off his hair before slaughtering.</p> |
| <p>Question: Is it allowed for a person who leaves Muzdalifah with women and the weak ones after midnight to throw at the Jamratul Aqaba?</p> <p>Answer: Whoever left Muzdalifah along with the weak ones or women, the rule regarding him is the rule of the weak ones and women. It means that whoever left Muzdalifah with the weak ones or women whether he was a Mahram or a driver or a strong person, he is allowed to perform throwing like them and it is sufficient for him to throw at Jamarat with women at the last part of the night.</p> | <p>Question: If a pilgrim suspected that some of the pebbles did not reach the target, what should he do?</p> <p>Answer: Whoever suspected this should complete the number. He may pick up the pebbles he needs from the earth at Mina and complete the throwing of Jamarat with them.</p> |
| <p>Question: Can a Muslim woman perform Hajj without the permission of her husband?</p> <p>Answer: It is desirable for a woman to seek her husband's permission for the prescribed Hajj. In case he refuses to give permission, she may still proceed for Hajj, for a husband should not forbid his wife from performing <u>obligatory Hajj</u>. It is an obligatory act of worship. The same applies when a wife has vowed a Hajj, because it is obligatory like the prescribed Hajj. In the case of supererogatory Hajj, however, the husband may prevent his wife, and the wife must obey her husband. This is supported by a hadith reported by AdDaraqutni on the authority of Ibn 'Umar who narrated that while speaking about a wealthy lady whose husband had refused to give her permission to perform Hajj, the Prophet (peace be upon him) said: "<i>She must not go for Hajj except by her husband's permission.</i>"</p> | <p>Question: A man makes Hajj annually. His goal is to trade, buy and sell goods. Is his Hajj accepted?</p> <p>Answer: Allah SW says in the wisdom of prescribing Hajj "and proclaim the pilgrimage among men: they will come to thee on foot and mounted on every kind of camel, lean on account of journeys through deep and distant mount highways; that they may witness the benefits (provided for them, and celebrate the name of Allah, through the days appointed, over the cattle which he has provided for them for sacrifice: then eat ye thereof and feed the distressed ones in want." Some of them are religious while others are materialistic such as trade. This is kind of sustenance to Mecca's residents and a reply to Ibrahim's prayer when he asked Allah SW to provide the people of the Holy City with sustenance till the Day of Judgment. There is no problem or harm to one's Hajj in trading.</p> |

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| <p>Question: What are the 7 obligations (wajib) acts of Hajj?</p> <p>Answer: The Seven Obligations of Hajj are:</p> <ol style="list-style-type: none"> 1. Performing Ihram from Miqat 2. Standing by `Arafah 3. Spending one night in Muzdalifah 4. Spending one night in Mina 5. Shaving the head or cutting hair short (shaving is recommended) 6. Throwing pebbles 7. Farewell Circumambulation | <p>Question: What are 5 supererogatory (Sunnah) acts of Hajj?</p> <p>Answer: Supererogatory means whatever ritual the Lawgiver demands, without much stress, and that which if one performs, he will be rewarded; and if he chooses not to perform, he will not be punished. According to this Juristic School, the words Supererogatory [Sunnah], Preferable [Mandub], Desirable [Mustahab], and Voluntary [Tatawu`] are synonymous.</p> <p>Some supererogatory acts of Hajj:</p> <ol style="list-style-type: none"> 1. Washing the whole body upon entering into the state of Ihram 2. Performing Talbiah 3. Performing the arrival circumambulation for a Mufrid or Qarin pilgrim 4. Spending the night of `Arafah in Muzdalifah 5. Performing Ramal and Idtiba` during the arrival circumambulation |
| <p>Question: What are be the minimum number of days required for Hajj?</p> <p>Answer: Three days. The prescribed acts of pilgrimage or Hajj are divided into pillars (Arkan) and obligations (Wajibat). If any of the pillars are missed for one reason or another, then the whole pilgrimage is missed, and the sacrifice of a lamb doesn't substitute or qualify to redeem the missed Hajj. As to the obligations, if any of them is missed, they have to be substituted with the sacrifice of a lamb. Standing at Arafah is a pillar; staying at Muzdalifah is an obligation. The shortest time to perform Hajj is for a person to stand in Arafat, starting between the Zuhr prayer on the 9th of Dhul-Hijja until the Fajr of the Tenth. So, even if a person stands at Arafat one minute before Fajr, then the pilgrimage is performed. As to the other rituals, such as the Tawaaf and Sa'ee, then this whole ritual can be performed in about one hour, then he makes Tahallul (discarding the Ihram), and the person's Hajj is complete.</p> | |
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Question: What are the two things Zamzam water satisfies?

Answer: Both thirst and hunger.

One of the Companions of the Prophet (saas) said that before Islam, the water was called "Shabbaa'ah" or satisfying. It was filling and helped them nourish their families.

After Islam, this powerful ability to quench thirst and fill stomachs remained. The Prophet said: "The best water on the face of the earth is the water of Zamzam; it is a kind of food and a healing from sickness."

According to the Muslim collection of Hadith, Abu Dharr Ghifari, a Companion, noted that when he first arrived in Makkah during the early days of Islam, he survived only on Zamzam water for a whole month. Not only did he satisfy his hunger and thirst, he became obese.

Question: Zamzam water is a cure for what?

Answer: For all illnesses.

The Prophet (saas) said it was a healing from sickness. This is why pilgrims to Makkah to this day collect it in bottles to bring back for relatives and friends back home who are ill.

The Prophet (saas) used to carry Zamzam water in pitchers and water skins back to Madinah. He used to sprinkle it over the sick and made them drink it.

Wahab ibn Munabbah, who was of the second generation of Muslims, said: "I swear by Him in whose possession my life is, Allah Ta'ala will relieve the person of all illnesses who drinks Zamzam to his fill and will also grant him good health."

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| <p>Question: What is the rule regarding a pilgrim performing Tawaf or Sa'i, and before the Tawaf or Sa'i had been completed the ritual prayer is begun?</p> <p>Answer: A pilgrim should perform his obligatory prayer with other people and then he should complete his Tawaf or Sa'i, beginning from the point where he had interrupted it for prayer.</p> | <p>Question: Is Tawaf Al-Wida' obligatory in Umrah? Is it allowed whether in Hajj or Umrah to purchase something from Makkah after Tawaf Al-Wida'?</p> <p>Answer: Tawaf Al-Wida' is not an obligatory one in Umrah. But it is better to do it. There is no objection to leave Makkah in Umrah without performing Tawaf Al-Wida'. Tawaf Al-Wida' is obligatory in Hajj. As the Prophet (blessing and peace be upon him) said, Nobody would depart from Makkah without performing Tawaf of the Ka'bah as the last thing. This was addressed to the Hajj pilgrims. The pilgrim may purchase what he needs after performing Tawaf Al-Wida' even if he purchase anything for business purpose within a short period. If it takes a long period he has to perform Tawaf again. If it does not take a long time usually, there is no need to perform Tawaf again.</p> |
| <p>Question: Is it permissible to perform Sa'i before Tawaf, whether in Hajj or in Umrah?</p> <p>Answer: According to Sunnah, Tawaf is performed first, then Sa'i. There is no harm if he performs Sa'i before Tawaf out of ignorance. It is a correct Hadith of the Prophet (blessing and peace be upon him) that a person asked him and said, "I performed Sa'i before Tawaf". The prophet replied, There is no harm. It indicates that it is sufficient, if the Sa'i is performed before the Tawaf. However, it is Sunnah to perform Tawaf first, and then Sa'i, both in Hajj and Umrah</p> | <p>Question: What is the process of Sa'i? Where should it be started from, and how many circuits are there in Sa'i?</p> <p>Answer: The Sa'i is started from Safa and ended at Marwah. There are seven circuits in Sa'i. The first circuit should be started from Safa and the last one should be ended at Marwah. He should praise and glorify Allah and pray to Him. During the performance of Sa'i, he should repeat prayer and invocation of Allah three times at Safa and Marwah, raising his hands and facing Ka'bah, as the Prophet (blessing and peace be upon him) did so.</p> |
| <p>Question: Which is better in Umrah or Hajj, to have the hair shaved off or cut short?</p> <p>Answer: To have the hair shaved off is better than cut short both in Hajj and Umrah. Because, the Prophet (blessing and peace be upon him) prayed mercy and forgiveness three times for the persons who got their hair shaved off. He prayed one time for the persons who got their hair cut short. However, if the Umrah is performed before Hajj by a short period, it is better to get the hair cut short, so that the shaving of the head can be applied completely in Hajj, as the Hajj is more complete than Umrah. So, the more perfect deserves more perfect one. On the other hand, if the Umrah is performed before the Hajj by a long period, such as in the month of Shawwal and it is usual for hair to grow longer in this period, he should get his hair shaved off availing the superiority of shaving his hair.</p> | <p>Question: Is it sufficient to have the hair cut short from some parts of the head for Umrah or Hajj?</p> <p>Answer: It is not sufficient to get hair cut short or shaved off in some part of the head according to the more correct of the two opinions of the scholars. It is obligatory to have the hair cut short or shaved off all over the head. It is better to begin from the right side of the head in shaving or shortening the hair.</p> |

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| <p>Question: The reward of Umrah in Ramadaan is equivalent to what?</p> <p>Answer: To Hajj.</p> <p>The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “ ‘Umrah in Ramadaan is equivalent to Hajj.’”</p> | <p>Question: Where should a Muslim living around Makkah put on Ihram?</p> <p>Answer: In Makkah or his home.</p> <p>The Prophet (peace and blessings of Allaah be upon him) said, after mentioning the Meeqaats: “Whoever is closer than that should enter Ihraam from his home and the people of Makkah should enter Ihraam from there.” Narrated by al-Bukhaari, 1526.</p> |
| <p>Question: What is a woman forbidden to do while menstruating during her Hajj?</p> <p>Answer: Tawaaf .</p> <p>She is not prohibited to do the rest of the Hajj. However, Shaykh Ibn ‘Uthaymeen said:</p> <p>If a person does Sa’ee when he does not have Wudoo’, or when he is Junub (in a state of impurity following sexual activity), or if a woman does Sa’ee whilst she is menstruating, that is acceptable, but it is preferable to do Sa’ee in a state of purity.</p> <p><i>Al-Sharh al-Mumti</i>, 7/310, 311</p> | <p>Question: What is required to do with the Yemeni Corner of the Ka’bah?</p> <p>Answer: Touch it if you can.</p> <p>What is prescribed is to touch this corner, without kissing it or saying Allaahu akbar. If you cannot touch it then you should not point to it, because that was not narrated from the Prophet (peace and blessings of Allaah be upon him).</p> <p>Concerning the virtue of touching the Yemeni Corner, the Prophet (peace and blessings of Allaah be upon him) said: “Touching the Black Stone and the Yemeni Corner indeed erases sins.” (Narrated by Ahmad from Ibn ‘Umar; classed as saheeh by al-Albaani in <i>Saheeh al-Jaami</i>, no. 2194).</p> |
| <p>Question: What is not permissible to wear in Ihram?</p> <p>Answer:</p> <p>It was narrated that ‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with him) said: “A man stood up and said, ‘O Messenger of Allaah, what kind of clothes do you command us to wear during ihraam?’ The Prophet (peace and blessings of Allaah be upon him) said: ‘Do not wear a shirt or pants or a turban or a burnous. If one of you does not have any sandals then let him wear the khuffayn (leather slippers) and cut them so that they come below the ankle. Do not wear anything that has been dyed with saffron or turmeric. Women in ihraam should not wear niqaab or gloves.’”</p> <p>(Narrated by al-Bukhaari, 1468; Muslim, 1177).</p> | <p>Question: Is it permissible for the muhrim to wear shoes?</p> <p>Answer: Yes, if he has no other choice.</p> <p>Women have to wear shoes to cover their feet.</p> <p>The Sunnah is for males to enter ihraam wearing sandals or slippers that are unsewn, because it was narrated that the Prophet (peace and blessings of Allaah be upon him) said: “Let any one of you enter ihraam wearing an izaar (lower garment), ridaa’ (upper garment) and na’l (shoes).”</p> <p>It is preferable to enter ihraam wearing shoes so that they will protect him from thorns, hot sand and cold things. But if he does not enter ihraam wearing shoes, that does not matter. See <i>Fataawa Islamiyyah</i>, vol. 2, p. 232.</p> |

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| <p>Question: Is it Sunnah to acknowledge the Black Stone after praying 2 Rak'ahs of Tawaaf and before performing al-Saa'iee?</p> <p>Answer: Yes.</p> <p>Passing the Black Stone and acknowledging it, after praying two rak'ahs of Tawaaf and drinking from the well of Zamzam and before going out to perform al-Saa'iee is proven to be part of the saheeh Sunnah, but it is mustahabb (encouraged), not waajib (obligatory), so there is nothing wrong with not doing it. A hadeeth of Jaabir (may Allaah be pleased with him), reported by Muslim, says: "...Then he [saas] went back to the Rukn (the corner of the Ka'bah where the Black Stone is situated) and acknowledged it, then he went out through the gate towards al-Safaa'."</p> | <p>Question: Where exactly do we pray the two ra'kahs of Take Maqaam Ibraaheem?</p> <p>Answer: Pray behind it, i.e., with the Maqaam between you and the Ka'bah. Al-Tirmidhi reported from Jaabir that: "When the Prophet came to Makkah, he entered the Mosque and acknowledged the Black Stone, then he passed to the right of it and ran for three (circuits of Tawaaf) and walked for four. Then he came to al-Maqaam and said: 'Take Maqaam Ibraaheem as a place of prayer.' He prayed two Rak'ahs with the Maqaam between him and the House (Ka'bah).' Then he came to the (Black Stone) after praying two rak'ahs and acknowledged it. Then he went out to Safaa' and I think he said, 'Safaa' and Marwa are of the Symbols of Allaah [Q 2:158].'" (Sunan Tirm., 784).</p> |
| <p>Question: Is the Yemeni Corner of the Ka'bah a stone?</p> <p>Answer: Yes.</p> <p>In the book <i>al-Taareekh al-Qadeem li Makkah wa Bayt-Allaah il-Kareem</i> (The Ancient History of Makkah and the Noble House of Allaah) by Muhammad Taahir al-Kurdi al-Makki (vol. 3, p. 256), it says that the stone in the Yemeni Corner (al-Rukn al-Yamaani) goes back to the time when 'Abd-Allaah ibn al-Zubayr (rau) rebuilt the Ka'bah, and that it has remained until our own times, and that everyone who has rebuilt the Ka'bah kept this stone as it was. He says that in 1040 AH, during the time of Sultan Murad IV, who rebuilt the Ka'bah, the edge of the stone of this Corner was broken off, and molten lead was poured in its place, and before that the pieces of the stone had been put together, using adhesive and nails, during the era of the Fatimids.</p> | <p>Question: Is it permissible to do 'Umrah during the months of Hajj and not do Hajj the same year?</p> <p>Answer: Yes.</p> <p>The Prophet (peace and blessings of Allaah be upon him) did 'Umrah four times, all of which were in the month of Dhu'l-Qi'dah, which is one of the months of Hajj, which are Shawwaal, Dhu'l-Qi'dah and Dhu'l-Hijjah. And he did not do Hajj except along with his last 'Umrah, in the Farewell Pilgrimage. The first umrah was in Dhu'l-Qi'dah in the year of al-Hudaybiyah, 6 AH, when they were prevented from going further so they exited Ihraam, but this was counted as an 'Umrah for them. The second was in Dhu'l-Qid'ah in 7 AH, which was to make up for the previous year. The third was in Dhu'l-Qi'dah of 8 AH, which was the year of the Conquest (of Makkah). And the fourth was with his Hajj, when he entered Ihraam for it in Dhu'l-Qi'dah but did the actions of 'Umrah in Dhu'l-Hijjah.</p> |
| <p>Question: Can we do Tawaaf and Sa'ee without Wudoo'?</p> <p>Answer: Yes.</p> <p>Shaykh al-Islam Ibn Taymiyah said: "Those who say that Wudoo' is required for Tawaaf have no proof at all. No one narrated from the Prophet (peace and blessings of Allaah be upon him), whether with a saheeh (sound) isnaad or a da'eef (weak) one, that he enjoined Wudoo' for Tawaaf, despite the fact that so many people performed Hajj with him, and he did 'Umrah numerous times and the people did 'Umrah with him. If Wudoo' were obligatory for Tawaaf, the Prophet (peace and blessings of Allaah be upon him) would have pointed that out to everyone, and if he had pointed it out, the Muslims would have narrated that from him and they would not have neglected it. But it is narrated in <i>al-Saheeh</i> that when he did Tawaaf, he did Wudoo' – this on its own does not indicate that it is obligatory, because he used to do Wudoo' for every prayer, and he said, "I do not like to remember Allaah (Dhikr) unless I am pure (have Wudoo')." <i>Majmoo' al-Fataawa</i>, 21/273</p> | <p>Question: What is the ruling on kissing the cover of the Ka'bah, the Black Stone and the Mushaf?</p> <p>Answer: All is Bid'ah, except kissing the Black Stone.</p> <p>Kissing any place on earth is Bid'ah (an innovation), apart from the Black Stone. Were it not that this is following the example of the Prophet (peace and blessings of Allaah be upon him), kissing the Black Stone would be Bid'ah too. 'Umar (may Allaah be pleased with him) used to say: "I know that you are only a stone and can neither cause harm nor bring benefit. Were it not for the fact that the Prophet (peace and blessings of Allaah be upon him) kissed you, I would not have kissed you."</p> <p>Hence it is not permissible to kiss the covers of the Ka'bah or its stones, or the Yemeni Corner, or the Mushaf, or to touch them with the intent of seeking blessing from them.</p> |

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| <p>Question: Is ‘Umrah mustahabb (encouraged) only the last ten days of Ramadaan?</p> <p>Answer: No.</p> <p>The Prophet (peace and blessings of Allaah be upon him) encouraged us to perform ‘Umrah in the month of Ramadaan. Al-Bukhaari (1782) and Muslim (1256) narrated that Ibn ‘Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “ ‘Umrah in Ramadaan is equivalent to Hajj.”</p> <p>This includes all of Ramadaan, not just the last ten days.</p> | <p>Question: If we cannot do Tawaaf on the ground floor, is it permissible to do it on the upper floors?</p> <p>Answer: Yes, but not recommended.</p> <p>The scholars have issued Fatwas indicating that it is permissible to do Tawaaf on the upper floors of al-Masjid al-Haram (the Grand Mosque in Makkah), even though that is difficult, because of the greater distance involved – but it is more conducive to performing the act of worship as it should be done, as the Muslim can avoid the pushing and shoving and the bad consequences that may result from that.</p> |
| <p>Question: If a person puts on Ihraam for ‘Umrah or Hajj, then he cancels it, does he have to do it?</p> <p>Answer: Yes, if he has made the intention (niyyah). If he puts on the Ihraam, but he does not have the intention of doing Hajj or ‘Umrah, and he does not recite the Talbiyah, then he does what he wants. But if he intended to start Hajj or ‘Umrah, then he cannot cancel that and change his mind; he must complete what he has started, because of the Aayah: [al-Baqarah 2:196] One may add a condition in case something prevent him from doing it. Dabaa’ah bint al-Zubayr said to the Prophet (peace and blessings of Allaah be upon him), “O Messenger of Allaah, I want to do Hajj but I am not sure (I will be able to do it?),” he (SAAS) said, “Go for Hajj but make the condition that you will exit ihraam if you are prevented from doing it.” (Saheeh).</p> | <p>Question: What are 4 particularities of the Haram of Makkah that is different from any other place on earth?</p> <p>Answer:</p> <ol style="list-style-type: none"> 1. The city of Makkah around the Sacred Mosque and the whole territory surrounding Makkah up to several kilometers in every direction has been declared as sacred Haram (sanct.). 2. Makkah was the birth place of Prophet Muhammad (peace be upon him). Although he was forced to move to Madinah, he had profound admiration for Mecca. He is reported to have said: "<i>O Makkah! Had not my people forced me out from here, I would never have liked to settle elsewhere.</i>" (Tirmizi) 3. Makkah is the heart of the world as the Holy Qur’an has called it Umm-ul-Qura (The origin of the cities). (Surah ash-Shura 42:7) 4. Non-Muslims are not permitted to enter Makkah although some Europeans are known to have penetrated the sacred city in disguise, the first being Ludovico di Bartema in 1503 and the most famous visitor was Sir Richard Burton in 1853. |
| <p>Question: What are the 2 unique merits of the Masjid Al-Haram of Makkah that is not true for any other mosque?</p> <p>Answer:</p> <ol style="list-style-type: none"> 1. It contains the holiest and most blessed structure on the face of the earth is Ka’bah, the House of Allah. The mosque that surrounds Ka’bah is called Masjid al-Haram. 2. The reward of one prayer offered in it is worth one hundred thousand (100.000) prayers offered elsewhere. | <p>Question: What are the 3 historical hills of Makkah one can visit (two have to be visited)?</p> <p>Answer:</p> <ol style="list-style-type: none"> 1. Safa (place of pilgrimage). 2. Marwah (place of pilgrimage). 3. Jabl Abu Qubais: This is a hill near Safa, right in front of Baitullah. This hill is said to be associated with the Holy Prophet’s miracle of splitting the moon asunder. Bilal mosque is situated atop this hill. |

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| <p>Question: Is it permissible to put on the <i>ihram</i> for hajj from the city of Jeddah? If it is not permissible, what should one do since the plane lands in Jeddah?</p> <p>Answer: Jeddah is neither a <i>miqat</i> nor parallel to any of the <i>miqats</i>; therefore, it is not in order to put on the <i>ihram</i> from there for <i>umrah</i> or <i>hajj</i>. However, if one knows that between Jeddah and the <i>Haram</i> [the holy territory around Mecca], there is a place which is parallel to one of the <i>miqats</i>—this is not improbable, if one looks for a parallel of Juhfah—he can put on the <i>ihram</i> from there by offering <i>nadhr</i>. [<i>Nadhr</i> means making a vow in the name of Allāh that he will put on the <i>ihram</i> from place x.]</p> | <p>Question: What are the 4 historical Masjids of Makkah and beyond worth visiting (not places of pilgrimage)?</p> <p>Answer: Masjid Jinn: Near the graveyard of Jannat al-Mu’alla; also known as Masjid Bai’et. Here the Prophet (saas) recited the Qur’an to the Jinns and took their bai’et (oath of allegiance). Masjid al-Ra’et: Near Masjid Jinn, right side. In Arabic ra’et means flag. Here, the Prophet (saas) installed his flag at the time of the Conquest of Mecca. Masjid Aai’sha: Outside the bounds of Haram in Tan’eem, it is located on Madinah Road. People enter into Ihram here for Umrah, that is why it is also known as Masjid Umrah. Masjid Abdul Aziz of al-Haram. If you want to perform Umrah, go to this mosque, enter into Ihram and come back.</p> |
| <p>Question: What is the historical graveyard of Makkah worth visiting (not places of pilgrimage)?</p> <p>Answer: Jannat al-Mu’alla: This is a famous graveyard of Mecca where the Holy Prophet’s mother, Hazrat Khadijah (his wife), and many other companions were buried. This graveyard is on Ghaza Street near Masjid Jinn.</p> | <p>Question: What are the 2 historical houses of Makkah worth visiting (not places of pilgrimage)?</p> <p>Answer: Birth Place of the Holy Prophet (saas): The house where the Holy prophet was born is situated in Suq al-Lail Street. At this place, there exists a library and a school today. House of Hazrat Khadijah al-Kubra: This house is situated in Fatima az-Zahra Street.</p> |
| <p>Question: What are the 2 historical caves of Makkah worth visiting (not places of pilgrimage)?</p> <p>Answer: Cave of Hira: The Cave of Hira is situated on Jabl Noor about three miles from Mecca. The Holy Prophet used to retire here in solitude and spend long hours in reflection and meditation. Here he received his first Divine Revelation: (Surah al-Alaq 46 : 1-5) Cave of Thaur: This is a cave in Jabl Thaur about eight kilometers to the south of Mecca, in which the Holy Prophet and Hazrat Abu Bakr lay hidden for three days at the time of their migration to Madinah. It is the place where a spider saved them.</p> | <p>Question: What is the supplication to be said after climbing Safa?</p> <p>Answer: After this climb Safa to the point from where you can see the Ka’bah, then facing the Ka’bah raise your hands in supplication, say <i>Allahu Akbar</i> three times and recite the following supplication or ask Allah whatever you wish: <i>"La ilaha ill-Allahu wahdahu la Sharika lahu, la hul-mulku wa la hul-hamdu wa ‘ala kulli shai’in Qadeer."</i> “There is no true God but Allaah. He is One, having no partner. And to Him belongs the kingdom and all praises. He causes life and death. He has authority over everything.” If you don’t remember this, you may use the supplication recited earlier during Tawaf: <i>"Bismillahi Allahu Akbar Wa Lillah Hill Hamd"</i></p> |

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| <p>Question: Are they fixed supplications for Tawaf?</p> <p>Answer: No.</p> <p>There are no fixed supplications for tawaf but there are several recommended supplications listed in the books of Hajj and Umrah out of which the following supplication is easy to memorize: "<i>Subhan-Allah wal-hamdu-lillahi wa la ilaha ill-Allah wa-Allahu Akbar wa la haula wa la quwwata illa-billah.</i>"</p> <p>If you don't remember these words, you may glorify Allah by repeatedly uttering: <i>Subhan Allah, Al-Hamdu lilla, Allahu Akbar, La Ilaha Illallah, etc.</i></p> <p>The Prophet of Islam (peace be upon him) has said that there are two kalimahs that are light on tongue and (on the day of judgment) they weigh heavy on the scale (Mizan) and are liked by Allah. These kalimahs are:</p> <p><i>Subhan Allah Wabe Hamde hi Subhan Allah Hil Azeem</i> (Bukhari, Muslim) You may also use supplications used in the daily Salah or you may seek forgiveness of Allah and ask Him whatever you wish in your own language.</p> | <p>Question: What are the 2 characteristics of Umrah?</p> <p>Answer:</p> <p>1.Umrah is Sunnat Mu'akidah: Umrah is neither imperative (Fard) nor obligatory (wajib), but performing Umrah once in a life time is Sunnat Mu'akidah. However, once or more than once, whenever it is performed, it fetches great rewards.</p> <p>2.No Fixed Time: There is no fixed month, day or time for Umrah as it is for Hajj. As said earlier, it can be performed any time one desires.</p> |
| <p>Question: Are the pigeons of Makkah special?</p> <p>Answer: No.</p> <p>There is nothing special about the pigeons of Madeenah or Makkah, and they are no different from any other pigeons, apart from the fact that it is haraam to hunt them or disturb them when one is in ihraam for Hajj or 'Umrah or not, so long as one is within the haram (sanctuary) of Makkah or Madeenah. If one goes outside the limits of the sanctuary, then it is permissible to hunt them for those who are not in ihraam for Hajj or 'Umrah, because Allaah says (interpretation of the meaning): [<i>al-Maa'idah 5:95</i>]</p> <p>"Allaah has made Makkah a sanctuary and fighting in it has not been made lawful for anybody before me or after me, except for one hour of one day [i.e., on the day of the Conquest of Makkah – Translator]. Its thorns shall not be cut, its trees shall not be chopped down, and its animals shall not be disturbed..." (<i>Narrated by al-Bukhaari</i>). And he (peace and blessings of Allaah be upon him) said: "Ibraaheem made Makkah a sanctuary and I have made Madeenah a sanctuary, the area between its two tracts of black stones. Its trees should not be cut down and its animals should not be hunted." (<i>Narrated by Muslim</i>).</p> | <p>Question: What are the 5 things that the Muhrim (the pilgrim in ihram) must avoid?</p> <p>Answer:</p> <ol style="list-style-type: none"> 1 – Shaving the hair of the body, trimming or cutting the nails [<i>Q.2:196</i>] 2 – Using perfume after entering ihraam. <p>About a man whose camel trampled him to death, "Wash him with water and lotus leaves and shroud him in his two garments, but do not cover his head or perfume him with hanoot [perfume]."</p> <ol style="list-style-type: none"> 3 – Intercourse or touching one's wife with desire: [2:197] 4 – Killing game (hunting), cutting down the trees in the Haraam: [5:95] 5 – Only for men, no sewn garments: "He should not wear a shirt, hooded robe (burnous), trousers, a turban or leather slippers." 6 – Only women: wearing niqaab or burqa'. <p>"And there is no sin on you concerning that in which you made a mistake except in regard to what your hearts deliberately intend" [al-Ahzaab 33:5]</p> |
| <p>Question: Name 8 important places inside Masjid Al-Haram?</p> <p>Answer:</p> <ol style="list-style-type: none"> 1. Ka'bah (Baitullah). 2. Mataf: This is the wide, open pavement, oval in shape, around Ka'bah and Hatim, where pilgrims perform Tawaf expt pr. time. 3. Multazam is a five-six feet width wall, between Hajar-e-Aswad and the door of the Ka'bah. This is a highly sacred place where prayers are accepted and pilgrims pressing chest and cheeks on it. 4. Hatim is a semi-circular half-built portion at northwest which was part of the Ka'bah in the time of Abraham, but later was not included in the main structure when the Quraysh rebuilt it. The Tawaf around the Ka'bah covers Hatim as well. 5. Mizab-e-Rehmat: The spot under the drain of the Ka'bah's roof is called Mizab-e- Rehmat and is a place for acceptance of prayers. 6. Maqam Ibrahim (Station of Abraham): North-east of the Ka'bah. It is a glass and metal structure which contains the foot-marks of Prophet Abraham (as) . After completing the Tawaf, the pilgrims offer two rak'ahs of prayers near it. 7. Zamzam is the historical well located to the east of the Ka'bah. 8. Safa and Marwah: Hills of S'ee: Safa is to the south of the Ka'bah; Marwah to the north. | <p>Question: What are 6 forbidden things in the Haram of Makkah?</p> <p>Answer:</p> <ol style="list-style-type: none"> 1. To cut or pull out from roots, trees, plants or other kinds of vegetation including thorny bushes, etc., growing in the sacred precincts of Mecca. Izkhar (a sweet smelling grass) is an exception allowed to be cut on the request of Hazrat Abbas. The trees or plants which are not included in natural growth, but have been planted or sown, may be cut. 2. To hunt or kill animals except those that are likely to be harmful: the wolf, attack dog, snake, scorpion, rat, lizard, crow, mosquito, bugs, flies, wasps, etc. It is permissible to kill these harmful creatures. 3. To break or roast eggs of the birds of Haram, and to kill locusts. 4. To pick up lost property except for the sake of identifying it to its owner. 5. It is allowed to slaughter and cook domestic animals: cow, goat, sheep, etc. 6. Killing of someone. This is enforced again till the day of Judgment. |

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| <p>Question: What are the Great Merits of Performing Umrah?</p> <p>Answer: The Holy Prophet (peace be upon him) has described the great merits of performing Umrah. He (saas) has said: <i>"The people who come to perform Hajj or Umrah are the guests of Allah because they visit His House on His Call; therefore, Allah grants them what they ask for"</i> [Albraz]. He has also said: <i>"One Umrah becomes an atonement for the sins committed up to the next Umrah"</i> [Bukhari, Muslim].</p> | <p>Question: What supplication do we use when entering Masjid Al-Haram?</p> <p>Answer: We use the supplication that we use in any mosque. Enter Masjid al-Haram preferably through Bab as-Salam (through Safa and Marwah hills) with right foot first. Say: <i>Allah huma aftah li abwabe rahmate ka</i> "O Allaah, open the gates of Your Mercy for me."</p> |
| <p>Question: What is called Ramal?</p> <p>Answer: For the first three circuits of Tawaf of Umrah and Tawaf of Arrival, men are required to move their shoulders and walk with quick short steps. This act is called Ramal and is Sunnah. They walk normally during the remaining four circuits.</p> | <p>Question: What is the supplication you can say between Safa and Marwah?</p> <p>Answer: <i>"Subhan-Allah wal-hamdu-lillahi wa la ilaha ill-Allah wa-Allahu Akbar wa la haula wa la quwwata illa-billa."</i> If you don't remember this supplication also, recite <i>Subhan Allah, Alhamdu Lillah, Allahu Akbar</i> repeatedly and keep moving.</p> |
| <p>Question: What is to be said on reaching Rukn Yamani, the last corner of the Kaa'ba before reaching the black Stone?</p> <p>Answer: After passing the three corners of the Ka'bah you reach the fourth corner known as Rukn Yamani. Touch it with both hands or with right hand. There is a beautiful supplication to be used while walking between Rukn Yamani and Hajar-e-Aswad: <i>"Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina azabin-nar."</i> "O our Lord! Grant us the good in this life and in the Next Life and save us from the penalty of Fire"</p> | <p>Question: Is it bidah to cling to Multazam, the place between the Black Stone and the door of the kaaba?</p> <p>Answer: No. Multazam is a place five or six feet in length between Hajar-e-Aswad and the door of Ka'bah. This is a highly sacred place where prayers are accepted. Among a large crowd of people, if it is possible to reach Multazam, cling to it pressing your chest and cheeks, and while trembling and crying with devotion and with all humility seek Allah's mercy, His blessings and ask Him whatever you wish. If you are unable to come close to Multazam, just face towards it and supplicate from a distance.</p> |

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| <p>Question: Which surat are Sunnah to recite while praying offering two rak'ahs behind Maqam Ibrahim?</p> <p>Answer: Recite <i>Qul ya ayya hal kafron in the first rakah and Qulhu wallah in the second rakah.</i></p> | <p>Question: What is one supplication to be offered while drinking Zamzam water?</p> <p>Answer: Zamzam well is situated in the basement of the Haram about 200 feet from the Ka'bah's door. There are separate portions for men and women. Zamzam is the best available water in the world. Drink this water to fill while in standing position saying Bismillah. Then supplicate to Allah: <i>"Allahumma inni as'aluka ilm-an naafi'an wa rizqan waasi'an wa shifa'am min kulli daa'in."</i> (O Allah! I implore Thee for beneficial knowledge, for vast provisions, and for cure from every disease.)</p> |
| <p>Question: Is it a condition to pray two Raka'at for Ihram or not?</p> <p>Answer: It is not a condition. There are different opinions among the scholars in respect of its desirability. Most of them are of the opinion that the two Raka'at prayer is desirable before Ihram. He should make ablution and pray two Raka'at, then recite Talbeyah. They put argument in favor of this opinion that the Prophet (blessings and peace of Allah be upon him) put on Ihram after performing prayer. He performed the prayer of Zhuhr" and then put on Ihram for Hijjatul Wida' (Farewell Hajj). The Apostle of Allah said: A messenger from my Lord came to me and said: pray in this blessed valley and say: "I make intention for Umrah along with Hajj. This report indicates the legality of two Raka'at prayer. Most of the scholars are of this opinion.</p> | <p>Question: A person intended to perform Hajj Qiran but inMakkah he changed his mind and uttered Talbeyah only for Hajj Ifrad. Is it valid?</p> <p>Answer: No. If he uttered Talbeyah for both Umrah and Hajj from Miqat, then wants to make it for Hajj only, he is not allowed to do this. However, he is allowed to make it only for Umrah. He is not permitted to make it only for Hajj. <u>So, the Qiran cannot be changed into Hajj (Ifrad).</u> It can be changed into Umrah, as it is more beneficent to the believer and as the Prophet (blessing and peace of Allah be upon him) ordered his companions to do that. If the pilgrim assumed Ihram for both Umrah and Hajj from Miqat then he wished to make it only for Hajj like a Mufrid he is not permitted to do that. But he is allowed to make it only for Umrah and this is the best for him. So, he performs Tawaf, Sa'i and gets his hair cut short and finishes the state of Ihram. Afterwards, he should utter Talbeyah for Hajj and becomes a Mutamatti'.</p> |
| <p>Question: Is it permissible to delay Tawaf Al-Ifada at the time of Tawaf Al-Wida' and to perform one Tawaf intending both Tawaf Al-Ifada and Tawaf Al-Wida' together? Is it allowed to perform Tawaf Al-Ifada at night?</p> <p>Answer: There is no objection for doing so. If he performs Tawaf Al-Ifada at the time of departure after all other ceremonies of Hajj, his Tawaf Al-Ifada suffices the Tawaf Al-Wida', either he makes intention for Tawaf Al-Wida' with Tawaf Al-Ifada or not. It means that the Tawaf Al-Ifada alone suffices the Tawaf Al-Wida' if it is performed at the time of departure. There is no objection if he makes intention for both of them. It is permissible to perform Tawaf Al-Ifada and Tawaf Al-Wida' at any time day or night.</p> | <p>Question: Is it permissible to combine Tawaf Al-Ifadah (the going-forth circumambulation) and Tawaf Al-Wadaa` (the farewell circumambulation) on Hajj as one Tawaf with two intentions, so long as it is the last thing done in the rites of Hajj?</p> <p>Answer: It is not wrong to combine the two kinds of <i>Tawaf</i> with one intention. If a person intends to travel, and performs his <i>Tawaf</i> while travelling, after stoning, and does everything, then he is not obliged to perform <i>Tawaf Al-Wadaa`</i> (The Farewell <i>Tawaf</i>). If he performs the two <i>Tawafs</i>, this would be better. But, if he performs only one <i>Tawaf</i>, and intends to perform Hajj, then he is not obliged to perform <i>Tawaf Al-Wadaa`</i>. Jurists differ with regards to when a person performs <i>Tawaf</i> or <i>Sa`y</i>, and the time for prayer has come. Some jurists hold that he/she is to start performing the circuits again, while others maintain he/she may continue <i>Tawaf</i> from where he/she left off. The last view, as Sheikh Ibn Baz states, is believed to be the most correct.</p> |