

The Rites of

Hajj & Umrah

*from the Book of Sunnah and
narrations from the pious
predecessors*

*Mubammad Naasir-ud-Deen
Al-Albaanee*

Produced by
JAMI'AT IHYAAA'
MINHAJ AL-SUNNAH (U.K.)

مناسك الحج والعمرة

الألباني

باللغة الإنكليزية

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**MANAASIK-UL-HAJJ WAL 'UMRAH
FIL KITAAB WAS-SUNNAH WA AATHAR IS-SALAF**

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By

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Shaikh Muhammad Naasir-ud-Deen Al-Albaanee

Shaikh Muhammad Naasir-ud-Deen Al-Albaanee was born in the city of Ashkodera, capital of Albania in 1914 C.E. While he was young his parents migrated with him to Damascus, Syria. From an early age he became fascinated by the sciences of Hadeeth and thereafter spent his time devoted to seeking knowledge. In later life he was given professorship of Hadeeth at the Islamic University of Madinah. He is well known to students and scholars for his knowledge and writings. He has many well-known students and has visited places throughout the Middle East and Europe. He was forced to migrate from Syria to Jordan, then to Syria, then to Lebanon, then to the Emirates, then finally back to Jordan. He has been of enormous service to the Prophetic Hadeeth, taking great pains to check and sort out the authentic from the weak and fabricated narrations. He has produced many pamphlets and books, some of them running into many volumes - on topics of great importance to the Muslims - and has fully checked many of the famous books of Hadeeth - the Sunan of Tirmidhee, Abu Dawood, An-Nasaaee and Ibn Maajah, along with Suyooti's huge *Jaami us-Sagheer* and *Mishkaat ul-Masaabeeh*. He is the foremost scholar of Hadeeth and related sciences of this age.

Text of Translation.

Verily all praise is for Allaah, we praise Him and seek His aid, and we ask for His forgiveness, and we seek refuge in Allaah from the evils of our own selves and from our evil deeds. Whomsoever Allaah has guided, none can misguide him, and whomsoever Allaah has guided, non can misguide him, and I testify that none has the right to be worshipped except Allaah, without any partner, and I testify that Muhammad is His servant and Messenger.

Verily the desire to make knowledge easily accessible to the public has called me to explain the rites of Hajj and to do that by extracting these from my original book: "The Hajj of the Prophet as narrated by Jaabir" - in the same way that I produced an abridgement of my book on the Prophet's manner of Prayer - except that I have herein included many important additions no to be found in the original - and I have been careful to record their sources and authenticity - along with other additions which I have added in accordance with the method used in my other books as regards quoting the standard of the Hadeeth along with its source - in abridged form - while usually referring the reader to my other books - some of which have been published and some of which have not. As for what is to be found in my original book on Hajj, then I have not quoted the sources in full herein - regarding is as sufficient that the reader should refer back to the original as it is widely available to the honourable readers - so anyone who wishes to check on such a point will find it easy to refer back to and I will refer to it as 'The Original'. And to add to the usefulness of the book I have ended it with a brief mention of the innovations connected with Hajj and visiting Madinah. And I have called it "The Rites of Hajj and 'Umrah from the Book and the Sunnah and Narrations from the Pious Predecessors." I ask Allaah the Blessed and Most High to make all of my work good and sincerely for His Face and that there should be no sharer in that with Him.

Muhammad Naasir-ud-Deen Al-Albaanee
Damascus, 21st Sha'baan 1395.

Table of Contents

Advice For Those About to Perform Hajj.....	1
No Difficulty.....	5
Assuming Ihraam.....	7
Ihraam and Niyah (Intention).....	8
The Meeqats.....	9
The Prophet's Order to Perform Hajj ut-Tamattu'.....	10
Making Condition.....	11
Prayer in Waadi ul'Aqeeq.....	11
Talbiyyah and Raising the Voice.....	12
Taking Ghusl for Entering Makkah.....	14
Tawaaf of Oudoom (Arrival).....	15
Iltizaam Between the Corner and the Door.....	17
Sa'ee Between Safaa and Marwah.....	18
Ihlaal (Calling Aloud with Talbiyyah) for Hajj on Yaum ut-Tarwiyyah.....	21
Proceeding to 'Arafah.....	21
Standing in 'Arafah.....	22
Leaving 'Arafah.....	23
Fajr Prayer in Muzdalifah.....	24
The Stoning (Ar-Ramee).....	25
The Sacrifice.....	26

Tawaaf ul Ifaadah.....	29
Staying Overnight at Minaa.....	29
The Farewell Tawaaf (Tawaf ul Wadaa').....	32
Innovations of Hajj, 'Umra and Visiting Madinah.....	33
Innovations Before Ihraam.....	38
Innovations of Ihraam and Talbiyyah, etc.....	40
Innovations of Tawaaf.....	41
Innovations of Sa'ee Between Safaa and Marwah.....	44
Innovations of 'Arafah.....	45
Innovations of Muzdalifah.....	47
Innovations of Stoning.....	48
Innovations of Sacrifice and Shaving the Head.....	49
Various Innovations.....	50
Innovations of Visiting Madinat-ul-Munawwarah....	50
Innovations of Bait-ul-Maqdis.....	54

Advice for Those About to Perform Hajj

These are some pieces of advice and useful points which I offer to our brothers about to make Hajj.

FIRSTLY. The pilgrim must fear his Lord by obedience to Him, and must be very careful not to fall into that which Allaah has forbidden as Allaah ta'ala says:

"Alhajju ashhurun ma'loomaat faman farada feehinnal hajja falaa rafatha wa laa fusooqa wa laa jidaala feel hajja."

For Hajj are the months well-known. If anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. (Soorah Al-Baqarah : 197)

And the Prophet (ﷺ) said: *"He who performs Hajj and does not speak obscenely or commit evil then he returns from his sins just as the day his mother gave birth to him,"* and if he did so then his Hajj would be accepted and Rasoolullah said: *"The accepted Hajj - there is no less a reward for it than Paradise."*¹ So he must be aware of what many are afflicted by because of their ignorance or misguidance:

- (a) Directing any form of worship to other than Allaah (shirk). And we have seen many of the people falling into shirk - like praying for the removal of distress or for aid from the Prophets and the pious instead of from Allaah alone, and their taking oath by them in veneration of them - so by their actions they completely nullify their Hajj, as Allaah ta'ala says:

"La'in ashrakta layahbitanna 'amalaka."

If you were to join gods with Allaah, truly fruitless will be your work (in life). (Soorah Az-Zumar : 65)

- (b) Some men shaving off their beards - as it is a sinful deed - and doing it involves four separate sins - as I have explained in 'The Original'.
- (c) The wearing of gold rings by men - and this is Haraam - even more so which are known as wedding rings as that includes the further sin of imitating the Christians.

SECONDLY. Everyone who intends to make Hajj and has not brought the sacrificial animal (Hadee) with him² then he should intend to perform Hajj of Tamattu' (see the Glossary) - as the Prophet (ﷺ) ordered his companions to do in the end, and as he became angry when some did not immediately carry out this order to change the intention from Hajj to an 'Umrah, and he (ﷺ) said: *"I have entered the 'Umrah into the Hajj until the Day of Resurrection,"* and when some of the companions asked whether he had done that only for that year or for ever, the Prophet (ﷺ) joined his fingers together and said: *"I have entered the 'Umrah into the Hajj until the Day of Resurrection, not just for a time, rather for ever."*³ And because of this he ordered Faatimah and also all his wives - may Allaah be pleased with them all - to leave the state of Ihraam after finishing the 'Umrah, and therefore Ibn 'Abbaas used to say: *'Whomsoever makes tawaaf of the House - then he has left Ihraam - the Sunnah of your Prophet - even if you are averse to it.'*⁴ So everyone who has not brought the sacrificial animal with him, should call out that he is going to make 'Umrah - in the three months of Hajj, and he who has declared his intention to do Hajj Mufrad (Hajj on its own) or Hajj Qaarin then hears of the order of the Prophet to change it to 'Umrah - then he should quickly obey even after reaching Makkah and sa'ee between Safaa and Marwah - then he should leave the state of Ihraam - then declare the intention for Hajj on the Day of Tarwiyah - the 8th of Dhul Hijjah.

"Yaa ayyuhalladheena` aamanoostajeeboo lillaahi walirrasooli idha da'aakum lima yuheekum..."

O you who believe! Give your response to Allaah and His Messenger, when He calls you to that which will give you life...

(Soorah Al-Anfal : 24)

THIRDLY. You must not leave off staying the night at Minaa on the night before 'Arafah as it is obligatory (wajib) - the Prophet (ﷺ) did it and ordered it with his saying: *"Take from me your rites of pilgrimage."* And you must also stay the night at Muzdalifah until you pray Fajr prayer, and if you miss this staying then you must at least pray Fajr there - as that is even more obligatory - rather it is one of the rukn (pillar) of Hajj according to the most correct saying according to the scholars - except upon the woman and the weak - for it has been allowed for them to leave after half of the night has passed.

FOURTHLY. And be very careful not to walk directly in front of anyone praying in the Haram mosque, not to speak of other mosques and praying places as the Prophet (ﷺ) said: *"If the one walking between the hands of one praying knew what were upon him then it would be better for him to stand still for forty (...) than that he should walk between his hands."* (Maalik, al-Bukhaaree, Muslim and the four Sunan from Abu Juhaim). And this is a general text covering everyone walking in front, and everyone praying - and there is no authentic Hadeeth to make any exception for the one doing so in the Haram Masjid - and you should pray therein like any other place towards a sutrah - according to the general nature of the Hadeeth regarding that - and there are also some narrations from the Companions particularly about the Masjid-ul-Haram - which I have mentioned in 'The Original'.

FIFTHLY. The people of knowledge should teach the pilgrims the rites of Hajj and its commands according to the Book and the Sunnah whenever meeting with them, and that should not stop them from calling to Tawheed which is the essence of Islaam and

was the reason for the sending of the Prophets, and the sending down of the revealed books, as most of the people whom we have met - even some of those who are supposed to be seeking knowledge - we have found to be in complete ignorance of the real meaning of Tawheed and the necessity of the return of the Muslims - upon their differing madhabs (schools of thought) and various parties - to unification and joining ranks upon the basis of the Book and the Sunnah, - in Belief (Aqeedah) and Regulations (Ahkaam) and transactions, and behaviour, and politics and economic affairs and all other aspects of life. And they must remember that any voice raised or any move made to reform which is based upon any foundation other than this firm foundation and straight path - can only produce further splitting and weakening of the Muslims - and will increase their shamefulness and humiliation - and the present state of affairs is the greatest proof of that - and Allaah is the One Whose help is sought.

And there is nothing wrong with debating in the best way - when required, as the kind of argumentation that is forbidden in Hajj is useless argument which is also forbidden outside Hajj, just like the evildoing that is forbidden in Hajj - for that is not the debating which is commanded in Allaah ta'ala saying:

"Ud'u ilaa sabeeli rabbika bilhikmati wal maw'izwatil hasanati wa jaadilhum billati hiya ahsan..."

Invite (all) to the way of your Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious...
(Soorah An-Nahl : 125)

However, it should be noticed that if it appears that there is no benefit in the discussion because of the other persons blindly sticking to his madhab or own opinion - and if he were to continue then there is fear of going into that which is not permissible - then it is better to leave that argument with him as

the Prophet (ﷺ) said: *"I am a claimant for a house in the outskirts of Paradise for one who leaves off arguing even if he is in the right..."*⁶

No Difficulty

And the one who is inviting to the truth should always make things easy for the people in general and the pilgrims in particular - as this making things easy is one of the principles of the kind Sharee'ah - as is known - as long as there is no text against the point, for when there is a specific text then it is not permissible to make things easy by opinion. And this is the just and middle way which it is binding for every caller to the truth to adopt. And there is no need to take any notice of the people's objecting after that and saying: 'He is too strict,' or 'He is too lenient.'

And there are various actions which are **permissible** for pilgrims which they have become used to avoiding due to some people's fatawa going against the aforementioned principle. So I decided to make note of this:

- 1) Bathing, without need to because of (e.g.,) wet-dreams (ihtilaam), 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 Abu Ayyoob.⁷
- 2) Scratching the head, even if some hair falls out - as shown by the preceding hadeeth of Abu Ayyoob - and it is the saying of Shaikh-ul-Islam Ibn Taymeeyah.
- 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 centre of his head while in Ihraam - and that is not possible without shaving some of the hair. And this is also the saying of Ibn Taymeeyah - and the Hanbali

scholars also - however, they say that he must make a sacrifice because of having done that then the narrator would have reported that - and his not having done so shows that it did not happen - so the correct position is the saying of Ibn Taymeeyah.

- 4) Smelling sweet smelling plants and pulling off broken nails - and there are narrations about that mentioned in 'The Original'.
- 5) Taking the shade of a tent, or upheld garment - as this is proven from the Prophet (ﷺ), and in the same way using the camel-litter in the old days or an umbrella or car - even sitting inside - these days. And making it obligatory to make up for that with a sacrifice is a harshness for which there is no proof, rather there is no difference between seeking the shade of a tent which is proven from the Sunnah and seeking shade from the camel-litter - and its like, and this is a narration from Imam Ahmad as occurs in *Manaar us-Sabeel* (1/2460). And what some people do regarding removing the roofs of their cars is entering into religion something that the Lord of the worlds has not allowed.
- 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.

All of those things fall under the aforementioned principle - furthermore some of them also being supported by hadeeth from the Prophet (ﷺ), or by narrations from the Companions - and Allaah ta'ala says:

"Yureedullaahu bikumul yusra wa laa yureedu bikumul 'usra."

He (Allaah) intends every facility for you, He does not want to put you into difficulties. (Soorah Al-Baqarah : 185)

Assuming Ihraam

(Ihraam is the state entered into at the Meeqat in which certain acts and types of clothing are forbidden.)

- 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) Then the men may wear whatever clothes he wishes that are not made in the shape of the body - and these clothes are called by the fuqahaa (religious scholars) "ghair al mukheet (unstitched)". So he wears a ridaa (upper garment) and izaar (lower garment) or whatever, and sandals or any footwear that does not cover the ankle-bone.
- 3) He does not wear a hat or an 'imaamah (turban) or anything like that which fits onto and covers the head - this referring only to men. As for the women - she does not remove anything of the clothes that are prescribed for her in the Shari'ah, except that she should not tie on the niqaab⁸ (face-veil) or the burqa' or the lithaam (lower face cover, up to the eyes) or handkerchief and she should not wear gloves.⁹ And the Prophet (ﷺ) said: "*The muhrim should not wear the shirt, or the 'imaamah, or the hooded cloak, or trousers, or a garment touched by wars (dyed with saffron) or saffron; or leather socks - unless he cannot find sandals (then in that case he may wear leather socks),*"¹⁰ and the Prophet (ﷺ) said: "*The woman muhrim should not affix a face veil and should not wear gloves.*"¹¹ And it is permissible for the woman to cover her face with something like a khimaar (headscarf) or the jilbaab - which she puts on her head and allows to hang down over her face - even if

it touches her face according to the correct opinion - however, she should not tie it on, as Ibn Taymeeyah says.

- 4) He may put on the clothing of Ihraam before the meeqat even in his own house as the Prophet (ﷺ) and his Companions did. And this makes it easier for those making Hajj by aeroplane for whom it is not possible to put on Ihraam at the meeqat - so it is permissible for them to embark on the plane in Ihraam, but they do not make the intention of Ihraam until very shortly before the meeqat - in order that they do not go past the meeqat without Ihraam.
- 5) He may use body-oil and perfume himself with any perfume he pleases which has odour but no colour, however, women use that which has colour but no odour - and all this is to be before he makes intention of Ihraam at the meeqat - after that this is haraam.

Ihraam and Niyyah (Intention)

- 6) So when he comes to the meeqat it becomes waajib (obligatory) for him to assume Ihraam - and the mere wish and intention to perform Hajj is not sufficient as that has been with him since leaving his own land - rather he must perform by word and action what will cause him to be muhram. So when he recites 'talbiyyah' intending to enter into Ihraam then his Ihraam is concluded - as agreed upon by the scholars.
- 7) And he does not say anything more than the talbiyyah such as their saying: "O Allaah, I intend to make Hajj or 'Umrah so make it easy for me and accept it from me..." as none of this is reported from the Prophet (ﷺ) - just like speaking with the intention for wudoo and salaah and fasting - all of

this being from the newly invented matters and as is well-known the Prophet (ﷺ) said: "...for every newly invented matter is an innovation, and every innovation is a going astray and every going astray is in Hell-Fire." (Tirmidhee - Saheeh)

The Meeqats

- 8) The meeqats (places for assuming Ihraam) are five: Dhul Hulaifah, Al-Juhfah, Qarn-ul-Manaazil, Yalamlam and Dhaatu 'Irq. They are for those who live there and those who pass by them intending Hajj or 'Umrah. And he whose house is nearer than them to Makkah then he makes Ihraam from his house, the people of Makkah making Ihraam from Makkah.

DHUL HULAIFAH is the place for the people of Madinah and is a village six or seven miles away - and it is the furthest meeqat, from Makkah - being ten riding stations away - or less depending on the route, there being many routes from there to Makkah as Ibn Taymeeyah points out. And it is called waadi ul 'Aqeeq, and its masjid is called Masjid-ush-shajarah (mosque of the Tree), and there is a spring there called 'the spring of 'Ali' by the ignorant masses - believing that 'Ali killed a jinn there - and that is a lie.

And **AL-JUHFAH** is a village between Madinah and Makkah - about three travel stages away. It is the meeqat for the people of Shaam (Syria, Palestine, etc.) and Egypt, and for the people of Madinah if they come by this route. Ibn Taymeeyah said: *'It is the meeqat for those who make Hajj from the direction of the West, like the people of Shaam (Greater Syria) and Egypt and the rest of the West.*

And it is today ruined and deserted, therefore the people now go into Ihraam before it in the place called 'Raabigh'.

And **QARN UL MANAAZIL** - which is also called Qarn-uth-Tha'aalib, is near Makkah - being a day and a night's journey away - and is the meeqat for the people of Najd.

And **YALAMLAM** is a place two nights distant from Makkah, thirty miles away and is the meeqat for the people of Yemen.

And **DHAATU 'IRQ** is a place out in the desert, marking the border between Najd and Tihaamah, being forty-two miles from Makkah. It is the meeqat for the people of Iraaq.

The Prophet's Order to Perform Hajj Ut-Tamattu'

- 9) So when he wishes to make Ihraam and is making Hajj-ul-Qiraan, having brought the sacrificial animal with him, he should say: "*Labbaikallaahumma bi-hajjah wa 'Umrah*" (Here I am O Allaah making Hajj and 'Umrah). So if he hasn't brought the sacrificial animal - and that is better - then he says talbiyyah for 'Umrah only and that he must do, saying: "*Labbaikallaahumma bi-'umrah*."

So if he has already made talbiyyah for Hajj only, he cancels that and makes it into an 'Umrah - as the Prophet (ﷺ) ordered that and also said: "*I have entered 'Umrah into the Hajj until the Day of Judgement*" and he joined his fingers together (as in the Hadeeth that has preceded).

He also said: "*O family of Muhammad - whoever from you makes Hajj, then let him say talbiyyah of an 'Umrah in Hajj*"¹² and this is At-Tamattu' of 'Umrah with Hajj.

Making Condition

- 10) And if he wishes when making talbiyyah he may state a condition to Allaah fearing that which may prevent him (from completion of the Hajj) whether illness or fear - saying as the Prophet (ﷺ) taught: "*Allaahumma mahallee haithu habastanee*" (O Allaah my place is wherever you prevent me).¹³ So if he does that and is then prevented or becomes ill - then he may leave Ihraam of the Hajj or 'Umrah - and there is no recompensatory sacrifice due upon him and he does not have to do the Hajj again, except and unless it was his first Hajj - then he has to repeat it.
- 11) There is no special prayer 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 who put on Ihraam after praying Zuhr.

Prayer in Waadi ul'Aqeeq

- 12) However he whose meeqat is Dhul Hulaifah - then it is mustahabb for him to pray there, not for Ihraam, but because of the place and its being blessed. As al-Bukhaaree has narrated from Umar - may Allaah be pleased with him - who said: "*I heard the Rasoolullah say in Waadi ul 'Aqeeq: 'Someone came to me this night from my Lord and said: 'Pray in this blessed valley, and say 'Umrah with Hajj.'*" And Ibn 'Umar narrates from the Prophet (ﷺ): "*...that he saw, when alighting for sleep at the end of the night in Dhul Hulaifah in the centre of the valley, one saying to him: 'You are in the blessed stony ground.'*"¹⁵

Talbiyyah and Raising the Voice

13) Then he should stand¹⁶ facing the Qiblah, and say talbiyyah or 'Umrah or Hajj as has preceded, and say: "*Allaahumma haadhihi hajjah, laa riyaa'a feehaa wa laa sum'ah* (O Allaah this is a Hajj, there being no ostentation in it or hypocrisy)."¹⁷

14) And he should say the talbiyyah of the Prophet:

(i) "*Labbaikallaahumma labbaika - labbaika laa shareeka laka labbaika - innal hamda wan na'mata laka wal mulka - la shareeka laka*"

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

(ii) And he also said:

"*Labbaika ilaahal haqq*"
Here I am O God of Truth.

15) And it is better to stick to the talbiyyah of the Prophet (ﷺ), even though it is permissible to increase upon it - as the Prophet (ﷺ) approved of those who did so, saying: "*Labbaika dhal ma'aarij, labbaika dhal fawaadil* (Here I am Owner of the Ways of Ascent. Here I am Owner of Excellence)."

And Ibn 'Umar used to also say:

"*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.¹⁸

- 16) And the one saying the talbiyyah is ordered to raise his voice with it, as the Prophet (ﷺ) said: "*Jibreel came to me and ordered me to order my companions and those with me to raise their voices with talbiyyah,*"¹⁹ and he said: "*The best Hajj is shouting out and spilling blood.*"²⁰ Therefore the companions of the Prophet when they entered into Ihraam, by the time they reached 'ar-Rauhaa' their voices had tired out.²¹

And the Prophet (ﷺ) said: "*It is as if I am looking at Musa, upon whom be peace, descending from the mountain pass raising his voice with talbiyyah...*"²²

- 17) And women, as regards the talbiyyah, are like men - as the two preceding Hadeeth are general - so they should raise their voices as long as there is no fear of fitnah. And 'Aa'ishah used to raise her voice until the men could hear her. Abu 'Atiyyah said: "*I heard 'Aa'ishah saying: 'Verily I know how was the talbiyyah of Rasoolullah,' then I heard her after that saying: 'Labbaikallaahumma labbaika...'*"²³

And Qaasim ibn Muhammad said: Mu'aawiyah went out at night and heard the voice of someone making talbiyyah, so he said: '*Who is that?*' It was said: "*'Aa'ishah, Mother of the Believers, making 'Umrah from at-Tan'eem.'*" So that was mentioned to 'Aa'ishah so she said: '*If he had asked me I would have told him.*'²⁴

- 18) And he continually repeats the talbiyyah as it is "from the signs of Hajj"²⁵ and because of the Prophet (ﷺ) saying: "*It is as if I am looking at Musa - upon whom be peace - coming down from the mountain pass...loudly reciting talbiyyah,*" and in the other Hadeeth: "*It is as if I am looking towards him when he descends in the valley reciting talbiyyah.*"²⁷

- 19) 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 - "*I went out with Rasoolullah 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.*"^{m28}
- 20) So when he reaches the Haram of Makkah and sees the houses of Makkah he leaves off the talbiyyah to concentrate on the following actions.²⁹

Taking Ghusl for Entering Makkah

- 21) And whoever can take a ghusl (bath) before entering Makkah then he should do so. And he should enter Makkah in the day following the example of Rasoolullah.³⁰
- 22) And he should enter from the upper part of Makkah which today has Bab ul Mi'laah as the Prophet (ﷺ) entered from the upper pass (Kadaa')³¹ above the graveyard, and he entered the masjid from Bab Bani Shaibah as that was the nearest way to the Black Stone (Al-Hajr ul-Aswad).
- 23) And he is allowed to enter by any path as the Prophet (ﷺ) said: "*All of the mountain passes of Makkah are a pathway and place for slaughter,*" and in another Hadeeth, "*All of Makkah is a pathway. He enters from here and leaves from here.*"³²
- 24) So if you enter the masjid do not forget to enter by the right foot,³³ and say.³⁴

"Allaahumma salli 'ala Muhammadin wa sallim - allaahumma aftah lee abwaaba Rahmatika."

or

"A'oodhu billaahil 'azeemi wa biwajhihil kareem wa sultaanihil qadeemi minash shaitaanir rajeem."

- 25) And when he sees the Ka'bah he raises his hands if he wants to - as it is established from Ibn Abbas.³⁵
- 26) And there is no du'aa established from the Prophet (ﷺ) at this point. So he may make du'aa with whatever he can, if he wishes with the du'aa which is established from 'Umar:³⁶

"Allaahumma antas salaamu wa minkas salaamu fahayyinaa rabbana bissalaam."

Tawaaf of Oudoom (Arrival)

- 27) Then he should go straight to the Black Stone and facing it make takbeer. And he may say '*Bismillaah*' before it - as it is authentically reported from Ibn 'Umar, although not from the Prophet (ﷺ).
- 28) Then he touches the Black Stone with his hand and kisses it also, and makes sajdah upon it also - as Rasoolullah did that, and 'Umar, and Ibn 'Abbaas.³⁷
- 29) If he is not able to kiss it then he touches it with his hand then kisses his hand.
- 30) Then if he cannot touch it he should make a sign towards it with his hand.
- 31) And he does that in every circuit.

- 32) And he should not push and crowd to get to it according to the Prophet (ﷺ)'s saying: *"O 'Umar, you are a strong man, so do not harm the weak, and when you wish to touch it, then when it becomes free then touch it, and if not then face it and say takbeer."*³⁸
- 33) And there is in touching the Black Stone a great excellence as the Prophet (ﷺ) said: *"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 favour of everyone who touched it in truth."*³⁹ And he said: *"Touching the Black Stone and the Yemeni corner removes sins."*⁴⁰ *"The Black Stone is from Paradise, and it used to be whiter than snow, but the sins of the idolaters turned it black."*⁴¹
- 34) 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'*)⁴² throughout the tawaaf. 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. (Note from the translator: However there occurs in the Hadeeth of Ibn 'Abbaas as recorded in the Saheeh Muslim that the Companions were ordered to make *ramal* in the first three, but to walk normally between the Yemeni Corner and the Black Stone.)
- 35) 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.

- 36) And he should say between the two corners: "*O Allaah give us good in this life, and good in the Hereafter and save us from the Punishment of the Fire.*"⁴³

"Rabbanaa aatinaa fid-dunyaa hasanatan wa feel aakhirati hasanatan wa qinaa 'adhaaban naar."

Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire.

(Soorah Al-Baqarah : 201)

- 37) And he does not touch the two shaami corners at all following the Sunnah of the Prophet (ﷺ).⁴⁴

Iltizaam Between the Corner and the Door

- 38) And he may cling to the place between the corner and the Door - placing his chest and face and forearms upon this place.⁴⁵
- 39) And there is no particular dhikr for tawaaf - so he may read Qur'aan or say any dhikr he pleases, according to the Prophet (ﷺ)'s saying: "*Tawaaf around the House is prayer, except that Allaah has allowed speech in it, so he who speaks then let him not say except good thing,*" and in another narration: "*so let him limit his talk in it,*"⁴⁶
- 40) And it is forbidden for a naked person or a menstruating woman to make tawaaf of the House, as he said: "*A naked person may not make tawaaf of the House.*"⁴⁷ And his saying to 'Aa'ishah when she came to make 'Umrah in the final Hajj: "*Do as anyone making Hajj does, except do not make tawaaf of the House (and do not pray) until you become clean.*"⁴⁸

- 41) So when he finishes the seventh round he covers his right shoulder and moves to the Place of Ibraheem and recites:

"Wattakhidhoo mim-maqaami Ibraaheema musalla."

And take ye the Station of Ibraheem as a place of prayer.

(Soorah Al-Baqarah : 125)

- 42) And he places the Maqaami Ibraheem (Place of Abraham) between himself and the Ka'bah and then prays two rak'ahs.
- 43) And he recites therein Soorat-ul-Kaafiroon and Soorah-Qul Huwallaahu Ahad.
- 44) And he should not walk between the hands 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.⁴⁹
- 45) The after praying he goes to Zamzam and drinks thereof, and pours some of the water onto his head, as he says: *"Zamzam water is for what it is drunk for,"*⁵⁰ and he says: *"It is blessed and it is a food and a cure for illness,"*⁵¹ and he says: *"The best water upon the face of the earth is Zamzam water, in it is nourishment and a cure from illness."*⁵²
- 46) Then he returns to the Black Stone, says takbeer and touches it - as before.

Sa'ee Between Safaa and Marwah

- 47) Then he goes off for sa'ee between Safaa and Marwah (two small hills). And when he reaches the foot of Safaa he reads Allaah ta'ala's saying:

"Innas-safaa wal marwata min sha'aa'irillaahi faman hajjal baita 'a i'tamara falaa janaha 'alaihi an yattawwafa bihimaa wa man tatawwa'a khairan fa'innallaaha shaakirun 'aleemun."

Behold! Safaa and Marwah are among the Symbols of Allaah. 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.

(Soorah Al-Baqarah : 158)

and says:

"Nabda'u bima bada'Allaahu bihi." (We begin with what Allaah began with.)

- 48) Then he begins with as-Safaa - climbing upon it until he can see the Ka'bah.⁵³
- 49) Then he faces the Ka'bah - and makes tawheed of Allaah and takbeer, saying:⁵⁴ *"Allaahu Akbar Allaahu Akbar Allaahu Akbar - Laa ilaaha illallahu wahdahu laa shareekalahu - lahul mulku wa lahul hamdu - yuheetu wa huwa 'alaa kulli shai'in qadeer - la ilaaha illallaahu wahdahu laa shareekalahu - anjaza wa'dahu wa nasara 'abdahu wa hazamal ahzaaba wahdahu."* three times and making du'aa after each time.⁵⁵
- 50) Then he descends for sa'ee between Safaa and Marwah, as Rasoolullah said: *"Make sa'ee as Allaah has prescribed sa'ee for you."*⁵⁶
- 51) So he walks till he reaches the green signpost - on the right and left - then runs quickly till he reaches the next signpost. And this place was in the time of the Prophet (ﷺ)

a dried river bed covered with small stones, and the Prophet (ﷺ) said: "*The river bed is not crossed except with vigour.*"⁵⁷

Then he walks up to Marwah and ascends it and does upon it as he did upon as-Safaa - facing the Qiblah, saying takbeer and tahleel and making du'aa⁵⁸ and that forms one complete circuit.

- 52) 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.
- 53) Then he returns to Marwah - and so on till he completes seven circuits finishing upon Marwah.
- 54) And it is permissible for him to go between Safaa and Marwah while riding. However the Prophet (ﷺ) preferred to walk.⁵⁹
- 55) And if he makes du'aa in sa'ee, saying: "*Rabbighfir warham innaka antal a'izzul 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.⁶⁰
- 56) Then when he finishes from the seventh circuit upon al-Marwah he shortens the hair of his head⁶¹ thus ending the 'Umrah - and everything that became forbidden to him upon entering Ihraam now becomes permissible again - and he remains in the state of hill (being out of Ihraam) until Yaum ut-Tarwiyah (8th Dhul Hijjah).
- 57) And he who made Ihraam not intending to make 'Umrah before the Hajj - and not having brought the hadi (sacrificial animal) from outside sacred precincts then he

should also leave the state of Ihraam in obedience to the Prophet (ﷺ)'s order and in avoidance of his anger. Those, however, who have brought the sacrificial animal with them remain in Ihraam and do not leave that state until after the stoning on the Day of Sacrifice (Yaum-un-Nahr) (10th Dhul Hijjah).

Ihlaal (Calling Aloud with Talbiyyah) for Hajj on Yaum ut-Tarwiyyah

- 58) So when it is Yaum ut-Tarwiyyah and that is the 8th of Dhul Hijjah - he puts on Ihraam and calls out with the talbiyyah of Hajj, and does as he did when assuming Ihraam for 'Umrah which he did from the meeqat - as regards bathing and putting on perfume, and wearing the ridaa and izaar (upper and lower garments) and reciting talbiyyah - which he does not cease to do until he has stoned Jamrat ul-Aqaba (on 10th Dhul Hijjah).
- 59) And he assumes Ihraam from the places he is resident in - the people resident in Makkah doing so from Makkah.
- 60) Then he goes off to Minaa and prays there the Zuhr 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.

Proceeding to 'Arafah

- 61) 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 criticise either (those reciting talbiyyah or those reciting takbeer).⁶²

- 62) Then he stops at Namirah⁶³ - and it is a place near to 'Arafah but not forming part of it - and he remains there until noon.
- 63) So when the sun passes its zenith he moves to 'Uranah and settles there,⁶⁴ and it is next to 'Arafah - and here the Imam should give an appropriate Khutbah to the people.
- 64) Then he prays with the people Zuhr and 'Asr shortening and combining them in the time of the Zuhr prayer.
- 65) And one adhaan is given and two iqaamahs.
- 66) And he does not pray anything between the two prayers.⁶⁵
- 67) And he who is not able to pray along with the Imam - then he prays them in the same way on his own - or with those in similar situations around him.⁶⁶

Standing in 'Arafah

- 68) 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 a place of standing.
- 69) And he stands facing the Qiblah, raising his hands making du'aa and reciting talbiyyah.
- 70) And he recites much "*La ilaha illallaah*" as it is the best du'aa on the Day of 'Arafah as the Prophet (ﷺ) said: "*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'ia qadeer.'"

- 71) And if he adds in the talbiyyah occasionally: "*Innamaal khairu khairul aakhirati* (All good is the good of the Hereafter)" then that is permissible.⁶⁸
- 72) And it is sunnah for the one standing in 'Arafah not to fast that day.
- 73) 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 the Fire) to the Angels as occurs in the Hadeeth: "*There is no day on which Allaah frees more of His slaves from the Fire than on the Day of 'Arafah, and He verily draws near then boasts of them before the angels, saying: 'What do they seek?'*"⁶⁹ and in another Hadeeth: "*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.'*"⁷⁰ and he remains in that state until the sun sets.

Leaving 'Arafah

- 74) So when the sun has set he leaves 'Arafah for Muzdalifah - going with calmness and tranquillity, not jostling or pushing the people with himself or his riding beast or his vehicle, rather whenever he finds room then he goes faster.
- 75) And when reaching Muzdalifah he gives adhaan and iqamah then prays the three rak'ahs of Maghrib, then

gives iqamah and prays 'Ishaa - shortening it - and joining the two prayers.

- 76) And if he separates the two prayers for some necessity then there is no harm in that.⁷¹
- 77) And he does not pray anything between them or after 'Ishaa.⁷²
- 78) Then he sleeps until Fajr.
- 79) Then when the dawn first appears he prays Fajr in the first part of its time with adhaan and iqamah.

Fajr Prayer in Muzdalifah

- 80) 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.
- 81) 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 Unity and makes du'aa until the sky becomes very bright.
- 82) And all of Muzdalifah is a place of standing - so wherever he stands then it is permissible.
- 83) Then he leaves for Minaa before the sun rises, calmly while reciting talbiyyah.

- 84) So when he comes to the river valley of Muhassir he hurries if possible - and it is a part of Minaa.
- 85) Then he takes the middle road which takes him to the Jamrat-ul-Aqabah.

The Stoning (Ar-Ramee)

- 86) 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.
- 87) And he faces the Pillar (Jamrah), having Makkah to his left and Minaa to his right.
- 88) Then he stones it with seven small stones, like the Stones of Khadhf - which are slightly longer than the chick-pea.
- 89) And he recites takbeer while throwing each stone.⁷³
- 90) And he ceases reciting talbiyyah when throwing the last stone.⁷⁴
- 91) And he does not perform this stoning until after sunrise, even the women or weak who were allowed to leave Muzdalifah after half of the night, as this is one thing and the stoning is something else.⁷⁵
- 92) 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 Hadeeth.
- 93) So when he has stoned the Jamrah everything becomes lawful for him again except women, even if he has not

sacrificed or shaved his head - so he may wear his clothes and use perfume.

- 94) However he should perform Tawaaf-ul-Ifaada on the same day (before Maghrib) if he wishes to continue in his state of having left Ihraam - otherwise, if he has not made Tawaaf before the evening (before Maghrib) then he returns to the state of Ihraam as he was before stoning - so he should remove his clothes and put on Ihraam according to the Prophet (ﷺ)'s saying: *"Verily on this day has been allowed for you, when you have stoned the Jamrah, that was prohibited for you 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."*⁷⁶

The Sacrifice

- 95) Then he comes to the place of sacrifice in Minaa and sacrifice his animal - and that is the Sunnah.
- 96) However, it is permissible for him to slaughter in any other part of Minaa or Makkah as the Prophet (ﷺ) said: *"I have slaughtered here and all of Minaa is a place for slaughtering, and all of the mountain pass approaches of Makkah are a roadway and place for slaughtering, so slaughter on your places of stopping."*⁷⁷
- 97) And the Sunnah is to do the dhabh (slaughter by a horizontal cut through the throat) or Nahr (slaughter by a vertical movement of the spear to the lower part of the throat) with your own hand if possible, and if not, then to deputise someone else to do it.

- 98) And he should make the animal face the Qiblah when slaughtering,⁷⁸ making it lie down on its left side and putting his right foot upon its right side.⁷⁹
- 99) As for the camel then he should slaughter it by means of Nahr...while it is standing having its left leg tied, standing on its others⁸⁰ with its face towards the Qiblah.⁸¹
- 100) And he says when slaughtering:

*"Bismillaahi wallaahu akbar allaahumma hadha minka wa laka⁸² allaahumma taqabbal minnee"*⁸³ (In the name of Allaah and Allaah is greater. O Allaah this is from You and for You. O Allaah accept it from me).

- 101) And the time for slaughter is the four days of 'Eid - Yaum-un-Nahr, and that is called 'Yaum ul-Hajj-ul-Akbar' (Day of the Greatest Hajj)⁸⁴ and the three days of Tashreeq, as the Prophet (ﷺ) said: "*All the days of Tashreeq are for sacrifice.*"⁸⁵
- 102) And he may eat from the meat of his sacrificial animal and take some back with him to his land as the Prophet (ﷺ) did.
- 103) And he should give some of it to feed the poor and needy as Allaah ta'ala says:⁸⁶

"Walbudna ja'alnaaha lakum min sha'aa'irillaahi lakum feehaa khairun faadhkuroosmallaaahi 'alaihaa sawaaffa faidhaa wajabat junoobuhaa fakuloo minhaa wa at'imool qaani'a wal mu'tarra."

The sacrificial camels We have made for you as among the Symbols from Allaah: in them is (much) good for you: then pronounce the name of Allaah over them as they line up (for sacrifice): when they are down on their sides (after

slaughter), eat ye thereof, and feed such as (beg no but) live in contentment and such as beg with due humility).

(Soorah Al-Hajj : 36)

- 104) And seven people may share in one camel or cow.
- 105) And he who cannot afford a sacrificial animal should fast three days in Hajj and seven when he returns to his family.
- 106) And he may fast the three days of Tahreeq according to the Hadeeth of 'Aa'ishah and Ibn 'Umar - may Allaah be pleased with them - who said: "*No permission was given for us to fast the days fo Tahreeq except for him who could not afford a sacrificial animal.*"⁸⁷
- 107) Then he shaves all of his hair off or shortens if - and the first is better as the Prophet (ﷺ) said: "*O Allaah have mercy on those who shave their heads.*" They (the people) said: "*And those who shorten their hair O Rasoolullah.*" He said: "*O Allaah have mercy on those who shave their heads.*" They said: "*And those who shorten their hair O Rasoolullah.*" He added on the fourth time: "*And those who shorten their hair.*"⁸⁸
- 108) And the Sunnah is for the barber to begin with the right side of the head as occurs in the Hadeeth of Anas.⁸⁹
- 109) And shaving the hair is just for men not for the women - they have to shorten only as the Prophet (ﷺ) said: "*There is no shaving of the hair for women, verily upon the women is shortening of the hair.*"⁹⁰ So she should gather together her hair and shorten it by the length of a finger -joint.⁹¹
- 110) And it is Sunnah for the Imam to give a Khutbah on the Day of Sacrifice in Minaa⁹² between the Jamaraat⁹³ in the forenoon⁹⁴ to teach the people the rites of Hajj.⁹⁵

Tawaaf ul Ifaadah

- 111) Then he goes off that day to the House 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.
- 112) And it is from the Sunnah to pray two rak'ahs behind the Station of Ibraheem - as Az-Zuhree⁹⁶ said, and Ibn 'Umar did so,⁹⁷ and said: *'For every seven times around there are two rak'ahs.'*⁹⁸
- 113) Then he walks and runs between Safaa and Marwah as before - except for one doing Hajj of Qairaan or Ifraad - the first sa'ee being enough for them.
- 114) And after this tawaaf everything again becomes lawful for him that became unlawful due to Ihraam - even the women (sexual intercourse).
- 115) And he prays Zuhr at Makkah, and Ibn 'Umar says: *'At Minaa.'*⁹⁹
- 116) And he comes to Zamzam and drinks from it.

Staying Overnight at Minaa

- 117) Then he returns to Minaa and remains there for the days of Tahreeq and their nights.
- 118) And he stones the three Jamaraat with seven small stones in each of those days, after noon, as has preceded concerning the stoning on the Day of Sacrifice.

- 119) He begins with the first Jamarah, 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.¹⁰⁰
- 120) 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.¹⁰¹
- 121) Then he comes to the third Jamarah and it is Jamrat al-Aqabah - and he stones it in the same way - standing so that the Ka'bah is to his left and Minaa to his right and does not stand there (making du'aa) afterwards.¹⁰²
- 122) Then on the second day he repeats this stoning and also on the third day.
- 123) And 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:

"Wadhkuroollaaha fee ayyaamin ma'deedaatin faman ta'ajjala fee yaumaini falaa ithma 'alaihi wa man ta'akhhara falaa ithma 'alaihi limanittaqa."

Celebrate the praises of Allaah during the Appointed Days, but if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, there is no blame on him, if his aim is to do right.

(Soorah Al-Baqarah : 203)

However, remaining for the third day's stoning is better as it is the Sunnah.¹⁰³

- 124) And the Sunnah is to do the previous actions of Hajj in order: the stoning, the slaughter, then shaving the head, then Tawaaf of Ifaadah, the Sa'ee for the on 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."*
- 125) 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 Hadeeth of Ibn 'Umar: *"Al 'Abbaas sought permission from Rasoolullah to spend the nights of Minaa in Makkah as he was responsible for supplying Zamzam water there, so he gave him the permission."*¹⁰⁴
 - (b) To combine two days' stoning in one day, according to the Hadeeth of 'Aasim ibn 'Adiyy who said: *"Rasoolullah made concession for the camel drivers in Baitootah that they could stone on the Day of Sacrifice, then combine two days' stoning after that - performing it in one of the two days."*¹⁰⁵
 - (c) To perform the stoning at night as the Prophet (ﷺ) said: *"The shepherd may stone at night, then look after his flock in the daytime."*¹⁰⁶
- 126) 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.¹⁰⁷
- 127) 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 in the Masjid of Khaif if he is able to, as the

Prophet (ﷺ) said: *"Seventy Prophets have prayed in the Masjid of Khayf."*¹⁰⁸

- 128) So after completing the stoning on the second or third day of the days of Tahreeq - then he has completed the rites of Hajj and therefore returns to Makkah - and remains there for as long as Allaah has written for him to remain - and he should take care to perform the prayer with the congregation - especially in the Masjid-ul-Haram, and a single prayer in Masjid-ul-Haram is better than a hundred thousand prayers in other mosques.¹⁰⁹
- 129) 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 the Yemeni corner: *"Touching them takes away sins, and 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 one bad deed for him, and writes for him an extra rank and whoever does it seven times round (check Sharh of at-Tirmidhee) it is as if he had freed a slave."*¹¹⁰ And the Prophet (ﷺ) said: *"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."*¹¹¹

The Farewell Tawaaf (Tawaaf ul Wadaa')

- 130) 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 'Abbaas narrated: *"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.'*¹¹²

- 131) And the menstruating woman was at first ordered to wait until she became clean of it in order to make Tawaaf ul Wadaa¹¹³ then it was permitted for her to leave without waiting according to the Hadeeth of Ibn 'Abbaas: "*The Prophet (ﷺ) gave concession for the menstruating woman that she could depart before (Farewell) Tawaaf as long as she had made Tawaaf of Ifaadah.*"¹¹⁴
- 132) And he may carry away with him whatever he can of Zamzam water because of the blessing therein, as: "*Rasoolullah 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.*"¹¹⁵ 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.*"¹¹⁶
- 133) 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:
- "Allaahumma salli 'alaa 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).

Innovations of Hajj, 'Umra and Visiting Madinah

And I decided to add an appendix, setting forth the innovations regarding Hajj and visiting Madinat-ul-Munawwara, and Bait-ul-Maqdis (Jerusalem)¹¹⁸ as many people do not know these things and so fall into them - so I wished to advise them by explaining and warning them against these things - as Allaah the

Blessed and Exalted does not accept any action unless it fulfils two conditions:

Firstly: That it be done sincerely for the Face of Allaah, the Honoured, the Exalted.

Secondly: That it is correct - and it is not correct until it is in accordance with the Sunnah, not at variance with it - and as the people of knowledge have agreed - everything claimed by people to be part of worship which Rasoolullah did not prescribe by his saying, nor drew nearer to Allaah by performing it - then that is at variance with his Sunnah as his Sunnah is of two kinds:

- (a) Sunnah of action (Sunnah Fi'liyyah - actions which he did)

and

- (b) Sunnah of neglect (Sunnah Tarkiyah - acts which he did not do)

As for those things pertaining to worship which the Prophet (ﷺ) did not do - then it is from the Sunnah to leave them - for example: calling Adhaan for the 'Eid prayers and for burying the dead, even though it is a means of making mention of Allaah and glorifying Him, it is not permissible to do it as a means of drawing nearer to Allaah, the Exalted, the Glorious - and that is only because it is something which Rasoolullah refrained from doing - and this point was understood by his companions - so they often warred against innovation in general - as is mentioned in its proper place - and Hudhaufah ibn al Yamaan - may Allaah be pleased with him - said: *"Every worship that has not been done by the companions of Rasoolullah, then do not do it."* And Ibn Mas'ood - may Allaah be pleased with him - said: *"Follow (the Sunnah) and do not innovate, and that is enough for you - stick to the old way."*

So how fortunate is the one to whom Allaah gives the good fortune of making his worship sincerely for Him and following of the Sunnah of His Prophet in it - not mixing it with innovation - for such a one then let him have good tidings of Allaah's acceptance of his obedience - and his admission to His Paradise. May Allaah make us those who hear the word and follow the best of it.

And you should know that these innovations are traceable to the following factors:

- (i) Weak (da'eef) Ahadith - which are not permitted to be used as evidence, nor is it permissible to attribute them to the Prophet (ﷺ) - nor is it, according to our saying, permissible to act on them - as I have explained in the introduction of *Sifat-Salaat un-Nabee* (The Prophet's Manner of Prayer) - and this is the position of a group of the people of knowledge - from them Ibn Taymeeyah.
- (ii) Fabricated (maudoo') Ahadith - or narrations which have no basis - some scholars remaining unaware of their true nature - and therefore basing religious verdicts upon them - their being the core of innovation and novelties!
- (iii) The decisions of some scholars or their regarding certain things to be commendable - especially the later scholars - not basing these on any proofs (from the Qur'aan or Sunnah), rather treating them as indisputable matters - until they become Sunnahs adhered to and followed. And it will not remain hidden from one who has insight into his religion - that it is not correct to follow such things - as nothing is part of the Sharee'ah except what Allaah has prescribed - and it is enough for the one who makes

something desirable - if he is a mujtahid - that it is permissible for him to act according to what he sees as desirable - and that Allaah will not punish him for that - but as for other people taking that as something prescribed and as a Sunnah - then no - definitely not! And how can that be when some of these things conflict with the Sunnah - as will be noted later if Allaah wills?

- (iv) Customs and superstitions which have no evidence from the Sharee'ah, and are not even supported by the intellect - even if some ignorant people act upon them and take them to be part of the Sharee'ah - sometimes finding support from others - sometimes from some people claiming to be from the people of knowledge - and actually having their appearance.

Then you should know that the danger of these innovations is not of one level - rather they are of different degrees. Some of them being clear shirk and kufr - as you will see, and some of them are less than that - however, you must be aware that the slightest innovation that someone brings into the religion is haraam (forbidden) after it is exposed as an innovation - as there is no innovation that is only makrooh (disapproved), as some people think - and how can that be when Rasoolullah said: "*Every innovation is a going astray. And every going astray is in the Fire.*" That is the one who does it.

Imam ash-Shaatibee has fully explained this point in his important book *Al I'tisaam* - and because of this the innovation is something very dangerous - and most people remain heedless of this, except for a small group of the people of knowledge and enough as a proof of the seriousness of innovation is the saying of the Prophet (ﷺ): "*Verily Allaah has refused to admit the repentance of anyone committing an innovation, until he gives up the innovation.*" Narrated by Tabaraanee and ad-Diyaa-ul-Maqdissee in *Al Ahadith ul-Mukhtaarah* and others -

with saheeh isnaad - and was declared by al-Mundharee to be hasan.¹¹⁹

I complete this with a word of advice which I convey to readers from a great Imam from the first scholars of the Muslims - Shaikh Hasan ibn 'Ali al Barbahaaree - one of the companions of Imam Ahmad - and died in the year 329 H, he may Allaah be pleased with him - said: *"And beware of the smallest of the newly-invented matters, as the small innovations due to repetition become large innovations, and in that way every innovation introduced in this Ummah began as a small innovation - resembling something correct and thus is the one who falls into it enticed - then he is not able to leave it - some of it grows and becomes part of the religion, practised as such. So examine - may Allaah have mercy upon you - everything that people of your time say and do not make haste (in accepting it) until you ask and find out: Did any of the companions of the Prophet (ﷺ) or any of the people of knowledge speak about it? So if you find a narration from them, then accept it and do not leave it for anything - and do not prefer anything over it and thus fall into the Fire. And you should know - may Allaah have mercy upon you - that a worshipper's Islaam is not complete until he is a follower (of proof), consenting and submitting (to the Truth). So whoever claims that anything remains of Islaam which the companions of Rasoolullah did not fully explain to us - then he has invented a lie against them, and that is enough for him that he has reviled them - so he is an innovator, misguided and misguiding, introducing into Islaam what does not belong to it."*

I (Al-Albaanee) say: *"And may Allaah have mercy upon Imam Maalik who said: 'The last part of this Ummah will not be corrected except by that which corrected its beginning, so that which was not part of the religion then - is not part of the religion today.'"*

And May Allaah send blessings upon our Prophet (ﷺ) who said: *"I have not left anything that will draw you nearer to Allaah - except that I have enjoined it upon you. And I have not left anything that will take you away from Allaah and draw you to the Fire except that I have forbidden it for you."*

And all praise is for Allaah by Whose blessing good actions are completed.

Innovations Before Ihraam

- 1) Abstaining from travel in the month of Safar, and abstaining from beginning any action such as marriage or building in it.
- 2) Abstaining from travel in the second half of the month because the moon is positioned in the constellation of the Scorpion.
- 3) Abstaining from cleaning the house and sweeping it because a traveller is about to leave.
- 4) Praying two rak'ahs 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 soorahs - and other things which occur in certain fiqh books.
- 5) Praying four rak'ahs before leaving.
- 6) Reciting by the one intending Hajj of the end of Soorah Al-i-'Imraan, Ayat-ul-Kursi, Soorah Az-Zilzaal and Soorah

Al-Faatihah - when leaving the house - claiming that thus will all his problems of this world and the next be solved.

- 7) Making Dhikr and Takbeer loudly upon the leaving or arrival of the pilgrims.
- 8) Giving adhaan upon departure of the pilgrims.
- 9) Conveying the covering for the Ka'bah and celebration upon clothing the Ka'bah.¹²⁰
- 10) Some nations seeing off the pilgrims accompanied by music!
- 11) Travelling alone 'taking only Allaah as companion' as some of the Sufis claim!
- 12) Travelling without provisions claiming that this is tawakkul (depending upon Allaah)!
- 13) Travelling in order to visit the graves of the Prophets and pious people.
- 14) A man making agreement with a married woman who is about to make Hajj and has no mahram, that he will be for her as a mahram.¹²¹
- 15) 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.
- 16) A woman travelling together with a group of trustworthy women - as they claim - without a mahram - and similarly travelling along with a man who is a mahram for one of them - claiming that he is mahram for all of them!

- 17) Taking a tax from the pilgrims intending to perform the obligatory duty of Hajj.
- 18) The traveller's praying two rak'ahs every time he makes a halt and saying "*O Allaah make my stop a blessed stop and You are the best of hosts.*"
- 19) The traveller's reciting every time he makes a stop Soorah Al-Ikhlaas ten times, and Ayat-ul-Kursi and the Ayah "*Wa maa qadaroolaaha haqqa qadrihi*" once.
- 20) Eating onions from every land which he enters.
- 21) Going to a particular place intending good thereby - and while not being recommended by the Sharee'ah, such as those places about which it is said: "In it is a remnant of the Prophet (ﷺ)," as is said about the Dome of the Rock, and the Mosque of the Footprint towards Damascus, and the tombs of the Prophets and pious.¹²³
- 22) Unsheathing of weapons upon reaching Taabook.

Innovations of Ihraam and Talbiyyah, etc.

- 23) Taking a particular sort of shoe with certain conditions well-known in certain books.
- 24) Entering the state of Ihraam (no merely putting on the clothing) before the meeqat.
- 25) Wearing the Ihraam under the right armpit and over the left upon assuming Ihraam.
- 26) Making intention by words.

- 27) Performing Hajj silently, not speaking.
- 28) Making talbiyyah in a group in one voice.
- 29) Saying takbeer and 'tahleel' in place of the talbiyyah (when assuming Ihraam).
- 30) 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...)
- 31) Going to the mosques in and around Makkah apart from Masjid al-Haram - like the mosque beneath Safaa, and that is the foot of the mountains of Abu Qubais, and the Mosque of the Birthplace, and the other mosques built upon vestiges of the Prophet.
- 32) Going to the hills and places around Makkah, like the Mountain of Hiraah, and the Mountain at Minaah - which is said to have contained the sacrifice, etc.
- 33) Going to perform prayer in the Mosque of 'Aa'ishah at Tan'eem.
- 34) Making the sign of the cross in front of the House.¹²⁴

Innovations of Tawaaf

- 35) Bathing for Tawaaf.

- 36) Wearing socks or similar footwear in order not to step upon bird excrement and covering his hands so as not to touch a woman.
- 37) The pilgrims praying Tahiyyat-ul-Masjid when he enters Masjid ul-Haram.
- 38) His saying: *"I intend by my tawaaf these seven times such and such..."*
- 39) Raising up the hands when touching the Black Stone as they are raised at the beginning of prayer.
- 40) To call out with kissing of the Black Stone.
- 41) Crowding in order to kiss the Black Stone, and preceding the imams" saying salaam in order to do so.
- 42) Holding up the lower end of his garment when touching the Black Stone or the Yemeni corner.
- 43) Saying when touching the Black Stone: *"O Allaah out of belief in You and attesting to Your Book."*
- 44) Saying when touching the Black Stone: *"O Allaah I seek Your refuge from pride and poverty and grade of disgrace in this world and the Hereafter."*
- 45) Placing the right hand upon the left while making tawaaf.
- 46) Saying in front of the door of the Ka'bah: *"O Allaah the House is Your House and the Sacred Area is Your Sacred Area, and the Safety is Your Safety,"* then pointing towards the Station of Ibraheem - peace be upon him - saying; *"And this is the place of the one who seeks Your refuge from the Fire."*

- 47) Making du'aa at the 'Iraaqi corner saying: "*O Allaah I seek Your refuge from doubt and shirk, and from hostility and hypocrisy, and bad manners, and loss in money and family and children.*"
- 48) Making du'aa beneath the water-spout, saying: "*O Allaah shade me under Your shade on the Day that there is no shade except Your shade.*"
- 49) Making du'aa while doing raml, saying: "*O Allaah make it an accepted Hajj, and forgiven sin, and a praiseworthy sa'ee, and a work that does not lead to nothing, O Mighty One, O Forgiving One.*"
- 50) Saying on the last four rounds of Tawaaf: "*O Allaah forgive and have mercy and forgive what You know, verily You are the Most Mighty, the Most Generous.*"
- 51) Kissing the Yemeni corner.
- 52) Kissing the two shaami corners and touching them.
- 53) Wiping the walls of the Ka'bah and the Station of Ibraheem.
- 54) Seeking blessings from what they call 'Al'Urwat al Wuthqaa' and it is a high place jutting out from the wall of the Ka'bah opposite to the Door, the common people claiming that one who touches it with his hand has clung on to 'the most Trustworthy Hand-Hold.'
- 55) A peg at the centre of the House, which they call 'the Navel of the world' - uncovering their navels and placing it upon the spot - so that they are putting their navels upon 'the Navel of the world.'

- 56) Seeking to perform Tawaaf because it is raining claiming that one who does that has all of his previous sins forgiven.
- 57) Seeking blessings from the rainwater which descends from the Water-spout of Mercy on the Ka'bah.
- 58) Desisting from Tawaaf in a garment that is not clean.
- 59) The pilgrims tipping what remains of his drink of Zamzam into the well and saying: *"O Allaah I ask You for a plenteous provision, and beneficial knowledge, and a cure from every disease..."*
- 60) Bathing in Zamzam.
- 61) Being careful to drench their beards in Zamzam, and also their money and clothes in order to bless them.
- 62) What is mentioned in some books of Fiqh regarding drinking Zamzam in many gulps, each time looking up at the Ka'bah.

Innovations of Sa'ee Between Safaa and Marwah

- 63) Making wudoo in order to walk between Safaa and Marwah with the claim that he who does so has 70,000 ranks written for him for every step he takes.
- 64) Climbing right up Safaa until reaching the wall.
- 65) Making du'aa when descending from Safaa, saying: *"O Allaah make me act according to the Sunnah of Your Prophet, and cause me to die upon his religion, and protect*

me from the misleading trials, by Your Mercy, O Most Merciful One."

- 66) Saying while making Sa'ee: "*O Allaah forgive and have mercy and pass over what You Know...etc.*"¹²⁶
- 67) Making fourteen circuits and thus finishing upon Safaa.
- 68) Doing Sa'ee repetitively in Hajj or 'Umrah.
- 69) Praying two rak'ahs after completing Sa'ee.
- 70) Continuing to perform the Sa'ee between Safaa and Marwah after the Iqaamah has been given for prayer - so that they miss the prayer in congregation.
- 71) Saying a particular du'aa upon reaching Minaa, like that which occurs in *Ihya' 'Uloom ud Deen*: "*O Allaah this is Minaa...*"

And when he leaves saying: "*O Allaah make the best early morning ever her early morning...*"

Innovations Of 'Arafah

- 72) Standing upon the Mount of 'Arafah on the eighth day for a time in case the moon was wrongly sighted.
- 73) The lighting of many candles on the night of 'Arafah at Minaa.
- 74) Making du'aa on the night of 'Arafah with ten phrases - saying them a thousand times: "*Glory to Him Whose Throne is above the sky...*"

- 75) Their going direct from Makkah to 'Arafah on the eighth day.
- 76) Travelling to 'Arafah from Minaa at night.
- 77) Lighting fires and candles upon the Mount of 'Arafah on the night of 'Arafah.
- 78) Bathing for the Day of 'Arafah.
- 79) Saying when nearing 'Arafah and upon seeing the Mount of Mercy (Jabal ur-Rahmah): "*Subhaanallaah walshamdulillaah wa...*"
- 80) Seeking to go off to the Plain of 'Arafah before the time for standing which is after half of the day.
- 81) Saying tahleel 100 times upon 'Arafah, then reading Soorah Al-Ikhlaas 100 times, then upon the Prophet (ﷺ) 100 times at the end and upon us.
- 82) Remaining silent upon 'Arafah and leaving du'aa.
- 83) Climbing upon the Mount of Mercy (Jabal ur-Rahmah).
- 84) Entering the Dome upon the Mount of Mercy which they call 'The Dome of Adam' and praying in it, and making Tawaaf of it.
- 85) Believing that Allaah ta'ala descends in the night of 'Arafah upon the Dark Green Mountain and shakes hands with the riders and embraces those who are walking.
- 86) The imams giving two Khutbahs in 'Arafah dividing them by sitting like that of Jumu'ah.

- 87) Praying Zuhr and 'Asr before the Khutbah.
- 88) Giving adhaan for Zuhr and 'Asr in 'Arafah before the finish of the Khutbah.
- 89) The imams saying to the people of Makkah after finishing the prayer in 'Arafah: "*Complete your prayers for we are travellers.*"
- 90) Praying nafl prayers between Zuhr and 'Asr in 'Arafah.
- 91) Particularising a certain du'aa or dhikr for 'Arafah, like the du'aa of al-Khidr - peace be upon him - which is mentioned in *Ihya' 'Uloom ud-Deen* and begins, "*O Him Who is not preoccupied with...*," and other du'aas - some of them reaching five written pages.
- 92) Leaving 'Arafah before sunset as some do.
- 93) What has become common upon the tongues of the people that the standing in 'Arafah on Yaum ul Jumu'ah is equivalent to 72 pilgrimages.
- 94) What some people do as regards gathering together on the evening of 'Arafah in congregational mosques or in a foreign place - then making du'aa and dhikr raising their voices very much, reciting sermons and poetry, in imitating the people in 'Arafah.

Innovations of Muzdalifah

- 95) Moving hurriedly at the time of leaving 'Arafah for Muzdalifah.

- 96) Bathing to spend the night in Muzdalifah.
- 97) Regarding it to be desirable for one riding to get down and enter Muzdalifah on foot out of respect for the Sacred Area (Haram).
- 98) To repeat du'aa upon reaching Muzdalifah saying: "*O Allaah this is Muzdalifah, many languages have come together here...*"
- 99) Leaving off praying Maghrib prayer as soon as Muzdalifah is reached and instead looking for small stones.
- 100) Praying the sunnahs of Maghrib between the two prayers - or combining them with the sunnahs of 'Ishaa and Witr after the two Fard prayers - as al-Ghazzaali says.
- 101) Increasing the amount of firewood on the Night of Sacrifice and in the Mash'ar ul-Haram.
- 102) Staying awake at night.
- 103) Stopping at Muzdalifah without spending the night there.
- 104) Saying upon reaching the Mash'ar ul-Haram: "*O Allaah I ask You by the night of...*"¹²⁷
- 105) Al-Bazjoori's saying: "*And it is sunnah to take seven stones for stoning on the Day of Sacrifice from Muzdalifah - and to take all other stones from the riverbed of Muhassir.*"

Innovations of Stoning

- 106) Bathing in order to perform the stoning.

- 107) Washing the stones before the stoning.
- 108) Saying "*Subhaanallaah*" or any other dhikr in place of takbeer.
- 109) Saying anything in addition to takbeer.
- 110) The saying of some of the later people: "*And it is sunnah to say when throwing each stone:...*"
- 111) Adhering to a particular way of throwing the stones: like the saying of some: "*He should put the end of his right thumb upon the centre of his forefinger and he should place the stone upon the back of his thumb as if he was making the number 70 with his fingers - then he should throw it.*" And others say: "*He should make a circle with his forefinger upon the joint of his thumb as if he were making the number 10.*"
- 112) Fixing a certain place for the one stoning to stand - that there should be between him and the Pillar five arm-lengths.
- 113) Stoning with shoes, etc.

Innovations of Sacrifice and Shaving the Head

- 114) 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 benefiting from it.¹²⁸
- 115) Some people sacrificing the obligatory sacrifice in Makkah before the Day of Sacrifice.

- 116) The barbers starting with the left side of the head when shaving.
- 117) Only shaving a quarter of the head.
- 118) Al-Ghazzaali's saying in *Ihya' Uloom ud-Deen*: "*And the Sunnah is to face the Qiblah during shaving.*"
- 119) Making du'aa while the head is shaved, saying: "*Alhumdu lillaahi 'alaa maa hadaanaa.*"
- 120) Making tawaaf of the mosques near the Pillars.
- 121) Holding it as recommendable to pray 'Eid prayer in Minaa.
- 122) The mutamatti's leaving out sa'ee after Tawaaf of Ifaadah.

Various Innovations

- 123) Celebrating the covering of the Ka'bah.
- 124) Covering the Station of Ibraheem.
- 125) Tying scraps of paper to the Station of Ibraheem and the minbar in order for needs to be fulfilled.
- 126) The pilgrims writing their names upon the pillars and walls of the Ka'bah - and some of them advising that.
- 127) Declaring it to be lawful to walk in front of one praying in the Haram Mosque and opposing those who try to stop them doing so.
- 128) Calling one who has performed Hajj 'al-Haajj'.

- 129) Leaving Makkah to perform an extra 'Umrah.
- 130) Leaving the Haram Mosque after the Farewell Tawaaf walking backwards.
- 131) Painting the pilgrims' house white, painting pictures upon it and writing his name and the date thereon.

Innovations of Visiting Madinat-ul-Munawwarah

This is included as undertaking journey to the Prophet's Mosque and Masjid ul-Aqsaa - may Allaah return it to the Muslims soon - is from the Sunnah and because of the benefits and rewards for this, and people usually visit them before or after making Hajj - and many of them fall into numerous innovations well-known to the scholars, while doing that - so I saw it to be beneficial to include what I have come across from these as a notification and warning and they are:

- 132) Journeying to visit the Prophet (ﷺ)'s grave.¹²⁹
- 133) Sending requests with the pilgrims and those visiting the Prophet (ﷺ) and asking them to convey their salaams to him.
- 134) Bathing in order to enter Madinat-ul-Munawwarah.
- 135) Saying upon seeing the walls of al-Madinah: *"O Allaah this is the Sacred Area of Your Messenger, so make it a protection against the Fire for me and a protection from punishment and any misfortunate accounting."*
- 136) Saying upon entering al-Madinah: *"In the name of Allaah and upon the religion of..."*

- 148) Adopting a particular way for visiting the Prophet (ﷺ) and his two companions - and a particular way of giving salaam and making du'aa, like the saying of Al-Ghazzaali: *"He should stand next to the face of the Prophet (ﷺ) with his back to the Qiblah, and face the wall of the tomb...and say..."* mentioning a long salaam, then a long salaam and du'aa - reaching to about three pages.¹³¹
- 149) Seeking to pray facing the tomb.
- 150) Sitting near to the grave in order to recite and make dhikr.
- 151) Going to the Prophet (ﷺ)'s grave after every prayer.¹³²
- 152) Visiting the Prophet (ﷺ)'s grave by the people of Madinah every time they enter or leave the mosque.
- 153) Raising up the voice after prayer saying: *"Peace be upon you O Messenger of Allaah."*
- 154) Seeking blessings from rainwater which falls down from the Green Dome above the Prophet (ﷺ)'s tomb.
- 155) Seeking nearness to Allaah by eating dates of Saihaan in the 'Rawdah' which is between the pulpit and the grave.
- 156) Cutting off bits of their hair and throwing them into the large chandelier near the Prophet (ﷺ)'s tomb.
- 157) Wiping the two brass palm trees that were placed in the mosque to the west of the pulpit.¹³³
- 158) Making a point of praying in the original part of the mosque and avoiding praying in the front rows which are in the extension made by 'Umar and others.

- 137) The retention of the Prophet (ﷺ)'s grave within his mosque.
- 138) Visiting the grave of the Prophet (ﷺ) before praying in his mosque.
- 139) Some peoples facing the grave with total humility placing his right hand upon the left as if in prayer - near to the grave or far from it - when entering or leaving the mosque.
- 140) Making du'aa facing the grave.
- 141) Going to the grave to make du'aa towards it hoping for an answer.
- 142) Seeking nearness to Allaah (tawassul) by means of the Prophet (ﷺ).
- 143) Seeking for intercession etc. from the Prophet (ﷺ).
- 144) Ibn al Haajji's saying in *al Madkhal* (1/259) that: "*One should not mention with his tongue his needs or need forgiveness of sins when visiting the grave of the Prophet (ﷺ)*" because he knows his needs already and what is of benefit to him!!
- 145) His saying also (1/264): "*There is no difference between his - peace and blessings be upon him - death and his life - as regards hi watching over his Ummah and their affairs and intentions, and their regrets and their thoughts!!*"
- 146) Their placing their hands upon the grills around the room containing the Prophet (ﷺ)'s grave to seek blessings. And some of them taking oath upon that.
- 147) Kissing the tomb or touching it or what surrounds it - pillars and so on.¹³⁰

- 159) Making a point by visitors to Madinah to stay for a whole week in order to pray forty prayers in the Prophet's Mosque - so as to have written for them a security from hypocrisy and from the Fire.¹³⁴
- 160) Seeking reward by going to any of the mosques or places in and around Madinah except for the Prophet's Mosque and Qubaa Mosque.
- 161) Guides instructing groups of pilgrims and leading them in certain du'aas near the Prophet (ﷺ)'s room or far from it - with raised voices - and the people's repeating in even louder voices.
- 162) Visiting the graveyard of Baqee' every day and prayer in the Mosque of Faatimah - may Allaah be pleased with her.
- 163) Particularising Yaum ul-Khamees (known to the Christians as Thursday) for visiting the matyrs of Uhud.
- 164) Affixing pieces of paper to the iron railings on the ground of the matyrs.
- 165) Seeking blessings by bathing in the pool that used to be by the side of the graves.
- 166) Walking backwards out of the Prophet's Mosque when leaving for the last time.

Innovations of Bait-ul-Maqdis

- 167) Visiting Bait-ul-Maqdis along with Hajj and their saying: *"May Allaah make your Hajj holy."*

- 168) Making Tawaaf of the Dome of the Rock like Tawaaf of the Ka'bah.
- 169) Venerating the Rock with any form of veneration - like touching or kissing it, or leading sheep to it to slaughter them there - and visiting it on the night of 'Arafah, and building upon it, etc.
- 170) Their claim that there is in the rock the Prophet (ﷺ)'s footprint, and the trace of his 'imaamah (turban) and some of them think that it is the footprint of the Lord.
- 171) Visiting the place which they claim is the cradle of 'Eesaa - peace be upon him.
- 172) They claim that the Siraat (Bridge) and the Scales (Meezaan) are there, and that the wall that will be placed between the people of Paradise and the people of the Fire is the wall built to the east of the mosque.
- 173) Venerating the rock where al-Buraaq is alleged to have been tethered or its place.
- 174) Praying by the grave of Ibraheem - peace be upon him.
- 175) Gathering in Masjid ul-Aqsaa at the time of Hajj to sing and play the 'Daff' (an instrument made of a small circle of wood with a skin stretched over one side).

And this is all that I have been able to gather from the innovations of Hajj and visiting. I ask Allaah the Blessed and Most High to make it an aid to the Muslims in giving preference to and following the example of the best of the Messengers and accepting his guidance.

FOOTNOTES

1. Reported by Bukhaaree, Ahmad, An-Nasa'ee and Ibn Maajah from Abu Hurairah - may Allaah be pleased with him. See *Silsilat-ul-Ahadeeth-us-Saheehah* (no. 1200) and *Al-Irwaa'* (no. 769).
2. As is the case with most pilgrims these days - and it is very rare for one of them to bring the sacrificial animal along with him as the Prophet (ﷺ) did. So he who does so, then there is no blame upon him - however one who does not bring it with him and still does Hajj Qaarin or Faarid - then he has gone against the Prophet (ﷺ)'s action and his command - even though the people may be averse to this point. As Ibn 'Abbaas said - reported by Muslim (4/58) and Ahmad (1/278,342).
3. See *Saheeh Abi Dawood* (nos. 1568 and 1571).
4. And his basis for saying that is the saying of the Prophet: "Verily Allaah has entered the 'Umrah into this Hajj of yours, so when you come - then he who has made Tawaaf of the House and between Safaa and Marwah - then he has become Halaal (left Ihraam) except he who had the sacrificial animal with him." (Saheeh A.D., nos. 1573, 1580).
5. And that does not negate what is narrated from 'Umar and others that Hajj Mufrad is better because of what I have stated in the Original. And I have found also that Ibn Taymeeyah explains that to mean singling out 'Umrah in his journey and Hajj in his journey. See *Majmood al-Fataawaa*, vol. 26 as it is important.
6. Hasan hadeeth. See *Saheeh ul-Jaami* (no. 1477)
8. It is the face-cover worn upon the tip of the nose. And it is of different types. If she pulls it up to her eyes then it is called 'Al-Waswasah' or 'Al-Burqa'. If she lets it down to below the eye-socket then it is 'Al-Niqaab,' and it is upon the end of her nose it is 'Al-Lukfaam.' It is called the woman's niqaab because it hides her colour with the colour of the niqaab (*Lisaan ul 'Arab* 2/265-266)
9. Shaikh-ul-Islaam Ibn Taymeeyah says in his *Mansik* (page 365): "And the gloves (quffaazaat) are a covering made for the hand - like falconers wear..."
10. Shaikh-ul-Islaam Ibn Taymeeyah says in his *Mansik*: "And he should not cut them down to below the ankle, as the Prophet (ﷺ) ordered with this to begin with, then made allowance for not doing so in Arafaat, when allowed one not finding an izaar to wear trousers, and allowing one who does not find sandals to wear leather socks (khuff). This is the most authentic saying of the scholars."
11. Bukhaaree and Muslim, *Saheeh Abi Dawood* (no. 1600).
12. *Al-Ahaadeeth-us-Saheehah*, (n. 2469).
13. Bukhaaree and Muslim, *Saheeh Abi Dawood* (no. 1557).
14. Bukhaaree and others.
15. *Saheeh Abi Dawood* (no. 1579), *Mukhtasar Saheeh-ul-Bukhaaree*, (nos. 761-762). Ibn Hajar says in *Fath-ul-Baaree* (3/311) - "This shows that the excellence of al-Aqeeq valley is like the excellence of Madinah are like prayer therein..."
16. Bukhaaree with mutallaq isnaad.
17. Narrated by Ad-Diyaa with saheeh isnaad.

18. Bukhaaree and Muslim, *Saheeh Abi Dawood*, (no. 1590).
19. Abu Dawood, Tirmidhee, An-Nasaaee, Ibn Maajah. See *Saheeh Abi Dawood*, (no. 1592).
20. Hadeeth Hasan (*Saheeh ul-Jaami'*, no. 112).
21. Narrated by Sa'eed ibn Mansoor (see *al-Mahallaa'* (7/94)) with good isnaad. And Ibn Abi Shaibah with saheeh isnaad from al-Muttalib ibn 'Abdullaah (*Fath-ul- Baaree*: 3/324) and is mursal.
22. Muslim, see *as-Saheehah* (no. 2023).
23. Bukhaaree (no. 769 in the *Mukhtasar*), At-Tayaalisee (no. 1513), Ahmad (6/32...).
24. Ibn Abi Shaibah - see '*al-Muhallaa* (7/94-95) and its isnaad is saheeh.
25. Part of a saheeh hadeeth - *as-Saheehah* (no. 828) with the words: "*Jibreel ordered me to raise the voice with ihlaal (talbiyyah) as it is one of the signs of Hajj.*"
26. Ibn Khuzaimah and Baihaqee' with saheeh isnaad.
27. Bukhaaree. And Ibn Hajr says: "And in the hadeeth is that the talbiyyah in valleys is from the sunnah of the Prophets, and that it is more stressed in descending and ascending."
28. Ahmad (1/417) with good isnaad, and al-Haakim and adh-Dhahabee authenticate it.
29. Bukhaaree and al-Baihaqee.
30. Bukhaaree, *Saheeh Abi Dawood* (no. 1630).
31. Bukhaaree,
32. Al-Faakihee with Hasan isnaad.
33. Hadeeth Hasan: *as-Saheehah* (no. 2478).
34. *Saheeh ul Kalim ut-Tayyibah*.
35. Ibn Abi Shaibah with saheeh isnaad up to Ibn Abbaas. Marfoo'an is is da'eef.
36. Baihaqee (5/72) with Hasan isnaad.
37. See *Al-Irwaa'* (no. 1112).
38. Ash-Shaafee, Ahmad and others - and it is a strong hadeeth as I have explained in *al-Hajj-ul-Kabeer*.
39. Authenticated by at-Tirmidhee, Ibn Khuzaimah, Ibn Hibbaan, al-Haakim and adh-Dhahabee. See *al-Hajj-ul-Kabeer*.
40. Made Hasan by at-Tirmidhee, and Ibn Khuzaimah.
42. Al-Idtibaa is bid'ah before this tawaaf, and after it.
43. Abu Dawood and others. Authenticated by many scholars. See *Saheeh Abi Dawood* (no. 1653).
44. Shaikh-ul-Islaam Ibn Taymeeyah 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 (ﷺ), and the cave of Ibraheem, and the place where our Prophet (ﷺ) 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 should be killed."

Abdur Razzaaq (no. 8945) and Ahmad and al-Baihaaqi report from Ya'laa ibn Umayyah who said: "I made tawaaf with 'Umar ibn ul-Khattaab (and in another narration: with 'Uthuzaa) - may Allaah be pleased with him - so when I came to the corner after the Door I started to touch it so he said, 'Have you not made tawaaf with Rasoolullah?' I said, 'Yes.' He said, 'Then did you see him touch it?' I said, 'No.' Then he said, ' Then do likewise for there is for you in Rasoolullah a good example.' "

45. This is narrated by two isnaads from the Prophet (ﷺ) by which the hadeeth reaches the level of Hasan - and is increased in strength by the fact that a group of the Sahaabah acted on it - from them Ibn Abbaas - may Allaah be pleased with him -who said: "This is the Multazam between the Corner and the Door." And it is authentically narrated from 'Urwah ibn az-Zubair also - see *as-Sahaabah* (no. 2138). And Ibn Taymeeyah said in his *Mansik* (p. 387): "And if he wishes to come to the Multazam - and that is what is between the Black Stone and the Door - and he places upon it his chest and face and forearms and hands - and make du'aa - and he asks Allaah for whatever he needs - then he may do so. And he may do so before the Farewell Tawaaf - there being no difference in this being at that time or any other - and the Sahaabah used to do so when they entered Makkah - and if he stands near the Door making du'aa without iltizaam of the House then that is also good, and when he leaves he does not stand or turn or walk backwards."
46. At-Tirmidhee and others, and the other narration is Tabraanee's. And it is saheeh; see also *Al-Irwa'a* (no. 21). Shaik-ul-Islam Ibn Taymeeyah said: "And there is no particular dhikr narrated from the Prophet (ﷺ), 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 waterspout etc., - there is no basis for them."
47. Bukhaaree and Muslim from Abu Hurairah, and Tirmidhee from Ali and Ibn Abbaas - see *Al-Irwa'a* (no. 1102).
48. Muslim from 'Aa'ishah, and Bukhaaree from Jaabir - and the addition is his. See *Al-Irwa'a* (no. 191).
49. See the Introduction and the Original Book (pp. 21,23 and 135).
50. Saheeh hadeeth - as a number of scholars have said; see *Al-Irwa'a* (no. 1123) and *as-Saheehah* (no. 883).
51. Saheeh hadeeth narrated by at-Tayaalisee and others. See *as-Saheehah* (no. 1056).
52. Narrated by ad-Diyaa in *Al-Mukhtarah* and others. See *as-Saheehah* (no. 1056).
53. It is not easy these days to see the Ka'bah except from certain points on as-Safaa; it can be seen from the pillar which supports the second storey 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.
54. An-Nawaa'wee adds in *Al-Adhkaar*: "*la ilaaha illallaahu wala na'budu illaa iyyaahu*," and I do not find this addition in any other narration of the hadeeth - either Muslim or anyone else who records the hadeeth...

55. That is after the tahleels - making du'aa for whatever he wishes from the good of this world and the Hereafter - and the best thing is that it should be something reported from the Prophet (ﷺ) or the pious predecessors (salaf us-Saalih).
56. And contrary to what some mistakenly say it is a saheeh hadeeth. See *Al-Irwaa* (no. 1072).
57. Reported by an-Nasaabee and others - see *Al-Hajj ul-Kabeer*.
- Note: The following text appears in *al-Mughnee* of Ibn Qudaamah al-Maqdisee (3/394): "And all the woman's tawaaf and sa'ee is done walking, Ibn al-Mundhir says: 'Scholars are agreed that there is no raml (walking quickly) upon the women around the Ka'bah or between Safaa and Marwah - nor uncovering the right shoulder (idtiba'). And that is because the principle of it is uncovering the skin - and that is not desired from women - what is required from them is to cover - and walking quickly (raml) and idtiba' uncovering occurs.'"
- And in *Al-Majmoo* of an-Nawaa'ee (8/75) there appears what shows that there is difference of opinion in the matter between the Shaafee scholars, he says: "There are two sayings in that. Firstly, and this is correct upon which the Jumhoor (majority) of scholars agree - that she should not run at all - but walk whether in the night or day. Secondly, that it is mutahabb for her to run at night when there is no one around (to see her) in the place of running - just as for men."
- I (Al-Albaanee) say: "And perhaps that is more correct - as the origin of sa'ee (running) is the sa'ee of Haajar, mother of Ishmaa'eel - seeking water for her thirsty son as occurs in the hadeeth of Ibn 'Abbaas: *'And she found as-Safaa to be the nearest hill to her so she stood upon it, then turned towards the riverbed to see if she could see anyone, and she could not see anyone - so she went down from as-Safaa till she reached the riverbed, raising up the border of her dress - and running fast till she crossed the riverbed, then she came to Marwah and stood upon it to see if she could see anyone, and she could not see anyone - and she did that seven times.'* Ibn 'Abbaas said: *'The Prophet (s) said: 'And that is the sa'ee of the people between these two.'*" (Narrated by Bukhaaree in the *Book of the Prophets*.)
58. As for seeing the Ka'bah - it is not possible now because of the building between it and the Ka'bah - so he should try his best to face the Ka'bah and not do as the confused people do, who raise up their eyes and hands to the sky!
59. Narrated by Abu Nu'aim in his *Mustakhraj of Saheeh Muslim*.
60. Narrated by Ibn Abi Shaibah (4/68, 69) from Ibn Mas'ood and Ibn 'Umar - may Allaah be pleased with them - with two saheeh isnaads. And from Al-Musayyib ibn Raafi' al-Kaahilee and 'Urwah ibn az-Zubair. And At-Tabraanee narrates it from the Prophet (ﷺ) but its isnaad is da'eef (weak) - *Al-Muyymi* (3/248).
61. Or shaves it if there is sufficient time between his 'Umrah and Hajj for his hair to grow enough (see *Fath-ul-Baaree*, 3/444).
62. Narrated by Bukhaaree and Muslim.
- 63,64. This stopping and that after it may be difficult to perform these days due to the crowd of people, so if he goes past it to 'Arafah then it is all right insha'Allaah. Shaikh-ul-Islam Ibn Taymeeyah says in *al-Faraawaa* (26: 128): "As for that which is from the Sunnah of Rasoolullah - staying in Minaa on

- Yaum-ut-Tarwiyyah and for that night, then stopping at 'Uranah, which is between the Mash'ar ul Haraam and 'Arafah - until noon, and going from there to 'Arafah, and the giving of Khutbah and the two prayers on the way in the middle of 'Uranah - then this is as agreed upon by scholars - whereas man writers do not bring it to notice - and most people do not know due to the prevalence of invented practices."
65. I say: "And also it is not reported that the Prophet (ﷺ) prayed anything before Zuhr or after 'Asr in this place - or in any of his journeys except the two sunnahs of Fajr and the Witr.
 66. Bukhaaree narrates it from Ibn 'Umar with mu'allaq isnaad. See *Mukhtasar al-Bukhaaree* (3/89/25).
 67. Hasan or Saheeh hadeeth. With more than one isnaad - refer to *as-Saheehah* (no. 1503).
 68. As that is established from the Prophet (ﷺ) - as is explained in the Original.
 69. Narrated by Muslim and others. See *At-Targheeb* (2/129).
 70. Narrated by Ahmad and others - and authenticated by a number of scholars - as I have explained in *Takhreej ut-Targheeb*.
 71. This was said by Shaikh-ul-Islaam Ibn Taymeeyah, it being established from the Prophet (ﷺ) and his companions, in *al-Bukhaaree* (25/94/801) (*Mukhtasar al-Bukhaaree*).
 72. Ibn Taymeeyah says: "And when he reaches Muzdalifah he prays Maghrib before making the camels kneel down if possible, then after making them kneel they pray 'Ishaa - and if they delay the 'Ishaa somewhat then there is no harm."
 73. As for the addition "*Allaahumaj'alhu Hajjan mabrooran...*" which some writers mention - it is not established from the Prophet (ﷺ) as I have explained in *Ad-Da'eefah* (no. 1107).
 74. Narrated in Ibn Khuzaimah's *Saheeh* - where he says: "Hadeeth saheeh," and explaining with this narration what is unclear in others and that what is intended by 'until he stoned Jamrat ul-Aqabah' is finished stoning it' (*Fath ul-Baaree*, no. 1426).
 75. And this point has been fully explained in the Original - so refer to that if you wish to receive the proof of the matter (p. 30).
 76. And this hadeeth is saheeh and has been authenticated by a number of scholars, from among them Ibn ul Qayyim, as I have explained in *Saheeh Abi Dawood* (no. 1745). And when some of the distinguished scholars came upon this hadeeth before the spread of this treatise - they regarded it as something strange - some of them quickly declaring it to be weak - as I myself did in some of my earlier works - based upon Abu Dawood's isnaad - even though Ibn ul Qayyim strengthened it in his *Tahdheeb* of Abu Dawood, and as did Al-Haafiz (Ibn Hajr) in *At-Talkhees* - by keeping silent about it. And I have found other chains of narration for it which will convince anyone looking into the matter of it being raised from the level of da'eef to the level of its being saheeh. However due to there being in a reference work not in common use by the large majority - and that is Imam at-Tahaawi's *Sharh Ma'aanee ul 'Athaan* - these people quickly declared its being something strange or being da'eef and they were encouraged in this by the fact that they found that some of the earlier scholars had said: 'And

I don not know any scholar who has ruled according to that.' And that is a negation of something - it is not a piece of definite knowledge. And it is well known amongst the scholars that lack of knowledge of something does not mean absence of knowledge of it. So when a hadeeth is established to have come from Rasoolullah and is a relevant proof as this is then it is obligatory to act upon it straight away, not waiting to see if the scholars know of it or not, just as Imam ash-Shaafee said: "A narration is to be accepted as soon as it is confirmed, even if none of the scholars are acting upon it - like the narrations which they accept - for the hadeeth of Rasoolullah is confirmed to its own not by anyone's acting on it afterwards." A say: "So the hadeeth of Rasoolullah is above needing to be attested to by the action of scholars according to it, as it is a source (of knowledge) by itself judging not being judged. And along with that, indeed, some of the scholars have acted upon this particular hadeeth - from them 'Urawah ibn az-Zubair - the greatest Taabi'ee - so can there remain any excuse for anyone to leave acting according to this hadeeth: 'So verily therein is a warning for any who have a perceptive heart or listens attentively.' And this is more fully explained in the Original.

And you should be aware that the stoning of the Jamrah is for the pilgrims like the 'Eid prayer for the rest of the people, therefore Imam Ahmad liked that the time for the 'Eid prayer in different parts should be that of the time of sacrifice in Minaa. And the Prophet (ﷺ) gave Khutbah on the Day of Sacrifice after the stoning just as he used to give the Khutbah in Madinah after 'Eid prayer - so some people holding it as being desirable to offer 'Eid prayer in Minaa taking as their evidence the word of general proofs or analogy - is a mistake and neglect of the Sunnah - as neither the Prophet (ﷺ) nor the khulafaa after him ever prayed the 'Eid prayer at Minaa. See *Fataawaa Ibn Taymeeyah* (26:180).

77. I say: And there is in this hadeeth two great allowances for the pilgrims - and a solution for most of the problems of the piling up of slaughtered animals in the slaughterhouse - which has led to those in control there to have to bury some in the earth - and he who wishes to see the matter more fully laid out should return to the Original. (pp. 82-88)
78. And there is a hadeeth from the Prophet (ﷺ) narrated by Jaabir - reported by Abu Dawood and others - see *Al-Irwaa* (no. 1138) and another by Baihaaqee (9/289). And it is narrated from Ibn 'Umar that he liked the animal to be made to face the Qiblah when slaughtered. And Abdur-Razzaaq (no. 8585) narrates, with saheeh isnaad from Ibn 'Umar, that he disliked to eat from an animal slaughtered facing other than the Qiblah.
79. Al-Haafiz (Ibn Hajr) says (10/16): "That it will be easier for the one slaughtering to take the knife in his right hand, and to hold its head with his left."
I say: 'And causing it to lie down and placing the foot on its side is what is narrated by Bukhaaree and Muslim.
80. *Saheeh Abi Dawood* (no. 1550). And there is after it supporting hadeeth from Ibn 'Umar like it - narrated by Bukhaaree and Muslim.
81. Narrated by Maalik with saheeh isnaad reaching Ibn 'Umar - and Bukhaaree brings it in a chapter heading while signifying its authenticity (*Mukhtasar* of Bukhaaree no. 330).

82. Reported by Abu Dawood and others narrated by Jaabir - and it has support from the hadeeth of Abu Sa'eed al-Khudnee reported by Abu Ya'laa - as occurs in *al-Majma* (4/22) - see *Al-Irwaa* (no. 1118).
83. Reported by Muslim and others from 'Aa'isha' - see *Al-Irwaa* - and Ibn Taymeeyah in his book *Al-Mansik* add: "... (As You accepted from Ibraheem whom You took as a chosen friend)", and I cannot find it in any of the books of Sunnah which are with me."
84. Reported by Bukhaaree with mu'allaq isnaad. Its isnaad is joined by Abu Dawood and others. See *Saheeh Abi Dawood* (nos. 1700, 1701).
85. Reported by Ahmad, authenticated by Ibn Hibbaan, and I hold it to be authentic due to its multiple lines of transmission. See *As-Saheehah* (no. 2476).
86. Al Qaani' is the one who asks. And Al Mu'tarr is the one who begs by displaying the weakness of his body.
87. Narrated by Bukhaaree and others. See *Irwa ul-Ghaleel* (no. 964). As for Ibn Taymeeyah's saying (p. 388): "And the Mutamitti' must fast part of the three days before putting on the Ihraam for Hajj on the Day of Tarwiyya" - I do not know any proof for it. Rather it seems to go against the clear meaning of the ayaah and hadeeth, and Allaah knows best.
88. Reported by Bukhaaree and Muslim and others from the hadeeth of Ibn 'Umar and others - see *Al-Irwaa* (no. 1084).
89. Reported by Muslim and others, see *Al-Irwaa* (no. 1089), and *Saheeh Abi Dawood* (no. 1730). And this is one of those matters in which Ibn al-Hammaam the Hanafee scholar agrees that the Hanafee scholars have gone against the Sunnah. So what have the blind followers to say of that?
90. Saheeh hadeeth - *Al-Adaadeeth us-Saheehah* (no. 605), *Saheeh Abi Dawood* (no. 1732).
91. Ibn Taymeeyah says: "And if he shortens it he draws it together and shortens it up to the length of a finger-joint or less - or more, and the woman does not shorten in excess of that - as for the man he may shorten it as much as he pleases."
92. Reported by Bukhaaree and Abu Dawood from a number of the companions - see *Saheeh Abi Dawood* (nos. 1705, 1707, 1709, 1710) and *Mukhtasar ul-Bukhaaree* (no. 847).
93. Narrated by Bukhaaree with mu'allaq isnaad - connected by Abu Dawood. See *Saheeh Abi Dawood* (no. 1700) and *Irwaa ul-Ghaleel* (no. 1064).
94. Narrated by Abu Dawood and others. See *Saheeh Abi Dawood* (no. 1710).
95. Narrated by Abu Dawood and others. See *Saheeh Abi Dawood* (no. 1710).
96. Narrated by Bukhaaree with mu'allaq isnaad. Connected by Ibn Abi Shaibah and others. See *Mukhtasar al-Bukhaaree* (no. 319, 1/p. 386).
97. Narrated by Bukhaaree with mu'allaq isnaad. Connected by 'Abdur-Razzaaq. See *Mukhtasar al-Bukhaaree* (no. 318).
98. Narrated by 'Abdur Razzaaq (no. 9012) with saheeh isnaad from Ibn 'Umar.
99. I say: 'And Allaah knows better which of them Rasoolullah did - and it may be that he prayed twice with them - the first being Fard and the second nafl as he did in some of his battles.
- 100, 101, 102. All of this is established in the hadeeth of Ibn Mas'ood reported by Bukhaaree and Muslim and others - and as for what occurs in some Hajj books

- that he should face the Qiblah upon stoning Jamrat-ul-Aqabah, then that contradicts this authentic hadeeth - and whatever contradicts it is shaadh or rather munkar as I have explained in *Ad-Da'eefah* (no. 4864).
103. Shaikh-ul-Islam Ibn Taymeeyah says: "So if the sun sets and he is still in Minaa - then he must remain for the stoning on the third day." I say: 'And the great majority of scholars agree on that - contrary to what Ibn Hazm says in *Al-Muhallaa* (7/185). And an-Nawaawee derives proof for them (the majority) from what is understood from Allaah ta'ala's saying: "*Faman ta'ajjala fee yaumani falaa ithma 'alaihi*" [And the day (al-Yaum) is a name for the daytime not including the night] (8: 283). And using what is confirmed from 'Umar and his son 'Abdullaah who both said: "Whoever is at Minaa on the second day and the evening comes upon him - then let him stay until the next day and leave together with the people." And the wording of *Al-Muwatta* from Ibn 'Umar is: "Then let him not leave until he has stoned the Jamaraat on the next day." And Imam Muhammad in his *Muwatta* narrates it from Imam Maalik and says: "And that is what we accept, and it is the saying of Abu Haneefah and people in general."
104. Reported by Bukhaaree and Muslim and others - see *Al-Irwaa* (no. 1079). And I have pointed out there that my narration it as being from the hadeeth of Ibn 'Abbaas in the Original is a mistake.
105. Reported by Abu Dawood, At-Tirmidhee, An-Nasaaee and Ibn Maajah - and authenticated by a group of the scholars. See *Al-Irwaa* (no. 1080).
106. Hadeeth Hasan reported by Al-Bazzaar and Al-Baihaaqee and others from Ibn 'Abbaas - Ibn Hajr declaring its isnaad to be Hasan, and it has supporting narrations which I have quoted in *As-Saheehah* (no. 2477).
107. Reported with mu'allaq isnaad by Bukhaaree (*Mukhtasar al-Bukhaaree*, no. 287) joined by a number of scholars whom I have named in *As-Saheehah* (no. 803).
108. Reported by Tabraanee and Diyaa-al-Maqdisee in *al-Mukhtarah* and al-Mundhari declares its isnaad to be Hasan. And it is as he said as it has another chain of transmission as I have shown in *Tahdheer us-Saajid...* (pp. 106-107, 2nd edition).
109. Reported by Ahmad and others from the hadeeth of Jaabir from the Prophet (ﷺ) with saheeh isnaad - and authenticated by a number of scholars whom I have mentioned in *Al-Irwaa* (no. 1129).
110. Reported by Tirmidhee and others - authenticated by Ibn Khuzaimah and Ibn Hibbaan and al-Haakim and others - see *al-Mishkaat* (no. 258) and *at-Targheeb* (2/120,122).
111. Reported by Abu Dawood, Tirmidhee, an-Nasaaee, Ibn Maajah and others - authenticated by Tirmidhee and al-Haakim and adh-Dhahabee - see *Al-Irwaa* (no. 481).
112. Reported by Muslim and others - and a similar hadeeth by Bukhaaree. See *Al-Irwaa* (no. 1086) and *Saheeh Abi Dawood* (no. 1747).
113. Established in the hadeeth of al-Haarith ibn 'Abdullaah ibn Aus, reported by Ahmad and others. See *Saheeh Abi Dawood* (no. 1749).

114. Reported by Ahmad with a saheeh isnaad to the standard of Bukhaaree and Muslim - who also both narrate a similar hadeeth - see *Al-Irwaa* (no. 1086). And they also narrate a witness to it from the hadeeth of Aa'ishah - see *Saheeh Abi Dawood* (no. 1748).
115. Reported by Bukhaaree in his *Taareekh* and Tirmidhee who declared it to be Hasan - from the hadeeth of Aa'ishah - may Allaah be pleased with her - see *Al-Ahaadeeth-as-Saheehah* (no. 883).
116. Reported by Baihaaqee with a good saheeh isnaad from Jaabir - may Allaah be pleased with him. And it has an authentic mursal narration as a witness to it reported by 'Abdur Razzaaq in his *Musannaf* (no. 9127). And Ibn Taymeeyah narrates that the salaf used to transport it.
117. See note 24.
119. See *Silsilat al-Ahaadeeth us-Saheehah* (no. 1620).
120. And this innovation was stopped many years ago - Alhamdulillah - however the one after it remains in its place and in Al-Baajooree's explanation of Ibn ul-Qaasim (1/41) there occurs: "And it is forbidden to go for a pleasure trip to see the carrying of the Ka'bah's covering, and the covering of the Station of Ibraheem, etc."
121. And this and the one after it are some of the most wicked innovations because of what they contain regarding use of tricks to get around the Sharee'ah and the risk of falling into shameful actions as is obvious.
122. See 121.
123. And it is authentically reported from 'Umar - may Allaah be pleased with him - that he saw some people while on the way to Hajj going to a certain place, so he said: "What is this?" So it was said: "A place where Rasoolullah prayed." So he said: "In this way were the People of the Book destroyed. They took the places connected with their Prophets as a place of prayer. Whomsoever of you reaches such a place at the time for prayer then let him pray, otherwise he should not do so."
124. This appears to refer to wiping the face and chest with the two hands resembling a cross.
125. For the greeting for the Haram Mosque is tawaaf, then the praying behind the Station of Ibraheem and has preceded from the Prophet (ﷺ), from his action. And see *Al-Qawaa'id an-Nooraaneeyah* of Ibn Taymeeyah (p.101).
126. What has been authentically reported as the practice of Ibn Mas'ood and Ibn 'Umar is the saying that has preceded. (See note no. 55.)
127. This du'aa besides being a novelty also contains that which contradicts the Sunnah and that is using as a means of approach to Allaah the 'right of the Mash'ar-ul-Haraam and the Ka'bah...' But rather one should use Allaah's names and attributes as a means of approach (wasilah) to Him. And the Hanafee scholars have declared that it is hated to say: "O Allaah I ask You by the right of the Mash'aral Haraam...etc." as occurs in *Haashiyat ibn Aabideen* and other books. See *At-Tawassul Anwaa'uhu wa Ahkaamuhu*.
128. And this is one of the worst innovations because of what it involves regarding twisting the Sharee'ah which is clearly shown in the Book and Sunnah merely on account of opinion. And the chief responsibility for the lack of total use of the meat lies upon the pilgrims themselves, because they do not when sacrificing

take account of the directions of the Wise Legislator - as is shown in the Original (pp. 87-88).

129. And the Sunnah is to go to visit the mosque as the Prophet (ﷺ) said: "*Do not journey except to three mosques...*," so when he reaches it and prays upon entering then he may go to the grave. And it should be known that travelling to visit his grave - peace and blessings be upon him - and other graves is one thing, and visiting without travelling is something else - contrary to what has become widespread amongst the later people - among them holders of doctorates who have confused the two - and have further declared that Ibn Taymeeyah in particular and the salafis in general deny the authenticity of visiting the Prophet (ﷺ)'s grave - and this is a clear untruth. See the matter fully explained in our refutation of Dr. Bootee who produced a succession of such sayings in the magazine *Islamic Civilisation*. Then I produced a particular treatise called *In Defence of the Prophetic Hadeeth...*
130. And Al-Ghazzaali - may Allaah have mercy upon him - did well in speaking against this kissing (1/244) and said: "It is a habit of the Christians and Jews." So is there anyone to take heed?
131. And what is correct is to say: "*Assalaamu 'alaika yaa Rasoolullaahi wa Rahmatullaahi wa barakaatuhu - Assalaamu 'alaika yaa Abaa Bakr - Assalaamu 'alaika yaa 'Umar*" as Ibn 'Umar used to do. And if he adds something slight as he feels at the time - not always doing it - then it is alright insha'Allaah.
132. And this in addition to its being an innovation and exaggeration in religion, and in contradiction to the Prophet (ﷺ)'s saying: "*Do not take my grave as a festival, and send blessings upon me from wherever you are, for verily your blessings will reach me.*" And it is a reason for many Sunnahs being lost and many benefits - and that is the dhikr after the prayer recited after giving salaam - for they leave all of these and hurry to this innovation. So may Allaah have mercy upon the one who said: "No innovation is brought to life except that a Sunnah is killed off."
133. And there is absolutely no benefit in these two as they were only put there for decoration and to charm the people - and they have lately been removed - Alhamdulillah.
134. And the hadeeth about that is da'eef - and cannot be an evidence for it is as I have explained in *Ad-Da'eefah* (no. 364). So it is not permissible to act on it as it is Sharee'ah - especially as it may cause trouble to some pilgrims as I myself once found - thinking that the hadeeth about it was authentic - and he might miss some prayers and thus be a hardship - which Allaah has delivered him from.
- And one honourable person holds this hadeeth to be strong - based upon the attestation of Ibn Hibbaan in favour of one of its unknown narrators - and the scholars of Hadeeth criticism do not accept this type of attestation. Among them the aforementioned honourable person as he himself has stated in his refutation of Shaikh al-Ghumaaree in the *Journal of the Salafi University* which comes from India. See the Book of Shaikh 'Abdul Azeez ar-Rabee'aan in reply to him,

as he has written well and is of benefit and explains the mistakes regarding supporting this hadeeth and the contradictions involved.



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