

**المختصر في آداب السفر وصفة الحج
والعمرة وآداب الزيارة والأدعية
(للحرمين)**

**A Concise Summary of the
Etiquettes of Travel,
Description of Hajj and 'Umrah,
Etiquettes of Visiting, and
Comprehensive Supplications,**

**with an Appendix on Fatwas
and Violations.**

A Concise Summary of the Etiquettes of Travel, Description of Hajj and 'Umrah, Etiquettes of Visiting, and Comprehensive Supplications, with an Appendix on Fatwas and Violations.

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

Etiquettes and Rulings of Travel

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

A Concise Treatise on the Etiquettes of Travel, the Description of Hajj and 'Umrah, the Etiquettes of Visiting, and Comprehensive Supplications, with an Appendix on Fatwas and Common Errors.

All praise is due to Allah, Lord of the worlds, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions. To proceed:

This is a brief treatise on the etiquettes and rulings of travel, the description of 'Umrah and Hajj, their rulings and etiquettes, and the etiquettes of visiting the Prophet's Mosque, in which we have endeavored to clarify most of what the pilgrim, the

performer of 'Umrah, and the visitor needs; we have also added to it some Qur'anic and Prophetic supplications to aid the pilgrim in his supplications, and appended some fatwas for which there is a pressing need, and some common violations that a Muslim should be wary of.

We ask Allah to make this effort pure for His noble face, and benefit all Muslims with it.

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

Introduction

First: Conditions for the Acceptance of Worship:

Allah Almighty does not accept acts of worship except with two conditions:

1. Sincerity, which means that it should be done purely for the sake of Allah and the Hereafter, as Allah Almighty says:

﴿وَمَا أَمَرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ...﴾

(although they were commanded only to worship Allah with sincere devotion to Him, being inclined to the true faith, monotheists...)¹. [Surat al-Anbiyā': 25]

And the Prophet (ﷺ) said:

¹ i.e., turning towards Him and His worship, while turning away from everything else. Tafsīr As-Sa'di (p. 538).

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

‘Verily, actions are but by intentions, and each person will be rewarded according to what he intended.’¹

2. Following the Prophet (ﷺ) in words and actions; the Prophet (ﷺ) said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ».

‘Whoever introduces something into this matter of ours (Islam) that is not part of it will have it rejected.’²

In another narration:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ».

‘Whoever does something that is not in accordance with this matter of ours (Islam), it will be rejected.’³

Second: Etiquettes and Rulings of Travel:

1- The Etiquettes of Travel

The one who travels for Hajj or other acts of worship should attend to the following:

1. One should seek guidance from Allah the Almighty regarding the timing, the means of travel, one’s companionship, and the route of travel if there are multiple routes. One should consult those with experience and righteousness about these matters. As for Hajj and ‘Umrah, they are

¹ Narrated by Al-Bukhāri no. (1) and Muslim no. (1907).

² Narrated by Al-Bukhāri no. (2697) and Muslim no. (1718).

³ Narrated by Muslim, no. (1718).

undoubtedly good things. The manner of performing Istikhārah (guidance-seeking prayer) is to pray two voluntary Rak'ahs and then supplicate with what has been reported from the Prophet (ﷺ).

2. The pilgrims and those performing 'Umrah must intend by their Hajj and 'Umrah the pleasure of Allah Almighty and drawing closer to Him. They should beware of seeking worldly gains, boasting, acquiring titles, or showing off and seeking reputation, for these are means for invalidation of the deed and it not being accepted. Allah the Almighty says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝۱۱۰﴾

(Say, "I am only a man like you; it has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him do righteous deeds and associate none in the worship of his Lord.") [Surat al-Kahf: 110]

In a Hadīth Qudsi, it is stated:

«أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ».

Allah the Almighty said: "I am the One Who is most free from taking a partner. Whoever does a deed and associates others with Me in it, I leave off his sin and his polytheism."¹

¹ Narrated by Muslim, no. (2985).

3. The pilgrims and those performing 'Umrah must understand the rulings of 'Umrah and Hajj and the rulings of travel before embarking on their journey so that they do not neglect an obligation or fall into a prohibition. The Prophet (ﷺ) said:

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ».

'When Allah wills good for someone, He grants him an understanding of the religion.'¹

4. The pilgrims or those performing 'Umrah must choose lawfully earned money for their Hajj and 'Umrah, for Allah Almighty is pure and accepts only what is pure; and because unlawful money is a reason for supplications to go unanswered.

5. Repentance from all sins and acts of disobedience. If one has wronged others, they must return what is due upon them and absolve themselves from them, whether it pertains to honor, wealth, or otherwise.

6. It is recommended for the traveler to write his will, detailing the rights due to him and those due upon him, for all lifespans are in the hands of Allah, the Exalted; the Prophet (ﷺ) said:

«مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

'It is not proper for a Muslim who has something to bequeath to stay for two nights without having his will written and with him.'², He must have

¹ Narrated by Al-Bukhārī, no. (3116), and Muslim, no. (100).

² Narrated by Al-Bukhārī no. (2738) and Muslim no. (1627).

witnesses for it, settle his debts, and return the trusts to their owners or seek their permission to keep them.

7. It is recommended for the traveler to strive in choosing a righteous companion and ensure that he is among the students of religious knowledge, for this is one of the reasons for his success and avoiding mistakes in his journey, his Hajj, and 'Umrah; as the Prophet (ﷺ) said:

«الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ»؛

'A man follows the religion (i.e., ways and manners) of his intimate friend. So, each of you should carefully consider whom he takes as his intimate friend.'¹ Moreover, the Prophet (may Allah's peace and blessings be upon him) said:

«لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ».

'Do not accompany except a believer, and let none eat your food except a pious person.'²

8. It is recommended for the traveler to bid farewell to his family, relatives, neighbors, and companions. The Prophet (ﷺ) said:

«مَنْ أَرَادَ أَنْ يُسَافِرَ فَلْيَقُلْ لِمَنْ يُخَلِّفُ: أَسْتَوْدِعُكُمْ اللَّهَ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ».

'Whoever intends to set out on a journey should say to those he leaves behind: 'Astawdi'ukum Allāh al-ladhi la tadī'u wadā'i'uh' (I entrust you to Allah,

¹ Narrated by Abu Dāwūd (4833).

² Narrated by Abu Dāwūd, no. (4832), and At-Tirmidhi, no. (2395).

Whose trusts are never lost).¹ The Prophet (ﷺ) would bid farewell to his Companions when one of them intended to travel, saying:

«أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ»،

'I entrust to Allah your religion, your trust, and your final deeds.'² And the Prophet (ﷺ) would say to those travelers who asked him for advice:

«رَوِّدَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذَنْبَكَ، وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ»،

'May Allah provide you with piety, forgive your sins, and facilitate goodness for you wherever you may be.'³ A man came to the Prophet (ﷺ) intending to go on a journey and said: "O Messenger of Allah, advise me." He (ﷺ) said:

«أَوْصِيكَ بِتَقْوَى اللَّهِ، وَالتَّكْبِيرِ عَلَى كُلِّ شَرْفٍ» فَلَمَّا مَضَى قَالَ: «اللَّهُمَّ ارْزُ لَهُ الْأَرْضَ، وَهَوِّنْ عَلَيْهِ السَّفَرَ».

'I advise you to fear Allah and say 'Allahu Akbar' (Allah is the Greatest) upon every elevated place.' When he went on, he said: "O Allah, make the earth shorten for him and make the journey easy for him."⁴

9. One should not take with them a bell, musical instruments, or a dog on a journey; for Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

¹ Narrated by At-Tabarāni, no. (823).

² Narrated by Ahmad in his Musnad number (4524).

³ Narrated by At-Tirmidhi, no. (3444).

⁴ Narrated by Ahmad in his Musnad Collection (9724).

«لَا تَصْحَبُ الْمَلَائِكَةُ رُقَّةً فِيهَا كَلْبٌ وَلَا جَرَسٌ».

‘Angels do not accompany a group of travelers who have a dog or a bell with them.’¹

10. If one intends to travel with one of his wives, if he has more than one wife, he should cast lots among them. The wife upon whom the lot falls will accompany him, as reported by ‘Ā’ishah (may Allah be pleased with her), who said:

«كَانَ رَسُولُ اللَّهِ ﷺ: إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّنَّهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ».

‘Whenever the Messenger of Allah (ﷺ) intended to travel, he would draw lots among his wives, and the one upon whom the lot fell would accompany him.’²

11. It is recommended for them to set out for travel on Thursday early in the daytime if it is convenient for him, following the practice of the Prophet (ﷺ). Ka’b ibn Mālik (may Allah be pleased with him) said:

«لَقَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِذَا خَرَجَ فِي سَفَرٍ إِلَّا يَوْمَ الْخَمِيسِ».

“Rarely would the Messenger of Allah (ﷺ) set out for travel except on Thursday.”³

12. It is recommended for them to recite the supplication of leaving the house when traveling or otherwise, saying upon departure:

¹ Narrated by Muslim, no. (2113).

² Narrated by Al-Bukhārī no. (2593) and Muslim no. (2770).

³ Narrated by Al-Bukhārī, no. (2949).

«بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.»

“Bismillāh, tawakkaltu ‘ala Allāh, wa la hawla wala quwwata illa billāh, allāhumma innī a‘ūdhu bika an adilla aw udall, aw azilla aw uzall, aw azhlīm aw uzhlam, aw ajhala aw yujhala ‘alayy.” (In the name of Allah, I place my trust in Allah, and there is no power and no strength except with Allah. O Allah, I seek refuge in You from going astray or being led astray, from slipping or being caused to slip, from oppressing or being oppressed, and from acting ignorantly or being treated ignorantly.)¹

13. It is recommended for them to recite the travel supplication when they mount their ride, whether it be an animal, a car, an airplane, or any other means of transportation, saying:

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، ثُمَّ يَقُولُ: ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾ [الزخرف: 14]، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيقَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَائِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.»

“Allāhu akbar, Allāhu akbar, Allāhu akbar” (Allah is the Greatest - three times), then he says: {Subhāna al-ladhi sakhkhara lana 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

¹ Narrated by Abu Dāwūd (5094).

Lord that we will surely return) [Az-Zukhruf: 14], “Allāhumma innā nas’aluka fi safarinā hādha al-birra wat-taqwā, wa min al-‘amali ma tardā, allāhumma hawwin ‘alaynā safaranā hādha, watwi ‘annā bu’dah, allāhumma anta as-sāhibu fi as-safar, wal-khalīfatu fil ahl, allāhumma innī a’ūdhu bika min wa’t’hā’ as-safar, wa ka’ābat al-manzhar, wa sū’ al-munqalab fi al-māli wal-ahl” (O Allah, we ask You in this journey of ours for righteousness and piety, and deeds that are pleasing to You. O Allah, make this journey easy for us, and shorten its distance. O Allah, You are the Companion in travel, and the Successor over the family. O Allah, I seek refuge in You from the hardships of travel¹, an ugly sight², and an evil return³ in wealth and family.)⁴.

14. It is recommended that he should not travel alone without a companion, as per the saying of the Prophet (ﷺ):

«لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمَ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ».

'If people knew what I know about the dangers of being alone, no rider would travel alone at night.'⁵

15. Travelers should appoint one of them as their leader to ensure their unity, promote their

¹ Wa’t’hā’ as-safar: the journey's hardship. (Al-Ifsāh ‘An Ma’ani As-Sihāh: 4/284).

² i.e., Ugly appearance and brokenness from sorrow. (Al-Ifsāh ‘An Ma’ani As-Sihāh: 4/284).

³ Al-Munqalab: return. (Al-Ifsāh ‘An Ma’ani As-Sihāh: 4/284).

⁴ Narrated by Ahmad in his Musnad (6374).

⁵ Narrated by Al-Bukhāri, no. (2998).

agreement, and strengthen their pursuit of their objectives. The Prophet (ﷺ) said:

«إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ».

'When three people set out on a journey, they should appoint one of them as their leader.'¹

16. They should be diligent in performing the acts of obedience that Allah Almighty has enjoined upon them and avoid the prohibitions. They should adopt noble manners by assisting those in need of help and support, imparting knowledge to those who seek it and need it, being generous with their wealth, spending it for their benefit and the benefit and needs of their brethren.

17. They should take adequate financial and travel necessities, as needs may arise and circumstances may change.

18. They should always have a cheerful face, a pleasant disposition, and a content mind, eager to bring joy to their companions, so that they may be kind and companionable.

19. One should be patient with the harshness of their companions and their disagreement with his opinions, and treat them with what is best so that he may be respected among them and esteemed in their hearts.

20. It is recommended that when travelers stop at a place, they should stay close together. Some of

¹ Narrated by Abu Dāwūd (2608).

the Companions of the Prophet (ﷺ) used to disperse in the mountain passes and valleys when they alighted somewhere. Therefore, the Prophet (ﷺ) said:

«إِنَّ تَفَرُّقَكُمْ فِي الشَّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ»

'You scattering in the mountain passes and valleys is indeed from the devil'¹, Afterward, they would keep so close together to one another that if a cloth were spread over them, it would cover them all.

21. It is recommended that when one stops at a place during travel or any other location, they recite the supplications authentically reported from the Prophet (ﷺ):

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»؛

'I seek refuge with the perfect words of Allah from the evil of what He created.'² If one says that, nothing will harm them until they depart that place.

22. It is recommended for one to say “Allāhu Akbar” (Allah is the Greatest) upon ascending elevated places and to say “Subhānallāh” (Glory be to Allah) when descending into low places and valleys. Jābir (may Allah be pleased with him) said:

«كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا وَإِذَا نَزَلْنَا سَبَّحْنَا»

“Whenever we ascended, we would say: Allāhu Akbar (Allah is the Greatest), and whenever we

¹ Narrated by Ahmad in his Musnad (17736).

² Narrated by Muslim, no. (2708).

descended, we would say: Subhānallah (Glory be to Allah).”¹ They should not raise their voices with the Takbīr, the Prophet (ﷺ) said:

«يَا أَيُّهَا النَّاسُ ارْزِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا إِنَّهُ مَعَكُمْ إِنَّهُ سَمِيعٌ قَرِيبٌ».

‘O people, be gentle with yourselves. You are not calling One Who is deaf or absent. Verily, He is with you; He is All-Hearing and Ever Near.’²

23. It is recommended for one to travel during the night, especially at its beginning, as per the saying of the Prophet (ﷺ):

«عَلَيْكُمْ بِالذَّلْجَةِ؛ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ».

‘Travel during the night, for indeed, the land is folded up at night.’³

24. It is recommended for one to make supplications frequently during travel, as the Prophet (ﷺ) said:

«ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ».

‘Three supplications are undoubtedly answered: the supplication of the oppressed, the supplication of the traveler, and the supplication of a parent against his child.’⁴

¹ Narrated by Al-Bukhārī, no. (2994).

² Narrated by Al-Bukhārī, no. (2993).

³ Narrated by Abu Dāwūd (2571).

⁴ Narrated by Ahmad in his Musnad (10771).

2. Tahārah (ritual purity) during travel

1. A traveler must attend to his ritual purity by performing ablution for minor ritual impurity, such as urination, defecation, passing wind, and deep sleep, and performing Ghusl for Janābah (major ritual impurity), such as seminal discharge and sexual intercourse.

2. If water is unavailable, or if one has a small amount of water needed for their food and drink, they should perform Tayammum (dry ablution).

3. The manner of performing Tayammum is to strike the ground with one's hands, then wipe their face and palms with them.

Tayammum is a temporary purification, and it becomes invalid once water is available, necessitating its use. If one performs Tayammum due to Janābah and then finds water, they must perform Ghusl. Similarly, if one performs Tayammum after relieving themselves and then finds water, they must perform wudū' (ablution). It is stated in a Hadīth:

«الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ، فَإِذَا وَجَدَ الْمَاءَ فَلْيَتَّقِ اللَّهَ، وَلْيُمْسِمْهُ بِشَرَّتِهِ».

‘Clean earth is (a means of) ablution for a Muslim, even if they do not find water for ten years. But if they find water, they should fear Allah and make it touch his skin.’¹

¹ Narrated by Al-Bazzār in his Musnad (10068).

5. Wiping over the leather socks is permissible according to the Qur'an, the Sunnah, and the consensus of Ahl-us-Sunnah.

6. The conditions for wiping over leather socks and their equivalents are:

A. The leather socks or socks must be permissible to wear and clean.

B. To wear them while being in a state of ritual purity.

C. That the socks cover the area that must be washed in ablution.

Third: Wiping must be in the case of minor ritual impurity; it is not permissible in the case of major ritual impurity or anything that requires a Ghusl (ritual bath).

D. Wiping is to be done within the legislated period, which is a day and a night for a resident, and three days with their nights for a traveler. According to the correct opinion, this period begins from the first instance of wiping after a state of minor impurity, and ends after twenty-four hours for the resident, and seventy-two hours for the traveler.

7. Wiping over them gets invalidated by one of three matters:

a. If something occurs that necessitates Ghusl (ritual bath), such as Janābah (major ritual impurity), the wiping becomes invalid, and washing the feet is obligatory.

- b. If one takes them off after wiping over them.
- c. Once the legally prescribed period has elapsed, wiping becomes invalid.

3- Rulings on shortening the prayer during travel:

1. Shortening the prayer during travel is better than completing it; however, if a traveler completes the four-Rak'ah prayer as four, his prayer is valid, though he has not acted upon the preferable option.

2. A traveler may shorten the prayer once he has passed all of the houses of his village or city, and this is the view of the majority of the scholars.

3. If he travels after the time of the prayer has commenced, he is permitted to shorten it, for he has traveled before its time expires.

4. As for combining the Zhuhr and 'Asr prayers, and the Maghrib and 'Ishā' prayers, it is a Sunnah for the traveler when needed, if he is continuing with his journey. He should do what is more convenient for him, whether it be an early combination or a late one.

5. If a traveler does not need to combine prayers, he should not do so, such as staying in a place he does not intend to leave until after the time of the second prayer becomes due; so it is more appropriate not to combine prayers because there is no need for it. This is why the Prophet (ﷺ) did not

combine prayers while staying at Mina during the Farewell Pilgrimage, as there was no need for it.

6. As for the voluntary prayer, a traveler can perform the prayers as the resident does, such as the Duha prayer, night prayer, Witr prayer, and other voluntary prayers except for the 'regular recommended prayers' of Zhuhr, Maghrib, and 'Ishā', as it is the Sunnah to not perform them.

7. It is permissible to perform voluntary prayers while on a means of transport during travel, such as a mount, an airplane, a car, a ship, or other means of transportation. However, for obligatory prayers, one must disembark unless unable to do so.

8. The Sunnah is to not pray the regular Sunnah prayers during travel, except for the Sunnah of Fajr and Witr; for they are not to be abandoned, neither at home nor while traveling, in emulation of the Prophet (ﷺ).

9. The prayer of a traveler behind a resident is valid, and the traveler should complete the prayer like his Imam, whether he joins the entire prayer, one Rak'ah, or less. Even if he joins during the last Tashahhud before the Taslīm, he should complete it. This is the correct view among the two reported opinions of the scholars.

4. Etiquette of returning from Hajj, 'Umrah, or travel

1. He should hasten in returning and not prolong his stay in travel without necessity, as the Prophet (ﷺ) said:

«السَّقَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعِجِّلْ إِلَى أَهْلِهِ».

“Travel is a portion of torment. It prevents you from eating, drinking, and sleeping. When one of you has achieved his purpose, let him hasten back to his family.”¹

2. When he intends to return to his homeland, he recites the travel supplication upon mounting his ride, adding:

«أَبْيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

“We are returning, repenting, worshipping, and praising our Lord.”²

3. It is recommended for him to say during his return journey what has been authentically reported from the Prophet (ﷺ) that whenever he returned from a battle, Hajj, or 'Umrah, he would do Takbīr (Say: Allahu Akbar) three times upon every elevated place and then say:

¹ Narrated by Al-Bukhāri (1804) and Muslim (1927).

² Narrated by Al-Bukhāri (1797) and Muslim (1342).

«لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
آيِبُونَ، تَائِبُونَ، عَابِدُونَ، سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ
عَبْدَهُ، وَهَرَمَ الْأَحْرَابَ 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. We are returning, repenting, worshipping, prostrating, and praising our Lord. Allah fulfilled His promise, gave victory to His servant, and defeated the confederates alone.”¹

4. It is recommended for him, upon seeing his hometown, to say:

«آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

“We are returning, repenting, worshipping, and praising our Lord.”² He should repeat this until he enters his hometown, following the practice of the Prophet (ﷺ).

5. A man should not enter upon his family at night after a long absence without necessity unless he informs them of his upcoming arrival at night, because the Prophet (ﷺ) forbade this. Jābir ibn ‘Abdullāh (may Allah be pleased with them) said:

«تَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا».

¹ Narrated by Al-Bukhāri (1797) and Muslim (1342).

² Narrated by Al-Bukhāri (4116).

“The Messenger of Allah (ﷺ) forbade that a man come arrive to his family at night.”¹ The wisdom behind this is explained by another narration:

«حَتَّى تُمْتَسِطَ الشَّعْثَةَ، وَتَسْتَجِدَّ الْمَغِيْبَةَ»

“So that the unkempt woman² would comb her hair and the one whose husband has been away from her for long would shave her pubic hair”³ In another narration:

«نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا، يَخَوْنُهُمْ أَوْ يَلْتَمِسُ عَثْرَاتِهِمْ»

“The Messenger of Allah (ﷺ) forbade that a man come arrive to his family at night, doubting their fidelity or trying to find their lapses.”⁴

6. It is recommended for the one returning from a journey to begin by visiting the nearby mosque and offer two Rak'ahs therein, following the practice of the Prophet (ﷺ).

7. It is recommended for a traveler, upon returning from a journey, to show kindness to the children of his household and neighbors and be kind to them when they come to welcome him. Ibn 'Abbās (may Allah be pleased with them) reported: “When the Prophet (ﷺ) arrived in Makkah, the

¹ Narrated by Muslim (715).

² "Sha'ithah": is the one with unkempt hair: she who has neglected to oil and comb her hair for a long time, and "Istihdād": is the use of a razor. "Mughayyabah", is one whose husband has been absent. At-Tahrīr Fi Sharh Sahīh Muslim by Al-Asbahāni (p. 292).

³ Narrated by An-Nasā'i (9099).

⁴ Narrated by Muslim (715).

young boys of Banu ‘Abd al-Muttalib came to greet him, and he carried one in front of him and another behind him. ‘Abdullah ibn Ja’far (may Allah be pleased with him) said:

«كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تَلَقَّى بَنَاءَ، قَالَ: فَتَلَقَّى بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ، قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ وَالْآخَرَ خَلْفَهُ حَتَّى دَخَلْنَا الْمَدِينَةَ».

“Whenever the Prophet (ﷺ) returned from a journey, he would be received by us: by me, along with either Al-Hasan or Al-Husayn. He would carry one of us in front of him and the other behind him until we entered Madīnah.”¹

8. Offering gifts is recommended, as it soothes hearts and removes ill feelings. It is recommended to accept gifts and to give a reward in return, while it is disliked to reject it without a valid legislated reason. That is why the Prophet (ﷺ) said:

«تَهَادُوا تَحَابُّوا»

“Give gifts to one another; you will love one another.”², Gifts are a means of fostering affection among Muslims.

9. When a traveler returns to his homeland, embracing people is recommended, as it is authentically reported from the Companions of the Prophet (ﷺ) as Anas (may Allah be pleased with him) said: “When they met, they would shake

¹ Narrated by Muslim (2428).

² Narrated by Al-Bayhaqi in As-Sunan Al-Kubra (11946).

hands, and when they returned from travel, they would embrace one another.”¹

Third: The Ruling on Learning the Manner and Rulings of Hajj and ‘Umrah:

Whoever wishes to worship Allah Almighty must learn the guidance of the Prophet (ﷺ) in acts of worship, so that his actions align with the Sunnah. The Prophet (ﷺ) used to urge people to follow him and be guided by his example. Mālik ibn al-Huwayrith (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

“Pray as you have seen me pray.”²

Jābir (may Allah be pleased with him) reported:

«رَأَيْتُ النَّبِيَّ ﷺ يَزِمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ، وَيَقُولُ: لِنَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ».

I saw the Prophet (ﷺ) throwing pebbles while riding his mount on the Day of Nahr, and he was saying: "Learn your rituals, for I do not know whether I will perform another Hajj after this Hajj of mine."³.

Fourth: The Merits of Hajj:

1. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said:

¹ Narrated by At-Tabarāni in "Al-Awsat" (97).

² Narrated by Al-Bukhārī (6008).

³ Narrated by Muslim (1297).

«مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ، رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

“Whoever performs Hajj to this House and does not commit an obscenity or an evil act, will return like the day his mother gave birth to him.”¹

2. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

‘Umrah to ‘Umrah expiates the sins of what is between them, and an accepted Hajj has no reward but Paradise.”²

3. Hajj wipes out all (sins) that preceded it; based on the hadith of ‘Amr ibn al-‘Ās (may Allah be pleased with him), in which the Prophet (may Allah's peace and blessings be upon him) said:

«أَمَا عَلِمْتُ أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ، وَأَنَّ الْهَجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا، وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ؟».

‘Are you not aware that Islam wipes out all (sins) that preceded it, and that Hijrah (emigration) wipes out all (sins) that preceded it, and that Hajj wipes out all (sins) that preceded it?’³

4. Abu Hurayrah (may Allah be pleased with him) reported:

سُئِلَ النَّبِيُّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ». قِيلَ: ثُمَّ مَاذَا؟ قَالَ «جِهَادٌ فِي سَبِيلِ اللَّهِ». قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ».

¹ Narrated by Al-Bukhārī (1819) and Muslim (1350).

² Narrated by Al-Bukhārī (1773) and Muslim (1349).

³ [Narrated by Muslim (121)]

The Prophet (ﷺ) was asked: "Which deed is the best?" He said: "Belief in Allah and His Messenger." It was asked: "Then what?" He said: "Jihad in the cause of Allah." It was asked: "Then what?" He said: "An accepted Hajj."¹

5. ‘Abdullāh ibn Mas‘ūd (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

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

"Alternate between Hajj and ‘Umrah, for they eliminate poverty and sins just as the bellows remove impurities from iron, gold, and silver. And there is no reward for an accepted Hajj except Paradise."²

6. ‘Ā’ishah (may Allah be pleased with her) reported:

يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلَا نُجَاهِدُ؟ قَالَ: «لَا، لَكُنْ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ».

O Messenger of Allah, we consider Jihad the best deed; should we not perform Jihad? He said, "No; rather, the best Jihad is Mabrūr (accepted) Hajj."³

¹ Narrated by Al-Bukhārī, no. (26), and Muslim, no. (83).

² Narrated by At-Tirmidhi (810) and An-Nasā’i (2631).

³ Narrated by Al-Bukhārī (1520).

Fifth: Advantages, benefits, and purposes of Hajj, and the rationale behind its prescription:

1. The greatest of benefits is fulfilling Tawhīd and renouncing polytheism.

2. Honoring the symbols of Allah and His sacred ordinances.

3. Forgiveness of the pilgrim's sins and Allah's pleasure upon him; he returns to his homeland sinless as the day his mother gave birth to him, if he is mindful of his Lord during his Hajj by obeying His commands and avoiding His prohibitions.

4. The multiplied reward for prayers in the Sanctuary.

5. Remembering Allah Almighty.

6. Entering Paradise and safety from the HellFire.

7. Showing humility to Allah Almighty, and submission to Him, Glorified be He.

8. Performing gratitude to Allah Almighty.

9. Hajj is the greatest human gathering, wherein its sincere participants unite upon righteousness and piety.

10. Hajj reminds a Muslim of death and the transition to the Hereafter.

11. Hajj is compliance with the command of Allah and an answer to His command to Ibrāhīm (Abraham) to proclaim it.

12. Connection with Allah Almighty, seeking closeness to Him, and leaving one's family, homelands, and kinsfolk to perform Hajj and visit the Ancient House; this entails immense benefits and numerous advantages that words cannot encompass.

13. The connection of Muslims with one another, and their cooperation and mutual support in their mutual interests.

14. Learning, teaching, and spreading the call and goodness among the people during the (yearly) seasons.

15. Security from poverty for one who alternates between Hajj and 'Umrah.

16. Profits from trading fall under the permissible worldly benefits which a pilgrim may obtain if he wishes to buy and sell. Allah has made this permissible for a pilgrim, as long as it does not distract him from his Hajj.

Sixth: The Merit of 'Umrah

There are two virtues of 'Umrah: one general and one specific.

1. The general virtue:

a. Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (ﷺ) said: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

'Umrah expiates for the sins committed between it and the next 'Umrah, and the accepted Hajj has no reward but Paradise."¹

'Abdullāh ibn Mas'ūd (may Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said:

«تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ، وَالذَّهَبِ، وَالْفِضَّةِ، وَلَيْسَ لِلْحَجِّ الْمَبْرُورِ ثَوَابٌ إِلَّا الْجَنَّةُ».

"Alternate between Hajj and 'Umrah, for they eliminate poverty and sins just as the bellows remove impurities from iron, gold, and silver. And there is no reward for an accepted Hajj except Paradise."²

2. The specific virtue during Ramadan: Ibn 'Abbās (may Allah be pleased with him) reported: The Prophet (ﷺ) said:

«فَإِنَّ عُمْرَةً فِي رَمَضَانَ تَقْضِي حَجَّةً مَعِيَ».

"Indeed Umrah in Ramadan is equivalent to Hajj with me"³.

Concise Description of Hajj and 'Umrah

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

¹ Narrated by Al-Bukhārī (1773) and Muslim (1349).

² Narrated by At-Tirmidhī (810) and An-Nasā'ī (2631).

³ Narrated by Al-Bukhārī (1863) and Muslim (1256).

A Concise Description of Hajj and 'Umrah

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

First: The Rulings of the Miqāts

1. 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.

2. Whoever passes by any of them intending to perform Hajj or 'Umrah, it is incumbent upon him to assume Ihrām therefrom, and it is not permissible for him to cross it without assuming Ihrām.

3. People who are closer to Makkah than these Miqāts, their Miqāt is their location; they should assume Ihrām from there for Hajj and 'Umrah.

4. As for the people of Makkah and its residents: they assume Ihrām for Hajj from Makkah. As for 'Umrah, they go outside the Sacred Boundaries and assume Ihrām from there, such as At-Tan'īm and similar places.

5. If one is traveling by air, he should assume Ihrām when he comes in alignment with the Miqāt. He should get prepared and put on the clothing of Ihrām before coming in alignment with it. Upon reaching the Miqāt, he should immediately intend Ihrām. It is not permissible to delay it until landing

at the airport. He may take precautions by making Talbiyah, fearing the swift passage of the plane.

Second: Types of Hajj and Their Rulings:

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

2. The best form for one who has not brought the Hady (sacrificial animal) is Tamattu', which is to assume Ihrām for 'Umrah during the months of Hajj, perform Tawaf and Sa'y, and then end the Ihrām, after which he assumes Ihrām for Hajj in the same year.

3. Ifrād: It means assuming Ihrām for Hajj only, and when he reaches Makkah, it is recommended for him to perform the 'Arrival Tawāf' and then make Sa'y for Hajj, yet he does not shave his head or trim it, nor does he end his Ihrām; rather, he remains in the state of Ihrām until after throwing Jamrat al-'Aqabah (throwing stones at the devil) on the day of Eid. There is no harm if he delays the Sa'y (running between Safa and Marwa mountains) of Hajj until after the Tawāf of Hajj.

4. Qirān: To assume Ihrām for both 'Umrah and Hajj together, saying: "Labbayka Allahumma 'Umratan wa Hajjan."

5. The one who is doing Hajj Qirān does the same as a person who is doing Hajj Ifrād, except that the performer of Qirān is required to slaughter a sacrificial animal and the performer of Ifrād is not.

Third: Manner and Rulings of Ihrām:

It is prescribed for one intending to assume Ihrām to do the following:

1. Take a bath (ghusl), which is a confirmed Sunnah for both men and women, even those in menstruation or postpartum period.

Applying the best perfume one can find, such as 'Oud perfume or others, to his hair and beard. It does not harm if that remains noticeable after assuming Ihrām. As for a woman, it is not permissible for her to apply perfume that has fragrance so that non-Mahram (foreign) men do not smell it.

Wearing the Ihrām clothing, which is an upper and lower garment. It is Sunnah that they are white and clean or new. A woman assumes Ihrām in whatever clothing she wishes, provided she does not display adornment. However, she must avoid wearing the Niqāb (face veil) and gloves, and she may cover her face and hands with other than these.

Assuming Ihrām after a legislated prayer, whether obligatory or voluntary, and this is not mandatory.

He says: "Labbayka Allahumma 'Umrah" (O Allah, here I am, performing 'Umrah) if he is performing 'Umrah, or "Labbayka Allahumma Hajjan" (O Allah, here I am, performing Hajj) if he is

performing Hajj Ifrād, or "Labbayka Allahumma 'Umratan wa Hajjan" (O Allah, here I am, performing Hajj and 'Umrah) if he is performing Hajj Qirān.

6. If one who intends to assume Ihrām fears that something may hinder him from completing the rituals, it is permissible for him to make a condition upon Ihrām, saying: (... and if something prevents me, then my place of release is where You have detained me.) If he makes this condition and something occurs that prevents him from completing his rituals, he may exit Ihrām without anything required of him.

7. Then, frequently reciting the Talbiyah: "Labbayka allahumma labbayk, labbayka la sharika laka labbayk, inna al-hamda wan-ni'mata laka wal-mulk, la sharika lak (Here I am at Your service, O Allah, here I am at Your service; here I am at Your service, You have no partner, here I am at Your service. Indeed, the praise, the favor, and the dominion belong to You. You have no partner)"¹, A

¹ The meaning of a person's saying "Labbayk": i.e., A response to You, O Lord, time and again, signifying the person's response to his Lord and his steadfastness in obedience to Him. "Verily, praise, blessing, and sovereignty belong to You." Praise is the description of the praised one with perfection, accompanied by love and veneration; when repeated, it becomes commendation. Blessing is what Allah bestows upon His servants, granting them what is desired and averting what is disliked. His saying "and sovereignty" means: sovereignty belongs to You, for Allah Almighty is the Sole Owner. His saying "You have no partner" means: No one shares with You what is exclusive to Allah Almighty, of His perfect attributes,

man should raise his voice with the talbiyah, and likewise a woman, as long as she is not in the presence of non-Mahram men. A Muhrim (a person in a state of Ihrām) should recite Talbiyah frequently, especially when he changes from one state to another, and from a time to another, such as ascending a high place or descending to a low place, or when night turns into day and vice-versa..

8. Talbiyah is prescribed in 'Umrah, starting from Ihrām until the beginning of Tawāf, and in Hajj starting from Ihrām until the beginning of throwing the pebbles at Jamrat al-'Aqabah on the day of Eid.

9. A Muhrim must be cautious of falling into any of the prohibitions of Ihrām until he ends his Ihrām.

Prohibitions whilst being in the state of Ihraam

These are the prohibitions that the one in the state of Ihrām must avoid due to his state of Ihrām and entering into the rites.

1. Shaving the hair, cutting it, or plucking it from any part of the body.

2. Clipping all or some of the nails from the feet or hands.

3. Covering the head with something attached to it, such as a cap, Ghutra (scarf), and turban, or

including His uniqueness in sovereignty, creation, management, and divinity. Summarized from Majmū' Fatāwa Wa Rasā'il Al-'Uthaymīn (22/96).

placing a cloak on one's head, or using a handkerchief, blanket, cardboard, or anything else intended for covering. This is specific to men, and not women.

Wearing the usual form-fitting clothing in its customary manner, such as tailored garments, trousers, shirts, socks, and gloves. This is specific to males and not females. Women are only prohibited from:

Wearing the Niqāb, Burqu', or a face covering similar to the Niqāb. However, she must cover her face in the presence of non-Mahram men with the customary face cover, even if the cover touches her face. It is not prescribed for her to place a band or a similar item on her head to prevent the cover from touching her face, as there is no evidence indicating the legitimacy of such an action.

Wearing gloves on her hands. Yet, she must cover her hands in the presence of non-Mahram men by placing them inside her cloak.

5. Applying perfume to the body or the Ihrām clothing.

Killing or hunting game (wild animals), even if not killed.

7. Proposing marriage, for oneself or for someone else.

8. Contracting marriage.

Physical contact with other than the private parts, such as kissing and touching with desire.

10. Sexual intercourse, which is penetration in the female private parts.

Fourth: The Manner of Performing 'Umrah

1. The Manner of Tawāf:

1. When a Muhrim enters the Sacred Mosque, it is a sunnah for him to enter with his right foot first and say the supplication for entering the mosque. Among the most authentic supplications reported for this is to say:

«اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

“O Allah, open for me the gates of Your mercy”¹, This supplication is to be said upon entering any mosque and is not specific to the Sacred Mosque.

2. When he intends to commence Tawāf, he performs Idtibā'. The manner of Idtibā' is to place the middle of his robe under his right armpit whilst it ends on his left shoulder. Once Tawāf is completed, he restores his garment to its former state before Tawāf, as Idtibā' is only to be observed during Tawāf.

3. Then, he should proceed to the Black Stone, touching it with his right hand and kissing it. If he cannot kiss it, he should touch it with his hand and kiss his hand. If he cannot touch it with his hand, he should touch it with something he has, like a stick, and kiss that which touched the Stone. If this is not

¹ Narrated by Muslim (713) and Abu Dāwūd (465).

possible, he may face the Stone and point to it with his hand without kissing his hand. It is better not to crowd with people so as not to harm them or be harmed by them.

4. He should say upon touching the Stone or pointing at it: "Allāhu Akbar" (Allah is the Greatest).

5. 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 to do so, he should not push people, nor should he point to it.

6. He should say between the Yemeni Corner and the Black Stone:

﴿... 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]

7. Each time he passes by the Black Stone, he may point at it with his hand and say: "Allāhu Akbar" (Allah is the Greatest).

8. During the rest of his Tawāf, he can say what he wishes of Dhikr, supplication, or recitation of the Qur'an.

9. The Sunnah is to perform Ramal only in the first three rounds. Ramal is to walk briskly with short steps. In the remaining four rounds, there is no Ramal; one walks at a normal pace.

10. When he completes Tawāf, he proceeds towards Maqām Ibrāhīm (the Station of Abraham) 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, if possible; otherwise, he performs them anywhere in the mosque, reciting in the first Rak'ah after Surat al-Fātihah:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝۱﴾

("Say, O disbelievers") [Surat al-Kāfirūn: 1] And in the second Rak'ah, after Surat al-Fātihah, he recites:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝۱﴾

(Say: "He is Allah, the One;") [Surat al-Ikhlās: 1]

2. The Manner of Sa'y

1. When he finishes Tawāf and its two Rak'ahs, he goes out to the place of Sa'y. When he approaches Safa, he recites:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...﴾

(Indeed, Safa and Marwa [mounts] are among the symbols of Allah...) [Surat al-Baqarah: 158] Then he says:

﴿أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ...﴾

'I begin with what Allah has begun with'¹

2. Then, he ascends Safa until he can see the Ka'bah or its direction; he faces it, proclaims the oneness of Allah, and declares His greatness, saying:

«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، وَهَرَمَ 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.' He repeats this three times and supplicates to Allah in between².

3. Then, he descends from Safa to Marwa, walking. When he reaches the green sign, he runs speedily. Upon reaching the second green sign, he then walks as normal. This running part is not prescribed for women.

4. When he reaches Marwa, it is prescribed for him to do what he did on Safa (see paragraph 2).

5. Then, he descends from Marwa to Safa, walking. When he reaches the green sign, he runs quickly. Upon reaching the second green sign, he then walks normally.

¹ Narrated by Muslim, no. (1218).

² Narrated by Muslim, no. (1218).

6. Thus, he continues until he completes seven rounds, counting from the start, being from Safa to Marwa, as one round, and his return from Marwa to Safa as another.

7. During Sa'y, he can say what he wishes of Dhikr, supplication, or recitation of the Qur'an.

3. Manner of shaving or shortening the hair

When the one who is doing 'Umrah completes his Tawāf and Sa'y, he must shave or shorten his hair, if he is a man, and the Sunnah is that shaving or shortening should encompass the entire head.

2. Shaving is better than shortening, except when Hajj is imminent such that there is no time for the hair to grow again; in such a case, it is better to suffice with shortening.

3. Whereas a woman shortens the ends of her hair by a fingertip length.

4. As for the one who assumed Ihrām for Hajj, whether performing Ifrād or Qirān, he does not cut his hair until the day of Eid after stoning Jamrat al-'Aqabah.

By doing that, the pilgrim performing 'Umrah has completed his 'Umrah, and likewise, the pilgrim performing Tamattu' has completed the rites of his 'Umrah.

How to Perform the Hajj

First: Assuming Ihrām for Hajj:

1. It is Sunnah for one intending Hajj to assume Ihrām in the forenoon on the day of Tarwiyah, which is the 8th of Dhul-Hijjah, from the place where he intends Hajj, whether he is in Makkah or within the boundaries of the Miqats, otherwise from the Miqat he passes by.

2. In assuming Ihrām for Hajj, he does as he did in assuming Ihrām for ‘Umrah: taking a bath, applying perfume, praying, making the intention for Ihrām, and pronouncing Talbiyah. The form of Talbiyah for Hajj is like the form of Talbiyah for ‘Umrah, except that here he says: "Labbayka Hajjan" (O Allah, here I am, performing Hajj) instead of saying "Labbayka ‘Umrah (O Allah, here I am, performing ‘Umrah).

3. If he fears that something may hinder him from completing his rituals, it is permissible for him to make a condition upon Ihrām, saying: (...and if something prevents me, then my place of release is where You have detained me.) If he makes this condition and something occurs that prevents him from completing his rituals, he may exit Ihrām without anything due upon to him.

4. Then, one should frequently recite the Talbiyah: "Labbayka Allahumma labbayk; labbayka lā sharīka laka labbayk; inna al-hamda wa an-

ni'mata laka wa al-mulk, lā sharīka lak" (I respond to Your call, O Allah, I do respond; I respond to Your call, and You have no partner. Verily, the praise, blessing, and sovereignty belong to You; You have no partner). A man should raise his voice with it, and likewise a woman, as long as she is not in the presence of non-Mahram men. A Muhrim (a person in a state of Ihrām) should recite Talbiyah frequently, especially when he changes from one state to another, and from a time to another, such as ascending a high place or descending to a low place, or when night or day comes.

5. Talbiyah is legislated from once assuming Ihrām until the beginning of throwing the pebbles at Jamrat al-'Aqabah on the day of Eid.

6. A Muhrim must be cautious of falling into any of the prohibitions of Ihrām until he ends his Ihrām.

On the authority of Umar ibn al-Khattab (may Allah be pleased with him), he said: I heard the Messenger of Allah (ﷺ) say: "Verily, actions are but by intentions, and verily, for each person is that which he intended.

Second: Staying overnight at Mina:

Then it is Sunnah for him to proceed to Mina on the eighth day, where he should offer the Zhuhr, 'Asr, Maghrib, 'Ishā', and Fajr prayers, shortening them but not combining them, as the Prophet (ﷺ)

would shorten the prayers in Mina and not combine them.

Third: Standing at 'Arafah and Staying Overnight at Muzdalifah:

1. When the sun rises on the ninth day of 'Arafah, he proceeds from Mina to 'Arafah and alights at Namirah till noon, if possible; otherwise, there is nothing wrong if he does not pass by at Namirah, for alighting at Namirah is Sunnah.

2. When the sun passes its zenith, the pilgrim then offers Zhuhr and 'Asr prayers together at the time of Zhuhr, each as two Rak'ahs - as the Prophet (ﷺ) did.

3. Then, he devotes himself, after the prayer, to Dhikr and supplication, and he supplicates for anything he wishes, raising his hands and facing the Qiblah.

4. And the most frequently made supplication of the Prophet (ﷺ) during those noble moments was:

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

'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

5. If he feels fatigued and wishes to take a break by talking with his companions on beneficial

¹ Narrated by Mālik (1312).

matters or reading useful books for a while, especially those concerning the bounty of Allah Almighty and His generous favors, which strengthens 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 daytime for supplication. Indeed, the best supplication is the supplication on the day of ‘Arafah.

6. When the sun sets on the Day of ‘Arafah, he proceeds to Muzdalifah.

7. When he reaches it, he prays the Maghrib as three Rak’ahs and the ‘Ishā’ as two Rak’ahs in combination.

8. 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.

9. He spends the night in Muzdalifah. When the dawn becomes apparent, he offers the Fajr prayer early, with an Adhān and Iqāmah.

10. Then, he proceeds to Al-Mash‘ar Al-Harām, proclaiming the oneness of Allah and declaring His greatness, and he supplicates for anything he wishes until the sky becomes very bright. If he is unable to go to Al-Mash‘ar Al-Harām, he supplicates wherever he is, for the Prophet (ﷺ) said:

«وَقَفْتُ هَاهُنَا وَجَمَعَ كُلُّهَا 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.

Fourth: Actions on the Day of Eid

1. When the sunrise becomes imminent, he departs from Muzdalifah—before the sun rises—heading to Mina whilst quickening his pace in the Valley of Muhassir.

2. Upon reaching Mina, he throws Jamrat al-'Aqabah, the closest to Makkah, with seven pebbles to be thrown successively, one at a time. Each pebble being almost the size of a date stone. He says Takbīr (Allahu Akbar) with each throw.

3. Then, he should slaughter his Hady (sacrifice) if feasible.

4. Then he should shave his head or shorten it if he is a male, with shaving being preferable. As for a woman, it is legislated for her to shorten her hair, not shave it.

5. If he has thrown pebbles and shaved, he has ended the first part of his Ihrām, and everything becomes permissible for him except sexual relations with women.

6. Then he descends to Makkah and performs Tawāf al-Ifādah (Tawāf of Hajj), followed by Sa'y for Hajj if he is performing Hajj Tamattu', or if he is

¹ Narrated by Abu Dāwūd (1936).

performing Hajj Ifrād or Qirān and has not performed Sa'y after the Arrival Tawāf. He may delay the Tawāf and Sa'y until the night or the following day, according to what is feasible for him.

Fifth: Actions on the Days of Tashrīq

Once he has stoned, shaved, performed Tawāf, and completed Sa'y, he has achieved complete Tahallul (an exit from the state of 'Ihram), and everything, including women, becomes permissible for him again.

2. He should return to Mina and spend there the 11th and 12th nights, and, if he delays his leave, then also the 13th night there.

3. He stones the three Jamrahs with pebbles when the sun passes its zenith (highest point in the day).

On the 11th day, he stones the first Jamrah—the farthest from Makkah and nearest to Al-Khayf Mosque—with seven successive pebbles, one after another, saying the Takbīr with each pebble. Then, he advances a little and supplicates for long for whatever he wishes. If prolonged standing and supplication are difficult for him, he should supplicate with whatever is easy for him, even if briefly, to fulfill the Sunnah.

5. He then stones the middle Jamarah with pebbles in the same manner and supplicates thereafter.

6. Then, he stones Jamrat al-'Aqabah likewise, except that he leaves and makes no supplication after that.

7. He then stones the Jamrahs on the 12th day as on the 11th day; when he completes stoning the Jamrahs, he may hasten to depart from Mina, if he wishes.

8. Or he may delay his departure and spend the 13th night there and then stone the three Jamrahs after noon, as previously mentioned. It is preferable for him to stay.

9. It does not become obligatory to delay departure until the 13th day unless the sun sets on the 12th day whilst he is still in Mina; in this case, he is required to stay until he stones the three Jamrahs after noon.

However, if sunset comes in whilst he is still in Mina on the 12th day against his will, such as if he departs and rides (his vehicle/mount) but gets delayed by traffic etc. In such a case he is not required to stay there, for the delay till sunset was out of his control.

Sixth: The Farewell Tawāf:

When he wants to depart Makkah for his country, he should not leave before he makes the Farewell Tawāf.

Except for women in menstruation or postpartum period, they are not required to

perform the Farewell Tawāf and should not stand at the gate of the Sacred Mosque to say farewell, for this act was not reported from the Prophet (ﷺ).

3. He should make the Farewell Tawāf the last thing he performs before traveling.

If he stays after the Farewell Tawāf to wait for companions, load his luggage, or buy something on his way, then there is no harm, and he does not need to repeat the Tawāf unless he intends to delay his travel. For instance, if he plans to travel early during the day and performs the Farewell Tawāf, then postpones his travel until later that day, he is required to repeat the Tawāf to ensure it is the last thing he does in the Sacred House.

A Concise Treatise on the Etiquettes and Rulings of Visiting the Prophet's Mosque

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

A Concise Treatise on the Etiquettes and Rulings of Visiting the Prophet's Mosque

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

Visiting the Mosque of the Prophet (ﷺ) is recommended and has no specific timeframe. It is not part of the Hajj rituals, nor is it obligatory for

pilgrims—men or women—to visit the grave of the Prophet (ﷺ), or Al-Baqī' cemetery.

2. It is impermissible to undertake a journey and travel for the purpose of visiting the grave of the Prophet (ﷺ), for indeed, journeys, as a form of worship, cannot be made to graves, but only to the three sacred mosques. The Prophet (ﷺ) said:

«لَا تَسُدُّوا الرِّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَالْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الْأَقْصَى».

“Do not set out on a journey except to three mosques: this mosque of mine, the Sacred Mosque, and the Al-Aqsa Mosque”¹.

For those distant from Madīnah, it is not permissible to undertake a journey with the sole intention of visiting the grave. However, it is permissible to travel with the intention of visiting the Prophet's sacred mosque. Upon reaching it, one may visit his grave (ﷺ) and the graves of his Companions, as visiting his grave is included as subsidiary to visiting his mosque (ﷺ).

3. It is not legislated for a woman to visit the grave of the Prophet (ﷺ) or the grave of anyone else, for he (ﷺ) cursed the women who frequently visit the graves, due to the potential for wailing, exposure of adornment, and other religious violations. However, it is recommended for them to

¹ Narrated by Al-Bukhārī, no. (1189), and Muslim, no. (827); this is his wording.

frequently send prayers and peace upon the Messenger of Allah (ﷺ) in the mosque and elsewhere, and it will reach the Prophet (ﷺ) wherever she may be; as he (ﷺ) said:

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قَبْرِي عِيْدًا، وَصَلُّوا عَلَيَّ، فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ».

“Do not make your houses into graves, and do not make my grave a place of constant return, and invoke blessings (of Allah) upon me, for they will reach me wherever you may be.”¹

The Prophet (may Allah's peace and blessings be upon him) said:

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

“Allah has angels traveling around on earth conveying to me the greetings of my Ummah.”²

4. When entering the Prophet's mosque, it is recommended to put forward one's right foot and say: “Allāhuma iftah li abwāba rahmatik” (O Allah, open for me the gates of Your mercy), one may say this upon entering any other mosque aswell.

5. There is no specific Dhikr for entering the mosque of the Prophet (ﷺ).

6. Then, one should pray two Rak'ahs as a greeting to the mosque.

7. If it is not a time of prohibition, he may offer voluntary prayers as much as he wishes,

¹ Narrated by Abu Dāwūd (2042).

² Narrated by Ahmad in his Musnad Collection (4320).

performing two Rak'ahs each time; as the Messenger of Allah (ﷺ) said:

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

“A prayer in this mosque of mine is better than a thousand prayers anywhere else, except for the Sacred Mosque.”¹

8. He should seek to offer the prayer in Ar-Rawdah, which lies between the pulpit of the Prophet (ﷺ) and his chamber (house), if possible; as the Prophet (ﷺ) said:

«مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

“Between my house and my pulpit is a garden from the gardens of Paradise.”²

If he is unable to, he may pray in any part of the mosque. This is for non-congregational prayers. As for congregational prayers, he should strive to be in the first row behind the Imam, due to the general evidence reported on that.

9. If he wishes to visit the grave of the Prophet (ﷺ) and the graves of his two Companions:

He stands before the grave of the Prophet (ﷺ) with respect, solemnity, and a lowered voice, then greet him saying: “As-salāmu ‘alayka yā Rasūlallāh wa rahmatullāhi wa barakātuh” (may the peace, mercy, and blessings of Allah be upon you, O Messenger of Allah); and if he adds: “I bear witness

¹ Narrated by Al-Bukhāri no. (1190) and Muslim no. (1394).

² Narrated by Al-Bukhāri, no. (1137).

that you are truly the Messenger of Allah, that you have conveyed the message, fulfilled the trust, strove in the way of Allah as is due, and advised the Ummah, may Allah reward you on behalf of your Ummah with the best reward given to a Prophet on behalf of his Ummah,” there is no harm.

b. Then, he turns a little to the right and greets Abu Bakr As-Siddīq (may Allah be pleased with him).

Then, he turns a little to the right also and greets ‘Umar ibn al-Khattāb. Ibn ‘Umar (may Allah be pleased with them both) would, when greeting the Messenger of Allah (ﷺ) and his two Companions, often not say more than: (Peace be upon you, O Messenger of Allah, peace be upon you, O Abu Bakr, peace be upon you, O my father) and then depart.

It is not appropriate to prolong standing or supplicating at the grave of the Messenger of Allah (ﷺ) and near the graves of his two Companions. Mālik disapproved of it, stating that it is a religious innovation not practiced by the pious predecessors. The latter generations of this Ummah will not be reformed except by what reformed its earliest ones.

As for what some visitors do, from raising their voices near the grave of the Prophet (ﷺ) and standing there for extended periods, this is contrary to what is prescribed; as Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۚ إِنَّ الَّذِينَ يَغُضُّونَ
أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
عَظِيمٌ

﴿3﴾

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

‘Indeed, those who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for righteousness; for them there is forgiveness and a great reward.’ [Surat al-Hujūrāt: 2-3]

Moreover, standing for a long time at the Prophet’s grave (ﷺ) and frequently repeating the greeting leads to crowding, noise, and loud voices at his grave, which contradicts what Allah has legislated for the Muslims in these definitive verses. The Prophet (ﷺ) deserves respect both in life and in death, so a believer should not engage in actions at his grave that contravene Islamic etiquette.

Similarly, what some visitors and others do by seeking to supplicate at his grave, facing it and raising their hands in supplication, is contrary to the practice of the righteous predecessors from among the Companions of the Messenger of Allah (ﷺ) and those who followed them in goodness.

Rather, it is among the newly introduced religious innovations.

c. Some visitors, when greeting the Prophet (ﷺ), place their right hand over their left on their chest or below it, resembling the posture of a person who is praying. This posture is not permissible when greeting the Prophet (ﷺ), as it is a posture of humility, submission, and worship that is only appropriate for Allah. This was mentioned by Al-Hāfizh Ibn Hajar (may Allah have mercy on him) in Al-Fat'h, as reported by the scholars.

d. It is not permissible for one to seek closeness to Allah Almighty by wiping the chamber or performing Tawāf around it, nor to ask the Messenger (ﷺ) to fulfill his needs or heal a sick person, and the like; for all of this should be sought from Allah Almighty alone.

10. It is recommended for a visitor in Madīnah to visit the Qubā' Mosque during their stay and pray in it, as the Prophet (ﷺ) would visit it riding or walking and pray two Rak'ahs in it. Sahl ibn Ḥunayf reported that the Messenger of Allah (ﷺ) said:

«مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ أَتَى مَسْجِدَ قُبَاءَ، فَصَلَّى فِيهِ صَلَاةً كَانَ لَهُ كَأَجْرِ عُمرَةَ».

“Whoever performs ablution at home and then comes to Qubā' mosque and offers prayer in it shall have a reward like that of 'Umrah.”¹

¹ Narrated by Ibn Mājah (1412).

11. It is Sunnah for men to visit the graves of Baqī'—the cemetery of Madīnah—and the graves of the martyrs, and the grave of Hamzah (may Allah be pleased with him), because the Prophet (ﷺ) used to visit them and supplicate for them, and due to his saying:

«كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ».

“I had previously prohibited you from visiting the graves. Now visit them, for they remind you of the Hereafter.”¹

He would say when visiting them, as he would when visiting other graves: “Peace be upon you, O dwellers of these abodes among the believers and Muslims. We, Allah willing, shall join you. May Allah have mercy upon those who have gone ahead of us and those who come later. We ask Allah to grant us and you well-being.”

12. Undoubtedly, the purpose of visiting the graves is to remember the Hereafter, to do good to the deceased by supplicating for them, and to follow the Sunnah of the Prophet (ﷺ). Such is the Sharia-approved visit.

13. As for visiting the dead with the intention of supplicating at their graves or asking Allah Almighty through them or by their status and similar practices, this is a reprehensible religious innovation not prescribed by Allah or His

¹ Narrated by Ahmad in his Musnad Collection (1236).

Messenger (ﷺ), nor practiced by the righteous predecessors. As for asking the dead to fulfill needs or cure the sick, and the like, this constitutes major polytheism.

14. Dear reader, here are some fabricated Hadīths reported in this regard for you to recognize and beware of being deceived by them:

The first: (Whoever performs Hajj and does not visit me has indeed shunned me).

Second: (Whoever visits me after my death, it is as if he visited me during my life).

And the third: (Whoever visits me and visits my father Ibrāhīm in the same year, I guarantee for him that Allah will grant him Paradise).

Fourth: (Whoever visits my grave, my intercession becomes due for him).

Such Hadīths and their like have not been authentically reported from the Prophet (ﷺ). Al-Hāfizh Al-'Uqayli said: "There is nothing authentic in this regard." Al-Hāfizh Ibn Hajar stated in At-Talkhīs- after mentioning most of these narrations - that all the chains of this Hadīth are weak.

15. Visiting the Prophet's Mosque is not among the Sunnah acts of Hajj or 'Umrah, nor is it a completion of them, whether before or after performing Hajj or 'Umrah. The visit to the Prophet's Mosque is recommended in general; thus, if a pilgrim or one performing 'Umrah does not visit it, there is no sin upon them. There is no connection

between Hajj or 'Umrah and visiting the Prophet's Mosque, as they are separate acts of worship. Therefore, one who performs Hajj or 'Umrah is not obligated to visit the Prophet's Mosque, and similarly, one who visits the Prophet's Mosque is not obligated to perform Hajj or 'Umrah. If one combines Hajj, 'Umrah, and visiting the Prophet's Mosque in a single journey, there is no harm.

Comprehensive Supplications

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

Comprehensive Supplications¹

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

First: Supplications from the Qur'an:

1

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

(...Our Lord, accept this from us, for You are the All-Hearing, the All-Knowing). [Surat al-Baqarah: 127]

2

¹ These are comprehensive supplications, derived from the Noble Qur'an or authentically reported from the Prophet (ﷺ), which can be recited at all times and places, including Tawāf (circumambulating the Ka'bah), Sa'y, 'Arafah, and Muzdalifah, though they are not exclusive to these occasions.

﴿...رَبَّنَا ءَاتِنَا 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]

3

﴿...وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾

(...and accept our repentance. You are the Acceptor of Repentance, Most Merciful). [Surat al-Baqarah: 128]

4

﴿...رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

(Our Lord, shower us with perseverance, make our steps firm, and give us victory over the disbelieving people). [Surat al-Baqarah: 250]

5

﴿...رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

(...Our Lord, do not hold us accountable if we forget or fall into error,

Our Lord, do not place on us such a burden as You have placed on those before us.

Our Lord, do not burden us with that which we cannot bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so give us victory over the disbelieving people). [Surat al-Baqarah: 286]

6

﴿رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾ (8)

(Our Lord, do not let our hearts deviate after You have guided us, and grant us Your mercy; for You are the most Generous Bestower). [Surat Āl-'Imrān: 8]

7

﴿...رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ﴾

(...Our Lord, we believe, so forgive us our sins and protect us from the punishment of the Fire). [Āl-'Imrān: 16]

8

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

(My Lord, grant me by Your grace virtuous offspring, for You are the All-Hearer of prayers). [Surat Āl-'Imrān: 38]

9

﴿رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ 53﴾

(Our Lord, we believe in what You have sent down and we follow the messenger; so count us among those who bear witness [to the truth]). [Surat Āl 'Imrān: 53]

10

﴿...رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

(Our Lord, forgive us our sins and our excess in our affairs, make firm our feet, and give us victory against the disbelieving people). [Surat Āl-'Imrān: 147].

11

﴿...رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾

(Our Lord, you have not created all this in vain. Glory be to You. Protect us from the punishment of the Fire). [Surat Āl-Imrān: 191].

12

﴿رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ (192)

(Our Lord, whoever You cause to enter the Fire, You have surely disgraced him, and the wrongdoers will have no helpers). [Surat Āl-Imrān: 192].

13

﴿رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ﴾ (193)

(Our Lord, we have heard the caller to faith calling, 'Believe in your Lord,' so we believed. Our Lord, forgive us our sins, expiate our misdeeds, and cause us to die among the righteous). [Surat Āl-Imrān: 193].

14

﴿رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾ (194)

(Our Lord, give us what You have promised us through Your messengers, and do not disgrace us on the Day of Resurrection, for You never break Your promise). [Surat Āl-Imrān: 194]

15

﴿...رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

(...Our Lord, we have wronged ourselves; if You do not forgive us and have mercy upon us, we will surely be among the losers). [Surat al-A'rāf: 23].

16

﴿...رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ﴾

(Our Lord, do not join us with the wrongdoing people). [Surat al-A'rāf: 47].

17

﴿...رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّأْ مُسْلِمِينَ﴾

(...Our Lord, shower upon us patience and let us die as Muslims, submitting to You). [Surat al-A'rāf: 126].

18

﴿...حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

(...Allah is sufficient for me; none has the right to be worshiped except Him; in Him I put my trust, and He is the Lord of the Mighty Throne). [Surat at-Tawbah: 129].

19

﴿...رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ 85 وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ 86﴾

(...Our Lord, do not subject us to the persecution of the oppressive people,

and save us by Your mercy from the disbelieving people). [Surat Yūnus: 85-86].

20

﴿...رَبِّ اجْعَلْ هَذَا الْبَلَدَ ءَامِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ إِلَّا أَصْنَامًا﴾

(...My Lord, make this city secure and save me and my children from worshiping idols). [Surat Ibrāhīm: 35].

21

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ 40﴾

(My Lord, make me steadfast in prayer and those of my offspring. Our Lord, accept my supplication). [Surat Ibrāhīm: 40].

22

﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ 41﴾

(Our Lord, forgive me, my parents, and the believers on the Day when the reckoning will take place). [Surat Ibrāhīm: 41].

23

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

(...Our Lord, grant us mercy from Yourself, and show us the right way in our ordeal). [Surat al-Kahf: 10].

24

﴿...رَبِّ اشْرَحْ لِي صَدْرِي 25 وَيَسِّرْ لِي أَمْرِي 26 وَأَخْلِلْ عَقْدَةً مِنْ لِسَانِي 27 يَفْقَهُوا قَوْلِي 28﴾

(...My Lord, reassure my heart for me,
and ease my task for me,
and loosen the knot from my tongue,
so that they may understand my speech). [Surat Taha: 25-28].

25

﴿...رَبِّ زِدْنِي عِلْمًا﴾

(...My Lord, increase me in knowledge). [Surat Taha: 114].

26

﴿...لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

(...None has the right to be worshiped except You. Glory be to You! I have certainly done wrong). [Surat al-Anbiyā': 87].

27

﴿...رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ﴾

(...My Lord, do not leave me childless, for You are the Best of Inheritors). [Surat al-Anbiyā': 89].

28

﴿...رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ 97 وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ 98﴾

(...My Lord, I seek refuge with You from the temptations of the devils,

And I seek refuge with You, my Lord, that they even come near me). [Al-Mu'minūn: 97-98].

29

﴿...رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

(Our Lord, we believe, so forgive us and have mercy upon us, and You are the Most Merciful of those who show mercy). [Surat al-Mu'minūn: 109].

30

﴿...رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾

(...My Lord, forgive and have mercy, and you are the Best of those who show mercy). [Al-Mu'minūn: 118].

31

﴿...رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۖ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۖ﴾ (66)

(...Our Lord, turn the punishment of Hell away from us, for its punishment is unrelenting,

It is an evil place to settle and an evil abode). [Surat al-Furqān: 65-66].

32

﴿...رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

(...Our Lord, let our spouses and children be a source of joy for us, and make us good examples for the righteous). [Surat al-Furqān: 74].

33

﴿...رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ﴾

(...My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and my parents, and to do righteous deeds that please you. And admit me, by Your mercy, among Your righteous slaves). [Surat al-Naml: 19].

34

﴿...رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا﴾

(...My Lord, make me enter an honorable entrance and make me exit an honorable exit, and

grant me from Yourself a supporting authority).
[Surat al-Isrā': 80].

35

﴿...رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي...﴾

(...My Lord, I have wronged myself, so forgive me...) [Surat al-Qasas: 16].

36

﴿...رَبِّ نَجِّنِي مِنَ الظَّالِمِينَ﴾

(...My Lord, save me from the wrongdoing people). [Surat al-Qasas: 21].

37

﴿...عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ﴾

(...My Lord will surely guide me to a straight way). [Surat al-Qasas: 22].

38

﴿...رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

(...My Lord, I am desperately in need of whatever good You may send down to me). [Surat al-Qasas: 24].

39

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ 100﴾

(My Lord, grant me righteous offspring). [As-Sāffāt: 100].

40

﴿...رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدِيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

"...My Lord, inspire me to be grateful to Your favors which You blessed me and my parents with, and to do righteous deeds that will make You pleased; and make my offspring righteous. Indeed, I repent to you, and I am one of the Muslims [submitting to You]" [Surat al-Ahqāf: 15].

41

﴿...رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ﴾

(...Our Lord, in You we put our trust and to You we turn, and to You is the final return). [Surat al-Mumtahanah: 4].

42

﴿...رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

(...Our Lord, forgive us and our brethren who preceded us in faith, and do not let there be any ill feelings in our hearts towards those who believe. Our Lord, indeed, You are All-Gracious, Most Merciful). [Surat al-Hashr: 10].

43

﴿رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ 5﴾

(Our Lord, do not make us subject to the persecution of those who disbelieve; and forgive us, our Lord. Indeed, You are the All-Mighty, the All-Wise). [Surat al-Mumtahanah: 5].

44

﴿...رَبَّنَا أَنْتَ لَنَا نُورٌ وَأَعْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

(...Our Lord, complete our light for us and forgive us, for You are Most Capable of all things).
[Surat al-Tahrīm: 8].

Second: Supplications from the Prophetic Sunnah:

1

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغَنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ».

"O Allah, I seek refuge with You from the trial of Hellfire, the punishment of Hellfire, the trial of the grave, the punishment of the grave, the evil of the trial of richness, and the evil of the trial of poverty."

2

«اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي، اغْفِرْ لِي؛ فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ».

"O Allah, You are my Lord, there is no deity worthy of worship except You. You created me and I am Your slave. I will abide by Your covenant and promise as much as I can. I seek refuge with You from the evil of what I have done. I admit Your favor upon me and admit my sin. So, forgive me, for indeed, none forgives sins but You."

3

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ».

"O Allah, I seek refuge with You from the trial of the Antichrist."

4

«اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ التَّلَجِّ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّنْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

"O Allah, wash my heart with the water of snow and hail, and purify my heart from sins as You have purified the white garment from dirt, and distance me from my sins as You have distanced the east from the west."

5

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ».

"O Allah, I seek refuge with You from laziness, decrepitude, sin, and debt."

6

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

"O Allah, I seek refuge with You from incapacity, laziness, cowardice, decrepitude, and miserliness. And I seek refuge with You from the torment of the grave, and from the evil of the trials of life and death."

7

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ».

"O Allah, I seek refuge with You from arduous afflictions, being overtaken by misery, adverse judgment, and the gloating of enemies."

8

«اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ».

"O Allah, set right for me my religion which is the safeguard of my affairs, and set right for me my worldly life in which is my livelihood, and set right for me my Hereafter to which is my return, and make life an increase for me in every good, and make death a relief for me from every evil."

9

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتَّقَى، وَالْعَفَاةَ، وَالْعِنَى».

"O Allah, I ask You for guidance, piety, abstinence, and sufficiency."

10

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ».

"O Allah, I seek refuge with You from incapacity, laziness, cowardice, miserliness, decrepitude, and the torment of the grave."

11

«اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا».

"O Allah, grant my soul its piety and purify it, for You are the Best to purify it. You are its Guardian and its Protecting Ally."

12

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَتَّعِبُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا».

"O Allah, I seek refuge with You from knowledge that is of no benefit, from a heart that is not humbly

submissive, from a soul that is not satisfied, and from a supplication that is not answered."

13

«اللَّهُمَّ اهْدِنِي وَسِدِّدْنِي».

"O Allah, guide me and keep me steadfast on the right path."

14

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفَجْأَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

"O Allah, I seek refuge with You from the removal of Your blessings, the transformation of Your safety, the suddenness of Your punishment, and from all that displeases You."

15

«اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

"O Allah, I seek refuge in Your pleasure from Your wrath and in Your pardon from Your punishment, and I seek refuge in You from You. I cannot count the praises You deserve. You are as You have praised Yourself."

16

«اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ».

"O Allah, grant me wellness in my body. O Allah, grant me wellness in my hearing. O Allah, grant me wellness in my sight. There is no deity worthy of worship except You."

17

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ».

"O Allah, I seek refuge with You from disbelief and poverty. O Allah, I seek refuge with You from the punishment of the grave. There is no god but You."

18

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

"O Allah, I seek refuge with You from the evil of what I have done and the evil of what I have left undone."

19

«لَا إِلَهَ إِلَّا اللَّهُ، الْعَظِيمُ الْخَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ، رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ، رَبُّ السَّمَوَاتِ، وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ».

"There is no god but Allah, the Most Great, the Forbearing. There is no god but Allah, the Lord of the Mighty Throne. There is no god but Allah, the Lord of the skies, the Lord of the earth, and the Lord of the Honorable Throne."

20

«اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ».

"O Allah, Your mercy is what I hope for, so do not leave me to myself for the blink of an eye, and set right all my affairs. There is no true god but You."

21

«اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدَلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ،

أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ: أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَتُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي.»

"O Allah, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your Hand; Your command over me is forever executed, and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or You taught to any of Your creation, or You revealed in Your Book, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart, the light of my chest, the banisher of my sadness, and the reliever of my distress."

22

«اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ.»

"O Allah, Controller of hearts, direct our hearts to Your obedience."

23

«يَا مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ.»

"O Turner of the hearts, keep my heart firm upon Your religion."

24

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ.»

"O Allah, I ask You for well-being in this life and the Hereafter."

25

«اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا، وَعَذَابِ الْآخِرَةِ.»

“O Allah, let the outcome of all our affairs be good, and save us from the disgrace of the worldly life and the punishment of the Hereafter.”

26

«رَبِّ أَعِنِّي وَلَا تُغِنِ عَلَيَّ، وَأَنْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي، وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي، وَيَسِّرْ الْهُدَى إِلَيَّ، وَأَنْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ».

"My Lord, support me and do not support others against me; grant me victory and do not grant others victory over me; plan for me and do not plan against me; guide me and make my guidance easy for me; grant me victory against whoever wrongs me."

27

«رَبِّ اجْعَلْنِي لَكَ شَكَارًا، لَكَ ذَكْرًا، لَكَ رَهَابًا، لَكَ مَطُوعًا، إِلَيْكَ مُخِيبًا، أَوْهَا مُنِيبًا».

"My Lord, make me ever-grateful to You, ever-remembering of You, ever-fearful of You, ever-obedient to You, humble to You, and always returning to You in repentance."

28

«رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْأَلْ سَخِيمَةَ قَلْبِي».

"My Lord, accept my repentance, wash away my sins, answer my supplication, establish my proof, guide my heart, make my tongue speak the truth, and take hatred away from my heart."

29

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيَّ».

"O Allah, I seek refuge with You from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart, and from the evil of my semen."¹

30

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجَذَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ».

"O Allah, I seek refuge in You from leucoderma, insanity, leprosy², and evil diseases."

31

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ».

"O Allah, I seek refuge with You from evil morals, deeds, and desires."

32

«اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي».

"O Allah, You are Pardoning, Generous, and You love to pardon, so pardon me."

33

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْأَلْ عَوْرَاتِي وَأَمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي».

¹ Al-Mazh'hari said: "This means from the evil of being overpowered by my desires so that I do not fall into fornication, and looking at forbidden women." "Qūt Al-Mughtadhi 'Ala Jāmi' At-Tirmidhi" (2/860).

² A well-known disease that consumes the flesh and causes it to scatter. May Allah Almighty protect us from it. "Commentary on Sunan Abi Dāwūd" by Ibn Raslān (7/411).

"O Allah, I ask You for pardon and well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, conceal my faults and set at ease my dismay. O Allah, protect me from the front and from behind, and from my right and from my left and from above, and I seek refuge with Your Greatness lest I be destroyed from beneath me."

34

«اللَّهُمَّ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكَه».

"O Allah, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord of everything and its Possessor. I bear witness that there is no god but You. I seek refuge with You from the evil of my own self, and from the evil of the devil and his polytheism."

35

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيَ لِمَا أَضَلَلْتَ، وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ، اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النِّعَمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النِّعَمَ يَوْمَ الْعِيَلَةِ، وَالْأَمْنِ يَوْمَ الْخَوْفِ، اللَّهُمَّ إِنِّي عَائِدُ بِكَ مِنْ شَرِّ مَا أَعْطَيْتَنَا وَشَرِّ مَا مَنَعْتَ، اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ، وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ، اللَّهُمَّ تَوْفَقْنَا مُسْلِمِينَ، وَأَحْيَا مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَرَايَا وَلَا مَقْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يُكَذِّبُونَ رُسُلَكَ، وَيَصْنُدُونَ عَنْ سَبِيلِكَ، وَاجْعَلْ عَلَيْهِمْ رَجْزَكَ وَعَذَابَكَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ، الَّذِينَ أَوْثَرُوا الْكِتَابَ، إِلَهَ الْحَقِّ».

“O Allah, all praise is due to You. O Allah, none can withhold what You give in abundance, and none can give in abundance what You withhold. None can guide whom You send astray, and none can send astray whom You guide. None can give what You prevent, and none can prevent what You give. None can draw near what You distance and none can distance what You draw near. O Allah, give us abundantly from Your blessings, mercy, favor, and provision. O Allah, I ask You for the enduring bliss that never changes or ends. O Allah, I ask You for bliss at the time of privation and safety at the time of fear. O Allah, I am seeking refuge with You from the evil of what You have granted us and the evil of what You have withheld from us. O Allah, endear faith to us and adorn it in our hearts, and make us hate disbelief, defiance, and disobedience, and make us of the rightly guided. O Allah, let us die as Muslims, live as Muslims, and join us with the righteous, without being disgraced or put to trial. O Allah, fight the disbelievers who belie Your messengers and avert people from Your path, and inflict Your punishment and torment upon them. O Allah, fight the disbelievers who were given the scripture, O God of the Truth.”

36

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

"O Allah, grant me light in my heart, light to my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, and place light in my soul, and grant me immense light."

37

«اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَأَنْ تَغْفِرَ لِي وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَقَّفْنِي غَيْرَ مَقْنُونٍ، وَأَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يَقْرُبُنِي إِلَى حُبِّكَ».

"O Allah, I ask You to help me do good deeds, abstain from evil ones, grant me the love of the poor and needy, and forgive me and have mercy on me. And if it is Your Will that You put some people to trial (regarding their faith), then make me die without being put to that trial. I ask You to grant me Your Love, the love of those who love You, and the love of deeds that bring me closer to Your Love."

38

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ: عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ».

"O Allah, I ask You for all that is good, the immediate and the deferred thereof, what I know and what I do not know. And I seek refuge with You from all that is evil, the immediate and the deferred thereof, what I know and what I do not know."

39

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ».

"O Allah, I ask You from the good of what Your slave and Your Prophet asked You for, and I seek refuge in You from the evil of what Your slave and Your Prophet sought refuge in You from."

40

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

"O Allah, I ask You for Paradise and what brings one closer to it of words or deeds, and I seek refuge in You from Hellfire and from what brings one closer to it of words or deeds, and I ask You to make every decree that You have decreed for me good."

41

«اللَّهُمَّ احْفَظْنِي بِالإِسْلَامِ قَائِمًا، وَاحْفَظْنِي بِالإِسْلَامِ قَاعِدًا، وَاحْفَظْنِي بِالإِسْلَامِ رَاقِدًا، وَلَا تُسَمِّتْ بِي عَدُوًّا وَلَا خَاسِدًا».

"O Allah, protect me with Islam when standing, and protect me with Islam when sitting, and protect me with Islam when lying down, and do not make an enemy or an envier rejoice at my misfortune."

42

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ».

"O Allah, I ask You for every good whose stores are in Your Hand, and I seek refuge in You from every evil whose stores are in Your Hand."

43. "O Allah, apportion to us such fear that should serve as a barrier between us and acts of disobedience; and such obedience that should take

us to Your Paradise; and such certitude that should alleviate for us the calamities of this worldly life.”

44

«اللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَيَّ مَنْ ظَلَمْنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا».

“O Allah, let us enjoy our hearing, our sight, and our strength as long as You keep us alive, and allow this to remain until our death¹, and make our retaliation restricted to those who oppress us, and give us victory over those who show hostility towards us. Let no misfortune afflict our religion; let not worldly affairs be our main concern or the ultimate limit of our knowledge, and give not authority over us to those who do not show mercy to us.”

45

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ».

“O Allah, I seek refuge with You from cowardice, and I seek refuge with You from stinginess. I seek refuge with You that I be returned to the most decrepit age, and I seek refuge with You from the temptation of the worldly life and the punishment of the grave.”

46

¹ i.e., Preserve for us the strength of our hearing and eyesight after the weakening of our other faculties until the time of death. "Al-Mafātih fi Sharh Al-Masābīh" (3/248).

«اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ: دِقَّةً وَجَلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ».

"O Allah, forgive all my sins, small and great, first and last, secret and public."

47

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي جِدِّي، وَهَزْلِي، وَخَطِيئِي، وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي».

"O Allah, forgive my sins, my ignorance, my excess in my affairs, and whatever You are better aware of than me. O Allah, forgive my seriousness, my jest, my mistakes, and my deliberate actions, and all of them I have committed."

48

«اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي، وَارْزُقْنِي».

"O Allah, forgive me, have mercy on me, guide me, bestow wellness upon me, and provide for me."

49

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

"O Allah, I have wronged myself too much, and none forgives sins but You. So, forgive me with forgiveness from Yourself, and have mercy on me. Indeed, You are the Oft-Forgiving, The Most Merciful."

50

«اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبِّتُ، وَبِكَ خَاصَمْتُ».

"O Allah, to You I have submitted, in You I have believed, upon You I have relied, to You I have

turned in repentance, and with Your help I have argued."

51

«اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ؛ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا تَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ».

"O Allah, I seek refuge in Your honor; there is no god but You, that You should lead me astray. You are the Ever-Living Who does not die, whereas the jinn and humans die."

52

«اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ».

"O Allah, I ask You for means that bring about Your mercy¹, determination that brings about Your forgiveness², safety from all sins, benefit from all good, the attainment of Paradise, and salvation from Hellfire."

53

«اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ».

"O Allah, suffice me with what You have made lawful against what You have made unlawful, and make me with Your bounty in no need of others."

54.

¹ i.e., the acts, words, and attributes through which Your mercy is attained for me. "Al-Mafātih fi Sharh Al-Masābih" (2/304).

² "'Azā'im" (determination): plural of 'Azīmah, which is the trait that a man resolves upon; that is, he intends it, from the intention of the heart and earnestness therein; meaning, I ask You for the traits through which Your forgiveness for me is attained. "Al-Mafātih fi Sharh Al-Masābih" (2/304).

«اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي فِي دَارِي، وَبَارِكْ لِي فِي رِزْقِي».

"O Allah, forgive my sin, make my abode spacious, and bless my sustenance."

55. «اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ، فَإِنَّهُ لَا يَمْلِكُهَا إِلَّا أَنْتَ».

55. "O Allah, I ask You for Your favor and Your mercy, for none possesses them except You."

56. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرَدِّي، وَالْهَدْمِ، وَالْغَرَقِ، وَالْحَرَقِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيْعًا».

56. "O Allah, I seek refuge with You from being thrown from a high place, crushed beneath a falling wall, drowning, or being burned. I seek refuge with You from being led astray by the devil at the time of death, and I seek refuge with You from dying in Your cause while fleeing from the battlefield, and I seek refuge with You from dying from a scorpion sting."

57. «اللَّهُمَّ رَبَّ جِبْرِائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تُهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

57. "O Allah, Lord of Gabriel, Michael, and Israfil, Originator of the skies and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that about which they used to differ. Guide me, by Your permission, to the truth concerning that over which they have differed. Verily, You guide whom You will to the straight path."

58. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِنَسِ الضَّجِيعِ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بِنَسِ الْبِطَانَةِ».

58. "O Allah, I seek refuge in You from hunger, for it is an evil bed-fellow, and I seek refuge in You from treachery, for it is an evil hidden trait."

59. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَالْقَسْوَةِ، وَالْعُقْلَةِ، وَالْعَيْلَةِ، وَالذَّلَّةِ، وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْفَقْرِ، وَالْكَفْرِ، وَالْفُسُوقِ، وَالنِّفَاقِ، وَالنَّفَاقِ، وَالسُّمْعَةِ، وَالرِّيَاءِ، وَأَعُوذُ بِكَ مِنَ الصَّمَمِ، وَالْبَكَمِ، وَالْجُنُونِ، وَالْجَدَامِ، وَالْبَرَصِ، وَسَيِّئِ الْأَسْقَامِ».

59. "O Allah, I seek refuge with You from incapacity, laziness, cowardice, miserliness, decrepitude, hardness of heart, heedlessness, poverty¹, humiliation, and destitution. And I seek refuge with You from poverty, disbelief, immorality, dissension, hypocrisy, seeking fame, and showing off. And I seek refuge with You from deafness, muteness, madness, leprosy, vitiligo, and severe illnesses."

60. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَأْتَمِ وَالْمَعْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ التَّلَجِّ وَالْبَرْدِ، وَتَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

60. "O Allah, I seek refuge with You from laziness, decrepitude, sins, and debts, from the trial of the grave and the punishment of the grave, from the trial of Hellfire and the punishment of Hellfire, from the evil of the trial of richness, and I seek refuge

¹ "Aylah": poverty. "Al-Mu'lim Bifawā'id Muslim" (1/279).

with You from the trial of poverty, and I seek refuge with You from the trial of the Anti-Christ. O Allah, wash away my sins with the water of snow and hail, cleanse my heart from sins just as You cleansed a white garment of impurity, and distance me from my sins just as You distanced between the east and the west.”

61. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ، وَالْقِلَّةِ، وَالذِّلَّةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أَظْلَمَ».

61. “O Allah, I seek refuge with You from poverty, lack of means, and humiliation, and I seek refuge with You from wronging someone or being wronged by someone.”

62. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ فِي دَارِ الْمَقَامَةِ؛ فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ».

62. “O Allah, I seek refuge with You from an evil neighbor in the perpetual abode; for indeed, the neighbor in the desert can change.”

63. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَسْتَبِغُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هَؤُلَاءِ الْأَرْبَعِ».

63. “O Allah, I seek refuge with You from a heart that is not humbly submissive, from a soul that is not satisfied, from a supplication that is not heard, and from knowledge that is of no benefit. O Allah, I seek refuge with You from these four.”

64. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ يَوْمِ السُّوءِ، وَمِنْ لَيْلَةِ السُّوءِ، وَمِنْ سَاعَةِ السُّوءِ، وَمِنْ صَاحِبِ السُّوءِ، وَمِنْ جَارِ السُّوءِ فِي دَارِ الْمَقَامَةِ».

64. "O Allah, I seek refuge in You from an evil day, and from an evil night, and from an evil hour, and from an evil companion, and from an evil neighbor in the permanent abode."

65. «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَاسْتَجِيرُ بِكَ مِنَ النَّارِ».

65. "O Allah, I ask You for Paradise and seek Your protection from the Hellfire."

66. «اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّباتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ، وَأَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَغَرَائِمَ مَغْفِرَتِكَ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قُلُوبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ».

66. "O Allah, I ask You for steadfastness in the matter, and determination upon the right path. I ask You for the causes of Your mercy and the determinations of Your forgiveness. I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know, and I seek refuge with You from the evil of what You know, and I seek Your forgiveness for what You know. Indeed, You are the All-Knower of all the unseen."

67. «اللَّهُمَّ فَهِّمْنِي فِي الدِّينِ».

67. "O Allah, grant me a good understanding of the religion."

68. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ».

68. "O Allah, I seek refuge with You from associating partners in worship with You while

knowing, and I seek Your forgiveness for doing so while not knowing.”

69. «اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْمًا».

69. “O Allah, benefit me with what You have taught me, and teach me that which will benefit me, and increase my knowledge.”

70. «اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا».

70. “O Allah, I ask You for beneficial knowledge, good provision, and accepted deeds.”

71. «اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

71. “O Allah, I ask You, O Allah, by Your being the One, the Only, the Eternal Refuge, Who neither begets nor is He begotten, nor is there any equivalent to Him, to forgive my sins. Indeed, You are the Oft-Forgiving, the Most Merciful.”

72. «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ، وَحَدِّكَ لَا شَرِيكَ لَكَ الْمَنَانُ بِأَدْبَاعِ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ، إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ».

72. “O Allah, I ask You by the fact that all praise is due to You. There is no god but You, alone, without a partner, the Bestower of blessings, O Originator of the heavens and the earth, O Owner of Majesty and Honor, O Ever-Living, O All-Sustaining. I ask You for Paradise and seek refuge in You from the Hellfire.”

73. «اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ، الصَّمَدُ، الَّذِي لَمْ يَلِدْ، وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ».

73. "O Allah, I ask You, as I bear witness that You are Allah, there is no god but You, the One, the Eternal Refuge, Who begets not, nor was He begotten, and there is none comparable to Him."

74. «رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْغَفُورُ».

74. "O Lord, forgive me and accept my repentance. Surely, You are the Acceptor of repentance and the All-Forgiving."

75. «اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي».

75. "O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take my soul in death if You know death to be better for me."

76. «اللَّهُمَّ أَسْأَلُكَ حَسَنَاتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقُطِعُ، وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ».

76. "O Allah, I ask You for fear of You in secret and in public, and I ask You to keep me upon truth in speech, in times of pleasure and anger. I ask You to make me moderate in times of poverty and affluence, and I ask You for everlasting bliss and joy that never ceases. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the delight of looking at Your Face and for longing to meet You without a

calamity that brings about harm, nor a trial that causes deviation.

77. «اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ».

77. "O Allah, adorn us with the adornment of faith, and make us rightly guided and sources of guidance for others."

78. «اللَّهُمَّ ارْزُقْنِي حُبَّكَ، وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ».

78. "O Allah, grant me Your love and the love of those whose love benefits me before You."

79. «اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أَحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ».

79. "O Allah, let what I love of what You have given me be strength for me to do what You love."

80. «اللَّهُمَّ وَمَا رَزَوْتِ عَنِّي مِمَّا أَحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيْمَا تُحِبُّ».

80. "O Allah, let what You have withheld from me of what I love be a period of rest for me in that which You love."

81. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَالْبُخْلِ، وَسُوءِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ».

81. "O Allah, I seek refuge with You from cowardice, stinginess, the evil age, the trial of the heart, and the punishment of the grave."

82. «اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ، وَرَبِّ إِسْرَافِيلَ، أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ، وَمِنْ عَذَابِ الْقَبْرِ».

82. "O Allah, Lord of Gabriel, Michael, and Lord of Israfil, I seek refuge with You from the heat of Hellfire and from the punishment of the grave."

83. «اللَّهُمَّ الْهَمْنِي رُسْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي».

83. "O Allah, inspire in me guidance and save me from the evil within myself."

84. «اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ».

84. "O Allah, I ask You for beneficial knowledge, and I seek refuge with You from knowledge that is of no benefit."

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

85. "O Allah, Lord of the seven heavens and Lord of the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Torah, the Gospel, and the Furqān (Qur'an), I seek refuge with You from the evil of all things that You seize by the forelock. O Allah, You are the First and there is nothing before You; You are the Last and there is nothing after You; You are the Manifest and there is nothing above You; You are the Hidden and there is nothing beyond You. Settle our debt and spare us from poverty."

86. «اللَّهُمَّ أَلْفَ بَيْنَ قُلُوبِنَا، وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ وَالْفِتَنَ، مَا ظَهَرَ مِنْهَا، وَمَا بَطَنَ، وَبَارِكْ لَنَا

¹ i.e., He splits the grain, from which emerges an ear of corn, and the date stone, from which emerges a palm tree. "Al-Mufhim Lima Ashkala Min Talkhīs Kitāb Muslim" (7/41).

فِي أَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُلُوبِنَا، وَأَرْوَاجِنَا، وَذُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمِكَ، مُتْنِينَ بِهَا عَلَيْكَ، قَابِلِينَ لَهَا، وَأَتِمِّمْهَا
عَلَيْنَا».

86. "O Allah, bring together our hearts and mend our relationships, guide us to the ways of peace, save us from the darkness into the light, and keep us away from immorality and trials, the hidden and apparent thereof. Bless for us our hearing, our eyesight, our hearts, our spouses, and our offspring, and accept our repentance. Verily, You are the Accepting of repentance, the Most Merciful. O Allah, make us grateful for Your blessings, and let us praise You for them, accept them, and perfect them for us."

87. «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ، وَخَيْرَ الدُّعَاءِ، وَخَيْرَ النَّجَاحِ، وَخَيْرَ الْعَمَلِ،
وَخَيْرَ التَّوَابِ، وَخَيْرَ الْحَيَاةِ، وَخَيْرَ الْمَمَاتِ، وَتُبْنِي، وَتَقِلْ مَوَازِينِي، وَحَقِّقْ
إِيمَانِي، وَارْفَعْ دَرَجَاتِي، وَتَقَبَّلْ صَلَاتِي، وَاعْفِرْ خَطِيئَتِي، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَا
مِنَ الْجَنَّةِ».

87. "O Allah, I ask You for the best of requests, the best of supplications, the best of success, the best of deeds, the best of rewards, the best of life, and the best of death. Keep me steadfast, make my scales heavy, make my faith true, raise my ranks, accept my prayers, forgive my sins, and I ask You for the highest degrees in Paradise."

88. «اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاحِشَ الْخَيْرِ، وَخَوَاتِمَهُ، وَجَوَامِعَهُ، وَأَوَّلَهُ، وَظَاهِرَهُ،
وَبَاطِنَهُ، وَالدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ».

88. "O Allah, I ask You for the openings of good, its endings, its comprehensive good, its beginning, its outward and its inward, and the highest degrees in Paradise.

89. «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا آتَيْ، وَخَيْرَ مَا أَفْعَلُ، وَخَيْرَ مَا أَعْمَلُ، وَخَيْرَ مَا بَطَنْ، وَخَيْرَ مَا ظَهَرَ، وَالدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ».

89. "O Allah, I ask You for the best of what I come with, the best of what I do, the best of what I work, the best of what is hidden, and the best of what is apparent, and the highest degrees in Paradise."

90. «اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي، وَتَضَعَ وَزْرِي، وَتُصْلِحَ أَمْرِي، وَتُطَهِّرَ قَلْبِي، وَتُحْصِنَ فَرْجِي، وَتُنَوِّرَ قَلْبِي، وَتَغْفِرَ لِي ذَنْبِي، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ».

90. "O Allah, I ask You to elevate my mention, to remove my burden, to set right my affairs, to purify my heart, to maintain my chastity, to enlighten my heart, and to forgive my sins. I ask You for the highest degrees in Paradise."

91. «اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُبَارِكَ فِي نَفْسِي، وَفِي سَمْعِي، وَفِي بَصَرِي، وَفِي رُوحِي، وَفِي خُلُقِي، وَفِي خَلْقِي، وَفِي أَهْلِي، وَفِي مَحْيَايَ، وَفِي مَمَاتِي، وَفِي عَمَلِي، فَتَقْبَلَ حَسَنَاتِي، وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَا مِنَ الْجَنَّةِ».

91. "O Allah, I ask You to bless me, bless my hearing, bless my eyesight, bless my soul, bless my body, bless my manners, bless my family, bless my life, bless my death, and bless my deeds. So, accept my good deeds. I ask You for the highest degrees in Paradise."

92. «اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ، وَالْأَهْوَاءِ، وَالْأَدْوَاءِ».

92. "O Allah, keep me away from reprehensible morals, deeds, inclinations, and illnesses."

93. «اللَّهُمَّ قَتِّعْنِي بِمَا رَزَقْتَنِي، وَبَارِكْ لِي فِيهِ، وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِي بِخَيْرٍ».

93. "O Allah, make me content with what You provided me with, bless it for me, and give me something good in place of everything I missed."

94. «اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا».

94. "O Allah, call me to an easy account."

95. «اللَّهُمَّ أَعِينِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

95. "O Allah, help me remember You, give thanks to You, and worship You properly."

96. «اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَزِيدُ، وَنَعِيمًا لَا يُنْقَدُ، وَمُرَافَقَةً نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَعْلَى جَنَّةِ الْخُلْدِ».

96. "O Allah, I ask You for faith that does not relapse, bliss that does not end, and the company of Your Prophet, Muhammad (may Allah's peace and blessings be upon him) in the highest Paradise of Eternity."

97. «اللَّهُمَّ قِنِي شَرَّ نَفْسِي، وَاعْزِمْ لِي عَلَى أَرْشَدٍ أَمْرِي، اللَّهُمَّ اغْفِرْ لِي مَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَخْطَأْتُ، وَمَا عَمَدْتُ، وَمَا عَلِمْتُ، وَمَا جَهِلْتُ».

97. "O Allah, protect me from the evil of my own self, and guide me to the most righteous course in my affairs. O Allah, forgive me for what I have concealed and what I have declared, what I have erred in and what I have done intentionally, what I have done knowingly and unknowingly."

98. «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَغَلَبَةِ الْعَدُوِّ، وَشِمَاتَةِ الْأَعْدَاءِ».

98. "O Allah, I seek refuge with You from being overcome by debts, overcome by enemies, and from my enemies' gloating over my misfortune."

99. «اللَّهُمَّ اغْفِرْ لِي، وَاهْدِنِي، وَارْزُقْنِي، وَعَافِنِي، أَعُوذُ بِاللَّهِ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ».

99. "O Allah, forgive me, guide me, provide me with sustenance, and bestow wellness upon me. I seek refuge in Allah from the distress of the standing on the Day of Judgment."

100. «اللَّهُمَّ مَتِّعْنِي بِسَمْعِي، وَبَصَرِي، وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَأَنْصُرْنِي عَلَى مَنْ يَظْلِمُنِي، وَخُذْ مِنْهُ بِثَأْرِي».

100. "O Allah, let me enjoy my hearing and my sight, and allow them to remain until my death, and grant me victory over those who oppress me, and take my retaliation from them."

101. «اللَّهُمَّ إِنِّي أَسْأَلُكَ عَيْشَةً نَفِيسَةً، وَمِيتَةً سَوِيَّةً، وَمَرَدًّا غَيْرَ مُخْزٍ، وَلَا فَاصِحٍ».

101. "O Allah, I ask You for a pure life, a peaceful death, and a return that is neither shameful nor disgraceful."

102. «اللَّهُمَّ أَحْسَنْتَ خَلْقِي، فَأَحْسِنْ خُلُقِي».

102. "O Allah, You have made my creation good, so make my character good."

103. «اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ».

103. "O Allah, forgive the believing men and women."

104. «اللَّهُمَّ تَبَتَّنِي وَاجْعَلْنِي هَادِيًا مَهْدِيًا».

104. "O Allah, make me firm and make me a guide who is rightly guided."

105. «اللَّهُمَّ آتِنِي الْحِكْمَةَ الَّتِي مَنْ أُوتِيَهَا فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا».

105. "O Allah, grant me the wisdom of which whoever is given has certainly been given much good."

And Allah knows best. May Allah's peace and blessings be upon our Prophet Muhammad

Violations During Hajj, 'Umrah and Visitation

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

Shariah Violations During Hajj, 'Umrah and Visitation of the Prophet's Mosque

First: Errors and Violations while Assuming Ihrām

1. Abandonment of Ihlāl, by not raising one's voice with the rite intended at the commencement of assuming Ihrām. The Sunnah is to raise the voice with that.

2. Some people think that Ihrām is the clothing (wearing Izār and Ridā'). Rather Ihrām is: the intention to start the ritual, and its sign is the recitation of the Talbiyah. Whoever recites the Talbiyah intending to perform Hajj or 'Umrah has entered the state of Ihrām.

3. Some people believe that Ghusl is obligatory for assuming Ihrām, It is indeed Sunnah, and there is no blame if one leaves it off.

4. Some people believe that the two Rak'ahs are obligatory upon entering the state of Ihrām, or that they are a specific Sunnah that must be performed, so they pray them in any case. The correct view is that it is legislated to pray before assuming Ihrām, but there is no specific type of prayer for it. If one performs the obligatory prayer or any legitimate prayer, it is legislated for them to assume Ihrām following it.

5. Some people mistakenly believe that it is obligatory to stop at the Miqāt and get off at the mosque. It is not obligatory; if one is prepared with the clothing of Ihrām and passes by the Miqāt, making Talbiyah there or in alignment with it while in his car, it suffices. This is similar to one in an airplane who makes Talbiyah at the point of alignment or shortly before it to avoid passing the Miqāt.

6. Perfuming the Ihrām clothing, The correct approach is to suffice with applying perfume to the body.

7. Some people mistakenly believe that shaving the pubic hair, clipping the nails, and shaving the armpits are obligatory or Sunnah acts specifically before entering the state of Ihrām. Rather, it is a general Sunnah in case of need.

8. Assuming Ihrām before the Mīqāt, This is contrary to the Sunnah, but for one who is on a plane, it is permissible to begin the intention of Ihrām early so as not to miss the alignment with the Mīqāt due to the speed of the plane. Similarly, if he fears that he might fall asleep and miss the alignment, he may advance the intention of Ihrām as needed.

9. Passing the Mīqāt without assuming Ihrām by one intending to perform the rites, either out of ignorance, negligence, or because he is on the plane, If one passes the Mīqāt intending to perform ‘Umrah or Hajj without assuming Ihrām, it is obligatory for him to return to the Mīqāt and assume Ihrām from there. Similarly, whoever lands at Jeddah airport without assuming Ihrām on the plane for any reason must go to one of the Mīqāts to assume Ihrām from there. An exception is made for those who do not pass by or align with a Mīqāt, such as the people of Sudan if they arrive by plane or ship, unless they know they are in alignment with the Mīqāt of Yalamlam or the Mīqāt of Al-Juhfah from the route they have taken.

10. A misunderstanding regarding stitched clothing, assuming it includes anything with stitching, leading to undue caution against wearing belts, sashes, or shoes that have stitching. This is incorrect, for stitched (form-fitting) clothes are those that are sewn or tailored to fit the body like

garments and trousers; if worn in their usual manner.

11. Wearing gloves, the Burqu', Niqāb, or the full face veil by a woman. It is obligatory for her, when in the presence of non-Mahram men, to cover her face and hands without using the Niqāb and gloves, as the Prophet (ﷺ) prohibited women wearing them in the state of Ihrām.

Some people think that a woman has specific Ihrām clothing, either black, green, or white. This is incorrect; a woman in the state of Ihrām may wear whatever clothes she wishes, as long as they are not adorned with embellishments.

Some people think it is not permissible to change or remove the Ihrām clothes. The correct view is that a Muhrim may change or wash the Ihrām clothes and then wear them again.

14. Idtibā' (to uncover the right hand and shoulder) from the beginning to the end of Ihrām. The correct view is that Idtibā' is only prescribed during the Tawāf of 'Umrah or the Arrival Tawāf.

Ending of Ihrām and exiting it without a Shariah-approved reason. It is obligatory for the Muhrim to remain in the state of Ihrām until he completes his rituals, except if there is a legitimate reason for ending it, which is to be prevented (Ihsār). In this case, he is permitted to end his Ihrām. If he stipulated a condition at the time of entering Ihrām, he may end it without any obligation upon him.

However, if he did not stipulate that in his intention, he must slaughter a sacrifice and shave or shorten his hair, and then end his Ihrām.

Second: The violations and mistakes of people during Tawāf

1. Adherence to supplications not reported upon entering the Sacred Mosque or upon seeing the Ka'bah. It is Sunnah to adhere to what is reported from the Prophet (ﷺ).

2. Articulating the intention before starting the Tawāf, The intention lies in the heart, and its utterance is not legislated.

3. Intending to start the Tawāf before the Black Stone, as a precaution. This is a form of extremism and exceeding the proper limits.

4. Starting Tawāf after passing the Black Stone, considering that as a round, This is wrong, for if he does so, that round is not counted for him.

5. Raising the hands in alignment with the Black Stone as they are raised in prayer, or repeating the raising of the hands three times, The Sunnah is to point towards it with the right hand only once.

6. Standing for a long time in alignment with the Black Stone, The Sunnah is not to prolong one's standing here.

7. Intense pushing and shoving to reach and kiss the Black Stone. It is Sunnah not to jostle. If he can

reach it without jostling, he should do so; otherwise, he should only point to it.

8. Returning if one passes the Black Stone without saying Takbīr, in order to point and say Takbīr, or saying Takbīr after passing it. All of this is incorrect; it is an act of Sunnah whose time has passed, and it is not recommended to go back and perform it. There is no blame on one who forgets the Takbir or deliberately leaves it.

9. Specifying a certain supplication for each round (around the Kabah), There is no evidence for this, and the Sunnah is that one who is doing Tawāf can make any supplication he wishes asking for good things in this life and the Hereafter, and can engage in any Shariah-approved Dhikr, like glorifying Allah, praising Him, proclaiming His oneness and greatness, or reciting the Qur'an.

10. Raml (quick walk) in all rounds of Tawāf, The Sunnah is that Raml is done only in the first three rounds.

11. Failing to keep the Ka'bah to one's left during Tawāf without a valid excuse, The Sunnah is to have the Ka'bah on his left side, and he should not be negligent in violating this. However, if he is excused due to large crowding or similar reasons, there is no blame upon him.

12. Kissing the Yemeni Corner, or gesturing towards it when one is unable to kiss it, The Sunnah is to touch it with one's hand only, without kissing

it; if he is unable to touch it, he should not point at it.

13. Touching and kissing all corners of the Ka'bah, or its walls, and rubbing against them. 14. The belief that touching the Yemeni Corner and the Black Stone is done to seek blessings, not for worship. This contradicts the Sunnah, for it is only legislated to kiss the Black Stone and to touch the Yemeni Corner. All of this is ignorance and misguidance, for benefit and harm are in the Hands of Allah alone. It is narrated from 'Umar (may Allah be pleased with him) that he came to the Black Stone and kissed it, and said: "Verily, I know that you are a stone that can neither harm nor benefit. Had I not seen the Prophet (ﷺ) kissing you, I would not have kissed you."¹

15. To raise one's voice in supplication in a manner that causes disturbance to those circumambulating (doing Tawāf). It is Sunnah for one to remember his Lord and supplicate to Him within himself, so as not to disturb others.

16. Being preoccupied with taking pictures or engaging in unnecessary conversations during Tawāf. It is prescribed for the one performing Tawaf to remember their Lord with submissiveness, humility, and presence of the heart.

¹ Narrated by Al-Bukhāri (1597).

17. Ending the Tawāf before ensuring arrival at the Black Stone. It is obligatory to complete the seventh round until he is certain or predominantly believes that he has reached an alignment with the Black Stone.

18. The belief that the two Rak'ahs of Tawāf must be performed directly behind the Maqām (Station of Ibrāhim) or close to it. This leads to crowding, disturbing those performing Tawāf during the pilgrimage season, and hindering their path. This belief is wrong. The two post-Tawāf Rak'ahs can be offered anywhere in the Mosque, and a worshiper can make the Maqām between himself and the Ka'bah even from a distance, praying in the courtyard of the Ka'bah or in the mosque's corridors, and thus be safe from harm, performing the prayer in a humble and focused manner.

19. Prolonging the two Rak'ahs after Tawāf and supplicating afterward. The Sunnah is to make them brief and not to supplicate after them, as this is not reported from the Prophet (ﷺ).

20. Performing the two Rak'ahs after Tawāf while in the state of Idtibā'. It is Sunnah for one to place his upper sheet over his shoulders immediately after completing Tawāf.

Third: The violations and mistakes people make in the Sa'y

1. Idtibā' during Sa'y It has been mentioned that Idtibā' is to be done only during Tawāf.

2. Uttering the Niyyah (intention) before beginning the Sa'y, It has been previously mentioned that the intention lies in the heart, and its utterance is not legislated.

3. Starting Sa'y from Marwah. This is wrong, and whoever does that, that round (between Safa and Marwah) is not considered valid.

4. Some people mistakenly think that one round consists of going and returning (between the two mountains), thus they perform fourteen rounds of sa'y. This is a mistake, for going from Safa to Marwah is one round, and from Marwah to Safa is another round, therefore the beginning is at Safa and ending at Marwah.

5. Reciting the verse:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ...﴾

'Indeed, Safa and Marwah [mounts] are among the symbols of Allah.' [Al-Baqarah:158] After ascending Safa, or repeating its recitation every time he ascends Safa and Marwah, It is prescribed to recite it when approaching Safa once only, and it is not to be repeated in each round.

6. Ascending to the top of mount Safa, thinking that it is necessary, There is no evidence that it is a condition.

7. Raising the hands and gesturing with them as done in the Takbirs of prayer, The correct approach is to suffice with facing the Qiblah and supplicating with the prescribed invocations.

8. That women should run between the two markers like men, The prescribed course for her is to suffice with walking, as scholars have unanimously agreed, to preserve her from exposure.

9. Allocating a specific supplication for each round of Sa'y. This is not supported by any proof; rather, one may supplicate with whatever he likes without specification.

10. Raising one's voice in Sa'y in a manner that causes disturbance to other people. It is Sunnah for one to remember his Lord and supplicate to Him within himself, so as not to disturb others.

11. Running quickly during Sa'y between Safa and Marwah in each round, The Sunnah is to run intensely only between the two green markers.

12. Praying two Rak'ahs after completing Sa'y, There is no evidence for this, thus its practice is impermissible.

13. Performing Sa'y voluntarily outside of ritual acts. Sa'y is not legislated as a voluntary act.

On the authority of the Commander of the Faithful, Abū Ḥafṣ ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, who said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Actions are but by intentions, and every man shall have only that which he intended. Thus, he whose migration was for Allah and His Messenger, his migration is for Allah and His Messenger; and he whose migration was for some worldly benefit to attain or for a woman to marry, his migration is for that for which he migrated.

Fourth: Common Violations and mistakes in shaving or shortening the hair

1. Showing a lack of importance to shaving or shortening the hair on the entire head, The Sunnah is to shave or shorten the entire head.

2. Shaving or shortening the hair inside the Sacred Mosque, and throwing the hair therein, It is obligatory to venerate the Sacred Mosque and be keen on maintaining its cleanliness.

3. Delaying shaving or shortening the hair excessively leads to forgetting it or becoming preoccupied with other matters. It is prescribed to hasten to do so immediately after completing the Tawāf and Sa’y.

4. Engaging in the prohibitions of Ihrām before shaving or shortening, It is obligatory not to engage

in any of the prohibitions until after shaving or shortening the hair.

Fifth: Common Violations and Mistakes of People on the Day of Tarwiyah.

1. Some people believe in the legitimacy of assuming Ihrām on the day of Tarwiyah from Al-Masjid Al-Haram, or from beneath the Mizāb (spout). The Sunnah is to assume Ihrām from the place where one is, whether it be Makkah or Mina.

2. Delaying the Ihrām until after the Zhuhr prayer, The Sunnah is to assume Ihrām for Hajj in the forenoon before the Dhuhr prayer.

3. Not staying overnight at Mina despite having the ability to do so. It is Sunnah for the pilgrim to spend the night at Mina as long as he is able to do so, following the practice of the Prophet (ﷺ).

4. Combining prayers at Mina. The Sunnah is to offer the prayers in Mina shortened but not combined, following the example of the Prophet (ﷺ).

On the authority of the Commander of the Faithful, Abū Ḥafṣ ‘Umar ibn al-Khaṭṭāb, may Allah be pleased with him, who said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Actions are but by intentions, and every man shall have only that which he intended. Thus, he whose migration was for Allah and His

Messenger, his migration is for Allah and His Messenger; and he whose migration was for some worldly benefit to attain or for a woman to marry, his migration is for that for which he migrated.

Sixth: Common Violations and Mistakes of People on the Day of Arafah

1. Standing at 'Arafah for part of the eighth day as a precaution. This is from the impermissible type of over-burdening and extremism.

2. Proceeding to 'Arafah on the eighth day or the night of the ninth and spending the night there. This contradicts the Sunnah and involves neglecting the Sunnah of spending the night in Mina.

3. Standing outside the boundaries of 'Arafah. It is obligatory for the pilgrim to ensure standing within the boundaries of 'Arafah.

4. The belief that one must pray with the Imām in the Mosque of Namirah, leading to intense crowding there. This is not necessary, and it is impermissible to crowd for that purpose; if it is easy for someone, then they should pray in the mosque; otherwise, they should pray with their companions.

5. Facing the mountain ('Ilāl) while making Du'ā', It is Sunnah to face the Qiblah.

6. Naming of Mount 'Ilal as Ar-Rahmah Mountain, or the Mount of Supplication. The correct

name is 'Ilāl, and there is no evidence for calling it Ar-Rahmah Mount or for supplicating there.

7. Believing in the obligation to ascend Mount 'Arafah, or considering it as part of the Hajj rituals, or thinking it holds a virtue or distinction over the rest of 'Arafāt. There is no evidence for that; rather, it contradicts the guidance of the Prophet (ﷺ).

8. Seeking blessings from the pillar erected atop Mercy Mountain in Arafāt and writing names on it. All of this is from the forbidden innovations, and it may reach the level of polytheism.

Placing coins in the crevices of Mount Arafat or Mount Noor, or placing hair, nails, or clothing and the like, believing that this will cause their owners to return to these places. All of these are from the forbidden innovations, and they may reach the level of polytheism.

10. Some people mistakenly believe that it is obligatory to stand at the place where the Prophet (ﷺ) stood, or they unnecessarily impose this upon themselves. The correct view is that it is not obligatory, nor is it legislated to impose such an effort, and standing anywhere at 'Arafah is valid.

11. Wasting time and neglecting supplication and remembrance, being preoccupied with what is of no benefit.

12. Delaying the initiation of supplication until close to sunset or the end of the day.

13. Forcing oneself to stand for supplication, believing it to be the Sunnah, or assuming that the meaning of standing at 'Arafah is to stand for supplication. The correct understanding is that standing at 'Arafah is to be present there at this time, whether standing or sitting, mounted or on foot.

14. Departing from 'Arafah before sunset. It is prohibited, for it is against the Sunnah of the Prophet (ﷺ).

15. Delaying one's departure after sunset without an excuse. The Sunnah is to promptly depart immediately after sunset, except for one who has a valid excuse.

16. Some believe that standing at Arafah on Friday equals seventy pilgrimages. There is no evidence for that.

Seventh: Common Violations and Mistakes of People During their Departure to Muzdalifah and their Overnight Stay there.

1. To hurry when departing from 'Arafah and the disturbance caused by vehicles. The Sunnah is to proceed with tranquility and dignity, avoiding harm.

2. Some people believe it is prescribed to make Ghusl whilst staying overnight at Muzdalifah. There is no evidence for the legitimacy of that.

3. Some people believe it is recommended for a rider to dismount and enter Muzdalifah on foot. There is no evidence for the legitimacy of that.

4. Descending in a place before confirming it is within the boundaries of Muzdalifah.

5. Not hastening to perform the prayer upon first arriving at Muzdalifah. The Sunnah is to hasten to pray immediately upon arrival at Muzdalifah.

6. Being preoccupied with collecting pebbles upon first entering Muzdalifah and being keen on it, believing in it's legislation There is no evidence for that.

7. Delaying Maghrib and 'Ishā' prayers until their time expires, which is midnight (half way through the night), It is obligatory to perform Maghrib and 'Ishā' prayers before midnight, even before arriving at Muzdalifah.

8. Staying up at night at Muzdalifah in praying, worshipping, or pastime and play, The Sunnah is to hasten to sleep and rest, following the example of the Prophet (ﷺ), to enable oneself to undertake the rituals of the day of Eid.

9. Departure of the weak and their companions before half of the night has passed. They must not leave until after the first half of the night has passed.

10. Departure of those who are not among the weak and do not accompany the weak before dawn. It is obligatory to remain in Muzdalifah until dawn.

11. Delaying departure from Muzdalifah till sunrise. The Sunnah is to leave it before sunrise.

Eighth: Common Violations and Mistakes of People in the Rites of the Day of Sacrifice

1. Some people believe that taking a bath before throwing the pebbles is prescribed. There is no Shari' evidence for that.

2. Washing the pebbles, There is no Shari' evidence for that.

3. The belief that the stoning is only valid if the pebbles are from Muzdalifah. There is no evidence for that, so one may pick them up from any place.

4. Stoning with objects other than pebbles or stoning with large pebbles. This is contrary to the guidance of the Prophet (ﷺ).

5. Anger during the act of stoning, and the belief that the one being stoned is the devil.

6. Forming and connecting groups when going for the stoning, causing harm to other people.

7. Adding to the prescribed Dhikr during the stoning, It is preferable to limit oneself to saying Takbīr.

8. Stoning the seven Jamrahs all at once. In this case, it will only count as one, and it is obligatory to throw each pebble individually.

9. Placing the pebbles in the basin without throwing them. It is not sufficient to do so, and the

prescribed action is to throw it, with the least that can be called a throw.

10. Intentionally targeting the prominent wall in front of the Jamrah, and believing it to be the primary target, The prescribed action is that the pebbles fall into the basin, even if it does not hit the pillar.

11. Stoning from a distant place, and not being sure that the pebbles have fallen into the target basin.

12. Standing for supplication after stoning Jamrat al-'Aqabah. It is not legislated to do so, because there is no evidence of its permissibility.

13. Slaughtering the sacrificial animals for Tamattu' and Qirān before the Day of An-Nahr (sacrifice). If one does that, it does not suffice, and he must repeat the slaughter within the Shariah-prescribed time, which is from the day of Eid to the last of the Days of Tashrīq.

14. Preferring to give its price in charity over slaughtering it, It does not suffice for him, and he is required to slaughter it.

15. Shaving or shortening some of the hair from the head, The Sunnah is to shave or shorten the entire head.

16. Considering the Tawaf of Arrival to be sufficient for the Tawaf al-Ifadah, or performing it before the standing at Arafat and Muzdalifah, Whoever does that, it does not suffice for him,

because Tawāf al-Ifādah is one of the pillars of Hajj, without which Hajj is not valid. It is not permissible to perform it except after standing at ‘Arafah and Muzdalifah.

Ninth: Common Violations and Mistakes During the Days of Minā (the days of Tashrīq).

1. Leniency in deputizing and delegating for the throwing of the pebbles. The principle is that the pilgrim should throw the pebbles himself, except for a legitimate legal excuse that permits him to appoint someone to act on his behalf.

2. The travel of one who has delegated another to perform the stoning on his behalf before the end of the Hajj rituals and Hajj days. This is a mistake, and it is obligatory for him to remain in Mina or wherever he is until the Hajj rituals are completed, then perform the Farewell Tawāf and depart.

3. Stoning during the Days of Tashrīq before the Zawāl (zenith), The Sunnah is to perform the stoning after Zawāl.

4. Not maintaining the proper order in stoning the three Jamrahs. It is obligatory to maintain the order, whereby one throws the first Jamrah, then the middle, and then the major one, which is the Jamrat al-‘Aqabah. Whoever reverses or deviates from this order must repeat it in the correct

sequence, starting with the smallest one and then proceeding with the subsequent ones.

5. Standing for supplication after stoning the Jamrat al-'Aqabah. It is Sunnah that the supplication be after stoning the first and middle Jamrahs only.

Tenth: Common Violations and Mistakes of People During the Farewell Tawāf

1. Performing the Farewell Tawāf before stoning on the last day, so that he may travel immediately after the throwing, This is wrong, and whoever does that has performed it at the wrong time, so it is not sufficient, and he must repeat it (the Farewell Tawāf) after throwing the pebbles.

2. Appointing someone to throw the pebbles on his behalf, and performing the circumambulation before the deputy throws, The correct approach is to wait until he throws the pebbles, then perform the Farewell Tawāf.

3. Not turning one's back to the Ka'bah, so one retreats backward, out of veneration for the Ka'bah. There is no evidence for the legitimacy of that, and the best guidance is that of Muhammad (ﷺ).

4. Standing for supplication upon leaving the Sacred Mosque. There is no evidence for that.

5. Prolonging one's stay in Makkah after the Farewell Tawāf without a valid legal excuse. It is

obligatory to hasten to depart Makkah after the Farewell Tawāf. However, there is nothing wrong with waiting for one's companions, purchasing travel supplies, or anything similar to that. If one remains in Makkah for an extended period without a valid excuse, they are required to repeat the Farewell Tawāf.

Violations that occur whilst visiting the Prophet's Mosque

1. Rubbing the walls and iron bars when visiting the grave of the Messenger of Allah (ﷺ) and tying threads or similar items to the windows seeking blessings. Blessing lies in what Allah and His Messenger (ﷺ) have legislated, not in innovations.

2. Visiting the caves in Mount 'Uhud, and similarly the cave of Hirā' and the cave of Thawr in Makkah, tying cloths there, and supplicating with invocations not sanctioned by Allah, and enduring hardship in this regard. All of these are religious innovations with no basis in the pure legislation.

3. Visiting certain places claimed to be relics of the Messenger of Allah (ﷺ), such as the resting place of the camel, the Well of the Ring, or the Well of 'Uthmān, and taking soil from these places to seek blessings thereby.

4. Calling upon the dead when visiting the graves of Al-Baqī' and the graves of the martyrs of 'Uhud, and throwing coins there as an act of drawing near

to them and seeking blessings from their inhabitants.

This is among the grave errors, rather it is a major shirk as mentioned by the scholars, and as indicated by the Book of Allah and the Sunnah of His Messenger (ﷺ); because worship is for Allah alone, and it is not permissible to direct any part of it to other than Him, such as supplication, slaughtering, making vows, and the like, due to His saying:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ...﴾

(And they were not commanded except to worship Allah with sincere devotion to Him...)

[Surat al-Bayyinah: 5]

Fatwas (religious verdicts) on Hajj, 'Umrah, and Visitation

The Scholarly Committee under the Presidency of Religious Affairs at the Sacred Mosque and the Prophet's Mosque

Fatwas on Hajj, Umrah, and Visitation

Fatwas Frequently Needed by People Performing Umrah¹

First: General Fatwas

Question: Is it permissible for my father to perform Umrah with money borrowed from the bank?

Answer: It is obligatory for one who intends to perform Hajj or Umrah, whether for himself or on behalf of someone else, to choose pure provision from lawful earnings for his Hajj and Umrah, for Allah Almighty is Good and accepts only what is good. Borrowing from the bank or others with interest is not permissible, as it constitutes Riba (usury). The Prophet (ﷺ) cursed the one who consumes usury, the one who pays it, its scribe, and its witnesses, saying: “They are all equal.” Consuming unlawful earnings is a reason for rejecting supplications and non-acceptance of deeds. However, if it is without interest, then there is no harm.

[Fatwas of the Permanent Committee—Collection (10/353)]

¹ Selected from the collection of Fatwas by the Permanent Committee for Ifṭā' in the Kingdom of Saudi Arabia, with the questions suitably abridged for the context.

Question: Is it true that someone absent from Makkah for forty days must perform Umrah, even if he has performed Umrah several times before?

Answer: Umrah (minor pilgrimage) is obligatory only once in a lifetime for those who are accountable and capable. Any additional Umrahs after the first is considered Sunnah. Umrah is permissible at any time and is not restricted to a specific period.

[Fatwas of the Permanent Committee—Second Collection (10/20)]

Question: Is it permissible to perform Umrah at any time of the year?

Answer: It is permissible to perform Umrah at any time of the year, even during the months of Hajj. If one performs it during the months of Hajj and then performs Hajj in the same year, he is considered to be performing Tamattu', combining Umrah with Hajj. If he performs it along with his Hajj, he is performing Qirān, combining Hajj and Umrah. Both the performers of Tamattu' and Qirān are required to offer a Hady (sacrificial animal) that suffices as an 'Ud'hiyah, unless they are residents of the Sacred Mosque. If the pilgrim performs it in Dhul-Hijjah after the days of Tashrīq, it is permissible, and no offering is required.

[Fatwas of the Permanent Committee—First Collection (11/316)]

Question: Is it permissible for a person to perform Umrah before performing the obligatory Hajj?

Answer: Yes, it is permissible for a person to perform Umrah before Hajj, as the Prophet (ﷺ) and his Companions performed Umrah before performing the obligatory Hajj.

[Fatwas of the Permanent Committee—First Collection (11/318)]

Question: What is the ruling on performing multiple Umrahs in a year?

Answer: The correct view is that it is permissible to perform Umrah multiple times in a year, as the Prophet (ﷺ) said:

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

"From one Umrah to another Umrah is an expiation for what comes in between, and there is no recompense for an accepted Hajj but Paradise." It's authenticity is agreed upon (narrated by Al-Bukhāri and Muslim).

[Fatwas of the Permanent Committee—First Collection (11/334)]

Question: Some people come for Hajj, and after completing the Umrah of Tamattu', they wish to perform Umrah on behalf of one of their parents. How should they proceed?

Answer: Whoever assumes Ihrām for Umrah as part of Tamattu' (combining Umrah and Hajj), it is

best for him, after completing it, to remain in Makkah until the time for Hajj becomes due, then assume Ihrām for it and not repeat Umrah before Hajj. After completing Hajj, there is no harm in performing another Umrah from Tan'īm or other places outside the boundaries of the sacred sanctuary. If he performs another Umrah on behalf of his deceased father or mother, or for those unable due to old age or illness with no hope of recovery, or others in similar circumstances, there is no objection—due to the general saying of the Prophet (ﷺ):

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

"Umrah to Umrah expiates what is between them, and an accepted Hajj has no reward but Paradise." It's authenticity is agreed upon.

[Fatwas of the Permanent Committee—Second Collection (10/117)]

Question: What is the ruling on performing more than one Umrah, and for each Umrah, going to Tan'īm to assume Ihrām from there?

Answer: Performing multiple Umrahs for someone who comes to Makkah in a short period of time is not part of the guidance of the Prophet (ﷺ), nor was it practiced by his Companions (may Allah be pleased with them). Had it been the best practice, they would have preceded us in doing it.

What is prescribed for someone who comes to Makkah and completes his rites is to engage abundantly in Tawāf (circumambulation of the Ka'bah), especially, as well as reciting the Qur'an, prayer, charity, and other acts of worship. If he performs Umrah for himself or on behalf of another for whom it is permissible to perform 'Umrah, such as the deceased or someone unable due to old age or illness with no hope of recovery, there is no harm in doing so provided it does not cause hardship to him or to others, such as times of crowding—as indicated by the statement of the Prophet (ﷺ):

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

“Umrah to Umrah expiates what is between them, and an accepted Hajj has no reward but Paradise.”

It is also authentically reported that the Prophet (ﷺ) commanded 'Ā'ishah (may Allah be pleased with her) to perform Umrah from Tan'im after she had completed her Hajj and Umrah, when she sought permission for that.

[Fatwas of the Permanent Committee—Second Collection (10/355)]

Secondly: The Fatwas of the Mīqāts (Ihrām boundary for pilgrimage)

Question: If someone intends to perform Hajj or Umrah, and it is difficult for him to assume Ihrām on the plane, and he also does not know the location

of the Mīqāt, is it permissible for him to delay the Ihrām until Jeddah or not?

Answer: If one intends to perform Hajj or Umrah while on the plane, he may take a bath at home and put on the Izār and Ridā' (lower and upper garment) if he wishes. When he reaches near the Mīqāt, he should assume Ihrām for either Hajj or Umrah, as he wishes, and this does not entail any hardship. If he does not know the location of the Mīqāt, he should inquire from the pilot, one of the assistants, a flight attendant, or a fellow passenger whom he trusts and who has knowledge about it.

[Fatwas of the Permanent Committee—First Collection (11/153)]

Question: Is it permissible for someone intending to perform Umrah while traveling by plane to make Talbiyah for Umrah only without wearing the Ihrām, as he wishes to conduct some business in Jeddah first, and after completing his work, assume Ihrām from Jeddah and proceed to perform Umrah, or what is required of him?

Answer: Whoever embarks on a journey intending to perform a rite of Hajj or Umrah, it is not permissible for him to pass the Mīqāt except in a state of Ihrām with the intention he has made, whilst not wearing stitched clothing, and avoiding the prohibited acts of Ihrām.

Therefore, it is not permissible for you to do what you mentioned in the aforementioned question, as it contradicts the Shariah ruling. However, there is no objection to going to Jeddah without assuming Ihrām to fulfill his needs and then returning to the Mīqāt to assume Ihrām for his Hajj or Umrah.

[Fatwas of the Permanent Committee—Second Collection (10/81)]

Question: Is it valid for a pilgrim performing Hajj or Umrah to assume Ihrām from Abyār ‘Alī in Madīnah, given that they landed at Jeddah Airport but are proceeding to Madīnah first and then assuming Ihrām from Abyār ‘Alī?

Answer: If a pilgrim lands at Jeddah Airport intending to go from Jeddah to Madīnah before performing Hajj, then after completing his visit to Madīnah and wishing to return to Makkah to perform Hajj or Umrah, he must assume Ihrām from the Mīqāt of the people of Madīnah, Dhul-Hulayfah, also known as Abyār ‘Ali, because the ruling for him is the same as that of the people of Madīnah, as the Prophet (ﷺ) said regarding the Mīqāts:

«هُنَّ لَهُنَّ وَلَمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِيهِنَّ مِمَّنْ أَرَادَ 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.” Its authenticity is agreed upon.

[Fatwas of the Permanent Committee—Second Collection (10/94)]

Question: If a person performs Umrah on a Friday of any month and then wishes to travel to another area, then returns to Makkah after two or three days and intends to perform a second Umrah, is it permissible to perform Umrah without wearing Ihrām clothes?

Answer: If a person intends to perform Umrah, he must assume Ihrām from the Mīqāt he passes by on his way to Makkah, and it is impermissible for him to bypass it without assuming Ihrām. This is because the Prophet (ﷺ) specified these Mīqāts for assuming Ihrām for those intending Hajj or Umrah, whether it is for the first time or a subsequent Umrah. As for those within the Mīqāts, they should assume Ihrām from the place where they make the intention for ‘Umrah, unless they are in Makkah, in which case they must go beyond the sanctuary to assume Ihrām for Umrah, as ‘Ā’ishah (may Allah be pleased with her) did following the command of the Prophet (ﷺ).

[Fatwas of the Permanent Committee—Second Collection (10/354)]

Question: What is the ruling for someone who performs Umrah on behalf of his father after performing Umrah for himself, and assumes Ihrām for his father's Umrah from the place of Ihrām in Makkah (Tan'īm)?

Answer: If you have performed Umrah for yourself and ended your Ihrām, and then wish to perform Umrah on behalf of your father, if he is deceased or unable, you should go to the area outside the boundaries of the sacred sanctuary, such as Tan'īm, and assume Ihrām for Umrah from there. You don't need to travel to the Mīqāt.

[Fatwas of the Permanent Committee—First Collection (11/135)]

Thirdly: Fatwas on Ihrām and Forbidden Acts Whilst in the State of Ihrām

Question: If someone puts on Ihrām for Umrah or Hajj and then takes it off, what do they have to do?

Answer: If one wears the Izār and Ridā' without intending to enter into Hajj or Umrah, and does not assume Ihrām, he has two choices: If he wishes, he may enter into the Hajj pilgrimage or Umrah, and if he wishes, he may refrain from doing so, and there is no blame upon him if he has already performed the obligatory Hajj and Umrah of Islam. If he had already intended to enter into Hajj or Umrah, then

he is not permitted to annul it and withdraw from it. Rather, he must complete what he has entered into whilst in the state of Ihrām, in the prescribed manner, based on the statement of Allah Almighty:

﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ...﴾

[And Complete the Hajj and Umrah for Allah...]
[Surat al-Baqarah: 196],

Thus, it becomes clear to you: If a Muslim enters into Hajj or Umrah with the intention, he is not permitted to abandon it; rather, he must complete what he has commenced, as per the noble verse mentioned, unless he has made a condition and the hindrance he feared occurs, in which case he may exit Ihrām. This is based on the statement of the Prophet (ﷺ) to Dubā'ah bint az-Zubayr when she said: "O Messenger of Allah, I intend to perform Hajj while I am ill." He said:

«حُجِّي وَاسْتَرْطِي أَنْ مَجَلِّي حَيْثُ حَبَسْتَنِي»

"Perform the Hajj and stipulate, saying: I will end my Ihrām at the place where You restrain me." It's authenticity is agree upon.

[Fatwas of the Permanent Committee—First Collection (11/166)]

Question: A woman assumed Ihrām for Umrah, then she had her menses and did not perform Tawāf or Sa'y, and she returned to her home and ended her Ihrām. Is anything due upon her? And if

she did not end her Ihrām, is anything due upon her?

Answer: If a woman assumes Ihrām for Umrah and then menstruates, thus ending her Ihrām before performing Tawāf and Sa'y, then if she was unaware of the ruling and her husband did not have intercourse with her, she must complete her Umrah after her menses ceases, and she performs Ghusl (ritual bath) as she would for Janābah (major ritual impurity). She should then perform Tawāf and Sa'y and end her Ihrām by shortening her hair, and there is nothing due upon her.

If intercourse occurs, her Umrah is invalidated, and she must complete it with Tawāf, Sa'y, and shortening of the hair, and she must make up for it by performing another Umrah from the Mīqāt where she assumed Ihrām for the first one. She must offer a sacrificial animal, either a sheep that is six months old or older, or a goat that is one year old or older, to be slaughtered in Makkah and distributed among its poor.

If she has not yet exited the state of Ihrām from her 'Umrah, she must complete her Umrah by performing Tawāf and Sa'y, and then exit the state of Ihrām by shortening some of her hair. Her Umrah is not invalidated by menstruation in any case.

[Fatwas of the Permanent Committee—First Collection (11/323)]

Question: Is it permissible for someone in the state of Ihrām to use perfumed soap?

Answer: It is impermissible for someone in the state of Ihrām, whether male or female, to use perfume, including the use of perfumed soap. If one intentionally and knowingly applies perfume, then expiation is required. However, if one is unaware of the ruling or forgets, then there is nothing due upon him, as indicated by the words of Allah Almighty:

﴿...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], And the Prophet (ﷺ) said:

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرَهُوا عَلَيْهِ».

“My Ummah has been pardoned for mistakes, forgetfulness, and what they are coerced to do.”

[Fatwas of the Permanent Committee—Second Collection (10/137)]

Question: Before entering the sacred mosque I went to the restroom and absentmindedly placed the Ihrām on my head for a short while, then I remembered and removed it. Is there anything due upon me?

Answer: If a Muhrim (a person in the state of Ihrām) commits any forbidden act out of forgetfulness, he must desist from it as soon as he

remembers. There is no sin upon him, nor is any expiation required, as Allah Almighty 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], In reply, Allah Almighty said: “I did [what you requested],” as authentically reported from the Prophet (ﷺ), and it is narrated that the Prophet (ﷺ) said:

«غَفِيَ لَأَمَّتِي عَنِ الْخَطَا، وَالنِّسْيَانِ، وَمَا اسْتُكْرَهُوا عَلَيْهِ».

“My Ummah has been pardoned for mistakes, forgetfulness, and what they are coerced to do.”

[Fatwas of the Permanent Committee—Second Collection (10/149)]

Question: My wife, my sister, and I performed Umrah during Ramadan. I instructed them to wear gloves during the Umrah, being ignorant of the ruling. What must we do in this case?

Answer: If a woman in the state of Ihrām wore gloves out of ignorance of the ruling, then nothing is due upon her. However, if she becomes aware of the ruling during Ihrām, she must remove the gloves immediately.

[Fatwas of the Permanent Committee—Second Collection (10/156)]

Question: My wife and I assumed Ihrām for Umrah, after assuming Ihrām, my wife began her menses. Due to my ignorance of the ruling, I exited the state of Ihrām and removed the Ihrām clothing, and we did not proceed to Makkah. Then, by the grace of Allah, my wife and I performed Umrah this Ramadan. Kindly clarify the legal ruling and what I should do now.

Answer: You were obligated to perform the Umrah and not annul it. Since your rejection of the intention of Ihrām and wearing regular clothes does not change the reality, as the Ihrām remains unbroken, your second Umrah is considered a continuation of your first Umrah. If you engaged in marital relations during this period before performing the Umrah, you must perform another Umrah as compensation for the one invalidated by the marital relations, starting from the Mīqāt where you assumed Ihrām for the first Umrah. You are also required to offer a ransom, which is a sheep for each of you, to be slaughtered in Makkah and distributed among the poor of the Sacred Mosque.

[Fatwas of the Permanent Committee—Second Collection (10/384)]

Question: What is the ruling on wearing a belt (waist pouch) if it is made of leather but stitched, i.e., sewn with a machine, as well as wearing stitched shoes?

Answer: It is permissible for one who has assumed Ihrām for Hajj or Umrah to wear a belt and shoes, even if they are machine-stitched.

[Fatwas of the Permanent Committee—First Collection (11/170)]

Question: I entered into Ihrām at Abyār ‘Alī and we were on our way to Makkah, I became exhausted from the journey and developed a severe fever, so I slept and covered my head. Is there something that I must do?

Answer: You must offer a ransom, which is either fasting three days, feeding six needy people, or slaughtering a sheep in the Sacred Precincts.

[Fatwas of the Permanent Committee—First Collection (11/181)]

Question: What is the ruling on wearing socks on the feet and performing Tawāf with them on? Are socks considered stitched clothing?

Answer: It is not permissible for a man to wear socks while he is in the state of Ihrām for Hajj or Umrah. However, if he needs to wear them due to illness or similar reasons, it is allowed, but he must offer a ransom, which is either fasting three days, feeding six needy people, giving each half a Sā’ of dates or similar, or slaughtering a sheep.

[Fatwas of the Permanent Committee—First Collection (11/183)]

Question: Is it permissible for a Muhrim to wash his entire body to cool down, and why?

Answer: It is permissible for a Muhrim to wash his entire body to cool down if he feels hot, and this serves as an encouragement for him in this act of worship. During the bath, he should ensure that no hair or skin falls off.

[Fatwas of the Permanent Committee—First Collection (11/184)]

Question: If a Muhrim runs over a tree or grass with his car, is there anything due upon him?

Answer: If he treads upon it outside the Sacred Precincts, nothing is due upon him, except for the value of what he has destroyed if it belongs to someone. If he destroys something from the trees or grasses of the Sacred Precincts that belongs to someone, then he also must pay its value to its owner. However, if it does not belong to anyone, no compensation is due upon him. Yet, he should not intentionally do so, as the Prophet (ﷺ) forbade that.

[Fatwas of the Permanent Committee—First Collection (11/185)]

Question: Is it permissible for a Muhrim, male or female, to change their Ihrām with another Ihrām, whether during the time of Hajj or Umrah?

Answer: It is permissible for a Muhrim of Hajj or Umrah to change their Ihrām clothes with other Ihrām clothes, and this change does not affect their state of Ihrām for Hajj or Umrah.

[Fatwas of the Permanent Committee—First Collection (11/185)]

Question: While making supplication and clinging to the honorable Ka'bah at the Multazam (the area between the Black Stone and the door of the Ka'bah), I found my hand touching the oil of the Ka'bah's perfume, and I applied this perfume to my body, hair, and clothes. What is the ruling on this application of the perfume on the Multazam, which I touched inadvertently without intention, and then performed ablution and it was almost removed?

Answer: Accidentally touching the perfume on the Ka'bah and then proceeding to anoint your body, hair, and clothes with the perfume, which is prohibited for you, necessitates an expiation. This expiation is fasting for three days, feeding six needy people, half a Sā' for each needy person, or slaughtering a sheep, unless you were ignorant of the Shar'i ruling or forgetful, then nothing is due upon you.

[Fatwas of the Permanent Committee—First Collection (11/186)]

Question: A woman performed Umrah three times while wearing the burqa (a full body and face covering), and she would wear a light cover over the burqa, sometimes placing it on the burqa and sometimes lifting it. She was unaware of the ruling on wearing the burqa. What is the ruling, O esteemed Shaykh?

Answer: It is not permissible for a Muhrim woman performing Hajj or Umrah to wear a face cover, like the burqa. However, if there are non-Mahram (unrelated) men present, she should lower her head cover over her face, as the wives of the Prophet (ﷺ) did during the Farewell Hajj. Since the mentioned woman wore the Niqāb (face cover) out of ignorance, there is no blame on her, as she is excused due to her ignorance.

[Fatwas of the Permanent Committee—First Collection (11/194)]

Fourthly: Fatwas of Tawāf

Question: I performed the rites of Umrah. Due to my lack of full knowledge of the rites, when I began the Tawāf, I did not start from the Black Stone but rather from the Yemeni Corner, out of ignorance of the relevant conditions and obligations. I completed the rest of the rites correctly, Allah Willing. We kindly request your esteemed guidance on what is required of me.

Answer: What the questioner did in Tawāf by starting from the Yemeni Corner is considered a mistake, as the starting point is the Black Stone. However, this mistake does not affect the validity of his Tawāf, as it is considered an addition to the first round, which does not harm if he completed the seventh round and finished at the Black Stone.

[Fatwas of the Permanent Committee—Second Collection (10/210)]

Question: Is the Iḍṭibā' (uncovering the right arm and shoulder) during Tawāf a Sunnah? What is due upon someone who forgot to perform Iḍṭibā'? Is kissing the Black Stone sufficient without saying: Bismillāh wa Allāhu Akbar (In the Name of Allah and Allah is the Greatest)? What is due upon someone who omitted this saying and sufficed with kissing the Stone out of forgetfulness, and then remembered after moving away from the Stone, and said it while heading towards the Maqām (the Station of Abraham)?

Answer: Iḍṭibā' is for the male pilgrim to place the middle of his robe under his right armpit and its ends on his left shoulder, thereby exposing his right shoulder and arm. It is a Sunnah act during the first Tawāf upon arrival in Makkah, whether it is the Tawāf of Umrah for those performing Tamattu', or the Tawāf of Qudūm (arrival) for those performing

Qirān or Ifrād. If one omits it, there is nothing upon him.

There is no blame upon one who omits the Takbīr (proclamation of Allah's greatness) and Tasmiyah (mention of Allah's name) at the beginning of the Tawāf, for the Takbīr, Dhikr, and supplication during Tawāf and Sa'y are all Sunnah and not obligatory. What is obligatory is to perform Tawāf with the intention and Sa'y with the intention from the beginning of Tawāf and Sa'y.

[Fatwas of the Permanent Committee—Second Collection (10/210)]

Question: During Tawāf, I carry my young daughter who is wearing a diaper, and I have heard that performing Tawāf in this condition is not permissible, as the diaper is often soiled with urine. We would like to know the ruling concerning this matter from you.

Answer: It is permissible for the one performing Tawāf to carry a child, even if the child is wearing a diaper, provided that no impurity touches the body or clothing of the one performing Tawāf. The same applies to performing prayer with the child.

[Fatwas of the Permanent Committee—Second Collection (10/236)]

Question: Is it permissible for a menstruating woman to perform Tawāf?

Answer: A menstruating woman is not permitted to perform Tawāf around the Ka'bah until she becomes pure and performs Ghusl from her menses; this is because the Prophet (ﷺ) said to 'Ā'ishah when she had her menses:

«لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي».

“Do not perform Tawāf around the Ka'bah until you become pure (from menses).”

[Fatwas of the Permanent Committee—Second Collection (10/249)]

Question: Is it permissible for a woman to perform Tawāf and Sa'y while her husband or Mahram (non-marriageable male relative) waits for her until she finishes, such that he is not accompanying her during the Tawāf and Sa'y, but rather waits for her in the Sacred Precincts until she completes her Umrah?

Answer: The presence of a Mahram is not a condition for the validity of Tawāf for a woman during Umrah or Hajj. Rather, a Mahram is required for a woman when traveling for Umrah or any other purpose.

[Fatwas of the Permanent Committee—Collection (10/353)]

Question: A person was performing Tawāf around the Ka'bah and was in the fifth round, for

instance, when the Iqāmah for prayer was pronounced. He prayed and then stood to complete the Tawāf. Should he count the fifth round, which he interrupted for the prayer, and continue from where he stopped, or should he cancel the fifth round and start it again from the Black Stone?

Answer: The correct view is that the round is not invalidated in such a case; rather, he resumes completing this round from where he interrupted it for the sake of his prayer with the Imam.

[Fatwas of the Permanent Committee—First Collection (11/230)]

Question: Did the Black Stone descend from the sky, or is it a stone like any other stone?

Answer: Allah the Almighty has distinguished the Black Stone with the legislation of kissing and touching it. He willed it to be in the corner of the Ka'bah, which we face toward in our prayers. He made it lawful for those performing Tawāf to kiss and touch it if they are able. If they cannot, they should point to it when in line with it and say Takbīr. There is a narration reported by At-Tirmidhi and others that it descended from Paradise, but there is weakness in its Isnād (chain of transmission).

[Fatwas of the Permanent Committee—First Collection (11/228)]

Question: Is kissing the honorable Ka'bah during the rites of Hajj or Umrah permissible or prohibited?

Answer: It is legislated to kiss the Black Stone, and it is established that the Prophet (ﷺ) kissed the Black Stone and did not kiss any other part of the honorable Ka'bah.

[Fatwas of the Permanent Committee—First Collection (11/228)]

Question: Is it permissible for a woman to kiss the Black Stone when there are non-Mahram men around her?

Answer: Kissing the Black Stone during Tawāf is a confirmed Sunnah of Tawāf, if it can be done without crowding or harming anyone by your action, following the example of the Messenger of Allah (ﷺ) in this regard. If it cannot be done except by crowding and causing harm, then it is obligatory to refrain and suffice with pointing to it with the hand, especially for women, as they are considered 'Awrah (i.e. should not be exposed), and because crowding is not legislated for men, so it is even more so for women. Furthermore, it is not permissible for her, even if she can kiss it without crowding, to uncover her face while kissing the Black Stone, due to the presence of non-Mahram men in that situation.

[Fatwas of the Permanent Committee—First Collection (11/229)]

Question: Is it valid for the performer of Hajj or Umrah to enter Hijr Ismā'il during his Tawāf around the Ka'bah?

Answer: It is not permissible for one making Tawāf around the Ka'bah during Hajj, Umrah, or voluntary Tawāf to enter the area of Hijr Ismā'il, and it does not suffice if he does so; because Tawāf is around the Ka'bah, and the Hijr is part of the Ka'bah, as Allah Almighty says:

﴿...وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ﴾

(...and circumambulate the Ancient House [Ka'bah].) [Surat al-Hajj: 29], Muslim and others narrated that 'Ā'ishah (may Allah be pleased with her) reported:

«سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْحَجَرِ، فَقَالَ: "هُوَ مِنَ الْبَيْتِ"»

'I asked the Messenger of Allah (ﷺ) about Al-Hijr, and he said: "It is part of the House." In another narration, she said: I had vowed to pray in the House (the Ka'bah). He said:

«صَلِّ فِي الْحَجَرِ، فَإِنَّ الْحَجَرَ مِنَ الْبَيْتِ».

"Pray inside the Hijr, for the Hijr is part of the House."

[Fatwas of the Permanent Committee—First Collection (11/233)]

Fifthly: Fatwas on Sa'y

Question: Regarding jogging / briskly walking between the two green signs during Sa'y for women, I have not found in my limited readings of the books of Fiqh in the chapter of Hajj and Umrah anything that prohibits women from brisk walking. I once heard from a scholar on television that women should not briskly walk during Sa'y, and that it is only for men, as it is more protective for women and prevents them from exposing their charms during brisk walking. However, he did not provide any evidence for this statement. I thought to myself: If this is truly his opinion based on his own reasoning, then brisk walking is also a Sunnah that began with Hajar (may Allah be pleased with her). But, praise be to Allah, I understand the opinion, and praise be to Allah that religion is not based on opinion, as the Commander of the Faithful Ali (may Allah be pleased with him) had said. So please advise us, may Allah bless you.

Answer: Ibn al-Mundhir said: "The scholars unanimously agree that women are not required to walk briskly around the Ka'bah or between Safa and Marwah, nor are they required to uncover their right shoulder. This is because the original purpose of these acts is to display strength, which is not intended for women; rather, women are meant to

be covered, and walking briskly and uncovering the shoulder lead to exposure.”

[Fatwas of the Permanent Committee—First Collection (11/226)]

Sixthly: Fatwas on exiting the state of Umrah

Question: If someone shaved his head during Umrah this week and then intends to perform another Umrah the following week, what should he do, considering his hair is very short and might not have grown back yet?

Answer: If one performs Umrah or Hajj, he must shave his head or shorten his hair. However, if there is no hair on the head, this obligation is waived, and his Hajj or Umrah remains valid.

[Fatwas of the Permanent Committee—First Collection (11/327)]

Question: I went with a group to perform Umrah, and they completed their rituals, with one of them shaving everyone else's hair, then one of them shaved his hair, and they ended their Ihrām in this manner. What is the ruling on this?

Answer: If a Muhrim shaves the head of another Muhrim who intends to exit the state of Ihrām, there is no harm in that, as it is a permitted shaving.

[Fatwas of the Permanent Committee—Second Collection (10/146)]

Question: Is it correct to shave during Hajj and Umrah with a razor or with a machine? And is shaving with a razor better than shaving with a machine, or are they both the same?

Answer: The essence of the matter is the completion of shaving or shortening the hair using any tool, with the understanding that shaving is preferable. Shaving involves the removal of hair with a blade or similar tool. It is authentically reported that the Prophet (ﷺ) invoked forgiveness and mercy three times for those who shave their heads and once for those who shorten their hair.

[Fatwas of the Permanent Committee—Second Collection (10/201)]

Question: If a resident of Jeddah performs Umrah and does not shave his head until he returns to Jeddah, what is the ruling on this action?

Answer: There is no harm in shaving the head for the rites of Hajj or Umrah, whether inside or outside the Sacred Precincts. However, for Umrah, one does not exit the state of Ihrām until he shaves or shortens his hair. In Hajj, after he has stoned the Jamrah and performed Tawāf and Sa'y, he must not have marital relations with his wife until he shaves or shortens his hair.

[Fatwas of the Permanent Committee—Second Collection (10/203)]

Question: A person came to Jeddah, and the next day went to perform his first Umrah in his life. He went with a close relative and completed the Umrah. After finishing Sa'y, I asked him: Should we shave or shorten our hair? He said: We will shave at home. After we returned home, we forgot to shave and removed our Ihrām clothes. What is due upon us, may Allah reward you?

Answer: If someone forgets to shave or shorten his hair, performs Tawāf and Sa'y, and then wears his regular clothes before shaving or shortening, he must promptly remove his clothes once he remembers, wear the Ihrām clothing, then shave or shorten his hair, and thereafter he may wear his regular clothes. There is nothing due upon him in this matter, nor is there any sin upon him, as he is excused due to forgetfulness.

[Fatwas of the Permanent Committee—Second Collection (10/206)]

Fatwas Frequently Needed by Pilgrims¹

The Ruling of Hajj, Its Status, and Deputizing in It

First: General Fatwas

Question: What is the significance of Makkah in the Islamic world?

Answer: Allah has made it a place of return and safety for people and a secure sanctuary where pilgrims and scholars gather to perform their rituals in utmost comfort and tranquility, hoping for the reward of Allah Almighty and fearing His punishment. In it, Muslims meet, advise one another, and consult on matters important to their religion and worldly affairs. The reward for prayers and righteous deeds performed there is multiplied.

[Fatwas of the Permanent Committee—First Collection (11/8)]

Question: My father performed Hajj once on foot approximately 40 years ago, and he performed Umrah twice, one of which was at least three years before his death. He was a man who could neither read or write, and I do not know how he performed this Hajj. Is it obligatory for me to perform Hajj on

¹ Selected from the collection of Fatwas by the Permanent Committee for Ifṭā' in the Kingdom of Saudi Arabia, with the questions suitably abridged for the context.

his behalf, and what is your esteemed opinion on this matter?

Answer: Hajj is obligatory only once in a lifetime, and the fundamental principle in performing acts and rituals is validity. Therefore, Hajj is not required a second time. However, if you perform Hajj on behalf of your father, it becomes a voluntary act, and there is a great reward for both you and him if Allah accepts it from you.

[Fatwas of the Permanent Committee—First Collection (11/15)]

Question: What is the ruling on a wife performing the obligatory Hajj without her husband's permission?

Answer: The obligatory Hajj is incumbent when the conditions of capability are met, and the husband's permission is not among them. He is not permitted to prevent her; rather, it is prescribed for him to cooperate with her in fulfilling this obligation.

[Fatwas of the Permanent Committee—First Collection (11/20)]

Question: Is it permissible for a married woman to perform Hajj without her husband's consent if she is accompanied by her relatives who are her brothers?

Answer: It is not permissible for a woman to travel for Hajj without her husband's permission unless it is the obligatory Hajj, as her husband does not have the right to prevent her from performing it if she has a Mahram. It is not permissible for her to travel without a Mahram, neither for Hajj nor for any other purpose, based on the saying of the Prophet (ﷺ):

«لَا يَحِلُّ لَامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ»

“It is not lawful for a woman who believes in Allah and the Last Day to travel except in the company of a Mahram.” A group of women is not sufficient in place of a Mahram, and this applies equally to the obligatory Hajj and other types of travel.

[Fatwas of the Permanent Committee—Second Collection (10/40)]

Question: If I wish for my young child, who has not reached puberty, to perform Hajj with me, should I dress him in Ihrām clothing and perform all the rituals on his behalf, such as making Tawāf for him, etc., or should I dress him in his regular clothes and not perform anything on his behalf since he is young and Hajj is not obligatory for him?

Answer: If a discerning child who has not reached puberty wishes to perform Hajj, his guardian should instruct him to wear the Ihrām clothing and perform all the Hajj rituals himself,

starting from assuming Ihrām at the Mīqāt to the completion of the Hajj rites. The guardian may throw the pebbles on his behalf if the child is unable to do so himself and should instruct him to avoid the prohibited acts of Ihrām. If the child is not discerning (reached the age of tamyeez), the guardian should intend Ihrām on his behalf, whether for Umrah or Hajj, and perform Tawāf and Sa'y with him, bringing him along for the rest of the rituals and throwing the pebbles on his behalf.

[Fatwas of the Permanent Committee—First Collection (11/22)]

Question: If a young boy or girl performs the obligatory Hajj, is it considered sufficient, or is it merely voluntary with the reward going to their parents?

Answer: Umrah or Hajj performed by a non-adult is considered voluntary and does not suffice for the obligatory Hajj and Umrah of Islam.

[Fatwas of the Permanent Committee—First Collection (11/23)]

Question: She came to the Kingdom and was facilitated to perform the obligatory Hajj at the expense of the host. She asks if this Hajj suffices for the Hajj of Islam, considering that she did not spend any of her own money on it.

Answer: Her performance of the obligatory Hajj is not affected by the fact that she did not spend any of her own money on it, or that she spent very little while others covered most of the expenses of her Hajj. Therefore, if her Hajj fulfills all the conditions, pillars, and obligations, it suffices for her obligatory Hajj, even if others bore its expenses.

[Fatwas of the Permanent Committee—First Collection (11/34)]

Question: What is the ruling on someone who performs Hajj with unlawful money? Is this Hajj accepted or not?

Answer: Performing Hajj with unlawful money does not invalidate the Hajj, although it incurs sin due to the unlawful earnings, and it diminishes the reward of the Hajj, but does not nullify it.

[Fatwas of the Permanent Committee—First Collection (11/43)]

Question: I took an amount from the bank to be paid in annual installments. Is it permissible for me to perform Hajj while I owe the bank this amount?

Answer: Ability is a condition for the obligation of Hajj. If you are able to perform Hajj and pay the required installment at the time of Hajj, then you are obligated to perform it. However, if both obligations coincide and you cannot fulfill both, prioritize paying the installment you are required

to settle and delay Hajj until you are able to perform it, as per the saying of Allah Almighty:

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا...﴾

(Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it...) [Surat Āl ‘Imrān: 97].

[Fatwas of the Permanent Committee—First Collection (11/45)]

Question: If someone performs Hajj on behalf of a deceased person or on behalf of an elderly man who had not previously performed Hajj and has no wealth except that of his principal, should he prioritize performing Hajj for himself or for the one who deputized him?

Answer: It is not permissible for a person to perform Hajj on behalf of another person before performing a Hajj for themselves. The basis for this ruling is what is narrated by Ibn ‘Abbās (may Allah be pleased with him):

«أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقُولُ: لَبَّيْكَ عَنْ شُبْرُمَةَ، فَقَالَ: حَجَّجْتَ عَنْ نَفْسِكَ؟ قَالَ: لَا، قَالَ: حُجَّ عَنْ نَفْسِكَ، ثُمَّ عَنْ شُبْرُمَةَ» .

The Prophet (ﷺ) heard a man say: “Labbayk on behalf of Shubrumah.” He asked: “Did you perform Hajj for yourself?” The man replied: “No.” He said: “Perform Hajj for yourself first, then on behalf of Shubrumah.”

[Fatwas of the Permanent Committee—First Collection (11/50)]

Question: Is it permissible for a Muslim who has performed his obligatory Hajj to perform Hajj on behalf of a relative who is unable to perform the obligatory Hajj?

Answer: It is permissible for a Muslim who has performed the obligatory Hajj for himself to perform Hajj on behalf of another person who is unable to perform it himself due to old age, an illness from which recovery is not expected, or because he is deceased, as supported by authentic Hadīths on this matter. However, if the person on whose behalf Hajj is intended is unable to perform it due to a temporary impediment that is expected to be removed, such as an illness from which recovery is expected, a political excuse, or lack of safety on the road and the like, then performing Hajj on his behalf is not valid.

[Fatwas of the Permanent Committee—First Collection (11/51)]

Question: Should I perform Hajj on behalf of my parents who passed away and upon whom the obligation of Hajj was not due due to their poverty, yet I wish to perform Hajj for them? What is the ruling of Shariah on this matter?

Answer: It is permissible for you to perform Hajj on behalf of your parents yourself or deputize someone to perform Hajj on their behalf if you have performed Hajj for yourself, or if the person performing Hajj on their behalf has performed Hajj for himself. This is based on what was narrated by Abu Dāwūd in his Sunan on the authority of ‘Abdullāh ibn ‘Abbās (may Allah be pleased with them) that the Prophet (ﷺ)

«سَمِعَ رَجُلًا يَقُولُ: لَبَّيْكَ عَنْ شُبْرُمَةَ، قَالَ: مَنْ شُبْرُمَةُ؟" قَالَ: أَحَ لِي، أَوْ قَرِيبَ لِي، قَالَ: "حَجَّجْتَ عَنْ نَفْسِكَ؟" قَالَ: لَا، قَالَ: حُجَّ عَنْ نَفْسِكَ، ثُمَّ حُجَّ عَنْ شُبْرُمَةَ»
 'He 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." The Prophet (ﷺ) said: "Did you perform Hajj on your behalf?" He said: "No." He (ﷺ) said: "Perform Hajj on your behalf first, then perform it on behalf of Shubrumah." [Narrated by Ibn Mājah. Al-Bayhaqi said: This is a Sahīh (authentic) chain; there is no chain more authentic on this topic.

[Fatwas of the Permanent Committee—First Collection (11/53)]

Question: Is it permissible for a person to perform Hajj once, intending it for his father, mother, and himself (all at once)?

Answer: It is permissible to perform Hajj by deputation on behalf of a deceased person or a

living person who is unable to perform Hajj. However, it is not permissible for someone to perform Hajj once and dedicate it to two people, as Hajj is only valid for one person, and the same applies to Umrah. Nevertheless, if a person performs Hajj on behalf of one person and Umrah on behalf of another in the same year, it is valid, provided that the person performing the Hajj has already performed Hajj and Umrah on his behalf.

[Fatwas of the Permanent Committee—First Collection (11/57)]

Question: What is the ruling for someone who traveled for Hajj and intended the Umrah on behalf of his mother and his Hajj for his father, and in the following year, he reverses it by performing Hajj for his mother and Umrah for his father? Is this permissible or not?

Answer: Hajj and Umrah are independent rituals. The Prophet (ﷺ) explained how to perform them in the forms of Qirān, Ifrād, and Tamattu'. Thus, if someone wishes to assume Ihrām for Umrah on behalf of his mother, for instance, and then assume Ihrām for Hajj after completing Umrah on behalf of his father, or vice versa, he may do so. If he assumes Ihrām for one of the rituals on his own behalf, and after completing it, assumes Ihrām for the other on behalf of his father, for example, it

is permissible; for actions are judged by intentions, and each person will have what he intended.

[Fatwas of the Permanent Committee—First Collection (11/58)]

Question: My husband (may Allah have mercy upon him) is deceased, and I wish, by Allah's permission, to appoint someone to perform Hajj on his behalf this year. Is it permissible for the person performing Hajj on his behalf to receive a fee (money) for his effort beyond the money he receives for transportation, food, and drink, or not? Please advise, may Allah reward you with the best reward.

Answer: It is permissible for one who is authorized to perform Hajj on behalf of someone else to accept the remuneration given for undertaking this Hajj, even if it exceeds what he spent on transportation, food, drink, and other necessities required for performing Hajj. It is prescribed for him to intend by this participation in good deeds and to perform the acts of worship that Allah has made easy for him in the Sacred Sanctuary, and not to have the sole intention of gaining money.

[Fatwas of the Permanent Committee—First Collection (11/60)]

Q: We performed Hajj, and with us was a young boy. We made the intention on his behalf for him to perform the Umrah on behalf of a woman. We performed Tawaf, completed the rites, and offered the sacrifice for him on behalf of the deceased woman. What is the ruling on that?

Answer: What a child performs is considered a supererogatory act for him. He cannot perform Hajj on behalf of others until he has performed it for himself. It does not suffice for the obligatory Hajj until he reaches puberty.

[Fatwas of the Permanent Committee—First Collection (11/68) with slight modification]

Question: Is it permissible for a person to send his parents to perform Hajj before he himself performs Hajj?

Answer: Hajj is an obligation upon every free, sane, adult Muslim who is able to perform it once in his lifetime. Being dutiful to one's parents and assisting them in fulfilling their obligations is a commendable act to the extent of one's ability. However, you must first perform Hajj for yourself, then assist your parents, if it is not possible for everyone to perform Hajj together. And if you prioritize your parents' Hajj over your own, their Hajj is valid.

[Fatwas of the Permanent Committee—First Collection (11/70)]

Question: I have an elderly mother who is no less than one hundred years old and is unable to perform the obligatory Hajj. I performed Hajj and Umrah on her behalf last year at her expense. Some people said that it is not valid to perform Hajj for her except after her death, and that my Hajj is of no benefit. What is your esteemed opinion on this matter?

Answer: If your mother is unable to perform Hajj and Umrah herself due to her old age, then you performing Hajj and Umrah on her behalf is valid, provided that you have already performed the obligatory Hajj and Umrah for yourself.

[Fatwas of the Permanent Committee—First Collection (11/71)]

Question: What are the matters in which deputization or authorization is permissible in the rituals of Hajj, and when is it permissible to perform Hajj on behalf of someone else?

Answer: It is permissible to perform Hajj and Umrah on behalf of a deceased Muslim, and on behalf of a living Muslim who is unable to perform them himself due to old age or an illness from which recovery is not expected. Deputizing for throwing pebbles is also permissible for one who is unable to do it himself, such as a child, a sick person, or an elderly person, provided that the deputy is among

the pilgrims of that year and had already performed the stoning for himself.

[Fatwas of the Permanent Committee—First Collection (11/76)]

Question: A Muslim passed away in a Muslim country other than the Kingdom of Saudi Arabia, and he had not performed Hajj, although it was obligatory upon him. Is it permissible for me to perform Hajj on his behalf from the Kingdom, given that I am a resident here? Is there any difference in the reward for performing Hajj from a distant or nearby country?

Answer: It is permissible for you to perform Hajj from the Kingdom on behalf of any Muslim who passed away in his country or elsewhere, whether he had performed Hajj or not. The mentioned distance difference has no effect. However, the reward is commensurate with the sincerity, expenditure, effort, and adherence to the prescribed matters.

[Fatwas of the Permanent Committee—First Collection (11/77)]

Question: A man who performs Hajj for a fee on behalf of a deceased person, whether male or female, or on behalf of someone unable due to old age or an incurable illness—Does this hired person receive a reward from Allah?

Answer: Whoever performs Hajj or Umrah on behalf of someone else, whether for a fee or without, the reward of Hajj and Umrah is for the one on whose behalf it was performed. It is also hoped that he will receive a great reward according to his sincerity and desire for good. And whoever reaches the Sacred Mosque and increases therein the supererogatory acts of worship and various forms of devotion, it is hoped that he will receive abundant good if he dedicates his actions sincerely to Allah.

[Fatwas of the Permanent Committee—First Collection (11/77)]

Question: A person residing in Africa wishes to authorise someone to perform Hajj on behalf of his mother. Should he pay the fare for the pilgrim coming from Africa to Makkah Al-Mukarramah, and is it permissible for him to reduce it?

Answer: It is permissible for the aforementioned person to appoint a trustworthy individual from Makkah or elsewhere to perform Hajj on behalf of his mother if she is deceased or unable to perform Hajj herself due to old age or an illness from which recovery is not expected, whether for a small fee, a large fee, or without any fee.

[Fatwas of the Permanent Committee—First Collection (11/80)]

Question: My father passed away without having performed the obligatory Hajj, and I understood that it is incumbent upon me to perform Hajj on his behalf. I have arranged for someone to perform Hajj for him, but when he asked me for my father's name and the name of his deceased mother, we did not know her name. Is the name of the deceased sufficient without his mother's name?

Answer: Performing Hajj on behalf of another suffices with the intention for that person, and it is not required to mention the name of the one for whom Hajj is performed, neither by his name alone nor by his name and the name of his father or mother. However, if one articulates his name at the commencement of Ihrām, during making Talbiyah (pilgrims' devotional invocation), or at the time of slaughtering the sacrificial animal for Tamattu', if he is performing Tamattu' or Qirān, it is commendable—as narrated by Abu Dāwūd and Ibn Mājah, and classified as Sahīh (authentic) by Ibn Hibbān, from Ibn 'Abbās (may Allah be pleased with him),

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

that 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.” The Prophet (ﷺ) said: “Did you perform Hajj for yourself?” He said: “No.” He (ﷺ) said: “Perform Hajj for yourself, and then perform Hajj on behalf of Shubrumah.”

[Fatwas of the Permanent Committee—First Collection (11/81)]

Question: A man aged 25 passed away without having performed Hajj. Is it permissible to perform Hajj on his behalf, and is Hajj without Umrah sufficient, considering that he had wealth?

If Hajj was obligatory upon someone and he died before performing it, then an amount should be taken from his entire wealth to perform Hajj and Umrah on his behalf. It is permissible for someone to perform Hajj on his behalf without taking from his wealth if there is a volunteer. As for Hajj, it is well-known that it is one of the pillars of Islam and it is not waived by the death of the one upon whom it was obligatory. Imam Al-Bukhāri (may Allah have mercy upon him) narrated in his Sahīh Collection:

أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَلَمْ تَحُجَّ حَتَّى مَاتَتْ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: «نَعَمْ، حُجِّي عَنْهَا، أَرَأَيْتِ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتُ قَاضِيَةً؟ أَقْضُوا اللَّهَ؛ فَإِنَّهُ أَحَقُّ بِالْوَفَاءِ».

A woman from the tribe of Juhaynah came to the Prophet (ﷺ) and said: “My mother had vowed to perform Hajj but she did not perform it before she died. Should I perform Hajj on her behalf?” He said:

“Yes, perform Hajj on her behalf. Tell me, if there was a debt due on your mother, would you not settle it? Fulfill the obligations to Allah, for Allah is more deserving of fulfillment.”

«وَسَأَلَتْهُ امْرَأَةٌ مِنْ خُثْعَمٍ قَائِلَةً: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكْتُ أَبِي شَيْخًا كَبِيرًا لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: حُجِّي عَنْ أَبِيكَ.»

A woman from Khath'am asked him (ﷺ), saying: “O Messenger of Allah, the obligation of Hajj that Allah has imposed upon His servants has become due on my father in his old age. My father is very old and cannot sit firm on a riding mount. May I perform Hajj on his behalf?” He said: “Perform Hajj on behalf of your father.”

As for Umrah, it is based on what was narrated by the five Compilers of Hadiths:

«عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ، أَنَّهُ أَتَى النَّبِيَّ ﷺ، فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ، وَلَا الْعُمْرَةَ، وَلَا الظَّلْعَنَ، فَقَالَ: "حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ».

Abu Razīn al-'Uqaylī reported that he went to the Prophet (ﷺ) and said: “My father is a very old man who cannot perform Hajj or Umrah or undertake a journey.” So he said: “Perform Hajj and Umrah on behalf of your father.”

[Fatwas of the Permanent Committee—First Collection (11/87)]

Question: Is it permissible for a Muslim woman to perform the obligatory Hajj with trustworthy

women if she is unable to be accompanied by a family member, or if her father is deceased? Can her mother accompany her to perform the obligation, or her maternal aunt, paternal aunt, or any person she chooses to be her Mahram during her Hajj?

Answer: The correct view is that it is not permissible for her to travel for Hajj except with her husband or a Mahram from her male relatives. It is not permissible for her to travel with trustworthy women or trustworthy non-Mahram men, or with her paternal or maternal aunt, or her mother. Rather, she must be accompanied by her husband or a Mahram from her male relatives. If she does not find someone to accompany her from either of them, then Hajj is not obligatory upon her as long as this is the case, due to the absence of the condition of legal capability. Allah Almighty says:

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا...﴾

(Pilgrimage to the House is a duty owed to Allah upon all people who are able to make their way to it...) [Surat Āl ‘Imrān: 97].

[Fatwas of the Permanent Committee—First Collection (11/91)]

Question: Is Hajj obligatory upon a woman if she has lost her husband or Mahram whilst she is capable to perform it, or if she is in the waiting period of widowhood?

Answer: Hajj is not obligatory upon a woman if she does not find a Mahram to accompany her on the journey, and it is not permissible for her to embark on Hajj while she is in her waiting period following the death of her husband.

[Fatwas of the Permanent Committee—First Collection (11/94)]

Question: A woman performed the obligatory Hajj without a Mahram, accompanied by a trustworthy group of women. Has she fulfilled the obligation of Hajj or not?

Answer: If the situation is as described, then her Hajj is valid, fulfilling the obligation of Hajj for her. However, she is sinful for traveling without a Mahram, and she must repent to Allah and seek His forgiveness.

[Fatwas of the Permanent Committee—First Collection (11/97)]

Question: A man died without having performed the obligatory Hajj, and he instructed that Hajj be performed on his behalf from his wealth. Is the Hajj valid, and is a Hajj performed by another on behalf of someone else equivalent to a Hajj performed by the person himself?

Answer: If a Muslim dies without having performed the obligatory Hajj, while having fulfilled the conditions for its obligation, then Hajj

must be performed on his behalf from the wealth he left behind, whether he had made a will for it or not. If someone else, who is eligible to perform Hajj and has already fulfilled the obligation of Hajj for himself, performs Hajj on his behalf, this Hajj is valid and suffices to absolve him of the obligation. As for whether performing Hajj on behalf of another person is equivalent in virtue to performing it for oneself, or less or more virtuous, that is for Allah Almighty to determine. There is no doubt that it is obligatory upon him to hasten to perform Hajj if he is able before he dies, as indicated by the religious evidence, and he is at risk of sin for delaying it.

[Fatwas of the Permanent Committee—First Collection (11/100)]

Question: If a man engages in a dispute with his companions during Hajj, is his Hajj valid and sufficient even if it is the obligatory Hajj?

Answer: His Hajj is valid and fulfills the obligation, but its reward is diminished due to his engaging in blameworthy argumentation. He must repent from that, as Allah Almighty says:

﴿...وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

(...And turn to Allah in repentance all together, O believers, so that you may be successful). [Surat an-Nūr: 31].

[Fatwas of the Permanent Committee—First Collection (11/112)]

Secondly: Fatwas on Mīqāts and Ihrām

Question: Is assuming Ihrām from Jeddah permissible?

Answer: Jeddah is not a Mīqāt for Hajj or Umrah except for its inhabitants or those residing there, as well as those who arrive there for a need without intending Hajj or Umrah, and then decide to perform Hajj or Umrah. However, for those who have a Mīqāt before it, such as Dhul-Hulayfah for the people of Madīnah and beyond, or those who pass by it by land or air, and like Al-Juhfah for its people and those who pass by it by land or sea or fly over it, and similarly Yalamlam, it is obligatory upon them to assume Ihrām from their respective Mīqāts or from a point parallel to it by air, sea, or land.

[Fatwas of the Permanent Committee—First Collection (11/130)]

Question: If a pilgrim has assumed Ihrām and wishes to apply perfume, should he do so before or after making Ghusl for Ihrām?

Answer: If one intending to perform the rites of Umrah or Hajj wishes to apply perfume at the time of assuming Ihrām before reciting the Talbiyah for

Hajj or Umrah, he may do so. It is preferable to do this after taking a bath, as ‘Ā’ishah (may Allah be pleased with her) said:

«كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرَمَ وَلِحَالِهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ»

“I used to apply perfume to the Messenger of Allah (ﷺ) for his Ihrām before he assumed it, and for the end of his Ihrām before he circumambulated the Ka’bah.” Narrated by al-Bukhari and Muslim.

[Fatwas of the Permanent Committee—First Collection (11/168)]

Question: Why has Allah prohibited pilgrims from wearing stitched clothes, and what is the wisdom behind this?

Answer: Firstly, Allah ordained Hajj upon those who are capable among the accountable individuals, once in a lifetime, and made it a pillar of Islam, as it is known by necessity in the religion. Thus, a Muslim must fulfill what Allah has ordained upon him, seeking Allah's pleasure and complying with His command, hoping for His reward and fearing His punishment, with the confidence that Allah Almighty is Wise in His legislation and all His actions, Merciful to His servants, and He legislates only what is in their best interest and brings them immense benefit in this world and the Hereafter. To our Lord, the Wise Sovereign, belongs the

legislation, and upon the servant is compliance with submission.

Secondly: The rationale behind the prescription of wearing unstitched garments during Hajj and Umrah includes numerous wisdoms, such as: reminding oneself of the conditions of people on the Day of Resurrection, as they will be resurrected barefoot and naked before being clothed, and in remembering the conditions of the Hereafter lies admonition and reflection. It also includes subduing the soul, instilling the necessity of humility, and purifying it from the filth of arrogance. Furthermore, it signifies the principles of closeness, equality, and asceticism, distancing from detestable luxury, and showing solidarity with the poor and needy, among other objectives of Hajj in the manner prescribed by Allah and elucidated by His Messenger (ﷺ).

[Fatwas of the Permanent Committee—First Collection (11/179)]

Question: Why does the pilgrim wear those clothes during the Hajj?

Answer: Allah has commanded us through His Messenger Muhammad (ﷺ) to wear the Izār and Ridā' (lower and upper garments) during Hajj and Umrah for a wisdom known to Him. Thus, it is obligatory upon us to comply, hoping for reward, whether we understand the wisdom or not. Among

what scholars have mentioned regarding this is the reminder of the state of people on the Day of Gathering and Resurrection, and to feel humility, and establish equality between the rich and the poor in the pilgrimage. We ask Allah for success, guidance, and steadfastness upon the truth until we meet Him.

[Fatwas of the Permanent Committee—First Collection (11/171)]

Question: What is the ruling concerning the Hajj of a menstruating woman?

Answer: Menstruation does not prevent a lady from performing Hajj. A woman who assumes Ihram while menstruating must perform the rituals of Hajj, except that she cannot perform Tawaf around the Ka'bah until her menstruation ceases and she makes Ghusl. The same applies to a woman in her postpartum period. If she performs the pillars of Hajj, her Hajj is valid.

[Fatwas of the Permanent Committee—First Collection (11/172)]

Question: A woman went to perform Hajj here in the Kingdom and then had her menses before performing the Tawaf of Arrival. What is the ruling on her case? Can she proceed to 'Arafah during her menses, and what is the ruling on that?

Answer: She should remain in her state of *Ihrām* and perform all the rituals that the pilgrims do, except that she should not perform *Tawāf* around the *Ka'bah* until she becomes pure from her menses, her menstrual blood ceases, and she takes a bath.

[Fatwas of the Permanent Committee—First Collection (11/173)]

Question: Is it permissible for a man, when he assumes *Ihrām* at the *Mīqāt*, to sit and clip his nails, or is it impermissible for him to do so until after he has slaughtered the *Ud'hiyah* (sacrificial animal)?

Answer: If this is done before assuming *Ihrām*, there is no harm unless one intends to offer an *Ud'hiyah* and the month of *Dhul-Hijjah* has commenced, in which case it is not permissible, as the Messenger of Allah (ﷺ) forbade it. However, if this is done after assuming *Ihrām*, meaning after the intention to enter the state of *Ihrām*, it is absolutely impermissible, as the *Muhrim* is not allowed to clip his nails or take anything from his hair, except after completing his *Tawāf* and *Sa'y* for *Umrah*, at which point he exits his *Ihrām* by shaving or shortening his hair. Similarly, in *Hajj*, after throwing the pebbles at *Jamrat al-'Aqabah*, it is prescribed for him to shave or shorten his hair, with shaving being preferable. He then exits his *Ihrām*, whether this is before or after the slaughtering,

although doing so after the slaughtering is preferable if feasible.

[Fatwas of the Permanent Committee—First Collection (11/178)]

Question: My father performed Hajj in a previous year while he was severely ill and was unable to enter into the clothing of Ihrām; what is due upon him?

Answer: If a pilgrim enters Ihrām while wearing sewn clothes due to necessity, such as cold or illness, he is permitted to do so according to the Shariah. However, he is required to either fast for three days, feed six needy people—each receiving half a Sā' of the local staple food—or slaughter a sheep that suffices as a sacrifice. The same ruling applies if he covers his head. Fasting is permissible anywhere, but feeding the needy and slaughtering the sheep must be done in the Sacred Precincts of Makkah.

[Fatwas of the Permanent Committee—First Collection (11/180)]

Question: I wish to perform Hajj, Allah willing, and my problem is that I am a bald man with no hair covering my head, and my skin is very sensitive. Any sunlight affects my health, causing severe inflammation of the scalp and the appearance of veins on the head in particular and the face in

general. As you know, one of the prohibited acts of Ihrām is covering the head. I kindly request your esteemed guidance regarding this situation, knowing that I am a short-statured man and cannot carry an umbrella as it would harm those around me. May Allah protect you and guide your steps.

Answer: If the situation is as mentioned, then you cover your head while in Ihrām, and you must offer a ransom by slaughtering a sheep to feed the poor in Makkah, or feed six needy people in the Sacred Precincts, giving each needy person half a Sā' of dates or other staple food, or fast three days. This applies to Ihrām for Hajj, and similarly, if you entered Ihrām for Umrah, another ransom is due upon you.

[Fatwas of the Permanent Committee—First Collection (11/181)]

Question: A pilgrim engaged in a prohibited act by kissing his wife and ejaculating with desire without intercourse after stoning the Jamrah of Aqabah and shaving, but before performing the Tawāf al-Ifādah (the ending Tawāf of Hajj), while she (his wife) is not a pilgrim. Please provide us with a ruling. May you be rewarded.

Answer: It is not permissible for a Muslim who has assumed Ihrām for Hajj or Umrah, or both, to engage in acts that invalidate his Ihrām or diminish his acts of worship. Kissing is prohibited for one

who is in the state of Ihrām for Hajj until he completes the full exit from Ihrām, which is achieved by stoning the Jamrat al-‘Aqabah, shaving or shortening the hair, performing Tawāf al-Ifādah, and Sa’y if it is required of him; because he remains under the rulings of Ihrām, which prohibits intimacy with women. The Hajj of one who kisses his wife and ejaculates after the first exit from Ihrām is not invalidated. He must seek forgiveness from Allah and should not repeat it. He must also compensate for this by slaughtering a sheep that suffices for Ud'hiyah and distributing it among the poor of the Sacred Precincts of Makkah. It is obligatory to hasten to do this if possible.

[Fatwas of the Permanent Committee—First Collection (11/188)]

Question: I performed the obligatory Hajj, and one night while I was in Mina, I had a wet dream and was unable to perform Ghusl. Is there anything due upon me?

Answer: Experiencing a wet dream while in the state of Ihrām for Hajj or Umrah does not affect the validity of one's Hajj or Umrah, and they are not invalidated. If this occurs, the person should perform Ghusl from Janābah (sexual impurity) upon waking up if he sees any discharge. There is no ransom due upon you, as the wet dream is beyond your control.

Question: Is there any special status for the pigeons of Makkah and Madīnah?

Answer: There is no special distinction for the pigeons of Makkah or the pigeons of Madīnah, except that hunting and disturbing them are not allowed within the boundaries of the Sacred Precincts, due to the general Hadīth:

«إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، فَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُجِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، لَا يُحْتَلَى خِلَافَهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يُنْقَرُ صَيْدُهَا»

“Allah has made Makkah a sanctuary, and it was not lawful (to fight in it) for anyone before me, nor will it be lawful for anyone after me. It was made lawful for me only for an hour of a day. It is not allowed to uproot its shrubs, cut its trees, or disturb its game.”

Narrated by Al-Bukhārī.

Also from the statement of the Prophet (ﷺ):

«إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، لَا يُقْطَعُ عِصَاهُهَا، وَلَا يُصَادُ صَيْدُهَا»

“Indeed, Abraham (Ibrāhīm) declared Makkah as sacred, and I declare Madīnah as sacred between its two lava tracts. Its thorny trees are not to be cut, and its game is not to be hunted.” Narrated by Muslim.

[Fatwas of the Permanent Committee—First Collection (11/202)]

Question: Is it permissible to take off the Ihrām clothing after performing Umrah, knowing that I am a pilgrim of Hajj Tamattu'?

Answer: It is prescribed for a pilgrim performing Tamattu' Hajj to end the state of Ihrām after completing the Umrah, which includes Tawāf, Sa'y, and shaving or cutting the hair, and then to wear his ordinary clothes, as the Prophet (ﷺ) instructed his Companions who did not bring sacrificial animals during the Farewell Hajj. Then, he assumes Ihrām for Hajj on the 8th day.

[Fatwas of the Permanent Committee—First Collection (11/202)]

Q: Please mention to me the things that are permissible to do for the pilgrim performing Hajj Tamattu' as they exit the Ihrām after performing the Umrah.

Answer: Whoever assumes Ihrām for Hajj Tamattu' and performs the rites of his Umrah, including Tawāf, Sa'y, and shaving or shortening his hair, has ended his Umrah and is permitted what was prohibited during Ihrām, such as shaving, clipping nails, wearing stitched clothing, covering the head, using perfume, hunting wild animals,

contracting marriage, and engaging in sexual intercourse and its preliminaries.

[Fatwas of the Permanent Committee—First Collection (11/204)]

Question: What is the ruling on the collective Talbiyah of the pilgrims, as one of them recites and the rest follow him?

Answer: It is impermissible because it was neither reported from the Prophet (ﷺ) nor from his rightly guided Caliphs (may Allah be pleased with them). Rather, it is a religious innovation.

[Fatwas of the Permanent Committee—First Collection (11/358)]

Question: What is the ruling concerning a woman whose menses starts during the Hajj period? Should she perform all the rituals of Hajj and is Ghusl required for that? Or are there rituals she cannot perform, and how should she compensate for them? May Allah reward you with goodness.

Answer: If a woman intending to perform Hajj begins her menses, she should assume Ihrām and remain in her Ihrām, performing all the rituals of Hajj such as standing at ‘Arafāt, staying overnight in Muzdalifah and Mina, and throwing the pebbles. However, she should not perform Tawāf around the Ka‘bah until she becomes pure and does Ghusl.

[Fatwas of the Permanent Committee—Second Collection (10/128)]

Question: Is it permissible for a woman to adorn herself while performing the obligation of Hajj?

Answer: It is not permissible for a woman to seek adornment while performing the rituals. However, any jewelry she is wearing or dye she has applied must be concealed from men, and she is not required to remove it from her hands or elsewhere.

[Fatwas of the Permanent Committee—Second Collection (10/144)]

Question: I performed Hajj, and after assuming Ihram at the Mīqāt as a performer of Ifrād, I said: “Labbayka Allāhumma Labbayka Hajj” (I respond to Your call, O Allah, I do respond, performing Hajj). After that, I forgot and said: “Labbayka Allāhumma Labbayka Hajj and Umrah” (I respond to Your call, O Allah, I do respond, performing Hajj and Umrah). Please advise me—may Allah reward you—on what I have to do.

Answer: If what you said was a slip of the tongue without intention, then there is no blame upon you, as Allah Almighty says:

﴿...رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا...﴾

(...Our Lord, do not hold us accountable if we forget or fall into error...) [Surat al-Baqarah: 286].

The Prophet (ﷺ) also said:

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

"Verily, actions are but by intentions, and each person will be rewarded according to what he intended"

[Fatwas of the Permanent Committee—Second Collection (10/132)]

Question: I observed some pilgrims cutting branches from trees to make tooth-sticks and using them. What is the ruling on cutting trees in Mina, and what is the ruling on accepting a gift of Siwāks made from the trees of the Sacred Precincts?

Answer: It is not permissible to cut any of the trees of the Sacred Precincts, neither for a Muhrim nor for others, as the Prophet (ﷺ) said:

«لَا يُخْبَطُ شَوْكُهَا، وَلَا يُعْضَدُ شَجَرُهَا»

"It is not allowed to strike its thorns, or to cut its trees." Narrated by Muslim.

Whoever does any of that must repent to Allah Almighty and not return to such acts. It is not permissible to accept a gift of Siwāk (tooth-stick) if it is cut from the trees of the Sacred Precincts, as this would imply approval and assistance in what is prohibited.

[Fatwas of the Permanent Committee—Second Collection (10/166)]

Third: Staying Overnight at Mina

Question: I went for Hajj with an organized group and we spent the night in Mina on the night of the 9th of Dhul-Hijjah. We left for ‘Arafāt before the Fajr prayer, where we prayed Fajr in ‘Arafāt, as the organizers took this measure fearing overcrowding. Is anything due upon us?

Answer: There is nothing due upon you, but it is better for the pilgrim to go from Mina to ‘Arafah after the sun rises on the ninth day of the month of Dhul-Hijjah.

[Fatwas of the Permanent Committee—First Collection (11/210)]

Question: I performed Hajj with a local company and our accommodation was outside Mina. I slept in that place on the night of the 9th of Dhul-Hijjah, but during the nights of the days of Tashrīq, I slept inside Mina. Is staying overnight on the 9th night obligatory or a Sunnah? If it is obligatory, what should I do? May Allah reward you on behalf of me and Islam and the Muslims.

Answer: Spending the night in Mina on the 9th of Dhul-Hijjah is a Sunnah for the pilgrim and not an obligation. Therefore, there is nothing due upon you for not spending the night there, but you have missed the reward of the Sunnah of staying overnight.

[Fatwas of the Permanent Committee—Second Collection (10/177)]

Fourth. Standing at Arafah.

Question: Some people say that if the Day of Arafah coincides with a Friday, as it does this year, it is as if one has performed seven pilgrimages. Is there any evidence from the Sunnah regarding this?

Answer: There is no authentic proof for that, and some people have claimed that it equals seventy pilgrimages, or seventy-two pilgrimages, which is also not correct.

[Fatwas of the Permanent Committee—First Collection (11/211)]

Question: Is it permissible for a pilgrim, after performing the Zhuhr and Asr prayers with the Imam at Arafah, to perform supererogatory (Nafl) prayers until Maghrib?

Answer: The Messenger (ﷺ) did not perform any supererogatory prayer on the Day of Arafah after performing Zhuhr and Asr prayers combined in advance at Arafat. If it were prescribed, he would have been more diligent in performing it than us. All goodness lies in emulating him and following his Sunnah.

[Fatwas of the Permanent Committee—First Collection (11/211)]

Question: What is the ruling concerning someone who left Arafāt one minute before the scheduled time for the Maghrib prayer according to the calendar, knowing that the passengers in the car said the sun had set?

Answer: The basic ruling is that the pilgrim remains in Arafah on the 9th day and does not leave until he is certain of the sunset. It is not permissible for him to depart before that, as the criterion is the sunset. If he leaves after confirming the sunset, he has fulfilled his obligation and there is nothing upon him. However, if he departs before sunset or without certainty of it and does not return to stay until sunset, or does not return even for a moment during the night, then he is required to offer a sacrificial animal—which is to slaughter a sheep—for he has missed one of the obligatory acts of Hajj.

[Fatwas of the Permanent Committee—Second Collection (10/181)]

Fifth: Staying overnight at Muzdalifah

Q: I performed Hajj with families who had rented my car from me for the Hajj pilgrimage. On the night of the Ifadah, we left Arafat at nine o'clock and arrived at Muzdalifah at two o'clock in the afternoon. They insisted on not spending the night in Muzdalifah, arguing that they had families with

them and that the Sharia permitted them to do so. We did not stay in Muzdalifah for more than a quarter of an hour. So, is there any blame on me for this?

Answer: If their condition was as you mentioned, that they had families with them whom they feared for staying until dawn, then there is no blame upon you or them if your departure from Muzdalifah was at the second hour of the night according to the meridian time; for that was after midnight, and the weak and women are permitted to leave, as a mercy towards them.

[Fatwas of the Permanent Committee—First Collection (11/212)]

Question: Due to the severe crowds during last year's Hajj, some pilgrims were unable to stay overnight in Muzdalifah because of the difficulty in reaching it, and some lost their way. What should they do?

Answer: Whoever is unable to stay overnight in Muzdalifah due to the crowds, is excused from the obligation of staying overnight. However, if one loses his way and spends the night elsewhere, he is required to offer a sacrifice, as he could have inquired about Muzdalifah and found his way to it; thus he is neglectful for not asking.

Fatwas of the Permanent Committee—Second Collection (10/189).

Question: A questioner who performed Hajj to the Sacred House asks: He departed from Muzdalifah at around the first third of the night, approximately at 10PM, citing his excuse as being accompanied by women. What is due upon him and them?

Answer: Whoever departs from Muzdalifah before midnight without a valid excuse, such as illness, has not fulfilled the obligation of staying overnight there. He must offer a ransom by slaughtering a sheep in Makkah, which suffices as a sacrifice, and distribute it among the poor there; because the minimum required stay is until midnight. The Prophet (ﷺ) did not permit the weak to leave Muzdalifah until after midnight.

Fatwas of the Permanent Committee—Second Collection (10/194).

Sixth: Acts of the Day of Nahr (Sacrifice)

Question: If the people and the weak depart from Muzdalifah to Mina after midnight and before the dawn of the Day of Nahr, are they permitted to stone the Jamrat al-‘Aqabah before dawn? And if they have sufficient time to perform Tawāf al-Ifādah before dawn as well, are they allowed to do so?

Answer: It is permissible for the weak among women, the elderly, and the like, to depart from Muzdalifah after midnight, and they are allowed to throw the pebbles, perform the Tawāf al-Ifādah, and cut their hair before dawn, as this is more convenient for them.

Fatwas of the Permanent Committee—Second Collection (10/190).

Question: Is it permissible for a pilgrim to delay the stoning of the first Jamrat al-‘Aqabah to the second or third day of Tashrīq without a valid excuse, and what is the ruling for someone who does so?

Answer: It is not permissible for the pilgrim to delay the throwing of Jamrat al-‘Aqabah to the second or third day of the days of Tashrīq without a valid excuse, as the Prophet (ﷺ) threw it on the Day of Eid, and the Companions followed him in this, not delaying it to the days of Tashrīq without an excuse. The Prophet (ﷺ) said:

«خُذُوا عَلَيَّ مَنَاسِكَكُمْ»

“Take your rituals from me,” If one delays it until the days of Tashrīq without a valid excuse, he has contravened the Sunnah and is deprived of some of the reward of his ritual. He must ask Allah for forgiveness for what has passed and strive to

perform his ritual in accordance with the prescribed manner in the future.

Fatwas of the Permanent Committee—First Collection (11/217).

***.

Question: We saw during Hajj that some people, when shortening their hair in Hajj or Umrah, only trim the lower part of the head in a circular manner, passing over the lower part from all sides, while leaving the rest untouched. When we told them that shortening must encompass the entire head, they replied that this is what is required. What is the obligatory action?

Answer: It is obligatory to encompass the entire head with shaving or shortening in Hajj or Umrah. It is not required to take from each individual hair. What the person you mentioned did is insufficient according to the most correct opinions of the scholars, and it is not from the Sunnah of Muhammad (ﷺ).

Fatwas of the Permanent Committee—First Collection (11/217).

Question: A pilgrim stood at Arafah, spent the night at Muzdalifah, and arrived at Mina on the day of Eid. He threw Jamrat al-Aqabah, slaughtered his sacrifice, shaved his hair, and then removed his Ihram clothes while at Mina. After that, he went to Makkah and performed Tawaf al-Ifadah. Is this

permissible according to the Shariah? A fellow citizen informed me that shaving and removing the Ihrām clothes at Mina is not allowed until after Tawāf al-Ifādah.

Answer: It is permissible to shave the head before or after Tawāf al-Ifādah. What you did on the day of Eid, namely throwing the pebbles, then slaughtering the sacrificial animals, then shaving the head, and then performing Tawāf, is indeed the Sunnah, and it is what the Prophet (ﷺ) did during the Farewell Hajj.

Fatwas of the Permanent Committee—First Collection (11/218).

Question: When does Tawāf al-Ifādah end?

Answer: Tawāf al-Ifādah begins after midnight on the night of Nahr (the night before the Day of Sacrifice) for the weak and those in similar circumstances, and there is no specific time for its completion. However, it is preferable for the pilgrim to hasten to perform Tawāf al-Ifādah as much as he can, while being gentle with himself and choosing times when the area around the Ka'bah is less crowded, so as not to harm or be harmed.

[Fatwas of the Permanent Committee—First Collection (11/227)]

Question: If a pilgrim performs Tawāf al-Ifādah and forgets one of the rounds, realizing only after

leaving the Sacred Mosque; what is the ruling? And if he becomes aware of it after the first termination of Ihrām, based on the fact that this Tawāf is one of the two acts by which the first termination of Ihrām is achieved?

Answer: If a pilgrim performs Tawāf al-Ifādah and forgets one of the rounds, and a long interval has passed, he must repeat the Tawāf. However, if the interval is short, he should complete the round he forgot.

Fatwas of the Permanent Committee—First Collection (11/253).

Question: What is the ruling concerning someone who performed Tawāf al-Ifādah but did not perform Sa'y until after sunset, following the last day of Tashrīq? What is the ruling on performing Sa'y after sunset on that day, or after the days of Tashrīq?

Answer: Performing your Sa'y on the last day of Tashrīq or after the days of Tashrīq is valid, and there is no harm in delaying it, as it is not a condition for its validity to be immediately after Tawāf. However, it is more complete to perform it immediately after Tawāf, following the example of the Prophet (ﷺ).

Fatwas of the Permanent Committee—First Collection (11/262).

Question: Is it obligatory to shave the head or shorten the hair in the greater termination of Ihrām after having shaved or shortened the hair in the minor termination, i.e., after completing the stoning of the Jamarāt?

Answer: It is neither obligatory nor recommended to shave the head or shorten the hair after the major termination of Ihrām, once one has already shaved or shortened the hair during the minor termination, that is, after completing the stoning of the Jamarāt. This is because it is a rite of Hajj and thus an act of worship, and acts of worship are based on divine prescription. It has not been authentically reported from the Prophet (ﷺ) that he shaved or shortened his hair after the major termination; rather, he did so only at the time of the minor termination. It is authentically reported that he said:

«خُذُوا عَلَيَّ مَنَاسِكَكُمْ».

“Take your rituals from me.”

Fatwas of the Permanent Committee—First Collection (11/263).

Question: I performed the rites of Umrah and after completing them, I returned to my hometown. Since I intend, Allah willing, to perform the obligatory Hajj this year, is a ransom due upon me or not? May Allah reward you with goodness.

Answer: The majority of jurists hold that you are not required to offer a sacrificial animal because you did not combine Umrah with Hajj in one journey. You mentioned that after performing Umrah in Shawwāl of the year 1395 AH, you returned to your home country and did not remain in Makkah to perform Hajj.

Some jurists hold the view that you are required to slaughter a sacrificial animal if you perform Hajj in the same year, even if you return to your country or to a place farther than that, due to the general saying of Allah Almighty:

﴿...فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ...﴾

(...then if anyone takes a break between Umrah and Hajj, he must offer a sacrifice of whatever animal is available...) [Surat al-Baqarah: 196].

The ruling and practice are in accordance with the opinion of the majority of scholars: that the sacrifice is not obligatory in this matter.

Fatwas of the Permanent Committee—First Collection (11/366).

Question: What is the ruling for someone who forgot to shorten their hair after completing the rituals of Hajj and did not remember until a long time had passed?

Answer: Shaving the head or shortening the hair is an obligatory ritual in Hajj and Umrah. If one

forgets to perform it, he must shave or shorten his hair once he remembers. If intercourse occurs before shaving or shortening, a fidyah becomes due for the intercourse that took place, which is a sheep that suffices for sacrifice, to be slaughtered in Makkah and distributed among the poor of the Sacred boundaries of the city. This is because in Hajj the second time of when one exits their Ihrām is not completed, and intercourse before it necessitates a fidyah. Similarly, in Umrah, the Ihrām is not fully ended.

Fatwas of the Permanent Committee—Second Collection (10/204).

Question: Is it necessary for a pilgrim performing Hajj Qirān to perform Tawāf al-Ifādah if he has performed the Arrival Tawāf?

Answer: The Arrival Tawāf does not suffice for Tawāf al-Ifādah for those performing Hajj Qirān and Hajj Ifrād, as the time for Tawāf al-Ifādah is not at this time. Tawāf al-Ifādah is a pillar of Hajj that cannot be completed without it, and its time is after standing at Arafah and departing from Muzdalifah. As for the Arrival Tawāf, it is a Sunnah act that one may perform or leave as he wishes.

Fatwas of the Permanent Committee—Second Collection (10/217).

Question: Is it permissible for me to delegate someone to perform Tawāf al-Ifādah and the Farewell Tawāf on my behalf if I am unable to return to Makkah Al-Mukarramah due to my old age and poor health?

Answer: It is not permissible to authorize someone else for Tawāf al-Ifādah or the Farewell Tawāf. The one who is unable to perform it must be carried to complete the Tawāf. Therefore, you must come to Makkah as mentioned in the Fatwa. And with Allah lies success. May Allah's peace and blessings be upon our Prophet Muhammad and his family and Companions.

Fatwas of the Permanent Committee—Second Collection (10/271).

Seventh: The Days of Tashrīq and the stoning of the Jamrahs

Question: What is required of someone who threw the pebbles at the Jamrahs in the forenoon of the second day of Eid, and then learned that the time for stoning is after noon?

Answer: If one throws the Jamrahs on the second day of Eid al-Ad'ha before noon, he must repeat the throwing after noon on that day. If he only realizes his mistake on the third or fourth day, he must repeat the throwing after noon on the third or fourth day, before throwing for the day he realized

it. If he does not realize until after sunset on the fourth day, he does not throw, and he must offer a sacrifice in the Sacred Precincts and distribute it to the poor.

Fatwas of the Permanent Committee—First Collection (11/273).

Question: What is the meaning of the Almighty's saying: {...But whoever hastens to depart [Mina] on the second day, there is no sin upon him...}? Please clarify what this verse says.

Answer: Allah the Almighty says:

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

(And remember Allah during the appointed days. But whoever hastens to depart [Mina] on the second day, there is no sin upon him; and whoever delays [until the third], there is no sin upon him for those who fear Allah...) [Surat al-Baqarah: 203] until the end of the verse.

The days referred to here as the “appointed days” are the three days of Tashrīq: the 11th, 12th, and 13th of Dhul-Hijjah. Whoever among the pilgrims departs after stoning the Jamrahs on the 12th day after noon and before sunset has hastened, and whoever remains in Mina until he stones the Jamrahs on the 13th day, has delayed,

which is better as it aligns with the practice of the Prophet (ﷺ).

Fatwas of the Permanent Committee—First Collection (11/297).

Question: Is it permissible to make up the pebble-throwing in the morning before noon of the second day, or should he throw them after noon along with the pebbles of the following day?

Answer: The stoning during the days of Tashrīq is only valid after the sun passes the meridian, and it is neither permissible nor sufficient in the morning, for the Prophet (ﷺ) did not stone except after noon, and he said:

«خُنُوا عَلَيَّ مَنَاسِكُكُمْ».

“Take your rituals from me.”

If one misses the throwing of pebbles on a certain day, he should throw them on the following day after noon, starting with all of them before stoning for the current day. Then, after stoning the last Jamrah, he returns to stone the three for the second day (current day).

Fatwas of the Permanent Committee—Second Collection (10/189).

Question: I performed Hajj in one of the years and threw the pebbles on the second day before

noon due to my ignorance. Is there anything upon me?

Answer: Stoning the Jamrahs before noon on the days of Tashrīq is not valid, for the Prophet (ﷺ) did not stone them except after noon, and he said:

«خُذُوا عَلَيَّ مَنَاسِكَكُمْ»،

“Take your rituals from me” Thus, you are obligated to offer a fidyah for throwing the pebbles before the zenith, which is to slaughter a sheep that suffices for Ud'hiyah, to be slaughtered in Makkah and distributed among the poor of the Sacred Precincts, and you should not eat from it.

Fatwas of the Permanent Committee—Second Collection (10/293).

Question: Someone forgot to bring pebbles with them from Mina, and it was said to them that whoever takes pebbles from Mina must return them to Makkah. We seek clarification.

Answer: If one retains some of the pebbles from the throwing ritual, it is not obligatory to return them to Mina, as there is no evidence necessitating that.

Fatwas of the Permanent Committee—Second Collection (10/294).

Question: A person threw seven pebbles at Jamrat al-'Aqabah in Hajj all at once.

Answer: If someone throws all the pebbles of the Jamrah all at once, they must repeat the throwing on its designated days, as the obligation is to throw them one by one. Throwing them all at once is akin to throwing a single pebble. If he does not repeat the throwing, a sacrifice is due upon him for leaving out an obligation of Hajj. The sacrifice is a sheep that suffices as an offering, to be slaughtered in Makkah and distributed among the poor of the Sacred Precincts. If they cannot find one, they should fast for ten days consecutively or separately.

Fatwas of the Permanent Committee—Second Collection (10/310).

Question: My maternal aunt performed Hajj last year, but when she was stoning the Jamrahs, she said that due to the intense crowding, she could not see where the pebbles fell, whether they fell into the basin or not. However, she did see the Jamrah at times while throwing. What is due upon her? Please provide us with a Fatwa, may you be rewarded.

Answer: Among the conditions for the validity of pebble-throwing is the certainty that the pebbles fall into the basin. If she is certain at the time of throwing that they fell into the basin and then doubts afterward, the doubt has no effect, and her throwing is valid. However, if she is doubtful and uncertain at the time of throwing that the pebbles fell into the basin, then a fidyah is due upon her,

which is the slaughtering of a sheep for the poor of the Sacred Precincts. If she is unable to do so, she must fast for ten days.

Fatwas of the Permanent Committee—Second Collection (10/311).

Question: Some pilgrims—may Allah guide them—throw everything they find at the Jamrahs, from shoes to empty water bottles and other items. Is their throwing invalidated due to such actions, or are they excused due to their ignorance?

Answer: It is not permissible to throw shoes or bottles and the like at the Jamrahs, as this is not legislated and it contradicts the guidance of the Prophet (ﷺ), for he threw the pebbles with small stones slightly larger than chickpeas, and he said:

«خُذُوا عَلَيَّ مَنَاسِكَكُمْ»

“Take your rituals from me” They are sinful for their actions, and whoever sees them should forbid them from that and advise them. Their act of stoning is not invalidated if they throw the prescribed pebbles.

Fatwas of the Permanent Committee—Second Collection (10/324).

Question: What is the ruling concerning those who performed Hajj, and during the days of Tashrīq, they intended to hasten, so they threw the

three sets of pebbles on the first day and likewise on the second day, then went directly to Makkah before sunset on the second day, and stayed there without throwing on the third day? Is a sacrifice due upon them or not?

Answer: If one stones the three Jamrahs on the 12th day of Dhul-Hijjah and wishes to hasten their departure, he must depart from Mina before sunset, and he is not required to stay on the 13th, whether he stays in Makkah or elsewhere.

Fatwas of the Permanent Committee—Second Collection (10/335).

Eighth: The Farewell Tawāf

Question: I reside in the city of Jeddah and frequently travel to Makkah. Should I perform the Farewell Tawāf after Hajj, or can I delay it until my departure to my home city? Is there any expiation for delaying the Farewell Tawāf?

Answer: If you perform Hajj, do not travel to Jeddah immediately after your Hajj until you perform the Farewell Tawāf. If you travel before the Farewell Tawāf, you are required to offer a sacrificial animal in the Sacred Precincts, and you should not eat from it, but rather feed it to the poor. This is because the Farewell Tawāf is obligatory after Hajj, according to the general Hadīth of Ibn

‘Abbās (may Allah be pleased with him and his father):

«أَمَرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ إِلَّا أَنَّهُ خَفَّفَ عَنِ الْمَرْأَةِ الْحَائِضِ»

“People were commanded to make Ṭawāf around the Ka’bah as the last thing they do, but an exception was made for the menstruating woman.”

It's authenticity is agreed upon You should repent to Allah for leaving to Jeddah before the Farewell Ṭawāf.

Fatwas of the Permanent Committee—First Collection (11/303).

Question: Is it permissible for the pilgrim, during the days of Mina, to travel to Tā’if and then return after twenty days to perform the Farewell Ṭawāf?

Answer: It is impermissible for one who has performed Hajj at the Sacred House to travel until he completes the rituals and rites of Hajj, including the Farewell Ṭawāf.

Fatwas of the Permanent Committee—First Collection (11/307).

Question: Are women who experience menstruation or postpartum bleeding, as well as those who are incapacitated or ill, required to perform the Farewell Ṭawāf?

Answer: A woman in menstruation or postpartum is not required to perform the Farewell

Tawāf. As for the one who is unable, they should be carried for Tawāf, and likewise the sick person, as the Prophet (ﷺ) said:

«لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ»،

“No one should depart until the last thing he does is (Tawāf around) the House.” It is narrated by Al-Bukhāri and Muslim that Ibn ‘Abbās (may Allah be pleased with him and his father) said:

«أَمَرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِم بِالْبَيْتِ، إِلَّا أَنَّهَا خُفِّتْ عَنِ الْمَرْأَةِ 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.” Another Hadīth indicates that a woman in the postpartum period, like a menstruating woman, is not required to make the Farewell Tawāf.

Fatwas of the Permanent Committee—First Collection (11/307).

Question: During the Farewell Tawāf, I fell ill and stopped my Tawāf, while the rest of my companions completed theirs. After they finished, I went with one of them to complete the remainder of my Tawāf. I forgot one round of the Farewell Tawāf and only realized that after returning to my country. Is there any expiation or anything due upon me?

Answer: If you are certain that you missed a round of the Farewell Tawāf, you must observe the

fidyah, which is to slaughter a sheep in Makkah that suffices as a sacrifice and distribute it among the poor of the Sacred Precincts. If unable to offer the fidyah, then fast for ten days.

Fatwas of the Permanent Committee—Second Collection (10/126).

Question: I performed Hajj, and on the second day of Tashrīq, I performed the Farewell Tawāf after Asr, but I spent the night in Makkah and did not travel to Tā'if until the following morning. Please advise me whether the Farewell Tawāf that my family and I performed is sufficient, or if an expiation is due, or if we need to repeat the Tawāf. Please advise, may Allah reward you.

Answer: If one performs the Farewell Tawāf for Hajj and then remains in Makkah for a short period after the Tawāf, there is no need to repeat it. However, if the stay after the Tawāf is prolonged, it becomes obligatory to repeat the Tawāf. Since you performed the Farewell Tawāf after Asr and did not travel until the following morning, and you departed without repeating the Tawāf, each of you is required to offer a sacrifice that suffices as an Ud'hiyah, to be slaughtered in Makkah and distributed among the poor of the Sacred Precincts. However, if there was a woman among you who was menstruating or in the postpartum period, she is not required to perform the Farewell Tawāf.

Fatwas of the Permanent Committee—Second Collection (10/337).

Question: My wife performed Hajj last year, and her Hajj was Tamattu'. She completed all the rituals of Hajj except for the Farewell Tawāf, as she began her menstrual period. Consequently, she did not perform the Farewell Tawāf. My father took her to the Sacred Mosque, and she viewed the Ka'bah. What is the ruling on this matter? Please provide me with guidance, may Allah Almighty reward you.

Answer: The Farewell Tawāf is exempted for a menstruating woman, and there is nothing due upon your wife, as it is authentically reported that Ibn 'Abbās (may Allah be pleased with him and his father) said:

«أَمَرَ النَّاسَ أَنْ يَكُونَ آخِرُ عَهْدِهِمُ بِالْبَيْتِ، إِلَّا أَنَّهُ خُفِّفَ عَنِ الْمَرْأَةِ 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.”

And 'Ā'ishah (may Allah be pleased with her) reported:

«حَاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ بَعْدَ مَا أَفَاضَتْ، قَالَتْ: فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: أَحَابِسْتُنَا هِيَ؟ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ أَفَاضَتْ، وَطَافَتْ بِالْبَيْتِ، ثُمَّ حَاضَتْ بَعْدَ الْإِفَاضَةِ، قَالَ: فَلْتَنْفِرْ إِذَا».

Safiyyah bint Huyayy had her menses after she had performed Tawāf al-Ifādah. She mentioned this to the Messenger of Allah (ﷺ), and he said: “Is she

going to prevent us from departing?” I said: “O Messenger of Allah, she has performed Tawāf al-Ifādah and circumambulated the House, and then she had her menses after the Ifādah.” He said: “Then let her depart.”

Fatwas of the Permanent Committee—Second Collection (10/342).

Question: If someone enters Makkah without performing Umrah or Hajj and wishes to leave, is the Farewell Tawāf obligatory upon him? And is the Farewell Tawāf required for one who performs Umrah if he stays in Makkah for a day or two or similar? Is there a specific Tawāf called the Farewell Tawāf that is reported from the Prophet (ﷺ), or can any Tawāf suffice as the Farewell Tawāf if one departs Makkah thereafter? Please provide us with a Fatwa, may Allah reward you and not deprive you of Paradise—Ameen.

Answer: The Farewell Tawāf is only obligatory upon the pilgrim when intending to travel from Makkah after Hajj, according to the Hadīth of Ibn ‘Abbās (may Allah be pleased with him and his father), who said:

«أَمَرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمُ بِالْبَيْتِ، إِلَّا أَنَّهُ خُفِّفَ عَنِ الْمَرْأَةِ 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.” Its

authenticity is agreed upon. The same ruling applies to women in the postpartum period. As for those who are not performing Hajj, they are not required to perform the Farewell Tawāf according to the correct opinion, because the Prophet (ﷺ) did not command it for those performing Umrah. The Farewell Tawāf for Hajj must be performed with intention, as it is an act of worship and a deed, and the Prophet (ﷺ) said:

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

"Verily, the rewards for deeds depends on the intentions, and each person will be rewarded according to what he intended". And Allah knows best.

Fatwas of the Permanent Committee—Second Collection (10/344).

Question: Is it permissible to purchase necessities after the Farewell Tawāf, and is anything due upon someone who buys stuff (in Makkah) after the Tawāf?

Answer: It is obligatory for the Farewell Tawāf to be the last act a pilgrim performs in his Hajj, and he should depart from Makkah thereafter. However, there is nothing wrong if he stays for a short period to wait for his companions, load his belongings, or purchase necessities.

Fatwas of the Permanent Committee—Second Collection (10/345).

Question: A pilgrim performed the Farewell Tawāf on the twelfth day, then went to Mina and stoned the Jamrahs. Is his Tawāf valid since he performed it before the stoning? What is required of this man, who is from Jeddah?

Answer: If one performs the Farewell Tawāf before throwing the pebbles, it does not suffice; because the Farewell Tawāf must be the last of the Hajj rituals. If he travels before redoing the Farewell Tawāf after the throwing, he must slaughter a sacrificial animal in Makkah and distribute it among the poor of the Sacred Precincts, and he should not consume anything of it. Only what suffices for Ud'hiyah is acceptable. If he is unable to do so, he must fast for ten days.

Fatwas of the Permanent Committee—Second Collection (10/345).

Question: Zamzam water is described as having numerous virtues. Is there an authentic Hadīth regarding this matter?

Answer: Zamzam water is the noblest water on earth, and the most authentic report regarding its merit is found in Sahīh Muslim Collection, where the Prophet (ﷺ) said about Zamzam:

«إِنَّهَا مُبَارَكَةٌ، وَإِنَّهَا طَعَامٌ طَعِيمٌ» .

“It is blessed, and it is food that satisfies.” Abu Dāwūd added with an authentic chain of narration:

«وَشِفَاءٌ سَقَمٍ» ،

“And a cure for ailments.” The Prophet (ﷺ) is also reported to have said:

«مَاءٌ زَمْزَمٌ لِمَا شَرِبَ لَهُ» .

“Zamzam water is for whatever it is drunk for.” Narrated by Ahmad, Ibn Mājah, and others.

Fatwas of the Permanent Committee—Second Collection (10/168).

Ninth: Fatwas Related to Visiting the Prophet's City

Question: If I intend to perform Umrah during Ramadan, Allah willing, and visit the City of the Messenger (ﷺ), what do you advise me?

Answer: It is legislated to undertake a journey to visit the Prophet's Mosque, but not for visiting the grave of the Prophet (ﷺ) or any other grave, as the Prophet (ﷺ) said:

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

“A journey should not be made except to three mosques: the Sacred Mosque, this mosque of mine, and Al-Aqsa Mosque.” However, it is legislated for one who visits the Prophet's Mosque to greet the

Prophet (ﷺ) and his two Companions, Abu Bakr and 'Umar (may Allah be pleased with them). It is also legislated for him to visit the graves of Al-Baqī' and the martyrs, supplicate for them, ask Allah's mercy upon them, and remember death and what follows it. Additionally, it is legislated for him to visit the Qubā' Mosque to pray therein, as there are Hadīths reported regarding this.

Fatwas of the Permanent Committee—First Collection (11/78).

Question: Is it obligatory for pilgrims, both men and women, to visit the grave of the Prophet (ﷺ), Al-Baqī', 'Uhud, and Qubā', or is it only for men?

Answer: It is not obligatory for pilgrims—men or women—to visit the grave of the Prophet (ﷺ) or Al-Baqī'. Indeed, it is prohibited to undertake a journey for the purpose of visiting graves in general, and it is forbidden for women, even without undertaking a journey; as the Prophet (ﷺ) said:

«لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَالْمَسْجِدِ الْحَرَامِ، وَالْمَسْجِدِ الْأَقْصَى»

“A journey should not be made except to three mosques: this mosque of mine, the Sacred Mosque, and Al-Aqsa Mosque.” Narrated by al-Bukhari and Muslim. And he (ﷺ) cursed women who visit the graves. It suffices for women to pray in the

Prophet's Mosque and frequently invoke Allah's peace and blessings upon the Messenger (ﷺ) in the mosque and elsewhere.

Fatwas of the Permanent Committee—First Collection (11/362).

Question: My brother guides pilgrims performing Hajj and Umrah, and when they come to us in Madīnah, he takes them to some sites, some of which are not legislated in the Shariah, and he charges a specified fee for this. Is his work permissible according to the Shariah?

Answer: This act that your brother is engaged in, which involves taking pilgrims to places in the city that are impermissible to visit, is a prohibited act. The money he earns in return is unlawful gain, and you must advise him to abandon this act.

Fatwas of the Permanent Committee—Second Collection (10/390) summarized.

Question: Many pilgrims believe that visiting the Prophet's mosque (may Allah's peace and blessings be upon him) is part of the completion and perfection of Hajj, and that if they do not visit it, they have not performed Hajj?

Answer: This is incorrect. Visiting Madīnah is neither a condition of Hajj, nor one of its obligations or recommended acts. Visiting Madīnah is a separate recommended act. It is recommended to

visit Madīnah, the Prophet's Mosque, and to send greetings upon the Prophet (ﷺ), by traveling directly from one's country to Madīnah, even if not for Hajj, provided one has already performed Hajj.

The point is that visiting the Prophet's Mosque is not connected to Hajj. However, most people find it easier to do so when they come for Hajj. It is not a condition; if one performs Hajj and returns to his homeland, his Hajj is not diminished, and all praise is due to Allah. However, if one visits the Prophet's Mosque, it is better, because the Prophet (ﷺ) said:

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

“A journey should not be made except to three mosques: the Sacred Mosque, this mosque of mine, and Al-Aqsa Mosque.”

Thus, the Sunnah is to visit the Prophet's Mosque when it is feasible; and upon visiting the Mosque, one should pray therein and greet the Prophet (ﷺ), his two Companions (may Allah be pleased with them), the people of Al-Baqī', and the martyrs.

It is also recommended to visit Qubā' Mosque and pray therein; all of this is from the Sunnah. However, it is not a condition of the Hajj. This applies even if one visits at a time other than Hajj or comes on a separate journey. And if one comes for Hajj and then visits Madīnah, it is good upon good.

*

Question: Your Eminence, may Allah preserve you, do you not consider that some scholars who have authored books on the rites of pilgrimage write about the virtue of visiting the Prophet's Mosque? Do you not consider, Your Eminence, that this is one of the reasons for this understanding among pilgrims?

Answer: Because this is easier for the people. When they come for Hajj from Ash-Sham, Yemen, or a distant place, it is easier for them to visit Madinah, as a separate journey intended for Madinah may not be feasible for them. However, when they come for Hajj, visiting the Prophet's Mosque is easier. For this reason, the scholars mention the visit in the chapters on Hajj: because the visit is easier for the pilgrims, since when they come to Makkah, only a short distance remains for them to travel to the Prophet's Mosque. This is the reason; otherwise, it is not linked to Hajj. As for the Hadīth that reads:

«مَنْ حَجَّ وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي»

Whoever performs pilgrimage and does not visit me is turning away from me. But it is a weak, inauthentic, and fabricated Hadīth.

Fatāwā Nūr 'Alā Al-Darb by Shaykh 'Abdul-'Azīz ibn Bāz (17/306).

Index

A Concise Summary of the Etiquettes of Travel, Description of Hajj and 'Umrah, Etiquettes of Visiting, and Comprehensive Supplications, with an Appendix on Fatwas and Violations. ...3	
Etiquettes and Rulings of Travel	3
A Concise Treatise on the Etiquettes of Travel, the Description of Hajj and 'Umrah, the Etiquettes of Visiting, and Comprehensive Supplications, with an Appendix on Fatwas and Common Errors.....	3
First: Conditions for the Acceptance of Worship:.....	4
Second: Etiquettes and Rulings of Travel:	5
1- The Etiquettes of Travel	5
2. Tahārah (ritual purity) during travel.....	16
3- Rulings on shortening the prayer during travel:	18
4. Etiquette of returning from Hajj, 'Umrah, or travel	20
Third: The Ruling on Learning the Manner and Rulings of Hajj and 'Umrah:	24
Fourth: The Merits of Hajj:.....	24
Fifth: Advantages, benefits, and purposes of Hajj, and the rationale behind its prescription:	27
Sixth: The Merit of 'Umrah.....	28
Concise Description of Hajj and 'Umrah	29
A Concise Description of Hajj and 'Umrah	30
First: The Rulings of the Miqāts.....	30
Second: Types of Hajj and Their Rulings:	31
Third: Manner and Rulings of Ihrām:.....	32
Prohibitions whilst being in the state of Ihraam.....	34
Fourth: The Manner of Performing 'Umrah	36
1. The Manner of Tawāf:	36

2. The Manner of Sa'y	38
How to Perform the Hajj	41
First: Assuming Ihrām for Hajj:.....	41
Second: Staying overnight at Mina:	42
Third: Standing at 'Arafah and Staying Overnight at Muzdalifah:	43
Fourth: Actions on the Day of Eid	45
Fifth: Actions on the Days of Tashrīq	46
Sixth: The Farewell Tawāf:	47
A Concise Treatise on the Etiquettes and Rulings of Visiting the Prophet's Mosque	48
A Concise Treatise on the Etiquettes and Rulings of Visiting the Prophet's Mosque	48
Comprehensive Supplications	57
Comprehensive Supplications	57
First: Supplications from the Qur'an:	57
Second: Supplications from the Prophetic Sunnah:.....	67
Violations During Hajj, 'Umrah and Visitation	94
Shariah Violations During Hajj, 'Umrah and Visitation of the Prophet's Mosque	94
First: Errors and Violations while Assuming Ihrām	94
Second: The violations and mistakes of people during Tawāf	98
Third: The violations and mistakes people make in the Sa'y	102
Fourth: Common Violations and mistakes in shaving or shortening the hair	104
Fifth: Common Violations and Mistakes of People on the Day of Tarwiyah.....	105
Sixth: Common Violations and Mistakes of People on the Day of Arafah.....	106

Seventh: Common Violations and Mistakes of People During their Departure to Muzdalifah and their Overnight Stay there.	108
Eighth: Common Violations and Mistakes of People in the Rites of the Day of Sacrifice	110
Ninth: Common Violations and Mistakes During the Days of Minā (the days of Tashrīq).....	112
Tenth: Common Violations and Mistakes of People During the Farewell Tawāf.....	113
Violations that occur whilst visiting the Prophet's Mosque	114
Fatwas (religious verdicts) on Hajj, 'Umrah, and Visitation	115
Fatwas on Hajj, Umrah, and Visitation.....	116
Fatwas Frequently Needed by People Performing Umrah	116
First: General Fatwas.....	116
Secondly: The Fatwas of the Mīqāts (Ihrām boundary for pilgrimage).....	120
Thirdly: Fatwas on Ihrām and Forbidden Acts Whilst in the State of Ihrām	124
Fourthly: Fatwas of Tawāf	133
Fifthly: Fatwas on Sa'y	140
Sixthly: Fatwas on exiting the state of Umrah	141
Fatwas Frequently Needed by Pilgrims	144
The Ruling of Hajj, Its Status, and Deputizing in It.....	144
First: General Fatwas.....	144
Secondly: Fatwas on Mīqāts and Ihrām	164
Third: Staying Overnight at Mina.....	177
Fourth. Standing at Arafah.....	178
Fifth: Staying overnight at Muzdalifah	179
Sixth: Acts of the Day of Nahr (Sacrifice).....	181

Seventh: The Days of Tashrīq and the stoning of the Jamrahs	189
Eighth: The Farewell Tawāf.....	195
Ninth: Fatwas Related to Visiting the Prophet's City	203