

*In truth they were youths who believed in their Lord, and We increased them in guidance (al-Kahf: 13)*

# After Hajj

By Shaykh Mawlana Muḥammad Saleem Dhorat (*ḥafīzahullāh*)

Once again more than two million believers were honoured to become the 'guests of Allāh' and through Divine guidance have completed the rituals of ḥajj with extraordinary love and yearning. How fortunate are these souls who are blessed with the following words of the Messenger of Allāh ﷺ

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من حجّ لله فلم يرفث ولم يفسق رجع كيوم ولدته أمه. (متفق عليه)

Trans: "Whoever performs ḥajj with the sole intention of pleasing Allāh, and [in his ḥajj] he utters no word of indecency or lewdness, nor commits any act of transgression, he shall return [absolutely] sinless as on the day his mother gave birth to him."

(*Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim*)

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: الحجّ المبرور ليس له جزاء إلا الجنة. (متفق عليه)

Trans: "The reward of a virtuous ḥajj is nothing but Paradise."

(*Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim*)

It is hoped that all the pilgrims were sincere in their intentions and had traveled the thousands of miles that they did only to secure the pleasure of Allāh by fulfilling the obligation laid down upon them. May Allāh Almighty grant all the pilgrims acceptance and grant them opportunity again and again to visit the sacred land. Āmīn.

I wish to draw the attention of the pilgrims toward certain points that are necessary and of utmost importance to observe, to which many pilgrims do not seem to attach any importance.

**Firstly:** The sincerity of intention should remain even after the performance of ḥajj. There should be no pomp or show. One should not wish to be called, or recognised as, a 'ḥājjī'. Many people are in the habit of talking frequently about their journey in order that people may come to know of their ḥajj. They talk of the expenses incurred in the way of Allāh, their charity to the poor and needy, their devotion and worship, their assisting the weak and old etc. All this is mentioned with the intention of gaining name and recognition. This is a deception of Shayṭān whose objective it is to ruin the 'ibādāt of the oblivious person. It is therefore of utmost importance that the pilgrim abstain from talking about his/her ḥajj without necessity as doing so may lead to *riyā'* (show, insincerity). However, if necessity arises and one finds that he must talk about his ḥajj, then he is at liberty to do so. In all cases, he must not indulge in this type of conversation without necessity.

**Secondly:** It is a common observation that many pilgrims return with nothing but sad memories to reflect upon and this darkness filters through their tongues to the extent that they talk only about the hardships they have endured during ḥajj. Pilgrims should strictly refrain from this. Instead, they should talk about the greatness of the sacred sites, the spiritual gains, the ecstasy experienced in devotions whilst in the ḥaramayn, 'umrah, ṭawāf, salām at the sacred grave of the Messenger of Allāh ﷺ, prayers in al-Masjid al-Ḥarām and al-Masjid al-Nabawi etc. (*continued overleaf*)

Please ensure the sanctity of the verses of the Holy Qur'ān and aḥādīth of the beloved Messenger of Allah ﷺ contained within this publication.



# After Hajj (continued)

By Shaykh Mawlana Muḥammad Saleem Dhorat (*ḥafīzahullāh*)

If one looks at his journey of Hajj carefully he will find that the spiritual benefits far outweigh the physical hardships. Every second spent in these sacred places is incomparable with anything of the world. The journey of ḥajj is a long one; one has to travel by air, pass through immigration, go through custom, encounter people who speak foreign languages etc. In such circumstances difficulties are bound to arise. When we travel in our country, do we always travel with comfort and ease? Do we never encounter difficulty and endure hardship? Do we not sometimes find ourselves held up in traffic for hours on a motorway? Considering the fact that some two to three million pilgrims perform the rituals of ḥajj simultaneously, in one place and that they all come from different countries and backgrounds, and that many of them have never before used or seen the facilities available to them, I think the difficulties encountered are insignificant. Moreover, the pilgrims are rewarded abundantly by Allāh Almighty upon every difficulty encountered during their journey. This is not the case when we undertake other journeys.

Those people who engage in these forms of conversation become the cause of discouragement to others who have not yet had the opportunity to perform ḥajj. These unfortunate pilgrims fall into the category regarding whom Allāh Almighty has said in sūrah al-Ḥajj:

[...] وَيَصْدُونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ [...]

Trans: [...] and who prevent men from the way of Allāh and the Sacred Masjid [...]

(al-Ḥajj: 25)

They should beware that if people are discouraged by their conversation and postpone their ḥajj, then those who have discouraged them will be equally responsible for this postponement.

**Thirdly:** The sign of a *mabrūr* or accepted ḥajj is that upon one's return his life changes from worst to good; he becomes totally punctual in obeying the commands of Allāh Almighty. His yearning for the hereafter increases and love for worldly pleasures decreases. Therefore, it is essential that the pilgrim is watchful over his actions and conversations, tries his utmost to instil in himself good characters and abstain from all types of vice. He should endeavour to fulfill the obligations laid down by Allāh Almighty and avoid all things forbidden by Him.



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## Imām Shaykh °Abd al-Qādir al-Jīlāni's student day adversities

°Allāmah Shaykh °Abd al-Fattāḥ Abu Ghuddah  
Translated by Abu °Āsim Badrul Islām

°Allāmah Shaykh °Abd al-Fattāḥ Abu Ghuddah (*rahimahullāh*) writes:

Al-Ḥāfiẓ Ibn Rajab al-Ḥanbali writes in his book *Dhayl Ṭabaqāt al-Ḥanābilah* in the biography of Imām Shaykh °Abd al-Qādir al-Jīlāni, the founder of the *ṭarīqah* in *taṣawwuf* that is named after him, who was born during the year 471 AH (1078 CE) and died during 561 AH (1166 CE) – may Allāh have mercy on him:

Shaykh °Abd al-Qādir [al-Jīlāni] says:

“I used to [collect and] eat discarded fruit skins and the wild vegetation that grows along the riverside [in Baghdād]. My state of destitution had been worsened by the extreme rise in commodity prices in Baghdād so much so that I remained without any food at all for several days. I would go out scavenging for any remains of foodstuff thrown away by people so that I could eat it.

One day the pangs of hunger drove me toward the riverside searching for discarded fruit skins, wild vegetation or anything else that may be edible. Every spot I went to, I found that I had been beaten to it by others like myself. If I came across a group of beggars all vying for remains of discarded food in any place, I would leave that place out of love for them. I returned to the city centre disappointed, having found not a single garbage tip except that I had been beaten to it. I reached the masjid of Yāsīn in Baghdād's Rayāḥīn Market. I had become so weak due to hunger that it became impossible for me to bear it patiently. I entered the masjid and sat on one side.

My condition was such that I thought I was about to meet my death. Suddenly I saw a youth who was not of Arab descent enter the masjid, carrying in his hands some plain bread and some roasted meat. He sat down eating. Due to the pangs of hunger, every time he lifted a morsel of food to *his* mouth, I opened *my* mouth. I realised this and scolded myself: “What is this?! There is none but Allāh here, and if He has ordained death, that shall happen.” Suddenly the youth turned around and noticed me.

Inviting me to his meal he said: “*Bismillāh*, O Brother.” When I declined, he insisted, invoking the name of Allāh. I looked within myself at my *nafs* and saw that my *nafs* was desperately desiring it.





I therefore opposed my *nafs* by declining the invitation. When he kept insisting I accepted and ate reluctantly.

As we ate he asked me about my identity, my occupation and where I was from. I told him that I was a student of the Islāmic sciences from Jīlān. Saying that he was also from Jīlān, he asked: "Do you know a youth from Jīlān by the name of °Abd al-Qādir? He is better known as 'the grandson of Abu °Abdillāh al-Şawma°i al-Zāhid'." I replied: "I am him." Upon hearing this he became restless and the expression on his face changed to that of shock. He said: "By Allāh, I had reached Baghdād whilst I still had all my expenses with me. I enquired about you but no one could help me. All my expenses were spent when I still had three more days to go. I had no money to buy food with except that which I was entrusted with to pass on to you. My suffering had reached the stage whereby the consumption of a carcass had become lawful for me. With your money I had bought this bread and roasted meat. Eat freely, for, it is yours and I am your guest after you had been my guest." I asked him: "What do you mean?" He replied: "Your mother had given me eight gold coins to pass on to you, but due to my helplessness I had spent it all. I am really sorry." I comforted him and cheered him up. I then gave him the remaining food and some of [what remained of] the gold coins. He accepted this and left."

*Şafahāt min Şabr al-°Ulamā' °alā Şhadā'id al-°Ilm wa al-Taḥşīl*, 7th edn, (Aleppo: Maktab al-Maṭbū'āt al-Islāmiyyah, 2003, p. 224)

## Questions & Answers

### Taking young children to the masjid

By Shaykh Mufti Sayyid °Abd al-Raḥīm Lājpūri

**Q.** Some people in our locality bring young children with them to the masjid and make them sit in the prayer hall. Often these children cry, cause a nuisance with their misbehaviour, and sometimes they even urinate in the masjid. They are told not to bring such young children with them as this violates the sanctity of the masjid, but they take no heed. Please explain this so that they may understand.

**A.** It is not permissible to take young children to the masjid. By doing so etiquettes of the masjid are not observed and its sanctity is violated. The one bringing the young children with him has no peace of mind whilst there. When he stands in prayer, he cannot concentrate as his mind is focussed on what the children are doing. The Prophet ﷺ said:

جئوا مساجدكم صبيانكم ومجانينكم الخ  
(رواه ابن ماجه ص55 باب ما يكره في المساجد)

"Keep your [young] children and insane away from your masjid."  
(Ibn Mājah, p.55)

This is why the jurists maintain that if by taking young children into the masjid there is the risk of the masjid being fouled or polluted, it is ḥarām. Otherwise, it is makrūh. It is stated in the book *al-Ashbāh wa al-Nazā'ir* :

ومنها حرمة ادخال الصبيان والمجانين حيث غلب تنجيسهم  
والأفكره. (الأشباه ص557 القول في أحكام المساجد)

However, if the child is [mature] and can differentiate between right and wrong, prays and does not violate the sanctity of the masjid, then there is nothing wrong in taking him to the masjid. It is probably because of this that the [minimum] age of seven years has been mentioned in the ḥadīth. He should stand in the row of children who have not reached puberty. If he is the only child in the masjid, he may stand in the row of adults. This will not be makrūh.

(*Fatāwā-e-Raḥīmiyyah*, 9:120)

### Falling asleep whilst reciting the Holy Qur'ān

By °Allāmah Mufti Muhammad Taqi Usmani

**Q.** Whenever I sit to recite the Holy Qur'ān, I fall asleep. Please advise me on this.

**A.** If this happens only occasionally, stop the recitation when you feel sleepy. However, if this happens all the time, seek medical advice from a doctor.

(*Fatāwā-e-Usmāni*, 1:193)

### Kissing the Holy Qur'ān (the muṣḥaf)

By °Allāmah Mufti Muhammad Taqi Usmani

**Q.** Is it permissible to kiss the Holy Qur'ān?

**A.** Yes, it is permissible.

(*Fatāwā-e-Usmāni*, 1:192)

### Reciting the Holy Qur'ān, saying the kalima or ṣalāt °ala 'l-Nabi (durūd sharīf) during menstruation

By °Allāmah Mufti Muhammad Taqi Usmani

**Q.** Is it permissible for a woman to recite any sūrah from the Holy Qur'ān, the *kalima*, *ṣalāt °ala 'l-Nabi* (*durūd sharīf*) etc during her menses? (continued overleaf)





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## Questions & Answers (continued)

**A.** The recitation of the Holy Qur'ān in such a condition is absolutely impermissible. There is no harm in saying the *kalima* and *ṣalāt ʿala 'l-Nabi (durūd sharīf)* etc.

*(Fatāwā-e-Usmāni, 1:186)*

### Violating the sanctity of Qur'ānic verses contained in newspapers

By ʿAllāmah Mufti Muhammad Taqi Usmani

**Q.** Verses of the Holy Qur'ān which Mawlana Ihtisham al-Haq sahib publishes in the newspaper on Fridays are thrown into bins by shop keepers [and others]. Is this allowed?

**A.** It is not allowed to throw any paper that contains the name of Allāh, His Prophet ﷺ, verses from the Holy Qur'ān or aḥādīth in a place that would violate their sanctity.

*(Fatāwā-e-Usmāni, 1:187)*

### Reading or touching books that contain Qur'ānic verses, reciting the Holy Qur'ān and doing *dhikr* during menstruation

By ʿAllāmah Mufti Muhammad Taqi Usmani

**Q.** (a) During her menses is it permissible for a woman to read or touch any book that contains some verses of the Holy Qur'ān? What if she leaves these verses and instead just reads the translation and commentary?

(b) During her menses is she allowed to recite from memory any portion of the Holy Qur'ān, any blessed *kalima* or *ṣalāt ʿala 'l-Nabi (durūd sharīf)*?

**A.** (a) The principle is that if half or more of the book

contains verses from the Holy Qur'ān, it will not be permissible to touch the book in a state of menstruation or *janābah* (i.e. unclean state necessitating an Islāmic bath/shower). However, if half or more of the book contains text other than verses from the Holy Qur'ān, it will be permissible to touch that part of the book where the verse is not written.

(b) In such a state recitation of the Holy Qur'ān is absolutely impermissible. However, she may read *duʿās*, words of *dhikr* and *aḥādīth* etc.

*(Fatāwā-e-Usmāni, 1:187)*



### The Best Role Model

People have role models in life. A role model is someone you look up to and want to be like. For some people, their role models are famous people while for others it is their older brother or sister. Some people take their teachers as role models. But Allah has already given us a role model - someone we should love, someone we should always look up to and someone we should try to copy in every way we can. The role model Allah has given us is the best role model; He is the Prophet Muhammad ﷺ - the perfect role model! The Prophet Muhammad ﷺ was perfect in every way; he was always honest, he had perfect manners and was very kind to people. Everything that the Prophet Muhammad ﷺ did, Allah liked it very much and he became very close with Allah. If we copy what the Prophet Muhammad ﷺ did, we will also become close to Allah and Allah will become very happy with us.

We should pay special attention when our parents and teachers in madrasah talk about our Prophet Muhammad ﷺ and learn as much as we can about him and what he did. If we do this, we will be able to try and copy and be like him. Things that our Prophet Muhammad ﷺ did are called *SUNNAH* - how many sunnahs do you know?

In the space below write down 5 sunnahs and show them to your parents or madrasah teacher for checking - but remember to copy those sunnahs in your life!

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

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