



مختصر منسك لشيخ الإسلام ابن تيمية

# The Rituals of Hajj & Umrah

By Shaykh Al-Islam  
Ibn Taymiyyah

AHLEDHIKR PUBLICATIONS

THE RITUALS OF HAJJ  
AND 'UMRAH

BY SHAYKH AL-ISLAM  
IBN TAYMIYYAH

## THE RITUALS OF HAJJ AND 'UMRAH

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# THE RITUALS OF HAJJ AND 'UMRAH

BY SHAYKH AL-ISLAM  
IBN TAYMIYYAH

Abridged by  
Shaykh Hussayn ibn Abdullah aal ash-Shaykh  
[May Allaah Preserve him]

Introduction and Explanation by  
Shaykh Sa'd bin Naasir ash-Shithree  
[May Allaah Preserve him]

With Selected Notes from  
Shaykh Muhammad bin Saaleh al-'Uthaymeen  
and Shaykh 'Abdul-Kareem bin 'Abdullah al-Khudayr

Translated and Collected  
By Ariff bin Abee Bakr Olla

AHLEDHIKR PUBLICATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## TRANSLATOR'S INTRODUCTION

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All Praises are to the One Who Created the alternation of the days and months so that we may worship Him.

﴿ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ

شُكُورًا ﴾

**"And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude." [al-Furqaan 25:62]**

May the Peace and Blessings of Allaah be upon the Chosen Messenger, who did not leave us until he showed us how to worship Him. May Peace and Blessings be upon him, his family, his companions and all those who follow him in guidance until the Last Day.

To proceed:

By the Permission and the Mercy of Allaah, the Most High, I have been able to complete the translation of a book by one of the leaders of Ahl as-Sunnah, Shaykh al-Islam Ibn Taymiyyah [May Allaah have Mercy on him] on a very important topic. 'The Rituals of Hajj and 'Umrah' are one of the five pillars of al-Islam. Unfortunately, a book of any real in-depth study has not yet been authored or translated into the English language of the author's calibre.

Currently there are treaties available in English from the likes of Shaykh 'Abdul-'Azeez bin Baaz, Shaykh Muhammad Naasir addeen al-Albaanee, and Shaykh Muhammad bin Saaleh al-'Uthaymeen [May Allaah have Mercy on them all]. However the 'The Rituals of Hajj and 'Umrah' with its explanation, exposes the reader to further benefit, insight, and enhanced discussions of most of the rulings connected to the pilgrimage.

This book before you is an abridgement of the book of Shaykh al-Islaam Ibn Taymiyyah [May Allaah have Mercy on him] by Shaykh Hussayn bin 'Abdullah aal ash-Shaykh [May Allaah Preserve him]. Initially I planned only on translating the abridgement of the book. However as I completed the translation I then went on to study the explanations of the book by our Shaykh Sa'd bin Naasir ash-Shithree and Shaykh 'Abdul-Kareem bin 'Abdullah al-Khudayr [May Allaah Preserve them both]. Due to the great benefit and knowledge of their explanations in the understanding of the abridgement, I felt these explanations had to be added to the footnotes with the main emphasis given to the explanation given by Shaykh Sa'd bin Naasir ash-Shithree [May Allaah Preserve him].

The methodology I have tried to maintain whilst translating is to translate the words of the author without too much emphasis on paraphrasing and the likes. This is so the reader will be presented with the actual words that have been used by the author as much as possible. This is in order to remain true to the text and avoid error. At times footnotes may be added by one of the scholars or even myself, if it is necessary, or at other times a short explanation in

brackets have been inserted to highlight that some wording is not from the author or the original text.

The footnotes have also been abbreviated. AN refers to the abridger's notes, TN to the translator's, AKK to Shaykh 'Abdul-Kareem bin 'Abdullah al-Khudayr's explanation, and SS to Shaykh Sa'd bin Naasir ash-Shithree's.

I would like thank the Most Beneficent for helping me to help myself and the Ummah to get closer to Him by seeking knowledge and learning the correct way to worship Him. I then would like to thank my dear friend Abu Faatimah for helping to make this publication possible with the permission of Allaah. I would also like to thank Shaykh Sa'd ash-Shithree who has supported me in this project. Likewise Islamqa.info, who supported me and agreed for me to extract references for Ahadeeth and quotations from their website. This was done based on two conditions that they had stipulated: that the wording taken from the website would not be altered or omitted, and all the references that have been taken from them be generally ascribed to them here. These two conditions have been met, with the Praise of Allaah.

It took a great deal of perseverance and hard effort to complete this book, at times I found myself working on it for 14 or more hours in a day. Nevertheless this being said the task of translating from Arabic to English is not an easy one. It is almost impossible to read a translation that is word for word correct because of the nature of both languages. If there is any good in this then it is from Allaah and any deficiencies are from my weaknesses and Shaytaan. I leave myself open to any form of constructive criticism. If the readers or

my respected colleagues and peers have any suggestions or corrections, I can be contacted via my blog: [ahledhikr.blogspot.com](http://ahledhikr.blogspot.com).

I ask Allaah to bless this book and to make it beneficial to the Muslims.

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا <sup>ط</sup> وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴾

“Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allaah and His Messenger ) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allaah and His Messenger ) shall have only the recompense of the like thereof, and they will not be wronged.”  
[al-Ana’aam 6:160]

May the Peace and Blessings of Allaah be upon His Messenger, and all those who follow his guidance until the Last Day.

The Poor Servant of Allaah

Ariff bin Abee Bakr Olla

Ar-Riyadh

7/9/1434

## COMMENTATOR'S INTRODUCTION

بسم الله الرحمن الرحيم

الحمد لله تفضل على البشر بإنزال كتابه العظيم  
 وبإعانة نبيه الكريم صلواته على من والى  
 علي بن أبي طالب عليه السلام الجامع خيرين الدنيا  
 والآخرة ، وصفه النبي صلى الله عليه وسلم بقوله :  
 ربي الإسلام على حسن متبارة الله لا اله إلا الله  
 وأنت محمد عبده ورسوله وإمام الصلوة والقيام  
 الزكاة وصوم رمضان وحج بيت الله الحرام من  
 استطاع إليه سبيلاً (أما بعد :  
 فإنه ديه الله لا يكمل إلا بإدارة فريضة الحج لمن  
 شاء استطاعاً ، وحج بيت الله الحرام لا يحكمه إلا  
 بعلم أحكام المسالك ولذلك عني العلماء  
 بتأليف الكتب في مسالكها وبيان سنة  
 النبي صلى الله عليه وسلم في ذلك لتفهمه المسلم من  
 أمثال طبرستان (لتأخذوا عني مناسككم) أفرجه  
 سلم ، وبذلك يكون إرفاقه قد التزم بالسنة  
 في هذا الباب وأبعد عن الدخ ، وسد المهام أن  
 يستشعر الحاج أنه يعبد الله بكل فعل يؤديه في ضلته  
 وسد ذلك ما فعله في مكة والمدينة ، ~~فمنعه~~  
 فيجعل نومه وأكله وكلامه وإداره للمساكن

عبادة يتزك به بالله ، وانهذا يجعل بيعة وشراؤه  
 ورضاعته وجميع كبره طاعات لله عز وجل ، مما يربط  
 إلى عبادة الأشرية واداء الحق لله لاصحابها  
 واختيار الأفعال الحيلة ، انه تعلم الإنسان  
 في حكم المنازل فينزل عليه قبل ان ينزل  
 عليه الآيات ، ويمكنه من الحصول على مقاصد  
 الخ ومكروه وتقيده ، الواقع في المحظورات  
 ومكروه يصل على رضاء الله عز وجل وسؤال  
 الآخرة الضائعة في وجهه ، فكم فان من آجره  
 فكم رجب من فدية ؟ وكم منافع من وقت بسبب  
 عدم تعلم أحكام المنازل قبل تعلمها ، ولذا  
 فانه هذه الترجمة التي تكام بها أحد طلابنا  
 ولهم الأستاذ عارف أحمدك الوسائل التي يزعم  
 انه تصد بعض جماعة المسلمين في هذا الباب  
 وصل الله على نبينا محمد وعلى آله وصحبه وسلم

ركتبه

مسعد بن ناصر أبو يحيى الشنقي

All Praise be to Allaah Who Honoured mankind by Sending down to them His Great Book and the Sending of His Noble Messenger ﷺ. All Praise be to Allaah Who Honoured the children of Aadam with the religion of al-Islam, a religion which combines all forms of goodness for the life of the Dunyaa and the Aakhirah. The Prophet ﷺ described this religion when he said, “al-Islam is built on five; to testify that there is no God worthy of worship except Allaah and that Muhammad is Messenger and the Slave of Allaah, to establish the Salaah, to pay the Zakaah, to fast in Ramadahaan and to perform the Hajj to the sanctified House for those who have the ability to do so.”

To Proceed:

Verily, the religion of Allaah has come to us and it can not be perfected until one achieves the completion of the performance of the Hajj, for the one who is able to do so. Doing the Hajj to the Sanctified House of Allaah is not possible except after having learned the rulings connected to the rituals (of the Hajj and the ‘Umrah), therefore, the scholars have given great importance in authoring books on the topic of the rituals (of the Hajj and the ‘Umrah) and they have explained them based upon the Sunnah of the Prophet ﷺ, so that the Muslim fulfils acting upon the Hadeeth, “Take your rituals from me”, narrated by Muslim. Based on this, the person is rectified via the Sunnah, in this topic, and being far away from needing any form of innovations.

And from the extremely important points is that the one performing the Hajj (or the ‘Umrah) has the feeling that they are living their lives worshipping Allaah in all the deeds they do, and even more so whilst doing the Hajj and the other rituals when going to Makkah and al-Madeenah. So this person’s sleep, their eating, the conversations that they engage in, the rituals one performs, are all examples of worship which are done for the sake of worshipping Allaah, seeking to get closer to Him by it.

Likewise, when he buys and when he sells, his manners and all of what he says from his mouth, all of this are done in obedience to Allaah ﷻ. From the things that can help a person protect what they have invested



for the Aakhirah (i.e. his good deeds), by making sure he upholds the rights of others and to chooses the best of words when speaking, is to learn the rituals of the Hajj (and the 'Umrah) before they set out to do this act of worship. (The pilgrim) must preserve thier time so that they may understand the intent behind the Hajj and its rulings and thus limiting himself from falling into what has been prohibited so that he may attain the Pleasure of Allaah ﷻ and as a result his good deeds during the Hajj will be multiplied. How many people perform the Hajj and they have missed out on the rewards they could have potentially achieved? How many people have performed the Hajj and they were obligated to pay an expiation (because of their lack of knowledge)? How many have performed the Hajj and have wasted their time because they haven't learned the rulings connected to the rituals (of the Hajj and the 'Umrah) before doing the pilgrimage?

Based on this, this translation, which one of our students, Ustaadh Ariff produced, is one of the ways in which I hope will cover some of the needs of the Muslims on this topic (of the Hajj and the 'Umrah).

And May the Peace and Blessings of Allaah be upon our Prophet Muhammad, his family and companions.

Written by

Sa'd bin Naasir Aboo Habeeb ash-Shithree

Former Member of the Council of Senior Scholars, Saudi Arabia

Main Adminstrator of Knowledge International University (KIU)

Ar-Riyaadh

25/8/1434

# THE RITUALS OF HAJJ AND 'UMRAH<sup>[1]</sup>

## INTRODUCTION FROM THE ABRIDGER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Verily all praises are due to Allaah, We praise Him, seek His Protection, His Guidance and His Forgiveness. We seek protection and refuge from Allaah from the evils of ourselves and our actions. Whoever Allaah guides none can misguide and whoever Allaah allows to go astray none can guide. And I bear witness that Muhammad is the slave of Allaah and His Messenger, may the Peace and Blessings of Allaah be upon him, his family and his companions and May He grant them peace in abundance.

To begin:

Previously, Allaah gave me success in editing the book 'The Rituals (of al-Hajj and al-'Umrah)' by Shaykh al-Islaam Ibn

---

[1] Praise be to Allaah, the Lord of the Creation, I praise Him and I thank Him for the Favours upon me, and I bear witness that there is no god worthy of worship except Allaah Alone without any partners and I bear witness that Muhammad is His Slave and Messenger. To Proceed: We will read from the book of Shaykh al-Islaam Ibn at-Tayimyyah, Ahmad bin Abdul-Haleem bin Abdus-Salaam, from the scholars of this Ummah whom which the Ummah have benefitted by until today, whose books are being used and benefitted from, from the scholars of this Ummah and its general folk. So I ask Allaah to accept this from us and you and to make our deeds for His Glorious Face Alone. [SS]

Taymiyyah ﷺ<sup>[2]</sup> and it has since been printed several times. However, I felt that it should be abridged, following the methodology of the Salaf, as they would do this with books that had benefit and out of my eagerness to add further benefit (to the book) and out of consideration for the condition of people today and their desire for all that is useful and concise. So my work in this abridgement included:

- 1) Rearranging the book's topics so that it the rituals are sequential with the rituals of the practices of the Hajj.
- 2) Combining all the related topics together.
- 3) Condensing repetitions which would not affect the original meanings and adding explanatory comments when it was required.
- 4) Rephrasing some of the sentences in order to shorten the expressions.
- 5) Maintaining the meaning intended by the author regarding the (Hajj and 'Umrah) rituals.

Lastly, we ask Allaah with the Du'aa of the Messenger of Allaah ﷺ:

“Oh Allaah! I seek refuge in You from committing Shirk with (You in) anything that I may know of and I seek your

---

[2] The editor explains here that this book has been authored in order to clarify the rituals of the Hajj. In this is a lesson, that it is a must to explain the truth to those who don't know it. Ibn Taymiyyah had written a book before this one, in which many of the scholars follow him in his opinions, wherein he stated the classic scholarly opinions and the views that they may have had without any real proof, but when the proof was made clear to him in certain issues, the Shaykh authored this book, based upon the Sunnah and explaining it. This is the way of the people of Eemaan; that they return to the truth when it is made clear to them. [SS]

forgiveness in what I don't know of.”<sup>1</sup>

And May Allaah Send His Peace and Blessings Upon our Prophet Muhammad and Upon his family and companions in abundance.

**Shaykh Hussayn bin Abdullah Aal ash-Shaykh  
Ar-Riyaadh**

---

<sup>1</sup> Narrated by Ahmad 4/402.

# CHAPTER 1: THE DEFINITION OF AL-HAJJ, ITS RULINGS AND REGARDING ONE'S ABILITY IN CARRYING IT OUT<sup>1</sup>.

## The definition of al-Hajj in the Arabic language<sup>[3]</sup>

It is pronounced with both a Fat`ha and a Kasra: Hajj (حَجَّ) and Hijj (حِجَّ). It means: to intend something and carrying it out. Hence the pathway is referred to as a Muhajjah because it is a place for coming and going. A claimant's plea is called a Hujjah because he makes it and supports it. And from its Ishtiqaq Akhbaar (a form of etymology in Arabic Language) is Al-Haajah, and it refers to what is intended and sought in order to benefit from it. Based on this, is the statement of the Prophet ﷺ:

“Whoever does not leave false witness and acting upon it, then Allaah has no need [Haajah] for this person to give up his food and drink.”<sup>ii</sup> [Narrated by Ahmad and al-Bukhaaree]

Some Arab linguists explained that the meaning of Hajj is: intention, or multiple intentions, for the one who values it.

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[3] The scholars have given the term ‘Hajj’ in the Sharee’ah the definition of; ‘Intending the House in order to perform the rituals’ however I say; terminologies like these are not necessary because the Hajj is something that is

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<sup>1</sup> See the explanation of ‘Umdah for more details on the Rituals of Hajj and ‘Umrah, by Shaykh al-Islam Ibn Taymiyyah with the notes of Dr. Saaleh ibn Muhammad al-Hasan [1/73-179], the abridged version. [AN]

<sup>ii</sup> [AN] Saheeh al-Bukhaaree in the Book of Fasting [1780].

## The Shariah (legislated) meaning of al-Hajj

The use of the word Hajj (from its definition in the Arabic language) was overtaken by the Sharee'ah and its customary meaning, which is to make pilgrimage to the House of Allaah ﷺ. Thus it is not understood in an absolute sense except by this specific kind of intention, because this is what has been legislated and mentioned in many places, such as the statements of Allaah, the Most High:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾

“And proclaim to mankind the Hajj (pilgrimage)” [Hajj 22:27]

And:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allaah” [al-Baqarah 2:196]

And Allaah explained where one is to make the Hajj to:

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَاللَّهُ عَلَى النَّاسِ حَكِيمٌ غَلِيظٌ ۗ وَالْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah” [Aal- Imraan 3:97]

---

known with all the Muslims, so it doesn't need a specific definition in order for us define it in order to explain what is part of it and what isn't. [SS]

And the statement:

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

“...who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah)...” [al-Baqarah 2:158]

Making the Hajj to the House has a well-known description in the Sharee'ah, and includes standing in 'Arafah, Tawaaf around the House and what follows that. All of these are things which complete the intention of going to the House. Thus, when the word (Hajj) is designated in the Sharee'ah, it applies to the legislated actions, whether it is the major Hajj or the smaller one, i.e. 'Umrah.<sup>[4]</sup>

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[4] From the issues that we must make clear before the rituals of the Hajj, is that the person doing the Hajj goes back to Allaah with at-Tawbah and eradicating himself from the sins he may have. So for the slave who repents and comes to the Hajj free from sins, then this is from the ways one can have the Hajj accepted and from the ways one can greet the forthcoming Hajj, so that it be approved and correct. Also from the pieces of advice we can give to those going on the Hajj pilgrimage is for them to make sure that they accompany themselves with those who are pious, so that they may benefit from them and that they may assist each other in order to complete the rituals in the best of ways. Likewise, the one going on the Hajj must be careful to make sure that the wealth that he pays for his Hajj and that he takes with him, is wealth that is Halaal and goodly, so that the one doing the Hajj will find his supplications accepted in the places where supplication is honoured. Likewise the one going on the Hajj must make his intention correct, by doing this great form of worship only for the sake of Allaah ﷻ not intending anything from it anything from the Dunya, not to show off or gain reputation, only seeking by it his status to be raised in the eternal bliss of Jannah. [SS]

# THE RULING OF AL-HAJJ AND AL-'UMRAH

## The Ruling of al-Hajj

The Hajj is an overall obligation (on the Muslim), it is one of the five pillars of Islam, and a detailed subject.

The obligation (of performing these rituals) is based on the statement of Allaah, the Most High:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence)” [Aal-Imraan 3:97]

And this Aayah was then followed and completed by the statement of the Most High:

﴿وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

“...and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allaah], then Allaah stands not in need of any of the '*Alamin* (mankind and jinns).” [Aal-Imraan 3:97]<sup>[5]</sup>

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[5] There is no doubt that the Sharee'ah gives heavy emphasis to the command of fulfilling the duty of performing the obligation of the Hajj, as Allaah, the Most High, says: “And Hajj (pilgrimage to Makkah) to the House (Ka'bah ) is a duty that mankind owes to Allaah” [Aal-Imraan 3:97] And Allaah has attached to this Hajj a great reward for those who perform it, as the Prophet



So this explains that the one who denies it being an obligation is a Kaafir. And it is Allaah who has placed this House in its location and has made it an obligation for us to perform the Hajj to it so that we may witness things that will be beneficial for them (cf. 22:28), without Allaah being in need of us to do the Hajj because He is free from needing the creation.

As for the Sunnah, the Messenger of Allaah ﷺ said:

“Islam is built upon five; to testify that there is no God worthy of being worshipped except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer, to pay the Zakaat, to fast the month of Ramadaan

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ﷺ said: “An accepted Hajj has no reward except Jannah” [al-Bukhaaree (1773) and Muslim (1349)]. The scholars differed in defining what an accepted Hajj is: some said it means that one does Hajj without sinning, others said a Hajj without violating the prohibitions of the Ihraam, whilst others said, an accepted Hajj is that one carries out the Hajj and doing in it deeds of obedience to Allaah, and the last one is the most correct view based on the Hadeeth narrated in the Sunnan which gives us this meaning. So if one understand this, that the reward for doing the Hajj is immense, then it is a must that the one doing the Hajj must understand its ruling before doing this great act of worship in order for him to complete the Hajj in a manner that the Sharee’ah has legislated and thus being accepted within the light of the Sharee’ah of Allaah ﷻ. In addition to this, the scholars of Usool have a principle, which is that ‘the person who wants to do any act of worship, he must learn, and this is obligatory upon him, the proper manner of doing that particular act of worship’. Obligations are of two types, that which is a communal obligation, meaning if some people in the community have knowledge of that particular topic and are able to teach others if there is a need, then this is sufficient. The second type of Islamic knowledge is that which is obligatory upon everyone. So the one who wants to do an act of worship, or wants to trade or even when it comes to dealing with people, there are certain things that each person must know before doing any act. So the Hajj has been obligated upon us so we must learn what is intended by the Hajj and the manner

and to do perform the pilgrimage to the House.” [Agreed upon]<sup>1</sup>

And the Ayaat and narrations that affirm this all are many. The Muslims have also reached a level of agreement that the Hajj is something that is compulsory and an obligation that they must fulfil.

### **The Ruling of al-‘Umrah**

The ‘Umrah is obligatory (for one to perform at least once in his life) as was stated by Imaam Ahmad in various places. This is also the opinion of Ibn ‘Abbaas, Ibn ‘Umar and Jaabir ؓ. It was also narrated from Jaabir that he also stated that it is recommended and not obligatory, because Allaah ﷻ said:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

**“And Hajj (pilgrimage to Makkah) to the House (Ka'bah ) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence)” [Aal-Imraan 3:97]**

So we see in this Aayah, the obligation of the Hajj has been mentioned whereas there is no mention of ‘Umrah being made obligatory. It was also narrated on the authority of Jaabir ؓ that a Bedouin once came to the Messenger of Allaah ﷺ and asked:

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that is required from us. Learning about the rulings of the Hajj can be done in various ways, either by listening to lectures of those who are trustworthy, likewise reading books and listening to tapes of those who are trustworthy or by asking scholars directly. [SS]

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<sup>1</sup> Saheeh al-Bukhaaree [8] and Saheeh al-Muslim [12] [AN]

“Inform me about the ‘Umrah, is it obligatory?” The Messenger of Allaah ﷺ replied, “No but if you do it, it will be better for you”. [Narrated by Ahmad<sup>i</sup> and Tirmidhee who said that the Hadeeth is Hasan Saheeh]<sup>[6]</sup>

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[6] Imam Ahmad and Imam ash-Shafi’ee held the view that the ‘Umrah is an obligation for every Muslim who is able to perform once in their lives, they based this on the Hadeeth of as-Sabee bin Ma’bad who said to ‘Umar bin al-Khattaab ؓ, “Verily, I see the Hajj and the ‘Umrah as being two obligatory acts of worship in the Book of Allaah” [Narrated by Aboo Dawood (1799) and classed as authentic by al-Albaanee in Irwaa al-Ghaleel (4/153)] and in this narration as-Sabee made this statement without anyone disagreeing with him, thus indicating agreement. Imam Aboo Haneefah and Imam Maalik were of the opinion that the ‘Umrah is not obligatory, rather it is something recommended. They based their view on the principle; ‘that nothing is obligated upon us except with by evidence’. Perhaps, the correct view is the first view because the evidence is stronger on their side and the view that it is an obligation has many supporting evidence to strengthen their argument. If one was to perform the ‘Umrah within the rituals of the Hajj then this is sufficient without any disagreement of the scholars. There remains another issue: is the ‘Umrah an obligation on the people of Makkah? The correct view in this regard that the people of Makkah are not obligated in performing the ‘Umrah because /the Prophet ﷺ didn’t make the ‘Umrah obligatory upon them, so what is better for the people of Makkah is to increase in doing Tawaaf of the House without leaving Makkah in order to assume Ihraam from the Meeqaat. It is also not narrated that any of the Muslims in the time of the Prophet were commanded or practiced the act of leaving the sanctuary of Makkah to go to the Meeqaat in order to assume the Ihraam and re-enter into Makkah to perform the ‘Umrah, except for rare narrations which perhaps had some reasoning behind them, but what was consistent with them is that it wasn’t their practice to leave Makkah and come back to perform ‘Umrah. [SS]

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<sup>i</sup> Ibn Hajar stated that this hadeeth can’t be ascribed to the Messenger of Allaah ﷺ, thus it remains as being a statement of Jaabir ؓ. [Buloogh al-Muraam, hadeeth 728] [AN]

Hajj and ‘Umrah are both rituals which the legislation has made an obligation for one to perform at least once in his life.<sup>[7]</sup> However, if one swears a vow to do the Hajj or ‘Umrah (eg. “if such-and-such good is given to me, I will perform Hajj or ‘Umrah”) then it becomes an obligation for this person to do an additional Hajj or ‘Umrah. It is also obligatory if one intended to do Hajj or ‘Umrah, started the rituals but didn’t complete it; it becomes obligatory for this person to perform Hajj or ‘Umrah, to complete what he has started. This is based on the statement of the Most High:

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allaah” [al-Baqarah 2: 196]

[7] The scholars differed, is the Hajj something that must be hastened or is one allowed to delay it even if the conditions have been fulfilled and it becomes obligatory for him to perform it? This is an important issue; the majority of the scholars have stated that it is obligatory to hasten it except Imam as-Shafi’ee who stated that it is permissible for it to be delayed. The majority stated that it is because the origin of the commands of the Sharee’ah is that they must be completed in haste without delay, as Allaah ﷻ said, “**So hasten towards all that is good**” [al-Baqarah 2:148] and the Hadeeth, “Hasten to do the Hajj because you do not know what is in store for him.” [Musnad Ahmad (2721) and classed as authentic in Irwaa al-Ghaleel (990)] Imam ash-Shafi’ee used as proof to support his view of the permissibility of delaying the Hajj that the Prophet ﷺ was obligated to perform the Hajj in the ninth year (AH) but he performed it the year after, the tenth year (AH). The way we can respond to this is by saying that there was a reason for him to delay in performing the Hajj so by him delaying the Hajj to the following year it meant that he and those with him, would be able to perform the Hajj without any distractions. [SS]

It is important to note that this obligation of doing the Hajj or 'Umrah is only an obligation if one is a Muslim<sup>[8]</sup>, as it is one of the conditions for acts of worship being accepted; as Allaah, the Glorified, states:

﴿ إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ﴾

“...Verily, the Mushrikun (polytheists, pagans, idolaters,

[8] Before doing any act of worship we need to know the conditions necessary for that act of worship to be accepted. In Hajj there are various conditions. The scholars of Usool have stated that a condition is ‘Something that is needed for the act of worship to be completed, without one of these conditions then the act of worship will not be correct.’ For example, purification is a condition for as-Salaah, without purification, ones Salaah will not be valid. Conditions are of types, a condition which is necessary for the act of worship to be correct, meaning if this condition is absent then the act of worship is void and nullified. An example of this connected to the Hajj is one being a Muslim, meaning if a Kaafir does the Hajj then the Hajj will not be accepted and remains incomplete. The same applies to those who have similar deficiencies in their testimony of Faith (i.e. the Shahaadatayn) such as those who do Shirk or have Kufr in their beliefs of deeds, then it is upon them to repeat the Hajj once they have repented from them. The evidence for all of this is plenty in the Islamic texts, all proving that Allaah doesn’t accept acts of worship from those who are not Muslim, added to that, non-Muslims will have their good deeds erased and wiped out, and thus rejected. In addition, we know that the Hajj is an act of worship and every act of worship needs an intention, and we know intention to do an act of worship can only be correct if the person doing this act of worship is a Muslim. Therefore, one of the conditions of the Hajj being correct and acceptable is that one must be a Muslim, especially knowing the fact that the non-Muslims cannot enter Makkah, as Allaah ﷻ has said: “Verily, the *Mushrikun* (polytheists and disbelievers in Islaam) are impure. So let them not come near *Al-Masjid-al-Haram* (at Makkah) after this year.” [at-Tawbah 9:28] [SS]

disbelievers in the Oneness of Allaah, and in the Message of Muhammad ﷺ) are Najasun (impure). So let them not come near Al-Masjid al-Haram (at Makkah) after this year..." [at-Tawbah 9:28]

Another condition that is necessary for the Hajj or 'Umrah to be obligatory is that the person must be free from insanity, whereby it is not obligatory upon him until he regains his sanity. Likewise it is not obligatory upon children until they become adolescent, based on Messenger of Allaah's statement:

"The pen has been lifted on the insane until he gains his sanity... and upon the child until he becomes adolescent..."  
[Narrated by Ahmad 1/118 and others]<sup>[9]</sup>

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[9] Another condition for the Hajj to be correct is sanity. I don't say that adolescence is a condition for the Hajj to be correct, rather a child can do the Hajj and it can be correct and accepted, however he will need to repeat it once he becomes an adult; but the point here is that the condition of the Hajj being accepted is the presence of sanity in the pilgrim. If one was to do the Hajj on behalf of someone who has lost his sanity, then this Hajj will not be accepted, nor would it be accepted if the insane person did the Hajj himself. So having one's sanity is a condition for the Hajj to be correct and the evidence for this is this Hadeeth which has been narrated via many chains of narrations and there are scholars who have authenticated this particular narration. As for those who state that being an adult is a condition, then those doing the Hajj fall into one of three categories: those who have become adult, this person must do Hajj and if they do this in this state (of adulthood) then they have completed the Hajj al-Islam, by the agreement of the scholars. The second category are those who are not yet adult however they are at the age of discernment, meaning they are able to do all the rituals, form an intention, preserve the Ihraam etc. this group's Hajj is accepted however they must repeat it once they become an adult, as this will not suffice for their Hajj al-Islam. However, if this child becomes an adult before the

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Day of 'Arafah and after wearing the Ihraam, then the scholars differed; if he becomes an adult before the Day of 'Arafah and after wearing the Ihraam and he goes on to complete the rest of the pillars of the Hajj, then his Hajj is accepted as an adult and thus he completes the Hajj al-Isaam, this is the view of the majority of the scholars, Maalik, Shaafi'ee and Ahmad. However, the Hanafees say that it won't be accepted and it obligatory for him to go back and assume a new Ihraam, because when he wore his first Ihraam he had formed his intention when he was a child. But the majority of the scholars stated that even if he wore his Ihraam as a child, if he stands at 'Arafah and goes on to complete the rest of the pillars of the Hajj, then he has completed the Hajj as is required of him and perhaps this is the correct view. As for the pillar of Ihraam, then he is in a state of Ihraam as an adult, and this again is a completion of something required of him and it is not necessary that he is an adult at the point of entering into the Ihraam. However, the scholars agreed that if one becomes an adult after the Day of 'Arafah, then he must repeat the Hajj as he has missed one of the pillars of the Hajj as an adult. The third type of people are those who haven't reached the age of discernment, such as babies and toddlers.

The three Madhabs; Maalik, Shafi'ee and Ahmad state that the Hajj of a minor is correct and the evidence they use is the narration of Ibn 'Abbas ؓ that the Prophet ﷺ was asked by a mother about the minor doing Hajj and he replied, "Yes and he shall receive the reward" [Narrated by Muslim (1336)]. This lady lifted her child and showed the Prophet her child, so it is clear that the approval of small children making the Hajj was given here. The scholars who have permitted children who haven't reached the age of discernment doing the Hajj have stated that the guardian for the child is the one who helps him assume Ihraam and complete the rituals. The Hanafees have opined that the Hajj of a child who hasn't reached the age of discernment is not correct, this is because every act of worship needs an intention and this child is not able to form an intention at that age, therefore his acts of worship are not correct. Perhaps, the view of the majority is correct because of the clear evidence that has been narrated about it. Added to this is the condition of sanity; there is no doubt that the one who is insane cannot have his Hajj accepted, because the scholars have stated that the child who performs Hajj will not have his Hajj accepted as the Hajj of al-Isaam, as he isn't an adult yet he has his sanity, then it is more appropriate to say that the one who is insane can't have his Hajj accepted at all, and this is a matter where the scholars have consensus on, that the Hajj of the insane is not accepted. [SS]

Another condition added to the above is that the person upon whom the Hajj and 'Umrah is an obligation must be free and not a slave.

## Ability

As for ability, then one being able to do the Hajj is a condition for it being obligatory upon a person, however if one is unable to perform it, it may be that he is still rewarded for doing the Hajj.<sup>[10]</sup>

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[10] There is no doubt that ability is another one of the conditions of the Hajj being an obligation, based on the statement of Allaah, the Most High, “...those who can afford the expenses (for one's conveyance, provision and residence)” [Aal-Imraan 3:97]. Here the obligation has been restricted to those who are able. Ability is a condition for the Hajj to become obligatory upon a Muslim however it is not a condition for the validity of the Hajj, such as those who are not able to perform the Hajj yet he strives with difficulty and performs the Hajj; we say about this that the Hajj is correct and accepted from him but for this person who doesn't have the ability, it wasn't something obligatory for him to perform from the outset. So by doing this his Hajj is correct and suffices for the Hajj of al-Islam, and this is the third condition of the Hajj being an obligation, so we have certain types of conditions; some conditions which relate to the correctness and the validity of the Hajj (such as being a Muslim and having sanity), other conditions pertaining to the Hajj being an obligation (such as being ability or having a Mahram for females) and certain conditions for the Hajj being acceptable and sufficient (such as being emancipated and an adult). So returning back to ability, what is meant by ability and when is one considered as being one who is able? The scholars differed on the definition of ability here; Imam Maalik said that ability refers to being physically able, so if one is physically able and strong enough to perform the Hajj then he counts as one being able. Imam Maalik stated that being able to do the Hajj is like being able to do any act of worship; he must have the physical ability to do it. Imam ash-Shaafi'ee and Imam Ahmad stated that ability refers to having the ability to travel, so he has a vehicle and the necessary provisions such as food and drink, so they revolved ability around being financially able and not physically able. They based their views



So the Hajj is only obligatory upon those who are able. This ability being a condition has been derived from the Quraan, the Sunnah as well as the consensus of the Muslims, and is the meaning of the Aayah:

﴿ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

“...those who can afford the expenses (for one's conveyance, provision and residence).” [Aal-Imraan 3:97]

based on narrations in which the Prophet ﷺ explained that ability means having sufficient transportation and the necessary provisions to perform the Hajj; this narration has some weakness in it but there are supporting chains which strengthen each other so the view of the majority of the scholars who held this view have a stronger opinion than that of Imam Maalik. Imam Aboo Haneefah held the opinion which combines both the views that have preceded: he held the opinion that ability refers to financial as well as physical ability, however as long as we have narrations which explain what is meant by ability then this is what is given precedence and is acted upon: the opinion of the majority. One may ask, what is benefit of this difference of opinion? The benefit behind this is that if one is physically unable to do the Hajj however he has the financial means of doing the Hajj, so do we say to this person, ‘pay the expenses so that one can perform the Hajj on his behalf? Those scholars who make ability to mean to have the financial means; then they will answer, ‘Yes, it is obligatory for you to pay the expenses so that someone can perform the Hajj on your behalf.’ This is the view of the majority of the scholars. So if one is stranded in hospital or disabled then he must pay the expenses so that someone can do it on his behalf. Imam Maalik wouldn’t obligate the person to do the Hajj in such a situation because his opinion is that ability is bounded by having the physical ability to the Hajj, therefore it is not an obligation upon him, however the Maalikees say that it is permissible to appoint someone to do the Hajj on your behalf but it wouldn’t be obligatory to do so, unlike the majority of the scholars who would say that it would be an obligation for him to appoint someone. [SS]

Imaam Ahmad as well other scholars stated the ability comprises of the possession of surplus wealth so that one may be able to afford doing the Hajj as we all having the ability to travel. If one has enough wealth then it becomes obligatory for him to perform the Hajj for himself or the one on whose behalf he is doing it for. Surplus wealth is only regarded as being surplus if one is able to spend on what he needs and is liable to spend on, such as fulfilling the needs of his family so that they are adequately sustained.

Performing the Hajj means one has completed what is obligatory upon him in doing the Hajj of al-Islam. It may also be that he re-performs the Hajj optionally. It has also been narrated in various narrations from acceptable narrations (Hasan) as well as those narrations which are attributed to the Companions (Mawqoof) that the Hajj will become obligatory upon a person if he has surplus wealth as well as having the ability to travel.

It is known that the majority of people were able to walk, however those who are not able to travel are excused. The evidence for this point is the Aayah:

﴿ وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ

عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴾

“Nor (is there blame) on those who came to you to be provided with mounts, when you said: ‘I can find no mounts for you,’ they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad).” [at-Tawbah 9: 92]

Also, travelling a long distance involves a huge amount of difficulty. Therefore, our companions described a traveller as one who travels

to Makkah even if it is a short distance. As for those who live in and around Makkah, then these people haven't fulfilled the criteria of being travellers as they are able to walk, so Hajj is obligatory for them without looking at the condition of being able to travel. The ruling for them is like the one who is able to walk to the Masjid for the Friday prayers.

If the person who wants to do the Hajj is physically unable, then a condition for the Hajj being obligatory upon this person is also having the ability, just like someone who is suffering from an illness or someone who is imprisoned. It is not permissible for someone to intentionally forego doing an obligatory act whilst thinking that they will repent for this mistake after, as Imaam Ahmad has mentioned. This is like the old person who was given permission by the Prophet ﷺ not to travel to do the Hajj as he was not able to do so. However if someone is old and is able to do the obligatory Hajj then there is nothing stopping him/her from doing so.<sup>[11]</sup>

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[11] It is permissible for those who are not physically able to appoint someone to do the Hajj on their behalf however this comes with conditions. From these conditions is that the one who has been appointed must be someone who has already done the obligatory Hajj for himself, before doing it for others. If one hasn't done the Hajj for himself, then doing it for others will not be valid, it will be counted as a valid Hajj for himself but not for the person on whose behalf he is doing it on, even if the person doing the Hajj didn't intend do it for himself, this is the view of Imam Ahmad and Imam ash-Shaafi'ee. They based this on the Hadeeth in which the Prophet ﷺ heard a man doing the Hajj on behalf of a person called Shoobrumah, so he ﷺ asked, "Have you performed the Hajj on behalf of yourself?" The man replied, "No" So the Prophet ﷺ said, "Perform Hajj for yourself first then for Shoobrumah" [Narrated by Aboo Dawood and classed as authentic al-Albaanee in al-Irwa al-Ghaleel (994)]. This is the first view, as for Imam Aboo Haneefah and Imam Maalik then they were of the position that it is permissible for one to perform Hajj on behalf of someone else, even if the person

As for the woman, then the Hajj is not obligatory upon her if she doesn't have the ability to travel. The ability for the woman means that she must be accompanied with her husband or a Mahram, and

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being appointed to do it hasn't performed the Hajj for himself first. They based this view on the fact that it is permissible to appoint someone to do the Hajj on your behalf and there is nothing to prevent this. However, what appears to be the most correct view is the first one as the evidence has been presented.

Appointing someone to do the Hajj on your behalf has many rulings connected to it, from them is the issue of the person appointed to do the Hajj doing something prohibited during the Hajj so that he must give an expiation, the scholars have stated that the one upon whom it is binding to pay this expiation is the one appointed and not the one who he is doing the Hajj on behalf of, because the person who has been appointed to do the Hajj is the one who made the mistake. Another issue, if the person appointed intends to do a Hajj which involves sacrificing an animal but the person who sent him to do the Hajj didn't intend that, then the expense of paying the sacrifice falls upon the one who has been appointed to do the Hajj because the one who had sent him didn't request this from him. Another issue is that if the person who has been appointed to do the Hajj assumes Ihraam from Makkah, because he is doing the 'Tamattu' type of Hajj, but the person who appointed him to do the Hajj asked him to assume Ihraam from the Meeqaat, some of the scholars have stated that in this case the one appointed must give an expiation, whilst others didn't necessitate that from him. Perhaps the second view is the correct one because of the generality of the evidences which state the permissibility of assuming the Ihraam from Makkah for the one doing at-Tamattu'. Another issue is that a person who has been appointed to do an 'Umrah on behalf of someone (or that he wants to do it for himself) and he wishes to do a Hajj on behalf of someone else, then the one who has been appointed is an agent for two different people, so he may perform at-Tamattu', performing the 'Umrah on behalf of the first person and the Hajj on behalf of the second.

Another issue is something which many people ask about; can the person who has been appointed to do the Hajj on behalf of someone else take payment for doing it? The scholars are in consensus that it is permissible to pay the expenses for the one who has been appointed to do the Hajj. However, the scholars

it is not permissible for her travel unless she is accompanied with one of them, as the Messenger of Allaah ﷺ said:

“A woman should not travel, a woman should not travel, a woman should not travel except if she has a Mahram.”

[Agreed Upon]

The Muslims have all agreed on this point; that the woman is not allowed to travel except if we can be sure that she will be safeguarded from any harm or any form of disaster that may occur if she was to travel alone... And Allaah knows best.<sup>[12]</sup>

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differed on taking payment; Imam ash-Shafi'ee and Imam Maalik stated that this is permissible based on the Hadeeth, “Among the things that is most lawful for you to receive payments for is the Book of Allaah.” [Narrated by al-Bukhaaree (5737)]. Imam Aboo Haneefah and Imam Ahmad stated that it is not permissible to take payment for doing the Hajj on behalf of someone else because it is an act of worship and it is not permissible to take payments for performing acts of worship, perhaps the first view is the most correct view because the Hajj false under the same ruling of the Quraan mentioned in the Hadeeth. [SS]

[12] The Prophet ﷺ was delivering a Khutbah and said, “No woman should travel except if she has a Mahram” so a man stood up and said, “Oh Messenger of Allaah! I was in that expedition and my wife has gone to perform the Hajj” So he replied, “Go and perform the Hajj with your wife.” [Narrated by al-Bukhaaree (1763) and Muslim (1341)] This is clear evidence to prove that a woman can't travel without a Mahram and can't perform the Hajj without having a Mahram. Based on this, Imam Aboo Haneefah and Imam Ahmad have stated that a woman having a Mahram falls under the conditions in which the Hajj become obligatory, meaning, if she doesn't have a Mahram then the Hajj is not an obligation for her. Imam ash-Shaafi'ee and Imam Maalik stated that it is not a condition for the Hajj to be an obligation upon her, so if she doesn't have a Mahram then it is still obligatory for her to pay someone to perform the Hajj on her behalf as the obligation has not been lifted. Another issue: is it permissible for a woman to travel with a trustworthy group or a group of women if there is no

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Mahram? There is a narration from ash-Shaafi'ee which states that this is permissible however the majority of the scholars stated that this is not permissible and perhaps this view is stronger because of the evidence which supports it as the Hadeeth mentioned above doesn't permit travelling without a Mahram without any limitations. It must be noted that this prohibition applies to all forms of travel and is not exclusive to the Hajj.

Apart from this is another issue: the scholars have stated that the husband can't prevent his wife from performing the obligatory Hajj, this is the view of the majority except Imam ash-Shafi'ee, they based their opinion on the fact that the Hajj must be completed as soon as one is able and it is not permissible to delay it, therefore the husband has no right to prevent her from going once the conditions of the Hajj have been established upon her. Imam ash-Shafi'ee was of the opinion that the Hajj doesn't need to be hastened as soon as one fulfils the conditions therefore he concluded from this that the husband can prevent the wife from performing the Hajj even if it is her obligatory one. Perhaps the view of the majority is stronger because the Prophet ﷺ permitted the woman from going to the Masjid to pray as-Salaah without seeking the permission of their husbands and for women to pray in the Masjid isn't even something that is obligatory upon them, therefore it is more appropriate to conclude that women who want to do this pillar of Islaam, something that is obligatory upon them, can't be prevented by their husbands. Based on this, she may perform her obligatory Hajj with any one of her Mahrams and it doesn't necessarily need to be her husband. However, if the Hajj is an optional Hajj, then it is not permitted for her to leave her house except with the permission of her husband because for her to be there for her husband is obligatory therefore it is not permissible for her to leave except with his permission. Added to this, is the ruling of the woman who is bound to her house for the 'Iddah of becoming a widow, this woman is not allowed to leave her house to perform the Hajj and she must wait for the forthcoming year. [SS]

## CHAPTER 2: THE START OF THE RITUALS AND THE MEEQAAT<sup>1</sup>

### Starting the Rituals<sup>[13]</sup>

The first ritual of Hajj and 'Umrah is to begin them by assuming

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[13] This is the point where the rituals actually begin, as opposed to what some people believe, that the rituals begin months in advance, as soon as they have made the intention to do the Hajj or an 'Umrah, but this is incorrect. The Mawaaqet (pl. Meeqaat) can be physical, which are actual places which will be explained shortly, but they can also be periodical (i.e. connected to time), i.e. times when one can perform the pilgrimage. As for the 'Umrah, there is no set time when one may perform 'Umrah; one can do so at any time during the year based on the correct opinion from the scholars. This includes the permissibility of performing 'Umrah on the Days of Tashreeq (i.e. 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> Dhu al-Hijjah), the Day of 'Arafah and the Day of Sacrifice (i.e. 10<sup>th</sup> Dhu al-Hijjah); this is something which the scholars have differed over, however the correct view is that 'Umrah can be done at any time of the year. The evidence of this is the statement of the Prophet ﷺ, "From one 'Umrah to another is an expiation for whatever (minor sins) one commits between them." [Narrated by al-Bukhaaree (1773); Muslim (1349)] Here, the reference to 'Umrah is general so it can be done anytime. As for the periodical Meeqaat for doing 'Umrah connected to the Hajj then this is done during the months of Hajj, Shawwaal, Dhu al-Qa'dah and Dhu al-Hijjah. Therefore it is not recommended for one to assume Ihraam before these months if one wants to perform the Hajj; however the scholars differed on whether it would be correct if one did so, such as assuming the Ihraam in Ramadhaan. Imam ash-Shafi'ee stated that it is not permissible to assume Ihraam for Hajj before the months of Hajj and if one does so then he must enter Ihraam again during the months of Hajj; however the majority stated that it is correct though it is disliked. Also connected to this is the issue of one who performs

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<sup>1</sup> A meeqaat is the station that the person who intends to do the Hajj or 'Umrah can not pass until he has worn the Ihraam and had formed his intention to do these rituals [TN].

the Ihraam; this can be done before or after the Meeqaat<sup>[14]</sup>, the most important thing is that he assumes the Ihraam before the Meeqaat. Until one enters the state of Ihraam, he hasn't commenced the ritual.<sup>[15]</sup>

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'Umrah during the months of Hajj and then does the Hajj, this person would be counted as one who has done the Tamattu' type of Hajj, however if one performs 'Umrah before the months of Hajj, such as performing 'Umrah in Ramadhaan, after which he returns to his home country and then he performs the Hajj the same year, then this person is not counted as doing the 'Tamattu' because combining 'Umrah with the Hajj must be done within one journey and returning home means one has disconnected his 'Umrah with the Hajj. [SS]

[14] In principle, the person performing the rituals should wear the Ihraam at the Meeqaat; this is because it was the practice of the Prophet ﷺ, and the majority of the scholars have stated that it is disliked to assume the Ihraam before the Meeqaat, except Imam Aboo Haneefah who stated that it is recommended for the person to wear the Ihraam from his home city. Other scholars stated that it is best to assume the Ihraam from Bayt al-Maqdis (al-Quds) if one is able to do so, however the correct opinion which is the act of the Prophet ﷺ and the evidences derived from the Share'ah, is to assume the Ihraam from the assigned Mawaaqeet. The fact that the various places have been outlined in the Hadeeth of Ibn 'Abbaas in Saheeh al-Bukhaaree (1526) and Muslim (1181) means that these places have been specified for the pilgrims to go there and form their intention, and part of this includes the pilgrim wearing his Ihraam there. If one decides to wear his Ihraam before arriving at the Meeqaat, then the Ihraam is correct and it will be accepted, however if one wears his Ihraam and forms his intention then he must refrain from that point in doing any of the things that are forbidden for him to do whilst in Ihraam, even if he hasn't reached the Meeqaat. So the Ihraam starts from the place that he makes his intention thus it is best to form the intention and wear the Ihraam at the Meeqaat. [SS]

[15] The author mentions in this chapter that there is a difference between Ihraam and anything else that someone may occupy himself with. So the want and need to do the rituals is not sufficient for one to be in Ihraam.



## The Mawaaqet have Five Different Locations<sup>[16]</sup>

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Rather, Ihraam is defined as the intention to commence the rituals, so once one intends to do the rituals and enter the state of Ihraam, thus making the things during the Ihraam forbidden for him, then he has formed his intention and entered into Ihraam. The majority of the scholars are of the view that having the intention in the heart is sufficient as well as doing the actions, so if one does his 'Umrah without even uttering a word then his 'Umrah is correct. The Hanafees are of the view that action as well as statement must be combined, so they must utter the at-Talbiyyah or physical acts such as wearing of the Ihraam, and the likes and this is perhaps what Shaykh al-Islam is referring to here. If we look at the texts then we will realise that the opinion of the majority is more correct, so wearing the Ihraam is the intent, and the person having the intention in his heart to perform the rituals is sufficient, as Allaah, the Most High, says: **"So whosoever intends to perform Hajj therein by assuming *Ibraam*, then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj."** [al-Baqarah 2:197] i.e. if one enters into Ihraam and does the deeds necessary during the rituals, then this is sufficient for him and his intention has been formed.

If one is travelling via airplane and he doesn't physically go through these Mawaaqet then it is upon the person to make sure that he assumes the Ihraam and forms his intention before he reaches the Meeqaat whilst in the air. This was the verdict given by 'Umar al-Khattaab ؓ [Narrated by al-Bukhaaree (1531)] when he was asked by pilgrims who were travelling but didn't pass by a Meeqaat, so he ordered them to assume their Ihraam as soon as they pass the place which is parallel to the Meeqaat and this is in accordance to what the Prophet ﷺ stated. [Narrated by al-Bukhaaree (1524) and Muslim (1181)] [SS]

[16] It is obligatory for the pilgrim not to pass the Meeqaat without assuming Ihraam and this is from the obligatory aspects of the Hajj or the 'Umrah, and this is the view of the four Madhhabs. The one who passes the Meeqaat with the intent of doing the Hajj or an 'Umrah is like the person who wants to do something good but earns by it a great sin because of the fact that he didn't do what was obligatory; to assume the Ihraam after the Meeqaat, for a person to do something like this doesn't make any sense at all. This is like the person who

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comes to do the Hajj without a Hajj permit or a visa, this person comes to do something good but gains nothing but sin based on the fact that he has broken the law of the ruler of the land, whom the texts of the Sharee'ah obligate us to obey.

On the other hand, if one passes the Meeqaat without assuming the Ihraam in the state of ignorance or forgetfulness or he was compelled, then this person hasn't sinned; this person just needs to go back to the Meeqaat and wear his Ihraam and there is no expiation or repentance required from him, his Hajj will be correct and accepted; this is because he has assumed the Ihraam at the Meeqaat and what he didn't do due to forgetfulness or ignorance or compulsion, then he is not held to account for this, based on the correct scholarly view, except some of the Shaafi'iyyah saying otherwise.

Another scenario is one who passes the Meeqaat without assuming the Ihraam; then this person has left what is an obligation upon him, and upon him is to give an expiation: he has a choice of fasting three days, or feeding six poor people or sacrificing a sheep and feeding the meat to the poor of Makkah. The same ruling applies to the one who passes the Meeqaat with the intent of doing the pilgrimage yet he is bound by work, such as police men or army personnel, these people must give the expiation and repent to Allaah because of the fact that they have worn stitched clothing during the state of Ihraam. The evidence for this is that the Prophet ﷺ ordered A'aishah ؓ when she wanted to perform an 'Umrah, to exit the boundaries of the Haram and to go to at-Tan'eem [Narrated by Al-Bukhaaree (1215) and Muslim (1211)], despite the fact that the Muslims were waiting and were about to leave Makkah to go back to al-Madeenah; yet the Prophet ﷺ waited and ordered her brother, 'Abdur-Rahmaan bin Abee Bakr ؓ, to accompany her to at-Tan'eem. So the fact that he ordered him to take her shows that that it is obligatory to leave the boundaries of the Haram and come back having assumed the Ihraam and formed an intention, because this is what we are ordered to do in the Sharee'ah, meaning it is obligatory. This also shows that the same rules apply to the people of Makkah who want to perform 'Umrah, they must leave the boundaries of the Haram in order to assume their Ihraam but those who live in between the Meeqaat and Makkah, then these people can assume their Ihraam from their houses as it was narrated on the authority of Ibn 'Umar in al-Bukhaaree (1524) and Muslim (1181) when narrating the places of

The Meeqaat (or station of entering the rituals) for the people of al-Madeenah is a place called Dhu al-Hulyafah. The Meeqaat for the people of Shaam (i.e. Syria, Jordan, and Palestine) and anyone coming from that direction is a place called al-Juhfah. The Meeqaat for the people of Yemen is a place called Yalamlam<sup>[17]</sup>. The Meeqaat for the people of Najd and anyone else from that direction is a place called Qurn al-Munaazil<sup>[18]</sup> and the Meeqaat for the people of 'Iraaq is Dhaat 'Irq<sup>[19]</sup>. Once, when the Prophet ﷺ arrived at a Meeqaat he

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Meeqaat, "...and whoever is living within these boundaries can enter Ihram from the place he starts". [SS]

[17] This Meeqaat is also known as as-Sa'decyyah and is for the people of Yemen [SS]

[18] This Meeqaat is known as Qarn al-Manaazil and today it is called as-Sayl al-Kabeer or Waadee Mahram, and is for the people of Najd. [SS]

[19] This is a Meeqaat in which cars can't pass so many people don't know of this one, whatever the case, this is the Meeqaat for the people of 'Iraaq. Some of the scholars have stated that this Meeqaat is not an actual Meeqaat and the narrations which include the mention of Dhaat 'Irq are not authentic, however it has been narrated on the authority of A'aishah B with an authentic narrations, therefore it is not proper to reject the extra wording of the narration that mentions Dhaat 'Irq [Narrated by Aboo Dawood (1739); classed as authentic by al-Albaanee in Saheeh Abee Dawood (1531)], added to the fact that there are narrations from other Companions ﷺ that mentioned Dhaat 'Irq as a Meeqaat. The other Mawaaqee are well known as the [Saudi] government have taken it upon themselves to construct at these places big Masaajids and facilities for the pilgrims; as a result, each one of these Mawaaqee have become clear and identified to the people. It is important to note that the places of Meeqaat are all specified valleys, not mountains or any other type of places, rather they are all valleys according to the correct opinion. Other than these five Mawaaqee, there are no specific places designated for Meeqaat [SS]

said,

“These stations are for the people who live in those locations and for those who are coming from the same direction as those places with the intention of doing the Hajj or ‘Umrah. And anyone who lives within these stations then they can form their Ihraam and intention from where they are within these stations.” [Agreed Upon]

## **Dhu al-Hulayfah<sup>[20]</sup>**

This is the furthest station or Meeqaat. Depending on the path one takes, the distance between Dhu al-Hulayfah and Makkah is approximately ten Maraahil (approximately 590 Kilometers) and it is also known as Waadee al-‘Aqeeq. The Masjid there is called Masjid ash-Shajarah (or the Masjid of the Tree). There is also a well there which has been named by some ignorant people as the well of ‘Alee. Some people have falsely attributed a story to ‘Alee ؑ in this place, stating that once he killed a jinn there at that well, however this story is a fabrication. All in all, there is no specific virtue connected to this well nor are there any superstitions that one should be aware of.

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[20] This Meeqaat is near al-Madeenah, around 10 kilometres away, and this Meeqaat is specific for the people of al-Madeenah. [SS]

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<sup>i</sup> As people have the misconception that ‘Alee ؑ killed a Jinn there so they call this place ‘the well of ‘Alee’ but this is not true and it is authentically narrated that it was others from the Companions ؓ who killed the Jinn. Therefore this place has no such virtue as many ignorant people believe, they seek blessings from this place but it is important for us to avoid doing such things as it will place shortcomings in our Tawheed. [AKK]

## Al-Juhfah<sup>[21]</sup>

The distance between al-Juhfah and Makkah is approximately three Maraahil (approximately 177 kilometres). This was a heavily habituated village which was called Mahee'ah, however today that village lies there in ruins. Before al-Juhfah was appointed as a Meeqaat, those performing the Hajj would assume Ihraam at a place called Raabigh, near Makkah. This Meeqaat is for the people who predominantly travel from the west, such as those who are coming from Morocco, the Shaam area, Egypt and other places from the west. However the scholars are agreed that the people who are travelling from the west to al-Madeenah, as people do today, then it is recommended for them to assume their Ihraam and begin the rituals from the Meeqaat of the people of al-Madeenah (i.e. Dhu Hulayfah, both are permissible for them to do) by the agreement of scholars. However if one travels from the west and they skip the Meeqaat of Dhu al-Hulayfah intending to enter Ihraam and beginning the rituals from al-Juhfah, then the scholars differed on the ruling of this<sup>1</sup>.

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[21] This Meeqaat is on the coast and is north of Jeddah, and it is specifically for the people of ash-Shaam, Egypt and Morocco, and those coming from that direction. [SS]

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<sup>1</sup> Ibn Taymiyyah said in Sharh al-'Umdah [1/318]: Whoever is travelling and is going to pass two Meeqats then the person must enter the Ihraam from the Meeqaat which is further away from Makkah; this is the opinion of Ahmad and he said, "The person coming from ash-Shaam can assume Ihraam from al-Madeenah if he intends to do the Hajj, this is because the Prophet ﷺ said, "These stations are for the people who live in those locations and for those who are coming from the same direction as those places...", so these Meeqaat are for anyone who passes them." [AN]

## The Remaining Mawaaqeet

As for the three remaining Meeqaat then these are closest to Makkah, each one being approximately two Marhals away from Makkah (approximately 118 kilometres). It is not permissible for the person to pass these Meeqaats without entering Ihraam if one intends to the Hajj or an 'Umrah. If one intends to go to Makkah for the sake of business or to visit someone then he should enter into Ihraam, but the scholars differed whether it was obligatory or not.<sup>i,ii</sup>

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<sup>i</sup> It says in the famous Hanbali book al-Mugni [5/72]: some of the scholars said that it is not obligatory for this person to wear the Ihraam, this is the view of Ahmad. The evidence for this is the narration of Ibn 'Umar who would enter Makkah and pass the Meeqaat without entering Ihraam. [AN]

<sup>ii</sup> The Shafi'ees and the Hanbalees state that it is not permissible for a person to pass the Meeqaat without assuming Ihraam even if he doesn't intend to do a pilgrimage however other scholars state that it is permissible because of the caption taken from the Hadeeth above, "...for those who are coming from the same direction as those places with the intention of doing the Hajj or 'Umrah..." therefore, the Meeqaat is for the one who intends to do the Hajj or an 'Umrah, indicating permissibility for those who don't intend the rituals to pass without assuming Ihraam. [SS]

## CHAPTER 3: THE TYPES OF HAJJ RITUALS AND A DISCUSSION ON THE BEST ONE

### **The Types of Rituals of Hajj**

The person who intends to do the Hajj, and he passes the Meeqaat during the months of al-Hajj, then he has a choice of three different types of rituals. The three are called at-Tamattu', al-Qiraan and al-Ifraad. The Tamattu' means the person enters Ihraam and does 'Umrah and then wears a separate Ihraam for the Hajj. The Qiraan means that the person does 'Umrah with Hajj wearing one Ihraam or he intends to perform 'Umrah and then includes the Ihraam he is wearing as part of the Hajj, before he starts the Tawaaf. As for the person doing al-Ifraad then this person only does Hajj without doing 'Umrah.<sup>[22]</sup>

### **The Best One from the Three<sup>[23]</sup>**

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[22] There are three types of Hajj: Tamattu' is when a person comes and performs 'Umrah and then exits Ihraam by cutting his hair. He then assumes another Ihraam from wherever he is, for the purpose of the Hajj and then he completes the rituals whilst offering a Hadiy. The second type is al-Ifraad: this is when a person comes in the state of Ihraam, he does at-Tawaaf al-Qudoom, which is Sunnah for this type of Hajj, and then he does the Sa'ee for Hajj and he completes the rest of the rituals of the tenth day and he doesn't need to do another Sa'ee. The last type of Hajj is al-Qiraan; this person comes in Ihraam and does 'Umrah but remains in his Ihraam and doesn't cut his hair, he stays in his Ihraam and completes the rituals and offers a Hadiy. If one is unable to sacrifice a Hadiy then he must fast ten days, the three remaining days of Hajj (i.e. 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup>) and seven days when he returns home. [SS]

[23] The scholars differed on which one is better but they have all agreed on the permissibility of doing either of them. What is correct is that the best type of

The scholars have differed as to which one is the best, depending on the situation of the person who is performing the Hajj. The four schools of thought are agreed that if one travels to do ‘Umrah and then travels again to do Hajj or this person does ‘Umrah before the months of Hajj<sup>i</sup> and then resides in Makkah for this period until the Hajj begins, then, these scholars stated, the Ifraad is the best one to choose from the three.

As for the person who combines his travel with the intention of doing an ‘Umrah, providing that this person does this ‘Umrah during the months of Hajj, meaning he must do this ‘Umrah in Shawwal or Dhu al-Qa’dah or Dhu al-Hijjah, as well as the Hajj, in one journey, then the best out of the three types of rituals for this person is the Tamattu’. He should exit from his Ihraam after performing the ‘Umrah, and then enter into Ihraam again when the Hajj begins. However if this person has brought with him an animal to sacrifice then the Qiraan is the best one for him/her to do from the three.

It has been narrated that the Messenger of Allaah ﷺ intended to do Hajj with his Companions. He ordered them to do an ‘Umrah and leave their Ihraam’s once doing so, except for the person who had brought with him an animal to sacrifice. This person was ordered to remain in his Ihraam until he slaughtered it on the Day of Sacrifice.

It is also narrated that the Prophet ﷺ brought with him an animal to sacrifice when he was doing his Final Hajj, as did some of his Companions ﷺ that accompanied him.

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Hajj depends on the situation one finds himself in. So if he is able to do at-Tamattu’ then he should do so but if there isn’t much time then perhaps al-Ifraad would be better. [SS]

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<sup>i</sup> Shawwal, Dhu al-Qa’dah and Dhu al-Hijjah [TN]



They all did the Qiraan, doing the ‘Umrah with the Hajj’ and the Talbiyyah they recited was;

بَبَيْتِكَ عُمْرَةً وَحَجًّا

“I am at your service to perform the ‘Umrah and Hajj.’”<sup>ii</sup>  
[Narrated by Muslim]

It was not narrated from any of the Companions ﷺ that they did any other type of Hajj whilst they were in this situation, meaning bringing with them an animal. Rather they performed the Qiraan type of Hajj.

In general, what the Companions ﷺ narrated about the Hajj of the Prophet ﷺ doesn’t differ, however wordings that have been narrated about his Hajj seem to contradict each other, and some people don’t understand the meaning behind these conflicting reports. All the Companions that narrated the Hajj of the Prophet all narrated that he performed the al-Ifraad type of Hajj, such as what has been narrated by A’ishah and Ibn ‘Umar and Jaabir ﷺ. It is also narrated from them that he performed the at-Tamattu’ type of Hajj, as was narrated in the Two Saheehs that A’ishah and Ibn ‘Umar both said that he did al-Ifraad, and these reports are stronger.

The reason why they used the word at-Tamattu’ in some narrations is to clarify that he was performing ‘Umrah as well as Hajj, but they meant by it that he was actually performing al-

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<sup>i</sup> So it is better for the person who has bought his own animal for Hadiy to do al-Qiraan as this was the action of the Prophet ﷺ, but if one isn’t bringing his own animal with him for the purpose of Hadiy then it is best for him to do at-Tamattu’, meaning he does an ‘Umrah and then takes off his Ihraam and then waits for the Hajj to begin. [AKK]

<sup>ii</sup> This was the Talbiyyah of the Prophet ﷺ as he did al-Qiraan, so those doing al-Qiraan would do likewise.[AKK]

Qiraan (i.e. doing both rituals but with one Ihraam); this has also been narrated in authentic narrations<sup>i</sup>.

The Ihraam for Hajj must be worn during the months of the Hajj; if one wears it before this stated time then he has done something that is disliked.<sup>ii</sup> The scholars differed in their view about a person who wears the Ihraam before the months of Hajj, is this person entering into Ihraam considered as entered into Ihraam for ‘Umrah or Hajj?’<sup>[24]</sup>

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[24] The scholars differed on the ruling of a person who comes to Makkah and passes the Meeqaat without assuming the Ihraam because he is coming to Makkah without having the intent to perform the Hajj or the ‘Umrah, but then he decides that he wants to perform the pilgrimage so he leaves Makkah and goes to the nearest Meeqaat and returns to Makkah to perform the rituals; Imam Ahmad said that the person who does this for ‘Umrah will not have his ‘Umrah accepted as the ‘Umrah of al-Islam. However, the majority say that this is accepted as the ‘Umrah of al-Islam because it continues to be called an ‘Umrah and there is no evidence for its prevention. [SS]

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<sup>i</sup> It has been narrated, all via authentic routes, that the Prophet ﷺ did Hajj al-Ifraad, as well as al-Qiraan as well as at-Tamattu’. This appears to be contradictory as one can only do one type of Hajj so we say to reconcile that in the beginning he intended to do al-Ifraad, then he gained an animal so he did the Talbiyyah at the Meeqaat for al-Qiraan and the meaning of the Prophet ﷺ doing Tamattu’ means he had the intention of doing at-Tamattu’. This is a way to reconcile between these narrations but what is correct is that he ﷺ did al-Qiraan. [AKK]

<sup>ii</sup> Imam Bukhaari narrated on the authority of Ibn Abbaas ؓ, who said, “It is Sunnah for the person doing the Hajj to wear the Ihraam within the months of Hajj”. This was recorded in the Book of Hajj under the explanation of the ayah: “**The Hajj is in the well-known months.**” [Baqarah 2:197] The Majority of scholars are of the view that it is disliked to wear the Ihraam before the months of Hajj, however if one does so then his Ihraam is correct. However, the Shafi’ee’s state that this Ihraam is not the Ihraam of Hajj because he hasn’t worn it during the months of al-Hajj rather he is wearing the Ihraam of ‘Umrah. [AN]

## CHAPTER 4: THE 'UMRAH

### **The 'Umrah of the Prophet ﷺ**

It was narrated in the two Saheehs that the Prophet ﷺ did 'Umrah four times in his life, they are the following:

#### **(1) The 'Umrah of al-Hudaybiyyah**

The Mushrikeen of Makkah stopped the Prophet ﷺ from reaching the Ka'bah, so the Muslims agreed on a treaty with the Mushrikeen and they exited their Ihraam and left Makkah.<sup>[25]</sup>

#### **(2) The 'Umrah of al-Qadeeyah**

The Prophet ﷺ did this one the following year after Hudaybiyyah in the month of Dhu al-Qa'dah.<sup>[26]</sup>

#### **(3) The 'Umrah of al-Ja'raanah**

This 'Umrah was after the battle of al-Hunayn, towards the east of at-Taa'if. The Prophet ﷺ gained the war booty and shared it out amongst the people present and then he went to perform 'Umrah,

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[25] This 'Umrah was called an 'Umrah despite the Muslims not completing their rituals because of the fact that they made the intention and wore the Ihraam. [SS]

[26] The scholars differed as to the reason of calling this the 'Umrah of Qadeeyah, some said it is a Qadaa i.e. to make up from the time they were prevented in al-Hudaybiyyah and others said Qadeeyah can also mean peace or a treaty in the Arabic language, so this 'Umrah was the peaceful 'Umrah done under a treaty. [SS]

entering in Makkah and he did not exit Ihraam unlike the last time.<sup>[27]</sup>

#### (4) The Final Time he did 'Umrah

This was performed with his Hajj; he performed the Qiraan form of Hajj, making the 'Umrah with Hajj, and this is with the agreement of the Companions.<sup>[28]</sup>

#### Doing the 'Umrah from at-Tan'eem or Whilst One is in Makkah

None of the Companions ﷺ performed 'Umrah after the Hajj except A'ishah as she was on her menses before the Hajj, this meant she was not able to perform the Tawaaf before the Hajj. She complained to the Prophet ﷺ that she was on her menses so he replied, "Do everything we do in the Hajj except the Tawaaf of the House, do this after you become pure." [Narrated by al-Bukhaaree (1650) and Muslim (1211)] So he commanded her to assume the Ihraam for the Hajj and fulfil all the rituals except the 'Umrah because she was doing at-Tamattu'. After she became pure, she asked him to allow her to make 'Umrah, so the Prophet ﷺ sent her

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[27] In this 'Umrah the Prophet ﷺ came from al-Hunayn and he formed the intention from there. In this there is a proof that the one who forms the intention to do 'Umrah after passing the Meeqaat doesn't need to return to a Meeqaat, rather he enters Ihraam from where he is. [SS]

[28] The majority of the scholars have stated that doing 'Umrah once in a lifetime is an obligation upon the Muslim but they differed if doing 'Umrah which is part of Hajj absolves the obligation. The correct view is that it does. [SS]

with her brother 'Abdul-Rahmaan to at-Tan'eem<sup>1</sup>, and this is the closest Meeqaat to Makkah. Today, there is a Masjid there and it is called Masjid Aa'ishah. It is not permitted to enter into that Masjid in order to pray or seek a particular virtue there and likewise it is not permitted to intend to go there to enter into Ihraam (believing it has a specific virtue), or to pray an obligatory prayer or a Sunnah prayer, rather believing in such things in that particular place being something recommended is actually a disliked innovation.

However, if someone leaves Makkah in order to come back to Makkah to perform an 'Umrah, and he enters the Masjid, or goes past it or any of the Mawaaqet, and prays in any of them (Masaajid or Mawaaqet) for sake of entering into the Ihraam, then there is no harm in this.

From the virtuous acts one can do whilst he is in Makkah is to increase in doing Tawaaf of the House. Once a person comes into Makkah and has completed his 'Umrah, it is better from him to do a lot of Tawaaf as opposed to the person leaving Makkah and coming back in order to repeat an 'Umrah. This was not the practice at the time of the Prophet ﷺ nor was it the practice of the Four Rightly Guided Caliphs ؓ. It was not reported that anyone during this time would come to Makkah for 'Umrah and then go out of Makkah, returning again to perform repeated 'Umrahs, except if one had a valid excuse. This is the case for those who are in Makkah during Ramadhaan or at any other time during the year. Those Companions ؓ who recommended doing the Ifraad type of Hajj recommended this person to do this Hajj in one journey, and if they wanted to perform an 'Umrah after the Hajj then they should do so with a new journey, thus the person doesn't mix the journey for Hajj with 'Umrah. Therefore it is not recommended to

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<sup>1</sup> A Meeqaat very close to the Masjid al-Haraam in Makkah, known nowadays as Masjid al-Aa'ishah. [TN]

do an 'Umrah after performing the Hajj except if someone has an excuse and this is rare.<sup>[29]</sup> Rather, the Salaf heavily disliked doing consecutive 'Umrah's and repeating it, but they differed: if one does this, does he need to give an expiation or not? And if one does this, does it mean he has completed the 'Umrah that is obligatory upon him, once during his life?<sup>i</sup>

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[29] Doing optional Tawaaf after one has finished his rituals is better than doing 'Umrah repeatedly and praying Salaah in Masjid al-Haram is the best act of worship one can do after completing his rituals. This is because Salaah in the Haram is better than Salaah elsewhere by 100,000 times and this reward hasn't been narrated about Tawaaf. Doing Tawaaf is better than doing an optional 'Umrah as this was the practice of the Salaf, however the scholars have stated that it is permissible for one to repeatedly do 'Umrah on the condition that there is gap between them and one doesn't finish doing an 'Umrah and immediately start another one, this is based on the statement of the Prophet ﷺ: "From one 'Umrah to another is an expiation for whatever (minor sins) one commits between them." [Narrated by al-Bukhaaree (1773); Muslim (1349)]" Based on this condition, it is not proper for those going on the Hajj to do 'Umrah repeatedly after they have completed the Hajj, and Imam Maalik was especially very strict on this, his view was that it is not permissible to do 'Umrah more than once a year because it is not known from the Sunnah that the Prophet ﷺ did 'Umrah more than once a year. The majority of the scholars have stated that it is permissible to offer 'Umrah after 'Umrah with a gap of ten days between them, this is in line with the texts which encourage us to perform 'Umrah without limitation and just because the Prophet ﷺ didn't actually perform more than one 'Umrah a year, doesn't mean he didn't encourage it. [SS]

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<sup>i</sup> See Majmoo al-Fatawaa 26/41-43 [AN]

## CHAPTER 5: THE MANNER OF FORMING THE INTENTION FOR IHRAAM AND DOING THE TALBIYYAH

### **Forming the Intention for Ihraam<sup>[30]</sup>**

If the person who doing the Qiraan type of Hajj then the intention is formed by the person saying;

لَبَّيْكَ عُمْرَةً وَحَجًّا

“I am here for ‘Umrah and Hajj.”<sup>i</sup>

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[30] Likewise some people have a false belief that Ihraam can be assumed even whilst wearing stitched clothing and others believe the opposite, that Ihraam is merely to wear the Ridaa and the Izaar, however these ideas are not correct in the light of the Sharee’ah. So what is the Ihraam? The Ihraam is the intention which is formed at the time of entering into the rituals; so if one is about to begin the pilgrimage and forms the intention then he is considered as one who has formed his intention, as a result this person has entered into Ihraam. The majority of the scholars, Imam ash-Shaafi’ee, Imam Ahmad and many of the Maalikees say that having the intention is sufficient for one to have entered into the Ihraam. Others have stated that forming the intention must be combined with an act, such as wearing the Ihraam or reciting the Talbiyyah and mere resolve in the heart doesn’t count as one who has entered into Ihraam or formed an intention, this is the view of the Hanafees. Some of the scholars from the Hanafees have even stated that the Talbiyyah is a pillar of the Hajj, without it the Hajj will not be correct, based on the fact that the rituals involve intent as well as actions. Shaykh

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<sup>i</sup> The start of your rituals start with forming you intention however there is no verbal intention rather you begin with the Talbiyyah which will be mentioned here shortly. This is similar to the Takbeer al-Ihraam in Salaah, therefore not being a verbal intention. By this Talbiyyah your Hajj and ‘Umrah has begun and from now on, your recite the longer Talbiyyah; *Labbaayk Allahuuma Labbaayk, Labbaayk Laa Shareeka Laka Labbaayk, Ina al-Hamda wa Ni’mata Laka wal Mulk, Laa Shareeka Lak*. [AKK]

The person who is forming the intention for the 'Tamattu' type of Hajj is recommended to say:

لَيْتِكَ عُمْرَةً مُتَمِّعًا بِهَا إِلَى الْحَجِّ

“I am here for ‘Umrah, connecting it to Hajj.”

The person who intends to the Ifraad type of Hajj is recommended to form his/her intention by saying:

لَيْتِكَ حَجًّا

“I am here for Hajj.”

The scholars are agreed that one doesn't need to stick to the above wording, anything similar to these are also acceptable, there are no specific wordings that have been narrated. Similar to when the person is performing prayer or washing themselves whilst doing ablution; there is no verbal intention when beginning acts of worship, whether it be as-Salaat or as-Siyaam, this is with the agreement of the scholars. The argument here is that the Prophet ﷺ did not once legislate for any of the Muslims to do such things<sup>i</sup> and

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al-Islam Ibn Taymiyyah agreed with this view, stating that the person doing the Hajj is required to combine his pilgrimage with intent in the heart as well doing the relevant deeds and prayers. The more correct opinion in this issue is the view of the majority and it is not a pillar to utter any statement during the Hajj, this is based on the statement of Allaah [The Most Perfect], “**So whosoever intends to perform Hajj therein by assuming *Ihram***), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.” [2: 197] So the wording used here is ‘intends’ and there is no obligation placed on this person to utter any statement and having the intent is sufficient. [SS]

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<sup>i</sup> The Prophet ﷺ told his companions, “Whoever intends to the Hajj and ‘Umrah then start it and whoever wants to do the Hajj then start it and whoever wants to do an ‘Umrah then start it.” [Saheeh Muslim; Book of Hajj, Chapter of types of Ihraam, 1211] [AN]



he never used to speak before the opening Takbeer of as-Salaah, never did he once utter any form of intention nor was it narrated from any of his Companions.

## At-Talbiyyah

Once the person has entered into his/her Ihraam then they are recommended to begin the Talbiyyah that the Messenger of Allaah ﷺ did. This is to recite the following:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ كَبَّيْكَ  
إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

“Here I am, O Allaah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.”  
[Agreed Upon]

If one wants to increase or have a variation in their Talbiyyah then the person can also do this, saying:

لَبَّيْكَ ذَا الْمَعَارِجِ

“I am at Your Service, O Lord of the ways of ascent!”  
[Narrated by Aboo Dawood]

And:

لَبَّيْكَ وَسَعْدَيْكَ

“I am at Your Service and seeking Your Pleasure.”

And the likes, all of it are permissible for one to do. This is because the Companions ﷺ would do them and increase in them, and the Messenger of Allaah ﷺ would hear them reciting them and he did

not prohibit them from doing so.<sup>[31]</sup> Once entering into the Ihraam, they would be constant in doing the Talbiyyah.<sup>[32]</sup>

[31] It is recommended for the pilgrim to increase in reciting the Talbiyyah. It is recommended and the correct scholarly view is that it is not a condition or a pillar of the Hajj or the ‘Umrah, so if one doesn’t do it, his rituals are still correct. It is also permissible for the pilgrim to do at-Talbiyyah in any form he wishes. For example, some of the Companions ﷺ would say:

كَبَيْتُكَ وَسَعَدَيْتُكَ وَ الْحَيَّرْتُ بَيْنَيْكَ . وَالسُّؤْرَ لَيْسَ إِلَيْكَ

“I am at Your Service and seeking Your Pleasure! All Goodness is in Your Hands and no evil is attributed to You.”

So adding and making your own version of the Dhikr is permissible but it is better to stick to what the Prophet ﷺ was narrated in saying, which is the well-known Talbiyyah:

كَبَيْتُكَ اللَّهُمَّ كَبَيْتُكَ كَبَيْتُكَ لَا شَرِيكَ لَكَ كَبَيْتُكَ

[SS] إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

[32] Now his rituals have begun and it is prescribed for him to recite the Talbiyyah everywhere he goes, and he should maintain and continually repeat the Talbiyyah however if he needs to stop for a need, then there is no harm in this. He then continues doing the Talbiyyah from Makkah to Mina and then ‘Arafah. He may stop once he stoned the Jamarah on the tenth day, according to the most correct scholarly opinion, as it is in accordance with the Sunnah for the Prophet ﷺ continued the Talbiyyah until he pelted the Jamarah on the tenth day. [Narrated by Aboo Dawood (1817); at-Tirmidhee (1919) who classed it as Saheeh] The scholars differed on the al-Ifraad and al-Qiraan types of Hajj, some of them stated that they should continue doing the Talbiyyah even if they perform a Tawaaf al-Qudoom, this is the view of Imam ash-Shafi’ee. The majority of the scholars stated that it is not prescribed for the one doing Tawaaf to recite the Talbiyyah, perhaps this is the strongest view as it is not narrated in the Sunnah that the Talbiyyah is an Adhkaar of the Tawaaf. The Talbiyyah for the one doing an ‘Umrah is when he starts his ‘Umrah because the one doing an ‘Umrah starts the Tawaaf with a different set of Adhkaar that have been legislated, so the Talbiyyah stops at the time when the Tawaaf begins. It must also be noted that a communal Talbiyyah is an innovation, rather what is legislated is

As for 'Ihlaal' then this is to raise ones voice in at-Talbiyyah. The meaning of at-Talbiyyah is to respond to the call from Allaah, the Most High, to His Creation, to make Hajj to His House, the call that was professed by His Beloved, Ibraaheem عليه السلام.<sup>[33]</sup>

The person who does the Talbiyyah is the person who submits to Allaah, nullifying service to other than Him, just as a slave only submits to only one master<sup>1</sup>.

The meaning, therefore, of the Talbiyyah is to proclaim; 'Verily I have responded to Your call, submitting to You by Your Wisdom, obedient to You and obedient to Your command time after time, constantly obeying You without limit or exception'.

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for each pilgrim to perform the Talbiyyah by himself. This is because the Prophet ﷺ didn't do this and the best guidance is the guidance of the Prophet; rather the men recite the Talbiyyah by themselves in a raised voice and the women to themselves in a volume which they can only hear themselves. [SS]

[33] Labb' means to establish something, therefore doing the Talbiyyah refers to us accepting the call of Ibraaheem عليه السلام and acting in obedience to it. Repetition of the Talbiyyah illustrates our happiness and our service to Allaah, the Most High. [SS]

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<sup>1</sup> This is unlike the way of the Mushirkeen of Jaahillyah who used to add the wording:

إِلَّا شَرِيكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ

"....except for your partners, the ones you hold and the ones that share in your dominion" to the Talbiyyah. Unfortunately, we see today many people negating this call of the Talbiyyah. They come to the holy lands and they part take in acts that have Shirk, major Shirk most of the time. They seek assistance from things that can't help them, they seek blessings from things that can't benefit them and thus many come reciting this Talbiyyah but their 'Aqeedah doesn't reflect the very meaning of what they are proclaiming in their Talbiyyah. And Allaah's Help is sought. [AKK]

The Talbiyyah is from the symbols of Hajj and “...the best of Hajj is that which is al-‘Ajj and ath-Thajj.”<sup>i</sup>

Al-‘Ajj is when the voices are raised in at-Talbiyyah.

Ath-Thajj is when the blood is caused to flow from the sacrifice.

Therefore, it is highly recommended for a man doing the Hajj to raise his voice, as for the woman it is recommended for them to recite the Talbiyyah to so that they can hear themselves but not to raise their voices<sup>ii</sup>.

It is also highly recommended for the person doing the Hajj or ‘Umrah to increase in doing the at-Talbiyyah, during the different stages of his Hajj. For example, he should do at-Talbiyyah after the obligatory prayers or if one is travelling and he ascends or descends, or if he passes a valley or if he hears others doing at-Talbiyyah, or during the ends of the day and at night, or when meeting friends or if one intends to do something which is prohibited, he should recite the Talbiyyah (i.e. in order to reinforce his intention).

Once the person has finished doing the Talbiyyah, if the person sends Peace and Salutations upon the Prophet, to ask Allaah to be Pleased with him, to ask to enter the Jannah and to be protected by His Mercy from the Fire, all of this good and this is

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<sup>i</sup> The Prophet ﷺ said, “The best Hajj is if someone raises his voice (al-‘Ajj) and where the blood is split and flows (ath-Thajj)” [Narrated by Ibn Maajah, 2924; Haythamee in Majma’ al-Zawaa’id (3/224) said that the hadeeth narrated by Aboo Ya’la is weak due the presence of a weak narrator; Al-Albaanee said this hadeeth is Hasan/Good in Saheeh Jaami’ al-Sagheer. (1112)] [AN]

<sup>ii</sup> This is the best types of Hajj one can perform. ‘Aj and Thajj refer to one raising his voice throughout the rituals by doing the Talbiyyah aloud and it is even more virtuous for one to raise his voice in at-Talbiyyah than reciting the Qur’aan. As for women, then their voices are an ‘Awrah, according to the correct scholarly opinion, so they are not permitted to raise their voices. [AKK]

what has been legislated by the Prophet ﷺ for the Muslims to do at the beginning of the Hajj and 'Umrah.<sup>[34]</sup>

If the person enters Ihraam and starts the Talbiyyah, as some people do today, intending to the rituals but he doesn't vocalise any of this, neither does he have the intention in his heart to perform Hajj, neither the Tamattu' or the Ifraad or the Qiraan type of Hajj, then this person's Hajj is also correct because he performs one of the types of Hajj and this is the meaning of the statement of Allaah, the Most High;

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا

فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ ﴾

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj...”  
[Baqarah 2:197]

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[34] It has been narrated by Imam ash-Shafi'ee that the Prophet ﷺ would supplicate upon completing the Talbiyyah. It is narrated on the authority of Khuzaymah bin Thaabit ؓ, “That the Prophet would supplicate after the Talbiyyah asking Allaah for His Pleasure, His Jannah, and he would seek refuge with Him by His Mercy from the Fire.” This narration is weak because of the narrator Saaleh bin Muhammad az-Zaaidah and he is weak, so this narration can't be accepted. Shaykh al-Islam Ibn Taymiyyah strengthened it and acted upon it and was of the view that any form of Du'a' is accepted, however the correct opinion is always twinned with the evidences, so as long as there is no proof and that this narration is weak, then there is no evidence to suggest that there is a Du'a' after the Talbiyyah. [SS]

So if one performs the Hajj just as the Prophet ﷺ ordered his Companions to do, then this is undoubtedly something good. However, one must bear in mind, that the person is not considered as doing the Hajj based on his intentions alone, rather the person is only considered as completing the Hajj if he includes actions and statements, and this is the correct view from the statements of the scholars.

## **Fear of Not Completing the Hajj or 'Umrah because of an Anticipated Problem**

The person who fears not completing the rituals due to an anticipated problem, then it is recommended for this person to state a condition before starting the rituals. The Prophet ﷺ ordered his cousin Dubaa'ah bint Zubair to state a condition before entering the Ihraam because she feared that she would not be able to complete the rituals, as she was ill. He ﷺ told her say,

حَيْثُ تَحْسِنِي الْأَرْضِ لَبَيْكَ اللَّهُمَّ لَبَيْكَ مَجْلِي مِنْ

“I am here, Oh Allaah, I am here and I will drop my Ihraam if I am prevented.”

This was narrated by a large number of scholars. In another narration that was narrated by an-Nasaa'ee the Prophet ﷺ explained, “If you do this then you shall be excused by your Lord.” This order is not for all the people who are doing Hajj <sup>i</sup>.

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<sup>i</sup> Meaning, placing this condition at the time of making the intention and assuming the Ihraam means one will be free from giving expiation if they were compelled to exit their Ihraam or incomplete their rituals. This could be due to a sickness or any other fear. However, it is only Sunnah for those who have a genuine fear of prevention; if the pilgrim feels that he/she will not be prevented in completing the rituals of the Hajj or the 'Umrah, then it is Sunnah for him not to say it, as the Prophet ﷺ didn't command all his

## Avoiding ‘Sexual Relations, Committing Sin and Disputes During the Hajj’

It was narrated that the Prophet ﷺ said, “Whoever performs the Hajj to this House and he doesn’t have sexual relations, doesn’t commit sin and avoids disputing with people, then this person will return home like the day his mother gave birth to him” [al-Bukhaaree (1819)] and in a narration narrated by Muslim (1350), “Whoever comes to this House...”<sup>1</sup>

Al-Rafath or sexual relations includes all types of sexual activity whether it is verbal or physical. There is nothing that may spoil the Hajj more, from all the prohibitions, than engaging in al-Rafath.

Al-Fusooq or committing sins is the name given to all types of sins and acts of disobedience.

Al-Jidaal or arguing includes not being part of any form of dispute about the rulings of al-Hajj. Allaah has explained and clarified the rulings of the Hajj and has prohibited arguing about it and that arguing and disputing about its rulings used to be from the acts of Jaahiliyyah (or pre-Islam). Others have stated that al-Jidaal means that the one doing the Hajj cannot argue or dispute with anyone whilst he is doing the Hajj. But the first explanation is more correct, because Allaah has not prohibited the person in Ihraam, or even those outside of Ihraam, from arguing in its absolute sense,

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Companions ﷺ to say it. If one is prevented from completing the rituals (and they didn’t stipulate the above condition), then he must offer a sacrifice and then exit his Ihraam, but this is only if he doesn’t place this condition. [AKK]

<sup>1</sup> This is the reward for the one who has Taqwa, he doesn’t have intercourse or commit any form of sin, he doesn’t involve himself in acts of disobedience and he completes all the obligations of Hajj, he will have all sins removed from him like the day his mother bore him. [AKK]

rather at times, arguing and disputing may be obligatory or at other times it may be recommended, as Allaah, the Most High, says:

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

“Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better....” [An-Nahl 16:125]

Therefore, there are types of arguing and disputing which are forbidden during the Hajj and outside of the Hajj, such as those who argue and dispute without knowledge or arguing with people even though the truth has already been made clear and explained.

So it is obligatory upon the person in Ihraam not to speak unless there is a benefit behind it, just like Shurayh, when he used to be in Ihraam, would protect himself from useless speech and idle acts<sup>i</sup>.

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<sup>i</sup> The person in the state of Ihraam doesn't have his Ihraam invalidated by doing sins except if he has intercourse. However, he must be careful to use his limbs and statements in the best of ways and not fall into things that are Haraam or a waste of his time. This is generally the case for the Muslim, even outside of Ihraam he should protect himself from falling into such acts, however in the state of Ihraam and in such a blessed place, it is even more emphasised. By abstaining from sinning he will return to a state like the day he was born (i.e. sinless). This should be easy for the people doing Hajj to do, especially based on the fact that Hajj is only four days and in reward for four days all his sins will be forgiven. However, the reality is the opposite. Many people can't program themselves to do good deeds or to stay away from sinning as they don't have the experience in life how to. As the Hadeeth states, “If you remember Allaah in times of difficulty, He Will Remember you in times of ease” [at-Tirmidhi (2516)], meaning: a person's experiences dictates his decisions. So, for example, you will see on the Day of 'Arafah some people chasing women because their experiences in life are based on this. You will also find some people of the Day of



## CHAPTER 6: RECOMMENDED ACTS DURING IHRAAM

It is recommended for the person who wants to enter Ihraam to enter it after praying an obligatory prayer or an optional prayer if it is the time of day for a particular optional prayer; this is one of the views from the scholars.

Other scholars stated that one should enter into Ihraam after praying an obligatory prayer, if it is the time to pray an obligatory prayer, but if not, then he should enter into Ihraam without praying a specific prayer for entering the Ihraam, this is the correct view.<sup>[35]</sup>

It is also recommended for the person who is going to enter Ihraam to have a bath before doing assuming his Ihraam, the same

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[35] This is the view of the Shaykh however Jibreel ؑ commanded the Prophet ﷺ: "Pray in this blessed valley" [Narrated al-Bukhaaree (1461)], meaning Dhu al-Hulyafah. This shows that entering into Ihraam and praying Two Rak'at for the Ihraam is something good, and this is the view of many of the people of knowledge. However, if it is time to pray an obligatory prayer this is better and likewise if one prays Tahiyah al-Masjid, then this is also sufficient and better because by doing this one distances himself from an area where the scholars differed. Praying an optional prayer, such as Tahiyah al-Masjid or a Sunnah prayer is permissible even in the times where prayer is normally disliked because one is praying for a reason and this is the opinion of a large number of scholars, in variance to the view of the Shaafi'ees and the Hanbalees. [SS]

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'Arafah sleeping until Maghrib, because they don't know how to do anything else. The reward you gain depends on the quality of the deeds. [AKK]

applies for women experiencing postnatal bleeding and menses.<sup>i</sup>[36] If one is in need of cleaning his body, such as clipping his nails, plucking his armpit hairs or shaving the pubic hairs, then he may do this, however this is not exclusive to entering into Ihraam, rather it is recommended to do it before Ihraam if he has a need to do so.<sup>ii</sup>

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[36] Whilst at the Meeqaat the pilgrim who is assuming his Ihraam has certain things that are recommended for him to do before wearing his Ihraam: he is recommended to have bath, for example, based on this Hadeeth of Asmaa'. He must also make sure that he doesn't apply perfume on his clothes because there a Hadeeth in which the Prophet ﷺ saw a man who had perfumed his clothes and he was in a state of Ihraam so he commanded him to wash his clothes so that the perfume may be removed [Narrated by al-Bukhaaree (1697) Muslim (1180)]. However, the correct way of interpreting this Hadeeth is that it is prohibited to apply perfume on one's Ihraam but he is permitted to apply perfume on his body, however the majority of the scholars have stated that it is permitted for one to apply perfume even on one's clothes on the condition that he does this before he assumes the Ihraam. However, the correct view is that applying perfume on the Ihraam is not permitted and if he does this he must wash this off but it is permitted to apply it on one's body. It is also recommended for the person entering into Ihraam to remove hair or clip nails and the likes if there is need to do so based on the analogy with the purification and preparation one makes on the day of Jumu'ah, and when he is ready, he should leave the stitched clothes and wear his Ihraam. Once he has left stitched clothing and has worn his Ihraam then he may start with the Talbiyyah and this is recommended, however if one starts

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<sup>i</sup> This is because Asma' bint 'Umeees was commanded to bathe before Ihraam whilst she was in her postnatal bleeding period. She did so and began her Ihram. [Saheeh Muslim: Book of Hajj, Chapter of Ihraam, 1210] [AN]

<sup>ii</sup> This is if there is a need to remove your hair and trim your nails. In the days of old, people would travel for a long way in the state of Ihraam and they were unable to remove nail or hair from their body whilst in the state of Ihraam so it became practice for them to remove these things before entering into the state of Ihraam. However, today people can assume their Ihraam and be in Makkah within a couple of hours so there is no real need to do it today, therefore removing the nails and hair has nothing to do with assuming Ihraam. [AKK]

## Clothing One Wears During the Hajj

It is obligatory for a man to remove all normal clothes and wear the Ihraam, but there is no condition on what he wears for his Ihraam. So if someone was to do Hajj wearing Ihraam whilst wearing any clothes then his Hajj will be correct, this is the view of the majority of scholars as it has been explained in the Sunnah, rather the pilgrim is required to leave off wearing clothes that are prohibited (i.e. clothing that is worn around the limbs).

It is preferable for the Ihraam to be two pieces of clean cloth<sup>1</sup>. White is the preferable choice of colour however it is permissible to wear other colours that are permissible for men to wear. There is no limitation on the type of material, the man may wear whatever material that is permissible for them, cotton, linen or wool.<sup>[37]</sup>

It is from the Sunnah for the person who wears the Ihraam to have an Izaar [lower garment] and a Ridaa' [upper garment],

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the Talbiyyah before he has assumed his Ihraam and he is still wearing stitched clothes, then his Hajj or 'Umrah is still correct but he must make sure that he is not wearing any stitched clothing during his Ihraam. It is also recommended, if one is able to do so, to assume his Ihraam after an obligatory prayer as the Prophet ﷺ assumed his Ihraam after the 'Asr prayer [al-Bukhaaree (1476)]. [SS]

[37] The person is free to choose the size, colour and material of the Ihraam, although white is preferable as a colour. However, the Muslim must pay attention to not wear something which is Haraam, such as silk for men or plain red material etc. [SS]

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<sup>1</sup> It is from the Sunnah to clean one's body before entering into Ihraam and this includes women who are menstruating or are in a state of post-natal bleeding. Likewise, we are encouraged to wear clean clothes, thus being clean in body and clothing. [AKK]

whether they have stitching on them or they are free of stitching; this is permissible and this is with the agreement of the scholars. It is permissible for someone to assume Ihraam without an Izaar or a Ridaa', as long as he is not wearing something that is not permissible.

It is better for the person to wear slippers if they are available, but if they are not available then it is permissible for the person to wear shoes that fall below the ankle or to cut them so that they fall below the ankle. This is because the Prophet ﷺ ordered us to cut them but then he permitted some to wear shoes if they couldn't find that which fell below the ankle<sup>i</sup>.

Likewise, if a person can't find an Izaar [the lower garment of the Ihraam] then this person can wear normal trousers without needing to unstitch them, this is the correct view of the scholars. The evidence for this is as the Prophet ﷺ gave the person who couldn't find an Izaar the permission to wear trousers when he was in 'Arafah<sup>ii</sup>.

Likewise it is permissible for the person to wear anything that will act as an Izaar and Ridaa' if one doesn't have an Izaar or a Ridaa', rather what we have been ordered to leave off normal stitched clothing such as short sleeved-shirts, thobes, shirts and the

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<sup>i</sup> The Prophet ﷺ said, "Do not wear a shirt, a turban, Burnoos [a type of robe], trousers, thobe [traditional Arabic clothing], nothing on his head or dyed by saffron and for him not to wear shoes unless he can't find slippers. If he wears shoes then he must cut them so they fall below his ankles." [Narrated by al-Bukhaaree (1468); Muslim (1177)][AN]

<sup>ii</sup> It was narrated by Ibn Abbaas ؓ that the Prophet ﷺ admonished the people at 'Arafah saying, "Whoever cannot find an Izaar then he should wear trousers and whoever cannot find slippers should wear shoes" [Narrated by Saheeh Bukhaari; Chapter of wearing trousers, 5804; Saheeh Muslim; Book of Hajj, Chapter of what is permissible to wear in Ihraam, 4/1178]. [AN]

likes, whatever covers and wraps around ones limbs<sup>[38]</sup>; this is the view of majority of scholars. However it is permissible for the person to wrap himself in normal clothes, without wearing them, if there is a need for it, similar to wrapping oneself in a blanket. The person in Ihraam is not allowed to cover or wrap anything around his head unless there is a dire need<sup>i</sup> as the Prophet ﷺ prohibited the person in Ihraam to wear a shirt, robes, trousers, shoes and the turban<sup>ii</sup>. It was narrated in al-Bukhaaree (5458) and Muslim (1177) that he prohibited the wearing of shirts, Burnoos<sup>iii</sup>, trousers, shoes and the turban. It is also narrated in the two Saheehs that the Prophet ﷺ prevented the Companions from covering the head of the person in Ihraam who passed away. In another narration, he commanded the one wearing a Jubbah<sup>iv</sup> to take it off and to change clothes.

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[38] The Prophet ﷺ was asked about what the pilgrim is allowed to wear and he explained in the Hadeeth (which is about to come) the things that they must avoid. So he prohibited the wearing of shirts, that which covers the top half of the body or all of it, trousers which cover the lower half of the body and Burnoos which covers the head and the body, like the clothing of the people of Morocco today. Likewise he forbade the covering of the head in wearing turbans and the covering of the feet in wearing shoes and socks. So anything that covers the limb is what is prohibited, in the sense that any stitched clothing which normally wraps around the body parts, is what is forbidden here; this is correct opinion, as opposed to the Maalikees who say that the prohibitoon applies to what is stitched

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<sup>i</sup> We are not allowed to cover our heads whatsoever and if there is a dire need then one can do so out of necessity but he must give an expiation (TN: a choice of fasting three days, slaughtering an animal given to the poor of Makkah, or to feed six poor people with average sized meals). [AKK]

<sup>ii</sup> [Narrated by al-Bukhaaree (1468) and Muslim (1177) on the authority of Ibn 'Umar ﷺ] [AN]

<sup>iii</sup> A thobe with a hood, similar to what is worn in Morocco today [TN]

<sup>iv</sup> Similar to a cloak or an over coat [TN]

So these types of clothes and the likes were prohibited by the Prophet ﷺ and anything that is similar to them is also prohibited. So he forbade the person in Ihraam to wear shirts and whatever is similar to it is also forbidden. Shoes are forbidden, socks are also forbidden likewise and whatever is similar to it.<sup>[39]</sup> Similarly wearing trousers is forbidden and short lengthened trousers and whatever is like them also are forbidden.

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whether this is worn around the body parts or wrapped around the body parts. However, the correct opinion according to the majority of the scholars is that it is not permissible to wear stitched clothing which wraps around the limbs but wrapping around one's body is not prohibited if one needs to do, but it is better to leave it if one is able, especially with the days of Ihraam being very few. Applying this to today, it is not permissible to wear underwear because this is similar to trousers which have been prohibited.

Also falling under this prohibition is the type of Izaar that is found nowadays which is similar to the skirt, this is not permissible as it is worn around the waist, which is a limb, and thus falls under the prohibition of stitched clothing. This is the correct view, despite the fact that Shaykh Muhammad bin Saaleh al-'Uthaymeen رحمه الله viewed it to be permissible however what appears to be more correct according to the evidences is that it is not permitted. As for the type of Izaar which comes with the elastic, then Shaykh 'Abdul-'Azeez aal ash-Shaykh [May Allaah Preserve him] is of the view that they are permissible based on analogy of wearing a belt around the waist. Others from the scholars like Shaykh Saaleh al-Fawzaan رحمه الله have prohibited this as well, so based on this perhaps it is best to leave these types of Izaar. If one wears clothing that is stitched and is worn around his limbs out of ignorance or forgetfulness, then it is upon him to remove it as soon as he remembers or learns that it is not permissible and there is no expiation necessary from him [SS]

[39] In relation to slippers, some people completely leave the wearing of slippers which have stitching on them. However, the prohibition of wearing stitched clothing doesn't mean that one must abstain from all forms of clothing that have stitches on them, rather it is permissible for him to wear them. What is prohibited in relation to slippers is that which covers the ankles, the majority of

What is forbidden and whatever is similar to it, is also forbidden. Likewise, wearing the Jubbah is not allowed and neither are short sleeved shirts, so whatever is worn with your hands going through the sleeves is also forbidden. All of these things and their like are prohibited and this is by the agreement of the scholars.

As for the shirt that one might wear that doesn't wrap around his shoulders, the scholars differed on the permissibility of wearing this. This is the meaning of the principle that the scholars have: 'stitched clothing is not allowed'; the meaning of stitched clothing here is to wear the types of clothing one wears that wraps around his limbs, as he usually would if he was outside of Ihraam.

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the scholars stated that if the slippers cover the ankles then this is permissible whilst some of the people of knowledge prohibited this, however if one has slippers that don't cover the ankles then they are all agreed that it is permissible for the pilgrim to wear them. Today things have been made easy however, if there is one who can't find slippers to wear then it is permissible for him to wear shoes. The majority of the scholars have stated that the one who is forced to wear shoes can wear them on the condition that he cuts them so that they don't cover or go above the ankles and perhaps this is the correct view: for the person to cut the shoes so that they don't cover or go above his ankles, which is based on the Hadeeth of Ibn 'Umar ؓ [Narrated by al-Bukhaaree (5458) and Muslim (1177)] where the Prophet ﷺ commanded the one who didn't have slippers to wear shoes and to cut them so they fall below his ankles. Imam Ahmad stated that it is not a conditions to cut them so that they fall below the ankles based on the Hadeeth of Ibn 'Abbaas ؓ which states, "Whoever doesn't have slippers then he may wear shoes" [Narrated by al-Bukhaaree (5357)], and this narration doesn't mention anything about cutting and he said this on the Day of 'Arafah, a later period than the Hadeeth of Ibn 'Umar. In his view, it abrogates the Hadeeth of Ibn 'Umar above. However, the correct view is the view of the majority because of the principle in Sharee'ah, 'If we are able to reconcile between texts then we do this without ruling one that appears to contradict to be abrogating', so it is better to act upon the view of the majority rather than abrogating the ruling. [SS]

# One Can Tie a Knot in His Clothing Whilst

## Wearing the Ihraam

One is allowed to tie a knot in his clothing if there is a need to do so, such as tying a knot on the lower half of the Ihraam (the Izaar) in order to keep it safely wrapped around him. As for the upper half of the Ihraam (the Ridaa'), then there is no need to tie a knot in it however if there is a need to do so then the scholars differed on its ruling; to do something like this is permitted, because there is no evidence to suggest it being prohibited except what has been narrated from Ibn 'Umar ؓ that he would dislike the person to tie a knot in the Ridaa', however the scholars differed on the meaning of this narration and its ruling; some said it remained disliked whilst others stated that it was prohibited.

## Seeking Shade Whilst in Ihraam

It is permissible to rest under the shade of a roof or a tree or to be inside a tent etc.; this is all permissible with the agreement of the scholars. However, they disputed on the issue of one holding an object that will shade him above his head whilst he is walking or travelling. It is better for the person in Ihraam to leave off shading himself and to perform the Hajj just like the Prophet ﷺ and his companions did. It was also narrated that Ibn 'Umar ؓ saw a man who was shading himself and he said, "Oh you person in Ihraam! Leave what you have been prohibited!"<sup>21</sup> This ruling is regarding the men only.<sup>[40]</sup>

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[40] The meaning of covering the head falls into two types:

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<sup>1</sup> Narrated by Ahmad and Bayhaqee in his Sunan [5/70]; the meaning here is that if one is affected by the sun's heat then the difficulty will be an act of worship for him. [AN]



## The Ihraam of the Woman<sup>[41]</sup>

As for the woman, then the whole of her body is an 'Awrah; because of this, it is permissible for the woman to wear whatever will cover her whole body and she is permitted to seek shade via the Mahmal (i.e. the carriage women used to sit in whilst travelling). However the Prophet ﷺ prohibited women the following: "The woman should not wear Niqaab or gloves just as the man is

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1) Something worn on the head such as something that is attached to the head, like the headscarf or a turban, this is impermissible and if one does this he must pay the expiation (TN: either to fast three days, to feed six poor people of Makkah or to sacrifice a sheep with its meat distributed to the poor of Makkah).

2) Something used to cover the head but it is not worn or attached to the head, such as the ceiling of a room to protect you from the sun or the rain, then this is permissible and an expiation is not necessary, this is by the agreement of the scholars. This second type includes any other type of covering which is not worn but it is used to cover the head directly, such as umbrellas and the likes, then the correct view from the scholars, and is the view of the majority, is that this is permissible; based on this, covering your head with umbrellas, tents and the likes is permissible and there is no harm on this, due to the fact that the Prophet ﷺ had a tent erected for him at Namirah and he sat underneath it [Narrated by Muslim (1218)] and it is also narrated that Usaamah bin Zayd ؓ shaded the Prophet ﷺ from the sun with his clothes and he didn't prohibit him from doing this [Narrated by Muslim (1298)]; this all shows the permissibility of covering the head of the pilgrim with something that is not worn on it. [SS]

[41] What is prohibited for the woman during Ihraam is: that she is not allowed to wear anything stitched on her face, such as a Niqaab or a Burqa' and she is not allowed to wear anything stitched around her hands such as gloves and the likes. However, she is allowed to cover her face in front of foreign men, wearing something that is worn on her head, not her face, and that it falls down to cover her face. [SS]

prohibited from wearing a shirts and socks.” [al-Bukhaaree (1838)]. Despite this prohibition, the woman is allowed to cover her hands and her legs by the agreement of the scholars. The Burqa’ is more concealing than the Niqaab, so based on this the Niqaab has been prohibited whilst in Ihraam, by the agreement of the scholars.

If the woman covers her face with something that doesn’t touch her face, then this is permissible with the agreement of the scholars. If she wears this, and yet it touches her face, then the correct view is that it is permitted as well. Because, the Prophet ﷺ likened the face of the woman to her hands, and these two limbs were made like the body of the man, but he didn’t prohibit women to wear anything on her head. His wives also would cover their faces with something that dropped down from their heads when the riders would get close to them, and it was not narrated from the Prophet ﷺ that he said that the Ihraam for the woman includes her face; this was the view of some of Salaf.<sup>i</sup>

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<sup>i</sup> The whole of the woman is an ‘Awrah in relationship to men who are foreign to her. So if she is faced with men looking at her then she is allowed to cover her face and it not necessary for her to cover her face if there are no men around to look at her. What is prohibited for the woman during the Ihraam is to wear the Niqaab or the Burqa’ because it is worn on her face, therefore she is allowed to cover her face with something that is not touching or wrapped around her face, also known as a Khimaar. It is also prohibited for her to wear gloves to cover her hands. However it is permissible for a woman to wear a long cloak that will cover her hands, similar to the permissibility of men wearing a short wrapping under his Izaar. So it is prohibited for a woman to wear a Niqaab or gloves, however it is permissible for her to cover her face with something that will fall down from her head and it is likewise permissible for her to cover her hands with a cloak from under her ‘Abaayah. [AKK]

## CHAPTER 7: WHAT IS PROHIBITED DURING IHRAAM<sup>[42]</sup>

From the things that have been prohibited during the Ihram is wearing perfume on one's body or (on ones) clothes after he has formed his intention and worn the Ihraam, also prohibited is intentionally smelling perfume.<sup>[43]</sup> This is after one has assumed his

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[42] Allaah, the Most High, says, "So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj..." [al-Baqarah 2:197] Relations here refers to intercourse or anything that leads to it, sins refers to all forms of sins, and disputes refers to any form of dispute one may have with another; the point here is that the pilgrim must be strict in protecting his words and deeds. It is not permissible for him to say or do anything except with that which will benefit him, this should be the usual state of the Muslim, however it is even more emphasised whilst on the pilgrimage, based on the evidence extracted from this Aayah. [SS]

[43] Smelling perfumes is not always blameworthy for the pilgrim. For example, if one happens to smell perfume on someone else or he can smell what has been applied to himself, then this is permissible and there is no harm in this. This is because the person has not intended to smell these perfumes, therefore it has no impact on the validity of his Ihraam, this is based on the Hadeeth in which the Prophet ﷺ saw a man wearing normal stitched clothes and he had applied perfume, whilst in the state of Ihraam, so the Prophet ﷺ commanded him to remove his stitched clothes and to wash off the perfume [Narrated by al-Bukhaaree (1697); Muslim (1180)] and he didn't tell him to give any form of expiation. This is evidence for the one who applies perfume (or smells it) without intent, due to forgetfulness, ignorance or compulsion, then there is no expiation upon him. However, if he goes out of his way, such as going to stalls that sell perfume and the likes and smells their perfumes, then this is prohibited with the majority of the scholars except the view of the Shaafi'ees. However it is best for

Ihraam, but if he wants to wear perfume on his body prior to wearing the Ihraam and forming the intention then this is encouraged but it's not commanded. This is from the acts of the Prophet ﷺ as he would do this before wearing Ihraam however he did not order or command the people to do so. As for applying fat, oil or other scentless products to the hair, then the scholars differed in the ruling of this.<sup>[44]</sup>

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the pilgrim to abstain from any of the prohibitions or anything that he doubts is prohibited, so that his Ihraam will not be affected. The same applies to women wearing Kohl, if it contains perfume then this is not permissible with the agreement of the scholars, however the scholars differed about the Kohl that doesn't contain perfume, some permitted whilst others didn't, but perhaps it is best to leave such things. [SS]

[44] This dispute is connected to the prohibition of perfume, and it is established that perfuming whilst in Ihraam is prohibited as the Prophet ﷺ prohibited the companions from applying perfume on the one who died in the state of Ihraam [Narrated by al-Bukhaaree (1267) and Muslim (1206)]. If one applies perfume before entering into Ihraam and the scent and traces are still found on his body, then this is permissible and it is not necessary for him to wash it off, according to the correct scholarly opinion. As for products that have perfume in them, then the majority of the scholars have prohibited this because of the perfume that is found within these products. The Prophet ﷺ prohibited the pilgrim from wearing clothes that had been dyed with saffron [Narrated by al-Bukhaaree (5805) and Muslim (1177)] because of the fact that saffron is a form of perfume, so this is evidence that any form of perfume applied to one's clothing, be it little or a lot, is not permissible. The same ruling applies to products that one may use, such as soaps or shampoos. It is permissible, however, for one to use soaps, shampoos, oils and the like if there is no scent to them, or that these products themselves have a scent but the scent is not transferred to the body of the pilgrim, this would also be permissible to use. If there is a scent then the person must give an expiation (TN: either fasting three days, feeding six poor people or sacrificing a sheep to be fed to the poor of Makkah). Some of the scholars have differed on oils, even without a scent, some said that it is not permissible because it is type of

The best option for this person to take is to leave it.<sup>[45]</sup> The person is also prohibited from trimming his nails<sup>[46]</sup> or cutting any bodily

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extravagance. However the correct view is that it is permissible as long as there is no scent as there is no text to prohibit it. [SS]

[45] Connected to the issue of perfumed substances is also the issue of drinking tea or coffee which has saffron in it (i.e. because it is scented). Imam Maalik permitted this because this scent is a type of food and a not a type of perfume, however the majority of the scholars, Aboo Haneefah, ash-Shaafi'ee and Ahmad, prohibited it because the Prophet ﷺ prohibited the use of saffron, when he saw the man with it who had applied it on his clothes. So it perhaps better for the pilgrim to leave the use of saffron during his pilgrimage. [SS]

[46] It is not permissible for the pilgrim to cut his nails whilst in Ihraam except if there is a dire need to do so. Necessity here is of two types: either the nail is causing him harm then this person is allowed to remove what he needs to out of necessity and there is no expiation due. However, if he needs to remove the nail because it is not causing him harm directly, but by removing it, it will relieve some harm that is connected to it, such as one who may have an infection underneath his nail and he needs to remove the nail in order to cure it, then this person is allowed to remove the nail but he must pay the expiation (TN: either fasting three days, feeding six poor people or sacrificing a sheep to be fed to the poor of Makkah). This is based on the Hadeeth of Ka'b bin Ujrah ؓ who was inflicted with a heavy bout of head lice, to the extent that they were crawling over his face so the Prophet ﷺ ordered for his hair to be cut and that he must pay the expiation [Narrated by al-Bukhaaree (1721) and Muslim (1201)]. Here we learn that the hair wasn't the problem, it was underneath the hair that was the cause of the problem, so the hair was removed but he had to pay the expiation, so the same applies to nails. In addition to this, some of the people of knowledge have stated that it is also not permissible for the pilgrim to remove any of his skin, just as he is prohibited to remove any of his nails, however the correct view from the scholars that it is permissible to remove skin whilst in Ihraam as there is no evidence of a prohibition on it. It is important to note on this issue of removing the skin that the pilgrim is not like the person who intends to sacrifice an Udhiyah, for the person who wants to sacrifice an Udhiyah it is prohibited for them to remove

hairs.[47] He is permitted to scratch his body if there is a need.[48] One is permitted to have cupping done whilst he is in Ihraam, if there is a need; he may even shave some of his hair for it.[49] It was narrated in the two Saheehs that the Messenger of Allaah ﷺ had cupping done on the middle of his head whilst he was in Ihraam

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thier nails, hair and skin [Narrated by Muslim (1977)], however no such prohibition exists for the pilgrim. [SS]

[47] It is not permissible for the pilgrim to remove any of the hairs on his body whilst in Ihraam, based on the statement of Allaah, the Most High, **“And do not shave your heads until the Hady reaches the place of sacrifice”** [al-Baqarah 2: 196]. The Aayah explicitly refers to the hair on the head however this Aayah also applies to the hair on one’s body. If one does this then he must give an expiation for breaking this prohibition of the Ihraam, either to fast three days, feed six poor people or a slaughter a sheep and its meat to be fed to the poor of Makkah. [SS]

[48] Likewise it is permissible to comb your hair during Ihraam or even to scratch it, even though scratching most often involves hair falling out, and if any hair comes out during the process then there is no harm in this. This is proven from the narration in which A’ishah was commanded by the Prophet ﷺ to comb her hair and take a bath whilst in Ihraam [Al-Bukhaaree (1556) and Muslim (1211)], so this proves the permissibility of combing or scratching one’s hair. This also shows the permissibility of having a bath whilst in Ihraam and it is also permitted to swim if one wants to, despite the view of Imam Maalik who disliked it, the majority of the scholars permitted it. [SS]

[49] Therefore if there is a need for one to have cupping done, it is permissible. The majority of the scholars have stated this, however they stated that cupping requires one to give an expiation as he is removing hair from his body intentionally. Perhaps the correct opinion is what is stated here, that the Prophet ﷺ was cupped and some hair was removed. So the correct opinion is that no expiation due. [SS]

[Narrated by al-Bukhaaree (1836) and Muslim (1203)]. This could not have happened except if they shaved some of his hairs.

If one has a bath and some hair falls out whilst doing so, then this doesn't affect his rituals. It is also permissible to soak oneself in water if there is a need and one can have a bath or bath from ritual impurity (ghusl) if he/she becomes ritually impure (i.e. the bath after intercourse, menses or postnatal bleeding), with the agreement of the scholars.

It is not permissible for the person in the Ihraam to get married nor is it permissible for him to propose.<sup>[50]</sup> It is not permissible for the person in Ihraam to hunt or to buy animals that have been hunted or accept it (the meat of the hunted animal) if it was given as a gift or the likes, likewise it is not allowed to help others in hunting or the slaughtering of animals.

As for seafood, such as fish and the likes, then it is permissible to hunt and eat it.

It is not permissible to cut plants or trees even if one is outside the sanctuary of Makkah but if the person is within the sanctuary of Makkah then it is not permissible for him to cut any of its plants (or to uproot them) or the likes except Ithkir (a plant used for dyeing found in Makkah) even if he is not in Ihraam. As for plants that have been planted by humans or cultivated, then this is permissible for them to benefit from.

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[50] It is not permissible to get married whilst in the state of Ihraam, to propose or even to act as a Walee (the guardian or male representative for the woman who is getting married) for the person getting married or to be a witness to a marriage, all of this is impermissible. If one gets married whilst in Ihraam then the scholars have stated this marriage is false and a new marriage contract/ceremony needs to be done when he is out of Ihraam. Likewise, if one acted as a Walee or a witness to a marriage whilst in Ihraam, this would also be void, due to the statement of

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the Prophet ﷺ, “The person in the Ihraam cannot get married or marry others and he cannot propose for marriage” [Narrated by Muslim (1409)]. Likewise in the Aayah: **“So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj...”** [Baqarah 2:197] referring to the person in Ihraam, meaning he doesn't have intercourse or do anything that is connected to it, including getting married. This is the view of the majority of the scholars except for the view of Aboo Haneefah, who was of the view that one can propose, get married and even be a Walee, and he based his view on the Hadeeth of Ibn 'Abbaas ؓ that the Prophet ﷺ married Maymoonah ؓ whilst he was in Ihraam [Narrated by al-Bukhaaree (1837) and Muslim (1410)].

Maalik, Shaafi'ee and Ahmad were of the opposite view; that it is not permissible to do anything connected to Nikaah (marriage contract) whilst in Ihraam, whether it is to propose, be a Walee or even be an agent for others. They based this on the Hadeeth, “The person in Ihraam doesn't marry, he doesn't marry others and he doesn't propose” [Narrated by Muslim (1409)]. The answer they gave to the Hadeeth of Ibn 'Abbaas is that Ibn 'Abbaas erred in this regard, because the Prophet ﷺ married Maymoonah before he entered into Ihraam however the people didn't know until after the Prophet ﷺ had entered into Ihraam, so Ibn 'Abbaas was of the view that the marriage was done whilst the Prophet ﷺ was in Ihraam, but that is not correct. The evidence for this is that Maymoonah herself said, “The Prophet married me whilst we were outside of Ihraam” [Narrated by Aboo Dawood (1843)].

As for proposing then this is disliked but we don't say that the Nikaah that results from this is incorrect. Because marrying in the state of Ihraam is prohibited; if one marries someone whilst in Ihraam, then it is obligatory for them both to repeat their Nikaah because the first contract is invalid. If one gets married whilst in the state of Ihraam because he was ignorant of the ruling, and then he has children and finds out after sometime that their marriage contract is invalid, then the children are still attributed to the father. As for those who are witnesses to a Nikaah whilst in Ihraam, this act is not permissible but if they witness a contract then their witnessing is correct, although some of the Shaafi'yyah say it isn't. [SS]



Whatever grows from the plants in the sanctuary are permissible to use and take from (without cutting or uprooting). And it is not permissible to hunt the game of Makkah nor eat the seafood of Makkah (if it exists) such as fish, according to the correct opinion. Additionally, it is not permissible to scare the animals of the sanctuary, rather we should leave them in their places.<sup>[51]</sup>

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[51] Both Makkah and al-Madeenah have been made a Haram, so its contents are sacred. Therefore, killing its animals and plants that are naturally grown within it, is not permissible. This is due to the Hadeeth reported by Muslim (1374), "Ibraaheem made Makkah sacred and made it a sanctuary, and I have made al-Madeenah a sanctuary... no blood is to be shed therein, no weapon for fighting is to be carried, and no tree is to be struck to make its leaves fall, except to provide food for animals..."; the final part of the Hadeeth means that it is permissible for animals that we may have to eat from the plants of the Haram, this is because the Prophet ﷺ travelled with his Companions ﷺ and they allowed their animals to eat from the plants of Makkah and al-Madeenah, when they were resident. Based on this hunting is prohibited whilst in Ihraam because of the statement of Allaah, the Most High: **"O you who believe! Kill not game while you are in a state of Ihram for Hajj or 'Umrah"** [al-Maaidah 5:95] Therefore hunting is not permissible for the pilgrim. Likewise, it is not permissible to hunt within Makkah whatsoever, whether the hunter is a pilgrim or not, because whatever is inside the Haram is protected within the sanctuary of Makkah.

The same applies to plants and trees within the Haram of Makkah, however whatever is outside of the Haram, is permissible for the pilgrim to cut down or remove from the plants and trees, such as thorny plants that may harm him whilst in 'Arafah. What is prohibited for the pilgrim is to hunt and cut down trees but taking from plants are not from the prohibitions of the Ihraam. As for food that has been hunted for the sake of the pilgrim, then the majority of the scholars, except Aboo Haneefah, have stated that this is not allowed because of the Hadeeth which states that as-Sa'b bin Juthaamah hunted an animal for the Prophet ﷺ but he rejected it and said, "I am only rejecting it because we are in Ihraam" [Narrated by al-Bukhaaree (1852) and Muslim (1193)]. This shows that if the animal is hunted for the pilgrim, he is not allowed to eat or benefit from it,

## Killing What May Cause Harm in the Sanctuary

It is permissible for the one in Ihraam to kill an animal which is customarily known to harm, such as “snakes, scorpions, mice, crows and a dog with rabies” [Narrated by al-Bukhaaree (1828) and Muslim (1198)].

The person in Ihraam is permitted in repelling any form of harm, even if it is from humans or animals, even if this harm can only be prevented by fighting and killing as the Prophet ﷺ said, “Whoever is killed protecting his wealth is a martyr, whoever is killed protecting his blood is a martyr, whoever dies protecting his

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except for the view of Aboo Haneefah. However it is permissible to eat from an animal that has been hunted if it wasn't hunted for the sake of the pilgrim, this is based on the Hadeeth of Jaabir ؓ in which the Prophet ﷺ said, “The hunted game is permissible for you as long as it is not done for your sake” [Narrated by Aboo Dawood (1851)]. There are other animals that one may eat which are not hunted, such as fish, types of birds or wild animals which are slaughtered but not hunted then the view of Imam Maalik is that this is not permissible and if one does this intentionally then he must pay the expiation.

The view of the majority of the scholars is that he can eat this, it is permissible and there is no expiation for him because what has been prohibited in the Aayah above, game which is hunted. Added to this, animals which people own and are not hunted, such as one who has a sheep with him, then it is permissible to slaughter and eat from this animal because again this is not something that is hunted and the Prophet ﷺ slaughtered his camel whilst in Ihraam [Narrated by Saheeh al-Bukhaaree (5558) and Saheeh Muslim (1966)]. Also connected to this is the ruling of animals or creatures that may harm the pilgrim whilst he is in Ihraam or within the Haram of Makkah; it is permissible for the pilgrim to kill any animal in which he fears harm from, there is no expiation required from and this is the view of the majority; animals such as wild dogs, scorpions, snakes, crows, rats and the likes are permissible to kill whether one is in Makkah or outside of it, based on the statement of the Prophet ﷺ [(Narrated by Muslim, 2071)]. [SS]

religion dies as a martyr and whoever dies protecting his family dies as a martyr.” [Narrated by al-Bukhaaree (2480) and Muslim (141)]

If someone’s hair becomes infested with fleas and lice then he should do what he can to remove them, even if it means killing them, if he does so then there isn’t any blame on him.

Likewise if the person fears harm from an animal, then he should repel the harm even if it means killing the animal. And if one fears from a predator that he will be eaten by it, such as a lion or a cheetah, then he should kill it and there is no expiation due from this person, based on the more apparent view from the two views of the scholars.<sup>[53]</sup>

As for removing head lice or fleas that are not causing anyone harm, then one should avoid doing this but if he does remove them then there is no expiation upon him.

## **Having Intercourse and What Leads to It**

It is prohibited for the one in Ihraam to kiss, touch with his hands, or look with desire, and if he ends up having intercourse then his

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[52] The person who dies in Ihraam must be kept in his Ihraam and the things that are not permitted during his Ihraam whilst he was alive also still apply, based on the incident that occurred at ‘Arafah: a man died and the Prophet ﷺ ordered for him to be washed with lotus leaves and water and he ordered for him to be buried in two pieces of cloth and for perfume to be prevented from being applied to him so that he will come on the Day of Judgement reciting the Talbiyyah. [Narrated by al-Bukhaaree (1267) and Muslim (1206)] this is evidence that the pilgrim who dies resumes his state of Ihraam and that death doesn’t nullify his Ihraam. [SS]

[53] This is because there is fear of harm from such animals. The scholars have also stated that if there are animals which are impressible for us to eat then in origin we are not allowed to kill them whilst in Ihraam, however if one does kill them then there is no expiation due, from the more correct view of the scholars. [SS]

Hajj is void. If one ejaculates without any intercourse, the scholars differed over this but nothing corrupts the Hajj of a person except if he does ar-Rafath (sexual intercourse), but if one kisses or ejaculates pre-intercourse fluid because of his desires, then he must make an expiation.<sup>[54]</sup>

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[54] This is one of the biggest sins one can do during the Hajj, meaning to have sexual intercourse with his wife before the Day of 'Arafah. It means that he has committed a sin and the Hajj is null and void; he must give an expiation; sacrificing a camel and distributing its meat to the poor of Makkah, and he must repeat his Hajj from the beginning in the coming year, and this is by the agreement of the scholars. If the person has intercourse after the Day of 'Arafah but before the first stage of exiting the Ihraam (see below for stages of exiting Ihraam), then this person must also give an expiation, sacrificing a camel and distributing its meat to the poor of Makkah, and his Hajj is also null and void and he must repeat his Hajj again the coming year. This is the view of the majority however Aboo Haneefah was of the view that intercourse after the Day of 'Arafah doesn't nullify the Hajj, some of the Hanafees viewed that he is required to give an expiation of a sheep and give its meat to the poor of Makkah and others said he needs to give an expiation of a camel and its meat distributed to the poor of Makkah. However the correct view is the first one and it was the Fatwa of Ibn 'Abbaas ؓ and no one from the early generations disagreed with him, which shows that there was a kind of consensus on this, and consensus is a source of proof within the Sharee'ah.

As for the one who has intercourse after the pelting of the Jamarah on the tenth day, cutting his hair and slaughtering his Hadiy but before the Tawaaf al-Ifaadah, then this doesn't nullify the Hajj, however some said he has to expiate a camel and others said a sheep, and its meat distributed to the poor of Makkah. Others said his expiation is to choose from fasting three days, feeding six poor people or slaughtering a sheep with its meat distributed to the poor of Makkah. Perhaps the correct view is to say that he must give an expiation in which he chooses between fasting three days, feeding six poor people or slaughtering a sheep with its meat distributed to the poor of Makkah.

## Expiation for Doing what is Forbidden<sup>[55]</sup>

The person in Ihraam is not permitted to wear anything that the Prophet has forbidden, except if there is a dire need to do so. For example, in intense cold and one fears that he will become ill if he doesn't cover his head, then he may cover whatever is necessary, but if he is not in need then he should remove it.

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The final scenario is if one has intercourse after Tawaaf al-Ifaadah and in this there is no harm and nothing is upon him despite it being the Days of Tashreeq because at this stage he has left the Ihraam completely. As for touching and kissing and the likes with desire without intercourse, then this is also Haraam but it doesn't nullify the Ihraam unless if one ejaculates, if he ejaculates then he must expiate by sacrificing a sheep with its meat to be distributed to the poor of Makkah and his Hajj is not nullified because of it - this is the view of Aboo Haneefah and ash-Shaafi'ee. Imam Maalik and Ahmad were of the view that he must sacrifice a camel and distribute its meat to the poor of Makkah and that his Hajj is null and void; but the first view seems to be most correct, he must pay an expiation and repent to Allaah, the Most High, for this sin but his Hajj is still correct. The same applies to other forms of ejaculation such as masturbation or looking at a woman with desire to the point that he ejaculates and the likes, then the view of the majority: Aboo Haneefah, ash-Shaafi'ee and Ahmad, is that his Hajj is still correct but he must expiate and repent. However, if one looks at a foreign woman with desire so he gets aroused during his Ihraam but doesn't ejaculate anything, then there is nothing upon him, except to repent. This is in relation to the man, but for a wife, if she was compelled by her husband to have intercourse with him then there is nothing upon her and her Hajj is correct. However, if she wilfully complied then she must also expiate, just like what is binding upon her husband, and repeat her Hajj in the following year. [SS]

[55] There are two types of expiations in which people are ignorant of. One is where one is unable to complete the rituals or misses out an obligatory aspect of the rituals; in this case he slaughters a sheep with distribute its meat (or a seventh of a cow or a camel) and feed it to the poor of Makkah, this is often referred to as 'Dum' or 'blood' and if one is unable to do this then he must fast for ten days.

In this case he must pay the expiation, either he fasts for three days, slaughters a sheep or feeds six poor people - each poor person being fed half a Saa' (approximately 1.5 KG) from either dates, wheat, or a Madd (approximately 544 grams) from flour, and bread is also permissible. The main thing is that the food given must be something that is customarily eaten with bread.

If one eats from the expiation then it is permissible but it is better to feed them with wheat and barley. This applies to all the forms of expiation that involve feeding. This is based on the statement of Allaah, the Most High:

﴿ فَكَفَّرْتَهُ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ  
أَهْلِيكُمْ ﴾

“...feed ten Masaakeen (poor persons), on a scale of the average of that with which you feed your own families.”  
[al-Maaidah 5:89]

Allaah, the Most High, commanded us to feed the poor with food we would feed our families with, in its quantity. However, does the Sharee'ah dictate what the quantity is or (is it left to the) the customs of the people? The most correct opinion is that the customs dictate what the quantity is, so one must feed people with whatever is regarded as being normal to feed their families.

The second type is called Fidyah al-Athaa, which is given if one contradicts any aspects of the Ihraam, such as wearing stitched clothing, cutting hair and nails etc. In this case the person should fast for three days, if he is unable to then slaughter (an animal) and feed six poor people. The scholars also differed on the amount of food that is given to the poor, some said for each person you should give half a Saa' (approx. 1.5 Kg) of staple food, however the correct view is that what you would normally eat for yourself and feed your family with it. [SS]

When K'ab ibn 'Ujrah ﷺ and those who were in a similar situation were giving out dates, the Prophet ﷺ commanded them to give out dates between six poor people. [Narrated by al-Bukhaaree 1814 and Muslim 1201]

## **The Time to Give the Expiation**

It is permissible to give the expiation whenever one needs to do something that is forbidden, or (it can be done) even before one does the deed, or after doing the deed. It is permissible for the one expiating to slaughter the animal before he reaches Makkah, or fast the three days of expiation consecutively or separately if he wills. If one is prevented, then he may delay the fasting but if not, he should try and complete it quickly<sup>i</sup>.

If one wears a piece of clothing that is not allowed during the state of Ihraam then he wears another piece of clothing, repeatedly breaking the prohibition, then offering just one expiation is sufficient<sup>ii</sup>. This is the correct view from the two views of the scholars.

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<sup>i</sup> This is the correct view, meaning that the expiation can be given before or after the violation. [AKK]

<sup>ii</sup> Meaning, if he has violated the Ihraam by doing the same thing over and over again then he offers an expiation (i.e. either fasting for three days, feeding six poor people or sacrifice a sheep and its meat to be distributed to the poor of Makkah) but if he does something else (i.e. a different form of violation) that violates the Ihraam then he owes a separate expiation. For example, a man wears a piece of stitched clothing and then does it again and does it a few times after, then he only needs to give one expiation as it is from the same violation. [AKK]

## CHAPTER 8: ENTERING INTO MAKKAH, MASJID AL-HARAAM AND THE RULINGS OF AT-TAWAAF AND SA'EE

### **Entering Makkah and Masjid al-Haraam<sup>[56]</sup>**

Once one has entered Makkah it is permissible for the person to enter Masjid al-Haram from any direction, but it is better to enter the entrance that faces the Ka'bah doors, following the manner the Prophet ﷺ entered. He entered from the direction of al-'Ulyaa, the door which is called al-Ma'laah<sup>1</sup>.

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[56] It is narrated that as the Prophet entered Makkah and supplicated saying;

اللَّهُمَّ لَا تَجْعَلْ مَنَابِنَا فِيهَا حَتَّى تُخْرِجَنَا مِنْهَا

“Oh Allaah! Do not cause to perish here so that we are expelled from it” [Narrated by al-Bayhaqee in Sunan al-Kubraa (9/19) and classed as good by adh-Dhahabee in Muhathab (7/3524)]. However, there is no evidence here to specify the Masjid al-Haraam as a place to make this Dua'a or any Dua'a'. Rather what is prescribed is the Dua'a that would normally supplicate with when entering any Masjid, such as saying, after sending Peace and Blessings upon the Messenger;

اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ

“Oh Allaah! Open the Doors of Your Mercy for me!” [Narrated by Aboo Dawood (466 and classed as Saheeh by al-Albaanee)]

It is also narrated that one may say;

الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَيُوجِّهَهُ أَعُوذُ بِاللَّهِ الْعَظِيمِ

“I seek refuge with Allaah, the Almighty and in His Noble Face and His everlasting Dominion, from the accursed Shaytaan.” [Narrated by Aboo Dawood (466) and classed as Saheeh by al-Albaanee]

This narration is correct, so perhaps the pilgrim can recite it if he is able. [SS]

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<sup>1</sup> This is better but the Sunnah is to enter via the door which is easiest. [AKK]



He entered from the path of the mountains from the direction of al-'Ulyaa and Kadaa, pronounced with a Fat'ha and Madd, the honourable graveyard which is for the pilgrims.

So he entered the Masjid the doors of Banee Shaybah [which is the door directly opposite the Ka'bah doors and aligned with the Maqaam Ibraaheem]; upon entering it, he hastened to the Black Stone.

It was narrated in the two Saheehs that he ﷺ would have a bath before entering Makkah and he would stay in a place called Dhoo Tawaa before entering Makkah [al-Bukhaaree (1573) and Muslim (1259)]. This place, Dhoo Tawaa, is near the Zaahir wells of Makkah, so whoever is able to stay there before entering Makkah and bathe, so that he enters Makkah during the day, should do so, otherwise then there is no blame upon him.

It is narrated that the Prophet ﷺ, when he would see the House, he would raise his hands and say:

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً ، وَزِدْ مِنْ شَرَفِهِ وَكَرَمِهِ مِنْ حَجَّهِ  
وَاعْتَمَرِهِ تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا

“Oh Allaah! Increase this house in honour, magnitude, nobility, adoration, and piety. And increase the people who honour it and show it respect from those who do Hajj or ‘Umrah by giving them honour and respect”<sup>i</sup>

<sup>i</sup> This was narrated by ash-Shaafi'ee in his Musnad [1/339] and Bayhaqee [5/73]. Ibn al-Qayyim said that this hadeeth is weak because the description was given by someone who never saw the Prophet ﷺ [Za'aad al-Ma'aad, 5/224]. However it is reported that some of the Companions such as Ibn 'Abbaas supplicated without attributing any particular wording to the Prophet ﷺ [AN]

It is also narrated that 'Umar bin al-Khattaab ؓ would say when seeing the Ka'bah;

اللَّهُمَّ أَنْتَ السَّلَامُ وَمَنْكَ السَّلَامُ حَيَّا رَبَّنَا بِالسَّلَامِ

“Oh Allaah! You are as-Salaam! From you is as-Salaam! Greet us, Our Lord, with as-Salaam!” [Narrated by Musannaf Ibn Abee Shaybah (2507)] and its Isnaad is good.

## At-Tawaaf<sup>[57]</sup>

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[57] Doing Tawaaf around the House is from the acts of worship which one gets close to Allaah, the Most High. Allaah, the Most High, commanded Ibraaheem and his son Ismaa'eel to purify the house for those who come to do to Tawaaf; **"...and We commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it"** [al-Baqarah 2:125] and Allaah, the Most High, has commanded us to perform at-Tawaaf around it, **"...and circumambulate the Ancient House (the Ka'bah at Makkah)"** [al-Hajj 22: 29].

At-Tawaaf is an act of worship so this means it can only be done for the sake of Allaah, the Most High, and doing it in any other place is not permissible, whether it be another Masjid or a grave of a saint or the likes, rather the Tawaaf is only for Allaah in the manner He has Legislated, which is that it must be done only at the Masjid al-Haraam. Doing the Tawaaf at any other place is not permissible, rather it is would be an innovation and the deed will be rejected and unacceptable, as the Prophet ﷺ said, "Whoever does an action that is not in accordance with this matter of ours (Islam) will have it rejected" [Narrated by al-Bukhaaree (2697) and Muslim (1718)]. This is the case for those who do the Tawaaf in a manner that Allaah, the Most High, hasn't legislated. As for those who perform the Tawaaf in places which are not prescribed in the Sharee'ah and add to it, they do this in order to get closer to other than Allaah, but this is an act of Shirk, because those who worship other than Allaah then that person has committed Shirk.

Tawaaf is of three types, that which is permissible, which is known as at-Tawaaf an-Nafil or Tawaaf al-Mustahab, this is when a person performs a Tawaaf at any time of the day when he enters the Masjid, and this is recommended and it is not obligatory. The second type of Tawaaf is the Tawaaf of the 'Umrah, whether it be connected to an 'Umrah or the 'Umrah of Hajj for the one doing at-Tamattu', this type of Tawaaf is a pillar and the rituals will not be accepted without it. The third type of Tawaaf is called at-Tawaaf al-Qudoom, this is recommended and not obligatory for those who are doing al-Qiraan and al-Ifraad types of Hajj and they enter into Makkah and perform this Tawaaf before the Day of 'Arafah. So if the person doing al-Qiraan or al-Ifraad comes to Makkah and they perform at-Tawaaf al-Qudoom then it is permissible for them to do as-

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Sa'ee after this Tawaaf and this will be counted as the Sa'ee of Hajj and they are not required to do another Sa'ee after this. If one is able to do this, then it is better for him to change his intention to do 'Tamattu', if he hasn't brought a Hadiy with him.

The Maalikees say that at-Tawaaf al-Qudoom is obligatory and anyone doing Hajj must do it and if it is left out then they must give an expiation of 'Dum (i.e. to sacrifice a sheep and its meat to be distributed to the poor of Makkah), however the majority of the scholars have stated that it is recommended for those doing al-Qiraan and al-Ifraad, and this is the correct view because there is no evidence to suggest it being an obligation and to give an expiation if one leaves it out, such as 'Urwah who came straight to 'Arafah without performing at-Tawaaf al-Qudoom [Narrated by Al-Tirmidhee (891); al-Nasaa'ee (3039), Abu Dawood (1950) and Ibn Maajah (3016); it was classed authentic by at-Tirmidhee], he wasn't ordered to expiate or repeat the Tawaaf. The time for at-Tawaaf al-Qudoom is any time until the Day of 'Arafah. The majority of the scholars have stated that if one comes straight to 'Arafah and he doesn't go Masjid al-Haraam until after the Day of Nahr, then he doesn't need to perform at-Tawaaf al-Qudoom, rather he performs at-Tawaaf al-Ifaadah. The Hanbalees stated that it is recommended for this person to do two Tawaafs, at-Tawaaf al-Qudoom and then a second Tawaaf, at-Tawaaf al-Ifaadah, however this view is the weaker view. This is because the Prophet ﷺ didn't do at-Tawaaf al-Qudoom rather he only did one Tawaaf during his final Hajj, therefore if one goes to the Masjid al-Haraam after the Day of 'Arafah he should perform at-Tawaaf al-Ifaadah with al-Qudoom (combined in one Tawaaf).

The fourth type of Tawaaf is called at-Tawaaf al-Ifaadah and this is a pillar of the Hajj, if one leaves this then his Hajj will not be correct, and this is the Tawaaf mentioned in the Aayah, **"...and circumambulate the Ancient House (the Ka'bah at Makkah)."** [al-Hajj 22:29]. This Tawaaf is performed by all those who perform the Hajj, irrespective on the type of Hajj one may be doing. This Tawaaf is to be done any time after the sun has risen on the Day of Nahr (10<sup>th</sup> of Dhu al-Hijjah). The Shafi'ees and the Hanbalees have stated that the time for this Tawaaf starts from midnight the night before, meaning the night one spends at Muzdalifah. The Hanafees and the Maalikees stated that it can only be accepted after the sun has risen on the Day of Nahr, the tenth Day of the Hajj. Perhaps the first view is more correct because the Prophet ﷺ permitted women and weak to leave Muzdalifah after midnight on the night of Muzdalifah [Narrated by al-Bukhaaree (1595)], so it is as if he permitted them to go to do the

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Tawaaf and the rest of the rituals at this time. Once one performs this Tawaaf then he has completed the second stage of exiting Ihraam, so it means all the prohibitions of the Ihraam have been lifted including sexual intercourse based on the statement of the Prophet ﷺ, "Verily on this day (it) has been allowed for you, when you have stoned the Jamrah, that was prohibited for you except women (sexual intercourse). Verily on this day everything that you were prohibited from (by ihraam) has been allowed for you, when you have stoned the Jamrah, except the women (sexual intercourse) - so if evening comes upon you before you have made the Tawaaf of this House then you revert to the state of Ihraam as you were before stoning the Jamrah - until you make the Tawaaf" [Narrated by Aboo Dawood and classed as authentic by al-Albaanee in Saheeh Abee Dawood (1745)]. Likewise, it is permissible for the person to delay this Tawaaf to the next day or the day after, especially in our times where there are large numbers of people, and it is not compulsory for the pilgrim to return to his Ihraam if he fails to do it before Maghrib.

Shaykh al-Albaanee was of the view that if one doesn't perform at-Tawaaf al-Ifaadah before Maghrib on the Day of Nahr, then he must return to wearing his Ihraam; there are Ahadeeth which have been narrated in this regard, however they have been narrated by weak narrators and they don't strengthen each other, so the correct view is that at-Tawaaf al-Ifaadah has no time limit and one can remove his Ihraam without returning to it. The Hanafees stated however, that there is a time limit and that it must be done before the thirteenth of Dhu al-Hijjah because this is the last day of Hajj and all the rituals must be completed by then, however the majority of the scholars have stated that there is no time limit and one can perform at-Tawaaf al-Ifaadah even after the thirteenth. The Maalikees stated that one must complete it within the month of Dhu al-Hijjah and if one delays it to the next month, the month of Muharram, then this person must give an expiation (i.e. to sacrifice a sheep and its meat to be distributed to the poor of Makkah) but his Hajj is still correct. The Shafi'ees and the Hanbalees say there is no time limit whatsoever as there is no evidence to suggest that at-Tawaaf al-Ifaadah must be performed within a particular time limit, perhaps this is the correct view based on this argument and the fact that Safiyyah ؓ delayed her Tawaaf and the Prophet waited for her to complete it without reprimanding her [Narrated by al-Bukhaaree (1670)]. The fifth type of Tawaaf is at-Tawaaf al-Widaa', this is the final act one must do before leaving Makkah. The majority of the scholars state that it is obligatory for everyone who wants to leave Makkah,

The Prophet ﷺ would start with the Tawaaf as was narrated in the Two Saheehs: “Verily, the first thing he started with was the Tawaaf, he would make Wudhoo and then do the Tawaaf.”<sup>i</sup> He wouldn’t pray Salaah before making Tawaaf; rather he would hasten upon entering the Masjid to make Tawaaf of the House, as this is the greeting of Masjid al-Haram.

Starting from the Black Stone, he would stand in front of it and kiss it if he was able to do so, and then would say;

بِسْمِ اللَّهِ ، وَاللَّهُ أَكْبَرُ

‘Bismillah wa Allaahu Akbar’.<sup>[58] ii</sup>

except for those on their menses or experiencing post-pregnancy bleeding. The evidence used is where the Prophet ﷺ commanded, “No one among you should leave until the last thing he has done is to circumambulate the House” [Narrated by Muslim (1327)]. The Maalikees are of the opinion that at-Tawaaf al-Widaa’ is recommended and it is not obligatory, however the view of the majority is more correct. If one combines at-Tawaaf al-Ifaadah and at-Tawaaf al-Widaa’ then this is permissible. As for the one doing ‘Umrah then he is not required to do at-Tawaf al-Widaa’; this is because the command in the Sunnah is in relation to the Hajj and the Prophet ﷺ performed Hajj as well as his Companions, and it is not narrated that he obligated the pilgrim doing ‘Umrah to do at-Tawaaf al-Widaa’.  
[SS]

[58] When starting the Tawaaf, one starts by kissing the black stone if he is able, if not then the Sunnah is for him to touch it, otherwise you can make a signal towards it and begin by saying Takbeer (i.e. Allaahu Akbar). It is not Sunnah for

<sup>i</sup> When entering the Masjid, the same Du’aa that you would recite when entering any other Masjid also applies here. However, when entering the Haram in Makkah, it is the Sunnah to hasten to do the Tawaaf, therefore there is no two Raka’aat of Tahiyah al-Masjid for the one who intends to do Tawaaf. As for the one who enters the Masjid with no intention of doing the Hajj or an ‘Umrah or a Tawaaf, then he can pray the two Raka’aat of Tahiyah al-Masjid and sit. [AKK]

<sup>ii</sup> It states in Nayl al-Awtaar that this hadeeth is authentic [5/47] [AN]

One may also say

اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ

‘Oh Allaah! I believe in You and have certain faith in Your Book, I am fulfilling the oath I have with You and I am following the Sunnah of Your Prophet Muhammad’.

It is not permissible to harm others in trying to approach the black stone, because of the crowding around the stone. If you are not able to approach it, then touching the stone and then kissing your hand is sufficient. If this is not possible, then pointing towards it is sufficient and then begin to do the Tawaaf, keeping the House on one’s left.<sup>[59]</sup>

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us to try to attempt to touch or kiss the stone if there is heavy crowding in that area, rather this is causing harm for others, this includes pushing or raising ones voice; the pilgrim must maintain Islamic manners especially when doing Tawaaf. The scholars differed on the manner on the way one begins: some said that he faces his face towards the black stone at the beginning of the Tawaaf whilst others stated that he turns his body as well as facing the black stone when starting the Tawaaf.

Perhaps the correct view is the first one: that one only face towards the black stone without turning the body, because the Prophet ﷺ did Tawaaf many times and it is not narrated that he would turn his body towards the black stone at the start of every Tawaaf or circuit, rather it is narrated that if he didn’t kiss it, he would either wipe it or signal towards it [Narrated by Al-Bukhaaree (1613)], so the signal was done by hand and face and not by turning his whole body. Saying the Takbeer at the start of the Tawaaf is recommended and it is not obligatory; there is no need to start by saying ‘Bismillah’. One repeats this manner of Tawaaf for each circuit, making sure that the Ka’bah is to his left at all times. [SS]

[59] Having the Ka’bah to your left is a pillar, without this your Tawaaf would not be valid and this is the view of the majority of the scholars, except for the

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<sup>1</sup> This was narrated by ash-Shaafi’ee in al-Umm from the authority of Ibn Jurayj [2/170] [AN]

Whilst making Tawaaf, one should not deviate from walking between the corners of the House and one should not make his Tawaaf too wide (i.e. being far away from the Ka'bah without good reason).<sup>[60]</sup>

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view of some of the Hanafees. So if one performs Tawaaf with the Ka'bah to his right, or his chest or back facing the Ka'bah then his Tawaaf is null and void. The Prophet ﷺ said, "Learn your rituals from me" [Narrated by Muslim (1297)], so making the Ka'bah to one's left is a condition for the Tawaaf being correct. If one slightly deviates from this then his Tawaaf doesn't become invalidated. [SS]

[60] From the conditions of the Tawaaf being correct is that the 'Awrah (i.e. the area between the navel and the knee for men that must be covered and the whole body for the women is her 'Awrah, so she should be fully covered) must be covered, and this is the view of the majority of the scholars, this is because the Prophet ﷺ said, "No naked person is allowed to perform Tawaaf of the House" [Narrated by Al-Bukhaaree (369)], therefore if one doesn't cover his 'Awrah then his Tawaaf is null and void. Another condition for the Tawaaf to be valid is that the one doing the Tawaaf must intend to do it, because at-Tawaaf is an act of worship and acts of worship must be done with intention for them to be accepted, based on the Hadeeth, "Actions are but by intention and each person will have but that which he intended." [Narrated by al-Bukhaari (1) and Muslim (1907)]. The majority of the scholars state that purity from minor and major impurity is also a condition, so one must have done Wudhoo or not be ritually impure (i.e. from sexual intercourse, menses or postnatal bleeding) in order for his Tawaaf to be accepted. It is also narrated that Aboo Haneefah and Imam Ahmad viewed that the Tawaaf of the one who has minor impurity is correct and that having done Wudhoo is not a condition, and others stated from these schools of thought that if one does Tawaaf without being pure then he must give an expiation of 'Dum' (i.e. to sacrifice a sheep and its meat to be distributed to the poor of Makkah), whilst some of them stated that he doesn't need to expiate. What appears to be the correct view is that minor purification is not a condition for the Tawaaf to be correct, this is because the evidence used by those who state that purification is a condition use a Hadeeth in which the Prophet was said to perform Wudhoo when he wanted to perform at-Tawaaf [Narrated by al-

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Bukhaaree (1538) and Muslim (190)] however this Hadeeth is describing the actions of the Prophet ﷺ and this isn't sufficient proof to suggest that doing Wudhoo is obligatory before making at-Tawaaf. Added to this, it is not narrated that making Wudhoo is part of the rituals of the pilgrimage so as to make it an obligation. There are other narrations which describe the Tawaaf as being as-Salaah, "Tawaaf around the House is (a kind of) prayer, except that you may speak during it" [Narrated by al-Tirmidhee (960) and classed as authentic by al-Albaanee in Irwa' al-Ghaleel (121)]; but again there is no evidence here that being free from minor impurity is a condition, especially based on the fact the Salaah has various rulings which differ from the Tawaaf.

Added to this, it is also affirmed that the Prophet ﷺ permitted parents to carry their children whilst doing at-Tawaaf, and had minor purification been a condition, then carrying one's child would not have been permitted. Based on all of this, the correct view from the view of the scholars is that purification is not a condition for the Tawaaf to be correct. Another condition for the Tawaaf to be accepted is that it must be seven circuits, each circuit starting from the Black Stone and ending at the Black Stone. If one doubts the number of circuits he has completed then he should act upon the lower number and complete seven circuits. These seven circuits must be continuous and there cannot be a gap between them, except if there is a dire need, such as one who needs to pray the obligatory prayer, this person stops his Tawaaf, prays and then continues where he left off.

Another condition for the Tawaaf being correct is that he must make the Tawaaf completely around the House inside the Masjid, so it is not permissible to cut through the Hijr and likewise it is not permissible to make Tawaaf outside of the Masjid, as then he would be making Tawaaf of the Masjid and not the House, this is the view of majority of the scholars. Based on this, the scholars have stated that any aspect of the persons Tawaaf that is in the area of Sa'ee is void, so he must repeat that circuit and this is the view of the majority of the scholars, however perhaps it may be permissible if there is a dire necessity to do so, especially because the Masjid today has connected the Sa'ee with the Masjid, so spilling over to the Sa'ee means the pilgrim is still doing Tawaaf of the House and he hasn't left the Masjid. It is permissible, however, to perform at-Tawaaf in the area on the ground floor or to on the first floor or the roof if there is a need to do so. [SS]



Also, whilst making Tawaaf, one is not allowed to cut through the Hijr, as most of the Hijr is actually part of the House, and Allaah has ordered us to make Tawaaf of the House and not to make Tawaaf through the House.<sup>[61]</sup>

It is permissible to make Tawaaf from behind the dome of the well of Zam Zam and what is behind it, from the lamps and the walls that are connected to the Masjid.

The person doing Tawaaf is not allowed to touch any corner of the Ka'bah except the two Yamaanee corners and not the two Shaamee corners. Because the Prophet ﷺ would wipe only these two corners and he would do this because they were from the foundations that were laid down by Ibraaheem and the other two corners were included as being part of the House.<sup>[62]</sup>

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[61] This is the place which is often named by many as 'Hijr al-Isma'eel' and its ruling is that it is part of the Ka'bah. If one does Tawaaf by cutting through the Hijr then his Tawaaf would not be correct, because we have been commanded to do the Tawaaf around the House: A'aishah ؓ asked if she could pray in the House and was directed to pray in this place as it was part of the House [Narrated by Abu Dawood (2028); al-Tirmidhee (876) and al-Nasaa'ee (2912)] and it is also affirmed that the Prophet ﷺ wanted to break down the Ka'bah and re-build in the same design as it was originally built by Ibraaheem ؑ as was narrated by al-Bukhaaree (1509) and Muslim (1333). If one cuts through the Hijr during his Tawaaf then it is upon him not to count that circuit and start again, continuing and adding to the number of circuits he did before that one. [SS]

[62] It is not permissible to touch or kiss any part of the Ka'bah except the Black Stone and the Yamaanee corner. The reason for this are many, firstly it was not from the Sunnah of the Prophet ﷺ to touch any part of the Ka'bah except these two. In fact, kissing is only allowed for the Black Stone and no other place, but wiping with the right hand or touching is allowed for the Black Stone and the Yamaanee corner. Some of the Hanbalees stated that it is recommended to kiss the Yamaanee corner as well, however the correct view is that it is not

As for the Black Stone, he would touch it and kiss it. As for the Yamaanee corner, then he would wipe it without kissing it. As for the remaining two corners, he wouldn't touch them nor kiss them.

As for all the other parts of the House and the Maqaam Ibraaheem, as well all the other places where the Masaajid are built, their walls, and graves of the Prophets and the righteous, such as the place where our Prophet ﷺ is buried and the cave of Ibraheem and the Maqaam of our Prophet where he used to pray, then it is not permissible to wipe any of these objects or kiss them, by the agreement of the scholars.<sup>i</sup>

Doing Tawaaf of such places are from the greatest forms of innovations which are prohibited, and whoever has performed such rituals then they must repent, and if they don't repent, they must be executed (by the state).

And whoever places on the Saathrawaan (i.e. the slanted foundation at the foot of the Ka'bah), that which is used to fasten the cover of the Ka'bah, then the person is not sinful, from the

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recommended as there is no evidence for it. Secondly, some people wipe the other corners of the Ka'bah but this is due to their ignorance as those corners are not

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<sup>i</sup> As some people seek blessings from these holy sites, from graves and walls etc.; all of this has no benefit and it can't cause you any harm and is an innovation, something not allowed and there is an agreement of the scholars on this. May Allaah Protect us from such acts! All of these things are acts of innovation and occur in degrees. The most severe is when someone does Sijdah (prostrates) to graves and the likes; this is major shirk which expels one from al-Islam. A lesser degree of blame are for those people who wipe these places thinking they will get blessings from them, this is an innovation yet they are still Muslims....This is because some of these people believe that doing the Tawaaf or Sijdah and such acts of worship will benefit them, to the extent that if you go there you will find some people at the birth place of the Prophet ﷺ doing Sajdah towards it or doing Sijdah towards the grave of the Prophet ﷺ, whilst the Ka'bah is behind them. May Allaah Protect us from this all! [AKK]

correct view from the two views of the scholars. The Saathrawaan is not part of the House rather it has been made to support the House.<sup>[63]</sup>

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actual corners of the Ka'bah rather they are part of the Ka'bah and the northern side of the Ka'bah encompasses the Hijr. Thirdly, people touch them to gain blessings as they do with wiping the doors of the Ka'bah and Maqaam Ibraheem etc.; all of this is innovation as they seek to get closer to Allaah, the Most High, with it. Fourthly, this is from the manners of the people of shirk from the Quraysh who would do such acts. They would believe that the Ka'bah would help them and would even place their idols around it to help them. Fifthly, this is a blessed place so making Dua'a has been prescribed during the rituals and anywhere in the Masjid, so one doesn't need to touch the Ka'bah to do this. Sixthly, if people are far away from the corners of the Ka'bah, especially the Yamaanee corner, they signal to it just as they would do with the Black Stone, this is again is something that is not legislated. Some of the scholars have stated, as previously mentioned like some of the Hanbalees, the analogy with the Black Stone and stated that it is recommended to kiss and wipe the Yamaanee corner with one's right hand and to signal towards it for the one who is far away, however the correct view is that it is not legislated as there is no evidence for this act. Had the Prophet ﷺ did it, it would have been narrated and we would have acted upon it. [SS]

[63] This is the angle slanted wall that is at the foot of the Ka'bah. The scholars have stated that ruling of it is the same ruling of the Ka'bah, so if one performs at-Tawaaf on this wall then his Tawaaf is not valid, as he has done a Tawaaf on the Ka'bah and not around it. The Hanafees stated that performing Tawaaf on this wall is permissible; however avoiding doing this is better and safer. [SS]

## Ar-Raml<sup>i</sup> and al-Idtibaa'

It is recommended for the man performing the first Tawaaf, *at-Tawaaf al-Qudoom*, to perform ar-Raml (i.e. to walk fast) from the Black Stone to the Black Stone, for the first three circuits. It is recorded in the two Saheehs that the Prophet ﷺ ordered this by saying, "Do ar-Raml in the first three circuits".

The Raml is similar to jogging, which is to walk at a quick pace whilst keeping the space between each step, short<sup>i</sup>. If one is unable

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<sup>i</sup> The Raml (which is to jog during the first three circuits and to walk the remaining four circuits) has been legislated for those doing at-Tawaaf al-Qudoom and the Tawaaf of 'Umrah. The scholars differed on the number of units in which ar-Raml is recommended. The majority of the scholars, including the four Madhabs, are of the view that the pilgrim should do the Raml for the first three circuits. The majority of the scholars also opined that the pilgrim must do the Raml for all the walls of the Ka'bah however others from the Tabi'een opined that the Raml is not to be done between the Yamaanee corner and the Black Stone, so one is required to walk between these two corners, but as for the remaining walls of the Ka'bah, then the pilgrim does ar-Raml for them. This is based on the fact that the Prophet ﷺ did this; Ibn 'Abbaas ؓ stated: "The Prophet ﷺ ordered them to perform Raml for the first three circuits and to walk between the two corners (i.e Yamaanee corner and the Black Stone)" [Narrated by al-Bukhaaree (1602) and Muslim (1266)], so perhaps this is the correct view.

The reason why the Raml was proscribed was to remove any speculation from the Mushrikeen of the Quraysh that the Muslims were weak. After the following year of Treaty of al-Hudaybiyyah, the Muslims returned to do 'Umrah and the Mushriks of the Quraysh sat at the Hijr looking at the Muslims, and they said, 'Muhammad and his companions have been affected by the plague of al-Yathrib', so they sat there waiting for the Muslims to embarrass themselves due to their presumed weakness. So the Prophet ﷺ commanded them to do the Raml. In the beginning, the Raml was from the Black Stone to the Yamaanee corner, and between the Yamaanee corner and the Black Stone; he allowed them to walk, as it was on the opposite side of the Hijr. However, in the Final Hajj, the Prophet ﷺ commanded the Muslims to do the Raml for the full circuit, from the Black Stone to the Black Stone, thus the ruling still remains and we are still recommended to do the Raml. This is the opinion of the majority of the scholars despite there being narrations from Ibn 'Abbaas ؓ that the ruling has been lifted. [AKK]

to do the Raml due to crowding then he is recommended to move away from the crowding and do the Raml in a free space, doing the Raml is better than being closer to the Ka'bah without doing the Raml. But if one is able to combine being close to the House whilst making the Raml, then this is closer to the Sunnah and more perfect<sup>ii</sup>.

Likewise it is recommended for the person to do Idhtaba<sup>iii</sup> whilst doing the Tawaaf. Al-Idhtibaa' is to place the upper half of one's Ihraam or Ridaa' underneath his right armpit and it going over his left shoulder, exposing his right shoulder.<sup>[64]</sup>

[64] This is recommended for all the circuits of the Tawaaf but it is only recommended for those doing the Tawaaf al-Qudoom or the Tawaaf of 'Umraah during all seven circuits. As for all the other types of Tawaaf then there is no al-Idhtibaa'. The time for doing al-Idhtibaa' begins when one begins the Tawaaf and it is not proper to do it before or after the Tawaaf as was the practice of the Prophet ﷺ. Likewise, once one has finished his Tawaaf then he must cover his upper half of his body again, especially if one is to pray the two Rak'aat after the Tawaaf because of the Hadeeth "None of you should pray in a single garment

<sup>i</sup> Some people move their bodies to give themselves the motion as if they are running or jogging when they are not, this is not the Sunnah. The Sunnah is to do the Raml and if one can't do it, then making such motions is not legislated as it not the Raml. [AKK]

<sup>ii</sup> The scholars have a principle which states, 'Doing an act of worship is better than seeking the virtues of a particular place or time.' Meaning, if one misses out on doing an act of worship because he chooses to be in another time or place, despite that time or place being virtuous, then it is preferred that he sacrifices this and does the act of worship instead. Doing the Raml further away from the Ka'bah is an example of this. Another example, a man sits in the first row of the Salaah but the air conditioner is beating on his head and he is unable to concentrate, so it would be better for him to move away in order to worship properly, even if it means he goes back to the second row. Because doing the act of worship properly is better than seeking the virtue of a particular place or time. [AKK]

<sup>iii</sup> This is due to the Hadeeth of Ibn 'Abbaas ؓ that the Messenger of Allaah ﷺ used to do al-Idhtibaa', then touch the black stone, do Takbeer and then do the Raml [Narrated by Aboo Dawood in the Book of Manaasik, Chapter of Raml (1889)]. [AN]

The person is not blamed for leaving the Raml or the uncovering of the right shoulder<sup>i</sup>.

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with nothing on his shoulders.” [Narrated by al-Bukhaaree (359) and Muslim (516)] Therefore he should be covered without exposing his shoulders. [SS]

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<sup>i</sup> Meaning, they are Sunnah so if one misses it or leaves it out then he doesn't have to compensate for leaving it. [AKK]

# Supplications<sup>i</sup> Whilst Doing the Tawaaf, the Two Units of Prayer after at-Tawaaf and Drinking Zam Zam

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<sup>i</sup> Supplication or Du'a is to humble oneself to Allaah and it is from the major acts of worship which is done for Allaah ﷻ, as it occurs in the Hadeeth; "Du'aa' is worship" [Narrated by al-Tirmidhee (2685) and classed as authentic by al-Albaanee in Saheeh at-Tirmidhee]. Based on this, Allaah, the Most High, has taken it upon Himself to answer the supplication of those who call onto Him: **"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)" [Ghaafir 60:40]**

Before supplicating, the person must take care of the conditions of Dua'a, from them is to supplicate to Allaah alone, being sincere to Him alone in it, because supplication is an act of worship and something that is due for Allaah Alone; if one turns away to supplicate to other than Him then he has committed Shirk: **"And whoever invokes (or worships), besides Allaah, any other *ilah* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirun* (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters, etc.) will not be successful" [al-Mu'minoon 23: 117]**

So it is an individual obligation upon everyone to make sure that their supplication is for Allaah alone; this includes the impermissibility of supplicating to a Prophet, an angel, a jinn or a pious man and the likes. Likewise the person making the Dua'a must have the correct mannerisms when making Dua'a, thus he is required to follow the methodology of the Prophet ﷺ in doing so, as Allaah, the Most High, says: **"Indeed in the Messenger of Allaah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allaah and the Last Day and remembers Allaah much" [al-Ahzaab 33:21]**; so following the Sunnah is the way in which ones supplication is answered.

Additionally, it is better for one who supplicates to supplicate with what has been mentioned in the text, because the best supplications were that of the Prophet ﷺ as he was the most eloquent of people, concise in speech but profound in meaning. Also, the one supplicating must also preserve the causes by which Dua'a is accepted, such as being sincere to Allaah, following the Sunnah of the Prophet ﷺ, making one's heart connected to Allaah alone, making one's attention solely for Allaah whilst supplicating, supplicating to Allaah with heart-felt meaning, freeing oneself from acts of disobedience to Him and freeing one's wealth from unlawful earnings; these are some of the conditions of having one's supplications answered, so the supplicator must pay attention to this.

It is recommended for the person doing the Tawaaf to remember Allaah, to supplicate to Him with what He has Legislated, and if one recites the Quraan in an inaudible voice then there is nothing wrong with this. There is no specific supplication for the Tawaaf that has been narrated from the Prophet ﷺ rather he supplicated with supplications that appear generally in the texts of the Shariah.

As for supplications that most people use, such as specific supplications supplicated whilst being under the drain of the Ka'bah and the likes, then there is no basis for any of this.

The Prophet ﷺ used to finish his Tawaaf between the two pillars (al-Yamaanee and the Black Stone) and would supplicate saying:

﴿ وَمَنْهُمْ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

**"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" [al-Baqarah 2:201]<sup>i</sup>**

Just as he would habitually finish the rest of his supplications with this supplication.<sup>[65]</sup>

[65] This was narrated in al-Bukhaaree and Muslim on the authority of Anas ibn Maalik ؓ who said, "The most frequent Dua'a of the Prophet ﷺ was; 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good,

<sup>i</sup> One must pay attention to an important point here: if one is reciting Quraan, does he stop when he is walking between the Yamaanee corner and the Black Stone in order to recite this supplication or does he continue reciting the Quraan? I say: if you are reciting the Quraan then it is upon you to recite the Quraan in the order it has come in, so you can't stop midway of a Soorah and start reciting an Aayah from another Soorah. So I say it is better to continue reciting so that the meaning and the order of the Aayaat you are reciting do not get disrupted. [AKK]



Doing the Tawaaf is similar to the Salaah (prayer) except that Allaah has permitted for us to talk whilst doing the Tawaaf, one should not talk unless if it is beneficial. He also commanded to do the Tawaaf whilst we are pure with ablution and free from any major impurity, having our 'Awrah covered, free from any form of impurities, as we would refrain from when we pray as-Salaah.

Once the Tawaaf has finished, he should pray two Rak'ah for the Tawaaf, and if one prays them near the Maqaam Ibraaheem, then this is better.<sup>[66]</sup>

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and save us from the torment of the Fire". Besides this supplication and the supplication recited at the beginning of the Tawaaf, there is no specific supplication that the pilgrim has to make when performing the Tawaaf, rather he supplicates for his needs. However, the pilgrim who supplicates during the Tawaaf must make sure that he doesn't harm others whilst making his supplication by raising his voice and likewise there is no supplication that is made in unison within the groups of pilgrims. Imam Maalik stated that reciting Quraan during the Tawaaf is disliked because it is not from the Sunnah, but the majority permitted it as there is no prohibition in doing so, especially being in such a virtuous place. However there is no doubt that supplicating during the Tawaaf is better and safer, following the guidance of the Sunnah. It is permissible for the person doing Tawaaf to talk, especially if there is benefit behind it such as enjoining good and forbidding evil, such as when the Prophet ﷺ saw two men, the hand of one of them was tied to the other, so the Prophet ﷺ cut the rope and said, "Help him with your hand." [Narrated by al-Bukhaaree (1917)] This is a form of enjoining good and forbidding evil whilst in Tawaaf. [SS]

[66] These two Rak'at after the Tawaaf is acting upon the Aayah: "And take you (people) the *Maqam* (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawaf* of the Ka'bah at Makkah)" [al-Baqarah 2:125]. It is recommended to pray behind the Maqaam Ibraaheem, however if it is difficult then it is better to leave it, especially if praying there will cause harm to others. You can pray anywhere in

It is recommended to recite in them the two Soorahs of sincerity: Soorah al-Kaafiroon and Soorah al-Ahad.<sup>[67]</sup> If one is praying this prayer and people are walking in front of him then there is nothing. Once the person has prayed it is recommended to go to the Black Stone if it is possible and to drink Zam Zam water and to extract water (from the well of Zam Zam), supplicating whilst he drinks it as much as he needs, (selecting) from the supplications legislated in the Sharee'ah. It is not recommended to have a bath in Zam Zam water. It is permissible to take some Zam Zam water with him (home), as the Salaf used to take water with them.<sup>[68]</sup>

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the Masjid; 'Umar bin al-Khattaab ؓ even prayed outside the Haram to show that praying these two Rak'at behind Maqaam Ibraheem is not a condition. This Salaah is recommended and this is the view of the majority, except Imam Maalik who stated that it is Waajib. The scholars also differed on praying the obligatory prayer with the congregation after one has completed the Tawaaf, does this suffice for the two Rak'at after the Tawaaf or does he need to pray an independent two Rak'at after it. Imam Ahmad stated that he doesn't need to repeat it because the two Rak'at after the Tawaaf is not sought in and of itself, so praying any Salaah after the Tawaaf is sufficient. However, Aboo Haneefah, Maalik and ash-Shaafi'ee were of the view that it is not sufficient and it is recommended for him to pray two Rak'at especially for the Tawaaf, if one follows this view perhaps it is better and safer. [SS]

[67] It is prescribed to recite these Soorahs emphasising that all worship is for Allaah Alone. After praying these prayers it is recommended for the person to go back to the Ka'bah and go to the Multazam if he is able, if he is not able then he should proceed to drink Zam Zam water. It is important to highlight that supplicating after praying these prayers is not prescribed, rather the Sunnah is to supplicate after drinking Zam Zam water. [SS]

[68] It is highly recommended to drink Zam Zam and the Muslim drinks this and takes advantage of it. It has been narrated that the Prophet ﷺ would do this

wrong with this, whether it is a man or a woman who walks in front of you, this is fine, this ruling is only exclusive to the House<sup>iii</sup>.

## Purification Whilst Making at-Tawaaf

The place of Tawaaf is a pure place however the scholars differed on if one needs to be pure in order to perform Tawaaf.

It is not narrated from the Prophet ﷺ (that he) ordered anybody to be ritually pure (with Wudhoo) before making the Tawaaf, and he didn't prohibit the one who wasn't ritually pure not to make

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and he also said, "Verily, between us and the Munaafiqeen is that they don't benefit from Zam Zam." [Narrated by Ibn Maajah (3061) and al-Albaanee classed it as Hasan in Irwaa al-Ghaleel (4/325)] meaning they don't increase in drinking Zam Zam until they fill their bellies with it. Once you have drank from it then it is also prescribed for you to supplicate for your needs. Some people believe that having a bath in it is also recommended but this has not been narrated in the Sunnah. [SS]

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<sup>i</sup> It was narrated by Aboo Dawood on the authority of Katheer bin Kuthay ؓ that the Prophet ﷺ prayed whilst the people were walking in front of him doing their Tawaaf and he did not have an object (Sutrah) between him and these people walking in front of him [Book of Rituals of Makkah (2014)]. It is explained in 'Awn al-Ma'bood, an explanation of this book of hadeeth, "This hadeeth has been narrated by Aboo Ya'laa and Abdur-Razaaq in the Chapter of 'Salaah is not broken in Makkah by anything' ...then he went on to say, "This has been narrated with this wording by the authors of the Sunnan, its men are trustworthy except there is one narrator who is faulty. Al-Muntharee said, 'Its Isnaad has an unknown narrator'" ['Awn al-Ma'bood fee Sharh Sunnan Abee Dawood (5/345)]. [AN]

<sup>ii</sup> The Permanent Committee of Major Scholars gave the following Farwaa: "The scholars have stated there is an exception in the Grand Masjid of Makkah, one does not need an object in front of him if he prays and people can walk in front of him and this doesn't affect the prayer...even if the narration is not authentic then the exception still exists due to the crowding and difficulty it would cause to stop people from walking in front of the praying person..." [Signed by 'Abdul-'Azeez ibn Baaz, 'Abdul-Razaaq al-'Afeefee, 'Abdullah al-Ghudayaan and 'Abdullah ibn Qa'ood 7/84]. [TN]

Tawaaf. Rather, he performed the Tawaaf whilst he was pure.

It has been narrated that he prohibited the woman on her menses from making the Tawaaf, where he said ﷺ, “The keys to the prayer is purity, its beginning is Takbeer and its ending is Tasleem.”<sup>i</sup>

Therefore purity is required for the Salaah, it starts with Takbeer and it ends with Tasleem, it has bowing and prostration, and there is a Janaazah Salaah and Salaah may include Sujood as-Sahw.

As for the Tawaaf, and Sujood for Tilaawah, then these two acts of worship don't have such elements.

There are different views attributed to Imaam Ahmad on this issue, i.e. the need for purification for doing Tawaaf; one of the views states that he held the opinion it was obligatory and this is also one of the views of the Madhab of Aboo Haneefah, however it is not a condition<sup>ii</sup>.

Just as it is permissible to pray with shoes on, it is also permissible to do Tawaaf wearing shoes. Whoever performs the Tawaaf wearing socks and the likes, so that he doesn't step on bird droppings or a person may want to cover his hands so that he won't touch a foreign woman and the likes, then doing this is against the Sunnah.

The Prophet ﷺ and his Companions and the Taabi'een, didn't cease to do Tawaaf around the House whilst the pigeons of Makkah

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<sup>i</sup> Narrated by Ahmad [1/123 and 129] and Tirmidhee [3] who said that this hadeeth is the most authentic hadeeth about this topic, the grading is that the hadeeth is Hasan or good. [AN]

<sup>ii</sup> The Shaykh here uses the Hadeeth, “Tawaaf is like Salaah except Allaah has Permitted us to talk within it” [Narrated by al-Tirmidhi (960) and classed Saheeh] to show that the resemblance isn't based on them having the same rulings. So, if one is allowed to talk in the Tawaaf and not in as-Salaah then it shows that not all of the same conditions and rulings apply to both (Tawaaf and Salaah), therefore drawing an analogy from Salaah with Tawaaf in this particular issue, the issue of having Wudhoo before Tawaaf, is invalid. [AKK]

were there, so being balanced is better, but if one opposes the Sunnah then this is a mistake.<sup>i, ii, iii</sup>

## At-Tawaaf for Those who have Excuses

If one is unable to walk, then the person can ride or be carried, this is sufficient by the agreement of the scholars<sup>v</sup>. Likewise, whoever is unable to do any of the Waajibaat of the Tawaaf, such as one who has some sort of impurity and they are unable to remove it, like the female who has non-menstrual bleeding, or one who has urinary incontinence, these people can do the Tawaaf without any blame upon them, and this is by the agreement of the scholars<sup>v</sup>.

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<sup>i</sup> Narrated by Aboo Dawood (652) [AN]

<sup>ii</sup> Narrated by Aboo Dawood (650) [AN]

<sup>iii</sup> This applies to the one who is not in Ihraam, as wearing shoes above his ankles or socks in totality is not permissible for the one in Ihraam. So it is permissible to do Tawaaf whilst wearing shoes and socks. Shaykh al-Islam here is saying that some people go into extremes, they refrain from wearing shoes or socks fearing that they are dirty or, another example, people wrap a piece of clothing around their arms fearing that they may touch a woman. All of this is extreme and there is no need to do all of this, the religion is balanced and moderate and there is no sin if one does any of these things unintentionally. Some have argued that part of respecting the Haram is to remove your shoes and they use the Aayah, **“So take off your shoes, you are in the sacred valley, Tuwa”** [Taha 20:12]. Here Moosaa ؑ was told to remove his shoes because he was in a sacred place. But the counter argument to this is two-fold, firstly he was meeting Allaah, the Most High, so this can't be used as analogy. Secondly, there is no analogy when we have direct text, therefore we act upon the evidences mentioned by the Shaykh here and the practice of the Prophet ﷺ and Companions ؓ was not to remove their shoes. [AKK]

<sup>iv</sup> Like the Tawaaf of the Prophet ﷺ who did so on a camel. So the one who can't do the Tawaaf walking then it is permissible for him to do it on an animal or someone carrying him or the likes, this is by the agreement of scholars. However, if one is able to walk but is carried, the scholars differed and the correct view is that he must walk and exception is only given to those who have a need and the need for the Prophet ﷺ was that he could be an example for those following him on the rituals of Hajj. [AKK]

<sup>v</sup> One should be free of any impurities on the body. One should remove them by using water or doing at-Tayammum. If one is unable to remove these impurities, he should carry

## The Tawaaf of the Woman on her Menses

The scholars are agreed that the Tawaaf doesn't have the same obligations as one does when praying Salaah, such as Takbeer al-Ihraam, Tasleem at the end, recitation of the Quraan and the likes. Also, the Tawaaf is not nullified by what nullifies the Salaah, such as eating, drinking, talking and the likes. Based on this, it is befitting to suggest that the reason why the women on her menses shouldn't do Tawaaf is because of the sanctity of the Masjid and not because being in a pure state is a condition. Rather, it is even more befitting to say that it is permissible for her to make the Tawaaf if there is a dire need to do so, as it would be permissible for her to enter the Masjid if there was a dire need.

Some have also opined that menstruating women are to be prevented from doing the Tawaaf because the Tawaaf is similar to Salaah.

Others held the view that the woman on her menses shouldn't do the Tawaaf because she is prohibited from entering the Masjid, just as they are prohibited from doing I'tikaaf.

And Allaah commanded this in His Statement:

﴿ أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴾

“...purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaaf), or bowing or prostrating themselves (there, in prayer)” [al-Baqarah 2:125]

By purifying it for the purpose of these acts of worship, the women on her menses is prohibited from entering the Masjid.

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on and perform the Tawaaf but he needs to give a Fidyah, a sacrifice of a goat whose meat is then given to the poor of Makkah. [AKK]

As for doing I'tikaaf then being pure and free from minor impurities is not a condition, by the agreement of the Muslims. And if a woman who was on her menses was forced to stay in the Masjid, then this is permissible.

As for the bowing and prostrating person in this Aayah, then this refers to those praying, so purification is a condition for their Salaah to be correct, and this is by the agreement of the Muslims. As for the menstruating woman, then she is not commanded to pray nor does she make up her missed prayers whilst she is menstruating.

There remains one group of scholars (who say): are all those who do I'tikaaf, those who pray? Or is there a third group between them?

This is an issue where there is analogy, and regarding the statement attributed to the Prophet ﷺ:

“At-Tawaaf around the House is Salaah.”

This Hadeeth is not confirmed to be authentically attributed to the Prophet ﷺ rather it is an affirmed statement of Ibn 'Abbaas, who narrated it attributing it to him. But there is no doubt, that the meaning behind this Hadeeth is to draw a comparison between the Salaah and some of its aspects and it is not intended to make the Tawaaf an actual physical type of Salaah, which places conditions such as purification and the likes. The Prophet ﷺ also said:

“If one of you wants to pray in a Masjid, then he shouldn't interlace his fingers... because whilst you are in that state (i.e. waiting for the Salaah to begin), you are considered as being in Salaah, as long as you are in the Masjid.” [Musnad Imaam Ahmad (3/54)]

And there are many other examples.

So as for the menstruating woman, if she is not able to perform her obligatory Tawaaf except whilst she is menstruating, meaning she is not able to wait until her menses finishes whilst she is still in Makkah, then she may do her Tawaaf in that state, from the most correct opinion from the two views of the scholars, those who obligated purification as a condition of Tawaaf.

If a menstruating woman makes Tawaaf, or a person who is sexually impure, or a person who is impure from the lesser impurities, or a person who has impurities on him which he can't remove, then it is permitted for these people to make the Tawaaf and pay the expiation.

The menstruating woman or the person who is impure must slaughter a camel and the one who makes the Tawaaf with a lesser impurity must sacrifice a sheep.

It was narrated that Ibn 'Abbaas ؓ said, "If someone does Tawaaf of the House whilst they are impure then they must give an expiation."

So it is not permissible for the menstruating woman to make Tawaaf except in a state of purity, if she is able to do so, and this is by the agreement of the scholars, even if she came to Makkah whilst she was menstruating and she didn't make Tawaaf of the House.

Rather, she comes to Makkah and stands at 'Arafah and completes the remainder of the rituals, whilst she is menstruating, doing everything except the Tawaaf.

She should then wait and when she becomes pure, if she is able to, then she does the Tawaaf but if she is forced to do the Tawaaf in the state of menstruation, then she should do the Tawaaf and this is



will be sufficient, from the correct opinion from the two views of the scholars.<sup>i,ii</sup>

## Sa'ee<sup>[69]</sup> between as-Safaa and al-Marwah

Then he goes to perform as-Sa'ee, between as-Safaa and al-Marwah. If one delayed performing the Sa'ee after he had finished from the Tawaaf al-Ifaadah, then this is permissible.

In Hajj there are three types of Tawaaf:

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[69] It is called Sa'ee (translated into pacing) because it is a place where people trot or walk fast between the two green markers. Starting from mount as-Safaa and ending at mount al-Marwah, each time one goes between them then this

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<sup>i</sup> Concerning the ruling about the menstruating woman doing Tawaaf, Ibn Qayyim ؒ stated that Ibn Taymiyyah held the opinion that the menstruating woman can do Tawaaf, but it states in his Majmoo' al-Fatawaa [26/185-188] something which seems to suggest that he changed his opinion. He stated, "It is well known that the woman on her menses is not able to pray or fast or other deeds except if she is given permission to do so. This is because Allaah has not ordered His slaves except with what they are able to do except if He permits them in doing it... as for being unable to do something, then the Kitaab and the Sunnah has explained that they are pardoned from doing that deed. So if a menstruating woman is unable to perform Tawaaf whilst she is pure and she is unable to stay (in Makkah) until she becomes pure, then she is like the one who is prevented, i.e. she is compared to the one who is not able to complete the rituals because he/she is prevented from entering into the Masjid. So she is prevented by entering in the way she has been created, she is menstruating and she is prevented by the Wisdom of Allaah." [AN]

<sup>ii</sup> Shaykh al-Islam holds the view that doing Tawaaf doesn't require purity, so if the Tawaaf is Waajib then the woman on her menses has no excuse (but to do it). She should take care of herself to make sure she is padded and enter the Masjid and perform her Tawaaf. The majority are of the opposite view, they argue that doing Tawaaf needs major and minor purification, whatever the case, the woman on her menses has been prevented and she is excused from doing the Farewell Tawaaf. As for the Tawaaf of the Hajj, then it is a must that she completes it and the texts which narrates the incident of A'ishah proves that the opinion of Shaykh al-Islam is not the correct one. This is because the Prophet ﷺ waited for A'ishah ؓ to become pure and perform the Tawaaf, therefore a woman who is on her menses is not allowed to enter the Masjid and/or perform Tawaaf. [AKK]

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counts as a circuit and coming back is another circuit and the pilgrim is required to do seven circuits altogether. This is what is meant by the Sa'ee. Some of the Shafi'ees stated that leaving as-Safaa and going to al-Marwah and then coming back to as-Safaa is one circuit, however this view is not correct as this would mean he has completed fourteen circuits and not seven, and it has been narrated that the Prophet ﷺ counted each lap between the mountains as a circuit [Narrated by al-Bukhaaree (1606) Muslim (1227)]. It is permissible for a person to move from as-Safaa to al-Marwah in any way that is suitable for him, so he can walk or be carried; perhaps it is better if one is able to, to walk because this is what is recommended because it is what the Prophet ﷺ did. But if one has an excuse he can be carried or sit on a wheelchair without it being disliked, so the main thing is that he traverses between as-Safaa and al-Marwah. However, if one is carried or sits on a wheel chair without there being a need, meaning the person is able to walk, then the scholars differed on this. Some of them said it is permissible and it is not disliked, however others viewed it to be disliked; perhaps the first view is more correct. Some people leave the area of Sa'ee when there is crowding and they perform the Sa'ee adjacent to the Sa'ee, whether it be inside or outside the Masjid, this is something that the majority of the scholars have forbidden. They stated that as-Sa'ee can only be performed in the place of Sa'ee, i.e. the place between the two mountains, and they stated that at the time of the Prophet ﷺ the width of each mountain was thirty-five arm-spans apart.

Imam ash-Shafi'ee was of the opinion that if one goes around each of the mountains and he deviates slightly, so that his circumblate around the mountains is wider than usual, then this is permissible however going into extremes is not permissible. The Shafi'ees also argued that at the time of the Prophet ﷺ and for generations after, the Sa'ee wasn't built up, rather the area between the two mountains was inhabited by people living there, houses and markets were located there, so it was possible for a person to leave as-Safaa using one route and come back from al-Marwah using another route, this would be permissible as long as one doesn't deviate a great deal. All the scholars agreed that major deviation from the walkway between as-Safaa and al-Marwah would nullify the Sa'ee, however the majority of the scholars, said any form of deviation from the path between the two mountains would also nullify the Sa'ee and one would need to start again. [SS]

- 1) Tawaaf al-Qudoom, this is the Tawaaf of arrival or when entering the Masjid or when approaching the House.
- 2) Tawaaf after 'Arafah which is known as Tawaaf al-Ifaadah, this is absolutely necessary, an obligation, due to the statement of Allaah, the Most High:

﴿ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“Then let them complete their prescribed duties (Manaasik of the Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).” [Hajj 22:29]

- 3) The third Tawaaf is called Tawaaf al-Wadaa', the one who intends to leave Makkah must perform this Tawaaf.

It is sufficient to do the Sa'ee following any of these types of Tawaaf. When the Prophet ﷺ ascended as-Safaa and al-Marwah, aside the two mountains of Makkah, he would do Takbeer and say 'Allaahu Akbar' and 'Laa illaaha Illa-Allaah' and would supplicate to Allaah, the Most High.<sup>[70]</sup>

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[70] The Prophet ﷺ would enter as-Safaa with the closest path towards it after completing the Tawaaf. He would ascend mount as-Safaa and would recite;

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<sup>i</sup> Meaning if you manage to do Tawaaf and Sa'ee before Tawaaf al-Ifaadah then you don't need to do Sa'ee again. In other words, Sa'ee is only obligatory upon you to do once during Hajj. Tawaaf when you enter Makkah is called Tawaaf al-Qudoom and this one is Sunnah, doing Sa'ee with this Tawaaf means he has completed the Sa'ee of Hajj. If Tawaaf al-Qudoom was missed, then Sa'ee must be done after Tawaaf al-Ifaadah. This is the opinion of Shaykh al-Islam, that the one who is doing at-Tamattu' only does one Sa'ee, unlike those doing al-Qiraan and al-Ifraad. Other scholars have stated that doing at-Tamattu' means you do two Sa'ees, meaning you come to Makkah and you complete the Tawaaf and the Sa'ee i.e. your 'Umrah. Then again you do Tawaaf, which is Tawaaf al-Ifaadah and you must do the Sa'ee of Hajj with this one, therefore according to this view there are two Sa'ees for the one doing at-Tamattu'. [AKK]

“Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allaah. So it is not a sin on him who perform *Hajj* or *Umrah* (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (*Tawaf*) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allaah is All-Recogniser, All-Knower” [al-Baqarah 2: 158] then he would face the Qiblah and would make Takbeer (i.e. to say Allaahu Akbar) and Tahleel (see below). It must be noted that this Aayah is a proof that the Sa’ee must start from as-Safaa because Allaah mentions it before al-Marwah, likewise the Hadeeth in which the Prophet ﷺ said, “We start with that with which Allaah started” [Narrated by Muslim (1218)] (also indicates this). So if one was to start at al-Marwah, this wouldn’t be accepted. Jaabir ؓ described the Tahleel of the Prophet ﷺ as saying,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ  
وَنَصَرَ عَبْدَهُ وَهَرَمَ الْأَحْزَابَ وَحْدَهُ

“There is no god but Allaah alone with no partner or associate, His is the Dominion and to Him be Praise and He has Power over all things; there is no god but Allaah Alone, He Fulfilled His Promise, Granted victory to His slave and Defeated the confederates Alone.” He would say this thrice and between each time he would supplicate [Narrated by Muslim (1218)].

The majority of the scholars stated that one says this Dhikr when he walks up to mount as-Safaa and he repeats it thrice and after each time he supplicates, so he ends up supplicating thrice also. The Shafi’ees state that the pilgrim only supplicates twice, supplicating between the times he says this Dhikr, therefore after the third time he leaves without supplicating again. Perhaps the correct view is the view of the majority as the apparent meaning of the Hadeeth of Jaabir ؓ. Then the pilgrim descends as-Safaa and walks towards al-Marwah, jogging between the two green markers, jogging faster than the Raml when making the Tawaf. The scholars have stated that this jogging between the markers during the Sa’ee is recommended, so it is an act of worship but it is not an obligation, this is the view of the majority and there are not any views which state that it is an obligation. This is in relation to men only, as for women then they must walk in a tranquil manner between the two markers. Likewise, women are not required to ascend the mountains, rather they are permitted to supplicate and do their Adhkaar at the foot of the mountains. Ibn Munthir narrated a consensus from the scholars on these two issues related to women and the Sa’ee. When he reaches

Nowadays the mounts have been built over and have roofs, whoever reaches these roofs and stands underneath them then they are considered as those who have reached the mount and their Sa'ee will be correct. What is better is for the person to go round the mounts seven times, starting with as-Safaa and ending with al-Marwah.

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al-Marwah he repeats what he did at as-Safaa, except for reciting the Aayah [al-Baqarah 2: 158], and then he returns to as-Safaa after standing at al-Marwah.

There is no special Adhkaar to be supplicated whilst passing the green markers, but it has been attributed to Ibn Ma'sood ؓ that he would say;

اللهم اغفر وارحم ، واعف عما تعلم ، وأنت الأعز الأكرم

“Oh Lord! Forgive and have Mercy, Pardon what You Know, You are the Most Honoured and the Most Generous” [Talkhees al-Habeer of Ibn Hajar (3/879) who said that the narration has some serious reservations]; however this is not authentically attributed to the Prophet ﷺ but if one wants to supplicate by it, it is still something good. During the Sa'ee, one should increase in supplicating to Allaah, the Most High, because this is a place wheres one's supplication is answered. It is narrated by at-Tirmidhee, who authenticated it, that the Prophet ﷺ said, “Tawaaf around the House, [Sa'ee] between al-Safaa and al-Marwah and stoning the Jamaraat have been prescribed to establish the remembrance of Allaah” [Narrated by Ahmad in al-Musnad (24557) and Aboo Dawood (1888) and others].

As for reciting Quraan during the Sa'ee then the same views have been narrated from the scholars as reciting Quraan during the Tawaaf, Maalik disliking it while the majority having no objection to it; however if one doesn't recite then this is better because it is not narrated that the Prophet ﷺ did this. One must pay attention to an important point here, which is the Sa'ee cant be compared to the Tawaaf, they have their own rulings and one cannot get closer to Allaah by performing an act of worship without evidence. Therefore it is not permissible for a person to offer an optional Sa'ee but he is allowed to offer an optional Tawaaf. So if a person comes into the Masjid then it is permissible for him to perform an optional Tawaaf but the Sa'ee is always connected to the rituals of Hajj or 'Umrah. [SS]

It is also recommended for the man to jog whilst crossing the valley that is in between as-Safaa and al-Marwah, nowadays this can be recognised as the space between the two green lights, however if one opts to walk instead, and completes the laps between as-Safaa and al-Marwaah then this is sufficient, with the agreement of the scholars and there is no blame upon him.<sup>[71]</sup>

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[71] What is left to mention about the Sa'ee here are some of the conditions of the Sa'ee to be accepted. The majority of the scholars have stated that minor purity is not a condition for the Sa'ee to be accepted, this is because the Prophet ﷺ didn't purify himself with a new Wudhoo for the Sa'ee. Likewise, there is no narration from any of the Companions stating that purification, via Wudhoo, is a condition of the Sa'ee being accepted. Furthermore, the woman who is menstruating is permitted to perform the Sa'ee because the Prophet ﷺ only prohibited the menstruating women from performing Tawaaf when he told A'aishah, who was menstruating, "Do what the pilgrims do but do not do Tawaaf" [Narrated by al-Bukhaaree (1650) and Muslim (1211)]. So if the woman is prevented from making Tawaaf then she should not perform the Sa'ee because the Sa'ee is always coupled with the Tawaaf. Or another scenario is that she is pure and performs the Tawaaf and then her menses begins, in this case she is permitted to perform the Sa'ee after the Tawaaf.

Another condition for the Sa'ee to be accepted is that one must have the intention, as intention is a condition for all acts of worship to be accepted as the Prophet ﷺ said, "Actions are but by intention and each person will have but that which he intended." [Narrated by al-Bukhaari (1) and Muslim (1907)]; this is like a person who walks from as-Safaa to al-Marwah looking for someone and then when he reaches al-Marwah he finds that person, we cannot say that the distance he walked between as-Safaa and al-Marwah is counted as a circuit because he didn't have the intention of worshipping Allaah from the outset, so he must return to as-Safaa and start again with an intention.

Another condition for the Sa'ee to be correct is that the Sa'ee must follow a Tawaaf, whether that be at-Tawaaf al-Qudoom or at-Tawaaf al-Ifaadah or at-Tawaaf al-Widaa if one has not performed the Sa'ee of the Hajj yet, but the main thing is that it must be after a Tawaaf. The majority of the scholars have stated that if one performs as-Sa'ee before Tawaaf, it is null and void and he must repeat

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the Sa'ee. This is because the Prophet ﷺ and his Companions never preformed the Sa'ee before the Tawaaf, rather it was done after the Tawaaf [Narrated by al-Bukhaaree (1556) and Muslim (1211)]. There is a narration from Imam Ahmad who stated that if one performed as-Sa'ee before the Tawaaf out of forgetfulness then this Sa'ee is correct because he is excused and he doesn't need to repeat it. He based his view on the Hadeeth of the person who performed as-Sa'ee before the Tawaaf and the Prophet said to him, "There is no sin, there is no sin" [Narrated by Aboo Dawood (2015) and classed as authentic by al-Albaanee in Saheeh Abee Dawood]. Perhaps this is the correct view but this on the condition that one performs the Tawaaf after the Sa'ee, this is because performing as-Sa'ee without combining it with a Tawaaf is not permissible.

Another condition for the Sa'ee being correct is that the Sa'ee must be done in the route between as-Safaa and al-Marwah and if one deviates from this route even if it by a meter, then he must repeat that circuit again. However, today the boundaries of the Sa'ee are different so it may be safer for the person to make as-Sa'ee next to the aisle for the wheelchairs, knowing that moving away from this lane by a meter then he would have left the area for as-Sa'ee. It is not a condition however, for the pilgrim to ascend the mountains but if he ascends it is recommended and by ascending the span of a meter from the area where the aisle for the wheelchairs end then he is considered as having ascended these two mountains.

Also from the issues connected to as-Sa'ee is that it is permissible for one to eat and drink whilst doing it, so if one stops to drink water and the likes, this is permissible with the agreement of the scholars.

Also, it is not a condition that each circuit must follow each other, so one is permitted to complete a circuit and then perhaps rest or come back to complete the Sa'ee, this is affirmed from the Companions, that some of them would need to rest during the Sa'ee and they would relax for large periods of time, and this is the view of the majority of scholars.

It is also not a condition that the Sa'ee be performed straight after the Tawaaf, rather one can have a break even if it is for a large period of time between the two. In the earlier generations, the place of Sa'ee was not part of the Masjid so markets and stalls were located there and this is the origin, that it is permissible to trade whilst doing as-Sa'ee. However today, the place of Sa'ee has been included within the boundaries of the Masjid, as the Masjid has been built and extended and thus surrounding the place of Sa'ee, and we know that buying and selling within the Masjid is not permissible because of this reason. [SS]

There is nothing narrated in the Sunnah which encourages performing Salaah after making the Tawaaf at the place between as-Safaa and al-Marwah. Upon completing the laps around as-Safaa and al-Marwah, then the 'Umrah is complete and one should remove his Ihraam, except for the one who brought his animal of sacrifice with him (i.e. al-Qiraan), this one needs to remain in Ihraam until he slaughters it. So the one performing al-Ifraad/al-Qiraan, doesn't remove the Ihraam except on the Day of Sacrifice. As for those taking off their Ihraam now (i.e. at-Tamattu'), then it is recommended for them to shorten their hair so that they will be able to shave it on the Day of Hajj, this is what the Prophet ﷺ commanded for those who were taking off their Ihraam.

Once the Ihraam has been removed then whatever was prohibited for a person in Ihraam, is now permissible for him again.



## CHAPTER 9: WHAT THE PERSON DOING HAJJ DOES ON THE DAY OF AT-TARWIYYAH AND THE DAY OF 'ARAFAH

### **The Day of at-Tarwiyyah<sup>[72]</sup>**

Once the Day of at-Tarwiyyah arrives, the people performing the Hajj assume their Ihraam, just as they did at the Meeqaat. It is Sunnah for the person to assume his Ihraam from where they are staying in Makkah, this is because the Prophet ﷺ said:

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[72] This is first day of the Hajj and it is called the Day of at-Tarwiyyah, the 8<sup>th</sup> day of Dhu al-Hijjah. It is named the Day of at-Tarwiyyah because it stems from the word, 'Miyaa' (pl. of water) meaning it is the day in which the water is gathered in order to accommodate the pilgrims. It is recommended for the pilgrims to go to Minaa on this day in the morning before the time of Zawwaal (i.e. midday). It is the day when the pilgrim who is doing at-Tamaatu' assumes his Ihraam for Hajj from wherever he is, without going out to the Meeqaat, and this is done before Zawwaal (i.e. midday). Those doing al-Qiraan and al-Ifraad then these people are already in their Ihraam.

As for those who need to assume Ihraam, those doing at-Tamaatu', then the scholars differed on what is better. Some of the Hanbalees stated that the one doing at-Tamattu' should go to the Masjid al-Haraam and assume his Ihraam for Hajj there. Others stated that he should enter into Ihraam from wherever it is easy for him, and this is the correct opinion because it is not narrated from the Sunnah or any of the Companions that the person should enter into Ihraam from any particular place. So the best place for the one doing at-Tamattu' to enter into Ihraam is wherever he is, so that he can do it with comfort and perhaps have a bath and apply perfume and the likes. As for the people of Makkah during the Final Hajj, they assume Ihraam on this day as they were doing al-Ifraad, assuming Ihraam from their houses for the Hajj however if they want to perform

“Whoever is staying outside of Makkah, then he should assume Ihraam from where those people assume Ihraam and the people of Makkah assume their Ihraam in Makkah.” [Agreed Upon]<sup>[73]</sup>

Likewise, the Companions ﷺ assumed their Ihraam from where they were staying at a place called Bathaa (also known as Abtaah), as

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an ‘Umrah then they must leave the Haram and enter Ihraam from there, as A’ishah ؓ did after she became pure from her menses.

The pilgrim stays in Minaa over night, and the ruling of staying in Minaa on this day is that it is recommended, this is the view of the majority except that the Hanafees viewed it to be an obligation, however the correct view is that it is not an obligation, based on the fact ‘Urwah arrived late and went straight to ‘Arafah and didn’t stay in Minaa on this day [Narrated by al-Nasaa’ee (3039), Aboo Dawood (1950) Ibn Maajah (3016) and Al-Tirmidhee (891); who classed it as authentic]. Knowing this, the Prophet ﷺ didn’t command him to go to Minaa or to offer an expiation, had it been an obligation then this would have been required from him. So the pilgrim stays there and performs five prayers there, adh-Dhuhr, al-‘Asr, al-Maghrib, al-Ishaa and al-Fajr the following day (i.e. on the Day of ‘Arafah). These prayers are shortened but not combined, however the people of Makkah are required to pray in full, again without combining, However if one combines or there is a need to combine, then this is permissible although praying in its proper time is better. [SS]

[73] The Ihraam of the people of Makkah is of two types: either they are assuming Ihraam for the Hajj or for an ‘Umrah. If they are assuming Ihraam for the Hajj then they do this from their houses as the Prophet ﷺ did [Narrated by al-Bukhaaree (1526) and Muslim (1181), the Hadeeth has preceded in *Chapter 2: The Start of the Rituals and the Meeqaat*]. The second type of Ihraam is for ‘Umrah and for this they must leave Makkah to go to the nearest place which is outside the boundaries of the Haram, such as Tan’eem or Ja’raanah or ‘Arafah or Shumaisee, as long as they leave the boundaries of the Haram. [SS]

the Prophet ﷺ had ordered. The Sunnah for the person performing the Hajj is to stay in Minaa, praying adh-Dhuhr, al-'Asr, al-Maghrib, al-'Ishaa and al-Fajr the next day.<sup>[74]</sup> The person doesn't

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[74] The Sunnah is to shorten the four Ra'kaat prayers to two Rak'aat prayers without combining; those who have travelled to Makkah then they are considered as travellers and all the scholars are agreed that they should shorten. As for the people of Makkah, then Imam Maalik said that they should shorten their prayers as well because shortening the prayers is part of the rituals of Hajj. The people of Makkah shortened their prayers in 'Arafah and Muzdalifah and they had not travelled the distance to be considered travellers; this shows that these prayers are part of the rituals. However the majority of the scholars stated that they should complete their prayers in full whilst in Minaa as they are not travellers as the Prophet ﷺ told the people of Makkah, "O people of Makkah, complete your prayer for we are people who are travelling" [Narrated by Aboo Dawood (1229) and al-Muwatta' of Imam Maalik (2/206)]; this Hadeeth is general for all the places of Hajj, whether it be Minaa or 'Arafah or Muzdalifah. Imam Ahmad was of the view that they are permitted to combine but not shorten as they are not travellers, this appears to be the correct view. Ash-Shafi'ee agreed that they are not to shorten as they are not travellers, and as a result they are not permitted to combine either.

It is also important that whilst staying in Makkah one pays attention to praying in the proper time and it is not permissible for them to combine whilst staying in Makkah (unlike what they would have done on the Day of 'Arafah). Likewise, it is not recommended to pray the Sunnan prayers connected to each prayer during their stay in Minaa. The Sunnah is to shorten without combining and to go against this is Makrooh. The scholars differed as to the prayer of the person living in Makkah, does he shorten or pray in full? Some of the scholars stated that he should pray in full without combining as he hasn't left his city, and is therefore not a traveller. Some stated he prays in full during the days in Minaa but in 'Arafah and Muzdalifah he should shorten. Shaykh al-Islam chose the view that the Makkan should shorten all his prayers as the prayers during Hajj are from the rituals of Hajj and it is for us to follow and take the rituals from the Prophet ﷺ. It is also recommended and from the Sunnah to perform the Takbeer after each Salaah whilst in Minaa, raising one's voice when doing it, individually. [SS]

leave for ‘Arafah until the sun has completely risen.<sup>[75]</sup>

## The Day of ‘Arafah<sup>i</sup>

The person should leave Minaa proceeding to an-Namirah, using *Tareeq Dubb*<sup>ii</sup>, a road which runs on the right of an-Namirah.

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[75] The practice of the Prophet ﷺ during this day was to pray al-Fajr at Minaa then he left to go towards ‘Arafah and he stayed at a place called an-Namirah, where a tent was erected for him. He stayed there until the sun had fully risen

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<sup>i</sup> ‘Arafah is a well known place which is located next to Makkah but it is considered to be outside of the sanctuary of Makkah. ‘Arafah is a place where the Prophet ﷺ went to on the ninth day of the Hajj. The scholars agree by consensus that it is a ritual from the rituals of Hajj and that going to ‘Arafah is from the pillars of the Hajj. The Hajj wouldn’t be correct or accepted without it based on the statement of the Prophet ﷺ: “The Hajj is ‘Arafah” [Narrated by Narrated by al-Tirmidhee (889) and classed as authentic by al-Albaanee in Irwaa al-Ghaleel (1064)]. If one misses the Day of ‘Arafah and he has come in Ihraam, then it is permissible for him to change his intention to perform ‘Umrah and once it is completed, he may return home, because ‘Arafah is a pillar of the Hajj and if one misses it, he then misses the Hajj.

Islamic months are based on what the Sharee’ah defines as being months, so the sighting of the moon or the counting of thirty days if the new moon isn’t witnessed is what dictates the Islamic month. However, if the people stand at ‘Arafah thinking it to be the ninth day of Dhu al-Hijjah but then they find out via the means of testimony of trustworthy witnesses that the ninth of Dhu al-Hijjah was the day before, then this day is still counted as the day of ‘Arafah, based on the statement of the Prophet ﷺ, “Fasting is the day when you (i.e., the Muslim community) fast, Iftaar is the day when you (all) break your fast and Adhaa is the day when you (all) offer your sacrifice” [Narrated by Aboo Dawood (2324); al-Tirmidhee (697) and it was classed as authentic by al-Albaanee in Saheeh al-Tirmidee]. The point of evidence here is that the Prophet ﷺ made the Muslim community as a proof and criterion to follow if the Islamic dates have been miscalculated for whatever reason. However, if there is no consensus within the Muslim community and they differ as to when the Day of ‘Arafah is, then the affair returns to the Muslim ruler to make the decision.

<sup>ii</sup> Nowadays this is called Qintaar route, it is located towards the south of the area. It was narrated that ‘Ata ؓ said that, “This is the path that was taken by the Prophet Moosaa ؑ” [See Taareekh Makkah by Al-Azraqee, 2/191]. [AN]

There used to be a village just outside of 'Arafah, from the direction of Yemen, near a valley that is present there, near the boundaries of 'Arafah and the Valley of 'Uranah.[76]

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and then made his way to the Valley of 'Uranah, which is outside of 'Arafah based on the correct view of the scholars. It was there where he delivered the Khutbah and he then ordered for the Athaan to be called; then he prayed adh-Dhuhr and al-'Asr, combining and shortening them both. He then entered 'Arafah riding his camel, staying there, supplicating to Allaah and facing the Qiblah with the mount on his right until the sun began to set. Once the sun had set, he left to go Muzdalifah. This is a summary of what he did on the Day of 'Arafah. As for going to an-Namirah and staying by the mountain then this is not Sunnah, rather this was done by the Prophet ﷺ as it was easy for him. [SS]

[76] The boundaries of 'Arafah are where 'Arafah meets the Valley of 'Uranah, a well-known valley to the people who know the place. Imam Maalik however, stated that the Valley or 'Uranah is a place of standing as well however it is outside of 'Arafah, so if one stands there his Hajj is still valid however he must give an expiation of 'Dum' (i.e. to sacrifice a sheep distribute its meat to the poor of Makkah), however this view is weak and the majority stated that it is a must that one stands in 'Arafah and not outside of it.

From the north, 'Arafah continues until the mountains appear, and again this is something clear to those who know the area. But today, the government have set down markings for the ease of the pilgrims, so the boundaries of 'Arafah has clearly been marked. These are the physical boundaries but one must also know the boundaries in relation to time for 'Arafah as well. There is no particular method or route to take whilst going to 'Arafah, rather we should go in the easiest way possible.

The standing of 'Arafah begins after the time of Zawwaal (i.e. midday) and it continues until Fajr prayer on the tenth day, so if one passes 'Arafah during this window, then he has attended 'Arafah. This also includes one who passes 'Arafah without having an intention to stand at 'Arafah, as long as one passes by 'Arafah at any period of time within the specified period of 'Arafah then he has met the Day of 'Arafah. If this is the case of the person who didn't intend it, then the same can be applied to those who pass by 'Arafah and they have slept throughout the

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period, this person's Hajj is still correct as he was in 'Arafah. This is based on the Hadeeth, "Whoever attended this prayer of ours and stood with us until we moved on, and stood in 'Arafah before that, by night or day, has completed his Hajj and completed his rituals" [Narrated by al-Nasaa'ee (3039), Aboo Dawood (1950) Ibn Maajah (3016) and Al-Tirmidhee (891); who classed it as authentic].

It is permissible for the pilgrim to come early before the time of Zawwaal begins, however if one comes before the time of Zawwaal begins and leaves before the time of Zawwaal begins then he has not met the Day of 'Arafah and his Hajj will not be valid. The Hanbalees are of the view that the Hajj is correct as he came to 'Arafah but he must give an expiation of 'Dum' (i.e. to sacrifice a sheep and distribute its meat to the poor of Makkah) because he left before the time that he was supposed to, i.e. before the sun set. They used as evidence the Hadeeth above which mentions the wording, "...stood in 'Arafah before that, by night or day..." so the mentioning of the word day here means anytime of the day, perhaps this is the correct view because of the strength of their argument.

Connected to this also, is the issue of leaving 'Arafah. Some of the Shafi'ees stated that staying at 'Arafah until sunset is Sunnah and it is not an obligation, so even if one leaves before sunset there is nothing upon him. The Hanafees state that it is an obligation to stay in 'Arafah until sunset and if one leaves 'Arafah before sunset then he must give an expiation, even if he leaves there before sunset and returns before sunset, he still owes an expiation. Malik and Ahmad stated that leaving 'Arafah before sunset means that one owes an expiation because staying until sunset is an obligation, however if he returns before sunset then he doesn't need to give an expiation, and this is the correct view because he was present at the time when the sun set. So we know that staying at 'Arafah until Maghrib or sunset is Sunnah with some, and this is the view of the Shafi'ees, and others saw it as an obligation, like the Hanafees and Hanbalees.

If one leave before sunset then his Hajj is correct but he must give an expiation as he has left an obligation of the Hajj. The Maalikees are the strictest, they say it is a pillar of the Hajj to stall at 'Arafah until sunset and if one leaves before, then his Hajj is not correct. The evidence they use is the Hadeeth "The Hajj is 'Arafah" [Narrated by al-Tirmidhee (889) and classed as authentic by al-Albaanee in Irwaa al-Ghaleel (1064)]; the point here is that one must stay in 'Arafah until Maghrib. The Shafi'ees use as proof for their view that the Prophet ﷺ said, "...stood in 'Arafah before that, by night or day..." so this means any part of the day is sufficient and staying until sunset is recommended. Those

There is a Masjid there called an-Namirah. Once reaching Masjid an-Namirah, he should stay there until Zawwaal or midday and listen to the Khutbah, if there is one, then the Muazzen calls the Athaan, praying adh-Dhuhr and al-'Asr, combining and shortening, behind the Imaam performing a separate Iqaamah for each prayer.

This is as the Prophet ﷺ did and those who were doing Hajj prayed behind him, those who reside in Makkah and other than them, and after this, they made their way to 'Arafah; this is the Sunnah.

Today, it not possible because of the large numbers of people doing Hajj to go to an-Namirah or to go to the place where the Prophet ﷺ prayed.

Those doing the Hajj should enter 'Arafah before the time of Zawwaal or midday. Some of them may go to 'Arafah from the night before and remain there in 'Arafah, before the time to enter 'Arafah becomes clear, this is also permissible however this person has failed to follow the Sunnah. The one doing the Hajj must follow the actions as they come in the Sunnah, as much as he is able, such as the times when the Salaat (prayers) needs to be combined.<sup>[77]</sup>

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who say it is an obligation, such as the Hanafees and the Hanbalees, argue that the Prophet ﷺ stayed there until Maghrib and he didn't allow any of his Companions ﷺ to leave before Maghrib, and perhaps this is the correct view. [SS]

[77] From the Sunnah we know that the Prophet ﷺ delivered the Khutbah outside of 'Arafah at the Valley of 'Uranah, however today the Muslims gather at the Masjid in 'Arafah and listen to the Khutbah. There is no doubt that this is a good thing and those who are able to attend should do so, however those who can't or don't find space should perform the prayers wherever they are. After the

One remains in 'Arafah, not leaving it, until the sun sets. During this time, he must preserve his time remembering Allaah, making Dua'a until nightfall because this is the day, "...in which Iblees is not seen to be more insignificant and debased and more in rage and ineffective than when the nightfall of 'Arafah falls. When he sees the Mercy descend and how Allaah, the Perfect, forgives substantial sins nothing competing with it except for the Day of the Battle of Badr, because he saw Jibreel and the army of the Angels."

It is correct for the menstruating woman, and the likes, to come to 'Arafah and stay there.<sup>[78]</sup>

Khutbah, the Imam should lead the followers in adh-Dhuhr and al-'Asr, combining and shortening. About the Athaan, the scholars differed. Jaabir ؓ reported that the Prophet ﷺ led the Muslims in these prayers and there was only one Athaan but two Iqaamahs, each prayer having its own Iqaamah [Narrated by Muslim (1218)], and this is the view of the Shaafi'ees and the Hanbalees. The Hanafees state that there should be two Athaan's and two Iqaamahs based on the narration of Ibn Mas'ood ؓ, which is also Saheeh [Narrated by al-Bukhaaree]. Perhaps the narration of Jaabir is given precedence here because the narration of Ibn Mas'ood is Mawqoof (i.e. it can only be attributed to Ibn Mas'ood and not the Prophet ﷺ). The Maalikees are of the view that there is no Athaan but there are two Iqaamahs based on the narration of Anas bin Maalik who stated there were only two Iqaamahs on that day and there is no mention of Athaan. There is another view which states that there is one Athaan and one Iqaamah for both Salaat. Perhaps the most correct view is the one that is supported by the narration of Jaabir as it is from the strongest of narrations that describe the Hajj of the Prophet ﷺ and likewise, there are other supporting narrations from other Companions which support this view. [SS]

[78] It is not a condition for the one who stand at 'Arafah that he is in a state of purity, rather those who have major impurity are also permitted to stay at 'Arafah. This is because the Prophet ﷺ said, "Do everything we do in the Hajj except the Tawaaf of the House, do this after you become pure" [Narrated by al-Bukhaaree (1650) and Muslim (1211)], so this includes the permissibility of staying at 'Arafah. [SS]



It is permissible to come to ‘Arafah by walking or via transport. As to what is better from the two, then this differs depending on the circumstance, so if one needs to come using some form of transportation, or there would be difficulty if he doesn’t, then he should come using this transportation, because the Prophet ﷺ used transportation.

There is no specific supplication for the Day of ‘Arafah, nor is there any specific Adhkaar, rather the person is required to supplicate to Allaah by whatever he needs and what has been narrated from the supplications found in the Shariah.<sup>[79]</sup>

[79] Therefore we are encouraged to ask for our needs during this day and increase in making Dua’a. It was narrated that the Prophet ﷺ supplicated on this day, one hand in asking to Allaah in supplication, whilst the other hand was holding the reigns of his camel. So the point here is that there is nothing specific, rather the Muslim should ask for whatever needs he may have. It has been narrated that the Prophet ﷺ said, “The best of Du’aa’ is the Du’aa’ on the Day of ‘Arafah, and the best that I and the Prophets before me said is;

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god but Allaah alone, with no partner or associate; His is the dominion, to Him be praise, and He has power over all things” [Narrated by al-Tirmidhi (3585) and classed as a good Hadeeth al-Albaanee in Saheeh al-Targheeb (1536)]; however this Hadeeth may have some weakness, but despite that it is permissible to use this Dhikr to remember Allaah on the Day of ‘Arafah based on the virtue of this Dhikr which has been narrated in numerous Ahadeeth.

One can use this day to do Dhikr or continue with the Talbiyyah as the Companions did and they weren’t blamed for doing so, as Anas bin Maalik ؓ said, “Some would recite the Talbiyyah on the Day of ‘Arafah, and they were not told off for doing so, and some would recite Takbeer and they were not told off for doing so” [al-Bukhaaree (970)]; however it is better for the pilgrim to busy himself in Dua’a as this is what was narrated to be the act of the Prophet ﷺ on this day. [SS]

He should increase in doing Takbeer (i.e. saying ‘Allaahu Akbar’), Tahleel (i.e. saying ‘Laa Ilaaha Illa-Allaah’) and to remember Allaah, the Most High, until al-Maghrib and the sunsets.<sup>[80]</sup>

The Prophet ﷺ said:

“The whole of ‘Arafah is a place for staying, so raise your voices at the valley of ‘Uranah. And the whole of Muzdalifah is a place of staying, so raise your voices at the valley of Muhassar.”

In another narration, “...and the whole of Mina is a place of sacrifice, and all the valleys of Makkah are pathways.”

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[80] The author here is pointing out that there is no particular place, unlike some people believe, who try to climb mount ar-Rahmah or stand thereabouts thinking there is virtue in this place, all of which is an innovation. The Prophet ﷺ was the best of creation yet he didn’t do it and his Companions from the best of men didn’t practice it either, and it was easier for them to do so. Some people take their innovations further by making sure they pray there or even face the mountain in Dua’a, all this is not permissible and it was not practiced by the Prophet ﷺ, and the best guidance is his guidance. It was not narrated either from any of the scholars or Imams of the Madhabs that one should practice these acts, so whoever believes such things then he is wrong and gone against the guidance of the Prophet ﷺ.

Another misconception people have is that some people believe that the Day of ‘Arafah falling on a Friday has some special virtue or that their reward is like that of seventy people doing Hajj; there is no evidence that has been narrated to support such a claim. Nevertheless, Friday is still a virtuous day and combining the virtue of this day with the Day of ‘Arafah, such as ones Dua’a being answered and one being forgiven of sins and the likes, then perhaps this can apply, but as for the Hajj itself on a Friday, then it has no special virtue. [SS]

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<sup>i</sup> Narrated by Muslim in his Saheeh; ‘Chapter of what has come about ‘Arafah, all of it is a place of staying’. It is also narrated in Muwatta’ of Imam Maalik in the ‘Chapter of Hajj: Staying in ‘Arafah’. [AN]

## Taking a Bath during the Hajj

Having a bath for the Day of 'Arafah has been narrated from the Prophet ﷺ on the authority of Ibn 'Abbas ؓ and others<sup>1</sup>.

It is not narrated from the Prophet ﷺ or any of the Companions ؓ that they had a bath during their Hajj except for three places:

- 1) When assuming the Ihram
- 2) Before entering Makkah
- 3) On the Day of 'Arafah.

Anything other than these three occasions, such as having a bath before going to do the Ramee or before doing Tawaaf or before going to Muzdalifah, then there is no basis for any of these from the practice of the Prophet ﷺ or any of his Companions. Rather, doing so is an innovation, except if one needs to have a bath and there is a need, such as one who needs to remove a bad smell from himself so that he doesn't harm other people, so it is recommended for this person to have a bath in order to remove the smell.<sup>[81]</sup>

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[81] Meaning it is permissible to have a bath if there is a need but if one has a bath thinking it is Sunnah or it is better to go to those places in a clean state then these are innovations. As for having a bath for the Day of 'Arafah, then the Hanbalees are of the view that it is recommended to have a bath before going to 'Arafah, however they have no real evidence to support this view. It is narrated from some the Companions ؓ did this, but there is no evidence from the Prophet ﷺ, but if one does so, then there is no harm in doing so, as the Companions did this. [SS]

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<sup>1</sup> Narrated by Imam Ahmad [4/78] on the authority of al-Faakih bin Sa'd ؓ that he said, "The Prophet ﷺ would take a bath before going to the Friday prayer, on the Day of 'Arafah, on the 'Eid of Fitr and on the 'Eid of Nahr." [AN]

## **Climbing the Mount in 'Arafah**

As for climbing the mountain there, then this is not from the Sunnah. They call this mountain, Jabal ar-Rahmah (or the Mountain of Mercy), and it is also named 'Ilaal'.

Likewise the dome that is there on top of this mountain, which has been named the Dome of Aadam (or the pillar of Aadam, today), it is not recommended to go there or to pray under it. As for doing at-Tawaaf around it or the stone that is there or the grave of the Prophet ﷺ or doing at-Tawaaf anywhere besides the Ancient House, then this is from the major acts of innovations which are forbidden.

## CHAPTER 10: MOVING FROM 'ARAFAH TO MASH'AR AL-HARAAM<sup>[82]</sup>

### **Travelling**<sup>[83]</sup>

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[82] It is Waajib to leave 'Arafah after the time for Maghrib begins but one must pray al-Maghrib and al-Isha in Muzdalifah, combining and shortening both of them. It doesn't matter if these prayers are delayed however if one fears that he will miss the time to pray them, meaning half the night is about to pass, then he can pray wherever he is. The scholars differed as to why we are required to delay al-Maghrib and pray it at Muzdalifah, combining it with al-Ishaa. The Maalikees are of the view that all prayers during the Hajj period fall under the rituals of Hajj, so whether one travels or is from the people of Makkah, then he shortens and combines. Imam ash-Shafi'ee stated that the reason why there is a delay is because of the fact that the pilgrim is required to travel, so those who are not from Makkah are allowed to combine and shorten, however the people of Makkah are not allowed to shorten nor combine. Imam Ahmad was of the view that travellers can combine and shorten, however the people of Makkah can combine but not shorten. They also explained the reason for delaying these prayers: out of ease, from the Legislator (Allaah) upon us; so because we have the need to shorten and combine, He has Prescribed it for us so that we can fulfil the rights of the Hajj on the Day of 'Arafah and the busy day that follows (10<sup>th</sup> Dhu al-Hijjah), so that we may get some rest before that day, and perhaps this is the strongest view.

The pilgrim is recommended to pray these prayers as soon as arriving at Muzdalifah except for those who delayed on their way to Muzdalifah and fear the time for the Salaah is going to end; except the Maalikees viewed that the prayers are part of the rituals hence praying al-Maghrib and al-Ishaa is not correct except at Muzdalifah, even if the time ends, but this view is not correct as the time for prayers have been set by the Sharee'ah. [SS]

[83] When travelling to Muzdalifah the pilgrim must remain tranquil as this was encouraged by the Prophet ﷺ so that people don't get harmed. He heard from

The Sunnah is to leave ‘Arafah and go Muzdalifah is to take the road which is known as al-Ma’zameen, this is the same path that people take when doing the Hajj today. Another path to and from ‘Arafah is known as the Dabb route, and this is the route the Prophet ﷺ took when he entered ‘Arafah and he exited ‘Arafah using the route of al-Ma’zameen.

It was the practice of the Prophet ﷺ when doing the rituals that he would use a different path to come and another path when leaving. He would not crowd the people, rather when the path would open up for him, he would then move quicker.

## Lighting up the Mash’ar (Muzdalifah Area)

This is to lighten up Muzdalifah, especially when coming back after ‘Arafah; as for lightening up Minaa or ‘Arafah, then this is an innovation by the agreement of the scholars<sup>1</sup>.

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some of his Companions that they were rushing so he said, “Oh People! Be calm! Be calm!” [Narrated by Muslim (1218)]. It is permissible for the pilgrim to take the easiest method of transport but it is better for him to take some form of transport because this was the act of the Prophet ﷺ and it’s also easier for the pilgrim so that he doesn’t get tired. However, the criterion is what is easiest, perhaps it may be easier to walk and leave off transport. Likewise, the route that the pilgrim takes is also down to what is easiest for him and there is no Sunnah path to take, rather the Sunnah is to take the easiest path as the path that the Prophet ﷺ took was the path that was easiest. [SS]

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<sup>1</sup> It was narrated by ‘Azraquee in his book, ‘Taareekh Makkah’ (2/191), on the authority of Ghunaym bin Kaleeb who heard from his father who heard from his grandfather that he said, “I saw the Prophet ﷺ in his Hajj, he was leaving ‘Arafah to the place of congregation and fire had been lit up in Muzdalifah and it stayed like that until close to the time that they were about to leave” likewise the narration of Ibn ‘Umar ؓ, who said, “Fire used to be light up at time of the Messenger of Allaah ﷺ, Aboo Bakr, ‘Umar and ‘Uthmaan ؓ.” [AN]

## Praying in Muzdalifah

Upon reaching Muzdalifah, one must pray al-Maghrib there; if he is able, praying it before unloading his luggage. Once the luggage has been offloaded, one prays al-Ishaa' and delaying it isn't blameworthy.

Staying in Muzdalifah, and this is the place known as the Mash'ar al-Haraam, is between the mountain pass of 'Arafah and the valley of Mahassar.

The boundaries of all the various places of the rituals during the Hajj are not actually part of those places. So the boundaries between 'Arafah and Muzdalifah and the Valley of 'Uranah are not part of those places and likewise the boundaries between Muzdalifah, Minaa and the valley of Muhassar.

## Staying in Muzdalifah<sup>[84]</sup>

The Sunnah is for the person to stay in Muzdalifah, praying al-Fajr there at its beginning time and then going to Mash'ar al-Haraam, and then travelling at the beginning of the day, before the sun rises.

If there are those who are weak, such as women and children and the likes, they are permitted to leave Muzdalifah earlier, going to Minaa as soon as the moon as set.

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[84] The Sunnah on this night is to sleep and for the people who are able to stay in Muzdalifah during the night and to get up early for al-Fajr. The Maalikees are of the view that it is obligatory for one to stay at Muzdalifah, if one passes through Muzdalifah then this is not sufficient as he has not stayed there, so this person must give an expiation of 'Dum' (i.e. to sacrifice a sheep and distribute its meat to the poor of Makkah). However, if one comes to Muzdalifah and sits for even a short period of time then he is considered as fulfilling the obligation. The Shafi'ees and the majority of the scholars are of the view that the pilgrim is

The whole of Muzdalifah is a place of staying but staying near the Mountain of Qazh is better. Qazh is a specified mountain where people today often stay, there has been a Masjid built there especially for this destination of Mash'ar al-Haraam.<sup>[85]</sup>

Those who move on from Muzdalifah before the sun rises, going to Minaa and reaching there whilst it is still dark, they are permitted to do the Ramee of the pillar.<sup>[86]</sup>

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obligated to stay there for part of the night after midnight (i.e. half way from the time of al-Maghrib to al-Fajr), anything other than this is not sufficient and he must give an expiation of 'Dum' (i.e. to sacrifice a sheep and its meat to be distributed to the poor of Makkah). The evidence they bring for this is that the elderly and the weak were allowed to leave Muzdalifah once midnight had passed [Narrated by al-Bukhaaree (1595)], thus showing it is an obligation to stay a part of the night after midnight.

One must be careful to pray al-Fajr at the right time and then remain in doing Dhikr and Dua'a in Muzdalifah until the sky turns yellowish as it is a place when Dua'a will be accepted. It is not narrated that the Prophet ﷺ prayed Tahajjud or the night prayer during his stay in Muzdalifah, rather he prayed al-Maghrib and al-Ishaa and went to sleep straight away, so the pilgrim should do the same, except if he wants to pray the Witr and then go to sleep. [SS]

[85] There is no specific place for one to stay at Muzdalifah, rather the Prophet ﷺ said, "I have stopped here, and all of Muzdalifah is a place of stopping" [Narrated by Muslim (1218)]; so as long as one stays in Muzdalifah, then this is acceptable. It is narrated that the Prophet ﷺ prayed al-Fajr at Muzdalifah and then rose up on this mount and made Dua'a until the sun rose and the sky became very bright. The Mushirks at the time of Jaahiliyyah would wait until the sun has fully risen however we have been commanded to differ from the disbelievers. [SS]

[86] It is permissible for the elderly, weak and women to leave before al-Fajr, during the night. This is because the Prophet ﷺ permitted those who were weak and women to leave during the night [al-Bukhaaree (1595)]. Some of the scholars say that what is meant by night is after the moon has set. Others said it meant the



## Stopping the Talbiyyah

The person doing the Hajj should not stop the Talbiyyah, whilst he moves from one place to another place. When he leaves to go to 'Arafah and then from 'Arafah to Muzdalifah, until the Day of Ramee of the 'Aqabah pillar, he continues in doing at-Talbiyyah until he has pelted the 'Aqabah pillar, and then he increases in doing at-Tahleel (i.e. saying 'Laa Ilaaha Illa-Allaah').

### Three Views on Doing at-Talbiyyah

- The first view is to stop the Talbiyyah once one reaches 'Arafah.
- The second view is to do the Talbiyyah at 'Arafah and the other places of the rituals and to stop the Talbiyyah once the pelting is over completely.
- The third view is one stops doing the Talbiyyah after pelting the 'Aqabah pillar, so after moving on from 'Arafah to Muzdalifah and then again from Muzdalifah to Minaa, one stops at the 'Aqabah pillar, this is when one stops (the Talbiyyah) and this is the correct view from the Sunnah<sup>1</sup>.

As for ceasing the Talbiyyah at 'Arafah and Muzdalifah then this has not been narrated in the Sunnah, rather it has been narrated from the Rightly Guided Khulphaa and other than them that they used to make the Talbiyyah at 'Arafah.

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after half the night had passed, and this was the explanation given by some of the Companions ﷺ; therefore, women, children, the weak and the elderly can leave after half the night has passed and it is permissible for them to stone the Jamaraat al-'Aqabah even though the time for al-Fajr may not have begun. [SS]

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<sup>1</sup> It was narrated in Bukhaari [1686] and Muslim [1281] that the Prophet ﷺ did not stop doing the Talbiyyah until he pelted the Jamaraat [AN].

## CHAPTER 11: THE RITUALS OF THE DAY OF SACRIFICE<sup>[87]</sup>

### Pelting the Jamarah al-'Aqabah<sup>[88]</sup>

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[87] This day is a blessed day; it is the day of 'Eid for the Muslims and it is the day which is titled 'Hajj al-Akbar'. From the characteristics of this day is that it is the day for the guests of ar-Rahmaan and hence there are multiple reports prohibiting fasting on this day, "The Day of 'Arafah, the day of Sacrifice (al-Nahr) and the days of Tashreeq are our Eid, for us Muslims, and they are days of eating and drinking" [Narrated by Narrated by al-Nasaa'ee (3004); al-Tirmidhee (773); Aboo Dawood (2419) and was classed as authentic by al-Albaanee in Saheeh Abee Dawood].

Also from the characteristics of this day is that the pilgrim is involved in various magnified acts of worship, such as pelting the Jamarah, as the Prophet ﷺ came in the morning after praying al-Fajr at Muzdalifah and then came to Minaa and pelted the Jamarah al-'Aqabah. After that, he went to sacrifice the animals that he had bought and then he shaved his head and thus he exited the Ihraam and perfumed himself. After all of this he went to the House and performed at-Tawaaf al-Ifaadah and then returned to Minaa and stayed there for the rest of the days of Hajj. This is the Sunnah of the Prophet ﷺ on this day. [SS]

[88] Pelting the Jamarah or ar-Ramee is one of the acts of worship that the Prophet ﷺ did, and he commanded, and he explained its purpose: which is to remember Allaah, as he said, "Tawaaf around the House, [Sa'ee] between al-Safa and al-Marwah and stoning the Jamarat have been prescribed to establish the remembrance of Allaah" [Narrated by Ahmad in al-Musnad (24557) and Aboo Dawood (1888) and others]. Therefore the Ramee is an obligatory aspect of the Hajj and by the fact that he ﷺ did it and said, "Learn your rituals from me" [Narrated by Muslim (1297)], the scholars have all agreed that the Ramee is part of the rituals of the Hajj and it is an obligation for all the pilgrims to complete it, irrespective of the type of Hajj one may be doing.

Once the person leaves Muzdalifah and arrives at Minaa, he pelts the Jamarah al-'Aqabah, with seven stones, raising his hands whilst doing the Ramee. The Jamarah al-Aqabah is the biggest one, towards the end of Minaa, and it is the one closest to Makkah. It is also known as the Jamarah al-Kubraa and on this day, this is the only one to be pelted.<sup>[89]</sup>

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Based on this it is not permissible for the pilgrim to leave it, and if he leaves it and the Days of at-Tashreeq have passed, then he must give an expiation of 'Dum' (i.e. to sacrifice a sheep and its meat to be distributed to the poor of Makkah). After affirming that it is an obligation from the obligation of Hajj, then we can conclude that leaving the Ramee or any other obligatory aspect of the ritual means one must give an expiation, based on the statement of Ibn 'Abbaas ؓ who said, "If one leaves an obligatory aspect of the Hajj then he must give an expiation" [Narrated by Ibn Hajar in Talkhees al-Habeer (3/888)]; this is a statement of Ibn 'Abbaas however he would give Fatwaa by it and none of the other Companions rebuked or held a difference of opinion, therefore there is consensus from the Companions, which is prove in and of itself. [SS]

[89] It is Sunnah to make this first act of the day however the scholars differed on the beginning time of the Ramee on this day. The Shafi'ees and the Hanbalees are of the view that the time for pelting on this day begins from midnight (i.e. the time from al-Maghrib to al-Fajr) from the day before, so one can leave Muzdalifah on this night and pelt the Jamarah. The Maalikees are of the view that the time begins after al-Fajr and the Hanafees are of the view that pelting begins after sunrise on this day.

As for the ending time, then the scholars are agreed that one can pelt the Jamarah al-'Aqabah on this day at any time, whether it be after the Zawwaal or up until al-Maghrib; the Shafi'ees are of the view that it is not permissible to do the Ramee on this day after al-Maghrib however the majority are of the view that it is permissible. Perhaps this view is more correct because the Prophet ﷺ was asked by a man who pelted after Maghrib and he replied, "It does not matter" [Narrated by Al-Bukhaaree (1723)]. It is also Sunnah to gather the stones on his way to the Jamarat after spending the night in Muzdalifah and he ordered those with him to collect seven pebbles for the pelting. It is called Jamarah al-'Aqabah

Whilst pelting, one should pelt facing the Jamarah and to make the Ka'bah to his left and Minaa to his right, and it is authentically narrated that the Prophet ﷺ would, "Make Takbeer whilst throwing each pebble."<sup>i</sup> The pebbles used for the Ramee can be gathered from anywhere however once they have been thrown one should not use them again.<sup>[90]</sup>

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because it used to be next to a mount and some people used to climb the mount in order to pelt it. This is also proof to suggest that pelting from a higher station or a bridge is permissible. [SS]

[90] Some people use their time at Muzdalifah to collect pebbles; however the Sunnah is to sleep having prayed and not to busy himself with this at Muzdalifah. Added to this, the Prophet ﷺ collected the pebbles on the day of pelting for each day [Reported by Ahmad (1/215 and 347) and classed as authentic by al-Albaanee in as-Saheehah (1283)], so collecting the pebbles for the days of pelting here at Muzdalifah is not the Sunnah and one can use pebbles gathered from anywhere, with the agreement of the scholars.

Also connected to the pelting is that it is not permissible to use pebbles that already been used and thrown, whether you yourself have thrown it or if someone else has thrown it, it is not permissible to use stones that have been thrown again; this is the view of the majority of the scholars. If someone finds pebbles next to the Jamarah then it is permissible for this person to use them, despite some of the scholars disliking it. However, if one takes the pebble out from the pit in which the pebbles fall into, then the Shaafi'ees and the Hanbalees say that it is not permissible, as they have been used. The Hanafees and the Maalikess state that it is permissible to use the pebbles again and perhaps this view is correct but leaving this and getting new pebbles is perhaps safer and better.

The scholars have also stated that it is not permissible to throw anything other than pebbles, and this is the view of the majority except Aboo Haneefah. This is because the Prophet ﷺ pelted the Jamarah with pebbles and he commanded us not to go into extremes when pelting and to choose small pebbles [Ibn Maajah

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<sup>i</sup> Narrated by al-Bukhaaree [1750] and Muslim [1296] [AN]

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(3029) classed as authentic by al-Albaanee in Saheeh Ibn Maajah (2455)]. This Hadeeth is also a proof for the size of the pebble, in which it states it should be the size of a chickpea. So if one pelts with pebbles of this size then he has conformed to the Sunnah however if one has slightly bigger or smaller pebbles then this is also acceptable.

It is important to not that some people loose Islamic etiquette when pelting the Jamaraat, they are overcome with rage and throw anything that they have at the Jamaraat, such as umbrellas and shoes, all of this is not permissible and one must maintain his Islamic character at all times during the Hajj. Perhaps this stems from the false belief that people have in which they believe that the Shaytaan is physically inside the Jamaraat, so they insult the Jamaraat and try and abuse it, believing that they are attacking the enemy of Allaah. However, this belief is false and the purpose of pelting has already been explained above: it is to fulfil the rituals of the rituals of the Hajj and to establish the remembrance of Allaah by it.

When pelting, it is important to realise that the wall that we see there today at the Jamaraat was not there at the time of the Prophet ﷺ; rather it has been placed by the government for the ease of the people to practice the Ramee and for people to know where the Jamarah is. Rather, the actual Jamarah is a pit in the ground in which the pebbles fall into. So when the pilgrim pelts the Jamarah, he must make sure that the pebbles fall into the pit in the ground, or if he is doing the Ramee on the different floors that exist, to make sure that the pebbles have descended. If the pebble doesn't fall into the pit then he must repeat the throwing of that particular pebble, making sure that he does seven for each Jamarah. If one splits the pebbles that he has with him, then this is permissible and it is narrated that some of the Companions did this, despite some of the scholars disliking it, nevertheless the scholars are agreed that throwing a chipped stone is acceptable.

Also from the rulings of pelting is that he must make sure that he is not harming himself or others when pelting. It is also permissible to buy pebbles if one runs out just as it is permissible to buy a knife to slaughter the Hadiy. Likewise, it is permissible to appoint someone to pelt the Jamarah on your behalf, as the Prophet ﷺ permitted this. Some people believe that if they appoint someone to pelt the Jamarah on their behalf then they must hand over the pebbles to that person and that the entrusted is not allowed to collect the pebbles on their behalf, however this condition has no evidence; rather it is permissible to

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appoint someone to pelt and collect the stones on your behalf. However, if one appoints another to pelt on his behalf then it must be done with the condition that the person appointed must also be someone who is doing the Hajj, based on the correct view of the scholars; this is just like one performing Hajj on behalf of someone else, if he hasn't done it himself then he can't do it for someone else, so it is a must that the person is appointed by a pilgrim.

It is not necessary for the person to complete the Ramee of all three Jamarat and then return to do the Ramee for the person on whose behalf they are doing it for; rather he can do his Ramee of the first Jamarah and then do it for the person he has been appointed to do it for straight after and then move onto the next Jamarah. Based on this also, if the person has been appointed to do Ramee for someone else, then it is a must that he pelts the Jamarah for himself first before doing it for others, this is the view of Imam ash-Shaafi'ee and Imam Ahmad. It is permissible also to appoint a woman to pelt on one's behalf, despite some scholars not allowing it, however if she is able to do it with ease, without mixing and her 'Awrah being displayed, then there is no harm in this.

Another issue when it comes to the Ramee, if one forgets how many stones they have thrown then they should act upon what is most likely and if they are not sure then they should count the lowest number and continue from there. Some people also believe that washing the pebbles before pelting is important in order to throw a clean stone; this is the view of the Hanbalees however the majority do not recommend this as there is no evidence to suggest throwing washed stones. There is also another issue, which is, how many pebbles are to be thrown? The majority of the scholars are of the view that each Jamarah has seven pebbles thrown at it, however the Hanbalees are of the view that six are obligatory and the seventh is recommended. The majority stated that if one throws six or less than seven then he must repeat the Jamarah and if he doesn't then he must give an expiation of 'Dum' (i.e. to sacrifice a sheep and distribute its meat to the poor of Makkah) as he has left an obligatory aspect of the Hajj.

Also connected to the number of pebbles thrown, some people throw extra on purpose because they think it is more virtuous, etc.; we say that this is not permissible because the Prophet ﷺ threw seven so we must stick to this number, and the best of guidance is his guidance.

Also another issue which the scholars discussed is: is it permissible for one to delay the pelting of a day to the next day and combine both days in one go? The Hanbalees are of the view that it is permissible to do this; one finishes the

It is recommended to make them small, bigger than the size of chickpeas and smaller than the size of a hazelnut. If the stones are cracked or chipped then there is no harm in using them however using complete ones is better.<sup>[91]</sup>

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sequence of pelting the three Jamarat for the first day and then he goes back to the first Jamarah and then starts again. The evidence they use for this is the Hadeeth in Muwatta' of Imam Maalik in which the Prophet ﷺ permitted some of the shepards to delay their Ramee to the next day. However the majority of the scholars don't allow this and state that the pelting must be done for each day on the day, but they differed on what should be done. Some of them stated that if he misses it and makes it up then this is fine whilst others stated that he must give an expiation of 'Dum' (i.e. to sacrifice a sheep and distribute its meat to the poor of Makkah) as he has left an obligatory duty of the Hajj. However, the view of the Hanbalees seems to be closer to the truth as they have presented the evidence. [SS]

[91] From the conditions of pelting is that one must have the intention to do it, as we have already affirmed above, that acts of worship can only be accepted if one intends it, therefore one of the conditions of the Ramee is that the intention to do it must be there. Without it, the Ramee will not be accepted.

Also from the conditions of the Ramee is that the pilgrim must follow the order in which he pelts. So on the tenth day he only does Ramee of the Jamarat al-Aqabah which is the biggest one closest to Makkah. On the following day he returns but he begins with the Jamarah al-Sughraa and the moves onto the Jamarah al-Wustaa and then finishes with Jamarah al-'Aqabah.

Another condition of the Ramee being correct is that he must throw the pebbles one at a time and it is not permissible for him to throw them all at once, based on the Hadeeth of Jaabir ؓ who said, "With each stone he (ﷺ) did Takbeer" [Narrated by Muslim (1218)]. In this we learn that the pebbles are thrown one at a time and we also know that the Takbeer is Sunnah and not an obligation. Some people replace the Takbeer with other forms of Dhikr, such as saying the Basmallah or doing Tamheed (i.e. to say Alhumdulillah) and the likes, but none of this is prescribed and we are obligated to follow the example of the Prophet ﷺ who said, "Learn your rituals from me" [Narrated by Muslim (1297)].

The person pelting should say Takbeer (by saying Allaahu Akbar) with each throw; one may also say the following, whilst throwing:

مَغْفُورًا وَذَنْبًا ، مَشْكُورًا وَسَعِيًّا ، مَبْرُورًا حَجًّا اجْعَلُهُ اللَّهُمَّ

Oh Allaah! Make this Hajj an accepted one, a struggle which is met with Thankfulness, and forgiveness for sins.

Once the pelting of the Jamarah al-‘Aqabah is completed, then the pilgrim should sacrifice the animal if he brought with him a Hadiy.<sup>[92]</sup> Then, he should shave or trim his head, but shaving one’s

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Added to this is the difference of opinion between the scholars on where one should do the Ramee from. They are all agreed that doing the Ramee is accepted from any direction and there is no specific place to do the Ramee however some of the scholars stated that facing Masjid al-Khayf whilst doing the Ramee is recommended because this is what the Prophet ﷺ did. Others from the scholars responded to this by saying that he may have faced Masjid al-Khayf but he didn’t recommend us to do it, rather he faced that direction because it was easy for him, so actually the Sunnah is to do it from any place where one is able to without causing harm to others, and this is the correct view. Based on this, it is important that one doesn’t harm others whilst doing the Ramee as the Prophet ﷺ commanded the pilgrims to be at ease and calm whilst performing the rituals.

Another issue connected to the Ramee is the issue of doing the Ramee from an elevated station. It is narrated that the Prophet ﷺ did the Ramee on the first day with his back to the Qiblah. In those days the the Jamarah was a pit in the ground and adjacent to it was a mountain, so it is narrated that some of the Companions such as ‘Umar and others pelted the Ramee from the mountain whilst the Prophet ﷺ did it from the ground. The point here is that the buildings that exist today are permissible for the pilgrims to use and pelt from. Ibn Mas’ood ؓ was with the Prophet ﷺ who pelted on the ground and said thereafter, “It was in this place where Surah al-Baqarah was revealed” [Narrated by Muslim (1296)]. [SS]

[92] The person who comes bringing his own sacrificial animal carries out the Qiraan type of Hajj and this prevents the pilgrim from doing the Tamattu’ type of Hajj. Those doing the Hajj are of two types, those on whom the Hadiy is



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obligated upon, who are those who are doing the Tamattu' type of Hajj or the Qiraan; as for those doing the Ifraad type of Hajj, then slaughtering a Hadiy is not obligatory upon them but if one does so then it is something good, the same applies to those who are doing 'Umrah outside the time of Hajj.

The Prophet ﷺ brought his own animals and the correct view from the scholars is that he slaughtered a hundred camels on that day, slaughtering sixty-three camels with his own two hands. He slaughtered these camels whilst standing and the animals had been slaughtered from under their necks. In this we also learn that it is permissible to assign someone to slaughter the animals for you as the Prophet did sixty-three with his own two hands and the rest was done by someone else that was appointed, however it is better to slaughter the animal(s) with your own hands if it is possible. This point is important because many people today appoint someone else, such as banks or agents, however it may be better for one not to appoint someone, especially if he feels he can do it with certainty and without any difficulty and eat and distribute from the meat by himself; especially based on the fact that by doing it, he will realise the virtue and wisdom behind slaughtering as part of the rituals. However, if one fears that it is difficult for him to do it, or due to some other difficulties he fears by doing it, such as not having time to complete the rest of his rituals for this day, or he is not able to distribute the meat, then in this case it is better for him to appoint someone to do this on his behalf.

The time for sacrificing starts on the Day of Nahr after the time of the 'Eid prayer, the tenth day of Hajj and the time to slaughter continues thereafter, so it is not necessary for it to be done on the Day of Nahr; likewise appointing an agent to sacrificing on your behalf can also be done at any time, even before the Day of Nahr someone can be appointed so that they slaughter the animal(s) on the Day of Nahr on your behalf.

The scholars are agreed that slaughtering before the 'Eid prayer is not accepted and it is void, therefore he must repeat his slaughter, so the time begins after the 'Eid prayer on the tenth of Dhu al-Hijjah. All the scholars are agreed that the slaughter can be done any time after the 'Eid pray on the 10<sup>th</sup> until the 12<sup>th</sup> of Dhu al-Hijjah, but they differed on the 13<sup>th</sup>. Imam ash-Shafi'ee was of the view that it is permissible as the 13<sup>th</sup> is still part of the Days of Tashreeq, but Imam Ahmad and the majority stipulated that the animal must be slaughtered before the end of the Days of Tashreeq (i.e. before the 13<sup>th</sup> of Dhu al-Hijjah). They based their view on the Hadeeth in which is states that the Prophet ﷺ forbade eating the meat of the slaughtered animals after the 13<sup>th</sup> [Narrated by Muslim

head is better.<sup>[93]</sup> One may also gather the hair on his head with his hand and then clip the ends off, even if it be small like the size of an ant, or clipping more or less. The same procedure is for women but they should not clip more than this.<sup>[94]</sup>

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(1970)]; this shows that the days of slaughter are the day of ‘Eid and the two days after (the 10<sup>th</sup> until the 12<sup>th</sup> of Dhu al-Hijjah). Perhaps the view of Imam ash-Shaafi’ee is more correct here as there no prohibition in this Hadeeth preventing the slaughter on the 13<sup>th</sup>. [SS]

[93] The four schools, the Hanafees, Maalikees, Shaafi’ees and the Hanbalees, are all agreed that shaving or trimming the hair is part of the rituals of the Hajj and the ‘Umrah. They based this on the texts of the Sharee’ah; from them is the statement of Allaah, the Most High, when talking about the Prophet ﷺ and His Companions; “...**having their (head) hair shaved and cut short**...” [al-Fath 48:27]; and the Prophet ﷺ said, “May Allaah have Mercy on those who shave (he said this thrice) and have Mercy on those who trim their hair” [Narrated by Muslim (1303)]. He didn’t supplicate for them except that it was part of the rituals of the pilgrimage. Also, from the acts of the Prophet ﷺ is that when he wanted to remove his Ihraam he would shave his hair, just as he did in the Treaty of Hudaibiyyah [Narrated by Muslim (1318)]. There is a narration from Imam Ahmad that he viewed the shaving or cutting of the hair not to be part of the rituals; rather it symbolises a forgiveness of sins, however the view of the majority is more correct and in line with the evidences. [SS]

[94] The scholars differed on the amount of hair that needs to be removed when shaving or cutting the hair. Imam Maalik and Imam Ahmad stated that the hair that is shaved or cut must include the whole of the head and that it is not permissible to shave or cut part of it, as it is the act of the Prophet ﷺ and Allaah, the Most High, says: “...**and do not shave your heads until the *Hady* reaches the place of sacrifice**...” [al-Baqarah 2: 196]; here the wording used is ‘head’ so this means the whole of the head without being specific. Imam Aboo Haneefah was of the view that shaving or cutting a quarter of the hair is sufficient, if one does this then he has exited the Ihraam. Imam ash-Shaafi’ee was of the opinion that the minimum requirement is to remove three hairs. Perhaps, the first view is

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the most correct in the light of the evidences and it is the view of the majority of the scholars today.

Connected to this is the issue of those who are bald; do they need to shave their heads or not? Some of the scholars stated that they are pardoned because there is nothing there for them to shave, and if a ruling in the Sharee'ah is connected to something and that thing is not present, then the command is lifted, and this is the view of the majority. Others from the scholars stated that he still needs to go over his head with a razor, however in response to this we say that going over the head with a razor is not what is intended, rather it is to remove the hair that is on his head, so if he has no hair, then the command has been dropped, so based on this, perhaps the view of the majority is the correct one.

As for women, then she is required to remove hair from all of the hair, however what is meant here is that her hair is gathered on the side of her head and clipped at the end of it. The point here is that not every single hair is sought to be cut rather hair from every direction of her head is gathered and then cut. It is important to note that it is not permissible for women to shave their heads, whether it be part of the rituals or not based on the Ahadeeth that have been narrated prohibiting them from this, as for men, then they are encouraged to shave their heads because of the supplication of the Prophet ﷺ supplicating for them thrice.

It should also be noted that shaving or cutting the hair should start from the right side of one's head and then to move over to the left, as it was the practice of the Prophet ﷺ to start from the right.

It should be also noted that it is permissible for the person in Ihraam to shave or cut the hair of somebody else, so it is possible for those in Ihraam to cut each other's hair, rather what is prohibited is for the pilgrim in Ihraam to remove his own hair, as for cutting the hair of another pilgrim then this is permissible as it occurred in the event of the Treaty of Hudaibiyah. It is also befitting to mention that there is no specific time to shave or cut the hair, so one may do it after pelting the Jamarah or even after the Tawaaf al-Ifaadah, he may even delay it to the next day or the day after. If he delays, then he will still exit the first stage of Ihraam once he completes two of three acts of worship, so if he pelts the Jamarah and the Tawaaf, then he exits the first stage. [SS]

Once these rituals have been completed, the person has exited the first stage of his Ihraam, with the agreement of the scholars.

After the first stage of exiting, one may wear normal clothes, clip their nails and the likes, and according to the correct opinion, he is able to apply perfume and he is able to get married, meaning it is permissible for this person to do the Nikaah however this is without being permitted to have intercourse.<sup>[95]</sup>

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[95] Exiting from the Ihraam can be when one has finished the rituals of 'Umrah, so the one who has completed his 'Umrah leaves his Ihraam once he has finished performing his Sa'ee and then he shaves, trims or cuts his hair. Once he cuts his hair, the prohibitions of his Ihraam have ceased. As for the pilgrim doing the Hajj then this person has two stages of exit from Ihraam, the first stage is after he has pelted the Jamarah on the 10<sup>th</sup> day and cut his hair; after this stage he may remove his Ihraam and wear stitched clothes and all the prohibitions of Ihraam that previously applied have ceased except for sexual intercourse and foreplay, this only becomes permissible after the second stage of Ihraam and that is after he has preformed Tawaaf al-Ifaadah.

Once the pilgrim has completed these three rituals, the pelting, cutting of the hair and Tawaaf al-Ifaadah then he has exited Ihraam totally. If one forgets to shave or cut his hair or he just doesn't do it, then there are two views from the scholars: some said that he is still in Ihraam and it is upon him to return to his Ihraam and shave or cut his hair, once this is done then he may remove his Ihraam because shaving or cutting the hair is an obligation and the Ihraam can't be removed without it. Others were of the view that if one forgets, then he must offer expiation and he is free from his Ihraam because of the long period of time that has passed, such as those who leave Makkah and go back to their countries. This is like the one who may have intercourse after the Sa'ee but before shaving or cutting his hair, upon this person is to offer expiation but his pilgrimage is correct, this is the view of Aboo Haneebah, Maalik and Ahmad. Ash-Shafi'ee's view in this circumstance is that the person was still in Ihraam when he had intercourse, so it is upon him to offer expiation and repeat his rituals as his first pilgrimage has been nullified.

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The same would apply for someone who comes to do the Tamattu' type of Hajj; he performs 'Umrah but doesn't shave/cut his hair, and if he has intercourse before shaving or cutting his hair, then the Shafi'ees are the view that the 'Umrah and the Hajj is nullified. Others stated that if the person forgot, then he has left an obligatory aspect of his pilgrimage and he must offer expiation but his pilgrimage is still correct. The third view of the scholars is that if the person coming to do the Tamattu' forgets to shave/cut his hair after the 'Umrah then his Hajj turns into al-Qiraan and there is nothing upon him, perhaps this is the most correct view. As for shaving the head on the Day of Nahr, then this is a day when all the pilgrims shave or cut their hair, irrespective of the type of Hajj they are doing. Shaving or cutting on this day is from the obligatory aspects of the Hajj, as we have established above to be the view of the majority, that one exits the Ihraam with the first Ihraam when he completes two of three acts: when completing the pelting of Jamarah, the shaving or cutting of the hair; the Maalikees however, say that one exits the Ihraam as soon as he has finished the pelting on the 10<sup>th</sup> day.

It must be noted that the shaving on this day can be done anywhere, whether it be inside the Haram or outside of it and doesn't have to be in Minaa, as the matter is broad; this is the view of the majority of the scholars. There is another issue, which is if one shaves or cuts his hair before pelting the Jamarah, the view of Aboo Haneefah is that he must stick to this order of acts on the 10<sup>th</sup> day and if he doesn't then he must offer expiation, this is if the person was ignorant or did it out of forgetfulness. As for the person who hastens cutting of the hair before knowing what he is doing then Imam Ahmad was of the opinion that it is permissible, because the Prophet ﷺ was asked about this and he said, "Do it, then is no harm in this" [Narrated by al-Bukhaaree (83) and Muslim (1218)]. The majority of the scholars, however, state that he must offer expiation, choosing between fasting three days or feeding six poor people or feeding a sheep to the poor of Makkah, this is because the person has shaved or cut his hair on purpose, before pelting and this is not permissible according to them.

As for doing the Tawaaf, then it is permissible for the pilgrim to do the Tawaaf al-Ifaadah before he does the pelting of the Jamarah, according to the correct scholarly view, as the time for doing this Tawaaf begins after the Day of 'Arafah. [SS]

One is also permitted to hunt, however this must be outside of the Haram. So nothing remains from the things that were not permitted during Ihraam, except having intercourse with women.<sup>[96]</sup> This is because it was narrated on the authority of Ibn ‘Abbaas ؓ that the Prophet ﷺ said, “Once you have pelted the Jamarat the Ihraam can be removed and the prohibited things become permissible for you, except for sexual intercourse....<sup>i</sup>

[96] The actions on the 10<sup>th</sup> day include: stoning the Jamarah, offering a sacrifice, shaving or trimming the head and doing at-Tawaaf al-Ifaadah. This order is the Sunnah however he ﷺ was asked about doing it any order, so he replied, “Do it, then is no harm in this” [Narrated by al-Bukhaaree (83) and Muslim (1218)]. If someone does any two of these (i.e. stoning, haircut or Tawaaf), then he has left the first stage of Ihraam, he may do everything that was prohibited whilst in Ihraam except have intercourse. So if he does any of these two (i.e. stoning, haircut or Tawaaf) and offers the sacrifice then he has left the Ihraam and he is allowed to do everything he couldn’t whilst in Ihraam, including having intercourse, this is the view of the majority of the scholars. However the Hanbalees argued that one exits Ihraam after the Ramee on the 10<sup>th</sup> day, and they based their argument on the narration of A’ishah ؓ in which she said, “I used to apply perfume to the Prophet ﷺ before he entered Ihraam and when he exited it, before he circumambulated the House” [Narrated by al-Bukhaaree (1539) and Muslim (1189)]. However, the view of the majority is stronger based on another version of A’ishah’s statement, “and after he shaved his hair” [Narrated by al-

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<sup>i</sup> It also narrated that A’ishah ؓ said, “I used to apply perfume upon the Messenger of Allaah ﷺ before he used to enter into Ihraam and when he used to remove his Ihraam, before he made the Tawaaf of the House” [Agreed Upon, this is with the wording of al-Bukhaaree]. If it is established in the Sunnah that he would apply perfume when removing his Ihraam, and this is from the things that have preceeded. Al-Nikaah and proposing also becomes permitted at this stage this is because, Allaah ﷻ says “**But when you finish the Ihram (of Hajj or ‘Umrah), you may hunt**” [al-Maaidah 5:2] and there is nothing to specify anything that has been made forbidden, rather it is general, so all the things that were forbidden during Ihraam now become permissible [Abridged from Sharh al-Umdah (2/535-538)]. [AN]

## The Hadiy and Fasting for Those Doing al-Qiraan and at-Tamattu'

**Hadiy:** Those doing al-Qiraan don't have anything extra to do than those doing al-Ifraad, however the one doing al-Qiraan and those doing at-Tamaatu' must sacrifice a Hadiy, be it a camel, a cow or a sheep.

It is better for the person doing the sacrifice to sacrifice a camel, which he places facing the Qiblah, standing on the left hand of the animal. As for cows and sheep, then they should be laid down on their left, facing the Qiblah<sup>1</sup>. Whilst sacrificing, he says:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ إِبْرَاهِيمَ خَلِيلِكَ

'In the Name of Allaah, Allaah is the Greatest, O Allaah, this is from You and for You. Oh Allaah accept this from me as You accepted it from Your Close Friend Ibraaheem.'

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Bukhaaree (83)], therefore the exiting of the Ihraam of the first stage can only be achieved when one does two of the three aforementioned aspects of the rituals. Therefore one has not left Ihraam completely unless one offers the Hadiy. [SS]

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<sup>1</sup> It is narrated on the authority of Ibn 'Umar ؓ that he said, "It is from the Sunnah of Abu al-Qaasim to slaughter whilst standing" [Narrated by al-Bukhaaree (1713) and Muslim (1320)]; so the Sunnah is to stand whilst slaughtering the animal. If one is slaughtering a camel, then he stands underneath its neck and slaughters from there in the place between its neck and chest, this is known as the 'Nahr'. If he has a sheep then the Sunnah is to place the sheep on its left side and slaughter, placing his hand on the animal to hold it still and slaughter it. It is recommended to make the animal face the Qiblah and say the Tasmiyyah (Bismillah) and Takbeer (Allaahu Akbar) when sacrificing, and there are other Adhkaar that one can do, such as Adhkaar which emphasise the slaughter for the sake of Allaah Alone and on whom the slaughter is on behalf of, and the likes. [SS]

Everything that is slaughtered in Minaa, that which has been brought from outside to Makkah for the purpose of sacrifice, then all of this is counted as being the Hadiy, this is by the agreement of scholars. This sacrifice is also called al-Udhiyah, however the Udhiyah differs from the Hadiy in respect to where it is done: the Hadiy is to be done at Minaa whereas the Udhiyah can be done anywhere, and therefore it is not a Hadiy.<sup>[97]</sup>

As for those who buy the Hadiy from Minaa and then they slaughter it there, then the scholars differed. The Maalikee Madhab states that this is not a Hadiy because the person should bring their own animal to sacrifice, this was also stated to be the opinion of Ibn 'Umar ؓ. The other three Madhabs accepted this to be a Hadiy and this was also stated to be the opinion of Aa'ishah.<sup>[98]</sup>

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[97] This is the difference between Hadiy and Udhiyah, meaning the Hadiy is given during the Hajj and must be done in Minaa. As for Udhiyah, it can be slaughtered everywhere. [SS]

[98] The scholars also differed on whether one is allowed to slaughter at night, some of them said it is not permissible but what appears to be correct is that it is permissible, and this is the view of the majority of the scholars. Perhaps it is better for the pilgrim to slaughter during the day in order to be safer. Connected to this, it is recommended for the pilgrim to eat from the sacrifice, just like those who do the Udhiyah, because it is affirmed that the Prophet ﷺ ordered that that some of the meat of each of the hundred camels he slaughtered be taken so that it may be cooked and eaten [Narrated by Musnad Ahmad (4/106) and classed as authentic by al-Albaanee in Irwaa al-Ghaleel (4/371)].

It is also important to note that it is not permissible to sell the meat or its skin or any other part of it as it has been slaughtered for the sake of Allaah, the Most High, as an act of worship; therefore selling it is not permissible. Likewise, it is not permissible to give the butcher anything from the animal, be it meat or skin, rather he will receive a wage or something else to compensate him; this is based on the Hadeeth in which the Prophet ﷺ forbade giving the butcher anything from the animal [Narrated by Muslim (1317)]. [SS]



**Fasting:** Those who don't have a Hadiy must fast three days before the Day of Sacrifice and seven days when he returns home. About this, there are three views attributed to Imaam Ahmad:

- i) He fasts before he makes the Ihraam for 'Umrah
- ii) He fasts after the Ihraam of Hajj is over
- iii) He fasts in the period between the time of completing his 'Umrah and whilst he is waiting for the Hajj to begin.

It is also said that he should fast after he finishes his 'Umrah because the time for Hajj has not yet began, based on his statement, "Umrah has been included into the Hajj until the Day of Judgement."<sup>1</sup> Therefore, it is necessary for those who don't have a Hadiy to fast these three days before assuming the Ihraam of the Hajj.<sup>[99]</sup>

## **At-Tawaaf and as-Sa'ee after Leaving 'Arafah**

After the above actions, one must enter Makkah and make Tawaaf, known as at-Tawaaf al-Ifaadah. If he is able, he should do this Tawaaf on the Day of Sacrifice however if he is unable, then he may

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[99] The Hadiy must be given by those doing at-Tamaatu' or al-Qiraan and they can sacrifice a goat, or a cow or a camel or a seventh from a cow or camel, this would be sufficient. They can eat from it and give some away. Fasting these days are for those who don't have a Hadiy to sacrifice, so they must fast three days whilst they are in Makkah, any time after doing their 'Umrah for the Hajj. This can be done during the months of the Hajj; so it can be done in Shawwal, Dhu al-Qa'dah, the beginning of Dhu al-Hijjah or the days of at-Tashreeq after they have done their 'Umrah. [SS]

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<sup>1</sup> Narrated by Imam Ahmad in his Musnad (1/236), Muslim in his Saheeh in the 'Chapter of Hajj: The permissibility of doing 'Umrah in the Months of Hajj' (1243). [AN]

do this on the Days of at-Tashreeq [the 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> of Dhu al-Hijjah].<sup>[100]</sup>

If one delays it beyond the Days of at-Tashreeq, then the scholars differed.

Having completed the Tawaaf one must do Sa'ee for the Hajj however the person performing al-Ifraad and al-Qiraan only needs to perform one Sa'ee during the Hajj, this is the view of the majority of the scholars. Those doing at-Tamattu' also does one Sa'ee during the Hajj and this is the correct view from the scholars, and it is the correct view of the two views of Imaam Ahmad.<sup>[101]</sup>

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[100] Some people believe that Tawaaf al-Ifaadah must be done before al-Maghrib otherwise they will have to remain or return to their Ihraam but this ruling is based on a weak Hadeeth, so we cannot act upon it. What is correct is that there is no limit on when one performs Tawaaf al-Ifaadah even if it is done after the days of at-Tashreeq, as the incident of Safiyyah ؓ shows. She was on her menses and the Prophet ﷺ waited for her to become pure and perform the Tawaaf al-Ifaadah, this occurred after the days of Tashreeq. The time for this Tawaaf begins after the day of 'Arafah and it can be done any time after that. If one is delayed and has done the Sa'ee of the Hajj, then he is allowed to combine Tawaaf al-Ifaadah and Tawaaf al-Widaa. However, the one doing at-Tamattu' must do two Sa'ee, even though Shaykh al-Islam was of the opinion they do one. [SS]

[101] The person performing 'Umrah is only required to perform one Sa'ee, just as the Prophet ﷺ did when he performed the 'Umrah following the year of Hudaibiyah. As for the pilgrim doing al-Ifraad then the scholars are agreed that he only needs to do one Sa'ee for his Hajj, this is a pillar and can be done with at-Tawaaf al-Qudoom or at-Tawaaf al-Ifaadah; this is because he is doing the Hajj alone and he is not combining 'Umrah with it.

The view of the majority of the scholars is that the Sa'ee is a pillar of the Hajj, so a Hajj without it will not be complete; this is the view of Maalik, ash-Shaafi'ee and Ahmad. The evidence they brought was the Hadeeth of the Prophet ﷺ

wherein he said, "Perform the Sa'ee because Allaah has obligated it upon you" [Narrated by Ahmad in his Musnad (26821) and classed as authentic by al-Albaanee in Irwaa al-Ghaleel (1072)]. In addition to this Hadeeth, the Sa'ee is something that is paired with the Tawaaf, so if the Tawaaf al-Ifaadah is a pillar of the Hajj, then likewise the Sa'ee is also a pillar. As for Aboo Haneefah, and many from the Hanbalees, then his opinion was that the Sa'ee is obligatory, because the evidences that have been narrated about the Sa'ee dictate it to be an obligation and not a pillar of the Hajj. There is also a third view from the scholars that the Sa'ee is recommended, however this view is weak because of the Hadeeth quoted above obligating it. Perhaps the correct view is that the Sa'ee is an obligation because of the lack of clear evidence making it a pillar of the Hajj, therefore if one leaves it, then the Hajj is still correct but he must give an expiation. As for the pilgrim doing al-Qiraan type of Hajj then the majority say that one Sa'ee is also sufficient, except for the view of the Hanafees, as they argued that the Prophet ﷺ did al-Qiraan and he only performed as-Sa'ee once [Narrated by Muslim (1215)]. In relation to this is the statement of the Prophet ﷺ to A'aishah ؓ: "Your Tawaaf around the House and (your Sa'ee) between al-Safaa and al-Marwah is enough for your Hajj and 'Umrah" [Narrated by Aboo Dawood (1897) classed as authentic by al-Albaanee in al-Silsilah al-Saheehah (1984)].

As for the one doing at-Tamattu', then the majority of the scholars have stated that the pilgrim must perform two Sa'ees, once during 'Umrah and again after at-Tawaaf al-Ifaadah. Shaykh al-Islam was of the view that one Sa'ee is enough for the one doing at-Tamattu' as well, as he explains in this book, however the correct view is the view of the majority because the Companions doing at-Tamattu' performed two Sa'ees as was explained by A'aishah when she was describing the Hajj of the Companions ﷺ [Narrated by al-Bukhaaree (1556) and Muslim (1211)]. Regardless of which type of Hajj the pilgrim is doing, he must perform the Tawaaf al-Ifaadah and having had performed the Sa'ee for Hajj, whether he does this after at-Tawaaf al-Ifaadah or with at-Tawaaf al-Qudoom; only then can he leave the Ihraam completely, i.e. the second and final stage of exit. However, it is permissible to perform the Sa'ee after at-Tawaaf al-Ifaadah such as one who performs the Sa'ee for the Hajj after doing at-Tawaaf al-Widaa'; this is permissible however he doesn't exit the Ihraam until he has completed at-Tawaaf al-Ifaadah and the Sa'ee for Hajj. [SS]

This is because the Companions ﷺ did the Tamattu' and they only did the Sa'ee once, this was before they started the Hajj, therefore if someone only does one Sa'ee, then this is sufficient and rewarded, just like those who are doing al-Qiraan and al-Ifraad.

'Abdullah, the son of Imaam Ahmad, said, "My father was asked, 'How many Sa'ee does the person doing at-Tamattu' do?' He replied, 'If he does Tawaaf and Sa'ee twice each, then this is better, but if he does Tawaaf and Sa'ee once, then there is nothing wrong with this. But doing it twice each is from the best things to me.'"

Imaam Ahmad also reported in his Musnad that Ibn 'Abbaas would say, "It is sufficient for the person doing al-Ifraad and at-Tamattu' to do one Tawaaf and one Sa'ee".

The Companions ﷺ that were doing the Tamattu' type of Hajj performed the Hajj with the Prophet ﷺ but they differed in their closeness to him, yet they all performed the Tawaaf upon entering into Makkah and delayed in the Sa'ee for after when they returned from 'Arafah.

It is said that they performed Sa'ee after the Tawaaf al-Ifaadah.

It is also said that they didn't perform the Sa'ee again, and this is what has been narrated in Saheeh Muslim (1218) and others on the authority of Jaabir ﷺ who said, "The Messenger of Allaah only did Tawaaf and Sa'ee once; this was done at the beginning."

It was also narrated that Aa'ishah ﷺ stated that they did two Sa'ee's, however this version is not correct, it is weak as the chain doesn't go pass the narrator Zuhree who did not meet Aa'ishah. Some of the scholars used this latter narration to prove that the person doing at-Tamattu' should do two Sa'ees but this hadeeth is weak and the hadeeth of Jaabir ﷺ explicitly states that there was only one Sa'ee.

It also contradicts the Hadeeth, “‘Umrah has been included into the Hajj until the Day of Judgement.”<sup>i</sup> Therefore the one doing at-Tamattu’, as soon as he enters into Ihraam for ‘Umrah, he is going to start his Hajj with it, but the only thing is that after completing the ‘Umrah there will be break before he actually starts the Hajj and assumes the Ihraam for it. This is easier for the one doing Hajj and having ease is from the religion which Allaah Loves,

“This religion is al-Haneefiyyah (i.e. monotheistic) and a religion of ease.”<sup>ii</sup>

It is not recommended for the one doing at-Tamattu’ or other types of Hajj to perform at-Tawaaf al-Qudoom after the Hajj, rather doing at-Tawaaf al-Qudoom is Sunnah for the one who arrives as the Companions performed with the Prophet ﷺ.

If one does the Tawaaf al-Ifaadah then this person has completed the second stage of exiting the Ihraam and he is permitted to do everything that was forbidden for him whilst in Ihraam, including having intercourse and everything else that was previously forbidden.

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<sup>i</sup> Narrated by Ahmad [1/236] [AN]

<sup>ii</sup> Musnad Ahmad [1/236] [AN]

## CHAPTER 12: STAYING IN MINAA AND PELTING THE JAMARAAT

Then the person doing Hajj returns to Minaa to stay there and doing the Ramee of all three pillars (or walls), every day after the Zawaal (or midday, i.e. after the time of Salaat adh-Dhuhr has begun).<sup>[102]</sup>

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[102] Staying in Minaa for the remainder of these days is Waajib according to the majority of the scholars, except the Hanafees who stated that it is recommended, and one is only permitted to leave Minaa if there is a dire need or a valid excuse, just like those who received an excuse to leave Makkah for those who went to collect water or feed others.

Staying in Minaa during these days is obligatory, but if one doesn't stay in Minaa during these days without an excuse then the scholars differed: some said he must give an expiation of 'Dum' (i.e. to sacrifice a sheep and distribute its meat to the poor of Makkah) for each day, others said one expiation is sufficient, while others said he must give Sadaqah without specifying an amount and there is no expiation required, others stated that he is allowed to stay for one night and can leave the other nights. Whatever the case, one is obliged to stay in Minaa during these nights, especially with the days of ease we have now.

Staying in Minaa during these days is better than staying anywhere else, including regularly attending Salawaat in Masjid al-Haram. The same ruling applies to those who don't have a place in Minaa, they are excused from staying in Minaa out of necessity, as they don't have a place and it is not permissible for them to stay in a place which will harm others, such as walkways and the roads that are there. Some scholars gave them concession not to stay in Minaa but placed a condition that they must stay to the nearest place closest to Minaa. Others said it is not a condition and they are permitted to stay anywhere that is easy for them if they don't have a place in Minaa. All this can be derived from the concession given to al-'Abbaas ؑ who was allowed to leave Minaa and stay in Makkah in order to draw water for the pilgrims [Narrated by al-Bukhaaree (1534)]. This incident indicates he was given concession and shows that it was an

The person begins by pelting the first Jamarah which is the one closest to Masjid al-Khayf. It is recommended to walk to the Jamarah and to pelt it using seven pebbles. Whilst throwing them the person does Takbeer if he wants, he may say:

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا ، وَسَعْيًا مَشْكُورًا ، وَذَنْبًا مَغْفُورًا

Oh Allaah! Make this Hajj and accepted one, an accepted struggle and forgiveness for sins.

Once pelting has been completed, he should precede slightly forward finding an empty place where he won't be hit with stones and he should supplicate to Allaah, the Most High, facing the

obligation to begin with. Furthermore, it shows that those who can't stay in Minaa are permitted not to and it also shows that those who can't stay in Minaa don't need to stay in the nearest place to it. If one has an appropriate place to stay in Minaa and has a necessity to leave, then he may do so however he is required to stay for most of the night before leaving.

As for the Ramee during these days then it must be done after the Zawwaal (i.e. midday) unlike before, on the 10<sup>th</sup> day one could do the Ramee anytime after midnight, however beginning from the 11<sup>th</sup> one must pelt after the Zawwaal and this is the view of the majority of the scholars. They stated that pelting before this time is not correct, so pelting can only be done after the Athaan of adh-Dhuhr. The evidence they use is plenty: for example they stated that it is from the rituals in which the Prophet ﷺ taught from his actions and he said about this, "Learn your rituals from me" [Narrated by Muslim (1297)]. It is also narrated that Ibn 'Umar ؓ said, "We used to wait until the sun passed its meridian, then we stoned (the Jamarat)" [Narrated by al-Bukhaaree (1746)]. Aboo Haneefah however, was of the view that pelting on these days is permissible before the time of the Zawwaal, and he based his view on making analogy with the 10<sup>th</sup> day. He also argued that these final days of Hajj are referred to as the days of at-Tashreeq, so as long as we call these days as such, then pelting is permissible at any time of the day. They also stated that there is no evidence to prohibit pelting before the Zawwaal on these days. Perhaps the correct view is the first one, even though the difference is strong. [SS]

Qiblah and raising his hands<sup>i</sup>.

He should stand there supplicating as long as it would take to recite Surah al-Baqarah, then he should head to the second pillar and stone it, just as he stoned the first one. He should again make his way to the left slightly and supplicate, just as he did after completing the first set of stoning at the first pillar.

Then he goes to the third pillar and stones it, the Jamarah al-'Aqabah, stoning it seven times as well but this time, he doesn't supplicate after it.

On the second day of staying at Minaa, he does the same and for the remainder of the days he stays at Minaa. If he wants, he may stone on the thirteenth, which is better, or if he wants, he may leave Minaa on the twelfth before the sunsets, as Allaah the Most High, says:

﴿ وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ ۚ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴾

“But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allaah (fear Him), and know that you will surely be gathered unto Him” [al-Baqarah 2: 203]

If the sun sets and he is still residing in Minaa, then he must stay behind and pelt the pillars on the thirteenth.

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<sup>i</sup> Narrated by al-Bukhaaree in the Chapter of Hajj: Raising Ones Hands at the two Jamaraat, the Small One and the Middle One (1752, 1753). [AN]



As for the person who is a leader or an Imam for the people to follow, then this person should not leave, rather it is Sunnah for this person to stay on until the thirteenth, leading them in prayer whilst they stay at Minaa.<sup>[103]</sup>

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[103] Those who wish to leave on the 12<sup>th</sup> day then they can leave after pelting the Jamaraat on the condition that they leave Minaa before al-Maghrib, this is the view of the majority of the scholars. The Hanafees state that one can leave at any time, however the Ayaah [al-Baqarah 2: 203] (quoted above) clear states, 'days' therefore he must leave before al-Maghrib (as any point beyond al-Maghrib is no longer daytime). After leaving, he goes to perform at-Tawaaf al-Widaa and then he can leave Makkah. Some people believe that leaving before al-Maghrib refers to Makkah as well, however this is incorrect, as leaving in this Aayah refers to Minaa before al-Maghrib. [SS]

## CHAPTER 13: PRAYING SALAAH DURING THE RITUALS<sup>[104]</sup>

**As-Salaat:** Praying at ‘Arafah and Muzdalifah are done whilst combining and shortening; these are the only two places where one combines and shortens as they are part of the rituals. The people of Makkah also combined and shortened behind the Prophet ﷺ and the Prophet didn’t order them to pray their prayers in full, neither did any of the Khulafaa that came after them.

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[104] The Salaah is one of the most important obligations that the Sharee’ah has legislated and it is one of the fundamental aspects of al-Islaam, the Prophet ﷺ described it as being a pillar of al-Islaam when he said, “Islam is built upon five (pillars): testifying that there is no god but Allaah and that Muhammad is the Messenger of Allaah, establishing regular prayer, paying zakaah, Hajj and fasting Ramadaan” [Narrated by al-Bukhaaree (8) and Muslim (16)]. Therefore, the believer must pay important attention to this particular act of worship and give it his utmost devotion towards it. There are many texts from the Quraan and the Sunnah highlighting its obligation, its virtue and encouragement for us to perfect it.

Furthermore, the Prophet ﷺ has warned us against abandoning the Salaat and he also warned us against from not attending the Masaajid. There is no difference between the scholars that leaving the Salaat is a major sin, a greater sin than any other, which includes fornication or taking usury or even oppression over others, it is the greatest sin with Allaah, the Most High, after Shirk. It is the sin that will take one outside the fold of Islaam if he abandons it. The Prophet ﷺ said, “Between a man and committing Shirk and Kufr there stands his giving up prayer” [Narrated by Muslim (116)]. So the one who abandons the prayer will gain no benefit from doing other acts of worship, whether it be fasting or the Hajj, as this person has left al-Islaam by abandoning the prayer so none of his good deeds will be credited to him until he returns to preforming as-Salaat.

Rather, the Prophet ﷺ said during the expedition of the Opening of Makkah, “Oh people of Makkah! Pray Salaah in full because we are travellers<sup>i</sup>”. As for the time when he did his Hajj then he stayed outside the boundaries of Makkah and he ﷺ prayed there with his Companions; when they left to go to Minaa and ‘Arafah, the people of Makkah and other than them, left with them and they returned when he returned.

When the Prophet ﷺ prayed at Minaa, the people prayed with him and the Prophet didn’t specify any particular distance for one to be considered as a traveller, neither did he set a time period either. And at that time, there was nobody residing in Minaa, so for this reason, he ﷺ said, “Minaa was a place of dwelling for those before us” [Narrated by Ahmad (6/207) and classed as Saheeh by

Allaah, the Most High, has described those who are destined to go to the Fire as those who didn’t pray. So the one going on Hajj must pay special attention to this point, he must prevent himself from falling into doing this despised act of leaving the prayer and prevent his Ihraam and his Hajj from becoming nullified.

The one performing the Hajj, and for the rest of his life after the Hajj, should pay attention to preserving the optional prayers, whether they be before the obligatory ones or after them. The Prophet ﷺ said about this, “Whoever prays twelve rak’ahs during the night and day, a house will be built for him in Paradise” [Narrated by al-Tirmidhi (380) classed as authentic by al-Albaanee in Saheeh al-Jaami’ (6362)] and there is also great encouragement for the believers to pray during the night, due to Allaah’s statement; **“Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allaah’s Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.”** [al-Sajdah 32:16-17] Based on all of this and the importance of as-Salaah, preserving the Salaah and not abandoning after the Hajj will be a sign that the Hajj of the pilgrim has been accepted. [SS]

<sup>i</sup> Narrated by Maalik in his Muwatta’ in the Chapter of Hajj: Praying in Minaa, a report that stops at ‘Umar bin al-Khattaab [203]. [AN]

at-Tirmidhee (881)]. It is said that people lived (again inhabited) there during the Khilafaa of ‘Uthmaan and for this reason, ‘Uthmaan prayed the Salaah in full without shortening it because his opinion was that travellers are those who need provisions and store them.

It is recommended not to leave the Salaah in Masjid an-Namirah and Masjid al-Khayf during the days he is in Minaa, praying behind the Imaam but if the people there have no Imam then one can pray with the people he is with.<sup>[105]</sup>

## **‘Eid and Jumu’ah Prayers During the Rituals**

There is no ‘Eid Salaah at Minaa, the Prophet ﷺ didn’t pray Jumu’ah or ‘Eid prayers whilst he was travelling, not in Makkah nor in ‘Arafah. Rather, the only Khutbah he did was in ‘Arafah which was part of the rituals, but he didn’t give a Khutbah for Jumu’ah and he didn’t raise his voice in recitation either whilst in ‘Arafah (i.e. as opposed to one may during Jumu’ah).<sup>[106]</sup>

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[105] Here we have an issue, if a person comes to perform the Hajj, is it better for him to go to Masjid al-Haraam or to pray wherever he is, such as when he is staying in Minaa? We say: when the Prophet ﷺ went to perform the Hajj he prayed wherever he was and it is not narrated that he would leave the place where he was settled and go to Masjid al-Haraam in order to pray there, therefore wherever the person is, he should pray there with the Muslims there, and the best guidance is the guidance of the Prophet ﷺ. [SS]

[106] It is important to note that there are no Jumu’ah prayers or ‘Eid prayers for the person doing Hajj. There is no Khutbah except on the day of ‘Arafah. So they must continue shortening their prayers and not combining. The Prophet ﷺ had a chance to pray the Jumu’ah whilst at Hajj but he didn’t do it and neither did any of his Companions. We know that Minaa is not a place of residence as nobody lives there and no buildings exist there, so with this being the case, it becomes

## Tawaaf al-Wadaa' and Clinging on to the Multazam

Once the person leaves Minaa, then he may stay in al-Muhassab in al-Batha, a place located in between the two mountains near the graveyard.

If he stays there and then leaves, this is better because the Prophet ﷺ stayed there before he left Makkah and he didn't stay inside of Makkah after his stay in Minaa, rather he performed the farewell Tawaaf and said, "Let not one of you leave until he makes the final ritual the Tawaaf of the House."<sup>1</sup>

So the one doing the Hajj is not permitted to leave until he does the farewell Tawaaf, making the final ritual by the House. Those living in Makkah don't need to make a farewell Tawaaf. This Tawaaf is delayed until one leaves Makkah, so it comes at the end of all the acts of worship he does there, so that he does this Tawaaf without being busied with anything else after it, such as trade and the likes.<sup>[107]</sup>

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even more clearer that Jumu'ah is not to be established there. The Sunnah is to perform the Tawaaf al-Ifaadah on the 10<sup>th</sup> day after the time of Duhaa (i.e. mid-morning) and then return to Minaa to prayer adh-Dhuhr there. So it is important that the Muslim in Hajj pays attention to this. The Sunnah is to hasten to get back to Minaa despite the virtues of praying Masjid al-Haram. [SS]

[107] The basis is that it is permissible for the pilgrim to come to Makkah and trade whilst he is performing his rituals, as Allaah, the Most High, says, "There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave 'Arafat, remember Allaah" [al-Baqarah 2:198], so by trading the Hajj is not nullified. The only way the Hajj can be nullified is by having sexual relations, however the pilgrim who comes and wants

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<sup>1</sup> Narrated by al-Bukhaaree, Chapter of Hajj: Farewell of Tawaaf [1755] and Muslim, Chapter of Hajj: The Obligation of Performing Tawaaf al-Wadaa' [1328]. [AN]

However, if there is a need for one to buy something during his exit out of Makkah, after performing the farewell Tawaaf, or he needs to do something after the Tawaaf that is connected to his travel, then he doesn't need to perform the Tawaaf again, but if one stays in Makkah after performing the farewell Tawaaf, then he must repeat the Tawaaf.<sup>[108]</sup> Doing this Tawaaf is obligatory according to the majority of the scholars, but the one menstruating is excused.

If one wants to go to the Multazam<sup>i</sup> then this is the area between the doors of the Ka'bah and the Black Stone. It is

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to trade, and he doesn't cheat people or deal with them unjustly, if he does this his Hajj is still correct but his reward is diminished [SS].

[108] This is if one intentionally delays himself, however it is permissible to pray the two Rak'ah of Tawaaf after performing this Tawaaf and it is also permissible to perform a Sa'ee if there is a need to do so after the farewell Tawaaf. But as soon as one leaves the Masjid, he should hasten to leave Makkah as soon as possible. The evidence for this is when A'ishah performed her 'Umrah after she had completed the Hajj, she performed Tawaaf and Sa'ee for 'Umrah and then she left Makkah, this shows that Tawaaf al-Widaa can be combined with another Tawaaf and whatever comes after this Tawaaf such as-Salaat or as-Sa'ee, then the pilgrim doesn't need to re-do another Tawaaf before leaving. However, if one stays in Makkah after doing at-Tawaaf al-Widaa or he engages in other acts of worship such as going back to Minaa to pelt the Jamarat; then it is upon this person to repeat the Tawaaf al-Widaa in order to make the final act of worship, at-Tawaaf al-Widaa. If one is trying to leave Makkah after performing this

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<sup>i</sup> Shaykh Muhammad bin Saaleh al-'Uthaymeen [May Allaah have Mercy on him] said: The multazam (place of clinging) is from iltizaam (clinging) is when the supplicant (person making du'aa') places his chest, face, forearms and palms against it and calls upon Allaah saying whatever du'aa' he wishes. (some of) the fuqaha' said: He (the pilgrim) should do that when about to leave, and should cling to the multazam, which is the area between the corner where the Black Stone is located and the door... [Al-Sharh al-Mumti', 7/402, 403] [TN]

recommended for the person to cling on to this area, pressing his chest, cheeks, arms, forearms and shoulders onto it whilst supplicating to Allaah, the Most High, asking for his needs. This can be done anytime and is not restricted to the time after the Tawaaf al-Wadaa'. This was from the acts of the Companions ﷺ when they would enter Makkah<sup>i</sup>.

If one stops at the Doors of the Ka'bah and supplicates there, without clinging onto the Ka'bah, then this is also something good.

When leaving, one should not stand there nor should he turn around nor should he walk backwards away from it, rather he should walk away normally. The same applies when one wants to leave the grave of the Prophet ﷺ; one should leave these places as people usually leave the other Masaajid after the Salaah.<sup>[109]</sup>

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Tawaaf but gets delayed, even for a long period of time, then there is no harm on this, because he is excused for being in this circumstance, especially because he didn't intend to stay so he doesn't need to repeat it. [SS]

[109] Some people do this and others take small steps believing they are taking as many steps they can whilst in the Haram. Others believe exiting via a particular door is Sunnah, all of this is based on ignorance. Rather the Sunnah is to leave walking in a normal manner using the easiest available exit. [SS]

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<sup>i</sup> "It is not permissible to seek blessings from the Ka'bah or the surrounding areas such as the Maqaam of Ibraaheem, etc., so wiping the walls or the Kiswa to gain blessings all of this is an innovation or Bid'ah. If one thinks that doing this will avert them from harm or the Kiswa or the walls themselves are a source of blessings, this will be major shirk... as for the Iltizaam then this is not from the actions of the Prophet ﷺ but it is from the actions of the Companions ﷺ so there is no blame if someone does this" [See Fatawaa Shaykh Abd al-Azeez ibn Baaz ﷺ, Vol 17. Book of Hajj]. [TN]

## The Dua'a that Has Been Attributed to Ibn 'Abbaas During the Tawaaf al-Wadaa'

If one wants to supplicate during the supplication that has been narrated to Ibn 'Abbaas:

اللهم إني عبدك وابن عبدك وابن أمتك حملتني على ما سخرت لي من خلقك  
وسيرتني في بلادك حتى بلغتني بنعمتك إلى بيتك وأعنتني على أداء نسكي فإن كنت  
رضيت عني فازدد عني رضا وإلا فمن الآن فارض عني قبل أن تنأى عن بيتك دارى  
فهذا أوان انصرافي إن أذنت لي غير مستبدل بك ولا بيتك ولا راغباً عنك ولا عن  
بيتك اللهم فاصحبي العافية في بدني والصحة في جسمي والعصمة في ديني  
وأحسن متقلي وارزقني طاعتك ما أبقيتني وأجمع لي بين خير الدنيا والآخرة إنك  
على كل شيء قدير

Oh Allaah! I am Your slave and I am the son of Your slave and the son of Your female slave. You have carried me upon what you have made easy for me from your creation (i.e. the animals used for transportation) and You have guided me to reach Your Land, to the extent that I have reached Your House by Your Favours upon me. You have Supported me in performing my rituals, so if You are Pleased with me, then increase Your Pleasure upon me. But if You are not, then be Pleased with me (from) now before I leave Your House; this is the time for me to leave if You Permit me, I don't want to exchange You or Your House and I don't want to leave You or Your House. O Allaah! Accompany with me with health and soundness in my body, and protect me in my religion, and improve my return and provide me with obedience to You as long as I remain and gather for me the good of the Dunya and the Aakhirah. Verily, You are able to do all things.



## Entering the Ka'bah

Going into the Ka'bah is not an obligation nor is it a confirmed Sunnah; rather entering it is better because the Prophet ﷺ didn't include it as being part of the rituals the Hajj nor the 'Umrah. Rather, he went into the Ka'bah in the year of the Opening of Makkah.

Whoever enters it, it is recommended for him to pray inside of it, supplicating Allaah and remembering Him. If one enters, he should pray so that the wall of the Ka'bah he is facing is three arms-length, making the door behind him, this is the place where the Prophet ﷺ prayed, not entering it except that he was barefooted.<sup>[110]</sup>

As for the Hijr, then most of it is part of the House, from the place where the wall bends. Whoever enters the Hijr then it is as if he has entered the Ka'bah.

The one entering the Ka'bah has nothing extra to do than the others who are doing the Hajj.

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[110] He ﷺ entered it in the year of the Fath, in which he purified the Ka'bah from the idols that were there within it. Therefore it is not from the rituals of Hajj or 'Umrah. If one goes in, it is prescribed for him to pray in any direction within it but one can get the same virtue of praying in the Ka'bah by praying within the Hijr, in which case he must face the Ka'bah. [SS]

## CHAPTER 14: VISITING MASJID AN-NABAWEE AND THE OTHER AREAS OF AL-MADEENAH AL-NABAWIYYAH<sup>i</sup>

Al-Madeenah[111] has been made a sanctuary as the Prophet ﷺ said, "...al-Madeenah is a sanctuary, the area between 'Ayr and Thawr<sup>ii</sup>" and this is the area between the two lava fields.

The Laabah (or the lava fields) is an area where there is intense heat and the earth there has large rocks that have become black due to the intense heat and the intense cold in the seasons during the year.

So this (city) is sacred, it's animals are not be hunted and its' trees and plants are not to be cut or uprooted unless there is a real

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[111] It has been narrated that al-Madeenah is a blessed place and its people are blessed and the virtues of this city are numerous. If one realises this then he must use his time wisely when he is there, he must use the opportunity of going there to good deeds in order to get closer to Allaah ﷻ. He must single out all his deeds for Allaah, the Most High, so he must abstain from sinning and gaining the Anger or Allaah, and not to miss the opportunity whether the time is virtuous or the place is, to reap great rewards. [SS]

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<sup>i</sup> It is important to note that the name of al-Madeenah is al-Madeenah an-Nabawiyyah and calling it Madeenah al-Munawarah, as it has become common nowadays, has no basis in the religion. The real name for this city is al-Madeenah an-Nabawiyyah, as it is the city of the Prophet ﷺ (which is translated to mean al-Madeenah an-Nabawiyyah) being distinguished from all other cities. There is no doubt that the Prophet ﷺ came with the message of light but this name came about by people who believed that the presence of the grave brings light to the city, and there is no doubt that this has no basis and was not used in the time of the Salaf as-Saalih. [AKK]

<sup>ii</sup> Narrated in the two Saheehs and others, such as al-Bukhaaree, Chapter: The Virtue of al-Madeenah and in Saheeh Muslim, Chapter of the Hajj: The Virtue of al-Madeenah. [AN]

need to do so, such as the need to build and farm. It is permissible to take from its vegetation as much as one needs to feed, because the Prophet ﷺ gave the people of al-Madeenah permission because of the need to do so. If an animal enters into al-Madeenah, then he doesn't need to dispel it from al-Madeenah.<sup>[112]</sup>

Al-Madeenah is a Haram (sanctuary) according to the majority (of the scholars) and the Muslims have not disputed the fact that there are two Harams except the third, which is a valley near Ta'if called al-Wajj, some of them have stated that this place is also a Haram but the majority of the scholars say that al-Wajj is not a Haram.

And we don't say that al-Quds or Haram al-Khaleel in Palestine is a Haram, these two places and anywhere else are not sanctuaries with the agreement of the Muslims.

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[112] Just as Makkah is a Haram then al-Madeenah has been made a Haram, as the Prophet ﷺ said, "Ibraaheem made Makkah a sanctuary, and I have made al-Madeenah a sanctuary... its branches are not to be cut and its animals are not to be hunted" [Narrated by Muslim (1362)]; this means that its animals and plants are protected and one cannot kill or remove them, just as it is prohibited in Makkah. However, if one does any of these things, such as hunting or removing its plants, then the same expiation (i.e. slaughtering the equivalent and distributing its meat to the poor of Makkah or finding out the value of the animal and buying food with it to be distributing to the poor of Makkah, each person getting 1.5 KG) that would apply in Makkah doesn't apply here, because of the lack of evidence to apply the rulings of Makkah to al-Madeenah in this regard. This is the correct view from the scholarly views.

The majority of the scholars state that removing the plants of al-Madeenah has no expiation, but it is narrated to be a view of Imam Ahmad that it is permissible to take a penalty from the one who removes the plants in al-Madeenah, and this has been narrated from the Prophet ﷺ. Whatever the case, al-Madeenah has been made a Haram and the believer should try and preserve its sanctuary. Likewise, al-

## The Mannerisms of Visiting al-Madeenah<sup>[113]</sup>

Once the person enters al-Madeenah and he comes to the Masjid of the Prophet ﷺ they should enter it and, as the Prophet ﷺ said:

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Madeenah has set boundaries, so the Mountain of ath-Thawr, which is located behind Mount Uhud, and its name is ath-Thawr because it resembles ath-Thawr in Makkah, and what is between it is from the boundaries of the Haram. The boundaries from the other direction of al-Madeenah occurs in the Hadeeth in which the Prophet ﷺ stated between the lava fields [Narrated by al-Bukhaaree (1774) and Muslim (1372)], and this is a well-known place with the people of al-Madeenah. Therefore the four directions of the boundaries of al-Madeenah were set by the Prophet ﷺ. [SS]

[113] Travelling to al-Madeenah is not part of the rituals of Hajj as some people believe. Therefore, if one performs Hajj without going to al-Madeenah then his Hajj is correct. Some people base their view of making a part of the rituals of Hajj based on a fabricated Hadeeth, “Whoever does Hajj and doesn’t visit me then it is like he has abandoned me.” [Narrated in Sunnan ad-Daarqutnee (2/278); Bayhaqee in Shu’bah al-Eemaan (3854) classified fabricated and rejected by Ibn Taymiyyah in Majmoo’ al-Fataawa (27/25-28)]. However, it is Mustahab to visit al-Madeenah for the sake of the Masjid and it is not allowed to travel to al-Madeenah with the intent of any other purpose.

It is not permissible for someone to leave his house and visit al-Madeenah for the purpose of visiting the grave of the Prophet ﷺ, rather the intent behind coming to al-Madeenah is to come to pray in the Masjid of the Prophet ﷺ. This is because of the Hadeeth which prevents travelling for the sake of worship except for three places, Masjid al-Haram in Makkah, Masjid an-Nabawee in al-Madeenah and Masjid al-Quds in Palestine. Therefore, we are not allowed to travel for the sake of a place for the sake of worship, so the grave of the Prophet ﷺ falls under this prohibition and likewise the Mount of Sinai etc. So coming to al-Madeenah must be done with the intention of worshipping Allaah alone in this place and to seek His reward by praying in the Masjid which will multiply your rewards, and perhaps praying in the Rawdah, a place which is from the gardens of paradise [Reported by al-Bukhaaree (1196) and Muslim (1391)]. [SS]

“Praying in my Masjid is better than anywhere else by one thousand Rak’aat except Masjid al-Haraam.<sup>[114]</sup> It is not permissible to travel to any Masjid except three; Masjid al-Haraam, Masjid al-Aqsa and my Masjid here.” [Al-Bukhaaree (1189, 1190) and Muslim (1396, 1397)]

The Prophet’s Masjid was much smaller than it is today and so was Masjid al-Haraam (in Makkah); however they have both been extended. The ruling in extension has the same ruling as the original Masjid, in all its rulings.<sup>[115]</sup> Then the person should greet

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[114] The scholars differed on this point: is the multiple reward of each Rak’ah to one hundred thousand in regards to Masjid al-Haraam or the whole of Makkah. Some of the scholars stated that the wording used in the Hadeeth refers to the Masjid only. Others stated that the whole of the Makkah is a Haram (so praying anywhere in Makkah has a multiplied reward); the correct view is that Allaah, the Most High, refers to Makkah by calling it Masjid al-Haraam; “So let them not come near *Al-Masjid-al-Haram* (at Makkah) after this year”, [at-Tawbah 9:28] and “Who took His slave (Muhammad) for a journey by night from *Al-Masjid-al-Haram* (at Makkah) to the farthest mosque (in Jerusalem)” [Israa 17:1]. [SS]

[115] All the extensions that have been done, past and present and the extensions that will continue to happen all fall under the boundaries of the Masjid, even though the original Masjid was much smaller originally. This is because the rulings of the Masjid still apply to place that have been extended. Furthermore, the matter of extending the Masjid arose at the time of ‘Uthmaan bin ‘Affaan ؓ, some people questioned him for extending the Masjid, however he explained that this issue occurred at the time of the Prophet ﷺ and he extended it. At that time, some of the Companions were reluctant to pray in the new extension and purposely would pray in the original segment of the Masjid, so the Prophet ﷺ explained that the whole Masjid comes under one ruling. So ‘Uthman ؓ used this incident as proof and reinstated it by saying, “Had even this Masjid reached San’a (i.e. in Yemen), all of it would be included as part of the Masjid.” [SS]

the Prophet ﷺ and his two companions,<sup>[116]</sup> because he said, “There is no man who greets me except that Allaah returns to me my soul so that I may respond to him.” [Narrated by Aboo Dawood and others]<sup>i</sup>

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[116] There is no specific evidence to highlight any particular virtue about visiting the grave of the Prophet ﷺ, however in general, it is recommended to visit the graves and is something encouraged in al-Islaam in order for us to ponder and be reminded of the Hereafter. This is based on the statement of the Prophet ﷺ: “Visit the graves for they will remind you of the Hereafter” [Narrated by Ahmad (1240) and Ibn Maajah (1569)]. Visiting graves have various goals behind it, such as the person visiting ponders and distances himself from the world, knowing that his fate lies ahead of him. Also from the goals of visiting the graves is to supplicate for the deceased and to greet them.

Now that we know that visiting graves is something encouraged and visiting the grave of the Prophet ﷺ falls under the same recommendation, however when visiting the grave of the Prophet, there are greetings that we can give only to him, such as saying, ‘Peace be Upon you, O Messenger of Allaah’. If one wishes to add to this the normal greeting given when visiting the graveyard, then this is also permissible.

Some people think that there is a difference between sending salutations upon the Prophet ﷺ when you are near his grave as opposed to being far away from it, but this is wrong. Regardless of where you are in the world, the salutations you send upon him will reach him via an angel, so it is incorrect to believe that standing in front of his grave makes a difference in this regard. This is a specific

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<sup>i</sup> Shaykh Muhammad ibn Saaleh al-‘Uthaymeen رحمه الله said, “The scholars differed about women going to visit graves; some said it is recommended, others disliked it, other said it is permissible, others said it was disallowed and other said that women going to graves is a major sin, this is the correct opinion. This is because the Prophet ﷺ cursed women who go to visit graves [Narrated in Ahmad, 1/229; Aboo Dawood, 3236; at-Tirmidhi, 320; Nasaa’i, 4/94 and others].

Shaykh Abd al-Azeez Ibn Baaz said, “It is not permissible for the woman to go to visit the grave of the Prophet ﷺ because of the hadeeth (mentioned above) which states that women who go to graves are cursed, this prohibition is general and it there is no exception to the grave of the Prophet ﷺ...” [Majmoo’ al-Fataawa Vol.17] [TN]

It was also narrated that Ibn ‘Umar ؓ would say when entering the Masjid:

السلام عليك يا رسول الله السلام عليك يا أبا بكر السلام عليك يا أبت

Peace be upon you O Messenger of Allaah. Peace be upon you O Aboo Bakr. Peace be upon you my father (‘Umar), and then he would leave.<sup>[117]</sup>

And this was also the practice of the Companions ؓ in greeting them.

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virtue for the Prophet ﷺ as sending salutations upon the dead is generally done when entering the graveyard, however for the Prophet ﷺ, we can do it wherever we may be. Another thing that we need to point out is that visiting the Prophet’s ﷺ grave regularly was not the way of the Salaf rather they would only do it occasionally. For instance, Ibn ‘Umar would visit the grave when he was about to travel and upon returning from his travels whereas others from the Salaf wouldn’t even go near the grave and would send salutations upon the Prophet ﷺ from a distance.

Then one can move on to give greetings to Aboo Bakr ؓ and ‘Umar al-Khattaab ؓ, those who are buried next to him. And to know the status of Aboo Bakr, he is classed as as-Siddeeq, his faith has been attested and his sacrifice for the Prophet ﷺ and the Ummah is something well known. Then Umar al-Khattaab was someone who strove for al-Islaam as well, he was attested by the Prophet ﷺ for his insight and he gained the help of Allaah in spreading Islaam throughout the lands. The Prophet ﷺ said, “Follow the two after me: Aboo Bakr and ‘Umar” [Narrated by at-Tirmidhee (3662) who classed it as good]. [SS]

[117] It is also important to note that giving salutations upon the Prophet [Peace and Blessings of Allaah be Upon him] and his two Companions [May Allaah be Pleased with them] here must be done in this manner, some people innovate new ways of sending salutations upon the Prophet [Peace and Blessings of Allaah be Upon him] believing there is a specific virtue in it, then these are all forms of innovations which are not prescribed. [SS]

One should face the graves with his back to the Qiblah according to the majority of the scholars, such as the Maalikee, Shaafi'ees and the Hanbalees.

As for the Hanafees, then they say that one must face the Qiblah. Others from the Hanafee Madhab have stated that one must keep their backs to the graves and others from them stated that the grave should be kept to one's left.

But they are all agreed that one is not permitted to touch or wipe the grave, kissing it is also prohibited as well as doing Tawaaf around it or praying towards it.

When greeting the graves, if one supplicates and says the likes of:

السلام عليك يا رسول الله يا نبي الله يا خيرة الله من خلقه يا أكرم الخلق على ربه يا إمام  
المتقين

Peace be upon you, O Messenger of Allaah! O Prophet of Allaah! O best of creation! O most noble of His Creation with his Lord! O Leader of the Pious!

These phrases are all allowed as they are all characteristics of the Prophet ﷺ.

It is not permissible to face the grave whilst supplicating, all of this is forbidden by the agreement of the scholars.<sup>[118]</sup> Imaam Maalik ؒ was the harshest in this regard. None of the Companions ؓ are reported to have stood in front of graves supplicating, rather they would face the Qiblah when supplicating and they would do this in the Masjid of the Prophet ﷺ (i.e. not near the grave, which is detached to the Masjid).

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[118] The scholars are agreed that when at the grave, this is only a place to send salutations upon the Prophet ﷺ and his two Companions there. As for making this a place of making Dua'a then by the agreement of scholars, this is not



Verily, the Prophet ﷺ said:

“Curse be upon the Jews and Christians, they took the graves of their Prophets as places of worship”

He would warn against this. A’ishah said (in connection to this), “If it wasn’t for this fact, his grave would have been made clearer however he hated the fact that it may be taken as a place where people worship.” [Narrated by al-Bukhaaree (1330) and Muslim (529)]<sup>[119]</sup>

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allowed. However, some people fall into a greater mistake, they stand at the grave making Dua’a to the inhabitants of the graves, and this is Shirk as they are worshipping and supplicating to other than Allaah. Allaah, the Most High, says; **“And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah.”** [al-Jinn 72:18]. Other people supplicate and do Dua’a to Allaah, and not to those in the graves, but by the graves, believing such places to be blessed and that their Dua’a will be accepted here. This is an innovation as there is no text in the Qur’aan or the Sunnah to suggest that Dua’a will be accepted by the graves. Furthermore, it was not narrated to be the practice of the Salaf as-Saaleh and more specifically the Companions ﷺ for them to stand by the grave to supplicate, therefore we follow their understanding and practice. However, whilst at the grave it is permissible to supplicate for the Prophet ﷺ, Aboo Bakr and ‘Umar bin al-Khattaab ﷺ such as one saying, “فجزاك الله خير الجزاء يا أمير المؤمنين” and wording which may be similar to this. [SS]

[119] It is important for the Muslim to know that the Prophet ﷺ is no longer alive and with us, so visiting his grave on a regular basis and taking his grave as a place of worship is not allowed and strictly prohibited in al-Islam. This Hadeeth was narrated from A’ishah a few days before he ﷺ passed away, therefore indicating the severity of this command, as it was said in his dying moments. So someone may say, ‘Why is it that the grave is inside the Masjid?’ We say in response, this wasn’t the case at the time of the Companions ﷺ as the Prophet ﷺ was buried outside the Masjid and inside the house of A’ishah. Therefore, the Masjid was not built upon the grave of the Prophet ﷺ and the house of A’ishah

The Companions, buried the Prophet ﷺ in the place where he passed away, in the house of A'aishah, and this house had walls built around it so that it would not be part of the Masjid, not from the back or the eastern direction.

During the Caliphate of al-Waleed ibn 'Abdul-Maalik, he commanded an extension to the Masjid so that the house of A'aishah was incorporated into the Masjid. However, even during

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was outside of the Masjid, however when al-Waleed bin 'Abdul-Malik ء wanted to extend the Masjid, through his Ijtihad he extended the Masjid around the house of A'aishah.

It is important to note here as well, that the actual house was not part of the Masjid, therefore you couldn't pray inside the house of A'aishah, therefore the grave being inside her house meant that the grave was still separate to the Masjid yet the Masjid is now surrounding the house and therefore the grave. Furthermore, when the Masjid was extended there were three walls built around the grave, two walls from the south and one wall from the direction of the Qiblah. This was done to reinforce the fact that the grave and the house of A'aishah was not part of the Masjid, and those who try to pray in the direction of the grave from behind the grave whilst facing the Qiblah would, in actual fact, be facing towards a wall. Then after a period of time four walls were built around the grave, so this all clearly proves, that the grave is not part of the Masjid and even if one tries to pray in its direction, then they will be partitioned off by a wall. This was all done because of the numerous Ahadeeth which prohibit taking graves as Masaajid or building Masaajid on top of graves. Also, it is important to realise that Masaajid that have graves inside of them are of two types: those Masaajid that are built on top of graves, this is a Masjid according to the Sharee'ah and in fact the land that it is built on, is land which has been taken by force unlawfully, so praying in the Masjid is not allowed and if one has prayed in it, he must repeat his prayer due to the Ahaadeeth which prohibits praying on graves. The second type is those Masaajid which are built away from a grave but then after extensions, the grave becomes part of the Masjid. This type of Masjid is acceptable in the Sharee'ah as it was built on pure land away from any graves therefore it has now become permissible to pray by it. [SS]

that time, they built walls encompassing around the grave to prevent people from praying towards the Prophet ﷺ, as he said:

“Do not sit on the graves and do not pray facing towards them” [Narrated by Muslim (972)], and Allaah Knows best.

## Visiting Masjid Qubaa’

It is recommended to visit Masjid Qubaa’ and to pray there as the Prophet ﷺ said:

“Praying in Masjid Qubaa’ has the reward of an ‘Umrah.”

Al-Tirmidhee said about this Hadeeth, “The Hadeeth is authentic acceptable (Hasan Saheeh)”. However, if one visits al-Madeenah, it is not permissible for anyone to travel there for the sake of visiting this Masjid, as travelling for the sake of worshipping in a particular place has been limit to three Masaajids, as has preceded us.<sup>[120]</sup>

## Raising of Voices in the Maasjid

Raising voices in the Masjid is prohibited, and doing this in the Masjid of the Prophet ﷺ is even worse. It is authentically narrated that ‘Umar bin al-Khattaab ؓ saw two men raising their voices in the Masjid and he said to them, “If you two men lived in al-Madeenah I would have punished you; are you raising your voices in the Masjid of the Messenger of Allaah?!”

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[120] The virtues of going to Masjid Qubaa’ has been affirmed in the aforementioned Hadeeth and it was also the practice of the Prophet ﷺ to visit this Masjid regularly. It is also important to note that Masjid Qubaa’ is the only other Masjid we are recommended

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‘Narrated by al-Bukhaaree [470]. [AN]

## **The Dates and Water of al-Madeenah**

The dates which are called As-Sayhaanee have no specific virtue to them but other dates such as al-Burnee and al-'Ajwa are from the best of the dates of al-Madeenah. It is authentically narrated:

“Whoever eats seven Ajwa dates every morning will be protected for that day, no poison or witchcraft will affect him.” [al-Bukhaaree (5445) and Muslim (2047)]

At the time of the Prophet ﷺ, there were no flowing springs in al-Madeenah, the springs of az-Zarqaa and Hamzaa or any other spring were not present at that time, rather all of this came about after him.

## **Visiting Masjid al-Aqsa, May Allaah Liberate its People**

Travelling to Masjid al-Aqsa, praying there, supplicating there, making adh-Dhikr there, reciting al-Quraan there and even staying in al-'Itikaaf there are all recommended acts of worship. There is nothing specific to this Masjid, or Masjid an-Nabawee, that you wouldn't do in any other Masjid. There is nothing there that is prescribed for you to wipe or kiss or even make Tawaaf of, rather all of this is exclusive to Masjid al-Haraam.

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to visit whilst in Madeenah, as for going to Masjid al-Qiblatayn, mount Uhud and the likes, then has not been narrated in the Sunnah and is an innovation to do so. So going to these places for the sake of worship is not allowed but if one would like to go to these places for the sake of sightseeing and to look at some of the historical facts then there is no harm in this. As for visiting the martyrs of Uhud and the graveyard then these are places which are recommended for us to visit, however this is specific for men and not for women, as women have been prohibited from visiting graves. [SS]

It is not recommended to visit the rock that is present there; rather it is recommended for you to prayer there in al-Aqsaa in the Masjid which ‘Umar bin al-Khattaab ﷺ built for the Muslims.

## Visiting Graves: that which is Legislated and That which is innovated

**The legislated form:** the intent of visiting them is to greet the deceased there and to supplicate for them. So visiting them after they die is like one is praying for them; the Sunnah is for the person to visit the deceased and supplicate for them, whether they are a Prophet or those lesser than them. If one visits the graveyard then he should say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ ، وَإِنَّا إِن شَاءَ اللَّهُ لَلَاحِقُونَ ، وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ ، وَلَا تَفْتِنَا بَعْدَهُمْ ، وَاعْفُرْ لَنَا وَلِهِمْ

“Peace be upon you oh inhabitants of the graves, from those who are believers and those who are Muslims, we shall soon, Allaah willing, will be with you, may Allaah have Mercy on those who have already deceased from us and from you those who are yet to die; I ask Allaah to protect us and you. Oh Allaah! Do not eradicate their reward and do not cause trials and tribulations after they have deceased, forgive us and them.<sup>1</sup>”

Likewise, this is said if one was to visit al-Baqee’ or the graveyard of Shuhadaa’ or Uhud or any other graveyard.

<sup>1</sup> Musnad Ahmad [6/111] and also in Saheeh Muslim, Chapter of Janaa’iz: What is Said Whilst Visiting the Graveyard. [AN]

There is no Salaah that should be prayed at the graves, neither at their graves or the grave of anybody else. No one has recommended any of this from the scholars of the Muslims.

Rather praying as-Salaah in Masaajid that have graves in them can either be forbidden or disliked.

Visiting graves in the legislation is to instil the sense that you are close to death, so that you prepare for it.

**The innovated form:** the intent of visiting graves is to seek to have one's needs fulfilled from the deceased they are visiting them or to supplicate to him at his grave or to supplicate by the deceased one, all of this is not found in the Sunnah, rather they are all innovations which are prohibited, by the agreement of the scholars.

Imaam Maalik رحمته الله and others severely disliked for one to say, 'I visited the grave of the Prophet'; this wording was not narrated from the Prophet ﷺ. The Ahaadeeth that have been narrated about this are the likes of, "...whoever visits me and visits my father Ibraaheem in the same year, then Jannah is guaranteed for him..."

He also said, "...whoever visits me after I pass away then it is as if he has visited me whilst I was alive..." are all weak narrations, rather they are fabricated and have nothing to do with al-Isllaam, so one cannot rely upon them.<sup>i</sup>

They have been narrated by al-Bazaar and al-Daaraqutnee with weak chains. They have been narrated by al-Daaraqutnee and the likes, so that their weakness is brought to people's attention. Al-Daaraqutnee and others have explained the weakness of such narrations. So if such deeds have Shirk within them and innovated practices, which have all been prohibited at the graves, despite the Prophet ﷺ being the best of creation, (so for him to) also prohibited

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<sup>i</sup> Narrated by al-Bukhaaree in his Taareekh al-Awsat. [TN]

such practices at his grave or the grave of anybody else is even more appropriate to be prohibited.

### **Visiting Places where (Historical) Ruins have been Built**

As for visiting the Masaajid in Makkah and elsewhere where the Prophet ﷺ or the Companions had been, other than Masjid al-Haraam; such as places like mountains and other places in Makkah and around it like the places of the rituals of the Hajj, such as Mount Hira and the mount in Minaa in which the dome of al-Fidaa has been built, and whatever else is found in the paths and motorways which include ruins which have been built upon, and the likes, then all of this is not from the Sunnah of the Messenger of Allaah ﷺ. Intending to go to such places to visit them is not Sunnah, rather they are all innovations.<sup>[121]</sup>

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[121] The basic principle is that we are not allowed to go to these places for the sake of worship or believing there is some virtue in going to these places. However, if one goes to any of these places out of interest and not to get seek reward from Allaah in it, then there is no harm in it. [SS]

## CHAPTER 15: THE RIGHTS OF ALLAAH [THE MOST HIGH]<sup>[122]</sup>

He is Allaah, the One we Worship, the One we ask, the One we seek protection in, the One we Fear and have Hope in, the One we Rely on, The Most High, said:

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[122] The Shaykh ends the book by talking about the rights of Allaah, the Most High, as this is something that is connected to Hajj and after Hajj as well, as our lives revolve around instilling the rights of Allaah and His Messenger ﷺ. Therefore, the rights of Allaah, the Most High, is that we worship Him Alone and that worship to Him will not be accepted unless two conditions are fulfilled: 1) That we worship Him Alone and being sincere to Him and that 2) whatever act of worship we do, it must be following the example of the Prophet ﷺ, based on textual proof that has been authentically attributed to him.

If we look at the first condition mentioned here, which is be sincere to Him Alone, if one doesn't have this then he has fallen into Major Shirk taking one outside of al-Islam. This is because he has directed his worship to other than Allaah by intending to please something else or direct it to them, a right that belongs to Allaah Alone. This was the reason why all the Prophets [Peace be Upon them all] were sent, telling their nation to, **“Worship Allaah (Alone), and avoid *Taghut* (all false deities i.e. do not worship *Taghut* besides Allaah).”** [an-Nahl 16:36]. There is also a type of shirk which is minor shirk and this is also a major sin, an example is when intends to worship Allaah in an act of worship but the person doing the act of worship beautifies it or seeks to please others by it.

If we look at the second condition of having our deeds accepted, then this is to worship Allaah acting upon the Sunnah of the Prophet ﷺ, based upon the Hadeeth, “Whoever does an action that is not in accordance with this matter of ours (Islam) will have it rejected” [Reported by al-Bukhaaree (2697) and Muslim (1718)], meaning if one does an act of worship that is not in accordance to the teachings of the Sharee'ah then it will be rejected by Allaah ﷻ and there will be no reward for it and thus it is an innovation. These two conditions are a



﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴾

“And whosoever obeys Allaah and His Messenger (ﷺ) fears Allaah, and keeps his duty (to Him), such are the successful” [an-Noor 24:52]

Allaah has made those who obey the Messenger as those who obey Him; the Most High, says:

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾

“He who obeys the Messenger (ﷺ), has indeed obeyed Allaah...” [al-Nisaa 4:80]

Allaah has made fear and Taqwaa for Him Alone, having no partners with Him in this; the Most High, says:

﴿ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ

سَيُوتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾

“Would that they were contented with what Allaah and His Messenger (ﷺ) gave them and had said: Allaah is

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summary of the meaning of the Aayah, “So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [al-Kahf 18:110] Working righteousness in this Aayah is defined by the Sunnah, therefore whatever has been narrated from the Sunnah then these are the acts of righteousness that are referred to here. And the other condition is also found in this Aayah, that we are forbidden from making any associates with our Lord, meaning all our acts of righteousness must be done seeking to gain closer to Allaah ﷻ. [SS]

Sufficient for us. Allaah will give us of His Bounty, and so will His Messenger (from alms). We implore Allaah (to enrich us).” [at-Tawbah 9:59]

He has made taking from the Messenger as one who takes from Allaah, the Most High, says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

“And whatsoever the Messenger (ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it).” [al-Hashr 59:7]

So it is not permissible for anyone to take anything except what Allaah and the Messenger have permitted, but if Allaah gives to someone via His Power and Dominion, then He Gives Dominion to those whom He Wills and He Takes Dominion from those whom He Wills.

Because of this, the Prophet ﷺ would say after straightening after bowing and after saying Tasleem for the Salaah:

اللهم لا مانع لما أعطيت ولا معطى لما منعت ولا ينفع ذا الجند منك الجند

O Allaah! No one can prevent what You Give and none can give what You Prevented and no wealth or majesty can benefit anyone, as from You is all wealth and majesty...<sup>i</sup>

Meaning, whoever is given wealth or majesty and then he proves to be stingy with his wealth and domain, then none of this will save him except for the one who has al-Eemaan and at-Taqwaa. As for

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<sup>i</sup> This was narrated by Muslim [471] in reference to the adhkaar after Rukoo'. About the Adhkaar after Salaah, this has been narrated in al-Bukhaaree [844]. [AN]

those who have at-Tawakkul, then this means one has hope and reliance in Allaah alone, as the Most High, says:

﴿ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴾

“Allaah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” [Aal-Imraan 3:173]

And they said:

﴿ إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴾

“Truly, we turn to our Lord” [al-Qalam 68:32]

Here, they didn't say, ‘...and we shall return to our Messenger...’ as was said in the Aayah which combined taking from Allaah and the Messenger, and He, the Most High, said after this:

﴿ يَتَأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

“O Prophet (ﷺ)! Allaah is Sufficient for you and for the believers who follow you.” [al-Anfaal 8: 64]

Meaning, Allaah alone is sufficient for you and He alone is sufficient for the believers who follow you. Those who say, ‘the meaning is that Allaah and the believers are enough for you’ then these people have strayed, rather this is a statement of Kufr, because Allaah alone is sufficient for all the believers.

Allaah is sufficient, as the Most High, says:

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۗ ﴾

“Is not Allaah Sufficient for His slave?” [Az-Zumar 39:36]

Verily Allaah, the Most High, has rights over us, in which we do not associate partners with Him in from His Creation. Therefore, the religion is based on two profound principles;

- 1) To worship Allaah Alone without any partners.
- 2) To worship Allaah except with what He has Legislated, not worshipping Him with innovated acts of worship.

As Allaah, the Most High, says:

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [al-Kahf 18:110]

For this reason, ‘Umar bin al-Khattaab ؓ used to say when he would supplicate;

اللهم اجعل عملي كله صالحاً واجعله لوجهك خالصاً ولا تجعل فيه لأحد شيئاً

“Oh Allaah! Make all my actions righteous and make them sincere seeking Your Face and do not make me of those who intend anything else, in the slightest.”

Fudayl ibn ‘Ayyaad ؓ said about the meaning of the Aayah,

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴾

“Who has created death and life that He may test you which of you is best in deed.” [al-Mulk 67:2]: “Deeds are

only accepted if they are sincere and correct, so being sincere is that they are done solely for Allaah and being correct is that they are done upon the Sunnah.”

Allaah, the Most High, said:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنُ بِهِ اللَّهُ ﴾

“Or have they partners with Allaah (false gods) who have instituted for them a religion which Allaah has not ordained?” [ash-Shooraa 42:21]

Meaning, all acts of worship are part of the religion and they must all be done for Allaah Alone. So for Him is the sincere religion:

﴿ أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ ﴾

“Do they seek other than the religion of Allaah (the true Islamic Monotheism - worshipping none but Allaah Alone).” [Aal-Imraan 3:83]

And He, the Most High, said:

﴿ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ . إِنَّا أَنْزَلْنَاهُ عَلَيْكَ  
 الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ . أَلَا لِلَّهِ الدِّينُ  
 الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا  
 لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ  
 يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴾

“The revelation of this Book (the Quraan) is from Allaah, the All-Mighty, the All-Wise. Verily We have sent down the Book to you (O Muhammad ﷺ) in truth: So worship Allaah (Alone) by doing religious deeds sincerely for Allaah's sake only. Surely the religion (i.e. the worship and the obedience) is for Allaah only. And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): worship them only that they may bring us near to Allaah. Verily Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever.” [az-Zumar 39:1-3]

Until where He, the Most High, said;

﴿ قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴾

“Say (O Muhammad ﷺ): "Allaah Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship).” [az-Zumar 39:14]

Until He, the Most High, said

﴿ قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴾

“Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allaah? O you fools!” [az-Zumar 39:64]

And He, the Most High, said:

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ  
الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴾

“Say (O Muhammad ﷺ): "Call upon those - besides Him - whom you pretend [to be gods like angels, 'Īsa (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.” [Al-Israa' 17:56]

And He, the Most High:

﴿ وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ . لَا  
يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴾

“And they say: "The Most Gracious (Allaah) has begotten a son (or children)." Glory to Him! They [whom they call children of Allaah i.e. the angels, 'Īsa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves. They speak not until He has spoken, and they act on His Command.” [al-Anbiyaa' 21:26-27]

And He, the Most High, said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).” [adh-Dhaariyaat 51:56]

Thus it is obligatory for the Muslim to know that Hajj, is like as-Salaah and other acts of worship, all acts of worship, worshipping Allaah Alone without having any partners.

As-Salaat al-Janaazah and visiting the graveyard are forms of supplication; supplicating for the dead, is from the deeds one does in order to be kind and helpful to others from the creation, just as one does when he pays the Zakaat. Based on this, the scholars have warned against disliked innovations, such as travelling to visit the graves of the pious. So if one travels for such a reason, then it is not permitted for him to shorten his prayers, because this travel is a travelling which is based on sin, or a journey which assists them in such practices, deeds which have Shirk or innovations in them. Just as the Christians did and those who copied them, introducing innovated practices in our Ummah.<sup>[123]</sup>

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[123] Connected to what the Shaykh was talking about before this, acts of worship and deeds we do to seek reward from Allaah must be done with the two aforementioned conditions, sincerity to Allaah Alone and to follow the Sunnah of the Prophet ﷺ. However, in deeds which are done without seeking nearness to Allaah and His reward, then these fall under permissible actions. Therefore, if one was to do something within these permissible actions and there was no precedence in the Sunnah for this action, then it is permissible to do it and not an innovation. Travelling is an example of this, we are allowed to travel and it is permissible, however if one travels for the sake of worship or believing he is getting closer to Allaah, then this is not permissible except for one of three places: Masjid al-Haram in Makkah, Masjid an-Nabawee in al-Madeenah or al-Quds in Palestine, and the Hadeeth in relation to this has already been mentioned. If we understand this principle, we will then understand why there is agreement between the scholars as to why travelling to seek the virtues of a place or seeking to get closer to Allaah because of a place, outside of the three mentioned, is not allowed, just like some people who travel to visit graves, or mount Sanai, or the tree of Hudaibiyah, etc. [SS]



Therefore, the Prophet ﷺ said when Umm Salamah mentioned an Ethiopian church and described what was present in it, he said:

“They are a people who would worship the righteous man after he died by building a place of worship over his grave and they would make an image of him. They will be the worst of people Allaah has created on the Day of Resurrection.” [Narrated by al-Bukhaaree (434) and Muslim (528)]

Therefore it is not permissible to build a place of worship over graves as the Prophet ﷺ said five nights before he passed away:

“The people before you took the graves of their Prophet as places of worship. Verily I warn you against this, do not take the graves as a place of worship, Verily I have prohibited you from doing this.” [Narrated by Muslim (532)]

## CHAPTER 16: THE RIGHTS OF THE PROPHET ﷺ [124]

The Prophet's ﷺ rights include: for us to believe in him, to obey him and to follow his Sunnah, to support him and befriend him, to defend him and side with him against his enemies and to love him

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[124] It is important to note that the one who comes to al-Madeenah must intend to come to worship in the Masjid of the Prophet ﷺ and the purpose of his travel cannot be for the sake of visiting the grave. If one comes to the Masjid and then visits the grave, then it is essential that he supplicates to Allaah Alone and that he doesn't supplicate to the Prophet ﷺ as Allaah, the Most High, says: **"Say (O Muhammad): "I invoke only my Lord (Allaah Alone), and I associate none as partners along with Him" [al-Jinn 72: 20];** so supplication is an act of worship which is a right for Allaah Alone.

Also from the etiquettes of visiting graves, whether it be the grave of the Prophet or any other grave, is that when supplicating one should supplicate for the deceased he is visiting and not for himself, such as supplicating saying, 'O Allaah! Give them the best of rewards' or 'O Allaah! He has conveyed the message, he fulfilled his duty, he advised his Ummah and he strove for Your Sake with the utmost of struggles', 'Oh Allaah! Raise his status with You', and the likes.

Furthermore, the one who visits the graves and wants to supplicate must face the Qiblah and not the graves that are present there. It is not permissible, whatsoever, to supplicate to other than Allaah as this is Shirk, likewise it is also not permissible to kiss or wipe anything there, by doing this one is acting without any evidence and thus innovating. However, more seriously, if one believes that supplicating or doing acts of worship in that place is an intermediary for his deeds to be accepted then this is another form of Shirk. [SS]

above anything else from the creation, over wealth, family oneself.<sup>[125]</sup>

The Prophet ﷺ said:

“By the One Whose my soul is in His Hands! None of you truly believe until I become more beloved to him than his children, parents and the whole of mankind.” [al-Bukhaaree (1573) and Muslim (1259)]

And Allaah, the Most High, said:

﴿ قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴾

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[125] The author now mentioned the rights of the Prophet ﷺ after mentioning the rights of Allaah ﷻ. If we look at the evidence he presents in this chapter we will see that the rights of Allaah and the rights of the Prophet ﷺ are separate but in some instances in the Quraan, their rights are mentioned together. As for the rights where there is a difference then an example of that is the Aayah: “**And whosoever obeys Allaah and His Messenger, fears Allaah, and keeps his duty (to Him), such are the successful ones**” [an-Noor 24:52]; therefore, the rights of Allaah, the Most High, include us fearing Him Alone, worshipping Him Alone and obeying Him in this, seeking His reward and seeking refuge from His punishment. This doesn't involve the Prophet ﷺ or anyone else. Reliance, love, hope, fear, seeking for assistance, seeking help, sufficiency, seeking reward and fearing punishment, as well as the physical acts of worship we do are just some

“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allaah and His Messenger, and striving hard and fighting in His Cause, then wait until Allaah brings about His Decision (torment). And Allaah guides not the people who are Al-Fasiqoon (the rebellious, disobedient to Allaah).” [at-Tawbah 9:24]

And He, the Most High, said:

﴿وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا مُؤْمِنِينَ﴾

“...it is more fitting that they should please Allaah and His Messenger (Muhammad ﷺ), if they are believers.” [at-Tawbah 9:62]

Sending Blessings upon him is legislated at all times and places as it is narrated in Saheeh Muslim [408] that the Prophet ﷺ said:

“Whoever sends blessings upon me once, Allaah will send blessings upon him by it tenfold.”

And he ﷺ said:

“Increase in sending blessings upon me on Friday and the

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examples of rights that are solely for Allaah Alone. However, the rights of the Prophet ﷺ are different, we are required to follow him, support and love him. Therefore, the rights between the two are very different. However the rights they share, that we obey them both, have been mentioned by Shaykh al-Islam here. [SS]

night before, because these blessings will be displayed to me”<sup>1</sup>

And it was narrated in Musnad Ahmad [5/136] that a man asked the Prophet ﷺ:

“O Messenger of Allaah! I have made a third of my prayer for you”. The Prophet ﷺ said, “If this is the case then Allaah will be sufficient for a third of your affairs.” So the man said, “I will make two-thirds of my Salaah with sending peace and blessings upon you.” So the Prophet replied, “If this is the case then Allaah will be sufficient for a two-thirds of your affairs.” So the man said, “I will make all of my Salaah in sending peace and blessings upon you.” So the Prophet replied, “If this is the case then Allaah will suffice in your worries of the Dunyaa and the Aakhirah.”

It was also narrated by at-Tirmidhee in his Sunan, a narration that is Hasan Saheeh that the Prophet ﷺ said:

“Do not take my grave as a place of continual visits; rather send blessings upon me from wherever you may be because it will reach me.”<sup>[126]</sup>

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[126] Some people make a mistake which contradicts this narration: they come to the grave repeatedly or they specify times in the day or days in which they come to the grave, all of this is not permissible. However, if one goes pass the grave then it is permissible for him to greet the Prophet ﷺ and his Companions, or if one arrives in al-Madeenah and before he leaves, just like Ibn ‘Umar used to do. This ruling is exclusive to the grave of the Prophet ﷺ, as visiting other graves is permissible even if one repeatedly goes there, i.e. to specify times and dates, but as for the grave of the Prophet ﷺ, then repeatedly going to the grave has been prohibited. [SS]

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<sup>1</sup> Narrated by Aboo Dawood [1047] and Nasaa’ee, Chapter of Jumu’ah; Increasing in Sending Peace and Blessings Upon the Messenger [3/91], Ibn Maajah and ad-Daarimee [AN]

For this reason, when ‘Abdullah bin Hussan, in his era, saw a man persisting in supplication at the grave of the Prophet ﷺ, he said, “You and the man in Andalus are the same!” Because of this, the Salaf used to increase in sending Peace and Blessings upon the Messenger in all times and places. They would do deeds in his Masjid as they would in any other Masjid, such as praying as-Salaah, recitation of the Quraan, adh-Dhikr, supplication, ‘Itikaaf, teaching and learning the Quraan and the likes.

And they knew that the reward for them doing good deeds meant that the Prophet ﷺ will also be rewarded, because he is the one who taught his Ummah, as he said:

“Whoever calls to guidance then he will have the reward for the person doing the act as well without their being any detraction in the reward.” [Narrated by Muslim (2674)]

So for all good deeds that a person may do, the same reward will be given to him, therefore the Prophet ﷺ is not in any need for us to send reward of good deeds to him (or for us to do good deeds on his behalf).

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴾

“Say (O Muhammad ﷺ): This is my way; I invite unto Allaah (i.e. to the Oneness of Allaah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allaah i.e. to the Oneness of Allaah - Islamic Monotheism with sure knowledge).” [Yooosuf 12:108]

And Allaah, Glorified and Most High He is, Knows best. May the Peace and Blessings of Allaah be upon our master Muhammad and upon his family and his Companions. And Praise is for Allaah, the Lord of all the creation.<sup>[127]</sup>

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[127] This is the end of the blessed yet summarised book of Shaykh al-Islaam Ibn Taymiyyah رحمته and here I would like to give a few words of advice for those who are going to the Hajj:

Upon returning home from the Hajj, it is important for them to pay attention to a few things: it is important that they retain their level of Ikhlaas or sincerity to Allaah, so that all the deeds that follow on from Hajj will be for His Sake Alone and seeking His Pleasure. The person returning from the Hajj should also pay attention to following the Sunnah of the Prophet ﷺ and to love and support him by following his commands and staying away from his prohibitions.

The person returning from the Hajj must also be diligent in making sure he prays his five daily prayers, especially performing it in the Masaajid with the congregation, because as-Salaah is a pillar of your religion, as the narrations tell us. Allaah, the Most High, has made it a symbol of our religion and the Prophet ﷺ has ordered to pray in congregation in the Masjid, and this deed has also been a source of praise from Allaah for those who do it, **“In houses (mosques), which Allaah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts them from the Remembrance of Allaah (with heart and tongue), nor from performing *As-Salat (Iqamat-as-Salat)*, nor from giving the *Zakat*. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).”** [Noor 24 :36-37]

Likewise, I advise those returning to uphold the rights of others, not to take their wealth, to preserve their honour, to exemplify good manners, to establish bonds and connections of brotherhood and love between with one another. Also, I advise those coming back to watch their tongues and not to say anything except that is good. I also advise them to remember Allaah as much as they can, to uphold the adhkaar of the morning and evening, the Adhkaar of various places, to recite the Qur’aan and in making Dua’a’.

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Likewise, you should ponder and reflect upon your life, the bounties and favours of Allaah upon you and the magnitude of the creation of Allaah. By doing this, you will instil appreciation, love and at-Taqwaa for Him within yourself and you will realise that despite the beauty and magnitude of the creation, the Creator is yet greater. The believer knows that he has been created to worship Him Alone therefore every moment of his life is not lost. By his intention and constant remembering of Allaah, the simplest of things become an act of worship, so feeding your family becomes an act of worship, because now it is not a chore, it has become a fulfilment of the commandment of Allaah, therefore he will be rewarded for it. Likewise, if he has manners with others, he will be fulfilling the command of Allaah etc. So I ask Allaah for the good of the Dunya and the Akhira, to make us of those who are guided and a form of guidance for others to make our hearts connected to the Hereafter and Allaah Knows Best, may the Peace and Blessings be Upon the Final Messenger, Muhammad, His Family and all those who follow him until the Last Day. [SS]





# The Rituals of Hajj & Umrah

## Shaykh Al-Islam Ibn Taymiyyah

From the 9th year of the Islaamic calendar, the Hajj pilgrimage was made a pillar of al-Islam. It was towards the end of the Message of the Prophet Muhammad [Peace and Blessings of Allaah be upon him] that droves of people entered into al-Islam and performed this Hajj with him, yet only a few years before, they were the same people who were driven out of their homes and oppressed. This sense of urgency in fulfilling one of these major acts of worship has carried on throughout the times, and from this stems importance and urgency that the scholars of al-Islam have placed in explaining this fifth pillar of al-Islam to the masses.

Many books have been authored in this topic throughout the centuries and it is very rare to see a Fiqh book which is free from any description of the rituals of the Hajj and the 'Umrah. However here we have something unique. Here we have been given the opportunity, by the Grace of Allaah, to read directly from the explanation of the rituals by Shaykh al-Islam Ibn Taymiyyah [May Allaah have Mercy on him]. A man, whom his student, Ibn al-Qayyim [May Allaah have Mercy on him] said about, "He is Shaykh al-Islam for al-Islam and the Muslims, upright in explaining the truth, the supporter of the religion as a whole, a caller to Allaah and His Messenger." [Radd al-Waafir of Ibn Naasir ad-Deen(Pg. 67)]. Another student, Imaam adh-Dhahabee [May Allaah have Mercy on him] recalls about his Shaykh in saying, "He had extensive knowledge in the opinions of the Companions and the Taabi'een [May Allaah be Pleased with them all]. He would rarely talk except if he mentioned their opinions. He wrote about them, he used their proofs....and there has been no one in our era who has reached the level of knowledge this man possess." [Radd al-Waafir of Ibn Naasir ad-Deen(Pg. 34)]

In this book, the reader will take a walk through the pilgrimage of the Hajj and the 'Umrah with one of the great Imaams' and revivers of al-Islam, Shaykh al-Islam Ibn Taymiyyah [May Allaah have Mercy on him]. Additionally readers of the English language will have a rare opportunity to read explanations added to this text by some of the senior scholars alive today.