

الحج والتوحيد

Hajj & Tawheed

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُ بِهِ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِيهِ اللَّهُ فَلَا مَضِلَّ لَهُ، وَمَنْ يُضَلِّمْ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

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)¹. May Allaah's *salaah* and *salaam* also be granted to the Prophet's pure family and to all of his noble companions.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

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).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿١﴾

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 Prophet ﷺ. The *salaam* is Allaah's safeguarding of the Prophet ﷺ 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 *jalaal 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).

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ
 أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
 عَظِيمًا ﴿٧١﴾

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).

أما بعد/
 فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ، وَشَرَّ
 الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

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.

قال ﷺ "خذوا عني مناسككم"

**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 ﷻ⁴ says:

وَلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

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

⁴ ﷻ: *'Azza Wajall*: Most Mighty and Most Majestic is He (Allaah).

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

And properly perform the *hajj* and ‘*umrah* for Allaah. (Qur’aan 2:196).

The Prophet ﷺ said:

"من حج البيت ولم يرفث 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.”⁵

Hajj and ‘Uboodiyyah to Allaah

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

إِنَّا لَكَ نَعْبُدُ وَإِنَّا لَكَ نَسْتَعِينُ

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

⁵ This *hadeeth* was narrated by Abu Hurairah رضى الله عنه 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*, *jihad*, attending the *jumu'ah* prayers and the rest of the *jamaa'at* (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.⁶

⁶ See *Imaam* Ibnul Qayyim's *madaarij-us-saalikeen* (last edition), [Beirut, Lebanon, *daar al-fikr*, 1408/1988], V.1, pp.100-101;105 (with a slight adaptation).

Contemplations

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'eel said when they were raising the foundations of Allaah's House, the *ka'bah*:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا
وَتُبَّ عَلَيْنَا إِنْكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

“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 a 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 distorting⁷ the meanings of Allaah's Attributes and Actions?

⁷Through what is called figurative interpretation of His Attributes.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ
 الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

And invoke not any other *ilaaah* [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 الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

Say [O Muhammad 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 ﷻ to Prophet Ibraaheem عليه السلام:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ
 عَمِيقٍ ﴿٢٧﴾

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:

أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا

ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا

يَعْلَمُونَ ﴿٥٧﴾

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 ﷻ for making this possible and hope that He ﷻ 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 ﷻ by His Names, Attributes, and Actions. Also while in *tawaaf* try to reflect upon the time when Prophet Muhammad ﷺ 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’yee*, contemplate on Haajar, the mother of Ismaa’eel, when she asked her husband Ibraaheem ﷺ: “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’yee* walking the same path which Haajar took in search for water and for the means of life around the mounts of *safa* and *marwah*. Think about her endurance, perseverance and trust in Allaah. The *sa’yee* 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:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِتَقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ
الشَّمْرِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

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 عليه السلام 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 رَمَيْتَ الْجَمَارَ كَانَ لَكَ نُورًا يَوْمَ الْقِيَامَةِ"

"When you cast the small pebbles (i.e. at the *jamaraat*), it will be a light for you on the Day of Resurrection."⁸

⁸ Reported by Al-Bazaar in his *zawaa'id* (p. 113) on the authority of Ibn 'Abbaas رضي الله عنهما. *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:

لَنْ يَتَالَ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنْ يَتَالُهُ التَّقْوَىٰ مِنْكُمْ

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:

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

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.*”⁹ 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.

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:

"ولا تجعلوا قبوري عيدا..."

"Do not make my grave an 'eed (place of celebration)..."¹¹

"لعن الله اليهود والنصارى اتخذوا قبور أنبيائهم مساجد"

"May Allaah's curse be on the Jews and Christians for taking the graves of their Prophets as places of worship."¹²

"إن من كان قبلكم كانوا يتخذون القبور مساجد، ألا فلا تتخذوا القبور مساجد، فإني أنهاكم عن ذلك".

"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 ittikhathil quboor masaajid* by Shayekh Muhammad Naasirud-Deen Al-Albaani (4th edition), [Beirut: *al-maktab al-islami*, 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-Tirmitheeh, An-Nassaa'i, and Ibn Maajah.

¹³ *Saheeh muslim*, (English trans.), V.1, p. 269, *hadeeth* #1083.

Prior to Hajj and (or) 'Umrah

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 *slaah* 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*.

The *Wajibaat* (Obligatory Acts) of *Hajj*

1. *Ihraam* (putting on the clothing of *ihraam*).
2. *Wuqoof* on *'arafaat* 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

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.
6. Marriage contract.¹⁷
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.

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 *tawaaf 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 mumti' 'ala aaadil mustaqni'* (1st edition), [Riyadh, Saudi Arabia: *mu'assasat aasaam*, 1416Hj], pp.173-186, where authentic narrations from Ibn 'Abbaas and Ibn 'Umar رضي الله عنهم are detailed on pp.182-183).

¹⁹ Allaah ﷻ 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).

Prohibited Acts within the Precincts of the *Haram*²⁰

The Prophet ﷺ said: “*Ibraheem declared Makkah sacred and made supplication for its people; and I declare Al-Madeenah to be sacred as Ibraaheem declared Makkah sacred...*”²¹

The following actions are forbidden in the *haram* sanctuary:²²

1. Game hunting, chasing (or disturbing) or molesting.²³
2. Cutting thorny bushes.
3. Cutting trees and vegetation (fresh grass).²⁴

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’eem*, 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 ‘*aer* (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 *hadeeth*. 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 Ibraaheem 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 sunan abee 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 mumti’ ‘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 be picked up except by the one who would announce it publicly.*”²⁵
5. Carrying weapons.²⁶

²⁵ Agreed upon *hadeeth*.

²⁶ Except in dire necessity. This is the position of a great number of scholars as Imaam An-Nawaawi رحمه الله 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).

TYPES OF HAJJ

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-hjjah* 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).²⁷ 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 مَحَلِّي حَيْثُ حَبَسْتَنِي "

"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 perfume²⁹ and to put on the two sheets of *ihraam* garments³⁰ 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.³¹ The Pilgrim then begins the *talbiyah* of the Prophet ﷺ in a loud voice:³² *Labbaika allaahumma labbaik-, labbaika laa shareeka laka labbaik, innal hamda wanni '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.

²⁹For men only, and unscented perfume in the case of women.

³⁰The Prophet ﷺ exposed his right shoulder and covered his left one during the seven rounds of *tawaaf al-qudoom*. 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*).

³¹He 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*.”

³²The 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 'Arafaat

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*.

³³The two prayers are combined with one *athaan* and two *iqaamahs* (one for each prayer).

³⁴Note 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*).

Day 10: The Day of the 'Eed

1. The pilgrim performs *fajr* prayer in Muzdalifah and abundantly remembers Allaah and invokes upon Him ﷻ. 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 *tawaaf*. Women going having their menses or *nifaass* (discharge after child-birth) are excused from the Farewell *tawaaf*.

REMINDERS

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 sacrifice³⁵ 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 إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير.

Laa ilaaha illallaahu wahdahu laa shareeka lah, laahul-mulku walahul-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.

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 Reward

The Prophet ﷺ said:

"وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ"

“The reward for a Hajj Mabroor³⁶ is nothing less than Paradise.”³⁷

May Allaah ﷻ 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.

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

Some References:

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-Shayekh 'Abdul Azeez Bin Baaz.

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-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*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تنبيه إلى الإخوة المسلمين

نلفت انتباه الإخوة المسلمين أن كتاب دليل الحج والعمرة، تأليف أنيس و داود ماثيوز يحوي دعوة شركية ومخالفات عقديّة ومنهجية خطيرة تخالف عقيدة التوحيد والإتباع 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