All Praise is due to Allaah; we praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allaah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped except Allaah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (ﷺ). May Allaah’s salaah and salaam also be granted to the Prophet’s pure family and to all of his noble companions.

O you who believe! Fear Allaah [by doing all that He ordered and abstaining from all that He forbade] as He should be feared [obey Him, be thankful to Him, and remember Him always] and die not except in a state of Islaam [as Muslims with complete submission to Allaah]. (Qur’aan 3:102).

1ﷺ (sallallaahu ‘alayhi wasallam) The salaah and salaam of Allaah be upon His Prophet Muhammad. The salaah of Allaah upon Prophet Muhammad is His Praise of the Prophet before the angels who are close to (but below) Allaah, the Most High, who istawaa (ascended) upon His ‘arsh (Throne), which is above the seven skies, in a manner that suits His Majesty. The angels also praise the Prophetﷺ. The salaam is Allaah’s safeguarding of the Prophetﷺ from deficiencies and any kind of evil. When the Muslim says ﷺ (sallallaahu ‘alayhi wasallam), he invokes Allaah to grant His Praise and Security to Prophet Muhammad. [See Ibnul Qayyim’s jalaa’ul afhaam fee fadlis-salaati-wa-salaam ‘alaa muhammadin khairil ‘anaam, (Damascus: daar ibn katheer, and Al-Madeenah, Saudi Arabia: daar at-turaath, 1408Hj/1988), p.128.]
O mankind! Be dutiful to your *Rabb*[^2] [Allaah], Who created you from a single person [Adam] and from him [Adam] He created his wife [Eve], and from them both He created many men and women. And fear Allaah through Whom you demand your mutual [rights] and [do not cut the relations of] the wombs [kinship]. Surely, Allaah is ever an All-Watcher over you. (Qur’aan 4:1).

O you who believe! Keep your duty to Allaah and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger has indeed achieved a great success. (Qur’aan 33:70-71).

It proceeds that the most truthful speech is that of Allaah's Book [the Qur’aan] and that the best of guidance is that of Muhammad ﷺ. The worst of evils are *muhdathaatuha* (newly-invented matters [in the *deen*[^3]]), and every innovated matter (in the *deen*) is a *bid’ah*; every *bid’ah* is a *dalaalah* (misguidance), and every *dalaalah* is in the Fire of Hell.

[^2]: *Rabb*: Allaah is *Ar-Rabb*. He is the One Who gave all things the power to grow, to move and to change, to Whom belongs the Creation and Commandment; the Master Who has no equal in His Sovereignty, Predominance, and Highness, The One Who Provides for and Sustains all that exists.

[^3]: *Deen*: The practical and doctrinal aspects of *deen* are more comprehensive than the western concept of religion. It is the way of life prescribed by Allaah, i.e. Islaam.
The Prophet (ﷺ) said:  
“Take From Me Your Rites of Hajj”

Hajj is an act of worship that must be devoted only to Allaah. It is a declaration and a manifestation of the belief in the Oneness (tawheed) of Allaah. It is a time to call upon Allaah to purify the self from any worship to other than Him. The Muslim who declares the talbiyah: (Labbaika allaahumma labbaik. labbaika laa shareeka laka labbaik; innal-hamda wan-ni’mata laka wal mulk, laa shareeka lak) understands that it is a du’aa that means:

“Here I am O Allaah, here I am. Here I am, You have no partner, here I am. Surely all praise is due to You, and every bounty is from You, and all dominion is Yours, and You have no partner.”

The Muslim, therefore, should submit himself completely (mentally, spiritually, and physically) to Allaah Alone. No worship should be devoted to statues, tombs, religious leaders, righteous men (dead or alive) or any part of the creation!

The tawheed of Allaah requires the Muslim to follow the perfect way of worship. This is the way (sunnah) of Muhammad ﷺ as understood by the sahaabah (the companions of the Prophet ﷺ), who were the best of mankind.

Hajj is to set out for Makkah to worship Allaah by performing certain religious rites in accordance with the Prophet's sunnah. Allaah ﴿4﴾ says:

وَلَلَّهِ عَلَى الْأَلَّهَ مَيَضَّةً مِّنَ السَّلَامُ إِلَيْهِ سُبْحَانَ

And Pilgrimage to the House is a duty on mankind [owed] to Allaah for whoever can find a way there. (Qur’aan 3:97).

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4 ﴿: ‘Azza Wajall: Most Mighty and Most Majestic is He (Allaah).
And properly perform the *hajj* and *‘umrah* for Allaah. (Qur’aan 2:196).

The Prophet ﷺ said:

"من حج البيت ولم يرتف ولم يفسق رجع كما ولدته أمه"

"Whoever performs hajj (solely for Allaah) and in the course of it abstains from sensual and sinful acts, he will return as pure as on the day his mother gave birth to him.”

### Hajj and ‘Uboodiyyah to Allaah

*Hajj* is an act of *‘uboodiyyah* to Allaah ﷺ. ‘uboodiyyah is a comprehensive term that asserts the meaning of the *aayah*:

> You Alone do we worship and You Alone do we seek for Help. (Qur’aan 1:5).

It comprises the slavery of the heart, tongue, and limbs to Allaah تعالى. The slavery of the heart includes both the *qawl* (sayings of the heart) and *‘amaal* (actions of the heart). The *qawl* of the heart is the belief (*i’tiqaad*) in what Allaah has informed about His Self, His Names and Attributes, His Actions, His Angels, and all that which He revealed in His Book and sent upon the tongue of His Messenger Muhammad ﷺ.

The *‘amaal* of the heart include love for Allaah, reliance upon Him, turning to Him in repentance, fearing Him, having hope in him, devoting the *deen* sincerely to Him, having patience in what He orders and forbids, having patience with His decrees and being pleased with them, having allegiance for His pleasure, having

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5. This hadeeth was narrated by Abu Hurairah ﷺ and recorded by Al-Bukhaari [*saheeh al-bukhaari* (Arabic/English), V.2, *hadeeth #596*], Ahmad, An-Nassaa’i and Ibn Maajah.
humility for Him and humbling oneself in front of Him, and becoming tranquil with Him.

The *qawl* (saying) of the tongue is to convey what Allaah has revealed (in the Qur’aan and in the authentic *sunnah* regarding Himself, His Names and Attributes, His Actions, His Commands, His Prohibitions, and all that is related to this *deen*), to call to it, defend it, to expose the false innovations which oppose it, and to establish its remembrance and to convey what it orders.

The ‘*amaal* (actions) of the limbs include the *salaat* (prayers), *hajj*, *jihaad*, attending the *jumu’ah* prayers and the rest of the *jamaa’aat* (congregational prayers), assisting the weak, acting with goodness and kindness to the creation, and other such acts.

This comprehensive meaning of the ‘*uboodiyyah* (or “of slavery” to Allaah) is a *specific* type of ‘*uboodiyyah*. The people who fall under this type of ‘*uboodiyyah* are the believers who obey, love, and sincerely follow the *deen* of Allaah, Most High.

The second type of ‘*uboodiyyah* is the *general* one in which all creatures in the heavens and in the earth are subdued to Allaah’s sovereign Authority and Power; everything is subservient to His Will, and Authority; nothing occurs or ceases to occur except by His leave; His is the Kingdom and He disposes the affairs as He pleases. This type of ‘*uboodiyyah* is known as the ‘*uboodiyyah of qahr* (Subduing) and *mulk* (Sovereignty, Kingship, Possession, Mastership, etc.)

So, the part of the *aayah* signifying “*You do we worship*” asserts the adherence to the four principles of the ‘*uboodiyyah*:

1. The sayings of the heart,
2. The actions of the heart,
3. The sayings of the tongue, and
4. The actions of the limbs.

The other part, “*You Alone do we seek for Help,*” stresses the fact that the believer must ask Allaah alone to help him establish the ‘*uboodiyyah* and succeed in executing all what it requires.  

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This is a journey that was taken by Prophets and Messengers before you. Those who take by the path of the Prophets magnify the *tawheed* of Allaah and His House. There are those, however, who come to perform *hajj* and their hearts are attached to other than Allaah. They invoke the dead and the righteous, whether present or absent. This is the opposite of *tawheed*; it is *shirk* no matter what they call it because it is setting up rivals besides Allaah. So, free your intention from any kind of devotion to other than Allaah. Repent and come with a sincere heart submitting to Allaah remembering what Ibraaheem and his son Ismaa’eeel said when they were raising the foundations of Allaah’s House, the *ka’bah*:

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رَبِّنَا وَأَجْعَلْنَا مُسْلِمِينَ لْهُ وَمِن ذَرُّوْتِنَا أَمْثَالَ مُسْلِمِينَ لَهُ وَأَرَيْنَا مَتَاسِكَنَا وَنَسْأَبْ عَلَيْنَا إِذْ أَدْتَ أَنتَ الْمَوَاتِ الْرَّحْيَمَ
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“O our *Rabb*! Accept from us and make us submit to You in Islaam and show us our *manaasik* [all the rite of *hajj*] and accept our repentance.” (Qur’aan 2:128).

2. You are set to depart and you may or may not return to your home. Make this journey to Allaah’s House as Allaah wants it. Think of the next journey that is surely coming, the one that leads to the meeting of Allaah, Most High. This raises questions like: What did I prepare for that Day? Am I following Allaah’s Commands? Am I a follower of the *sunnah* of Muhammad ﷺ? Do I really know of Allaah? Am I a believer that Allaah is above the seven heavens over His ‘*arsh* as He has stated in His Book and as His Messengers have asserted? Am I a believer that Allaah has a true Face that suits His Majesty as He has affirmed in the Qur’aan and as has been affirmed by His Prophet Muhammad ﷺ? Am I believer in all of Allaah’s Names, Attributes and Actions which He has affirmed in His Book and by His Messengers? Or do I just take and accept by my doubt, rejecting, or distorting the meanings of Allaah’s Attributes and Actions?

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7 Through what is called figurative interpretation of His Attributes.
And invoke not any other ilaah [god] along with Allaah, la ilaaha ilaa huwa [none has the right to be worshipped but He], everything will perish save His Face. His is the Decision, and to Him [all] shall be returned. (Qur’aan 28:88).

3. Know, may Allaah’s Mercy be upon you, that when you reach the meeqaat there is another meeqaat that is still to come. It is the meeqat (appointed meeting) on the Day of Resurrection:

قُلْ إِنَّ الْأُولِينَ وَالْآخِرينَ ﷺ لَأَصْلُوْنَ إِلَيْهِ مَا مَعَهُمُ الْمَعْلُومُ

Say [O Muhammmad ﷺ]: “[Yes] verily, those of old, and those of later times. All will surely be gathered together for an appointed Meeting of a known Day. (Qur’aan 57: 49-50).

4. When you start saying the talbiyah remember the Command of Allaah ﷺ to Prophet Ibraaheem ﷺ:

وَأَنَّ فِي الْثَّامِنِ بِالْحَجِّ يَدْخُلُونَ رِجَالًا وَعَلَّمُ كَلِّ صَابِرٍ يَدْخُلُونَ مِنِّكَ ﷺ

And proclaim to mankind the hajj. They will come to you on foot and on every lean camel; they will come from deep and distant [wide] mountain highways [to perform hajj]. (Qur’aan 22:27).

The talbiyah you make is in response to Prophet Ibraaheem’s proclamation to visit Allaah’s house of worship. Allaah is Most Great.

5. Upon entering Makkah remember that you are in the Secure Sanctuary:
Have We not established for them a secure sanctuary [Makkah], to which are brought fruits of all kinds, –a provision from Ourselves, but most of them know not. (Qur’aan 28:57).

Let one commit himself to repentance, having a good opinion of Allaah, hoping that Allaah will grant him security from His Punishment.

6. You will enter one of the gates of al-masjid al-haraam. Then there you are before the magnificent House of Allaah, Most High, and the ka’bah. Now you see what you hoped to see for a long time. Thank Allaah for making this possible and hope that He will grant you the greatest reward of seeing His Majestic Face on the Day of Resurrection. This thankfulness is not just in saying “alhamdu-lillaah,” but also by obeying Allaah while on hajj and for the rest of your life.

7. You start your tawaaf knowing that it is a great time for magnifying Allaah the Exalted. Remember Him by His Names, Attributes, and Actions. Also while in tawaaf try to reflect upon the time when Prophet Muhammad was prevented from doing the same thing you are doing today. Then think about what he did in clearing out the site from the symbols signifying worship to other than Allaah! All idols were demolished. Busy yourself with du’aa. Ask Allaah, the Most Great, to make you hold to the correct belief and Path of the salaf and make you die on it. Ask Allaah to save you from all forms of shirk and bid’ah.

8. While in sa’ye, contemplate on Haajar, the mother of Ismaa’eel, when she asked her husband Ibraaheem: “Did Allaah order you to do this (leaving her and her baby Ismaa’eel in Makkah)?” He said: “Yes.” Her great response was: “Then He (Allaah) will not neglect us!” Think about this great dependence upon Allaah when you are in the sa’ye walking the same path which Haajar took in search for water and for the means of life around the mounts of safaa and marwah. Think about her endurance, perseverance and trust in Allaah. The sa’ye exemplifies the strong belief that we are in need for the One Who Sustains and Provides: Allaah, the Exalted.
Think about Ibraaheem’s invocation on his way homeward to Palestine:

وُسِئِلْنَا إِنَّكَ مِنْ ذُرِّيَّتِيِّ بِصِيَامٍ ذِي رَّزْعٍ عَنْدَ بَيْتِكَ الْمُحْرَمَ
رَبِّنَا لِتَقَيَّمَا الْصَّلَاةَ فَأَجْعَلْ أَفْقَهَةَ مِنْ آلدَّاكَ تَحْيَى إِلَيْهِمْ وَأَرْزُقُهُمْ مِنْ
الْقُرْرَاتِ لَعَلَّهُمْ يُشْكَرُونَ

O our Rabb! I have made some of my offspring to dwell in a valley with no cultivation, by Your Sacred House [the ka’bah at Makkah]; in order, O our Rabb, that they may offer prayers perfectly, so fill some hearts among men with love towards them, and [O Allaah] provide them with fruits so that they may give thanks. (Qur’aan 14:37).

Men and fruits came to Makkah from many places. Ibraaheem returned to visit and later to share with his son Ismaa’eel the noble task of raising the foundations of the ka’bah.

9. The standing on ‘arafaat is the hajj. The crowds should remind you of the Day of Resurrection. Humble yourself to Allaah, manifest your ‘uboodiyyah to Him Alone through du’aa and sincere intention and strong determination to free yourself from the sins of the past and to build up a commitment to rush for doing what is good. Think of becoming a better person when you return. Rid yourself of the false pride and showing off because it may ruin what you may gain on this day.

10. You gathered the pebbles and you are about to embark on stoning the jamaraat. This is an act of obedience and remembrance of Allaah, Most Magnificent. The Prophet ﷺ said:

"إِذَا رَمَيْتُ الْجِمَارَ كَانَ لُكْ نُورًا يَوْمَ الْقِيَامَةُ"

“When you cast the small pebbles (i.e. at the jamaraat), it will be a light for you on the Day of Resurrection.”

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8 Reported by Al-Bazzaar in his zawaa’id (p. 113) on the authority of Ibn ‘Abbaas ﷺ. Al-Haafith Ibn Hajar reported that its isnaad is hasan. This hadeeth is reported by Shayekh Al-Albaani in silsilat al-ahaadeeth as-saheehah, V.6, hadeeth #2515.
11. When performing the sacrifice remember the saying of Allaah, the Most High:

\[
\text{لَن يَنَالُ اللَّهُ ۡمَنْ خَوَّدَهَا وَلَا دَمَّرَهَا وَلَدَيْكَ يَنَالُهُ الْكَفْرُ بِمْنَكَمُ}
\]

It is neither their meat nor their blood that reaches Allaah, but it is your devotion that reaches Him. (Qur’aan 22:37).

12. When you have completed your hajj, do not think that the remembrance of Allaah has ended. Listen to what Allaah ﷻ says:

\[
\text{فَإِذَا قَضَيْتُم مَّنْدِيْسًا ۡكَمُ فَآَثِرُوا ۡلَهُ كَذِكْرِ ۡكَمْ أَبَأَءُكُمْ وَآُمْ كَمْ أَلْمَدُّ ذُكْرَىً}
\]

So when you have accomplished your manaasik [i.e. the rites of hajj] remember Allaah as you remember your forefathers or with a far more remembrance. (Qur’aan 2:200).

**Special note:** If you intend to go Madeenah then the objective of your visit should be according to the sunnah and not bid’ah. Your intention is to set on a journey to visit the Prophet’s mosque and not his grave. When you reach the mosque and you pray upon entering then you may go to the grave and say, “As-salaamu ‘alayka ayyuhan-nabiyy.” The same salaam is also mentioned when you pass by Abu Bakr and ‘Umar (رضي الله عنهما) without innovations like:

1. Visiting the grave of the Prophet ﷺ before praying in the mosque.
2. Making du’aa facing the grave.

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9 The position of the scholars regarding visiting the gravesites by women can be summarized as follows:
(a) Disliked but not unlawful,
(b) Allowable, if done infrequently. If a woman is known as being unable to behave herself within the limits of sharee’ah at a gravesite, then she should be prevented from visiting the graves.
(c) Forbidden, and
(d) A grave sin.
Many scholars state that women visiting the Prophet’s mosque may pronounce the salaam upon the Prophet ﷺ away from the gravesite since it is confirmed by many ahaadeeth that the salaam is related to the Prophet ﷺ wherever the person may be. The Prophet ﷺ is in a state of barzakh (a state of existence that begins with death and lasts until the Day of Resurrection), the nature of which is only known to Allaah, Most High. [See ash-mharhul mumti’, V.5, pp.475-478].
3. Seeking nearness to Allaah by means of the Prophet ﷺ. This is a prohibited form of tawassul.

4. Seeking intercession from the Prophet ﷺ.

5. Placing the hands upon the grills around the room containing the Prophet’s grave to seek blessings, etc.¹⁰

Remember the Prophet’s ﷺ sayings:

"WA LATJULWAA QUBRI EIDAA...
Do not make my grave an ‘eed (place of celebration)...
"

"AL-‘EN ALLAH AL-BIHUDAAN AL-NCSARIYYAA LATJULWAA QUBRIQAN ABNIAAHiM MASAJID"

"May Allaah’s curse be on the Jews and Christians for taking the graves of their Prophets as places of worship."

"AN MEN KAN BILKAM KANAA LATJULWAA QUBRI MASAJID, AL-‘AAALAA WAA LATJULWAA QUBRI MASAJID, FAANNAAHiM UYNA.

"Those before you took the graves of their Prophets as places of worship. Do not take graves as places of worship for verily I forbid you to do so.”¹³

13. The journey is not meant to gain any material reward. It is a selfless sacrifice solely for Allaah, Most Majestic. It demands true love and fear of Him. It should be performed with full consciousness of one’s heart, with full humility and submission to Allaah. It should not be thought of as a tourist-type excursion or be performed as mere physical rites. It develops sincerity, piety, humility, self-control, sacrifice, and true knowledge of the meaning of submission and obedience to Allaah, Most High. It helps the pilgrim to be a better person who is devoted to Allaah in every aspect of his life.

¹⁰ Refer to Shayekh Al-Albaani’s book manaasik al-hajj wal ‘umrah for more details.
¹¹ Collected by Abu Daawood, [sunan abee daawood (English Translation), V.2, pp. 542-543, hadeeth #2037], and Ahmad (2:367). Shayekh Al-Albaani stated that its isnaad (chain of narrators) is hasan (correct). [See tahtheer as-saajid min ittikhaathil quboor masaajid by Shayekh Muhammad Naasirud-Deen Al-Albaani (4th edition), [Beirut: al-maktab al-islaami, 1403/1983], p.97]
¹² Collected by Al-Bukhaari [saheeh al-bukhaari (Arabic/English), V.2, p.232, hadeeth #414], and Muslim [saheeh muslim (English trans.), V.1, p.268, hadeeth #1074], Abu Daawood, At-Timithhee, An-Nassaa’ai, and Ibn Maajah.
¹³ Saheeh muslim, (English trans.), V.1, p. 269, hadeeth #1083.
The Muslim should:
1. Purify his creed (‘aqeedah) from any aspects of shirk, greater or lesser, as shirk destroys one’s deeds.
2. Devote his hajj purely and sincerely for Allaah.
3. Sincerely repent for all of his sins.
4. Acquire knowledge about hajj and its rites.
5. Use halaal (lawful) means to support this great journey, taking what he will require (i.e. not begging while on hajj to meet his needs.)
6. Record all of his debts and include them in his Islamic Will.
7. Relieve himself from any kind of injustice which he may have inflicted upon others.
8. Secure the needs of his family members whom he leaves home.
9. Accompany the knowledgeable and righteous Muslims and stay away from the mubtadi ’ah (innovators in deen).
10. Perform slaat on time and as prescribed during the journey and in the hajj period.
11. Safeguard his tongue from backbiting, arguing, complaining, etc.
12. Keep his beard and not shave it for hajj or for any other reason, as this is prohibited.
13. Remember that it is unlawful for men to wear gold (rings included).
The Muslim’s *Hajj* is Valid When the Following Pillars of *Hajj* are Performed

1. *Ihraam* (intention) of performing the rituals at anyone of the five *meeqats* (appointed boundaries). This is known as the *state* of *ihraam*.

2. *Wuqoof* (standing) on ‘*arafaat*.

3. *Tawaaf*: Walking seven times around the *ka’bah*.

4. *Sa’yee*: The walk made between Mount *safaa* and Mount *marwah*, a total of 7 one-way trips, beginning at *safaa*.

Missing any of these pillars, whether intentionally or unintentionally, invalidates ones *hajj*. 
1. **Ihraam** (putting on the clothing of *ihraam*).

2. **Wuqoof** on 'arafat until the sun sets.

3. Staying one night at Muzdalifah.

4. Staying in Mina during the days and nights of *tashreeq*: the 11th and 12th of *thul hijjah* (for those leaving before the sun sets on the 12th day) and the 13th for those remaining.

5. Stoning the *jamarat* (with pebbles).

6. Shaving or clipping the hair.

7. Farewell *tawaaf* (except for menstruating women).

According to many scholars, if any of the above actions is missed, the person should make up for that by offering an animal as *fidyah* (compensation): An animal is sacrificed and distributed to the needy of the *haram*.\(^{(14)}\)

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\(^{(14)}\) This is based upon the saying of Ibn ‘Abbaas رضي الله عنهما: “A person who forgets an act of the rituals (of *hajj*) or intentionally abandons it, let him shed the blood of (a sacrificial animal).” Other scholars indicate that this is an *ijtihaad* (a scholarly opinion) on the part of Ibn ‘Abbaas رضي الله عنهما since there is no authentic report that the Prophet ﷺ actually ordered such compensation, and Allaah knows best.

Ash-Shayekh Muhammad bin Saalih Al-’Uthaymeen holds the opinion that if the person violating an obligatory ritual is unable to compensate by slaughtering a sacrificial animal, then he (or she) should sincerely repent and ask Allaah for forgiveness and there is no fasting upon him (her).
**Mahthoorat Al-Ihraam**  
*(Prohibited Acts During Ihraam)*

1. Clipping or shaving the hair.\(^{15}\)
2. Clipping one's nails.
3. Wearing stitched cloth (for males).
4. Perfuming after *ihraam*.\(^{16}\)
5. Males directly covering their heads.
7. Sexual advances towards one’s spouse.
8. Deliberate sexual intercourse.\(^{18}\)
9. Hunting wild animals.\(^{19}\)

There is no expiation if what is prohibited in the state of *ihraam* is done out of ignorance, forgetfulness, or against one’s will.

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\(^{15}\) If the pilgrim shaves his hair because of ailment in his (her) scalp then he (she) must compensate by doing one of three choices: (a) Three days of fasting, (b) offering an animal sacrifice (sheep or goat), or (c) feeding six (6) poor people.

\(^{16}\) This is always prohibited for women if the scent would reach non-*mahram* men. This applies to any scent, not just perfume.

\(^{17}\) It is a sinful act and the contract is invalid. The Prophet ﷺ said: “A Muhrim must not marry himself, nor arrange the marriage of another one, nor should he make the proposal of marriage.” Recorded by Muslim [saheeh muslim (English translation), V.2, hadeeth #3278]. However, there is no evidence that necessitates a *fidyah* upon finalizing a marriage contract in state of *ihraam*.

\(^{18}\) It is a sinful deed which invalidates the *hajj* if it takes place prior to the stoning of *jamaratul *‘aqabah* on the morning of Day 10. Both must repent, continue the rituals, make up the *hajj* in the next year without delay and offer an animal (camel or cow) as *fidyah*.

If the wife unwillingly yields to the intercourse then there is nothing upon her and her *hajj* continues to be valid.

If, on the other hand, the deliberate intercourse takes place after the stoning of the *‘aqabah* and prior to *tawaff al-ifaadah*, then according to the majority of the scholars, the *hajj* is not invalidated but a *fidyah* (one sheep or goat, or one-seventh of a camel or a cow) offering is a must. (See Shayekh Ibn ‘Uthaymeen’s *ash-sharhul muntii’ ‘ala aaadil mustaqni’* (1st edition), [Riyadh, Saudi Arabia: mu’assasat aasaam,1416Hj], pp.173-186, where authentic narrations from Ibn ‘Abbaas and Ibn ‘Umar ﷺ are detailed on pp.182-183).

\(^{19}\) Allaah ﷺ Says (what means): “O you who believe! Kill not game while you are in a state of *ihraam* [for *hajj* or *‘umrah*], and whosoever of you kills it intentionally, the penalty is an offering brought to the *ka’bah*, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *masaakeen* (poor persons), or its equivalent in *sawm* (fasting), that he may taste the heaviness (punishment) of his deed.” (Qur’aan 5:95).
The Prophet ﷺ said: “Ibraheem declared Makkah sacred and made supplication for its people; and I declare Al-Madeenah to be sacred as Ibraheem declared Makkah sacred...”

The following actions are forbidden in the haram sanctuary:

1. Game hunting, chasing (or disturbing) or molesting.
2. Cutting thorny bushes.
3. Cutting trees and vegetation (fresh grass).

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20 The Haram: “The forbidden” is the name of the sacred areas of the two cities of Makkah and Al-Madeenah. Certain things and functions are forbidden within its boundaries while being permitted elsewhere. The boundaries of the sacred area in Makkah are marked: 1) Tan’eeem, 6 Kilometers (Km.) to the North, 2) Adaat laban, 12 Km. to the South, 3) Al-ju’raanah, 16 Km. to the East, 4) Waadi nakhlah, 14Km North-East of the city, and 5) Formerly Al-hudaybiyah, 15 Km. to the West (on Ash-shmaysi road).

The sacred area in Al-Madeenah lies between the two mountains ‘aeer (south of the city) and thaur (a red mountain to the north of the city beyond the uhud mountain. (See Shayekh Saalih As-Sadlaan’s commentary on manhaj as-saalik by Muhammad Al-Bayumi Ad-Damanhuri (1st edition), [Riyadh, Saudi Arabia, daar balansyah, 1417Hj], pp.444-459).

21 An agreed upon hadeth. Contrary to what is stated by many Muslims as well as in the news media, there is no haram that is legally assigned to Al-Masjid Al-Aqsa or Masjid Ibraheem ﷺ in Al-Khaleel (Hebron), Palestine.

22 Evidence is mostly reported in Al-Bukhaari and Muslim. See saheeh al-bukhaari (Arabic/English) V.2, hadeeth #657 and V.3, hadeeth #59, 60, 91; saheeh muslim (English translation), V.2, hadeeth #3139-3144.

23 Although it is a sinful act, there is no prescribed penalty for game hunting in the haram territory of Al-Madeenah.

24 Except in Al-Madeenah where a man may take from the trees for the fodder of his camel. This has been reported by Abu Daawood in his sunan, hadeeth #2030 and 2031. Ash-Shayekh al-muhaddith (scholar of hadeeth and its fiqh) Muhammad Naasirud-Deen Al-Albaani graded hadeeth #2030 as authentic as in saheeh sunanabee daawood #2035. The Prophet ﷺ excluded one kind of grass (al-ithkir) from the forbidden list in the Makkah haram. This kind of grass is used by goldsmiths and as a protective layer in the roofs of houses built from mud. It is also inserted between mud blocks laid above the deceased in the grave. Some scholars permit taking from the grass of Al-Madeenah haram as well. They also state that what is grown or planted by humans is not unlawful to cut. [See Shayekh Muhammad Al-‘Uthaymeen’s ash-sharhul munti’ ‘ala zaadil mustaqni’, V.7, pp.250-260].
4. *Al-luqata* (dropped articles, an article found, more precisely “picked up”). The Prophet ﷺ stated that: “Things dropped (or fallen) in it (i.e. the *haram* territory) should not picked up except by the one who would announce it publicly.”

5. Carrying weapons.

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25 Agreed upon *hadeeth*.

26 Except in dire necessity. This is the position of a great number of scholars as Imaam An-Nawaawi ﷺ stated in his commentary on *saheeh muslim* (Arabic text). (See *saheeh muslim*, commentary by Imaam An-Nawawi (1st edition), [Riyadh, Saudi Arabia: daar al-muayed, 1414/1994], V.9, p.134, Chapter 83, #3294).
1. Tamattu' (Enjoyable hajj): ‘umrah and hajj are combined, but a separate ihraam (intention) is made for ‘umrah and a new ihraam is made for the hajj after completion of ‘umrah. The new ihraam is made on the 8th of thul-hijjah for performing the rites of hajj. Therefore, the pilgrim makes ihraam, tawaaf, sa’yee, and then clips his hair. After this, he leaves the state of ihraam, having completed ‘umrah. On the 8th day of the month, he makes ihraam (intention) for hajj and performs all of its rites.

2. Qiraan (Combination): ‘umrah and hajj are combined in one state of ihraam. At ihraam he intends hajj and ‘umrah (or ‘umrah first then intends hajj with it before starting the tawaaf of Arrival).

The pilgrim makes tawaaf and sa’yee. He must stay in his state of ihraam (if he carries a sacrificial animal with him) until he completes the hajj. If he did not carry a sacrificial animal he should change to hajj tamattu’ and come out of ihraam (clipping his hair). He may delay the first sa’yee and perform it later with tawaaf of ifaadah.

3. Ifraad (Isolated or Singular hajj): The person enters the state of ihraam with the intention of doing hajj only. He is required to make tawaaf al-qudoom (tawaaf upon arrival) and remains in ihraam till the end of hajj.

Stating A Condition: In case he fears that which may prevent him from performing hajj (e.g. illness, fear, etc.) he may state the condition which the Prophet ﷺ taught to his ummah, saying:

"اللَّهُمَّ مَحَلٌّ حِينَ يَحْبَسَنِي "

"O Allaah, my place is wherever you hold me up."28

27 Some scholars state that anyone who has not brought a sacrificial animal with him should leave the state of ihraam after performing the ‘umrah as in tamattu’. The Prophet ﷺ ordered the sahaabah to change to tamattu’ towards the end of his life, and when he was asked whether he had done that only for that year or forever, he ﷺ joined his fingers together and said: “The ‘umrah has entered into the hajj (i.e. as in tamattu’) until the Day of Resurrection--rather for ever and ever; rather for ever and ever.” (authentic narration collected by Abu Daawood). Other scholars take his order as a preference for tamattu’ over the other types of hajj.

28 An agreed upon hadeeth.
So, if he is prevented or becomes disabled, then there is no expiation due upon him and he may leave his state of *ihraam*. He has to repeat his *hajj* if it was his first (i.e. his obligatory *hajj*), otherwise he need not do so.
THE RITUALS OF HAJJ

The Pilgrim should do the following on the following Days of hajj in the month of thul hijjah:

Day 8: The Day of Talbiyah

1. Ihraam to perform hajj. It is recommended to bathe and oil oneself with scented perfume and to put on the two sheets of ihraam garments and a pair of stitched or unstitched sandals or footwear that does not cover the ankles if he does not find sandals or alike. The intention of ihraam (for making ‘umrah, hajj, or ‘umrah and hajj) is said by reciting the talbiyah: “Labbaika allaahumma bi hajjah wa ‘umrah” or “bi ‘umrah.” (“Here I am O Allaah I am answering Your Call, making hajj and ‘umrah” or “making ‘umrah”), as has preceded). The Pilgrim then begins the talbiyah of the Prophet ﷺ in a loud voice: Labbaika allaahumma labbaik-, labbaika laa shareeka laka labbaik, innal hamda wani’ mata laka wal mulk, laa shareeka lak.

2. The Pilgrim leaves to Minaa where he prays thuhr, ‘asr, maghrib, ishaa’, and fajr. The four-rak’ah prayers are shortened to two rak’ahs but the prayers are not combined.

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29 For men only, and unscented perfume in the case of women.
30 The Prophet ﷺ exposed his right shoulder and covered his left one during the seven rounds of tawaaf al-gudoom. This is known as idtibaa’. After this tawaaf, the pilgrim covers both shoulders. Women may put on any dress as long as it is loose, not beautified, does not imitate the dress of men and (or) that of the kufaar, not see-through, covers the whole body except face and hands (which she covers in the presence of non-mahram men). The belief that the woman’s dress must be white or green is an innovation (bid’ah).
31 He does not say anything like “I intend to make hajj and ‘umrah, or ‘umrah,...so make it easy for me. This is not the practice of the Prophet ﷺ and it is a bid’ah.
32 The Prophet ﷺ said: “Jibreel came to me and ordered me to order my companions and those with me to raise their voices with talbiyah. (See saheeh sunan abee daawood). The talbiyah is said aloud (women may say it in a low voice so that she is not heard by non-mahram men) but it is an innovation to say it as a group in one voice. If you see it done in this innovated manner by groups around you do not think that it is approved because no one is objecting!
Day 9: Going to 'Arafat

1. After sunrise, the pilgrim while making talbiyah leaves for 'arafaat where combined and shortened thurh and 'asr prayers should be performed in the time of thuhr.\(^{33}\)

2. Wuqoof starts after the sun passes its zenith and after performing the thuhr and 'asr prayers. All of 'arafaat is a wuqoof area except for the plain of 'aranah.

3. While on 'arafaat, the Muslim should do his best in remembrance of Allaah (making thikr), asking forgiveness, and making du’aa.

4. After sunset, the pilgrim leaves with calmness and tranquility for Muzdalifah and prays maghrib and ishaa' delayed, combined (with one athaan and two iqaamahs), and shortened.\(^{34}\) The Muslim stays the night at Muzdalifah until fajr. The weak, old, and the disabled may leave Muzdalifah to Minaa after midnight. It is better, however, if they stay till fajr.

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\(^{33}\) The two prayers are combined with one athaan and two iqaamahs (one for each prayer).

\(^{34}\) Note that the pebbles for stoning may be collected here, on the way to Minaa, or in Minaa. The prayers should not be delayed in Muzdalifah for this purpose. Washing the pebbles is an innovation (bid’ah).
1. The pilgrim performs *fajr* prayer in Muzdalifah and abundantly remembers Allaah and invokes upon Him ﷽. The Muslim collects seven pebbles (the size of chickpeas) while in Muzdalifah, or on his way to Minaa, or in Minaa.

2. While in Minaa, the following should be performed:

(a) Stoning of *jamaratul 'aqaba* (closest to Makkah) with seven small stones saying *takbeer* (“Allaahu Akbar”) with each throw.

(b) *Thabh* (Slaughtering) the Sacrifice for those making *hajj* of *tamattu’* or *qiraan*, after sunrise and in Minaa, Makkah, or any place in the *haram*. The Muslim may eat from this meat and should give from it to the poor.

(c) Clips or shaves (shaving is better) his head
The woman takes off the size of a finger-tip (half inch) of hair from each of her braids. Following these acts (Stoning, sacrifice, and shaving [or clipping]), the pilgrim is in his first state of *tahallul* (leaving *ihraam*) called *at-tahallul al-awwal*, whereby every lawful thing is permissible for him except sexual intercourse with his wife.

(d) The pilgrim goes down to Makkah to perform *tawaaf al-ifaadah*, which is the *tawaaf* of *hajj*. It is permissible to delay this *tawaaf* and perform it during the days of *tashreeq* or after. According to some scholars, it may also be combined with *tawaaf al-wadaa’*, i.e. performing one *tawaaf* (seven circuits around the *ka’bah*) for both purposes.

(e) The above *tawaaf* is followed by *sa’yee* for those who intended the *tamattu’ hajj* or those performing either one of the two other types of *hajj* (*qiraan* and *ifraad*) and who did not perform the *sa’yee* when they performed their *tawaaf* of *arrival*.

(f) The pilgrim then goes to Minaa to stay the 11th and the 12th nights, shortening prayers but not combining them.
Days 11 & 12: Stoning The Jamaraat

**Day 11**

After the sun passes its zenith, the pilgrims stone the three jamaraat, each with seven stones, saying takbeer with each throw. Following the stoning of the small and middle jamaraat (only), the pilgrim faces the qiblah and makes du’aa.

**Day 12**

1. The pilgrim stones the three jamaraat in the same manner as on Day 11. The pilgrims may then leave Minaa before sunset, or they may stay in Minaa the night of Day 13 (and this better), and perform the stoning of the jamaraat on the 13th day as above.

2. Those who want to leave to their home towns or countries may do so after performing the Farewell tawaff. Women going having their menses or nifaass (discharge after child-birth) are excused from the Farewell tawaff.
REMININDERS

1. *Salaat* (prayers) in Minaa, from ‘*eed* Day (Day 10) until Day 13, must be shortened (except *maghrib* and *fajr*) and performed in their prescribed times (i.e. not combined).

2. Climbing Mount ‘*arafaat* and fasting the Day of ‘*arafaat* by the pilgrims are not from the *sunnah* of the Prophet ﷺ.

3. An animal sacrifice\(^{35}\) is a duty on the one who performs *tamattu’* or *qiraan hajj* and it is offered on the ‘*eed* Day or during the following three Days of *tashreeq*.

4. The best supplication offered on the Day of ‘*arafaat* is that of the Prophet Muhammad ﷺ:

   لا إِلَهَ إِلَّا اللَّهُ وَحدَّهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلْكُ وَلَهُ الْحَمْدُ وَهُوَ أَلْبَاسُ هُدْيٍ

   Laa ilaaha illallaahu wahdahu laa shareeka lah, lahuul-mulku walahuul-hamdu wahuwa ‘ala kulli shay-in qadeer (There is no true God worthy of being worshipped except Allaah, alone, without any partners, to Him belongs the Kingdom, and all-praise is due to Him, and He is able to do all things).

5. The pilgrim must not perform any special prayer for *ihraam* or upon his entrance to the Holy Mosque in Makkah, where he is supposed to immediately start his *tawaaf al-qudoom*.

6. The pilgrim must remember Allaah, praise Him, and make *du’aa* while in *tawaaf*, *sa’yee, ‘arafaat*, Minaa, Muzdalifah and while on *hajj*, without innovations.

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\(^{35}\) A sheep or a goat may be sacrificed by a pilgrim or on his behalf, whereas a cow or a camel may be shared by seven (7) persons.
The Prophet ﷺ said:

"والحج المبرور ليس له جزاء إلا الجنة"

“The reward for a Hajj Mabroor is nothing less than Paradise.”

May Allaah enable us to perform a hajj mabroor and admit us to al-jannah by His Grace. May Allaah accept our hajj. May His salaah and salaam be upon Prophet Muhammad, his family, the sahabah and those who follow their righteous path.

Prepared by: Saleh As-Saleh.

May Allaah forgive him, his parents, his family and all Muslims. I ask Him ﷻ to reward all of those who shared in reviewing this material. Al-hamdulillaah, their insight and suggestions were very helpful.

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Alhamdulillaah, was-salaatu was-salaamu ‘ala-rassulillilaah.

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Some References:
The Books on hajj and ‘umrah by:
- Shayekh ‘Abdul Azeez Bin Baaz.
- Shayekh Muhammad Naasirud-Deen Al-Albaani.
- Shayekh Muhammad Bin Saalih Al-‘Uthaymeen.
- Dr. ‘Abdullaah At-Taiyaar.

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36 Mabroor: Free from sins, transforming the status of the person such that his state after performing the hajj is better than that before it. Such level of hajj is attainable, by Allaah’s Leave, with piety and uprightness according to the sunnah of the Prophet ﷺ. It is, therefore, rewarded by Allaah, Most High.

37 An agreed upon hadeeth.
بسم الله الرحمن الرحيم

ن ألفت انتباه الإخوة المسلمين أن كتاب دليل الحج والعمرة، تأليف أنيس و داود ماثيوز يحتوي دعوة شركية ومخالفات عقدية ومنهجية خطيرة تخالف عقيدة التوحيد والابتعاد الصحيح للسنة.

We would like to warn the Muslims that the book entitled “A Guide for Hajj and ‘Umrah” by Anis and Daud Matthews contains a call for Shirk through which people will be encouraged to seek help and aid from the Prophet ﷺ by calling upon people to travel to visit his grave and call upon him there! It contains numerous bida’ and corrupt concepts like, “the night of Muzdalifah is one thousand times better than the night of lailat al-qadr;” and many more practices.

Saleh As-Saleh