

المنهج لمريد العمرة والحج

**Guidelines for Performers of
'Umrah and Hajj**

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Muhammad ibn Sālih al-‘Uthaymīn

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Written by His Eminence Shaykh

Muhammad ibn Sālih al-‘Uthaymīn

May Allah forgive him, his parents, and all Muslims.

Introduction

Praise be to Allah. We praise Him, seek His help, ask for His forgiveness, and turn to Him in repentance. We seek refuge with Allah from the evil of ourselves and from our bad deeds. Whoever Allah guides, none can misguide, and whoever He sends astray, none can guide. I bear witness that there is no god but Allah, alone, with no partner, and I bear witness that Muhammad is His servant and Messenger. May Allah's peace and blessings be upon him, his family, his Companions, and those who follow them rightly till the Day of Judgment.

Hajj is one of the best and most virtuous acts of worship, as it is one of the pillars of Islam through which Allah sent Muhammad (ﷺ), and the religion of a servant cannot be complete without it.

No act of worship brings one close to Allah and is not accepted except with two things:

First: Sincerity to Allah Almighty; in other words, it should be done purely for the sake of Allah and the Hereafter, not for showing-off or fame.

Second: Following the Prophet (ﷺ) in word and deed; adherence to the Prophet (ﷺ) cannot be achieved except by knowing his Sunnah. Therefore, it is necessary for anyone who wants to achieve compliance to learn his Sunnah from the people of knowledge, either through written texts or verbal teaching. It is also incumbent upon the scholars—those who inherited from the Prophet (ﷺ) and succeeded him in his Ummah, to base their acts of worship, morals, and dealings upon what they know of the Prophet's Sunnah, and to convey this to the Ummah and invite them to it, so that they may realize the inheritance of the Prophet (ﷺ) in knowledge, action, conveyance, and preaching, and so that they may be among the successful who believe and do righteous deeds, and enjoin one another to truth and enjoin one another to patience.

Here is a summary of the rituals of Hajj and 'Umrah, which I have prepared according to the texts I know from the Qur'an and the Sunnah. I implore Allah Almighty to make it sincere for His sake and beneficial for His servants.

Author

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The Etiquettes of Travel

One who sets out for Hajj or other acts of worship should recall the intention of drawing close to Allah Almighty in all situations, so that his words, actions, and expenditures bring him closer to Allah Almighty.

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى».

“Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended.”¹

He should also cultivate noble morals, like generosity, tolerance, chivalry, and amicability with people, helping them with money and effort, and making them cheerful. This is in addition to being diligent in performing the acts of worship that Allah Almighty has enjoined upon him and avoiding the prohibitions.

He should take adequate money and belongings for his journey, beyond his needs, as a precaution against any need that may arise.

And he should say before and during his journey the reported Prophetic supplications, including the following:

¹ Narrated by Al-Bukhāri, Book of the Beginning of Revelation, Chapter: How the Revelation Began to the Messenger of Allah (ﷺ), No. (1), and by Muslim, Book of Leadership, Chapter: The statement of Allah’s Messenger (ﷺ): “Indeed, deeds are judged based on the intention” and that fighting in Allah’s cause and other deeds are included in it, No. (1907), from the Hadīth of ‘Umar ibn Al-Khattāb (may Allah be pleased with him).

1- When he puts his legs on his mount, let him say: "Bismillah (In the name of Allah)". Once he is settled on it, let him remember the favor of Allah upon His servants as He has facilitated for them various types of mounts, and let him say:

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، (سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ)، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنْ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاجِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ».

Allāhu akbar, allāhu akbar, allāhu akbar" (Allah is the Greatest - three times), {Subhāna al-ladhī sakhkhara lanā hādha wa ma kunna lahu muqrinīn wa inna ila rabbina lamunqalibūn} (Glory be to Him Who has subjected this for us, for we could not have done it by ourselves. It is to our Lord that we will surely return), "Allāhumma inna nas'aluka fi safarina hādha al-birra wat-taqwa wa min al-'amali ma tarda, allāhumma hawwin 'alayna safarana hādha watwi 'anna bu'dah, allāhumma anta as-sāhibu fi as-safar wa al-khalīfatu fil ahl, allāhumma inni a'ūdhu bika min wa'thā' as-safar wa ka'ābat al-manzhar wa sū' al-munqalab fi al-māli wa al-ahl. ("O Allah, You are the Companion on the journey and the Guardian over the family. O Allah, I seek refuge in You from the difficulties of travel, from a

distressing or gloomy state, and from having a bad outcome regarding wealth and family.”¹).

2- When he goes up to a high place, let him say Takbīr: Allahu Akbar (Allah is the Greatest), and when he goes down to a low place, let him make Tasbīh: Subhānallah (Glorified is Allah above any imperfection).²

3- When he alights at a place, let him say:

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ».

“I seek refuge with the perfect words of Allah from the evil of what He has created.”³ If one says those words, nothing will harm him until he leaves the place where he said them.

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Women's Travel

It is not permissible for a woman to travel for Hajj or any other purpose without a Mahram (a non-marriageable male relative), whether the journey is long or short, whether she is accompanied by other women or not, and whether

¹ Narrated by Muslim: Book of Hajj, Chapter on What to Say When Embarking on a Journey for Hajj and Other Journeys, No. (1342), from the Hadith of Ibn ‘Umar (may Allah be pleased with them).

² Narrated by Al-Bukhārī, Book of Jihad and Expeditions, Chapter: Glorifying Allah When Descending Into a Valley, No. (2993). Reported by Jābir (may Allah be pleased with him).

³ Narrated by Muslim: Book of Remembrance, Supplication, Repentance, and Seeking Forgiveness, Chapter on Seeking Refuge from Bad Fate and Misery, etc., No. (2708) from the narration of Khawla bint Hakim (may Allah be pleased with her).

she is young or old; due to the general saying of the Prophet (ﷺ):

«لَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ».

“No woman should travel except in the company of a Mahram.”¹

The reason behind forbidding women from traveling without a Mahram is the deficiency in their minds and their inability to defend themselves, while they are objects of pursuit for men. So, they may be deceived or subjugated, and they may also have weak faith and go after their desires, tempting others as well. The Mahram protects and defends a woman and guards her honor; therefore, it is required that he be an adult and of sound mind. A child who has not reached maturity or someone lacking reason is not sufficient.

A woman's Mahram is her husband and all those who are permanently non-marriageable for her due to a relationship of blood, suckling, or marriage. There are seven types of Mahram relatives by blood:

1- Fathers and grandfathers and their ascendants, whether from the mother's or the father's side.

¹ Narrated by Al-Bukhāri: Book of Hunting Penalties, Chapter on Women's Pilgrimage, No. (1862), and Muslim: Book of Pilgrimage, Chapter on a Woman Traveling with a Mahram for Pilgrimage and Other Purposes, No. (1341), from the Hadith of Ibn Abbas (may Allah be pleased with them).

2- Sons, grandsons, and daughters' sons, and their descendants.

3- Brothers, whether full brothers or half brothers, from the father's or the mother's side.

4- Sons of brothers, whether sons of full brothers, sons of paternal brothers, or sons of maternal brothers.

5- Sons of sisters, whether sons of full sisters, or from the father's side, or the mother's side.

6- Uncles, whether full uncles, paternal uncles, or maternal uncles.

7- Maternal uncles, whether full maternal uncles, paternal maternal uncles, or maternal maternal uncles.

Mahrams from breastfeeding are like Mahrams by blood relationship, according to the Prophet's (ﷺ) statement:

«يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ».

“What becomes unlawful through breastfeeding is the same as what becomes unlawful through blood ties.”¹

Mahrams by marriage are the following:

1- The woman's stepsons and the sons of her stepsons and the sons of her stepdaughters, and

¹ Narrated by Al-Bukhāri in the Book of Testimonies, Chapter on Testifying about Lineage, No. (2645), and Muslim in the Book of Suckling, Chapter on the Prohibition of the Niece through Suckling, No. (1447), from the Hadīth of Ibn 'Abbās (may Allah be pleased with him and his father).

their descendants, whether they are from a previous wife, a co-wife, or a succeeding wife.

2- The father and grandfathers of the woman's husband, and their ascendants, whether through his grandfathers on the father's or the mother's side.

3- Sons-in-law, husbands of granddaughters, and husbands of great-granddaughters, regardless of how many generations down.

Non-marriageability is established for those three types once marriage is contracted; even if the husband leaves her, through death, divorce, or dissolution, the non-marriageability remains.

4- The husbands of mothers, and the husbands of grandmothers, and their ascendants. But those husbands do not become Mahrams for the daughters of their wives, the daughters of their wives' sons, or the daughters of their wives' daughters unless they consummate the marriage with their wives. When marriage is consummated, the husband becomes a Mahram for his wife's daughters from a previous or succeeding husband and the daughters of her sons and the daughters of her daughters, even if he divorces her thereafter. However, if he contracts the marriage and then divorces his wife before consummation, he does not become a Mahram for her daughters, the daughters of her sons, or the daughters of her daughters.

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The Traveler's prayer

Islam is a religion of ease and facilitation, with no hardship or difficulty. Whenever hardship is found, Allah opens the doors to ease; Allah Almighty said:

﴿...هُوَ أَجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ...﴾

{He has chosen you and has not imposed upon you any hardship in the religion} [Surat al-Hajj: 78]
And the Prophet (ﷺ) said:

«الدِّينُ يُسْرٌ».

“The Religion is easy.”¹ The scholars said: “Hardship brings ease.”

Since travel often involves hardship, more lenient rulings are applied concerning it. This includes the following:

1- A traveler may perform dry ablution if he cannot find water, or he has water that he needs for drinking and food. But if he thinks it is very likely that he will find water before the end of the appointed time, it is better for him to delay the prayer until water becomes available so he can perform ablution therewith.

2- It is legitimate for a traveler to shorten the four-Rak'ah prayers to two Rak'ahs from the time he leaves his town until he comes back, even if the journey continues for a long time, based on a Hadīth

¹ Narrated by Al-Bukhārī: Book of Faith, Chapter: Religion is Easy, No. (39), from the Hadīth of Abu Hurayrah (may Allah be pleased with him).

narrated by Ibn ‘Abbās (may Allah be pleased with them both) in Sahīh Al-Bukhārī:

«أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَامَ بِمَكَّةَ عَامَ الْفَتْحِ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكْعَتَيْنِ».

“That the Prophet (ﷺ) stayed in Makkah, in the year of the Conquest, for 19 days during which he offered the four-Rak‘ah prayers as two Rak‘ahs”.¹ And the Prophet (ﷺ) stayed in Tabūk for twenty days during which he shortened the prayers.²

However, if the traveler prays behind an Imam who prays four Rak‘ahs, he should also offer four Rak‘ahs like the Imam, whether he catches up with him at the start of the prayer or during it. When the Imam concludes with the Taslīm, he should complete the four, following the saying of the Prophet (ﷺ):

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلَفُوا عَلَيْهِ».

“The Imam is appointed to be followed. So, do not differ with him.”³ His general words:

¹ Narrated by Al-Bukhārī: Book of Shortening the Prayer, Chapter on What Has Been Mentioned About Shortening and How Long One Should Stay to Shorten, No. (1080), from the Hadīth of Ibn ‘Abbās (may Allah be pleased with them).

² Narrated by Abu Dāwūd: Chapter on the Prayer of Travel, Section on Shortening the Prayer when Staying in the Land of the Enemy, No. (1235), from the Hadīth of Jabir (may Allah be pleased with him).

³ Narrated by Al-Bukhārī: Book of Adhan, Chapter: The Imam is Appointed to be Followed, No. (689), and Muslim: Book of Prayer, Chapter: The Follower's Following of the Imam, No. (411), from the Hadīth of Anas (may Allah be pleased with him).

«فَمَا أَدْرَاكُمْ فَصَلُّوا، وَمَا قَاتِكُمْ فَأَتِمُّوا».

“Pray whatever you catch up with, and complete whatever you miss.”¹ Ibn ‘Abbās (may Allah be pleased with him) was asked: “Why does a traveler offer two Rak‘ahs if he prays alone and four if he prays behind a resident Imam?” He replied: “That is the Sunnah.”² “Whenever Ibn ‘Umar (may Allah be pleased with him and his father) prayed with them, he would offer four Rak‘ahs; and whenever he prayed alone, he would offer two Rak‘ahs, meaning: during travel.”³

3- It is legitimate for a traveler to combine the Zhuhr and ‘Asr prayers together and the Maghrib and ‘Ishā’ prayers together, if needed, such as when he is on his journey. He should do what is more convenient, whether it be an advanced combination or a delayed one.

If he does not need to combine prayers, it is better not to do so; however, if he combines, there is nothing wrong. For example, if he alights at a place and does not intend to leave until after the

¹ Narrated by Al-Bukhāri; Book of the Adhān; Chapter: One should not run to prayer but come with tranquility and dignity; No. (636). Narrated by Muslim; Book of Mosques and Places of Prayer; Chapter: The Desirability of Coming to Prayer in a Solemn and Calm Manner and the Prohibition of Rushing to It; No. (602). Reported by Abu Hurayrah (may Allah be pleased with him).

² Narrated by Imam Ahmad (1/216).

³ Narrated by Muslim: Book of the Prayer of the Travelers and Shortening It, Chapter on Shortening the Prayer at Mina, No. (694).

time of the second prayer becomes due, he should perform each prayer in its due time because there is no need for combining.

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Miqāts (Designated places for assuming Ihrām)

The Miqāts are the places designated by the Prophet (ﷺ) for assuming Ihrām (ritual state of consecration) by those intending to perform Hajj or 'Umrah. There are five Miqāts:

1. Dhul-Hulayfah: It is also known as "Abyār 'Ali", and some people call it "Al-Hasā". It is about ten stages away from Makkah (450km). It is the Miqāt for the people of Madīnah and the non-residents of Madīnah who pass by it.

2. Al-Juhfah: It is an old village. The distance between it and Makkah is five stages (178km). As it was ruined, people came to assume Ihrām from Rābigh instead. Rābigh is the Miqāt of the people of the Levant and others who pass by it.

3. Yalamlam: It is a mountain or a place in Tihāmah. It is approximately two stages away from Makkah (85km). It is the Miqāt of the people of Yemen and others who pass by it from others.

4. Qarn al-Manāzil: It is called "As-Sayl", located about two stages from Makkah (58km). It is the Miqāt of the people of Najd and those who pass by it from others.

5. Dhāt ‘Irq: It is also known as “Al-Darībah”. It is two stages away from Makkah (94km). It is the Miqāt of the people of Iraq and others who pass by it from others.

People who are closer to Makkah than these Miqāts, their Miqāt is their location; they should assume Ihrām from there, even the people of Makkah from Makkah, if they are assuming Ihrām for Hajj. However, for ‘Umrah, they should assume Ihrām from outside the sacred precincts, as the Prophet (ﷺ) said to ‘Abdur-Rahman ibn Abi Bakr:

«أَخْرُجْ بِأَخْنِكَ -يَعْنِي عَائِشَةَ- مِنَ الْحَرَمِ، فَلْتُهَلَّ بِغُمْرَةٍ».

“Take your sister - i.e., ‘Ā’ishah - outside the Sacred Precincts and let her assume Ihrām for ‘Umrah.”¹

Those who pass to the right or left of those Miqāts should assume Ihrām when they come in parallel to the closest Miqāt. If one is traveling by air, he should assume Ihrām when he comes in parallel to the Miqāt from above. He should get prepared and put on the clothing of Ihrām before coming in parallel to it. Upon reaching the Miqāt, he

¹ Narrated by Al-Bukhāri, Book of Hajj, Chapter: The Statement of Allah, the Exalted: {Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein, there is no sexual relations and no disobedience and no disputing during Hajj...} [Al-Baqarah: 197]; No. (1560). And narrated by Muslim; Book of Hajj; Chapter: Clarification of the forms of Ihram, and that it is permissible to perform Hajj alone, or to combine Hajj and ‘Umrah, and the permissibility of entering Hajj upon ‘Umrah, and when the one combining Hajj and ‘Umrah exits from his rites; No. (1211), as reported by ‘Ā’ishah (may Allah be pleased with her).

should immediately intend Ihrām and should not delay it. Some people intending to perform Hajj or ‘Umrah do not assume Ihrām when the plane comes in parallel to the Miqāt, rather, they delay it until they land at the airport, and this is not permissible as it constitutes transgressing the limits set by Allah, the Exalted. However, if he passes by the Miqāt without intending Hajj or ‘Umrah, but later decides to perform Hajj or ‘Umrah, he should assume Ihrām from the place of his intention, and there is no blame upon him.

If one passes by any of these Miqāts while not intending to perform Hajj or ‘Umrah, but only wishes to go to Makkah to visit a relative, for business, seeking knowledge, medical treatment, or other purposes, he is not required to assume Ihrām, based on the Hadīth of Ibn ‘Abbās (may Allah be pleased with them) that the Prophet (ﷺ) designated the Miqāts, then said:

«فَهُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِيهِنَّ، لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ.»

“They are for them and for those who pass by them, who are not of their people, intending to perform Hajj and ‘Umrah.”¹ He made the ruling conditional upon the intention to perform Hajj or ‘Umrah. It is understood from this that whoever does not intend

¹ Narrated by Al-Bukhārī; Book of Hajj; Chapter: The Miqāt for the people of Makkah for Hajj and ‘Umrah; No. (1524). Narrated by Muslim; Book of Hajj; Chapter: The Miqāts for Hajj and ‘Umrah; No. (1181). Reported by Ibn ‘Abbās (may Allah be pleased with them).

to perform Hajj or ‘Umrah is not required to assume Ihrām. Hajj or ‘Umrah is not obligatory for those who have already fulfilled this obligation. Hajj is obligatory in a Muslim’s lifetime only once, as the Prophet (ﷺ) said:

«الْحَجُّ مَرَّةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ».

“Hajj is (obligatory) once, and whoever performs it more than that, it is supererogatory.”¹ But it is better for one not to deprive himself of offering supererogatory Hajj, in order to get the reward, as performing Hajj has become so easy these days. Praise be to Allah for that.

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Types of Rituals

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

Tamattu’ Hajj: It is to assume Ihrām for ‘Umrah only during the months of Hajj, and when he reaches Makkah, he performs Tawāf and Sa’y for ‘Umrah and then shaves his head or cuts his hair. On the day of Tarwiyah, which is the eighth day of Dhul-Hijjah, he assumes Ihrām for Hajj alone and performs all its rituals.

The Ifrād Hajj: It is to assume Ihrām for Hajj only, and when he reaches Makkah, he performs the

¹ Narrated by Muslim; Book of Hajj; Chapter: The Obligation of Hajj Once in a Lifetime; No. (1337), and Ahmad (1/290); this is the wording of Ahmad. Reported by Abū Hurayrah (may Allah be pleased with him).

Arrival Tawāf and then makes Sa'y for Hajj, yet he does not shave his head or cut his hair, nor does he end his Ihrām; rather, he remains in the state of Ihrām until after throwing Jamrat al-'Aqabah on the day of Eid. And it is ok if he delays the Sa'y of Hajj until after the Tawāf of Hajj.

The Qirān Ha: It is to assume Ihrām for both 'Umrah and Hajj together, or to assume Ihrām for 'Umrah first and then add Hajj to it before starting the Tawāf of 'Umrah. The actions of the performer of Qirān Hajj are the same as those of the performer of Ifrād Hajj, except that the former is required to offer a sacrificial animal, whereas the latter is not.

The best of the three types is Tamattu'. The Prophet (ﷺ) commanded his Companions to perform it and urged them to do so. Even if one assumes Ihrām for Qirān or Ifrād, he should turn his Ihrām into 'Umrah to become a performer of Tamattu', even after performing Tawāf and Sa'y. This is because when the Prophet (ﷺ) performed Tawāf and Sa'y during the Farewell Hajj along with his Companions, he instructed everyone who did not have a sacrificial animal with them to turn their Ihrām into 'Umrah, shorten their hair, and end their state of Ihrām, and he said:

«لَوْلَا أَنِّي سَقْتُ الْهَدْيَ، لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ بِهِ».

“Had I not brought the sacrificial animals, I would have done what I have commanded you to do.”¹

It may happen that a person assumes Ihram for ‘Umrah intending to perform Tamattu’ Hajj, and then he cannot complete the ‘Umrah before the ‘Arafah Standing. In such a case, Hajj takes the place of ‘Umrah, and he turns into a performer of Qirān Hajj. Let us clarify this by two examples:

The first example: A woman who entered the state of Ihram for Umrah, intending to perform Hajj Tamattu’, and then she menstruated or experienced postnatal bleeding before performing Tawāf, and she did not become pure until the time of standing at Arafah arrived. In this situation, she intends to combine Hajj with ‘Umrah and becomes a performer of Qārin Hajj. She continues in her state of Ihrām and does what the pilgrim does, except that she does not perform Tawāf around the Ka‘bah nor Sa‘y between Safa and Marwah until she becomes pure and performs Ghusl.

Example Two: A person entered the state of Ihrām for Umrah intending to perform Hajj (Tamattu’), but encounters an obstacle preventing him from entering Makkah before the Day of Arafah. In this case, he should intend to combine

¹ Narrated by Al-Bukhārī; Book of Hajj; Chapter: Tamattu’, Qirān, and Ifrād in Hajj, No. (1568). And narrated by Muslim; Book of Hajj; Chapter: Explanation of the Forms of Ihrām, No. (1216). Reported by Jābir (may Allah be pleased with him).

Hajj with 'Umrah. Thus, becoming a Qārin, and should continue in his state of Ihrām, performing what a pilgrim does.

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The pilgrim who is required to offer a sacrifice.

The pilgrim who is required to slaughter a sacrificial animal is the performer of Tamattu' or Qirān Hajj, unlike the performer of Ifrād Hajj, from whom it is not required.

A performer of Tamattu' Hajj: He is the one who assumes Ihrām for 'Umrah during the months of Hajj, that is, after the beginning of Shawwāl, and then ends his Ihrām, after which he assumes Ihrām for Hajj in the same year. If he assumes Ihrām for 'Umrah before the beginning of Shawwāl, he is not a performer of Tamattu', and so he is not required to slaughter a sacrificial animal, whether he has observed fasting the month Ramadān in Makkah or not, for this fast in Makkah has no effect in this regard; rather, what matters is the assumption of Ihrām for 'Umrah. If it is before the beginning of Shawwāl, then no sacrificial animal is required of him. But if it is after the beginning of Shawwāl, he is a performer of Tamattu' and is required to offer a sacrificial animal if the conditions of obligation are fulfilled. As for what some common people believe, that the determining factor is the fast of Ramadān, and that whoever fasts in Makkah is not required to

offer a sacrificial animal, while one who does not fast there is required to do so, this belief is incorrect.

A performer of Qirān Hajj: He is the one who assumes Ihrām for ‘Umrah and Hajj together, or he assumes Ihrām for ‘Umrah and then adds Hajj to it before embarking upon the Tawāf in ‘Umrah.

A sacrificial animal is only due on a performer of Tamattu’ or Qirān if they are not residents of the Sacred Mosque. If they are residents of the Sacred Mosque, then no sacrificial animal is required of them. The residents of the Sacred Mosque are the people living in the Sacred Precincts or so close that the distance between them and the Sacred Mosque is not deemed a travel, like the people of Sharā’i’. Such people are not required to slaughter sacrificial animals. As for those living away from the Sacred Mosque by a distance considered as travel, like the people of Jeddah, they are required to slaughter sacrificial animals. A resident of Makkah who has traveled for the pursuit of knowledge or something else and then comes back as a performer of Tamattu’ Hajj is not required to slaughter a sacrificial animal, for what matters here is the place of his residence and stay, which is Makkah. However, if he moves from Makkah to stay somewhere else and then he returns as a performer of Tamattu’ Hajj, he is required to slaughter a

sacrificial animal, for he is in such a case not a resident of the Sacred Mosque.

The sacrificial animal due on a performer of Tamattu' or Qirān Hajj is one sheep that suffices as a sacrifice, or a seventh of a camel, or a seventh of a cow. If he cannot find or afford it, he is required to fast for three days during Hajj and seven days after he returns home. It is permissible for him to fast the three days during the days of Tashrīq, which are the eleventh, twelfth, and thirteenth of Dhul-Hijjah, or he may fast them before that after entering the state of Ihram for 'Umrah, but he should not fast on the Day of Eid or the Day of 'Arafah at 'Arafah, as the Prophet (ﷺ) prohibited fasting on the two days of Eids¹, and prohibited fasting on the Day of 'Arafah at 'Arafah². He may fast these three days consecutively or separately, but he should not delay them beyond the days of Tashrīq. As for the remaining seven days, he should fast them after returning home; he may fast them consecutively or separately, as he wishes.

The days for slaughtering the sacrificial animals are four: the day of Eid and the three subsequent

¹ Narrated by Al-Bukhārī; Book of Fasting; Chapter: Fasting on the Day of Eid al-Fitr; No. (1990). And narrated by Muslim; Book of Fasting; Chapter: Prohibition of Fasting on the Day of Eid al-Fitr and the Day of Eid al-Adha; No. (1137). Reported by 'Umar.

² Narrated by Abu Dāwūd: Book of Fasting, Chapter: Fasting on the Day of Arafah at Arafah, No. (2440), and Ibn Majah: Book of Fasting, Chapter: Fasting on the Day of Arafah, No. (1732), from the Hadīth of Abu Hurayrah.

days. If one slaughters his animal before these days, it will be deemed as mere flesh, not absolving him of a sacrificial animal; for the Prophet (ﷺ) did not slaughter his sacrificial animals before the day of Eid. The sacrificial animal is part of the rites, and he (ﷺ) said:

«خُذُوا عَلَيَّ مَنَاسِكُكُمْ».

“Take your rituals from me.”¹ In another Hadīth, he said:

«كُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ».

“All days of Tashrīq are days of slaughtering.”² The Days of Tashrīq are the three days following Eid.

It is permissible to slaughter during these days, by day or night, but preferably during the daytime. It is also permissible in Mina and in Makkah, but preferably in Mina, except if the slaughter in Makkah will be of greater help to the poor, in which case we should do what is better and more useful. Accordingly, there is nothing wrong if one delays the slaughter of his sacrificial animal till the 13th day and slaughters it in Makkah.

You should know that the obligation of slaughtering a sacrificial animal upon those who

¹ Narrated by Muslim: Book of Hajj, Chapter: Recommendation of Throwing Jamrat Al-‘Aqabah on the Day of Nahr While Riding, and Explanation of His (ﷺ) Saying: “Take your rituals from me”, No. (1297). Reported by Jābir (may Allah be pleased with him).

² Narrated by Ahmad (4/82) from the Hadīth of Jubayr ibn Mu‘im (may Allah be pleased with him).

can afford it, or fasting upon those who cannot find or afford a sacrificial animal, is not meant to make them spend their money or be physically tired in vain. Rather, it is part of completing and perfecting the rites of worship, and it is from the mercy and benevolence of Allah, as He has prescribed for His servants that which perfects their acts of worship, brings them closer to their Lord, increases their reward, and elevates their ranks.

The money spent on it will be rewarded, and the exerted effort appreciated. Many people do not observe this benefit or duly consider this reward. So, they try their best to avoid or skip the duty of slaughtering sacrificial animals. Some would even assume *Ihrām* for *Ifrād* Hajj in order not to be subject to the duty of slaughtering sacrificial animals. They deprive themselves of the reward for *Tamattu'* and sacrifice. This is a heedlessness that should be addressed.

The Manner of Performing 'Umrah

If one wants to assume *Ihrām* for 'Umrah, it is prescribed for him to take off his clothes, take a ritual bath like that taken for *Janābah* (sexual impurity), and apply the best perfume he can find, such as *Al-'ūd* perfume or others, to his hair and beard. There is nothing wrong if any of this lingers within the state of *Ihrām*, as reported in the two

Sahihs from the Hadīth of ‘Ā’ishah (may Allah be pleased with her) who said:

«كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يُحْرِمَ تَطَيَّبَ بِأَطْيَبِ مَا يَجِدُ، ثُمَّ أَرَى وَبَيَّضَ الْمِسْكَ فِي رَأْسِهِ وَلَحْيَتَيْهِ بَعْدَ ذَلِكَ».

“When the Prophet (ﷺ) intended to assume Ihrām, he would perfume himself with the best of perfumes he could find, and the glistening of musk would be seen on his head and beard after that.”¹

It is Sunnah to make Ghusl (ritual bath) upon assuming Ihrām, for men and women, even those in postpartum period or menstruation; because the Prophet (ﷺ) ordered Asmā’ bint ‘Umays when she entered the postpartum period to take a bath for Ihrām, wear a garment, and then assume Ihrām.²

After the bath and perfume, he should wear the clothing of Ihrām and perform prayer, except for menstruating women and those in the postpartum period, if the time of an obligatory prayer comes; otherwise, he ought to offer two Rak’ahs intending them as the Sunnah for ablution. Following the prayer, he should assume Ihrām and say:

«لَبَّيْكَ عُمْرَةً، لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ».

¹ Narrated by Al-Bukhāri: Book of Dress, Chapter on Perfume on the Head and Beard, No. (5923), and Muslim: Book of Hajj, Chapter on Perfume for the Muhrim at the Time of Ihrām, No. (1190), from the Hadīth of ‘Ā’ishah (may Allah be pleased with her).

² Narrated by Muslim: Book of Hajj, Chapter: The Hajj of the Prophet (ﷺ), No. (1218), from the Hadīth of Jābir (may Allah be pleased with him).

Labbayk ‘Umrah; labbayk Allahumma labbayk, labbayk lā sharīka laka labbayk; innal-hamda wanni‘mata laka wal-mulk lā sharīka lak (In response to Your call, here I am for ‘Umrah. O Allah, here I am in response to Your call, here I am. Here I am, in response to Your call. You have no partner, here I am. Verily, all praise, favor, and dominion belong to You; there is no partner with You.)¹ A man should make this Talbiyah loudly, while a woman should say it in a voice that can only be heard by the one next to her.

If one who is intending to assume Ihrām fears that something may hinder him from completing the rituals, it is Sunnah for him to make a condition upon Ihrām, saying at its commencement:

«إِنْ حَبَسَنِي حَاسٍ فَمَجَلِّي حَيْثُ حَبَسْتَنِي»

“If something hinders me, I shall end my Ihrām wherever I am hindered.”² i.e., If something prevents me from completing the rituals, like illness or delay, I shall end my Ihrām. The Prophet (ﷺ) instructed Dubā’ah bint al-Zubayr (may Allah

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on Talbiyah, No. (1549), and Muslim: Book of Hajj, Chapter on Talbiyah and its Description, No. (1184), from the Hadīth of Ibn ‘Umar (may Allah be pleased with them).

² Narrated by An-Nasa’i: Book of Hajj Rituals, What to Say When Making a Condition, No. (2766), from the Hadīth of Ibn Abbās (may Allah be pleased with them).

be pleased with her), as she wanted to enter Ihrām while she was ill, to set a condition¹. He said:

«فَإِنَّ لَكَ عَلَى رَبِّكَ مَا اسْتَنْتَيْتَ».

“And whatever condition you stipulate, Your Lord will accept it.”² If one makes a condition, and he is actually hindered from completing the rituals, he can end his Ihrām and no blame lies upon him.

However, if one has nothing to fear that may hinder him from completing his rituals, he should not make such a condition; for the Prophet (ﷺ) did not make a condition, nor did he ask everyone to do so. Rather, he only asked Dubā’ah bint al-Zubayr (may Allah be pleased with her) to make a condition due to her illness.

The pilgrim should recite Talbiyah often, especially upon change of conditions and times, such as when ascending a high place or descending to a low one, or upon the advent of night or day. Thereafter, he should ask Allah for His pleasure and Paradise, and seek refuge with His mercy against Hellfire.

Talbiyah is prescribed in ‘Umrah, starting from Ihrām until the beginning of Tawāf, and in Hajj,

¹ Narrated by Al-Bukhārī: Book of Marriage, Chapter: Equality in Religion, No. (5089), and Muslim: Book of Pilgrimage, Chapter: The Permissibility of the Mahram Stipulating Release Due to Illness or Other Reasons, No. (1207), from the Hadīth of ‘Ā’ishah (may Allah be pleased with her).

² Narrated by An-Nasa’i in the Book of Hajj Rituals, What to Say When Making a Condition, No. (2766), from the Hadīth of Ibn Abbās (may Allah be pleased with them).

starting from Ihrām until the beginning of throwing the pebbles at Jamrat al-‘Aqabah on the day of Eid.

When one approaches Makkah, he should take a bath for entering it, for the Prophet (ﷺ) took a bath upon entering it.¹ When he enters the Sacred Mosque, he should step in with his right leg first and say:

«بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَبِسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

“In the name of Allah, and may Allah’s peace and blessings be upon the Messenger of Allah. O Allah, forgive me my sins and open for me the gates of Your mercy. I seek refuge with Allah, the Most Great, and with His Noble Face, and His eternal authority from the accursed devil.”² Then, he should proceed to the Black Stone to begin Tawāf, touching the Stone with his right hand and kissing it. If he cannot kiss it, he may kiss his hand if he touches it therewith. If he finds difficulty touching it with his hand, he may face the Stone and point to it with his hand without kissing his hand. It is better not to crowd with the people, so as neither to harm them

¹ Narrated by Al-Bukhāri, Book of Hajj, Chapter: The Talbiyah Facing the Qiblah, No. (1553), from the Hadīth of Ibn ‘Umar (may Allah be pleased with him and his father).

² Narrated by Abu Dawood: Book of Prayer, Chapter on What a Man Says When Entering the Mosque, No. (466), from the Hadīth of Ibn ‘Amr (may Allah be pleased with them).

nor be harmed by them, as it is narrated that the Prophet (ﷺ) said to ‘Umar:

«عَمْرُ، إِنَّكَ رَجُلٌ قَوِيٌّ، لَا تُزَاجِمُ عَلَى الْحَجَرِ فَنُؤْذِيَ الضَّعِيفَ، إِنْ وَجَدْتَ خُلُوءًا فَاسْتَلِمَهُ، وَإِلَّا فَاسْتَقْبِلْهُ فَهَلِّلْ وَكَبِّرْ».

“O ‘Umar, you are a strong man. So, do not push against the people to reach the Stone and thus hurt the weak. If you find a way to it, touch it; otherwise, face towards it and say Tahlīl and Takbīr.”¹

He should say upon touching the Stone:

«بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ إِيْمَانًا بِكَ، وَتَصَدِيقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ ﷺ».

“Bismillah wallahu akbar, Allahumma imānan bika wa tasdīqan bikitābika wa wafā’an bi’ahdika wat-tibā’an lisunnati nabiyyika Muhammadin (ﷺ) (In the name of Allah, Allah is the Greatest, O Allah, (I do this) out of my faith in You, belief in Your Book, fulfillment of Your covenant, and in compliance with the Sunnah of Your Prophet Muhammad, (ﷺ)).”²

Then, he should turn rightwards, with the Ka’bah to his left, and when he reaches the Yemeni Corner, he should touch it without kissing it. If this is not easy, he should not push against the people.

¹ Narrated by Ahmad (1/28). Our esteemed Shaykh, the author, may Allah have mercy on him, commented in another review of the book by saying: “This Hadīth is weak.”

² Ibn Hajar stated in “At-Talkhīs Al-Habīr” (Vol. 2, p. 472): I did not find it like this, and it was mentioned by the author of “Al-Muhadhdhab” from the Hadīth of Jābir, and it was left ungraded by Al-Mundhirī and An-Nawawī. It was narrated by Ibn ‘Asākir through the route of Ibn Nājiyah with a weak Isnād.

Between the Yemeni Corner and the Black Stone, he should say:

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

“Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.” [Surat al-Baqarah: 201]

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ»،

“O Allah, I ask You for pardon and well-being in this life and the Hereafter.”¹ Each time he passes by the Black Stone, he should say Takbīr, and during the rest of his Tawāf, he can say what he wishes of Dhikr, supplication, or recitation of the Qur’an.

«إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، وَرَمِي الْجِمَارِ، لِإِقَامَةِ ذِكْرِ اللَّهِ».

“Indeed, Tawāf around the Ka’bah and between Safa and Marwah and the stoning of the Jamrahs have been prescribed for establishing the remembrance of Allah.”²

In this Tawāf - i.e., the Arrival Tawāf - a man should do two things:

The first: Idtibā’ (uncovering the right shoulder) from the beginning to the end of Tawāf. The manner of Idtibā’ is to place the middle of his robe under his right armpit and its ends on his left shoulder. Once Tawāf is completed, he restores his garment to its

¹ Narrated by Ibn Mājah (2957).

² Narrated by Abu Dāwūd: Book of Manasik, Chapter on Raml, No. (1888), and Al-Tirmidhi: Chapters on Hajj, Chapter on How to Throw the Jamarāt, No. (902), from the Hadīth of ‘Ā’ishah (may Allah be pleased with her).

former state before Tawāf, as Idtibā' is only to be observed during Tawāf.

The second: Ramal (brisk walk): It is performed only in the first three rounds. Ramal is to walk briskly with short steps. In the remaining four rounds, there is no Ramal; one should walk at a normal pace.

When he completes the seven rounds of Tawāf, he proceeds towards Maqām Ibrahim and recites:

﴿...وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى...﴾

{[O believers], take the Station of Abraham as a place for prayer.} [Surat al-Baqarah: 125] Then, he offers two Rak'ahs behind it, reciting in the first Rak'ah, after Al-Fātihah:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ 1﴾

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

﴿قُلْ هُوَ اللَّهُ أَحَدٌ 1﴾

{Say: "He is Allah, the One;"} [Surat al-Ikhlās: 1] after Al-Fātihah.

When he finishes the two Rak'ahs, he returns to the Black Stone and touches it, if it is easily possible.

And then goes out to the place of Sa'y. When he approaches Safa, he recites:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...﴾

{Indeed, Safa and Marwah [mounts] are among the symbols of Allah...} [Al-Baqarah: 158] Then, he

ascends the Safa until he can see the Ka'bah. He faces it, raises his hands, praises Allah Almighty, and makes any supplication he wishes. Among the Prophet's supplications in this situation is the following:

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

“None has the right to be worshiped except Allah alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He is Competent over all things. None has the right to be worshiped except Allah alone. He fulfilled His promise, gave victory to His servant, and defeated the confederates alone.”¹ He repeats this three times and supplicates to Allah in between.

Then, he descends from Safa to Marwah, walking. When he reaches the green marker, he runs as intensely as he can without causing harm. It is reported from the Prophet (ﷺ):

«أَنَّهُ كَانَ يَسْعَى حَتَّى تُرَى رُكْبَتَاهُ مِنْ شِدَّةِ السَّعْيِ، يَدُورُ بِهِ إِزَارُهُ»، وفي لفظ: «وَأَنَّ مِثْرَازَهُ لَيَدُورُ مِنْ شِدَّةِ السَّعْيِ»

“That he performed Sa'y so fast that his knees became visible and his waist-wrapper turned around. In another narration: 'His waist-wrapper

¹ Narrated by Muslim: Book of Hajj, Chapter on the Prophet's Hajj, No. (1218), from the Hadīth of Jabir (may Allah be pleased with him).

was turning around due to his fast pace.”¹ When he reaches the second green marker, he walks normally until he reaches Marwah. He ascends it, faces the Qiblah (direction towards the Ka’bah), raises his hands, and says the same as he said at Safa. Then, he descends from Marwah to Safa, walking in the place of walking and running in the place of running. Upon reaching Safa, he does as he did the first time, and similarly at Marwah until he completes seven rounds. Going from Safa to Marwah is one round, and coming back to Safa from Marwah is another round. During Sa’y, he can say whatever he wishes of Dhikr, supplication, or recitation of the Qur’an.

When he finishes the seven rounds, a man shaves his head, whereas a woman cuts from her hair the length of a fingertip from every side.

Shaving the head must encompass the entire head, and similarly, shortening should cover all parts of the head. Shaving, however, is better than shortening because the Prophet (ﷺ) supplicated three times for those who shave their heads and once for those who cut their hair. An exception is when Hajj is so imminent that there is no time for hair to grow again, in which case it is better to cut it so that some hair can remain to be shaved in Hajj.

¹ Narrated by Imam Ahmad (6/421) from the Hadith of Habibah bint Abi Tajrah (may Allah be pleased with her).

The Prophet (ﷺ) ordered his Companions during the Farewell Hajj to cut their hair for 'Umrah, as they came in the morning of the 4th day of Dhul-Hijjah.¹²

With these rituals, the 'Umrah becomes complete. So, it consists of: Ihrām, Tawāf, Sa'y, and shaving or cutting hair. And then he ends the Ihrām completely and does what non-Muhrims may do, in terms of clothing, perfume, being intimate with one's wife, etc.

* * *

How to Perform the Hajj

On the day of Tarwiyah, the 8th of Dhul-Hijjah, one assumes Ihrām for Hajj in the forenoon from the place where he intends Hajj. He does at the time of assuming Ihrām for Hajj what he did when assuming Ihrām for 'Umrah, such as bathing, applying perfume, and praying. He intends Ihrām for Hajj and makes Talbiyah. The Talbiyah for Hajj is similar to that for 'Umrah, except that he says here: "Labbayka Hajj (Here I am for Hajj)" instead

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on Tamattu' and Qirān, No. (1568), and Muslim: Book of Hajj, Chapter on Explanation of the Types of Ihrām, No. (1216), from the Hadīth of Jābir (may Allah be pleased with him).

² Narrated by Al-Bukhāri: Book of Hajj, Chapter on Shaving and Shortening at the Time of Release, No. (1727), and Muslim: Book of Hajj, Chapter on the Preference of Shaving over Shortening and the Permissibility of Shortening, No. (1301), from the Hadīth of Ibn Umar (may Allah be pleased with them).

of “Labbayka ‘Umrah (Here I am for ‘Umrah).” If he fears an obstacle that might prevent him from completing his Hajj, he stipulates by saying:

«وَإِنْ حَبَسَنِي حَافِئٌ فَمَجْلِي حَيْثُ حَبَسْتَنِي.»

“If something hinders me, I shall end my Ihrām wherever I am hindered.”¹ If he has no such fear, however, he should not make a condition.

Then, he proceeds to Mina and offers the Zhuhr, ‘Asr, Maghrib, ‘Ishā’, and Fajr prayers there, shortening them but without combining. The Prophet (ﷺ) would shorten but not combine prayers in Mina. Shortening — as it is known — is to offer a four-Rak’ah prayer as two Rak’ahs. The people of Makkah and others ought to shorten the prayers at Mina, ‘Arafah, and Muzdalifah, for the Prophet (ﷺ) led the people in prayer during the Farewell Hajj, including the people of Makkah, and he did not order them to offer complete prayers. If it had been obligatory for them to do so, he would have instructed them—as he did in the Year of the Conquest of Makkah.²

When the sun rises on the day of ‘Arafah, he proceeds from Mina to ‘Arafah and stops at Namirah till noon, if easily possible; otherwise,

¹ Narrated by An-Nasa’i: Book of Hajj Rituals, What to Say When Making a Condition, No. (2766), from the Hadīth of Ibn Abbās (may Allah be pleased with them).

² Narrated by Muslim: Book of Hajj, Chapter on the Hajj of the Prophet (ﷺ), No. (1218), from the Hadīth of Jābir (may Allah be pleased with him).

there is nothing wrong if he does not stop at Namirah, for this is Sunnah.

When the sun passes the meridian, he offers Zhuhr and 'Asr prayers together at the time of Zhuhr, each as two Rak'ahs— as the Prophet (ﷺ) did. This provides a longer time for standing and supplication.

Then, he devotes himself, after the prayer, to Dhikr and supplication, and he supplicates to Allah Almighty for anything he wishes, raising his hands and facing the Qiblah, even if the mountain is behind him; for the Sunnah is to face the Qiblah, not the mountain. The Prophet (ﷺ) stood by the mountain and said:

«وَقَفْتُ هَاهُنَا، وَعَرَفْتُ كُلَّهَا مَوْقِفٌ»،

“I stood here, and all of 'Arafah is a place of standing.”¹

«وَارْقِعُوا عَنْ بَطْنِ عُرْنَةٍ».

“Keep away from the middle of 'Uranah.”²

And the most frequent supplication of the Prophet (ﷺ) in that great situation was:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

¹ Narrated by Ibn Mājah; Book of Manāsik; Chapter: The Standing at 'Arafah; No. (3012). Reported by Jābir (may Allah be pleased with him).

² Narrated by Al-Bukhāri: Book of Umrah, Chapter on What to Say When Returning from Hajj, Umrah, or Battle, No. (1797), and Muslim: Book of Hajj, Chapter on What to Say When Returning from the Journey of Hajj and Others, No. (1344), from the Hadith of Ibn Umar (may Allah be pleased with them).

“There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs the sovereignty, to Him belongs the praise, and He is Omnipotent over all things.”¹

If he feels bored and wants to take a break by talking with his companions on useful matters or reading for a while in useful books, especially books speaking about the bounty of Allah Almighty and His generous favors, which boosts the feeling of hope on this day, all this is good. After that, he turns back to supplication to Allah Almighty. He ought to make use of the latter part of the day for supplication. Indeed, the best supplication is the supplication on the day of ‘Arafah.

When the sun sets, he proceeds to Muzdalifah. Upon reaching it, he combines Maghrib and ‘Ishā’ prayers. However, if he arrives at Muzdalifah before the time of ‘Ishā’, he should pray Maghrib at its time and then wait for the time of ‘Ishā’ to pray it. This is my view on this matter.

This is indicated by the statement of the scholars, may Allah have mercy on them, regarding the prayer times: offering it—meaning Maghrib—is preferable except on the night of gathering for those who intend to perform it in a state of Ihrām if they do not reach it at sunset. If they reach it at sunset, they should perform the Maghrib prayer at

¹ Al-Muhalla (3/165)

its time and not delay it. As mentioned in the explanation of "Al-Iqnā'": if its time is reached, it should not be delayed, but rather performed at its time, as there is no excuse. They also said regarding combining prayers: it is delayed in Muzdalifah. They justified this by stating that the time of Maghrib is occupied with the journey to Muzdalifah. The Mālikis stated: if one stands with the Imam and departs with him, he combines the prayers in Muzdalifah. However, if he does not stand with the Imam and depart with him, but rather stands alone or delays after the Imam's departure, he should perform each of the Maghrib and 'Ishā' prayers at their respective times. This is mentioned in "Jawāhir al-Iklil" (Vol. 1, p. 181). Ibn Hazm (may Allah have mercy upon him) emphatically said: "In this night, Maghrib prayer is only valid in Muzdalifah, and it must be offered after the disappearance of the twilight."¹ End quote.

Al-Bukhāri narrated that Ibn Mas'ūd (may Allah be pleased with him) reported:

«أَنَّهُ أَتَى الْمُرْدَلِفَةَ حِينَ الْأَذَانِ بِالْعَتَمَةِ أَوْ قَرِيبًا مِنْ ذَلِكَ، فَأَمَرَ رَجُلًا فَأَذَنَ وَأَقَامَ، ثُمَّ صَلَّى الْمَغْرِبَ، وَصَلَّى بَعْدَهَا رَكْعَتَيْنِ، ثُمَّ دَعَا بِعَشَائِهِ فَتَعَسَّى، ثُمَّ أَمَرَ رَجُلًا فَأَذَنَ وَأَقَامَ، ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ». وَفِي رَوَايَةٍ: «فَصَلَّى الصَّلَاتَيْنِ، كُلَّ صَلَاةٍ وَخَذَهَا بِأَذَانٍ وَإِقَامَةٍ، وَالْعِشَاءَ بَيْنَهُمَا».

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on Whoever Called the Adhan and Iqama for Each of Them, No. (1675), from the Hadīth of Abdullah ibn Mas'ud (may Allah be pleased with him).

“He came to Muzdalifah at the time of the Adhān (call to prayer) for ‘Ishā’ or close to that. He ordered a man to pronounce the Adhān and Iqāmah, which he did. Then, he offered the Maghrib prayer and two Rak’ahs after it. Then, he called for his supper and ate it, after which he ordered a man to pronounce the Adhān and Iqāmah, which he did. He offered the ‘Ishā’ prayer as two Rak’ahs.” In another narration: “He performed the two prayers, each prayer separately with an Adhān and Iqāmah, and the ‘Ishā’ prayer was one of them.”¹

If he needs to combine prayers, whether due to tiredness, lack of water, or the like, there is nothing wrong with combining them, even if the time of ‘Ishā’ has not come yet. And if he fears that he may not reach Muzdalifah before midnight, he should pray even before arriving at Muzdalifah, and it is not permissible for him to delay the prayer until after midnight.

He spends the night in Muzdalifah. When the dawn becomes apparent, he offers the Fajr prayer early, with Adhān and Iqāmah. Then, he heads for Al-Mash’ar al-Harām, proclaiming the oneness and greatness of Allah Almighty and supplicating for whatever he likes, until shortly before sunrise. If he

¹ Narrated by Muslim: Book of Hajj, Chapter on the Hajj of the Prophet (ﷺ), No. (1218), from the Hadīth of Jābir (may Allah be pleased with him).

is unable to go to Al-Mash‘ar al-Harām, he may supplicate in his place, as the Prophet (ﷺ) said:

«وَقَفْتُ هَاهُنَا وَجَمْعُ كُلِّهَا مَوْقِفٌ».

“I stood here, and all of Jam‘ is a place of standing.”¹ He faces the Qiblah and raises his hands as he engages in Dhikr and supplication.

If sunrise becomes imminent, he heads to Mina and quickens his pace in the Valley of Muhassir. When he reaches Mina— he throws Jamrat al-‘Aqabah, the closest to Makkah—with seven pebbles to be thrown successively, one at a time. Each pebble is about the size of a date stone. He says Takbīr with each throw. When he finishes, he slaughters his sacrificial animal, shaves his head, in case of a man, and cuts her hair, in case of a woman, and then descends to Makkah, where he performs Tawāf and Sa‘y for Hajj.

It is Sunnah for him to apply perfume when he heads to Makkah for Tawāf after throwing the pebbles and shaving, as ‘Ā’ishah (may Allah be pleased with her) said:

“كُنْتُ أَطِيبُ النَّبِيَّ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرَمَ، وَلِجَلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ”.

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on Perfume at the Time of Ihram and What to Wear When One Intends to Enter Ihram, and Combing and Oiling the Hair, No. (1539), and Muslim: Book of Hajj, Chapter on Perfume for the Muhrim at the Time of Ihrām, No. (1189), from the Hadīth of ‘Ā’ishah (may Allah be pleased with her).

“I used to apply perfume to the Prophet (ﷺ) for his *Ihrām* before he assumed it, and for the end of his *Ihrām* before he circumambulated the Ka’bah.”¹

Then, after *Tawāf* and *Sa’y*, he returns to Mina and spends the 11th and 12th nights there. He throws the three *Jamrahs* after the sun passes the meridian during these two days. It is preferred that he go for the pebble-throwing on foot, and there is nothing wrong if he rides. He throws the first *Jamrah* — the farthest from Makkah and located near Al-Khayf Mosque — with seven successive pebbles, one after another. He says *Takbīr* with each throw. Then, he advances a little and makes a lengthy supplication with whatever he wishes. If prolonged standing and supplication become difficult for him, he may supplicate with whatever is easy for him, even briefly, in order to fulfill the *Sunnah*.

After that, he throws the middle *Jamrah* with seven successive pebbles, saying *Takbīr* with each pebble. Then, he goes to the left and stands facing the *Qiblah*, raising his hands and supplicating for long, if easily possible; otherwise, he can stand as much as he conveniently can. He should not fail to stand for supplication, for it is *Sunnah*, and many

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on Farewell *Tawāf*, No. (1755), and Muslim: Book of Hajj, Chapter on the Obligation of Farewell *Tawāf* and Its Exemption for Menstruating Women, No. (1327), from the *Hadīth* of Ibn ‘Abbās (may Allah be pleased with them).

people neglect it, either out of ignorance or negligence. Whenever a Sunnah is neglected, performing it and spreading it among people becomes more emphasized, so that it is not abandoned and forgotten.

Then, he throws Jamrat al-'Aqabah with seven successive pebbles, saying Takbīr with each pebble. Then, he departs and makes no supplication after that.

When he completes the throwing of pebbles on the 12th day, he can leave quickly and descend from Mina, if he wishes, or stay and spend the 13th night there and then throw the three Jamrahs after noon, as previously mentioned. It is preferable for him to stay. It does not become incumbent unless the sun sets on the 12th day while he is still in Mina. In this case, he is required to stay until he throws the three Jamrahs after noon. However, if sunset comes while he is still in Mina on the 12th day against his will, such as if he had already set out and mounted but was delayed due to traffic congestion or similar reasons, he is not required to stay, as his delay until sunset was not by his choice.

When he wants to depart Makkah for his country, he should not leave before he makes the Farewell Tawāf, as the Prophet (ﷺ) said:

«لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالنَّبِيِّتِ».

“No one should depart until the last thing he does is (Tawāf around) the House.”¹ In another narration:

«أَمَرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلَّا أَنَّهُ خُفِّتَ عَنِ الْحَائِضِ».

“People were commanded to make Tawāf around the Ka’bah, the last thing they do, but an exception was made for the menstruating woman.”² Women in menstruation or the postpartum period are not required to make the Farewell Tawāf and should not stand at the door of the Sacred Mosque to say farewell, for this act was not reported from the Prophet (ﷺ).

He should make the Farewell Tawāf the last thing he does before traveling. But there is nothing wrong if he stays after the Farewell Tawāf to wait for some companions, load his belongings, or buy some goods on his way, and he does not need to repeat the Tawāf unless he intends to delay his travel. For instance, if he intends to travel early during the day and makes the Farewell Tawāf, and then he delays his travel till late during that day, in

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on Farewell Tawaf, No. (1755), and Muslim: Book of Hajj, Chapter on the Obligation of Farewell Tawaf and Its Exemption for Menstruating Women, No. (1328), from the Hadith of Ibn Abbās (may Allah be pleased with them).

² Narrated by Al-Bukhāri: Book of the Virtue of Prayer in the Mosque of Makkah and Madinah, Chapter on the Virtue of Prayer in the Mosque of Makkah and Madinah, No. (1189), and Muslim: Book of Hajj, Chapter on No Journey Should Be Undertaken Except to Three Mosques, No. (1397), from the Hadith of Abu Hurayrah (may Allah be pleased with him).

such a case, he is required to repeat the Tawāf, to make it the last thing he does.

* * *

Visiting the Prophet's Mosque

If a pilgrim wants to visit the Prophet's Mosque, before or after Hajj, let him intend to visit the Prophet's Mosque, not the grave. Indeed, journeys, as a form of worship, cannot be made to graves, but only to the three mosques: Al-Masjid al-Haram, the Prophet's Mosque, and Al-Masjid al-Aqsa, as in the authentic Hadīth of the Prophet (ﷺ) in which he said:

«لَا تُسَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى».

“A journey should not be made except to three mosques: Al-Masjid Al-Haraam, my Masjid, and Al-'Aqsa Masjid.”¹

When he reaches the Prophet's Mosque, he should enter with his right foot first and say:

«بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبَوَجْهِهِ الْكَرِيمِ وَبِسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

“In the name of Allah, and may peace be upon the Messenger of Allah. O Allah, forgive me my sins and open for me the gates of Your mercy. I seek refuge

¹ Narrated by Abu Dāwūd: Book of Prayer, Chapter on What a Man Says When Entering the Mosque, No. (466), from the Hadīth of Ibn 'Amr (may Allah be pleased with them).

in Allah, the Most Great, and with His Noble Face, and His eternal authority from the accursed devil.”¹ Then, he prays as much as he likes.

And it is preferable for his prayer to be in the Rawdah, which is the area between the Prophet's (ﷺ) pulpit and his chamber where his grave is, because what is between them is a garden from the gardens of Paradise. So if he prays and wishes to visit the grave of the Prophet (ﷺ), let him stand before it with respect and reverence, and say:²

«السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ حَقًّا، وَأَنَّكَ قَدْ بَلَغْتَ الرَّسَالَهَ، وَأَدَّيْتَ الْأَمَانَةَ، وَتَصَحَّحْتَ الْأُمَّةَ، وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ، فَجَزَاكَ اللَّهُ عَنْ أُمَّتِكَ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ».

“Peace be upon you, O Prophet, and the mercy of Allah and His blessings. O Allah, send blessings upon Muhammad and the family of Muhammad, as You sent blessings upon Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy, Glorious. O Allah, bless Muhammad and the family of Muhammad, as You blessed Ibrahim and the family

¹ Narrated by Al-Bukhāri: Book of the Virtue of Prayer in the Mosque of Makkah and Madinah, Chapter on the Virtue of the Area between the Grave and the Pulpit, No. (1196), and Muslim: Book of Hajj, Chapter on the Area Between the Grave and the Pulpit is a Garden from the Gardens of Paradise, No. (1391), from the Hadith of Abu Hurayrah (may Allah be pleased with him).

² Narrated by Al-Bukhāri (6350) and Muslim (406).

of Ibrahim. Indeed, You are Praiseworthy, Glorious.¹ I bear witness that you are truly the Messenger of Allah, and that you have conveyed the message, fulfilled the trust, advised the nation, and strived in the cause of Allah as is due. May Allah reward you on behalf of your nation with the best reward given to a prophet on behalf of his nation.”

Then, he turns slightly to the right and greets Abu Bakr al-Siddīq and invokes Allah’s pleasure upon him, and then turns slightly to the right also and greets ‘Umar ibn al-Khattāb and invokes Allah’s pleasure upon him. If he supplicates for him and Abu Bakr (may Allah be pleased with him) with an appropriate supplication, it is good.

It is not permissible for one to seek closeness to Allah Almighty by wiping the Prophetic chamber or performing Tawāf around it, nor is it permissible to face it during supplication instead of the Qiblah. Closeness to Allah Almighty can only be sought through things He and His Messenger have legislated. The core of worship is following, not innovating.

A woman may not visit the grave of the Prophet (ﷺ) or the grave of anyone else, for the Prophet (ﷺ)

¹ Narrated by Abu Dāwūd: Book of Funerals, Chapter on Women Visiting Graves, No. (3236); and by Tirmidhi: Book of Prayer, Chapter on Disapproval of Taking Graves as Mosques, No. (320); and by Nasa’i: Book of Funerals, Chapter on the Severity of Taking Lamps on Graves, No. (2043), from the Hadith of Ibn Abbās (may Allah be pleased with them).

cursed the women who visit the graves and those who take them as places of worship and put lamps upon them.¹ However, she can greet the Prophet (ﷺ) from her place, and it will reach him wherever she may be. In the Hadith, the Prophet (ﷺ) said:

«صَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ».

“Invoke Allah’s blessings upon me, for your invocation will reach me wherever you are.”² The Prophet (ﷺ) said:

«إِنَّ لِلَّهِ تَعَالَى مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ، يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ».

“Allah, the Exalted, has angels traveling around on earth conveying to me the greetings of my Ummah.”³

Men in particular should visit the Baqī‘ Cemetery in Madinah and say:

«السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لِلْجَفُونَ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَمِنكُمْ وَالْمُسْتَأْخِرِينَ، وَنَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ».

“Peace be upon the dwellers of these abodes from amongst the believers. We, Allah willing, shall definitely join you. May Allah have mercy upon

¹ Narrated by Abu Dāwūd: Book of Pilgrimage, Chapter on Visiting Graves, Hadith No. (2042), from the Hadith of Abu Hurayrah (may Allah be pleased with him).

² Narrated by Al-Nasā’i in the Book of Forgetfulness, Chapter on Salutation upon the Prophet (ﷺ), No. (1282), from the Hadith of Ibn Mas’ūd (May Allah be pleased with him).

³ Narrated by Muslim: Book of Funerals, Chapter on What is Said When Entering Graves and Praying for Their Inhabitants, No. (974, 975), from the Hadith of ‘Ā’ishah (may Allah be pleased with her) and Buraidah (may Allah be pleased with him).

those of us and you who have passed and those who will come later. We ask Allah to grant well-being to us and you.”¹

«اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ وَلَا تَقْتِنَا بَعْدَهُمْ، وَاعْفُ رَنَا وَلَهُمْ».

“O Allah, do not deprive us of their reward, do not put us to trials after them, and forgive us and them.”².

And if he wishes, he can go to Mount ‘Uhud and recall what happened to the Prophet (ﷺ) and his Companions during that battle—the fighting, the tribulations, the trials, and the martyrdom. Then he can offer salutations to the martyrs there, such as Hamzah ibn ‘Abdul-Muttalib (may Allah be pleased with him), the Prophet’s uncle. All this can fall under walking around on earth, which we are instructed to do — and Allah knows best.

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The Benefits

Here are some benefits related to the rituals, which are worthy of being clarified and learned:

The first benefit: The Etiquettes of Hajj and ‘Umrah:

Allah Almighty says:

¹ Narrated by Ibn Mājah: Book of Funerals, Chapter on What is Said When Entering the Graveyards, No. (1546), from the narration of ‘Ā’ishah (may Allah be pleased with her)

² Narrated by Abu Dawood: Book of Pilgrimage, Chapter on Raml, No. (1888), and At-Tirmidhi: Chapters on Hajj, Chapter on How to Throw the Pebbles, No. (902), from the Hadith of ‘Ā’ishah (may Allah be pleased with her).

﴿الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ 197﴾

{The pilgrimage is in known months. Whoever commits himself to perform the pilgrimage, there should be no intimacy, foul language, and arguments during the pilgrimage. Whatever good you do, Allah is aware of it. And take provisions for the journey, but the best provision is righteousness. So fear Me, O people of understanding.} [Surat al-Baqarah: 197] And the Prophet (ﷺ) said:

«إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَالصَّفَا وَالْمَرْوَةِ وَرَمِي الْجِمَارُ لِإِقَامَةِ ذِكْرِ اللَّهِ».

“Indeed, Tawāf around the Ka’bah and between Safa and Marwah and the throwing of pebbles have been prescribed as acts of remembrance of Allah.”¹

So, one should perform the rituals of Hajj by way of glorification, reverence, love, and submission to Allah, the Lord of the worlds, in a calm and solemn manner, and in compliance with the Prophet’s example (ﷺ).

During these sublime rituals, he should busy himself with Dhikr, Takbīr, glorification and praise of Allah, and the pursuit of Allah’s forgiveness, for he is in a state of worship from the moment he

¹ Narrated by Al-Bukhāri: Book of Funerals, Chapter: The saying of the Prophet ﷺ: "The deceased is punished for the wailing of his family over him" if the wailing was part of his tradition, No. (1284), and Muslim: Book of Funerals, Chapter: Crying over the deceased, No. (923), from the Hadith of 'Usama bin Zaid (may Allah be pleased with them).

assumes *Ihrām* till he ends it. Hajj is not a trip for amusement and play, where one enjoys as he wishes without limits. We see some people behave like that. They take instruments of entertainment and music with them, by which they get distracted from remembrance of Allah Almighty and fall into sin. You see some people excessively engaging in play, laughter, and mockery of others, as well as other reprehensible acts, as if Hajj was ordained for merriment and play.

A pilgrim and others should observe the obligations laid down by Allah Almighty, like performing the prayers in congregation at their prescribed times and commanding the right and forbidding the wrong.

He should also be keen to benefit Muslims, do good to them, by offering guidance and assistance when needed, and show mercy to weak people, especially in such situations that require mercy, like crowdedness, as showing mercy to people brings the mercy of Allah.

«وَأَيْنَمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءُ»

“Indeed, Allah shows mercy to the merciful among His servants.”¹

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on What the Muhrim is not allowed to wear from clothes, No. (1543), and Muslim: Book of Hajj, Chapter on What is permissible for the Muhrim in Hajj or Umrah and what is not permissible and the clarification of the prohibition of perfume on

He should avoid sexual relations, disobedience, and arguing except when done in support of the truth. As for arguing in support of the truth, it is a duty when done in its proper situation. Also, he should refrain from transgressing against others or hurting them. He should avoid backbiting, slandering, cursing, or beating others, or looking at other women. All these are forbidden during Ihrām and outside it, but the forbiddance becomes more emphatic during Ihrām.

He should also avoid engaging in talk that does not befit the rituals or the sacred places, like some people may say upon throwing the pebbles: "We have stoned the devil!" Some may even curse the object of the ritual and hit it with shoes, which runs counter to humility and worship and contradicts the purpose behind throwing the pebbles, which is the remembrance of Allah Almighty.

Second benefit: The forbidden acts during Ihrām:

Prohibited acts during Ihrām: They are the things that are forbidden for a Muhrim of Hajj or 'Umrah on account of Ihrām. They fall under three categories:

One category is for men and women; another for men only; and the third is for women only.

him, No. (1177), from the Hadith of Ibn 'Umar (may Allah be pleased with them).

Acts forbidden for men and women include the following:

1- Sexual intercourse: This is the most serious forbidden act during Ihrām. If it happens before the minor Tahallul (partial end of Ihrām) during Hajj, this entails three things:

First: Invalidation of Hajj, but the pilgrim should continue until it is complete.

Second: It becomes obligatory to make up for this the following year, even if it is supererogatory.

Third: A sacrificial camel should be slaughtered during the substitute Hajj.

2- Looking and approaching with desire.

3- Wearing gloves.

4- Removing or cutting hair from the head, and also from the rest of the body, according to the well known opinion: However, if hair is dropping over one's eyes, hurting him, and this cannot be addressed except by removing the hair, he may remove it, and there is no blame upon him. It is permissible for a Muhrim to rub his head with his hand, and there is nothing wrong if this unintentionally causes some hair to fall out.

5- Clipping the nails of one's hands or feet: But if a nail gets broken and it hurts, one may cut the hurting nail only, and there is no blame upon him.

6- Using perfume after Ihrām, whether on clothes, the body, and so on: As for the perfume one applies before Ihrām, its remaining traces after

entering Ihrām do not harm, for what is forbidden is to apply perfume during Ihrām. A Muhrim is not permitted to drink coffee that contains saffron, for saffron belongs to perfume, except if its taste and smell have gone away by cooking and only its color remains—in such a case, there is nothing wrong with that.

7- Killing the game: which refers to lawful wild terrestrial animals, such as deers, rabbits, pigeons, and locusts. By contrast, a sea-dwelling game is lawful, so fishing is permissible for Muhrim. Likewise, domestic animals, like chicken, are also permissible.

If locusts are dispersed on a Muhrim's path, and there is no other path, and he unintentionally treads on some of them, there is no blame upon him, for he does not intend to kill them, nor can he avoid them.

As for cutting off trees, it is not unlawful for a Muhrim, for this has nothing to do with Ihrām. This is only unlawful for those within the boundaries of the Sacred Precincts, Muhrim or non-Muhrim. Accordingly, it is permissible to cut off trees at 'Arafah, but it is not permissible in Mina or Muzdalifah, for 'Arafah lies outside the boundaries of the Sacred Precincts, while Mina and Mizdalifah are situated within.

If, however, one unintentionally treads on a tree while walking, there is no blame on him. Also, cutting off dead trees is not unlawful.

As for things that are forbidden for men only, they are two:

1. Wearing stitched clothes: This refers to wearing clothes in the usual manner, like shirts or trousers. This is not permissible for male Muhrim. However, if worn in an unusual manner, it is permissible, such as using a shirt as a cloak or wearing a cloak upside down. There is no issue with wearing a patched cloak or a patched or joined waist wrapper.

A Muhrim may wear a belt, a watch, and a pair of glasses, and he can tie his upper garment with a clasp, and so on. These things are not reported to have been forbidden by the Prophet (ﷺ), nor are they similar to the reported forbidden things. Even the Prophet (ﷺ) was asked about what a Muhrim may wear, and he replied:

«لَا يَلْبَسُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا السَّرَاوِيْلَاتِ، وَلَا الْبُرَانِسَ، وَلَا الْخِفَافَ».

“He should not wear shirts, turbans, trousers, hooded cloaks, or leather socks.”¹ The Prophet (ﷺ)

¹ Narrated by Al-Bukhāri: Book of Hunting Penalty, Chapter on Wearing Leather Socks for the Muhrim if He Does Not Find Sandals, No. (1841), and Muslim: Book of Hajj, Chapter on What is Permissible for the Muhrim in Hajj and 'Umrah and What is Not Permissible and the Prohibition of Perfume on Him, No. (1178), from the Hadith of Ibn Abbās (may Allah be pleased with them).

answered by detailing what a Muhrim should not wear, which proves that all other things are permissible for him to wear. The Prophet (ﷺ) sanctioned that a Muhrim may wear leather socks if he does not have shoes, given the need to protect his feet. The same applies to glasses, which one needs to protect their eyes. Scholars deemed it permissible for Muhrim men to wear rings, according to the famous opinion within the school of Fiqh.

A Muhrim may wear trousers if he cannot find, or afford, a waist-wrapper, and wear leather socks if he cannot find, or afford, shoes; as reported by Ibn ‘Abbās (may Allah be pleased with both of them) that the Prophet (ﷺ) said while delivering a sermon at ‘Arafāt:

«فَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيُلْبَسِ الْخُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيُلْبَسِ السَّرَاوِيلَ».

“Whoever does not find slippers or sandals (Na’l) may wear leather socks (Khuff), and whoever does not find a waist sheet (Izār) may wear pants (Sirwāl).”¹

2- Covering the head with something attached to it, like a turban, Ghutrah (head veil), or cap, and the like. As for separate coverings, such as a tent,

¹ Narrated by Ahmad (6/402), and Muslim: Book of Hajj, Chapter on the Recommendation of Throwing the Jamrah of Aqabah on the Day of Sacrifice while Riding, and the Statement of the Prophet (ﷺ): “Take your rituals from me,” No. (1298), from the Hadith of ‘Umm al-Husayn (may Allah be pleased with her).

umbrella, or car roof, there is nothing wrong with that, for it is forbidden to cover one's head, not to seek shade. In the Hadīth of 'Umm al-Husayn al-Ahmasiyyah, she said:

«حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْنَهُ حِينَ رَمَى جَمْرَةَ الْعَقَبَةِ وَأَنْصَرَفَ وَهُوَ عَلَى رَاجِلَيْهِ، وَمَعَهُ بِلَالٌ وَأَسَامَةُ، أَحَدُهُمَا يَقُودُ بِهِ رَاجِلَتَهُ، وَالْآخَرُ رَافِعٌ ثَوْبَهُ عَلَى رَأْسِ رَسُولِ اللَّهِ ﷺ يُظِلُّهُ مِنَ الشَّمْسِ».

“We performed the Farewell Hajj along with the Messenger of Allah (ﷺ). I saw him when he was throwing Jamrat al-‘Aqabah, and then he left on his mount, accompanied by Bilāl and ‘Usāmah. One of them was leading his mount and the other was stretching his garment over the head of the Messenger of Allah (ﷺ) to shade him from the sun.” In another version, he said:

«يَسْتُرُهُ مِنَ الْحَرِّ، حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ»

“covering him from the heat, until he threw the pebbles at Jamrat al-‘Aqabah.” Narrated by Ahmad and Muslim¹ This happened on the day of Eid, before Tahallul, for he (ﷺ) would throw the pebbles walking on other than Eid days, not riding.²

¹ Narrated by Abu Dāwūd: Book of Manāsik, Chapter: Regarding stoning the Jamrāt, No. (1969), from the Hadīth of Ibn ‘Umar (may Allah be pleased with them).

² Narrated by Al-Bukhāri: Chapters on the Prevented Muhrim, Chapter on Feeding in Fidyah Half a Sa‘, No. (1816), and Muslim: Book of Hajj, Chapter on the Permissibility of Shaving the Head for the Muhrim if there is Harm, and the Obligation of Fidyah for Shaving, and Clarification of its Amount, No. (1201), from the Hadith of Ka‘b ibn ‘Ujrah (may Allah be pleased with him).

It is also permissible for a Muhrim to carry his belongings on his head, if he does not intend thereby to veil his head. He is also permitted to dive in water, even if his head is covered by water.

As for what is forbidden for women but not for men, it is the Niqāb, with which she covers her face, except for opening for the eyes. Some scholars have stated: It is not permissible for her to cover her face with a Niqāb or anything else except when men pass nearby, in which case she is required to cover her face, and there is no ransom due on her, regardless of whether the covering touches her face or not.

Perpetrators of the foregoing forbidden things fall under one of three cases:

The first case: Doing something forbidden without excuse or need is a sin and must give a ransom.

The second case: if one commits a prohibited act out of necessity, such as needing to wear a shirt to protect himself against cold from which he fears harm; in such a case, he is permitted to do so and a ransom is due on him. A case in point is what happened to Ka'b ibn 'Ujrah (may Allah be pleased with him), who was carried to the Prophet (ﷺ) as lots of lice were falling off his head. Thereupon, the

Prophet (ﷺ) gave him permission to shave his head and pay a ransom.¹

The third case: Doing something forbidden excusably, either due to ignorance, forgetfulness, sleep, or coercion. In such a case, there is no blame upon him, and no ransom. Allah Almighty says:

{وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ...}

{There is no blame on you if you make a mistake in that regard, but only for what your hearts intend...} [Surat al-Ahzāb: 5] Allah Almighty also says:

{...رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا...}

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

«قَدْ فَعَلْتُ».

“I did.”²

The Prophet (ﷺ) said:

«إِنَّ اللَّهَ قَدْ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ، وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ».

¹ Narrated by Muslim in the Book of Faith, Chapter: Explanation of His Saying, the Most High, No. (126) from the Hadīth of Ibn ‘Abbās (May Allah be pleased with him and his father).

² Narrated by Ibn Mājah: Book of Divorce, Chapter on Divorce under Duress and Forgetfulness, No. (2043); reported by Abu Dharr Al-Ghifari (may Allah be pleased with him).

“Allah has pardoned my Ummah for mistakes, forgetfulness, and what they were coerced to do.”¹

These are general texts on the forbidden acts during Ihrām and other things, which indicate that there is no blame upon a person who does any of these excusably, due to ignorance, forgetfulness, or coercion. Regarding the game, which is forbidden during Ihrām, Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ...﴾

{O you who believe, do not kill game while you are on pilgrimage. Whoever of you kills it deliberately should compensate by offering its equivalent – as judged by two just men among you – to be offered at the Sacred House...} [Surat al-Mā'idah: 95] The obligation of retribution is conditioned upon the killer being intentional, as intentionality is an appropriate description for punishment and liability. Therefore, it must be considered, and the ruling must be contingent upon it. If it is not intentional, then there is no retribution or sin upon him.

But if the excuse goes away—and the ignorant gets knowledge, the forgetful remembers, the sleeping wakes up, and the forced is no longer

¹ Narrated by Muslim; Book of Hajj, Chapter: The Validity of a Child's Hajj; No. (1336). From the Hadīth of Ibn 'Abbās (May Allah be pleased with him and his father).

under coercion—then the forbidden thing should be abandoned right away. If, however, he persists in it despite the absence of the excuse, he is sinful and must give a ransom. For example, if a man covers his head while sleeping, there is no blame upon him as long as he is asleep. But once he wakes up, he must uncover his head immediately. If he continues to cover it despite knowing he must uncover it, he must give a ransom.

The amount of ransom for the aforementioned forbidden acts is as follows:

1- For removing hair and nails, applying perfume, approaching women with desire, ejaculation due to repeated gaze, intercourse after the minor Tahallul, intercourse during 'Umrah, wearing gloves, wearing stitched clothes and covering one's head, in the case of men, wearing Niqābs, in the case of women—for each of these, the ransom is slaughtering one sheep or feeding six poor people, or fasting three days. One can choose any of the three ransoms one wishes; as stated in the verse regarding shaving the head:

{فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِإِذَىٰ مِنْ رَأْسِهِ...}

{But if anyone among you is sick or has an ailment of the scalp...} [Surat al-Baqarah: 196] And the rest is dealt with accordingly. If he chooses to slaughter a sheep, he may slaughter a male or female, sheep or goat, which is fit and sufficient for

sacrifice. Or he can offer an alternative, like a seventh of a camel or a cow. Let him distribute all the meat among the poor and keep nothing for himself. If he chooses to feed the poor, he should give half a Sā' of dates, wheat, or the like to each person. And if he chooses fasting, he should fast three days, successively or separately.

2- For killing the game: If there is an equivalent for the killed game, he has three options: to slaughter its equivalent and distribute all its meat among the poor people in Makkah; to estimate the value of the equivalent of the killed game and give the same as food, to be distributed among the poor, half a Sā' to each person; or to fast one day for each poor person instead of giving food.

On the other hand, if the killed game has no available equivalent, he has two options: to estimate the value of the killed game and give the same as food, to be distributed among the poor, half a Sā' to each person; or to fast one day instead of the food given to each poor person.

An example of a game that has an equivalent is pigeons, whose equivalent is sheep. So, if a Muhrim kills a pigeon, we say to him: You have two options: Either you slaughter a sheep or give its value as food to the poor people in the Sacred Precincts, half a Sā' to each person; or if you wish, you may fast one day for each poor person instead of feeding them.

An example of a game with no equivalent is locusts. If a Muhrim kills locusts deliberately, we say to him: Either you give their value as food to the poor people in the Sacred Precincts, half a Sā' to each person; or you may fast one day for each person you would have fed.

3- For intercourse during Hajj before the minor Tahallul, the ransom is a camel.

Third benefit: The Ihrām of children:

A child who has not reached puberty is not obligated to perform Hajj. However, if he performs Hajj, he receives the reward and should repeat it upon reaching adulthood. A father, mother, or any guardian should make him assume Ihrām. The reward of the rituals is for the child, and his guardian is also rewarded for that, as mentioned in the authentic narration from Ibn Abbās (may Allah be pleased with them): A woman lifted a child to the Prophet (ﷺ) and said, "O Messenger of Allah, is there Hajj for this one?" He said:

«نَعَمْ، وَلَكَ أَجْرٌ».

‘Yes, and you shall be rewarded.’¹

If a child is discerning and can understand what is said to him, he can then assume Ihrām by himself.

¹ Narrated by Al-Bukhāri: Book of the Beginning of Revelation, Chapter on How the Revelation Started to the Messenger of Allah (ﷺ), No. (1), and Muslim: Book of Leadership, Chapter on His (ﷺ) Saying: "Actions are but by intentions" and that it includes Jihad and other deeds, No. (1907), from the Hadith of 'Umar ibn Al-Khattāb (may Allah be pleased with him).

His guardian should tell him: "Intend Ihrām for such and such," and instruct him to perform what he can of the Hajj rites, such as standing at ‘Arafah and staying overnight in Mina and Muzdalifah. As for what he is unable to do, like throwing the pebbles, his guardian or another person, with his permission, may perform it on his behalf, except for Tawāf and Sa’y. If he is unable to perform them, he should be carried, and it should be said to him: "Intend Tawāf, intend Sa’y." In such a case, the one who carries him may intend Tawāf and Sa’y for himself as well, and thus the Tawāf and Sa’y are for both of them, as each has made an intention. The Prophet (ﷺ) said:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى».

"Verily, the reward of deeds depends on the intentions, and each person will be rewarded according to what he intended."¹

If the child is not discerning yet, his guardian can have the intention and throw the pebbles on his behalf and bring him to attend ‘Arafah, Muzdalifah, Mina, Tawāf, and Sa’y. And in such a case, he may not intend Tawāf or Sa’y for himself as he is performing them for the child, because the child has

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on the Obligation and Virtue of Hajj, No. (1513), and Muslim: Book of Hajj, Chapter on Performing Hajj on Behalf of the Incapacitated Due to Chronic Illness, Old Age, or Similar Reasons, or Due to Death, No. (1334), from the Hadith of Ibn Abbās (may Allah be pleased with them).

neither intention nor action, and the intention is from the one carrying him. Thus, a single act cannot be valid with two intentions for two persons, unlike when the child is discerning, as he has his own intention, and actions are judged by intentions, as it appears to me. Hence, the guardian should perform Tawāf and Sa'y for himself first and then on behalf of the child, or he can hand him over to a reliable person to do these rituals with him.

The rulings of Ihrām by a child are the same as those related to adults, for the Prophet (ﷺ) affirmed that a child can perform Hajj, and so it follows that the rulings and requirements of Hajj apply to him too. Accordingly, if the child is a boy, he should be made to avoid what a man should avoid; and if the child is a girl, she should be made to avoid what a woman should avoid. However, a child's intentional violation should be treated like an adult's mistake. Therefore, if he himself commits any of the prohibitions of Ihrām, there is no expiation required from him or his guardian.

The fourth benefit: Performing Hajj on behalf of someone else:

If Hajj is incumbent upon a person who can perform it himself, then he is obligated to do so. But if he is unable to make this journey, expecting his inability will go away, such as being ill and expects recovery, then he should delay Hajj until he can perform it. If he dies before that, Hajj should be

performed on his behalf from his estate, and there is no sin upon him.

However, if Hajj is due on a person who is permanently unable to perform it, like a person who is old, terminally ill, or cannot ride means of transport, then he should appoint someone to make Hajj on his behalf; as mentioned in the two Sahih from the hadith of Ibn Abbas (may Allah be pleased with them both):

أَنَّ امْرَأَةً مِنْ خَتَمَ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ قَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ».

“A woman from Khath‘am said: "O Messenger of Allah, the obligation of Hajj that Allah has imposed upon His servants has become due on my father in his very old age, and he could not sit firmly on a riding mount. May I perform Hajj on his behalf?" He said: "Yes."¹ This occurred in the Farewell Hajj.

A man may perform Hajj on behalf of a woman, and vice versa.

If Hajj is due on the deputy who has not yet performed it, he should not make Hajj on behalf of others before making it for himself; due to the Hadīth reported on the authority of Ibn ‘Abbās (may Allah be pleased with him):

¹ Narrated by Abu Dāwūd: Book of Pilgrimage, Chapter on a Man Performing Hajj on Behalf of Another, No. (1811), and Ibn Mājah: Book of Pilgrimage, Chapter on Performing Hajj for the Deceased, No. (2903), from the Hadith of Ibn Abbas (may Allah be pleased with them).

أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقُولُ: لَبَّيْكَ عَنْ شُبْرُمَةَ قَالَ: «مَنْ شُبْرُمَةُ؟» قَالَ: أَحِّيَّ لِي، أَوْ قَرِيبٌ لِي، قَالَ: «حَجَّجْتَ عَنْ نَفْسِكَ؟» قَالَ: لَا، قَالَ: «حُجَّ عَنْ نَفْسِكَ، ثُمَّ حُجَّ عَنْ شُبْرُمَةَ».

The Prophet (ﷺ) heard a man say: “Labbayk on behalf of Shubrumah.” He asked: “Who is Shubrumah?” The man replied: “A brother of mine,” or “a relative of mine.” He asked: “Did you perform Hajj for yourself?” The man said: “No.” He then said: “Perform Hajj for yourself, and then perform Hajj on behalf of Shubrumah.” Narrated by Abu Dāwūd and Ibn Mājah.¹

The deputy is recommended to mention the name of the person on whose behalf he is performing Hajj, saying: “Labbayk on behalf of so-and-so”; and if the person is a woman, he ought to say: “Labbayk on behalf of the mother of so-and-so, or the daughter of so-and-so.”

However, if he intends it in his heart without uttering the name verbally, there is nothing wrong with that; and if he cannot recall the name of the one who has appointed him, he can have the intention in his heart without mentioning his or her name. Allah Almighty knows him or her, and nothing is hidden from Him.

The deputy should fear Allah Almighty and be keen to complete the rituals with which he has been

¹ Narrated by Muslim: Book of Hajj, Chapter on the Hajj of the Prophet (ﷺ), No. (1218), from the Hadith of Jābir (may Allah be pleased with him).

entrusted. He should be careful to do what is obligatory and refrain from what is forbidden, and do as much as he can of the complementary and supererogatory acts of Hajj.

The fifth benefit: Changing the clothing of Ihrām:

It is permissible for a Muhrim of Hajj or 'Umrah, man or woman, to change the clothes in which he assumed Ihrām and wear other clothes, provided that the second clothes are of the type permissible for a person in Ihrām. It is also permissible for him to wear shoes after entering Ihrām, even if he was barefoot at the time of assuming it.

The sixth benefit: Place where the two Rak'ahs after Tawāf ought to be offered:

According to the Sunnah, when one finishes Tawāf, he ought to offer two Rak'ahs behind the Maqām of Ibrāhīm. If the place near the Maqām is not crowded, let him pray there; otherwise, he may perform them away, keeping the Maqām between himself and the Ka'bah. Thus, he is truly considered to have prayed behind the Maqām and has followed the Prophet's guidance in this regard, as mentioned in the narration of Jābir (may Allah be pleased with him) regarding the description of the Prophet's Hajj.

"أَنَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ".

“He (ﷺ) made the Maqām between himself and the Ka’bah.”¹

The seventh benefit: Making Tawāf and Sa’y in quick succession:

It is better to perform Sa’y shortly after Tawāf, however, if one delays it for long, there is nothing wrong with that. For example, he performs Tawāf early in the day and Sa’y at the latter part of it, or he performs Tawāf at night and Sa’y in the next morning. It is permissible for a person who gets tired during Sa’y to sit and take rest and then complete his Sa’y on foot or riding.

If the Iqāmah for prayer is pronounced during Sa’y, he should pray and then complete Sa’y from the place where he stopped before the prayer.

Likewise, if Iqāmah for prayer is pronounced, or a funeral prayer is present, during Tawāf, he should offer the prayer and thereafter complete Tawāf from the place where he stopped before the prayer. There is no need for repeating the interrupted round, according to the opinion I deem more correct, because if the interruption for prayer is

¹ Narrated by Abu Dāwūd: Book of Hajj, Chapter on Whoever Did Not Reach Arafat, No. (1949), and At-Tirmidhi: Chapters on Hajj, Chapter on What Has Been Related About Whoever Catches up with the Imam at Jam’ Has Caught the Hajj, No. (889), and Al-Nasa’i: Book of Hajj Rituals, Chapter on the Obligation of Standing at Arafat, No. (3016), and Ibn Majah: Book of Hajj Rituals, Chapter on Whoever Comes to Arafat Before Fajr on the Night of Jam’, No. (3015), from the Hadith of Abdul Rahman ibn Ya’mur (may Allah be pleased with him).

excused, there is no evidence for the invalidation of the first part of the round.

The eighth benefit: Doubting the number of Tawāf or Sa'y rounds:

If a performer of Tawāf doubts the number of rounds he has made, and he is a person who tends to doubt often, like one who is afflicted with obsessive doubts, he should pay no attention to this doubt. If, however, he is not that type of person, and he has doubt after completing the Tawāf, then he should also pay no attention to his doubt, unless he feels certain that Tawāf is incomplete, in which case he should complete what is lacking. If he entertains doubt during the Tawāf, like doubting whether the round he is in is the third or the fourth, for instance, and he is inclined strongly to either option, he should act upon that. If neither option is stronger, he should act upon the certainty, which is the lesser number.

In the said example, if he thinks it is more likely to be the third round, he should deem it as such and proceed with the remaining four rounds; and if he thinks it is more likely to be the fourth round, he should deem it as such and do the remaining three. But, if he does not think that either is more likely, then he should consider it to be the third round, which is safer, and proceed with the fourth one.

The ruling on doubt regarding the number of Sa'y rounds is the same as the ruling on doubt

concerning the number of Tawāf rounds, in all the aspects mentioned above.

The ninth benefit: Standing at ‘Arafah:

We have previously noted that it is better for the pilgrim to assume Ihrām for Hajj on the 8th day of Dhul-Hijjah, then head to Mina and stay there for the rest of his day and spend the 9th night in it, and then go to ‘Arafah in the forenoon. This is more meritorious, but if he goes to ‘Arafah without going to Mina, he has only abandoned what is better, and there is no sin on him.

A person standing at ‘Arafah should verify its boundaries, for some pilgrims stand outside its boundaries, either out of ignorance or imitation of others. The Hajj of those who stood outside the boundaries of ‘Arafah is invalid, for they have not actually stood at ‘Arafah, as the Prophet (ﷺ) said:

«الْحُجُّ عَرَفَةُ».

“Hajj is ‘Arafah.”¹ If one stands anywhere within ‘Arafah, this is valid, based on the Prophet's statement (ﷺ):

«وَقَفْتُ هَاهُنَا، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ».

“I stood here, and all of ‘Arafah is a place of standing.”²

¹ Narrated by Muslim; Book of Hajj; Chapter: ‘Arafah is All a Place of Standing; No. (1218). Reported by Jābir (may Allah be pleased with him).

² Narrated by Muslim; Book of Hajj; Chapter: Recommendation of Throwing the Jamrat Al-‘Aqabah on the Day of Nahr While Riding, and Explanation of

It is not permissible for someone standing at ‘Arafah to go beyond its boundaries before sunset on the Day of ‘Arafah, for the Prophet (ﷺ) stood until sunset; and he said:

«خُذُوا عَلَيَّ مَنَاسِكَكُمْ».

“Take your rituals from me.”¹

The time of standing at ‘Arafah extends till the dawn of the next day (Eid day). So, if the dawn of the day of Eid comes while a pilgrim has not stood at ‘Arafah, he has missed Hajj. If he had stipulated a condition at the beginning of his Ihram:

«إِنْ حَبَسَنِي حَاسٍ فَمَجَلِّي حَيْثُ حَبَسْتَنِي».

“If something hinders me, I shall end my Ihrām wherever I am hindered.”² He may end his Ihrām and there is nothing upon him. However, if he did not make a condition and missed the standing, then he ends his Ihrām with ‘Umrah by going to the House, performing Tawāf and Sa’y, and shaving. If he has a sacrificial animal, he should slaughter it. Then, in the following year, he should make up for

His (ﷺ) Saying: 'Take your rituals from me'; No. (1297). Reported by Jābir (may Allah be pleased with him).

¹ Narrated by An-Nasa'i in the Book of Hajj Rituals, "What to Say When Making a Condition," No. (2766), from the Hadith of Ibn Abbās (may Allah be pleased with them).

² Narrated by Muslim: Book of Hajj, Chapter on the Recommendation of Throwing the Jamrah of Aqabah on the Day of Sacrifice while Riding, and the Explanation of the Saying of the Prophet (ﷺ): "Take your rituals from me," No. (1297), from the narration of Jābir (may Allah be pleased with him).

the missed Hajj and offer a sacrificial animal. If he cannot find a sacrificial animal, he should fast for ten days: three during Hajj and seven after returning home.

The tenth benefit: Departing Muzdalifah:

It is not permissible for an able person to depart Muzdalifah until he offers the Fajr prayer on the day of Eid, for the Prophet (ﷺ) stayed on the eve of Eid there and did not leave until he prayed the Fajr; and he said:

«خُذُوا عَنِّي مَنَاسِكَكُمْ».

“Take your rituals from me.”¹

In Sahīh Muslim, ‘Ā’ishah (may Allah be pleased with her) reported: “Sawdah asked the Messenger of Allah (ﷺ) for permission to depart Muzdalifah before him and before the crowds of people, and she was a heavy woman, and he gave permission to her. She went out before him, and we were kept from leaving until the morning, so when he left, we left with him.”²

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on Sending the Weak Members of the Family at Night, so They Stand at Al-Muzdalifah, Supplicate, and Depart When the Moon Sets, No. (1680), and Muslim: Book of Hajj, Chapter on the Recommendation of Sending the Weak, Including Women and Others, from Al-Muzdalifah to Mina in the Last Part of the Night Before the Crowds, and the Recommendation for Others to Stay Until They Pray Fajr at Al-Muzdalifah, No. (1290), from the Hadith of ‘Ā’ishah (may Allah be pleased with her).

² Narrated by Al-Bukhāri: Book of Hajj, Chapter on Sending the Weak Members of One's Family at Night, so They Stand at Al-Muzdalifah, Supplicate, and Depart When the Moon Sets, No. (1681), and Muslim: Book

In another version, he said: "I wished that I had sought permission from the Messenger of Allah (ﷺ) like Sawdah, so I could have offered the Fajr prayer in Mina and thrown the pebbles before the people came."¹

Weak people who find it hard to walk among the crowds during the throwing of pebbles may leave before dawn, after the moon disappears, and throw the pebbles before others. In Sahih Muslim, it is narrated from Asmā': "She used to watch for the setting of the moon and ask her servant: "Has the moon set?" When he said: "Yes," she would say: "Let us depart." So they departed until she threw the pebbles, then she performed the Fajr prayer at her place. I said to her: "O you, we have washed." She said: "No, my son, the Prophet (ﷺ) permitted the women to depart."²

of Hajj, Chapter on the Recommendation of Sending the Weak, Including Women and Others, from Al-Muzdalifah to Mina in the Last Part of the Night Before the Crowds, and the Recommendation for Others to Stay Until They Pray Fajr at Al-Muzdalifah, No. (1290), from the Hadith of 'Ā'ishah (may Allah be pleased with her).

¹ Narrated by Al-Bukhārī: Book of Hajj, Chapter on Sending the Weak Members of the Family at Night, so They Stand at Al-Muzdalifah, Supplicate, and Depart When the Moon Sets, No. (1679), and Muslim: Book of Hajj, Chapter on the Recommendation of Sending the Weak, Including Women and Others, from Al-Muzdalifah to Mina in the Last Part of the Night Before the Crowds, and the Recommendation for Others to Stay Until They Pray Fajr at Al-Muzdalifah, No. (1291), from the Hadith of Asmā' bint Abi Bakr (may Allah be pleased with them).

² Narrated by Abu Dāwūd: Book of Hajj, Chapter on Hastening from Muzdalifah, No. (1940), and At-Tirmidhi: Book of Hajj, Chapter on What Has Been Reported About Allowing the Weak to Depart from Muzdalifah at

It is also permissible for the relatives of the weak, who are permitted to depart from Muzdalifah before dawn, to depart along with them before dawn; for the Prophet (ﷺ) sent Ibn ‘Abbās (may Allah be pleased with him and his father) along with the weak within his household from Muzdalifah in the night. If he is weak, he should throw the pebbles with them when they reach Mina, as he cannot withstand the crowds. However, if he can endure the crowd, he should delay the throwing until after sunrise, according to the narration of Ibn ‘Abbās (may Allah be pleased with him and his father), who said:

بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُغْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمْزَاتِ لَنَا مِنْ جَمْعٍ، فَجَعَلَ يُلَطِّحُ أَفْحَادَنَا وَيَقُولُ: «أَبْنِي لَا تَرْمُوا الْجَمْرَةَ، حَتَّى تَطْلُعَ الشَّمْسُ».

“We, youngsters from the clan of ‘Abdul-Muttalib, were sent by the Messenger of Allah (ﷺ) on our donkeys from Jam’. He started striking our thighs and saying: ‘O my little ones, do not throw the pebbles until the sun has risen.’” Narrated by the

Night, No. (893), and Al-Nasa’i: Book of Hajj Rituals, Chapter on the Prohibition of Stoning the Jamrah of Aqabah Before Sunrise, No. (3064), and Ibn Majah: Book of Hajj Rituals, Chapter on Those Who Depart from Muzdalifah to Mina for Stoning the Jamarat, No. (3025), and Ibn Hibbān in his Sahih (3869), from the Hadith of Ibn Abbās (may Allah be pleased with them).

five Compilers of Hadīths; and classified as Sahih (authentic) by At-Tirmidhi and Ibn Hibbān.¹

In conclusion, departing from Muzdalifah and throwing Jamrat al-'Aqabah on the day of Eid should be as follows:

The first: A strong person, who is not accompanied by the weak, should not leave Muzdalifah until he offers the Fajr prayer, nor should he throw the pebbles before sunrise, for this is what the Prophet (ﷺ) did, and he used to say:

«خُذُوا عَلَيَّ مَنَاسِكَكُمْ».

“Take your rituals from me.”² And he did not permit any strong person to leave Muzdalifah before dawn or throw the pebbles before sunrise.

The second: A strong person who is accompanied by weak relatives can leave along with them in the latter part of the night, if he so wills. The weak in the group can throw the pebbles when they reach Mina, but the strong should wait

¹ Narrated by Muslim; Book of Hajj; Chapter: Recommendation of Throwing the Jamrat Al-'Aqabah on the Day of Nahr While Riding, and Explanation of His (ﷺ) Saying: “Take Your Rites From Me”; No. (1297). Reported by Jābir (may Allah be pleased with him).

² His Eminence Shaykh, the author (may Allah have mercy upon him), in Fatwas on Hajj (part 2, p. 272 and the next page), said: “It is permissible for a strong person accompanied by weak people to depart and throw the pebbles along with them before dawn, for he is treated now as part of them, not separately.”

till sunrise to throw them, for they have no excuse here.¹

The third: Weak people are permitted to depart from Muzdalifah in the latter part of the night, after the moon sets, and throw the pebbles when they reach Mina.

If a person reaches Muzdalifah after dawn, on the eve of Eid, and joins the prayer there, and he has already stood at 'Arafah, his Hajj is valid; due to the hadith of 'Urwah ibn Mudarris, in which the Prophet (ﷺ) said:

«مَنْ شَهِدَ صَلَاتِنَا هَذِهِ - يَعْنِي الْفَجْرَ - ، وَوَقَفَ مَعَنَا حَتَّى نَذْفَعَ ، وَقَدْ وَقَفَ بِعَرَفَةَ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ أَتَمَّ حَجَّهُ وَقَضَى تَقَنُّهُ».

“Whoever witnessed this prayer of ours - i.e., Fajr prayer - stood along with us until we depart, and stood before that at 'Arafah during the night or the day, his Hajj is valid and he has completed the prescribed duties.” Narrated by the five Compilers of Hadīths, and classified as Sahih (authentic) by At-Tirmidhi and Al-Hākim.²

¹ Narrated by Abu Dāwūd: Book of Hajj, Chapter on One Who Did Not Reach Arafat, No. (1950), and Al-Tirmidhi: Book of Hajj, Chapter on What Has Been Reported About One Who Reaches the Imam at Jam', He Has Caught the Hajj, No. (891), and Al-Nasa'i: Book of Hajj Rituals, Chapter on One Who Did Not Catch the Fajr Prayer with the Imam at Muzdalifah, No. (3041), and Ibn Mājah: Book of Hajj Rituals, Chapter on One Who Comes to Arafat Before Fajr, No. (3016), and Al-Hākim (1/634), from the Hadith of 'Urwah ibn Mudarris (may Allah be pleased with him).

² Narrated by Abu Dāwūd; Book of Pilgrimage; Chapter: A Man Performing Hajj on Behalf of Another; No. (1811). Narrated by Ibn Mājah; Book of

This Hadīth seems to indicate that such a person is not required to slaughter a sacrificial animal, for he has caught up with part of the time for standing at Muzdalifah and mentioned Allah Almighty at Al-Mash‘ar al-Harām through the Fajr prayer he performed. So, his Hajj is complete. If a sacrificial animal had been due on him, the Prophet (ﷺ) would have made it clear—and Allah knows best.

The eleventh benefit: Throwing the pebbles:

1- The pebbles to be thrown should be the size between chickpeas and hazelnuts, not very big nor very small. They can be picked up from Mina, Muzdalifah, or elsewhere, each group of pebbles on its day. It was not reported that the Prophet (ﷺ) picked up the pebbles from Muzdalifah or that he picked up and collected the pebbles for all the days at one time; nor did he command any of his Companions to do so, as far as I know.

2- The thrown pebbles do not have to hit the very standing pillar. What matters is that they settle in the basin around it. So, if a pebble hits the pillar and does not fall in the basin, he should throw another one in its place. If it falls into the basin and settles there, it suffices even if it does not hit the pillar.

3- If he forgets to throw one of the pebbles and does not remember until he reaches his place, he

Pilgrimage; Chapter: Performing Hajj on Behalf of the Deceased; No. (2903). Reported by Ibn ‘Abbās (may Allah be pleased with them).

should return and throw that pebble, and no harm is done. If the sun sets before he remembers, he should delay this to the following day. When the sun passes the meridian, he should throw the forgotten pebble before all else, and then the pebbles of that day.

The twelfth benefit: Minor and Major Tahallul (ending Ihrām):

When a pilgrim throws Jamrat al-‘Aqabah on the day of Eid and shaves his head or cuts his hair, this brings about the minor Tahallul. Thereupon, things forbidden during Ihrām, like applying perfume, wearing usual clothes, removing any hair or nails, etc., become permissible for him. An exception is intercourse with his wife. He may not approach her sexually or look at her with desire before he performs Tawāf around the Ka‘bah and Sa’y between Safa and Marwah. After he performs Tawāf and Sa’y, this is the major Tahallul, and now all forbidden things during Ihrām, including intercourse, become permissible for him. However, he may not hunt or cut off trees or grass as long as he is still within the boundaries of the Sacred Precincts. This pertains to the Sacred Precincts, not Ihrām.

The thirteenth benefit: Delegating someone to throw the pebbles on one’s behalf:

It is not permissible for a person capable of throwing the pebbles himself to appoint someone

to throw on his behalf, whether his Hajj is obligatory or supererogatory, because once a person begins a supererogatory Hajj, he is obliged to complete it. But if it is difficult for a person to throw the pebbles himself, such as being sick or old person or a pregnant woman, he may appoint someone else to throw on his behalf, whether his Hajj is obligatory or supererogatory, and whether he has picked up the pebbles and given it to the deputy, or the deputy picks them up; all this is permissible.

The deputy should throw the pebbles for himself first and then for that person, as generally indicated by the Prophet's statement:

«ابْدَأْ بِنَفْسِكَ».

“Start with yourself.”¹ And his statement:

«حُجَّ عَنْ نَفْسِكَ ، ثُمَّ حُجَّ عَنْ شُبْرُمَةَ».

“Perform Hajj for yourself and then perform Hajj on behalf of Shubrumah.”²

He may throw the pebbles for himself and then for the one who appointed him in one standing. He throws the first Jamrah for himself, with seven pebbles, and then for the one who appointed him, again with seven pebbles. Then, he does the same

¹ Narrated by Muslim: Book of Zakat, Chapter on Beginning with Spending on Oneself, then One's Family, No. (997).

² Narrated by Ahmad (22/269) (14370) [Rasālah Edition], and Ibn Mājah: Book of Manāsik, Chapter On Throwing On Behalf Of Children, No. (3038), on the authority of Jābir (may Allah be pleased with him).

with the second and third Jamrahs as indicated in the apparent meaning of the Hadīth of Jābir, who reported: “We performed Hajj along with the Prophet (ﷺ). We made Talbiyah on behalf of the children and threw the pebbles on their behalf.” Narrated by Ahmad and Ibn Mājah.¹ Apparently, it indicates that they did so during the same standing, for if they had completed the three Jamrahs for themselves first and then started from the beginning on behalf of the children, this would have been reported—and Allah knows best.

The fourteenth benefit: Rituals on the day of Eid:

On the day of Eid, a pilgrim performs four rituals in the following order:

First: Throwing Jamrat al-‘Aqabah (the major one).

Second: Slaughtering the sacrificial animal, if any.

Third: Shaving or shortening the hair.

Fourth. Tawāf around the Ka‘bah.

As for Sa‘y, if he is a performer of Tamattu‘ Hajj, he should perform Sa‘y for Hajj; and in case he is a performer of Qirān or Ifrād Hajj, if he has performed Sa‘y after the Arrival Tawāf, his first Sa‘y

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter on Slaughtering before Shaving, No. (1722), and Muslim: Book of Hajj, Chapter on Whoever Shaved before Sacrificing, or Sacrificed before Throwing, No. (1703), from the Hadith of Ibn Abbās (may Allah be pleased with them).

is sufficient; otherwise, he should perform another one after this Tawāf, i.e., the Tawāf of Hajj.

He should do them in the order prescribed by the Shariah. If he puts some of them ahead of others, like slaughtering the sacrificial animal before throwing the pebbles; shaving his head before slaughtering; or performing Tawāf before shaving his head; there is no blame upon him if he does so out of ignorance or forgetfulness. If he does so deliberately and knowingly, the well-known position of Imam Ahmad's school is that there is also no blame upon him. This is based on what Al-Bukhāri narrated from Ibn Abbas (may Allah be pleased with them both): that the Prophet (ﷺ) was asked about a man who shaved his head before slaughtering his sacrificial animal or the like, and he said:

«لَا حَرَجَ».

‘No harm done.’”¹

He also reported:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْأَلُ يَوْمَ النَّحْرِ بِمَنْى، فَيَقُولُ: «لَا حَرَجَ». فَسَأَلَهُ رَجُلٌ، فَقَالَ: حَلَفْتُ قَبْلَ أَنْ أُذْبِحَ. قَالَ: «أَذْبِحْ وَلَا حَرَجَ». وَقَالَ: رَمَيْتُ بَعْدَمَا أُمْسَيْتُ. قَالَ: «لَا حَرَجَ».

¹ Narrated by Al-Bukhāri: Book of Hajj, Chapter: If One Throws (the Pebbles) After Sunset, or Shaves Before Sacrificing, Forgetfully or Ignorantly, No. (1735), and Muslim: Book of Hajj, Chapter: Whoever Shaves Before Sacrificing, or Sacrifices Before Throwing (the Pebbles), No. (1703), from the Hadith of Ibn Abbās (may Allah be pleased with them).

The Prophet (ﷺ) was asked on the Day of Nahr in Mina, and he would say: “No harm.” A man asked him, saying: “I shaved before I slaughtered.” He said: “Slaughter, and no harm.” And he said: “I threw pebbles after sunset.” He said: “No harm.”¹

It is also reported from him that the Prophet (ﷺ) was asked about slaughtering, shaving, throwing, and doing something before or after something, and he said:

«لَا حَرَجَ».

‘No harm done.’”²

وَسُئِلَ عَنْ زَارٍ -أَي: طَافَ طَوَافَ الزَّيَّارَةِ- قَبْلَ أَنْ يَرْمِيَ أَوْ دَبَحَ قَبْلَ أَنْ يَرْمِيَ، فَقَالَ: «لَا حَرَجَ»

He was asked about someone who performed the Tawāf of visitation before throwing the pebbles or slaughtered before throwing, and he said: “No harm done.”

Narrated by Al-Bukhārī³.

¹ Narrated by Al-Bukhārī: Book of Hajj, Chapter on Throwing after Sunset or Shaving before Sacrifice, No. (1734), and Muslim: Book of Hajj, Chapter on Shaving before Sacrifice or Sacrificing before Throwing, No. (1307), from the Hadith of Ibn Abbās (may Allah be pleased with them).

² Narrated by Al-Bukhārī: Book of Hajj, Chapter on Slaughtering before Shaving, No. (1722), and Muslim: Book of Hajj, Chapter on Whoever Shaved before Sacrificing, or Sacrificed before Throwing, No. (1703), from the Hadith of Ibn Abbās (may Allah be pleased with them).

³ Narrated by Al-Bukhārī: Book of Knowledge, Chapter on Giving Fatwa While Standing on a Mount or Otherwise, No. (83), and Muslim: Book of Hajj, Chapter on Whoever Shaved Before Sacrifice or Sacrificed Before Throwing, No. (1306), from the Hadith of Ibn ‘Amr (may Allah be pleased with them).

In the Hadīth of ‘Abdullāh ibn ‘Amr (may Allah be pleased with him), he said: “The Prophet (ﷺ) was not asked about anything done before or after another except that he would say:

«أَفْعَلْ وَلَا حَرَجَ».

‘Do it, and no harm.’”¹

If one delays the slaughter of the sacrificial animal till he comes to Makkah, there is no harm in that, provided that he does not delay it beyond the days of Tashrīq. There is also nothing wrong if he delays Tawāf or Sa’y beyond the day of Eid, but he should not delay them beyond Dhul-Hijjah without an excuse, like a woman entering the postpartum period before performing Tawāf, in which case she should delay it till she becomes pure, even if this happens after Dhul-Hijjah - and there is no blame or ransom upon her.

The fifteenth benefit: Time of pebble-throwing and the order between the Jamrahs:

We have previously mentioned that the time of pebble-throwing is on the day of Eid after sunrise for those who are able to; and for those who are unable to move in crowds, they can do so in the latter part of the night before Eid. As for the time of pebble-throwing during the days of Tashrīq, it is

¹ Narrated by Muslim: Book of Hajj, Chapter on the Recommendation of Throwing Jamrat al-‘Aqabah on the Day of Sacrifice while Riding, and Explanation of the Saying of the Prophet (ﷺ): “Take your rituals from me,” No. (1297), from the Hadith of Jābir (may Allah be pleased with him).

when the sun passes the meridian. No one should throw the pebbles before noon, for the Prophet (ﷺ) did not throw the pebbles during the days of Tashrīq except after noon, and he said:

«خُذُوا عَنِّي مَنَاسِكَكُمْ».

“Take your rituals from me.”¹

The time of pebble-throwing on the day of Eid and what follows continues till sunset. So, one may not throw the pebbles at night. Some scholars hold that if he misses the pebble-throwing during daytime, he can throw them at night, except for the 14th night, for the days of Mina end with the sunset on the 13th day. The first opinion is more cautious. Therefore, if he misses the pebble-throwing on a day, he should throw them on the following day after the sun passes the meridian, beginning with the pebbles for the day he missed. Once he completes that, he throws for the present day.²

¹ Our esteemed Shaykh, the author, may Allah have mercy on him, said in (Fatawa al-Hajj): “It is preferred for a pilgrim to throw the pebbles during the daytime. But if he fears crowdedness, there is nothing wrong if he throws them at night. This is because the Prophet (ﷺ) set the time for the beginning of pebble-throwing, yet he did not specify its end, which indicates that there is much leeway in this regard.”

² His Eminence Shaykh, the author (may Allah have mercy upon him), in Fatwas on Hajj (part 2, p. 436 and the following page), said: “This is in case he finds a place in Mina. If he does not find any, there is nothing wrong if he stays outside the boundaries of Mina from any side, with his dwelling being connected with the dwellings of other pilgrims, in order for them to form one united community. This is similar to when we say that if the mosque is full to its capacity, the worshipers can offer the prayer in connected rows outside the mosque, and there is no blame upon them.”

It is incumbent to observe the order of throwing the three Jamrahs. One should first throw the first Jamrah, near Al-Khayf Mosque, then the middle Jamrah, and then Jamrat al-'Aqabah (the major one). If he starts with Jamrat al-'Aqabah and then the middle Jamrah, or starts with the middle Jamrah, if he does so deliberately and knowingly, he must repeat the middle Jamrah and then Jamrat al-'Aqabah. However, if he does so out of ignorance or forgetfulness, it suffices him, and there is no blame upon him.

The sixteenth benefit: Staying overnight at Mina:

It is incumbent to spend the 11th and 12th nights at Mina. What is important is to spend most of the night there, whether from the early part or the latter part thereof. If one goes to Makkah early at night and returns before midnight or goes to Makkah after midnight from Mina, there is nothing wrong with that, for he has thus fulfilled the prescribed duty.

He should verify the boundaries of Mina, so that he does not stay outside it. Its boundary to the east is the Muhassir Valley, and to the west is Jamrat al-'Aqabah. The valley and the Jamrah are not part of Mina. As for the mountains surrounding Mina, the sides overlooking Mina are part of it; so it is permissible to stay there. Let a pilgrim beware of staying in the Muhassir Valley or beyond Jamrat al-'Aqabah, for those lie outside the boundaries of

Mina. So, whoever stays there has not spent the night at Mina.

The seventeenth benefit: Farewell Tawāf:

We have previously mentioned that the Farewell Tawāf is due upon every performer of Hajj or 'Umrah before leaving Makkah, except for women in menstruation or the postpartum period. However, if a woman becomes pure before departing the buildings of Makkah, she is required to perform the Farewell Tawāf. If one performs the Farewell Tawāf and then leaves Makkah but stays for a day or more, it is not required to repeat the Tawāf, even if the stay is in a place close to Makkah.

And Allah knows best, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

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Index

Guidelines for Performers of 'Umrah and Hajj.....	2
Guidelines for Performers of 'Umrah and Hajj.....	2
The Etiquettes of Travel.....	4
Women's Travel.....	6
The Traveler's prayer.....	10
Miqāts (Designated places for assuming Ihrām)	13
Types of Rituals.....	16
The pilgrim who is required to offer a sacrifice.	19
The Manner of Performing 'Umrah	23
How to Perform the Hajj	33