

# Al Hikmah

## The Wisdom

### *Delaying Hajj - By Ḥaḍrat Mawlānā Muhammad Saleem Dhorat ḥafīzahullāh*

Hajj is one of the fundamental pillars of Islām, and obligatory upon every Muslim male or female who meets its requirements and who has been granted the capability to carry it out by Allāh ﷻ. If there are no Shar'ī excuses to prevent you from fulfilling the obligation of hajj, you should not delay.

#### **Shayṭān's Ploy**

Every year, however, Shayṭān whispers the following thought in the minds of those who are under an obligation to go for hajj: "I have some important reasons preventing me from going this year, but I will definitely go next year, no matter what happens, and I will absolve myself of this obligation." In this way Shayṭān secures a year's grace for himself. The following year, just before hajj, he will play the same trick again and secure yet another year. Shayṭān leads people on in this manner right up to their graves.

It is another amazing trick of Shayṭān that whatever he whispers to people, he never encourages them to rule out the intention of fulfilling any of Allāh's ﷻ commands. Someone who has been neglecting ṣalāh for years will not think to himself that he intends never to perform ṣalāh. And likewise with sins: Shayṭān never makes people feel they will never give up a particular disobedience of Allāh ﷻ. Someone who indulges in drinking alcohol, for example, will

never think that he is never going to give it up, but will always intend one day, possibly when Ramadhān comes, to definitely give it up. This is the very condition of many Muslims regarding hajj; not for a moment do they entertain the thought of leaving this world without having fulfilled the obligation of hajj, but on the other hand, they never make a firm decision to do it either.

#### **The Affection of Rasūlullāh ﷺ for his Ummah**

Being so affectionate, kind, and merciful, anything that would place his ummah in difficulty bore heavily on Rasūlullāh ﷺ. Allāh ﷻ describes this quality in the Qur'ān:

Surely there has come to you, from your midst, a Messenger who feels it very hard upon himself if you face a hardship, who is very anxious for your welfare; and for the believers he is very kind, very merciful. (At-Tawbah 9:128)

At every juncture, Rasūlullāh ﷺ has tried to save us from harm. He has said regarding those people upon whom hajj is farḍ, and who have made the intention to go:

"Whoever intends hajj should hurry!" (Abū Dāwūd)

...Continued on page 4

#### *Inside This Issue:*

Delaying Hajj | Questions & Answers | A Female Child | An In-Depth Look at Dhabīṭha | Marriage in Islām

# Questions & Answers

**Q** A person sets out on a journey unsure if he will cover the shar'ī safar distance. Will he be considered a musāfir (shar'ī traveller)?

**A** If he is unaware of the distance he will cover, naturally he will not have made the intention of travelling the minimum safar distance when departing from his home. Consequently, he will not be considered a musāfir (shar'ī traveller). One of the prerequisites of becoming a musāfir is to be sure that one is going to cover the safar distance (48 miles) and then leave home with the intention of travelling the minimum safar distance. A person can travel the entire world and still not be considered as a musāfir; i.e., he leaves with the intention of going to a place that is less than the safar distance and upon reaching there he decides to then go to the next town which is also less than the safar distance; so on and so forth until he travels thousands of miles. In this case he will not be considered a musāfir and will perform the full ṣalāh. (Fatāwā Hindiyyah, v.1 p.139)

## A Female Child

It is mentioned in a ḥadīth that Nabī ﷺ said, "When a female child is born, Allāh ﷻ sends His angels to that house. They come to the dwellers of the house and pray that peace be upon them. The angels then cover the newly born girl in the shadow of their wings and caressing the head of the baby with their hands they say that, 'this is a weak and frail person, whoever will bear the responsibility of cherishing her will go on having the blessing of Allāh ﷻ as long as that person remains alive.'" (Al-Mu'jam al-Ṣaghīr li-Ṭabrānī).

**Q** Many people perform mangnī (engagement) between a man and woman before marriage in which they agree to marry. Is this practice proven in Islām? If not, then is it an innovation?

**A** Mangnī is a promise by which both parties agree to enter a marriage in the future. This promise in itself is neither an innovation nor a sinful act. Obviously, even in the days of the Holy Prophet ﷺ and the blessed Companions رضي الله عنهم, a marriage used to be preceded by a mutual understanding or a promise with the actual marriage taking place at a later stage. Nevertheless, no previous celebration or function is necessary for marriage nor was it a practice in the days of the Holy Prophet ﷺ to celebrate this occasion. Therefore, if someone celebrates the occasion in the belief that it is a sunnah or part of religion then it would become a bid'ah (innovation). Even if it is celebrated without holding it as part of religion it embodies many evil practices, therefore, celebration of mangnī should be avoided. (Muftī Taqī Uthmani Dāmat Barakātuhum)

**Q** What do the Jurists say regarding doing masaḥ in wuḍū by taking a handful of water and sprinkling it over the head. Is this the valid way of doing masaḥ?

**A** For masaḥ in wuḍū, one should take as little quantity of water as suffices for wiping. Taking a handful of water is extravagance. If water is poured over the head, it will be described as washing, not wiping. (Fatāwā Rashīdia Kāmil: p.238)

*Allāh ﷻ knows best*

For any questions, comments, or constructive feedback  
do not hesitate to contact us at:

[info@alhikmah.ca](mailto:info@alhikmah.ca)

# An In-Depth Look at Dhabīḥa (Part 1)

by Muftī Ebrahim Desai ḥafīzahullāh

Almighty Allāh ﷻ in His infinite mercy has made certain animals ḥalāl (permissible) for this Ummah. We are required to be thankful to Him by following the dictates of the Qur’ān and Sunnah by ensuring that His name is taken upon slaughtering of the animal. Allāh ﷻ states in the noble Qur’ān:

1. “For every nation We have specified a rite (for slaughtering) so that they may take the name of Allāh ﷻ upon (the slaughter of) the animals granted to them as sustenance.” (Al-Ḥajj 22:34)
2. “And consume not of that whereupon the name of Allāh ﷻ was omitted (at the time of slaughter). Indeed it is a transgression. Verily the Shayāṭīn inspire their friends to cause division with you. If you obey them, you are indeed Mushriks (ascribing partners to Allāh ﷻ).” (Al-An’ām 6:121)
3. “So take the name of Allāh ﷻ upon them (at the time of slaughter) while they stand in rows.” (Al-Ḥajj 22:36). In reference to camels which are slaughtered by Naḥr (a swift stab of the neck which severs the four arteries) while standing.
4. “...and such animals upon which they mention not the name of Allāh ﷻ only to fabricate a lie against him.” (Al-An’ām 6:138)
5. “Forbidden to you are Maytah (carrion), flowing blood, the flesh of swine and that slaughtered for other than Allāh ﷻ as well as the (animal) expiring by strangulation, illness or pain, falling (from a height), by a wound (sustained through fighting) and by falling to a predator and (about to be consumed), excepting those (animals) upon which you effect Dhabīḥa (Shar’ī slaughter).” (Al-Māidah 5:3)

From the above verses the following points are understood:

1. Meat is not in the same category as other food items.

2. The most important condition is that tasmiyah (pronouncing the name of Allāh ﷻ) be performed at the time of slaughter. The verses clearly explain the impermissibility of the meat of those animals whose slaughter was not preceded by tasmiyah.
3. The impermissibility of the meat of those animals whose lives were ended by means other than Dhabīḥa (Shar’ī slaughter) of which tasmiyah is a condition. All such animals are Maytah (carrion) and are expressly forbidden.
4. The Dhabīḥa (animal slaughtered) by a Kāfir (non-believer) or Mushrik (polytheist) is ḥarām (unlawful). However, those Ahlul Kitāb (People of the Book) who also believed in the requirement of tasmiyah at the time of slaughter have been excluded from the Kuffār majority.
5. The verse number 121 of Al-An’ām explains consumption of meat not slaughtered with tasmiyah as fisq - transgression and disobedience. The verse then explains that to regard consumption of such meat as ḥalāl is nothing but a teaching of Shayṭān to cause division among the Ummah. The verse also warns that obedience of Shayṭān in this matter is akin to Shirk (ascribing partners to Allāh ﷻ).

Imām Bukhārī ﷺ has quoted this same verse in his magnum opus under the chapter, “Intentional Omission of the Tasmiyah at the Time of Slaughter” to the same import as explained by Ḥāfiẓ ibn Ḥajar, the renowned commentator of Ṣaḥīḥ al-Bukhārī in the following words:

“Imām Bukhārī ﷺ wishes to point out by citing this verse the reproach against using it as proof to legalize omission of the tasmiyah by inventing baseless interpretations of the verse and understanding it in a manner contrary to clear import.” (Fatḥul Bārī vol.9 pg.778; Qadīmī)

...Continued on page 5

...Continued from page 1

This is because even when someone makes the intention to go for ḥajj, Shayṭān erects obstacles and whispers all sorts of thoughts and worries into the heart. Our beloved Prophet ﷺ warns us not to be deterred by these tricks, but to start preparations straight away.

### Trust in Allāh ﷻ

Everything is in the hands of Allāh ﷻ, and when a servant of His makes the firm intention to go for ḥajj, He removes all the difficulties and obstacles. Some people, misled by Shayṭān, worry about their children or their parents, while others worry about their businesses and earnings. All of this is actually a test from Allāh ﷻ to see whether His servant is prepared to sacrifice everything in order to fulfill the obligation he has to Allāh ﷻ. If you steel yourself to make these sacrifices, Allāh ﷻ will make your heart firm, grant you courage and take over the responsibility of settling all your affairs.

Look to the example of the People of the Cave described in the Qur'ān. A handful of young men were up against idolatrous people and an idolatrous king. There were nothing but obstacles in their path of upholding tawḥīd, yet when they rose to the challenge, Allāh ﷻ strengthened them and protected them:

We made their hearts firm when they stood up and said: "Our Rabb (lord) is the Rabb of the heavens and the earth..." (18:14)

### An Invitation from Allāh ﷻ is a Great Honour

Allāh ﷻ does not invite just anyone to His House; it is a great honour to be given the opportunity to visit the sacred cities of Makkah Al-Mukarramah and Al-Madīnah Al-Munawwarah. If we had true love for Allāh ﷻ, we would long to visit His House, even if it was not obligatory upon us, and we would be prepared to undergo any hardship to get there. Those who, despite having the means, have not yet received the tawfīq to undergo the journey should be concerned about their condition: could it not be that Allāh ﷻ is displeased with them and so does

not want them to be guests of His House? Tawbah and istighfār should be made immediately in abundance, and humility adopted, beseeching Allāh ﷻ to grant the privilege of visiting the Ḥaramayn.

### Perform Ḥajj Before it is too Late

We need to consult the 'ulamā and muftīs concerning our own circumstances to find out if we really do have a Shar'ī excuse to postpone going for ḥajj. People postpone ḥajj for all sorts of reasons: some do not go because they want their parents to perform ḥajj first; some wives, who have a maḥram available to accompany them, put off ḥajj in order to go with their husbands; some husbands wait for their wives, etc. If a person were to die without having fulfilled the obligation of ḥajj, there are dire consequences in the hereafter. Rasūlullāh ﷺ has said:

"Whoever possesses the provisions and means of transport to bring him to the House of Allāh ﷻ, yet he does not perform ḥajj, there is no difference in him dying as a Jew or as a Christian. And that is because Allāh ﷻ has said: 'Pilgrimage to the House is a duty mankind owes to Allāh ﷻ, for him who has the ability to make his way to it.'" (At-Tirmidhī)

If someone leaves a waṣiyyah requesting his next of kin to perform ḥajj on his behalf, it is hoped that Allāh ﷻ will grant forgiveness once the ḥajj is performed, but he is still a sinner for failing to perform ḥajj despite having the means during his life. And it is a sad fact that even if a waṣiyyah is left, people nowadays have so much love for wealth that they are not prepared to spend even a pound for the sake of their departed parents. They do not have the time or the concern to make the journey, even if the money their parents left them is more than sufficient to cover the costs. Therefore each individual should ensure that the obligation of ḥajj is fulfilled at the earliest opportunity.

May Allāh ﷻ grant a safe journey to all those who are going for ḥajj this year and grant them ḥajj mabrūr. May he guide those upon whom ḥajj is farḍ but who have not resolved to go yet, and may He grant all the necessary means to those who long to go for ḥajj but are unable to do so. Āmīn.

### Marriage in Islām -

If one chooses not to get married or is unable to get married  
by Khalid Baig

Islām is a flexible religion but has its boundaries; its flexibility allows one to adopt it as a way of life and implement its teachings into every situation; whereas its boundaries restrict man from becoming too engrossed into certain acts and therefore becoming extreme in following his desires. Flexibility and boundaries set by Islām have created a perfect balance for man to achieve good, both in this world and the hereafter, it is a balance that allows man to be successful in both the worlds.

Marriage also has boundaries and flexibilities; it is a matter which has been regarded as half of one's Īmān (faith). Marriage is taken seriously in Islām as it allows people to live in a clean and moral society where desires are fulfilled in a humanly and shamefull manner. It is an act that increases the number of believers and will cause our beloved Prophet ﷺ to be proud by having the largest number of believers.

The Prophet of Allāh ﷺ has clearly forbidden people from celibacy:

“There is no celibacy in Islām” [Ṣaḥīḥ al-Bukhārī]

However, in life it is not always possible to adopt the Sunnah act of marriage. There come in life situations that restrict and do not allow one to get married.

Therefore, it is necessary to mention the ruling of marriage; is it Mustahab (desired/recommended), Sunnah (way of the Prophet ﷺ, therefore encouraged), or Wājib/Farḍ (obligatory)?

Similarly, there will be times when marriage will be ruled as Makrūh (disliked) or Ḥarām (forbidden).

At this time we will deal with those rulings that concern that person who chooses not to marry or does not have the means to.

...Continued on page 6

### DU'Ā ON MARRIAGE/WEDDING

Abū Hurairah ﷺ said that when the Prophet ﷺ congratulated a man on his marriage he said:

بَارَكَ اللهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

“May Allāh ﷻ bless you, and may He send blessings upon you, and may He unite you both in good.”

- (At-Tirmidhī)

...Continued from page 3

### Intentional Omission of Tasmiyah

The Jurists (Fuqahā) have unanimously agreed that consumption of an animal slaughtered by a Muslim with intentional omission of tasmiyah or out of Istikhfāf (regarding it as insignificant) is unlawful (ḥarām). Imām Shāf'ī ﷺ has also concurred with this view. (Jawāhirul Fiqh vol.2 pg.388; Dārul 'Ulūm from Kitābul Umm and Tafsīr Maḥzarī)

Imām Abū Yusūf ﷺ states:

“The ruling regarding the animal upon which tasmiyah was omitted (at the time of slaughter) is not subject to Ijtihād (independent deduction of a ruling from Qur'ān and Ḥadīth). If a judge rules the permissibility of its sale, his ruling will not be given effect due to it being contrary to consensus of opinion.” (Ibid pg.390; Hidāya)

It should be noted significantly that the above discussion of impermissibility is with regard to a Muslim slaughterer who intentionally omits pronouncing the name of Allāh ﷻ upon slaughter, not to speak of a non-Muslim.

In the case of a Muslim forgetfully omitting the tasmiyah, the animal will be permissible for consumption as is the ruling of all the four Madhāhib based on the Ḥadīth of Nabī ﷺ. “A believer always slaughters upon the name of Allāh ﷻ, whether he (remembers to) recites it or not.” (Fatḥ al-Bārī vol.9 pg.793; Qadīmī)

...Continued from page 5

According to Imām Abū Ḥanīfah ؒ marriage is Sunnah and recommendatory. It is an act of worship and one should strive in fulfilling this act. However, if one is in a position where he cannot control his desires then it is Wājib (necessary) for such a person to get married as he will not be able to save himself from sinning.

However, a person is excused from marrying, so much so that he should refrain from it, if he does not possess the means of supporting his wife or the capability of fulfilling her rights.

The question remains for that person who wishes to marry but does not possess the means, what should he do? Ḥaḍrat ‘Abdullāh ؒ narrates that:

“We were with the Prophet ﷺ while we were young and had no wealth whatsoever. So Allāh’s Apostle ﷺ said, “O young people! Whoever amongst you can marry, should marry, because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, should fast, as fasting is a shield for him (from desires).” [Ṣaḥīḥ al-Bukhārī]

In this Ḥadīth it is clearly mentioned that one who cannot marry should fast as the fasting will act as a shield for him from his desires. However, whilst doing this one should make an effort to resolve the matters that are stopping him from marrying.

As a final note, it should be remembered that not being financially able and being in a position to provide for one’s wife means the basic essentials that are necessary. Having an elegant and extravagant wedding and inviting people is not part of ‘essentials’ and is in actual fact totally discouraged and forbidden in Islām. However, in today’s society we see people going to the extent of taking out loans to organise a ‘wedding to remember’.

InshāAllāh this topic will be mentioned in later posts and how choosing the correct partner will save one from committing such a grave sin from the first day of such a blessed and auspicious act of worship.

May Allāh ﷻ give us all the courage and strength to save ourselves from the sins of desires and may He also give those people who are in need of marriage the means and a pious partner. Āmīn.

## Hajj

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

Hajj  
 Umrah  
 Tawaaf  
 Arafah  
 Kabah  
 Makkah  
 Sacrifice  
 Zamzam  
 Pilgrims  
 Eid  
 Salah

**Al Ḥikmah Academy**

Toronto • Canada

Tel: +1 647 868 2540

Email: [info@alhikmah.ca](mailto:info@alhikmah.ca)

