

هدية
HÄDIYAH



Explanation and Clarification of Many Issues about Hajj, 'Umrah, and Visiting in the Light of the Qur'an and Sunnah

التحقيق والإيضاح لكثير من مسائل الحج والعمرة والزيارة على ضوء الكتاب والسنة

English

إنجليزي



Author

His eminence, the erudite Shaykh
'Abdul-'Azīz ibn 'Abdullah ibn Bāz

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Explanation and Clarification

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Foreword of the Author

All praise is due to Allah Alone, and may Allah's peace and blessings be upon the one after whom there will be no other prophet. To proceed:

This is a concise manual that includes clarification and explanation of many issues related to Hajj, 'Umrah, and visiting, in the light of the Book of Allah and the Sunnah of His Messenger (ﷺ). I have compiled it for myself and for those among the Muslims who wish, and I have endeavored to formulate its issues in the light of evidence.

First published in 1363 AH at the expense of his majesty king 'Abdul-'Azīz ibn 'Abdur-Rahmān Al-Faisal, may Allah sanctify his soul and honor his resting place.

I have elaborated on its issues to some extent and added necessary explanations. I decided to reprint it so that those whom Allah wills among His servants may benefit from it. I named it (Explanation and Clarification of Many Issues about Hajj, 'Umrah, and Visiting in the Light of the Qur'an and Sunnah). I also included other important additions and beneficial notes to complete the benefit, and it has been printed multiple times.

I ask Allah Almighty to make its benefit widespread and make the effort therein sincerely

for His sake, and a means for success in the Gardens of Bliss, for He is Sufficient for us and the Best Disposer of affairs, and there is no power nor strength except through Allah, the Most High, the Most Great.

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Grand Mufti of the Kingdom of Saudi Arabia

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In the Name of Allah, the Most Compassionate, the Most Merciful¹

All praise is due to Allah, Lord of the worlds, and the best outcome is for the righteous. May Allah's peace and blessings be upon His slave and His messenger, Muhammad, and upon his family and all his Companions.

To proceed:

This is a brief treatise on Hajj, elucidating its virtues and etiquettes, and what is required of those intending to travel for its performance. It concisely and clearly clarifies many important issues related to Hajj, 'Umrah, and visiting. I have endeavored to adhere to what is indicated by the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ). I have compiled it as advice for the Muslims, following the saying of Allah Almighty:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

{But keep reminding them, for reminder benefits the believers.} [Surat adh-Dhāriyāt: 55].

And Allah Almighty says:

¹ "Majmū' Fatāwa Wa Maqālāt Mutanawwi'ah" by his eminence Shaykh 'Abdul-'Azīz ibn 'Abdullah ibn Bāz (16/25-117).

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ...﴾

{And [remember] when Allah took a covenant from those who were given the Scripture, “that you should make it clear to people and not conceal it”} [Surat al-Mā'idah: 2] until the end of the verse.

And Allah Almighty says:

﴿...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى...﴾

{Cooperate with one another in goodness and righteousness.} [Surat Āl 'Imrān: 187].

In an authentic Hadīth, the Prophet (ﷺ) said: **"Religion is sincere advice, three times. It was said: To whom, O Messenger of Allah? He said: To Allah, to His Book, to His Messenger, to the Muslim leaders, and their general public."**¹

At-Tabarānī reported from Hudhayfah that the Prophet (ﷺ) said: **"Whoever does not concern himself with the affairs of the Muslims is not one of them, and whoever does not begin and end his day with sincere advice for Allah, His**

¹ Narrated by Muslim from Tamīm ad-Dāri (may Allah be pleased with him), no. (55).

Messenger, His Book, his leader, and the general body of Muslims is not one of them."¹

Allah is the One I ask to make it beneficial for me and the Muslims and to make the effort sincerely for His sake, and a means to attain success in the Gardens of Bliss. Indeed, He is the All-Hearing, the All-Responsive, and He is Sufficient for us and the Best Disposer of affairs.

¹ Narrated by At-Tabarāni in "Al-Awsat", no. (7469).

Chapter

Evidence on the obligation of Hajj and ‘Umrah and hastening to perform them

Having understood this, know—may Allah grant me and you success in knowing the truth and following it—that Allah Almighty has made it obligatory upon His servants to perform Hajj to His Sacred House, and has made it one of the pillars of Islam.

Allah Almighty says:

﴿...وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ 97﴾

{Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need for the worlds.} [Surat Āl ‘Imrān: 97].

In the two Sahīh Collections, Ibn ‘Umar (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said: **"Islam is built upon five pillars: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving Zakah, fasting the month of Ramadan, and performing Hajj to the**

Sacred House of Allah."¹

Sa'īd reported in his Sunan, from 'Umar ibn al-Khattāb (may Allah be pleased with him) that he said: "I was about to send men to these regions to see whoever has the means² and has not performed Hajj, to impose Jizyah (protection tax) on them. They are not Muslims, they are not Muslims."³ It is narrated on the authority of 'Ali (may Allah be pleased with him) that he said: "If anyone is able to perform the pilgrimage and neglects it, it does not matter whether he dies as a Jew or a Christian."⁴

It is incumbent upon one who has not performed Hajj, while being able to do so, to hasten to it; as narrated from Ibn 'Abbās (may Allah be pleased with him), that the Prophet (ﷺ) said: **"Hasten to perform Hajj—meaning the obligatory Hajj—for one of you does not know what may happen to him."**⁵ [Narrated by Ahmad].

¹ Narrated by Al-Bukhārī no. (8), and Muslim no. (16).

² Attributed in "Jāmi' Al-Ahādīth" (Vol. 28/318) no. (31221) to "Sunan Sa'īd ibn Mansūr," but I did not find it in the available version.

³ i.e., abundance of wealth.

⁴ Narrated by At-Tirmidhī on the authority of 'Ali as Marfū' (ascribed to the Prophet), no. (812).

⁵ Narrated by Abu Dāwūd, no. (1732).

Performing Hajj is obligatory on an immediate basis for those who have the ability to undertake the journey, based on the explicit indication of the statement of Allah Almighty:

﴿...وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ

اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ 97﴾

{Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it; whoever disbelieves, then Allah is in no need for the worlds.} [Surat Āl 'Imrān: 97].

The Prophet (ﷺ) said in his sermon: **"O people, indeed Allah has ordained Hajj upon you; so perform Hajj."** [Narrated by Muslim]

There are Hadīths indicating the obligation of 'Umrah, including the following:

For example, in his response to Jibrā'il (Gabriel) when he asked him about Islam, the Messenger of Allah (ﷺ) said: **"Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to perform prayers, pay Zakah, perform Hajj and 'Umrah, purify oneself from major ritual impurity, complete ablution,**

¹ Narrated by Muslim, no. (1337).

and fast the month of Ramadan."¹ [Narrated by Ibn Khuzaymah and Ad-Dāraqutni from the Hadīth of 'Umar ibn Al-Khattāb (may Allah be pleased with him). Ad-Dāraqutni said: This Isnād is firmly Sahīh (confirmed authentic)]

'Ā'ishah (may Allah be pleased with her) reported that she said: "O Messenger of Allah, is Jihad obligatory upon women?" He said: **"The kind of Jihad obligatory on them is one that involves no fight; it is Hajj and 'Umrah."**² [Narrated by Ahmad and Ibn Mājah with a Sahīh (authentic) chain of narration]

Hajj and 'Umrah are obligatory only once in a lifetime, as the Prophet (ﷺ) stated in the authentic Hadīth: **"Hajj is obligatory once, and whoever performs it more than that does so voluntarily."**³

It is recommended to frequently perform Hajj and 'Umrah voluntarily based on what is established in the two Sahīh Collections from Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said: **"Umrah expiates for the sins committed between it and the next 'Umrah, and the accepted Hajj has no reward but Paradise."**⁴

¹ Narrated by Ibn Khuzaymah (4/1), no. (1).

² Narrated by Al-Bukhāri, no. (1520).

³ Narrated by An-Nasā'i, no. (2620).

⁴ Narrated by Al-Bukhāri no. (1773) and Muslim no. (1349).

Chapter

The obligation of repenting from sins and settling injustices

When a Muslim intends to travel for Hajj or 'Umrah, it is recommended for him to advise his family and companions to fear Allah Almighty, which entails fulfilling His commands and avoiding His prohibitions.

He should document what he owes and what is owed to him, and take witnesses for that. He must hasten to sincerely repent from all sins, as Allah Almighty says:

﴿...وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾﴾

**{And turn to Allah in repentance all together,
O believers, so that you may be successful.}**

[Surat an-Nūr: 31].

The essence of repentance is to give up sins and abandon them, to feel regret for what has passed, and to be determined not to return to them. If he has wronged people in terms of life, property, or honor, he should return these to them or seek their pardon before his journey, as it is authentically reported from the Prophet (ﷺ) that he said:

"Whoever has wronged his brother concerning

his wealth or honor, let him ask for his pardon today before there comes a time when there will be neither a dinar nor a dirham. If he has good deeds, an amount equivalent to the wrong he has done will be taken from his good deeds. If he has no good deeds, then some of that person's bad deeds will be taken and loaded upon him."¹

He should select for his Hajj and 'Umrah a pure expenditure from lawful earnings, as it is authentically reported that the Prophet (ﷺ) said: **"Indeed, Allah Almighty is Good and accepts only that which is good."**² At-Tabarāni reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: **"When a man sets out for Hajj with a pure provision and places his foot in the stirrup, saying: Labbayka allāhumma labbayk (I respond to Your call, O Allah, I do respond), a caller from the heaven calls out: May your call be answered and your joy increased; your provision is lawful, your mount is lawful, and your Hajj is accepted and not rejected. But if a man sets out with an impure provision and places his foot in the stirrup, saying: Labbayka**

¹ Narrated by Al-Bukhāri, no. (2449).

² Narrated by Muslim, no. (1015).

allāhumma labbayk (I respond to Your call, O Allah, I do respond), a caller from the heaven calls out: Your call is not answered, nor is your joy increased; your provision is unlawful, your expenditure is unlawful, and your Hajj is not accepted."¹

It is incumbent upon the pilgrim to be independent of what is in the hands of people and to refrain from asking them; as stated by the Prophet (ﷺ): **"He who seeks chastity, Allah will keep him chaste, and he who seeks self-sufficiency, Allah will make him self-sufficient."**²

The Prophet (ﷺ) also said: **"A man will continue to ask people until the Day of Judgment comes, and there will be no shred of flesh left on his face."**³

The pilgrim must intend to perform his Hajj and 'Umrah for the sake of Allah and the Hereafter, and seek closeness to Allah with words and deeds that please Him in those noble places. He must be extremely cautious not to intend by his pilgrimage worldly gains or its fleeting possessions, nor should he seek ostentation, reputation, or boasting

¹ Narrated by At-Tabarāni in "Al-Kabīr" (vol. 20/40), no. (2989).

² Narrated by Al-Bukhārī no. (1427) and Muslim no. (1035).

³ Narrated by Al-Bukhārī no. (1474) and Muslim no. (4040).

through it, for these are among the most reprehensible intentions and a cause for the nullification and non-acceptance of the deed, as Allah Almighty says:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾

{Those who seek the life of this world and its splendor, We will repay them in full in this life for their deeds, and nothing will be diminished from them therein.

It is they who will have nothing in the Hereafter but the Fire. All their efforts will be worthless, and all their deeds will be futile.}

[Surat Hūd: 15-16].

Allah Almighty also says:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْهُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾﴾

{Whoever desires this fleeting life, We hasten therein whatever We will to whoever We please.

Then We prepare for him Hell, which he will enter, despised and rejected.

But whoever desires the Hereafter and strives for it as he should, being a believer – it is those whose efforts will be appreciated.} [Surat al-Isrā': 18-19].

The Prophet (ﷺ) is authentically reported to have said: **"Allah Almighty said: I am the One Who is most free from want of partners. Whoever does a deed and associates others with Me in it, I leave him to his polytheism."**¹

He should also accompany in his journey the righteous from among the people of worship, piety, and understanding of the religion, and beware of befriending the foolish and the dissolute.

He should learn what is prescribed for him in his Hajj and 'Umrah, gain knowledge about that, and ask about what is unclear to him so that he may be upon insight. When he embarks on his animal, car, airplane, or any other means of transportation, it is recommended for him to mention the name of Allah Almighty, praise Him, then say the Takbīr three times, saying:

¹ Narrated by Muslim, no. (2985).

﴿...سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا

لَمُنْقَلِبُونَ ﴿١٤﴾﴾

{Glory be to Him Who has subjected this for us, for we could not have done it by ourselves.

It is to our Lord that we will surely return.”}

[Surat az-Zukhruf: 13-14].

"Allāhumma inni as'aluka fi safari hādha al-birra wat-taqwa wa minal 'amali ma tarda, allāhumma hawwin 'alayna safarana hādha watwi 'anna bu'dah, allāhumma anta as-sāhib fis-safar wal-khalīfatu fil-ahl, allāhumma inni a'ūdhu bika min wa'thā' as-safar wa kaā'bat al-manzhar wa sū' al-munqalab fil-māli wal-ahl (O Allah, I ask You on this journey of mine for goodness and piety, and for deeds that are pleasing to You. O Allah, make this journey easy for us and make its distance short for us. O Allah, You are the Companion on the journey and the Successor in the family behind. O Allah, I seek refuge in You from the journey's hardships, the terrible sight, and a misfortunate return to our property and family."¹

This is authentically reported from the Prophet (ﷺ)

¹ Narrated by Muslim, no. (1342).

as narrated by Muslim from the Hadīth of Ibn ‘Umar (may Allah be pleased with him and his father).

He should frequently engage in Dhikr, seeking forgiveness, supplicating to Allah Almighty, and humbly imploring Him, as well as reciting the Qur’an and contemplating its meanings during his travel. He should maintain the congregational prayers and guard his tongue against excessive talk, delving into matters that do not concern him, and excessive jesting. He should also protect his tongue from lying, backbiting, malicious gossip, and mocking his companions and other fellow Muslims.

He should extend kindness to his companions, refrain from harming them, enjoin them to do what is good and forbid them from what is evil with wisdom and good exhortation, according to his ability.

Chapter

What the pilgrim should do upon reaching the Miqāt

When he reaches the Miqāt, it is recommended for him to take a bath and apply perfume, as it is narrated that the Prophet (ﷺ) took off form-fitting clothes at the time of assuming Ihrām (ritual state of consecration) and took a bath. It is also established in the Two Sahīh Collections from ‘Ā’ishah (may Allah be pleased with her) that she said: "I used to apply perfume to the Messenger of Allah (ﷺ) for his Ihrām before he assumed it and for the end of his Ihrām before he made Tawāf (circumambulation) around the House (Ka'bah)."¹ The Prophet (ﷺ) commanded ‘Ā’ishah (may Allah be pleased with her), when she had her menses while in the state of Ihrām for ‘Umrah, to take a bath and assume Ihrām for Hajj. The Prophet (ﷺ) commanded Asmā’ bint ‘Umayy, when she gave birth in Dhul-Hulayfah, to take a bath, wrap a cloth around her private parts, and assume Ihrām². This indicates that if a woman reaches the Miqāt while

¹ Narrated by Muslim, no. (1218).

² Narrated by Al-Bukhārī no. (1539) and Muslim no. (1189).

menstruating or experiencing post-natal bleeding, she should take a bath and enter into the state of Ihrām with the people, performing all the rites of Hajj except for Tawāf around the Ka'bah, as the Prophet (ﷺ) instructed 'Ā'ishah and Asmā' to do so.

It is recommended for one who intends to assume Ihrām to attend to his mustache, nails, pubic hair, and armpits, removing what needs to be removed so that he does not need to do so after entering the state of Ihrām, as it is prohibited then. This is because the Prophet (ﷺ) prescribed for Muslims to regularly attend to these matters at all times, as established in the Two Sahīh Collections, from Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said: **"Five are the acts of Fitrah (natural human disposition): circumcision, shaving the pubic hair, cutting the mustache, clipping the nails, and plucking the armpit hair."**¹ In "Sahīh Muslim Collection", Anas (may Allah be pleased with him) reported: **"A time limit was set for us regarding trimming the mustache, clipping the nails, plucking the armpit hair, and shaving the pubic hair; that we should not leave them for more**

¹ Narrated by Al-Bukhāri no. (5891) and Muslim no. (257).

than forty nights."

The wording by An-Nasā'i reads: **"The Messenger of Allah (ﷺ) appointed for us the time".** [Narrated by Ahmad, Abu Dāwūd, and At-Tirmidhi with the wording of An-Nasā'i] As for the head, it is not legislated to take anything from it during Ihrām, neither for men nor for women.

As for the beard, it is prohibited to shave or cut any part of it at all times. Rather, one is obligated to let it grow long, as established in the Two Sahīh Collections, where Ibn Umar (may Allah be pleased with them) reported that the Messenger of Allah (ﷺ) said: **"Be different from the polytheists, leave the beards to grow, and trim the mustaches."**² In "Sahīh Muslim", Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: **"Trim the mustaches, let the beards grow, and be different from the Magians."**³

The calamity has indeed become great in this era due to many people opposing this Sunnah and fighting against the beards, and their contentment with resembling the disbelievers and women, especially those who claim to be associated with

¹ Narrated by Muslim, no. (258).

² Narrated by Al-Bukhāri no. (2892) and Muslim no. (259).

³ Narrated by Muslim, no. (260).

knowledge and education. To Allah we belong and to Him we shall return. We ask Allah to guide us and all Muslims to conform to the Sunnah, adhere to it, and call to it, even if most people turn away from it. Sufficient for us is Allah, and He is the best disposer of affairs, and there is no power and strength except through Allah, the Most High, the Most Great.

Then a male pilgrim wears an upper and lower Ihrām sheet, and it is recommended that they are white and clean. It is also recommended to assume Ihrām in sandals, based on the saying of the Prophet (ﷺ): **"Let one of you enter the state of Ihrām in a waist-wrapper and a cloak, and sandals. If he cannot find sandals, he may wear leather socks but should cut them so they are below the ankles."**¹ [Narrated by Imam Ahmad (may Allah have mercy upon him)]

As for women, they may assume Ihrām in whatever color they choose, be it black, green, or otherwise, while being cautious not to imitate men in their attire. However, they must not wear the Niqāb (face cover) and gloves during Ihrām; instead, they should cover their face and hands

¹ Narrated by Muslim, no. (1177).

with other than the Niqāb and gloves, as the Prophet (ﷺ) prohibited a woman in the state of Ihrām from wearing the Niqāb and gloves. The notion held by some common people that a woman's Ihrām should be in green or black exclusively has no basis.

After completing the bath and cleansing, and putting on the Ihrām clothing, he makes the intention in his heart to enter into the rituals of Hajj or 'Umrah, as the Prophet (ﷺ) said: **"Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended."**¹

It is prescribed for him to verbally express his intention. If he intends to perform 'Umrah, he should say: "Labbayka 'Umrah" (I respond to Your call, performing 'Umrah), or "Allāhumma Labbayka 'Umrah" (I respond to Your call, O Allah, performing 'Umrah). If he intends to perform Hajj, he should say: "Labbayka Hajjan" (I respond to Your call, performing Hajj), or "Allāhumma Labbayka Hajjan" (I respond to Your call, O Allah, performing Hajj), as the Prophet (ﷺ) did so. If he intends both, he should say: "Allāhumma Labbayka 'Umratan wa Hajjan" (I

¹ Narrated by Al-Bukhāri no. (1) and Muslim no. (1907).

respond to Your call, O Allah, performing 'Umrah and Hajj). It is preferable to make this verbal expression after settling on his mount, whether it be a riding animal, a car, or otherwise because the Prophet (ﷺ) only made the Talbiyah after he settled on his mount and it set off with him from the Miqāt for the journey. This is the most correct opinion among the scholars.

It is not prescribed for him to utter what he intends except in the case of Ihrām, as it is reported from the Prophet (ﷺ).

As for prayer, Tawāf, and other acts, he should not verbally express his intention for any of them. He should not say: "I intend to pray such and such," or "I intend to perform Tawāf of such and such." Rather, verbalizing it is among the newly invented innovations, and raising one's voice with it is more reprehensible and a greater sin. If verbalizing the intention were prescribed, the Messenger of Allah (ﷺ) would have clarified it to the Ummah with his actions or words, and the righteous predecessors would have preceded us in it.

Since this was not reported from the Prophet (ﷺ) nor from his Companions (may Allah be pleased with them), it is known to be an innovation in the religion, as the Prophet (ﷺ) said: **"The worst of**

matters are their newly invented matters, and every Bid'ah (religious innovation) is misguidance."¹ [Narrated by Muslim in his Sahīh] And he (ﷺ) also said: **"Whoever introduces something into this matter of ours that is not part of it will have it rejected."**² [Its authenticity is agreed upon] Another version by Muslim reads: **"Whoever does any action that is not a part of this matter of ours (Islam) will have it rejected."**³

¹ Narrated by Muslim, no. (867).

² Narrated by Al-Bukhāri no. (2697) and Muslim no. (1718).

³ Narrated by Al-Bukhāri no. (2550) and Muslim no. (1718).

Chapter

The spatial Miqāts and their designation

The Miqāts are five:

1. **Dhul-Hulayfah:** It is the Miqāt of the people of Madīnah, and it is known today among the people as "Abyār 'Alī".

2. **Al-Juhfah:** It is the Miqāt of the people of the Levant. It is a deserted village next to Rābigh, and today people assume Ihrām from Rābigh. Whoever assumes Ihrām from Rābigh has indeed assumed from the Miqāt, as Rābigh is just before it.

3. **Qarn al-Manāzil:** It is the Miqāt of the people of Najd, now called "As-Sayl".

4. **Yalamlam:** It is the Miqāt of the people of Yemen.

5. **Dhāt 'Irq:** It is the Miqāt of the people of Iraq.

These Miqāts have been appointed by the Prophet (ﷺ) for those we mentioned and for anyone else who passes by them intending to perform Hajj or 'Umrah.

It is incumbent upon anyone who passes by them to assume Ihrām therefrom, and it is impermissible for him to cross them without assuming Ihrām if he intends to go to Makkah for Hajj or 'Umrah, whether his passage is by land or by

air; due to the generality of the statement of the Prophet (ﷺ) when he designated these Miqāts: **"These Miqāts are for their people and for those who pass by them, who are not of their people, intending to perform Hajj and 'Umrah."**¹

It is prescribed for one who intends to travel to Makkah by air for Hajj or 'Umrah to prepare for this by performing Ghusl (ritual bath) and similar acts before boarding the plane. When approaching the Miqāt, he should don his Izār (waist wrapper) and Ridā' (cloak) and then make Talbiyah for 'Umrah if there is ample time. If time is constrained, he should make Talbiyah for Hajj. If he wears his Izār and Ridā' before boarding or before approaching the Miqāt, there is no harm. However, he should not intend to enter the state of Ihrām or make Talbiyah until he is in alignment with the Miqāt or close to it, as the Prophet (ﷺ) did not assume Ihrām except from the Miqāt. It is obligatory upon the Ummah to emulate him (ﷺ) in this, as in other religious matters, as Allah Almighty says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...﴾

¹ Narrated by Al-Bukhāri on the authority of Ibn 'Abbās (may Allah be pleased with him and his father) no. (1524), and Muslim no. (1181).

{Indeed, in the Messenger of Allah you have an excellent example.} [Surat Al-Ahzāb: 21].

The Prophet (ﷺ) said during the Farewell Pilgrimage: **"Learn your rituals from me."**¹

As for one who heads to Makkah without intending Hajj or 'Umrah, such as a merchant, woodcutter, courier, and the like, he is not required to assume Ihrām unless he wishes to do so, based on the statement of the Prophet (ﷺ) in the aforementioned Hadīth when he mentioned the Miqāts: **"These Miqāts are for their people and for those who pass by them, who are not of their people, intending to perform Hajj and 'Umrah."**² It is understood from this that whoever passes by the Miqāts without intending to perform Hajj or 'Umrah is not required to assume Ihrām.

This is from the mercy of Allah toward His servants and His facilitation for them, so to Him belongs all praise and thanks for that. This is supported by the fact that when the Prophet (ﷺ) came to Makkah in the Year of the Conquest, he did not assume Ihrām; rather, he entered it with a helmet on his head, as he did not intend to perform

¹ Narrated by Muslim, no. (1297).

² Its reference is previously mentioned.

Hajj or 'Umrah at that time, but rather he intended to open it and remove the polytheism therein.

As for those whose residences are within the boundaries of the Miqāts, such as the inhabitants of Jeddah, 'Umm as-Salam, Bahrah, Ash-Shara'i, Badr, Mastūrah, and similar places, they are not required to go to any of the aforementioned five Miqāts. Rather, their residence is their Miqāt, and they may assume Ihrām from there for whatever they intend of Hajj or 'Umrah. If they have another residence outside the Miqāt, they have the choice to assume Ihrām from the Miqāt or from their residence, which is closer to Makkah than the Miqāt, following the general statement of the Prophet (ﷺ) in the Hadīth of Ibn 'Abbās (may Allah be pleased with him) when he mentioned the Miqāts, he said: **"Those who are within these boundaries should assume Ihrām¹ from their homes, and likewise the residents of Makkah should assume Ihrām from Makkah."**² [Narrated by Al-Bukhāri and Muslim]

However, whoever intends to perform 'Umrah while within the sanctuary must go out to the area

¹ Assume ihram: i.e., to proclaim Talbiyah from the place of his Ihrām.

² Part of the previous Hadīth.

beyond the sacred precincts and assume Ihrām for ‘Umrah from there. This is because when ‘Ā’ishah (may Allah be pleased with her) requested to perform ‘Umrah, the Prophet (ﷺ) commanded her brother ‘Abdur-Rahmān to take her outside the sanctuary to assume Ihrām from there. This indicates that one intending to perform ‘Umrah should not assume Ihrām from within the sanctuary, but rather from outside it.

This Hadīth specifies the earlier report of Ibn ‘Abbās (may Allah be pleased with him) and indicates that the Prophet (ﷺ) meant by his saying: **"Even the residents of Makkah should assume Ihrām from Makkah."**¹ It is the assumption of Ihrām for Hajj, not ‘Umrah, for if it were permissible to assume Ihrām for ‘Umrah from within the sanctuary, ‘Ā’ishah (may Allah be pleased with her) would have been permitted to do so and would not have been required to go outside the sanctuary. This is a clear matter, and it is the view of the majority of scholars (may Allah have mercy upon them), and it is more cautious for the believer, as it involves acting upon both Hadīths. And Allah is the Grantor of success.

¹ Its reference is previously mentioned.

As for what some people do by frequently performing 'Umrah after Hajj from Tan'im, Ji'rānah, or other places, when they have already performed 'Umrah before Hajj, there is no evidence for its legitimacy. Rather, the evidence indicates that it is preferable to leave it because the Prophet (ﷺ) and his Companions (may Allah be pleased with them) did not perform 'Umrah after completing Hajj. 'Ā'ishah only performed 'Umrah from Tan'im because she did not perform 'Umrah with the people upon entering Makkah due to menstruation. She requested the Prophet (ﷺ) to perform 'Umrah in place of the 'Umrah she had intended from the Miqāt, and the Prophet (ﷺ) accepted her request. Thus, she performed two 'Umrahs: the 'Umrah with her Hajj and this separate 'Umrah. Therefore, whoever is in a situation similar to that of 'Ā'ishah, there is no harm in performing 'Umrah after completing Hajj, in accordance with all the evidences and to ease matters for the Muslims.

Undoubtedly, engaging in another 'Umrah after completing Hajj, aside from the 'Umrah with which they entered Makkah, imposes hardship on everyone and causes increased crowding and accidents, in addition to being contrary to the guidance and Sunnah of the Prophet (ﷺ). And Allah is the Grantor of success.

Chapter

Ruling on one who reaches the Miqāt outside the months of Hajj

Know that the one reaching the Miqāt (station of assuming Ihrām) has two cases:

One of the two: To reach it outside the months of Hajj, such as in Ramadan or Sha'bān, the Sunnah for this person is to assume Ihrām for 'Umrah, intending it in his heart and verbally expressing it by saying: "Labbayka 'Umrah" (I respond to Your call, performing 'Umrah), or "Labbayka allāhumma 'Umrah" (I respond to Your call, O Allah, performing 'Umrah), and then he recites the Talbiyah of the Prophet (ﷺ) which is: **"Labbayka allāhumma labbayk, labbayka la sharīka laka labbayk, innal-hamda wan-ni'mata laka wal-mulk, la sharīka lak (I respond to Your call, O Allah, I do respond; I respond to Your call, You have no partner, I do respond. Indeed, the praise, the favor, and the dominion belong to You. You have no partner)."**¹ He frequently recites this Talbiyah and remembers Allah Almighty until he reaches the Ka'bah. Upon

¹ Narrated by Al-Bukhāri on the authority of Ibn 'Umar (may Allah be pleased with him) no. (1549) and Muslim no. (1184).

reaching the Ka'bah, he stops the Talbiyah and performs Tawāf around the Sacred House for seven rounds. He then performs two Rak'ahs (units of prayer) behind the Station of Abraham, then proceeds to Safa and performs Sa'i between Safa and Marwah for seven rounds. He then shaves his head or trims his hair, thereby completing his 'Umrah, and everything that was prohibited for him during Ihrām becomes permissible.

The second scenario: reaching the Miqāt during the months of Hajj, which are: Shawwāl, Dhul-Qi'dah, and the first ten days of Dhul-Hijjah.

In such a case, one has the choice between three options: performing Hajj alone, 'Umrah alone, or combining both, as the Prophet (ﷺ) offered his Companions these three options upon reaching the Miqāt in Dhul-Qa'dah during the Farewell Pilgrimage. However, the Sunnah for one who does not have a Hady (sacrifice) is to assume Ihrām for 'Umrah and to do as we mentioned for those who reach the Miqāt outside the months of Hajj. This is because the Prophet (ﷺ) instructed his Companions, when they approached Makkah, to convert their Ihrām into that of 'Umrah, and he emphasized this upon their arrival in Makkah. Thus, they performed Tawāf, Sa'i, shortened their hair,

and exited the state of Ihrām in compliance with his command (ﷺ), except for those who had a sacrifice, for the Prophet (ﷺ) instructed them to remain in their state of Ihrām until the Day of Nahr (10th of Dhul-Hijjah). The Sunnah for one who leads the sacrificial animal is to assume Ihrām for both Hajj and 'Umrah together, as the Prophet (ﷺ) did so, having led the sacrificial animal. He instructed those of his Companions who led the sacrificial animal and had assumed Ihrām for 'Umrah to also proclaim the Talbiyah for Hajj along with their 'Umrah, and not to end their Ihrām until they end both on the Day of Nahr. If the one who led the sacrificial animal had assumed Ihrām for Hajj alone, he remains in his state of Ihrām until he ends it on the Day of Nahr, like the Qārin (one combining both rituals).

It is understood from this that if one assumes Ihrām for Hajj alone, or for both Hajj and 'Umrah without having a Hady (sacrificial animal), it is not appropriate for him to remain in his state of Ihrām. Rather, the Sunnah for him is to convert his Ihrām into that of 'Umrah, perform Tawāf, Sa'i, shorten his hair, and then exit the state of Ihrām, as the Prophet (ﷺ) instructed those of his Companions who did not bring a Hady to do so. However, if he

fears missing Hajj due to arriving late, then there is no harm in remaining in his state of Ihrām. And Allah knows best.

If the Muhrim (one in the state of Ihrām) fears that he may not be able to complete his rituals due to illness or fear of an enemy or the like, it is recommended for him to say upon assuming Ihrām: "If something prevents me, then my place of release is where You have detained me," based on the Hadīth of Dubā'ah bint az-Zubayr (may Allah be pleased with her), who said: O Messenger of Allah, I intend to perform Hajj while I am ill. The Prophet (ﷺ) said to her: **"Perform the pilgrimage and stipulate that 'I will end my Ihrām at the place where I am restrained'."**¹ [Agreed upon]

The benefit of this stipulation is that if the Muhrim (one in Ihrām) encounters something that hinders him from completing the rituals, such as illness or being prevented by an enemy, he is permitted to end his Ihrām and there is nothing due upon him.

¹ Narrated by Al-Bukhāri no. (5089) and Muslim no. (1207).

Chapter

Regarding the ruling on the Hajj of a young child, does it suffice for the obligatory Hajj?

The Hajj of a young boy and a young girl is valid, as mentioned in Sahīh Muslim Collection, from Ibn ‘Abbās (may Allah be pleased with him and his father) that a woman raised a boy to the Prophet (ﷺ) and asked: **O Messenger of Allah, is there Hajj for this one?** He replied: **"Yes, and you shall be rewarded."**¹

In Sahīh Al-Bukhāri, As-Sā’ib ibn Yazīd (may Allah be pleased with him) reported: **"I was taken to perform pilgrimage with the Messenger of Allah (ﷺ) when I was seven years old."**² However, this Hajj does not suffice for the obligatory Hajj.

Similarly, the male and female slaves can perform Hajj, but it does not suffice for the obligatory Hajj of Islam, as established in the Hadīth of Ibn ‘Abbās (may Allah be pleased with him and his father) that the Prophet (ﷺ) said: **"Any child who performs Hajj and then reaches the**

¹ Narrated by Muslim, no. (1336).

² Narrated by Al-Bukhāri, no. (1858).

age of maturity must perform another Hajj and any slave who performs Hajj and is then emancipated must perform another Hajj.¹

[Narrated by Ibn Abi Shaybah and Al-Bayhaqi with a sound Isnād]

If the child is not yet discerning, his guardian may intend Ihrām on his behalf, remove his stitched clothing, and make the Talbiyah for him, thus the child enters into the state of Ihrām and is prohibited from what an adult in Ihrām is prohibited. Similarly, for the girl who is not yet discerning, her guardian intends Ihrām on her behalf and makes the Talbiyah for her, thus she enters into the state of Ihrām and is prohibited from what an adult woman in Ihrām is prohibited. It is necessary that both their clothes and bodies be pure during Tawāf, as Tawāf is akin to prayer, and purity is a condition for its validity.

If the discerning boy and girl assume Ihrām with the permission of their guardian, they perform at the time of Ihrām what an adult does, such as washing and applying perfume. Their guardian, who is responsible for their affairs and interests, whether it be their father, mother, or someone else, performs on their behalf what they are unable to

¹ Narrated by Ibn Abi Shaybah (Vol. 4/444).

do, such as throwing pebbles and the like. They are required to perform the rest of the rituals, such as standing at 'Arafah, spending the night in Mina and Muzdalifah, Tawāf, and Sa'i. If they are unable to perform Tawāf and Sa'i, they should be carried for Tawāf and Sa'i. It is preferable for the one carrying them not to combine his intention for Tawāf and Sa'i with theirs, but rather to intend Tawāf and Sa'i solely for them, and then perform an independent Tawāf and an independent Sa'i for himself, as a precaution for the act of worship, and in accordance with the noble Hadīth: **"Leave what you doubt for what you do not doubt."**¹ If the one carrying the child intends Tawāf for both himself and the child, it suffices according to the more correct of the two opinions. This is because the Prophet (ﷺ) did not instruct the woman who asked him about the Hajj of a child to perform Tawāf solely for him. Had it been obligatory, he (ﷺ) would have clarified it. And Allah is the Grantor of success.

The discerning boy and girl are instructed to purify themselves from ritual impurity and filth before commencing Tawāf, just like an adult in Ihrām. However, Ihrām for the young boy and girl is not obligatory upon their guardian; rather, it is a supererogatory act. If he does so, he is rewarded, and if he leaves it, there is no blame upon him. And Allah knows best.

¹ Narrated by At-Tirmidhi, no. (2518).

Chapter

Clarification of the Prohibitions of Ihrām and What is Permissible for the Muhrim

It is impermissible for the Muhrim (pilgrim in the state of Ihrām), after intending Ihrām—whether male or female—to cut anything from his hair or nails, or to apply perfume.

It is not permissible specifically for a male pilgrim to wear tailored clothing in its entirety, meaning in the form it was cut and sewn, such as a shirt, or partially, like a vest, trousers, leather socks, and regular socks, except if he cannot find a waist-wrapper, then it is permissible for him to wear trousers. Similarly, if he cannot find sandals, it is permissible for him to wear leather socks without cutting them, as established in the authentic Hadīth of Ibn ‘Abbās (may Allah be pleased with him and his father), where the Prophet (ﷺ) said: **"Whoever cannot find sandals may wear leather socks, and whoever cannot find a waist-wrapper may wear trousers."**¹

As for what is reported in the Hadīth of Ibn ‘Umar (may Allah be pleased with him and his

¹ Narrated by Al-Bukhāri no. (1841) and Muslim no. (1179).

father) regarding the command to cut the leather socks if one needs to wear them due to the absence of sandals, it is abrogated. This is because the Prophet (ﷺ) commanded this in Madīnah when he was asked about what the pilgrim in the state of Ihrām should wear. Then, when he addressed the people at ‘Arafāt, he permitted wearing leather socks in the absence of sandals without commanding them to be cut. Those who did not hear his response in Madīnah were present at this sermon, and delaying clarification beyond the time of need is not permissible, as is known in the sciences of Hadīth and Fiqh (Islamic jurisprudence). Thus, it is established that the command to cut is abrogated, and if it were obligatory, he (ﷺ) would have clarified it. And Allah knows best.

It is permissible for a Muhrim to wear leather socks that do not cover the ankles, as they are akin to sandals.

He is permitted to tie the waist-wrapper with a string or the like, as there is no evidence necessitating its prohibition.

It is permissible for a Muhrim to make Ghusl (ritual bath) and wash his head, and rub it gently and easily if needed. If anything falls from his head

as a result, there is no blame upon him.

It is forbidden for a Muhrim woman to wear stitched items for her face, such as Burqa and Niqāb, or for her hands, such as gloves, due to the saying of the Prophet (ﷺ): **"A Muhrim woman should not wear a face veil or gloves."** [Narrated by Al-Bukhārī] The gloves: what is sewn or woven from wool, cotton, or other materials to fit the hands.

She is permitted to wear sewn garments other than that, such as shirts, trousers, leather socks, regular socks, and the like.

It is also permissible for her to let her veil fall over her face if she needs to do so without a band, and if the veil touches her face, there is no harm in that, due to the Hadīth of ‘Ā’ishah (may Allah be pleased with her) who said: **"Riders would pass by us when we were along with the Messenger of Allah (ﷺ) in the state of Ihrām. When they came near us, one of us would let her outer garment down from her head over her face, and when they had passed on, we would uncover our faces."**² [Narrated by Abu Dāwūd and Ibn Mājah, and Ad-Dāraqutni narrated

¹ Narrated by Al-Bukhārī on the authority of Ibn ‘Umar, no. (1838).

² Narrated by Abu Dāwūd, no. (1833).

a similar report from the Hadīth of 'Umm Salamah]

It is also permissible for her to cover her hands with her garment or otherwise, and she must cover her face and hands in the presence of non-Mahram men, as she is considered 'Awrah, in accordance with the words of Allah Almighty:

﴿...وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ...﴾

{And not to reveal their beauty except to their husbands.} [Surat an-Nūr: 31].

There is no doubt that the face and hands are among the greatest adornments.

The face in this matter is more severe and grave. Allah Almighty says:

﴿...وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ

لِقُلُوبِكُمْ وَقُلُوبِهِنَّ...﴾

{And if you ask his wives for something, ask them from behind a screen; that is purer for your hearts and their hearts.} [Surat Al-Ahzāb: 53].

As for what many women are accustomed to placing a band under the Khimār (veil) to lift it off their face, there is no basis for this in the Shariah as far as we know. Had this been legislated, the Messenger of Allah (ﷺ) would have clarified it to his

Ummah, and it was not permissible for him to remain silent about it.

It is permissible for a Muhrim, male or female, to wash the clothes in which they assumed Ihrām if they are affected by dirt or the like, and it is permissible to replace them with other clothes.

It is not permissible for him to wear any clothes that have been touched by saffron or Wars, because the Prophet (ﷺ) forbade that in the Hadīth of Ibn ‘Umar (may Allah be pleased with him and his father).

It is obligatory for Muhrim to abstain from Rafath (intimacy), Fusūq (foul language), and Jidāl (arguments), as Allah Almighty says:

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ...﴾

{The pilgrimage is in known months. Whoever commits himself to perform the pilgrimage, there should be no intimacy, foul language, and arguments during the pilgrimage.} [Surat al-Baqarah: 197].

The Prophet (ﷺ) is authentically reported to have said: **"Whoever performs Hajj and does not commit obscenity or sin will return as on the day**

his mother gave birth to him."¹ "Rafath": refers to sexual intercourse and obscene speech or actions, while "Fusūq" denotes sins. "Jidāl": means disputing in falsehood or matters of no benefit. However, arguing in the best manner to manifest the truth and refute falsehood is permissible and indeed commanded, as Allah Almighty says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ...﴾

{Call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner.} [Surat an-Nahl: 125].

It is forbidden for a male in the state of Ihrām to cover his head with anything attached, such as a cap, Ghutra (veil), or turban; and likewise his face, based on the saying of the Prophet (ﷺ) regarding the man who fell from his mount on the Day of 'Arafah and died: **"Wash him with water and Sidr (ground lotus leaves), and shroud him in his two garments, and do not cover his head or face, for he will be resurrected on the Day of Judgment**

¹ Narrated by Al-Bukhāri from the Hadīth of Abu Hurayrah (may Allah be pleased with him), no. (1521), and Muslim no. (1350).

reciting Talbiyah.¹ [Agreed upon; this is the wording of Muslim]

As for seeking shade under a car roof, an umbrella, or the like, there is nothing wrong with that, just as seeking shade under a tent or tree. This is based on the authentic narration that the Prophet (ﷺ) was shaded with a cloth when he threw the pebbles at Jamrat al-'Aqabah, and it is authentically reported that a tent was pitched for him at Namirah, and he stayed under it until the sun declined on the Day of 'Arafah.

It is forbidden for a pilgrim, whether male or female, to kill wild game, assist in doing so, or disturb it from its place. It is also prohibited to contract marriage, have sexual intercourse, propose to women, or approach them lustfully, as narrated by 'Uthmān (may Allah be pleased with him) that the Prophet (ﷺ) said: **"The Muhrim must neither marry, nor give someone in marriage, nor get engaged."**² [Narrated by Muslim].

If a Muhrim wears tailored clothing, covers his head, or applies perfume out of forgetfulness or

¹ Narrated by Al-Bukhāri on the authority of Ibn 'Abbās (may Allah be pleased with him) no. (1521), and Muslim no. (1350).

² Narrated by Muslim from 'Uthmān ibn 'Affān (may Allah be pleased with him) no. (1409).

ignorance, there is no compensation upon him, and he should remove it once he remembers or becomes aware. Similarly, if he shaves his head, removes some of his hair, or clips his nails forgetfully or ignorantly, there is nothing due upon him according to the correct view.

It is forbidden for a Muslim, whether in a state of *Ihrām* or not, male or female, to kill the game of the sanctuary or assist in its killing using a tool, gesture, or anything similar.

It is prohibited to disturb it from its place, and it is prohibited to cut the trees of the sanctuary and its green plants, and to pick up its lost property except for the one who announces it; as the Prophet (ﷺ) said: **"Verily, this city—meaning Makkah—is sacred by the sacredness granted by Allah until the Day of Judgment. Its thorns should not be cut off, its game should not be chased, and any lost item found therein should not be picked up except for one who would announce it publicly, and its green grass should not be cut off."** [Agreed upon]

Munshid: one who looks for the owner. Khalā: moist shrub. Mina and Muzdalifah are part of the sanctuary, whereas 'Arafah is outside the sanctuary.

¹ Narrated by Al-Bukhāri from the Hadīth of Ibn 'Abbās (may Allah be pleased with him and his father) no. (1834) and Muslim no. (1353).

Chapter

What the pilgrim does upon entering Makkah and the description of what he does after entering Al-Masjid Al-Harām, including the Tawāf and its manner

When a Muhrim reaches Makkah, it is recommended for him to take a bath before entering it, as the Prophet (ﷺ) did so. Upon reaching the Sacred Mosque, it is Sunnah for him to enter with his right foot first and say: "Bismillāh, was-salātu was-salāmu 'ala rasūlillāh, a'ūdhu billāhi al-'azhīm wa bi wajhihi al-karīm wa sultānihi al-qadīm min ash-shaytān ar-rajīm, allāhumma iftahli abwāba rahmatik" (In the name of Allah, peace and blessings be upon the Messenger of Allah. I seek refuge with Allah, the Great, and with His honorable Face and His eternal authority, from the accursed Satan. O Allah, open for me the gates of Your mercy). This supplication is to be said upon entering any mosque, and there is no specific supplication for entering the Sacred Mosque that is authentically reported from the Prophet (ﷺ) to my knowledge.

When he reaches the Ka'bah, he ceases the

Talbiyah before commencing Tawāf if he is performing Tamattu' Hajj (performing 'Umrah and Hajj with two separate intentions during the months of Hajj) or 'Umrah. Then, he proceeds to the Black Stone, facing it. He should touch it with his right hand and kiss it if possible, without harming people by crowding. Upon touching it, he says: "Bismillāh, wallāhu akbar" (In the name of Allah, and Allah is the Greatest), or he may say: **"Allāhu akbar" (Allah is the Greatest)**. If kissing it proves difficult, he may touch it with his hand, with a stick or a similar object and kiss what he touched it with. If touching it is difficult, he should point to it and say: **"Allāhu akbar" (Allah is the Greatest)**, without kissing what he points with. For the validity of Tawāf, it is required that the person performing it be in a state of ritual purity from both minor and major Hadath (ritual impurity), as Tawāf is akin to prayer, except that speaking is permitted during it. The pilgrim should keep the Sacred House to his left side while performing Tawāf. If he says at the beginning of his Tawāf: **"Allāhumma imānan bik, wa tasdīqan bikitābik, wa wafā'an bi'ahdik, wat-tibā'an lisunnati nabiyyik Muhammad sallallāhu 'alayhi wa sallam"** (O Allah, with faith in You, belief in Your Book, fulfilling Your covenant, and

following the Sunnah of Your Prophet Muhammad, peace and blessings be upon him),

it is commendable, as this has been narrated from the Prophet (ﷺ). He circumambulates seven rounds, performing Ramal (brisk walking with short steps) in the first three rounds of the initial Tawāf, which is the Tawāf performed upon first arriving in Makkah, whether he is performing 'Umrah, Tamattu', or is in Ihrām for Hajj alone, or combining it with 'Umrah. He walks in the remaining four rounds, starting each round at the Black Stone and ending there.

"Ramal": to walk briskly with short steps. It is recommended to perform Idtibā' throughout this Tawāf and not in others. "Idtibā'": to place the middle of the robe under his right shoulder and its ends over his left shoulder. If one is in doubt regarding the number of rounds, he should build on certainty, which is the lesser number. So, if he doubts whether he completed three or four rounds of Tawāf, he should consider them as three. The same applies to Sa'i.

After completing this Tawāf, he should drape his Ridā' over his shoulders, with its ends on his chest, before offering the two Rak'ahs of Tawāf.

It is necessary to denounce and warn women

against performing Tawāf while displaying their adornments and wearing perfume, and against failing to cover themselves as they are 'Awrah. They must cover themselves and refrain from adornment during Tawāf and other situations where women mix with men, for they are 'Awrah and a source of temptation. A woman's face is the most apparent of her adornments, and she must not reveal it except to her Mahrams (husband or unmarriageable male relatives), as Allah Almighty says:

﴿...وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ...﴾

{and not to reveal their beauty except to their husbands} [Surat an-Nūr: 31].

until the end of the verse. It is not permissible for women to uncover their faces when kissing the Black Stone if they are seen by men. If they cannot find a space to touch and kiss the Stone, they should not crowd with the men. Instead, they should perform Tawāf behind them, as this is better for them and more rewarding than performing Tawāf near the Ka'bah while crowding with men. Ramal and Idtibā' are not prescribed outside of this Tawāf, nor in Sa'i, nor for women, because the Prophet (ﷺ) only performed Ramal

and Idtibā' in his first Tawāf when he arrived in Makkah. During Tawāf, one should be in a state of ritual purification from both minor and major impurities, humbly submitting to his Lord and showing humility before Him.

It is recommended for him to frequently engage in the remembrance of Allah and supplication during his Tawāf. If he recites some verses of the Qur'an during it, that is good. There is no specific Dhikr or supplication required in this Tawāf or any other Tawāf, nor in Sa'i.

As for what some people have innovated by allocating specific Adhkār (remembrances) or supplications for each round of Tawāf or Sa'i, this has no basis. Rather, whatever remembrances and supplications are easy is sufficient. When he reaches the Yemeni Corner, he should touch it with his right hand and say: **"Bismillāh, wallāhu akbar" (In the name of Allah, and Allah is the Greatest)** without kissing it. If touching it is difficult, he should leave it and continue his Tawāf without pointing at it or saying Takbīr when passing by it, as this was not authentically reported from the Prophet (ﷺ) to our knowledge. It is recommended for him to say between the Yemeni Corner and the Black Stone:

﴿...رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

{Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.} [Surat al-Baqarah: 20].

Whenever he comes in line with the Black Stone, he should touch it and kiss it, saying, "**Allāhu Akbar**" (**Allah is the Greatest**). If he cannot touch and kiss it, he may point at it each time he passes by and say Takbīr.

There is no harm in performing Tawāf from behind the Zamzam and the Maqām, especially during overcrowding. The entire mosque is a place for Tawāf, and if one circumambulates in the corridors of the mosque, it suffices. However, performing Tawāf closer to the Ka'bah is better if possible.

After completing Tawāf, he should offer two Rak'ahs behind the Maqām (Station of Abraham) if possible; if not possible due to crowding or similar reasons, he may perform them anywhere in the mosque. It is Sunnah to recite in them after Al-Fātihah

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾

{Say, "O disbelievers"} [Surat al-Kāfirūn: 1].

in the first Rak'ah and

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

{Say: "He is Allah, the One"} [Surat al-Ikhlās: 1].

in the second Rak'ah. This is preferable, though there is no harm if he recites other Surahs. Then, he proceeds to the Black Stone and touches it with his right hand, if possible, following the example of the Prophet (ﷺ).

Then, he goes out to Safa from its gate, ascends it or stands by it, although ascending it is preferable if possible. At the beginning of the first round, he recites the verse in which Allah Almighty says:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...﴾

{Indeed, Safa and Marwah [mounts] are among the symbols of Allah.} [Surat al-Baqarah: 158].

It is recommended that he faces the Qiblah (direction of the Ka'bah) on Safa, praises Allah, makes Takbīr, and says: **"La ilāha illallāh, wallāhu akbar, la ilāha illallāh wahdahu la sharīka lah, lahul mulku wa lahul hamd, yuhyi wa yumīt wa huwa 'ala kulli shay'in qadīr, la ilāha illallāh wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazama al-ahzāba wahdah"** (There is no god but

Allah, and Allah is the Greatest. There is no god but Allah alone, without a partner. To Him belongs sovereignty and to Him belongs praise. He gives life and causes death, and He is Competent over all things. There is no god but Allah alone, Who fulfilled His promise, granted His servant victory, and defeated the Confederates alone). Then, he supplicates with whatever is easy for him, raising his hands, and repeats this invocation and supplication three times. Then, he descends and proceeds to Marwah until he reaches the first green light, whereupon men should walk briskly until reaching the second green light. As for women, they are not permitted to walk briskly between the two signs because they are 'Awrah (what must be covered). Rather, it is prescribed for them to walk throughout Sa'i. Then, he should walk and ascend Marwah or stand by it. Ascending it is preferable if possible, and while on Mount Marwah, he should say and do the same as what he said and did on Safa, except for reciting the verse in which Allah Almighty says:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...﴾

{Indeed, Safa and Marwah [mounts] are among the symbols of Allah.} [Surat al-Baqarah:

158].

This is prescribed only on ascending Safa in the first round, following the example of the Prophet (ﷺ). Then, he descends and walks where walking is prescribed and hastens where hastening is prescribed until he reaches Safa. He repeats this seven times, counting the onward going as one round and the return therefrom as another, because the Prophet (ﷺ) did what is mentioned and said: **"Take your rituals from me."**¹ It is recommended to frequently engage in Dhikr (remembering Allah) and supplications during Sa'i, saying whatever is easy thereof, and to be ritually pure from major and minor Hadath. However, one's Sa'i would still be valid if he is not ritually pure. Similarly, if a woman starts her menses or post-natal bleeding after performing Tawāf, she can make Sa'i and it will be valid since ritual purification is not a condition for the validity of Sa'i, but it is recommended as previously mentioned.

When the Sa'i is completed, he should shave his head or shorten his hair, and shaving is preferable for men. However, if he shortens his hair and leaves shaving for Hajj, it is good. If his arrival in Makkah is

¹ Its reference is previously mentioned.

close to the time of Hajj, then shortening is preferable for him so that he may shave the rest of his head during Hajj. This is because when the Prophet (ﷺ) and his Companions arrived in Makkah on the 4th of Dhul-Hijjah, he instructed those who had not brought sacrificial animals to end their Ihrām and shorten their hair, but he did not command them to shave. It is necessary to shorten the entire head, as shortening part of it is insufficient, just as shaving part of it is insufficient. For a woman, only shortening is prescribed, and she should take from each braid the length of a fingertip or less. The fingertip is the tip of the finger, and a woman should not take more than that.

If the Muhrim performs what has been mentioned, his 'Umrah is complete, and everything that was prohibited for him under Ihrām becomes permissible, unless he has led the sacrificial animal from outside the Sacred Precincts, in which case he remains in his state of Ihrām until he ends both Hajj and 'Umrah together.

As for one who assumes Ihrām for Ifrād Hajj (intending to perform Hajj alone), or for both Hajj and 'Umrah together, it is recommended for him to dissolve his Ihrām into that of 'Umrah and perform what the Mutamatti' (performer of Tamattu' Hajj)

does, unless he has led the sacrificial animal, for the Prophet (ﷺ) instructed his Companions to do so, and said: **"Had I not brought the sacrificial animals with me, I would have ended my Ihrām with you."**¹

If a woman menstruates or experiences a postpartum period after assuming Ihrām for 'Umrah, she should not perform Tawāf around the Ka'bah or Sa'i between Safa and Marwah until she becomes pure. Once she attains purity, she should perform Tawāf, Sa'i, and shorten her hair, thus completing her 'Umrah. If she does not attain purity before the Day of Tarwiyah (8th of Dhul-Hijjah), she should assume Ihrām for Hajj from her current location and proceed with the people to Mina. By doing so, she becomes a performer of Qirān Hajj, combining Hajj and 'Umrah. She should perform all the rituals of Hajj, including standing at 'Arafāt, staying at the Sacred Site, throwing the Jamrahs (stoning pillars), spending the night in Muzdalifah and Mina, offering the sacrifice, and shortening her hair. When she becomes pure, she should perform Tawāf around the Ka'bah and Sa'i

¹ Narrated by Al-Bukhāri from Jābir (may Allah be pleased with him) no. (1568).

between Safa and Marwah, performing one Tawāf and one Sa'i, which will suffice for both her Hajj and 'Umrah, as per the narration of 'Ā'ishah, who menstruated after assuming Ihrām for 'Umrah, and the Prophet (ﷺ) said to her: **"Do everything the pilgrim does, but do not make Tawāf around the Ka'bah until you become pure (from menses)."**¹
[Agreed upon]

When a menstruating or postpartum woman throws the pebbles on the Day of Nahr and shortens her hair, everything that was forbidden to her due to Ihrām, such as perfume and the like, becomes permissible, except for her husband, until she completes her Hajj like other pure women. Once she performs Tawāf and Sa'i after attaining purity, her husband becomes permissible for her.

¹ Narrated by Al-Bukhāri no. (305) and Muslim no. (1211).

Chapter

The ruling on assuming Ihrām for Hajj on the eighth of Dhul-Hijjah and proceeding to Mina

On the Day of Tarwiyah, the 8th of Dhul-Hijjah, it is recommended for those who have ended their state of Ihrām in Makkah and those intending Hajj from its residents to assume Ihrām for Hajj from their dwellings. This is because the Companions of the Prophet (ﷺ) stayed at Al-Abtah and assumed Ihrām for Hajj from there on the Day of Tarwiyah, following his command (ﷺ). He did not instruct them to go to the Sacred House to assume Ihrām there or at the Mīzāb, nor did he command them to perform the Farewell Tawāf upon their departure to Mina. Had this been prescribed, he would have taught them so. All goodness lies in following the Prophet (ﷺ) and his Companions (may Allah be pleased with them).

It is recommended for him to take a bath, cleanse himself, and apply perfume when assuming Ihrām for Hajj, just as he does when assuming Ihrām from the Miqāt. After assuming Ihrām for Hajj, it is Sunnah for them to proceed to Mina before or after noon on the Day of Tarwiyah,

and to frequently recite the Talbiyah until they throw Jamrat al-'Aqabah. In Mina, they should perform the Zhuhr, 'Asr, Maghrib, 'Ishā', and Fajr prayers, and it is Sunnah to offer each prayer at its prescribed time, shortening them without combining, except for Maghrib and Fajr, which are not shortened.

There is no difference between the people of Makkah and others, for the Prophet (ﷺ) led the people, including those from Makkah and others, in prayer at Mina, 'Arafah, and Muzdalifah, shortening the prayers. He did not command the people of Makkah to offer complete prayers. If it had been obligatory for them, he would have clarified it to them.

After the sun rises on the day of 'Arafah, the pilgrim proceeds from Mina to 'Arafah, and it is Sunnah to stop at Namirah until noon, if possible, following the practice of the Prophet (ﷺ).

When the sun declines, it is recommended for the Imam or his deputy to deliver a sermon to the people that suits the occasion. In it, he should clarify what is legislated for the pilgrim on this day and thereafter, enjoin them to fear Allah, uphold His Oneness, and be sincere to Him in all deeds. He should warn them against His prohibitions and

advise them to adhere to the Book of Allah and the Sunnah of His Prophet (ﷺ) and to judge and refer to them in all matters, following the example of the Prophet (ﷺ) in all of this. Afterward, they perform the Zhuhr and 'Asr prayers, shortened and combined at the time of the first, with one Adhān (call to prayer) and two Iqāmahs (second call to prayer), as he (ﷺ) did. This is narrated by Muslim from the Hadīth of Jābir (may Allah be pleased with him).

Then, the people stand at 'Arafah, and all of it is a standing place except the valley of 'Uranah. It is recommended to face the Qiblah and the Mount of Rahmah if possible. If it is not possible to face both, then face the Qiblah even if not facing the mountain. It is recommended for the pilgrim in this standing to engage diligently in the remembrance of Allah Almighty, supplicating and humbling himself to Him, raising his hands while supplicating. If he utters the Talbiyah or recites something from the Qur'an, it is good. It is Sunnah to frequently say: **"La ilāha illallāh wahdahu la sharīka lah, lahul-mulku wa lahul-hamd, yuhyi wa yumītu wa huwa 'ala kulli shay'in qadīr"** (There is no god but Allah alone, Who has no partner. To Him belongs the dominion and to

Him belongs all praise. He gives life and causes death, and He is Competent over all things), as it is narrated from the Prophet (ﷺ) that he said: **"The best supplication is the supplication on the Day of 'Arafah, and the best statement I and the prophets before me have said is: La ilāha illallāh wahdahu la sharīka lah, lahu-lmulku wa lahu-lhamd, yuhyi wa yumītu wa huwa 'ala kulli shay'in qadīr (There is no god worthy of worship except Allah alone without any partner. To Him belong the dominion and all praise; He gives life and causes death, and He is Competent over all things)."**¹ Also, the Prophet (ﷺ) is authentically reported to have said: **"The most beloved words to Allah are four: Subhānallāh (glory be to Allah), Alhamdulillāh (praise be to Allah), La ilāha illallāh (There is no deity worthy of worship but Allah), and Allāhu Akbar (Allah is the Greatest)."**²

One should frequently recite this Dhikr and repeat it with humility and presence of heart. It is also recommended to frequently engage in the Adhkār and supplications prescribed in the Shariah at all times, especially in this place on this great day.

¹ Narrated by Al-Tirmidhi, no. (3585).

² Narrated by Muslim from the Hadīth of Samurah ibn Jundub (may Allah be pleased with him) no. (2137).

One should select comprehensive forms of Dhikr and supplication, including:

* Subhānallāh wa bihamdih, subhānallāh al-‘azhīm (Glory be to Allah, and praise, glory be to Allah, the Most Majestic).

﴿...لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

{None has the right to be worshiped except You. Glory be to You! I have certainly done wrong.} [Surat al-Anbiyā': 87].

* La ilāha illallāh wa la na‘budu illa iyyāh, lahu an-ni‘matu wa lahu al-fadl wa lahu ath-thanā’ al-hasan, la ilāha illallāh mukhlisīn lahu ad-dīn wa law kariha al-kāfirūn (There is no god but Allah, and we worship none but Him. To Him belong blessings and to Him belongs favor and to Him is due good praise. There is no god but Allah, we are sincere to Him in religion, even if the disbelievers may dislike it).

*** La hawla wala quwwata illa billāh (There is no power nor strength except through Allah).¹**

﴿...رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

{Our Lord, give us good in this world and

¹ Narrated by Muslim from the Hadīth of Ibn az-Zubayr (may Allah be pleased with him) no. (594).

good in the Hereafter, and protect us from the punishment of the Fire.} [Surat al-Baqarah: 201].

*** Allāhumma aslih li dīni alladhi huwa ‘ismatu amri, wa aslih li dunyāya allati fiha ma’āshi, wa aslih li ākhirati allati fiha ma’ādi, waj’al al-hayāta ziyādatan li fi kulli khayr, wal-mawta rāhatan li min kulli sharr (O Allah, reform for me my religion which is the safeguard of my affairs, and reform for me the affairs of this world wherein is my sustenance, and reform for me my Hereafter wherein is my return, and make life an increase for me in every good, and death a relief for me from every evil).**¹

*** A’ūdhu billāh min jahd al-balā’, wa darak ash-shaqā’, wa sū’ al-qadā’, wa shamātat al-a’dā’ (I seek refuge with Allah from arduous afflictions, degrading misery, preordained evils, and the gloating of enemies).**²

*** Allāhumma inni a’ūdhu bika min al-hammi wal-hazan, wa a’ūdhu bika min al-‘ajzi wal-kasal, wa a’ūdhu bika min al-jubni wal-bukhl, wa min al-ma’thami wal-maghram, wa a’ūdhu bika min**

¹ Narrated by Muslim from the Hadīth of Abu Hurayrah (may Allah be pleased with him) no. (2720).

² Narrated by Al-Bukhāri on the authority of Abu Hurayrah (may Allah be pleased with him) no. (6347).

ghalabat ad-dayn wa qahri ar-rijāl (O Allah, I seek refuge with You from anxiety and grief, I seek refuge with You from incapacity and slackness, I seek refuge with You from cowardice and miserliness, from sin and heavy debt, and I seek refuge with You from being overwhelmed by debt and subjected by men).¹

*** Allāhumma inni a'ūdhu bika min al-baras, wal-junūn, wal-judhām, wa min sayyi' al-asqām (O Allah, I seek refuge in You from vitiligo, insanity, leprosy, and from evil diseases).²**

*** Allāhumma inni as'aluka al-'afw wal-'āfiyah fid-dunya wal-ākhirah (O Allah, I ask You for pardon and well-being in this life and the Hereafter).**

*** Allāhumma inni as'aluka al-'afw wal-'āfiyah fi dīni wa dunyāy wa ahli wa māli (O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth).**

*** Allāhumma ustur 'awrāti wa āmin raw'āti,**

¹ Narrated by Abu Dāwūd from Abu 'Umāmah al-Ansāri with this wording, excluding the phrase (and from sin and heavy debt), no. (1554).

² Narrated by Abu Dāwūd from the Hadīth of Anas (may Allah be pleased with him), no. (1554).

Allāhumma ihfazhni min bayni yadayya wa min khalfi, wa ‘an yamīni wa ‘an shimāli, wa min fawqi, wa a‘ūdhu bi‘azhamatika an ughtāla min tahti (O Allah, conceal my faults and set at ease my dismays. O Allah, protect me from the front and from behind, and from my right and from my left and from above, and I seek refuge with Your Greatness lest I be destroyed from beneath me).¹

*** Allāhumma ighfir li jiddi wa hazli wa khata’i wa ‘amdi wa kullu dhālika ‘indi. Allāhumma ighfir li ma qaddamtu wa ma akhkhart, wa ma asrartu wa ma a‘lant, wa ma anta a‘lamu bihi minni. Anta al-muqaddimu wa anta al-mu’akhhir, wa anta ‘ala kulli shay’in qadīr (O Allah, forgive me what I do in my seriousness and my jest, what I do by mistake and what I do deliberately, and I have done all of them. O Allah, forgive me my past sins and future sins, those which I committed in private or in public, and those which You know better than me. You are the One Who sends forward and You are the One Who holds back, and You are Competent over all**

¹ Narrated by Abu Dāwūd from Ibn ‘Umar (may Allah be pleased with him), no. (5074).

things).¹

*** Allāhumma inni as'aluka ath-thabāta fil-amri wal-'azeemata 'ala ar-rushd, wa as'aluka shukra ni'matik wa husna 'ibādatik, wa as'aluka qalban salīman wa lisānan sādiqa, wa as'aluka min khayri ma ta'lam, wa a'ūdhu bika min sharri ma ta'lam, wa astaghfiruka lima ta'lam, innaka 'allāmul-ghuyūb (O Allah, I ask You for steadfastness in affairs and determination in following the right path. I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know, and I seek refuge with You from the evil of what You know. I seek Your forgiveness for what You know. Indeed, You are the All-Knower of all the unseen).**²

*** Allāhumma rabba an-nabiyy Muhammadin 'alayhi as-salātu was-salām, ighfir li dhambi, wa adh'hib ghayzha qalbi, wa ajirni min mudillāt al-fitani ma ahyaytana (O Allah, Lord of the Prophet Muhammad, peace and blessings be upon him,**

¹ Part of a Hadith narrated by Muslim from Abu Mūsa al-Ash'ari (May Allah be pleased with him), no. (2719).

² Narrated by At-Tirmidhi from Shaddād ibn Aws (may Allah be pleased with him) no. (3407).

forgive my sin, remove the rage of my heart, and save me from the misleading trials as long as You keep us alive).¹

*** Allāhumma rabb as-samāwāti wa rabb al-ardi wa rabb al-‘arshi al-‘azhīm, rabbana wa rabba kulli shay’, fāliq al-habbi wan-nawa, wa munzil at-tawrāti wal-injili wal-furqān. A‘ūdhu bika min sharri kulli shay’in anta ākhidhun bināsiyatih. Allāhumma anta al-awwalu fa laysa qablaka shay’, wa anta al-ākhiru fa laysa ba’daka shay’, wa anta azh-zhāhiru fa laysa fawqaka shay’, wa anta al-bātinu fa laysa dūnaka shay’. Iqdi ‘anna ad-dayn waghna min al-faqr (O Allah, Lord of the heavens and the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Gospel, and the Qur’an, I seek refuge with You from the evil of all things that You seize by the forelock (i.e., You have full control over them). O Allah, You are the First and there is nothing before You; You are the Last and there is nothing after You; You are the Manifest and there is nothing above You; You are**

¹ Narrated by Ahmad from the Hadīth of ‘Umm Salamah (may Allah be pleased with her) (Vol. 6/301).

the Hidden and there is nothing beyond You. Settle our debt and spare us against poverty).¹

*** Allāhumma i'ti nafsi taqwāha, wa zakkiha anta khayru man zakkāha, anta waliyyuha wa mawlāha. Allāhumma inni a'ūdhu bika min al-'ajzi wal-kasal, wa a'ūdhu bika min al-jubni wal-haram wal-bukhl, wa a'ūdhu bika min 'adhāb al-qabr (O Allah, grant my soul its piety and purify it, for You are the Best to purify it. You are its Guardian and its Protecting Ally. O Allah, I seek refuge with You from inability and indolence, and I seek refuge with You from cowardice, decrepitude, and miserliness, and I seek refuge with You from the torment of the grave).²**

*** Allāhumma laka aslamt, wa bika āmant, wa 'alayka tawakkalt, wa ilayka anabt, wa bika khāsam, a'ūdhu bi'izzatika an tudillani, la ilāha illa ant, anta al-hayyu alladhi la yamūt, wal-jinnu wal-insu yamūtūn (O Allah, I surrender to You, I believe in You, I rely on You, I return in repentance to You, I take Your opponents as enemies. I seek refuge with Your Honor that You**

¹ Narrated by Muslim from the Hadīth of Abu Hurayrah (may Allah be pleased with him) no. (2713).

² Narrated by Muslim from the Hadīth of Zayd ibn Arqam (may Allah be pleased with him) no. (2722).

do not lead me astray. There is no deity worthy of worship but You. You are the Ever-Living who never dies, yet the jinn and humans will all die).¹

*** Allāhumma inni a'ūdhu bika min 'ilmin la yanfa', wa min qalbin la yakhsha', wa min nafsīn la tashba', wa min da'watin la yustajābu laha (O Allah, I seek refuge with You from knowledge that is of no benefit, from a heart that is not humbly submissive, from a soul that is not satisfied, and from a supplication that is not answered).²**

*** Allāhumma jannibni munkarāt al-akhlāqi wal-a'māli wal-ahwā'i wal-adwā' (O Allah, keep me away from reprehensible morals, deeds, inclinations, and illnesses).³**

*** Allāhumma alhimni rushdi wa a'idhni min sharri nafsi (O Allah, inspire me with guidance and protect me from the evil within myself).⁴**

¹ Narrated by Muslim from the Hadīth of Ibn 'Abbās (may Allah be pleased with him and his father), no. (2717).

² This is part of the Hadīth of Zayd ibn Arqam (may Allah be pleased with him), whose reference was previously cited under number (2722).

³ Narrated by At-Tirmidhi from Ziyād ibn 'Ilāqah from his uncle, no. (3591).

⁴ Narrated by At-Tirmidhi from the Hadīth of 'Imrān ibn Husayn (may Allah be pleased with him) no. (3483).

*** Allāhumma ikfini bihalālika ‘an harāmik, waghniini bifadlika ‘amman siwāk (O Allah, suffice me with what You have made lawful against what You have made unlawful, and make me with Your bounty in no need of others).¹**

*** Allāhumma inni as’aluka al-huda wat-tuqa wal-‘afafa wal-ghina (O Allah, I ask You for guidance, piety, chastity, and needlessness).²**

*** Allāhumma inni as’aluka al-huda was-sadād (O Allah, I ask You for guidance and rightness).³**

*** Allāhumma inni as’aluka min al-khayri kullih, ‘ājilihi wa ājilih, ma ‘alimtu minhu wama lam a’lam, wa a’ūdhu bika min ash-sharri kullih, ‘ājilihi wa ājilih, ma ‘alimtu minhu wama lam a’lam, wa as’aluka min khayri ma sa’alaka minhu ‘abduka wa nabiyyuka Muhammadun sallallāhu ‘alayhi wa sallam, wa a’ūdhu bika min sharri masta’ādha minhu ‘abduka wa nabiyyuka Muhammadun sallallāhu ‘alayhi wa sallam. Allāhumma inni as’aluka al-jannata wa ma**

¹ Narrated by At-Tirmidhi from the Hadīth of ‘Ali (may Allah be pleased with him), no. (3563).

² Narrated by Muslim from the Hadīth of ‘Abdullah ibn Mas’ūd (may Allah be pleased with him) no. (2721).

³ Narrated by Muslim from the Hadīth of ‘Ali (may Allah be pleased with him) no. (2725).

qarraba ilayha min qawlin aw ‘amal, wa a‘ūdhu bika min an-nāri wa ma qarraba ilayha min qawlin aw ‘amal, wa as’aluka an taj‘ala kulla qadā’in qadaytuhu li khayra (O Allah, I ask You for all that is good, the immediate and the deferred thereof, what I know and what I do not know. And I seek refuge with You from all that is evil, the immediate and the deferred thereof, what I know and what I do not know. And I ask You for the good that Your slave and Prophet Muhammad (may Allah’s peace and blessings be upon him) asked You for, and I seek refuge with You from the evil that Your slave and Prophet Muhammad (may Allah’s peace and blessings be upon him) sought refuge from. O Allah, I ask You for Paradise and what brings one closer to it of words or deeds, and I seek refuge with You from Hellfire and from what brings one closer to it of words or deeds, and I ask You to make every decree that You have decreed for me good).¹

*** La ilāha illallāhu wahdahu la sharīka lah, lahul-mulku wa lahul-hamd, yuhyi wa yumīt, biyadihi al-khayr, wa huwa ‘ala kulli shay’in**

¹ Narrated by Ibn Mājah from the Hadīth of ‘Ā’ishah (may Allah be pleased with her), no. (3846).

qadīr. Subhānallāh, walhamdulillāh, wala ilāha illallāh wallāhu akbar, wala hawla wala quwwata illa billāhi al-‘aliyy al-‘azhīm (There is no god but Allah, alone, without any partner. To Him belongs the dominion and to Him belongs all praise. He gives life and causes death; in His Hand is all good, and He is Competent over all things. Glory be to Allah, and all praise is due to Allah, and there is no god but Allah, and Allah is the Greatest, and there is no power and no strength except through Allah, the Most High, the Most Magnificent).¹

*** Allāhumma salli ‘ala Muhammad, wa ‘ala āli Muhammad, kama sallayta ‘ala Ibrāhīm, wa ‘ala āli Ibrāhīm, innaka hamīdun majīd, wa bārik ‘ala Muhammad, wa ‘ala āli Muhammad, kama bārakta ‘ala Ibrāhīm, wa ‘ala āli Ibrāhīm, innaka hamīdun majīd (O Allah, exalt the mention of Muhammad and the family of Muhammad as You have exalted the mention Abraham and the family of Abraham, indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed**

¹ Narrated by Al-Bukhāri from the Hadīth of ‘Ubādah ibn as-Sāmit (may Allah be pleased with him), no. (1154).

Abraham and the family of Abraham, indeed, You are Praiseworthy and Glorious).¹

﴿...رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

{Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.} [Surat al-Baqarah: 201].

It is recommended in this great standing for the pilgrim to repeat the previously mentioned Adhkār and supplications, and what is similar in meaning of Dhikr, supplication, and invoking Allah's peace and blessings upon the Prophet (ﷺ). He should persist in supplication and ask his Lord for the good of this world and the Hereafter. The Prophet (ﷺ) would repeat his supplication three times, so we should emulate him in this (ﷺ).

In this situation, the Muslim stands humble before his Almighty Lord, showing humility and submission, broken before Him, hoping for His mercy and forgiveness, fearing His punishment and wrath. He holds himself accountable and renews sincere repentance, for this is a great day and a grand assembly. On this day, Allah bestows His generosity upon His servants and boasts about

¹ Narrated by Al-Bukhāri from the Hadīth of Ka'b ibn 'Ujrah (may Allah be pleased with him), no. (3370).

them before His angels. He sets many free from Hellfire, and Satan is not seen on any day more humiliated, demeaned, or despised than he is on the Day of 'Arafah, except for what was seen on the Day of Badr. This is due to what he witnesses of Allah's generosity towards His servants, His benevolence to them, and the abundance of His freeing and forgiving.

In Sahīh Muslim Collection, 'Ā'ishah (may Allah be pleased with her) reported that the Prophet (ﷺ) said: **"There is no day on which Allah sets free more of His slaves from Hellfire than the Day of 'Arafah. He verily draws near, then He boasts about them before the angels saying: What do these people want?"**¹

Muslims should demonstrate goodness from themselves before Allah and humiliate their enemy, Satan, and grieve him through abundant remembrance of Allah, supplication, constant repentance, and seeking forgiveness for all sins and misdeeds. The pilgrims remain in this state, engaged in Dhikr, supplication, and humble entreaty until sunset. When the sun sets, they

¹ Narrated by Muslim from the Hadīth of 'Ā'ishah (may Allah be pleased with her) no. (1348).

proceed to Muzdalifah with tranquility and dignity, frequently proclaiming Talbiyah and hastening in the open spaces, following the practice of the Prophet (ﷺ). It is impermissible to leave before sunset, as the Prophet (ﷺ) remained until the sun had set and said: "Take your rituals from me".¹

When they reach Muzdalifah, they should offer the Maghrib prayer as three Rak'ahs and the 'Ishā' prayer as two Rak'ahs, combining them with one Adhān and two Iqāmahs upon their arrival there, following the practice of the Prophet (ﷺ), whether they arrive at Muzdalifah during the time of Maghrib or after the time of 'Ishā' has entered.

What some of the common people do by picking up the pebbles for the Jamrahs as soon as they arrive at Muzdalifah before the prayer, and the belief of many among them that this is a prescribed act, is a mistake with no basis. The Prophet (ﷺ) did not command the collection of pebbles until after he departed from the Sacred Site to Mina. Pebbles can be picked up from any place, and it is not necessary to collect them from Muzdalifah; rather, it is permissible to collect them from Mina. The Sunnah is to collect seven pebbles

¹ Its reference is previously mentioned.

on this day to throw Jamrat al-'Aqabah, following the example of the Prophet (ﷺ). As for the three days, one should collect twenty-one pebbles each day from Mina to throw the three Jamrahs.

It is not recommended to wash the pebbles; rather, they should be thrown without washing, as this was not reported from the Prophet (ﷺ) and his Companions. Nor should pebbles that have already been thrown be used again.

The pilgrim spends the night in Muzdalifah, and it is permissible for the weak among women, children, and the like to depart to Mina late at night, as per the Hadith of 'Ā'ishah, 'Umm Salamah, and others. As for the other pilgrims, it is emphasized that they should remain there until they have performed the Fajr prayer. Then, they should stand at Al-Mash'ar al-Harām (Muzdalifah), face the Qiblah, and engage abundantly in the remembrance of Allah, proclaiming His greatness and supplicating until the morning is clearly bright. It is recommended to raise the hands here during supplication, and wherever they stand in Muzdalifah, it suffices them. It is not obligatory for them to be near Al-Mash'ar or to ascend it, as the Prophet (ﷺ) said: **"I stood here—meaning at Al-Mash'ar Al-Harām—and all of Jam' is a place of**

standing.¹ [Narrated by Muslim in his Sahīh] Jam': Muzdalifah.

When the morning is clearly bright, they should proceed to Mina before sunrise, frequently making Talbiyah during their journey. Upon reaching Muhassir, it is recommended to hasten slightly.

When they arrive at Mina, they cease the Talbiyah at Jamrat al-'Aqabah, then they throw it immediately upon arrival with seven pebbles in succession, raising their hand with each throw and proclaiming Takbīr. It is recommended to throw from the bottom of the valley, keeping the Ka'bah to the left and Mina to the right, following the practice of the Prophet (ﷺ). However, if one throws from the other sides, it suffices as long as the pebbles fall into the designated area. It is not required for the pebbles to remain in the area, but they must fall into it. If a pebble falls into the area and then exits, it is considered valid according to the apparent statements of the scholars. Among those who explicitly mentioned this is An-Nawawi (may Allah have mercy upon him) in his "Sharh Al-Muhadhdhab." The pebbles for the Jamarahs

¹ Narrated by Muslim from the Hadīth of Jābir (may Allah be pleased with him) no. (1218).

should be like the pebbles used for Khadhf (flicking), which are slightly larger than chickpeas.

Then, after throwing, he should slaughter his sacrifice, and it is recommended to say at the time of slaughtering or sacrificing: "Bismillāh wallāhu akbar. Allāhumma hadha minka wa lak" (In the Name of Allah, Allah is the Greatest. O Allah, this is from You and for You," and direct it towards the Qiblah. The Sunnah is to slaughter camels while they are standing with their left leg tied, and to slaughter cows and sheep while they are lying on their left sides. If he slaughters without facing the Qiblah, he has left the Sunnah, but his sacrifice is still valid, as facing the Qiblah during slaughter is Sunnah and not obligatory. It is recommended to eat from his sacrifice, give some as a gift, and give some as charity, as Allah Almighty says:

﴿...فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ﴾

{Then eat from it and feed the desperately poor.} [Surat al-Hajj: 28].

The time for slaughtering extends until sunset on the third day of the Tashrīq Days (11th, 12th, and 13th of Dhul-Hijjah), according to the scholars' most authentic opinion. Thus, the period for slaughtering is the Day of Nahr and the three days

following it.

Then, after slaughtering or sacrificing the Hady, he shaves his head or shortens it, with shaving being preferable. This is because the Prophet (ﷺ) invoked mercy and forgiveness three times for those who shave their heads, and once for those who shorten their hair. It is not sufficient to shorten only part of the head; rather, the entire head must be shortened, just as in shaving. A woman should shorten each braid by the length of a fingertip or less.

After throwing Jamrat al-'Aqabah and shaving or shortening the hair, everything that was forbidden during Ihrām becomes permissible for the pilgrim, except for women. This is referred to as the first Tahallul (partial ending of Ihrām). It is recommended for him, after this Tahallul, to apply perfume and proceed to Makkah to perform Tawāf al-Ifādah (pouring forth), as narrated in the Haiith of 'Ā'ishah (may Allah be pleased with her) who said: **"I used to apply perfume to the Messenger of Allah (ﷺ) for his Ihrām before he assumed it and for the end of his Ihrām (first ending of Ihrām) before he circumambulated the Ka'bah."**¹

¹ Narrated by Al-Bukhāri no. (1539) and Muslim no. (1189).

[Narrated by Al-Bukhāri and Muslim]

This Tawāf is called "Tawāf al-Ifādah" (Tawāf of Pouring forth) or "Tawāf az-Ziyārah" (Tawāf of Visiting), and it is a pillar of Hajj without which Hajj is not complete. It is what is meant in the saying of the Almighty:

﴿ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

{Then let them complete their rites, fulfill their vows, and circumambulate the Ancient House [Ka'bah].} [Surat al-Hajj: 29].

After the Tawāf and offering two Rak'ahs behind the Maqām, he should perform Sa'i between Safa and Marwah if he is a performer of Tamattu' Hajj. This Sa'i is for his Hajj, while the first Sa'i was for his 'Umrah.

It is not sufficient to perform Sa'i only once according to the scholars' most correct opinion; as per the Hadīth of 'Ā'ishah (may Allah be pleased with her) who said: "We set out with the Messenger of Allah (ﷺ) and she mentioned the Hadīth, in which he said: **"Whoever has the Hady (sacrifice) with him, let him assume Ihrām for Hajj along with 'Umrah, and then he should not end it until he completes both"...** until she said: **"Those who proclaimed Talbiyah for 'Umrah performed**

Tawāf around the House and between Safa and Marwah. Then, they ended Ihrām, and then they performed another Tawāf after returning from Mina for their Hajj." [Narrated by Al-Bukhāri and Muslim]

Her statement (may Allah be pleased with her) regarding those who proclaimed Talbiyah for 'Umrah: "Then they performed another Tawāf after returning from Mina for their Hajj," refers to the Tawāf between Safa and Marwah, according to the most correct interpretation of this Hadīth. As for the opinion that she meant the Tawāf of Ifādah, it is incorrect because the Tawāf of Ifādah is an essential pillar for everyone, and they had already performed it. What is meant here is particular to those performing Tamattu' Hajj, which is the Tawāf between Safa and Marwah a second time after returning from Mina to complete their Hajj. This is clear, praise be to Allah, and it is the opinion of the majority of scholars.

This is also supported by what Al-Bukhāri narrated in his Sahīh Collection as a Mu'allaq Hadith with a decisive assertion, from Ibn 'Abbās (may Allah be pleased with him and his father), that

¹ Narrated by Al-Bukhāri no. (1556) and Muslim no. (1211).

he was asked about the Mut'ah of Hajj, and he said: "The Muhājirūn (Emigrants) and the Ansār (Supporters), along with the wives of the Prophet (ﷺ) assumed Ihrām for the Farewell Hajj, and we did as well. When we arrived in Makkah, the Messenger of Allah (ﷺ) said: **Make your Ihrām of Hajj into 'Umrah, except for those who have garlanded the sacrificial animal.** So we performed Tawāf of the House and Sa'i between Safa and Marwah, and we approached our wives and wore our clothes. He said: **Whoever has garlanded the sacrificial animal should not end his Ihrām until the sacrificial animal reaches its place.** Then, on the eve of the Day of Tarwiyah (8th of Dhul-Hijjah), he ordered us to assume Ihrām for Hajj. When we completed the rituals, we came and performed Tawāf of the House and Sa'i between Safa and Marwah."¹ The intended meaning is concluded, and it clearly indicates that the Mutamatti' performs Sa'i twice. And Allah knows best.

As for what is narrated by Muslim on the authority of Jābir (may Allah be pleased with him): **"Neither the Prophet (ﷺ) nor his Companions performed Tawāf between Safa and Marwah**

¹ Narrated by Al-Bukhāri (1572).

except for one Tawāf." Their first Tawāf is attributed to those among the Companions who drove the sacrificial animals, as they remained in the state of Ihrām with the Prophet (ﷺ) until they ended both Hajj and 'Umrah. The Prophet (ﷺ) had assumed Ihrām for both Hajj and 'Umrah and instructed those who drove the sacrificial animals to assume Ihrām for Hajj along with 'Umrah and not to end it until they completed both. The performer of Qirān Hajj is only required to perform one Sa'i, as indicated by the mentioned Hadīth of Jābir and other authentic Hadīths.

Thus, one who performs Ifrād Hajj and remains in his Ihrām until the Day of Sacrifice is only required to perform one Sa'i. If the performer of Qirān and Ifrād Hajj performs Sa'i after the Arrival Tawāf, it suffices him from the Sa'i after Tawāf al-Ifādah. This reconciles the Hadīths of Ā'ishah and Ibn 'Abbās with the aforementioned Hadīth of Jābir, thereby resolving any apparent contradiction and allowing for the application of all the Hadīths.

Moreover, supporting this reconciliation is the fact that the Hadīths of Ā'ishah and Ibn 'Abbas are authentic, and they affirm the second Sa'i for the

¹ Narrated by Muslim no. (1215).

Mutamatti', while the apparent meaning of the Hadīth of Jābir negates it. The affirmative evidence takes precedence over the negative, as established in the sciences of Usūl and Hadīth Terminology. Allah, Glorified and Exalted, is the One Who grants success in reaching the truth, and there is no power nor might except through Allah.

Chapter

The preferred actions for the pilgrim on the Day of Nahr

It is preferable for the pilgrim to arrange these four matters on the Day of Nahr (10th of Dhul-Hijjah) as mentioned: to begin first with throwing the pebbles at Jamrat al-'Aqabah, then slaughtering the sacrificial animals, then shaving the head or shortening the hair, and then performing Tawāf of the Ka'bah and Sa'i afterward for the one performing Tamattu', as well as the one performing Ifrād or Qirān if they have not performed Sa'i with the Arrival Tawāf. If he performs some of these actions ahead of others, it suffices him, due to the established concession from the Prophet (ﷺ) in this regard. This includes performing Sa'i before Tawāf, as it is one of the actions done on the Day of Nahr, and thus falls under the statement of the Companion: He was not asked on that day about anything that was done earlier or later except that he said: **"Do it, and no harm."**¹ And because this is subject to

¹ Narrated by Al-Bukhāri on the authority of 'Abdullah ibn 'Amr ibn al-'Ās no. (83) and Muslim no. (1306).

forgetfulness and ignorance, it must be included in this generality; for therein lies facilitation and ease.

It has been authentically reported that the Prophet (ﷺ) was asked about performing Sa'i before Tawāf, and he said: **"No harm done."** [Narrated by Abu Dāwūd, from the Hadīth of 'Usāmah ibn Sharīk with an authentic chain of narration] Thus, it is clearly included in the generality without doubt. And Allah is the Granter of success.

The actions by which the pilgrim achieves complete termination of Ihrām are three: throwing pebbles at Jamrat al-'Aqabah, shaving or shortening the hair, and performing Tawāf al-Ifādah followed by Sa'i, as mentioned earlier. When he performs these three, everything that was forbidden during Ihrām becomes permissible for him, including women and perfume. However, if he performs two of these, everything forbidden during Ihrām becomes permissible for him except for women, and this is referred to as the first Tahallul (partial ending of Ihrām).

It is recommended for the pilgrim to drink from the water of Zamzam and to drink to his fill, and to

¹ Narrated under no. (2015).

make supplications with whatever beneficial supplications are easy, and **"Zamzam water is for whatever it is drunk for."**¹ It was also narrated from the Prophet (ﷺ) in Sahih Muslim, from Abu Dharr (may Allah be pleased with him): that the Prophet (ﷺ) said regarding the water of Zamzam: **"It is a food that satisfies."**² The narration by Abu Dāwūd has the following addition: **"And a cure for ailment."**³

After performing Tawaf al-Ifādah, and Sa'i for those required to perform Sa'i, the pilgrims return to Mina to stay there for three days and nights. They throw the three Jamrahs each day of the three days after the sun passes its zenith, and it is obligatory to maintain the order in throwing them.

He begins with the first Jamrah, which is adjacent to Al-Khayf Mosque, throwing it with seven successive pebbles, raising his hand with each pebble. It is Sunnah to move back from it, keeping it to his left, and to face the Qiblah, raising

¹ Narrated by Ibn Mājah on the authority of Jābir ibn 'Abdullah (may Allah be pleased with him) no. (3062).

² Narrated by Muslim no. (2473).

³ Meaning: Abu Dāwūd at-Tayālisi, who narrated it in the same Hadīth of the story of the conversion of Abu Dharr (may Allah be pleased with him) to Islam. See: "Musnad Abi Dāwūd at-Tayālisi" (1/364) no. (459).

his hands and engaging in abundant supplication and earnest entreaty.

Then he throws the second Jamrah in the same manner as the first. It is Sunnah to move slightly forward after throwing it, keeping it to his right, and face the Qiblah. He raises his hands and supplicates abundantly.

Then, he throws the third Jamrah and does not pause there.

He then throws the Jamrahs on the second day of Tashrīq after noon, as he did on the first day, and he should do at the first and second Jamrahs as he did on the first day, following the example of the Prophet (ﷺ).

Throwing the pebbles on the first two days of Tashrīq is one of the obligations of Hajj. Similarly, spending the night at Mina on the first and second nights is obligatory except for those providing water, shepherds, and the like, for whom it is not obligatory.

After throwing the pebbles on the aforementioned two days, whoever wishes to hasten his departure from Mina may do so, leaving before sunset. However, it is better and more rewarding for him to delay, spend the third night, and throw the Jamrahs on the third day, as Allah

Almighty says:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى...﴾

{And remember Allah during the appointed days. But whoever hastens to depart [Mina] on the second day, there is no sin upon him; and whoever delays [until the third], there is no sin upon him for those who fear Allah. So fear Allah, and know that you will be gathered before Him.}

[Surat al-Baqarah: 203].

This is because the Prophet (ﷺ) permitted the people to hasten their departure, yet he himself did not hasten. Instead, he remained in Mina until he stoned the Jamrahs on the 13th day after noon, then departed before performing the Zhuhr prayer.

It is permissible for the guardian of a boy unable to throw the pebbles to throw on his behalf at Jamrat al-'Aqabah and the other Jamrahs after throwing for himself. Similarly, for a young girl unable to throw, her guardian throws on her behalf, as indicated by the Hadīth in which Jābir (may Allah be pleased with him) said: **"We performed Hajj along with the Messenger of Allah (ﷺ), accompanied by women and children. We made**

Talbiyah on behalf of the children and threw the pebbles on their behalf.¹ [Narrated by Ibn Mājah]

It is permissible for someone unable to throw the pebbles due to illness, old age, or pregnancy to appoint someone to throw on his behalf, as Allah Almighty says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ...﴾

{So fear Allah as much as you can.} [Surat at-Taghābun: 16].

Those who are unable to jostle with the crowds at the Jamrahs and miss the time of stoning, while it is not legislated for them to make it up, thus it is permissible for them to appoint someone to perform it on their behalf, unlike other rituals. The Muhrim should not deputize someone to perform it on his behalf, even if his Hajj is supererogatory, because whoever assumes Ihrām for Hajj or 'Umrah, even if they are supererogatory, is obliged to complete them, due to the saying of Allah Almighty:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ...﴾

{And Complete Hajj and 'Umrah for Allah.}

¹ Narrated by At-Tirmidhi no. (927).

[Surat al-Baqarah: 196].

The time for Tawāf and Sa'i does not lapse, unlike the time of throwing the Jamrahs.

As for standing at 'Arafah and spending the night at Muzdalifah and Mina, there is no doubt that their time elapses, but it is possible for the one who is unable to be present in these places, despite the difficulty, unlike directly throwing the pebbles. This is because deputation for throwing the pebbles has been reported from the righteous predecessors for those who are excused, unlike other rituals.

Acts of worship are Tawqīfi (determined by divine texts), and no one is permitted to legislate anything thereof without evidence. It is permissible for the deputy to throw the pebbles for himself and then for the one who appointed him at each of the three Jamrahs, with each standing. He is not required to complete throwing the pebbles at all three Jamrahs for himself and then return to throw for the one who appointed him, according to the more correct of the two scholarly opinions, due to the absence of evidence necessitating that and because of the hardship and difficulty involved. And Allah Almighty says:

﴿...وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ...﴾

{And He has not imposed upon you any hardship in religion.} [Surat al-Hajj: 78].

And the Prophet (ﷺ) said: **"Make matters easy and do not make them difficult."**¹ And because this was not reported from the Companions of the Messenger of Allah (ﷺ) when they threw on behalf of their children and those unable among them, and had they done so, it would have been transmitted, as it is something that would have been eagerly reported. And Allah knows best.

¹ Narrated by Al-Bukhāri from the Hadīth of Anas (may Allah be pleased with him), no. (69).

Chapter

The obligation of blood (offering a sacrificial animal) on the performer of Tamattu' and Qirān Hajj

It is obligatory upon a pilgrim performing Tamattu' or Qirān Hajj—who is not among the residents of the Sacred Mosque—to offer a sacrificial animal, which is: one sheep, or a seventh of a camel, or a seventh of a cow. It must be from lawful wealth and good earnings, for Allah Almighty is Good and accepts only that which is good.

A Muslim should show restraint and refrain from asking people for Hady or anything else, whether they are kings or others, if Allah has provided him with enough wealth to offer sacrifice on behalf of himself and to be in no need of what is in the hands of others. This is due to the numerous Hadīths reported from the Prophet (ﷺ) that dispraise asking and criticize it, and praise those who abstain from it.

If a performer of Tamattu' or Qirān Hajj is unable to offer the sacrificial animal, he is required to fast for three days during Hajj and seven days after returning home. He has the choice to fast the three

days either before the Day of Nahr or during the three days of Tashrīq. Allah Almighty says:

﴿...فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ...﴾

{Then if anyone takes a break between ‘Umrah and Hajj, he must offer a sacrifice of whatever animal is available. However, if he cannot afford an offering, he should fast for three days during Hajj and seven days upon his return [home], making ten days in all. This is for those who are not residents of the Sacred Mosque} [Surat al-Baqarah: 196] until the end of the verse.

In Sahīh Al-Bukhāri Collection, ‘Ā’ishah and Ibn ‘Umar (may Allah be pleased with both of them) reported: **"It was not permitted to fast on the days of Tashrīq (11th to 13th of Dhul-Hijjah) except for those who could not afford the Hady (sacrifice)."**¹ This takes the same ruling of being attributed to the Prophet (ﷺ). It is preferable to fast the three days before the Day of ‘Arafah, so that one is not fasting on the Day of ‘Arafah; for the Prophet

¹ Narrated by Al-Bukhāri no. (1998).

(ﷺ) stood on the Day of 'Arafah not fasting, and he prohibited fasting on the Day of 'Arafah at 'Arafah. Moreover, breaking the fast on this day is more conducive to Dhikr and supplication. It is permissible to fast the mentioned three days successively or separately, and likewise, fasting the seven days does not require succession; rather, it is permissible to fast them collectively or separately, as Allah Almighty did not stipulate succession in them, nor did His Messenger (ﷺ). It is preferable to delay fasting the seven days until one returns to his family, as Allah Almighty says:

﴿...وَسَبْعَةٍ إِذَا رَجَعْتُمْ...﴾

{And seven days upon his return [home].}

[Surat al-Baqarah: 196].

Fasting for one who is unable to offer a sacrifice is better than asking kings or others for a sacrifice to slaughter on his behalf. However, if one is given a sacrifice or anything else without asking or coveting, there is no harm in accepting it, even if he is performing Hajj on behalf of someone else, provided that it is not stipulated that the sacrifice be purchased from the money given to him. As for what some people do by asking the government or others for a sacrifice in the name of individuals they falsely claim, there is no doubt about its prohibition, as it is a form of earning through falsehood. May Allah protect us and the Muslims from that.

Chapter

Pilgrims and others must enjoin the good

Among the greatest obligations upon pilgrims and others is enjoining good and forbidding evil, and observing the five prayers in congregation, as Allah has commanded in His Book and through the words of His Messenger (ﷺ).

What many people, including the residents of Makkah and others, do by praying at home and neglecting mosques is a mistake contrary to the Shariah, and it must be prohibited. People should be instructed to observe prayer in mosques, as it has been authentically reported that the Prophet (ﷺ) said to Ibn 'Umm Maktūm (may Allah be pleased with him) when he sought permission to pray at home due to his blindness and the remoteness of his house from the mosque: **"Do you hear the Adhān for prayer? He said: Yes. He said: Then respond."**¹ In another version: **"I find no dispensation for you."**² The Prophet (ﷺ) said: **"I was**

¹ Narrated by Muslim from Abu Hurayrah (may Allah be pleased with him) no. (653).

² Narrated by Abu Dāwūd from 'Abdullah ibn 'Umm Maktūm, no. (552).

about to order for the prayer to be established, then appoint a man to lead the people in prayer, and then go to the men who are not attending the prayer and burn their houses upon them with fire."¹ In Sunan Ibn Mājah and others, with a

good chain of narration, Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said: **"Whoever hears the call to**

prayer and does not come, then his prayer is not valid unless he has an excuse."² In Sahīh Muslim,

Ibn Mas'ūd (may Allah be pleased with him) reported: **"Whoever would like to meet Allah**

tomorrow as a Muslim, let him regularly attend these prayers where the call for them is made, for

Allah prescribed for your Prophet the ways of guidance, and they (the prayers) are part of those

ways of guidance. If you were to pray in your houses like this one who failed to attend (the

congregational prayer) and prayed at home, you would be forsaking the Sunnah of your Prophet,

and if you were to forsake the Sunnah of your Prophet, you would go astray. No man purifies

himself well and then goes to one of these

¹ Narrated by Al-Bukhāri no. (2420) and Muslim no. (651).

² Narrated by Abu Dāwūd from Ibn 'Abbās (may Allah be pleased with him and his father) no. (551).

mosques except that Allah will record for each step he takes a good deed, raises him a degree thereby, and removes a sin from him thereby. I remember when none of us would fail to attend the prayer except a hypocrite known for hypocrisy. I would see a man coming supported by two men until he would be made to stand in the row."¹

It is incumbent upon pilgrims and others to avoid what Allah Almighty has prohibited and to be cautious of committing them, such as fornication, sodomy, theft, consuming usury, consuming the wealth of orphans, deceit in transactions, betrayal of trusts, consuming intoxicants, smoking, lowering garments below the ankles, arrogance, envy, ostentation, backbiting, slander, mocking Muslims, and using musical instruments such as records, the lute, the rebec, flutes, and their likes, and listening to songs and musical instruments from the radio and other sources, playing dice, chess, and engaging in gambling, i.e., Maysir, and depicting animate beings, whether humans or others, and being content with that. All these are among the evils that Allah has forbidden His servants in every time and place, and pilgrims and

¹ Narrated by Muslim no. (654).

the residents of the Sacred House of Allah must be more cautious of them than others, for sins in this secure land are more severe in their sinfulness and greater in their punishment.

Allah Almighty says:

﴿...وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ﴾

{And whoever intends to deviate therein by evildoing, We will cause him to taste a painful punishment.} [Surat al-Hajj: 25].

If Allah has threatened those who intend to commit evil in the sacred precincts, then how severe must the punishment be for those who commit it?! Undoubtedly, it is greater and more severe. Therefore, one must beware of this and all other sins.

The pilgrims will not attain the virtue of Hajj and the forgiveness of sins except by avoiding these sins and others that Allah has forbidden them, as mentioned in the Hadīth of the Prophet (ﷺ) where he said: **"Whoever performs Hajj and does not commit obscenity or sin will return as the day his mother gave birth to him."**¹

¹ Narrated by Al-Bukhāri on the authority of Abu Hurayrah (may Allah be pleased with him) no. (1521), and Muslim no. (1350).

The more severe and greater than these evils are: supplicating the dead, seeking their help, making vows to them, and offering sacrifices to them, hoping that they will intercede with Allah for the supplicant, heal his sick, or return his absent one, and the like.

This is among the major Shirk (polytheism) that Allah has prohibited, and it is the religion of the polytheists of Jāhliyyah (pre-Islamic era of ignorance). Allah sent the messengers and revealed the scriptures to denounce and forbid it.

Every pilgrim and others must be cautious of it, and repent to Allah of any past occurrences if there were any, and commence a new Hajj after repenting of it, for major Shirk nullifies all the deeds, as Allah Almighty says:

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

{If they were to associate others with Him, all their deeds would have been nullified.} [Surat al-An'ām: 88].

Among the types of minor Shirk is swearing by other than Allah, such as swearing by the Prophet, the Ka'bah, the Amānah (trust), and the like.

Among these are ostentation and seeking reputation, and saying: **"It is as Allah wills, and you**

will," "Were it not for Allah and you," "This is from Allah and from you," and similar expressions.

We must be wary of these polytheistic evils and advise one another to abandon them, as it is established from the Prophet (ﷺ) that he said: **"Whoever swears by other than Allah has disbelieved or associated partners with Allah."**¹ [Narrated by Ahmad, Abu Dāwūd, and At-Tirmidhi with an authentic Isnād]

In the Sahīh collection, 'Umar (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: **"Whoever has to take an oath, let him swear by Allah or else he should remain silent."**² The Prophet (ﷺ) also said: **"He who swears by the Amānah (trust) is not one of us."**³ [Narrated by Abu Dāwūd]

He (ﷺ) also said: **"The thing that I fear most for you is the minor Shirk. When asked what it was, he said: Riyā' (ostentation)."**⁴ The Prophet (ﷺ) also said: **"Do not say: What Allah wills and so-and-so wills; rather say: What Allah wills then so-and-so**

¹ Narrated by Abu Dāwūd no. (3251).

² Narrated by Al-Bukhārī from 'Abdullah no. (2679) and Muslim no. (1646).

³ Narrated by Abu Dāwūd no. (3253).

⁴ Narrated by Ahmad (5/428).

wills."¹ An-Nasā'i reported from Ibn 'Abbās (may Allah be pleased with him and his father) that a man said: O Messenger of Allah, it is as Allah wills and you will. Thereupon, he said: **"Have you made me an equal to Allah? Rather, as Allah alone wills."**²

These Hadīths indicate the Prophet's (ﷺ) protection of the sanctity of Tawhīd (monotheism) and his warning to his Ummah against both major and minor Shirk. He was keen on their faith's safety and salvation from Allah's punishment and causes of His wrath. May Allah reward him with the best reward for this, for he conveyed the message, warned, and sincerely advised for the sake of Allah and advised His servants. May Allah's peace and blessings be upon him continuously until the Day of Judgment.

It is incumbent upon the scholars, both pilgrims and residents in the sacred land of Allah and the city of His noble Messenger (ﷺ), to teach people what Allah has prescribed for them and to warn them against what Allah has forbidden of various forms of polytheism and sins. They must elaborate

¹ Narrated by Abu Dāwūd no. (4980).

² Narrated by Ibn Mājah no. (2117).

on this with its evidences and clarify it with a comprehensive explanation so that they may lead people from darkness into light and fulfill what Allah has obligated upon them of conveying and clarifying. Allah Almighty says:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ...﴾

{And [remember] when Allah took a covenant from those who were given the Scripture, “that you should make it clear to people and not conceal it.”} [Surat Āl ‘Imrān: 187].

The intent of this is to warn the scholars of this Ummah against following the path of the wrongdoers among the People of the Book about concealing the truth, preferring fleeting life over eternal life. Allah Almighty says:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾﴾

{Those who conceal the clear proofs and guidance that We have sent down – after We explained it clearly to people in the Scripture – it

is they who are cursed by Allah and will be cursed by those who curse.

Except for those who repent, mend their deeds, and clarify the truth; I will surely accept their repentance, for I am the Acceptor of Repentance, the Most Merciful.} [Surat al-Baqarah: 159-160].

The Qur’anic verses and Prophetic Hadīths have indicated that calling to Allah Almighty and guiding people to what they were created for is among the best means of drawing closer to Allah and the most important obligations. It is the path of the messengers and their followers until the Day of Judgment, as Allah Almighty says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ

الْمُسْلِمِينَ ﴿٣٣﴾﴾

{Who is better in speech than one who calls to Allah, does righteous deeds, and says, “I am one of the Muslims [submitting to Allah]}”} [Surat Fussilat: 33].

Allah Almighty also says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ

وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٨﴾﴾

{Say [O Prophet], "This is my way. I call to Allah with clear evidence – I and those who follow me. Glory be to Allah, and I am not one of those who associate partners with Him."} [Surat Yūsuf: 108].

And the Prophet (ﷺ) said: **"Whoever guides to a good deed gets the same reward as the doer of that deed."**¹ [Narrated by Muslim in his Sahīh Collection] He said to 'Ali (may Allah be pleased with him): **"If Allah guides one man through you, this is better for you than possessing red camels."**² Its authenticity is agreed upon. And there are many verses and Hadīths in this regard.

It behooves the people of knowledge and faith to double their efforts in calling to Allah Almighty, guiding people to the means of salvation, and warning them against the causes of destruction, especially in this era where desires prevail, destructive ideologies and misleading slogans have spread, and the callers to guidance have diminished while the callers to atheism and immorality have increased. Allah is the One Whose help is sought, and there is no power nor might except through Allah, the Most High, the Most Great.

¹ Narrated by Muslim no. (1893).

² Narrated by Al-Bukhāri no. (3009) and Muslim no. (2406).

Chapter

Recommendation to increase acts of obedience

It is recommended for pilgrims to consistently engage in the Dhirk of Allah, His obedience, and righteous deeds during their stay in Makkah, and to frequently perform prayers and circumambulation of the Ka'bah, for good deeds in the Sacred Sanctuary are multiplied, and sins therein are grave and severe. It is also recommended for them to frequently invoke blessings and peace upon the Messenger of Allah (ﷺ).

When the pilgrims wish to leave Makkah, they are required to perform the Farewell Tawāf around the House (Ka'bah), so it would be the last thing they do with the Ka'bah, except for women in menstruation or postpartum period, as they are not required to perform the Farewell Tawāf, according to the Hadīth of Ibn 'Abbās (may Allah be pleased with him and his father) who said: **"People were commanded to make Tawāf around the Ka'bah the last thing they do, but an exception was**

made for the menstruating woman."¹ [Its authenticity is agreed upon]

When he finishes bidding farewell to the House and intends to leave the Mosque, he should proceed directly until he exits. He should not walk backward, as this is not reported from the Prophet (ﷺ) nor from his Companions. Rather, it is among the newly invented innovations, and the Prophet (ﷺ) said: **"Whoever does an action that is not part of this matter of ours [Islam] will have it rejected."**² The Prophet (ﷺ) also said: **"Beware of newly invented matters, for every invented matter is a Bid'ah (innovation), and every innovation is misguidance."**³

We implore Allah to make us steadfast in His religion and safeguard us from that which contradicts it; indeed, He is Most Bountiful, Most Generous.

¹ Narrated by Al-Bukhāri no. (1755) and Muslim no. (1328).

² Its reference is previously mentioned.

³ Narrated by Muslim on the authority of Jābir ibn 'Abdullah (may Allah be pleased with him) no. (867).

Chapter

Rulings and Etiquettes of Visiting

It is Sunnah to visit the Prophet's Mosque before or after Hajj, as it is authentically reported in the two Sahīh Collections from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: **"A prayer in this mosque of mine is better than a thousand prayers elsewhere, except for the Sacred Mosque."**¹ Ibn 'Umar (may Allah be pleased with him and his father) reported that the Prophet (ﷺ) said: **"A prayer in this mosque of mine is better than a thousand prayers elsewhere, except for the Sacred Mosque."**² Narrated by Muslim. 'Abdullah ibn az-Zubayr (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: **"A prayer in this mosque of mine is better than a thousand prayers elsewhere, except for the Sacred Mosque; and a prayer in the Sacred Mosque is better than a hundred prayers in this mosque of mine."**³ [Narrated by Ahmad, Ibn Khuzaymah, and Ibn Hibbān]

¹ Narrated by Al-Bukhārī no. (1190) and Muslim no. (1394).

² Narrated by Muslim no. (1395).

³ Narrated by Ahmad (5/4).

Jābir (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: **"A prayer in this mosque of mine is better than a thousand prayers elsewhere, except for the Sacred Mosque; and a prayer in the Sacred Mosque is better than a hundred thousand prayers elsewhere."**¹ [Narrated by Ahmad and Ibn Mājah] There are numerous Hadīths in this regard.

When the visitor reaches the mosque, it is recommended to enter with his right foot first and say: **"Bismillāh, was-salātu was-salāmu ‘ala rasūlillāh, a‘ūdhu billāhi al-‘Azhīm wa bi wajhihi al-karīm wa sultānihi al-qadīm min ash-shaytān ar-raġīm. Allāhumma iftahli abwāba rahmatik" (In the name of Allah, and may the blessings and peace of Allah be upon the Messenger of Allah. I seek refuge with Allah, the Magnificent, and with His noble Face, and His eternal authority from the accursed devil. O Allah, open for me the doors of Your mercy).**

As he says this upon entering all other mosques, there is no specific supplication for entering his mosque (ﷺ). Then, he should pray two Rak'ahs and supplicate Allah therein for whatever he wishes of

¹ Narrated by Ibn Mājah no. (1406).

the good of this world and the Hereafter. If he offers them in Ar-Rawdah Ash-Sharīfah (the Honorable Garden), it is better; as the Prophet (ﷺ) said: **"Between my house and my pulpit is one of the gardens of Paradise."**¹ Then, after the prayer, he visits the grave of the Prophet (ﷺ) and the graves of his two Companions, Abu Bakr and 'Umar (may Allah be pleased with them). He should stand facing the Prophet's grave with politeness and in a low voice, then greet him, saying: **"As-salāmu 'alayka ya rasūlallāh wa rahmatullāhi wa barakātuh (Peace be upon you, O Messenger of Allah, and the mercy and blessings of Allah)"**; as reported in Sunan Abi Dāwūd with a good chain of narration from Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) said: **"No one greets me with peace except that Allah restores my soul to me so that I return his greeting."**² And if the visitor says in his greeting: **"As-salāmu 'alayka ya nabiyyallāh, as-salāmu 'alayka ya khīratallāh min khalqih, as-salāmu 'alayka ya sayyid al-mursalin wa imām al-muttaqīn, ashhadu annaka qad ballaghta ar-**

¹ Narrated by Al-Bukhārī on the authority of 'Abdullah ibn Zayd al-Māzinī no. (1195) and Muslim no. (1390).

² Narrated by Abu Dāwūd, no. (2041).

risālah, wa addayta al-amānah, wa nasahta al-'ummah, wa jāhadta fillāhi haqqa jihādih" (Peace be upon you, O Prophet of Allah, peace be upon you, O chosen one of Allah from His creation, peace be upon you, O master of the messengers and leader of the pious. I bear witness that you have conveyed the message, fulfilled the trust, advised the Ummah, and strived in the way of Allah as is due), there is no harm in that, for all of these are among his attributes (ﷺ). He should send peace upon him and supplicate for him, as it is established in the Shariah to combine sending peace and blessings upon him, in accordance with the saying of Allah Almighty:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

{Indeed, Allah sends His blessings upon the Prophet, and His angels pray for him. O you who believe, invoke Allah's blessings upon him and send him greetings of peace.} [Surat al-Ahzāb: 56].

Then, he greets Abu Bakr and 'Umar (may Allah be pleased with them), supplicates for them, and invokes Allah's pleasure upon them.

Ibn 'Umar (may Allah be pleased with him and

his father), when greeting the Messenger of Allah (ﷺ) and his two Companions, would often add nothing more than saying: **"Peace be upon you, O Messenger of Allah; peace be upon you, O Abu Bakr; peace be upon you, O my father."** Then he would leave.

This visit is only legislated for men, whereas women are not permitted to visit any of the graves, as it is established from the Prophet (ﷺ) that **"He cursed women who visit graves and those who take them as places of worship and put lamps on them."**¹

As for visiting Madīnah to pray in the Prophet's Mosque, supplicate therein, and similar acts that are prescribed in all mosques, it is legitimate for everyone, based on the aforementioned Hadīths regarding this matter.

It is Sunnah for the visitor to perform the five obligatory prayers in the Prophet's Mosque, and to frequently engage in the Dhikr of Allah, supplication, and supererogatory prayers, seizing the abundant reward therein.

It is recommended to offer a lot of supererogatory prayers in Rawdah Sharīfah (the

¹ Narrated by Abu Dāwūd no. (3236).

Noble Garden), due to the authentic Hadīth regarding its virtue, as the Prophet (ﷺ) said: **"Between my house and my pulpit is one of the gardens of Paradise."**¹

As for the obligatory prayers, the visitor and others should advance to them and maintain the first row as much as possible, even if it is in the additional front area, due to the authentic Hadīths from the Prophet (ﷺ) encouraging and urging the first row, such as his saying (ﷺ): **"Were people to know what is in the call (Adhān) and the first row, and they could not but draw lots, they would definitely draw lots."**² [Narrated by Al-Bukhāri and Muslim] This is also similar to what he (ﷺ) said to his Companions: **"Come forward and follow my lead, and let those who come after you follow your lead. A man continues to fall behind in prayer until Allah puts him behind."**³ [Narrated by Muslim]

Abu Dāwūd narrated, with a good chain of narration, that 'Ā'ishah (may Allah be pleased with her) reported: The Prophet (ﷺ) said: **"A man**

¹ Its reference is previously mentioned.

² Narrated by Al-Bukhāri no. (615) and Muslim no. (437).

³ Narrated by Muslim from Abu Sa'īd al-Khudri (may Allah be pleased with him) no. (438).

continues to lag behind the front row until Allah puts him back in Hellfire."¹ It is established that he (ﷺ) said to his Companions: **"Will you not line up as the angels line up before their Lord? They said: O Messenger of Allah, how do the angels line up before their Lord? He said: They complete the first rows and stand in a close and straight manner."**² [Narrated by Muslim].

The Hadīths on this subject are numerous, encompassing his mosque (ﷺ) and others, both before and after its expansion. It is authentically reported from the Prophet (ﷺ) that he used to urge his Companions to favor the right side of the rows. It is known that the right side of the row in his original mosque is outside the Rawdah, thus it is understood that the attention to the first rows and the right sides of the rows takes precedence over the attention to the Honorable Rawdah, and that maintaining them is more important than maintaining prayer in the Rawdah. This is clear and evident to those who contemplate the Hadīths

¹ Narrated by Abu Dāwūd, no. (679), with the wording: "A people will continue to lag behind the first row until Allah delays them in Hellfire."

² Narrated by Muslim on the authority of Jābir ibn Samurah, no. (430).

reported in this regard. And Allah is the Grantor of success.

It is not permissible for anyone to seek blessing by touching, kissing, or performing Tawāf around the chamber, as this was not transmitted from the righteous predecessors; rather, it is a rejected religious innovation.

It is not permissible for anyone to ask the Messenger (ﷺ) to fulfill a need, relieve a distress, heal a sick person, or the like; for all of this should be sought only from Allah Almighty. Asking the dead for such things is associating partners with Allah and worshiping others besides Him. The religion of Islam is founded upon two principles:

First: To worship none but Allah alone.

Second: To worship Him only in the manner prescribed by the Messenger (ﷺ).

This is the meaning of the Shahādah (testimony of faith) that "There is no god but Allah and that Muhammad is the Messenger of Allah".

Thus, it is not permissible for anyone to ask the Messenger (ﷺ) for intercession, for it belongs to Allah Almighty and should only be sought from Him, as Allah Almighty says:

﴿قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا...﴾

{Say, "All intercession belongs to Allah alone."} [Surat az-Zumar: 44].

You should say: **"O Allah, allow Your Prophet to intercede for me; O Allah, allow Your angels and Your believing slaves to intercede for me; O Allah, allow my deceased children to intercede for me,"** and similar invocations. As for the dead, nothing should be sought from them, neither intercession nor anything else, whether they are prophets or others, because this is not legislated, and because the deeds of the dead have ceased except for what the Lawgiver has exempted.

In Sahīh Muslim, Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: **"When the son of Adam dies, his deeds come to an end, except for three: ongoing charity, beneficial knowledge, or a righteous child who supplicates for him."**¹

It is permissible to seek intercession from the Prophet (ﷺ) during his lifetime and on the Day of Judgment due to his ability to do so, as he can approach and ask his Lord on behalf of the seeker. This is evident in this world and is not exclusive to

¹ Narrated by Muslim from Abu Hurayrah (may Allah be pleased with him) no. (1631).

him; rather, it is general for him and others. Thus, a Muslim may say to his brother: "Intercede for me with my Lord regarding such and such," meaning: "Supplicate Allah for me." It is permissible for the one addressed to ask Allah and intercede for his brother if the request is for something Allah has permitted to be sought.

As for the Day of Judgment, no one will intercede except after Allah Almighty grants permission, as Allah Almighty says:

﴿...مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ...﴾

{Who is there that can intercede with Him except with His permission?} [Surat al-Baqarah: 255].

As for the state of death, it is a unique condition that cannot be equated with a person's state before death or after resurrection, due to the cessation of the deceased's deeds and his being held accountable for his deeds, except for what the Lawgiver has exempted. Seeking intercession from the dead is not among what the Lawgiver has exempted, and thus cannot be annexed to it. There is no doubt that the Prophet (ﷺ) after his death is alive in a Barzakh life (after-death period) that is more complete than that of the martyrs, yet it is not

of the same nature as his life before death, nor of the same nature as his life on the Day of Judgment. Rather, it is a life whose reality and nature are known only to Allah Almighty. Hence, it is mentioned in the noble Hadīth that he (ﷺ) said: **"No one greets me with peace except that Allah restores my soul to me so that I return his greeting."**¹

This indicates that he is dead and that his soul has departed from his body, yet it is restored to him when greeted. The texts indicating his death (ﷺ) from the Qur'an and Sunnah are well-known, and this is a matter agreed upon by the scholars. However, this does not preclude his Barzakh life, just as the death of the martyrs does not preclude their Barzakh life mentioned in the saying of Allah Almighty:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرَزَقُونَ﴾^(١٦٦)

{Never think of those who are killed in Allah's way as dead; rather, they are alive with their Lord, receiving provision.} [Surat Āl 'Imrān: 169].

¹ Its reference is previously mentioned.

We have elaborated on this matter due to the necessity arising from the prevalence of those who are confused in this regard and who call to Shirk and the worship of the dead besides Allah. We ask Allah for safety for us and all Muslims from everything that contradicts His law, and Allah knows best.

As for what some visitors do by raising their voices near the Prophet's grave (ﷺ) and standing there for a long time, it is contrary to what is prescribed; for Allah Almighty has forbidden the nation from raising their voices above the voice of the Prophet (ﷺ) and from speaking loudly to him as they do to one another, urging them to lower their voices in his presence in His saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ
﴿٢﴾ إِنَّ الَّذِينَ يُعْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ فَلِلَّتَقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾﴾

{O you who believe, do not raise your voices above the voice of the Prophet nor be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless

while you perceive not.

Indeed, those who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for righteousness; for them there is forgiveness and a great reward.} [Surat al-Hujurāt: 2-3].

Moreover, standing for a long time at the Prophet's grave (ﷺ) and frequently repeating the greeting leads to crowding, noise, and loud voices at his grave, which contradicts what Allah has legislated for Muslims in these definitive verses. The Prophet (ﷺ) deserves respect both in life and in death, so a believer should not engage in actions at his grave that contravene Islamic etiquette.

Similarly, what some visitors and others do by trying to supplicate at his grave, facing it and raising their hands in supplication, is contrary to the practice of the righteous predecessors from among the Companions of the Messenger of Allah and those who followed them in goodness. Rather, it is among the newly introduced innovations. The Prophet (ﷺ) said: **"Hold fast to my Sunnah and the Sunnah (way) of the rightly-guided Caliphs after me. Bite onto it with your molar teeth. Beware of newly-introduced matters, for every newly-introduced matter is a Bid'ah (innovation), and**

every Bid'ah is misguidance."¹ [Narrated by Abu Dāwūd and An-Nasā'i with a sound Isnād]

The Prophet (ﷺ) also said: **"Whoever introduces something into this matter of ours (Islam) that is not part of it will have it rejected."**² [Narrated by Al-Bukhāri and Muslim] Another version by Muslim reads: **"Whoever does any action that is not part of this matter of ours will have it rejected."**³

'Ali ibn al-Husayn Zayn al-'Ābidīn (may Allah be pleased with him and his father) saw a man supplicating at the grave of the Prophet (ﷺ). He forbade him from doing so and said: Shall I not tell you a Hadīth that I heard from my father, from my grandfather, from the Messenger of Allah (ﷺ) that he said: **"Do not take my grave as a place of festivity, and do not make your houses like graves. Send blessings upon me, for your greeting will reach me wherever you may be."**⁴ [Narrated by Al-Hāfizh Muhammad ibn 'Abdul-Wāhid Al-Maqdisi in his Book: "Al-Ahādīth Al-

¹ Narrated by Abu Dāwūd from the Hadith of Al-'Irbāq ibn Sāriyah no. (4607).

² Its reference is previously mentioned.

³ Its reference is previously mentioned.

⁴ The narration by Zayn al-'Ābidīn was attributed by the Shaykh to Al-Hāfizh al-Maqdisi, who reported the Hadīth without the story, and Ahmad in "Al-Musnad" (2/367).

Mukhtārah"]].

Thus, what some visitors do when greeting the Prophet (ﷺ) by placing their right hand over their left on their chest or below it, as in the posture of prayer, is not permissible when greeting him (ﷺ), nor when greeting others such as kings, leaders, and the like. This posture is one of humility, submission, and worship that is only appropriate for Allah, as reported by Al-Hāfīz ibn Hajar (may Allah have mercy upon him) in "Al-Fat'h" from the scholars. The matter is clear and evident to anyone who reflects on the situation and whose aim is to follow the guidance of the righteous predecessors.

As for those who are overcome by fanaticism, desires, blind imitation, and harboring ill thoughts towards those who call to the guidance of the righteous predecessors, their affair is with Allah. We ask Allah for guidance and success for us and for them, to prefer the truth over everything else. Indeed, He, Glorified be He, is the best to be sought for help.

Similarly, what some people do by facing the noble grave from afar and moving their lips in greeting or supplication is of the same category as the previously mentioned innovations. A Muslim should not introduce into his religion that which

Allah has not permitted, for such actions are closer to aversion than to loyalty and purity. Imam Mālik (may Allah have mercy upon him) disapproved of this action and its likes, stating: **"The latter generations of this Ummah will not be reformed except by that which reformed its first generation."**

It is well-known that what reformed the first generation of this Ummah was adherence to the methodology of the Prophet (ﷺ), his rightly-guided Caliphs, his noble Companions, and their followers in righteousness. The latter generations of this Ummah will not be reformed except by holding firmly to that and following it.

May Allah grant the Muslims success in what ensures their salvation, happiness, and honor in this world and the Hereafter. Indeed, He is Most Generous and Most Bountiful.

Note

Ruling on visiting the grave of the Prophet (ﷺ)

Visiting the grave of the Prophet (ﷺ) is neither obligatory nor a condition of Hajj, as some lay people and their likes might think. Rather, it is recommended for those who visit the Prophet's Mosque (ﷺ) or are nearby.

As for those who are far from Madīnah, they should not make a journey with the intention of visiting the grave. However, it is recommended for them to make a journey with the intention of visiting the noble mosque. Upon reaching it, they may visit the noble grave and the graves of the two Companions, and this visit to his grave (ﷺ) and the graves of his two Companions is included in the visit to his mosque (ﷺ). This is based on what is authentically reported in the Two Sahīh Collections, that the Prophet (ﷺ) said: **"A journey should not be made except to three mosques: the Sacred Mosque, this mosque of mine, and the Aqsa Mosque."**¹

¹ Narrated by Al-Bukhāri from Abu Hurayrah no. (1189) and Muslim no. (1397).

If it were permissible to set out on a journey with the intention of visiting his grave (ﷺ) or the grave of anyone else, he would have guided the Ummah to it and directed them to its virtue, for he was the most sincere of people, the most knowledgeable of them about Allah, and the most fearful of Him. He conveyed the clear message, guided his Ummah to every good, and warned them against every evil. This is even more confirmed by the fact that he warned against setting out on a journey to any place other than the three mosques, and said: **"Do not make my grave a place for celebration, and do not make your houses like graves, and invoke blessings (of Allah) upon me for they will reach me wherever you may be."**¹

Belief in the legitimacy of traveling to visit his grave (ﷺ) leads to making it a place for celebration and results in the prohibited actions that the Prophet (ﷺ) feared, such as exaggeration and excessive praise, as many people have fallen into this due to their belief in the legitimacy of traveling to visit his grave (ﷺ).

As for the Hadīths narrated in this regard, which are used as evidence by those who claim the

¹ Its reference is previously mentioned.

legitimacy of undertaking a journey to his grave (ﷺ), they are weak in their chains of narration, rather fabricated, as noted by the Huffāzh (Hadīth proficient scholars) such as Ad-Dāraqutni, Al-Bayhaqī, and Al-Hāfizh ibn Hajar, among others. Therefore, it is not permissible to oppose the authentic Hadīths that indicate the prohibition of undertaking a journey except to the three mosques.

Here are some of the fabricated Hadīths in this regard, dear reader, so that you may recognize them and be cautious of being deceived by them:

First: "Whoever performs pilgrimage and does not visit me is turning away from me."

Second: "Whoever visits me after my death, it is as if he visited me during my life."

Third: "Whoever visits me and visits my father Ibrāhīm (Abraham) in the same year, I guarantee Paradise for him from Allah."

Fourth: "Whoever visits my grave, my intercession will be guaranteed for him."

Such Hadīths and their likes have not been proven to be from the Prophet (ﷺ).

Al-Hāfizh Ibn Hajar stated in "At-Talkhīs"—after mentioning most of the narrations—that all the chains of narration of this Hadīth are weak.

Al-Hāfizh al-'Uqīli said: There is nothing authentic in this regard.

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy upon him) asserted that all these Hadīths are Mawdū' (fabricated). It is sufficient as knowledge, memorization, and insight.

If any of it had been established, the Companions (may Allah be pleased with them) would have been the first among people to act upon it, clarify it to the Ummah, and call them to it. This is because they are the best of people after the prophets, the most knowledgeable of Allah's limits and what He has legislated for His servants, and the most sincere to Allah and His creation. Since nothing of that was transmitted from them, it indicates that it is not prescribed.

If any of it were authentic, it would be necessary to interpret it as referring to the lawful visitation that does not involve setting out on a journey for the sole purpose of visiting the grave, in order to reconcile between the Hadīths. And Allah Almighty knows best.

Chapter

The recommendation of visiting Qubā' Mosque and Al-Baqī'

It is recommended for the visitor of Madīnah to visit Qubā' Mosque and pray in it, as it is mentioned in the Two Sahīh Collections from the Hadīth of Ibn 'Umar (may Allah be pleased with him and his father) that he said: **"The Prophet (ﷺ) would visit Qubā' Mosque riding or walking and pray two Rak'ahs therein."**¹ Sahl ibn Hunayf (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: **"Whoever performs ablution at home and then comes to Qubā' Mosque and offers prayer in it shall have a reward like that of 'Umrah."**²

It is Sunnah for him to visit the graves of Al-Baqī', the graves of the martyrs, and the grave of Hamzah (may Allah be pleased with him), as the Prophet (ﷺ) used to visit them and supplicate for them, and due to his statement: **"Visit the graves, for they remind you of the Hereafter."**³ [Narrated by Muslim]

¹ Narrated by Al-Bukhāri no. (1193) and Muslim no. (1399).

² Narrated by Ibn Mājah no. (1412).

³ Narrated by Muslim (976).

The Prophet (ﷺ) used to teach his Companions to say when they visited the graves: **"As-salāmu 'alaykum ahl ad-diyār min al-mu'minīn wal-muslimīn, wa inna in shā'llāh bikum lāhiqūn; nas'alullāh lana wa lakum al-āfiyah (Peace be upon you, dwellers of these abodes from amongst the believers and Muslims. We, Allah willing, shall definitely join you. We ask Allah to grant us and you well-being.)"** [Narrated by Muslim from the Hadīth of Sulaymān ibn Buraydah from his father]

At-Tirmidhi reported from Ibn 'Abbās (may Allah be pleased with him and his father) that the Prophet (ﷺ) passed by the graves of Madīnah, so he turned his face toward them and said: **"As-salāmu 'alaykum ya ahl al-qubūr, yaghfirullāh lana walakum, antum salafuna wa nahnu bil-athar (Peace be upon you, O dwellers of the graves. May Allah forgive us and you. You have preceded us, and we are to follow)."**²

From these Hadīths, it is understood that the legitimate purpose of visiting graves is to remember the Hereafter, to do good to the

¹ Narrated by Muslim no. (975).

² Narrated by At-Tirmidhi no. (1035).

deceased, to supplicate for them, and to ask Allah to have mercy upon them.

As for visiting graves with the intention of supplicating there, staying by them, asking the deceased to fulfill their needs or cure the sick, or invoking Allah through them or their status, such visits are considered an innovated and reprehensible practice not prescribed by Allah or His Messenger, nor practiced by the righteous predecessors (may Allah be pleased with them). Rather, it is a form of abandonment that the Messenger of Allah (ﷺ) prohibited when he said:

"Visit the graves, and do not speak ill."¹

These aforementioned matters are united in being religious innovations, yet they differ in their levels. Some are innovations but not Shirk, such as supplicating Allah Almighty at the graves and asking Him by the right of the deceased and his status, and the like. Others constitute major Shirk, such as supplicating the dead and seeking help from them, and similar acts.

This has been explained in detail previously. So be mindful and cautious, and ask your Lord for

¹ Narrated by Muslim from Ibn Buraydah from his father, no. (977).

success and guidance to the truth, for He, glorified and exalted is He, is the Granter of success and the Guide; there is no deity but Him, and no Lord besides Him.

This is the conclusion of what we wished to dictate. Praise be to Allah, in the beginning and the end. May Allah's peace and blessings be upon His servant and Messenger, the chosen one from His creation, Muhammad, his family, his Companions, and those who follow them with righteousness until the Day of Judgment.



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