

Hajj

In the light of the Qur'an and the Saheeh Hadith

(3rd EDITION)

Compiled by Brother Zaid Patel, partially adapted
from the book "Rites of Hajj and Umrah" by Shaykh
Albani.

Course developed by:

Islamic Information Center

Andheri Bakery Compound, Near Station Jama Masjid, Andheri (W), Mumbai 400058.
+912232902489 / 64269999. Web: www.islamsmessage.com and www.naseeha.tv
mail: islamsmessage@gmail.com

Course conducted by:



K A L E M A H

Kalema Islamic Center, Dubai

Stage 1 On whom is Hajj compulsory

1. On Whom is Hajj COMPULSORY?

Allah says in the Qur'an 3:97

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا
وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ

On whom is Hajj compulsory

1. Muslim
2. Reached Puberty
3. Sound Mind
4. Free (not slave)
5. One who has financial means
6. One is physically capable
7. Women who have a Mehram

"And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ

لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ

"Narrated Abu Huraira:

The Prophet ﷺ said, "It is not permissible for a woman who believes in Allah and the

Last Day to travel for one day and night except with a Mahram."

Bukhari 2:194 Kitab at Taqseer

2. Importance of Hajj and the virtues of going for Hajj

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ

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

Narrated Abu Huraira:

Allah's Messenger said, "(The performance of) 'Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise."

SAHEEH BUKHARI 3:1 BOOK OF UMRAH

3. Should one delay in going for Hajj?

عن الفضل قَالَ رَسُولُ اللَّهِ ﷺ

مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ فَإِنَّهُ قَدْ يَمْرُضُ الْمَرِيضُ وَتَضِلُّ الضَّالَّةُ وَتَعْرِضُ الْحَاجَةُ

"The person who intends to do Hajj should hasten to do so because some disease can come upon him, his mount can get lost or some need can come upon him."

IBN MAJAH, MUSNAD AHMED, SAHEEH AL JAAMI (HASAN) 6004

4. Those who have been for Hajj before

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ

: قَالَ اللَّهُ : إِنَّ عَبْدًا صَحَّحْتُ لَهُ جِسْمَهُ وَوَسَّعْتُ عَلَيْهِ فِي الْمَعِيشَةِ يَمْضِي عَلَيْهِ خَمْسَةُ أَغْوَامٍ لَا يَفِدُ إِلَيَّ لِمَحْرُومٍ.

Narrated Abu Saeed al Khudree ؓ that the Prophet ﷺ said, Allah says, "Any of My slaves who is healthy and has the means and for five years did not visit my house, he is Mahroum (deprived)"

IBN HIBBAN, BAIHAQI, SAHEEH AT TARGEED 1166 (SAHEEH LI GAYRIHI)

عَنِ ابْنِ عَبَّاسٍ، أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ، سَأَلَ النَّبِيَّ ﷺ فَقَالَ:
يَا رَسُولَ اللَّهِ، الْحَجُّ فِي كُلِّ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً
قَالَ: «بَلْ مَرَّةً وَاحِدَةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ»

Ibn Abbas ؓ narrated that Aqra bin Habis ؓ asked the the Prophet ﷺ, "O Messenger of Allah ﷺ is the Hajj in every year or is it only once?"

The Prophet ﷺ said, "Rather Hajj is only once, anything more is voluntary."

ABU DAWOOD (KITAAB UL MANSIK) 1721 GRADED SAHEEH BY ALBANI IN SAHEEH ABU DAWOOD 1514

5. The Call from Allah

Allah says in the Qur'an in Surah al Hajj 22:27

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

"And proclaim to the people the Hajj [pilgrimage]; they will come to you on

foot and on every lean camel; they will come from every distant pass”

6. Hajj of a child

عَنْ ابْنِ عَبَّاسٍ قَالَ

رَفَعَتْ امْرَأَةٌ صَبِيًّا لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ أَلِهَذَا حَجٌّ قَالَ نَعَمْ وَلَكَ أَجْرٌ

Ibn Abbas رضي الله عنه reported:

“A woman lifted up her child and said: “O Messenger of Allah ﷺ, would the child be credited with having performed the Hajj? Thereupon he said: Yes, and there would be a reward for you.”

SAHEEH MUSLIM 3092 (KITAAB AL HAJJ)

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ

أَيُّمَا صَبِيٍّ حَجَّ ، ثُمَّ بَلَغَ الْحِنْثَ فَعَلَيْهِ أَنْ يَحُجَّ حَجَّةً أُخْرَى ،

Ibn Abbas رضي الله عنه narrated that the Messenger of Allah ﷺ said,

“Whichever child has done Hajj then reached the age of maturity then it compulsory on him to do another Hajj.”

BAIHAQI, SAHEEH AL JAAMI 2729 (SAHEEH)

7. Hajj on behalf of someone else

جَاءَتْ امْرَأَةٌ مِنْ خَثْعَمَ عَامَ حَجَّةِ الْوَدَاعِ،

قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي

شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ

فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ»

A woman from the tribe of Khath'am asked for the verdict of Allah's Messenger ﷺ (regarding something) during Hajjat-ul-Wada' while Al-Fadl bin 'Abbas was the companion-rider behind Allah's Messenger ﷺ.

She asked, "Allah's ordained obligation (i.e. compulsory Hajj) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the Hajj on his behalf?"

He said, "Yes."

SAHEEH BUKHARI 8:682 (KITABUL MAGAZI)

عَنْ ابْنِ عَبَّاسٍ

أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقُولُ لَبَّيْكَ عَنْ شُبْرُمَةَ
 قَالَ مَنْ شُبْرُمَةُ قَالَ أَخٌ لِي أَوْ قَرِيبٌ لِي
 قَالَ حَبَجْتَ عَنْ نَفْسِكَ قَالَ لَا
 قَالَ حُجَّ عَنْ نَفْسِكَ ثُمَّ حُجَّ عَنْ شُبْرُمَةَ

Narrated Abdullah ibn Abbas ؓ,

The Prophet ﷺ heard a man say: Labbayk on behalf of Shubrumah. He asked: Who is Shubrumah? He replied: A brother or relative of mine. He asked: Have you performed hajj on your own behalf? He said: No. He said: perform hajj on your own behalf, then perform it on behalf of Shubrumah.

ABU DAWOOD, BOOK OF MANASIK WAL HAJJ 1807, SAHEEH AL JAAMI 3128 (SAHEEH)



WARNING – WRONG ACTIONS

1. A man making agreement with a non-mahram woman who is about to make Hajj and has no mahram, that he will be for her as a mahram in the journey.
2. A woman taking a non-related man as her brother so that he can be a mahram for her - and then treating him as a mahram.
3. A woman traveling together with a group of trustworthy women - as they claim - without a mahram - and similarly traveling along with a man who is a mahram for one them - claiming that he is mahram for all of them!

Misunderstandings

1. Many people think that if a person has done Umrah in a year or during the Hajj months then he has to perform Hajj the same year. However this is not proven from any Saheeh Hadith, rather there is proof to the contrary.

Stage 2 Preparation

The Goal is to achieve Hajj e Mabroor and to come back like the day we were born (i.e. free from the burden of sins).

What stops a person from achieving Hajj e Mabroor? Among the things which stops a person from achieving Hajj e Mabroor are:

1. Shirk

Allah says in the Qur'an in Surah Az Zumar 39:65

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
لَئِنْ أَشْرَكَتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

"And it was already revealed to you and to those before you that if you should associate [anything] with Allah, then) surely (all) your deeds will become worthless, and you would surely be among the losers."

Allah has given the example of his own Prophet ﷺ that even if he was to commit Shirk, all his good deeds would have been rendered vain. Surely none of the Prophets of Allah will ever commit the sin of Shirk. But Allah has given their example for us to realise the danger of the sin of Shirk! Can we imagine the stature, the quality and the sincerity of the deeds of the Prophet ﷺ. However even deeds of such high stature will be rendered ineffective if the sin of Shirk is done!! If a person does Shirk even if he has tomes of good deeds they will all be rendered ineffective.

The example that we can consider is that of a person who types a document on a computer but does not save it. If the computer loses power all his effort is lost. Similarly all the deeds of the person who does Shirk are lost. If a person has Tawheed his deeds will get 'autosaved' for the hereafter.

Another example is that of a person who fills water all night in a drum to use in the morning. But the drum has a hole at the bottom, due to which the water drains away. When he comes to use the water, he realizes that nothing has collected. Similarly on the Day of Judgment the people who did Shirk will realize that their deeds have been lost. Will it not be sensible for the person to first close the hole at the bottom and then start collecting water? Similarly it is much more sensible for a person to learn correct Aqeedah before he starts doing deeds.

2. Ar-Riyaa – show off

The Prophet ﷺ said:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: أَنَا خَيْرُ شَرِيكَ،
فَمَنْ أَشْرَكَ مَعِيَ شَرِيكًا فَهُوَ لِشَرِيكِي،
يَا أَيُّهَا النَّاسُ أَخْلِصُوا أَعْمَالَكُمْ،
فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَا يَقْبَلُ مِنَ الْأَعْمَالِ إِلَّا مَا خَلَصَ لَهُ

"Indeed Allah -Blessed and High is He- says, 'I am better than all (whom you) associate. So whoever associates a partner with Me, then (the deed) is only for the partner (whom you have associated with me.) [i.e. Allah does not accept that deed at all]'

O Mankind! Be sincere in your deeds. Indeed Allah – the Blessed and Most High – does not accept deeds except those which are done sincerely for him."

[RECORDED IN AL-BAZZAR, BAIHAQI; AUTHENTICATED (SAHEEH-LI-GAIRIHI) BY ALBANI IN SAHEEH AT-TARGHEEB: 7]

3. Bidah

The Prophet صلى الله عليه وسلم said,

مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"Whoever innovates in our religion that which is not of it, then that will be rejected."

[NARRATED BY AISHA رَضِيَ اللَّهُ عَنْهَا SAHIH BUKHARI (BOOK OF PEACEMAKING) 3:861, SAHEEH MUSLIM, ABU DAWOOD, IBN MAJAH, SAHEEH AL JAAMI 5970]

4. Doing Haraam actions

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

Narrated Abu Huraira رَضِيَ اللَّهُ عَنْهُ:

The Prophet ﷺ said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife (during Ihram), and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew."

SAHEEH BUKHARI 2:596 BOOK OF HAJJ

5. Arguments and quarelling

Allah says in the Qur'an in Surah Al Baqarah 2:197

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

وَاتَّقُوا يَا أُولِي الْأَلْبَابِ

"Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of Ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah.

And fear Me, O you of understanding."



Did you learn the 6 teachings mentioned in this Ayah?

Things to do before Hajj

1. Tawbah – making yourself ready for the big change
2. Record your Debts, make arrangements for their payment if something happens to you
3. Write your will
4. Learn the correct method of offering Salah, every Salah there is a reward of 1,00,000 Salah in Masjid al Haram, hence every sunnah we miss in Salah we miss the sawab of the sunnah x 1,00,000
5. Learn the authentic method of offering Salatul Janaza, you will need to offer this many times while you are there (and earn the immense sawaab for that).
6. Make amends with people, leave with good relations.
7. Forgive people and empty your heart of all bad feelings. If we can't forgive people then, how do we expect Allah to forgive us.

Stage 3 Packing

Important and beneficial things to carry

Handbag

1. Separate smaller Handbag – will come handy while going to Mina for the main Hajj days
2. Pocket size Qur'an – with translation

3. Duaa book – Daily Duaas (like Fortress of a Muslim)
4. Duaa book – Duaas from the Qur'an and Saheeh Hadith
5. Compass
6. Shoe Bag with a string on top – for saving your footwear from getting lost
7. Authentic Hajj guide books

Main bag

1. Necessary Medicine
2. Scissors (for sisters to trim their hair while coming out of Ihraam)
3. Hajj Mat
4. Blow up pillow (if needed)
5. Bedsheets (for mina days) can even be used to create a partition in Hotel rooms at times
6. Nail cutter
7. Razor (for shaving hair of the head if needed – not beard!)
8. Some string for drying clothes (if needed)
9. Clips

What not to carry!

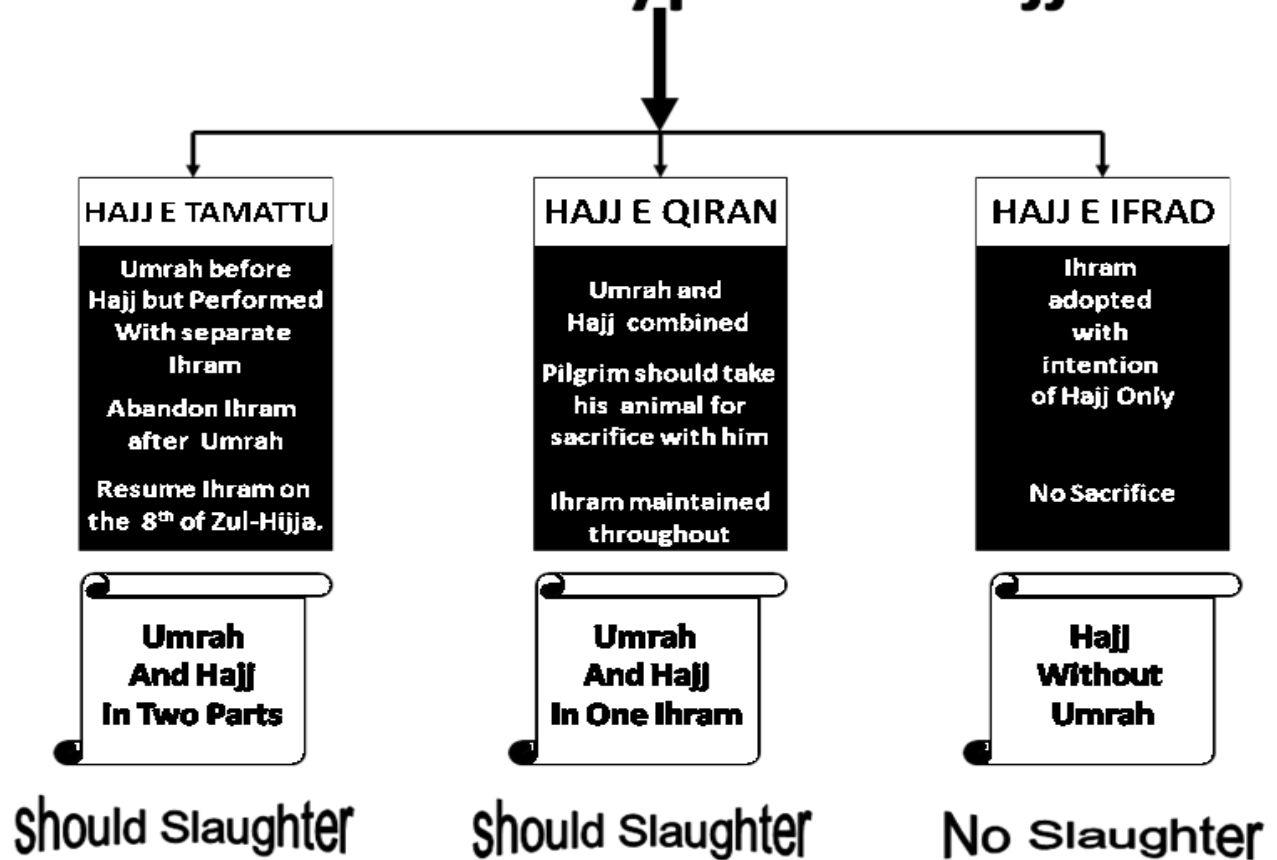
1. Too much luggage
 2. Inauthentic books
 3. Expensive jewellery
 4. Lots of clothes
 5. Too many children toys, if they are also travelling.
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Stage 4 Knowing the Types of Hajj

Do not confuse yourself for now, rather focus on the common method of Hajj, which is mostly applicable for most people – Hajj e Tamattu. The training in these notes are for Hajj e Tamattu for now, however towards the end the instructor can discuss the other methods of Hajj in the class.

1. Types of Hajj

Three Types of Hajj



2. Which method of Hajj is recommended?

About the Hajj of the Prophet ﷺ it is mentioned

إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ
 فَقَالَ لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ
 لَمْ أَسُقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً
 فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً

“And when it was his last running at al-Marwa he said: If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an 'Umra. So, he who among you has not the sacrificial animals with him should put off Ihram and treat it as an Umra.”

SAHEEH MUSLIM 2803 BOOK OF HAJJ

The Prophet's ﷺ wish was for something which was better (Tamattu) than what he was already doing (Qiraan)

Stage 5 Ihram

1. Before Ihram

1. It is mustaHabb for anyone going for Hajj or 'Umrah to take a ghusl (bath) for Ihraam - even if a woman is in her period or in after-birth confinement.
2. There is no special Salah for Ihraam, however if it is time for prayer before Ihraam, then he should pray and then put on Ihraam following the example of the Rasoolullah ﷺ who put on Ihraam after praying zuhr.
3. However if the meeqaat is Dhul Hulaifah - then it is mustahabb (recommended) for him to offer 2 Rakat Salah there, not for iHraam, but because of the place and its being blessed as given in the Hadith of Saheeh Bukhari.

2. During Ihram

Regarding Men's Ihram

The Prophet ﷺ said :

لَا يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ وَلَا الْعِمَامَةَ وَلَا السَّرَاوِيلَ وَلَا الْبُرُوسَ وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ وَلَا الْخُفَّيْنِ إِلَّا لِمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَإِنْ لَمْ يَجِدْهُمَا فَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ

"A Muhrim should not wear a shirt, a turban, trousers, hooded cloaks, a garment touched with (perfumes) of saffron or wars, or Khuffs except if one has no sandals in which case he should cut short the Khuffs below the ankles."

SAHIH BUKHARI 7:697 (BOOK OF DRESS)

1. Men should wear two pieces of unfitted clothes
2. Men should not wear fitted clothes like Kurta, Payjama, Pant, Shirt, etc.
3. Sandals or any footwear should not cover the ankle-bone.
4. He should not wear a cap or an 'imaamah (turban) or anything like that which fits onto and covers the head

5. He should not wear Under garments
6. They should make sure that the Ihram is of thick material and not transparent and not of the type which clings to the body when the body becomes sweaty. The Ihrams of towel material are normally thick enough.
7. He may put on the clothing of Ihraam before the meeqaat even in his own house. And this makes it easier for those making Hajj by aeroplane for whom it is not possible to put on ihram at the meeqaat - so it is permissible for them to embark on the plane in Ihraam clothes, however the intention for Ihram will be done at the Meeqaat.
8. It is prohibited to put perfume in the state of Ihram however before the intention of Ihram the Prophet ﷺ used to apply perfume on his body.

Regarding women's Ihram

The Prophet ﷺ said:

لَا تَنْتَقِبُ الْمَرْأَةُ الْمُحْرِمَةُ وَلَا تَلْبَسُ الْقَفَازِينَ

"The woman muHrim should not affix a face veil and should not wear gloves"

SAHEEH BUKHARI 3:64 , SAHEEH MUSLIM

1. Women should wear a complete Hijab while in the state of Ihraam.
2. There is no authentic hadith that the Ihram for women has to be white.
3. Women should not tie on the niqaab (face-veil). Rather she should let the Naqab fall from the top without tying on the face, even if the cloth touches the face.
4. Women should not wear gloves.

3. Permissible

1. Bathing even without need even if it involves rubbing the head - as it is authentically reported from the Prophet ﷺ in Bukhaaree and Muslim and others from the narration of Aboo Ayyoob ؓ.

ABU DAWOOD, IRWA AL GALEEL 1019, SAHIH ABU DAWOOD 1613

2. Scratching the head, even if some hair falls out as shown by the preceding hadith of Aboo Ayyoob.
3. Cupping/Blood-letting (iHtiJaam) even if some of the hair is shaved

off in the place required, as the Prophet ﷺ had it done on the center of his head while in Ihraam

4. Smelling sweet smelling plants and pulling off broken nails
5. Taking the shade of a tent, or upheld garment – or using the camel-litter in the old days or an umbrella or car - even sitting inside - these days.
6. Wearing a belt around the izaar and tying it when necessary, and wearing rings - as occurs in some narrations. And like it is wearing a watch or spectacles and money-pouch around the neck.

Allah says in the Qur'an in Surah Baqarah 2:185

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

"He (Allah) intends every facility for you, He does not want to put you into difficulties."

Other Prohibitions in Ihraam

These actions are PROHIBITED in Ihraam

1. Trimming nails
2. Using scented soap / tissue
3. Sexual relations
4. Fixing a marriage or even sending a proposal
5. A Man covering his head
6. Hunting animals or any prey (except the 5 obnoxious creatures)



WARNING – MISTAKES IN IHRAAM

1. Reading two Rakaats of Ihraam
2. Entering the state of Ihraam (not merely putting on the clothing) before the meeqaat.
3. Passing the Meeqaat without adopting Ihraam
4. Wearing the Ihraam at Jeddah and refusing to perform expiation
5. Men wearing Ihraam with buttons
6. Keeping the right shoulder uncovered at all times
7. Refusing to take keeping oneself clean by taking a bath or changing clothes while in Ihraam
8. Women insisting on wearing white clothes in Ihram
9. Women refusing to enter into Ihram while in their menses
10. Men wearing thin Ihraam fabrics which cling to their body when they

become sweaty

11. Men not being careful and letting their Ihram come much below the navel. Even though this is the Satar (portion compulsory to be covered) and it is compulsory for all men to cover it.
12. Women tying their naqaabs instead of letting the veil fall from the head, without tying even if it touches the face

Stage 6 Departure

These are general guidelines for any journey, the Hajj has not started yet.

1. Make provisions for those left behind while leaving
2. Give contact details of your Hotel etc for people to co-ordinate in case of emergencies.
3. Give good advice to those from your family who will be left behind.
4. Read the Duaa for those left behind

أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ

"I entrust you to Allah, the one with whom the entrusted is not lost."

NARRATED BY ABU HURAIRAH رَضِيَ اللَّهُ عَنْهُ FROM THE PROPHET ﷺ; IBN MAJAH, AUTHENTICATED (SAHEEH) BY ALBANI IN SAHEEH IBN MAJAH: 2278, AS-SAHEEHA: 16

5. Those left behind should give Duaa to the traveller

زَوَّدَكَ اللَّهُ التَّقْوَى وَغَفَرَ ذَنْبَكَ
وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ

"May Allah provide you with piety! And forgive you your sins. And give you abundance of good wherever you are."

NARRATED BY ANAS رَضِيَ اللَّهُ عَنْهُ FROM THE PROPHET ﷺ; TIRMIDHI¹: 768, HAAKIM, AUTHENTICATED (HASAN) BY ALBANI IN SAHEEH AL JAAMI 3579

¹ Aalim Islamic software

أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ

"I entrust to Allah your religion, what you are responsible for, and your final deeds."

NARRATED BY ABDULLAH AL-KHUTAMI ۞ FROM THE PROPHET ۞; ABU DAWOOD: 2595, AUTHENTICATED (SAHEEH) BY ALBANI IN SAHEEH ABU DAWOOD: 2266

6. Read the Duaa of travel after leaving

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى
وَمِنْ الْعَمَلِ مَا تَرْضَى
اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ
اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ
وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

"O Allah, we seek virtue and piety from you in this journey of ours and the actions which please you.

O Allah, lighten this journey of ours, and make its distance easy for us.

O Allah, you are (our) companion during the journey, and guardian of (our) family.

O Allah, I seek refuge with you from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return.

NARRATED BY ALI AL-AZDI رَضِيَ اللَّهُ عَنْهُ; RECORDED IN SAHEEH MUSLIM²: 3113 (THE BOOK OF PILGRIMAGE (KITAB AL-HAJJ))

7. Read the Duaa of sitting on a vehicle while sitting on a vehicle

الْحَمْدُ لِلَّهِ 3 times
اللَّهُ أَكْبَرُ 3 times
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ
وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

² All References from Saheeh Muslim are from the English translation by Abdul Hamid Siddiqi (4 volumes with continuous numbering) printed by Kitaab Bhavan also available on the internet at www.islamsmessage.com

"Glory be to Him Who has made this subservient to us, for we had not the strength, and to our Lord do we return."

QURAN 43:13-14. RECORDED AS THE PRACTICE OF THE PROPHET ﷺ IN SAHEEH MUSLIM³: 3113 (THE BOOK OF PILGRIMAGE (KITAB AL-HAJJ))

8. Do plenty of Duaa during your journey, specially do Duaa for Hajj e Mabrur

The Prophet ﷺ said,

ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ
دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ

"Three Duaas are answered, no doubt in their acceptance, the Duaa of the oppressed, the Duaa of the traveller, the Duaa of the parent for their child."

[NARRATED BY ABU HURAIRAH رَضِيَ اللَّهُ عَنْهُ; RECORDED IN MUSNAD AHMED, ADAB AL MUFRAD BY BUKHARI, ABU DAWOOD: 1531, TIRMIDHI, AUTHENTICATED (HASAN) BY ALBANI IN SAHEEH AL JAAMI 3031]

9. Do not waste time, do Dhikr.

10. Select good company as your close friends, even though good advice should be given to everyone.



WARNING – WRONG ACTIONS

These actions are not proven from the Qur'an and the Saheeh Hadith, hence we should avoid them.

1. Praying two ra'kahs when leaving for Hajj - reciting in the first Surat-ul-Kaafiroon and in the second Surat-ul-Ikhlaas, then after finishing saying : "O Allaah I have gone out for You and am heading towards You..." then reciting Ayat-ul-Kursi and Surat-ul-Ikhlaas, and the Last two surahs - and other things which occur in certain dua book.
2. Praying four ra'kahs before leaving.

³ All References from Saheeh Muslim are from the English translation by Abdul Hamid Siddiqi (4 volumes with continuous numbering) printed by Kitaab Bhavan also available on the internet at www.islamsmessage.com

3. Making Dhikr and Takbeer loudly upon the leaving or arrival of the pilgrims.
4. Giving adhaan upon departure of the pilgrims.
5. Conveying the covering for the Ka'bah and celebration upon clothing the Ka'bah.
6. Travelling in order to visit the graves of the Prophets and pious people.
7. The traveller's praying two ra'kahs every time he makes a halt and saying "O Allaah make my stop a blessed stop and You are the best of hosts."
8. The traveler's reciting every time he makes a stop Surat ul-Ikhlaas ten times, and Ayat ul-Kursi and the Ayah "WA MAA QADAROO LLAHA HAQQA QADRIHI" once.

Stage 7 Meeqaat



There are five places some distance from the Holy City of Makkah which pilgrims must not cross before they are in a state of Ihram if they intend to enter al Masjid al Haram for Umrah or Hajj. These points or stations are called Miqats. For map, see Location of Miqats

Dhu'l-Hulayfah: This miqat is about 9 kilometers from Madinah and about 450 kilometers from Makkah. Dhu'l-Hulayfah is the miqat for those who live in Madinah and for those who approach Makkah from that direction.

Juhfah: This miqat is about 190 kilometers to the northwest of Makkah.

This is the miqat for the people who come from the direction of Syria.

Qarn al-Manazil: This miqat is a hilly place about 90 kilometers to the east of Makkah. This is the miqat for the people of Nejd or for those coming from that direction. Also referred as "Sayl al Kabeer".

Dhat Irq: This miqat is about 85 kilometers towards the northeast side of Makkah. This is the miqat for the people of Iran, Iraq and for those coming from that direction.

Yalamlam: This miqat is a hilly area about 50 kilometers to the southeast of Makkah. This is the miqat for the people of Yemen and others coming from that direction. It is the miqat for many of the pilgrims who come by ship.

(source: Ministry of Hajj – KSA <http://www.hajinformation.com/main/e101.htm>)

Niyat and Talbiyah

The Below mentioned details are all for Tamattu Hajj

1. Before the Meeqaat comes he should stand facing the Qiblah, and say talbiyyah for `Umrah

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

Labbaik Allahumma biUmrah
"Here I am, O my Lord for Umrah"

and say:

اللَّهُمَّ هَذِهِ حَجَّةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةَ

Allaahumma haadhihi hajjah, laariyaa'a feehaa wa laa sum'ah
"O Allah this is a Hajj, there being no ostentation in it or hypocrisy."

AD DIYAA, SILSILAH AS SAHEEHAH 2617

2. And he should say the talbiyyah of the Prophet:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ، لَكَ
وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

labbaikallaahumma labbaika labbaika laa shareeka laka labbaika-innal
hamda wan na'mata laka wal mulka-la shareeka laka

(Here I am O Allah, here I am, there is no partner for You, here I am, Verily all praise for You, and every bounty is from You, and all dominion is Yours - You have no partner.)

3. And he also said: labbaika ilaahal haqq

كَانَ مِنْ تَلْبِيَةِ النَّبِيِّ ﷺ لَبَّيْكَ إِلَهَ الْحَقِّ

It is from the Talbiyah of the Prophet ﷺ that he said, "Here I am O God of Truth."

NASAI, IBN MAJAH, KHUZAIMAH, SILSILAH SAHEEHAH 2146

4. And it is better to stick to the talbiyyah of the Prophet, even though it is permissible to increase upon it - as the Prophet ﷺ approved of those who did so, saying:

لَبَّيْكَ ذَا الْمَعَارِجِ لَبَّيْكَ ذَا الْفَوَاضِلِ

"labbaika dhal ma'aarij, labbaika dhal fawaadil".

(of the Ways of Ascent, Here I am Owner of Excellence.) And Ibn `Umar used to also say:

IRWA AL GALEEL 4:202

لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ

"labbaika wa sa'daika wal khairu biyadaika war-raghabaa'u ilaika wal `amalu"

"Here I am and blessed by You, and all good is in Your Hands, and desire and action are directed towards You."

ABU DAWOOD, SAHEEH ABU DAWOOD 1597 (SAHEEH)

5. And the one saying the talbiyyah is ORDERED to raise his voice with it, as the Prophet ﷺ said:

أَتَانِي جِبْرِيلُ فَأَمَرَنِي أَنْ أَمُرَ أَصْحَابِي أَوْ مَنْ مَعِيَ أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ

"Jibreel came to me and ordered me to ordered my companions and those with me to raise their voices with talbiyyah."

ABU DAWOOD, TIRMIDHI, IBN MAJAH, NASAI, SAHEEH AL JAAMI 62 (SAHEEH)

And he ﷺ said:

أَفْضَلُ الْحَجِّ : الْعَجُّ وَالشَّجُّ

"The best Hajj is shouting out and spilling blood."

TIRMIDHI, MUSANNAF IBN ABI SHAIBAH, SAHEEH AL JAAMI 1101 (HASAN)

And he continually repeats the talbiyyah as it is

فَإِنَّهُ مِنْ شَعَائِرِ الْحَجِّ

"from the signs of Hajj"

AHMED, IBN MAJAH, SAHEEH AL JAAMI 67 (SAHEEH)

and because of the Prophet's saying:

مَا مِنْ مُلَبٍّ يُلَبِّي إِلَّا لَبَّى مَا عَنْ يَمِينِهِ وَشِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدَرٍ حَتَّى تَنْقَطِعَ
الْأَرْضُ مِنْ هَاهُنَا وَهَاهُنَا

"There is no one who makes talbiyyah except that whatever is on his right and left - trees and stones also make talbiyyah until the earth resounds from here and here - meaning - on his right and left."

TIRMIDHI, IBN MAJAH, SAHEEH AL JAAMI 5770 (SAHEEH)

6. Especially whenever he ascends a high place or descends a valley - according to the hadith which has preceded:

"It is as if I am looking at Musa - upon whom be peace - coming down from the mountain pass....loudly reciting talbiyyah"

And he may also recite along with it "La ilaaha illallaah" and talbiyyah according to the saying of Ibn Mas'ood may Allaah be pleased with him –

7. "I went out Rasoolullah ﷺ and he did not leave off the talbiyyah until he stoned Jamrat-ul' Aqabah - except when he mixed it with reciting talbiyyah? or "La ilaaha illallaah".



WARNING – MISTAKES IN TALBIYAH

1. Not doing the Talbiyah and indulging in idle talk.
2. Making Talbiyyah in a group in one voice.
3. Saying takbeer and 'tahleel' in place of the talbiyyah (when assuming iHraam).
4. Saying after talbiyyah "O Allaah I intend to make Hajj so make it easy for me and help me to perform its obligation and accept it from me. O Allaah I have intended to perform what You have made obligatory in Hajj so make me of those who have responded to You..." (Allaahumma innee ureedul Hajj fa yassirhu lee...)

Stage 8 From Meeqat to Masjid al Haraam

A. Makkah – Basic introduction

Allah says in the Qur'an in Surah 90:1

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

"I swear by this city, Makkah"

Allah says in the Qur'an in Surah At-Teen 95:3

وَهَذَا الْبَلَدِ الْأَمِينِ

"And [by] this secure city [Makkah]"

عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ، قَالَ النَّبِيُّ ﷺ

فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ،

وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ،

وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ،

فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ،

لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ،

وَلَا يَلْتَقِطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خِلَاهَا»،

قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ إِلَّا الْإِذْحَرَ فَإِنَّهُ لَقَيْنِهِمْ وَلَبِئُوتِهِمْ،

قَالَ: قَالَ: «إِلَّا الْإِذْحَرَ»

"Narrated Ibn 'Abbas رضي الله عنه :

"The Prophet ﷺ said, 'Allah has made Mecca, a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was

made legal for me (i.e. I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its luqata (fallen things) except by a person who would announce that (what he has found) publicly.' Al-'Abbas said, 'O Allah's Apostle! Except Al-Idhkhir (a kind of grass) (for it is used) by our goldsmiths and for our graves.' The Prophet ﷺ then said, 'Except Al-idhkhir.' "

SAHEEH BUKHARI 3:59 (BOOK OF PENALTY FOR HUNTING)

Prophet Muhammed ﷺ said,

وَاللّٰهُ اِنَّكَ لَخَيْرُ اَرْضِ اللّٰهِ، وَاَحَبُّ اَرْضِ اللّٰهِ اِلَى اللّٰهِ،
وَلَوْلَا اَنِّيْ اُخْرِجْتُ مِنْكَ مَا خَرَجْتُ

"By Allah, you are the best of the lands of Allah, and the most beloved of the lands of Allah. If it was not that I was removed from you, I would have never left."

TIRMIDHI 3925 (KITABU ABWAABIL MANAKIB, GRADED SAHEEH BY ALBANI IN SAHEEH AL JAAMI 7089)

Other names of makkah

There are many names for Makkah, such as Bakkah, Al-Bayt Al-`Atiq (the Ancient House), Al-Bayt Al-Haram (the Sacred House), Al-Balad Al-Amin (the City of Safety) and Al-Ma'mun (Security). Makkah's names include Umm Rahm (Mother of Mercy), Umm Al-Qura (Mother of the Towns), Salah, as well as others.

B. Masjidul Haraam Kaba – Basic Introduction

Allah says in the Qur'an in Surah Ale Imrn 3:96

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

"Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.

Bakkah means, 'it brings Buka' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do Buka next to it, meaning they gather around it.

TAFSEER IN KATHIR IN COMMENTARY OF 3:96

Allah says in the Qur'an in Surah Ale Imrn 3:97

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا

In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe.

“(the Maqam (station) of Ibrahim) When the building ﴿the Ka`bah﴾ was raised, Ibrahim stood on; the Maqam so that he could raise the walls higher, while his son Isma`il was handing the stones to him. We should mention that the Maqam used to be situated right next to the House. Later, and during his reign, `Umar bin Al-Khattab moved the Maqam farther to the east, so that those who go around the House in Tawaf are able to perform it easily, without disturbing those who pray next to the Maqam after finishing their Tawaf. Allah commanded us to pray next to the Maqaam in the Qur'an 2:125”

Mujahid said, "The impression of Ibrahim's feet remains on the Maqam as a clear sign."

Allah says in the Qur'an in Surah al Ankabut 29:65

وَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allah they disbelieve?

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

“So let them worship (Allah) the Lord of this House (the Ka`bah).”

Allah says in the Qur'an in Surah al Baqarah 2:125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى
وَعَهْدُنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

Stage 9 Entering the Masjid ul Haraam

1. The pilgrim is allowed to enter by any path as the Prophet ﷺ said:

عن جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

كُلُّ فِجَاجٍ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ

"All of the mountain passes of Makkah are a pathway and place for slaughter"

ABU DAWOOD (KITABUL MANASIK) GRADED SAHEEH IN SAHEEH AL JAAMI 4536

2. So when you enter the masjid do not forget to enter by the right foot, and say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

[بِسْمِ اللَّهِ، وَالصَّلَاةُ] [وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ]

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

aAAoothu billahil-AAathæem wabiwajhihil-kareem wasultanihil-qadeem minash-shaytanir-rajeem, [bismil-lah, wassalatu] [wassalamu AAala rasoolil-lah], allahumma iftah lee abwaba rahmatik.

'I take refuge with Allah, The Supreme and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, open the gates of Your mercy for me.'

3. When you see the Ka'bah raise your hands in Duaa, if you want to - as it is proven from Ibn `Abbaas.ﷺ
4. There is no du'aa established from the Prophet ﷺ at this point. So you may make du'aa with whatever words you want to. You can if you wish to also do the du'aa which is established from `Umar ؓ:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ

allaahumma anta salaamu wa minkas salaamu fahayyinaa rabbanaa bissalaam

BAIHAQI IN KUBRA 9483, GRADED HASAN BY ALBANI IN MANASIK AL HAJ WAL UMRAH

Going to the Hajr e Aswad

1. Then the pilgrim should go straight to the Black Stone and facing it make takbeer. And he may say 'Bismillah' before it - as it is authentically reported from Ibn 'Umar, although not from the Prophet.
2. Then he touches the Black Stone with his hand and kisses it also, and makes sajda upon it also - as Rasoolullah ﷺ did that, and 'Umar, and Ibn 'Abbaas.
3. If he is not able to kiss it then he touches it with his hand then kisses his hand.
4. Then if he cannot touch it he should make a sign towards it with his hand.
5. And he does that in every circuit.

Pushing people

1. And he should not push and crowd to get to it according to the Prophet's saying:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ يَا عُمَرُ إِنَّكَ رَجُلٌ قَوِيٌّ

لَا تُزَاحِمَ عَلَى الْحَجَرِ فَتُؤْذِيَ الضَّعِيفَ

إِنْ وَجَدْتَ خَلْوَةً فَاسْتَلِمَهُ وَإِلَّا فَاسْتَقْبِلْهُ فَهَلِّلْ وَكَبِّرْ

"O' Umar, you are a strong man, so do not harm the weak, and when you wish to touch it, then when it become free then touch it, and if not then face it and say takbeer."

AHMED 185, GRADED SAHEEH BY ALBANI IN MANASIK AL HAJ WAL UMRAH

Excellence of touching Al Hajr al Aswad and Rukne Yamani

1. And there is in touching the Black Stone a great excellence as the Prophet ﷺ said:

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

لَيُعَشِّنَ اللَّهُ الْحَجَرَ يَوْمَ الْقِيَامَةِ وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا
وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ بِهِ لِمَنْ اسْتَلَمَهُ بِحَقٍّ

"Allaah will raise up the Stone on the Day of Judgement, and will have two eyes with which it will see, and a tongue which it talks with, and it will give witness in favor of everyone who touched it in truth."

AHMED 2511, GRADED "SAHEEH ACCORDING TO THE CONDITION OF MUSLIM" BY SHOEBA ARNAUT IN HIS CHECKING OF MUSNAD AHMED 2643

And he said:

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ :

إِنَّ مَسْحَ الْحَجَرِ الْأَسْوَدِ وَالرُّكْنِ الْيَمَانِيِّ يَحُطِّانِ الْخَطَايَا حَطًّا

The Prophet ﷺ said,

"Touching the Black Stone and the Yemeni corner removes sins."

TABARANI IN KABEER 13257, GRADED SAHEEH IN SAHEEH AL JAAMI 2194

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ وَكَانَ أَشَدَّ بَيَاضًا مِنَ الشَّلَجِ
حَتَّى سَوَّدَتْهُ خَطَايَا أَهْلِ الشِّرْكِ

The Prophet ﷺ said,

"The Black Stone is from Paradise, and it used to be whiter than snow, but the sins of the idolaters turned it black."

AHMED 2659, GRADED SAHEEH LI GAYRIHI IN SAHEEH AT TARGHEEB 1146

2. And he touches the Yemeni corner with his hand each time he passes and does not kiss it, and if he is not able to touch it then he should not make any sign towards it with his hand at all.
3. And he does not touch the two shaami corners at all following the sunnah of the Prophet.⁴

⁴ Shaikh ul Islaam ibn Taimiyyah says: "As for the other parts of the House, and the Place of Ibraheem, and whatever is in the rest of the world mosques and their walls, and the graves of the prophets and good people - like the room of our Prophet, and cave of Ibraheem, and the place where our Prophet used to pray - and all other such places, and the rock at Jerusalem, then none of these are to be touched at all or kissed - by total agreement of the scholars. And as for tawaaf of these things - then it is one of the greatest and most forbidden bid'ahs - and he who takes that as part of his religion should be asked to repent - and if he refuses he killed (by Islamic state after establishing evidence on him)". And 'Abdur Razzaaq (no.8945) and AHmad and al-Baihaqi port from Ya'laa ibn Umayyah who said: "I made tawaaf with Umar ibn al-Khattaab (and in a narration: with 'Uthuzza) - may Allaah be pleased with him - so when I came to the corner of the Door I started to touch it so he said 'Have you not made tawaaf

Not touching the door and other walls

Narrated Salim bin 'Abdullah that his father (i.e. Abdullah bin Umar رضي الله عنه) said:

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ

لَمْ أَرِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَلِمُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانَيْنِ

"I have not seen the Prophet touching except the two Yemenite Corners (i.e. the ones facing Yemen)."

SAHEEH BUKHARI (KITABUL HAJJ) 2:678

عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ

طُفْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه فَلَمَّا كُنْتُ عِنْدَ الرُّكْنِ الَّذِي يَلِي الْبَابَ مِمَّا يَلِي الْحَجَرَ أَخَذْتُ بِيَدِهِ لِيَسْتَلِمَ فَقَالَ أَمَا طُفْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ بَلَى قَالَ فَهَلْ رَأَيْتَهُ يَسْتَلِمُهُ

قُلْتُ لَا قَالَ فَانْفُذْ عَنْكَ فَإِنَّ لَكَ فِي رَسُولِ اللَّهِ أُسْوَةً حَسَنَةً

Ya'laa ibn Umayyah who said: "I made tawaaf with Umar ibn ul-Khattaab رضي الله عنه (and in a narration: with Usman رضي الله عنه) so when I came to the corner of the Door I started to touch it

so he said 'Have you not made tawaaf with Rasoolullaah ﷺ?'

I said: Yes. He said: 'Then did you see him touch it?'

I said: No.

He said: 'Then do likewise for there is for you in Rasoolullah a good example'".

'ABDUR RAZZAAQ (NO.8945) AND AHMAD 245 AND AL-BAIHAQI, MENTIONED BY ALBANI IN MANASIK AL HAJJ WAL UMRAH

Multazim

1. And he may cling to the place between the corner and the Door - placing his chest and face and forearms upon this place.

كَانَ يَضَعُ صَدْرَهُ وَوَجْهَهُ وَذِرَاعَيْهِ وَكَفَّيْهِ بَيْنَ الرُّكْنِ وَالْبَابِ يَعْنِي فِي الطَّوَافِ

"The Prophet ﷺ used to the place his chest and face and forearms and

with Rasoolullaah?' I said: Yes. He said: 'Then did you see him touch it?' I said: No. He said: 'Then do likewise for there is for you in Rasoolullah a good example'".

palms between the corner and the door during Tawaaf"

ABU DAWOOD (KITABUL MANASIK), GRADED "SAHEEH ON THE BASIS OF THE SHWAHID" IN SILSILAH SAHEEHAH BY 2138⁵

قال ابن عباس : هذا الملتزم بين الركن والباب

Ibn 'Abbaas ؓ said: "This is the Multazam between the Corner and the Door."

SILSILAH SAHEEHAH BY 2138

Stage 10 Tawwaaf

1. Then he should begin making tawaaf around the Ka'bah - it being to his left - and he goes around past the Stone seven times - from the Stone to the Stone being one, wearing the Ihraam under his right armpit and over the left (called al-idtibaa') throughout the tawaaf.

Raml

2. And walking quickly and with boldness (ramal - a strong walk in which the shoulders are thrust forwards) in the first three, from the Stone to the Stone - then he walks normally in the rest.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ

قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ

فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَقَدْ وَهَنَهُمْ حُمَى يَشْرَبُ

فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ

وَلَمْ يَمْنَعَهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْقَاءَ عَلَيْهِمْ

Narrated Ibn Abbas ؓ:

When Allah's Apostle ﷺ and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So the Prophet ordered his companions to do Raml in the first three rounds of Tawaf of

⁵ This Hadith was earlier graded "Daeef" by Shaikh Albani in Daeef Abu Dawood 330, Later he graded it Saheeh on the basis of supporting evidences and also proof from a group of Sahaba that they used to act on it including Ibn Abbas ؓ.

the Ka'ba and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet ﷺ did not order them to do Ramal in all the rounds of Tawaf out of pity for them.

SAHEEH BUKHARI (KITAABUL HAJJ) 2:672

3. Even though today the same reason does not exist, still Ramal will be done as per the sunnah of the Prophet ﷺ and in it is a reminder of the early days of Islam.

Umar ؓ said,

لَا نَدْعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ

SUNAN ABU DAWOOD (KITABUL MANASIK), GRADED HASAN SAHEEH BY ALBANI IN SAHEEH ABU DAWOOD 1649

4. Ramal is only in the first Tawaaf of the Kaba whether it is the Tawaf of Umrah (as it is for the one doing Tamattu) or Tawaaf e Qudoom (as it is for the one doing Qiraan)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَّافَ الْأَوَّلَ
يَخْبُثُ ثَلَاثَةَ أَطْوَافٍ وَيَمْشِي أَرْبَعَةً

Narrated Ibn 'Umar ؓ:

When the Prophet ﷺ performed the Tawaf of the Ka'ba, he did Ramal during the first three rounds and in the last four rounds he used to walk."

SAHEEH BUKHARI (KITAABUL HAJJ) 2:685

5. The people of Makkah will not do Ramal, Ibn Umar ؓ is also reported to have the same position.

MUGHNI 5:222, NAYLUL AWTAAR 3:375

6. Women will also do Tawaaf with the men

قَالَ عَطَاءٌ

وَقَدْ طَافَ نِسَاءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ الرِّجَالِ

"The wives of the Prophet ﷺ did Tawaaf along side the men (meaning there was no segregation)"

SAHEEH BUKHARI (KITAB AL HAJJ) ARABIC REF 1513

7. And he should say between the two corners:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"O Allaah gives us good in this life, and good in the Hereafter and save us from the Punishment of the Fire."

Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar [Soorat-ul-Baqarah ayah 201]

ABU DAWUD, SAHEEH ABU DAWUD 1653 (SAHEEH)

8. And there is no particular dhikr for tawaaf - so he may read Qur'an or say any dhikr he pleases, according to the Prophet's saying :

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ
الطَّوْفُ بِالْبَيْتِ صَلَاةٌ وَلَكِنَّ اللَّهَ أَحَلَّ فِيهِ النُّطْقَ
فَمَنْ نَطَقَ فَلَا يَنْطِقُ إِلَّا بِخَيْرٍ

"Tawaaf around the House is Salah, except that Allah has allowed speech in it, so he who speaks then let him not say except, good things"

BAYHAQI 9571, TABARANI 10793, GRADED SAHEEH IN SAHEEH AL JAAMI 3954

and in a narration :

الطَّوْفُ بِالْبَيْتِ صَلَاةٌ فَأَقْلُوا مِنْ الْكَلَامِ

"Tawaaf around the House is prayer so let him limit his talk in it." ⁶

NASAI (KITABUL MANASIKIL HAJJ), GRADED SAHEEH IN ALBANI'S CHECKING OF NASAI 2922

9. And it is forbidden for a naked person or a menstruating woman to make tawaaf of the House, as he ﷺ said :

وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ

"A naked person may not make tawaaf of the House."

SAHEEH BUKHARI (KITABUL HAJJ), ARABICREF 1517

Majority of the scholars – covering the Satar (area to be covered) is a Shart (condition) for the correctness of the Tawaaf.

Abu Hanifa – it is not a Shart (condition)

And his ﷺ saying to 'Aa'ishah when she came to make 'Umrah in the final

⁶ Shaikh-ul-Islaam Ibn Taimiyyah said: "And there is no particular dhikr narrated from the Prophet, not by his order, or his saying, or by his teaching, rather he should make du'aa with any authentic du'aas - and the particular du'aas which many people mention like that for below the water-spout, etc. - there is no basis for them.

Hajj

قَالَ ﷺ أَفْعَلِي كَمَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي

“Do as anyone making Hajj does, except do not make tawaaf of the House until you become clean.”

SAHEEH BUKHARI 1540 (KITABUL HAJJ)

There is an Ijma that the woman in Menstruation should not do Tawaaf. –
Ameer Sanaani in Subulus Salaam 1/238

Wudhu during Tawaaf

10. It is narrated about the Prophet ﷺ

أَنَّهُ تَوَضَّأَ ثُمَّ طَافَ بِالْبَيْتِ

“He ﷺ did Wudhu then did Tawaaf of the House (Kaba)”

SAHEEH BUKHARI (KITABUL HAJJ) ARABIC 1533

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلُ الصَّلَاةِ

“Tawaaf around the house is like Salah.”

TIRMIDHI (KITABUL HAJJ) ARABIC 883, GRADED SAHEEH IN SAHEEH AL JAAMI 3955

There is a difference of opinion among scholars whether it is compulsory or not:
A Hanifa, Ibn Taymiyah, Albani, Siddique Hasan Khan – Not compulsory. They say that the conditions of Salah are not applied for Tawaaf
Ahmed, Maalik, Shafai, Shawkani – compulsory.



WARNING – MISTAKES IN TAWAAF

1. Reading a special Niyah for Tawaaf and Sae
2. Performing Tawaaf and Sae in large groups
3. Reciting loudly behind a group in Tawaaf and Sae
4. Kissing the Rukn al Yamani
5. Kissing, touching and rubbing the Maqaam e Ibrahim
6. Kissing, touching and rubbing the Shaami corner and the Iraqi corner and the other walls of the kaba
7. Raising up the hands when touching the Black Stone as they are raised

- at the beginning of prayer.
8. Crowding in order to kiss the Black Stone, and preceding the imams' saying salaam in order to do so.
 9. Reading special Duaas for each round, the first three rounds and the last four rounds.
 10. Reading special Duaas while touching the Black Stone
 11. Reading special Duaa in front of the door of the Ka'bah, under the water spout, the Iraaqi Corner, Maqaam e Ibrahim,
 12. Placing the right hand upon the left while making tawaaf.
 13. Doing Ramal (running) in all seven rounds and not in only first three
 14. Doing Ramal in Nafl Tawaaf or in Tawaaf al Ifadah
 15. Not doing Idtiba doing first Tawaaf

Stage 11 Two Rakats behind Maqaam e Ibrahim

1. So when he finishes the seventh round he should cover his right shoulder and moves to the Place of Ibrahim and recites:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Wattakhidhoo min-maqaami ibraaheema musalla [Soorat-ul-Baqarah ayah 125]

"And take the Maqaam e Abraham as a place of prayer."

2. And he should try to have the Maqaam e Ibraheem (Place of Abraham) between himself and the Ka'bah and then prays two rak'ahs. If the opportunity to pray with the Maqaam e Ibrahim in between him and the Kaba is not there then he should pray two rakats wherever he finds place.
3. And he should recite in it Surat-ul-Kaafiroon (Surah no 109) and Surat-Qul Huwallaahu Ahad (Surah Ikhlas, Surah no 112).

Stage 12 Zam Zam

Then after praying he goes to Zamzam and drinks thereof, and pours some of the water onto his head, as he said :

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ

"Zamzam water is for what it drunk for"

AHMED, IBN MAJAH, SAHEEH AL JAAMI 5502 (SAHEEH)

and he ﷺ said

إِنَّهَا مُبَارَكَةٌ إِنَّهَا طَعَامٌ طُعِمَ وَشِفَاءٌ سُقِمَ

"It is blessed and it is a food and a cure for illness"

BAYHAQI, TAYALISI, SAHEEH AL JAAMI 2435 (SAHEEH)

and

he ﷺ said :

خَيْرُ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ زَمْزَمَ فِيهِ طَعَامٌ مِنَ الطُّعْمِ وَشِفَاءٌ مِنَ السُّقْمِ

"The best water upon the face of the earth is Zamzam water, in it is nourishment and a cure from illness."

TABARANI, SAHEEH AL JAAMI 3322 (SAHEEH)

Return to the Black stone

Then he returned to the Black Stone, says takbeer and touches it - as before.

Stage 13 Saee

1. The he goes off for sa'ee between Safaa and Marwah (two small hills). And when he reaches the foot of Safaa he should read Allaah ta'ala's saying in Surah Baqarah 2:158

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Innas-safaa wal marwata min sha'aa'irillaahi faman hajjal baita 'awi` tamara

falaa janaaha 'alaihi an yattawwafa bihimaa wa man tatawwa'a khiran fa'innallaaha shaakirun 'aleemun

"Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them, and if any one obeys his own impulse to good, be sure that Allaah is He Who recognises and knows."

2. And he should say:

نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

Nabda'u bima bada'allaahu bihi

"We begin with what Allaah began with."

[MUSNAD AHMED 3: 4480, SAHEEH AL JAAMI 6745]

3. Then he begins with as-Safaa - climbing upon it until he can see the Ka'bah.

(It is not easy these days to see the Ka'bah except from certain points on as-Safa; it can be seen from the pillar which supports the second floor of the mosque, so he who is able to do so has attained the Sunnah, and if not then let him try his best and there is no harm.)

4. Then he faces the Ka'bah - and makes tauheed of Allaah and takbeer, saying :

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

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

Allaahu akbar allaahu akbar allaahu akbar - laa illaaha illallahu wahdau laa shareekalahu - lahul mul ku wa lahul hamdu - yuheetu wa yumeetu wa huwa 'alaa kulli shai'in qadeer - laa ilaaha illallahu wahdahu laa shareekalahu - anjaza wa'dahu wa nasara ' abdahu wa hazamal ahzaaba wahdahu

Saying that three times and making du'aa after each time.

5. Then he descends for sa'ee between Safaa and Marwah, as Rasoolullah ﷺ said :

اسْعَوْا فَإِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ السَّعْيَ

"Make sa'ee as Allah has prescribed sa'ee for you."

MUSNAD AHMAD, IRWA 1072 (SAHEEH)

6. So he walks till he reaches the green sign-post - on the right and left - then runs quickly till he reaches the next sign-post. And this place was in the time of the Prophet ﷺ a dried river bed covered with small stones, and the Prophet ﷺ said:

لَا يُقَطَّعُ الْأَبْطَحُ إِلَّا شَدًّا

"The river bed is not crossed except with vigour."

IBN MAJAH, MUSNAD AHMED, SILSILAH SAHEEHAH 2437 (SAHEEH)

7. Then he walks up to Marwah and ascends it and should do the same as what he did at as-Safaa - facing the Qiblah, saying takbeer and tahleel and making du'aa and that forms one complete circuit.
8. Then he returns till he ascends as-Safaa - walking in the place for walking, and running in the place for running - and that is a second circuit.
9. Then he returns to Marwah - and so on till he completes seven circuits finishing upon Marwah.
10. And it is permissible for him to go between Safaa and Marwah while riding. However the Prophet ﷺ preferred to walk.
11. And if he makes du'aa in sa'ee, saying

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

"Rabbighfir warham innaka antal a'azzul akram"

(O Lord forgive and have mercy, verily You are the Most Mighty, Most Noble)

then there is no harm as it is authentically reported from a group of the Salaf.

IBN ABI SHAIBAH(4/68-69) FROM IBN MAS'OOD AND IBN 'UMAR ؓ



WARNING - MISTAKES IN SAAE

1. Reciting the verse, "Innas Safa wal Marwata.." at the beginning of every round of Sae
2. Climbing right up Safaa until reaching the wall.
3. Reading special Duaas for each round of Sae and special du'aa when descending from Safaa.

4. Making fourteen circuits and thus finishing upon Safaa.
5. Doing Sa'ee repetitively in Hajj or `Umrah.
6. Praying two rak'ahs after completing Sa'ee.

Stage 14 Shaving the Hair

7. Then he shaves all of his hair off or shortens it. - and the first is better as the Prophet ﷺ said:

اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ
 قَالَ اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ
 قَالَ وَالْمُقَصِّرِينَ
 . . وَقَالَ عَبْدُ اللَّهِ حَدَّثَنِي نَافِعٌ وَقَالَ فِي الرَّابِعَةِ وَالْمُقَصِّرِينَ

"O Allah have mercy on those who save their heads. They (the people) said 'And those who shorten their O Rasoolullah ﷺ .' He said: O Allah have mercy on those who save their heads. They said: 'And those who shorten their hair O Rasoolullah ﷺ ' He added on the fourth time: And those who shorten their hair"

SAHIH BUKHARI 2:785 (BOOK OF HAJJ), SAHEEH MUSLIM

8. And the Sunnah is for the barber to begin with the right side of the head as occurs in the hadith narrated by Anas.

SAHEEH MUSLIM 2991-2994 (BOOK OF HAJJ)

9. And shaving the hair is just for men and not for the women - they have to shorten only as the Prophet ﷺ said:

لَيْسَ عَلَى النِّسَاءِ حَلْقٌ إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ

"There is no shaving of the hair for women, verily upon women is shortening of the hair."

ABU DAWOOD, SAHEEH AL JAAMI 5403 (SAHEEH)

10. So she should together her hair and shorten it by the length of a finger-joint.

Shaving the hair or trimming it and coming out from Ihram

Then when he finishes from the seventh circuit upon al-Marwah he

shortens the hair of his head thus ending the 'Umrah - and everything that became forbidden to him upon entering Ihraam now becomes permissible again.



WARNING – WRONG ACTIONS DURING SHAVING THE HEAD

1. The barbers starting with the left side of the head when shaving.
2. Making du'aa while the head is shaved, saying: alhamdu lillaahi `alaa maa hadaana

Stage 15 Stay in Makkah

1. The Prophet ﷺ said,

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

"A single Salah in my Masjid is better than 1000 Salah elsewhere except Masjid-ul-Haraam. A single Salah in the Masjid-ul-Haraam is better than a 1,00,000 Salah in other masjids."

AHMAD, IBN MAJAH, AL-IRWAA 1129 (SAHEEH)

Nafil Tawaaf

1. And he should perform much of prayer and Tawaaf at any time he pleases of the day or night as the Prophet ﷺ said about the two corners - the Black Stone and Yemeni corner:

إِنَّ مَسْحَهُمَا يَحُطُّ الْخَطَايَا

"Touching them both takes away sins."

IBN KHUZAIMAH, SAHEEH AT TARGHEEB VOL 2 PG 13 AFTER HADITH NO 1139

The Prophet ﷺ said

مَنْ طَافَ بِالْبَيْتِ لَمْ يَرْفَعْ قَدَمًا وَلَمْ يَضَعْ إِلَّا كَتَبَ اللَّهُ لَهُ حَسَنَةً
وَيَحُطُّ عَنْهُ خَطِيئَةٌ وَكَتَبَ لَهُ دَرَجَةً
مَنْ أَحْصَى أَسْبُوعًا كَانَ كَعَتَقِ رَقَبَةٍ

"He who performs Tawaaf does not raise or lower his foot (while walking) except that Allaah writes it for him as a good deed, And wipes off bad deed for him, And writes for him an extra rank And whoever does it (tawaaf) even times round it is as if he had freed a slave."

IBN KHUZAIMAH, IBN HIBBAAN, SAHEEH AT-TARGHEEB 1143 (SAHEEH LI GAYRIHI)

And the Prophet ﷺ said,

يَا بَنِي عَبْدِ مَنَاةٍ لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى
أَيَّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ

"O tribe of 'Abd Manaaf! Do not prevent anyone from making Tawaaf of this house or from prayer at any hour of the day or night he pleases."

ABU DAWOOD, TIRMIDHEE, AN-NASAAIEE, IBN MAAJA, AL-IRWAA 481 (SAHEEH)

2. And he should not walk from front of any praying person there, nor allow anyone to walk in front of him while he is praying - as the ahadith forbidding that are general - and there is no established exception for the Haram Masjid, let alone the rest of Makkah.

عَنْ بُسْرِ بْنِ سَعِيدٍ... فَقَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللَّهِ ﷺ

لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ
لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ

Busr bin Saeed, Abu Juhaimeh ۞ narrated that, Allah's Messenger ﷺ said,

"If the person who passes in front of another person in Salaah knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him."

Abu An-Nadr said, "I do not remember exactly whether he said 40 days, months or years."

[RECORDED IN SAHIH BUKHARI 1:489 (BOOK OF SUTRA OF THE MUSALLA), SAHEEH MUSLIM 1027 (BOOK OF SALAAH), ABU DAWOOD, TIRMIDHI, NASAI, IBN MAJAH, MUWATTA IMAAM

MAALIK]



WARNING – MISTAKES IN SALAH IN HARAM

1. The pilgrims praying Tahiyat-ul-Masjid when he enters Masjid ul-Haraam.
2. Performing Salah outside the Haram even though there is space inside
3. Men and women standing next to each other while performing Salah
4. Women standing in front of men in Salah
5. Declaring it to be lawful to walk in front of one praying in the Haraam Mosque and opposing those who try to stop them from doing so.

HAJJ

Stage 1 8th DhulHijjah - Morning - Mina

1. So when it is the 8th of Dhul Hijjah (Yaum ut-Tarwiyah) - he puts on the Ihram in the same as mentioned earlier in the section on Ihram. The Ihram which he puts on now will be removed on the 10th of Dhulhijjah after he has stoned the Jamarah al Aqaba.
2. He should call out with the talbiyyah of Hajj

لَبَّيْكَ اللَّهُمَّ بِحَجٍّ

“Here I am O Allah for Hajj”

3. Then loudly recite the Talbiyah

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ، لَكَ
وَالْمُلْكُ، لَا شَرِيكَ لَكَ.

Labbaykal-lahumma labbayk, labbayka la shareeka laka labbayk, innal-hamda wanniAAamata laka walmulk, la shareeka lak.

'Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.'

4. And he assumes Ihraam from the place he is resident in - the people resident in Makkah doing so from Makkah.
5. Then he goes off to Minaa and prays there the Zuhur prayer and remains there, spending the night there and praying the rest of the five daily prayers - shortening them (to two rak'ahs) but without combining them.
6. In times other than the Salah he should make himself busy in Duaa, Zikr, Naseehah, reading the Talbiyah and other actions which please Allah. There is no such fixed Zikr or Duaa specified for Mina, but he can read from whichever he wants to.



WARNING – MISTAKES DURING THE STAY IN MINA

1. Saying a particular du'aa upon reaching Minaa, in the morning, in the night – even though nothing is proven from the Prophet ﷺ
2. Refusing to shorten the Salah at Mina

Stage 2 9th DhulHijjah – Arafaat

1. So after the sun rises on the Day of 'Arafah (10th Dhul-Hijjah) - he moves off towards 'Arafah (a large plain to the south-east of Makkah), while reciting talbiyyah or takbeer - as both of these were practised by the Companions of the Prophet ﷺ while making Hajj with him - and he did not criticize either (those reciting tal-biyyah or those reciting takbeer.)

SAHEEH BUKAHRI, SAHEEH MUSLIM

2. Then he stops at Namirah - and it is a place near to 'Arafah but not forming part of it - and he remains there until noon.
3. So When the sun passes its zenith he moves to 'Uranah and settles there, and it is next to 'Arafah - and here the Imaam should give an appropriate Khutbah to the people.

(In current times it is not possible for people to stop at Namirah and then Uranah and then proceed to Arafat, so people are taken

directly to Arafat. However it is mentioned here for at least knowing, how did our Prophet ﷺ perform Hajj)

4. Then he prays with the people Zuhr and 'Asr shortening and combining them in the time of the Zuhr prayer.
5. And one adhaan is given and two iqamahs.
6. And he does not pray anything between the two prayers.
7. And he who is not able to pray along with the Imaam - then he prays them in the same way on his own - or with those in similar situation around him.

Standing at Arafah

1. Then he goes off to 'Arafah and if able stands upon the rocks beneath the Mount of Mercy (Jabal ur-Rahmah) and if not then all of 'Arafah is place of standing.
2. And he stands facing the Qiblah, raising his hands making du'aa and reciting talbiyyah.
3. And he recites much 'La ilaha illallaah' as it is the best du'aa on the Day of 'Arafah as the Prophet ﷺ said:

أَفْضَلُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ عَشِيَّةَ عَرَفَةَ

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

4. The best thing that I and the Prophets have said on the evening of 'Arafah is Laa ilaha illallaahu wahdahu laa shareeka lahu lahul mulk wa lahul hamdu wa huwa 'alaa kulli shay'in qadeer. "There is none worthy of worship except Him, He does not have any partners, His is dominion, His is praise, he has power over all things."

SILSILAH AS SAHEEHAH 1503 (HASAN)

5. It is permissible that he adds in the talbiyyah occasionally, "Innamaal Khairu Khairul Aakhirah" "All good is the good of the Hereafter."

Because it is narrated about the Prophet ﷺ

أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ بِعَرَفَاتٍ فَلَمَّا قَالَ

« لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ قَالَ إِنَّمَا الْخَيْرُ خَيْرُ الْآخِرَةِ »:

When the Prophet ﷺ spoke at Arafaat, when he said,
Labayyk Allahumma Labbayk

He said, "Innamaal Khairu Khairul Aakhirah"
 "All good is the good of the Hereafter."

BAIHAQI IN KUBRA, SILSILAH SAHEEHAH 2146 (HASAN)

6. And it is sunnah for the one standing in 'Arafah not to fast that day.
7. And he remains in that state, remembering Allaah reciting talbiyyah, making du'aa as he wishes - hoping from Allaah that He will make him one of those whom He boasts of (those whom He frees from Fire) to the Angels as occurs in the hadith :

رَسُولَ اللَّهِ ﷺ قَالَ مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتَقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلَاءِ

"There is no day on which Allaah frees more of His slaves from Fire than the Day of 'Arafah, and He verily draws near then boasts of them before the angles, saying : 'What do they seek?' "

SAHEEH MUSLIM

and in another hadith :

إِنَّ اللَّهَ يُبَاهِي بِأَهْلِ عَرَفَاتٍ أَهْلَ السَّمَاءِ فَيَقُولُ لَهُمْ :
 انظُرُوا إِلَى عِبَادِي جَاؤُونِي شُعْتًا غُبْرًا

"Verily Allaah boasts of the people of 'Arafah before the people of heaven (the angels), saying : 'Look to my servants who have come to Me dishevelled and dusty.'"

HAAKIM, SAHEEH AT TARGHEEB 1152 (SAHEEH)

8. He should remain in that state until the sun sets.



WARNING – MISTAKES IN ARAFAAT

1. Standing upon the Mount of `Arafah on the Eight Day for a time in case the moon was wrongly sighted.
2. Reading special duaas when nearing `Arafah and upon seeing the Mount of Mercy (Jabal ur-Rahmah) and during the day in Arafah
3. Climbing upon the Mount of Mercy (Jabal ur-Rahmah).
4. Refusing to shorten the Zuhr and Asr Salah at Arafat and refusing to join them

5. Praying nafl prayers between Zuhr and `Asr in `Arafah.
6. Leaving `Arafah before sunset as some do.
7. Saying that Standing in `Arafah on Yawm ul Jumu'ah is equivalent to 72 Hajj.

Stage 3 9th DhilHijjah – after Magrib – Muzdalifah

1. So when the sun has set he leaves 'Arafah for Muzdalifah - going with calmness and tranquility, not jostling or pushing the people with himself or his vehicle, rather whenever he finds room then he goes faster.
2. And when reaching Muzdalifah he gives adhaan and iqamah then prays the three ra'kahs of Maghrib, then gives iqamah and prays 'Ishaa - shortening it - and joining the two prayers.
3. And if he separates the two prayers for some necessity then there is no harm in that.
4. And he does not pray anything between them or after 'Ishaa.
5. Then he sleeps until Fajr.
6. Then when the dawn first appears he prays Fajr in the first part of its time with adhaan and iqamah.
7. And all of the pilgrims pray Fajr prayer in Muzdalifah (a place between 'Arafah and Minaa) except the weak and the women - it being permissible for them to leave after half of the night has passed for fear of the crush of people.
8. Then he comes to the Mash'ar al-Haraam (a small mountain in Muzdalifah) and climbs upon it and faces the Qiblah - then recites tahweed, takbeer, tahleel - and declares Allaah's Tawheed and makes du'aa until the sky becomes very bright.

It is narrated about the Prophet ﷺ

'He ﷺ rode Al-Qaswa (his camel) until he reached Al-Mashar Al-Haram, he then faced the Qiblah, did Duaa to Allah, and repeatedly said the words, "Allahu Akbar" (Allah is the most great), "Allahu Ahad" (Allah is One) and La Ilaha Illallaah (There is none worthy of worship except Allah) and extolled His greatness and oneness. He stood until the sun became yellow with the dawn but left before it rose.'

SAHEEH MUSLIM

9. The Prophet ﷺ said,

وَالْمُزْدَلِفَةُ كُلُّهَا مَوْقِفٌ

“And all Muzdalifah is a place of standing”

SUNAN NASAI, SAHEEH AL JAAMI 6692

- so wherever he stands then it is permissible.

Leaving for Mina

1. Then he leaves for Minaa before the sun rises, calmly while reciting talbiyyah.
2. So when he comes to the river valley of Mu-Hassir he hurries if possible - and it is a part of Minaa.
3. Then he takes the middle road which takes him to the Jamrat ul Aqabah.



WARNING – MISTAKES IN MUZDALIFAH

1. To say special duaas upon reaching Muzdalifah and reaching Mash'ar ul Haraam
2. Leaving off praying Maghrib prayer as soon as Muzdalifah is reached and instead looking for small stones.
3. Praying the sunnahs of Maghrib between the two prayers
4. Staying awake at night.
5. Stopping at Muzdalifah without spending the night there.
6. Not performing Salatul Witr in Muzdalifah

4 works on the 10 th Dhilhijja

1. Stoning the Jamarah

2. Sacrificing

3. Shaving the Hair

4. Tawaaf al Ifadah

Stage 4 10th DhilHijjah – Jamaraat

1. And he picks up in Minaa stones with which he intends to do the stoning of Jamrat-ul-'Aqabah - and it is the last of the Jamraat and the nearest one to Makkah.
2. And he faces the Pillar (Jamrah), having Makkah to his left and Minaa to his right.
3. Then he stones it with seven small stones, like the Stones of Khadhf - which are slightly longer than the chick-pea.
4. And he recites takbeer while throwing each stone.
5. And he ceases reciting talbiyyah when throwing the last stone.

IBN KHUZAIMA (SAHEEH)

6. And he does not perform this stoning until after sunrise, even the women or weak who were allowed to leave Muzdalifah after half the night, as this is one thing and the stoning is something else.
7. And he may perform this stoning after noon even up to the night if he finds difficulty in performing this stoning before noon as is established in the hadith



WARNING – MISTAKES IN JAMARAH – STONING

1. Washing the stones before the stoning.
2. Saying "subhaanallah" or any other dhikr in place of takbeer.
3. Saying anything in addition to takbeer
4. Saying that stone should be picked up from Muzdalifa
5. Pelting the Jamarah before Zawaal on 11th 12th and 13th
6. Adhering to a particular method of holding the stones while throwing them and a particular way of throwing the stones like making the number 70 with his fingers or as if making the number 10.

7. Fixing a certain place for the one stoning to stand - that there should be between him and the pillar five arm-lengths.
8. Stoning with shoes, etc.

Stage 5 10th – Sacrifice

1. It is permissible for him to slaughter in any other part of Minna or Makkah as the Prophet ﷺ said,

نَحَرْتُ هَاهُنَا وَمِنِّي كُلُّهَا مَنْحَرٌ فَأَنْحَرُوا فِي رِحَالِكُمْ

"I have slaughtered here and all of Minna is a place for slaughtering, so slaughter on your place of stopping."

SAHEEH MUSLIM, ABU DAWOOD, BAIHAQI

وَكُلُّ فِجَاجِ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ

"And all of the mountain pass approaches of Makkah is a place of sacrifice"

ABU DAWOOD, BAIHAQI, SAHEEH AL JAAMI 4225

2. And he who cannot afford a sacrificial animal should fast three days in Hajj and seven when he returns to his family.
3. And he may fast the three days of Tashreeq according to the hadith of 'Aa'ishah and Ibn 'Umar - may Allah be pleased with them - who said:

لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصَمْنَ إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ

"No permission was given for us to fast the days of Tashreeq except for those who could not afford a sacrificial animal."

SAHEEH BUKHARI 3:216 (BOOK OF FASTING)



WARNING – MISTAKES IN SACRIFICE

1. Giving charity to the value of sacrifice instead of making the obligatory sacrifice of an animal, declaring that most of the sacrificial meat goes to waste - only a few people benefitting from it.
2. Some people's sacrificing the obligatory sacrifice in Makkah before the

Day of Sacrifice.

3. Having the *Hady* sacrificed in the home country
4. Taking the way of fasting 10 days instead of sacrifice, even when a person has the capacity and assuming that it is better to fast.

Stage 6 10th DhilHijjah – Shaving the Hair

Please see the section above regarding shaving.

Stage 7 10th – Tawaaf e Ifadah

1. The he goes off that day to the Kaba and makes Tawaaf - seven times around - as has preceded in the Tawaaf of arrival - except that he does not wear Ihraam under his right shoulder - nor does he perform raml in this Tawaaf.
2. And it is from the Sunnah to pray two ra'kahs behind the Maqaam e Ibrahim as Ibn 'Umar رضي الله عنه did so.

BUKHARI WITH MU'ALLAQ ISNAAD, CONNECTED BY ABDUR-RAZZAAQ, MUKHTASAR AL BUKHARI 318

3. Ibn Umar رضي الله عنه said:

عَلَى كُلِّ سَبْعٍ رَكْعَتَانِ

"For every seven times around there are two ra'kahs."

Abd ur-Razzaq 9012 (Saheeh)

4. Then he walks and runs between Safaa and Marwah as before - except for one doing Hajj of Qiraan or Ifraad - the first sa'ee being enough for them.
5. And after this tawaaf everything again becomes lawful for him that became unlawful due to Ihraam - even his wives (sexual intercourse).
6. And he prays Zuhr at Makkah, and Ibn 'Umar says: At Minaa.
7. And he comes to Zamzam and drinks from it.

Order of the things on the 10th

1. If some one shaves his hair before stoning, or sacrificed animal or went for Tawaaf al Ifadah then there is no harm in it
2. And the Sunnah is to do the previous actions of Hajj in order: the stoning, then slaughter, then shaving the head, then Tawaaf of Ifaadah, the Sa'ee for the one doing Hajj at-Tamattu'; however if he brings something forward in the order or delays something in the order (doing things out of order) then that is permissible as the Prophet ﷺ said: "There is no harm, there is no harm."

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ
رَأَيْتُ النَّبِيَّ ﷺ عِنْدَ الْجَمْرَةِ وَهُوَ يُسْأَلُ
فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ ارْمِ وَلَا حَرَجَ
قَالَ آخَرُ يَا رَسُولَ اللَّهِ حَلَقْتُ قَبْلَ أَنْ أَنْحَرَ قَالَ انْحَرْ وَلَا حَرَجَ
فَمَا سُئِلَ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ أَفْعَلْ وَلَا حَرَجَ

Narrated 'Abdullah bin Amr bin Al 'Aas ؓ:

Allah's Messenger ﷺ stopped (for a while near the Jimar) at Mina during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Hadi (sacrificing animal)." The Prophet ﷺ said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before Rami (throwing of the pebbles) at the Jamra." The Prophet ﷺ said, "Do the Rami now and there is no harm."

So on that day, when the Prophet ﷺ was asked about anything (as regards the ceremonies of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

SAHEEH BUKHARI 1:83 (BOOK OF KNOWLEDGE), SAHEEH MUSLIM

3. He should perform Tawaaf-ul-Ifaada on the same day (before Maghrib) if he has not made Tawaaf before the evening (before Maghrib) then he returns to the state of Ihraam as he was before the stoning - so he should remove his clothes and put on Ihraam according to the Prophet's saying:

إِنَّ هَذَا يَوْمٌ رُخِّصَ لَكُمْ إِذَا أَنْتُمْ رَمَيْتُمُ الْجَمْرَةَ أَنْ تَحِلُّوا

يَعْنِي مِنْ كُلِّ مَا حُرِّمْتُمْ مِنْهُ إِلَّا النِّسَاءَ
فَإِذَا أَمْسَيْتُمْ قَبْلَ أَنْ تَطُوفُوا هَذَا الْبَيْتَ
صِرْتُمْ حُرِّمًا كَهَيْئَتِكُمْ قَبْلَ أَنْ تَرْمُوا الْجَمْرَةَ حَتَّى تَطُوفُوا بِهِ

"Verily on this day has been allowed for you, when you have stoned the Jamrah, that was prohibited for you except women (sexual intercourse). Verily on this day everything that you were prohibited from (by Ihraam) has been allowed for you, when you have stoned the Jamrah, except the women (sexual intercourse) - so if evening comes upon you before you have made Tawaaf of this House then you revert to the state of Ihraam as you were before stoning the Jamrah - until you make the Tawaaf."

MUSNAD AHMED, ABU DAWOOD, HAAKIM, SAHEEH AL JAAMI 2248/ (SAHEEH) SAHIH ABI DAWUD 1761

Stage 8 11-12-13th – Mina – Jamaraat

1. He should stone all three Jamarah after Zawaal.
2. It is wajib to spend the first two or all three nights
3. Then he returns to Minaa and remains there for the days of Tashreeq and their nights.
4. And he stones the three Jamaraat with seven small stones in each of those days, after noon, as has preceeded concerning the stoning on the Day of Sacrifice.

Method of Stoning

1. He begins with the first Jamrah, which is the nearest to Masjid - al-Khaif, and after stoning it he moves onward and stands facing the Qiblah for a long while making du'aa while raising his hands.
2. Then he comes to the second Jamarah and stones it in the same way, then he moves to the left and stands for a long while facing the Qiblah making du'aa while raising his hands.
3. The he comes to the third Jamarah and it is Jamrat al-Aqabah - and he stones it in the same way - standing so that Ka'bah is to his left and Minaa to his right and does not stand there (making du'aa) afterwards.

[BASED ON THE HADITH OF IBN MASOOD ﷺ SAHIH BUKHARI 2:805 (BOOK OF HAJJ) AND THE HADITH OF IBN UMAR ﷺ SAHIH BUKHARI 2:807 (BOOK OF HAJJ)]

4. Then on the second day he repeats this stoning and on the third day.
5. An if he leaves after stoning on the second day not remaining for the third day's stoning, then that is permissible as Allaah ta'ala says in the Qur'an in Surah Baqarah 2:203

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى

"And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah .."

6. However remaining for the third day's stoning is better as it is the Sunnah.
7. If he does not leave before Magrib then he should not leave until he has stoned the Jamarah on the third day.

ACCORDING TO THE STATEMENT OF UMAR ؓ AND IBN UMAR ؓ RECORDED IN MUWATTA

8. And regarding stoning, the following is allowed to those who have a valid excuse:

(a) The permission not to have to spend the night in Minaa according to the hadith of Ibn 'Umar:

اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ ؓ رَسُولَ اللَّهِ ﷺ
أَنْ يَبِيتَ بِمَكَّةَ لَيْلِي مَنَى مِنْ أَجْلِ سِقَايَتِهِ فَأُذِنَ لَهُ

"Al 'Abbaas sought permission of Rasoolullah ﷺ to spend the night of Minaa in Makkah as he was responsible for supplying Zamzam water there, so he gave him the permission."

SAHEEH BUKHARI 2:699 (KITAAB AL HAJJ), SAHEEH MUSLIM

(b) To combine two days' stoning in one day, according to the hadith of 'Aasim ibn 'Adiyy who said:

أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِرِعَاءِ الْإِبِلِ فِي الْبَيْتُوتَةِ

يَرْمُونَ يَوْمَ النَّحْرِ ثُمَّ يَرْمُونَ الْغَدَ وَمِنْ بَعْدِ الْغَدِ يَوْمَيْنِ وَيَرْمُونَ يَوْمَ النَّفَرِ

"Rasoolullah ﷺ made concession for the camel drivers in Bairootah that they could stone on the Day of Sacrifice, the combine two days' stoning after that - performing it in one of the two days."

ABU DAWUD, AT-TIRMIDHI, AN-NASAA'EE AND IBN MAAJAH, AL-IRWAA 1080 (SAHEEH)

(c) To perform the stoning at night as the Prophet ﷺ said:

الرَّاعِي يَرْمِي بِاللَّيْلِ وَيَرْعَى بِالنَّهَارِ

"The shepherd may stone at night, then look after his flock in the daytime."

BAZZAAR, AL-BAIHAQI, AS-SAHEEHAH 2477 (HASAN)

9. And it is lawful for him to visit the Ka'bah and make Tawaaf during each of the nights of Minaa as the Prophet ﷺ did so.

BUKHAREE IN MUALLAQ FORM, SILSILAH AS-SAHEEHAH 803 (SAHEEH)

10. And the pilgrim during the Days of Minaa must take care to pray the five daily prayers with the congregation - and it is best to pray the Masjid of Khaif if he is able to, as the Prophet ﷺ said

صَلَّى فِي مَسْجِدِ الْخَيْفِ سَبْعُونَ نَبِيًّا

"Seventy Prophets have prayed in the Masjid of Khaif."

BAIHAQI, HAAKIM, TABRAANI IN KABEER, SAHEEH AT TARGHEEB 1127 (HASAN LI GAYRIHI)

Stage 9 While leaving - Tawaaf al Wida

1. So when he has finished all that he has to do and has decided to travel then he has to make a farewell Tawaaf of the house, as Ibn 'Abbas narrated:

كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهِ

فَقَالَ النَّبِيُّ ﷺ لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ الطَّوَّافَ بِالْبَيْتِ

"The people used to head off in every direction and so the Prophet ﷺ said: "None of you should depart until he makes as his last act Tawaaf of the House."

MUSLIM - AND A SIMILAR HADITH BY BUKHAREE. AL-IRWAA 1086, SAHEEH ABU DAWUD 1747

Exception for Menstruating women

2. And the menstruating woman have been permitted to leave without waiting according to the hadith of Ibn 'Abbas:

أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلْحَائِضِ أَنْ تَصْدُرَ
قَبْلَ أَنْ تَطُوفَ إِذَا كَانَتْ قَدْ طَافَتْ فِي الْإِفَادَةِ

"That the Prophet ﷺ gave concession for the menstruating women that she should depart before (Farewell) Tawaaf as long as she had made Tawaaf of Ifaadah."

AHMED, IRWAA 1086 (SAHEEH), SAHEEH ABI DAWUD (NO.1748)

Taking ZamZam

1. And he may carry away with him whatever he can of Zamzam water because of the blessing therein, as:

كَانَ رَسُولُ اللَّهِ ﷺ فِي الْأَدَاوَى وَالْقِرْبِ وَكَانَ يَصُبُّ عَلَى الْمَرْضَى وَيَسْقِيهِمْ

"Rasoolullah ﷺ used to carry it with him in water skins and containers - and he used to pour (it) upon the sick and give it to them to drink."

AT-TAREEKH BY BUKHARI, SUNAN AL BAIHAQI, TIRMIDHI, SILSILAH SAHEEHAH 883 (SAHEEH)

ثُمَّ أَرْسَلَ النَّبِيُّ ﷺ وَهُوَ بِالْمَدِينَةِ قَبْلَ أَنْ تُفْتَحَ مَكَّةَ إِلَى سُهَيْلِ بْنِ عَمْرِو بْنِ أَنَسٍ أَنْ أَهْدِيَ لَنَا مِنْ
مَاءِ زَمْزَمَ وَلَا تَتْرُكْ قَالَ فَبَعَثَ إِلَيْهِ بِمَرَادَتَيْنِ

Further: "Before Makkah was conquered he used to send the message to Suhail ibn 'Amr: that he should bring Zamzam water for us and not leave it - so he would send to him two large bag fulls."

BAIHAQI, MUSANNAF ABDUR RAZZAK, SILSILAH SAHEEHAH 883 (SAHEEH)

Leaving the Masjid al Haram

2. So when he finishes the Tawaaf he leaves the mosque like the rest of the people - not walking backwards - and he leaves putting out his left foot first,

saying:

Allaahuma salli 'alla muhammadin wa sallim - allaahumma innee 'as'aluka min fadhlika

(O Allaah send blessings and peace upon Muhammad. O Allaah I ask You for Your bounty.)

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ،

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ،
اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

Bismil-lah wassalatu wassalamu AAala rasoolil-lah, allahumma innee as-aluka min fadlik, allahumma iAAsimnee minash-shaytanir-rajeem.

'In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, I ask You from Your favour. O Allah, guard me from the accursed devil.'



WARNING – WRONG ACTION

Leaving the Haraam Mosque after the Farewell Tawaaf walking backwards.

Chart of distances

Sae	Total of all 7 rounds approx 3.5 km
Jeddah to Makkah	72 km
Makkah to Madinah	447 km
Makkah to Mina	8 km
Mina to Arafat	14 km
Arafat to Muzdalifa	9 km
Muzdalifa to Mina	6 km