

هدية
HÄDIYAH



How to Perform Hajj

صفة الحج

English

إنجليزي



Author

Shaykh Muhammad ibn Sālih al-'Uthaymīn
may Allah have mercy upon him

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All praise is due to Allah, Lord of the worlds, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions. To proceed:

I present to my fellow Muslims some words on the subject of Hajj as its time approaches, hoping from Allah Almighty to render everyone's deeds sincere for His sake, beneficial, and drawing us closer to Him; indeed, He is All-Generous, All-Bountiful.

The issues of Hajj can be summarized as follows:

1. Rulings related to Travel.
2. When was Hajj ordained, and upon whom is it obligatory?
3. From where should one assume Ihrām for Hajj or 'Umrah?
4. Types of Hajj, and the best among them.
5. Tamattu' Hajj from the commencement of Ihrām for 'Umrah to the end of Hajj in a brief manner.

6. Making the Farewell Tawāf.
7. Prohibited acts during Ihrām.
8. The ruling on one who commits these prohibited acts.
9. Visiting the Prophet's Mosque.

Rulings related to Travel

Since Hajj necessarily involves travel, and is itself a form of travel, it is important to discuss some of the rulings of travel here. Travel has rulings associated with it, the most important of which pertain to prayer, summarized as follows:

(A) Tahārah (ritual purification):

A traveler must purify himself with water, if available, to perform ablution and Ghusl. If he does not find it, he may perform Tayammum (dry ablution) with clean earth. He should strike the ground once, then wipe his entire face and his hands from the tips of his fingers to his wrists, which is the joint connecting his hand to his arm.

Thus, he is fully purified, and this purification is not invalidated except by what invalidates water

purification or by the availability of water. If he performed dry ablution for the Dhuhr prayer and retained his purification until Asr, he may offer the Asr prayer without repeating the dry ablution. Similarly, if he remains in a state of purification until Maghrib and Isha', he may offer them without repeating the dry ablution.

If a traveler becomes in a state of Janābah and does not find water, he performs Tayammum, and his state of impurity is lifted. However, when he finds water, the state of Janābah returns, and he must perform Ghusl. Similarly, if he becomes impure due to urination or defecation and does not find water, he performs Tayammum, and his impurity is lifted. But when he finds water, the impurity returns, and he must perform wudū' (ablution), as stated in a Hadīth: **"Clean earth is (a means of) ablution for the Muslim, even if he does not find water for ten years. But if he finds water, he should fear Allah and make it touch his skin"**. Another Hadīth reads: **"Purification of the Muslim"** [Narrated by Ahmad, and At-Tirmidhi said:

Hasan (sound) and Sahih (authentic)]¹. The traveler wipes over his leather socks for three days and nights, unlike the resident, who does so for a day and a night.

(B) - Obligatory Prayer:

The traveler performs the four-Rak'ah prayers—namely, Zhuhr, 'Asr, and 'Ishā'—as two Rak'ahs only, from the time he departs from his town until he returns, regardless of whether his journey is long or short. In Sahīh Al-Bukhāri, it is narrated from Anas ibn Mālik (may Allah be pleased with him), who said: **"We traveled with the Prophet (ﷺ) from Madīnah to Makkah (meaning: during the Farewell Hajj), and he shortened the prayers to two Rak'ahs until we returned to Madīnah. I (sub-narrator) asked: "Did you stay in Makkah for a**

¹ Narrated by Abu Dāwūd in the Book of Purification, Chapter on the Junub performing Tayammum, no. (332), At-Tirmidhi in the Book of Purification, Chapter on what has been reported about Tayammum for the Junub, no. (124), An-Nasā'i in the Book of Purification, Chapter on Prayers with One Tayammum, no. (323), and Ahmad, (5/146), from the Hadīth of Abu Dharr, and the wording mentioned first is by Al-Bazzār, (9/387), no. (3973).

while?" He replied: "We stayed there for ten days."¹.

‘Ā’ishah (may Allah be pleased with her) reported: “Allah has prescribed the prayer when He ordained it as two Rak’ahs, both when resident and traveling. The prayer for travel remained as such, while the prayer for residence was increased.”²

In another version by him: “Prayer was prescribed as two Rak’ahs, then the Prophet (ﷺ) migrated, and it was prescribed as four, while the prayer during travel remained as it was initially.”³

In another version narrated by Muslim: “The traveler's prayer was affirmed upon the initial

¹ Narrated by Al-Bukhāri; Book of Shortening; Chapter: What is mentioned regarding shortening; no. (1081). Narrated by Muslim; Book of the Prayer of Travelers and its Shortening; no. (693).

² Narrated by Al-Bukhāri; Book of Prayer; Chapter: How was the prayer enjoined during the Night Journey? no. (350). Narrated by Muslim; Book of the Prayer of Travelers and Shortening it; no. (685).

³ Narrated by Al-Bukhāri in the Book of Virtues, Chapter: From where did they begin the history? no. (3935).

obligation.”¹

It has not been recorded that the Prophet (ﷺ) ever completed the prayer during his travels even once. Therefore, many scholars have concluded that it is obligatory for a traveler to shorten the four-Rak'ah prayer to two Rak'ahs. In a Hadīth narrated by Al-Bukhārī, 'Abdur-Rahmān ibn Yazeed said: “Uthmān ibn 'Affān (may Allah be pleased with him) led us in prayer at Mina with four Rak'ahs. This was mentioned to 'Abdullah ibn Mas'ūd (may Allah be pleased with him), and he expressed displeasure, then said: "I prayed with the Messenger of Allah (ﷺ) at Mina with two Rak'ahs, and I prayed with Abu Bakr (may Allah be pleased with him) at Mina with two Rak'ahs, and I prayed with 'Umar ibn al-Khattāb (may Allah be pleased with him) at Mina with two Rak'ahs. I wish my share of the four Rak'ahs were two accepted Rak'ahs.”²

¹ Narrated by Muslim in the Book of Prayer by Travelers no. (2/685).

² Narrated by Al-Bukhārī; Book of Shortening Prayers; Chapter: Prayer at Mina; no. (1084). Narrated by Muslim; Book of the

‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) considered the completion by ‘Uthmān (may Allah be pleased with him) as one of the calamities, for he invoked the phrase of displeasure for it, and clarified that the Sunnah of the Prophet (ﷺ) and his two Companions was contrary to it.

‘Uthmān (may Allah be pleased with him) used to shorten the prayer at Mina for six or eight years of his caliphate, then he completed it, as reported in Sahīh Muslim in a Hadīth narrated by Ibn ‘Umar (may Allah be pleased with them) who said: **“The Prophet (ﷺ) prayed at Mina the prayer of a traveler. Abu Bakr, ‘Umar, and ‘Uthmān did the same for eight years—or he said: six years.”**¹. He completed the prayer based on an interpretation he perceived (may Allah be pleased with him), and the scholars' reports and statements differed regarding that interpretation.

Prayer of Travelers; Chapter: Shortening the prayer at Mina; no. (695).

¹ Narrated by Muslim; Book of the Prayer of Travelers; Chapter: Shortening the prayer at Mina; no. (18/694).

If a traveler prays behind an Imam who completes the prayer, he must also complete it. In Sahih Muslim, it is narrated from Mūsa ibn Salamah al-Hudhali who said: "I asked Ibn 'Abbās (may Allah be pleased with him): "How should I pray when I am in Makkah, if I do not pray with the Imām?" He replied: "Two Rak'ahs; the Sunnah of Abu al-Qāsim (ﷺ)."¹.

In another Hadīth, Nāfi' reported: "Ibn 'Umar (may Allah be pleased with him and his father) would offer four Rak'ahs whenever he prayed behind an Imam, and if he prayed alone, he would offer two Rak'ahs."².

Whether he joins the prayer with the Imām from the beginning or in the middle; due to the generality of the statement of the Prophet (ﷺ): **"Pray what you catch up with, and complete**

¹ Narrated by Muslim; Book of Prayer by Travelers; Chapter: The prayer of travelers and its shortening; no. (688).

² Narrated by Muslim; Book of the Prayer of Travelers; Chapter: Shortening the prayer at Minā; no. (17/694).

what you miss.”¹.

As for the traveler combining the Zhuhr and ‘Asr prayers, or the Maghrib and ‘Ishā’ prayers, it is a Sunnah when he is continuing with his journey, meaning when he is traveling; as reported in Sahih al-Bukhari from Ibn ‘Abbās (may Allah be pleased with them), who said: **“When the Messenger of Allah (ﷺ) was on a journey, he used to combine the Zhuhr and ‘Asr prayers, as long as he was continuing with his journey, and also used to combine the Maghrib and ‘Ishā’ prayers.”².**

As for when the traveler is staying in a place, the Sunnah is not to combine prayers, because the Prophet (ﷺ) did not combine prayers at Mina as he was staying there. However, if he combines, there is

¹ Narrated by Al-Bukhāri; Book of the Adhān; Chapter: One should not run to prayer; no. (636); and Chapter: A man’s statement: We have missed the prayer; no. (635). Narrated by Muslim; Book of Mosques; Chapter: The recommendation to go to prayer in a tranquil and dignified manner; no. (602) and (603). Reported by Abu Hurayrah and Abu Qatādah.

² Narrated by Al-Bukhāri in the Book of Shortening Prayers; Chapter: Combining the Maghrib and ‘Ishā’ prayers while traveling; no. (1107), as a suspended narration.

nothing wrong, especially if it is needed, such as fulfilling a task or resting through sleep. In the two Sahihs, there is a narration from Abu Juhaifa (may Allah be pleased with him)

“The Prophet (ﷺ) came out from a tent he had at Al-Abtah in Makkah. Abu Juhayfah said: He came out at noon, meaning during the intense heat, to Al-Bathā. He performed ablution, then offered the Zhuhr prayer as two Rak’ahs and the ‘Asr prayer as two Rak’ahs.”¹

In Sahīh Muslim, Sa’īd ibn Jubayr reported from Ibn ‘Abbās (may Allah be pleased with him and his father) that he said: **The Messenger of Allah (ﷺ) combined the Zhuhr and ‘Asr prayers and the Maghrib and ‘Ishā’ prayers during a journey he made in the battle of Tabūk. Sa’īd said: I asked Ibn ‘Abbās: “Why did he do that?” He said: “He**

¹ Narrated by Al-Bukhārī; Book of Merits (of the Prophet and his Companions); Chapter: Description of the Prophet (ﷺ); no. (3553). Narrated by Muslim; Book of Prayer; Chapter: The Sutra (screen) for a praying person; no. (503).

did not want to put his followers to hardship.”¹

And it is also reported by Mu‘ādh ibn Jabal (may Allah be pleased with him) in a similar manner.²

The meaning of "to put his followers to hardship": to subject them to difficulty and constraint.

(G) - Supererogatory Prayer:

It is prescribed for the traveler to perform voluntary prayers just as the resident does, such as the night prayer, Witr prayer, Duha prayer, the greeting of the mosque prayer, and the eclipse prayer. In Sahih al-Bukhari, it is narrated from Abdullah ibn Umar (may Allah be pleased with them) who said: **“I saw the Prophet (ﷺ) when he was in a hurry during travel, he would delay the Maghrib prayer and perform it as three units, then he would conclude it with Salām. He would not wait long before establishing the ‘Ishā’**

¹ Narrated by Muslim; Book of the Prayer of Travelers; Chapter: Combining two prayers by non-travelers; no. (51/705).

² Narrated by Muslim; Book of the Prayer of Travelers; Chapter: Combining two prayers by non-travelers; no. (706).

prayer, performing it as two units, then concluding it with Salām. He would not engage in any supererogatory prayer after 'Ishā' until he rose in the middle of the night."¹.

In the two "Sahīh Collections", Sa'īd ibn Yasār reported: "I was traveling with 'Abdullāh ibn 'Umar on the road to Makkah. Sa'īd said: When I feared the approach of dawn, I dismounted and performed Witr, then caught up with him. 'Abdullāh ibn 'Umar asked: "Where were you?" I replied: "I feared the dawn, so I dismounted and performed Witr." 'Abdullāh said: "Do you not have in the Messenger of Allah (ﷺ) a good example?" I said: "Indeed, by Allah." He said: "The Messenger of Allah (ﷺ) used to perform Witr on the camel."².

¹ Narrated by Al-Bukhāri; Book of Shortening Prayers; Chapter: Is the adhān or iqāmah called when combining Maghrib and 'Ishā' prayers? no. (1109). Narrated by Muslim in abridged form; Book of the Prayer of Travelers; Chapter: Permissibility of combining two prayers while traveling; no. (703).

² Narrated by Al-Bukhāri; Book of Witr; Chapter: Witr on a mount; no. (999). Narrated by Muslim; Book of the Prayer of Travelers; Chapter: Permissibility of offering voluntary prayers on a mount while traveling; no. (36/700).

In both Collections, 'Abdur-Rahmān ibn Abi Layla reported: “No one informed me that they saw the Prophet (ﷺ) performing the Duha Prayer except for 'Umm Hāni', for she reported that the Prophet (ﷺ) entered her house on the Day of the Conquest of Makkah and prayed eight Rak'ahs.”¹.

In both Collections, Abu Qatādah (may Allah be pleased with him) reported that the Prophet (ﷺ) said: **“When any of you enters the mosque, he should not sit down until he prays two Rak'ahs.”**².

In both, from the Hadīth of 'Ā'ishah (may Allah be pleased with her) regarding the story of the eclipse prayer, the Prophet (ﷺ) said:

“Indeed, the sun and the moon are two of the

¹ Narrated by Al-Bukhāri in the Book of Shortening Prayers; Chapter: Voluntary prayers while traveling other than after the obligatory prayers; no. (1103). And narrated by Muslim in the Book of the Prayer of Travelers; Chapter: The desirability of the Duha prayer; no. (80/336).

² Narrated by Al-Bukhāri; Book of Night Prayer; Chapter: What has been mentioned about voluntary prayers two by two; no. (1163). Narrated by Muslim; Book of Prayer; Chapter: The recommendation of greeting the mosque; no. (714).

signs of Allah. They do not eclipse on account of the death or life of anyone. So, when you see them eclipsed, hasten to prayer.”¹.

These two Hadīths are general, as the Prophet (ﷺ) did not specify a particular time or distinguish between residence and travel.

In "Sahīh Al-Bukhāri Collection", Jābir ibn ‘Abdullah (may Allah be pleased with him and his father) reported: **“The Prophet (ﷺ) used to offer voluntary prayers while riding, even if not facing the Qiblah.”².**

The definite article "the" in "voluntary" can imply the general category or encompass all instances. The latter is supported by the principle that voluntary prayers remain valid unless evidence suggests otherwise. We know of no such evidence except for the regular supererogatory prayers of

¹ Narrated by Al-Bukhāri; Book of the Eclipse; Chapter: The sermon of the Imam during the eclipse; no. (1046). Narrated by Muslim; Book of the Eclipse; Chapter: Eclipse prayer; no. (901).

² Narrated by Al-Bukhāri in the Book of Shortening, Chapter on Voluntary Prayers on Mounts, no. (1094).

Zhuhr, Maghrib, and 'Ishā'. In Sahih Muslim, it is narrated from Hafs ibn 'Āsim ibn Umar ibn al-Khattab (may Allah be pleased with him) who said: "I accompanied Ibn 'Umar on the road to Makkah, and he led us in the Zhuhr prayer with two Rak'ahs. Then, he went forward, and we too went along with him to a place where he alighted, and he sat, and we sat along with him. He cast a glance at the side where he offered the prayer and saw people standing. He asked: "What are they doing?" I said: "They are glorifying Allah, meaning they are performing a supererogatory prayer." He said: "If I were to glorify Allah, I would have completed my prayer. O my nephew, I accompanied the Messenger of Allah (ﷺ) during travel, and he would not perform more than two Rak'ahs, until Allah took his soul. I accompanied Abu Bakr, and he would not perform more than two Rak'ahs, until Allah took his soul. And I accompanied 'Umar, and he would not perform more than two Rak'ahs, until Allah took his soul. Then, I accompanied 'Uthmān, and he would not perform more than two Rak'ahs, until Allah took his soul. And Allah says: {Indeed, in

the Messenger of Allah you have an excellent example.}”¹.

It was previously mentioned in his narration regarding the combining of the Maghrib and ‘Ishā’ prayers that the Prophet (ﷺ) would not offer the regular Sunnah prayers for them.²

Ibn ‘Umar (may Allah be pleased with him and his father) meant by his statement: “If I were to offer supererogatory prayer, I would have completed it,” that if he were to perform voluntary prayers to complete his obligatory ones, he would do so. This is evidenced by the authentic report that he used to offer voluntary prayers on his riding beast and perform Witr on it, and he would inform that the Prophet (ﷺ) used to do so.

Among the chapter headings of Al-Bukhari (may

¹ Narrated by Muslim; Book of the Prayer of Travelers; Chapter: Prayer by travelers and shortening it; no. (689). Also narrated in brief by Al-Bukhārī; Book of Shortening the Prayer; Chapter: One who did not offer voluntary prayers after the obligatory prayer while traveling; no. (1101-1102).

² Aforementioned (p. 7).

Allah have mercy on him) in his "Sahih": "Chapter: He who does not offer supererogatory prayers during travel before or after the obligatory prayers," and "Chapter: He who offers supererogatory prayers during travel not before or after the obligatory prayers".

As for the regular Sunnah prayer before Fajr, it is performed both at home and during travel, because the Prophet (ﷺ) did not observe a voluntary prayer more regularly than the two Rak'ahs of Fajr, and he never abandoned them, as mentioned in Sahīh Al-Bukhāri, reported by 'Ā'ishah (may Allah be pleased with her) (3/42) from Al-Fath.¹

In a Hadīth in the Sahīh Muslim Collection, Abu Qatādah (may Allah be pleased with him) reported: **"He was with the Prophet (ﷺ), and he mentioned the story of their sleeping from the Fajr prayer**

¹ Narrated by Al-Bukhāri; Book of Night Prayer; Chapter: Observing the two Rak'ahs of Fajr; no. (1169). Narrated by Muslim; Book of the Prayer of Travelers; Chapter: Recommendation of the two Sunnah Rak'ahs of Fajr; no. (94/724).

until the sun had risen. The Prophet (ﷺ) commanded them to move from their place, then he dismounted, performed ablution, and Bilāl announced Adhān for prayer. The Messenger of Allah (ﷺ) performed two Rak'ahs and then offered the morning prayer, performing it as he used to every day.”¹.

He also reported a similar Hadīth from Abu Hurayrah².

The reason we have elaborated on the voluntary prayers of the traveler is that some people believe that the traveler should not perform any voluntary prayers at all. However, it has become clear from what we have mentioned that the evidence indicates that the traveler should not perform the regular supererogatory prayers of Zhuhr, Maghrib, and 'Ishā'. As for other voluntary prayers, they remain permissible. And Allah is the source of

¹ Narrated by Muslim; Book of Mosques; Chapter: Making up for missed prayers; no. (681).

² Narrated by Muslim in the Book of Mosques; Chapter: Making up for missed prayers; no. (680).

success.

It is permissible for the traveler to perform voluntary prayers during travel while on his mount, regardless of the direction he is facing, even if it is not towards the Qiblah. In Sahih al-Bukhari, it is narrated from Jābir ibn Abdullah (may Allah be pleased with them both): **“The Prophet (ﷺ) used to pray on his riding animal facing the east. When he wanted to perform the prescribed prayer, meaning the obligatory one, he would dismount and face the Qiblah.”**¹

Among the rulings of travel: It is advisable for the traveler to have company for companionship and to meet needs. A man should not travel alone except for a necessity or a religious benefit, such as Jihad in the cause of Allah and the like. In Sahih al-Bukhari, it is narrated from Abdullah ibn Umar (may Allah be pleased with them) that the Prophet (ﷺ) said: **“Were people to know of what I know about the dangers of being alone, no rider would travel**

¹ Narrated by Al-Bukhārī in the Book of Shortening, Chapter on Descending for the Obligatory Prayer, no. (1099).

alone at night.”¹.

He should carry identification with his name and address, so he is not unknown in case of an accident or another mishap.

Among the rulings of travel is that it is not permissible for a woman to travel without a Mahram (a non-marriageable male relative), whether the journey is long or short, whether it is for Hajj or any other purpose, whether she is a young and beautiful woman or an old and unattractive one, whether she is accompanied by female relatives and friends or not, whether her safety is likely or not, and whether it is by airplane or otherwise. In the authentic collections of Al-Bukhāri and Muslim, from the Hadith of Ibn ‘Abbās (may Allah be pleased with them), he said: I heard the Prophet (ﷺ) delivering a sermon, saying: **“A man should never be alone with a woman unless there is a Mahram with her, and a woman may not travel except with a Mahram.” A man stood**

¹ Narrated by Al-Bukhāri in the Book of Jihād, Chapter on Traveling Alone, no. (2998).

up and said: “O Messenger of Allah, my wife has set out for Hajj while I am enlisted for such-and-such battle.” The Messenger of Allah (ﷺ) said: “Go and join your wife in Hajj.”¹ The Prophet (ﷺ) issued a general prohibition against a woman traveling without a Mahram, without restricting it to certain types of travel, specific women, or particular circumstances, and he did not inquire further about the man's wife.

A woman's Mahram is her husband and all those who are permanently non-marriageable for her by virtue of a relationship of blood, suckling, or marriage.

The Mahrams by blood or breastfeeding are seven: the father and his ascendants, the son and his descendants, the brother and his son and his descendants, the nephew and his descendants, the paternal uncle and his ascendants, and the

¹ [Narrated by Al-Bukhāri in the Book of Jihād, Chapter on One Who Enlists in an Army While His Wife Sets Out for Hajj, No. (3006), and Muslim in the Book of Hajj, Chapter on a Woman Traveling with a Mahram, No. (1341)]

maternal uncle and his ascendants.

The Mahrams by marriage are four: the father-in-law up to all levels, the stepson down to all levels, the son-in-law down to all levels, and the fourth is the stepfather up to all levels, provided that he has consummated the marriage with her.

A Mahram must be an adult and sane, as a child and an insane person are not sufficient for the permissibility of traveling with them.

If a woman cannot find a Mahram, then Hajj is not obligatory for her, as she is among those who cannot find a way thereto.

When was the Hajj ordained?

Hajj was ordained in the ninth or tenth Hijri year according to the most reliable opinions of the scholars, as its obligation was established by His saying, the Exalted:

﴿...وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾^(٩٧)

{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].

This verse is at the beginning of Surat Āl ‘Imrān, revealed in the year of delegations, the ninth Hijri year.

The wisdom behind the delay in its obligation—and Allah knows best—is that Makkah, may Allah increase its honor, was under the control of the polytheists of Quraysh before that year, making it impossible for the Prophet (ﷺ) and his Companions to perform Hajj in its complete form. The incident of the ‘Umrah of Hudaybiyah is not far off, as the polytheists prevented the Messenger of Allah (ﷺ) and his Companions in the sixth year of Hijrah from completing their ‘Umrah.

Hajj is an obligation on every sane adult Muslim who is capable of performing it with their wealth and body.

Hajj is not obligatory for those who have not reached puberty, but it is valid for them, and they

receive the reward of a voluntary Hajj. Upon reaching adulthood, they must perform the obligatory Hajj, as their Hajj before puberty is akin to performing an obligatory prayer before its appointed time.

The one who is unable to perform Hajj due to financial constraints, such as a poor person or a slave, Hajj is not obligatory upon him; as stated by Allah, the Exalted:

{...مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا...}

{people who are able to make their way to it}
[Surat Āl 'Imrān: 97].

This is beyond his capability, and thus not due to him.

As for the physically incapable one, if his inability is not expected to go away, such as due to old age or a chronic illness, he should appoint someone to perform Hajj on his behalf. However, if his inability is expected to be temporary, like a transient illness, he should wait until he recovers and then perform Hajj. If he passes away before that, Hajj should be

performed on his behalf from his estate.

When Hajj becomes obligatory upon a Muslim, he must hasten to perform it; for the commands of Allah and His Messenger, if not restricted by a specific time and if there is no indication of allowance for delay, are to be acted upon immediately. As narrated from Ibn ‘Abbās (may Allah be pleased with them) 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.”**¹. [Narrated by Ahmad, but its chain of narration is weak; however, the opinion of immediacy has general evidence supporting this hadith.

From where should one assume Ihrām for Hajj or ‘Umrah?

Those intending to perform Hajj or ‘Umrah must assume Ihrām from the Miqāts designated by the Messenger of Allah (ﷺ), which are five in number.

1. Dhul-Hulayfah, also known as Abyār ‘Ali: It is for the

¹ Narrated by Imām Ahmad in Al-Musnad (1/314)]

people of Madīnah and those who pass by it from others.

2. Al-Juhfah: It is an ancient village that has become desolate, so people have substituted it with Rābigh. It is the Miqāt for the people of the Levant and for those who pass by it from others, provided they did not pass by Dhū al-Hulayfah before it.

3. Yalamlam - a mountain or place in Tihāmah, also known as As-Sa'diyyah - for the people of Yemen and those who pass by it from others.

4. Qarn al-Manāzil - also called As-Sayl - for the people of Najd and those who pass by it from others.

5. Dhāt 'Irq - also known as Al-Darībah - for the people of Iraq and others who pass by it.

Whoever passes by these Miqāts intending to perform Hajj or 'Umrah must assume Ihrām.

Whoever comes in alignment with it by air or sea must assume Ihrām upon reaching it. It is not permissible to delay Ihrām until landing at the airport or docking at the port, as this constitutes transgressing the limits set by Allah.

{...وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾}

{And whoever transgresses the limits of Allah—it is those who are the wrongdoers.} [Surat al-Baqarah: 229]

Those who are within these Miqāts from Makkah should assume Ihrām from their location, even those in Makkah assume Ihrām from Makkah except for ‘Umrah, for which they assume Ihrām from outside the Haram, that is, beyond the miles from the Hill; as the Prophet (ﷺ) said to ‘Abdur-Rahman ibn Abi Bakr: **“Take your sister - i.e., ‘Ā’ishah - outside the Sacred Precincts and let her assume Ihrām for ‘Umrah.”**¹.

If one passes by these Miqāts without intending to perform Hajj or ‘Umrah—such as for business, visiting a relative, knowledge-seeking, and the like—he is not required to assume Ihrām, as Hajj

¹ [Narrated by Al-Bukhāri; Book of Hajj; Chapter: The saying of Allah, the Exalted: 'Hajj is (in) well-known months'; no. (1560). And narrated by Muslim; Book of Hajj; Chapter: Explanation of the forms of Ihram; no. (123/1211). Reported by ‘Ā’ishah (may Allah be pleased with her).

and 'Umrah are not obligatory more than once in a lifetime, and Ihrām is only required for Hajj or 'Umrah.

The Rituals, and the Best of Them

There are three types of Hajj: Tamattu', Qirān, and Ifrād.

Tamattu' Hajj: It is to assume Ihrām for 'Umrah during the months of Hajj—meaning after the beginning of the month of Shawwāl—and complete 'Umrah, then assume Ihrām for Hajj in the same year.

Qirān Hajj: It is to combine Hajj and 'Umrah by assuming Ihrām for both together, or by assuming Ihrām for 'Umrah alone and then adding Hajj to it before starting the Tawāf of 'Umrah.

Ifrād Hajj: To assume Ihrām for Hajj alone.

The majority of scholars agree that a person has the choice between these types of Hajj, and they differed regarding which is the best. The correct view is that Tamattu' is the best, because the

Prophet (ﷺ) commanded his Companions to perform it and encouraged them to do so. It involves more acts, as it includes the complete acts of 'Umrah and the complete acts of Hajj. Moreover, it is easier than the others for those who arrive in Makkah early, as they can enjoy the state of non-Ihrām between 'Umrah and Hajj.

The Tamattu' Hajj necessitates a Hady (sacrifice) of gratitude, not compensation, which suffices as sacrifice: a sheep, a seventh of a camel, or a seventh of a cow. It is to be slaughtered on the day of Eid or during the three days following it, and distributed in Mina or Makkah, with the performer partaking of it. If he cannot find or afford it, he must fast three days during Hajj, not exceeding the three days after Eid, and seven days upon returning home.

The performer of Qirān Hajj, like the performer of Tamattu' Hajj, is obligated to offer a hady or its substitute.

Brief Description of Tamattu' from Initiating Ihrām for 'Umrah to the end of Hajj

(A) 'Umrah

1. If one intends to assume Ihrām for 'Umrah, he should take a ritual bath like that taken for Janābah (sexual impurity), apply the best perfume he can find to his hair and beard, and wear white upper and lower sheets. A woman may wear whatever clothing she wishes, provided she does not display adornment.

2. Then he should perform the obligatory prayer if it is the time for it, to assume Ihrām thereafter. If it is not the time for an obligatory prayer, he should offer two Rak'ahs intending them as the Sunnah for ablution, not as the Sunnah for Ihrām, as it is not established from the Prophet (ﷺ) that there is a Sunnah for Ihrām.

3. After completing the prayer, he makes the intention to enter into 'Umrah, saying: "Labbayka Allahumma labbayk; labbayka lā sharīka laka labbayk; inna al-hamda wa an-ni'mata laka wa al-mulk, lā sharīka lak; labbayka Allahumma 'Umrah" (I respond to Your call, O Allah, I do respond; I respond to Your

call, and You have no partner. Verily, the praise, blessing, and sovereignty belong to You; You have no partner. Here I am O Allah to perform 'Umrah). A man should raise his voice with it, while a woman should recite it quietly.

It is Sunnah to frequently recite the Talbiyah until starting the Tawāf, where he should stop it.

4. When he arrives in Makkah, he begins Tawāf upon his arrival by proceeding to the Black Stone. He should touch it—meaning, wipe it—with his right hand and kiss it if possible without crowding. Otherwise, he should point to it and say Takbīr.

Then, he should turn, making the Ka'bah to his left. When he passes by the Yemeni Corner—which is the last corner he passes by after the Corner of the Black Stone—he should touch it with his right hand if possible, without kissing it.

He performs seven rounds of Tawāf, with the man engaging in Ramal during the first three rounds, and adopting Idtibā' throughout the entire Tawāf.

Ramal: walking briskly with short steps.

Idtibā': placing the middle of his garment under his right armpit and its two ends over his left shoulder.

He should remember Allah and glorify Him during his Tawāf, and supplicate with whatever he wishes in humility and presence of heart. Each time he comes to the Black Stone, he should say Takbīr, and between the Yemeni Corner and the Black Stone, he should say:

﴿...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].

As for adhering to a specific supplication for each round, it has no basis in the Sunnah; rather, it is an innovated practice.

5. After completing Tawāf, he should offer two Rak'ahs behind the Maqām of Ibrahīm, even if he is far from it, reciting in the first Rak'ah, after Al-Fātihah:

{قُلْ يَا أَيُّهَا الْكَافِرُونَ}

{Say, "O disbelievers} [Surat al-Kāfirūn: 1] and, in the second:

{قُلْ هُوَ اللَّهُ أَحَدٌ}

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

6. He then performs Tawāf between Safa and Marwah—i.e., between them—for seven rounds, beginning at Safa and concluding at Marwah.

The Sunnah is to ascend upon them and stand facing the Qiblah, raising his hands, engaging in Dhikr, and invoking Allah.

It is Sunnah for the man to jog vigorously between the two green signs.

7. When he finishes the rounds, he shortens his hair, ensuring all of it is trimmed, and a woman shortens it by a fingertip length.

Thus, the 'Umrah is completed, and he ends his Ihrām, enjoying all that Allah has made permissible for him before Ihrām, in terms of clothing, perfume,

marriage, and other matters.

(B) Al-Hajj

1. On the day of Tarwiyah, the 8th of Dhul-Hijjah, one assumes Ihrām for Hajj from the place where he is residing, performing the same acts at the time of assuming Ihrām as he did for 'Umrah, such as bathing, applying perfume, and donning the Ihrām garments.

2. Once he has completed that, he makes the intention to enter into Hajj, saying: "Labbayka Allahumma labbayk; labbayka lā sharīka laka labbayk; inna al-hamda wa an-ni'mata laka wa al-mulk, lā sharīka lak, labbayka Allahumma Hajjan" (I respond to Your call, O Allah, I do respond; I respond to Your call, and You have no partner. Verily, the praise, blessing, and sovereignty belong to You; You have no partner. O Allah, here I am to perform Hajj). A man should raise his voice with it, while a woman should say it quietly.

It is Sunnah to frequently recite the Talbiyah until stoning Jamrat al-'Aqabah on the day of Eid,

at which point he should stop it.

3. Then, he proceeds to Mina and offers the Zhuhr, 'Asr, Maghrib, 'Ishā', and Fajr prayers there, shortening the four-Rak'ah prayers to two Rak'ahs, without combining them.

4. When the sun of the ninth day rises, he should proceed to 'Arafah and alight at Namirah till noon, if easily possible; otherwise, he should alight at 'Arafah. When the sun passes the meridian, he should offer the Zhuhr and 'Asr prayers, shortening and combining them. Then, he should devote himself to the remembrance and supplication to Allah, facing the Qiblah, even if the mountain is behind it, until the sun sets.

5. When the sun sets, he proceeds to Muzdalifah, where he offers the Maghrib prayer as three Rak'ahs and the 'Ishā' prayer as two Rak'ahs, and he spends the night there. When he has performed the Fajr prayer, he engages in remembering Allah and supplicating Him until the morning is clearly bright.

6. If sunrise becomes so imminent, he proceeds to Mina.

Upon reaching it, he begins by throwing Jamrat al-'Aqabah, the closest of the Jamrahs to Makkah, with seven successive pebbles, each slightly larger than a chickpea. He says Takbīr with each pebble, with humility and extolment to Allah, the Exalted.

When he finishes throwing, he should slaughter his sacrificial animal if possible, then shave his entire head or shorten it, with shaving being preferable, except for a woman, who should shorten her hair by the length of a fingertip.

With the throwing of the pebbles and shaving or cutting the hair, the first Tahallul (partial ending of Ihrām) is achieved. He may then wear his clothes, apply perfume, and do everything that Allah permitted him before Ihrām, except for matters related to women, as these do not become permissible until the second Tahallul.

He then descends to Makkah, where he performs the Tawāf (circumambulation) of Hajj and makes Sa'i (walking) between Safa and Marwah in the manner previously described for the Tawāf and Sa'i of 'Umrah, except that he does not perform

Ramal during the Tawāf, nor does he do Idtibā', as both Ramal and Idtibā' are not prescribed except in the initial Tawāf upon arrival.

With Tawāf and Sa'i, preceded by throwing the pebbles and shaving or shortening the hair, the second termination of Ihrām is achieved, and everything that Allah made permissible before Ihrām becomes lawful for him, even women.

The summary of rituals performed on the day of Eid is as follows:

Throwing Jamrat al-'Aqabah.

Slaughtering the Hady (Hajj sacrificial animal).

Shaving or shortening the hair.

Tawāf and Sa'i.

The Sunnah is to perform them in this order, but if it is not feasible for him and he puts some ahead of others, there is no blame upon him.

7. One should spend the 11th and 12th nights at Mina.

He throws the three Jamrahs on these two days

after the sun passes the meridian, beginning with the first Jamrah, the farthest from Makkah. He throws it with seven successive pebbles, saying Takbīr with each pebble. After finishing, he advances slightly away from the crowd, stands facing the Qiblah, raises his hands, and supplicates to Allah with a long prayer of his choice. Then, he throws the second Jamrah and stands afterward to supplicate as he did with the first. Then, he throws the third Jamrah—Jamrat al-‘Aqabah, which he threw on the day of Eid—in the same manner as the previous two Jamrahs, but he does not stand afterward for supplication.

9. When he completes the throwing of the three Jamrahs on the 12th day, he may choose to stay at Mina for the 13th day and throw the pebbles after noon, which is preferable because it was done by the Prophet (ﷺ) and involves additional righteous deeds; or if he wishes, he may hasten and leave Mina on the 12th day before sunset.

It is recommended to make Takbīr and Dhikr frequently during those days and nights, as Allah

Almighty says:

﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ...﴾

{And remember Allah during the appointed days.} [Surat al-Baqarah: 203].

The Prophet's (ﷺ) statement: **“The Days of Tashrīq are days of eating, drinking, and remembrance of Allah.”**¹.

Thus, the rituals of Hajj are completed.

The Farewell Tawāf

When the pilgrim has completed all the rites of Hajj and wishes to return to his country, he should not leave Makkah until he performs the Farewell Tawāf around the House (Ka'bah), making it the last of his actions before his departure.

Women in menstruation or the postpartum period are not required to perform the Farewell Tawāf, according to the statement of Ibn 'Abbās

¹ [Narrated by Muslim in the Book of Fasting, Chapter: Prohibition of Fasting the Days of Tashrīq; Hadīth no. (1141), from the narration of Nubaisha Al-Hudhali.]

(may Allah be pleased with him and his father):
“People were commanded to make (Tawāf around) the Ka’bah the last thing they do, but an exception was made for menstruating women.”¹.

Prohibitions of Ihraam

Prohibited acts during Ihrām: These are the things forbidden in Ihrām due to the state of Ihrām.

They are summarized as follows:

1. Removing or cutting hair from the head by shaving or otherwise, and the majority of scholars have included body hair in this ruling.
2. Cutting the nail from the hands or feet, which the majority of scholars have equated with hair due to the commonality of luxury.
3. Using perfume after Ihrām, whether on the body, clothes, food, or drink.

¹ [Narrated by Al-Bukhārī; Book of Hajj; Chapter: The Farewell Tawāf; no. (1755). And narrated by Muslim; Book of Hajj; Chapter: The obligation of the Farewell Tawāf; no. (380/1328)].

4. Wearing gloves.

5. Lustful contact.

The ransom for these five prohibitions is by choice, as Allah Almighty mentioned in the Qur'an regarding shaving the head, and the rest is analogized to it. One can choose between fasting three days, feeding six poor people, giving each poor person half a Sā', or slaughtering a sheep. The food and the sheep should be distributed among the poor, either in Makkah or in the place where the prohibition was committed.

6. Sexual intercourse, and if it occurs during Hajj before the minor Tahallul, it entails four things:

The nullification of the ritual that occurred due to sexual intercourse.

The obligation to go through with it.

It becomes obligatory to make it up the following year.

An offering of a sacrificial camel should be distributed among the poor in Makkah or at the

place of sexual intercourse.

7. Contracting a marriage, and it does not entail a ransom, but the marriage becomes invalid, whether the one in the state of Ihram is the husband, the wife, the guardian, or their representative.

8. Killing wild terrestrial game incurs a compensational ransom, which is to slaughter its equivalent and distribute it among the poor of the Haram, or to estimate its value in food and distribute it among the poor of the Haram, or to fast one day instead of feeding each needy person.

These eight forbidden acts are prohibited for every person in the state of Ihram, whether male or female, with the following two acts being specific to men:

1. Covering the head with an attached covering, but as for unattached coverings, such as tents, car roofs, and umbrellas, there is nothing wrong with that.

2. Wearing stitched (form-fitting) clothes, which refers to anything sewn to fit the size of the body or a part of it or an organ, such as shirts, pants, and socks.

However, there is no harm in wearing patched waist wraps and cloaks, nor in wearing rings, watches, eyeglasses, hearing aids, money pouches, and the like.

The following forbidden act pertains specifically to women:

Covering the face in any manner, and some scholars say that what is prohibited for her is only the Niqāb, which is to cover her face with a covering that has openings for her eyes. It is preferable for her not to cover it at all unless non-mahram men see her, in which case she must cover it, whether in the state of Ihrām or otherwise.

The ransom for these specific forbidden acts is optional, similar to the ransom for the previous five.

The ruling on the doer of these forbidden acts

Perpetrators of the foregoing forbidden things have three cases:

The first: Doing the forbidden act without need or excuse is sin, and ransom is due.

The second: Doing it out of need, he is not sinful, but must give a ransom. Allah Almighty says:

﴿...فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ...﴾

{But if anyone among you is sick or has an ailment of the scalp [and had his head shaved], then he must compensate by fasting, charity, or a sacrificial offering.} [Surat al-Baqarah: 196].

If one needs to cover his head due to cold or heat from which he fears harm, he is permitted to cover it, and a ransom is due on him, with the option to choose from what was previously mentioned.

The third: To do it excusably due to ignorance, forgetfulness, coercion, or sleep. In such a situation, there is no sin upon him, nor is he required to observe expiation. Allah Almighty says:

﴿...رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا...﴾

{Our Lord, do not hold us accountable if we forget or fall into error.} [Surat al-Baqarah: 286].

In a Hadīth, the Prophet (ﷺ) said: **“Allah has pardoned my Ummah for mistakes,**

forgetfulness, and what they were coerced to do.”¹.

But when the excuse is over, and he becomes aware of the forbidden act, or remembers it, or his coercion is lifted, or he wakes from his sleep, he must abandon it - i.e., the forbidden act - immediately.

Visiting the Prophet's Mosque

The Prophet's Mosque is one of the three mosques to which journeys are undertaken, namely: the Sacred Mosque in Makkah, the Prophet's Mosque in Madinah, and Al-Aqsa Mosque in Jerusalem. A prayer in the Prophet's Mosque is better than a thousand prayers offered elsewhere, except for the Sacred Mosque. For this reason, visiting the mosque to pray in it is prescribed at all times, not specifically during Hajj, and it is not related to Hajj, as Hajj is complete without it and is not diminished by omitting it. However, people

¹ [Narrated by Ibn Mājah in the Book of Divorce, Chapter on Divorce under Duress and Forgetfulness, No. (2043) (2045) from Abu Dharr and Ibn ‘Abbās]

often combine it with Hajj so that the journey for both is one, especially for those for whom it is difficult to make separate journeys for each, such as those from distant lands.

When he enters the mosque, he prays as much as Allah wills, then proceeds to the grave of the Prophet (ﷺ). He stands before it and says: “*As-salāmu ‘alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh* (Peace be upon you, O Prophet, and the mercy and blessings of Allah). O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhīm and upon the family of Ibrāhīm; indeed, You are Praiseworthy, Glorious. And bless Muhammad and the family of Muhammad, as You blessed Ibrāhīm and the family of Ibrāhīm; indeed, You are Praiseworthy, Glorious.”

Then, he steps a little to the right to greet Abu Bakr (may Allah be pleased with him), saying: ‘Peace be upon you, O Abu Bakr, O successor of the Messenger of Allah (ﷺ), may Allah be pleased with you and reward you on behalf of the Ummah of

Muhammad with goodness.'

Then he steps a little to the right to greet 'Umar (may Allah be pleased with him), saying: "Peace be upon you, O Commander of the Faithful 'Umar, may Allah be pleased with you and reward you with goodness on behalf of the Ummah of Muhammad."

He goes out to the mosque of Qubā' in a state of purification and prays in it.

He visits Al-Baqī', which is the cemetery of Madinah, and greets 'Uthmān (may Allah be pleased with him). He stands at his grave and says: "As-salāmu 'alayka ya amīr al-mu'minīn 'Uthmān, may Allah be pleased with you and reward you with goodness on behalf of the Ummah of Muhammad." He greets the people of Al-Baqī' and supplicates for their forgiveness and mercy.

He proceeds to 'Uhud to visit the grave of Hamzah, the uncle of the Prophet (ﷺ), and the graves of the martyrs there. He should seek Allah's pleasure for them and supplicate for their forgiveness and mercy.

A woman may not visit the graves, neither the grave of the Prophet (ﷺ) nor the graves of anyone else.

There is nothing in the city that should be specifically intended for visitation, whether mosques or otherwise, except what we have mentioned.

And Allah guides to success. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.



Written by the one who is in need of Allah:

Muhammad al-Sālih al-'Uthaymīn

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