



رئاسة الشؤون الدينية  
بالمسجد الحرام والمسجد النبوي

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

التحقيق والإيضاح لكثير من مسائل الحج والعمرة والزيارة

English

إنجليزي

Author

'Abdul-'Azīz ibn 'Abdullah ibn Bāz

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Baz ‘ Abdul-Aziz ibn

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# In the Name of Allah, the Most Compassionate, the Most Merciful

## Introduction

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 clarifies and verifies many issues related to the rituals of Hajj, Umrah, and visiting in the light of the Book of Allah and the Sunnah of His Messenger (ﷺ). I compiled it for myself and whoever among the Muslims wishes, and I endeavored to articulate its issues in the light of the 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.

### Author

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## Introduction of the Book

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 clarifies many important issues related to Hajj, 'Umrah, and visiting, in a concise and clear manner. 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 الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ} [الذاريات: ٥٥]*

*{But keep reminding them, for reminder benefits the believers.}*

And Allah Almighty says:

*{وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ...} [آل عمران: ٧٥]*

*{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"} until the end of the verse. And Allah Almighty says:*

*{...} وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ...} [المائدة: ٢٠]*

*{Cooperate with one another in goodness and righteousness.}*

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. "

At-Tabarāni reported from Hudhayfah that the Prophet (ﷺ) said: "Whoever does not concern himself with the affairs of Muslims is not one of them, and whoever does not spend his evenings and mornings advising for the sake of Allah, His Book, His Messenger, the leaders of the Muslims, and their general public, is not one of them ."

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.

## 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:

﴿... وَ لِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ﴾ [آل عمران: 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.}*

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<sup>1</sup>."

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 means and has not performed Hajj, to impose Jizyah (protection tax) on them. They are not Muslims, they are not Muslims." It is narrated on the authority of 'Ali (may Allah be pleased with him) that he said:

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<sup>1</sup> Narrated by Al-Bukhāri in the Book of Faith, Chapter: Islam is built upon five, no. (8); and by Muslim in the Book of Faith, Chapter: Explanation of the Pillars of Islam and its great foundations, no. (16).

"If anyone can perform the pilgrimage and neglects it, it does not matter whether he dies as a Jew or a Christian."

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 ." Narrated by Ahmad.

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:

﴿... وَ لِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ﴾ [آل عمران: 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.}*

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

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

The Prophet (ﷺ), in his response to Jibrā'il (Gabriel) when he asked him about Islam, 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, and fast the month of Ramadan."<sup>2</sup> Narrated by Ibn Khuzaymah and Ad-

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<sup>2</sup> Narrated by Ibn Khuzaymah in (Al-Manāsik), Chapter on the Clarification that 'Umrah is an Obligation and Part of Islam, no.



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 Jihād obligatory upon women? He said: The kind of Jihād obligatory upon them is one that involves no fight: Hajj and ‘Umrah ." 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, it is supererogatory ."

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."<sup>3</sup>

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(3044); and by Al-Dāraqutnī in (Al-Hajj), Chapter on the Mawāqit, no. (2664).

<sup>3</sup> Narrated by Al-Bukhāri in (Hajj), Chapter: The obligation of ‘Umrah and its merit, no. (1773); and by Muslim in (Hajj), Chapter: The merit of Hajj and ‘Umrah and the Day of ‘Arafah, no. (1349).

## Chapter The obligation of repenting from sins and rectifying 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 means to fulfill His commands and avoid His prohibitions.

He should document his debts and credits, and have witnesses for that. He must hasten to sincere repentance from all sins, as Allah Almighty says:

(... وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾ [النور: ٣١])

*{And turn to Allah in repentance all together, O believers, so that you may be successful.}*<sup>4</sup>

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 their 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 ."

He should select for his Hajj and 'Umrah a pure expenditure from lawful earnings, as it is authentically reported that the

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<sup>4</sup> Surat an-Nūr: 31.

Prophet (ﷺ) said: "Indeed, Allah Almighty is Good and accepts only that which is good ." 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 pure sustenance and places his foot in the stirrup, and calls out: 'Here I am, O Allah, here I am,' a caller from the heavens responds: 'Here I am and happiness to you; your provision is lawful, your mount is lawful, and your Hajj is accepted and not rejected.' But if a man sets out with impure sustenance and places his foot in the stirrup, and calls out: 'Here I am, O Allah, here I am,' a caller from the heavens responds: 'No here I am and no happiness to you; your provision is unlawful, your expenditure is unlawful, and your Hajj is not accepted' (<sup>5</sup>."

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 ."

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

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,

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<sup>5</sup> Narrated by At-Tabarāni in "Al-Mu'jam Al-Awsat" (6/109) no. (5224), and in "At-Targhīb wa At-Tarhīb" under the chapter of Encouragement for Lawful Expenditure no. (1723).

reputation, or boasting 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 وَزَيَّنَّتْهَا نُوفَّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْحَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ

لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾ [هود: ١٥-١٦]

*{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.}*

Allah Almighty also says:

(مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلُهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾ [الإسراء: ١٨-١٩]

*{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.} {6}*

*{But whoever desires the Hereafter and strives for it as he should, being a believer—it is those whose efforts will be appreciated.} {7}*

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 ."

<sup>6</sup> Surat al-Isrā': 18.

<sup>7</sup> Surat al-Isrā': 19.

He should also take as companions in his journey the righteous among the people of righteousness, piety, and understanding of 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 of that, and ask about what is unclear to him so that he may be upon insight. When he mounts his animal, car, airplane, or any other means of transportation, it is recommended for him to mention the name of Allah Almighty, and praise Him, then proclaim the Takbīr three times, and say:

(... سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٣٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٣٤﴾ [الزخرف: ٣٣-٣٤])

*{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.}*

*'Allāhumma inni as'āluka fi safri hadha al-birra wat-taqwa wa min al-ʿamali ma tarda, Allāhumma hawwin ʿalayna safarana hadha watwi ʿanna bu ʿdah, Allāhumma anta as-sāhib fi as-safar wal khalifah fi al-ahl, Allāhumma inni a ʿūdhu bika min wa ʿthā ʿas-safar wa kā bat al-manzhar wa sū ʿal-munqalab fi al-māl wa al-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 One in Whose care we leave our family behind. O Allah, I seek*

*refuge in You from this journey's hardships, the terrible sights in store, and a misfortunate return to our property and family)*

.”This is authentically reported from the Prophet (ﷺ) as narrated by Muslim from the Hadīth of Ibn ‘Umar (may Allah be pleased with and his father).

Idle talk, engaging in matters that do not concern him, excessive jesting, and he should also guard his tongue against lying, backbiting, gossiping, and mocking his companions or 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 preaching, 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 reported that the Prophet (ﷺ) took off form-fitting clothes upon 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 Ka’bah."* The Prophet (ﷺ) commanded ‘Ā’ishah, when she began menstruating after entering into the state of Ihrām for ‘Umrah, to take a ritual bath and assume Ihrām for Hajj. He also commanded Asmā’ bint ‘Umayy, when she gave birth in Dhul-Hulayfah, to make Ghusl (ritual bath), wrap a cloth around her private parts, and assume Ihrām. This indicates that if a woman reaches the Miqāt while menstruating or experiencing post-natal bleeding, she should perform Ghusl and assume Ihrām along with the others, and she may do everything the pilgrim does except for Tawāf of the House, 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 that 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 ." 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 than forty nights ."

The wording by An-Nasā'i reads: "The Messenger of Allah (ﷺ) appointed a time for us ." Narrated by Ahmad, Abu Dāwūd, and At-Tirmidhi with the wording of An-Nasā'i. It is not permissible to remove any part of the head hair while assuming 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 and thick, as it is established in the Two Sahīh Collections, on the authority of Ibn 'Umar (may Allah be pleased with him and his father), that the Messenger of Allah (ﷺ) said: "Oppose the polytheists, leave the beards to grow, and trim the mustaches ." 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 oppose the Magians ."

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 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): **"One of you should assume Ihrām wearing an Izār, a Ridā', and two sandals ."** Narrated by Imam Ahmad (may Allah have mercy upon him).

A woman may assume Ihrām wearing whatever she likes of black, green, or other colors while being cautious not to resemble men's clothing. However, she must not wear the Niqāb (face cover) or gloves during her state of Ihrām. However, she should cover her face and hands with something other than the Niqāb and gloves, for the Prophet (ﷺ) prohibited a woman in Ihrām from wearing the Niqāb and gloves. As for some common people specifying green or black for a woman's Ihrām, it has no basis.

After completing the bath, cleansing, and wearing the Ihrām clothing, he makes the intention in his heart to assume the ritual he desires, whether Hajj or 'Umrah, as the Prophet (ﷺ) said: **"Indeed, the deeds are judged according to the intentions, and each person will be rewarded according to what he intended ."**

He may verbally express his intention, so if he intends to perform 'Umrah he should say: "Labbayka 'Umrah" (Here I am, assuming 'Umrah), or "Allāhumma labbayka 'Umrah" (O Allah, here I am, assuming 'Umrah). If his intention is for Hajj, he should say: "Labbayka Hajjan" (Here I am, assuming Hajj), or "Allāhumma labbayka Hajjan" (O Allah, here I am, assuming Hajj), as the Prophet (ﷺ) did so. If he intends both, he should make Talbiyah saying: "Allāhumma labbayka 'Umratan wa

Hajjan" (O Allah, here I am, assuming 'Umrah and Hajj). It is preferable to pronounce this after settling on one's mount, whether it be an animal, a car, or otherwise, for the Prophet (ﷺ) only pronounced it after settling 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 intended except in the case of Ihrām specifically, as it is reported from the Prophet (ﷺ).

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

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. The Prophet (ﷺ) said: |#| "The worst things are those newly introduced, and every innovation is misguidance ." Narrated by Muslim in his Sahīh Collection. The Prophet (ﷺ) said: "Whoever introduces something into this matter of ours [Islam] that is not part of it will have it rejected ." Narrated by Al-Bukhāri and Muslim. A wording by Muslim reads: "Whoever does an action that is not a part of this matter of ours [Islam] will have it rejected ."

## Chapter The spatial Miqāts and their designation

The Miqāts are five:

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

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 have mentioned, and for anyone else who passes by them intending to perform Hajj or 'Umrah. It is obligatory for anyone passing by them to assume Ihrām from there, and it is prohibited to bypass them without assuming Ihrām if one is heading to Makkah with the intention of Hajj or 'Umrah, whether passing by land or air, due to the generality of the Prophet's (ﷺ) statement when he appointed 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 .”**

It is prescribed for one who intends to travel to Makkah by air for Hajj or 'Umrah to prepare by taking a bath and similar acts before boarding the plane. When approaching the Miqāt, he should put on his Izār and Ridā' and then make Talbiyah for 'Umrah if there is ample time, but if time is short, 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 nor make Talbiyah until he is parallel to the Miqāt or near it, as the Prophet (ﷺ) did not assume Ihrām except from the Miqāt. It is obligatory for the Ummah to emulate him (ﷺ) in this as in other matters of religion, following the words of Allah, the Exalted:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ...﴾ [الأحزاب: ٢١]

*{Indeed, in the Messenger of Allah you have an excellent example.}* The Prophet (ﷺ) said during the Farewell Pilgrimage: “Learn your rituals from me .”

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 and intending to perform Hajj and ‘Umrah .” 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 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, Al-Sharā’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 should assume Ihrām from there for whatever Hajj or 'Umrah they intend. If he has another residence outside the Miqāt, he has the choice to assume Ihrām from the Miqāt or from his residence, which is closer to Makkah than the Miqāt, based on the general statement of the Prophet (ﷺ) in the Hadīth of Ibn 'Abbās (may Allah be pleased with him) when he mentioned the Miqāts, saying: **"Those living within those boundaries, their Ihlāl is from their place of residence, and even the residents of Makkah make Ihlāl from Makkah ."** Narrated by Al-Bukhāri and Muslim.

However, whoever intends to perform 'Umrah while within the sanctuary must go out to the area 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 make Ihlāl (assume Ihrām) from Makkah ."** 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.

As for what some people do by frequently performing ‘Umrah after Hajj from places like Tan‘īm or Jīrānah or others, having 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 their Hajj. ‘Ā’ishah (may Allah be pleased with her) performed ‘Umrah from Tan‘īm because she did not perform ‘Umrah with the people upon entering Makkah due to her menses. She requested the Prophet (ﷺ) to perform ‘Umrah instead of the one she had intended from the Miqāt, and the Prophet (ﷺ) granted her request. Thus, she accomplished two ‘Umrahs: the one associated with her Hajj as well as this separate ‘Umrah. Therefore, for anyone in a similar situation to that of ‘Ā’ishah, there is no harm in performing ‘Umrah after completing Hajj, following all the evidence and easing 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 cases is: to reach it outside the months of Hajj, such as during Ramadan or Sha'bān. The Sunnah for such a person is to assume Ihrām for 'Umrah, intending it in his heart and verbally expressing it by saying: "Labbayka 'Umrah" (Here I am, to perform 'Umrah), or "Allāhumma labbayka 'Umrah" (O Allah, here I am, to perform 'Umrah), and then he should recite the Talbiyah of the Prophet (ﷺ), which is: "Labbayka Allāhumma labbayk, labbayka la sharīka laka labbayk, inna al-hamda wan-ni'mata laka wal-mulk, la sharīka lak (Here I am at Your service, O Allah; here I am at Your service. Here I am at Your service, You have no partner; here I am at Your service. Indeed, all praise, favor, and dominion belong to You. You have no partner) ." He frequently recites this Talbiyah and makes Dhikr of Allah Almighty until he reaches the House. Upon reaching the House, he stops the Talbiyah and performs Tawāf around the House for seven rounds, then prays two Rak'ahs (units of prayer) behind the Maqām (station of Abraham). After that, he proceeds to Safa and performs Sa'i (walking) between Safa and Marwah for seven rounds. Then, he shaves his head or shortens it, thereby completing his 'Umrah, and everything that was prohibited for him in the state of Ihrām becomes permissible.

The second case: To reach the Miqāt during the months of Hajj, which are: Shawwāl, Dhul-Qa'dah, and the first ten days of Dhul-Hijjah. In such a case, he has the choice between three options: to perform Hajj alone, perform 'Umrah alone, or to

combine both, because when the Prophet (ﷺ) reached the Miqāt in Dhul-Qa'dah during the Farewell Pilgrimage, he gave his Companions the choice between these three rituals. However, the Sunnah for this individual, if he does not have a sacrificial animal with him, is to assume Ihrām for 'Umrah and perform what we have mentioned regarding one who reaches the Miqāt outside the months of Hajj. This is because the Prophet (ﷺ) instructed his Companions, when they approached Makkah, to make their Ihrām for 'Umrah, and he emphasized this upon them in Makkah. Thus, they performed Tawāf, Sa'i, shortened their hair and ended their Ihrām in compliance with his command (ﷺ) except for those who had a sacrificial animal with them, as the Prophet (ﷺ) instructed them to remain in their state of Ihrām until they end it on the Day of Nahr (Slaughter). 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 one assuming 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 hinders me, I shall end my Ihrām wherever I am hindered ." This is according to the Hadīth of Dubā'ah bint az-Zubayr (may Allah be pleased with her) in which she said: "O Messenger of Allah, I wish to perform Hajj, but I am ill. The Prophet (ﷺ) said to her: Perform the pilgrimage, but stipulate that 'my place of ending Ihrām is where You restrain me' ." [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.

## 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 reported in Sahīh Muslim from Ibn ‘Abbās (may Allah be pleased with him and his father). "A woman lifted a child to the Prophet (ﷺ) and said: O Messenger of Allah, is there Hajj for this one? He said: Yes, and you will have a reward ."

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 ." 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 age of maturity must perform another Hajj, and any slave who performs Hajj and then is emancipated must perform another Hajj ." Narrated by Ibn Abi Shaybah and Al-Bayhaqi with a sound Isnād.

If the child is below the age of discernment, his guardian assumes the intention of Ihrām on his behalf, removes his stitched clothing, and makes the Talbiyah for him. Thus, the child enters the state of Ihrām and is prohibited from what is forbidden to an adult in Ihrām. Similarly, for a young girl who has not yet reached the age of discernment, her guardian intends Ihrām on her behalf and makes Talbiyah for her, thus she enters the state of Ihrām by that. She is prohibited from what an adult woman in Ihrām is prohibited from. Both of them should be pure in their clothing and bodies during Tawāf, as Tawāf resembles prayer, and purification is a condition for its validity.

If the boy and the girl are at the age of discernment, they may assume *Ihrām* with the permission of their guardian, performing at the time of *Ihrām* what an adult would do, such as washing and applying perfume. Their guardian, whether it be their father, mother, or someone else, is responsible for their affairs and attending to their interests. The guardian performs on their behalf what they are unable to do, such as throwing the pebbles and similar acts, while they are required to perform the rest of the rituals, like standing at 'Arafah, spending the night at Mina and Muzdalifah, *Tawāf*, and *Sa'ī*. If they are unable to perform *Tawāf* and *Sa'ī*, they should be carried for *Tawāf* and *Sa'ī*. It is preferable for the one carrying them not to combine his intention for *Tawāf* and *Sa'ī* with theirs, but rather to intend *Tawāf* and *Sa'ī* solely for them, and then perform an independent *Tawāf* and an independent *Sa'ī* 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 .**" If the one carrying intends *Tawāf* and *Sa'ī* for himself and the one being carried, 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 would have clarified it (ﷺ). 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.

## 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 impermissible for men specifically to wear Makhīṭ (stitched) garments in their entirety, meaning in the form they were tailored and sewn, such as shirts, or on parts of the body like undershirts, trousers, Khuff (leather socks), and socks. However, if a man cannot find an Izār (waist wrapper), he is allowed to wear lower garments (trousers). And likewise, whoever does not find sandals may wear leather socks without cutting them, due to the authentic Hadīth of Ibn ‘Abbās (may Allah be pleased with him and his father), established in the two Saḥīḥ Collections, where the Prophet (ﷺ) said: **“Whoever cannot find shoes may wear leather socks, and whoever cannot find a waist wrapper may wear the lower garment (trousers) .”**

As for what is mentioned in the narration of Ibn ‘Umar (may Allah be pleased with him and his 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 that in Madīnah when he was asked about what a Muhrim should wear. Then, when he addressed the people at ‘Arafāt, he permitted wearing leather socks in the absence of sandals and did not command cutting them. Present at this sermon were those who did not hear his response in Madīnah, and delaying clarification beyond the time of need is not permissible, as known in the sciences of Hadīth principles and Fiqh. Thus, the abrogation of the

command of cutting is established, for had it been obligatory, the Prophet (ﷺ) would have clarified it. And Allah knows best.

It is permissible for a Muhrim to wear leather socks that do not extend above the ankles, as they are akin to shoes. He is also allowed to fasten his waist-wrapper with a string or the like, due to the absence of 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 woman should not wear a face veil or wear gloves .”** Narrated by Al-Bukhāri. Gloves: they are 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, and 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, and 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 .”* Narrated by Abu Dāwūd and Ibn Mājah; and Ad-Dāraqutni narrated a similar Hadīth from ‘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...﴾ [النور: ٣١]

*{And not to reveal their beauty except to their husbands.}*

Undoubtedly, the face and hands are among the greatest adornments, and the face is even more significant and greater in this regard. Allah Almighty says:

﴿... وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ...﴾ [الأحزاب: ٥٣]

*{And if you ask his wives for something, ask them from behind a screen; that is purer for your hearts and their hearts.}*

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 مَعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ...﴾ [البقرة: ١٩٧]

*{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.}*

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 ." "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 وَجَدِلْهُمْ بِلَّتِي هِيَ أَحْسَنُ...﴾ [النحل: ١٢٥]

*{Call to the way of your Lord with wisdom and goodly exhortation, and reason with them in the best manner.}*

It is forbidden for a male in the state of Ihrām to cover his head with anything attached, such as a cap, Ghutrah (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, 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 making Talbiyah (Here I am, O Allah, at Your service) ." [Agreed upon; this is the wording of Muslim]

As for seeking shade under a car roof, umbrella, or the like, there is no harm in it, just as seeking shade under a tent or tree is permissible, as established in the authentic sources. "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, where he stayed until the sun had passed its zenith 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 ." Narrated by Muslim.

If a Muhrim wears tailored clothing, covers his head, or applies perfume out of forgetfulness or 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 by a tool, gesture, or the like. It is prohibited to chase it from its place, and it is forbidden to cut off the trees and green plants of the sanctuary and to pick up its lost items except for one who intends to announce it, due to the saying of the Prophet (ﷺ): "This city—meaning Makkah—is sacred by the sanctity of Allah until the Day of Judgment. Its trees are not to be cut, its game is not to be disturbed, its Khalā (shrubs) are not to be uprooted, and its found items are not permissible except for Munshid (someone who announces it publicly) ." [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.



## 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 the pilgrim reaches Makkah, it is recommended for him to take a bath before entering it, for the Prophet (ﷺ) did so. When he reaches the Sacred Mosque, it is recommended to enter with his right foot first and say: **“Bismillāh was-sallātu was-salāmu ‘ala rasūlillāh, a‘ūdhu billāhi al-‘azhīm wa biwajhihi al-karīm wa sultānihi al-qadīm min ash-shaytān ar-rajīm. Allāhumma iftahli abwāba rahmatik (In the name of Allah, and may Allah’s peace and blessings be upon the Messenger of Allah. I seek refuge with Allah, the Most Great, and with His Noble Face, and His eternal authority from the accursed devil. O Allah, open for me the gates of Your mercy) .”** He should say this upon entering all other mosques, and as far as I know, there is no specific Dhikr authentically reported from the Prophet (ﷺ) for entering the Sacred Mosque.

Upon reaching the Ka’bah, he ceases the Talbiyah before commencing Tawāf if he is performing Tamattu’ Hajj (performing both ‘Umrah and Hajj during the same trip, with a break in between) or ‘Umrah. Then, he heads for the Black Stone, faces it, touches it with his right hand, and kisses it if possible, without harming others by crowding. Upon touching it, he says: "Bismillāh, Allāhu Akbar" (In the name of Allah, Allah is the Greatest), or simply: "Allāhu Akbar" (Allah is the Greatest). If kissing it is hard, he touches it with his hand or a stick or the like, and kisses what he touched it with. If touching it is difficult, he points to it and says: "Allāhu Akbar" (Allah is the Greatest), without kissing what he points with.

For the validity of Tawāf, it is required that the pilgrim be in a state of purity from both minor and major Hadath (ritual impurity), as Tawāf is akin to prayer, except that speaking is permitted in it. The pilgrim should keep the Ka'bah on his left side while performing Tawāf. If he says at the beginning of his Tawāf: “**Allāhumma imānan bika wa tasdīqan bikitābika wa wafā’an bi’ahdika wat-tibā’an lisunnati nabiyyika Muhammadin sallallāhu ‘alayhi wa sallam (O Allah, (I do this) out of my faith in You, belief in Your Book, fulfillment of Your covenant, and compliance with the Sunnah of Your Prophet Muhammad (ﷺ).**” It is good because it has been reported from the Prophet (ﷺ). He performs Tawāf (circumambulation) seven times, taking quick and short steps in all of the first three rounds of the initial Tawāf, which is the Tawāf performed upon first arriving in Makkah, whether he is performing ‘Umrah, Tamattu’ Hajj, Hajj alone, or Qirān Hajj (combining Hajj and ‘Umrah in the same Ihrām). He walks normally in the remaining four rounds, starting each round from the Black Stone and finishing it there.

Ramal: it is to walk briskly with short steps, and it is recommended to uncover the right shoulder during this entire Tawāf and not in others.

Idtibā’: is to place the middle of the Ridā’ (upper sheet) under the right shoulder and its ends on the left shoulder. If one is uncertain about the number of rounds, he should base it on certainty, which is the lesser number. So, if he doubts whether he has completed three or four rounds, 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...﴾ [النور: ٣١]

*{And not to reveal their beauty except to their husbands}*  
until the end of the verse.

It is not permissible for them to uncover their faces when kissing the Black Stone if they can be seen by men. If they do not find an opportunity to touch and kiss the Stone, they should not jostle with the men. Rather, they should perform Tawāf behind them, as this is better for them and more rewarding than performing Tawāf near the Ka‘bah while jostling with men. Ramal and Idtibā‘ are not prescribed in any Tawāf other than this one, nor in Sa‘i, nor for women, because the Prophet (ﷺ) only performed Ramal and Idtibā‘ during his first Tawāf upon arriving in Makkah. One should be in a state of ritual purity from both minor and major impurities and physical impurities while performing Tawāf, 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 Dhikrs or supplications for each round of Tawāf or Sa'i, it has no basis. Rather, whatever Dhikrs and supplications are facilitated suffice. When he aligns with the Yamāni 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 it is difficult for him to touch it, he should leave it and continue his Tawāf, without pointing at it or making Takbīr when passing by it, as this is not established from the Prophet (ﷺ) to our knowledge. It is recommended for him to say between the Yamāni Corner and the Black Stone:

﴿... رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ [البقرة: ٢٠١]

*{Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.}*

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 if possible; if not possible due to crowding or

similar reasons, he may offer them anywhere in the Mosque. It is recommended to recite in them after Al-Fātihah:

{قُلْ يَتَّيِبُهَا لِكُفْرٍ وَنَ} {الكافرون: ١٠}

{Say, "O disbelievers"} in the first Rak'ah, and: {Say, "He is Allah, the One"} in the second Rak'ah. This is preferable. However, if he recites other than these two, there is no harm. Then, he should proceed to the Black Stone and touch it with his right hand, if possible, following the example of the Prophet (ﷺ) in this matter.

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 الْأَصْفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ...} [البقرة: ١٥٨]

*{Indeed, Safa and Marwah [mounts] are among the symbols of Allah.}*

It is recommended to face the Qiblah (prayer direction) at Safa, praise Allah, make Takbīr, and say: "La ilāha illallāh wallāhu akbar, la ilāha illallāh waḥdahū la sharīka lah, laḥul mulk, walāḥul ḥamd, yuhyī wayumīt wahuwa 'ala kulli shay'in qadīr, la ilāha illallāh waḥdah, anjaza wa'dah, wa nasara 'abdah, wa hazama al-ahzāba waḥdah (There is no god but Allah, and Allah is the Greatest. There is no god but Allah, alone with no partner. To Him belongs the dominion and praise. He gives life and causes death and He is Competent over all things. There is no god but Allah alone. He fulfilled His promise, granted His slave victory, and He Alone defeated the confederates) ." Then he should make a supplication while raising his hands, and repeat this Dhikr and supplication three times. He should then descend and proceed to Marwah. On the way, upon reaching the first sign, men

should walk briskly until reaching the second sign. As for women, they are not permitted to walk briskly between the two signs because they are 'Awrah (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, although ascending is preferable if possible. While on Mount Marwah, he should say and do the same as what he said and did on Safa, except for reciting the verse where Allah Almighty says:

{\* إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ... } [البقرة: ١٥٨]

*{Indeed, Safa and Marwah [mounts] are among the symbols of Allah.}* 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 .”** It is recommended to make Dhikr and supplications frequently during Sa'i, and to be in a state of purification from both major and minor Hadath. However, if one performs Sa'i without purification, it will still be valid. 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.

Once he completes the Sa'y, he should shave his head or shorten his hair. Shaving is better for men. However, if he shortens his hair and leaves shaving for Hajj, it is commendable. If his arrival in Makkah is close to the time of Hajj, then shortening is better 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 did not bring sacrificial animals to exit Ihrām and shorten their hair, but he did not command them to shave. Hair-cutting must be from the entire head, and it is not sufficient to cut only parts of it, just as shaving only parts of it is not sufficient. A woman is only prescribed to shorten her hair, and it is prescribed for her to take from each braid the length of a fingertip or less. "Anmulah": tip of the finger, and a woman should not take more than that.

If the person in the state of Ihrām performs what has been mentioned, then his 'Umrah is complete—praise be to Allah—and everything that was forbidden for him under Ihrām becomes permissible, unless he has brought the Hady from outside the sacred precincts, in which case he remains in his Ihrām until he completes both Hajj and 'Umrah.

As for the one who assumes Ihrām for Hajj alone or for both Hajj and 'Umrah together, it is Sunnah for him to dissolve his Ihrām into 'Umrah and do what the performer of Tamattu' Hajj does, unless he has brought the Hady (sacrificial animal) with him; because the Prophet (ﷺ) commanded his Companions to do so, and said: **"Had I not brought the Hady with me, I would have ended my Ihrām with you ."**

If a woman starts her menses or post-natal bleeding after assuming Ihrām for 'Umrah, she should not perform Tawāf or Sa'i between Safa and Marwah until she attains purity. Once she becomes pure, she should perform Tawāf and Sa'i, shorten her hair, and thus complete 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 'Arafah, staying at the sacred site, pelting the Jamarāt, spending the night in Muzdalifah and Mina, slaughtering the Hady (sacrifice), and shortening her hair. When she becomes pure, she performs Tawāf around the Ka'bah and Sa'i between Safa and Marwah, with one Tawāf and one Sa'i, and that suffices for both her Hajj and 'Umrah. This is based on the Hadīth of 'Ā'ishah (may Allah be pleased with her) who had her menses after assuming Ihrām for 'Umrah, and the Prophet (ﷺ) said to her: **"Do everything the pilgrim does, but do not make Tawāf around the House until you become pure (from menses) ."** 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.



## 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 are not in the 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). The Prophet (ﷺ) did not command them to go to the House to assume Ihrām there or at the Mīzāb. Similarly, he did not command them to perform the Farewell Tawāf when departing to Mina, and had it 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 to take a bath, cleanse oneself, and apply perfume when assuming Ihrām for Hajj, just as one 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 the pebbles at Jamrat al-‘Aqabah. In Mina, they should offer the Zhuhr, ‘Asr, Maghrib, ‘Ishā’, and Fajr prayers, and the Sunnah is to offer each prayer at its prescribed time, shortening them but not combining them, except for Maghrib and Fajr, which are not to be shortened.

There is no difference between the people of Makkah and others, for the Prophet (ﷺ) led the people, including the people of Makkah and others, in prayer at Mina, ‘Arafah, and Muzdalifah, shortening the prayers. He did not instruct 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 prescribed for the pilgrim on this day and thereafter, enjoining them to fear Allah, uphold His Oneness and be sincere to Him in all deeds. He should warn them against His prohibitions, advising 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 was his practice (ﷺ). Narrated by Muslim on the authority of Jābir, may Allah be pleased with him.

Then, the people stand at 'Arafah, and all of 'Arafah is a place of standing except the valley of 'Uranah. It is recommended to face the Qiblah and Mountain of Mercy if possible. If it is not possible to face both, then face the Qiblah even if the mountain is not faced. It is recommended for the pilgrim in this situation to engage diligently in the remembrance of Allah Almighty, supplicating and beseeching Him, and to raise his hands during supplication. If he utters the Talbiyah or recites something from the Qur'an, it is commendable. It is also Sunnah to frequently say: "La ilāha illallāh wahdahu la sharīka lahu, lahu al-mulku wa lahu al-hamdu, yuhyī wa yumītu wa huwa 'alā kulli shay'in

qadīr" (There is no god but Allah alone, without a partner. To Him belongs sovereignty and 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 that of the Day of ‘Arafah, and the best statement I and the prophets before me said is: La ilāha illallāh wahdahu la sharīka lahu, lahu al-mulku wa lahu al-hamdu, yuhyī wa yumītu wa huwa ‘alā kulli shay’in qadīr (There is no god but Allah alone, without partner. To Him belongs the sovereignty and all praise. He gives life and causes death, and He is Competent over all things) ." The Prophet (ﷺ) is authentically reported to have said: "The most beloved words to Allah are four: Subhānallāh, wa alhamdulillāh, wa la ilāha illallāh, wa Allāhu akbar (Exalted is Allah, praise be to Allah, there is no god but Allah, and Allah is the Greatest) ."

One should frequently recite this Dhikr and repeat it with humility and presence of heart. It is also advisable to frequently recite the prescribed Dhikrs and supplications at all times, especially in this place and on this significant day, selecting the comprehensive forms of Dhikr and supplication.

This includes: \* Subhānallāh wa bihamdih, subhānallāh al-‘azhīm, la ilāha illa anta subhānaka inni kuntu min azh-zhālimīn (Glory and praise be to Allah, glory be to Allah the Most Great. There is no god but You, glory be to You. Indeed, I have been of the wrongdoers). \* La ilāha illallāh, wala na‘budu illa iyyāh, lahu an-ni‘mah wa lahu al-fadl wa lahu ath-thanā’ al-hasan. La ilāha illallāh mukhlisīna lahu ad-dīn walaw kariha al-kāfirūn (There is no god but Allah, and we worship none but Him. From Him come all blessings and favors, and all good praise is due to Him. There is no god but Allah, and we are sincere to Him in religion, even if the disbelievers hate that).

\* La hawla wa la quwwata illa billāh (There is no change nor power except through Allah).

\* Rabbana ātina fid-dunya hasanah wa fil-ākhirati hasanah wa qina ‘adhāb an-nār (Our Lord, give us in this world that which is good and in the Hereafter that which is good, and protect us from the punishment of the Fire).

\* 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, waj‘al al-mawta rāhatan li min kulli sharr (O Allah, rectify for me my religion, which is the safeguard of my affairs, and rectify for me my worldly life, in which is my livelihood, and rectify for me my Hereafter, to which is my return. And make life an increase for me in every good, and make death a relief for me from every evil).

\* 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).

\* Allāhumma inni a‘ūdhu bika min al-hammi wa al-hazan wa a‘ūdhu bika min al-‘ajzi wa al-kasal wa a‘ūdhu bika min al-jubni wa al-bukhl wa a‘ūdhu bika min ghalabat ad-dayn wa qahr ar-rijāl. A‘ūdhu bika Allāhumma min al-baras, wal-junūn, wal-judhām, wa min sayyi’ al-asqām (O Allah, I seek refuge with You from anxiety and grief, from incapacity and laziness, from cowardice and miserliness, from sin and heavy debt, from being overwhelmed by debt and subjected by men. I seek refuge with You, O Allah, from leprosy, madness, deformity, and from evil diseases).

\* 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, wahfazhni 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 fears, protect me from the front and from behind, from my right and from my left and from above, and I seek refuge with Your greatness lest I be destroyed from beneath me).

\* Allāhumma ighfirli khatī'ati wa jahli wa isrāfi fi amri wa ma anta a'lamu bihi minni (O Allah, forgive my sins, my ignorance, my excess in my affairs, and whatever You are better aware of than me).

\* Allāhumma ighfirli jiddi wa hazli wa khata'i wa 'amdi wa kullu dhalika 'indi (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).

\* Allāhumma ighfirli 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'akhhiru wa anta 'ala kulli shay'in qadīr (O Allah, forgive my past and future sins, my hidden and apparent sins, and the sins that You know of more than me. You are the One Who puts forward and the One Who holds back, and You are Capable of all things).

\* Allāhumma inni as'aluka ath-thabāt fil-amr wa al-'azeemah 'ala ar-rushd wa as'aluka shukra ni'matik wa husna 'ibādatik wa as'aluka qalban salīman wa lisānan sādiqan wa as'aluka min khayri ma ta'lamu wa a'ūdhu bika min sharri ma ta'lam wa astaghfiruka lima ta'lam, innaka 'allāmu al-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 make me worship You properly. I ask You for a sound heart and a truthful tongue, and 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 Knower of all the unseen).

\* Allāhumma rabba an-nabiyyi Muhammadin ‘alayhi as-salātu was-salām ighfirli dhanbi wa adh'hib ghayzha qalbi wa a'idhni min mudillāt al-fitani ma abqaytani (O Allah, Lord of the Prophet Muhammad, peace and blessings be upon him, forgive my sin, remove the rage of my heart, and protect me from the misleading trials as long as You keep me alive).

\* Allāhumma rabb as-samāwāti wa rabb al-ard wa rabb al-'arsh al-'azhīm, rabbana wa rabba kulli shay', fāliq al-habb wanawa, munzil at-tawrāh wal-injīl wal-qur'ān. Anta Al-Awwalu falaysa qablaka shay', wa anta Al-Ākhiru falaysa ba'daka shay', wa anta Azh-Zhāhiru falaysa fawqaka shay', wa anta Al-Bātinu falaysa dūnaka shay'. Iqdi 'anni ad-dayn waghnini 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. 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 the Hidden and there is nothing beyond You. Settle my debt and spare me against poverty).

\* Allāhumma i'ti nafsi taqwāha wa zakkīha 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).

\* Allāhumma laka aslamt wa bika āmant wa 'alayka tawakkalt wa ilayka anabt wa bika khāsamt. A'ūdhu bi'izzatika an tudillani, la ilāha illa ant, anta Al-Hayy al-ladhi la yamūt wal-jiin wal-ins yamūtūn (O Allah, I surrender to You, I believe in You, I rely on You, I return in repentance to You, and with Your help I dispute. I seek refuge with Your Honor that You do not lead me astray. There is no deity worthy of worship but You. You are The Ever-Living Who never dies, but the Jinn and humans all die).

\* Allāhumma inni a'ūdhu bika min 'ilmin la yanfa' wa min qalbin la yakhsha' wa min nafsin 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).

\* Allāhumma jannibni munkarāt al-akhlāq wal-a'māl wal-ahwā' wal-adwā' (O Allah, keep me away from reprehensible morals, deeds, inclinations, and illnesses).

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

\* Allāhumma ikfimi bihalālika 'an harāmik waghni 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).

\* Allāhumma inni as'aluka al-huda wa at-tuqa wa al-'afāf wa al-ghina (O Allah, I ask You for guidance, piety, chastity, and needlessness).

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

\* Allāhumma inni as'aluka min al-khayri kullihi, 'ājilihi wa ājilihi, ma 'alimtu minhu wa ma lam a'lam. Wa a'ūdhu bika min ash-sharri kullihi, 'ājilihi wa ājilihi, ma 'alimtu minhu wa ma 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 (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 servant and Prophet, Muhammad (ﷺ) has asked You for, and I seek refuge in You from the evil from which Your servant and Prophet, Muhammad (ﷺ) sought refuge).

\* Allāhumma inni as'aluka al-jannata wa ma qarraba ilayha min qawlin aw 'amal, wa a'ūdhu bika min an-nār wa ma qarraba ilayha min qawlin aw 'amal, wa as'aluka an taj'al kulla qadā' qadaytuhu li khayr (O Allah, I ask You for Paradise and the words and deeds that bring one closer to it, and I seek refuge in You from Hellfire and from the words and deeds that bring one closer to it, and I ask You to make every decree You have decreed for me good).

\* La ilāha illallāh wahdahu la sharīka lah, lahu al-mulku wa lahu al-hamdu, yuhyi wa yumītu biyadihi al-khayr wa huwa 'ala kulli shay'in qadīr. Subhānallāh, wal-hamdulillāh, wa la ilāha



illallāh, wallāhu akbar, wa la hawla wa la quwwata illa billāh al-‘aliyy al-‘azhīm (There is no god but Allah, alone with no partner. To Him belongs the sovereignty and to Him belongs the praise. He gives life and causes death, in His Hand is all good, and He is Capable over all things. Glory be to Allah, praise be to Allah, there is none worthy of worship but Allah, and Allah is the Greatest, and there is no power nor strength except through Allah, the Most High, the Most Great).

\* Allāhumma salli ‘ala Muhammadin wa ‘ala āli Muhammadin kama sallayta ‘ala Ibrāhīm wa ‘ala āli Ibrāhīm, innaka Hamīdun Majīd. Wa bārik ‘ala Muhammadin wa ‘ala āli Muhammadin kama bārakta ‘ala Ibrāhīm wa ‘ala āli Ibrāhīm, innaka Hamīdun Majīd (O Allah, bestow Your peace upon Muhammad and the family of Muhammad, as You have bestowed Your peace upon Abraham and the family of Abraham; You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Abraham and the family of Abraham; You are Praiseworthy and Glorious).

﴿... رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ [البقرة: ٢١٠]

*{Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.}*

It is recommended in this great occasion for the pilgrim to repeat the previously mentioned Adhkār (regular supplications) and supplications, and anything similar in terms of Dhikr, supplication, and sending 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) used to repeat supplications three times, so one should emulate him in this regard (ﷺ).

In this situation, the Muslim stands humble before his Lord, the Exalted, showing humility and submission to His Majesty, broken before Him, hoping for His mercy and forgiveness, fearing His punishment and wrath, holding himself accountable, and renewing sincere repentance; for this is a momentous Day and a great assembly, where Allah bestows His generosity upon His servants, boasts of them to His angels, and frees many people from Hellfire. The devil is not seen on any day more humiliated, demeaned, or despised than he is on the Day of 'Arafah, except for what was witnessed on the Day of Badr; this is due to what he sees of Allah's generosity towards His slaves, His benevolence to them, and the abundance of His freeing them from Hellfire and forgiving them.

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 frees more of His slaves from the Fire than the Day of 'Arafah. He certainly draws near, then He boasts about them to the angels saying: What do these people want? "

Muslims should show Allah goodness from themselves and despise their enemy, Satan, and grieve him by engaging abundantly in Dhikr, supplication, and constant repentance and seeking forgiveness for all sins and misdeeds. The pilgrims remain in this state, occupied with Dhikr, supplication, and earnest invocation until the sun sets. When the sun sets, proceed to Muzdalifah with calmness and dignity, frequently proclaiming Talbiyah and increasing pace in the open areas, following the practice of the Prophet (ﷺ). It is not permissible to leave before sunset, as the Prophet (ﷺ) remained until the sun had set, and he said: "Learn your rituals from me ."

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, following the practice of the Prophet (ﷺ), whether they arrive at Muzdalifah during the time of Maghrib or after the time of 'Ishā' has begun.

What some common people do, picking up the pebbles for the Jamrahs (throwing pillars) as soon as they arrive at Muzdalifah before the prayer, and the belief of many of them that this is prescribed, is a mistake with no basis. The Prophet (ﷺ) did not command that pebbles should be picked up for him except after he departed from the Al-Mash'ar (Muzdalifah) to Mina. Picking up the pebbles from any place suffices. It is not obligatory to pick up the pebbles from Muzdalifah; rather, it is permissible to collect them from Mina. The Sunnah is to pick up seven pebbles on this day to throw at Jamrat al-'Aqabah, following the example of the Prophet (ﷺ). In the three days, he should collect twenty-one pebbles every 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 the pebbles that have already been thrown be used again.

The pilgrim spends the night in Muzdalifah on this night, and it is permissible for the weak among women, children, and the like to depart for Mina late at night, as per the Hadīth 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 stand here—meaning at Al-Mash'ar—and all of Jam' is a place of standing ." Narrated by Muslim in his Sahih. Jam': Muzdalifah.

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

Upon reaching Mina, they should stop Talbiyah at Jamrat al-'Aqabah, then throw it immediately upon arrival with seven successive pebbles, raising their hand with each throw and saying Takbīr. It is recommended to throw from the bottom of the valley (i.e., to keep the Ka'bah to their left and Mina to their right), following the practice of the Prophet (ﷺ). If one throws the pebbles from other sides, it suffices as long as the pebbles fall into the target area (basin). It is not required for the pebbles to remain in the target area; what is required is their falling into it. Thus, if the pebble falls into the target area and then exits, it suffices according to the apparent statements of the scholars. Among those who explicitly stated this was An-Nawawi (may Allah have mercy upon him) in his "Sharh Al-Muhadhdhab". The pebbles for the Jamrahs should be like the Khadhf pebbles, which are slightly larger than chickpeas.

After the throwing, he should slaughter his sacrifice, and it is recommended to say upon slaughtering: "Bismillāh, Allāhu Akbar, Allāhumma hadha minka wa lak (In the name of Allah, Allah is the Greatest. O Allah, this is from You and to You) ," and direct it towards the Qiblah. The Sunnah is to slaughter camels

with Nahr (to slaughter it while they are standing with their left foreleg tied), and to slaughter cows and sheep while lying them on their left sides. If one slaughters without facing the Qiblah, he has left the Sunnah, but his slaughter is still valid, as facing the Qiblah during slaughter is Sunnah and not obligatory. It is recommended to eat from his sacrificial animal, give some as a gift, and give some as charity, as Allah Almighty says:

(... فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٣٨﴾ [الحج: ٣٨])

*{Then eat from it and feed the desperately poor.}* 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 Haīith 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 before he circumambulated the House (Ka‘bah). " 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 وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾ [الحج: ٢٩]

*{Then let them complete their rites, fulfill their vows, and circumambulate the Ancient House [Ka‘bah].}*

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 a single Sa‘i according to the scholars' most correct opinion; based on 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 Hady 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 made Talbiyah for ‘Umrah performed Tawāf around the House (Ka‘bah) 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 statement of those who said: She intended thereby Tawāf al-Ifādah, it is incorrect; because Tawāf al-Ifādah is a pillar for everyone, and they performed it. In fact, it is about the Mutamatti' (performer of Tamattu' Hajj), which is the Tawāf between Safa and Marwah a second time after returning from Mina to complete his Hajj. This is clear, praise be to Allah, and it is the opinion of most scholars. This is further supported by what Al-Bukhāri narrated in his Sahīh in a Mu'allaq (suspended) form with certainty, on the authority of Ibn 'Abbās (may Allah be pleased with him and his father), that: *"He was asked about the Tamattu' form of Hajj, and he said: The Muhājirūn (Emigrants) and the Ansār (Supporters), along with the wives of the Prophet (ﷺ), assumed Ihrām for Hajj during the Farewell Hajj, and we assumed Ihrām as well. When we arrived in Makkah, the Messenger of Allah (ﷺ) said: Make your Ihrām for Hajj into 'Umrah, except for those who have garlanded the sacrificial animal. So we performed Tawāf around the Ka'bah and Sa'ī 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, he ordered us to assume Ihrām for Hajj, and when we completed the rituals, we returned and performed Tawāf around the Ka'bah and Sa'ī between Safa and Marwah."* The intended meaning is concluded, and it clearly indicates that the Mutamatti' performs Sa'ī twice. And Allah knows best.

As for what Muslim reported from Jābir (may Allah be pleased with him), that the Prophet (ﷺ) and his Companions did not perform Tawāf between Safa and Marwah except once,

their first Tawāf, it is understood to refer to those Companions who brought sacrificial animals; for they remained in their state of Ihrām with the Prophet (ﷺ) until they completed both Hajj and ‘Umrah. The Prophet (ﷺ) had assumed Ihrām for both Hajj and ‘Umrah and ordered those who brought sacrificial animals to assume Ihrām for Hajj along with ‘Umrah, and not to end their Ihrām until they complete 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 Nahr (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 for him as the Sa‘i after Tawāf al-Ifādah. This reconciles the Hadīths of ‘Ā’ishah and Ibn ‘Abbās with the Hadīth of Jābir (may Allah be pleased with them), 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 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 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 House (Ka'bah), and Sa'i afterward for the Mutamatti', as well as for the Mufrid and Qārin if they have not performed Sa'i with the Tawāf of Arrival. 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, and this includes performing Sa'i before Tawāf, as it is one of the actions done on the Day of Nahr, thus it falls under the statement of the Companion: *"He was not asked on that day about anything done before or after another except that he would say: Do it, and no harm done ."* And because this is subject to forgetfulness and ignorance, it must be included in this generality, as it brings ease and facilitation. It has been authentically reported from the Prophet (ﷺ) that **"He 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 Isnād] Thus, it becomes clear that it falls under the generality without doubt. And Allah is the Grantor of success.

The matters by which a 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 for those who were just mentioned. When he performs these three, everything that was prohibited during Ihrām, such as women and perfume, becomes lawful for

him. If he performs two of these, everything prohibited during Ihrām becomes permissible for him except for women, and this is called "minor Tahallul".

It is recommended for the pilgrim to drink from Zamzam water and to drink to one's fill, and to supplicate with any beneficial supplication, for Zamzam water is for whatever purpose it is drunk, as narrated from the Prophet (ﷺ). In Sahīh Muslim, it is reported from Abu Dharr that the Prophet (ﷺ) said regarding Zamzam water: [#] It is a nourishing food . The narration by Abu Dāwūd has the following addition: "**And a cure for ailments .**"

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 the one next to Masjid al-Khayf, throwing it with seven successive pebbles, raising his hand with each pebble. It is Sunnah to move forward from it, keeping it to his left, and to face the Qiblah, raising his hands and engaging in abundant supplication and earnest invocation.

He then throws the second Jamrah as he did in the first. It is Sunnah to advance slightly after throwing it, making it on his right, and face the Qiblah, raising his hands and supplicating abundantly. Then, he throws the third Jamrah and does not stand 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:

﴿\*وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ...﴾ [البقرة: ٢٠٣]

*{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.}* 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."* 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...} [التغابن: ١٦٦]

{*So fear Allah as much as you can.*} Those individuals who are unable to jostle with the crowds at the Jamrahs, and the throwing time passes and its making up is not legislated; thus, it is permissible for them to appoint someone to perform it on their behalf, unlike other rites, which are not appropriate for the Muhrim to appoint someone to perform them on his behalf, even if his Hajj is supererogatory; for whoever assumes Ihrām for Hajj or ‘Umrah—even if they are supererogatory—is obliged to complete them, as Allah Almighty says:

{وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ...} [البقرة: ١٩٦]

{*And Complete Hajj and ‘Umrah for Allah.*} 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...﴾ [الحج: ٧٨]

*{And He has not imposed upon you any hardship in religion.}*

And the Prophet (ﷺ) said: "Make matters easy and do not make them difficult<sup>8</sup>." 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.

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<sup>8</sup> Narrated by Al-Bukhāri; Book of Knowledge; Chapter: The Prophet (ﷺ) used to preach them; no. (69), and by Muslim; Book of Jihad and Expeditions; Chapter: The command to make things easy and not make people averse; no. (1734).

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

A sacrifice is due upon a pilgrim performing Tamattu' or Qirān Hajj— if he is not among the residents of the Sacred Mosque— 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 تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتَ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ...﴾ [البقرة: ١٩٦]

*{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.}* 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:

«لم يرخص في أيام التشريق أن يصمن إلا لمن لم يجد الهدي » ، وهذا في حكم المرفوع إلى النبي صلى الله عليه وسلم، والأفضل أن يقدم صوم الأيام الثلاثة على يوم عرفة، ليكون في يوم عرفة مفطرا؛ لأن النبي صلى الله عليه وسلم وقف يوم عرفة مفطرا، ونهى عن صوم يوم عرفة بعرفة، ولأن الفطر في هذا اليوم أنشط له على الذكر والدعاء، ويجوز صوم الثلاثة الأيام المذكورة متتابعة ومتفرقة، وكذا صوم السبعة لا يجب عليه التتابع فيها، بل يجوز صومها مجتمعة ومتفرقة؛ لأن الله سبحانه لم يشترط التتابع فيها، وكذا رسوله عليه الصلاة والسلام، والأفضل تأخير صوم السبعة إلى أن يرجع إلى أهله؛ لقوله تعالى: ﴿... وَسَبْعَةً إِذَا رَجَعْتُمْ...﴾ [البقرة: ٢٠١]

*"It was not permitted during the days of Tashrīq to fast except for those who could not find Hady ." It holds the ruling of attribution 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; as the Prophet (ﷺ) stood on the Day of 'Arafah while not fasting and prohibited fasting on the Day of 'Arafah at 'Arafah; for not fasting on this day allows one to have more energy for Dhikr and supplication. It is permissible to fast the three mentioned days consecutively or separately, and the same applies to fasting the seven days. Consecutive fasting is not required; rather, they can be fasted together or separately, as Allah Almighty did not stipulate consecutiveness for them, nor did His Messenger (ﷺ). It is better to delay fasting the seven days until returning to one's family, as Allah says Almighty: {And seven days upon his return [home].}*

Fasting for one who is unable to offer Hady is better than asking kings or others for Hady to slaughter on his behalf. However, if he is given Hady or anything else without asking or showing eagerness, there is no harm in accepting it, even if he is performing Hajj on behalf of someone else, that is, if those who appointed him did not stipulate that he must purchase the Hady with the money given to him. Some people ask the government or others for Hady in the name of individuals they mention falsely, and there is no doubt about its prohibition; for it is a form of earning through lying. May Allah protect us and the Muslims from that.

## Chapter Pilgrims and others must enjoy 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 call to prayer? He said: Yes. He said: Then respond ."** In another narration: **"I find no dispensation for you ."** The Prophet (ﷺ) said: **"I was 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 ."** 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 ."** 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 Adhān for them is made, for Allah prescribed for your Prophet the ways of guidance, and they (the prayers) are part of the 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 mosques except that Allah will record for each step he takes a good deed, raise him a degree thereby, and remove a sin from him thereby. I remember when none of us would fail to attend the prayer except a hypocrite known for hypocrisy. A man would be brought supported by two others until he would be made to stand in the row."*

Pilgrims and others must avoid what Allah Almighty has prohibited and be cautious of committing them, such as adultery, sodomy, theft, consuming Riba (usury), consuming the wealth of orphans, cheating in transactions, treachery in trusts, drinking intoxicants, smoking, lowering garments below the ankles, arrogance, envy, showing off, backbiting, slandering, mocking Muslims, and using instruments of entertainment like records, the lute, the rebab, flutes, and similar things, listening to songs and musical instruments from the radio and other sources, playing dice, chess, and engaging in Maysir—which is gambling (games of chance)—and depicting living beings, whether humans or others, and being pleased with that. All these are among the evils that Allah has forbidden for His servants at all times and in all places. Pilgrims and the inhabitants of the Sacred House must be more cautious than others, for sins in this secure land are graver in offense and greater in punishment. Allah Almighty says:

*(... وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٥٠﴾ [الحج: ٥٠])*

*{And whoever intends to deviate therein by evildoing, We will cause him to taste a painful punishment.}* 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 Hadith of the Prophet (ﷺ) where he said: "Whoever performs Hajj and does not commit obscenity or any evil will return as the day his mother gave birth to him ."

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 مَآ كَانُوا يَعْمَلُونَ ﴿٨٨﴾ [الأنعام: ٨٨])

*{If they were to associate others with Him, all their deeds would have been nullified.}*

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<sup>9</sup>." Narrated by Ahmad, Abu Dāwūd, and At-Tirmidhi with an authentic Isnād. In the Saḥīḥ collection, 'Umar (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said: "Whoever were to swear, let him swear by Allah or he should remain silent ." The Prophet (ﷺ) also said: "He who swears by the Amānah (trust) is not one of us<sup>10</sup> ." [Narrated by Abu Dāwūd] The Prophet (ﷺ) also said: "The thing that I fear most for you is minor Shirk. When asked what it was, he said: Riyā' (ostentation) ." The Prophet (ﷺ) said: "Do not say: What Allah wills and what so-and-so wills; rather say: What Allah wills then what so-and-so wills ."

An-Nasā'i narrated that Ibn 'Abbās (may Allah be pleased with him and his father) reported: "A man said: O Messenger of Allah, it is as Allah wills and you will. Thereupon, he said: Do you make me an equal to Allah? Rather, it is only as Allah wills ."

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

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<sup>9</sup> Narrated by Imam Ahmad in (Musnad Al-Mukthirīn from the Companions), Musnad Ibn 'Umar, no. (6036), and At-Tirmidhi in (Vows and Oaths), Chapter: What is reported on the dislike of swearing by other than Allah, no. (1535).

<sup>10</sup> Narrated by Imam Ahmad in (Musnad Al-Ansār), Hadīth of Buraydah al-Aslami, no. (22471), and by Abu Dāwūd in (Al-Aymān wa An-Nudhūr), Chapter on the Dislike of Swearing by the Trust, no. (3253).

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 legislated for them and warn them against what Allah has prohibited for them, including various forms of Shirk and sins. They must elucidate that with its evidence and clarify it comprehensively, so as to lead people from darkness into light and fulfill what Allah has obligated upon them in terms of conveying and clarifying. Allah Almighty says:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَشِبَّيْنَتَهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ...﴾ [آل عمران: ١٨٧]

*{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."}*

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 أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾﴾ [البقرة: ١٥٩-١٦٠]

*{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.}* 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 إِنِّي مِنَ الْمُسْلِمِينَ﴾ [فصلت: 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]}?*

Allah Almighty also says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ [يوسف: ١٧٨]

*{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."}*

And the Prophet (ﷺ) said: **"Whoever guides to a good deed gets the same reward as the doer of that deed ."** Narrated by Muslim in his Sahīh. And he said to ‘Ali (may Allah be pleased with him): **"If Allah guides through you one man, this is better for you than possessing red camels ."** 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.

## 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 is 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 .”** 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 something that is not in accordance with this matter of ours, it will be rejected .”** The Prophet (ﷺ) said: **"Beware of newly invented matters, for every invented matter is a Bid'ah (innovation), and every Bid'ah is a misguidance ."**

We ask Allah for steadfastness in His religion and safety from what opposes it; indeed, He is Bountiful and Generous.

## 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 anywhere else, except for the Sacred Mosque ." 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 ." 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 ." Narrated by Ahmad, Ibn Khuzaymah, and Ibn Hibbān.

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 ." Narrated by Ahmad and Ibn Mājah. The Hadīths in this regard are numerous.

When the visitor reaches the mosque, it is recommended to step in with the right leg first and say: "Bismillāh was-salātu was-salāmu 'ala rasūlillāh, a'ūdhu billāhi al-'azhīm wa biwajhihi al-kaīm wa sultānihi al-qadīm min ash-shaytān ar-rajīm. Allāhumma iftāhli abwāba rahmatik (In the name of Allah, and may Allah's peace and blessings be upon the Messenger of Allah. I seek refuge with Allah, the Most Great, and with His Noble Face, and His eternal authority from the accursed devil. O Allah, open for me the gates of Your mercy) ."

As he says this upon entering any mosque, there is no specific supplication for entering his mosque (ﷺ). Then, he should pray two Rak'ahs and supplicate Allah therein for whatever good he wishes for in this life and the Hereafter.

If he offers them in Ar-Rawdah Ash-Sharīfah, it is better, as the Prophet (ﷺ) said: **“Between my house and my pulpit is one of the gardens of Paradise .”** 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 except that Allah restores my soul to me to return his greeting .”** If the visitor says in his greeting: “As-salāmu ‘alayka ya nabīyallāh, as-salāmu ‘alayka ya khīrat Allāh min khalqih, as-salāmu ‘alayka ya sayyid al-mursalīn wa imām al-muttaqīn. Ash-hadu annaka qad ballaght ar-risālah wa addayta al-amānah wa nasaht al-ummah wa jāhdta fillāh 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 nation, and strived in the cause of Allah as is due,” there is no harm in that. All of this is among the attributes of the Prophet (ﷺ), and one invokes Allah’s peace and blessings upon him and supplicates for him, as it is established in the Shariah to combine invoking peace and blessings upon him, following the saying of Allah Almighty:



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

[الأحزاب: ٥٦]

*{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.}* 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 the women who visit graves and those who take them as places of worship and put lamps on them ."**

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 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 ."**

As for the obligatory prayer, the visitor and others should advance to it and strive to maintain a place in the first row as much as possible, even if it is in the additional pre-prayer rows, due to the authentic Hadīths from the Prophet (ﷺ) encouraging and urging being in the first row, such as his saying (ﷺ): "Were people to know the reward of the call (Adhān) and the first row, and then they found no other way to get this privilege except by casting lots, they would certainly cast lots ."

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 ." 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 continues to lag behind the front row until Allah puts him behind in the Fire ." 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 ." Narrated by Muslim.

The Hadīths in this regard are numerous, involving 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 seek the right side of the rows. It is known that the right side of the row is in his original mosque and outside the Rawdah. Thus, it is understood that giving attention to the first rows and the right side of the rows takes precedence over the attention given to the Noble Rawdah, and that maintaining them is more important than maintaining prayer in the Rawdah. This

is evident to those who contemplate the Hadīths 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 impermissible for anyone to ask the Messenger of Allah (ﷺ) to fulfill a need, relieve distress, heal the sick, or the like, for all of this should be asked from Allah Almighty alone. Asking the dead for such things is associating partners with Allah and worshiping other than Him. The religion of Islam is built upon two fundamental principles:

First: To worship none but Allah alone.

Second: To worship Allah only in accordance with what Allah and the Messenger (ﷺ) have prescribed.

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 الشَّفَعَةُ جَمِيعًا...﴾ [الزمر: ٢٤]

*{Say, "All intercession belongs to Allah alone."}*

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 ."

It is permissible to request 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 requester. As for this world, it is known and it is not exclusive to him but 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 being asked to pray to Allah and intercede for his brother if the request is for something that 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...} [البقرة: ٢٥٥]

*{Who is there that can intercede with Him except with His permission?}*

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 their being held accountable for what they did, except for what the Lawgiver has exempted. Seeking intercession from the dead is not among the exemptions granted by the Lawgiver, and thus cannot be equated with it. There is no doubt that the

Prophet (ﷺ) after his death is alive in the Barzakh life (interim life between death and resurrection) more perfect than the life of the martyrs. However, it is not of the same kind as his life before death, nor of the same kind 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 was mentioned earlier in the noble Hadīth that he (ﷺ) said: "No one greets me except that Allah restores my soul to me to return his greeting ."

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 أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٦﴾ [آل عمران: ١٦٦]}

*{Never think of those who are killed in Allah's way as dead; rather, they are alive with their Lord, receiving provision.}*

We have elaborated on this issue due to the necessity arising from the prevalence of those who are confused in this matter and who call to Shirk and the worship of the dead instead of Allah. We ask Allah to grant us and all Muslims safety from anything 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:

(يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهُۥ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ يَّتَّخِطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ﴿٤﴾ اِنَّ الَّذِيْنَ يَعْصُوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ اٰمَنَ اللّٰهُ فُلُوْبَهُمْ لِلتَّقْوٰى لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ﴿٣﴾) [الحجرات: ٣-٤]

*{O you who believe, do not raise your voices above the voice of the Prophet, nor speak loudly to him as you speak loudly to one another, lest your deeds become worthless without you realizing it.}*

*{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.}*

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 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 religious innovation, and every religious innovation is misguidance ." Narrated by Abu Dāwūd and An-Nasā'i with a sound Isnād. The Prophet (ﷺ) said: "Whoever introduces something into this matter of ours [Islam] that is not part of it will have it rejected ."

[Narrated by Al-Bukhāri and Muslim] Another version by Muslim reads: **“Whoever does any action that is not a part of this matter of ours [Islam], it will be rejected .”**

‘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) and he forbade him from doing so, saying: *“Shall I not tell you a Hadīth that I heard from my father from my grandfather from the Messenger of Allah (ﷺ)? He said: Do not take my grave as a place of festivity and do not take your houses as graves. Send blessings upon me, for your greeting will reach me no matter where you are .”* Narrated by Al-Hāfīz Muhammad ibn ‘Abdul-Wāhid Al-Maqdisi in his Book: *“Al-Ahādīth Al-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, the actions of some people who face the noble grave from afar and move their lips in greeting or supplication, all of this is akin to the aforementioned religious innovations. A Muslim should not introduce into his religion what Allah has not sanctioned, for such an act is closer to negligence than to loyalty and purity. Imam Malik (may Allah have mercy upon him) denounced this act and its likes, saying: *"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

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: Al-Masjid Al-Harām (the Sacred Mosque), this Mosque of mine, and Al-Masjid Al-Aqsa .”**

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 take 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 .”**

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 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-Bayhaqi, and Al-Hāfīzh 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 that Allah will admit him to Paradise."

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).

In (At-Talkhīs)—after mentioning most of the narrations—Al-Hāfīzh ibn Hajar said: *"All the chains of narration for this Hadīth are Da'īf (weak)."*

Al-Hāfīzh al-'Uqayli 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 he would pray in it two Rak'ahs ."* 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 ."**

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 ."** Narrated by Muslim.

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'allāh bikum lāhiqūn, nas'alullāh lana walakum 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 narrated on the authority of Ibn 'Abbās (may Allah be pleased with him and his father) that he said: **"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 salafona wanahnu bil athar**

(Peace be upon you, O dwellers of the graves. May Allah forgive us and you. You preceded us and we shall soon follow you ."

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

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 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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حرمين



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