

Insight about the Rites of Hajj
in Light of the Qur'aan, Sunnah,
and Reports from the Companions

تَبْصِيرُ النَّاسِكِ بِأَحْكَامِ الْمَنَاسِكِ
عَلَى صَوِّهِ الْكِتَابِ وَالسُّنَّةِ وَالْمَأْثُورِ عَنِ الصَّحَابَةِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Most Merciful, the Bestower of Mercy

Introduction

All praise is due to Allaah, *al-Malik* (owner of all), *al-Quddoos*, *as-Salaam* (perfect in every way, absolved of any imperfection). He obligated specific duties and decreed laws perfectly. He designated the performance of Hajj at His Sanctified House as one of the pillars and tremendous foundations of Islaam.

I testify that none has the right to be worshipped except Allaah alone, without any partner. He is the Owner of infinite favour, bounty, majesty and generosity. I further testify that Muḥammad ﷺ is His worshipping servant and Messenger. He was an exemplary role model and leader, and the best of all who established *Salaat*, gave *Zakaat*, performed Hajj and ‘Umrah, and fasted.

May Allaah send *salaah*, *salaam*, and blessings upon him, his noble and elite family, his Companions who guided mankind and shone as lamps in the darkness, and upon all who succeeded them, treading their path with clean hearts and acknowledging them with fine words,

﴿يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“They say: Our Lord, forgive us and our brothers who preceded us in *Eemaan*, and do not place in our hearts any rancour towards those who have *Eemaan*. Our Lord, You are indeed Most Kind, Most Merciful.” [*al-Hasbr* (59):10]

It is well established among all Muslims – the learned and the lay – that the greatest blessing Allaah bestowed upon all *jinn* and humans in the later generations was the sending of His noble Messenger, Muḥammad ﷺ. He was sent to take them out of the darkness, bring them into the light, and guide them to the right path. Thus, he directed his *Ummah* to all good, warned them against every evil, and

articulately conveyed the message.

Allaah founded His sound, pristine, upright religion upon five pillars: the *Shabaadab* that none has the right to be worshipped except Allaah, and that Muḥammad is His Messenger; establishing *Salaat*; giving *Zakaat*; fasting Ramaḍaan; and performing *Hajj* at the Sanctified House of Allaah. This is established in the well-known ḥadeeth of Jibreel where he asked the Prophet ﷺ about *Islaam*, *Eemaan*, *Ihsaan*, the Hour, and its signs. At the end of the ḥadeeth, the Prophet ﷺ said, “**That was Jibreel. He came to teach you your religion.**” When the Prophet ﷺ was asked about *Islaam* he said,

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ،
وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

“*Islaam* is that you testify that none has the right to be worshipped except Allaah, and that Muḥammad is the Messenger of Allaah; establish *Salaat*; give *Zakaat*; fast Ramaḍaan; and perform *Hajj* at the House if you are able to do so.” Reported by Muslim (93) from ‘Umar ibn al-Khattaab ؓ.

In *Saḥeeh al-Bukhaaree* (8) and *Saḥeeh Muslim* (113), ibn ‘Umar ؓ reported that the Messenger of Allaah ﷺ said,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ.

“*Islaam* is built upon five: testifying that none has the right to be worshipped except Allaah, and that Muḥammad is the Messenger of Allaah; establishing *Salaat*; giving *Zakaat*; performing *Hajj*; and fasting Ramaḍaan.”

The greatest and most significant of these pillars is the *Shabaadab* which comprises two testimonies: one for the

sole right of worship belonging to Allaah, and the other for the messengership of His Prophet, Muḥammad ﷺ. These two testimonies dictate that none be worshipped other than Allaah, and that acts of worship conform to the directives of the Messenger of Allaah ﷺ. A person's actions will not avail him in the hereafter unless done sincerely for Allaah and in conformity with the Sunnah of the Messenger of Allaah ﷺ.

The greatest pillar after the *Shabaadah* is Salaat, which is the cornerstone of Islaam. It inhibits those who establish it from lewdness and evil. For as long as this world exists, Salaat is the last aspect of the religion that will be lost. It is the first thing for which every individual will be held to account on the Day of Resurrection. It also forms a strong bond between the servant and his Lord due to its repeated performance five times over the course of each day and night.

After Salaat comes Zakaat, and Allaah has paired these two pillars in many *ayaat* of the Qur'aan. The good of Zakaat extends to others. Not only does the one who gives it earn a tremendous reward, but it benefits the poor who receive it as well. It is a small amount which Allaah has obligated to be taken annually from the wealth of the rich. Its payment does not harm the rich, while the advantage it yields for the underprivileged is immense.

Following Zakaat comes fasting one month of the year, that being Ramaḍaan.

Then comes the performance of Hajj which is obligatory only once in a lifetime.

Classical and contemporary scholars have written many works about the rulings of Hajj and 'Umrah, some lengthy and others brief. One of the best summarized books is that of our Shaykh, 'Abdul-'Azeez ibn 'Abdillaah ibn Baaz rahimahullah, entitled *at-Tahqeeq wal-Eedaah li-Katbeer min Masa' il al-Hajj wal-'Umrah wa-Ziyaarah 'alaa daw' al-Kitaab was-Sunnah* [translated in English under the title *Verifying & Explaining Many Matters of Hajj, Umrah, & Ziyarah in the Light of the*

Qur'an & Sunnah]. It has been printed numerous times, translated into many languages, proven very useful, and gained widespread acceptance among students of Islaam. King 'Abdul-'Azeez ؓ sponsored the printing of the first edition in 1363h. The author ؓ continued to add further notes and research to subsequent editions until he passed away in 1420h.

It has been my desire for quite some time to write a short work about Hajj and 'Umrah. Allaah made that desire a reality this year, 1428h, in the form of this brief book which I entitled, *Tabseer an-Naasik bi-Ahkaam al-Manaaasik 'alaa dam' al-Kitaab was-Sunnah wal-Ma'thoor 'an as-Sahaabah* (Insight about the Rites of Hajj in Light of the Qur'aan, Sunnah, and Reports from the Companions). I ask Allaah, the Most Mighty and Majestic, to accept this work of mine, grant me its reward, and make it useful to students of Islaam and all those who set out to His Sanctified House. I also ask Him to reward all who spread it or assist in doing so, and to grant the Muslims understanding of their religion and make them steadfast upon the truth. Indeed, He hears all and responds.

Manners to be Observed during Hajj and 'Umrah

1) The most crucial thing one must ensure while performing Hajj and 'Umrah is to make his actions sincerely for Allaah in order to be rewarded for them. He must not be motivated by the desire to be seen or heard of by others. In *Saheeh Muslim* (7475) Aboo Hurayrah ؓ narrated that the Messenger of Allaah ؐ said,

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَعْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ،
مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكُهُ.

“Allaah, Most Glorious and Exalted, said, ‘I have

absolutely no need for a partner. If someone performs a deed in which he associates anything along with Me, I shall reject him and his deed’.”

In *Sunan ibn Maajah* (2890), with a *da'eef* chain of narration, Anas رضي الله عنه reported that the Messenger of Allaah صلى الله عليه وسلم said during his Hajj,

اللَّهُمَّ حَبَّةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةً.

“O Allaah! A Hajj without wanting to be seen or heard of by others.” Ash-Shaykh al-Albaanee رحمته الله listed other narrations in *as-Silsilah as-Saheehah* (2617) which strengthen this hadeeth to the level of *hasan li-ghayrihi*.

2) One performing Hajj must endeavour to know the rulings of Hajj and ‘Umrah so that he can perform them with insight and clear knowledge. He should acquire a book about the topic, and one of the most useful works he can obtain is the aforementioned book by our Shaykh, ‘Abdul-‘Azeez ibn Baaz رحمته الله. One should also ask the people of knowledge about things before doing them, so as to avoid making any errors.

3) On the journey for Hajj, one should be keen to maintain the company of good people from whom he can acquire knowledge and admirable conduct. In *Saheeh al-Bukhaaree* (5534) and *Saheeh Muslim* (6692) Aboo Moosaa al-Ash‘aree رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said,

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ،
فَحَامِلِ الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ
رِيحًا طَيِّبَةً، وَنَافِخِ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً.

“Good and bad company are like a musk seller and a blacksmith. As for the musk seller, either he will give you some, you will purchase some from him, or you will find a pleasant scent from him. As for the blacksmith, either he will burn your clothes, or you will find a

repulsive scent from him.”

4) One must take enough money with him on his journey so that he will not need anything from others. The Messenger of Allaah ﷺ said,

وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ.

“When someone refrains from asking of people and desiring what they have, Allaah shall make him content; and when someone tries to be independent of needing other people, Allaah shall enrich him.”

Collected by al-Bukhaaree (1469) and Muslim (2424) from Aboo Sa‘eed al-Khudree ؓ.

5) One should adorn himself with noble conduct and deal with others in a respectable manner. The Messenger of Allaah ﷺ said,

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا،

وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ.

“Observe *Taqwaa* of Allaah wherever you may be, follow up a bad deed with a good deed and it will wipe it out, and behave well towards others.” Collected by at-Tirmithi (1987) with a *hasan* chain of narration from Aboo Tharr ؓ.

Also in *Saheeh Muslim* (4776) is the narration of ‘Abdullaah ibn ‘Amr ibn al-‘Aas ؓ from the Prophet ﷺ, a portion of which says,

فَمَنْ أَحَبَّ أَنْ يُزْحَرَ عَنِ النَّارِ، وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ مَنِئِبَتُهُ وَهُوَ يُؤْمِنُ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ.

“Thus, if someone wishes to be saved from the hellfire and admitted to *Jannah*, he must ensure that death finds him in a state where he has *Emaan* in Allaah and the Last Day, and he must do to others what he wishes to be done to him,” meaning that he should treat others in the manner which he would like them to treat him.

6) One should occupy himself with *thiker* of Allaah, *du'aa'*, seeking Allaah's forgiveness, and saying only good things. He should fill his time with all that yields praiseworthy results in this life and the hereafter. The Messenger of Allaah ﷺ said,

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

“Whoever has *Eemaan* in Allaah and the Last Day must either say something good or remain silent.” Collected by al-Bukhaaree (6475) and Muslim (74) from Aboo Hurayrah ؓ. The Messenger of Allaah ﷺ also said,

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ وَالْفَرَاغُ.

“There are two blessings which many people misuse: health and free time.” Collected by al-Bukhaaree (6412) from ibn ‘Abbaas ؓ.

7) One must beware of harming others, whether by word or deed, based on the statement of the Messenger of Allaah ﷺ,

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

“The Muslim is he from whose tongue and hand the Muslims are safe.” Collected by al-Bukhaaree (10) and Muslim (64).

If afflicted with the bad habit of smoking, one must also beware of harming others with the repulsive smell of his smoke. In fact, he must stop smoking altogether and repent to Allaah ﷻ, because smoking is detrimental to health and wastes wealth.

A Muslim should strive his utmost to personify these fine characteristics and manners in all situations, especially while on his journey for Hajj and ‘Umrah.

The Virtues of Hajj and ‘Umrah

The virtues of Hajj and ‘Umrah have been established by narrations from the Messenger ﷺ including:

1) His ﷺ statement,

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا،
وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

“The performance of ‘Umrah is expiation for what occurred between it and the previous ‘Umrah, and there is no reward for the Hajj which is *mabroor* other than *Jannah*.” Collected by al-Bukhaaree (1773) and Muslim (3289) from Aboo Hurayrah ﷺ.

2) His ﷺ statement,

تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ
كَمَا يَنْفِي الْكَبِيرُ حَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ،
وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ.

“Regularly perform Hajj and ‘Umrah, and follow one with the other. The two of them eliminate poverty and sins just as the blacksmith’s bellows eliminate the impurities of iron, gold, and silver. Furthermore, there is no reward for the Hajj which is *mabroor* other than *Jannah*.” Collected by at-Tirmithi (810), ibn Khuzaymah in his *Saheeh* (2512), and an-Nasaa’ee (2631) from ibn Mas’ood ﷺ, and their chains of narration are *hasan*. An-Nasaa’ee (2630) also collected it with a *sahheeh* chain of narration from ibn ‘Abbaas ﷺ, but without the addition starting from “gold and silver...” until the end of the hadeeth.

3) ‘Aa’ishah, Mother of the *Mu’mineen* ﷺ, said, “Messenger of Allaah, we consider *Jihaad* as the best deed, so shouldn’t we (i.e. the women) then participate?” He responded,

لا، لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ.

“No. The best *Jihaad* for you is a Hajj which is *mabroor*.” Collected by al-Bukhaaree (1520).

Al-Haafith ibn Hajar noted in *al-Fath* (3/382) that the diacritical marking according to most scholars is *lakunna* (for you), addressing the women. It has also been narrated with the diacritical marking that reads as *laakinna*, meaning “rather,” which is used to convey a contrast [and makes the answer: “No. Rather, the best *Jibaad* is a Hajj which is *mabroor*.”] Ibn Hajar commented, “The first is more appropriate because it includes both the virtue of Hajj as well as the answer to her question about *Jibaad*.”

Ibn Hajar’s statement is further supported by the fact that the contrast conveyed by the word “rather” may be misconstrued to mean that Hajj is more virtuous than *Jibaad*, and this is contrary to what is clearly mentioned in the upcoming narration of Aboo Hurayrah ؓ.

This hadeeth was also collected by ibn Maajah (2901) and ibn Khuzaymah in his *Sabeeh* (3074) from ‘Aa’ishah ؓ with the wording, “Messenger of Allaah, is there any *Jibaad* obligatory upon women?” He replied,

عَلَيْهِنَّ جِهَادٌ، لَا قِتَالَ فِيهِ: الْحَجُّ وَالْعُمْرَةُ.

“There is *Jibaad* prescribed for them which involves no combat: Hajj and ‘Umrah.”

4) Aboo Hurayrah ؓ narrated that the Messenger of Allaah ﷺ was asked, “Which deed is best?” He replied,

إِيْمَانٌ بِاللّٰهِ وَرَسُوْلِهِ.

“Having *Eemaan* in Allaah and His Messenger.” He was further asked, “Then which?” and he replied,

الْجِهَادُ فِي سَبِيْلِ اللّٰهِ.

“Performing *Jibaad* in the path of Allaah.” He was asked once again, “Then which?” and he replied,

حَجٌّ مَّبْرُوْرٌ.

“A Hajj that is *mabroor*.” Collected by al-Bukhaaree (26) and Muslim (248).

5) Aboo Hurayrah ؓ said, “I heard the Prophet ﷺ saying,

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرُفْثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

“If someone performs Hajj for Allaah, while refraining from intercourse and its precursors, as well as sins, he shall return absolved from his sins just as the day his mother gave birth to him.” Collected by al-Bukhaaree (1521) and Muslim (3291).

6) His ؓ statement to ‘Amr ibn al-‘Aas ؓ,

أَمَا عَلِمْتَ - يَا عَمْرُو - أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ؟

وَأَنَّ الْهَجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا؟ وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟

“‘Amr, didn’t you know that Islaam wipes away what was before it, *Hijrah* wipes away what was before it, and Hajj wipes away what was before it?” Collected by Muslim (321).

Hajj is *mabroor* when a Muslim performs it in conformity with the Sunnah of the Messenger ﷺ, as indicated by the hadeeth of Jaabir ؓ in which the Messenger of Allaah ﷺ said,

لِنَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ.

“Learn your rites of Hajj. I do not know, perhaps I may not perform Hajj again after this Hajj of mine.” Collected by Muslim (3137). An-Nasaa’ee also collected it (3062) with a *sahheeh* chain of narration satisfying the criteria of al-Bukhaaree and Muslim, but with the following wording,

يَا أَيُّهَا النَّاسُ، خُذُوا مَنَاسِكَكُمْ،

فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ عَامِي هَذَا.

“People, learn your rites of Hajj. I do not know, perhaps I may not perform Hajj again after this year of mine.”

For Hajj to be *mabroor*, one must also stay away from marital relations, sins, and everything that is prohibited while in the state of *Ihram*. The indicator of a Muslim's Hajj being *mabroor* is for him to transform after Hajj from bad to good, or from good to even better. If he was afflicted with committing sins prior to Hajj, he must sincerely repent during Hajj, completely abandon the sins, regret what he had done, and firmly resolve to not return to them in the future. If the sins involved taking the property of others, he must return those things to them unless they pardon him. If the sins involved harm done to others by word or deed, he must seek their pardon, unless he knows that informing them will lead to greater evil, division, or hatred. In that case, he should simply seek their pardon with general words, speak well of them as they rightfully deserve, and make *du'aa'* for them. Thus, by performing Hajj, he opens for himself the gates of goodness, and begins a new life filled with *Taqwa* of Allaah and diligent obedience to the commands of Allaah. If one was in a bad state prior to Hajj and he remains in such a state afterwards, that indicates he was unsuccessful in attaining a Hajj that is *mabroor*.

The sins expiated by good deeds, such as Salaat, Hajj, and others, are the minor sins. This is understood from the statement of Allaah ﷻ,

﴿ إِن تَجْتَنِبُوا كَبَائِرَ مَا نُهَوْنَ عَنْهُ نَكُفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ ﴾

“If you avoid the major sins from which you are forbidden, We shall forgive you for your minor sins.” [an-Nisaa’ (4):31]. It is also based on the statement of the Prophet ﷺ,

الصَّلَاةُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ،
مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنِبْتَ الْكَبَائِرَ.

“The five daily prayers, one Friday to the next Friday, and one Ramadaan to the next Ramadaan are expiation

for what occurred between them, as long as the major sins are avoided.” Collected by Muslim (552) from Aboo Hurayrah ؓ.

Major sins, on the other hand, are only expiated by repentance. Hence, when one performing Hajj repents from both major and minor sins, he returns from Hajj sinless just as the day his mother bore him. However, if he does not repent, and continues to commit sins or is determined to do so, he will be held to account for that. Allaah ﷻ said,

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتَالِهَا ۖ﴾

﴿وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾

“Whoever does a good deed shall have the reward of ten like it, and whoever does a bad deed shall receive no recompense except for it alone, and no wrong shall be done to them.” [*al-An‘aam* (6):160]. In elaborating upon this *ayah*, ibn Katheer commented

You must realize that any time a person does not commit a sin, he is one of three people.

The first is a person who forsakes the sin for Allaah. Thus, a good deed is recorded for him because he avoided the sin for Allaah, the Most Exalted. This deliberate avoidance involves action and intention, and this is why a good deed is recorded for him as reflected by the wording of some narrations in the *sabeeh* collections [Muslim (336) and similar to it al-Bukhaaree (7501)]

﴿فَإِنَّهُ تَرَكَهَا مِنْ جِرَائِي﴾

“since he left it for My sake.”

The second type is a person who leaves the sin out of forgetfulness or being oblivious to it. Thus, nothing is recorded for or against him because he neither intended good nor committed evil.

The third type is a person who desists from the sin out of inability or laziness after having sought out the means that would enable him to commit the sin. Such an individual is considered the same as one who actually commits the sin, as reported in a *sahbeeh* narration where the Prophet ﷺ said,

إِذَا التَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ .

“If two Muslims confront each other with their swords drawn, the assassin and the victim will both be in the hellfire.” They said, “Messenger of Allaah! This applies to the assassin, but what about the victim?” He replied,

إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ .

“He eagerly desired to kill his companion. [Collected by al-Bukhaaree (31) and Muslim (7253) from Aboo Bakrah رضي الله عنه].

The Obligation of Hajj and ‘Umrah

Hajj and ‘Umrah are both obligatory as soon as one is able to perform them. They are obligatory once in a lifetime, and whatever is beyond that is optional. They may also become obligatory if someone vows to perform them. Thus, if someone makes a vow to perform Hajj or ‘Umrah, it is obligatory for him to fulfil that vow. Furthermore, when one begins an optional Hajj or ‘Umrah, he must complete it based on the statement of Allaah ﷻ,

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾

“And complete Hajj and ‘Umrah for Allaah.” [*al-Baqarah* (2):196].

Hajj is obligatory based on evidence from the Qur’aan, Sunnah, and scholarly consensus. Allaah ﷻ said,

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

“And performance of Hajj at the House is an obligation people must fulfil for Allaah if able to do so. If anyone rejects it, Allaah does not need any of His creation.”
[*Aali ‘Imraan* (3):97].

The Prophet ﷺ said,

بُيِّئَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ، وَصَوْمُ رَمَضَانَ.

“Islaam is built upon five: testifying that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah; establishing Salaat; giving Zakaat; performing Hajj; and fasting Ramadaan.” Collected by al-Bukhaaree (8) and Muslim (113) from ‘Abdullaah ibn ‘Umar ؓ.

The Prophet ﷺ also said in the well-known hadeeth of Jibreel,

الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ،
وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

“Islaam is that you testify that none has the right to be worshipped except Allaah, and that Muhammad is the Messenger of Allaah; establish Salaat; give Zakaat; fast Ramadaan; and perform Hajj at the House if you are able to do so.” Collected by Muslim (93) from ‘Umar ibn al-Khattaab ؓ.

There is also the narration where Aboo Hurayrah ؓ reported that the Messenger of Allaah ﷺ delivered a sermon in which he said,

أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ، فَحُجُّوا.

“People, **Hajj** has been prescribed for you, so perform **Hajj**.” A man inquired, “Every year, Messenger of Allaah?” The Messenger of Allaah ﷺ remained quiet until the man asked thrice, and he ﷺ then replied,

لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ، وَلَمَّا اسْتَطَعْتُمْ...

“Were I to say yes, that would become obligatory and you would not be able to do so...” Collected by Muslim (3257).

Additionally, there is consensus among the Muslim scholars about the obligation of **Hajj** for anyone who fulfils its necessary prerequisites.

With respect to ‘Umrah, there are narrations which establish that it too is obligatory:

1) ‘Aa’ishah رضي الله عنها inquired, “Messenger of Allaah, is there any *Jihaad* obligatory upon women?” He replied,

نَعَمْ، عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيهِ: الْحَجُّ وَالْعُمْرَةُ.

“Yes. There is *Jihaad* prescribed for them which involves no combat: **Hajj** and ‘Umrah.” Collected by al-Imaam Ahmad (25322), ibn Maajah (2901), and ibn Khuzaymah (3074). Its chain of narration collected by Ahmad and ibn Maajah satisfies the criteria of al-Bukhaaree and Muslim. Ibn Khuzaymah commented after this hadeeth, “His ﷺ saying that the *Jihaad* prescribed for them is **Hajj** and ‘Umrah shows that ‘Umrah, like **Hajj**, is obligatory since what is apparent from him saying ‘**prescribed for them**’ (*alayhinna*) is its obligation. It would be incorrect to use the expression [*alayhinna* in this context] for something that is just optional and not obligatory.”

2) The statement of the Prophet ﷺ which was narrated by ‘Umar رضي الله عنه in the hadeeth of Jibreel,

الإِسْلَامُ أَنْ تُشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُوْلُ اللهِ،
وَأَنَّ تُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ وَتَعْتِمِرَ،
وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَأَنَّ تُتِمَّ الوُضُوءَ، وَتَصُومَ رَمَضَانَ.

“Islaam is that you testify that none has the right to be worshipped except Allaah, and that Muḥammad is the Messenger of Allaah; establish *Salaat*; give *Zakaat*; perform *Hajj* and ‘Umrah; perform *ghusl* from *janaabah*; perform *wudoo* completely and perfectly; and fast *Ramaḍaan*.” Collected by ibn Khuzaymah (3065) with a *sabeeh* chain of narrators who are all *thiqah* (having sound integrity and impeccable retention), and also by ad-Daraqutnee (2/282) who said, “It has a verified *sabeeh* chain of narration.”

3) Aboo Razeen al-Uqaylee ؓ narrated that he went to the Prophet ﷺ and said, “Messenger of Allaah, my father is an old man who cannot perform *Hajj* or ‘Umrah, or even sit on a mount.” He responded,

حُجَّ عَنْ أَبِيكَ وَاعْتِمِرْ.

“Perform *Hajj* and ‘Umrah on behalf of your father.” Collected by at-Tirmithi (930) who said, “This is a *hasan saabeeh hadeeth*,” and it fulfils the criteria of Muslim.

4) As-Subayy ibn Ma‘bad said to ‘Umar ibn al-Khattaab ؓ, “*Ameer al-Mu‘mineen*, I used to be a Christian bedouin and I later accepted Islaam. I was eagerly looking forward to participating in *Jihaad*, but I found out that *Hajj* and ‘Umrah are obligatory for me to perform. So, I went to a man among my people and he told me, ‘Combine the two of them [*Hajj* and ‘Umrah] and offer the sacrifice that is within your means.’ Thus, I set out with the intention of combining them.” ‘Umar ؓ said to him, “You were guided to the Sunnah of your Prophet ﷺ.” Collected by Aboo Daawood (1799) with a *sabeeh* chain of narration satisfying

the criteria of al-Bukhaaree and Muslim.

Prerequisites (*Shuroot*) of Hajj and ‘Umrah

Hajj and ‘Umrah are both obligatory upon every Muslim who is of sound mind, mature, free, and capable. There is an additional sixth prerequisite for women, which is that they must have a *mahram* who will travel with them.

[1] Islaam]

A non-Muslim is not commanded to perform Hajj or ‘Umrah prior to accepting Islaam. Even if he was to perform them, neither would be deemed valid because he must have *Eemaan* first in order to fulfil the foundational obligation. However, he will still be held to account for the subsidiary branches of the *Sharee‘ah* stemming from that foundation according to the correct scholarly view about this issue. Allaah ﷻ said,

﴿وَوَيْلٌ لِّلْمُشْرِكِينَ ۖ﴾

﴿الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ﴾

“And punishment and destruction await those who associate partners with Allaah; those who do not give *Zakaat* and they deny the hereafter.” [*Fussilat* (41):6-7]. This view is also based on the answer given by *knuffaar* (those who reject Allaah and His directives) as to why they entered the hellfire:

﴿قَالُوا لَوْ نَكَّرْنَا مِنَ الْمُصَلِّينَ ۚ ﴿٤٣﴾ وَلَوْ نَكَّرْنَا نَطْعِمُ الْمَسْكِينِ ۚ ﴿٤٤﴾ وَكُنَّا نَحْوُ

مَعَ الْخَائِضِينَ ۚ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ۚ ﴿٤٦﴾ حَتَّىٰ أَتَانَا الْيَقِينُ﴾

“They said: We were not among those who prayed, we did not feed the poor, we would indulge in ill-talk along

with others, and we used to deny the Day of Reckoning, until death came to us.” [al-Muddaththir (74):43-47]. Allaah also said,

﴿فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّى﴾

“Thus, he neither had *Eemaan* nor did he pray. Instead, he belied and turned away.” [al-Qiyaamah (75):31-32].

The reason behind addressing them about the subsidiary branches is that they shall be taken to account for neglecting both the foundations and the branches. For this reason, the *kuffaar* will be at various depths in the hellfire, just as the Muslims will be at various ranks in *Jannah*. The disparity among the *kuffaar* in the depths of the hellfire is based on the severity of their *kufr*. The *munaafiqoon*, *majoos*, and people of the scripture, for instance, have varying degrees of *kufr*. The disparity is also based on the extent of their harm and how much they divert others from the path of Allaah. This is as Allaah ﷻ said,

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ﴾

﴿زَدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾

“Those who committed *kufr* and diverted others from the path of Allaah – We shall increase them in torment beyond their punishment due to the corruption they spread.” [an-Nahl (16):88]. Ibn Katheer explained that this means punishment for their *kufr* and punishment for diverting people from following the truth. Allaah ﷻ also said,

﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أزدَادُوا كُفْرًا﴾

﴿لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ﴾

“Indeed, those who committed *kufr* after having *Eemaan*, and then increased in *kufr* – their repentance

will not be accepted, and they are the ones who are astray.” [Aali ‘Imraan (3):90]. Allaah also said,

﴿إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ

وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا﴾

“Certainly, those who commit *kufir* and persist in doing so – Allaah shall never forgive them or guide them to any path except the path to the hellfire, to abide there eternally.” [an-Nisaa’ (4):168-169].

[2) Sound Mind]

A mentally unsound person is not commanded to perform Hajj or ‘Umrah, and neither would be valid if he was to perform them due to him lacking the faculty of reasoning. This is based on the statement of the Prophet ﷺ,

رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ،

وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ.

“The pen has been lifted from three: the sleeping until he wakes, the young until he matures, and the insane until he regains his mental faculty.” Collected by Aboo Daawood (4403) from ‘Alee ؓ with a *sahheeh* chain of narration that satisfies the criteria of al-Bukhaaree and Muslim. There are also *sahheeh* narrations about this from ‘Aa’ishah and ibn ‘Abbaas ؓ.

[3 and 4) Maturity and Freedom]

Hajj and ‘Umrah are not obligatory upon a child or slave. However, if they were to perform them, that would be acceptable as an optional Hajj or ‘Umrah, and whoever brought them would be rewarded as well. This is based on the narration from ibn ‘Abbaas ؓ who said, “A woman lifted her child up and said, ‘Messenger of Allaah, is his Hajj valid?’ He replied,

نَعَمْ، وَلَكِ أَجْرٌ.

‘Yes, and you will be rewarded’.” Collected by Muslim (3254).

Also, al-Bukhaaree collected in his *Saheeh* (1858) that as-Saa’ib ibn Yazeed ؓ said, “I was taken for Hajj with the Messenger of Allaah ﷺ when I was seven years old.”

However, that does not fulfil the obligatory Hajj which is a pillar of Islaam. Therefore, when a child matures, or a slave is freed, he must perform Hajj again. This is based on the statement of ibn ‘Abbaas ؓ, “Memorize the following from me, and do not say it is the statement of ibn ‘Abbaas: Any slave taken for Hajj by his master must perform Hajj once free, and any child taken for Hajj by his family must perform Hajj once becoming an adult...” Collected by ibn Abee Shaybah (14875) with a *sahheeh* chain of narration. Ibn Abee Shaybah was a Shaykh of al-Bukhaaree and Muslim, and this chain of narration fulfils their criteria. In addition, al-Bayhaqee (4/325) collected this same narration, but in his version it was quoted as a statement of the Messenger of Allaah ﷺ himself. Furthermore, the fact that ibn ‘Abbaas ؓ said, “Memorize the following from me, and do not say it is the statement of ibn ‘Abbaas,” implies that it was said by the Messenger of Allaah ﷺ.

[5] Ability]

To perform Hajj, one must also be both physically and financially capable, based on the statement of Allaah ﷻ,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“And performance of Hajj at the House is an obligation people must fulfil for Allaah if able to do so.” [*Aali ‘Imraan* (3):97]. Therefore, Hajj and Umrah are not obligatory for someone who is unable to perform them due to old age, chronic illness, or lacking sufficient funds despite being able-bodied. If someone has enough money, but is not

physically able, he must depute someone else to perform Hajj and ‘Umrah on his behalf. This is permissible based on the previously mentioned narration of Aboo Razeen al-‘Uqaylee, where he went to the Prophet ﷺ and said, “Messenger of Allaah, my father is an old man who cannot perform Hajj or ‘Umrah, or even sit on a mount.” The Prophet ﷺ responded, “**Perform Hajj and ‘Umrah on behalf of your father.**”

In addition al-Fadl ibn ‘Abbaas ؓ narrated that a woman from Khath‘am came during the year of the Farewell Hajj and said, “Messenger of Allaah, the command from Allaah has come making Hajj compulsory for all His servants. However, this obligation has found my father as an old man who can no longer sit upright on a mount. Would it fulfil the obligation if I perform Hajj on his behalf?” He replied,

نَعَمْ.

“Yes.” Collected by al-Bukhaaree (1854) and Muslim (3252). This narration also shows the validity of a woman performing Hajj on behalf of a man.

If someone dies without performing Hajj, a sufficient amount – if available – is to be set aside from his estate, and it is acceptable for someone else to perform Hajj on his behalf. This is based on the narration of Buraydah ibn al-Husayb ؓ which mentions that a woman whose mother died said to the Prophet ﷺ, “She never performed Hajj. Should I perform Hajj on her behalf?” He replied,

حُجِّي عَنْهَا.

“Perform Hajj on her behalf.” Collected by Muslim (2697).

[6] Mahram for Women]

A physically and financially able woman is still not considered legally capable without the presence of a mahram who will perform Hajj with her. This is based on the

statement of the Prophet ﷺ,

لَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ،
وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ.

“A woman must not travel without a *mahram*, and no man may enter her presence unless a *mahram* is with her.” A man said, “Messenger of Allaah, I wish to join a certain army, but my wife wishes to perform Hajj.” The Prophet ﷺ told him,

أُخْرِجْ مَعَهَا.

“Go with her.” Collected by al-Bukhaaree (1862) and Muslim (3272) from ibn ‘Abbaas ؓ. Here, the Prophet ﷺ advised the questioner not to participate in *Jibaad* so that he could accompany his wife for Hajj.

If a woman performs Hajj without a *mahram*, her Hajj is valid. However, she would have committed a sin for travelling without a *mahram*. The presence of a *mahram* is a prerequisite for the obligation of Hajj upon her, but not for its validity. A woman residing in Makkah may perform Hajj with trustworthy company since performing Hajj from Makkah does not involve travel. For her, there is no prerequisite condition of having a *mahram*.

A woman’s *mahram* can be her husband, as well as anyone whom she is permanently prohibited from marrying, either based on lineage or any other legitimate reason. The *mahram* based on lineage includes her father, son, brother, paternal uncle, and maternal uncle.

Other legitimate reasons that make someone a *mahram* are the relationships which result from nursing and marriage. The *mahram* based on relationships resulting from nursing includes her milk-father, milk-son, milk-brother, and paternal and maternal milk-uncles. The *mahram* based on relationships resulting from marriage include her father-in-law (husband’s father), stepson (husband’s son), stepfather

(mother's husband) who has consummated the marriage, and son-in-law (daughter's husband).

“Legitimate reasons” was mentioned to exclude a *mulaa'in* (former husband from a marriage dissolved due to accusation of adultery). Although the woman is permanently prohibited from marrying that man, he is still not a *mahram* for her.

Likewise, a man is not a *mahram* for a woman whom he cannot marry for a temporary reason, such as his wife's sister, her paternal aunt, maternal aunt, and her niece (brother's or sister's daughter), because one can only be a *mahram* for someone to whom marriage is permanently impermissible.

Pillars (*Arkaan*) of Hajj and 'Umrah

The pillars are those acts which must be completed and may not be substituted by anything else. 'Umrah has three pillars: *Ihram*, *Tawaaf*, and *Sa'y*. Hajj also has these three as essential elements along with an additional fourth, which is being present at 'Arafah.

[1] *Ihram*]

Ihram is the intention to commence the rites of Hajj or 'Umrah, and such does not take place without a firm intention in the heart. This is based on the saying of the Prophet ﷺ,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى.

“Indeed, all actions are only by intentions, and every person shall certainly have only what he intended.”

Collected by al-Bukhaaree (1) and Muslim (4927) from 'Umar ibn al-Khattaab ؓ.

Ibn al-Munthir said in *al-Ijma'* (pg. 55), “The scholars have agreed that if someone intended to commence Hajj but mistakenly said 'Umrah in his initial *Talbiyah*, or intended 'Umrah but said Hajj, the intention in his heart is

what is given consideration, not the statement he uttered.”

[2 and 3] *Tawaaf and Sa'y*

The *Tawaaf* which is a pillar of *Hajj* is *Tawaaf al-Ifaadah*, and it is performed after departure from ‘Arafah and Muzdalifah, based on the statement of Allaah ﷺ,

﴿وَلَيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“**And they must perform *Tawaaf* at the ancient, protected House.**” [*al-Hajj* (22):29]. It is also based on the narration from ‘Aa’ishah ؓ who said, “We performed *Hajj* with the Messenger of Allaah ﷺ, and after performing *Tawaaf al-Ifaadah* on the Day of Sacrifice, *Safiyah* had her menses. The Prophet ﷺ desired from her what a man desires from his wife, so I told him, ‘Messenger of Allaah, she is on her menses.’ He said,

حَابِسْتِنَا هِيَ؟

‘**Is she going to keep us back?**’ They replied, ‘Messenger of Allaah, she already performed *Tawaaf al-Ifaadah* on the Day of Sacrifice,’ so he said,

أُخْرِجُوا.

‘**Then leave.**’” Collected by al-Bukhaaree (1733) and Muslim (3223).

By saying, “**Is she going to keep us back,**” he ﷺ meant “is she going to detain us in Makkah until her menses finish and she then performs *Tawaaf al-Ifaadah*?” Ibn Qudaamah commented on this in *al-Mughnee* (5/311) saying

[*Tawaaf*] is a pillar of *Hajj* without which *Hajj* remains incomplete, and we do not know of any scholarly contention about this. [It is understood to be a pillar] because Allaah ﷻ said, ‘**And they must perform *Tawaaf* at the ancient, protected House.**’ Ibn ‘Abdil-Barr said it is among the mandatory duties (*farad’id*) of *Hajj* and there is no scholarly contention about that.

The Tawaaf which is a pillar of ‘Umrah is the first one performed upon arriving in Makkah. The author of *Bidaayah al-Mujtahid* (1/344) said, “The scholars have agreed that there is no [Tawaaf] obligatory upon someone performing ‘Umrah except Tawaaf al-Qudoom,” and that refers to the Tawaaf during ‘Umrah. Ibn Qudaamah also said in *al-Mughnee* (5/312) while discussing the evidences for Tawaaf al-Ifaadah being a pillar (*rukn*) of Hajj, “And since Hajj is one of the two sets of rites performed, Tawaaf is a pillar of it just as it is for ‘Umrah.”

Linguistically, ‘Umrah means a visit. In the legal, religious context, it refers to visiting the *Ka’bah* to perform Tawaaf there, along with *Sa’y* between as-Safaa and al-Marwah. The Prophet ﷺ performed Tawaaf around the *Ka’bah* and *Sa’y* between as-Safaa and al-Marwah during ‘*Umrah al-Qadaa’* and ‘Umrah from al-Ji’irraanah. Al-Bukhaaree (1793) and Muslim (2999) collected the narration where ‘Amr ibn Deenaar said, “We asked ibn ‘Umar ؓ if it was permissible for a person who finished Tawaaf during ‘Umrah, but not *Sa’y* between as-Safaa and al-Marwah, to engage in marital relations with his wife. He told us, “The Prophet ﷺ came, performed seven circuits of Tawaaf around the House, performed two *rak’ah* of prayer behind the *Maqaam*, and went between as-Safaa and al-Marwah seven times. You have for yourselves, in the Messenger of Allaah, a fine example’.”

Thus, *Sa’y* for ‘Umrah is done after Tawaaf based on the action of the Prophet ﷺ when he performed ‘*Umrah al-Qadaa’* and ‘Umrah from al-Ji’irraanah, and also based on the foregoing narration of ibn ‘Umar ؓ.

The *Sa’y* of Hajj is to be done after Tawaaf al-Ifaadah by anyone performing *Tamattu’*. As for those performing *Qiraan* or *Ifraad*, *Sa’y* may be done following either Tawaaf al-Qudoom or Tawaaf al-Ifaadah. If one does not perform *Sa’y* after Tawaaf al-Qudoom, he must do so after Tawaaf al-Ifaadah. Allaah ﷻ said,

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾

﴿فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾

“Indeed, as-Safaa and al-Marwah are among the defining marks of Allaah’s religion which He designated as sites where He is to be worshipped. Thus, when someone comes to the House for Hajj or ‘Umrah, there is no sin upon him for performing *Sa’y* between the two of them.” [*al-Baqarah* (2):158].

In addition, the Messenger of Allaah ﷺ said,

يَا أَيُّهَا النَّاسُ! اسْعَوْا، فَإِنَّ السَّعْيَ قَدْ كُتِبَ عَلَيْكُمْ.

“People, perform *Sa’y*. Indeed, *Sa’y* has been prescribed for you.” Collected by ad-Daaraqutnee (2/255). Al-Bayhaqee also collected it (5/97) through ad-Daaraqutnee’s chain of narration. The narrators of ad-Daaraqutnee are *thiqah* (having sound integrity and impeccable retention) except for Ma’roof ibn Mushkaan, who is *sadooq* (a narrator having sound integrity and good retention) according to ibn Hajar in *at-Taqreeb*. Therefore, the chain of narration for this hadeeth is *hasan*. An-Nawawee graded it *hasan* in *al-Majmoo’* (8/82), whereas al-Mizzee and ibn ‘Abdil-Haadee both graded it *sabeeh*. The interested reader can refer to *Irwa’ al-Ghaleel* (1072) by ash-Shaykh al-Albaanee ؒ where he mentioned other routes of narration for this hadeeth.

‘Aa’ishah ؓ said, “Allaah does not consider anyone’s Hajj or ‘Umrah complete if he does not perform *Sa’y* between as-Safaa and al-Marwah.” Collected by al-Bukhaaree (1790) and Muslim (3080). Ibn Jareer also mentioned this statement in his *Tafseer* of the foregoing *ayah* from *Soorah al-Baqarah*. However, his narration has a slight variation in wording which says, “I swear! If someone does not perform *Sa’y* between as-Safaa and al-Marwah, he has not performed Hajj because Allaah, Most Glorious and Exalted, said ‘Indeed as-Safaa and al-Marwah are among

the defining marks of Allaah’s religion which He designated as sites where He is to be worshipped’.” Its chain of narration satisfies the criteria of al-Bukhaaree and Muslim.

There is scholarly consensus that *Ihraam* and *Tawaaf* are pillars of Hajj and ‘Umrah, while *Sa‘y* is considered a pillar by the majority of scholars.

[4) Being Present at ‘Arafah]

The additional fourth pillar which applies to Hajj is being present at ‘Arafah. Allaah ﷻ said,

﴿فَإِذَا أَفْضَيْتُمْ مِنْ عَرَفَاتٍ﴾

“Therefore, when you depart from ‘Arafaat...” [*al-Baqarah* (2):198]. Departure from ‘Arafah can only take place after having already been there. Being present at ‘Arafah is the pillar of Hajj which, if missed, renders one’s Hajj null. This is based on the narration of ‘Abdur-Rahmaan ibn Ya‘mar ؓ who said, “I saw some people from Najd come to the Messenger of Allaah ﷺ while he was in ‘Arafah. They said, ‘Messenger of Allaah, how is Hajj to be performed?’ He replied,

الْحُجُّ عَرَفَةُ، فَمَنْ جَاءَ قَبْلَ صَلَاةِ الْفَجْرِ لَيْلَةَ جَمْعٍ فَقَدْ تَمَّ حُجُّهُ.

‘Hajj is ‘Arafah. Therefore, if someone comes to ‘Arafah before Fajr prayer, during the night of Muzdalifah, his Hajj is valid.’” This narration is in the four *Sunan* collections, and this is the wording collected by ibn Maajah (3015). It has a *sahheeh* chain of narration which satisfies the criteria of al-Bukhaaree and Muslim, except for Bukayr ibn ‘Aṭaa’ who is *thiqab*. Ibn al-Munthir said in *al-Ijmaa‘* (pg. 64), “The scholars have agreed that being present at ‘Arafah is mandatory, and there is no Hajj for someone who was not present at ‘Arafah.”

Obligatory Rites (*Waajibaat*) of Hajj and ‘Umrah

The obligatory rites of Hajj and ‘Umrah are those acts which must be performed. If one omits any obligatory rite, he must compensate for it by offering a sacrifice. He is not permitted to eat from the sacrifice, and instead must distribute it to the needy who reside within the *haram* boundaries. This is based on the statement of ibn ‘Abbaas ؓ, “Whoever forgot or omitted any of his rites must offer a sacrifice.” Collected by Maalik in *al-Muwatta’* (1/419) with a *sahēeh* chain of narration.

There are two obligatory rites for ‘Umrah and seven for Hajj.

1) Assuming *Ihraam* from the *Meeqaat*

The Messenger ﷺ delineated the *meeqaat* points and said,

هُنَّ لَهُنَّ، وَلِكُلِّ آتٍ آتَى عَلَيْهِنَّ مِنْ غَيْرِهِمْ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ،
فَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

“They are for their residents, as well as everyone who comes to them from elsewhere, intending to perform Hajj or ‘Umrah. If someone resides within those boundaries, he assumes *Ihraam* from wherever he sets out; even the residents of Makkah assume *Ihraam* from Makkah.” Collected by al-Bukhaaree (1845) and Muslim (2804) from ibn ‘Abbaas ؓ. Thus, if someone comes to any *meeqaat* point and wishes to perform Hajj or ‘Umrah, he must assume *Ihraam* from that *meeqaat* regardless of whether or not he is a resident of the area or direction specific to it.

2) Shaving the Head or Shortening the Hair Upon Exiting *Ihraam*

This applies to both Hajj and ‘Umrah. Allaah ﷻ stated,

﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ

إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ﴾

“Allaah shall most certainly fulfil the true vision that He showed His Messenger. You shall indeed enter *al-Masjid al-Haraam*, if Allaah wills, in safety; some with heads shaved and others with hair shortened, having no fear.” [*al-Fath*] (48):27]. Allaah also said,

﴿وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ﴾

“And do not shave your heads until the sacrificial animal reaches the place of sacrifice.” [*al-Baqarah*] (2):196].

Furthermore, the Messenger of Allaah ﷺ said,

اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ.

“O Allaah, forgive those who shave their heads.” The people asked, “Messenger of Allaah, what about those who shorten their hair?” He said,

اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ.

“O Allaah, forgive those who shave their heads.” They said, “Messenger of Allaah, what about those who shorten their hair?” He said,

اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ.

“O Allaah, forgive those who shave their heads.” They said, “Messenger of Allaah, what about those who shorten their hair?” He said,

وَالْمُقَصِّرِينَ.

“And those who shorten their hair.” Collected by al-Bukhaaree (1728) and Muslim (3148) from Aboo Hurayrah

ﷺ.

Assuming *Ihraam* from the *meeqaat* and shaving or shortening the hair are obligatory rites in both Hajj and ‘Umrah.

As for the obligatory rites which are specific to Hajj:

3) Remaining in ‘Arafah Until Sunset if One Arrives There During the Daytime

In describing how the Prophet ﷺ performed Hajj, Jaabir ؓ mentioned, “He remained [in ‘Arafah] until the sun had set, its yellowness had faded slightly, and the disc had disappeared.” Collected by Muslim (2950). The Prophet ﷺ also said,

لِتَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ.

“Learn your rites of Hajj. I do not know, perhaps I may not perform Hajj again after this Hajj of mine.” Collected by Muslim (3137) from Jaabir ؓ.

4) Spending the Night in Muzdalifah

Allaah ﷻ said,

﴿فَإِذَا أَفْضَيْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ

عِنْدَ الْمَشْعَرِ الْحَرَامِ﴾

“Therefore, when you depart from ‘Arafaat, engage in thikr of Allaah at al-Mash’ar al-Haraam.” [al-Baqarah (2):198] Al-Mash’ar al-Haraam refers to Muzdalifah.

The Prophet ﷺ spent all night there until the morning and granted a concession to the weak among women and children to leave for Minaa towards the end of the night. This was collected by al-Bukhaaree (1676) and Muslim (3130) from ibn ‘Umar ؓ. It was also collected by al-Bukhaaree (1677) and Muslim (3126) from ibn ‘Abbaas ؓ. The fact that the Prophet ﷺ granted this concession implies that it is obligatory to spend the night in Muzdalifah, because if that was not the case there would be no need to grant a concession.

5) Stoning the *Jamaraat*

Stoning *Jamrah al-'Aqabah* on the Day of Sacrifice before or after *ẓawaal*, and stoning the three *jamaraat* after *ẓawaal* during the days of *tashreeq* also comprise an obligatory rite. Jaabir ؓ stated, “The Messenger of Allaah ﷺ stoned the [third] *jamrah* on the Day of Sacrifice in the morning. On subsequent days, he did so after *ẓawaal* (once the sun began its descent after midday).” Collected by Muslim (3141).

Additionally, ibn ‘Abbaas ؓ said, “The Prophet ﷺ was asked questions while in Minaa on the Day of Sacrifice to which he replied,

لَا حَرَجَ.

“**There is no harm in doing that.**” A man said, “I shaved my head before sacrificing.” He ﷺ responded,

إِذْبَحْ وَلَا حَرَجَ.

“**Sacrifice, and there is no harm in doing that.**” He said, “I stoned after *ẓawaal*.” He ﷺ replied,

لَا حَرَجَ.

“**There is no harm in doing that.**” Collected by al-Bukhaaree (1735).

This is further supported by the statement of ibn ‘Umar ؓ who said, “[On the days of *tashreeq*] we would wait until after *ẓawaal* and then stone.” Collected by al-Bukhaaree (1746).

In addition, the narration from ‘Aasim ibn ‘Adee ؓ mentions that “the Messenger of Allaah ﷺ granted concession to the shepherds, permitting them to not spend the night [in Minaa]. They were to stone on the Day of Sacrifice and were allowed to combine stoning for the following two days in one of the two.” Collected by an-Nasaa’ee (3069) and others with a *sahheeh* chain of narration.

The concession given by the Prophet ﷺ to shepherds allowing them to combine stoning for two days

into one, but not allowing them to omit it altogether, implies that stoning is an obligation.

6) Spending the Nights of *Tashreeq* in Minaa

The nights of *tashreeq* spent in Minaa are three for those who wish to delay their departure, and two for those who wish to hasten. This is based on the statement of Allaah ﷻ,

﴿وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ

فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ﴾

“And engage in *thikr* of Allaah during the few appointed days. Then, if anyone hastens to depart in two days, there is no sin upon him; and if anyone delays departure, there is no sin upon him. This applies to those who observe *Taqwaa*.” [*al-Baqarab* (2):203]. In addition, the Prophet ﷺ spent those nights in Minaa and departed on the thirteenth subsequent to stoning the *jamaraat* after *zawaal*.

Furthermore, shepherds, as well as individuals responsible for supplying water to those performing *Hajj*, were granted the concession by the Prophet ﷺ to not spend the nights of *tashreeq* in Minaa. This is based on the previously cited narration from ‘Aasim ibn ‘Adee. It is also based on the narration of ibn ‘Umar ؓ who said, “al-‘Abbaas ibn ‘Abdil-Muttalib sought permission from the Messenger of Allaah ﷺ to remain in Makkah during the nights of *tashreeq* in order to fulfil his responsibility of providing people with water, and he allowed him to do so.” Collected by al-Bukhaaree (1634) and Muslim (3177).

The concession granted to water providers and shepherds to not spend the nights in Minaa implies that spending the nights there is obligatory. A similar concession applies to those who have responsibilities that require them to be out of Minaa, such as soldiers, doctors, and others like them.

7) Tawaaf al-Wadaa'

The Prophet ﷺ performed Tawaaf al-Wadaa' when he departed from Makkah, and ibn 'Abbaas ؓ also stated, "People were commanded to make their last rite [Tawaaf al-Wadaa'] at the House, but women on their menses were excused." Collected by al-Bukhaaree (1755) and Muslim (3220). The concession made for menstruating women to omit Tawaaf al-Wadaa' shows that it is obligatory. This concession also applies to those experiencing post-natal bleeding.

In another narration, ibn 'Abbaas ؓ said, "People were departing in all directions [after leaving Minaa, some having performed Tawaaf and others not], so the Messenger of Allaah ﷺ said,

لَا يَنْفِرَنَّ أَحَدٌ حَتَّىٰ يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ.

'No one should leave without making his last rite [Tawaaf al-Wadaa'] at the House'." Collected by Muslim (3219).

Additionally, 'Aa'ishah ؓ narrated that Safiyyah had her menses, so the Prophet ﷺ said, "Is she going to keep us back?" But once he knew that she had already performed Tawaaf al-Ifaadah on the Day of Sacrifice he said, "Then leave." Collected by al-Bukhaaree (1733) and Muslim (3223), and it was mentioned previously in the chapter "Pillars (Arkaan) of Hajj and 'Umrah."

Recommended Acts (Mustahabbaat) During Hajj and 'Umrah

Recommended acts are the ones that should be done during Hajj and 'Umrah due to the rewards they merit. If someone misses any of the recommended acts, he is not sinful and is not obliged to offer a sacrifice. However, if he neglects them out of aversion to them, he is sinful in doing so because the Messenger ﷺ said,

فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي .

“Whoever turns away from my Sunnah is not from me.”
Collected by al-Bukhaaree (5063) and Muslim (1401). The word “Sunnah” in this narration refers to all that has come in the Qur’aan and Sunnah, whether *fard*, *waajib*, or *mustahabb*.

The recommended acts of Hajj and ‘Umrah are numerous. They include: [men] walking briskly and uncovering the right shoulder during the initial Tawaaf performed for Hajj or ‘Umrah upon arrival in Makkah; kissing the Black Stone, touching it, or pointing to it during Tawaaf and saying “*Allaahu Akbar*” when doing so; touching the Yemeni corner; performing two *rak‘ah* of prayer after Tawaaf, irrespective of whether the Tawaaf is obligatory or optional; drinking *Zamzam* water; ascending aṣ-Ṣafaa and al-Marwah and supplicating there while facing the *qiblah*; [men] running between the designated markers during *Sa‘y*; remaining in Minaa during the day on the eighth of Thul-Hijjah as well as the eve of ‘Arafah; raising one’s hands in *du‘aa’* after stoning the first and second *jamaraat*; saying “*Allaahu Akbar*” when stoning the *jamaraat*; and others.

The *Meeqaat* Points with Respect to Place and Time

The *meeqaat* points with respect to place are the locations at which someone must assume *Ihraam* before passing them, if he wishes to perform Hajj or ‘Umrah. These locations were specified by the Messenger of Allaah ﷺ.

Ibn ‘Abbaas ؓ stated, “The Messenger of Allaah ﷺ set Thul-Hulayfah as the *meeqaat* for the people of al-Madeenah, al-Juhfah for the people of ash-Shaam, Qarn al-Manaaẓil for the people of Najd, and Yalamlam for the people of Yemen. They are for their residents, as well as all others who come to them from elsewhere, intending to

perform Hajj or ‘Umrah. If someone resides within those boundaries, he assumes *Ihram* from wherever he sets out; even the residents of Makkah assume *Ihram* from Makkah.” Collected by al-Bukhaaree (1524) and Muslim (2803).

The statement, “the residents of Makkah assume *Ihram* from Makkah” refers to *Ihram* for Hajj, since they do so from their homes. However, assuming *Ihram* for ‘Umrah must be done from outside the boundaries of the haram area. This is based on the Prophet ﷺ instructing ‘Aa’ishah ؓ to go outside the boundaries of the haram area and assume *Ihram* from at-Tan‘eem, as collected by al-Bukhaaree (1762) and Muslim (2910) from ‘Aa’ishah ؓ.

These two narrations show that the residents of Makkah combine between being inside and outside of the haram area when performing Hajj and ‘Umrah.

The four preceding *meeqaat* points were also mentioned by ibn ‘Umar ؓ, as collected by al-Bukhaaree (133) and Muslim (2805).

The fifth *meeqaat* point is *Thaatu ‘Irq* which is for the people of Iraq. It is mentioned along with the other four *meeqaat* points in a narration from ‘Aa’ishah ؓ collected by an-Nasaa’ee (2656) with a sabeeh chain of narrators who are all *thiqah*. It was also mentioned individually in a narration collected by Aboo Daawood (1739) where ‘Aa’ishah ؓ said that the Messenger of Allaah ﷺ designated *Thaatu ‘Irq* as the *meeqaat* for the people of Iraq. Its narrators are the same as those in the chain of an-Nasaa’ee except for the narrator immediately before an-Nasaa’ee himself.

There is, however, a narration in Sabeeh al-Bukhaaree (1531) from ibn ‘Umar ؓ saying, “When these two towns (al-Basrah and al-Koofah) were conquered, people went to ‘Umar and said, ‘*Ameer al-Mu’mineen!* The Messenger of Allaah ﷺ set *Qarn* as the *meeqaat* for the people of Najd, but it is out of our way. It is quite difficult for us to travel to *Qarn* if we wished to go there.’ He responded, ‘Then look for an equivalent point along the way from your direction,’

and he set that point for them as *Thaatu 'Irq*.”

This narration is understood to mean that the previously mentioned hadeeth from the Prophet ﷺ had not reached ‘Umar. As a result, he set *Thaatu 'Irq* based on his own judgement and reasoning, and this was one of several instances where his view coincided with revelation.

If someone does not directly pass any of these *meeqaat* points, he assumes *Ihraam* from a point that is in line with them, whether coming by land, air, or sea. If he assumes *Ihraam* prior to reaching the *meeqaat*, that is acceptable but not preferred. Ibn al-Munthir said in *al-Ijma‘* (pg. 54), “The scholars have agreed that if someone assumes *Ihraam* before reaching any of the *meeqaat* points, his *Ihraam* is still valid.”

If someone passes any of the *meeqaat* points, or any equivalent point, without intending to perform Hajj or ‘Umrah he is not obliged to assume *Ihraam*. This is implied by the statement of the Prophet ﷺ,

مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ.

“...intending to perform Hajj or ‘Umrah.”

If someone passes the *meeqaat* which applies to him without assuming *Ihraam*, but then does so at a different *meeqaat*, there is nothing wrong with that if he did not intend to begin the rites from his own *meeqaat*. Examples of this include a person who passes *Yalamlam* while coming from Yemen but intends to visit al-Madeenah first, or a person who arrives in Jeddah by plane but intends to travel to al-Madeenah to visit the *Masjid* of the Messenger ﷺ and then assume *Ihraam* from *Thul-Hulayfab*, which is the *meeqaat* for the residents of al-Madeenah. Such people pass their own *meeqaat* on the way to visit al-Madeenah, and then assume *Ihraam* from the *meeqaat* which applies to al-Madeenah.

If someone assumes *Ihraam* from the *meeqaat* that applies to him, but after arriving in Jeddah is compelled to go to al-Madeenah, he must remain in the state of *Ihraam*. It

is not permissible for someone who has begun the rites of Hajj or ‘Umrah to interrupt them. He must complete them based on the statement of Allaah ﷺ,

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾

“And complete Hajj and ‘Umrah for Allaah.” [*al-Baqarah* (2):196].

The *meeqaat* points with respect to time are the months during which one can assume *Ihraam* for Hajj and ‘Umrah. With respect to ‘Umrah, it can be performed at any time of the year because there is no evidence confining it to certain months. *Ihraam* for Hajj, however, can only be assumed during the months of Shawwaal, Thul-Qa‘dah, and the first ten nights of Thul-Hijjah, based on the statement of Allaah ﷺ,

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ ﴾

﴿ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ﴾

“Hajj is in the well-known months. Thus, those who intend to perform Hajj during them must avoid intercourse and its precursors, sins, and disputing during Hajj.” [*al-Baqarah* (2):197]. These months were explained by ibn ‘Umar ؓ [as being Shawwaal, Thul-Qa‘dah, and the first ten nights of Thul-Hijjah] as collected by al-Bukhaaree, with an incomplete chain of narrators, in the chapter about the statement of Allaah “Hajj is in the well-known months.” This same narration was collected by al-Haakim (2/276) with a complete chain. He graded it as a *sahheeh* narration satisfying the criteria of al-Bukhaaree and Muslim, and *ath-Thahabee* concurred. In addition, ibn Katheer attributed this explanation in his *Tafseer* to ‘Umar, ‘Alee, ibn Mas‘ood, ibn az-Zubayr, and ibn ‘Abbaas ؓ.

Furthermore, ibn ‘Abbaas ؓ said, “One should not assume *Ihraam* for Hajj except during the months of Hajj. Assuming *Ihraam* for Hajj during the months of Hajj is most

certainly from the Sunnah pertaining to Hajj.” Collected by ibn Khuzaymah in his *Saheeh* (2596) with a *saheeh* chain of narration satisfying the criteria of al-Bukhaaree, who also cited it with an incomplete chain in the chapter about the statement of Allaah, “Hajj is in the well-known months.” Al-Bukhaaree said, “Ibn ‘Abbaas ؓ stated, ‘From the Sunnah is that you not assume *Ihraam* for Hajj except during the months of Hajj.’” Whenever a Companion says something is “from the Sunnah,” it takes the ruling of what is narrated from the Prophet ﷺ himself.

Hence, the period for assuming *Ihraam* for Hajj starts on the first night of Shawwaal and ends at Fajr on the Day of Sacrifice. That period is seventy nights in total if both Shawwaal and Thul-Qa’dah are complete [each having thirty days]; sixty-nine if one of them is incomplete [having only twenty-nine days]; and sixty-eight if both are incomplete. The first of these nights is the eve of ‘*Eed al-Fitr*, and the last of them is the eve of ‘*Eed al-Ad-haa*.

The fact that some rites of Hajj must still be completed on the Day of Sacrifice and the days of *tashreeq* does not present any contradiction, because the intent here is the validity of assuming *Ihraam* during these months as Allaah said,

﴿فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ﴾

“Thus, those who intend to perform Hajj during them,” and one cannot assume *Ihraam* after Fajr dawns on the Day of Sacrifice, as the time for being present at ‘Arafah would have ended by then.

There is also no problem here in using the plural form “months” (*ash-bur*) to refer to less than three [considering that nouns in Arabic have a special dual form, while the plural refers to three or more]. Allaah said,

﴿فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

“...as your hearts (*quloobukumaa*) have a certain

inclination.” [at-*Tabreem* (66):4]. The plural “hearts” (*quloob*) is used in reference to just two hearts. He also said,

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ﴾

﴿إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ﴾

“And mention Daawood and Sulaymaan, when they gave judgement about the field in which the sheep of certain people grazed at night and spoiled the crops, and We were witness to their judgement (*hukmihim*)” [al-*Anbiyaa*’ (21):78]. Here, the plural “their judgement” (*hukmihim*) is used to refer to just two people.

Another instance of using a plural to refer to just two is the statement of Allaah,

﴿فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ﴾

“And if the deceased left behind any siblings (*ikhwah*), then his mother receives a sixth.” [an-*Nisaa*’ (4):11]. The inheritance which the mother receives is a sixth rather than a third if there are two or more siblings.

Yet another example of using a word to refer to only a portion of the meaning it carries is,

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ﴾

“Then, if anyone hastens to depart in two days, there is no sin upon him.” [al-*Baqarah* (2):203]. In reality, it is only a day-and-a-half.

In the case where someone assumes *Ihraam* for Hajj outside the months of Hajj, his *Ihraam* is still valid, but he must perform ‘Umrah instead. Thus, he performs *Tawaaf*, *Sa’y*, shaves his head or trims his hair, and exits the state of *Ihraam*. There is no connection between that ‘Umrah and performing *Tamattu’* – one of the three types of Hajj – because he did not assume *Ihraam* for that ‘Umrah during the months of Hajj.

As for the inviolable months (*al-Ash-hur al-Hurum*),

Allaah said,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ
يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ﴾

“Indeed, the number of months Allaah has decreed is twelve months, recorded with Allaah since the day He created the heavens and the Earth. Among them are four which are inviolable (*hurum*).” [at-Tawbah (9):36]. Those are Thul-Qa’dah, Thul-Hijjah, Muharram, and Rajab. The first three are consecutive, while Rajab falls in the middle of the year, separate from them. The three consecutive months are: the one in which Hajj itself is performed, the month prior to it in which people travel to the location of Hajj, and the month after it in which people return from Hajj.

Thus, Muharram and Rajab are among the inviolable months, but they are not among the months of Hajj. Shawwaal is one of the months of Hajj, but it is not among the inviolable months. Thul-Qa’dah is among the inviolable months and the months of Hajj. Thul-Hijjah is among the inviolable months, and the first ten nights of it are part of the months of Hajj.

In the pre-Islaamic *Jaahiliyyah* period, the Arabs revered the inviolable months and would not fight during them. This is why when the delegation of ‘Abd al-Qays requested that the Prophet ﷺ teach them what they could convey to those they left behind, and enter *Jannah* as a result, they said, “Messenger of Allaah, we are only able to come to you during the inviolable months, since there lies between us and you a group of non-Muslims from the tribe of Mudār.” Collected by al-Bukhaaree (53) and Muslim (115).

Elaboration about these inviolable months is found in the narration of Aboo Bakrah ؓ collected by al-Bukhaaree (3197) and Muslim (4383).

Prohibited Acts while in *Ihraam*

In the chapter “Pillars (*Arkaan*) of Hajj and “Umrah,” discussion preceded about *Ihraam* being the intention of commencing the rites of Hajj or ‘Umrah. This intention is called *Ihraam* because, once made, it renders certain acts impermissible (*haraam*) which were permissible prior to it. This is similar to the initial *takbeer* of Salaat which is called *takbeeratul-ihraam*, since it renders certain things impermissible (*haraam*) during Salaat which were permissible prior to it.

The acts which are prohibited while in the state of *Ihraam* are nine: removing hair, clipping nails, applying fragrances, men covering their heads, men wearing any garment specifically tailored to fit the body, killing land-dwelling game, marriage contracts, intercourse, and other forms of intimacy.

1) Removing Hair

This applies to the head, moustache, pubic area, underarms, and elsewhere. It is based on the statement of Allaah ﷻ,

﴿وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ، فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ بِهِ أَذًى مِّن رَّأْسِهِ، فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

“Do not shave your heads until the sacrificial animal reaches the place of sacrifice. However, if anyone among you is ill or has an ailment in his scalp, and he needs to shave it as a result, he must offer a *fidyah* of either fasting [three days], charity [feeding six poor people], or offering a sacrifice.” [*al-Baqarah* (2):196]. The same applies to hair on the remainder of the body, as removing it is considered a form of unnecessary luxury during the state of *Ihraam*.

With respect to the beard, it is impermissible to shave or remove any of it, regardless of whether or not one

is in the state of *Ihraam*. This is evident from the narration of ibn ‘Umar رضي الله عنه where the Messenger of Allaah ﷺ said,

خَالَفُوا الْمُشْرِكِينَ: أَحْفُوا الشَّوَارِبَ، وَأَوْفُوا اللَّحَى.

“Differ from the *mushrikoon*: cut your moustaches short and leave the beards to grow.” Collected by al-Bukhaaree (5892) and Muslim (602). Its wording as collected by al-Bukhaaree is

وَقَرُّوا اللَّحَى.

“Let the beards grow in full.” Another narration collected by al-Bukhaaree (5893) and Muslim (600) has the wording

أَعْفُوا اللَّحَى.

“Leave the beards to grow.” Also, in a narration from Aboo Hurayrah رضي الله عنه the Messenger of Allaah ﷺ said,

جُرِّزُوا الشَّوَارِبَ، وَأَرْحُوا اللَّحَى، خَالَفُوا الْمَجُوسَ.

“Cut the moustaches, and let the beards grow. Differ from the *majoos*.” Collected by Muslim (603).

These two narrations contain four different words which obligate growing the beard. Our Shaykh, ‘Abdul-‘Azeez ibn Baaz رحمته الله, said in his book about the rites of Hajj

The problem has become quite prevalent in our time as many men contravene this Sunnah, advocate not having a beard, and are pleased to resemble non-Muslims and women. The problem is even greater if such individuals associate themselves with knowledge and education. Indeed, to Allaah we belong and to Him we shall return.

Our Shaykh Muhammad al-Ameen ash-Shinqeetee رحمته الله mentioned in *Adwaa’ al-Bayaan* (4/630), when explaining the story of Haarooon and Moosaa from *Soorah Taa Haa*, how the Qur’aan establishes that the beard is to be left to grow, and that such was among the qualities of the Noble

Messengers. He also said

[The Prophet ﷺ] had a thick beard, and he was the finest looking and handsomest among all creation. Furthermore, no one shaved among the men who conquered Persia and Rome, and to whom the east and west surrendered.

2) Clipping Nails

Ibn al-Munthir stated in *al-Ijmaa'* (pg.57), "The scholars have agreed that it is prohibited for someone in *Ihraam* to remove any [part] of his nails."

Regarding the *tafseer* of the statement of Allaah,

﴿ ثُمَّ لِيَقْضُوا تَفَثَهُمْ ﴾

"Then, they may end their unkemptness" [*al-Hajj* (22):29], Ibn Kathir said

'Alee ibn Abee Talhah reported from Ibn 'Abbaas ؓ that it means ending the state of *Ihraam* by shaving the head, wearing normal clothing, cutting the nails, etc. 'Ataa' and Mujaahid reported a similar explanation from [Ibn 'Abbaas]. The same view was held by 'Ikrimah and Muhammad ibn Ka'b al-Qurathee.

Furthermore, there is a narration in *Sabeeh Muslim* (5119) from Umm Salamah ؓ where the Prophet ﷺ said,

إِذَا رَأَيْتُمْ هَلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُصَحِّيَ،
فَلْيُمْسِكْ عَن شَعْرِهِ وَأَظْفَارِهِ.

"If you sight the crescent of *Thul-Hijjah*, and anyone among you had intended to offer a sacrifice, he must refrain from cutting his hair and nails." This prohibition applies even moreso to someone in *Ihraam*.

3) Applying Fragrances

Once in the state of *Ihraam*, one must refrain from applying fragrances to his body and clothing. This is based

on the narration from ibn ‘Umar ؓ in which the Prophet ﷺ mentioned clothing that is not permitted while in *Ihraam*. Among the things that he ﷺ mentioned was,

وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الزَّعْفَرَانُ أَوْ وَرْسٌ.

“Do not wear garments to which saffron or wars (a fragrant yellow plant) have been applied.” Collected by al-Bukhaaree (1542) and Muslim (2791).

In addition, Ya‘laa ibn Umayyah ؓ narrated that a bedouin came to the Prophet ﷺ at al-Ji‘irraanah wearing a *jubbah* (outer robe) to which fragrance had been applied. He inquired, “Messenger of Allaah, what do you say about a man who assumed *Ihraam* for ‘Umrah while wearing a *jubbah* after applying fragrance to himself?” The Messenger of Allaah ﷺ replied,

أَمَّا الطِّيبُ الَّذِي بِكَ فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ، وَأَمَّا الْجُبَّةُ فَانزِعْهَا،

ثُمَّ اصْنَعْ فِي عُمَرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ.

“As for the fragrance on you, wash it off thrice; and as for the *jubbah*, remove it. Then perform the rites in your ‘Umrah as you would in your Hajj.” Collected by al-Bukhaaree (4329) and Muslim (2798).

Furthermore, ibn ‘Abbaas ؓ narrated that a man was in the company of the Prophet ﷺ. The man’s camel threw him off its back and broke his neck. As a result, the man passed away while in the state of *Ihraam*. The Messenger of Allaah ﷺ said,

اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفَّنُوهُ فِي ثَوْبَيْهِ، وَلَا تَمَسُّوهُ بِطِيبٍ،

وَلَا تَحْمُرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا.

“Wash him with water mixed with leaves from the *sidr* tree, shroud him in his two garments, and do not apply any fragrance to him or cover his head, for he will be raised on the Day of Resurrection saying the *Talbiyah*.”

Collected by al-Bukhaaree (1851) and Muslim (2892).

These narrations show that one must not use fragrances while in *Ihraam*, as they are a form of unnecessary luxury. However, prior to assuming *Ihraam*, it is permissible to apply fragrance to one's body but not clothing, and there is no harm in it remaining on the body after assuming *Ihraam*. This falls under the principle

يَجُوزُ فِي الْإِسْتِدَامَةِ مَا لَا يَجُوزُ فِي الْإِبْتِدَاءِ

which states that there are certain things which are permissible when continuing from a previous state, but prohibited when initiated independently. Proof for this is in the narration from 'Aa'ishah رضي الله عنها who said, "I used to apply fragrance to the Messenger of Allaah ﷺ when he was preparing to assume *Ihraam*, as well as when he exited *Ihraam* and had not yet performed *Tawaaf* at the House." Collected by al-Bukhaaree (1539) and Muslim (2841). She also said, "It is as if I can see the gleam left by the fragrance where the Prophet's ﷺ hair parted, while he was in *Ihraam*." Collected by al-Bukhaaree (271) and Muslim (2832).

4) Men Covering the Head or Face with Something in Direct Contact with Them

Ibn 'Umar رضي الله عنهما narrated that the Prophet ﷺ detailed what someone in *Ihraam* cannot wear. Among the items mentioned were,

لَا يَلْبَسُ الْقُمُصَّ، وَلَا الْعَمَائِمَ.

“[Men in *Ihraam*] must not wear shirts or turbans.” Collected by al-Bukhaaree (1542) and Muslim (2791).

Ibn 'Abbaas رضي الله عنهما also reported that a man in *Ihraam* was thrown off his camel and died as a result. The Prophet ﷺ said,

اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفَّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُحَمِّرُوا رَأْسَهُ وَلَا وَجْهَهُ،

فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّيًّا.

“Wash him with water mixed with leaves from the *sidr* tree, shroud him in his two garments, and do not cover his head or face because he will be raised on the Day of Resurrection saying the *Talbiyah*.” Collected by Muslim (2896).

However, shading oneself with something not affixed to the head – such as an umbrella, the roof of a car, a piece of fabric, or a tent – is permissible because the Prophet ﷺ was shaded with a piece of fabric when he stoned *Jamrah al-‘Aqabah*. This was collected by Muslim (3138) from Umm al-Huṣayn ؓ.

There is also the narration from Jaabir ؓ describing how the Prophet ﷺ performed Hajj and it mentions that he ﷺ stayed in a tent set up for him at Namirah until the sun began its descent after midday. Collected by Muslim (2950).

5) Men Wearing Clothing that is *Makheet*

[*Makheet* is commonly translated as “stitched” or “sewn”], and it refers to garments tailored to fit the entire body, such as a long tunic or shirt; or tailored to fit just a portion of the body, such as trousers, socks made from leather or cloth, vests, etc. This is based on the narration from ibn ‘Umar ؓ where a man said, “Messenger of Allaah, what may be worn by someone in *Ihram*?” The Messenger of Allaah ﷺ replied,

لَا يَلْبَسُ الْقُمُصَّ، وَلَا الْعِمَامَةَ، وَلَا السَّرَاوِيْلَاتِ، وَلَا الْبِرَانِسَ،
وَلَا الْخِفَافَ إِلَّا أَحَدًا لَا يَجِدُ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ
مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الرَّعْفَرَانُ أَوْ وَرْسٌ.

“He must not wear shirts, turbans, trousers, hooded robes, or *khuff* (a certain type of leather socks); except if he cannot find sandals, in which case he may wear two *khuff*, but he must cut them to fit below the ankles. He also must not wear garments to which saffron or *wars* (a fragrant yellow plant) have been applied.”

Collected by al-Bukhaaree (1542) and Muslim (2791). As long as *khuff* remain below the ankles, they are similar to sandals in permissibility, as indicated by this hadeeth. The command to cut the portion above the ankles was given earlier while the Prophet ﷺ was still in al-Madeenah. However, permission to wear *khuff* without cutting them was given while he was at ‘Arafah. Ibn ‘Abbaas ؓ reported that he heard the Prophet ﷺ delivering the sermon at ‘Arafah and he said,

مَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ،
وَمَنْ لَمْ يَجِدِ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ، لِلْمُحْرَمِ.

“If someone in *Ihraam* cannot find sandals, he may wear *khuff*; and if he cannot find an *izaar* (garment for the lower half of the body), he may wear trousers.”

Collected by al-Bukhaaree (1841) and Muslim (2794). This sermon was heard by those making Hajj from all areas, which indicates that it abrogated the previous command to cut the *khuff* as narrated by ibn ‘Umar ؓ.

While in *Ihraam*, one is allowed to tie the ends of his *izaar* together, or fasten them with a string, belt, or money belt, even if they have stitching. One may also wear sandals that are stitched. The same applies to an *izaar* (lower garment) or *ridaa’* (upper garment) if their edges are hemmed, or if one of them is made of two pieces stitched together. This is because the prohibition of wearing something *makheet* applies to what is worn in the manner for which it is tailored, such as a shirt or trousers. Therefore, if a man reaches the *meeqaat* intending to perform Hajj or ‘Umrah and does not have an *izaar* or *ridaa’*, it is permissible for him to use his *thawb* as an *izaar*, wearing it in the manner of an *izaar*, as long as it covers the area from his navel to his knees. He may also use another garment, or even his trousers, as a *ridaa’*. He may even wear trousers and use whatever garment he has as a *ridaa’* until he finds an actual

izaar and *ridaa'*.

While in *Ihraam*, one is allowed to wear a ring, watch, or other similar items such as a brace or fabric tied to the knee or calf, as necessary.

A woman may wear whatever clothes are permissible for her under normal circumstances. She is only prohibited from wearing gloves and anything specifically tailored to fit the face, such as a *niqaab* or *burqu'*. This is based on the statement of the Prophet ﷺ,

وَلَا تَتَّقِبُ الْمُحْرَمَةُ، وَلَا تَلْبَسُ الْقَفَّازِينَ.

“A woman in *Ihraam* must not wear a *niqaab* or gloves.” Collected by al-Bukhaaree (1838) from ibn ‘Umar رضي الله عنه.

Despite being in *Ihraam*, if a woman is in the presence of men who are not her *mahram*, she must cover her hands with her clothing and her face with her *kbimaar* (headpiece), based on the statement of ‘Aa’ishah رضي الله عنها, “Men riding their mounts would pass us while we were in the state of *Ihraam* with the Messenger of Allaah ﷺ. When they came near, each of us would drape her *jilbaab* down from her head over her face, and once they had passed us we would uncover.” This is collected by Aboo Daawood (1833) and others with a *da’eef* chain of narration. It was also collected by ad-Daaraqutnee in his *Sunan* (2764) from Umm Salamah رضي الله عنها, but his chain contains the same weak narrator found in the chain from ‘Aa’ishah رضي الله عنها.

There is, however, a narration from ‘Aa’ishah رضي الله عنها which strengthens what preceded, and it is reported with a *sabeeh* chain that satisfies the criteria of al-Bukhaaree and Muslim. It is found in the *Sunan* of Sa‘eed ibn Mansoor, as mentioned in *Fath al-Baaree* (3/406), and it states that she said, “A woman drapes her *jilbaab* down from her head over her face.”

In a *sabeeh* supporting narration, collected by Maalik in *al-Muwatta’* (1/328), Faatimah bint al-Munthir said, “We

used to cover our faces while in the state of *Ihraam*, and we did this in the company of Asmaa' bint Abee Bakr as-Siddeeq."

Al-Haakim also collected it in *al-Mustadrak* (1/454) from Asmaa' رضي الله عنها who said, "We used to cover our faces from the men and comb our hair while in *Ihraam* back then as well [during the time of the Prophet ﷺ]." Al-Haakim said this is a *sahheeh* narration satisfying the criteria of al-Bukhaaree and Muslim, although they did not collect it in their books, and ath-Thahabee concurred.

Additionally, as cited in *Fath al-Baarree* (3/406), ibn al-Munthir said, "The scholars have agreed that a woman is permitted to wear any clothing and footwear specifically tailored for the body, and she may cover her head and hair [with garments specifically tailored for that purpose]. As for her face, she may lightly drape a garment to cover it from the glances of men."

Throughout the passage of centuries, women – both in and out of the state of *Ihraam* – continued to cover their faces from non-*mahram* men, until the advent of women exposing themselves early in the fourteenth century after the *Hijrah*. Al-Haafith ibn Hajar said in *al-Fath* (9/324), "It has continuously been the practice of women, past and present, to cover their faces from unrelated (i.e. non-*mahram*) men."

If someone commits any of the preceding five prohibitions out of ignorance or forgetfulness, he is not subject to any sort of penalty. However, when the ignorant comes to know, and the forgetful remembers, he must remove any garment, head covering, or fragrance as necessary.

If someone does these things wilfully and without any legitimate excuse, he is sinful in doing so and must offer a *fi dyah*.

If someone does any of them out of necessity, he must also offer a *fi dyah*, but he is not considered sinful. However, this is with the exception of fragrances because

there is no necessity which demands their usage.

The *fidyah* to be offered for committing any of these prohibitions is to sacrifice a sheep, feed six poor people giving each of them a half *ṣaa'*, or fast three days. One has the option to choose any of the three based on the statement of Allaah ﷻ,

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ﴾

﴿فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

“However, if anyone among you is ill or has an ailment in his scalp, and he needs to shave it as a result, he must offer a *fidyah* of either fasting, charity, or sacrifice.” [al-Baqarah (2):196]. The generality of *fidyah* here was explained by the Sunnah in the narration of Ka'b ibn 'Ujrah ؓ when lice had infested his scalp. The Messenger of Allaah ﷺ told him to shave his head and then gave him the option of either sacrificing a sheep, feeding six poor people by giving each of them a half *ṣaa'*, or fasting three days. This was collected by al-Bukhaaree (4517) and Muslim (2883). This is the *fidyah* for shaving the head specified by the Qur'aan and Sunnah, and it applies to the previously mentioned prohibitions as well, since they all share the common feature of being unnecessary luxuries.

6) Killing Land-Dwelling Game

Allaah ﷻ said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ﴾

“People of *Eemaan*, do not kill game while you are in *Ihraam*” [al-Maa'idah (5):95].

﴿وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا﴾

“And hunting land-dwelling game is unlawful for you while you are in *Ihraam*.” [al-Maa'idah (5):96].

﴿غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ﴾

“...and do not take hunting game to be lawful while you are in *Ihraam*.” [al-Maa'idah (5):1].

﴿وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾

“And once you exit *Ihraam*, you may hunt.” [al-Maa'idah (5):2]. These *ayaat* show that from the time someone enters the state of *Ihraam* for Hajj or 'Umrah until he exits it, he must not kill any land-dwelling game.

It is not even permissible for him to assist in hunting game or point it out to someone who is not in *Ihraam*. This is based on a narration from Aboo Qataadah ؓ who was on a journey with some of the Companions. They were in *Ihraam* but he was not. Upon spotting some wild donkeys, Aboo Qataadah ؓ pursued and slaughtered one of them, from which they all ate. The narration continues, “We then asked, ‘Is it permissible for us to eat the meat of game while we are in *Ihraam*?’ So we carried the remaining meat with us. The Prophet ﷺ inquired,

أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا؟

‘Did any of you tell him to chase it, or point it out to him?’ They said no, so he said,

فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا.

‘Then you may eat the remainder of the meat.’”
Collected by al-Bukhaaree (1824) and Muslim (2855).

In the Qur'aan, Allaah has explained the penalty of intentionally killing land-dwelling game. He ﷻ said,

﴿وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدِيًّا بَلِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ

طَعَامٌ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ﴾

“And anyone among you who kills game intentionally must either offer a sacrificial animal equivalent to what he killed, as judged by two just men among you, and brought to the *Ka’bah* for sacrifice; or offer an expiation – feeding the needy, or its equivalent in fasting – in order for him to taste the consequence of his misdeed.” [al-Maa’idab (5):95]. Therefore, if someone kills game which is comparable to a sacrificial animal, he has the choice between sacrificing the comparable animal within the *haram* area to be distributed there, while not consuming any of it himself; or using its value to feed the poor, each of them receiving a half *saa’*; or fasting a number of days equal to the number of those needy people. If there is no sacrificial animal comparable to the game animal killed, he chooses between feeding or fasting as previously mentioned.

What is apparent from the *aayah* is the obligation of the foregoing penalty in the case of someone who killed game intentionally, not forgetfully or mistakenly. This is the correct view according to our Shaykh, ‘Abdul-‘Azeez ibn Baaz, as in the collection of his writings and verdicts (17/203), and according to our Shaykh, Muḥammad al-Ameen ash-Shinqeetee, as in *Adwaa’ al-Bayaan* (2/169), as well as ash-Shaykh ‘Abdur-Rahmaan as-Sa’dee in the *tafseer* of the aforementioned *aayah* in *Soorah al-Maa’idab*.

As for hunting game in the *haram* area, it is prohibited regardless of whether or not one is in the state of *Ihraam*. In fact, game is not even to be disturbed from its place. It is also impermissible to cut the trees and vegetation that Allaah has allowed to grow in the *haram* area and have not been planted by humans. This is based on the narration from ibn ‘Abbaas رضي الله عنه where the Prophet ﷺ said,

إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، فَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي،
وَأِنَّمَا أَحَلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، لَا يُحْتَلَى خَلَاهَا، وَلَا يُعْصَدُ شَجَرُهَا،
وَلَا يُتَمَرُّ صَيْدُهَا، وَلَا تُلْتَقَطُ لِقَطَّتْهَا، إِلَّا لِمَعْرَفٍ.

“Indeed, Allaah has made Makkah sacred. Its sanctity was never made violable to anyone before me, and it will not be violable to anyone after me. Such was lawful for me only during a few hours of a day. Its fresh vegetation is not to be uprooted, its trees are not to be cut, its game is not to be disturbed, and property lost there is not to be picked up except by someone who wants to announce that it has been found.” Collected by al-Bukhaaree (1833) and Muslim (3302).

The same applies to the *haram* area of al-Madeenah, based on the narration of Jaabir ؓ where the Prophet ﷺ said,

إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا،
لَا يُقَطَّعُ عِضَاهُهَا، وَلَا يُصَادُ صَيْدُهَا.

“Indeed, Ibraaheem declared Makkah to be a *haram*, and I have declared al-Madeenah to be a *haram* in all that lies between its two volcanic rock plains. Its thorny shrubs are not to be cut and its game is not to be hunted.” Collected by Muslim (3317).

In addition, property lost in al-Madeenah is not to be picked up except by someone who wants to announce that it has been found. This is based on the narration from ‘Alee ؓ collected by Aboo Daawood (2035) with a *sabeeh* chain of narration.

The reason why lost property, specifically in these two *haram* areas, is not to be picked up except by someone who announces it has been found is because people continually return to them, and one may find what he once lost even after the passage of years. Therefore, Makkah and al-Madeenah should have a designated authority to hold lost items for safekeeping, and return those items to their rightful owners whenever they come looking for them.

Furthermore, when Allaah forbade killing game in the *haram* area and protected them within it, He also

prohibited destroying their sources of nourishment. Thus, He prohibited cutting the trees and vegetation. In this way, game animals are afforded both protection and nourishment within the *haram* area.

7) Marriage Contracts

This is regardless of whether the person carrying it out is a groom or guardian, and the same applies to a proposal. ‘Uthmaan ibn ‘Affaan رضي الله عنه narrated that the Messenger of Allaah صلى الله عليه وسلم said,

لَا يَنْكِحُ الْمُحْرَمُ، وَلَا يُنْكَحُ، وَلَا يَخْطُبُ.

“Someone in *Ihraam* is not to get married, conduct a marriage for anyone else, or propose.” Collected by Muslim (3446).

If a marriage contract is carried out by someone in *Ihraam*, it is invalid and considered a marriage of *shubbah* (i.e. although it took place, certain preventative factors were present, or certain necessary conditions were not fulfilled). As such, if he wishes to remain in that marriage, he must do so by way of a new, valid marriage contract.

8) Intercourse

9) Other Forms of Intimacy

Allaah صلى الله عليه وسلم said,

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ

فَلَارْفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ﴾

“Hajj is in the well-known months. Thus, those who intend to perform Hajj during them must avoid *rafath*, *fusooq*, and *jidaal* during Hajj.” [*al-Baqarah* (2):197]. *Rafath* includes marital relations – intercourse and other forms of intimacy – as well as obscene words and deeds. *Fusooq* comprises all sins. *Jidaal* here refers to argumentation that is based upon falsehood and that produces hatred and enmity.

However, there is no harm in argumentation done in a positive, constructive manner with the objective of reaching the truth. In fact, this is commanded by Allaah ﷻ in His saying,

﴿وَحَدِّلْهُمْ بِأَلَّتِي هِيَ أَحْسَنُ﴾

“And argue with them in the manner which is best.” [an-Nahl (16):125], and also

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

“And do not argue with people of the scripture unless it is in the manner which is best; except for those among them who obstinately reject what you say and show open animosity.” [al-Ankaboot (29):46].

There is no Sunnah reported from the Prophet ﷺ which specifies what penalty applies to a person who engages in acts of intimacy, or intercourse itself, while in *Ihraam*. However, there are reports from some Companions. Among them is the narration from ‘Amr ibn Shu‘ayb from his father that “a man came to ‘Abdullaah ibn ‘Amr asking him what must be done by someone in *Ihraam* who had intercourse with his wife. [‘Abdullaah ibn ‘Amr] pointed towards ‘Abdullaah ibn ‘Umar and told the man ‘Go and ask him.’” Shu‘ayb continued, “The questioner did not know who [‘Abdullaah ibn ‘Umar] was, so I went along with him and he posed the question to ibn ‘Umar who told him, ‘Your Hajj is null and void.’ The man asked, ‘What should I do?’ Ibn ‘Umar replied, ‘Join the people and do as they do [completing your Hajj along with them]. If you are alive next year, you must perform Hajj again and offer a sacrifice.’ After hearing this, the man then returned to ‘Abdullaah ibn ‘Amr to tell him what happened and I was still with him. Ibn ‘Amr told him, ‘Go to ibn ‘Abbaas and ask him.’ So, I went with him to ibn ‘Abbaas who told him the same as

ibn ‘Umar. The man returned to ‘Abdullaah ibn ‘Amr to tell him what ibn ‘Abbaas said, and I was still with him. The man then inquired, ‘What do you have to say?’ [‘Abdullaah ibn ‘Amr] responded, ‘I say what the two of them said.’” Collected by al-Haakim (2/65) who commented, “This is a hadeeth reported by *thiqaat* (narrators having sound integrity and impeccable retention), all of whom are *huffaath* (narrators having outstanding memory and knowledge of hadeeth). It clearly establishes Shu‘ayb ibn Muḥammad narrated directly from his grandfather, ‘Abdullaah ibn ‘Amr,” and ath-Thahabee concurred. Al-Bayhaqee collected it from the same route as al-Haakim (5/167) and he said, “This is a *sabeeh* chain of narration, and it proves the legitimacy of Shu‘ayb ibn Muḥammad ibn ‘Abdillaah having heard from his grandfather, ‘Abdullaah ibn ‘Amr.”

In this *sabeeh* narration, ‘Abdullaah ibn ‘Amr, ‘Abdullaah ibn ‘Abbaas, and ‘Abdullaah ibn ‘Umar ﷺ all agreed about the invalidity of Hajj for someone who had intercourse, as well as the fact that he still had to complete Hajj he commenced, perform it again the following year, and offer a sacrifice. Their saying, “Join the people and do as they do” shows that intercourse occurred while in the state of *Ihraam*, and prior to the stage of partial exit from it.

The sacrifice – which is actually a *fidyah* in this case – is a camel to be sacrificed and apportioned among the needy within the *haram* area. If one engages in intercourse after only partially exiting the state of *Ihraam*, there is scholarly consensus that his Hajj is still valid and that the sacrifice in his case is a sheep.

With respect to ‘Umrah, if one had intercourse before performing *Sa‘y* or *Tawaaf*, his ‘Umrah is invalidated; but, he must still complete it and perform another ‘Umrah in its place, assuming *Ihraam* from the *meeqaat* where he commenced his initial ‘Umrah. He must also offer a sheep as *fidyah* to be distributed among the poor in the *haram* area. If intercourse took place after *Sa‘y*, but before shaving the

head or shortening the hair, that does not invalidate ‘Umrah, but one must offer a sheep as *fidyah*.

If one engages in martial intimacy excluding intercourse and ejaculates as a result, his Hajj is not invalidated because such an act does not have a specifically defined penalty, and is not as severe as intercourse, which invalidates Hajj. However, one must still offer a camel if such occurs before the preliminary stage of exiting *Ihraam*, and offer a sheep if it occurs afterwards. A woman does the same as a man regarding all that has preceded, except if she engages in marital relations against her will. In such a situation, she is not obligated to offer a sacrifice.

Summarized and Detailed Descriptions of Hajj and ‘Umrah

The summarized description of ‘Umrah is as follows: one assumes *Ihraam* at the *meeqaat*, performs Tawaaf around the *Ka’bah*, performs *Sa’y* between as-Safaa and al-Marwah, and then either shaves or shortens the hair on the head. Residents of Makkah must assume *Ihraam* for ‘Umrah from outside the boundaries of the *haram* area.

The summarized description of Hajj is: when coming from abroad, one assumes *Ihraam* from the *meeqaat*. Residents of Makkah, however, as well as those who stay in Makkah after performing ‘Umrah for *Tamattu’*, assume *Ihraam* for Hajj from Makkah.

Anyone performing *Qiraan* or *Ifraad* is to complete Tawaaf al-Qudoom and *Sa’y*, although it is permissible to delay *Sa’y* until after Tawaaf al-Ifaadah.

When performing Hajj, one stays in Minaa on the eighth of Thul-Hijjah. On the ninth, he heads to ‘Arafah, and then spends the night in Muzdalifah. On the day of ‘Eed (tenth of Thul-Hijjah), he stones *Jamrah al-‘Aqabah* (the third pillar), sacrifices if required, shaves his head or shortens his hair, and then performs Tawaaf al-Ifaadah. Anyone

performing *Tamattu'* must complete *Sa'y* at this point, as well as those performing *Qiraan* or *Ifraad* if they did not complete *Sa'y* after *Tawaaf al-Qudoom*. Then, one spends the nights of *tashreeq* in Minaa, stones the three *jamaraat* after *zawaal* during the days of *tashreeq*, and concludes by performing *Tawaaf al-Wadaa'* when he wishes to depart from Makkah.

The detailed descriptions of 'Umrah and Hajj are as follows:

Preparation for *Ihraam*

Anyone travelling by land for 'Umrah or Hajj from a location near one of the *meeqaat* points, such as al-Madeenah, can prepare himself for *Ihraam* from his residence. This includes cutting the nails, trimming the moustache, shaving the pubic area, removing underarm hair, performing *ghusl*, applying fragrance [to the body, not clothing], and wearing the *izaar* and *ridaa'*. He then assumes *Ihraam* at the *meeqaat*.

If one is assuming *Ihraam* after the first of Thul-Hijjah, and he intends to offer a sacrifice, he should not remove any part of his hair or nails when preparing for *Ihraam*. This is based on the narration from Umm Salamah رضي الله عنها where the Prophet ﷺ said,

إِذَا رَأَيْتُمْ هِلَالَ ذِي الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُصَحِّيَ،
فَلْيُمْسِكْ عَن شَعْرِهِ وَأَظْفَارِهِ.

“If you sight the crescent of Thul-Hijjah, and anyone among you had intended to offer a sacrifice, he must refrain from cutting his hair and nails.” Collected by Muslim (5119). This excludes shortening one's hair upon completion of 'Umrah performed in the first ten days of Thul-Hijjah, because doing so is among the obligatory acts (*waajibaa't*) of 'Umrah.

In the case where one comes to the *meeqaat* [by land] from a distant place – such as someone from Yemen who is coming through Yalamlam – he stops at the *meeqaat* and prepares for *Ihraam* there by performing *ghusl*, removing what may require removal, wearing the *izaar* and *ridaa'*, and then assuming *Ihraam* at that location.

If one comes by plane, he may prepare for *Ihraam* by performing *ghusl* and wearing his *izaar* and *ridaa'* while still in his home country. He then assumes *Ihraam* from a point in line with the *meeqaat* or close to it.

Ihraam

1) *Ihraam* refers to the intention of commencing the rites of Hajj or 'Umrah. No one is considered to be in the state of *Ihraam* until this intention is present. This is based on the statement of the Prophet ﷺ,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ.

“**Indeed, all actions are only by intentions.**” Collected by al-Bukhaaree (1) and Muslim (4927). Wearing the *izaar* and *ridaa'* without the intention is not *Ihraam*; it is simply preparation for *Ihraam*. Thus, one intends in his heart which rites he is performing: if *Tamattu'*, he intends 'Umrah; if *Ifraad*, he intends Hajj; and if *Qiraan*, he intends Hajj and 'Umrah. This applies to one who passes a *meeqaat* or any point in line with it by land, air, or sea during the months of Hajj, which are Shawwaal, Thul-Qa'dah and the first ten nights of Thul-Hijjah. If assuming *Ihraam* outside the months of Hajj, one must do so for 'Umrah. This 'Umrah has no connection to performing Hajj.

2) It is recommended to mention the rites one has intended, such as “*Labbayka 'Umratan*” or “*Labbayka Hajjan*” or “*Labbayka 'Umratan wa Hajjan*,” because the Prophet ﷺ performed *Qiraan* and declared his *Talbiyah* for Hajj and 'Umrah. This was narrated by Anas ؓ where he said,

“I heard the Messenger of Allaah ﷺ say,

لَبَّيْكَ عُمْرَةً وَحَجًّا.

‘*Labbayka ‘Umratan wa Hajjan* (I obediently respond to Your call to perform ‘Umrah and Hajj).’” Collected by Muslim (2995).

One may also say, “*Labbaykallaahumma ‘Umratan*” or “*Labbaykallaahumma Hajjan*” or “*Labbaykallaahumma ‘Umratan wa Hajjan*” based on the narration from Jaabir ؓ where he said, “We arrived with the Messenger of Allaah ﷺ while saying, ‘*Labbaykallaahumma labbayka bil-Hajj*,’ but the Messenger of Allaah ﷺ ordered us to change it to ‘Umrah and we did so.” Collected by al-Bukhaaree (1570).

One must not make any outward declaration for something he intends in any situation other than Hajj and Umrah; not for *Tawaaf*, *Sa’y*, *Salaat*, *Zakaat*, fasting, or anything else because there is nothing from the Sunnah of the Messenger of Allaah ﷺ which substantiates doing so. Had there been any good in it, the Companions of the Messenger of Allaah ﷺ and others among the *Salaf* of this *Ummah* would have been the first to do so.

3) One may stipulate a condition when assuming *Ihraam* by saying,

فَإِنْ حَبَسَنِي حَابِسٌ فَمَحِلِّي حَيْثُ حَبَسْتَنِي.

“*Fa in habasanee haabisun fa mahillee haythu habastanee* (If something prevents me from going further, then I will exit the state of *Ihraam* where You stop me).” This is based on the narration from ‘Aa’ishah ؓ where she said, “The Prophet ﷺ went to *Dubaa’ah* bint az-Zubayr ibn ‘Abdil-Muttalib and she said, ‘Messenger of Allaah, I desire to perform Hajj but I feel ill.’ The Prophet ﷺ told her, ‘Perform Hajj and stipulate:

مَحِلِّي حَيْثُ حَبَسْتَنِي.

I will exit the state of *Ihraam* where You stop me.’”

Collected by al-Bukhaaree (5089) and Muslim (2903). By stipulating this condition, one can exit the state of *Ihraam* without being subject to any penalty if he is prevented from completing Hajj or ‘Umrah due to illness, motor accident, or other reasons.

4) If one assumes *Ihraam* from Thul-Hulayfah – the *meeqaat* for those coming from the direction of al-Madeenah – he may perform an obligatory or optional prayer there and assume *Ihraam* following it. This is based on the narration of ‘Abdullaah ibn ‘Abbaas ؓ from ‘Umar ibn al-Khattaab ؓ who said, “I heard the Messenger of Allaah ﷺ at Waadee al-‘Aqeeq saying,

أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي، فَقَالَ: صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ،
وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ.

‘A messenger came to me from my Lord during the night and told me to perform prayer in this blessed valley, and to assume *Ihraam* for ‘Umrah and Hajj combined’.” Collected by al-Bukhaaree (1534).

It is best to assume *Ihraam* after mounting one’s means of transport. This is based on the narration of ‘Abdullaah ibn ‘Umar ؓ who said, “The Prophet ﷺ began saying the *Talbiyah* when his mount stood up with him on its back.” Collected by al-Bukhaaree (1552) and Muslim (2821). Also, there is a chapter in *Saheeh al-Bukhaaree* entitled “Saying *al-Hamdu lillaah*, *Subhaanallaah*, and *Allaahu Akbar* prior to the *Talbiyah* when mounting one’s animal” where al-Bukhaaree cited the narration of Anas ؓ (1551) proving that point. Ibn Hajar explained, “The recommendation of saying *Subhaanallaah* and the other phrases [in the chapter title] prior to the *Talbiyah* is a ruling rarely mentioned by anyone despite its validity as an established practice.”

5) One must not pass the *meeqaat* without assuming *Ihraam* because the Prophet ﷺ defined the *meeqaat* points and said, “They are for their residents, as well as anyone

who comes to them from elsewhere, intending to perform Hajj or ‘Umrah...” Discussion about this preceded in the chapter explaining the *meeqaat* points.

6) If one’s home lies between the *meeqaat* and Makkah, he assumes *Ihraam* from his home. He must not go beyond his home without assuming *Ihraam* because it serves as his *meeqaat*. When the Prophet ﷺ designated the *meeqaat* points and commanded assuming *Ihraam* from them he said, “If someone resides within those boundaries, he assumes *Ihraam* from wherever he sets out; even the residents of Makkah assume *Ihraam* from Makkah,” as has preceded.

7) Residents of Makkah assume *Ihraam* for Hajj from Makkah. However, everyone in Makkah – residents or not – must assume *Ihraam* for ‘Umrah from outside the *haram* area. This is based on the narration about ‘Aa’ishah ؓ performing ‘Umrah from at-Tan‘eem after Hajj with the approval of the Messenger of Allaah ﷺ, as collected by al-Bukhaaree (1785) and Muslim (2910).

Thus, when the residents of Makkah assume *Ihraam* for ‘Umrah from outside the *haram* area, their performance of ‘Umrah combines being both in and out of the *haram*. Similarly, they assume *Ihraam* for Hajj from Makkah and later go to ‘Arafah, which lies outside the *haram* area. In doing so, they combine between being in and out of the *haram* boundaries as well.

8) *Tamattu’* refers to one assuming *Ihraam* for ‘Umrah from the *meeqaat* during the months of Hajj; performing Tawaaf, Sa’y, and shaving or shortening one’s hair, thereby exiting *Ihraam*; then assuming *Ihraam* for Hajj on the eighth of Thul-Hijjah, and performing the rites of Hajj. Anyone performing *Tamattu’* must sacrifice a sheep, or have a one-seventh share in sacrificing a camel or cow. If unable to offer a sacrifice, he must fast three days during Hajj and seven more when he returns home. This is based on the statement of Allaah,

﴿فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ

فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ

“And whoever performs ‘Umrah in the months of Hajj, before performing the rites of Hajj itself, must offer a sacrifice within his means. However, if unable to do so, he must fast three days during the months of Hajj and seven days after returning home. Those are ten days in all. That applies to someone whose family does not reside in Makkah.” [al-Baqarab (2):196]. This sacrifice, which is obligatory for anyone performing *Tamattu’* or *Qiraan*, is one of gratitude to Allaah, not compensation. It is done to express thanks to Allaah ﷻ for having completed the rites of both Hajj and ‘Umrah in one journey, not as reparation for omitting any obligatory rite of Hajj. In explaining “And whoever performs ‘Umrah in the months of Hajj, before performing the rites of Hajj itself, must offer a sacrifice within his means,” ibn Katheer commented

[“Whoever performs ‘Umrah in the months of Hajj”] includes those who assume *Ihram* for Hajj and ‘Umrah together, as well as those who assume *Ihram* for ‘Umrah first and then, after its completion, reassume *Ihram* for Hajj. The latter is the specific type of *Tamattu’* often referred to by the scholars of *fiqh*. However, the more general meaning of *Tamattu’* includes both categories as proven by *sahēeh* narrations in which some narrators said, “The Messenger of Allaah ﷺ performed *Tamattu’*,” while others said, “He performed *Qiraan*,” even though there is agreement that he brought along his sacrificial animal.

Qiraan refers to one assuming *Ihraam* from the *meeqaat* for ‘Umrah and Hajj combined. Upon arrival in Makkah, one performs *Tawaaf al-Qudoom*, Sa‘y between as-Safaa and al-Marwah, and then remains in the state of *Ihraam* until the Day of Sacrifice. After stoning *Jamrah al-‘Aqabah* and either shaving his head or shortening his hair, he exits the state of *Ihraam*. He must also offer a sacrifice just as in the case of someone performing *Tamattu’*.

Ifraad refers to one assuming *Ihraam* from the *meeqaat* for Hajj only. He then performs all rites as done in *Qiraan* except that he does not offer a sacrifice.

9) The best mode of Hajj is *Tamattu’*. Some of the Companions who performed Hajj with the Messenger of Allaah ﷺ assumed *Ihraam* for ‘Umrah (*Tamattu’*), while others did so for Hajj (*Ifraad*), and yet others did so for Hajj and ‘Umrah together (*Qiraan*). However, when they reached Makkah, the Prophet ﷺ commanded everyone who initially intended to perform *Qiraan* or *Ifraad* to change their *Ihraam* to ‘Umrah and perform *Tamattu’* instead, provided that they did not bring a sacrificial animal. It must be borne in mind that the Prophet ﷺ would not direct them to something unless it is best and most complete. The Prophet ﷺ, however, was performing *Qiraan*, and since he brought his sacrificial animal with him he remained in the state of *Ihraam*. When the Companions ﷺ inquired about that he told them,

لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ،

وَلَوْ لَا أَنْ مَعِيَ الْهَدْيَ لَأَحْلَلْتُ.

“Had I previously known what I now know, I would not have brought along an animal to sacrifice; and if I had no sacrificial animal with me, I would have exited the state of *Ihraam*.” Collected by al-Bukhaaree (1651) and Muslim (2943) from the narration of Jaabir ؓ.

10) Some scholars hold that *Tamattu'* is obligatory, but the majority of scholars hold that it is not obligatory because Aboo Bakr, 'Umar and 'Uthmaan ؓ performed *Ifraad*, and they were among the rightly guided *Khulafaa'*. Had they understood the Prophet's ﷺ command to change their intention for Hajj to 'Umrah as an implication that *Tamattu'* was obligatory, they would not have done otherwise.

Another proof that *Qiraan* and *Ifraad* are valid is that the Prophet ﷺ informed us that close to the end of this world, when 'Eesaa ؑ descends from the heavens, he will perform Hajj in one of these three modes. In *Saheeh Muslim* (3030), Hanthalah al-Aslamee stated, "I heard Aboo Hurayrah ؓ narrate that the Prophet ﷺ said,

وَالَّذِي نَفْسِي بِيَدِهِ، لِيُهَلَّنَ ابْنُ مَرْيَمَ بَفَجِّ الرَّوْحَاءِ،
حَاجًّا أَوْ مُعْتَمِرًا، أَوْ لِيَتَّيِنَهُمَا.

'By the One in whose hand my soul lies, the son of Maryam shall assume *Ihraam* from the mountain pass of ar-Rawhaa' for either Hajj, 'Umrah, or both of them together'."

11) If someone is performing *Qiraan* or *Ifraad* and brings along his sacrificial animal, whether on foot or carrying it by vehicle, he must remain in the state of *Ihraam* until the animal reaches its appointed place on the Day of Sacrifice. This was done by the Messenger of Allaah ﷺ.

If someone performing *Qiraan* or *Ifraad* does not bring a sacrificial animal, it is best for him to change his initial intention and make his *Ihraam* for 'Umrah, based on the aforementioned command of the Prophet ﷺ.

If someone performs 'Umrah outside the months of Hajj, or during them without intending to perform Hajj, and brings a sacrificial animal, he must sacrifice his animal upon completing 'Umrah. This is because the Prophet ﷺ brought a sacrificial animal during the 'Umrah of al-Hudaybiyah, and when the *mushrikoon* prevented him from performing

‘Umrah, he sacrificed his animal at al-Hudaybiyah.

If someone intending to perform *Tamattu’* assumes *Ihraam* for ‘Umrah and brings a sacrificial animal with him, he must assume *Ihraam* for Hajj along with ‘Umrah. This would mean he performs *Qiraan* and remains in the state of *Ihraam* until the Day of Sacrifice, as in the narration from ‘Aa’ishah رضي الله عنها about that, collected by al-Bukhaaree (1556 and 4395) and Muslim (2910).

12) If a man or woman has a young child who has not yet reached the age of maturity, it is permissible to bring the child along to perform Hajj and ‘Umrah. If the child has reached the age of discretion, he assumes *Ihraam* with the permission of his guardians. If the child has not yet reached the age of discretion, his guardians may assume *Ihraam* for him, making the intention on his behalf. However, having a child assume *Ihraam* is not obligatory upon the guardians, and there is no penalty for the child not assuming *Ihraam*.

Hajj and ‘Umrah performed by a child are considered optional and do not fulfil the requirement of performing the Hajj and ‘Umrah which are obligatory for an adult Muslim. The child must still perform Hajj and ‘Umrah after becoming an adult, as has preceded in the chapter “Prerequisites (*Shurooḥ*) of Hajj and ‘Umrah.”

If the child is unable to stone the *jamaarat*, his guardian does so for him. Ibn al-Munthir said in *al-Ijma’* (pg.66), “The scholars have agreed that it is permissible for someone to stone on behalf of a child who cannot do so by himself.” Aside from this, a child, male or female, performs the same rites any adult would, and is prohibited from the same things which an adult is prohibited.

If a guardian performs *Tawaaf* and *Sa’y* while carrying his child, he must intend *Tawaaf* and *Sa’y* for himself as well as the child. It is not necessary for a guardian to perform a separate *Tawaaf* on behalf of his child because the Prophet ﷺ did not give any such command to the woman who lifted up her infant son and asked, “Is his Hajj valid?” to which the

Messenger ﷺ replied, “**Yes, and you will be rewarded.**” Collected by Muslim, and it preceded in the chapter “Prerequisites (*Shurooḥ*) of Hajj and ‘Umrah.”

13) If a woman experiencing menses or post-natal bleeding passes the *meeqaat* intending to perform Hajj or ‘Umrah, she must assume *Ihraam*. She does everything that others do except for *Tawaaf*, which she completes after performing *ghusl* once the bleeding stops. This is based on the long hadeeth of Jaabir ؓ in which he described how the Prophet ﷺ performed Hajj. A part of the hadeeth says, “We set out with him until reaching Thul-Hulayfah where Asmaa’ bint ‘Umays gave birth to Muḥammad ibn Abee Bakr. She then sent word to the Prophet ﷺ asking what she should do, so he responded,

اغْتَسِلِي، وَاسْتَنْفِرِي بِثَوْبٍ، وَأَحْرِمِي.

“**Perform *ghusl*, stop the blood flow with a protective cloth, and assume *Ihraam*.**” Collected by Muslim (2950).

In another narration, ‘Aa’ishah ؓ assumed *Ihraam* for ‘Umrah with the Prophet ﷺ during the Farewell Hajj [meaning that her initial intention was to perform *Tamattu’*]. However, her menses began and lasted until after the people had left Makkah to perform the rites of Hajj. The Prophet ﷺ told her to assume *Ihraam* for Hajj and combine that with her initial *Ihraam* for ‘Umrah, meaning that she performed *Qiraan* instead. The Prophet ﷺ told her,

أَفْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي.

“**Perform Hajj the way anyone else would, but do not perform *Tawaaf* at the House until your menses finish.**” Collected by al-Bukhaaree (305) and Muslim (2919).

14) Since ‘Aa’ishah ؓ did not perform ‘Umrah independently from Hajj due to her menses, she sought permission from the Prophet ﷺ to perform ‘Umrah following Hajj. The Prophet ﷺ told her brother, ‘Abdur-Raḥmaan ibn Abee Bakr, to take her to at-Tan‘eem – the

closest boundary of the *haram* area – where she assumed *Ihraam* for ‘Umrah, as collected by al-Bukhaaree (1785) and Muslim (2910). It is permissible for anyone who experiences the same circumstances as ‘Aa’ishah to perform ‘Umrah following Hajj just as she did.

However, some of the people who come to perform Hajj continuously leave and re-enter the *haram* area, performing ‘Umrah several times. This practice is not proper because when the Prophet ﷺ allowed ‘Aa’ishah to perform ‘Umrah, he and the Companions remained behind waiting for her to finish, and he did not tell any of them to perform ‘Umrah in the same manner as her ﷺ. Such repetition of ‘Umrah only worsens crowding and congestion for those performing *Tawaaf* and *Sa’y*. Furthermore, every ‘Umrah of the Prophet ﷺ was performed by entering Makkah from outside, and none were performed by leaving Makkah and then re-entering.

15) The attire to be worn by men during the state of *Ihraam* consists of an *izaar* and a *ridaa’*. This is based on the statement of the Prophet ﷺ,

وَلْيُحْرِمَ أَحَدُكُمْ فِي إِزَارٍ وَرِدَاءٍ وَنَعْلَيْنِ.

“Each of you must assume *Ihraam* wearing an *izaar*, *ridaa’*, and sandals.” Collected by Ahmad (4899) from ‘Abdullaah ibn ‘Umar ﷺ with a *sabeeh* chain of narration which satisfies the criteria of al-Bukhaaree and Muslim. It is recommended that they both be white and clean. While in the state of *Ihraam*, it is permissible to wash them if they become dirty, and to change them if necessary. One is also permitted to perform *ghusl* while in the state of *Ihraam* because the Prophet ﷺ performed *ghusl* when he entered Makkah from Bi’r *Thee Tuwaa*, as collected by al-Bukhaaree (1553) from ‘Abdullaah ibn ‘Umar ﷺ. There is also a narration from Aboo Ayyoob al-Ansaaree ﷺ on the same topic collected by al-Bukhaaree (1840) and Muslim (2889).

16) Removing one's usual attire and replacing it with an *izhaar* and *ridaa'*, as well as the equality between all the people in these garments of *Ihbraam* such that there is no distinction between rich and poor or leader and subject, all provide a reminder of their equality in being dressed in shrouds at the time of death. When a Muslim bears this in mind, it should lead him to prepare for death by doing righteous deeds which will draw him near to Allaah.

17) If someone performs 'Umrah during the months of Hajj, then returns to his country or place of residence, he cannot consider that 'Umrah as part of *Tamattu'* because his journey concluded when he returned home.

However, if someone performs 'Umrah during the months of Hajj and then goes to al-Madeenah, for instance, he can count that 'Umrah as part of *Tamattu'* because he is still on his journey for Hajj. When passing the *meeqaat*, he must assume *Ihbraam* for either Hajj or another 'Umrah. Doing the latter is better since it would result in him performing 'Umrah from the *meeqaat* twice in addition to Hajj, and he would only be required to offer one sacrifice for performing *Tamattu'*.

18) If someone has already performed the obligatory Hajj or 'Umrah for himself, he may perform Hajj and 'Umrah for relatives or others in general, if they are eligible for that to be done. This is irrespective of whether it is obligatory or optional, and whether it is done free of charge or for a fee. However, if one takes a fee, it is impermissible for his motive to be the money, because that would be an instance of intending worldly gain for a righteous deed. There is a significant difference between someone who performs Hajj to take money and someone who takes money in order to perform Hajj.

Performing Hajj for the purpose of making money is blameworthy because doing so makes Hajj the means and money the objective. On the other hand, it is praiseworthy to take money in order to perform Hajj because, in this case,

money is the means and Hajj is the objective. This is the case of someone who wishes to perform Hajj but does not have enough money. Thus, he accepts the money so that he can afford to make Hajj.

If performing Hajj for someone else, one intends in his heart that his performance of Hajj is on behalf of that person. It is permissible for him to state that intention aloud by saying, “*Labbayka hajjan ‘an abee* (I obediently respond to Your call, and I am performing Hajj on behalf of my father)” or “...*‘an ummee* (...on behalf of my mother)” or “...*‘an fulaan* (...on behalf of such-and-such person),” mentioning him by name. This is based on a narration from ‘Abdullaah ibn ‘Abbaas ؓ who recounted that the Prophet ﷺ heard a man saying “*Labbayaka ‘an Shubrumah* (I obediently respond to Your call on behalf of Shubrumah).” He ﷺ asked him,

حَجَّجْتَ؟

“**Have you performed Hajj?**” The man replied, “No.” The Prophet ﷺ then told him,

حَجَّ عَنْ نَفْسِكَ ثُمَّ حَجَّ عَنْ شُبْرُمَةَ.

“**Perform Hajj for yourself first, and then on behalf of Shubrumah.**” Collected by at-Tabaraanee in *al-Mu’jam as-Sagheer* (pg.226) with a chain having narrators who are all *thiqah* except for ‘Abdur-Rahmaan ibn Khaalid ar-Raqee. Al-Haafith ibn Hajar said in *at-Taqreeb* that he was *sadooq*. Thus, the chain of narration is *hasan*. Ash-Shaykh al-Albaanee ؓ listed other routes of narration in *Irwaa’ al-Ghaleel* (994) which raise the narration to the level of *sahheeh li-ghayrihi*, and he cited al-Bayhaqee, ibn al-Mulaqqin and ibn Hajar, who also graded it *sahheeh*. The aforementioned narration also proves that if someone has not performed Hajj for himself, he must not perform Hajj on behalf of anyone else.

It is permissible for a woman to perform Hajj on behalf of a man, based on a narration from al-Faḍl ibn ‘Abbaas about a woman from the tribe of Khath‘am who performed Hajj on behalf of her father. This narration preceded in the chapter “Prerequisites (*Shurooḥ*) of Hajj and ‘Umrah,” and was collected by al-Bukhaaree and Muslim.

It is also permissible for a man to perform Hajj on behalf of a woman based on the narration from ibn ‘Abbaas ؓ collected by al-Bukhaaree (6699). Ibn ‘Abbaas ؓ reported that a man came to the Prophet ﷺ and said, “My sister vowed to perform Hajj, but she passed away.” The Prophet ﷺ replied,

لَوْ كَانَ عَلَيْهَا دَيْنٌ أَكُنْتُ قَاضِيَهُ؟

“If she had an outstanding debt would you pay it off?” He said, “Yes.” The Prophet ﷺ then said,

فَأَقْضِ لِلَّهِ، فَهُوَ أَحَقُّ بِالْقَضَاءِ.

“Settle what is due to Allaah, because He is most entitled to be given what is due to Him.”

There are three types of people on whose behalf Hajj and ‘Umrah may be performed: a deceased person, an elderly person who is unable to mount a means of transport, and an ill person whose recovery is not anticipated. The foregoing narration about the man performing Hajj on behalf of his sister is proof for performing Hajj on behalf of the deceased, while the narration about the woman from Khath‘am performing Hajj on behalf of her father is proof for performing Hajj on behalf of the elderly as well as the ill whose recovery is not anticipated.

The *Talbiyah*

1) The word *Talbiyah* is a noun which comes from the verb *labbaa* meaning to say *labbayka* during Hajj and ‘Umrah. Discussion preceded about the Prophet ﷺ saying

“*labbayka ‘umratan wa hajjan*” when he assumed *Ihram*.

The word *labbayka* is a respectful response given when one is called, and there are numerous instances where the Prophet ﷺ called a Companion and he would reply “*labbayka*, Messenger of Allaah,” and some would also say, “*labbayka wa sa‘dayaka*.” Such instances in *Saheeh al-Bukhaaree* occur in *hadeeth* numbers 128, 457, 5375, and 6268. In addition, chapter 167 of *Kitaab al-Adab* in *Sunan Abee Daawood* is entitled “A person calling someone else who responds by saying *labbayka*.” Also, in *al-Adab al-Mufrad* by al-Imaam al-Bukhaaree, chapter 427 is entitled “He who says *labbayka* when responding.”

In the case of *Hajj*, Allaah ﷻ called mankind to perform its rites at the Sanctified House when He said to Ibraaheem ؑ,

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ

يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

“And proclaim *Hajj* to mankind. When you do so, they will come to you on foot and on every lean camel. They will come from every distant route.” [*al-Hajj* (22):27]. Thus, when the Muslim reaches the *meeqaat* and begins the rites of *Hajj*, he begins to say the *Talbiyah* which bears the meaning, “My Lord, You have called me to perform *Hajj* at Your House, and facilitated the means for me to do so. Therefore, *labbaykallaahumma labbayaka* (I respond to You continuously, time after time).”

2) The *Talbiyah* said by the Prophet ﷺ was:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

labbaykallaahumma labbayka, labbayka laa shareeka laka labbayka, innal-hamda wan-ni'mata laka wal-mulka, laa shareeka laka, meaning: “I obediently answer Your call, O Allaah,

I obediently answer. I obediently answer Your call, testifying that You have no partner, I obediently answer. To You belong all praise, favour, and dominion. You have no partner.” This wording was collected by al-Bukhaaree (1549) and Muslim (2811) from ‘Abdullaah ibn ‘Umar ؓ.

There is also a narration collected by al-Bukhaaree (5915) and Muslim (2814) where ibn ‘Umar ؓ stated after narrating the words of the *Talbiyah*, “He would not add anything to those words.”

The *Talbiyah* of the Messenger of Allaah ﷺ is also found in the long hadeeth of Jaabir ؓ collected by Muslim (2950) with the same words as the narration of ibn ‘Umar ؓ.

Al-Bukhaaree also collected a narration (1550) from ‘Aa’ishah ؓ which does not have the words “*laa shareeka laka*” at the end.

Additionally, there is a narration in *Sunan an-Nasaa’ee* (2752) with a sabeeh chain satisfying the criteria of al-Bukhaaree and Muslim where Aboo Hurayrah ؓ said, “Part of the Prophet’s ﷺ *Talbiyah* was,

لَبَّيْكَ إِلَهَ الْحَقِّ.

“I obediently respond to You, the true God who deserves all worship.”

Also, after hadeeth 2812 in *Sabeeh Muslim*, it says that ‘Abdullaah ibn ‘Umar would add,

لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

“I obediently respond to Your call and continuously seek Your assistance. All good lies in Your two hands. I obediently respond to Your call, and I desire and strive for what is with You.”

Additionally, after hadeeth 2814 in *Sabeeh Muslim*, it says that ‘Abdullaah ibn ‘Umar narrated that ‘Umar said the *Talbiyah* of the Messenger of Allaah ﷺ and added,

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ،
لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

“I obediently answer Your call, O Allaah, I obediently answer. I continuously answer Your call in obedience and continuously seek Your assistance. All good lies in Your two hands. I obediently answer Your call, and I desire and strive for what is with You.”

3) The *Talbiyah* said by the Messenger of Allaah ﷺ contains affirmation of *Tawhheed* and rejection of *Shirk*, which is also included in the phrase “*laa ilaaha illallaah* (there is none worthy of worship except Allaah).” The phrase “*labbaykallaahumma labbayka*” has the meaning of “*illallaah*”, and the phrase “*laa shareeka laka*” carries the meaning of “*laa ilaaha*.”

Like all other acts of worship, Hajj must be performed sincerely for the Face of Allaah, and in accordance with the Sunnah of the Messenger of Allaah ﷺ. Sincerity to Allaah and conformity with the Sunnah are the two requisite conditions which must be present for any action to be accepted. The *Talbiyah* is also glorification and praise of Allaah, declaring Him as the Supreme Sovereign, the Bestower of tremendous bounty, and the One who truly deserves all praise.

As for the *Talbiyah* said by the *musbrikoon*, it reflected a complete contradiction of *Tawhheed*, by making an open declaration of *Shirk*. They would say, “*labbayka laa shareeka laka illaa shareekan huwa laka, tamlikuhu wa maa malaka*” meaning: “I obediently answer Your call. You have no partner, except a partner belonging to You. You own him and all that he possesses.” In *Sabeeh Muslim* (2815) there is a narration from ibn ‘Abbaas ؓ who said, “The *musbrikoon* used to say “*labbayka laa shareeka laka labbayka*.” So, the Messenger of Allaah ﷺ told them,

وَيَلَّكُمُ! قَدْ قَدَا!

“*Waylakum! Qad, qad!*”, but they would continue, “*illaa shareekan huwa laka, tamlikuhu wa maa malaka*” and they would say this while performing *Tawaaf* around the House.” His saying “*Waylakum! Qad, qad!*” means: just say the portion of your statement that contains *Tawh_{ee}d*, and do not add the portion containing *Shirk*.

4) It is recommended for men to raise their voices when saying the *Talbiyah*. This is based on the narration of as-Saa’ib ibn Khallaad ؓ that the Prophet ﷺ said,

جَاءَنِي جِبْرِيلُ فَقَالَ لِي: يَا مُحَمَّدُ مَرُّ أَصْحَابِكَ
أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ.

“**Jibreel came to me and said, ‘Muhammad, order your Companions to raise their voices with the *Talbiyah*.’**” Collected by an-Nasaa’ee (2753) and others with a *sah_{eeh}* chain of narration.

As it relates to women, they should lower their voices when saying the *Talbiyah*. At-Tirmithe_e said after *hadeeth* 927, “It is disliked for a woman to raise her voice with the *Talbiyah*.”

5) One begins saying the *Talbiyah* in *Hajj* or ‘Umrah from the time of assuming *Ihraam*. When performing *Hajj*, one stops saying the *Talbiyah* after stoning *Jamrah al-‘Aqabah*. This is based on the narration from al-Fa_{dl} ibn ‘Abbaas ؓ collected by al-Bukhaaree (1685) stating that the Prophet ﷺ continued saying the *Talbiyah* until stoning the *jamrah*. Ibn *Hajar* commented in *Fath_{ul} al-Baaree* (3/533)

The scholars differed as to whether the *Talbiyah* is discontinued from the time of throwing the first pebble or after the completion of stoning. The majority hold the view that it is the former, while *Ah_{mad}* and some companions of ash-Shaafi’ee hold the latter. The proof for the latter view is a narration collected by ibn Khuzaymah

from Ja‘far ibn Muḥammad, from his father, from ‘Alee ibn al-Ḥusayn, from ibn ‘Abbaas, from al-Faḍl who said, “I departed from ‘Arafah with the Prophet ﷺ who continued saying the *Talbiyah* until he stoned *Jamrah al-‘Aqabah*. He said ‘*Allahu Akbar*’ with each pebble, then he discontinued the *Talbiyah* with the last pebble.” Ibn Khuzaymah said that this *ṣaḥeeh* narration explains what is left ambiguous in other narrations, which is to say that “until he stoned *Jamrah al-‘Aqabah*” means when he finished stoning it.

This *ḥadeeth* is in *Ṣaḥeeh ibn Khuzaymah* (2887) where he narrates from his Shaykh, ‘Umar ibn Ḥafṣ ibn Ghiyaath ash-Shaybaanee, from his father, with the previously mentioned chain of narrators and the same wording. Ibn Khuzaymah said after it, “This narration explicitly states that he discontinued the *Talbiyah* with the last pebble, not the first.” The name of ibn Khuzaymah’s Shaykh, ‘Umar, was mistakenly written as Muḥammad [in the published version of *Ṣaḥeeh ibn Khuzaymah*]. Al-Bayhaqee collected the same *ḥadeeth* in his *Sunan* (5/137) with his chain of narration going through ibn Khuzaymah and the name written correctly.

If one is performing ‘Umrah, he discontinues the *Talbiyah* at the beginning of *Tawaaf*. This has been authentically reported in *Sunan al-Bayhaqee* (5/104) as a statement of ibn ‘Abbaas ؓ. Also, at-Tirmithi mentioned after *ḥadeeth* 919 that most of the scholars hold this view, and among them are Sufyaan, ash-Shaafi‘ee, Aḥmad, and Ishaq. However, the report which at-Tirmithi collected from ibn ‘Abbaas from the Prophet ﷺ has a *da‘eef* chain of narration.

Entering *al-Masjid al-Haraam*

1) The term *al-Masjid al-Haraam* is used to refer to two things: one of them is the *masjid* where the *Ka'bah* is located, and the other is all of Makkah. The proof for the second usage is the statement of Allaah ﷻ,

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ﴾

﴿فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا﴾

“People of *Eemaan*, the *mushrikoon* are certainly impure, so they are not to come near *al-Masjid al-Haraam* after this year of theirs.” [*at-Tawbah* (9):28].

2) When a person wishes to enter *al-Masjid al-Haraam*, or any other *masjid*, he should do so with his right foot first. This is based on the narration from Anas ؓ collected in the *Mustadrak* of al-Haakim (1/218) who graded it *sahheeh* according to the criteria of Muslim, and *ath-Thahabee* concurred. When entering, one says,

بِسْمِ اللَّهِ، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى رَسُولِ اللَّهِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ،

وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ،

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

“I enter in the name of Allaah. O Allaah, send *salaah* and *salaam* upon the Messenger of Allaah. I seek refuge in Allaah, the Supreme; in His Noble Face; and in His eternal dominance, from *shaytaan*, the outcast. O Allaah, open for me the gates of Your Mercy.” This prayer is a combination of narrations in *Sahheeh Muslim* (1652), *Sunan Abee Daawood* (466), *Jaami' at-Tirmitheeh* (314), ‘*Amal al-Yanm wal-Laylah* by ibn as-Sunnee (89), and *Fadl as-Salaah* ‘*alaa an-Nabee* ﷺ by Ismaa'eel al-Qaadee (82).

3) When one is performing *Hajj* or ‘*Umrah*, he enters *al-Masjid al-Haraam* from whichever direction is

feasible. Upon entering, he sees the *Ka'bah* in real life, not as an image, and he sees the people around it performing *Tawaaf* and praying. The *Ka'bah* is the *qiblah* faced by Muslims around the world when they perform *Salaat* and make *du'aa'*. It is the focal point of all directions. People form concentric circles around it while in prayer: the smallest circle being the one nearest the *Ka'bah*, and the largest at the farthest ends of the earth.

4) If someone enters *al-Masjid al-Haraam* to perform *Tawaaf*, *tahiyyatul-masjid* is the performance of *Tawaaf* itself followed by two *rak'ah* of prayer behind the *maqaam*. However, if entering the *Masjid* to pray, recite Qur'aan, or for other acts of worship, *tahiyyatul-masjid* is to perform *Salaat*. This is based on the statement of the Prophet ﷺ,

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ.

“When any one of you enters the *masjid*, he must not sit until he performs two *rak'ah* of prayer.” Collected by al-Bukhaaree (1163) and Muslim (1654) from Aboo Qataadah ؓ.

Tawaaf

1) *Tawaaf* is an act of worship designated by Allaah ﷻ to be performed specifically at the *Ka'bah*. It is impermissible to perform *Tawaaf* at any other location – not around a grave or anything else. If *Tawaaf* takes place anywhere besides the *Ka'bah*, such an act is not sanctioned by Allaah. In fact, it is nothing but an innovated act ascribed to Islaam which Allaah has not permitted. Accordingly, it is acceptable to say that there are multitudes of people in every place performing prayers to Allaah, giving charity, fasting, or making *thiker* of Allaah. However, it is incorrect to say that there are multitudes of people in every place performing *Tawaaf* for Allaah, because *Tawaaf* is only legitimate in Islaam when done around the *Ka'bah*.

2) There are several types of Tawaaf and each type has its own ruling. Tawaaf performed for ‘Umrah is a pillar (*rukn*) of ‘Umrah; Tawaaf al-Ifaadah is a pillar (*rukn*) of Hajj; and Tawaaf al-Wadaa’ is an obligatory rite (*waajib*) of Hajj. All other types of Tawaaf are recommended (*mustahabb*).

Evidence showing that Tawaaf al-Ifaadah and the Tawaaf of ‘Umrah are pillars (*arkaan*) preceded in the chapter “Pillars (*Arkaan*) of Hajj and ‘Umrah.” The proofs showing that Tawaaf al-Wadaa’ is an obligatory rite (*waajib*) have also preceded in the chapter “Obligatory rites (*Waajibaat*) of Hajj and ‘Umrah.”

Among the narrations that mention the merits of Tawaaf in general is the hadeeth narrated by ibn ‘Umar رضي الله عنه, a portion of which says,

مَنْ طَافَ بِهَذَا الْبَيْتِ أَسْبُوعًا فَأَخْصَاهُ كَانَ كَعَتِقِ رَقَبَةٍ.

“Performing seven complete circuits of Tawaaf at this House is equivalent to freeing a slave.” Collected by at-Tirmithi (959) who commented, “It is a *hasan* hadeeth.” Likewise, it was collected by al-Baghawee in *Sharh as-Sunnah* (1916) who also said, “It is a *hasan* hadeeth.”

When someone performs Tawaaf, he only touches two corners of the *Ka’bah*: the Black Stone and the Yemeni corner. There is reward for doing so, as collected by an-Nasaa’ee (2919) with a *hasan* chain of narration from ‘Abdullaah ibn ‘Ubayd ibn ‘Umayr who said that a man asked ‘Abdullaah ibn ‘Umar رضي الله عنه, “Aboo ‘Abdir-Rahmaan, how come you only touch these two corners?” He replied, “I heard the Messenger of Allaah صلى الله عليه وسلم say,

إِنَّ مَسْحَهُمَا يَحُطُّانِ الْخَطِيئَةَ.

‘Touching the two of them effaces sins,’ and I heard him say,

مَنْ طَافَ سَبْعًا، فَهُوَ كَعِدْلِ رَقَبَةٍ.

‘Performing seven circuits of Tawaaf is equivalent to

freeing a slave’.”

3) *Tawaaf* consists of seven rounds, each one beginning and concluding at the Black Stone. The Black Stone lies in the corner next to the door of the *Ka'bah*. To perform *Tawaaf*, one must be clean from impurities, both physical (*kehabath*) and ritual (*hadath*). One keeps the *Ka'bah* to his left and performs *Tawaaf* outside the *Hijr* since it is part of the *Ka'bah*. Performing even a single circuit of *Tawaaf* through the *Hijr* area renders that circuit of *Tawaaf* invalid because one must go around the entire *Ka'bah* each time, as done by the Prophet ﷺ. Furthermore, *Tawaaf* is acceptable only if done within the *Masjid*, not outside of it. Ibn al-Munthir stated in *al-Ijmaa'* (pg.62), “The scholars have agreed that *Tawaaf* is invalid if performed outside the *Masjid*.”

4) During *Tawaaf*, when one reaches the Black Stone, he kisses it if able. Otherwise, he touches it with his hand or some other item, and kisses whatever he used to touch it. If unable to do that, he gestures towards it [without kissing his hand afterwards]. The basis for kissing the Black Stone is the narration of 'Aabis ibn Rabee'ah who reported that 'Umar ؓ reached the Black Stone, kissed it, and said, “I know you are merely a stone which can do no harm or yield any benefit. Had I not seen the Messenger of Allaah ﷺ kiss you, I would not have kissed you.” Collected in *Saheeh al-Bukhaaree* (1597) and *Saheeh Muslim* (3070)

Also, al-Bukhaaree (1611) collected a narration from az-Zubayr ibn 'Arabee who said that a man asked ibn 'Umar ؓ about touching the Black Stone, and he replied, “I saw the Messenger of Allaah ﷺ touch it and kiss it...”

Proof for touching the Black Stone and kissing what touched it can be found in the narration collected by Muslim (3065) from Naafi' who said, “I saw ibn 'Umar touch the Black Stone with his hand and then kiss his hand. He said, ‘I have not stopped doing this since the time I saw the Messenger of Allaah ﷺ do so’.” There is also proof in the

narration from Abut-Tufayl ؓ who said, “I saw the Messenger of Allaah ﷺ perform *Tawaaf* around the House, touch the Black Stone using a staff he had with him, and then kiss the staff.” Collected by Muslim (3077).

Proof for gesturing towards the Black Stone can be found in the narration of ibn ‘Abbaas ؓ who said, “The Prophet ﷺ performed *Tawaaf* around the House while riding a camel. Each time he passed the Black Stone, he would gesture towards it.” Collected by al-Bukhaaree (1612). Additionally, the Messenger ﷺ performed *Tawaaf* riding camelback and touched the Black Stone using a staff, as collected by al-Bukhaaree (1607) and Muslim (3073).

However, if kissing or touching the Black Stone involves harming others, one must not do so. Instead, he should simply proceed in his *Tawaaf*. Touching the Black Stone is a recommended deed, whereas harming others is impermissible, and impermissible means are not to be used in order to perform recommended deeds.

When one touches or kisses the Black Stone he says

بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ.

“*Bismillaabi wallaahu akbar* (In the name of Allaah. Allaah is the Greatest),” and if he points to it he says,

اللَّهُ أَكْبَرُ.

“*Allaahu akbar* (Allaah is the Greatest).” This is based on the narration from ibn ‘Abbaas ؓ where he said, “The Prophet ﷺ performed *Tawaaf* around the House on a camel. Each time he passed the Black Stone, he pointed towards it using something he had with him and said, ‘*Allaahu akbar*.’” Collected by al-Bukhaaree (1613). There is also a *sabeeh* narration from ibn ‘Umar ؓ that mentions he would say both “*Bismillaah*” and “*Allaahu akbar*” when touching the Black Stone, as collected by al-Bayhaqee (5/79). Ibn Hajar said in *at-Talkhees* (2/247), “al-Bayhaqee and at-Tabaraanee – in *al-Ansaat* and *ad-Du‘aa’* – reported that when ibn ‘Umar

touched the Stone he would say ‘*Bismillaabi wallaahu akbar*,’ and its chain of narration is *sahheeh*.”

5) Upon reaching the Yemeni corner during *Tawaaf*, one touches it with his hand if able, but does not kiss it or kiss his hand. If one is unable to touch it, he proceeds in his *Tawaaf* and does not point towards it. This is based on the narration of ibn ‘Umar ؓ who said, “I did not see the Prophet ﷺ touch any part of the House except for the two Yemeni corners.” Collected by al-Bukhaaree (1609) and Muslim (3061). There is a similar narration from ibn ‘Abbaas ؓ in *Sahheeh Muslim* (3066).

The only prescribed thing to do at this corner is to touch it, not kiss it, say any specific words, or gesture towards it.

6) One must not touch any walls or corners of the *Ka’bah* except the two Yemeni corners. This is based on the two preceding narrations from ibn ‘Umar and ibn ‘Abbaas. Additionally, there is a narration from Ya’laa ibn Umayyah ؓ who said, “I performed *Tawaaf* with ‘Umar ibn al-Khattaab, and when I reached the corner after the door, near the *Hijr*, I took his hand to make him touch the corner. However, he said, ‘Did you not perform *Tawaaf* with the Messenger of Allaah ﷺ?’ I replied that I did. He said, ‘Did you see him touch this corner?’ I said no. He said, ‘Then leave it alone and proceed, because in the Messenger of Allaah ﷺ you have a fine example’.” Collected by Ahmad (253) with a *sahheeh* chain of narration fulfilling the criteria of Muslim.

7) Similar to the walls and other corners of the *Ka’bah*, stones and structures in any other place are not to be kissed or touched. Rather, it is imperative to limit oneself to what is found in the Sunnah regarding kissing and touching the Black Stone, and touching the Yemeni corner. This is why ‘Umar ؓ said about the Black Stone, as has preceded, “Had I not seen the Messenger of Allaah ﷺ kiss you, I

would not have kissed you.” Al-Imaam an-Nawawee ؒ wrote in *Al-Majmoo‘ Sharh al-Muhaththab* (8/206)

Tawaaf around the grave of the Prophet ﷺ is impermissible, and it is disliked to put one’s back or midsection against the wall around the grave, as mentioned by Aboo ‘Abdillaah al-Haleemee and others. They further said it is reprehensible to wipe it with one’s hand or to kiss it. In fact, proper conduct dictates that one maintain a distance from it the same way he would if he met him ﷺ during his lifetime. This is the correct thing to do, as has been stated and agreed upon by the scholars. One must not be deceived by the incorrect actions of many laymen. Following practices and doing deeds are to be based on sabeeh narrations as well as statements of the scholars. No attention is to be given to the innovations and ignorant practices of laymen or others. In the two Sabeeh collections, ‘Aa’ishah ؓ reported that the Messenger of Allaah ﷺ said,

مَنْ أَحَدَثَ فِي دِينِنَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Anyone who introduces something into this religion of ours which does not belong to it shall have it rejected,” and in a narration in Sabeeh Muslim he said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

“Anyone who performs a deed that does not conform to our command shall have it rejected.” Aboo Hurayrah ؓ also reported that the Messenger of Allaah ﷺ said,

لَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ،

فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ مَا كُنْتُمْ.

“Do not make my grave a place of gathering or frequent visitation, but do send salaah upon me because that will reach me from wherever you may be.” This was collected by

Aboo Daawood with a *sahheeh* chain of narration. In addition, al-Fudayl ibn ‘Yyaad ؓ made a statement along the lines of, “Follow the paths of guidance, and it will do you no harm if there are only a few who tread them; and beware of the paths of misguidance, and do not be misled by the multitude of those headed to their demise.” Furthermore, if anyone thinks that wiping an object with his hand or anything else will bring him more blessing, such an idea comes from his own ignorance and heedlessness. Blessing is only acquired by valid, legislated means. How could bounty be sought by opposing what is correct?

The *hadeeth* which an-Nawawee alluded to is in *Sahheeh al-Bukhaaree* (2697) and *Sahheeh Muslim* (4492) from ‘Aa’ishah ؓ with the wording,

مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

“Anyone who introduces something into this matter of ours which does not belong to it shall have it rejected.” The other wording in *Sahheeh Muslim* (4493) is even more general than the first wording, because the second wording applies to whoever did the deed, regardless of whether he himself initiated the innovation or he merely followed someone else who did so. Ibn Taymiyyah said in *Majmoo‘ al-Fataawaa* (27/79)

The scholars have agreed that if someone visits the grave of the Prophet ﷺ or the grave of any other Prophet or righteous person – such as Companions, the family of the Prophet, or others – he is not to wipe or kiss it. In fact, it is not legislated in Islaam to kiss any inanimate object in the world except the Black Stone. In the two *Sahheeh* collections it is established that ‘Umar ؓ said, “I swear by Allaah! Indeed, I know that you are merely a stone that can cause no harm or yield any benefit. Had I not seen the Messenger of Allaah ﷺ kiss you, I would not have kissed

you.” Consequently, the scholars have agreed that it is not the Sunnah for one to kiss or touch the two corners of the House near the *Hijr*, the walls of the House, the *Maqaam* of Ibraaheem, the rock at *Bayt al-Maqdis*, or the grave of any Prophets or righteous people.

8) There are no specific words to be said during *Tawaaf*. Rather, one should engage in *thiker* of Allaah, *du'aa'*, and recite from the Qur'aan as best able. It is preferred to say the *thiker* and *du'aa'* authentically reported from the Messenger of Allaah ﷺ, and to say between the Yemeni corner and the Black Stone,

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

“Our Lord, grant us good in this world, good in the hereafter, and save us from the torment of the fire.” Collected by Ahmad (15398) and Aboo Daawood (1892) with a *hasan* chain of narration.

The practice of some people who say specific supplications during each round of *Tawaaf* has no basis. It is, in fact, an innovated practice.

9) Kissing the Black Stone and touching it, as well as touching the Yemeni corner, are done only during *Tawaaf*, since it was reported that the Prophet ﷺ only did these during *Tawaaf*.

However, in *Saheeh Muslim* (2950), Jaabir reported that the Prophet ﷺ touched the Black Stone [without kissing it] after completing two *rak'ah* of prayer following *Tawaaf* during the Farewell Hajj. Thus, doing so is best since it was done by the Prophet ﷺ.

Touching the Black Stone outside of *Tawaaf* is also permissible based on a report which establishes that ibn 'Umar ؓ would not leave the *Masjid* until having touched the Black Stone, whether in or out of *Tawaaf*. This was collected in the *Musannaf* of ibn Abee Shaybah (13571), who was among the *Shuyookh* of al-Bukhaaree and Muslim, and

the chain of narration for this report fulfils the criteria of them both.

10) *Idtibaa'* is recommended in *Tawaaf* for 'Umrah, as well as *Tawaaf al-Qudoom* in the case of those performing *Qiraan* or *Ifraad*. *Idtibaa'* is for a man to place the edge of his *ridaa'* under the right armpit, and the end of it over his left shoulder. That applies to all rounds of *Tawaaf*. Ibn 'Abbaas ؓ said, "The Messenger of Allaah ﷺ and his Companions came for 'Umrah from al-Ji'irraanah. They performed *ramal* (walking at a brisk pace with short steps) around the House. They placed the edges of their upper garments under their [right] armpits and threw the ends of them over their left shoulders." This was collected by Aboo Daawood (1884) with a *sabeeh* chain of narration. There is also the narration from Ya'laa ibn Umayyah ؓ that "The Prophet ﷺ performed *Tawaaf* at the House dressed in the manner of *idtibaa'* and he was wearing a *burd* (square garment)." Collected by at-Tirmitheeh (859) who said it is a *hasan saabeeh hadeeth*. *Idtibaa'* is done only in this *Tawaaf*. Any other time one is in the state of *Ihraam*, his *ridaa'* should cover both shoulders.

11) It is further recommended in this *Tawaaf* for men to perform *ramal* – walking at a brisk pace with short steps – because the Prophet ﷺ and his Companions did so during 'Umrah *al-Qadaa'* as collected by al-Bukhaaree (1602) and Muslim (3059). In addition, ibn 'Umar ؓ said, "Whenever the Messenger of Allaah ﷺ performed *Tawaaf* upon arriving for *Hajj* or 'Umrah, he would do so very briskly for three rounds and then walk for four." Collected by al-Bukhaaree (1603) and Muslim (3049). Muslim (2950) also collected the long *hadeeth* of Jaabir who said, "...when we reached the House with him ﷺ, he touched the Black Stone, performed *ramal* for three rounds, and walked for four."

Women, however, do not perform *ramal*. Ibn al-Munthir said in *al-Ijmaa'* (pg.61), "The scholars have agreed that women do not perform *ramal* around the House or

during *Sa'y* between as-Safaa and al-Marwah.”

12) *Ramal* was first performed when the Prophet ﷺ and his Companions arrived for ‘*Umrah al-Qadaa*’ in the seventh year after *Hijrah*. Some of the *mushrikoon* remarked, “Those coming to you are a people who have been weakened by the fever of Yathrib.” Thus, the Prophet ﷺ ordered his Companions to perform *ramal* during the first three rounds of *Tawaaf* in order to display their strength before the non-Muslims. Collected by al-Bukhaaree (1602) and Muslim (3059). This is, in fact, an instance which falls under his ﷺ saying,

الْحَرْبُ خَدْعَةٌ.

“**War is deception.**” Collected by al-Bukhaaree (3030) and Muslim (4539).

The practice of *ramal* continued afterwards as well. It was done by the Prophet ﷺ and Companions in the Farewell *Hajj*, as mentioned in the previous narrations of ibn ‘Umar and Jaabir. Also, al-Bukhaaree (1604) collected that ‘Umar ibn al-Khattaab ؓ said, “What do we have to do with *ramal*? We only did it to show up the *mushrikoon*, and Allaah destroyed them.” He then said, “It was something the Prophet ﷺ did. Thus, we would not like to abandon it.”

13) If one doubts how many rounds he has completed, he should act based on what seems most correct to him. If unable to determine that, he should use the number he is certain of, which is the lesser one. For example, a person performs five rounds of *Tawaaf*, and then becomes uncertain as to whether he is in his fifth or sixth round. If it is most probable to him that it is the sixth, he should consider it so, and perform one more round. However, if that does not seem most likely to him, he should use the number he is certain about – the lesser one – and perform two more rounds.

If the *iqaamah* for prayer is called during a round of *Tawaaf*, one prays and then completes *Tawaaf* from the point

where he prayed.

14) After completing *Tawaaf*, it is recommended to perform two *rak'ab* of prayer behind the *Maqaam*, if feasible, and to recite *Soorah al-Kaafiroon* [after reciting *Soorah al-Faatihah* in the first *rak'ab*] and *Soorah al-Ikhlaas* [after reciting *Soorah al-Faatihah* in the second *rak'ab*]. If unable to pray there, one may do so in any part of the *Masjid*. This was reported in the long *hadeeth* of Jaabir collected by Muslim (2950), as well as a narration from 'Abdullaah ibn 'Umar ؓ who said, "The Prophet ﷺ arrived, performed seven circuits of *Tawaaf* at the House, offered two *rak'ab* of prayer behind the *Maqaam*, and then set out to as-Safaa." Collected by al-Bukhaaree (1627) and Muslim (2999).

Drinking Zamzam Water

1) It is recommended to drink Zamzam water, which is the water Allaah caused to flow for Ismaa'eel ؑ and his mother, Haajar. It has continued to flow since then by the will, favour, and kindness of Allaah. The story behind it can be found in *Saheeh al-Bukhaaree* (3364).

The Prophet ﷺ drank from it and poured some of it over his head during the Farewell *Hajj* after completing his *Tawaaf* and prayer behind the *Maqaam*, as collected in the *Musnad* of al-Imaam Ahmad (15243) with a *saheeh* chain of narration fulfilling the criteria of Muslim. The Prophet ﷺ also drank from it after *Tawaaf al-Ifaadah* as mentioned at the end of the long *hadeeth* of Jaabir in *Saheeh Muslim* (2950).

2) Regarding the virtue of this water, there is a lengthy narration from Aboo Tharr in *Saheeh Muslim* (6359) where it was described with the words,

إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامٌ طَعْمٌ.

"It is indeed blessed, and a source of nourishment." This narration was also collected by Aboo Daawood at-Tayaalisee in his *Musnad* (459) with the same chain of

narration as Muslim, but with the addition,

وَشِفَاءٌ سُقْمٍ.

“and cure for illness.”

There is also a narration from Jaabir رضي الله عنه who reported that the Prophet صلى الله عليه وسلم said,

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ.

“Zamzam water is for whatever one drinks it for.”

Collected by ibn Maajah (3062) and others. Some scholars graded it *hasan*, while others graded it *sahih*. Refer to *Irwaa' al-Ghaleel* by al-Albaanee رحمته الله (1123).

Ibn al-Qayyim stated in *Zaad al-Ma'aad* (4/392), “Zamzam is the master of all waters. It is the finest and most revered water there is. It is the most beloved of all water to the soul, the most precious of them all, and utterly priceless to all people.”

3) When one comes for Hajj or 'Umrah, he may carry some Zamzam water back to his homeland to drink from, use as a cure, or give as a gift. Zamzam is among the most precious gifts because it is blessed water with healing properties. At-Tirmidhee collected in his *Jaami'* (963), with a *hasan* chain of narration, that 'Aa'ishah رضي الله عنها used to carry back Zamzam water and inform others that the Messenger of Allaah صلى الله عليه وسلم used to do the same.

Sa'y Between as-Safaa and al-Marwah

1) When someone performing 'Umrah completes *Tawaaf*, he proceeds to perform *Sa'y* between as-Safaa and al-Marwah. Those performing *Qiraan* or *Ifraad* can also perform *Sa'y* after *Tawaaf al-Qudoom*, although they are allowed to delay *Sa'y* until after *Tawaaf al-Ifaadah*. The Prophet صلى الله عليه وسلم performed *Qiraan* and completed *Sa'y* following *Tawaaf al-Qudoom*, as in the long hadeeth of Jaabir collected by Muslim (2950).

In the chapter “The Pillars (*Arkaan*) of Hajj and ‘Umrah,” the ruling of *Sa’y* between as-Safaa and al-Marwah was clarified. It is best for *Sa’y* to immediately follow *Tawaaf*, although there is no harm in delaying it for a valid reason.

2) *Sa’y* between as-Safaa and al-Marwah consists of seven laps. One begins at as-Safaa and concludes at al-Marwah. Going from as-Safaa to al-Marwah counts as one lap, and from al-Marwah to as-Safaa as another lap. Thus, the odd laps are those from as-Safaa to al-Marwah, and there are four such laps: the first, third, fifth, and seventh. The even laps are those from al-Marwah to as-Safaa, and there are three such laps: the second, fourth, and sixth.

When nearing as-Safaa to commence *Sa’y*, one recites:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾

“Indeed, as-Safaa and al-Marwah are among the defining marks of Allaah’s religion which He designated as sites where He is to be worshipped,” and he says,

نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ.

“We begin with what Allaah began with,” since the Prophet ﷺ did this, as reported in the long hadeeth of Jaabir. It means that since Allaah mentioned as-Safaa before al-Marwah in His statement, we will begin with as-Safaa in our action.

The full distance between as-Safaa and al-Marwah is to be covered in each lap. Men run between the designated green markers, which indicate where the bottom of the valley used to be. For the remainder of *Sa’y*, one walks, as reported in the long hadeeth of Jaabir.

At the beginning of each lap, one stands on as-Safaa or al-Marwah, faces the *Ka’bah*, declares the *Tawheed* of Allaah, says “*Allaahu akbar*,” and then says,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ،
 أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

“There is none worthy of worship except Allaah alone, without any partner. To Him belong all dominion and praise, and He is able to do all things. There is none worthy of worship except Allaah alone. He fulfilled His promise, aided His worshipping servant, and vanquished the alliance of enemies by Himself.”

One then makes *du‘aa’* after saying the preceding *thiker*. He repeats that three times, as mentioned in the long hadeeth of Jaabir.

There are no specific words to be said during *Sa‘y*. Rather, one should engage in *thiker* of Allaah, *du‘aa’*, and recitation of the Qur’aan. Similar has already been said about *Tawaaf*.

3) There is nothing to prove that *tahaarah* is a necessary prerequisite for *Sa‘y*. Ibn al-Munthir stated in *al-Ijmaa‘* (pg.63), “There is scholarly consensus that it is acceptable for someone to perform *Sa‘y* between as-Safaa and al-Marwah without being in a state of *tahaarah*.”

4) *Sa‘y* was originally done by Haajar, the mother of Ismaa‘eel. Her story is in *Saheeh al-Bukhaaree* (3364), narrated by ibn ‘Abbaas ؓ. While recounting her story, the Prophet ﷺ commented,

فَذَلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا.

“Thus, that is why people perform *Sa‘y* between the two of them.”

5) *Sa‘y* is only to be done during *Hajj* or ‘*Umrah*. It is a pillar (*raken*) of each of them, as has preceded. *Sa‘y* is not to be performed as an optional act of worship because there is no proof to substantiate doing so. However, *Tawaaf* may be done as an optional act of worship, as has preceded in

the chapter about *Tawaaf*.

[At the end of the *ayyah* mentioning *Sa'y* between as-Safaa and al-Marwah] Allaah ﷺ said,

﴿ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴾

“And if anyone performs any optional good deed, Allaah is most certainly *Shaakir*, ‘*Aleem*” [*al-Baqarah* (2):158]. This refers to the optional performance of Hajj or ‘Umrah. Ibn Jareer commented in his *Tafseer*

It means that if someone performed an optional Hajj or ‘Umrah after performing the obligatory Hajj, then Allaah is *Shaakir* in that He will accept that and reward the person for what he performed optionally as long as he intended the Face of Allaah; ‘*Aleem* in that He knows all a person intends by his optional deeds.

In *Fath al-Baaree* (3/499) al-Haafith ibn Hajar quoted at-Tahaawee as saying,

Allaah’s statement “**And if anyone performs any optional good deed**” is not a proof that *Sa'y* is an optional rite, because this *ayyah* actually refers to the performance of Hajj and ‘Umrah. The *ayyah* does not specifically refer to *Sa'y*, as there is consensus among the Muslim scholars that it is not valid for someone to perform *Sa'y* as an optional act of worship outside of Hajj or ‘Umrah, and Allaah knows best.

In addition, when explaining the hadeeth of Jaabir, an-Nawawee said in his explanation of *Saheeh Muslim* (9/24),

The chapter explaining that *Sa'y* is not to be repeated. His saying, “The Prophet ﷺ and his Companions [who performed *Qiraan* with him] only performed *Sa'y* between as-Safaa and al-Marwah once, at the time of [the Prophet’s] initial *Tawaaf*,” proves that *Sa'y* in Hajj and ‘Umrah is not to be repeated. On the contrary, it

is to be done only once, and it is disliked to perform it repeatedly because doing so is considered *bid'ah* (an innovated act ascribed to Islam).

It has also been said that “**And if anyone performs any optional good deed**” refers to doing deeds that are acceptable to be performed optionally, including *Salaat*, charity, fasting, Hajj, ‘Umrah, or reciting Qur’aan. Ash-Shaykh ‘Abdur-Rahmaan as-Sa‘dee رحمته الله mentioned the previous explanation in his *Tafseer* and then said

This proves that the more an individual increases in obedience to Allaah, the more he increases in goodness, perfection, and rank with Allaah due to the increase in his *Eemaan*. Moreover, the qualification of optional deeds as “good” indicates that a person who does an innovated optional deed, one not legislated by Allaah or His Messenger ﷺ, will simply toil without benefit. In fact, that deed will be detrimental to him if he deliberately did it knowing that it was not prescribed.

Shaving or Shortening the Hair

1) One of the obligatory rites (*waajibaaat*) of Hajj and ‘Umrah is to shave the head or shorten the hair, as has preceded with its proofs in the chapter “Obligatory Rites (*Waajibaaat*) of Hajj and ‘Umrah.”

2) Shaving is better than shortening the hair when exiting the state of *Ihraam* for Hajj, and the same applies to ‘Umrah except if one is performing *Tamattu’*. In that case, if he exits the state of *Ihraam* for ‘Umrah prior to Hajj by a duration that would allow some hair to grow, shaving is better. However, if he exits *Ihraam* for ‘Umrah close to the time of Hajj, it is better to shorten so that there would be some hair left for him to shave when exiting the state of

Ihraam for Hajj. This is because when the Companions who performed *Tamattu'* arrived in Makkah with the Messenger of Allaah ﷺ on the fourth of Thul-Hijjah, they shortened their hair when exiting *Ihraam* after 'Umrah. The long hadeeth of Jaabir collected by Muslim (2950) mentions, "All of the people exited the state of *Ihraam* by shortening their hair, except the Prophet ﷺ and those who had sacrificial animals with them."

However, under any other circumstances, shaving the head is better than shortening the hair because the Prophet ﷺ prayed three times for Allaah to forgive those who shave their heads and only once for those who shorten their hair, as collected by al-Bukhaaree (1728) and Muslim (3148). Also, shaving the head is a means of drawing near to Allaah by giving up the adornment of one's hair.

3) For men, shaving or shortening is to cover the entire head. It is not sufficient to shave or shorten hair from only a portion of the head and leave the remainder. Shortening is to be done with scissors or electric clippers, and shaving is to be done with a razor.

As for women, they are to cut the length of a fingertip (about 2 or 3 cm) from the ends of their hair. This is based on the statement of the Prophet ﷺ,

لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ، إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ.

"Women are not to shave their heads. They only shorten their hair." Collected by Aboo Daawood (1985) from ibn 'Abbaas with a saheeh chain of narration.

4) When exiting the state of *Ihraam* for 'Umrah or Hajj, it is permissible for one to shave or shorten his own hair. Similarly, it is permissible for him to shave or shorten someone else's hair who is exiting *Ihraam*. This is because shaving or shortening the hair is one of the obligatory rites (*waajibaat*) of Hajj and 'Umrah, and it does not fall under the removal of hair that is prohibited while in the state of *Ihraam*.

Assuming *Ihraam* for Hajj from Makkah on the Eighth of Thul-Hijjah and Departing to Minaa

1) On the eighth of Thul-Hijjah – the Day of *Tarwiyah* – residents of Makkah, as well as those who stay in Makkah after completing ‘Umrah for *Tamattu’*, assume *Ihraam* for Hajj from their residences in Makkah. They then depart to Minaa and pray Thuhr, ‘Asr, Maghrib, ‘Ishaa’, and Fajr while there, shortening but not combining any of them. This was done by the Companions who exited *Ihraam* after ‘Umrah in the company of the Messenger of Allaah ﷺ, and was also done by others who resided in Makkah. As for the Messenger ﷺ and those who brought along their sacrificial animals, they remained in *Ihraam*.

Anyone who goes to Minaa prior to the eighth assumes *Ihraam* from Minaa itself and does not have to go to Makkah in order to assume *Ihraam*.

2) People assuming *Ihraam* from Makkah – whether its residents or others – must neither go to *al-Masjid al-Haram* to assume *Ihraam* there, nor perform farewell *Tawaaf* due to their departure for Hajj. They are also not to perform *Sa’y* for Hajj before its time; rather, they must perform *Sa’y* after *Tawaaf al-Ifaadah*. The Companions who assumed *Ihraam* for Hajj from Makkah did none of the aforementioned things. They simply assumed *Ihraam* and departed to Minaa.

3) Residents of Makkah and people coming from abroad are all equal regarding shortening and combining prayers at various points of Hajj. This is because the Prophet ﷺ did not command the residents of Makkah who performed Hajj with him to complete their prayers in full.

In *al-Muwatta’* (1/403), Maalik collected a report with a *sabeeh* chain of narration from Zayd ibn Aslam, from his father who said, “ ‘Umar ibn al-Khattaab led prayer in

Makkah, shortening it to two *rak'ab*. After finishing he said, 'People of Makkah, complete your prayer, as we are a group of travelers.' Later on, 'Umar led prayer in Minaa, shortening it to two *rak'ab*. However, it did not reach us that he said anything to them."

Aboo Daawood collected a narration (1229) saying that while the Prophet ﷺ was in Makkah, he himself ordered its residents to complete their prayer. However, its chain of narration is *da'eef*.

Residents of Makkah shorten and combine prayers as part of the rites of Hajj itself. Thus, if any resident of Makkah sets out with those performing Hajj, but did not himself assume *Ihraam* for Hajj, he is not allowed to shorten or combine prayers.

4) If anyone performing *Tamattu'* assumes *Ihraam* for Hajj, but later realizes he did not perform *Tawaaf* or *Sa'y* for 'Umrah, or did not complete all rounds of *Tawaaf* or laps of *Sa'y*, his Hajj becomes *Qiraan*. This is because once he begins the rites of Hajj he can no longer complete his 'Umrah. A proof for this is found in what happened with 'Aa'ishah ؓ, as collected by al-Bukhaaree (305) and Muslim (2919). She experienced her menses which prevented her from performing 'Umrah prior to Hajj. The Prophet ﷺ told her to assume *Ihraam* for Hajj, which meant that she performed *Qiraan* as a result.

If someone performing *Tamattu'* completes *Tawaaf* and *Sa'y* for 'Umrah, but assumes *Ihraam* for Hajj before shaving or shortening his hair, he is still considered to be performing *Tamattu'*. However, due to him omitting an obligation (*waajib*) of 'Umrah, he must offer a *fidyah* – either a sheep, one-seventh share of a camel, or one-seventh share of a cow – to be fed to the poor who live within the haram boundaries, and he is not to consume any of it.

Being Present in ‘Arafah

1) It is recommended to depart from Minaa to ‘Arafah after sunrise on the Day of ‘Arafah (ninth of Thul-Hijjah), based on the long hadeeth of Jaabir collected by Muslim (2950).

When proceeding to ‘Arafah, one should say the *Takbeer* and *Talbiyah*. This is based on a narration from ‘Abdullaah ibn ‘Umar ؓ who said, “We set out in the morning with the Messenger of Allaah ﷺ from Minaa to ‘Arafaat. Some of us were saying the *Talbiyah* and others were saying the *Takbeer*.” Collected by Muslim (3095). It is also based on the narration of Anas ؓ who was asked, “What did you do on this day while with the Messenger of Allaah ﷺ?” He replied, “Some among us said the *Talbiyah*, and the Prophet ﷺ did not reprimand them. Others said the *Takbeer*, and he ﷺ did not reprimand them either.” Collected by al-Bukhaaree (1659) and Muslim (3097).

2) Upon arriving in ‘Arafah, one settles there for the day after making sure that he is actually within the boundaries of ‘Arafah which are marked by signs that indicate its borders. Being present in ‘Arafah is a pillar (*rukn*) without which Hajj is incomplete. The Prophet ﷺ said,

الْحَجُّ عَرَفَةٌ.

“**Hajj is ‘Arafah**” as has preceded in the chapter about the Pillars (*Arkaan*) of Hajj and ‘Umrah.

3) The time for being in ‘Arafah begins immediately after *zawaal* (once the sun begins its descent after midday) on the Day of ‘Arafah, and extends until dawn on the Day of Sacrifice (tenth of Thul-Hijjah). This is based on the hadeeth of Jaabir ؓ which mentions that the Prophet ﷺ was present in ‘Arafah after *zawaal*.

Some scholars hold the view that the time for being in ‘Arafah begins from dawn on the Day of ‘Arafah. This is based on a narration from ‘Urwah ibn Mudarris ؓ who said,

“I came to the Messenger of Allaah ﷺ at Muzdalifah and said, ‘Messenger of Allaah, I have come from the mountain of *Tay*’. I have exhausted my mount and tired myself out. I swear by Allaah that I left no sand dune without stopping at it. Is my Hajj valid?’ The Messenger of Allaah ﷺ replied,

مَنْ أَدْرَكَ مَعَنَا هَذِهِ الصَّلَاةَ، وَأَتَى عَرَفَاتٍ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا،
فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَمَثُّهُ.

‘If someone performs this prayer (Fajr) with us and was in ‘Arafaat prior to that, whether in the day or night, his Hajj is complete and he may end his unkempt state.’”

Collected by Aboo Daawood (1950) and others with a *sahheeh* chain of narration.

If someone is in ‘Arafah before *zawaal*, he should also remain there after *zawaal*. Nevertheless, one is considered to have fulfilled the pillar of “being present at ‘Arafah” even if he is only there before *zawaal*, based on the narration of ‘Urwah ibn Mudarris ؓ.

4) Anyone present in ‘Arafah during the day must stay until sunset and not leave before then, as mentioned in the long hadeeth of Jaabir. This has preceded in the chapter “Obligatory Rites (*Waaajibaaat*) of Hajj and ‘Umrah.”

5) Those performing Hajj pray Thuhr and ‘Asr in ‘Arafah at the beginning of Thuhr time, shortened and combined, calling out the *athaan* once and the *iqaamah* twice, as in the hadeeth of Jaabir ؓ. It is recommended for the Imaam, or anyone he may have delegated, to deliver a sermon to the masses prior to praying Thuhr and ‘Asr. In the sermon, he should explain the rulings pertaining to the remaining rites of Hajj, and other matters as well, in emulation of the Messenger of Allaah ﷺ as reported in the hadeeth of Jaabir.

6) It is best for those performing Hajj not to fast on the Day of ‘Arafah. This gives them more energy for *thikr* of Allaah and *du‘aa’* on this auspicious day. Furthermore, the

Prophet ﷺ was not fasting when he was in ‘Arafah. Umm al-Faḍl bint al-Ḥaarith ؓ narrated that some people who were with her on the Day of ‘Arafah disputed about whether or not the Prophet ﷺ was fasting. Some said he was, and others said he was not. So she sent a cup of milk to him while he was on his camel and he drank it. Collected by al-Bukhaaree (1988) and Muslim (2632)

As it relates to those not performing Ḥajj, it is best for them to fast on the Day of ‘Arafah. In fact, the Day of ‘Arafah is the best day for optional fasting, based on the narration from Aboo Qataadah ؓ who said, “The Prophet ﷺ was asked about fasting the Day of ‘Arafah. He said,

يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ.

‘It is expiation for the previous year as well as the coming year.’” Collected by Muslim (2747). Another wording collected by Muslim (2746) says,

صِيَامُ يَوْمِ عَرَفَةَ، أَحْتَسِبُ عَلَى اللَّهِ
أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ.

“I hope that for fasting the Day of ‘Arafah, Allaah will forgive one’s sins from the year prior to it as well as the year following it.”

7) On this auspicious day, one faces the *qiblah* from anywhere within ‘Arafah and frequently repeats the *Talbiyah*, various forms of *thiker* and *du‘aa*, and implores Allaah ardently and persistently, asking Him for the good of both this world and the hereafter. In doing so, he pleases his Lord, the Most Perfect. He also humiliates and disgraces *shaytaan*, and performs deeds that enrage and grieve him, such as sincerely repenting to Allaah ﷻ, which absolves one from sins and misdeeds. On this magnificent day, one must not preoccupy himself by walking around ‘Arafah or going to the mountain called *Jabal ar-Rahmah* and climbing it because there is no proof that substantiates doing so.

8) The largest gathering of Muslims for the purpose of worship takes place in ‘Arafah. This gathering should remind the Muslim of the Day of Resurrection when all creatures – the first of them and the last of them – will be gathered. He is, therefore, to prepare himself for that day by doing righteous deeds in order to succeed in attaining happiness in this world and the hereafter.

9) Among the virtues of the Day of ‘Arafah, and being present in ‘Arafah, is what the Prophet ﷺ mentioned in his statement,

مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ،
وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ، فَيَقُولُ: مَا أَرَادَ هَؤُلَاءِ؟

“There is no day on which Allaah frees more servants from the hellfire than the day of ‘Arafah. He draws near and then boasts to the angels about them saying, ‘What is it that these people are seeking?’” Collected by Muslim (3288) from ‘Aa’ishah ؓ.

The Prophet ﷺ also said about *du‘aa’* on the Day of ‘Arafah,

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ، وَخَيْرٌ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي:
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“The best *du‘aa’* is the one made on the day of ‘Arafah, and the best thing I and the other Prophets before me have said is, ‘There is none worthy of worship except Allaah alone, without any partner. To Him belong all dominion and praise, and He is able to do all things.’” Collected by at-Tirmithi (3585) from ‘Abdullaah ibn ‘Umar ؓ and it is *hasan li-ghayrihi*. See *as-Silsilah as-Sahihah* by al-Albaanee ؓ (1503).

Regarding raising the hands while making *du'aa'* in 'Arafah, Usaamah ibn Zayd ؓ said, "In 'Arafaat, I was riding behind the Prophet ﷺ on the same animal, and he raised his hands while making *du'aa'*. His camel leaned over and its reins fell, so the Prophet ﷺ took hold of the reins with one hand and kept the other one raised." Collected by an-Nasaa'ee (3011) with a *sabeeh* chain of narration.

There is no specific *du'aa'* or prayer to be said in 'Arafah. Rather, one engages in *thiker* and *du'aa'*, says the *Talbiyah*, and recites Qur'aan. All forms of *thiker* and *du'aa'* that one says should be from the Book of Allaah and the authentic Sunnah of the Messenger of Allaah ﷺ. This is because the Qur'aan and Sunnah are characterized by *jawaami' al-kalim* (succinct, comprehensive speech) which is a safeguard from error and deficiency.

It is appropriate at this point to mention a collection of *du'aa'* and *thiker* established in the Book of Allaah and Sunnah of the Messenger ﷺ. A Muslim should use them to invoke Allaah while in 'Arafah and Muzdalifah, during *Tawaaf* and *Sa'y*, and at any other time. He may also choose to say any of these *du'aa'* during *Salaat* while in prostration or before the concluding *salaam*. This is based on the *hadeeth* collected by Muslim (1074) where ibn 'Abbaas ؓ reported that the Prophet ﷺ said,

أَلَا وَإِنِّي نُهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا،

فَأَمَّا الرُّكُوعُ فَعَظَّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ،

وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَمَنْ أَنْ يُسْتَجَابَ لَكُمْ.

"I have been prohibited from reciting the Qur'aan while in the postures of *rukoo'* (bowing) and *sujood* (prostrating). As for *rukoo'*, extol the Lord ﷻ in it; and as for *sujood*, exert yourself in *du'aa'* because it is likely that you will be answered."

In addition, there is a hadeeth from ‘Abdullaah ibn Mas‘ood ؓ describing the *tashabbud*. At the end of the hadeeth, the Prophet ﷺ said,

ثُمَّ لِيُتَخَيَّرَ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو.

“He can then choose whatever *du‘aa’* he likes and supplicate using it.” Collected by al-Bukhaaree (835) and Muslim (898). After reporting this hadeeth in his *Sunan* (884), al-Imaam Aboo Daawood stated that Ahmad said, “I prefer that the individual performing an obligatory prayer supplicates with *du‘aa’* from the Qur’aan.” This is not considered to be recitation of the Qur’aan in *rukoo‘* and *sujood*, which is prohibited. Rather, it is actually *du‘aa’*. If someone in *sujood* says, for instance,

﴿ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴾

“My Lord, expand my chest for me to accept responsibility and persevere through adversity, and make things easy for me” [*Ta-Ha* (20): 25-26], or

﴿ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ﴾

“My Lord, I have certainly wronged myself. Thus, forgive me” [*al-Qasas* (28):16], he is supplicating, not reciting.

A Collection of *Du‘aa’* and Thikr from the Qur’aan and Authentic Sunnah

﴿ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ ﴾

﴿ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴾

Allaah is sufficient for me. None has the right to be worshipped except Him. Upon Him alone I rely, and He is Lord of the Majestic Throne. [*at-Tambah* (9):129]

﴿ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَبِيرِ ﴾

Thus, most exalted and perfect is Allaah, the True Sovereign. None has the right to be worshipped except Him, Lord of the Noble Throne. [*al-Mu'minoon* (23):116]

﴿ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ﴾

All praise is due to Allaah, and may He grant peace and safety to His worshipping servants whom He has chosen. [*an-Naml* (27):59]

﴿ الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ

﴿ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴾

All praise is due to Allaah, who owns everything in the heavens and everything in the earth. To Him belongs all praise in the Hereafter, and He is the Most Wise, the All-Acquainted. [*Saba'* (34):1]

﴿ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴾

Allaah is sufficient for me. All those who rely are to place their full reliance upon Him alone. [*az-Zumar* (39):38]

﴿ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،

﴿ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

There is none worthy of worship except Allaah alone, without any partner. To Him belong all dominion and praise, and He is able to do all things.¹

¹ Collected by at-Tirmithi (3585) from ibn 'Umar ؓ and it is *hasan li-ghayrihi*. See *as-Silsilah as-Sahihah* by al-Albaanee ؓ (1503).

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no movement or power except by Allaah.¹

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Allaah is sufficient for us, and the best to whom we entrust all affairs.²

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

Allaah is most perfect in every way, deserving of all praise. Allaah is most perfect in every way, and He is the Greatest.³

سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

Allaah is most perfect in every way, all praise belongs to Allaah, none has the right to be worshipped except Allaah, and Allaah is the Greatest.⁴

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ،

وَزَنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ

Allaah is most perfect in every way and praise is due to Him as abundantly as the number of His creatures, as much as pleases Him, as great as the weight of His Throne, and as infinitely as His inexhaustible words.⁵

¹ Collected by al-Bukhaaree (4202) and Muslim (6868) from Aboo Moosaa al-Ash'aree ؓ. The narration describes this phrase as being one of the treasures of *Jannah*.

² Collected by al-Bukhaaree (4563) from ibn 'Abbaas ؓ.

³ Collected by al-Bukhaaree (6682) and Muslim (6846) from Aboo Hurayrah ؓ with the wording: "There are two words which are light upon the tongue, heavy in the scale, and beloved to the Most Merciful: *subhaanallaahi wa bi-hamdih*, *subhaanallaahil-atheem*".

⁴ Collected by Muslim (5601) from Samurah ibn Jundub ؓ. The narration describes these four phrases as being the most beloved statements to Allaah.

⁵ Collected by Muslim (6913) from Juwayriyah ؓ.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا،
 وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ،
 اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي

None has the right to be worshipped except Allaah alone, without any partner. Allaah is truly the Most Great. Allaah deserves innumerable praises. Allaah, Lord of all creation, is perfect and has no faults. There is neither movement nor power except by Allaah, the Almighty, Most Wise. O Allaah, forgive me, have mercy upon me, guide me, and provide for me.¹

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا

I am pleased with Allaah as a Lord, Islaam as a religion, and Muhammad ﷺ as a Messenger.²

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

O Allaah, You are most perfect in every way, deserving of all praise. Your Name contains immense blessing, Your Majesty is exalted, and there is none worthy of worship besides You.³

¹ Collected by Muslim (6848) from Sa'd ibn Abee Waqqaas ؓ.

² Collected by Aboo Daawood (1529) with a *sabeeh* chain of narration from Aboo Sa'eed al-Khudree ؓ with the wording, "If someone says, 'I am pleased with Allaah as a Lord, Islaam as a religion, and Muhammad ﷺ as a Messenger', he will be guaranteed entrance to *Jannah*." Muslim collected a narration from Aboo Sa'eed al-Khudree ؓ similar in meaning (4879), and also collected it (151) from al-'Abbaas ؓ with the wording, "One shall taste *Eemaan* if he is pleased with Allaah as a Lord, Islaam as a religion, and Muhammad ﷺ as a Messenger."

³ Collected by an-Nasaa'ee in '*Amal al-Yawm wal-Laylah*' (849) with a *sabeeh* chain of narration, and others collected it as well. See *as-Silsilah as-Sabeehah* by al-Albaanee ؓ (2598). The Prophet ﷺ described these words as being the most beloved of speech to Allaah.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ

None has the right to be worshipped except Allaah, the Most Great, the Most Forbearing. None has the right to be worshipped except Allaah, Lord of the Tremendous Throne. None has the right to be worshipped except Allaah, Lord of the heavens, Lord of the earth, and Lord of the Noble Throne.¹

﴿ رَبَّنَا قَبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴾

Our Lord, accept from us. You are indeed All-Hearing and All-Knowing. [*al-Baqarah* (2):127]

﴿ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ ﴾

﴿ وَقِنَا عَذَابَ النَّارِ ﴾

Our Lord, grant us good in this life, good in the hereafter, and save us from the punishment of the hellfire. [*al-Baqarah* (2):201]

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ﴾

﴿ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ﴾

﴿ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ﴾

﴿ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

Our Lord, do not take us to account when we forget or fall into error. Our Lord, do not place upon us a burden

¹ Collected by al-Bukhaaree (6346) and Muslim (6921) from ibn ‘Abbaas ؓ.

like that which You placed upon those before us. Our Lord, do not impose upon us what we cannot bear. Pardon us, grant us forgiveness, and have mercy upon us. You are our Protector, so grant us victory over the people who reject You. [*al-Baqarah* (2):286]

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ ﴾

﴿ إِنَّكَ أَنْتَ الْوَهَّابُ ﴾

Our Lord, do not allow our hearts to go astray after You have guided us, and grant us mercy from Yourself. Indeed, You alone are the Bestower. [*Aali 'Imraan* (3):8]

﴿ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴾

Our Lord, we have indeed accepted *Eemaan*. Thus, forgive our sins and save us from the torment of the hellfire. [*Aali 'Imraan* (3):16]

﴿ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴾

My Lord, grant me from Yourself righteous children. You most certainly hear all prayers. [*Aali 'Imraan* (3):38]

﴿ رَبَّنَا آمَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ ۗ ﴾

﴿ فَكُتِبْنَا مَعَ الشَّاهِدِينَ ﴾

Our Lord, we have *Eemaan* in what You revealed, and we followed the Messenger, so record us among those who bear witness. [*Aali 'Imraan* (3):53]

﴿ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا

فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١١٣﴾ رَبَّنَا

وَءَايُنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١١٤﴾

Our Lord, we indeed heard a caller inviting to *Eemaan*. He said, ‘Have *Eemaan* in Your Lord,’ so we accepted *Eemaan*. Our Lord, forgive our sins, pardon our misdeeds, and allow us to be among the righteous when we die. Our Lord, grant us what You have promised us by way of Your Messengers, and do not disgrace us on the Day of Resurrection. You certainly never go back on Your promise. [*Aali ‘Imraan* (3):193-194]

﴿ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١١٥﴾

Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we shall most certainly be among those who suffer great loss. [*al-A‘raaf* (7):23]

﴿ رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١١٦﴾

Our Lord, do not place us with the people who are oppressive. [*al-A‘raaf* (7):47]

﴿ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١١٧﴾

﴿ وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ ﴿١١٨﴾

You are our Guardian. Thus, forgive us and have mercy upon us, as You are the best of those who forgive. And decree for us good in this world and in the hereafter. [*al-A‘raaf* (7):155-156]

﴿عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾﴾

﴿وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ﴾

Upon Allaah we rely. Our Lord, do not make us a test for those who are oppressive. And, by Your mercy, save us from the people who reject You. [Yoonus (10):85-86]

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾﴾

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

My Lord, make me someone who establishes *Salaat*, as well as my children. Our Lord, accept my prayer. Our Lord, forgive me, my parents, and all who have *Eemaan* on the Day when reckoning takes place. [Ibraaheem (14): 40-41]

﴿رَبِّ اَرْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

My Lord, have mercy on both my parents, as they raised me when I was young. [al-Israa' (17): 24]

﴿رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

Our Lord, grant us Mercy from Yourself, and ease for us the path to guidance in all our affairs. [al-Kahf (18): 10]

﴿رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي﴾

My Lord, expand my chest for me to accept responsibility and persevere through adversity, and make things easy for me. [Ta-Ha (20): 25-26]

﴿رَبِّ زِدْنِي عِلْمًا﴾

My Lord, increase me in knowledge. [Taa Haa (20): 114]

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

There is none worthy of worship except You, the Most Perfect. I was indeed among those who perpetrated tremendous wrongdoing. [al-Anbiyaa' (21): 87]

﴿رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ﴾

﴿وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ﴾

My Lord, I seek refuge with You from the whisperings of the *shayaateen*, and I seek refuge with You lest they come near me. [al-Mu'minoon (23): 97-98]

﴿رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

Our Lord, we have *Eemaan*, so forgive us and have mercy upon us, and You are the best of all who show mercy. [al-Mu'minoon (23): 109]

﴿رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

My Lord, forgive and have mercy, and You are the best of all who show mercy. [al-Mu'minoon (23): 118]

﴿رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾

Our Lord, avert from us the torment of the hellfire. Truly, its torment is inseparable and permanent. [al-Furqaan (25): 65]

﴿ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾

Our Lord, grant us from our wives and children a source of comfort to our eyes, and make us leaders for the people of *Taqwaa*. [*al-Furqaan* (25):74]

﴿ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأُدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴾

My Lord, guide me to be grateful for Your blessings which You have bestowed upon me and upon my parents; guide me to do righteous deeds which please You; and place me, by Your Mercy, among Your righteous worshipping servants. [*an-Naml* (27):19]

﴿ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ﴾

My Lord, I have certainly wronged myself. Thus, forgive me. [*al-Qasas* (28):16]

﴿ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴾

My Lord, grant me righteous children. [*as-Saaffaat* (37):100]

﴿ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ

صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُئْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴾

My Lord, guide me to be grateful for Your blessings which You have bestowed upon me and upon my parents; guide me to do righteous deeds which please

You; and make my children righteous. I have truly repented to You, and I am indeed among those who submit to You in Islaam. [*al-Ahqaaf* (46):15]

﴿ رَبَّنَا أَعْفِرْ لَنَا وَإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

Our Lord, forgive us and our brothers who preceded us in *Eemaan*, and do not place in our hearts any rancour towards those who have *Eemaan*. Our Lord, You are Most Kind, Most Merciful. [*al-Hasbr* (59):10]

﴿ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

Our Lord, upon You we have relied, to You we have repented, and to You is our return. Our Lord, do not make us a test for those who reject You. Forgive us, our Lord, You are indeed the Almighty, Most Wise. [*al-Mumtahinah* (60):4-5]

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ
عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allaah, You are my Lord. None has the right to be worshipped except You. You created me, I am Your worshipping servant, and I fulfil my covenant and promise to You as I am best able. I seek refuge with You from the evil I have done. I acknowledge to You all Your blessings upon me, and I admit all my sins. Thus, forgive me, as no

one can forgive sins except you.¹

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allaah, I have done great injustice to myself, and none forgives sins except You. Thus, grant me forgiveness from Yourself and have mercy upon me. Indeed, You alone are Most Forgiving, Most Merciful.²

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ،
وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدِّينِ، وَعَلَبَةِ الرَّجَالِ

O Allaah, I seek refuge with You from anxiety, grief, helplessness, laziness, cowardice, stinginess, being overcome by debt, and being overpowered by men.³

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ،
وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا،
وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

O Allaah, I seek refuge with You from stinginess. I seek refuge with You from cowardice. I seek refuge with You from being brought back to a most abject state in my old age. I seek refuge with You from the trials of this world, and I seek refuge with You from torment in the grave.⁴

¹ Collected by al-Bukhaaree (6306) from Shaddaad ibn Aws ؓ. The Prophet ﷺ described this prayer as being *sayyid al-istighfaar* (the best means of seeking forgiveness).

² Collected by al-Bukhaaree (843) and Muslim (6869) from Aboo Bakr ؓ.

³ Collected by al-Bukhaaree (6369) from Anas ؓ.

⁴ Collected by al-Bukhaaree (6365) from Sa'd ibn Abee Waqqaas ؓ.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَأْتِمِ وَالْمَعْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

O Allaah I seek refuge with You from laziness, senility, sin, and being heavily in debt. I seek refuge with You from the trials and torment in the grave, the trials and torment of the Fire, and the evils of being tested with wealth. I seek refuge with You from the trials of poverty, and I seek refuge with You from the affliction of *al-Maseeh ad-Dajjal*. O Allaah, wash away my misdeeds with water from snow and hail. Cleanse my heart from misdeeds as You cleanse a white garment from all impurities. Distance me from my misdeeds as You have distanced between the East and West.¹

رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ، وَعَمْدِي وَجَهْلِي وَجِدِّي، وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ

My Lord, forgive me for my sins, ignorance, extravagance in all my doings, and for all which You know even better than

¹ Collected by al-Bukhaaree (6368) and Muslim (6871) from 'Aa'ishah ؓ.

me. O Allaah, forgive me for the wrong I have done whether mistakenly, wilfully, ignorantly, or deliberately. All of that has emanated from me. O Allaah forgive my past and future sins, as well as what I have concealed and what I have done openly. You are the One who advances some and holds others back, and You are able to do all things.¹

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ
كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ،
أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ
قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ
فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا
مِنَ الْفَقْرِ

O Allaah, Lord of the heavens, Lord of the earth, Lord of the Tremendous Throne; our Lord, and the Lord of all things; the One who causes grains and seeds to split and sprout; the One who revealed the *Tawraah*, *Injeel*, and *Furqaan*. I seek refuge with You from the evil of all things since You have full control of them all. O Allaah, You are the First and nothing is before You. You are the Last and nothing is after You. You are the Most High and nothing is above You. You are the Most Near and nothing is nearer than You. Settle our debts, and enrich us so that we are spared from poverty.²

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمَلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ

O Allaah, I seek refuge with You from the evil of that which

¹ Collected by al-Bukhaaree (6398) and Muslim (6901) from Aboo Moosaa ؓ.

² Collected by Muslim (6889) from Aboo Hurayrah ؓ.

I have done, and from the evil of that which I have not done.¹

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

O Allaah, rectify for me the affairs of my religion, in which lies my protection. Rectify for me all affairs of my worldly life, in which lies my livelihood. Rectify for me my hereafter, which is my final abode. Make life for me an increase in all good things, and make death for me a relief from all evil things.²

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى، وَالْعَفَافَ، وَالْغِنَى

O Allaah, I implore You to grant me guidance, *taqwa*, self-restraint, and independence of means.³

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكَّاهَا، أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

O Allaah, I seek refuge with You from helplessness, laziness, cowardice, stinginess, senility, and torment in the grave. O Allaah, grant my soul *taqwa* and purify it, as You are the

¹ Collected by Muslim (6895) from 'Aa'ishah ؓ.

² Collected by Muslim (6903) from Aboo Hurayrah ؓ.

³ Collected by Muslim (6904) from ibn Mas'ood ؓ.

best to purify it. You are its Guardian and Master. O Allaah, I seek refuge with You from knowledge which is of no benefit, a heart devoid of humility to You, a soul that is not satisfied, and prayers that go unanswered.¹

اللَّهُمَّ لَكَ أَسَلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبْتُ، وَبِكَ
خَاصَمْتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ
الَّذِي لَا يَمُوتُ، وَالْحَنَّ وَالْإِنْسُ يَمُوتُونَ

O Allaah, to You I have submitted, in You I have believed, upon You I have placed my reliance, to You I have repented, and with Your aid I have confronted adversaries. O Allaah, none has the right to be worshipped except You. I seek refuge in Your Might from You allowing me to go astray. You are the Ever-living, the One who never dies, whereas *jinn* and men shall all die.²

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ،
وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ

O Allaah, I seek refuge with You from the disappearance of Your blessing; change in the well-being You have granted me; being suddenly afflicted with Your wrath; and from all things that anger You.³

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ

O Allaah – the One who directs all hearts – direct our hearts to Your obedience.⁴

¹ Collected by Muslim (6906) from Zayd ibn Arqam ؓ.

² Collected by al-Bukhaaree (7383) and Muslim (6899) from ibn ‘Abbaas ؓ.

³ Collected by Muslim (6934) from ibn ‘Umar ؓ.

⁴ Collected by Muslim (6750) from ‘Abdullaah ibn ‘Amr ؓ.

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةً وَجَلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ

O Allaah, forgive all my sins: the minute and the enormous, the first and the last, those done openly and those concealed.¹

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ،
عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ،
اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ

O Allaah, Lord of Jibraa'eel, Meekaa'eel, and Israafeel; Originator of the heavens and the earth; Knower of all things seen and unseen; You judge between Your servants regarding matters about which they differ. Guide me, by Your permission, to the truth about which others have differed. Indeed, You guide whom You will to a straight path.²

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ
بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ

O Allaah, I earnestly seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment. I seek refuge with You from Yourself. I cannot praise You sufficiently. You are as You have praised Yourself.³

¹ Collected by Muslim (1084) from Aboo Hurayrah ؓ.

² Collected by Muslim (1811) from 'Aa'ishah ؓ.

³ Collected by Muslim (1090) from 'Aa'ishah ؓ.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ،

وَسُوءِ الْقَضَاءِ، وَشِمَاتَةِ الْأَعْدَاءِ

O Allaah, I earnestly seek refuge with You from the distress of calamity, being overtaken by misery, evil resulting from preordained matters, and the spite of enemies.¹

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي لِسَانِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَمِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ شِمَالِي نُورًا، وَمِنْ بَيْنِ يَدَيَّ نُورًا، وَمِنْ خَلْفِي نُورًا، وَاجْعَلْ فِي نَفْسِي نُورًا، وَأَعْظِمْ لِي نُورًا

O Allaah, place light in my heart, light upon my tongue, light in my hearing, light in my sight, light above me, light beneath me, light at my right, light at my left, light in front of me, light behind me, light within my soul, and grant me abundant light.²

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allaah, send *salaah* upon Muḥammad and upon the family of Muḥammad, just as You have sent *salaah* upon Ibraaheem and upon the family of Ibraaheem. Indeed, You are Most Praiseworthy, Most Glorious. O Allaah, bless Muḥammad and the family of Muḥammad, just as You have blessed Ibraaheem and the family of Ibraaheem. Indeed, You are

¹ Collected by al-Bukhaaree (6347) and Muslim (6877) from Aboo Hurayrah ؓ, with the wording, “The Messenger of Allaah ﷺ would seek refuge from...”

² Collected by al-Bukhaaree (6316) and Muslim (1797) from ibn ‘Abbaas ؓ.

Most Praiseworthy, Most Glorious.¹

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ
أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ
أَعْلَمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ
قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ،
وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا

O Allaah, I ask You for all good things, both in the immediate and distant future, whether I know about them or not. I seek refuge with You from all evil things, both in the immediate and distant future, whether I know about them or not. O Allaah, I ask You for the good which Your worshipping servant and Prophet asked of You, and I seek refuge with You from the evil which Your worshipping servant and Prophet sought refuge. O Allaah, I ask You to grant me *Jannah*, as well as all words and deeds that bring me closer to it. I seek refuge in You from the hellfire, as well as all words and deeds that bring me closer to it. I implore You to grant me good in all that You have ordained for me.²

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَوُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيَيْتَنِي مَا عَلِمْتَ الْحَيَاةَ
خَيْرًا لِي، وَتَوَفَّيْتَنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتِكَ
فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْعُصْبِ،

¹ Collected by al-Bukhaaree (3370) and Muslim (908) from Ka'b ibn 'Ujrah ؓ.

² Collected by ibn Maajah (3846) with a *sahih* chain of narration from 'Aa'ishah ؓ. See *as-Silsilah as-Sahihah* by al-Albaanee ؓ (1542).

وَأَسْأَلُكَ الْقُصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

O Allaah, by Your knowledge of all things unseen and Your power over all creation, allow me to live for as long as You know that life will be best for me, and cause me to die when You know that death will be best for me. O Allaah, grant me fear of You in secret and in public. Make me fair and truthful whether I am pleased or angry. Grant me moderation in times of poverty and affluence. Grant me Your everlasting grace. Grant me unending happiness. Make me pleased with Your decree. Grant me a tranquil life after death. Grant me the delight of looking at Your Face, and a longing to meet You in a manner that does not entail any painful difficulty or trial that will lead me astray. O Allaah, beautify us with the adornment of *Eemaan*, and make us guides for others, as well as rightly guided ourselves.¹

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، وَاحْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

¹ Collected by an-Nasaa'ee (1305) with a *hasan* chain of narration from 'Ammaar ibn Yaasir ؓ.

O Allaah, I implore You to pardon me and grant me well-being in this world and the hereafter. O Allaah, I implore You to pardon me and grant me well-being in my religion, worldly affairs, family, and property. O Allaah, conceal my faults and calm my fears. O Allaah, protect me from in front, from behind, on my right, on my left, and from above, and I seek refuge in Your Greatness from being suddenly afflicted from beneath myself.¹

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ
وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ
الشَّيْطَانِ وَشِرْكِهِ

O Allaah, Knower of the seen and the unseen, Originator of the heavens and the earth, Lord and Master of everything. I testify that there is none worthy of worship except You. I seek refuge in You from the evil of my own soul, and from the evil of *shaytaan* and the *shirk* he incites.²

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ
عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ،
وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ، إِنَّكَ أَنْتَ عَلَّامُ
الْغُيُوبِ

O Allaah, I earnestly ask You for firmness in all matters, and strong resolve with sound direction. I ask You for all factors

¹ Collected by Aboo Daawood (5074) and others with a *sabeeh* chain of narration from ibn 'Umar ؓ.

² Collected by at-Tirmidhee (3392) and others with a *sabeeh* chain of narration from Aboo Hurayrah ؓ.

that allow me to attain Your mercy and Your forgiveness. I ask You to allow me to be grateful for Your blessings and to perfect Your worship. I ask You for a sound heart and a truthful tongue. I ask You for the good of all that You know, I seek refuge in You from the evil of all that You know, and I ask Your forgiveness for all that You know. Indeed, You have full knowledge of all things unseen.¹

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allaah, suffice me with what You have made permissible so that I do not resort to anything impermissible, and enrich me from Your bounty so that I would not need anyone besides You.²

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ

O Allaah, grant me well-being in my body. O Allaah, grant me well-being in my hearing. O Allaah, grant me well-being in my sight. There is none worthy of worship except You. O Allaah, I seek refuge in You from *kufr* and poverty. O Allaah, I seek refuge in You from punishment in the grave. There is none worthy of worship except You.³

¹ Collected by at-Tabaraanee in *al-Kabeer* (7135) from Shaddaad ibn Aws ؓ with a *hasan* chain of narration. See *as-Silsilah as-Saheehah* by al-Albaanee ؓ (3228).

² Collected by at-Tirmithi (3563) with a *hasan* chain of narration from ‘Alee ؓ. See *as-Silsilah as-Saheehah* by al-Albaanee ؓ (266).

³ Collected by Aboo Daawood (5090) with a *hasan* chain of narration from Aboo Bakrah ؓ.

رَبِّ أَعْنِي وَلَا تُعِنِّ عَلَيَّ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَأَمْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرِ الْهُدَى لِي، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَرًا، لَكَ ذَكَرًا، لَكَ رَهَابًا، لَكَ مَطْوَعًا، لَكَ مُحِبًّا، إِلَيْكَ أَوْهَا مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَأَسْأَلُ سَخِيمَةَ صَدْرِي

My Lord, assist me and do not assist against me. Grant me victory and do not grant victory over me. Plot in my favour and do not plot against me. Guide me and facilitate the means to guidance for me. Grant me victory over those who transgress against me. My Lord, make me constantly grateful to You, constantly mentioning and remembering You, constantly fearful of You, constantly obedient to You, constantly humble before You, and constantly repentant to You. My Lord, accept my repentance, wash away my misdeeds, answer my prayers, make my proof firm, set my tongue aright, guide my heart, and remove rancour from my chest.¹

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِي لِمَا أَضَلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرَّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ، اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُتَمِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ، اللَّهُمَّ إِنِّي

¹ Collected by at-Tirmithi (3551) and others with a *sahih* chain of narration from ibn 'Abbaas ؓ.

أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ، وَالْأَمْنَ يَوْمَ الْحَوْفِ، اللَّهُمَّ إِنِّي عَائِدُ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا، وَشَرِّ مَا مَنَعْتَ، اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ، اللَّهُمَّ تَوَفَّقْنَا مُسْلِمِينَ وَأَحِينَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ، غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يُكذِّبُونَ رُسُلَكَ وَيَصُدُّونَ عَنْ سَبِيلِكَ، وَاجْعَلْ عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ أُوتُوا الْكِتَابَ، إِلَهَ الْحَقِّ

O Allaah, all praise belongs to You. None can restrict what You spread forth, and none can spread forth what You restrict. None can guide anyone You allow to stray, and none can lead astray anyone You guide. None can bestow what You withhold, and none can withhold what You bestow. None can draw near what You distance, and none can distance what You draw near. O Allaah, grant us Your blessings, mercy, bounty, and provisions in abundance. O Allaah, I earnestly implore You to grant me lasting blessings which will never change or come to an end. O Allaah, I earnestly implore You for Your bounty on the day of dire need, and for security on the day of fear. O Allaah, I earnestly seek refuge with You from the evil in anything You have given us, and from the evil in anything You have withheld. O Allaah, make *Eemaan* beloved to us and beautify it in our hearts. Make *kufri*, sins, and disobedience detested to us, and make us among those who are rightly guided. O Allaah, allow us to die submitting to You in Islaam and allow us to live submitting to You in Islaam. Join us with the righteous without subjecting us to disgrace or trials. O Allaah, fight the people who reject You – those who have rejected Your Messengers and obstructed others from Your path – and send Your wrath and torment upon them. O

Allaah, fight the people to whom You have revealed scriptures, yet they reject You. I implore You, Lord of truth and justice.¹

Spending the Night in Muzdalifah

1) After sunset on the Day of ‘Arafah, those performing Hajj must head to Muzdalifah calmly and peacefully, without harming one another. Upon arrival at Muzdalifah, they settle there making certain that they are actually within its boundaries. If they stay outside Muzdalifah’s boundaries until morning, they are considered to be heedless and negligent. Muzdalifah is currently known by the signs saying “Muzdalifah starts here,” and can also be identified by the powerful, bright lights throughout its entire area.

2) The first thing one does after settling at Muzdalifah is pray Maghrib and ‘Ishaa’, combining them and shortening ‘Ishaa’, calling the *athaan* once and *iqaamah* twice, as done by the Prophet ﷺ. This is irrespective of whether one arrives during the time of Maghrib or after the time for ‘Ishaa’ has begun.

Some people collect pebbles upon arrival at Muzdalifah, but this is incorrect. No pebbles were collected for the Messenger ﷺ until after his departure from Muzdalifah to Minaa.

3) The eve of the Day of Sacrifice is spent in Muzdalifah until morning, as was done by the Messenger of Allaah ﷺ. Discussion of this preceded in the chapter “Obligatory Rites (*Waaajibaaat*) of Hajj.” Anyone who leaves Muzdalifah before half the night has elapsed must offer a sacrifice. In addition, *Tawaaf al-Ifaadah* and stoning cannot be done before the middle of the night. There are no other specific prayers or acts of worship to be performed that

¹ Collected by Ahmad (15492) and al-Bukhaaree in *al-Adab al-Mufrad* (699) with a *sahih* chain of narration from Rifaa’ah az-Zuraqee ؓ.

night except the *witr* prayer, which the Muslim prays during all other nights of the year.

4) One prays Fajr at the break of dawn, which is the beginning of its prescribed time, and then engages in *thikr* and *du'aa* until the sky becomes quite bright. This was done by the Prophet ﷺ as mentioned in the long hadeeth of Jaabir. Moreover, Allaah ﷻ said,

﴿فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ
عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ
وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ﴾

“Then, when you depart from ‘Arafaat, engage in *thikr* of Allaah at *al-Mash‘ar al-Haraam*. Establish the *thikr* that is due to Him for having guided you, as you were indeed previously among the astray.” [*al-Baqarah* (2):198]. *Al-Mash‘ar al-Haraam* refers to Muzdalifah since it is within the haram boundaries. As for ‘Arafah, it is a *Mash‘ar Halaal* because it falls outside the haram boundaries.

5) Those who may be weak – whether women, children, or others – are allowed to leave Muzdalifah and head to Minaa in the latter part of the night, since the Prophet ﷺ permitted them to do so. This ruling is supported by narrations from ‘Abdullaah ibn ‘Umar ﷺ collected by al-Bukhaaree (1676) and Muslim (3130); ibn ‘Abbaas ﷺ collected by al-Bukhaaree (1678) and Muslim (3127); Asmaa’ bint Abee Bakr ﷺ collected by al-Bukhaaree (1679) and Muslim (3122); and ‘Aa’ishah ﷺ collected by al-Bukhaaree (1681) and Muslim (3118).

Rites Performed on the Day of Sacrifice

1) There are four rites to be completed on the Day of Sacrifice (tenth of Thul-Hijjah): stoning *Jamrah al-‘Aqabah*, offering a sacrifice, shaving the head or shortening the hair,

and *Tawaaf al-Ifaadah* followed by *Sa'y* for those required to perform *Sa'y*. The Messenger of Allaah ﷺ carried them out in the order mentioned: he stoned, then sacrificed, then shaved his head, and then performed *Tawaaf*. It is best to do them in this order, emulating the Messenger of Allaah ﷺ.

2) Some of the Companions ﷺ performed these rites in a sequence different from the Prophet ﷺ. When they asked him about that, he replied that there was no harm in what they had done. Sequences about which they inquired included: shaving the head before sacrificing; sacrificing before stoning; shaving the head before stoning; *Tawaaf al-Ifaadah* before stoning; stoning after *zawaal*, since the Prophet ﷺ stoned in the morning; and *Sa'y* before *Tawaaf*, since the Prophet ﷺ performed *Sa'y* immediately after *Tawaaf al-Qudoom*, and also because the other Companions who had to perform *Sa'y* did so after *Tawaaf al-Ifaadah*.

‘Abdullaah ibn ‘Amr ibn al-‘Aas ﷺ reported that the Messenger of Allaah ﷺ stopped at a point during the Farewell *Hajj* and people asked him questions. A man said, “I shaved my head before sacrificing, without realizing it.” The Prophet ﷺ replied,

إذْبَحْ وَلَا حَرَجَ.

“Sacrifice, and there is no harm in doing that.” Another person came and asked, “I sacrificed before stoning, without realizing it.” He responded,

إِزْمِ وَلَا حَرَجَ.

“Stone, and there is no harm in doing that.” There was no question posed to the Prophet ﷺ that day about advancing or delaying the order of the rites except that he replied,

إِفْعَلْ وَلَا حَرَجَ.

“There is no harm in doing that.” Collected by al-Bukhaaree (1736) and Muslim (3156).

In another narration collected by Muslim (3163), ‘Abdullaah ibn ‘Amr ؓ said, “I heard a man say to the Messenger of Allaah ﷺ when he was at the *jamrah* on the Day of Sacrifice, ‘Messenger of Allaah, I shaved my head before stoning.’ He replied,

إِزْمٌ وَلَا حَرَجٌ.

‘Stone, and there is no harm in doing that.’ Another person came to him and said, ‘I sacrificed before stoning.’ He replied,

إِزْمٌ وَلَا حَرَجٌ.

‘Stone, and there is no harm in doing that.’ Another person came to him and said, ‘I performed *Tawaaf al-Ifaadah* at the House before stoning.’ He replied,

إِزْمٌ وَلَا حَرَجٌ.

‘Stone, and there is no harm in doing that.’ I did not see him being asked about anything that day except that he replied,

أَفْعَلُوا وَلَا حَرَجٌ.

‘There is no harm in doing that.’” Al-Bukhaaree collected a similar narration (1722) from ibn ‘Abbaas ؓ.

Al-Bukhaaree also collected another narration (1735) from ibn ‘Abbaas ؓ who said that the Prophet ﷺ was asked questions while at Minaa on the Day of Sacrifice and would reply,

لَا حَرَجٌ.

“There is no harm in doing that.” A man said, “I shaved my head before sacrificing.” He responded,

إِذْبَحْ وَلَا حَرَجٌ.

“Sacrifice, and there is no harm in doing that.” A man said, “I stoned after *zawaal*.” He replied,

لَا حَرَجَ.

“There is no harm in that.”

There is also a narration from Usaamah ibn Shareek ؓ who said, “I set out with the Prophet ﷺ to perform Hajj and people would come to him. One would say, ‘Messenger of Allaah, I performed *Sa’y* before Tawaaf,’ and another would say he advanced one rite or delayed another. The Prophet ﷺ would reply,

لَا حَرَجَ لَا حَرَجَ، إِلَّا عَلَى رَجُلٍ اقْتَرَضَ عِرْضَ رَجُلٍ مُسْلِمٍ وَهُوَ ظَالِمٌ،
فَذَلِكَ الَّذِي حَرَجَ وَهَلَكَ.

“There is no harm in that. There is no harm in that; except in the case of a man who slandered another Muslim unjustly. That is the person who will face harm and destruction’.” Collected by Aboo Daawood (2015) with a *sahheeh* chain of narration fulfilling the criteria of al-Bukhaaree and Muslim.

3) By performing three of these four rites, one exits the state of Ihraam. These three rites are stoning, shaving the head, and Tawaaf because they are required regardless of whether one is performing Tamattu’, Qiraan, or Ifraad. Sacrificing is not related to exiting the state of Ihraam because it is a rite which must be done only when performing Qiraan and Tamattu’, but not if performing Ifraad. If one completes all three of the aforementioned rites, he fully exits the state of Ihraam, and all things return to being permissible, including marital intimacy.

If one completes any two of the three rites, he partially exits the state of Ihraam, and all things return to being permissible except for marital intimacy. This is based on the narration from ‘Aa’ishah ؓ who said, “I used to apply fragrance to the Messenger of Allaah ﷺ when he was preparing to assume Ihraam, as well as when he exited Ihraam and had not yet performed Tawaaf at the House.” Collected

by al-Bukhaaree (1539) and Muslim (2841).

The Prophet ﷺ performed *Tawaaf* after stoning the *jamrah* and shaving his head. The reason for saying that a person partially exits the state of *Ihraam* by doing any two of the three rites is because advancing or delaying any of them on the Day of Sacrifice is permissible, as has preceded.

4) The Prophet ﷺ departed from Muzdalifah when the sky became quite bright, but before sunrise. Al-Fadl ibn ‘Abbaas collected seven pebbles for him along the way, and the Prophet ﷺ used those pebbles to stone *Jamrah al-‘Aqabah* later in the morning. The stoning of *Jamrah al-‘Aqabah* may be done at any time on the Day of Sacrifice, but it is best to do so after sunrise. Discussion just preceded [in point #2 of this chapter] about the narration of ibn ‘Abbaas where the Prophet ﷺ said, “**There is no harm in that**” to a man who said, “I stoned after midday.” Ibn al-Munthir said in *al-Ijma‘* (pg.65), “The scholars have agreed that stoning *Jamrah al-‘Aqabah* on the Day of Sacrifice after dawn, but before sunrise, fulfils the obligation.”

If one is unable to stone before sunset, he may still stone afterwards. This is based on the report from Naafi‘, the *mawlaa* of ibn ‘Umar, as collected in *al-Muwatta‘* (1/409) with a *sabeeh* chain of narration. Naafi‘ said that a niece of Safiyyah bint Abee ‘Ubayd experienced post-natal bleeding while at Muzdalifah, so she and Safiyyah stayed behind and did not reach Minaa until the sun had set on the Day of Sacrifice. ‘Abdullaah ibn ‘Umar told them to stone the *jamrah* when they arrived and did not consider them subject to any sort of penalty.

Those given the concession to leave Muzdalifah at the end of the night are allowed to stone *Jamrah al-‘Aqabah* when they arrive at Minaa. This is based on the narration from ‘Abdullaah, the *mawlaa* of Asmaa’, collected by al-Bukhaaree (1679) and Muslim (3122). ‘Abdullaah said regarding Asmaa’, “We departed and continued on our way until she stoned the *jamrah*. Then, she returned to where we

settled in Minaa and prayed Fajr there.” It is also based on the narration collected by Muslim (3120) from ‘Aa’ishah رضي الله عنها who said, “I wish I had sought permission from the Messenger of Allaah ﷺ, as Sawdah did, so I could pray Fajr at Minaa and stone the *jamrah* prior to the people arriving.”

5) Sacrificing takes the form of *nahr* [at the base of the neck, near the chest] for camels, and *thabbh* [at the top of the neck, near the head] for cows and sheep. It can be done at any time, day or night, on the Day of Sacrifice as well as the three days of *tashreeq*. This applies regardless of whether the sacrifice is obligatory – as a result of performing *Tamattu’* or *Qiraan*, or making a vow – or if it is optional.

The least that one offers as a sacrifice is a sheep or a one-seventh share in a camel or cow. Whatever fulfils the requirement for *ud-hiyah* also fulfils the requirement for sacrifice: a *jathaa’* in the case of sheep, and a *thanee* for other animals. A *jathaa’* refers to a six-month-old sheep. A *thanee* refers to either a one-year-old goat, a two-year-old cow, or a five-year-old camel.

Sacrificing may be carried out in Minaa or Makkah based on the narration of Jaabir رضي الله عنه who said, “The Messenger of Allaah ﷺ said,

مِنِّي كُلُّهَا مَنْحَرٌ، وَكُلُّ فِجَاجِ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ.

‘All of Minaa is a place of sacrifice, and every mountain pass of Makkah is a path and place of sacrifice.’”

Collected by ibn Maajah (3048) and others with a *sabeeh* chain of narration.

If one performs *Qiraan* or *Tamattu’* and is unable to offer a sacrifice, he must fast three days during Hajj and seven when he returns to his home. This is based on the statement of Allaah ﷻ,

﴿فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

﴿فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ

“And whoever performs ‘Umrah in the months of Hajj, before performing the rites of Hajj itself, must offer a sacrifice within his means. However, if unable to do so, he must fast three days during the months of Hajj and seven days after returning home.” [al-Baqarah (2):196]. Fasting the three and seven days may be done consecutively, or spread out over a longer time. It is best to delay fasting the three days until near the time of Hajj, but before the day of ‘Arafah. If one does not fast some or any of them prior to Hajj, he must fast them during the days of *tashreeq*. This is based on the narration in *Saheeh al-Bukhaaree* (1997) from ‘Aa’ishah ؓ and ibn ‘Umar ؓ who both said, “No one was granted the concession to fast during the days of *tashreeq* except those unable to offer a sacrifice.”

It is recommended for the one offering a sacrifice to eat some of it and give some in charity, based on the statement of Allaah ﷻ,

﴿فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَاسِ الْفَقِيرَ﴾

“Thereafter, eat from the sacrificial animals, and feed the unfortunate and poor.” [al-Hajj (22):28]. One may also give some of the meat to others as a gift, even if the recipient is well-off.

The Prophet ﷺ himself ate from the animals he sacrificed and drank some of the broth. The long hadeeth of Jaabir ؓ collected by Muslim states that the Prophet ﷺ “headed to the place of sacrifice and sacrificed sixty-three camels with his own hand. He then deputed ‘Alee who sacrificed the remainder, and shared with him in his sacrifice. He later requested a piece of each camel, and the pieces were put into a pot and cooked. They both ate some of it and drank from the broth.”

It is not obligatory to eat from one’s sacrifice because the Prophet ﷺ did not eat from every single one of those camels, the total of which was one hundred. Additionally, he would send animals from al-Madeenah to

Makkah to be sacrificed and have the meat distributed in Makkah, but he himself would not consume any of it. Al-Bukhaaree (1698) and Muslim (3194) collected that ‘Aa’ishah رضي الله عنها narrated, “The Messenger of Allaah ﷺ would send animals to be sacrificed from al-Madeenah, and I would twist their garlands. After sending the sacrificial animals, he would not avoid the things impermissible to someone in *Ihraam*.”

6) The third rite on the Day of Sacrifice is shaving the head or shortening the hair. Elaboration on this issue has preceded in the chapter “Shaving or Shortening the Hair.”

7) The fourth rite on the Day of Sacrifice is *Tawaaf al-Ifaadah*, which is a pillar (*rukn*) of *Hajj*. Without *Tawaaf al-Ifaadah*, *Hajj* is incomplete. Evidence for this has preceded in the chapter “Pillars (*Arkaan*) of *Hajj* and ‘Umrah.”

It is acceptable to perform *Tawaaf al-Ifaadah* during the days of *tashreeq* and even afterwards. If one performs *Qiraan* or *Ifraad*, but did not perform *Sa’y* after *Tawaaf al-Qudoom* or did not go to Makkah until after having been in ‘Arafah, he must perform *Sa’y* following *Tawaaf al-Ifaadah*.

It is obligatory for anyone performing *Qiraan* or *Ifraad* to make *Sa’y* once, either following *Tawaaf al-Qudoom*, or following *Tawaaf al-Ifaadah*. If someone does not perform it at the first time, he must do so at the second.

However, there are two *Tawaaf* and *Sa’y* that are obligatory in *Tamattu’*: a *Tawaaf* and *Sa’y* for ‘Umrah, and a *Tawaaf* and *Sa’y* for *Hajj*. Therefore, anyone performing *Tamattu’* must make *Sa’y* after *Tawaaf al-Ifaadah*.

Evidence that *Sa’y* for *Hajj* is an obligation when performing *Tamattu’* can be found in a narration in *Sahheeh al-Bukhaaree* (1572) from ibn ‘Abbaas رضي الله عنه. When he was asked about *Tamattu’* he said, “The *Muhaajiroon*, *Ansaar*, and wives of the Prophet ﷺ proclaimed the *Talbiyah* to commence the Farewell *Hajj*, and so did we. When we arrived at Makkah, the Prophet ﷺ said,

اجْعَلُوا إِهْلَالَكُمْ بِالْحَجِّ عُمْرَةً، إِلَّا مَنْ قَلَّدَ الْهَدْيَ.

‘Make your intention for ‘Umrah instead of Hajj, unless you garlanded a sacrificial animal.’ Thus, we performed Tawaaf at the House, went between as-Safaa and al-Marwah, were intimate with our wives, and wore normal clothing. The Prophet ﷺ also said,

مَنْ قَلَّدَ الْهَدْيَ، فَإِنَّهُ لَا يَحِلُّ لَهُ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ.

‘If anyone garlanded a sacrificial animal, he must not exit Ihraam until the animal reaches the place of sacrifice.’ Then, on the Day of Tarwiyah, he told us to assume Ihraam for Hajj. He also informed us that we must perform Tawaaf at the House and go between as-Safaa and al-Marwah once we complete the rites [in Minaa, ‘Arafah, and Muzdalifah]...” Al-Bukhaaree cited this report with an incomplete chain of narration. He said, “Aboo Kaamil Fudayl ibn Husayn al-Basree stated...” and then mentioned the report. Al-Bayhaqee, however, collected it with a complete, sahheeh chain of narration in his Sunan (5/23).

Al-Bukhaaree (1556) and Muslim (2910) also collected a narration from ‘Aa’ishah who said, “Those who declared their Talbiyah for ‘Umrah (Tamattu’) performed Tawaaf at the House and between as-Safaa and al-Marwah, and then exited the state of Ihraam. They then performed another Tawaaf for their Hajj after returning from Minaa. As for those who combined Hajj and ‘Umrah (Qiraan), they only performed one Tawaaf.” This is the wording collected by Muslim.

‘Aa’ishah’s statement “They then performed another Tawaaf for their Hajj after returning from Minaa” refers to Tawaaf between as-Safaa and al-Marwah [i.e. Sa’i]. As for Tawaaf al-Ifaadah, it is a pillar (rukan) of Hajj regardless of the mode one is performing. Accordingly, all of the Companions completed Tawaaf al-Ifaadah.

There is, however, a narration from Jaabir ؓ

collected by Muslim (2942) which states, “The Prophet ﷺ and his companions did not perform *Sa’y* between as-Safaa and al-Marwah more than once. They did so at the time of [the Prophet’s] initial *Tawaaf*.” In light of the two preceding narrations from ibn ‘Abbaas ؓ and ‘Aa’ishah ؓ, it is understood that Jaabir was not referring to all of the Companions. The comment Jaabir made applied to the Companions [performing *Qiraan*] who brought their sacrificial animals and did not exit *Ihraam* until the Messenger of Allaah ﷺ did so on the Day of Sacrifice. They were the ones who performed *Sa’y* only once, and that was after *Tawaaf al-Qudoom*. As for the Companions performing *Tamattu’*, they completed *Sa’y* twice: once for ‘Umrah, and another time for Hajj. Furthermore, the narrations from ibn ‘Abbaas and ‘Aa’ishah both affirm an additional *Sa’y* for those performing *Tamattu’*, contrary to the narration of Jaabir. In such a case, affirmation takes precedence over negation. Our Shaykh, ‘Abdul-‘Azeez ibn Baaz ؓ, explained this very clearly in his book about Hajj.

Spending the Nights of *Tashreeq* in Minaa

1) Everyone performing Hajj is to spend the nights preceding the eleventh and twelfth days of Thul-Hijjah in Minaa. If one wishes to expedite his departure, he must leave Minaa before sunset on the twelfth day, after stoning the three *jamaraat* after *zawaal*. If one wishes to remain in Minaa, he spends the eve of the thirteenth there, and then departs after stoning the *jamaraat* after *zawaal*. This is based on the statement of Allaah ﷻ,

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

“And engage in *thikr* of Allaah during the few appointed days. Then, if anyone hastens to depart in two days, there is no sin upon him; and if anyone delays departure, there is no sin upon him. This applies to those who observe *Taqwaa*.” [al-Baqarah (2):203]. The two days after which one may hasten to depart are the eleventh and twelfth of Thul-Hijjah. The Day of Sacrifice is not one of them, contrary to what some people mistakenly think.

The days to sacrifice animals are four. The first is the Day of Sacrifice. The second day is the eleventh of Thul-Hijjah, when everyone performing Hajj must be in Minaa. The third day is the twelfth of Thul-Hijjah, which is the first day of departure, when those who hasten exit Minaa. The fourth day is the thirteenth of Thul-Hijjah, which is the second day of departure, when those who delay exit Minaa.

2) Spending the night in Minaa means that one is present in Minaa for more than half the night, and it does not matter whether he is present during the earlier half of the night or the latter half, or whether he is asleep or awake. Determining half of the night is done by taking the time between sunset and the *athaan* of Fajr, and then dividing it by two. Thus, one either spends the first half of the night in Minaa along with a portion of the second half, or the second half along with a portion of the first. It is best to exercise caution if one wishes to go to Makkah for *Tawaaf*, or anything else, and do so after the first half of the night has elapsed. If one goes there in the first half, it is possible that he might not return in time to spend more than half the night in Minaa.

3) Staying in Minaa for three days is better than leaving early because the Prophet ﷺ stayed behind and did not expedite his departure. Furthermore, staying behind leads to performing more rites of Hajj for which one is rewarded, including stoning the *jamaraat* on the thirteenth day, and spending the night preceding it in Minaa. Delaying

departure also helps one avoid the crowding that occurs when leaving early.

4) The two or three nights to be spent in Minaa – depending on whether one hastens or delays departure – are among the obligatory rites (*waajibaa*t) of Hajj. The evidence for this has preceded.

5) If the sun sets on the twelfth day and one is still in Minaa, not in the process of leaving, he must spend that night in Minaa and stone the *jamaaraat* after *zawaal* on the thirteenth. This is based on a narration collected by Maalik in *al-Muwatta'* (1/407) from Naafi' who reported that 'Abdullaah ibn 'Umar ؓ used to say, "Whoever is still in Minaa at sunset on the middle day of *tashreeq* (twelfth of Thul-Hijjah) must stay until stoning the *jamaaraat* the next day."

If the sun sets while one is still in Minaa, but is in the process of leaving, he can continue on his way and is not obligated to remain.

Stoning the *Jamaaraat* During the Days of *Tashreeq*

1) Stoning *Jamrah al-'Aqabah* on the Day of Sacrifice and stoning the three *jamaaraat* after *zawaal* on the days of *tashreeq* comprise one of the obligatory rites (*waajibaa*t) of Hajj. The evidence for this has preceded.

2) Pebbles for stoning the *jamaaraat* do not have to be collected from a specific place. They may be collected from Muzdalifah, Minaa, or Makkah. Forty-nine pebbles are needed by those leaving Minaa early, and seventy by those staying for three days. One may collect the pebbles himself, have someone collect for him, or even purchase them. The total number of pebbles can be gathered all at once, or collected daily as needed. Seven pebbles were collected for the Prophet ﷺ in Minaa while on the way from Muzdalifah to *Jamrah al-'Aqabah*. In *Saheeh Muslim* (3089) there is a

narration from al-Faḍl ibn ‘Abbaas ؓ, a part of which says, “When [the Prophet ﷺ] reached Muḥassir – which is part of Minaa – he said,

عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي تُرْمَى بِهِ الْجَمْرَةُ.

‘Collect pebbles the size of *ḥaṣaa al-khathf* which are to be used for stoning the *jamrah*.’” There is also a narration in *Sunan al-Bayhaqee* (5/127) with a *ḥasan* chain from ‘Abdullaah ibn ‘Abbaas, who reported that al-Faḍl ibn ‘Abbaas ؓ said, “The Messenger of Allaah ﷺ told me on the morning of the Day of Sacrifice,

هَاتِ فَالْقَطِّ لِي حَصَى.

‘Collect some pebbles and bring them to me.’ So I collected some pebbles the size of *ḥaṣaa al-khathf*, placed them in his hand, and he said,

بِأَمْثَالِ هَؤُلَاءِ، بِأَمْثَالِ هَؤُلَاءِ، وَإِيَّاكُمْ وَالْغُلُوءَ؛

فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوءُ فِي الدِّينِ.

‘Use ones similar to these. Use ones similar to these, and beware of extremism because those before you were destroyed only due to extremism in the religion.’”

There is a similar report in *Sunan ibn Maajah* (3029) with a *ṣaḥeeḥ* chain of narration from ibn ‘Abbaas ؓ, directly from the Prophet ﷺ, specifying that seven pebbles were collected. In this narration, ‘Abdullaah ibn ‘Abbaas ؓ did not mention [his brother] al-Faḍl ibn ‘Abbaas ؓ. However, it is known that al-Faḍl was the one riding behind the Prophet ﷺ from Muzdalifah to the *jamrah* and the one who collected the pebbles for him ﷺ. As for ‘Abdullaah ibn ‘Abbaas ؓ, the Prophet ﷺ sent him ahead with the weak, as previously mentioned in the chapter “Spending the Night in Muzdalifah.”

3) As mentioned in the *ḥadeeth*, the pebbles should be the size of *ḥaṣaa al-khathf*, which is a bit larger than a

chick pea. It is impermissible to use pebbles exceeding that size because doing so is a form of extremism in religion.

Stoning is to be done with pebbles and not with other materials such as wood, mud, metal, glass, bones, or anything else. The pebbles are not to be washed, as there is nothing to substantiate such a practice. If need be, one may use stones from around the *jamaraat* because they either fell without being thrown, or were thrown from far but fell before reaching their target. Therefore, they take the same ruling of pebbles that have not been used to stone the *jamaraat*.

4) One must be at least reasonably sure that his pebbles fall within the stoning area around the *jamrah*. Each pebble is to be thrown individually and one says “*Allaahu akbar*” with each throw. Throwing all of the pebbles together at once does not satisfy this obligation, and neither does simply placing them into the stoning area since placing is not throwing.

5) Explanation about the time for stoning *Jamrah al-‘Aqabah* has preceded in the chapter “Rites Performed on the Day of Sacrifice.” As for the three *jamaraat* together, they are to be stoned on the days of *tashreeq* after *zawaal* each day. It is prohibited to stone before that time because the Prophet ﷺ stoned after *zawaal* on each of the three days of *tashreeq* and he said,

لَتَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ.

“Learn your rites of Hajj. I do not know, perhaps I may not perform Hajj again after this Hajj of mine.”

Collected by Muslim (3137) from Jaabir ؓ.

In another narration also collected by Muslim (3141), Jaabir ؓ said, “The Messenger of Allaah ﷺ stoned the *jamrah* on the Day of Sacrifice in the morning. As for the following days, he stoned after *zawaal*.”

There is also a narration in *Saheeh al-Bukhaaree* (1746) from ibn ‘Umar ؓ who said, “We would check the time, and

once it was after *ẓawaal*, we stoned.”

Maalik collected a narration in *al-Muwattaʻ* (1/284) from Naafiʻ that ‘Abdullaah ibn ‘Umar used to say, “The *jamaraat* are not to be stoned on the three days except after the sun begins its descent.”

At-Tirmithi said after citing the hadeeth of Jaabir (894), “The majority of scholars hold that this hadeeth is to be implemented. After the Day of Sacrifice, stoning is not to be done except after *ẓawaal*.”

If one is unable to stone before sunset, he may stone at night. The previous narration from ‘Abdullaah ibn ‘Umar رضي الله عنه about stoning *Jamrah al-‘Aqabah* also mentions that he gave permission to his wife, Safiyyah, and the woman with her to stone after sunset. The time for stoning *Jamrah al-‘Aqabah* on the Day of Sacrifice is longer than the time allowed for stoning on the days of *tashreeq*. Thus, stoning at night on these days is even more justifiable.

In addition, the Prophet ﷺ permitted the shepherds to stone at night, as collected by al-Bayhaqee (5/151) with a *hasan* chain of narration from ‘Abdullaah ibn ‘Umar رضي الله عنه. Ash-Shaykh al-Albaanee رحمته الله also cited supporting narrations for this hadeeth in *as-Silsilah as-Sahheehah* (2477).

Time for stoning on the thirteenth ends at sunset, and it is not permissible to stone afterwards. If the sun sets and one has not yet stoned, he must offer a sacrifice of either a sheep or a one-seventh share of a camel or cow.

6) The three *jamaraat* are to be stoned in order on the days of *tashreeq*. One begins with the first, which is the furthest from Makkah and closest to *Masjid al-Khayf*. Next is the middle *jamrah*, and then *Jamrah al-‘Aqabah*. Stoning in any other order is impermissible because this is how the Prophet ﷺ stoned them on each of the days of *tashreeq*.

One stands with his hands raised in *duʻaaʻ* after stoning the first *jamrah* and does the same after stoning the second. Al-Bukhaaree collected (1753) a narration from ibn ‘Umar رضي الله عنه who said, “When the Messenger of Allaah ﷺ

stoned the *jamrah* closest to the *masjid* at Minaa, he stoned with seven pebbles, saying “*Allaahu akbar*” when throwing each one. He then proceeded ahead of it, stood facing the *qiblah* with his hands raised in *du‘aa’*, and remained there for a long time. He then continued to the second *jamrah*, and stoned it with seven pebbles, saying “*Allaahu akbar*” when throwing each one. He then descended to the left towards the side by the valley, and stood facing the *qiblah* with his hands raised in *du‘aa’*. He continued to the *jamrah* at *al-‘Aqabah*, and stoned it with seven pebbles, saying “*Allaahu akbar*” when throwing each one. He then left without stopping [to make *du‘aa’*].”

7) It is permissible to stone the three *jamaraat* from any direction. However, it is recommended when stoning *Jamrah al-‘Aqabah* to have Minaa on one’s right and Makkah on one’s left. ‘Abdur-Rahmaan ibn Yazeed narrated that he performed Hajj with ibn Mas‘ood ؓ and saw him stone the third *jamrah* with seven pebbles, the House being to his left and Minaa to his right. He then said, “At this place stood the one to whom *Soorah al-Baqarah* was revealed.” Collected by al-Bukhaaree (1749) and Muslim (3134). Perhaps the reason for ‘Abdullaah ibn Mas‘ood specifying *Soorah al-Baqarah* was due to it containing an explanation of many rites of Hajj, including stoning the *jamaraat*. Stoning falls under “*thikr* of Allaah” which He commanded in His statement,

﴿وَأذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ

فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى﴾

“And engage in *thikr* of Allaah during the few appointed days. Then, if anyone hastens to depart in two days, there is no sin upon him; and if anyone delays departure, there is no sin upon him. This applies to those who observe *Taqwaa*.” [*al-Baqarah* (2): 203].

8) There is consensus among the scholars that it is permissible to stone on behalf of a child who cannot do so

by himself, as mentioned by ibn al-Munthir and previously cited in the chapter about *Ihraam*. A similar ruling applies to anyone else unable to stone due to illness, old age, or pregnancy because Allaah ﷻ says,

﴿فَأَنْقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“Therefore, observe *Taqwaa* of Allaah as best as you are able” [at-*Taghaabun* (64):16], and because stoning cannot be done once its time expires.

Stoning is the only rite of Hajj that a person can legitimately perform on behalf of someone else. This is contrary to the other rites – such as being present in ‘Arafah, as well as spending nights in Muzdalifah and Minaa – because they can be done despite illness or other similar circumstances. Stoning is also contrary to Tawaaf and Sa’y because they may be performed on the Day of Sacrifice, the days of *tashreeq*, throughout Thul-Hijjah, and even after that.

When stoning on behalf of someone else, one stones each *jamrah* [twice], first for himself, and then for the other person. The appointee must be performing Hajj; if not, he is prohibited from stoning for himself or anyone else, and his stoning is invalid.

9) The origin of stoning the *jamaraat* goes back to when *shaytaan* appeared to Ibraaheem *al-Khaleel* ﷺ at the locations of the *jamaraat*. Each time he appeared, Ibraaheem stoned him with seven pebbles. Ibn ‘Abbaas narrated that the Prophet ﷺ said,

لَمَّا أَتَىٰ إِبْرَاهِيمَ خَلِيلَ اللَّهِ ﷺ الْمُنَاسِكَ عَرَضَ لَهُ الشَّيْطَانُ عِنْدَ جَمْرَةِ الْعُقْبَةِ، فَرَمَاهُ بِسَبْعِ حَصِيَّاتٍ حَتَّىٰ سَاخَ فِي الْأَرْضِ. ثُمَّ عَرَضَ لَهُ عِنْدَ الْجَمْرَةِ الثَّانِيَةِ، فَرَمَاهُ بِسَبْعِ حَصِيَّاتٍ حَتَّىٰ سَاخَ فِي الْأَرْضِ. ثُمَّ عَرَضَ لَهُ فِي الْجَمْرَةِ الثَّلَاثَةِ، فَرَمَاهُ بِسَبْعِ حَصِيَّاتٍ حَتَّىٰ سَاخَ فِي الْأَرْضِ.

“When Ibraaheem – the *Khaleel* of Allaah ﷻ – came to

perform the rites of Hajj, *shaytaan* appeared before him at the location of *Jamrah al-‘Aqabah* (the one nearest Makkah), so he stoned him with seven pebbles until he sank into the earth. He then appeared before him at the location of the second *jamrah*, so he stoned him with seven pebbles until he sank into the earth. He then appeared before him at the location of the third *jamrah* (the one furthest from Makkah) so he stoned him with seven pebbles until he sank into the earth.” Ibn ‘Abbaas ؓ added, “It is *shaytaan* you stone, and it is the path of your father, Ibraaheem, which you follow.” Collected by al-Haakim (1/466) who graded it *sabeeh*, and ath-Thahabee concurred. Also, see *Sabeeh at-Targheeb wat-Tarheeb* by ash-Shaykh al-Albaanee (1156). In the chain of narration cited by al-Haakim, the name of Hafṣ ibn ‘Abdillaah was mistakenly written as Ja‘far ibn ‘Abdillaah. Al-Bayhaqee (5/153) reported it from al-Haakim with the same chain of narration, but with the name mentioned correctly.

This narration explains the origin of stoning the *jamaraat*. Explanation has also preceded about the origin of *Sa’y* being the action of the mother of Ismaa‘eel, and the origin of *ramal* (walking at a brisk pace with short steps) during *Tawaaf* being a display of strength from the Prophet ﷺ and his Companions to the non-Muslims during ‘*Umrah al-Qadaa’*. These rites remained established in the Sunnah of the Messenger of Allaah ﷺ since he did them when performing Hajj and ‘*Umrah*. Muslims are to perform these rites in emulation of the Messenger of Allaah ﷺ, and they should not refer to the *jamaraat* by calling them “*shaytaan*” as some people do. Rather, they should simply refer to this rite as “stoning the *jamaraat*.”

Farewell Tawaaf (Tawaaf al-Wadaa’)

1) Tawaaf al-Wadaa’ is performed when one departs from Makkah after having completed Hajj. It is one of the

obligatory rites (*waajibaa*) of Hajj and no one has a concession that excuses them from it except women experiencing menses or post-natal bleeding. The proof for this preceded in the chapter “Obligatory Rites (*Waajibaa*) of Hajj and ‘Umrah.”

2) When someone performs ‘Umrah it is recommended for him to perform *Tawaaf al-Wadaa’* when leaving Makkah, but it is not obligatory because the narrations which mention its obligation are specific to Hajj. Accordingly, if someone leaves after ‘Umrah without performing *Tawaaf al-Wadaa’*, he is not obligated to offer a sacrifice.

3) If someone delays *Tawaaf al-Ifaadah* until his departure from Makkah and travels immediately afterwards, that *Tawaaf* also fulfils the obligation of *Tawaaf al-Wadaa’* because the last of his time in Makkah would have been spent at the *Ka’bah*. This ruling stands even if he performs *Sa’y* following *Tawaaf al-Ifaadah* because *Sa’y* accompanies *Tawaaf* and both of them contain *thiker* of Allaah and *du’aa’*.

4) After completing *Tawaaf al-Wadaa’*, one walks forward to exit the *Masjid*. He should not walk out of the *Masjid* backwards as done by some of the ignorant because there is no evidence from the Sunnah to substantiate this practice. In fact, it is among the acts which have been newly-invented.

Visiting the Prophet’s ﷺ *Masjid*

It is recommended for the Muslim to visit the *Masjid* of the Messenger of Allaah ﷺ based on his saying,

لَا تُسَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ،
وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الْأَقْصَى.

“A journey should not be undertaken except to three mosques: *al-Masjid al-Haraam*, the *Masjid* of the

Messenger ﷺ, and *Masjid al-Aqṣaa*.” Reported by al-Bukhaaree (1189) with this wording, as well as Muslim (3384). It is also based on the Prophet’s ﷺ saying,

صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ
إِلَّا الْمَسْجِدَ الْحَرَامَ.

“Prayer in this *Masjid* of mine is better than one thousand prayers anywhere else, except *al-Masjid al-Haraam*.” Collected by al-Bukhaaree (1190) and Muslim (3375).

Along with praying in the *Masjid* of the Prophet ﷺ, a Muslim should also perform other acts of worship that are specifically prescribed to be done in al-Madeenah. Those are: praying in *Masjid Qubaa*, visiting the graves of the Prophet ﷺ and his two Companions (Aboo Bakr and ‘Umar), visiting al-Baqee‘ cemetery, and visiting the Uḥud martyrs cemetery. Visitation of graves must be done in the manner prescribed by Islaam. This would yield benefit for the visitor because he would be reminded of death and the need to prepare himself for it, as mentioned in the ḥadeeth narrated by Aboo Hurayrah ؓ, a part of which says,

فَزُورُوا الْقُبُورَ؛ فَإِنَّهَا تُذَكِّرُكُمْ الْمَوْتَ.

“Thus, visit the graves because they certainly remind you of death.” Reported by Muslim (2259). Visiting graves also yields benefit for the deceased because *du‘aa* would be made for them. The Prophet ﷺ used to visit those buried in al-Baqee‘ and make *du‘aa* for them.

In addition, a visitor must avoid all forms of *bid‘ah* associated with visiting graves. Such forms include visitation where *du‘aa* is directed to the deceased, and the same applies to asking them for relief and assistance. *Du‘aa* is an act of worship, and all worship is to be directed to Allaah alone. Allaah ﷻ said,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

“And the places of prostration belong to Allaah, so do not invoke anything along with Allaah.” [*al-Jinn* (72):18]. Allaah ﷻ is the only one to be prayed to. Everyone else is to be prayed for, not prayed to.

There is no direct connection between visiting the Prophet’s *Masjid* and performing Hajj or ‘Umrah. Thus, a Muslim may perform Hajj, ‘Umrah, and visit the Prophet’s *Masjid* all during one journey, or he may perform Hajj or ‘Umrah without visiting the Prophet’s *Masjid*. He may also visit al-Madeenah without having come for Hajj or ‘Umrah. I have explained the rulings related to visiting al-Madeenah in a separate book entitled *Faḍl al-Madeenah wa Aadaab Suknaahaa wa Ziyaaratihaa* [translated under the title: The Virtues of al-Madeenah and Manners of Residence and Visiting].

I ask Allaah, Most Mighty and Majestic, to grant the Hujjaaj success in completing their Hajj in the manner which pleases Him and draws them near to Him; and to make their Hajj one that is *mabroor*, forgive their sins, accept their efforts, and guide them so that their condition after Hajj becomes better than it was prior to it – changing from good to better, or from bad to good.

This book was completed on 12 *Jumaadaa al-Aakhirah*, 1428h. All praise is due to Allaah, Lord of all creation, and may He send *salaah*, *salaam*, and blessings upon His worshipping servant and Messenger, our Prophet Muhammad, and upon all his family and Companions.