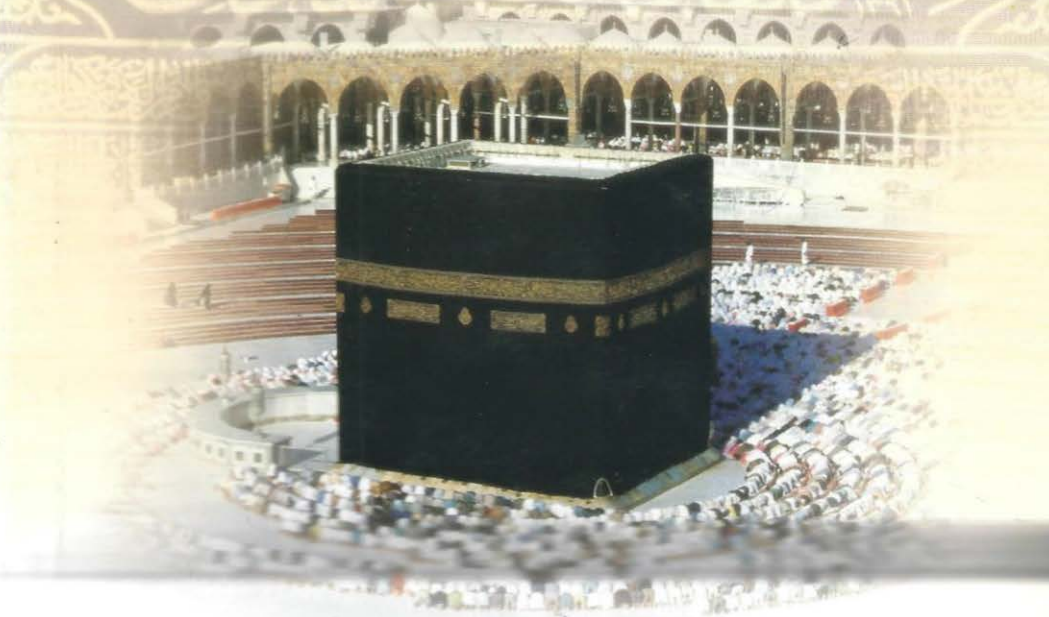


Verifying & Explaining Many Matters of

Hajj, Umrah & Ziyarah

In the light of the Qur'an & Sunnah



By: His Eminence

Sheikh Abdul Aziz Abdullah Bin Baz

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الحج والعمرة والزيارة
على ضوء الكتاب والسنة

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Abdul Aziz bin Abdullah bin Baz



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INTRODUCTION

All praise is to Allâh, Who is alone and His blessings and peace be upon him whom there is no Messenger after him.

This is a brief treatise on matters concerning *Hajj* and *Umrah*, derived from the Book of Allâh, and the Prophet's *Sunnah*. In their light, it covers, explains and verifies most of the points related to *Hajj*, *Umrah* and *Ziyarah*. I have collected this material for myself and for all such Muslims whom Allâh wishes and whom He guides. I have made my utmost effort to verify such matters in the light of the Noble Qur'ân and *Sunnah*. This treatise was published, for the first time, in 1363 Hijri at the expenses of the late King 'Abdul 'Aziz bin 'Abdur-Rahman Al-Faisal. Later on, I elaborated certain points and added some material, after futher investigation. I had it republished for the benefit of the slaves of Allâh. Accordingly it bears the title: "Verifying and Explaining Many Matters of *Hajj*, *Umrah* and *Ziyarah* in the Light of the Qur'ân and *Sunnah*." Then I incorporated into it many important points and notes of caution in order to make it more useful. May Allâh enable everyone to draw benefit from it and consider this effort solely for Him and make it a means of entering *Jannah*, (*Amîn*). Verily, Allâh is sufficient for us and He is the Best Patron and there is no power or might except with Allâh.

'Abdul 'Aziz bin 'Abdullâh bin Baz

PREFACE

All praise is due to the *Rabb* (Lord) of the worlds and peace and blessing be upon His slave and His Messenger, Muhammad ﷺ his family and all his Companions.

This is a brief treatise about the rites, virtues and etiquettes of *Hajj* for the guidance of those who intend to perform *Hajj*. It briefly and clearly deals with all the important matters related to *Hajj*, *Umrah* and *Ziyarah*. I have presented in it only such issues which are proven by the Qur'ân and *Sunnah*. In writing it my objective was to offer advice to my fellow Muslims in accordance with this word of Allâh:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ﴾

“And remind (by preaching the Qur'ân, O Muhammad ﷺ) for verily, reminding profits the believers.” (51:55)

Allâh the Exalted also said:

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

“(And remember) when Allâh took a Covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet ﷺ and the religious knowledge) known and clear to mankind, and not to hide it.” (3:187)

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

“Help you one another in *Al-Birr* (virtue, righteousness) and *At-Taqwa* (piety).” (5:2)

My efforts are also in accordance with this authentic *Hadith*. The Prophet ﷺ said:

((الدينُ النَّصِيحَةُ" قِيلَ: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: "لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلَأَنْتُمْ أَلِ الْمُسْلِمِينَ وَعَامَّتِهِمْ)).

“Religion is sincere advice”. (He said it three times). It was asked: “For whom”? He replied: “Allâh, His Book, His Messenger and the leaders as well as general Muslims.”

At-Tabarani reported on the authority of Hudhaifah, that The Prophet ﷺ said:

((مَنْ لَمْ يَهْتَمَّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ. وَمَنْ لَمْ يُنَسِّ وَيُصْبِحْ نَاصِحاً لِلَّهِ،
وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأُمَّةِ الْمُسْلِمِينَ، وَعَامَتِهِمْ، فَلَيْسَ مِنْهُمْ.))

“Whoever is not concerned with the affairs of the Muslims then he is not one of them; and he who does not offer advice by day and night for Allâh, His Book, His Messenger, the leaders and the general Muslims, is not one of them.”

I pray to Allâh that this treatise may benefit me and all the Muslims. He is the All-Hearing, Ever-Responsive and He suffices for us and He is the Best Disposer of affairs.

CHAPTER ONE

Proofs for *Hajj* and *'Umrah* as Prompt Obligations

May Allâh grant **you** and us the strength and ability to perceive and follow the truth. Let it be known that Allâh has made *Hajj* (pilgrimage) to His Sacred House obligatory on His slaves as a prompt obligation on whoever can afford it and it is preferable to perform it often. He has prescribed it as one of the articles of Faith in Islâm. Allâh the Exalted says:

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

“...And *Hajj* (Pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allâh, those who can afford expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *'Alamîn* (mankind and jinn).” (3:97)

In the *Hadith* collections of Bukhâri and Muslim it is reported on the authority of 'Umar رضى الله عنه that the Prophet ﷺ said:

((بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ بَيْتِ اللَّهِ الْحَرَامِ))

“The foundation of Islâm is based on these five pillars:

1. To testify that there is no true god other than Allâh and that Muhammad ﷺ is His Messenger.
2. To perform the Obligatory Prayers.
3. To pay *Zakât* (charity).

4. To observe Ramadan fasting.

5. To perform *Hajj* to the Sacred House of Allâh."

Sa'îd narrated in his *Sunan* on the authority of 'Umar رضى الله عنه that he said:

((لَقَدْ هَمَمْتُ أَنْ أُرْسِلَ رِجَالًا إِلَى هَذِهِ الْأَمْصَارِ ، فَيَنْظُرُوا كُلَّ مَنْ كَانَ لَهُ جِدَّةٌ وَلَمْ يَحُجَّ ، لِيَضْرِبُوا عَلَيْهِمُ الْجَزْيَةَ ، مَا هُمْ بِمُسْلِمِينَ ، مَا هُمْ بِمُسْلِمِينَ))

"Verily, I intended to send my men to these areas in order to look for people who do not perform *Hajj*, although they can afford it, to impose *Jizyah* (money paid by a non-Muslim to live safely amongst Muslims) on them. Such persons are not Muslims; they are not Muslims."

'Ali رضى الله عنه reported:

((مَنْ قَدَرَ عَلَى الْحَجِّ فَتَرَكَهُ ، فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا))

"One who does not perform *Hajj* though he can afford to do so, it does not matter if he dies as a Jew or Christian."

To Expedite *Hajj* :

One should expedite the performance of *Hajj* when due and he has not yet performed it. It is reported on the authority of 'Abdullâh bin 'Abbas رضى الله عنهما that the Prophet ﷺ said:

((تَعَجَّلُوا إِلَى الْحَجِّ - يَعْنِي الْفَرِيضَةَ - فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَا يَعْرِضُ لَهُ)).

"Expedite the performance of *Hajj*. For nobody knows what may obstruct him." (Ahmad)

Hajj is promptly due on whoever can afford it in accordance with this Qur'anic command:

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

“...And *Hajj* (pilgrimage to Makkah) to the House (*Ka’bah*) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e., denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever in Allâh], then Allâh stands not in need of any of the ‘*Alamin* (mankind and jinn).” (3:97)

This statement of the Prophet ﷺ that he said in the sermon of his *Hajj* was also reported in this regard:

((أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوا)).

“O People! Allâh has made it binding on you to perform *Hajj*. You should therefore perform it.” (Muslim).

There are several *Ahâdith* stating ‘*Umrah* as an obligatory duty. One of these *Ahâdith* is that when Jibrael (Gabriel) asked the Prophet ﷺ about Islâm, he replied:

((الإِسْلَامُ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ، وَتَعْتِمِرَ وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَتَمَّ الْوُضُوءَ، وَتَصُومَ رَمَضَانَ)).

“Islâm is that one should testify that there is no true God other than Allâh and that Muhammad is His Messenger, to perform the prayers, to pay *Zakât*, to perform *Hajj* and ‘*Umrah*, to take the ritual bath after sexual intercourse, to perform ablution (*Wudu*) in full and to fast in the month of Ramadan.” (Reported by Ibn Khuzaimah and Ad-Darqutni on the authority of ‘Umar bin Al-Khattab رضى الله عنه. According to Ad-Darqutni, it is an authentic *Hadith*).

Likewise, there is a *Hadith* reported by ‘Aishah رضى الله عنها that she asked: “O Messenger of Allâh! Do women owe the duty of *Jihâd* (fighting in Allâh’s cause)?” He replied:

((عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيهِ: الْحَجُّ وَالْعُمْرَةُ))

“They owe the duty of a *Jihâd* which does not involve any fighting -*Hajj* and ‘*Umrah*.” (Ahmad and Ibn Mâjah).

***Hajj* and ‘*Umrah* are to be performed as a duty once in life:**

Both *Hajj* and ‘*Umrah* are duties to be performed once in life, as it is indicated by this *Hadith*. The Prophet ﷺ said:

((الْحَجُّ مَرَّةً ، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ))

“The performance of *Hajj* once (in life) is a duty and if one does it more than once it is a voluntary act.”

However, it is desirable according to the *Sunnah* to perform *Hajj* and ‘*Umrah* often, according to the report of Abu Hurairah رضى الله عنه that the Prophet ﷺ said:

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

“To perform ‘*Umrah* after ‘*Umrah* serves as the expiation for the sins committed between them and the reward for *Hajj Mabruur* (accepted) is nothing but Paradise.”

To seek pardon for one’s sins and wrong-doing:

When a Muslim sets out for *Hajj* or ‘*Umrah* journey, he should preach to his family members and friends, to fear Allâh. He should exhort them to abide by the Divine Commands and to shun all that is forbidden. He should put into writing all the money which he either owes or which he is owed and take some witnesses to it. It is also imperative for him to repent sincerely for his sins, as enjoined by this Qur’ânic verse:

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

“... And all of you beg Allâh to forgive you all, O believers, that you may be successful.” (24:31)

What constitutes sincere repentance is that one shuns sins, gives them up, feels remorse for past sins and strongly wills not to repeat them in the future. If he owes something to others in terms of possessions, honour or life, he should repay them before his journey or seek their forgiveness, as is commanded by the Prophet ﷺ:

((مَنْ كَانَ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ مَالٍ أَوْ عَرَضٍ فَلْيَحْلِلْ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أَخَذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ، أَخَذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ)).

“Who owes his brother a possession or honour, he should settle it today before the Day when Dirham or Dinar will be of no avail. If he has any credit of good deeds, they would be equally transferred to the one whom he has oppressed; and if he has no good deeds, sins will be transferred from that person to him.”

Earning for Hajj must be Lawful:

One should arrange for his expenses of Hajj and 'Umrah out of his lawful earnings, as commanded by the Prophet ﷺ:

((إِنَّ اللَّهَ تَعَالَى طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا))

“Allâh is pure and He accepts only what is pure.”

At-Tabarani reported on the authority of Abu Hurairah رضى الله عنه, that the Prophet ﷺ said:

((إِذَا خَرَجَ الرَّجُلُ حَاجًّا بِنَفَقَةٍ طَيِّبَةٍ، وَوَضَعَ رِجْلَهُ فِي الْعَرِزِ فَنَادَى لَيْتَكَ اللَّهُمَّ! لَيْتَكَ، نَادَاهُ مُنَادٍ مِنَ السَّمَاءِ: لَيْتَكَ وَسَعْدَيْكَ، زَادَكَ حَلَالٌ، وَرَاحِلَتَكَ حَلَالٌ، وَحَجَّتْكَ مَبْرُورٌ غَيْرَ مَأْزُورٍ. وَإِذَا خَرَجَ الرَّجُلُ بِالنَّفَقَةِ الْخَبِيثَةِ فَوَضَعَ رِجْلَهُ فِي الْعَرِزِ فَنَادَى: لَيْتَكَ اللَّهُمَّ! لَيْتَكَ، نَادَاهُ مُنَادٍ مِنَ السَّمَاءِ: لَا لَيْتَكَ وَلَا سَعْدَيْكَ، زَادَكَ حَرَامٌ، وَنَفَقَتَكَ حَرَامٌ، وَحَجَّتْكَ غَيْرَ مَبْرُورٍ)).

“When someone sets out for *Hajj* with his lawful earnings and places his foot in the stirrup of his mount while reciting *Labbaik* (I do respond O Allah, I do respond), a caller from the heaven responds saying, ‘May your call be replied and happiness be your reward. Your provision and your transport are lawful and your *Hajj* is accepted and you have become free of sins.’ Conversely when one sets out for *Hajj* with his unlawful earnings and places his foot in the stirrup of his mount while reciting *Labbaik*, those calling out from the heavens say, ‘May your call not be responded to, and happiness not be your reward. Your provision and earnings are unlawful and your *Hajj* is unaccepted.’ ”

A pilgrim should avoid the earnings of others and not seek others’ monetary help. The Prophet ﷺ says:

((وَمَنْ يَسْتَعْفِفُ يُعْفَهِ اللَّهُ ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ))

“One who saves himself (from begging) will be kept so by Allâh. And one who dispenses with others will be made rich by Allâh.”

There is another *Hadith* of the Prophet ﷺ :

((لَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ ، وَكَيْسَ فِي وَجْهِهِ مُزْعَةٌ لَحْمٍ)).

“One who keeps on begging from others will appear on the Last Day without a single piece of flesh on his face.”

Objective of *Hajj* — To Seek the Divine Pleasure:

A pilgrim should strive to secure the Divine Pleasure, success and bliss in the Next Life through his *Hajj* and ‘*Umrah*. While in these sacred places he should try to gain proximity to Allâh through words and deeds which are pleasing to Allâh. He should try his utmost, not to have any worldly interest in *Hajj*. Likewise, a pilgrim should not have the motives of hypocrisy, seeking fame, and pride,

because these are evil traits. They waste one's deeds and result in the rejection of one's *Hajj* and good deeds. Allâh the Exalted says:

﴿ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ * أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطِلُ مَا كَانُوا يَعْمَلُونَ ﴾

“Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein and of no effect is that which they used to do.” (11:15, 16)

Allâh the Exalted also says:

﴿ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلِيهَا مَذْمُومًا مَدْحُورًا * وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴾

“Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (– far away from Allâh’s Mercy). And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e., do righteous deeds of Allâh’s obedience) while he is a believer (in the Oneness of Allâh — Islâmic monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allâh).” (17:18, 19)

And we learn from authentic *Ahadith* that the Prophet ﷺ said:

((قَالَ اللهُ تَعَالَى: أَنَا أَعْنِي الشُّرَكَاءَ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ.))

“Allâh says I am sufficient to dispense with partners ascribed to Me. Anyone who associates someone with Me in a deed, I will abandon both him and his act of association.”

A pilgrim should try to have the company of pious and righteous persons with firm knowledge and Faith, and should avoid the company of the ignorant and the sinners.

Moreover, a pilgrim should learn all that is prescribed for *Hajj* and *Umrah* and grasp all the important points. He should ask the learned whenever confused and ask to learn what he does not know so as to gain a correct understanding. When he boards a car or a plane or mounts a transport, he should start with the Name of Allâh, the Gracious, the Merciful, glorify and praise Him and say: “Allâh is Great” thrice. Then he should recite the following invocation:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾

((اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْتَظَرِ، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.))

Subhânalladhi sakhkhara lana hadha wa ma kunna lahu muqrineen, wa inna ila Rabbina lamunqaliboon.

Allâhumma inni as'aluka fi safari hadha, al birra wat taqwa wa minal 'amali ma tarda, Allâhumma hawwin alaina safarana

hadha, watwi anna bu'dahu, Allâhumma antas sâhibu fis safari, wal khaleefatu filahli. Allâhu- mma inni a'udhu bika min wa'thaa'is safari wa kaabatil mandhari wa su'il munqalabi filmâli wal ahli.

“Glory is to Him, Who has subjugated this to us, and we were not capable of doing it. And certainly we would return to our Lord. O Allâh! I ask You in this journey of mine, piety and goodness and such deeds that please You. O Allâh! Make this journey of ours easy for us, and reduce its distance for us. O Allâh! You are my Companion in journey and the Successor for my family behind. O Allâh! I seek refuge with you against the hardship of travel, bad sight, and any harm that may occur to my family and my belongings.”

The offering of this supplication is learnt from the Prophet's practice, as cited in authentic reports and also in the *Hadith* collection of Muslim on the authority of 'Abdullâh bin 'Umar رضى الله عنهما. Throughout the journey one should remember Allâh, seek His pardon, invoke Him, weep out of fear of Him, recite the Qur'ân and reflect on its meaning as much as possible. One should ensure that he performs regularly the congregational prayers and avoids much conversation about undesirable things and excess of humour and fun. One should also save his tongue from lies, backbiting and mocking at one's friends and fellow Muslims. Rather, he should behave well towards his Companions, help them in overcoming their problems, enjoin on them goodness and dissuade them from the evil, wisely and sincerely.

CHAPTER TWO

What a Pilgrim should do when he reaches the *Miqât*

On reaching *Miqât*¹, it is desirable for a pilgrim to take a bath and apply perfume. It is reported that before putting on *Ihrâm*, the Prophet ﷺ used to undress in order to take a bath and apply perfume. It is also recorded in the *Hadith* collection of Bukhâri and Muslim on the authority of 'Aishah رضى الله عنها that she used to put perfume on the Prophet ﷺ before he put on *Ihrâm*. She used to do the same at the time he took off *Ihrâm* before his *Tawâf* (circumambulation of the *Ka'bah*).

Command about the Menstruating and similar women:

When 'Aishah رضى الله عنها had put on *Ihrâm* for 'Umrah, her menses started. The prophet ﷺ directed her to take a bath and to put on *Ihrâm* for *Hajj*. When Asma bint 'Umair delivered a baby at Dhul-Hulaifah, he directed her to take a bath, use sanitary pads and put on *Ihrâm*.

From the above reports one learns that the menstruating and postnatal women should put on *Ihrâm* after taking a bath on reaching *Miqât*. And she should perform all the rituals of *Hajj* except *Tawâf* of the *Ka'bah*. This ruling is derived from the Prophet's ﷺ command to 'Aishah and Asma bint 'Umair رضى الله عنهما.

It is desirable for one before putting on *Ihrâm* to trim his mustache, nails, shave hair under the arm-pit and pubic region. He should know that he cannot do all of these during the state of *Ihrâm*. This is a necessary *Sunnah* that

¹ A place where the *Haji* enters the state of *Ihrâm*, the prescribed clothes should be put on and the intention for *Hajj* should be made.

the Prophet ﷺ instructed, so one should take care of these at all times as well. It is reported in the *Hadith* collection of Bukhâri and Muslim on the authority of Abu Hurairah رضى الله عنه that the Prophet ﷺ said:

((الْفِطْرَةُ خَمْسٌ: الْخِتَانُ، وَالْأَسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَقَلْمُ الْأَظْفَارِ، وَتَنْصِفُ الْأَبَاطِ)).

“Five things are part of man’s natural purity: circumcising, removing the hair of pubic area, trimming the mustache and nails, and removing the hair under the arm-pit.”

It is reported by Anas رضى الله عنه in *Sahih Muslim* that the Prophet ﷺ set a period during which the mustaches and nails can be trimmed, the hair under the arm-pit be removed and those below the navel be cut. He ordered us not to leave them unattended for more than forty days.

In the version of An-Nasa’i it is stated that the Prophet ﷺ fixed that period for these acts. The same report has been cited by Ahmad, Abu Dawûd, and At-Tirmidhi.

However, to shave part of the hair on the head before *Iharm* is not prescribed by the *Shari’ah* what- soever.

It is not allowed to shave the Beard:

To shave one’s beard or trim it is forbidden at all times. Contrary to this, it is obligatory that one let his beard grow, as reported by ‘Abdullâh bin ‘Umar رضى الله عنهما in the collection of Bukhâri and Muslim, the Prophet ﷺ said:

((خَالِفُوا الْمُشْرِكِينَ، وَفَرُّوا اللَّحْيَ وَاحْفُوا الشَّوَارِبَ))

“Oppose the polytheists, keep your beards grown and trim your mustaches.”

On the authority of Abu Hurairah رضى الله عنه, it is also reported by Muslim that the Prophet ﷺ said:

((جُزُوا الشَّوَارِبَ وَأَرْخُوا اللَّحْيَ، خَالِفُوا الْمُجُوسَ))

“Trim the mustaches and keep the beards grown. Oppose the Magians.”

Regrettably, it has been a fairly common deplorable practice today that many people oppose this *Sunnah* related to the beard and exert efforts in making themselves resemble the disbelievers and women. Such a conduct on the part of the learned is much more regrettable. May Allâh guide us and all Muslims to abide by the *Sunnah*, and stick firmly to it and propagate it even if many people dislike that. Allah is All-Sufficient for us and He is the Best Patron. There is no power or authority except with Allâh عز وجل, the All-Great.

A pilgrim should then dress himself in two seamless, cloth sheets; the *Izaar* to be wrapped about the waist and the *Ridaa* on the upper part of the body. It is desirable that both the sheets be white and clean. It is also desirable that one should take on *Ihrâm* with his slippers or sandals. There is the saying of the Prophet ﷺ :

((وَلْيَحْرِمَ أَحَدُكُمْ فِي إِزَارٍ وَرِدَاءٍ وَنَعْلَيْنِ)).

“Everyone should put on *Ihrâm* with two sheets, *Izaar* and *Ridaa* (one round the waist and the other on the upper part of the body) and sandals.” (This *Hadith* has been reported by Imam Ahmad.)

A woman may enter into the *Ihrâm* in any dress:

It is permissible for a woman to use a garment that is black, green, brown, or of any colour in the state of *Ihrâm*. She should, however, ensure that her dress does not resemble that of males. As for those women who insist on a green or black dress for a woman's *Ihrâm*, there is no basis in *Shari'ah* for this act.

After bath, cleaning and dressing in the *Ihrâm*, one should intend in his heart what he wants to perform — *Hajj* or '*Umrah*. For the Prophet's ﷺ directive is:

((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى))

“Deeds are dependent upon intention and one gets whatever he intends.”

According to the *Shari'ah* one should express his intention verbally. If one intends to perform '*Umrah*, he should say: "*Labbaik 'Umrah*" or "*Allâhumma Labbaik 'Umrah*", If one intends to perform *Hajj*, he should say: "*Labbaik Hajj*" or "*Allâhumma Labbaik Hajj*", for this was the very practice of the Prophet ﷺ. Preferably this intention should be expressed after one boards his transport. For the Prophet ﷺ had uttered "*Labbaik*" after he had mounted his transport and it had already moved from the *Mîqât*. This is the most proper view held by the scholars.

It is a heresy to utter intention except *Ihrâm*'s:

The expression of verbal intention is approved by *Shari'ah* only for *Ihrâm*, for there is a definite *Hadith* to this effect by the Prophet ﷺ. However, there is no ruling for expressing verbal intention while performing prayers, *Tawâf* or any other act of worship. For example, it should not be said: "I intend to perform this prayer" or "I intend to perform *Tawâf*." To express such a verbal intention is a manifest heresy. In other words, to say any other worship intention aloud is a sinful act. Had a verbal intention been approved by the *Shari'ah*, the Prophet ﷺ would have definitely instructed so or demonstrated it through his deed or saying. And our righteous predecessors would have done the same. However, since this practice does not have its origin in the *Sunnah* of the Prophet ﷺ or his noble Companions, it is obviously a blameworthy innovation. And there is a saying of the Prophet ﷺ:

((وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بَدْعَةٍ ضَلَالَةٌ))

“The worst of all acts are innovations and each newly invented matter is a misguidance.” (Muslim)

An account of the *Mîqât*:

There are five *Mîqât*:

1. The *Mîqât* for the people of Al-Madinah is Dhul-Hulaifah which is now called Abyar Ali.
2. For the people of Syria, the *Mîqât* is Juhfah. It is a desolate village near Rabigh. Now the people put on their *Ihrâm* from Rabigh. However, those who put on their *Ihrâm* at Rabigh, are considered to have the right *Mîqât* because Rabigh is situated a little before Juhfah.
3. For the people of Najd their *Mîqât* is Qarn-ul-Manazil which is now known as As-Sail.
4. For the people of Yemen, their *Mîqât* is Yalamlam.
5. For the people of Iraq, their *Mîqât* is Dhat 'Irq.

These *Mîqât* were determined by the Prophet ﷺ and they are binding to their people and whoever passes by them on the way to *Hajj* or '*Umrah*.

It is forbidden for a Pilgrim to pass through *Mîqât* without being in *Ihrâm*:

The Prophet ﷺ fixed these places as *Mîqât* for the inhabitants of the respective places. It applies to all those who pass through these *Mîqât* with the intention to perform *Hajj* or '*Umrah*. For anyone who passes through these *Mîqât* going to Makkah for performing *Hajj* or '*Umrah*, it is imperative to put on *Ihrâm*. He should not move any further without putting on *Ihrâm*, no matter whether he travels by land or by air. For, while fixing these places as *Mîqât* the Prophet ﷺ had laid down a general rule:

((هُنَّ لَهُنَّ، وَلَمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ))

“These *Miqât* are binding for the inhabitants of these places and also for those who pass by these places with an intention to perform *Hajj* and ‘*Umrah*.’”

Someone who is going by air to Makkah with the intention to perform *Hajj* or ‘*Umrah*, should take a bath before boarding the plane. When the plane reaches near the *Miqât*, he should put on the *Ihrâm* and if there is time, he should recite *Labbaik* for ‘*Umrah* and if there is very little time, he should recite *Labbaik* only for *Hajj*. If someone puts on *Ihrâm* before boarding or before reaching the *Miqât*, there is no blame on him. However, he should not intend the rites or recite *Labbaik* unless he reaches the *Miqât* or near to it. For the Prophet ﷺ put on the *Ihrâm* at *Miqât*. It is, therefore, a binding duty upon the Muslim, to follow the Prophet ﷺ in all the religious matters, as Allâh says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example.” (33:21)

The Prophet ﷺ said in his *Hajjat-ul-Wadâ’* (Farewell Pilgrimage) sermon:

((خُذُوا عَنِّي مَنَاسِكَكُمْ))

“Learn from me your *Hajj* rituals.”

However, one who does not intend to perform *Hajj* or ‘*Umrah*, for example, a woodchopper or postman or businessman, need not put on *Ihrâm* while going to Makkah. If he so desires, it is up to him. Regarding *Miqât*, the Prophet ﷺ ruled:

((هُنَّ لَهُنَّ، وَلَمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ))

“These *Mîqât* are binding for the inhabitants of these places and for those who pass by these places with an intention to perform *Hajj* and ‘*Umrah*.”

What is meant by the Prophet’s statement is that for the one who passes through these *Mîqât* and does not intend to perform *Hajj* or ‘*Umrah*, it is not binding on him to put on *Ihrâm*. Indeed this is a great blessing and convenience for Allâh’s slaves. Praise and thanks be to Allâh.

The above point is supported further by the fact that when the Prophet ﷺ came to Makkah at the time of its conquest, he was not in the state of *Ihrâm*, rather, he was wearing a helmet (*Mighfar*) on his head. For, he had come to Makkah then, not with the intention to perform *Hajj* or ‘*Umrah* but to take over Makkah and to uproot polytheism from there.

As for those who live inside the *Mîqât* areas, such as the residents of Jeddah, Umm Salam, Bahra, Sharai’, Badr, Masturah, etc., they are not required to go to one of the *Mîqât* for putting on *Ihrâm*. Rather, their own houses are their *Mîqât*. They should put on *Ihrâm* there when they intend to perform *Hajj* or ‘*Umrah*.

However, if someone has a second house outside the *Mîqât*, he is free to put on *Ihrâm* at the *Mîqât* or at his house which is nearer to the *Mîqât* toward Makkah. For, it is reported by ‘Abdullâh bin ‘Abbas رضى الله عنهما that while speaking about the *Mîqât* the Prophet ﷺ made a general point:

((وَمَنْ كَانَ دُونَ ذَلِكَ فَمَهْلُهُ مِنْ أَهْلِهِ، حَتَّى أَهْلُ مَكَّةَ يُهْلُونَ مِنْ مَكَّةَ))

“Those who live inside the *Mîqât*, their houses are the place for their *Ihrâm*; even the Makkans can put on *Ihrâm* in Makkah itself.” (Bukhâri and Muslim).

However, those who exist inside the Sacred precincts (*Haram*) and intend to perform ‘*Umrah*, they should go out of it and return having putting on *Ihrâm* for ‘*Umrah*. When

'Aishah رضى الله عنها expressed her desire to perform 'Umrah, the Prophet ﷺ directed her brother 'Abdur-Rahman to take her outside the limits of the Sacred precincts and get her into the state of *Ihrâm*. One thus learns that one intending to perform 'Umrah cannot put on *Ihrâm* within the Sacred precincts. Rather one should go outside its limits. This *Hadith*, however, particularizes the earlier *Hadith* narrated by 'Abdullâh bin 'Abbas رضى الله عنهما. Also, it clarifies that the Prophet's ﷺ directive to the Makkans to put on *Ihrâm* in Makkah was special for *Hajj*; so it does not apply to 'Umrah. For had it been permissible to put on *Ihrâm* for 'Umrah inside the Sacred precincts, the Prophet ﷺ would have granted 'Aishah رضى الله عنها permission to put on the *Ihrâm* and would not have asked her to go outside the sacred limits. This is an indisputable proof, hence the same opinion is held by all orthodox scholars ('*Ulama*). This is the safest course for a Muslim as it agrees with both of the *hâdiths*.

To perform many 'Umrahs after Hajj is not encouraged by the Shari'ah:

There is no basis in the *Shari'ah* for this practice of some people who frequently perform 'Umrah after having completed *Hajj* by moving out to Tan'im or Ji'rânah if they have already performed 'Umrah before *Hajj*. Such a practice is unapproved and baseless. It is related in authentic reports that post-*Hajj* 'Umrah is not a desirable act.

For the Prophet ﷺ and his Companions did not perform 'Umrah after they completed *Hajj*. As to 'Aishah's performance of 'Umrah from Tan'im, it was simply owing to the fact that when arriving in Makkah her menses started and she could not perform 'Umrah. She, therefore, sought the Prophet's permission for another 'Umrah in lieu of the 'Umrah for which she had put on *Ihrâm* at the *Miqât*, but could not complete because of menses; accordingly, the

Prophet ﷺ granted her permission. She thus performed two 'Umrah, the first one along with Hajj and the second one from Tan'im. So anyone having the same excuse as 'Aishah رضي الله عنها had, is entitled to perform 'Umrah after Hajj. But one should act in accordance with the commands as it would bring convenience for the Muslims.

Undoubtedly, the pilgrims pre-occupation with this new 'Umrah puts everyone to inconvenience and results in overcrowding and traffic accidents. After all, such a practice is contrary to the Prophet's Sunnah.

One Reaching Mîqât at a Time other than the Hajj Season:

Let it be known that those arriving at Mîqât belong to either of these two categories:

1. If they arrive there at a time other than the Hajj season such as in the months of Ramadan and Sha'ban, they should put on *Ihrâm* making the intention for 'Umrah and they should recite "*Labbaik 'Umrah*" or *Allâh umma Labbaik 'Umrah*". Then in the manner of the Prophet ﷺ, they should recite *Labbaik*:

((لييك اللهم لييك , لييك لا شريك لك لييك ان الحمد والنعمة لك
والملك - لا شريك لك))

Labbaik Allâhumma labbaik. Labbaik laa shareeka laka labbaik. Innal-hamda wan-ni'mata laka wal mulk. Laa shareeka lak.

"I am here O Allah, I am here. I am here, You have no partner, I am here. Verily, all praise, grace and dominion are Yours, and You have no partner."

One should continue reciting it and remembering Allâh until he reaches the House of Allâh. On reaching there, one should stop reciting *Talbiyah* and perform *Tawâf* of the

Ka'bah seven times, offer two *Rak'at* of prayer behind *Maqâm-Ibrahîm* (the station of Ibrahîm) and then go towards *As-Safa*. One should traverse between *As-Safa* and *Al-Marwah* seven times, then shave his head or shorten the hair. This marks the completion of '*Umrah*. All the restrictions binding to one as a result of *Ihrâm* will now be lifted and become perfectly lawful.

2.The other category is the one who reaches *Miqât* in the months of *Hajj* i.e. *Shawwal*, *Dhul-Qa'dah* and the first ten days of *Dhul-Hijjah*. Such a person is free to opt for any of these three options: Only *Hajj*, only '*Umrah* or both together. For when the Prophet ﷺ arrived at *Miqât* in the month of *Dhul-Qa'dah* at the time of his Farewell pilgrimage, he let his Companions choose any of these three option.

A Pilgrim with Sacrificial Animal in the months of Hajj should intend *Qirân* (accompanied Hajj) and the one without it, *Tamattu'* (enjoyable Hajj) :

According to *Sunnah* if a pilgrim does not have a sacrificial animal, he should put on *Ihrâm* only for '*Umrah* and perform all the rites in a way that a person does in performing '*Umrah* in non-*Hajj* season. For the Prophet ﷺ had directed his Companions to make their *Ihrâm* exclusively for '*Umrah* as they approached *Makkah*. The Prophet ﷺ reiterated the same point on reaching *Makkah*. Accordingly the Companions performed *Tawâf* (circumambulating the *Ka'bah*) and *Sa'y* (walking between *Safa* and *Marwah*) and in line with the Prophet's ﷺ command, they shaved their heads which marked the lifting of prohibitions during *Ihrâm*. As for those who possessed the sacrificial animals, he directed them to remain in the state of *Ihrâm* till the day of the Sacrifice. Those who arrive there along with the sacrificial animal, should put on *Ihrâm* for both *Hajj* and '*Umrah*, as is

recommended by the *Sunnah*. The Prophet ﷺ had brought with him the sacrificial animal and did as above. Moreover, he directed all such Companions who had brought the sacrificial animals, to do the same. And while putting on *Ihrâm* for 'Umrah he recited 'Labbaik' for 'Umrah and *Hajj* and was relieved of the restrictions during *Ihrâm* after sacrificing the animal on the day of sacrifice.

Whoever brings the sacrificial animal and is in *Ihrâm* only for *Hajj* (Isolated *Hajj*) should continue in the same state and be free of restrictions like a *Qarin* pilgrim on the day of sacrifice.

From the above details we learn that one who has put on *Ihrâm* only for *Hajj* or for both *Hajj* and 'Umrah and does not have the sacrificial animal, it is not proper for him to continue in the state of *Ihrâm*, rather, in accordance with the *Sunnah*, he should have *Ihrâm* for 'Umrah, and be relieved of all the restrictions after *Tawâf*, *Sa'y* and shortening of the hair. For the Prophet ﷺ had instructed the same to his Companions who did not have the sacrificial animal. However, whoever arrives very late and might miss *Hajj*, it is permissible for him to perform both *Hajj* and 'Umrah in the same *Ihrâm*.

The Conditional *Ihrâm*:

If someone in *Ihrâm* fears that he would not be able to perform *Hajj* owing to his illness or his enemy, he should add this condition to his intention at the time of donning *Ihrâm*: "If I am prevented by an obstacle, my place of freedom from this state will be wherever You hold me up." This was reported by Duba'ah the daughter of Zubair. She said: "O Messenger of Allâh! I intend to perform *Hajj*. However, I am ill." The Prophet ﷺ directed her to perform *Hajj* with the conditional statement that she would be free from *Ihrâm* wherever she faced an obstacle. One thus learns that if a person in *Ihrâm* is obstructed by illness or enemy, it is

permissible for him to be free of his state of *Ihrâm* and he will not have to pay ransom for it.

Hajj of children:

It is perfectly all right for a child to perform *Hajj*, as is borne out by 'Abdullâh bin 'Abbas's رضي الله عنهما report in *Sahih Muslim*. A woman, while presenting her child to the Prophet ﷺ asked: "O Messenger of Allâh! Is there *Hajj* for this (child)?" He replied: "Yes! And you will get the reward."

Also there is Sa'ib bin Yazid's report in *Sahih Bukhâri* that he performed *Hajj* along with the Prophet ﷺ at the age of only seven years. However, such *Hajj* would be regarded as only a *Nafl* (voluntary) and not a fulfillment of the religious duty. The same holds true for slave men and slave girls in that their *Hajj* would also be reckoned as a *Nafl*, and not the compulsory duty. This point is made clear in the *Hadith* narrated by 'Abdullâh bin 'Abbas رضي الله عنهما. He said that the Prophet ﷺ said:

((أَيُّمَا صَبِيٍّ حَجَّ، ثُمَّ بَلَغَ الْجَنَّةَ فَعَلَيْهِ أَنْ يَحُجَّ حَجَّةً أُخْرَى، وَأَيُّمَا عَبْدٍ حَجَّ ثُمَّ أُعْتِقَ فَعَلَيْهِ حَجَّةً أُخْرَى))

"If a child performs *Hajj*, he should perform it again after he attains adulthood. And if a slave performs *Hajj*, he should perform it again after being free."

If a child does not have full understanding, his guardian would express intention for *Ihrâm*. He can remove the child's seamed clothes and recite on his behalf "*Labbaik*" and the child will be regarded in the state of *Ihrâm* after his seamed clothes have been removed and the *Ridaa* and *Izaar* have been put on. Things that are forbidden for an adult during *Ihrâm* will be also forbidden for such a child. Likewise, a girl who does not have full understanding, her guardian would express intention of *Ihrâm* on her behalf and recite "*Labbaik*." Thus, she will be regarded in the state of *Ihrâm*. As long as the girl is

in the state of *Ihrâm*, all such things forbidden in *Ihrâm* would be forbidden for her as if she were a woman. It is essential that their bodies and clothes should be pure and clean at the time of doing *Tawâf*. For *Tawâf* is similar to the prayers which should be performed in the state of purity.

If the boy and the girl are mature enough, they would put on *Ihrâm* with the consent of their guardian and take a bath, and apply perfume, etc. They do all of this in the same manner as an adult does at the time of putting on *Ihrâm*. Their guardian should supervise these rites and fulfil their need, whether the guardian is a father, a mother or someone else. As to those rites which children cannot do on their own, they can be performed by their guardian, for example, casting the pebbles. However, they themselves will have to perform all the other rites such as standing at 'Arafât, spending the night at Mina and Al-Muzdalifah and performing *Tawâf* and *Sa'y*, they may be carried in the arms for performing these rituals. In such a condition the person carrying them cannot perform his *Tawâf* at the same time. Rather, he would make the intention on behalf of such children for performing *Tawâf* and *Sa'y*. Then he would perform these rites for himself independently. This is in order to take every possible caution and to follow this saying of the Prophet ﷺ:

((دَعُ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ))

“Follow what is certain and abandon the doubtful.”

However, if the person carrying the child makes intention for both his and the child's *Tawâf* and *Sa'y*, it also suffices according to an authentic view. For the Prophet ﷺ had not directed that woman to perform separate *Tawâf* for the child when she asked the Prophet ﷺ. Had it been necessary, he would have definitely instructed her.

Mature boys and girls should be told about cleanliness, purity and impurity before they start performing *Tawâf*. The same is applicable to the adults in *Ihrâm*. The guardian acting on behalf of a small boy or girl is not obliged to put on *Ihrâm*, for it is a *Nafl* act. If he does so, it would bring him reward and if he does not do so, there is no sin in that.

Permitted and Forbidden things in the State of *Ihrâm*:

Having made intention for *Ihrâm* it is no longer permissible for a male or female to shave or cut hair or nails or apply perfume. Especially, it is not permitted for a male to wear any seamed garment such as shirts, trousers, socks, etc. If he cannot get a sheet around the waist, he can put on a *Surwal* (trousers). Similarly, one who does not have slippers or sandals may put on leather socks (*Khuff*) without cutting them. This point is drawn from 'Abdullâh bin 'Abbas's report recorded in the *Hadith* collections of both Bukhârî and Muslim that the Prophet ﷺ said:

((مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ)).

“Whoever cannot find slippers or sandals (*Na'l*) may put on the leather socks (*Khuff*), and whoever cannot find an *Izaar* (lower *Ihrâm* sheet) may put on the trousers (*Surwal*).”

As for 'Abdullâh bin 'Umar's report which says that one may put on leather socks after cutting them, if need be, it stands abrogated. For when the Prophet ﷺ was asked in Al-Madinah as to what clothes should be worn by someone in *Ihrâm*, he made the above directive as found in Ibn 'Umar's report. However, later in the 'Arafât sermon he said that one may keep on wearing *Khuffs* if he does not have sandals. He did not say that *Khuffs* should be cut. Some of those present at that time were not around when the Prophet ﷺ had issued the above-quoted directive in

Madinah. And we know that it is not permissible to delay a point in the event of need. Hence it proves that the command related to cutting *Khuffs* stands abrogated. Had it been a necessary condition, the Prophet ﷺ would have certainly spelled it out.

For one in the state of *Ihrâm* it is permissible to wear such *Khuffs* which are below the ankle in that they are similar to sandals. It is also permissible for such a person to tie a knot around the *Izaar* (lower sheet) around his waist and to fasten it with a thread. For there is nothing that disallows it. Likewise, such a person can take a bath, wash his head and scratch it gently. As a result of this scratching, if something (hair) falls off, there is nothing wrong with that.

It is forbidden for a woman in *Ihrâm* to use a separate cloth for the face, such as the veil, or hand gloves. For the Prophet ﷺ said:

((لَا تَتَّقِبِ الْمَرْأَةُ وَلَا تَلْبَسِ الْقَفَازِينَ))

“A woman in *Ihrâm* should not put on a veil on her face or wear gloves (*Quffâz*).” (Bukhâri).

Quffâz stand for a cloth spun from wool or cotton for the hand. However, other sewn clothes such as shirts, trousers and socks are permitted for women. Likewise, she may cover her face with her head scarf, if she is near non-related men. If the head scarf is attached to her face, there is nothing wrong with it. There is a statement of ‘Aishah رضی الله عنها that when caravans of men passed by them, while they were on *Hajj* with the Prophet ﷺ, and when they appeared face to face with men, women would lower their head scarf on their faces and once men had moved away, they would uncover their faces. (Abu Dawûd, Ibn Mâjah and Ad-Darqutni).

Similarly, it is permissible for them to cover their hands with some cloth when male strangers are around. It is binding on them in such an event to cover their faces and hands. For in accordance with the commandment of Allah, these parts are the ones which need to be covered.

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ﴾

“...and not to reveal their adornment except to their husbands.” (24:31)

Both hands and face reflect the feminine beauty and faces are more attractive than the hands. This is alluded to in this Qur’anic verse:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ﴾

“And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts.” (33:53)

There is no basis for having an appendage to the head scarf as many women do. It is done so that the head scarf does not touch the face. Had it been desirable the Prophet ﷺ would have certainly advised his *Ummah* to do so. He would not have been silent on this point.

It is permissible for man and woman in *Ihrâm* to wash their clothes of *Ihrâm* and to replace them with another set of *Ihrâm*. However, it is not permitted to wear any clothes stained with saffron. For the Prophet ﷺ forbade it, as reported by ‘Abdullâh bin ‘Umar.

It is essential for one in the state of *Ihrâm* to shun idle talk, sinful acts and wrangling, as commanded by Allâh:

﴿الْحَيْجُ أَشْهَرُ مَعْلُومَتٍ فَمَنْ فَرَضَ فِيهِنَّ الْحَيْجَ فَلَا رَفَثَ وَلَا فُسُوفَ وَلَا جِدَالَ فِي الْحَيْجِ﴾

“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 Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj* (therein by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*.” (2:197)

The same point is made in the *Hadith*, where the Prophet ﷺ said:

((مَنْ حَجَّ فَلَمْ يَرُفْثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ))

“Whoever performs *Hajj* and does not indulge in obscenity (*Rafath*) or transgression (*Fusuq*) would return like a new born (free of sins).”

Rafath means sexual intercourse and idle talk and useless deeds. *Fusuq* means sin in general. *Jidâl* means wrangling over a pointless thing.

However, a debate for upholding truth and for checking falsehood in a befitting manner is not merely allowed, rather there is a directive to do so, as Allâh says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْ لَهُم بِالَّتِي هِيَ أَحْسَنُ﴾

“Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Inspiration and the Qur’ân) and fair preaching, and argue with them in a way that is better.” (16:125)

It is forbidden for a male in the state of *Ihrâm* to cover his head or face with anything that can cling to it, such as a cap or turban, etc. For a Companion had died of a blow from a camel on the day of ‘*Arafah* and regarding his funeral the Prophet ﷺ directed:

((اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفَّنُوهُ فِي ثَوْبَيْهِ، وَلَا تَحْمُرُوا رَأْسَهُ وَوَجْهَهُ)).

“Wash his body with water and *Sidr* (*Nabk* leaves) and shroud him in his two pieces of cloth (in his *Ihrâm*), and do not cover his head and face, for he would rise on the Last Day reciting ‘*Labbaik*.’” (Agreed upon)

However, there is nothing wrong in sheltering oneself under the roof of a car, or using an umbrella. The same holds true for using tents and trees. We know from an authentic *Hadith* that the Prophet ﷺ was provided with a shade of cloth while he was stoning *Jamratal ‘Aqabah*. It is also approved by another authentic *Hadith* that a tent was erected for him at *Namirah* under which he remained seated till the sun set on the day of *‘Arafah*.

It is forbidden for the male and the female in the state of *Ihrâm* to hunt the animals on the land, to participate or help in hunting, to drive the animals for hunting, to marry, to have sexual intercourse, to propose to a woman or to touch any woman with passion. This point is made clear in a *Hadith* reported by *Uthman رضي الله عنه*, where the Prophet ﷺ said:

((لَا يَنْكِحُ الْمُحْرِمُ، وَلَا يُنْكَحُ، وَلَا يَخْطُبُ))

“A *Muhrim* should neither marry himself, nor should he have marriage performed on his behalf, nor should he propose.” (Muslim)

There is no ransom, if someone in the state of *Ihrâm* puts on a hemed cloth or covers his head or uses perfumes by mistake or out of ignorance. He should remove them as soon as he remembers, or someone should tell him. Likewise, according to authentic reports, there is no ransom for one in *Ihrâm* who shaves or cuts his hairs or nails by mistake or out of ignorance.

A Muslim, whether in the state of *Ihrâm* or not, whether male or female, is forbidden to hunt animals or to help in

hunting through gesture or weapons or to drive the animals for hunting in the Sacred area. It is also forbidden to cut down trees or to pluck the greenery. Also they cannot pick up a lost item lying on the ground in the Sacred precincts, unless one intends to declare it. For the Prophet ﷺ said:

((إِنَّ هَذَا الْبَلَدَ - يَعْنِي مَكَّةَ - حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَجَرُهَا، وَلَا يَنْفَرُ صَيْدُهَا، وَلَا يُخْتَلَى خِلَافَهَا، وَلَا تَحُلُّ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ)).

“This town (Makkah) is Sacred till the Last Day as ordained by Allâh. Its trees are not to be cut down nor its animals be driven away nor its greenery be cut. It’s dropped items on the ground are not to be picked up by someone other than he who intends to declare it.”

Greenery stands for fresh vegetation. Both Mina and Al-Muzdalifah fall within the Sacred precincts whereas ‘Arafât does not belong to this area.

CHAPTER THREE

What should a Pilgrim do upon arriving in Makkah

When a pilgrim arrives in Makkah it is desirable for him to take a bath before entering the town. It was the practice of the Prophet ﷺ. Upon reaching *Al-Masjid-al-Harâm* (the Sacred Mosque) in accordance with the *Sunnah*, one should step in first with the right foot and recite the following invocation:

((بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ،
وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ)).

Bismillâhi wassalaatu wassalaamu ala rasoolillâh, a'udhu billâhil Adheemi wa biwajhi hil kareemi wa Sultaanihil qadeemi minash shaitaanir rajeem, Allâhumm-aftah li abwaaba rahmatika.

"With the Name of Allâh and peace and blessings be upon Allâh's Messenger. I seek refuge with Allâh the All-Mighty, by His Noble Face and His most ancient rule and authority, against the accursed Satan. O Allâh! Open the gates of Your Mercy for me."

The same invocation should be recited at the time of entering all other mosques. To the best of my knowledge, there is no specific supplication prescribed by the Prophet ﷺ when one enters *Al-Masjid-al-Harâm* (the Sacred Mosque).

Entering *Al-Masjid-al-Harâm* (the Sacred Mosque) and *Tawâf*:

On approaching the *Ka'bah*, the pilgrim, if he intends to perform *Hajj At-Tamattu'* or '*Umrah*, should stop the recitation of *Labbaik* before starting *Tawâf*. He should first face the *Hajr-al-Aswad* (Black Stone), touch it with his right hand, and if possible, kiss it. In so doing, he should not, however, push anyone or put anyone to

inconvenience. At the time of touching it, he should say: *Bismillâh, Allâhu Akbar* "In the Name of Allâh. Allâh is Most Great". If it is difficult to kiss the stone, he should touch it with his hand or a stick and then kiss one's hands or stick. If even this is difficult to do, he should make a gesture to the Black Stone and say: *Allâhu Akbar* "Allâh is All-Great." However, he should not kiss the thing with which gesture is made with towards the stone. One should start *Tawâf* of the *Ka'bah* from his left side. It is better if one recites the following supplication at the start of *Tawâf*:

((اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ)).

Allâhumma imaanan bika wa tasdiqan bikitaabika wa wafa'an bi ahdika wattiba'an lisunnati Nabiyika Muhammadin ﷺ.

"O Allâh! I do so with faith in You, believing in Your Book, honouring the Promise to You and following the *Sunnah* of Your Messenger Muhammad ﷺ."

The above practice is inherited from the Prophet ﷺ. The *Tawâf* consists of seven rounds. *Ramal* (brisk pace) should be done in the first three rounds. This practice is to be followed in the *Tawâf* one performs on arriving in Makkah, no matter whether this *Tawâf* is for 'Umrah or *Hajj At-Tamattu'* or *Hajj Al-Qirân*. In the remaining four rounds one should move at the normal pace. Each round commences and finishes at the *Hajr-al-Aswad* (Black Stone). "*Ramal*" means to walk at a brisk pace. One should do *Idtiba'* in the whole *Tawâf*. This practice of *Idtiba'* is not to be followed in all other *Tawâf* (that are not for Hajj or 'Umrah). *Idtiba'* stands for putting the sheet under one's right armpit and its two edges on the left shoulder, (i.e. to uncover the right shoulder).

If one is in doubt about the number of rounds of *Tawâf* he has performed, he should reckon on the lower figure. For example, if one is not sure whether he has taken three or

four rounds, he should reckon it as three. The same holds true for *Sa'y*. After accomplishing *Tawâf* one should cover the right shoulder with the sheet (i.e. before offering two *Rak'at* of prayer after *Tawâf* one should put the sheet on both shoulders and let its corners hang on one's chest).

Veiling and giving up the display of beauty is compulsory for women:

It is essential for women to avoid performing *Tawâf* while applying perfume and displaying their beauty. While in the state of performing *Tawâf* it is imperative for them to veil themselves and avoid the display of beauty. This becomes more important when they mix with males. For women are worth-veiling and cause temptation. Since a woman's face displays her beauty most, it is not permissible to disclose it in front of anyone who is alien to her (i.e. other than one with whom her marriage is prohibited for blood relation). Allâh says:

﴿وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ﴾

“... and not to reveal their adornment except to their husbands.” (24:31)

If at the time of kissing the *Hajr-al-Aswad* (Black Stone), the males are looking at them, they should not uncover their face. If there is no room for them to kiss or touch the *Hajr-al-Aswad* (Black Stone), it is not permissible for them to wrangle with men. They should rather follow behind the males and perform *Tawâf*. This is much better for them than getting close to males in trying to perform *Tawâf* nearer to the *Ka'bah*. The former would earn them greater reward. *Ramal* and *Idtiba'* are to be followed only in this particular *Tawâf*. For the Prophet ﷺ followed this practice in his first *Tawâf* when he arrived in Makkah. *Ramal* and *Idtiba'* are not necessary for women.

One in the state of *Ihrâm* should avoid impurity and uncleanness. One should surrender oneself totally to his

Rabb (Lord). While performing *Tawâf* one should remember Allâh much and recite supplications. If one recites the Qur'ân, it is much better.

No Specific Supplication for *Tawâf* and *Sa'y*:

It is not binding on one to recite a particular supplication in *Tawâf* or *Sa'y*, be it in the first one or the later one. There is no basis in *Shari'ah* for the practice of those who have invented a particular supplication for each round of *Tawâf* and *Sa'y*. It suffices for one to recite any supplication which one recalls. Upon arriving at *Rukn Yamaani* (the Yemenite Corner) one should say: “بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ (*Bismillâh, Allâhu Akbar*) In the Name of Allah. Allah is Most-Great” and touch it with his right hand. However, one should not kiss it nor should one kiss his hand. If it is difficult to touch the *Rukn Yamaani*, one should continue performing *Tawâf* and make no gesture towards it. Nor should one say: “Allah is Most-Great” while facing it. For, to the best of my knowledge this was not the practice of the Prophet ﷺ. It is desirable to recite the following supplication while walking between *Rukn Yamaani* and *Hajr-al-Aswad* (the Black Stone):

﴿ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ ﴾

Rabbana aatina fiddunya hasanah wa fil aakhirati hasanah wa qina 'adhaban naar.

“O our Lord! Grant us the good in this life and in the Next Life and save us from the penalty of Fire.”

While facing *Hajr-al-Aswad* (the Black Stone) one should touch it, kiss it and say: “Allâh is Most-Great.” If touching or kissing is difficult, one should make a gesture towards it whenever facing it and say: “Allâh is Most-Great.” There is nothing wrong in performing *Tawâf* from behind the *Maqâm Ibrahim* (Station of Ibrahim) and the Zam Zam well, especially when there is much crowding. The whole *Al-Masjid-al-Harâm* (the Sacred Mosque) is a place for

performing *Tawâf*. Even if one makes *Tawâf* on the structures (roofs) of the Mosque, it is permissible. However, if it is possible, it is better to perform it nearer to the *Ka'bah*. Again, if it is possible, one should offer two *Rak'at* of prayer after finishing *Tawâf* at Ibrahim's Station. If this is not possible due to overcrowding, one should perform it in any part of the Mosque. In the two *Rak'at* one should recite *Sûrah Al-Kâfirûn* and *Sûrah Al-Ikhlâs* after *Sûrah Al-Fâtihah*. For this was the practice of the Prophet ﷺ. After finishing *Tawâf* one should turn towards the *Hajr-al-Aswad* (Black Stone), and if possible, in accordance with the Prophet's practice, touch it with the right hand and then move towards Mount As-Safa and after mounting it, stand on it, to perform the *Sa'y*.

Sa'y and its rituals:

If possible, it is better to ascend on top of Mount As-Safa as it is desirable to face the *Qiblah*, while remembering Allâh and reciting the following supplication:

((لَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُعِيبُ وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ، أَنْجَزَ وَعَدَهُ ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ))

La ilaha illallahu wallahu akbar, la ilaha illallahu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu, yuhyee wa yumeetu, wa Huwa ala kulli shai'in Qadeer, la ilaha illallâhu wahdahu, anjaza wa'dahu, wa nasara 'abdahu wa hazamal ahzaaba wahdahu.

"There is no true God but Allâh and Allâh is Most-Great. There is no true God but Allâh. He is One, having no partner. And to Him belongs the kingdom and all praises. He causes life and death. He has authority over everything. There is no true God but Allâh alone. He fulfilled His promise, helped His slave and He Alone defeated the *Ahzâb* (all the disbelieving communities)."

Then one should raise both the hands and make as many supplications as possible. These supplications can be recited thrice. After descending one should move towards Mount Al-Marwah. On reaching the first green-light sign, the males should walk at brisk pace until they reach the other green sign. However, women should not do so. They should simply walk throughout. Then one should mount Al-Marwah or stand beside it. If it is possible to mount it, it is better. One should recite the same supplication said at As-Safa, at Al-Marwah.

After descending it, one should walk and move at a brisk pace at the designated place and reach As-Safa. It should be done seven times. To walk towards one side is reckoned as one *Sa'y* trip and to return is another. The Prophet ﷺ did the same and said:

((خُذُوا عَنِّي مَنَاسِكَكُمْ))

“Learn from me your *Hajj* rites.”

As far as possible one should remember Allâh and pray during *Sa'y* and avoid all impurity. It is permissible for one to perform *Sa'y* while one is not in the state of *Wudu* (ablution). If a woman after *Tawâf* has her menstruation or post childbirth blood and performs *Sa'y*, it would be acceptable. For ritual purity is not a pre-condition for *Sa'y*, as stated earlier. Ritual purity for *Sa'y* is a desirable thing. After completing *Sa'y* one should shave his hair, or shorten it. It is better for a male to shave his hair. However, if one shortens his hair in *'Umrah* and shaves his head completely in *Hajj*, it is preferable. However, if he arrives in Makkah at a time closer to *Hajj*, it is better for him to shorten his hair so that he may shave his head completely in *Hajj*. The Prophet ﷺ and his Companions had arrived in Makkah on the 4th of Dhul-Hijjah. The Prophet ﷺ directed those who had not brought with them their sacrificial animals to get out of the state of *Ihrâm* and get their hair

shortened. He did not direct them to shave their heads completely. However, for *Hajj*, it is binding to get all the hair cut, for it is not permissible to cut or shave part of the head hair. For a woman, the *Shari'ah* ruling is that she should cut a few hairs. Only a handful of hair should be cut off. A woman should not cut her hair more than that, as men do.

Having performed these rites one completes '*Umrah*. It marks also the lifting of all restrictions which were in force during the state of *Ihrâm*. However, one who brings his sacrificial animal, would continue in the state of *Ihrâm* and would be relieved only after both '*Umrah* and *Hajj*.

As for the one who had donned *Ihrâm* for *Hajj* alone or for both *Hajj* and '*Umrah*, in accordance with the Prophet's *Sunnah*, he should take off the *Ihrâm* after '*Umrah*. He should follow the same code which is practised by the one performing *Hajj At-Tamattu'*. This does not, however, apply in case one has brought the sacrificial animal. For the Prophet ﷺ had told his Companions:

((لَوْلَا أَنِّي سَقْتُ الْهَيْدِي لَأَخَلَّتْ مَعَكُمْ))

"If I had not brought the sacrificial animal I would have joined you in being relieved of *Ihrâm*."

If a woman has her monthly period or post childbirth blood after her *Ihrâm* of '*Umrah* she should not perform *Tawâf* unless she regains purity. Nor should she do *Sa'y* of As-Safa and Al-Marwah. Rather, she should defer it and on retaining purity she should perform *Tawâf* and *Sa'y* and cut some hair. This would mark the completion of her '*Umrah*. However, if she cannot regain purity before the 8th of Dhul-Hijjah, she should put on her *Ihrâm* at the place where she is staying and go to Mina just like all the others. This will confer on her the status of *Qârinah*. She would, like other pilgrims stand in 'Arafât, stone the Jamarat, spend the night at Al-Muzdalifah, stay in Mina, sacrifice the animal

and cut her hair in part. On regaining ritual purity she should perform *Tawâf* and *Sa'y* only once and this would count towards both her *Hajj* and *'Umrah*. According to the report of 'Aishah رضى الله عنها, she had her monthly period after putting on *Ihrâm* for *'Umrah* and she was directed by the Prophet ﷺ as follows:

((أفعلني ما يفعلُ الحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي)).

“You should do as other pilgrims do except performing *Tawâf* of the *Ka'bah*, which you can do when you regain ritual purity.”

When a menstruating or a woman with post childbith bleeding casts the pebbles and gets her hair cut, all the restrictions during the period of *Ihrâm* will be lifted, such as applying (lighty or unscented) perfume. The only restriction that remains in force is having sexual contact with her husband which will be lifted by completion of her *Hajj*. When she completes her *Hajj* like other women and performs *Tawâf* and *Sa'y* afterwards, she will be free to have sexual relations with her husband.

On the 8th of Dhul-Hijjah the residents of Makkah and those among the people of Makkah who intend to perform *Hajj* should put on *Ihrâm* for *Hajj* at their homes. For, while the Prophet ﷺ and his Companions were staying at Abtah, the Prophet ﷺ directed them to put on *Ihrâm* on the 8th of Dhul-Hijjah at their homes. The Prophet ﷺ did not direct them to go to *Ka'bah* and to put on *Ihrâm* there or near *Mizâb*. Likewise, he did not ask them to perform the Farewell *Tawâf* while going to Mina. Had it been part of the *Shari'ah*, he would have definitely instructed his Companions to do so. All goodness and success lies only in following the practice of the Prophet ﷺ and his Companions. As it is desirable to take a bath and apply perfume at the time of putting on *Ihrâm* near *Mîqât*, the same should be done at the time of putting on *Ihrâm* for *Hajj*.

CHAPTER FOUR

Going to Mina on 8th Dhul-Hijjah

After putting on *Ihrâm* for *Hajj* on the 8th of Dhul-Hijjah, it is the *Sunnah* to go to Mina before midnight or after it. Till stoning the *Jamratal-'Aqabah* (the devil) one should frequently recite *Talbîyah* (*Labbaik, Allâhumma Labbaik*). The pilgrim should offer the prayers of *Dhuhr*, *'Asr*, *Maghrib*, *'Isha* and *Fajr* at Mina. In accordance with the *Sunnah*, each prayer should be performed at its appointed time in *Qasr* (shortened form). They should not be combined together. There is, however, no *Qasr* for *Maghrib* and *Fajr* prayers. There is no distinction between the residents of Makkah and the others on this count. For the Prophet ﷺ had led *Qasr* prayers at Mina, *'Arafât* and *Al-Muzdalifah* in which both the residents of Makkah and others were present. He did not ask the residents of Makkah to perform prayers in full. Had it been necessary, the Prophet ﷺ would have definitely directed them to pray in full.

Going to 'Arafât:

On the day of *'Arafât*, the pilgrim should go from Mina to *'Arafât* after sunrise. In accordance with the *Sunnah*, they should stay at *Namirah* till midnight, if it is possible to do so. This may be done in order to follow the Prophet's footsteps. After midnight the *Imâm* or his deputy should deliver a suitable sermon regarding the day of *'Arafât* and the following day in order to instruct the pilgrim in *Shari'ah*. The speaker should exhort people to practise piety, sincerity in Faith and firm belief in the Oneness of Allâh. He should make them refrain from the forbidden things and ask them to adhere close to the *Qur'ân* and the *Sunnah*. He should urge them to take the *Qur'ân* and the *Sunnah* as the norm for resolving their matters. For all these points the Prophet's ﷺ practice should be

followed. After the sermon the pilgrim should pray *Zuhr* and *'Asr* together, in accordance with the Prophet's ﷺ practice, and *Qasr* with a single *Adhân* (Call to prayers) and two *Iqâmahs*. (Muslim).

Standing at 'Arafât and its rituals:

People should then stand at 'Arafât. Except for *Batne-Urnah*, the whole place is fit for standing. If possible, one should face the *Qiblah* and *Jabal Ar-Rahmah* (the Mount of Mercy). If it is not possible to face both, one should turn to the *Qiblah*. During his standing, the pilgrim should strive utmost in remembering Allâh, invoke Him and supplicate in every possible mode, wholeheartedly.

While supplicating one should raise both the hands, keep on reciting *Labbaik* and the *Qur'ân*. The recitation of the following supplication is much better as it is evident from this saying of the Prophet ﷺ:

((خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَأَفْضَلُ مَا قُلْتُ أَنَا وَالرَّسُولُونَ مِن قَبْلِي))

"The best supplication is on the day of 'Arafât and the best (supplication) that I and the Messengers preceding me have said is:

((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ))

"*La ilaha illallâhu wahdahu la shareeka lahu, lahul mulku wa lahul hamdu, yuhyee wa yumeetu, wa Huwa 'ala kulli shai'in Qadeer.*"

"There is no true god but Allâh. He is Alone, having no partner. To Him belongs the kingdom and all praises. He causes life and death and He has power over everything."

According to authentic reports, the Prophet ﷺ said that Allâh likes most the following four remembrances:

((سُبْحَانَ اللَّهِ))

Subhân Allâh (Allâh is All-Glorified)

((وَالْحَمْدُ لِلَّهِ))

Wal-Hamdu lillâh (All praise is to Allâh)

((وَلَا إِلَهَ إِلَّا اللَّهُ))

Wa lâ ilâha illallâh (There is no true god but Allâh)

((وَاللَّهُ أَكْبَرُ)).

Wallâhu Akbar (Allâh is Most-Great).

These utterances should be read frequently with full conviction at the depths of one's heart. Likewise, other supplications as endorsed by *Shari'ah* should also be recited. They should be especially offered at 'Arafât on this great day. One should make a selection of comprehensive supplications reiterating Allâh's remembrance, especially the following:

((سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ)).

Subhân Allâhi wa bihamdihi, subhân Allâhil Adheem.

"All glory to Allâh and all praise to Him. All glory to Allâh the All-Great."

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

La ilaha illa Anta subhânaka inni kuntu minadhaalimeen.

"There is no true god but You. Glory is to You. Verily I was one of the transgressors."

((لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النَّعْمَةُ، وَ لَهُ الْفُضْلُ، وَ لَهُ الشَّاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ الْكَافِرُونَ)).

La ilaha illallâhu, wa la na'budu illa iyyahu, lahun ni'matu, wa la hul fadlu, wa la huth thanaa'ul hasanu, la ilaha illallâhu mukhliseena lahuddeena, wa law karihal kaafiroon.

There is no true god other than Allâh and all of us worship Him Alone. For Him is the bounty and grace. And for Him Alone is the best praise. There is no true god other than Allâh. We make Faith exclusive to Him, even if the disbelievers dislike this.

((لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ))

“There is no power or strength except with Allâh.”

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

Rabbana aatina fiddunya hasanah wa fil aakhirati hasanah wa qina 'adhaaban naar.

“O our Lord! Grant us the goodness in this world and the goodness in the Hereafter and save us from the torment of the Fire.”

((اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَالْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ))

Allâhumma aslih li deeni alladhi huwa 'ismatu amri, wa aslih li dunyaaya allati feeha ma'ashee, wa aslih li aakhirati allati feeha ma'adee, waj'alil hayaata ziyadatan li fee kulli khairin, walmawta raahatan lee min kulli sharrin.

“O Allâh set aright my Faith which is the safeguard of my affairs. And set aright my world in which is my livelihood. And set aright my Hereafter which I have to return to. And make life an excess for me in every goodness and make my death a comfort against every evil.”

((أَعُوذُ بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ)).

A'udhu billâhi min jahdil balaa'i, wa darakish shaqaa'i, wa su'il qadaa'i, wa shamaatatil a'daa'i.

"I seek refuge with Allâh, against any severe trial and bad misfortune, and adverse judgement and satire of the enemies."

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَمِنَ الْعَجْزِ وَالْكَسَلِ، وَمِنَ الْجُبْنِ وَالْبُخْلِ، وَمِنَ الْمَأْتَمِ وَالْمَعْرَمِ، وَمِنَ غَلْبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ))

Allâhumma inni a'udhu bika minal hammi wal hazani, wa minal 'ajzi wal kasali, wa minal jubni wal bukhlî, wa minal ma'thami, wal maghrami wa min ghalabatid daini wa qahrir rijaali.

"O Allâh! I seek refuge with You against worry, sorrow, helplessness, laziness, cowardice, miserliness, sin and debt, and the burden of indebtedness and overpowering of men."

((أَعُوذُ بِكَ اللَّهُمَّ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنَ سَيِّئِ الْأَسْقَامِ)).

A'udhu bika Allâhumma minal barsi, wal junooni, wal judhaami, wa min sayyi'il asqaami.

"O Allâh! I seek refuge with You against leprosy, black leprosy, madness and other foul diseases."

((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ))

Allâhumma inni as'alukal 'afwa wal 'aafiyata fiddunya wal aakhirah.

"O Allâh! I seek from You forgiveness and security in both this world and the Hereafter."

((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ، فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي))

Allâhumma inni as'alukal 'afwa wal 'aafiyata, fee dinee wa dunyaaya, wa ahli wa maali.

“O Allâh! I seek from You forgiveness and health regarding my Faith, my world, my family and my possessions.”

((اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، وَاحْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي))

Allâhummastur 'awraati, wa âamin raw 'aati, wahfadhni min bayni yadayya wa min khalfi, wa'an yameeni, wa'an shimaali, wa min fawqi, wa a'udhu biadhamatika an ughtaala min tahti.

“O Allâh! cover up my defects and save me from fear. Protect me from my right and from my left, and from above and from before me and from behind me. I seek refuge with You by Your Greatness lest I may be murdered from beneath me.”

((اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي))

Allâhummaghfir li khatee'ati wa jahli wa israafi fi amri wa ma Anta a'lamu bihi minni.

“O Allâh! Forgive my lapses, ignorance and excess in trespasses which you know better than me.”

((اللَّهُمَّ اغْفِرْ لِي جَدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي))

Allâhummaghfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi.

“O Allâh! Forgive my sins and bad wills, seriousness and jokes, lapses and all that with me.”

((اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ))

Allâhummaghfir li ma qaddamtu wama akhkhartu, wa ma asrartu wama a'lantu, wa ma Anta a'lamu bihi minni, Antal Muqaddimu wa Antal Mu'akhkhiru wa Anta 'ala kulli shai'in Qadeer.

“O Allâh! Forgive me what I did earlier and what I did later. And what I did openly and what I did secretly which You know better than me. You Alone can make one progress or draw backward, and You alone have power over everything.”

((اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحَسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ إِنَّكَ عَلَّامُ الْغُيُوبِ.))

Allâhumma inni as'alukath thabaata fil'amri, wal azeemata alar rushdi, wa as'aluka shukra ni'matika wa husna 'ibaadatika, wa as'aluka qalban saleeman wa lisaanan saadiqan, wa as'aluka min khairi ma ta'lamu, wa a'udhu bika min sharri ma ta'lamu, wa astaghfiruka lima ta'lamu innaka allaamul ghuyooob.

“O Allâh! I seek from You firmness in all matters, and steadfastness on the right path. I seek from You strength to thank You for Your graces and to worship You properly. I seek from You a right guided heart, a truthful tongue. I seek from You the best which You know. I seek refuge with You against any such evils which You know. I seek forgiveness for the sins which You know. Verily, You know the Unseen.”

((اللَّهُمَّ رَبَّ النَّبِيِّ مُحَمَّدٍ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - اغْفِرْ لِي ذَنْبِي وَأَذْهِبْ غَيْظَ قَلْبِي، وَأَعِزَّنِي مِنْ مُضِلَّاتِ الْفِتَنِ مَا أَبْقَيْتَنِي.))

Allâhumma Rabban Nabiyyi Muhammadin-alaihis salaatu was salaamu-ighfir li dhanbi wa adhhib ghaidha qalbi, wa a'idhni min mudhillatil fitani ma abqaitani

“O Allâh! Lord of the Messenger Muhammad ﷺ! Forgive my sins and cleanse my heart from anger and give me protection against misleading affliction as long as You want me to be alive.”

((اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ،
فَالِقُ الْحَبِّ وَالنَّوَى، مُنزِلُ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ
أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ،
وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي
الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ))

*Allâhumma Rabbas samaawaati wa Rabbal ardi wa Rabbal
arshil adheemi, Rabbuna wa Rabbu kulli shai'in, faaliqul habbi
wannawa, munzilut Tauraati wal Injeeli wal Qur'âni, a'udhu
bika min sharri kulli shai'in Anta aakhidhun binaasiyatihi,
Antal Awwalu falaisa qablaka shai'un, wa Antal Aakhiru falaisa
ba'daka shai'un, wa Antadh Dhâhiru falaisa fawqaka shai'un,
wa Antal Bâtinu falaisa doonaka shai'un, iqdi 'annid daina wa
aghnini minal faqri.*

“O Allâh! Lord of the heavens and the earth and Lord of the Great Throne! O Lord of us and of everything. O You Who causes the seed grain and the fruit-stone to split and sprout. You sent down the Torah, the Gospel and the Qur’ân. I seek refuge with You against the evil of everything whose forehead is held in Your Hands. You are the First; nothing precedes You. You are the Last; nothing succeeds You. You are the Most High, nothing is above You. You are the All-Aware of the secrets and whatever concealed, there is no one more aware than You. Pay debts on my behalf and make me impervious to destitution.”

((اللَّهُمَّ أَعْطِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرٌ مِنْ زَكَاةِهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا))

*Allâhumma a'ti nafsî taqwaaha, wa zakkiha Anta khairu man
zakkaaha, Anta Waliyuha wa Mawlaaha.*

“O Allâh! grant me Your fear and purify my soul as You are the Best Purifier. You Alone are its Protector and Guardian.”

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ))

Allâhumma inni a'udhu bika minal 'ajzi, wal kasali, wa a'udhu bika min 'adhaabil qabr.

“O Allâh! I seek refuge with You against helplessness and laziness and I seek refuge with You against the penalty of the grave.”

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

Allâhumma laka aslamtu, wa bika aamantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khâsamtu, a'udhu bi 'izzatika an tudillani, la ilaha illa Anta. Antal Hayyul ladhi la yamootu wal jinnu walinsu yamootoona.

“O Allâh! I became obedient for You and believed in You, reposed Faith in You, turned to You and fought by You. I seek refuge with Your honour lest You might not lead me. There is no true god other than You. You are the Ever-Alive. You never die while the jinn and the human beings die.”

((اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا))

Allâhumma inni a'udhu bika min 'ilmin la yanfa'uwa, min qalbin la yakhsha'u, wa min nafsin la tashba'u, wa min da'watin la yustajabu laha.

“O Allâh! I seek refuge with You against such knowledge that does not profit and against such a heart which does not fear and against such a self which is never satiated and against such a supplication which is never answered.”

((اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ وَالْأَهْوَاءِ وَالْأَدْوَاءِ))

Allâhumma jannibni munkaraatil akhlaaqi wal a'maali wal ahwaa'i wal adwaa'i.

“O Allâh! I seek Your protection from every evil conduct, bad deeds, desires and diseases.”

((اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي))

Allâhumma alhimni rushdi, wa a'idhni min sharri nafsi.

“O Allâh! Convey to me guidance and save me against the evil of myself.”

((اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ))

Allâhumma akfini bihalaalika an haraamika, wa aghnini bifadlika 'amman siwaaka.

“O Allâh! Provide me with lawful (*Halal*) livelihood, adequate to my needs instead of the unlawful (*Haram*), and make me suffice with Your graces needing nothing from anyone else.”

((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعَفَافَ وَالْغِنَى))

Allâhumma inni as'alukal huda wattuqa, wal afaafa wal ghina.

“O Allâh! I seek from You guidance, piety, chastity and richness.”

((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّادَاتِ))

Allâhumma inni as'alukal huda was sadaad.

“O Allâh! I seek from You guidance and well-being.”

((اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكُ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ . وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ .))

Allâhumma inni as'aluka minal khairi minhu wa ma lam a'lam, wa a'udhu bika minash-sharri kullihi 'aajilihi wa aajilihi ma 'alimtu minhu wa malam a'alam, wa as'aluka min khairi ma sa'alaka minhu abduka wa Nabiyyuka Muhammadun ﷺ. Wa a'udhu bika min sharri masta'adha minhu 'abduka wa Nabiyyuka Muhammadun ﷺ.

“O Allâh! I seek from You every goodness; both the immediate and the latter and which I would know or would not know. I seek refuge with You against every evil, both the immediate, and the latter which I would know and which I would not know; I seek from You the best which had been sought by Your slave and Messenger Muhammad ﷺ. And I seek refuge against the evil of all such things from which protection had been sought by Your slave and Messenger Muhammad ﷺ.”

((اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا))

Allâhumma inni as'aluka l jannata wa ma qarraba ilaiha min qawlin aw'amal, wa a'udhu bika minan naar wa ma qarraba ilaiha min qawlin aw'amal, wa as'aluka an taj'ala kulla qada'in qadaitahu li khairan.

“O Allâh! I seek from You the *Jannah* (Paradise) and any such deed or word which may bring me closer to *Jannah*. I seek refuge from You from the Hell-fire and from any such deed or word which may bring me closer to the Hell-fire and I ask You to make good every fate You have ordained for me.”

((لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ))

La ilaha illallâhu wahdahu la shareeka lahu, la hul mulku wa la hul hamdu, yuhyee wa yumeetu biyadihil khair, wa Huwa 'ala kulli shai'in Qadeer.

“There is no true god other than Allâh. He is Alone, having no partner. To Him belongs the kingdom and all praise. He causes life and death. In His Hands is all goodness. And He has power over everything.”

((سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ))

Subhanallâhi wal hamdulillâhi, wa la ilaha illallâhu, wallâhu Akbar, wa la hawla wa la quwwata illa billâhil Aliyyil ‘Adheem.

“Glory is to Allâh and praise is for Allâh. There is no true god other than Allâh and Allâh is All-Great. There is no power and strength except with Allâh the All-Mighty, the All-Exalted.”

((اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ))

Allâhumma salli ala Muhammadin wa ‘ala aali Muhammadin kama sallaita ‘ala Ibraheema wa ‘ala aali Ibraheema innaka Hameedum Majeed, wa baarik ‘ala Muhammadin wa ‘ala aali Muhammadin kama baarakta ‘ala Ibraheema wa ala aali Ibraheema innaka Hameedum Majeed.

“O Allâh, bless Muhammad and the members of his family as You have blessed the members of the family of Ibrahîm. Grant favours to Muhammad and the members of his family as You have granted favours to the members of the family of Ibrahîm. You are indeed Praiseworthy and Glorious.”

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

Rabbana aatina fiddunya hasanah wa fil aakhirati hasanah wa qina ‘adhaaban naar.

“O our Lord! Grant us the goodness in this world and the goodness in the Hereafter and save us from the torment of Fire.”

At this Great Station, a pilgrim should recite in addition to the above, other supplications full of Allâh’s remembrance and send peace and blessings on Prophet Muhammad ﷺ as much as possible. While reciting these supplications one should cry out of his heart and seek goodness from Allâh both in this world and the Hereafter. When the Prophet ﷺ made a supplication, he very often repeated it thrice. Hence we should try to follow his practice. In ‘Arafât, Muslims should turn fully to Allâh, seek His help, full of submission and bow to Him, displaying utmost modesty and expect His Mercy and forgiveness. They should fear His penalty and displeasure. One should recall his sins and repent sincerely on that great day of a large congregation. On this particular day Allâh is bountiful towards His slaves and takes pride in them before His angels. On this particular day Allâh releases many people from Hell. Satan is never seen more belittled and beaten as on the Day of ‘Arafât, except on the day of Badr. The Satan witnesses Allâh’s plentiful Mercy and Blessings towards His slaves and the large number of people who are set free and pardoned. In *Sahih Muslim* it is reported on the authority of ‘Aishah رضى الله عنها that the Prophet ﷺ said:

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

“Allâh does not release more of His slaves from Hell than on the Day of ‘Arafât. He becomes closer to man and speaks proudly of them to His angels. He says: “What do these slaves of Mine seek?”

Muslims should therefore, show goodness and humiliate their sworn enemy, the Satan. They should agonize the

Satan by expressing Allâh's remembrance and supplication and by seeking forgiveness for all their sins and by their repentance. Till sunset, the pilgrim should remain engaged in Allâh's remembrance and supplication while crying wholeheartedly.

After sunset people should return calmly to Al-Muzdalifah. And in accordance with the Prophet's ﷺ practice they should frequently recite *Talbîyah (Labbaik)* and scatter all over Al-Muzdalifah. It is not permissible to return from 'Arafât before sunset. The Prophet ﷺ had stayed there till sunset. He said:

((خُذُوا عَنِّي مَنَاسِكَكُمْ))

"Learn from me your *Hajj* rites."

Spending the night at Al-Muzdalifah:

When people reach Al-Muzdalifah they should immediately offer the prayers of *Maghrib* and *'Isha (Qasr)* combined with a single *Adhan* and two *Iqâmahs*. For the Prophet ﷺ had done the same. People should reach Al-Muzdalifah at the time of either *Maghrib* or *'Isha* and the same order of prayers should be observed. As for those who on arriving at Al-Muzdalifah start collecting pebbles before offering prayers in the belief that it is ordained by the *Shari'ah*, it is a false view without any sanction by the *Shari'ah*. The Prophet ﷺ had directed his Companions to collect pebbles after returning from Al-Mash'ar Al-Harâm. One may collect pebbles wherever possible. Al-Muzdalifah is not an exclusive place for this purpose. It is equally lawful to pick up the pebbles at Mina. In accordance with the Prophet's ﷺ practice, only seven pebbles are to be cast on the first day. On the remaining three days 21 pebbles are to be picked up from Mina every day and all the three *Jamrat* (devils) should be stoned.

It is not desirable to wash the pebbles. They should be cast unwashed. It is not borne out by the practice of either the Prophet ﷺ or his Companions that they washed the pebbles. The pebbles used should not be re-used.

It is permissible to send women and children to Mina after midnight:

The pilgrim should spend the night at Al-Muzdalifah. However, the weak, women and children may be sent after midnight to Mina, as is evident from the *Hadith* reported by 'Aishah and Umm Salamah رضي الله عنهما. But, for other pilgrims it is essential that they stay at Al-Muzdalifah till *Fajr* prayer. After *Fajr* prayer they should stand facing *Qiblah* in front of Al-Mash'ar Al-Harâm and remember Allâh, offer supplications, glorify Allâh as much as possible till it gets bright in the morning. It is desirable to raise one's hands during supplications. It is not, however, necessary that the pilgrim should stand beside Al-Mash'ar Al-Harâm. They may stand wherever they find place. The Prophet ﷺ said:

((وَقَفْتُ هَهُنَا - يَعْنِي الْمَشْعَرَ - وَجَمَعَ كُلَّهَا مَوْقِفًا))

"I stood near Al-Mash'ar Al-Harâm, but the whole of Al-Muzdalifah is fit for standing." (Muslim)

To go to Mina in the morning and casting pebbles:

When it is bright in the morning people should move towards Mina before the sunrise. They should invoke Allâh on their way. They should hurry while traversing the valley of Muhassar, a place of torment in the past. After reaching Mina they should stop reciting *Talbîyah* (*Labbaik*) as they draw close to the *Jamrat* (stone pillars). Soon after reaching there they should cast seven pebbles one after another. At each time they should raise their hands and say:

وَاللَّهُ أَكْبَرُ

Allâhu Akbar —“Allâh is Most-Great.”

It should be ensured that at the time of casting pebbles the *Ka'bah* should lie on the left and *Mina* on the right while the pebbles should be cast from inside the valley. For, it was the practice of the Prophet ﷺ. However, if one casts a pebble from the other side and it hits the place, it is all right. It is necessary that the pebble should reach the place, or rather hit the *Jamrat*. However, if it moves away, there is no harm. This is the view of the scholars, which is elaborated in Imam Nawawi's *Sharh Al-Muhadh-dhab*. The pebbles should be small in size, a bit bigger than a chick-pea.

After casting the pebbles one should slaughter the sacrificial animal. At the time of ritual slaughter one should say:

((بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ، اللَّهُمَّ هَذَا مِنْكَ وَلَكَ))

Bismillâhi wallâhu Akbar, Allâhumma hadha minka wa laka.

“In the Name of Allâh. Allâh is Most-Great. O Allâh! This is from You and for You.”

The animal should be laid facing the *Qiblah*.

As to the manner of slaughtering a camel, it should be in the standing position with its left leg tied whereas cows and goats should be slaughtered while they lie on their left side. If one slaughters the animal in the direction other than that of *Qiblah*, he would miss performing a *Sunnah* though the ritual slaughtering will be acceptable. It is the *Sunnah* to put the animal facing the *Qiblah*. To do so is not, however, an obligatory act. It is desirable to distribute the meat of one's animal among the poor, after having eaten some, as Allâh has directed:

﴿ فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ ﴾

“...Then eat thereof and feed therewith the wretched poor.” (22:28)

An account of the Days of Sacrifice Slaughtering:

According to scholars, the period for sacrifice is up to the sunset on the fourth day of *Eid*. After the ritual slaughter of the animal, a pilgrims should shave his head or shorten his hair. The former is, however, preferable, for the Prophet ﷺ prayed thrice for the forgiveness and mercy for those doing the former and only once for the latter.

It is not enough to get only part of the hair cut, rather the hair of the whole head should be cut (evenly). A woman should cut off a lock of finger's length. After casting the pebbles and shaving the head, one in *Ihrâm* is free to have all the things which had been prohibited for him during the state of *Ihrâm* except enjoying women. This is the first phase of lifting the restrictions.

Then, in accordance with the Prophet's *Sunnah*, a pilgrim can apply perfume and perform *Tawâf* in Makkah. 'Aishah رضي الله عنها said:

كُنْتُ أَطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَلِحَلِّهِ قَبْلَ أَنْ يُطُوفَ بِالْبَيْتِ

"I used to apply perfume to the Prophet ﷺ before he put on *Ihrâm* and after *Ihrâm* before he would go to *Ka'bah* for *Tawâf*."

This *Tawâf* is known as *Tawâf Ifâdah* and *Tawâf Ziyarah*. It is an obligatory part of *Hajj*, and without it one's *Hajj* is not accomplished.

The Qur'ân makes this point clear:

﴿ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ﴾

“Then let them complete the prescribed duties (*Manâsik of Hajj*) for them, and perform their vows, and circumambulate the Ancient House (the *Ka’bah* at Makkah).” (22:29)

After *Tawâf* and offering two *Rak’ah* of prayer behind the *Maqam Ibrahim* (the station of Ibrahim), if one is performing *Hajj At-Tamattu’*, he should perform *Sa’y* between As-Safa and Al-Marwah. This *Sa’y* should be counted towards his *Hajj* whereas the earlier *Sa’y* was for his *’Umrah*.

A single *Sa’y* is not sufficient for one performing *Hajj At-Tamattu’* :

In the light of ‘Aishah’s report, this is the considered opinion of ‘*Ulama* (scholars) that one performing *Hajj At-Tamattu’* should not perform a single *Sa’y*. ‘Aishah رضى الله عنها said that they moved along with the Prophet ﷺ for *Hajj*. She added that the Prophet ﷺ said:

((مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيَهْلُ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَجِلُّ حَتَّى يَجِلَّ مِنْهُمَا جَمِيعًا))

“One with a sacrificial animal should put on *Ihrâm* for both *’Umrah* and *Hajj* and he would be free only after both *’Umrah* and *Hajj*.”

She further added:

فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافًا آخَرَ
بَعْدَ أَنْ رَجَعُوا مِنْ مِثْنَى لِحَجَّتِهِمْ

“Those who had put on *Ihrâm* for *’Umrah* were free only after the *Tawâf* of *Ka’bah* and *Sa’y* between As-Safa and Al-Marwah. When they returned after *Hajj* from Mina, they performed another *Tawâf*.”

'Aishah's statement that those who had put on *Ihrâm* for 'Umrah performed another *Tawâf* on their return from Mina after *Hajj*, means that this *Tawâf* refers to that of As-Safa and Al-Marwah and this is the best explanation of the above report (the word *Tawâf* was used figuratively for *Sa'y*). As for those who think that 'Aishah's reference is to *Tawâf* of *Ifâdah*, it is not a sound opinion as *Tawâf* of *Ifâdah* is a compulsory ritual for everyone. The above reference is to a particular *Tawâf* which is exclusively for one performing *Hajj At-Tamattu'*, i.e., the *Sa'y* (*Tawâf*) of As-Safa and Al-Marwah performed on return from Mina after the completion of *Hajj*. By Allâh's Mercy this point is crystal clear and the same is subscribed to by the majority of 'Ulama. It is endorsed further by 'Abdullâh bin 'Abbas's report which is cited in Imam Bukhârî's *Sahih*:

"'Abdullâh bin 'Abbas رضى الله عنهما was asked about *Hajj At-Tamattu'*. He explained: '*Muhajirin, Ansar* and wives of the Prophet ﷺ put on *Ihrâm* for the Farewell Pilgrimage and we too, put on *Ihrâm*. When we reached Makkah, the Prophet ﷺ directed us to convert our *Ihrâm* of *Hajj* into that for 'Umrah, except those who had the sacrificial animals. We, therefore, performed the *Tawâf* of *Ka'bah* and As-Safa and Al-Marwah, then we approached our women and dressed in ordinary clothes. The Prophet ﷺ further directed those who had the sacrificial animals not to do so as they would not be free unless the sacrificial animals reached their destination, i.e., Mina. On the evening of the 8th of Dhul-Hijjah he ordered us to put on *Ihrâm* for *Hajj*. Then we finished all the rites of *Hajj* and returned to Makkah and performed the *Tawâf* of the *Ka'bah* and *Sa'y* of As-Safa and Al-Marwah again."

The above detailed report illustrates well the point made by us that one performing *Hajj At-Tamattu'* should perform *Sa'y* twice.

As for the report narrated by Jabir and recorded by Muslim that the Prophet ﷺ and his Companions had performed only a single *Tawâf* of As-Safa and Al-Marwah, it refers to only those Companions who had brought with them the sacrificial animals. For they had remained in their *Ihrâm* along with the Prophet ﷺ. They were free only after accomplishing both *Hajj* and *'Umrah*. The Prophet ﷺ too, had put on *Ihrâm* for both *Hajj* and *'Umrah*. He directed those carrying the sacrificial animals to put on *Ihrâm* for both *Hajj* and *'Umrah* and to observe all restriction until they had accomplished both *Hajj* and *'Umrah* because this is the case in *Hajj Al-Qiran*. So those who do both *Hajj* and *'Umrah*, they should perform a single *Sa'y* as is evident from the above report narrated by Jabir and other authentic reports.

As for the one who put on *Ihrâm* only for *Hajj* and continued in the same state of *Ihrâm* till the day of sacrifice, he too, should perform a single *Sa'y*. Therefore, when the *Qârin* or *Mufrid* performs *Sa'y* after *Tawâf-al-Qudûm*, it would suffice for the *Sa'y* after *Tawâf-al-Ifâdah*. This resolves the contradiction caused by the reports on the authority of 'Aishah, 'Abdullâh and Jabir رضى الله عنهم. Also it enables one to follow all the relevant *Ahâdith*.

This resolution is explained further in that the authentic report narrated by 'Aishah رضى الله عنها and Ibn 'Abbas points to the second *Sa'y* for those performing *Hajj At-Tamattu'* while Jabir's report opposingly negates this view. However, according to the principles of *Hadith Science*, a positive version is preferable to a negative one. Glory is to Allâh عز وجل. May He enable us to choose the right path. And there is no authority or power except with Allâh.

CHAPTER FIVE

***Ramy* (Casting), *Nahr* (Slaughtering), *Halaq* (Hair Cutting), and *Tawâf* should follow one another on the Day of Sacrifice**

It is better for a pilgrim to perform all the above rites on the day of Sacrifice preferably in the above sequence. In other words, he can first cast the pebbles, then sacrifice, and then shave the head or cut the hair, then make *Tawâf* of the *Ka'bah* and for one performing *Hajj At-Tamattu'*, there is a *Sa'y*. If a *Mufrid* or *Qârin* pilgrim has not done *Sa'y* along with *Tawâf-al-Qudûm*, he must perform *Sa'y*. If the above sequence is not followed, there is no harm in that. For the Prophet ﷺ had granted leave on this count.

If *Sa'y* is done before *Tawâf* or any other ritual, e.g., *Halaq* or *Ramy*, it is all right because Abu Dawûd reported that a Companion of the Prophet asked about these rituals' sequence and the Prophet ﷺ said: "Do them any way you like." This sequence was made easy for the nation. This report is authentic on the authority of Usamah bin Shuraik.

After *Ramy*, *Halaq* and *Tawâf*, the pilgrim is completely free of all the *Ihrâm* restrictions. If he does any two of the above, it would amount to partial freedom:

The following three acts confer full freedom of *Hajj*:

Casting pebbles at *'Aqabah Jamrah* (the last stone pillar), shaving or shortening the hair and *Tawâf-al-Ifâdah*. It should be followed by *Sa'y* by those for whom it is compulsory. When he performs all these three rites it lifts all his prohibitions during *Ihrâm* for example, one can approach women (i.e. sexual relations with wives) and apply perfume. One who does any two of these acts, is free from all the restrictions other than approaching women. This is known as partial freedom.

It is desirable for the pilgrim to drink Zam Zam water and to drink it to one's full capacity. One should make as many supplications as possible at the time of taking Zam Zam water. What one intends at the time of drinking Zam Zam water is very likely to be granted to him, as is reported on the authority of the Prophet ﷺ. It is recorded on the authority of Abu Dhar in *Sahih Muslim* about Zam Zam water that the Prophet ﷺ said:

((إِنَّهُ طَعَامٌ طَيِّبٌ))

"It is a nutritious food."

In the *Hadith* collection of Abu Dawûd, the Prophet ﷺ also said:

وَشِفَاءٌ سُقِّمٍ

"There is healing from illness in Zam Zam water."

Return to Mina and three days' stay there:

After *Tawâf-al-Ifâdah* and *Sa'y*, on whom it is due, the pilgrim should go to Mina and stay there for three days and three nights. And on each day they should cast pebbles at the *Jamrât* (stone pillars) after midday or at night to avoid crowds.

Rules regarding casting the pebbles:

In casting the pebbles, the following sequence should be maintained:

It should be started with the 1st *Jamrah* which is situated near Khaif Mosque. Seven pebbles should be hurled at it one after another. Hands should be raised each time. According to the *Sunnah*, one should be behind the *Jamrah* and keep it on one's left so that one faces *Qiblah*, raise both the hands, say *Allâh Akbar* and make supplications. Likewise, the second *Jamrah* should be stoned. According to the *Sunnah*, after stoning one should move forward a bit

and make the *Jamrah* on the right side while facing *Qiblah* and one should raise both the hands and make as many supplications as possible. Then the third *Jamrah* should be stoned. However, one should not stay there. Similarly, on the second day one should cast the pebble at the three *Jamrât* in the same manner as done on the first day in order to follow the Prophet's ﷺ *Sunnah*. To cast pebbles (*Ramy*) in the first two days of the *Tashriq* days is an obligatory part of *Hajj*. Likewise, it is obligatory to spend the first and the second nights at Mina. The only exception is for those people who provide water and the shepherds.

Two days' stay in Mina is permissible but extending them for the third is better:

If one who intends to go away from Mina soon after casting the pebbles after (the *Ramy* of) the first two days, that is permissible. However, he should go away before the sunset of the second day. As for the one who prolongs his stay further to the second day sunset, he should spend the third night too, and if he casts pebbles at the *Jamrât* on the third day, it is much better and would bring one much reward. This point is made clear in the Qur'ân:

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

“And remember Allâh during the appointed days. 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.” (2:203)

It is better to extend one's stay because although the Prophet ﷺ directed people to hasten for ease, he himself did not hasten to leave Mina. Rather, he stayed in Mina and cast pebbles at the *Jamarat* after the midnoon on the 13th of Dhul-Hijjah and left it before offering *Dhuhr* prayer, i.e., he spent the three days.

It is permissible to cast pebbles on behalf of children, the sick, the old and the pregnant women:

It is lawful for the guardian to cast pebbles on behalf of minor children who cannot do so. He should first cast pebbles, as part of his rites, and then do the same on their behalf. The same holds true for casting pebbles on behalf of a minor girl who cannot do it herself. Jabir said:

“We performed *Hajj* along with the Prophet ﷺ. We were accompanied with women and children. We recited *Labbaik* and cast pebbles on behalf of the children.” (Ibn Mâjah)

One who cannot cast pebbles owing to illness or old age or a pregnant woman owing to her pregnancy, can appoint someone to do so on their behalf. Allâh says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“So keep your duty to Allâh and fear Him as much as you can.” (64:16)

Since they cannot bear the crowd and the time for casting pebbles might elapse and for which there is no expiation in the *Shari'ah*, it is permissible for them to appoint an agent on their behalf. This is in contrast to other rites for which one cannot depute anyone, even it is one's *Nafil Hajj*. For, one who puts on *Ihrâm* for *Hajj* or '*Umrah* must do so, whether it is a *Nafil* one or obligatory:

﴿وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾

“And perform properly (i.e., all the ceremonies according to the ways of Prophet ﷺ), the *Hajj* and '*Umrah* (i.e., the pilgrimage to Makkah) for Allâh.” (2:196)

There is no time limit for *Tawâf* and *Sa'y* whereas the limited period for *Ramy* elapses. Likewise, standing at

'Arafât and spending the night at Al-Muzdalifah are also time-bound rites. However, even a handicapped person should somehow reach these places. Stoning the *Jamrah* may not, however, be possible for a handicapped person. The practice of deputing someone for stoning on behalf of a handicapped person is very old and established. Such a practice is not reported for other rites. Performing the acts of worship is very much contingent upon knowledge provided by Allâh. It is, therefore, not lawful for one to consider something as a religious duty for which there is no sanction. It is permissible for the agent to perform first his own *Ramy* and then do so on behalf of someone while standing at the same particular place. It is not binding on him that he should first stone all the three *Jamrât* and then do the same on behalf of someone. There is no precedent for this practice and this is the considered opinion of the 'Ulama. To follow a practice contrary to this entails much hardship whereas Allâh says:

﴿ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ﴾

"... and (Allâh) has not laid upon you in religion any hardship." (22:78)

The Prophet's saying is also relevant:

يَسِّرُوا وَلَا تُعَسِّرُوا

"Make things easy and not difficult."

It is not reported about any of the Companions that he repeated the act of *Ramy* on behalf of the children and the weak. Had they done so, it would have been recorded. For all the means for recording such reports were available. And Allâh knows the best.

Prescribed *Hady* for those performing *Hajj At-Tamattu'* and *Hajj Al-Qirân*:

If a pilgrim, *Mutamatti'* or *Qârin*, is not a resident of the Sacred precincts, he owes Allâh a *Hady* (slaughter), be it a goat, a lamb or one-seventh share of a camel or cow.

The Sacrificial animal should be bought from one's lawful earning:

It is imperative that the sacrificial animal be bought from one's wholesome and lawful earnings. For Allâh is pure and He accepts only the pure. It befits a Muslim not to beg for the sacrificial animal, no matter whether he seeks the help of a rich person or someone else. For, when Allâh provides one with sufficient income, enabling him to sacrifice the animal, he should do it on his own. It will make him free and independent of others' possession or earning. Several *Ahâdith* condemn the practice of begging from others and state its evil. By contrast, they praise those who do not beg others.

One who does not have the *Hady* should fast three days during *Hajj* and seven days on returning home:

If someone performing *Hajj At-Tamattu'* or *Hajj Al-Qirân* is unable to slaughter, he must fast for ten days in all, three days during the days of *Hajj* and seven days on returning home. He is, however, free to keep the three days fast before the day of Sacrifice or after it, on the three days of *Tashreeq*. Allâh says:

﴿ فَمَنْ تَمَنَّعَ بِالْعِمْرِقِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ. ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ﴾

“Whosoever performs the ‘Umrah in the months of Hajj, before (performing) the Hajj, (i.e., Hajj At-Tamattu’ and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Harâm (i.e., non-resident of Makkah).” (2:196)

In *Sahih Al-Bukhâri*, it is reported on the authority of ‘Aishah رضى الله عنها and ‘Abdullâh bin ‘Umar رضى الله عنهما that the permission to fast during the days of *Tashreeq* is applicable only to one who cannot afford a sacrificial offering. This command is traceable to the Prophet ﷺ. It is better to observe these three days’ fasts before the day of ‘Arafât, so that one is not fasting on that particular day. For the Prophet ﷺ had been at ‘Arafât while he was not fasting and he has directed his Companions not to observe fast on the day of ‘Arafât. As food enables one to remember Allâh and to invoke Him with greater vigour and energy. The three days’ fast may be observed consecutively or at intervals. Likewise, the seven day fasting on returning home does not have to be performed consecutively. They may be observed consecutively or separately. Allâh has not made it binding to observe them consecutively. Nor is it recommended by the Prophet ﷺ. It is preferable to observe the seven days fast on returning home, as is ordained by Allâh:

﴿ وَسَبْعَةً إِذَا رَجَعْتُمْ ﴾

“And fast for seven days on returning home.”

For the one who cannot afford the sacrificial offering it is much better to fast than to beg for the animal from monarchs and the rich. There is, however, no harm if

someone donates the sacrificial animal or anything else, without any selfish motives, to someone else even if he is performing *Hajj* on someone's behalf, provided there is no such condition that it should not be donated. However, as for those who beg the governments for such animals or beg from others, it is undoubtedly an unlawful act and amounts to cheating. May Allâh protect us and the Muslims against any such acts.

CHAPTER SIX

It is binding on the Pilgrim to enjoin good and observe the Congregational Prayers

What is binding on the pilgrim in Makkah is that they enjoin good and offer the five prayers in congregation at the appointed times. Allâh has commanded so in His Book and through His Messenger. It is a serious mistake on the part of many residents of Makkah who offer prayers at home abandoning the mosques. This is contrary to the *Shari'ah* and they must mend their ways.

Offering prayers at the mosque is derived from the directive of the Prophet ﷺ to Ibn Maktum. He approached the Prophet ﷺ for exemption, pleading his blindness and that his house was situated at a distance from the mosque. The Prophet ﷺ enquired:

((هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ؟ قَالَ: نَعَمْ. قَالَ فَأَجِبْ مَا أَجِدُ لَكَ رُخْصَةً))

“Do you hear the *Adhân for the prayer*?” When he replied in affirmative, the Prophet ﷺ told him that it was essential for him to offer prayers at the mosque.

According to another report he said:

((مَا أَجِدُ لَكَ رُخْصَةً))

“I do not find any ground for your exemption.”

The Prophet ﷺ also said:

((لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أَمُرَ رَجُلًا فَيُؤَمِّمَ النَّاسَ، ثُمَّ أَنْطَلِقَ إِلَى رِجَالٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأَحْرِقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ))

“I intended that I would ask people to rise for prayers and when they have joined I would ask someone to lead the prayer and would go to those who do not join the prayer and set their houses on fire.”

It is narrated by ‘Abdullâh bin ‘Abbas رضى الله عنهما through an authentic chain of narrators in *Sunan Ibn Mâjah* that the Prophet ﷺ said:

((مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَأْتِ ، فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ))

“Whoever hears the call to prayer and does not come (to the mosque), then his prayer is not accepted (elsewhere) except with a valid excuse.”

In *Sahih Muslim* it is reported on the authority of ‘Abdullâh bin Mas‘ud رضى الله عنه that one who wants to meet Allâh as a Muslim, should guard all the five prayers whenever an *Adhân* is made. For, Allâh has set down the ways of guidance through His Messenger and prayer is one of the ways of attaining guidance. However, if you perform the prayers at your homes, as those left behind do, you would abandon the *Sunnah* of the Prophet ﷺ and if you do so, you will be in danger.

One who makes a proper *Wudu* (ablution) and goes to one of the mosques, Allâh records a good act for each step of his, raises him one degree and pardons him a sin. We have noted that those neglecting congregational prayers are manifest hypocrites. In the past, people were brought to mosque in such a condition of sickness that they were carried by two persons, yet they would stand in the row.

It is binding on the pilgrim to refrain from sins:

It is essential for every pilgrim to shun all that is forbidden by Allâh and to avoid committing acts such as fornication, sodomy, theft, taking usury, usurping the possessions of an orphan, cheating in dealing, betraying the trust, smoking drugs and cigarettes, drinking intoxicants, lowering clothes below the ankle. Pride, jealousy, hypocrisy, backbiting, mocking at other Muslims, using a musical instrument and listening to it, using radio and

other means of entertainment for music or songs, playing chess, gambling, participating in lottery, photographing the animates and painting them are sins which have been forbidden by Allâh in all times and all places and for all His slaves. Therefore, the pilgrim and the residents of Makkah ought to avoid them more. For committing sins within the Sacred precincts is a much more reprehensible act which incurs greater punishment. Allâh says:

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَكَاكِ بِظُلْمٍ نَذِقْهُ مِنْ عَذَابِ الْعَذِيبِ﴾

“And whoever inclines to evil actions therein or to do wrong (i.e. practice polytheism and leave Islâmic Monotheism), him We shall cause to taste a painful torment.” (22:25)

When Allâh has threatened to punish those who commit sins within the Sacred precincts, it is anybody’s guess as to what their punishment would be. Undoubtedly it would be a severe and great penalty. It is, therefore, imperative that one avoids all sins. A pilgrim cannot get reward for his *Hajj* nor forgiveness for his sins unless he avoids all that is forbidden. The Prophet ﷺ said:

مَنْ حَجَّ فَلَمْ يَرُفْثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وُلِدَتْهُ أُمُّهُ

“One who performs *Hajj* and does not indulge in immodesty or transgression, would return (to his homeland) in the same state as he was given birth by his mother.”

Of all the major sins, the worst and the most serious is invoking the dead, petitioning them in the hope that they would recommend their case to Allâh or cure the ill or make the lost person return. Making an offering with this intention or slaughtering a sacrificial animal for them, amounts to serious polytheism which is forbidden in no

uncertain terms by Allâh. Such polytheism was the practice of the polytheists of the *Jahiliyah* (Ignorance period of Arabia). For stopping and removing it Allâh sent down His Messengers and revealed His Books. It is, therefore, the binding duty of every pilgrim and non-pilgrim to avoid polytheism, repent it if he ever committed it in the past and prepare anew for *Hajj*. For polytheism nullifies one's all good deeds Allâh says:

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴾

“But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.” (6:88)

A form of minor polytheism is to take an oath in the name of someone other than Allâh, such as in the name of the Prophet, the *Ka'bah* and one's honesty. One should not practise hypocrisy or desire for fame or say such utterances as: “What Allâh wills and¹ you will”, or “If Allâh and you were not there I would have ...” — all these forms of polytheistic utterances must be avoided. One should ask others to avoid them, as well. The Prophet ﷺ said:

((مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ))

“One who takes an oath in the name of someone other than Allâh commits either *Kufr* (disbelief) or polytheism.” (Ahmad, Abu Dawûd and At-Tirmidhi).

According to an authentic *Hadith* reported by 'Umar رضى الله عنه, the Prophet ﷺ said:

¹ The word ‘and’ is an association, one should say: “What Allâh wished ‘then’ you wished.”

((مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ))

“One who has to take an oath should do it by the Name of Allâh or keep quiet.”

He added:

((مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا))

“One who takes an oath by the name of trust is not one of us.” (Abu Dawûd)

Furthermore, he said:

((أَخَوْفُ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ))

“What I fear most for you all is minor *Shirk*.”

When he was asked about minor *Shirk* (polytheism), he ﷺ replied: “*Ar-Riyâ* — showing off.” He also said:

((لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ، ثُمَّ شَاءَ فُلَانٌ))

“Do not say what is willed by Allâh and by so- and-so. Rather, you should say what Allâh willed and **THEN** what so-and-so willed.”

In the *Hadith* collection of Nasa’i there is a report recorded on the authority of ‘Abdullâh bin ‘Abbas رضى الله عنهما that someone said: “Allâh willed and you willed.” The Prophet ﷺ said:

((أَجَعَلْتَنِي لِلَّهِ نِدًّا، بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ))

“Have you made me a partner with Allâh? You should have said only what Allâh willed.”

All the above *Ahadith* make it plain that the Prophet ﷺ stood for monotheism and dissuaded his *Ummah* from *Shirk* (polytheism) both major and minor. He longed for

the strong faith of his *Ummah* and its protection against divine penalty and disaster. May Allâh bestow on him the choicest reward. He conveyed Allâh's Message, made his *Ummah* fearful of Allâh and acted sincerely towards Allâh's slaves. May Allâh send on him His blessings till the Last Day. It is binding on all the learned pilgrims and the people residing in the sanctified town and Al-Madinah that they impart the *Shari'ah* knowledge to others and dissuade everyone from *Shirk* (polytheism), major sins and things forbidden by Allâh. They should make such points openly and comprehensively clear so as to bring people from darkness into light. Thus, they should discharge their duty of teaching and imparting Faith to others. Allâh says:

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

“(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians), to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it.” (3:187)

The purpose of the above verse is to caution the '*Ulama*' of the *Ummah* that they should not follow the way of the transgressing people of the previous Books by concealing the truth with intentions of enjoying benefits in the world, rather than in the Hereafter. Allâh says:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ * إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوْا فَاُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ﴾

“Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have

made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. (2:159, 160)

Several Qur'ânic verses and *Ahâdith* invite people to the way of Allâh and drawing them to Allâh's way is the best virtue and the most important duty. And this was the way till the Last Day for all the Messengers and their followers. Allâh says:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than he who [says: ‘My Lord is Allâh (believes in His Oneness),’ and then stands straight (acts upon His Order), and] invites (men) to Allâh’s (Islâmic Monotheism), and does righteous deeds, and says: ‘I am one of the Muslims.’” (41:33)

Also, Allâh says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

“Say you (O Muhammad ﷺ): ‘This is my way; I invite unto Allâh (i.e., to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e., to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge. And Glorified and Exalted is Allâh (above all that they associate as partners with Him). I am not of the *Mushrikûn* (polytheists, pagans idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh).” (12:108)

The Prophet ﷺ said:

((مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ))

“One who leads to goodness will receive the same reward as the one who does it.”

He ﷺ told Ali:

((لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ))

“If Allâh guides a single person through you, it is far better for you than the red she-camels.”

Numerous Qur’ânic verses and *Ahâdith* reiterate this point. The ‘*Ulama* and the people of Faith should make a greater effort for inviting people unto Allâh and take every possible step for showing the way of salvation to the slaves of Allâh and for protecting them against destruction. This duty assumes greater importance, especially in this age when people are very concerned with their base and worldly desires and by the misleading and erroneous forces everywhere. There is a decreasing number of people inviting men to the truth whereas the number of those misleading people to atheism and promiscuity are increasing day by day. Allâh is the Protector and there is no authority or power with anyone other than Allâh, the Exalted, the Mighty.

As long as the pilgrims stay in Makkah, they should constantly remember Allâh, obey Him and do good deeds. They should perform the prayers and volunteer to do *Tawâf* of the *Ka’bah* as much as possible. For a good deed done within the Sacred Mosque brings greater reward. By the same token, a sin committed in the Sacred Mosque is a much more serious matter. The pilgrim should send much blessings on the Prophet ﷺ as well.

Farewell *Tawâf* is binding on everyone except the menstruating and women with post childbirth bleeding:

When pilgrims intend to leave Makkah they must perform farewell *Tawâf* so that they spend their last moments at the *Ka'bah*. The only exception are menstruating women and women with post natal bleeding. This *Tawâf* is not obligatory for them as reported by 'Abdullâh bin 'Abbas رضي الله عنهما: "The Prophet ﷺ asked people to spend their last moments at the *Ka'bah*. However, he granted exception to the menstruating women. When one bids farewell to the *Ka'bah* and is about to leave the Sacred Mosque, he should exit straight away. One must not move backwards, for such a practice is not ascribed by the Prophet ﷺ nor by his Companions. It is a manifest heresy. Here is the saying of the Prophet ﷺ:

((مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ))

"One who does something which is outside our matter (*Shari'ah*) will have it rejected."

He also said:

((إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ))

"Shun acts of innovation in the religion. For every innovated act is a heresy and every heresy is misleading."

May Allâh help us follow our faith steadfastly and save us against opposing Him. Verily, He is Most Generous and the Most Exalted.

CHAPTER SEVEN

An account of visiting the Prophet's Mosque

It is part of the *Sunnah* to visit the Prophet's Mosque before or after *Hajj*. On the authority of Abu Hurairah رضى الله عنه it is recorded in the *Hadith* collection of Bukhâri and Muslim that the Prophet ﷺ said:

صَلَاةٌ فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ

“Praying once in this mosque of mine is one thousand times better than prayer in other mosques except the Sacred Mosque.”

It is also narrated by ‘Abdullâh bin ‘Umar رضى الله عنهما that the Prophet ﷺ said:

صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ

“Offering a prayer in this mosque of mine is one thousand times better than praying in other mosques, except the Sacred Mosque.” (Muslim).

According to ‘Abdullâh bin Zubair رضى الله عنهما, the Prophet ﷺ said:

((صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ ،
وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ صَلَاةٍ فِي مَسْجِدِي هَذَا))

“Praying in this mosque of mine is one thousand times better than praying in other mosques, except the Sacred Mosque. And praying in the Sacred Mosque is one hundred times better than praying in my mosque.”

It is narrated by Jabir رضى الله عنه that the Prophet ﷺ said:

((صَلَاةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ ،
وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ))

“Praying in this mosque of mine is one thousand times better than praying in other mosque except the Sacred Mosque and praying in the Sacred Mosque is one hundred thousand times better than praying in other mosques.” (Ahmad and Ibn Majah)

There are several *Ahâdith* to this effect. One visiting the Prophet’s Mosque, should put his right foot first in the mosque and recite the following supplication:

((بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ،
وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ))

*Bismillâhi wassalaatu wassalaamu ala Rasoolillâhi, a’udhu billâhil
Azeemi wa biwajhi hil Kareemi, wa Sultaanihil qadeemi, minash-
shaitanir rajeemi, Allâhummaftah li abwaaba rahmatika.*

“By the Name of Allâh and peace and blessings be upon Allâh’s Messenger. I seek refuge with Allâh, the All-Great and with His Noble Face and His most ancient rule and authority, against the accursed Satan. O Allâh! open for me the gates of Your Mercy.”

It should be recited in the manner as one does when entering other mos-ques. There is no specific supplication for entering the Prophet’s Mosque. One should offer two *Rak’ahs* of prayer inside the mosque and implore Allâh for blessing one with the best things in this world and the Hereafter. If these two *Rak’ahs* of prayer are offered within *Rawdhat-ul-Jannah* (Garden of Paradise) it would be much better because the Prophet ﷺ said:

((مَا بَيْنَ بَيْتِي وَمِثْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ))

“One of the gardens of *Jannah* lies between my house and my pulpit.”

After prayers one should greet (*Salâm*) the Prophet ﷺ and his two Companions — Abu Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا. One should stand respectfully in front of the Prophet’s grave and greet him in a low voice:

((السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ))

“*As-salâm-u-alaika* O Messenger of Allâh. May Allâh’s Mercy and Blessings be upon you.”

It is recorded in the *Hadith* collection of Abu Dawûd on the authority of Abu Hurairah رضي الله عنه that the Prophet ﷺ said:

((مَمْنٍ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي، حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ))

“When someone offers to me *Salâm*, Allâh restores my soul to my body until I answer his *Salâm*.”

There is no blame if one recites the following in his *Salâm*:

((السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ مِنْ خَلْقِهِ، السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ وَإِمَامَ الْمُتَّقِينَ، أَشْهَدُ أَلَّاكَ قَدْ بَلَغْتَ الرِّسَالَةَ، وَأَدَّيْتَ الْأَمَانَةَ، وَنَصَحْتَ الْأُمَّةَ، وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ))

Assalaamu alaika ya Nabiyallâh, assalaamu alaika ya kheeratallâhi min khalqihî, assalaamu alaika ya sayyidal mursaleen wa imaamal muttaqeen, ashadu annaka qad ballaghtar-risaalata, wa addaital amaanata, wa nasahtal ummata, wa jahadta fillâhi haqqa jihaadihi.

“Peace be upon you, O Prophet of Allâh! Peace be upon you O, the best of Allâh’s creation. Peace be upon you O, the leader of the Messengers and of the pious. I testify that you conveyed the Message and discharged the assignment, guided the *Ummah* and strove in the way of Allâh with all due struggle.”

All these attributes were there in the Prophet’s conduct. It is perfectly endorsed by the *Shari’ah* that one should send blessings on him and pray for him. Allâh says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

“O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e., *As-Salâm-o-’Alaikum*).” (33:56)

One should then salute Abu Bakr and 'Umar رضى الله عنهما and then go.

Visiting the Prophet's grave is, however, permitted by the *Shari'ah* only for males. It is not allowed for women to visit graves. The Prophet ﷺ has cursed such women who visit graves, and those who erect mosques on graves and light lamps there. If one intends to visit Al-Madinah for praying inside the Prophet's Mosque and making supplication there; as doing such deeds are endorsed by the *Shari'ah*, it is perfectly all right. We have noted the same point in the above quoted *Ahâdith*. The visitor should offer the five daily prayers in the Prophet's Mosque and remember Allâh, make supplications and offer *Nafl* prayers there as much as possible. One should utilise best his time there in order to earn as much reward as possible. Likewise, it is desirable to offer as many *Nafl* prayers as possible. We have already taken note of this saying of the Prophet:

((مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ))

"One of the gardens of *Jannah* lies between my house and my pulpit."

For performing the five compulsory prayers one should move forward as far as possible and stand in the front row, even if in the extension of the front row. Authentic *Hadith* recommend that one should join the front row. For example, there is this saying of the Prophet ﷺ:

((لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا))

"If people were to know what reward is there in calling the *Adhan* and being in the front row, and they could not get a place there, unless they cast lots, then they would certainly cast lots."

Similar is this remark of the Prophet ﷺ:

((تَقَدَّمُوا فَأَتَمُّوا بِي وَلِيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ وَلَا يَزَالُ الرَّجُلُ يَتَأَخَّرُ عَنِ الصَّلَاةِ حَتَّى يُؤَخَّرَهُ اللَّهُ))

“Move forward and follow me. And those who are behind you should follow you. A man will continue being late for prayer until Allâh will leave him behind.” (Muslim)

In the collection of Abu Dawûd, it is recorded on the authority of ‘Aishah رضى الله عنها that the Prophet ﷺ said:

((لَا يَزَالُ الرَّجُلُ يَتَأَخَّرُ عَنِ الصَّفِّ الْمَقْدَمِ حَتَّى يُؤَخَّرَهُ اللَّهُ فِي النَّارِ))

“One continues being behind the front row until Allâh sends him back to Hell.”

There is an authentic report attributed to the Prophet ﷺ that he told his Companions:

((أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا قَالُوا يَا رَسُولَ اللَّهِ! وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ يُتَمُّونَ الصُّفُوفَ الْأُولَى، وَيَتَرَاصُّونَ فِي الصَّفِّ))

“Why do you not form a row as angels do before their Lord.” When people asked him to clarify what kind of row is formed by the angels, he replied: “They fill first the front rows and draw close to one another in the rows.” (Muslim)

There are several *Ahâdith* regarding the visit to the Prophet’s Mosque and mosques in general. The Prophet ﷺ used to tell everyone to stand on the right side of the row and it is common knowledge that the right of the row in the earlier Mosque of the Prophet lay outside *Rawdhat-ul-Jannah*. One therefore learns that to pray in the front row and on the right side of the row is better than offering prayer inside *Rawdhat-ul-Jannah*. Anyone who reflects on the relevant *Hadith* would discern this point.

It is not permitted for anyone to touch or kiss the grill of the Prophet’s grave or to perform *Tawâf* around it. For this practice is not reported from the pious predecessors. Rather, it is the worst heresy. And it is not lawful for anyone to invoke the Prophet ﷺ for fulfilling one’s needs

or removing one's trouble or curing the sick but one should ask Allâh Alone for all these. One seeking help from the dead amounts to ascribing partners to Allâh and worshipping someone other than Allâh. Islâm is based on these two cardinal principles:

1. Allâh is One Who is without a partner and He Alone is to be worshipped.
2. Worship should be done in accordance with the Prophet's way.

And this is the very meaning of the creedal statement of Islâm:

((لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ))

“There is no true god other than Allâh, and Muhammad ﷺ is His Messenger.”

Similarly, it is not permissible for anyone to seek the Prophet's intercession directly from him. For, this right belongs to Allâh, the Glorious Alone. One should seek it only from Him. Allâh says:

﴿قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا﴾

“Say: ‘To Allâh belongs all intercession.’” (39:44)

One may, however, add:

((اللَّهُمَّ شَفِّعْ فِيَّ نَبِيَّكَ، اللَّهُمَّ شَفِّعْ فِيَّ مَلَائِكَتَكَ، وَعِبَادَكَ الْمُؤْمِنِينَ، اللَّهُمَّ شَفِّعْ فِيَّ أَفْرَاطِي))

Allâhumma shaffi' fiyya Nabiyyaka, Allâhumma shaffi' fiyya malaa'ikata, wa 'ibaadaka mu'mineen. Allâhu -mma shaffi' fiyya afraati.

“O Allâh! make Your Messenger my intercessor. O Allâh! make Your angels and Your believing slaves my intercessors and make my deceased children my intercessors.”

One must not, however, ask anything of the dead, be it an intercession or anything else, irrespective of the fact that they are Messengers or others. This is something not

approved by the *Shari'ah*. As to a dead person, his deeds have come to an end except such deeds which have been granted an exception by the one who legislated the *Shari'ah*. In *Sahih Muslim*, Abu Hurairah رضى الله عنه narrates: "The Prophet ﷺ said:

((إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ))

"When a child of Adam dies, his deeds come to an end, except in the following three modes: continuous charity or such knowledge on which others may draw benefit or pious children who may pray for him."

In the Prophet's lifetime it was all right to seek his intercession. And this would be perfectly all right on the Last Day. For, he would be empowered to do so. It would be possible for him to appeal to Allâh regarding the ones who seek intercession. However, he does not have this power after his death in this world. This is not something particular to him. Rather, it is a universal point applicable to everyone including you. It is lawful for a Muslim to tell his alive brother to pray to his Lord for intercession, i.e., to pray for him. And this is also permissible for one to do on one's behalf in praying to Allâh. If what one wishes is desirable, one may pray the same for his brother. However, on the Last Day no one can intercede without Allâh's leave, Allâh makes this point very clear:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

"Who may intercede with Him without His leave?"

As for Prophet's state of death, it is a special condition not similar to the condition of one who is alive. Nor is it similar to the one which will be on the Last Day. For, a dead person cannot perform any deed. He is bound by what he did in his lifetime excepting such deeds which have been granted an exception by the legislator of the

Shari'ah. However, seeking intercession from the dead is not one of the exceptions granted by the legislator of the *Shari'ah*, hence it cannot be treated as something belonging to this category. There is no doubt about the fact that the Prophet ﷺ is alive within his *Barzakh* life, which is more comprehensive than the life of the martyrs. However, this life is different from the one before death, and different from the life in the Hereafter. As to the life in grave, no one other than Allâh knows its nature and quality. Accordingly, the Prophet ﷺ said:

مَآئِنَ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أُرَدَّ عَلَيْهِ السَّلَامَ

“When someone offers to me *Salâm*, Allâh restores my soul to my body until I answer his *Salâm*.”

It is clear from the above *Hadith* that the Prophet ﷺ is dead and that his soul is separated from his body which is restored to him only at the time of *Salâm*. The arguments for his death, as found in the Qur'ân and *Sunnah* are well known. Among the 'Ulama it is an incontestable point. However, death is no obstacle to his *Barzakh* life. The same holds true for the martyrs. This point is made clear in the Qur'ân:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴾

“Think not of those who are killed in the way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.” (3:169).

Since this is an important issue which has been much confused by those who invite others to *Shirk* (polytheism) and worshipping the dead beside Allâh, we have discussed it at length. May Allâh save us against all that is contrary to the *Shari'ah*.

As for those who raise their voices near the Prophet's grave and stay there for long periods of time, their practice is against the *Shari'ah*. For Allâh asked people not to raise their voice above that of the Prophet ﷺ. He asked them

also not to talk to him aloud as they do among themselves. Rather, people were asked to speak to him in a low voice. Allâh says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ
* إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ لِلنَّقَاةِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

“O you who believe! Raise not your voices above the voice of the Prophet (ﷺ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. Verily! Those who lower their voices in the presence of Allâh’s Messenger (ﷺ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward.” (49: 2,3)

Moreover, one’s prolonged standing near his grave would lead to overcrowding and noise near his grave and these things run contrary to the directive of the above Qur’ânic verses. The Prophet ﷺ is an esteemed figure for a Muslim and to do such an act there (at his grave), which is against the *Shari’ah*, is deplorable. Likewise, as for those who, while standing near his grave or facing it, make invocations with raised hands; it is again contrary to the practice of the Prophet’s Companions, their followers and the righteous people of the past, rather it is a heresy because the Prophet ﷺ said:

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا، وَعَضُّوا
عَلَيْهَا بِأَلْتِوَأَجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ
ضَلَالَةٌ

“Hold fast to my way and after me hold fast to the way of the Rightly-Guided Caliphs. Adhere close to it and bite

upon it (i.e. cling to it) with your molar teeth. And avoid invented things. For everything invented is a heresy which is in turn a misguidance.”

He also said:

((مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ))

“He who innovates something in this matter of ours that is not from it (originally) will have it rejected.”

Ali bin Husain Zainul-'Abedîn once saw someone making supplication near the Prophet's grave. He stopped him, saying that he learned from his father who had learned from his maternal grandfather i.e., the Prophet ﷺ this:

((لَا تَتَّخِذُوا قَبْرِي عَيْدًا وَلَا بُيُوتَكُمْ قُبُورًا، وَصَلُّوا عَلَيَّ فَإِنَّ تَسْلِيمَكُمْ يَبْلُغُنِي
أَيْنَمَا كُنْتُمْ)).

“Do not make my grave a visiting place and do not turn your houses into graves (do not stop prayer in them) and send blessings on me. For your *Salâm* reaches me from wherever you are.”

Similarly those who, at the time of offering *Salâm* to the Prophet صلى الله عليه وسلم, put their right hands on the left side of their chest, this posture is not lawful at the time of offering *Salâm* to him or to any ruler or leader, for this posture signifies one's humility and submission which is valid in the case of Allâh Alone. This point is made by Hafidh Ibn Hajar on the authority of the great 'Ulama. This point will be clear to anyone who gives attention to it, provided he intends to follow the way of the righteous predecessors. However, those who are swayed by prejudice, selfish desires and blind imitation and those who are biased against the way of the righteous people, Allâh would decide their fate. We seek from Allâh for us and for them guidance and preference of the truth over everything. Similarly, those who face the Prophet's grave at a distance and move their lips for *Salâm* or supplication,

it also belongs to the category of heresy. It is not permissible for a Muslim to invent such things in Faith as they are not permitted by Allâh. By doing such things he transgresses rather than expressing love for the Prophet ﷺ. Condemning such practices, Imam Malik said that reform of the later generations will only be in the same manner as of earlier generations. It is common knowledge that what reformed the earlier generations was their observance of the way of the Prophet ﷺ, and the Rightly-Guided Caliphs, his Companions and Successors. Later generations of the *Ummah* too, would find the right path by adhering close to the Prophet's way. This alone can reform them. May Allâh grant Muslims the ability to do such things which may ensure their welfare and success both in this world and the Hereafter.

It is not obligatory to visit the Prophet's Mosque:

Warning: Visiting the Prophet's grave is neither obligatory nor a condition for *Hajj*, as it is erroneously held by some people. Rather, for those who visit the Prophet's grave or are in its vicinity, it is desirable for them to visit both his mosque and his grave. It is not, however, lawful for those living far away from Al-Madinah to take a journey to Al-Madinah with the intention to visit the Prophet's grave. They are, however, free to do so for visiting the Prophet's Mosque. When they arrive in Al-Madinah they should visit the grave of the Prophet ﷺ and of his Companions. In both the *Hadith* collections of Bukhâri and Muslim, it is recorded that the Prophet ﷺ said:

لَا تُشَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا،
وَالْمَسْجِدِ الْأَقْصَى.

"One should take a religious journey to only three mosques: the Sacred Mosque, my Mosque and Al-Aqsa Mosque." Had it been lawful to take a journey to visit the

“Who visits me after my death is as if he visited me during my life.” —*False!*

“One who visits me and my ancestor Ibrâhim within a year, I guarantee for him *Jannah* with Allâh.” —*False!*

“One who visits my grave, my intercession for him is certainly due.” —*False!*

Such reports are not traceable to the Prophet ﷺ. According to Hafidh Ibn Hajar, their chain of narrators is fabricated. Hafidh ‘Uqaili says: “No such report is valid.” According to Ibn Taimiyah, all such reports are concocted. It is hoped that this account is sufficient for your information and protection. Had any of the above reports been true, the Companions would have acted on them before us, directed the *Ummah* to do so and invited everyone to follow him. For the Companions are the best people, next only to the Messengers and they knew most about the limits set by Allâh. They knew best about the *Shari’ah* which Allâh has prescribed for His slaves. And they were most sincere towards Allâh and His slaves. Since there is no report from them regarding the above, we know that these reports are false. Had any of the reports been authentic, it would have provided a *Shari’ah* sanction. It clinches the issue regarding such *Ahâdith*. Glory is to Allâh the Exalted Who knows best.

It is desirable to visit *Quba Mosque* and *Al-Baqi’ cemetery*:

It is desirable for those visiting Al-Madinah to visit *Quba Mosque* and pray in it. It emerges from ‘Abdullâh bin ‘Umar’s report that the Prophet ﷺ used to visit this mosque both on foot and by animal transport and offer two *Rak’ahs* of prayer in it. (Bukhâri and Muslim)

On the authority of Sahl bin Haneef it is reported that the Prophet ﷺ said:

((مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَاءٍ فَصَلَّى فِيهِ صَلَاةً كَانَ لَهُ كَأَجْرِ عُمْرَةٍ))

“One who does *Wudu* at home, then goes to the Quba Mosque and offers prayers in it, will attain the reward of ‘*Umrah*. (Ahmad, Nasa’i, Ibn Mâjah and Hâkim)

Likewise, it is in accordance with the *Sunnah* to visit Al-Baqi’ (graveyard) and the graves of martyrs and of Hamzah رضى الله عنه. The Prophet ﷺ used to visit them and pray for them. There is his saying:

زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ

“Visit graves so that they remind you of the Hereafter.” (Muslim)

He told his Companions to recite the following invocation while visiting graves:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنِ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ. نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Assalaamu ‘alaikum ahlal diyaari minal mu’mineena wal muslimineena, wa inna inshaa‘allâhu bikum lahiqoon. Nas‘alullâh lana wa lakumul ‘aafiyata.

“O dwellers of those places of the believers and Muslims, *Assalâm-u-alaikum*. We are, if Allâh wills, about to meet you. We seek from Allâh peace and security for us and for you.” (Muslim)

Recorded in the *Hadith* collection of At-Tirmidhi is a report from ‘Abdullâh bin ‘Abbas رضى الله عنهما that when the Prophet ﷺ passed through the graveyard of Al-Madinah he said turning towards them:

((السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ. أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ))

Assalaamu ‘alaikum ya ahlal quboori, yaghfirullâhu lana wa lakum. Antum salafuna wa nahnu bilathri.

“O those in graves! *Assalâm-u-alaikum*. May Allâh forgive us and you. You preceded us and we are to follow you.”

We learn from these *Ahâdith* that the *Shari’ah* ruling to visit graves aims at making one remember the Hereafter. It

provides one with an opportunity to do some good to the dead and to appeal for the Divine Mercy on them and to pray for them.

However, visiting the graves for making a prayer or to sit there or to invoke them in one's need or seek their help for curing the sick or invoking Allâh with reference to them or their status is forbidden as it is *Shirk*. Allâh and His Messenger did not permit it nor did the pious predecessors practise such a thing. Rather, it is one of those evils which have been forbidden by the Prophet ﷺ. He said:

((زُورُوا الْقُبُورَ، وَلَا تَقُولُوا هُجْرًا))

“Visit graves but do not speak ill.”

Common to all these acts is their being a heresy. However, they vary in degrees. Some of them are purely deviant innovations, yet they do not amount to polytheism. For example, praying to Allâh near graves and praying while invoking with reference to the status of the dead. Some of them are, however, forms of major polytheism, for example, invoking the dead and seeking their help.

We have discussed at length these points earlier. One should therefore be alert to them and seek from Allâh the ability to follow the truth and guidance. Allâh Alone grants the ability to follow guidance. There is no true god or lord other than Allâh.

This was the final point of this treatise.

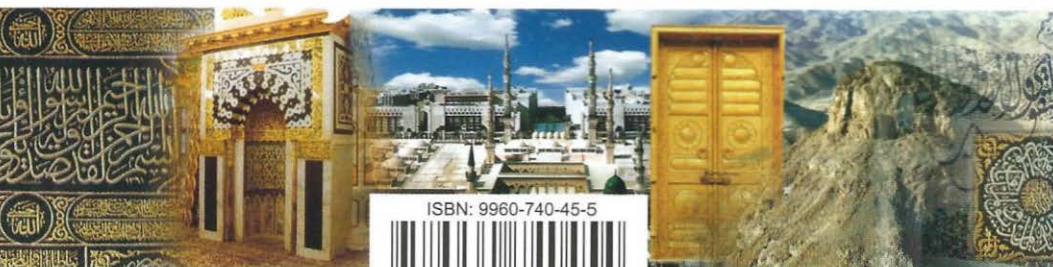
Praise is to Allâh in the beginning and in the end and Allâh's blessing be upon His slave and His Messenger and the best of His creation — Muhammad ﷺ and his household, his Companions and those who follow them in goodness till the Day of Reckoning.



الحج والعمرة والزيارة
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