Printed By
THE MINISTRY OF ISLAMIC AFFAIRS,
ENDOWMENTS, DAWAH AND GUIDANCE

A Guide To Hajj, Umra, And Visiting The
Prophet’s Mosque

Written by
The Agency Of Islamic Enlightenment in Hajj

Approved by
The Permanent Committee of Islamic Research
and Fatwa

And
Shaikh Muhammad Bin Saleh Al-Uthaimin
(May Allah have mercy on him)

Published under the Supervision
of the Under-Secretariat for Publications and Research
Ministry of Islamic Affairs, Endowments, Da’wah and Guidance
Riyadh, Kingdom of Saudi Arabia

1435 H
# Contents

Preface ................................................................. 4  
Important Advice ..................................................... 6  
The Things That Nullify Iman .............................. 13  
How to Perform Hajj and Umrah, and visit the Prophet’s Mosque .................... 22  
The Performance of Umrah .................................... 25  
The Performance of the Hajj ................................. 34  
Obligations During Ihram .................................... 43  
Visiting The Prophet’s Mosque .......................... 47  
Errors Often Committed by Pilgrims .......................... 54  
What is required of the pilgrims ....................... 69  
Some Supplications that could be recited at Arafat, and other Sacred Sites .......... 83
In the Name Of Allah, The Compassionate, 
The Merciful

Preface

All praise belongs to Allah, alone; peace and blessings of Allah be on the Last Prophet, Muhammad bin Abdullah, his family, and companions.

This brief but comprehensive guide is presented to the pilgrims to the Sacred House of Allah to outline some of the rites of Hajj and Umrah with which you ought to be familiar. We begin with some important advice, which we direct first to ourselves and then to you in accordance with what Allah, the Most High says concerning those of His servants who receive salvation and success in this world and the hereafter:

ٓوَتَوَاصَّلُوا بِالْحَمْدِ وَتَوَاصَّلُوا بِالصَّبْرِ} [العصر: 32]
“They exhort one another to truth, and exhort one another to patience”.

And in accordance with His saying:

وَتَعَاوَّنُوا عَلَى الْبِرِّ وَالْطَّقْوَةِ ۚ وَلَا تَعَاوَّنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ} [المائدة: 2]

“And help one another in goodness and fear of Allah, and do not help one another in sin and transgression”.

We hope you will read this booklet before you begin the rites of Hajj in order that you may acquaint yourself with what is to be done. You will find in it in sha Allah answers to many of your questions.

We ask Allah to accept from all of us our Hajj, our striving, and our good deeds.
Important Advice

Dear pilgrims, we praise Allah for having guided you to the *Hajj* of His House. May He accept from all of us our good deeds, and increase His reward for us and for you.

The following advice is being offered to you in the hope that Allah will accept from all of us our *Hajj* and our striving.

1. Remember that you are on a blessed journey, a journey that is based on belief in Allah’s Unity (*Tawheed*), sincerity to Him, responding to His call, and on obedience to His commands, hoping to gain the reward of the Almighty, and in obedience to His Messenger Muhammad, peace and blessings of Allah be upon him. Do not forget that the reward for a *Hajj* that is acceptable to Allah, the Most High is the Garden of Paradise.
2. Be on your guard against the mischief of Satan, who intends to cause dissention among you, because indeed he is an enemy lying in ambush for you. Love each other as brothers and sisters, and avoid disputes and disobedience to Allah. Know that the Messenger of Allah, may the peace and blessings of Allah be upon him said:

لا يؤمن أحدكم حتى يحب أخيه ما يحب لنفسه

"None of you has truly believed unless he likes for his brother what he likes for himself"

3. Whenever you have a question concerning religious matters, or concerning the Hajj ask those who know until you receive a satisfactory answer. This is in accordance with what Allah has said.
“Ask the people of the Reminder if you do not know”.

It is also in accordance with what the Prophet, may the peace and blessings of Allah be upon him has said:

من يرد الله به خيراً يفقهه في الدين

“When Allah intends good for someone, He gives him understanding of the religion”.

4. Know that Allah has made certain acts fard (obligatory) and other acts sunnah (supererogatory). Allah does not accept the sunnah from him who violates the fard. Some pilgrims ignore this fact, and you see them harming believers, men and women, by violently jostling in their zeal to kiss the Black
Stone, or in their circuits around the Ka’aba, or to make salah behind the Station of Ibraheem, or to drink from Zamzam, and similar practices. These practices are sunnah and harming the believers is haram (prohibited). How can you do a sunnah act while committing an act that is haram? Therefore, avoid hurting one another, may Allah have mercy on you, and grant you an immense reward.

We would also like to emphasize the following:

(a) It is not fitting that a muslim man performs his salah next to or behind a woman in the Sacred Mosque, or in any other place, for whatever reason, so long as he is able to avoid it. Women are supposed to pray behind men.

(b) It is not proper to pray in the pathways leading into the Haram, or in the doorways,
because doing so is harmful and obstructive to those who are coming in.

(c) It is also not permissible to block the free flow of people doing *tawaf* around the Ka’aba by sitting near the Ka’aba, or praying near to it, or by standing near the Black Stone, or *al-hijr*, or at the Station of Ibraheem, when the place is crowded, as this is a source of harm to other people.

(d) While safeguarding the dignity of muslims is *fard*, kissing the Black Stone is *sunnah*. A *fard* cannot be sacrificed for a *sunnah*. When the area is crowded, it is sufficient to point to the Black Stone, saying: *Allahu Akbar*. And when leaving the *tawaf* area, leave gently.

(e) The *sunnah* when you reach the corner of the *Ruknul Yamani* is for you to touch it with your right hand and say: *Bismillahi Wallahu Akbar*. Kissing it is not prescribed. If the
person doing the *tawaf* is unable to touch it, he should continue with his *tawaf*; he is not supposed to point to it with his hand, or say the *takbir* (*Allahu Akbar*), because that has not been reported from the authority of the Prophet, may the peace and blessings of Allah be upon him. It is *mustahab* (recommended) to recite the following supplication between the corner of the *Ruknul Yamani* and the Black Stone:

![Supplication]

“Rabbanā ātinā fid dunyā hasatan wa fil ākhirati hasanatan wa qinā adhaban nār”.

“Our Lord give us good in this world, and good in the Hereafter, and save us from the torment of the Fire”.

— 11 —
Finally, the best advice we can give is that you follow the Book of Allah, and the *sunnah* of His Messenger, may the peace and blessings of Allah be upon him, in all that you do. Allah, the Most High says:

وَأَطِيعُواَ اللَّهَ وَالرَّسُولَ لَعَلَّهُمْ يُسْرَحُمُونَ [ال عمران: 132]

“And obey Allah and the Messenger so that you may receive mercy”.
THE THINGS THAT NULLIFY IMAN

Brothers and sisters! You must be aware that there are things that nullify your Islam. We will mention here the ten most common ones. Please be mindful of them.

The First: associating partners with Allah (shirk). Allah, the Most High says:

٤٥ إنَّكَ مَنْ يُشَرِّكَ بِاللهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا أَوْرَاهُ َْالْيَثَّانِينَ مِنْ أَنْصَارِهِ َٰعَلَىٰ ٤٦ [المائدة: ٤٥]

"Truly, whoever associates partner with Allah, Allah will forbid him the Garden, and his abode will be the Fire, and the wrongdoers will have no helpers".

Invoking the dead, asking their help, or offering vows and sacrifices to them are all forms of shirk.
The Second: setting up intermediaries between oneself and Allah, making supplication to them, asking their intercession with Allah, and placing one’s trust in them is an act of unbelief (\textit{kufr}).

The Third: Anyone who does not consider polytheists (\textit{mushrikeen}) to be unbelievers, or who has doubts concerning their unbelief, or considers their ways to be correct, is himself an unbeliever (\textit{kafir}).

The Fourth: Anyone who believes that some guidance other than the Prophet’s guidance is more perfect, or a judgement other than the Prophet’s judgement is better, has become an unbeliever. This applies to those who prefer the rule of the Evil One (\textit{Taghut}) over the Prophet’s rule. Some examples are:
(a) To believe that systems and laws made by human beings are better than the Shari'ah of Islam, for example

(i) That the Islamic system is not suitable for application in the twentieth century.

(ii) Or that the Islamic system is the cause of backwardness of Muslims.

(iii) Or that Islam is only a relationship between a man and His Lord, and does not have any relations with other aspects of life.

(b) To say that working with the judgements of Allah in enforcing the punishments prescribed by Allah, such as cutting off the hand of a thief, or stoning an adulterer is not suitable in this day and age.
(c) To believe that it is permissible to rule by a law other than what Allah has revealed in Islamic transactions or matters of criminal justice and similar affairs, even if he does not believe that such rulings are superior to the Shari'ah. This is because by doing so he would be declaring as permissible something which Allah made impermissible. Anyone who regards as permissible something that Allah has made impermissible, such as adultery, drinking alcohol, or usury, and similar things whose prohibition is common knowledge to all, such a person has become an unbeliever according to the consensus of all Muslims.

The Fifth: Anyone who hates any thing that the Messenger, may the peace and blessings of Allah be upon him, has declared to be lawful
has nullified his Islam, even if he works with it. Allah, the Most High says:

٦ ذَلِكَ بَأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَلْحُبَّ أَعْمَالَهُمُّ ۚ
[verse:9]

“This is because they disliked what Allah has revealed, so their deeds are brought to nothing”.

The Sixth: Anyone who mocks Allah, or His Book, or His Messenger, may the peace and blessings of Allah be upon him, or any other aspect of Allah’s religion has indeed become an unbeliever. Allah, the Most High says:

٦ قُلِّ أَبَاللَّهِ وَأَبَيْنِي وَرَسُولِي كُنتُمْ تَتَهْزِئُونَ وَلَا تَتَعَتَّدُوا أَقَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ [verse:66,16]

— 17 —
“Say: Is it Allah, His Signs and His Messenger that you are mocking. Make no excuse: you have disbelieved after your (profession of) faith”.

The Seventh: The practice of magic, which includes the act of separating between a husband and wife, by turning his love for her into hatred, or tempting a person to do things he dislikes through devilish arts. Anyone who engages in such acts, or is pleased with it is outside the circle of Islam. Allah, the Most High says:

\[ \text{وَمَا يَعْلَمُ مِنْ أُحَدٍ حَتَّى يَقُولَ إِنَّمَا تَحْسُنُ فِتْنَتُهُ فَلاَ نَكْفُرُ } \]  
[Al-Baqara: 222]

“The two angels (Harut and Marut) did not teach anyone (magic) without warning them:
‘indeed, we are a trial, therefore, do not disbelieve’”.

The Eighth: Supporting and aiding the polytheists against the muslims. Allah, the Most High says:

آَلْفَلَنْلِيمِينَ (٥١) {المائدة: ٥١}

“He among you who supports them becomes one of them. Truly, Allah does not guide the people who do wrong”.

The Ninth: Anyone who believes that some people are permitted to deviate from the Shari'ah of Muhammad, may the peace and blessings of Allah be upon him, is an unbeliever, by the saying of Allah the Most High:
وَمَن يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقَبَّلَ مِنْهُ وَهُوَ عِنْدَ الَّذِينَ مِنْ أَلْحَقَّ بِهِمْ مِنَ الْخَيْرِ ۚ [آل عمران: 85]

“Anyone who seeks a religion other than Islam, it will not be accepted from him, and in the hereafter he will be among the losers”.

The Tenth: To turn away from the religion of Allah, neither learning its precepts nor acting upon it. Allah, the Most High says:

وَمَن أَظَلَّ مِمَّن ذَكَرَ بِقَابِلِ رَبِّهِ، ثُمَّ أَعَرَضَ عَنْهَا إِنَّا مِنَ الْمُجَرَّمِينَ مُنتَقِمُونَ ۙ [السَّمَعَة: 22]

“Who does greater wrong than the one who is reminded of the revelations of his Lord, and then turns away from them? Truly, We shall recompense the guilty ones”.

And He also says:
وَأَلَدِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعَزَّرِضُونَ ۖ [الإفاح: ۳]

“But those who disbelieve turn away from that of which they are warned”.

It makes no difference whether such violations are committed jokingly, or seriously, or out of fear, except when they are done under compulsion.

We seek refuge in Allah from those deeds that entail His wrath and severe punishment.
How to Perform Hajj and Umrah, and Visit the Prophet’s Mosque

Dear Brothers and sisters!

There are three ways of performing the Hajj:

*Hajj at tamattu* (interrupted)

*Hajj al-qirān* (combined)

*Hajj al-Ifrād* (single)

*Hajj at Tamattu*

This means entering into *ihram* for the *Umrah* during the months of *Hajj* (i.e. from the first of the month of Shawwal to the break of dawn on the tenth day of the month of Dhul-Hijjah), and then to take off *ihram* after performing the *Umrah*, and then to take *ihram* again for the *Hajj* from Makkah, or anywhere near to it on the 8th day of Dhul-Hijjah during
the same year in which the Umrah was performed.

**Hajj al-Qirān**

This denotes entering into *ihram* for both the Umrah and the Hajj at the same time during the months of Hajj and not taking off the *ihram* until the Day of Sacrifice (the 10th day of Dhul-Hijjah), or first to enter into *ihram* for the Umrah, during the months of Hajj, and before beginning the *tawāf* of the Umrah make the intention of *ihram* for the Hajj.

**Hajj al-Ifrād**

This signifies making *ihram* for the Hajj during the months of Hajj from the prescribed station of *ihram* (*al-Miqat*), or from his house if it is located between Makkah and the *miqat*, or from Makkah if he resides there, and to remain in *ihram* until the Day of Sacrifice, if has brought with him a sacrificial animal. If one
has not brought an animal for sacrifice, he is permitted to come out of *ihram* after performing the *Umrah*, and thus become one performing the *Hajj* of *tamattu’*; that is he makes the *tawāf* around the Ka’aba, and performs the *sa’y* (the running between Safa and Marwa), cuts some of his hair, and then comes out of *ihram*, wears his usual clothing and resumes his normal state. This is what the Prophet, may the peace and blessings of Allah be upon him, prescribed for those people who entered into *ihram* for the *Hajj* without bringing a sacrificial animal. The same applies to a person who is performing the *Hajj* of *Qirān* if he has not brought with him an animal to sacrifice; that is, it is permissible for him to come out of *ihram* after the *Umrah* as described above.
THE PERFORMANCE OF THE 'UMRAH

1. When you reach the prescribed station (miqat), the sunnah is that you clean yourself, wash the whole of your body, and apply some perfume to your body, but not to your garments of ihram, and then put on the two-piece garment of ihram (izar and rida' – i.e. a loin-cloth and a shawl) which preferably should be of white cloth. As for a woman she may wear any clothes she likes, as long as they do not display her adornments, nor make her resemble men, or resemble the clothes of unbelieving women. Then make your intention to perform Umrah by saying:

لَبِّيْكَ عُمْرَةً

Labbayka Umrah

“I answer your call with Umrah”
And then say the talbiya thus:

أَلْحَمْدُ وَالْيَوْمِ يُكَبِّرُ لَهُمَا، كَبِيرُ لَا شَرِيبِكَ لَكَ كَبِيرٌ، إِنَّ

Labbayk Allahuma labbayk.

Labbayk la shareeka laka labbayk.

Innal hamda wan ni’imata laka wal mulk

La shareeka lak.

"Here I am at Your service O Lord, here I am.

Here I am. There is no partner to You.

Here I am.

Truly, the praise and favour is Yours, and the dominion.

There is no partner to You”.

— 26 —
Men should utter this aloud, while women should say it silently. Repeat this *talbiyah* frequently, and engage in the praise of Allah and in supplications for forgiveness.

2. When you reach Makkah, make the seven circuits (*tawāf*) around the Ka’abah, beginning at the Black Stone with *takbeer* (utterance of *Allahu Akbar*), and ending each circuit at the same place. While making your *tawāf* invoke Allah much, and make supplications to Him in any words you please as long as they are acceptable in the shari’ah. It is *sunnah* when you reach the place between the Yamani corner (*Ruknul Yamani*) and the Black Stone in each circuit to say:

> Ṭabakkaa ʾamūna fi al-dinikaa ḥassanaa wa’i alakhirah ḥassanaa
> Ṣaʿana ʿaḏaba al-nakhar [Sura: 2:241]

— 27 —
“Rabbanā ātinā fid dunyā hasatan wa fil ākhirati hasanatan wa qinā adhaban nār”.

“Our Lord give us good in this world, and good in the Hereafter, and save us from the torment of the Fire”.

After completing the seventh circuit, pray two raka’ats behind the Station of Ibraheem (Maqaam Ibraheem) if it is possible, even if you are a little far away from it. Otherwise pray at any other place within the Sacred Mosque.

In doing this tawāf it is sunnah for a man to expose his right shoulder, that is to put the middle of the upper garment of his ihram underneath his right arm, and their two ends on his left shoulder. It is also sunnah for him to do raml (to jog), that is to walk in quick and short paces during the first three circuits of this tawāf.
3. You then go to the mount of Safa and climb on it, and recite the saying of Allah:

إِنَّ الْصَّفَا وَالأَرْضَةَ مِنْ شَاهِدِيَ اللّهِ فَسَمِنَ حَجُّ الْبَيْتَ
أَوْ أَعْتَمَّ فَلاَ جِنَاحٌ عَلَيْهِ أَن يَتَعْفَفَ بِهِمَا وَمَنْ تَطَوَّعَ

خَيْرًا فَإِنَّ اللّهَ شَاكِرُ عَلَيْهِمُّ [البقرة: 108]

“Surely, the Safa and Marwa are among the Symbols of Allah. So he who performs the Hajj to the House of Allah, or the Umrah, it is no sin on him to make the walk between them. And whoever does good voluntarily, then certainly Allah is Thankful, Knowing ”.

Then you face the Ka’aba, praise Allah, raising your hand in the way done by the one making du’a, and then say the takbir (Allahu Akbar) three times. Then make supplication to
Allah, repeating your supplication three times, as this is the *sunnah*. Then say:

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعَهْدَهُ، وَتَصَلِّ عَبْدَهُ وَهَزَّمَ

الأَحْزَابَ وَحْدَهُ

La ilaha illal Lah, wahdahu la shareeka lah. Lahul mulk wa lahul hamd, wa huwa 'alaa kulli shay'in qadeer.

La ilaha illal Lah wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazamal ahzaaba wahdah.

"There is no god worthy of worship except Allah, the One without a partner. His is the dominion and His is the praise, and He has power over every thing"."
“There is no god worthy of worship except Allah, alone. He fulfilled His promise, and supported His slave, and defeated the parties (of the unbelievers) alone”.

It is preferable to utter this supplication three times, but there is no harm in saying it less than that.

You then descend from Safa and do the sa' y of the Umrah seven times. Increase your pace between the two green posts, but otherwise walk at a normal pace before and after them. Then you climb Marwa and praise Allah, and do as you did at Safa.

There are no required and specific formulas or supplications for tawāf and sa' y. The worshipper may praise Allah, or supplicate Him in his own words, or he may recite portions of the Qur’an, paying special attention to the supplications that the Prophet, may the peace
and blessings of Allah be upon him, recited at specific places when performing these rites.

4. After the sa’y, end your Umrah by shaving or shortening your hair. After this, the prohibitions pertaining to the state of ihram are lifted, and you may now resume your normal activities.

If you are doing Hajj al-tamattu’, then it is preferable to shorten your hair, so that you leave the shaving of the hair for the act of going out of the rites of Hajj.

If you are doing Hajj al-tamattu’ or Qirān, the sacrifice of a sheep or one-seventh of a camel, or one-seventh of a cow is obligatory on you. You slaughter it on the day of Sacrifice (the 10th of Dhul Hijjah). If you cannot afford this sacrifice, it is obligatory on you to fast ten days: three days during the Hajj and seven after returning home.
It is preferable to fast the three days before the day of Arafat (the 9th of Dhul Hijjah). However there is nothing wrong if you fast the three days after the day of the Eid.
1. If you are performing Hajj al Ifrād or Hajj al Qirān (that is the Hajj that is combined with Umrah), you enter into ihram at the station of ihram (miqat) that lies on your way to Makkah. However, if you live in a place that lies between the miqat and Makkah, then you enter into your ihram for the type of Hajj you intend from your place of residence.

If you are performing Hajj al-tamattu', you make ihram for Umrah from the miqat through which you come to Makkah, then you make the ihram for Hajj from your residence in Makkah on the 8th of Dhul Hijjah. Wash the whole of your body, perfume yourself if possible, and put on the two garments of ihram. After putting on ihram make your niyyah (intention) by saying:
I answer your call with *Hajj*.

Then recite the *talbiyah*:

كِبْكَّكَ حَجَّاً

كِبَكَ اللَّهُمَّ كِبَكَ، كِبَكَ لَا شَريكَ لَكَ كِبَكَ، إِنَّ

الْحَمْدَ والْفَخْمَةَ لَكَ وَالمُلْكَ لَا شَريكَ لَكَ

*Labbayk Allahumma labbayk.*

*Labbayk la shareeka laka labbayk.*

*Innal hamda wan ni’imata laka wal mulk* La shareeka lak.

“Here I am at Your service O Lord, here I am.

Here I am. There is no partner to You.
Here I am.
Truly, the praise and favour is Yours, and the dominion.

There is no partner to You”.

2. Then you go to Mina, where you pray the Dhuhr, 'Asr, Maghrib, 'Isha and Fajr prayers at their proper times, shortening prayers with four raka'ats to two raka'ats, but not combining the prayers.

3. When the sun rises on the 9th of Dhul Hijjah, proceed toward 'Arafat in a dignified manner and without harming your fellow pilgrims. At 'Arafat, pray the Dhuhr and 'Asr prayers, shortening them and combining them during the time of Dhuhr with one adhan and two iqamas (one iqama for each prayer).

Make sure that you are within the boundaries of Arafat, and recite the praise of Allah, and offer supplications to Him facing the qiblah with your hands raised, following the practice
of Prophet Muhammad, may the peace and blessings of Allah be upon him. The whole plain of Arafat is the place of doing this act of standing. Remain at Arafat until after sunset.

4. When the sun has set, proceed toward Muzdalifah in a peaceful and dignified manner, reciting the talbiyah. Do not harm or cause any discomfort to your fellow Muslims. When you arrive at Muzdalifah, pray the Maghrib and 'Isha prayers combined, shortening the 'Isha prayer to two raka’ats. Stay at Muzdalifah until you have prayed the Fajr prayer, and remain there until the brightness of the morning is wide spread. Remember Allah much and supplicate to Him a lot after the Fajr prayer, facing the qiblah and raising your hands, following the practice of Prophet Muhammad, may the peace and blessings of Allah be upon him.
5. Then proceed to Mina before sunrise and continue saying the *talbiyah* while going. And if the pilgrim is among the people with excuse, like women or weak individuals, it is permissible for them to proceed to Mina at any time after midnight.

In Muzdalifah pick up only seven pebbles to throw at the stone pillar (*Jamrah*) of *'Aqabah*. The remaining pebbles can be picked up at Mina. There is no harm even if the seven pebbles to be thrown at the stone pillar of *'Aqabah* are also picked up at Mina.

6. When you arrive at Mina do the following:

(a) Throw the seven pebbles at the stone pillar of *'Aqabah* (this is the one nearest to Makkah). Throw the pebbles one after the other, saying: *Allahu Akbar* with each throw.
(b) If you are required to sacrifice an animal, slaughter your sacrificial animal. You could eat some of the meat and distribute to the needy.

(c) Shave your head or cut some of your hair. Shaving is preferable for men, while for women the length of a fingertip of their hair is to be cut.

The above-mentioned order of doing things is preferred, however, if some of them are done before others there is no harm in it.

After you have thrown the pebbles and shaved or cut some of your hair, the prohibitions of *ihram* are lifted, except the prohibition of having sexual intercourse with one’s spouse. This is the first *tahallul* (the act of going out of the state of *ihram* and returning to one’s normal state). You may now wear your usual clothes.
7. Then you go to Makkah and perform the tawāf al-ifādah (the tawāf which is an essential part of the Hajj). If you are doing Hajj al-tamattu’, you also perform the sa’ī. If you are performing the Ifrād or Qirān and you have performed the sa’ī with tawāf al qudūm (the tawāf of arrival at Makkah), you do not have to make another sa’ī.

After this, all the prohibitions of ihram are lifted, including having sexual relations with your spouse.

It is permissible to delay the tawāf al-ifādah and sa’ī until after the days spent at Mina are over.

8. After performing your tawāf al-ifādah and sa’ī on the day of Sacrifice, return to Mina and spend there the nights preceding the 11th, the 12th and the 13th days of Dhul Hijjah (the three days following the day of Sacrifice which are known as ayyamul tashreeq). If you hasten and
leave on the 12th day of Dhul Hijjah, there is nothing wrong in that.

9. After the zawal (midday) in the afternoon of each of the two or three days of your stay in Mina, stone each of the three pillars (Jamaraat), starting with the first pillar (that is the one that is farthest from Makkah), followed by the middle pillar, and lastly the pillar of 'Aqabah. Throw seven pebbles, one after the other, at each of these pillars, saying: Allahu Akbar with each throw.

After stoning each of the first and the second pillars, stay and ask Allah whatever you wish, facing the qiblah and raising your hands. However, you do not stay to make du’a after stoning the third Jamrah.

If you stay in Mina for only two days, you must leave Mina before the sun sets on the second day. If the sun should set before you are able to depart from Mina, then you would
have to remain in Mina for the third night, and throw the pebbles again the next day. In any case it is preferable to remain in Mina for three nights.

It is permissible for the sick and the weak to deputize someone (a proxy) to throw the pebbles for them. The proxy first throws his own pebbles, and then throws the pebbles of the person that deputized him while at the same pillar.

10. When you decide to return to your country after completing the rites of Hajj, you perform the farewell tawaf (tawaf al wada') before leaving Makkah. No one is excused from this except women who are menstruating or in the period of the bleeding after childbirth.
OBLIGATIONS DURING IHRAM

During the state of *ihram* for *Hajj* or *Umrah* the following things are obligatory:

1. To faithfully observe all that Allah has made obligatory, such as the daily prayers at their proper times and in congregation.

2. To avoid what Allah has prohibited such as obscenity, committing sins and quarrelling.

3. To guard against harming or injuring Muslims by action or by word of mouth.

4. To abstain from what is prohibited during *ihram* namely:

   (a) Do not cut your nails, or pluck out your hair. There is no harm if they break or fall off on their own without you intending it.

   (b) Do not use scent or perfume, whether on the clothes or on the body, or in your food or
drink. There is no harm in the remnants of the effect of the scent applied when putting on *ihram*.

(c) Do not kill, frighten or assist in hunting any land game, as long as you are in *ihram*.

(d) Do not propose marriage to a woman or contract it, either for yourself or on behalf of others. Sexual intercourse is also prohibited as well as love play and fondling. All these actions are prohibited during the state of *ihram*, and they equally apply to men and women alike.

The following apply specifically to men:

(a) A man may not cover his head with an adjoining cover. However, being under the shade of an umbrella, or the roof of a car, or carrying something on his head, all these are permissible.

(b) A man may not wear a shirt, or any cloth that is made to cover the whole body or a part
of it, nor should he wear a hooded garment (burnoos), turban, trousers, khuff (short, thin boot). However if an izaar (the loin-cloth) is not available, it is permissible to wear trousers, and if sandals are not available, it is permissible to wear a khuff.

- It is forbidden for a woman to wear gloves on her hands, or to cover her face with a face-veil (niqab) or drape (burqa') during the state of ihram. However, if she is in the presence of male strangers who are not related to her (not her mahrams) she should conceal her face with her head-covering or a similar thing, just as she is supposed to do when not in the state of ihram.

- If a person in the state of ihram wears a sewn garment or covers his head (for men), or uses perfumes, or pulls our some hairs, or cuts his nails out of forgetfulness, or due to ignorance there is no fidya (expiation) on him.
He must abstain from the action as soon as he remembers or is reminded by some one.

- It is permissible to wear sandals, or a ring, or a pair of glasses, or a hearing aid, or a wristwatch, or a belt, or a girdle that protects one's money or documents.

- It is permissible to change one's clothes and to wash them, as well as to wash one's hair and body, and there is no harm if some hair inadvertently falls off during the washing.
VISITING THE PROPHET’S MOSQUE

1. Going to Madinah at any time of the year with the intention of visiting the Prophet’s Mosque and performing salah in it is sunnah. A salah performed in the Prophet’s Mosque is better than a thousand salahs in any other mosque except the Sacred Mosque (Masjid al Haram) in Makkah.

2. There is no ihram or talbiyah for visiting the Prophet’s Mosque, and there is no connection whatsoever between the visit and the Hajj.

3. When you enter the Prophet’s Mosque, enter with your right foot first, saying: Bismillah (in the name of Allah), and invoke blessings on His Prophet, may the peace and blessings of Allah be upon him, and ask Allah
to open the gates of His mercy for you. Then you say:

أَعُوذُ بِللهِ العَظِيمِ وَوَجْهِهِ الكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِن
الشَّيْطَانِ الرَّجِيمِ اللِّهَمَّ افْتَحْ لِي أُبْوَابَ رَحْمَتِكَ

A'udhu billahil adheem wa wajhihil kareem wa sultaanihil qadeem minash shaitanir rajeem. Allahumma 'ftah lee abwaaba rahmatik.

"I seek refuge in Allah, the Almighty, and in His Noble Face, and His Eternal Power from the accursed Satan. O Allah! Open for me the doors of Your Mercy”.

You do just as you do when entering other mosques.

4. Perform the two raka'ats of salutation to the mosque after entering the mosque,
preferably in the Rawdah, otherwise anywhere else in the Mosque.

5. Then go to the grave of the Prophet, may the peace and blessings of Allah be upon him, and standing in front of it and facing it say with all respect and in a hushed voice:

السلام عليكم أيها النبي ورحمة الله وبركاته

Assalamu 'alaika, ayyuhan Nabi, wa rahmatullahi wa barakaatuh.

Peace be on you, O Prophet, and the Mercy and Blessings of Allah.

And then say the salat an Nabi (that is ask Allah’s blessings on him).

There is no harm if you add the following:
اللهم آتِه الوسيلة والفضيلة وابعِه المقام المحمود
الذي وعدته. اللهم اجزه عن أمته أفضل الجزاء.

Allahumma aatihil waseelata wal fadeelata
wab 'athhul maqaamal mahmuud alladhee
wa'adta. Allahumma 'jzihi 'an ummatihi
afdalal jaza'.

"O Allah! Give him the station of waseelah
(special nearness to Allah, or intercession) and
the favour, and raise him to the praiseworthy
station that you promised him.

O Allah! Reward him on behalf of his
ummah (community) with the best of rewards".

Then move a little to the right to stand
before the grave of Abu Bakr, may Allah be
pleased with him. Greet him and ask Allah to
bestow His Mercy, Forgiveness and Pleasure
on him.

— 50 —
Again move a little to the right to stand before the grave of Umar, may Allah be pleased with him, and greet him and ask Allah to bestow His Mercy, Forgiveness and Pleasure on him.

6. It is sunnah to purify oneself (have taharah) and visit the Mosque of Quba and offer salah in it, as the Prophet, may the peace and blessings of Allah be upon him, prayed there, and encouraged others to do the same.

7. It is sunnah to visit the Baqe’ cemetery, wherein is the grave of Uthman, may Allah be pleased with him; and also visit the martyrs of Uhud, among whom is Hamzah, may Allah be pleased with him. You greet them and pray for the mercy of Allah upon them. The Prophet, may the peace and blessings of Allah be upon him, used to visit all these graves to pray for those buried there. He taught his companions when visiting graves to say:

— 51 —
بِسْلَةَ ُعَلِیُّکُمْ أَهْلَ الْدِیَارِ مِنَ الْمُؤْمِنِینَ وَالْمُسْلِمِینَ وَإِنَّ
یَشَاءُ ُلِسَلَّمُ بِکُمْ لَحَقُّۙ ۗ وَسُرِّ ُسَلَّمُ ُلَّنَا وَلَکُمُ ِلِلَّهِ ُعَاٰفِیَتَةَ

Assalamu 'alaikum ahlal diyaar minal mu'mineen wal muslimeen, wa innaa in sha Allah bikum laahiqoon. Nas alul laha lana wa lakum al 'afiyyah.

"Peace be on you, O dwellers of this place from among the believers and the muslims, and by the will of Allah we will certainly join you. We ask Allah 'afiyyah (security from the fire of Hell and from all tribulations) for ourselves and for you”.

According to the teachings of the Shari‘ah, besides the mosques and other places mentioned above, there are no other mosques or places in Madinah that are to be visited. Therefore, do not burden yourself by visiting places for which there is no reward, or for
which in fact there might be some blame for doing so. And Allah is the Source of all guidance.
First: Errors Related to *Ihram*

Some pilgrims cross the designated stations of *ihram* (*miqat*) on their route without being in *ihram* or entering into *ihram* there. They wait till they reach Jeddah or some other place that is after the *miqat* at which they enter into *ihram*. This is against the command of the Messenger of Allah, may the peace and blessings of Allah be upon him, which stipulates that every pilgrim should enter into *ihram* at the station of *ihram* that lies on his route.

The one who crosses the *miqat* without going into *ihram* must go back to the *miqat* that lies on his route, and enter into *ihram* there. Otherwise he must make expiation by sacrificing a sheep in Makkah and feeding all
its meat to the poor. This applies to all pilgrims, regardless of whether one passes the station of *ihram* by air, by sea, or by land.

If one's route does not pass through one of the five designated stations of *ihram*, he should enter into *ihram* at a point that is nearest to the station of *ihram* on his route.

**Second: Errors Related to *Tawāf***

1. Starting the *tawāf* before the Black Stone, while it is obligatory to begin *tawāf* from the Black Stone.

2. Doing the *tawāf* inside the *Hijr*, which means going round only a portion of the Ka’aba rather than the whole of it, since the *Hijr* is a part of the Ka’aba. The circuit of the *tawāf* that he does going through the *Hijr* is invalid.

3. Doing *raml* (taking quick short steps) during all the circuits, while *raml* is to be done
only during the first three circuits of the *tawāf al qudūm*.

4. Struggling violently to kiss the Black Stone, and sometimes even hitting or abusing people. Such acts, which are injurious to Muslims, are not permissible. It is not permissible to abuse or hit his muslim brother without a just cause.

   It should be noted that the *tawāf* remains perfectly valid without kissing the Black Stone. If one does not or cannot kiss the Black Stone, it is sufficient to simply point to it, saying: *Allahu Akbar*, when he comes parallel to it, even if he may be at a distance from it.

5. Touching the Black Stone with the intention of seeking blessings (*barakah*) from it is an innovation (*bid’ah*) with no basis in the *Shari’ah* of Islam. The *sunnah* is to touch it or
kiss it as an act of obedience to Allah, the Most High.

6. Touching the four corners of the Ka’aba or its walls, and wiping the face with the hands. The Prophet, may the peace and blessings of Allah be upon him, did not touch any part of the Ka’aba except the Black Stone and the Yamani corner.

7. Saying specific formulas of supplications for each circuit. The Prophet, may the peace and blessings of Allah be upon him, did not specify any supplications except the saying of: *Allahu Akbar* when he reached the Black Stone, and at the end of each circuit between the Yamani corner and the Black Stone he used to say:
قُوْمِنَا عَذَابَ الْمَكْرِۖ [البقرة: 201]

“Rabbaanā ātinā fid dunyā hasatan wa fil ākhirati hasanatan wa qinā adhaban nār”.

“Our Lord give us good in this world, and good in the Hereafter, and save us from the torment of the Fire”.

8. Raising one’s voice above the voices of others, which is done by some of the people doing tawāf or leading others in tawāf, as it causes confusion to the worshippers.

9. Struggling to pray at the station of Ibrahim. This is contrary to the sunnah, besides being injurious to other worshippers. It is sufficient to pray the two raka’ats of tawāf after completing one’s tawāf anywhere within the Sacred Mosque.
Third: Errors Related To Sa’y

1. When climbing upon the mounts of Safa and Marwah, some pilgrims face the Ka’aba pointing towards it with their hands while saying: *Allahu Akbar* as if they were saying the *takbir* for *salah*. The *sunnah* is to raise the hands in the way you do when making du’ā.

2. Accelerating one’s pace throughout the entire distance between the two hills. The *sunnah* is to accelerate one’s pace only between the two green posts, and walk at a normal pace for the remainder of the way.

Fourth: Errors Related To Arafat

1. Some pilgrims camp outside the boundaries of Arafat, and remain there until the sun has set, then they depart for Muzdalifah without actually standing at Arafat. This is a serious error, which invalidates their *Hajj* since standing in Arafat is the essence of *Hajj*, and it

— 59 —
is obligatory to be within its boundaries and not outside. If it is not easy to do that, they may enter before sunset and remain there until sunset. It is also acceptable to stand in Arafat specifically during the night of sacrifice.

2. Departing from Arafat before the sun has set is not permissible, because the Messenger of Allah, may the peace and blessings of Allah be upon him stayed at Arafat until the sun had set completely.

3. Struggling through crowds in order to climb Mount Arafat is not permissible, because it causes much harm and injury to others. The entire plain of Arafat is a place of standing, and neither climbing Mount Arafat, nor making salah on it is recommended.

4. Making supplications facing Mount Arafat is incorrect, because the sunnah is to face the qiblah while making supplication.
5. Making heaps of earth or pebbles during the day of Arafat at particular places, by some people has no basis in the Shari'ah of Allah.

Fifth: Errors Related to Muzdalifah

Some pilgrims start collecting pebbles to throw at the stone pillars (the Jamarat) as soon as they arrive in Muzdalifah prior to even praying the Maghrib and 'Isha prayers. This is not right. It is also not right to hold the belief that the pebbles must be collected at Muzdalifah.

The correct thing is that the pebbles can be collected anywhere within the boundaries of al Haram (the Sacred precincts of Makkah). It is known that the Prophet, may the peace and blessings of Allah be upon him, did not ask that the pebbles for throwing the Jamratul 'Aqabah be picked for him from Muzdalifah. They were picked up for him in the morning after leaving Muzdalifah, and on entering Mina. The rest of
the pebbles were picked up for him from Mina too.

Some pilgrims wash the pebbles, but this is not prescribed in the Shari'ah.

Errors Related to Throwing the Pebbles

1. Some pilgrims are under the impression that when they are throwing pebbles at the stone pillars, they are actually throwing the Satans (devils), hence they hurl them with rage and a shower of curses and abuses. No! The throwing of the pebbles was only prescribed for the remembrance of Allah the Most High.

2. Some people throw big stones, shoes or pieces of wood. This is an act of transgression in matters of religion which the Prophet, may the peace and blessings of Allah be upon him, prohibited, and doing that will not suffice for the throwing.
3. Jostling and fighting with others at the pillars while throwing the pebbles is not permissible. What is prescribed is to be gentle and to throw the pebbles without hurting anyone as much as possible.

4. Throwing all the pebbles at one time is an error. The scholars have said that this would be counted as only one throw. The Shari'ah prescribes that the throwing of the pebbles be done one pebble after another, saying: Allahu Akbar with each throw.

5. Delegating someone to throw the pebbles simply due to fear of the crowds or of hardship, while one is capable of doing it him or herself. Only the sick, or weak individuals are permitted to delegate someone to do the throwing for them.

Seventh: Errors Related to the Farewell Tawāf
1. On the day of their departure some pilgrims go to Makkah to perform their Farewell *tawāf* before throwing the pebbles at the Pillars, and then they return to Mina to throw the pebbles and depart from Mina for their respective countries. Thus their final rite becomes that of throwing the pebbles at the Pillars, and not of the *tawāf* round the Ka’aba. This is an error as the Prophet, may the peace and blessings of Allah be upon him said: “No one should depart without his last visit being to the House (the Ka’aba)’’.

Accordingly, the Farewell *tawāf* must be done after one has completed all the rites of *Hajj* (and before starting his journey home). After this *tawāf* one should not stay in Makkah except for the time it takes to prepare departure.

2. After finishing the Farewell *tawāf* some people walk backwards, facing the Ka’aba
when going out of the Sacred Mosque, with the impression that this is a veneration of the Ka’aba. This act is an innovation (bid’ah) in the religion and has no basis.

3. After finishing the Farewell tawāf some pilgrims stop at the door of the Sacred Mosque to make supplications. This is also an innovation with no basis in the Shari’ah of Islam.

Eighth: Errors Related to the visit to the Prophet’s Mosque

1. Rubbing one’s hands on the walls and the iron grills, or tying threads and other acts of this sort while visiting the grave of the Prophet, may the peace and blessings of Allah be upon him, intending to receive blessings (barakah) from that, all these are innovations (bid’ah). Blessings come from following what Allah and His Messenger, may the peace and blessings of
Allah be upon him, have prescribed, and not from following innovations.

2. Going to the caves of Mount Uhud, or to the caves of Hira or Thaur near Makkah, and hanging pieces of cloth, or making supplications there, which are not prescribed by Allah, and bearing unnecessary hardships are all innovations in the religion, and have no basis in the Shari'ah.

3. Likewise, visiting certain sites under the impression that these constitute relics of the Prophet, may the peace and blessings of Allah be upon him, for example the place where his camel knelt down (when he first arrived at Madinah), and the well of Uthman, or the well of the ring and taking the soil of these places to obtain blessings are all innovations.

4. Calling upon the dead while visiting the graves at the Baqi' cemetery, or the graves of the martyrs of Uhud, and throwing coins in
order to seek the blessings of the place, or the people buried there is a grievous error. In fact it is *shirk* (ascribing partners to Allah, the Most High), as has been pointed out by scholars, and is also clear from the Book of Allah and the *sunnah* of His Messenger, may the peace and blessings of Allah be upon him. This is because all forms of worship are for Allah alone, and it is not permissible to associate other than Allah in any of them, like invoking another besides Allah, or offering sacrifices or giving vows; or any other form of *ibadah* except for Allah alone. Allah, the Most High says:

وَمَا أُمِرْنَا إِلَّا لِيَعْبُدَنَّهُ وَلَا تَحْلِصَنَّ لَهُ أَلْدَوْنَ [البَيْنَةُ:٨]

“And they were commanded nothing except to worship Allah (only) purifying the religion for Him alone”.

And He also says:
“Verily, the places of worship are for Allah (alone), so do not invoke anyone along with Allah”.

We ask Allah, the Most High to improve the condition of the Muslims, and to give them understanding of the religion, and to turn all of us away from errors and deviations. Indeed He is the Hearing, the Responding.
WHAT IS REQUIRED OF THE PILGRIMS

1. To repent sincerely from all sins, and to spend on the Hajj and Umrah out of his lawful earnings.

2. To guard one's tongue from lying, backbiting and slandering.

3. To purify the intention to perform Hajj or Umrah solely for the pleasure of Allah, the Most High.

4. To learn the actions that are prescribed by the Shari'ah on Hajj and Umrah – those that constitute the actions of the limbs and the pronouncement of the tongue, and in the event of any problem to ask those who know.

5. When the pilgrim arrives at the miqat (station of ihram), he is free to choose one of the three types of Hajj (Ifrād, Qirān or
tamattu'). *Tamattu* is preferable for the person who has not brought a sacrificial animal with him, while is preferable for one who has his sacrificial animal with him.

6. If the person entering *ihram* is afraid he may not be able to complete all the rites because sickness or insecurity, he should make a condition thus: “I will return to the normal state in case I am obstructed (from proceeding with my rites).

7. The *Hajj* of children is valid, but it does not absolve them from performing the obligatory *Hajj* that is binding on them.

8. During the state of *ihram* one may take a bath, or wash his head, or scratch it if need be.

9. A woman may veil her face with her head-covering if she fears that men who are not *maharim* (related) to her will be looking at her.

— 70 —
10. Many women wear a headband under the veil to keep it away from the face. This action has no basis in the Shari'ah.

11. It is permissible to wash the ihram garments, and to wear them again, or to change into other ihram garments.

12. If, during the state of ihram one should wear a sewn garment, cover his head, or use scent due to forgetfulness, or ignorance no expiation (penalty or redemption) is required of him.

13. If one is performing Hajj al Tamattu' or Umrah, he should stop reciting talbiyah upon arriving at the Ka’aba before beginning his tawāf.

14. Walking with quick, short steps and baring the right shoulder are not permissible except during the tawāf of arrival (tawāf al qudoom), and they apply to men only. And this
type of walk is prescribed only during during the first three circuits of this *tawāf*.

15. If the pilgrim forgets how many circuits he has performed, i.e. whether three or four, he should regard them as three (that is the lesser of the two numbers). The same procedure applies to *sa' y*.

16. In case of large crowds, there is no harm in performing the circuits beyond the station of Ibraheem, or even further beyond, as the whole of the Sacred Mosque is a place of *tawāf*, whether on the ground floor, or on the upper floors of the Mosque.

17. It is among the evil actions for a woman to make *tawāf* showing her adornments, or using perfume, or not covering herself properly.

18. If a woman's menses begin, or she gives birth after entering into *ihram*, it is not
permissible for her to make tawāf until the flow of blood ceases and she cleans herself.

19. A woman may wear any dress for ihram as long as it does not resemble men’s clothing, nor show off her adornments, or cause temptation to men.

20. To pronounce the intentions for the acts of worship other than the Hajj or Umrah is an innovation (bidi’ah), and to utter it aloud is even more incorrect.

21. If a Muslim has the intention of making Hajj or Umrah, it is forbidden for him to pass the miqat (the appointed station of making ihram) without entering into ihram.

22. If the pilgrim for Hajj or Umrah is travelling by air, he should enter into ihram on the plane, when he passes parallel to the miqat lying on his route. He should prepare himself for entering into ihram before reaching the
mīqat. There is nothing wrong if he goes into iḥram before reaching the mīqat, especially if he is afraid of falling asleep, or becoming forgetful while on the plane.

23. The practice of doing so many Umrahs from Tan‘eem or Ji‘irranah after the Ḥajj, which some pilgrims do has no evidence in the Shari‘ah.

24. The pilgrim who is performing Ḥajj al Tamattu‘ re-enters into iḥram on the 8th Dhul Hijjah at the place he is staying in Makkah. It is not necessary for him to go into iḥram from any specified place within Makkah, such as the Mizab (the gutter at the top of the Ka‘aba) as many people do, nor is there any Farewell tawāf for going out of Makkah for Mina.

25. It is preferable to go to Arafat from Mina on the 9th of Dhul Hijjah after the sun has risen.
26. It is not permissible to depart from Arafat on the 9th of Dhul Hijjah before the sun has set. When the pilgrim departs after sunset he should do so with ease and calmness.

27. The Maghrib and 'Isha prayers are to be performed after arriving at Muzdalifah, whether at the time of Maghrib or during the period of 'Isha.

28. It is permissible to gather the pebbles for stoning the pillars from any place within the boundaries of Makkah (al Haram), not necessarily from Muzdalifa.

29. It is not recommended to wash the pebbles, because neither the Prophet, may the peace and blessings of Allah be upon him, nor his companions did it.

30. It is permissible for women, children and the weak to proceed from Muzdalifah to Mina during the last part of the night.
31. When the pilgrim arrives in Mina on the Day of 'Eid (the 10th of Dhul Hijjah) he should stop reciting the talbiyah when he starts throwing the Jamrah al 'Aqabah.

32. It is not required that the pebbles remain within the trough at the base of the pillar; what is required is that they be thrown at the pillar.

33. According to the strongest opinion of the scholars, the period of slaughtering the sacrifice extends up to the sunset of the third day of the three days spent at Mina.

34. Tawaf al Ifādah on the day of Eid (the 10th of Dhul Hijjah) is an essential and integral part of the Hajj, and the Hajj is not complete without it. However, it is permissible to delay it until the end of the stay in Mina.

35. The person making Qirān between Hajj and Umrah offers one sa'y only. The same applies in the case of the one doing Ifrād.
36. On the day of Sacrifice, it is preferable that the pilgrim does the *Hajj* rites of that day in the following order: he begins by throwing pebbles at the Pillar of 'Aqabah, then he slaughters his sacrificial animal, then he shaves or clips his hair, then he does the *tawāf* round the Ka’aba followed by the *sa’yi*. If he does some of these rites before others, there is no harm in that.

37. Returning to the full normal state after *ihram* is attained by doing the following: (a) throwing the pebbles at the Pillar of 'Aqabah,(b) shaving the head or clipping some of his hair, (c) doing the *tawāf al ifādah*.

38. If the pilgrim decides to shorten his stay in Mina, it is necessary that he depart from Mina before sunset.
39. For a child who cannot do the throwing of the pebbles, his guardian is permitted to throw on his behalf after throwing for himself.

40. A person who is not capable of throwing due to old age, illness or a similar excuse is permitted to appoint someone to do the throwing on his or her behalf.

41. The one appointed to do the throwing first throws his own pebbles and then throws the pebbles of the person who appointed him, without leaving the place, at each of the three pillars.

42. Except for the residents of the Sacred Mosque, it is obligatory on anyone who is doing *Hajj al Tamattu* or *Qirān* to do *hady*, which is to sacrifice a sheep, or a seventh part of a camel, or a seventh part of a cow.
43. If the pilgrim is unable to make this sacrifice, he must fast three days during the *Hajj* and seven days after returning home.

44. It is preferable that these three days of fasting be completed before the day of Arafat so that he will not be fasting on the day of Arafat; otherwise he should fast on the 11th, 12th and 13th of Dhul Hijjah.

45. It is permissible to fast these three days either consecutively or separately, but he should not delay them till after the days spent at Mina. The same applies to the seven days of fasting at home; he may do them consecutively or separately.

46. The farewell *tawāf* (*tawāf al wada‘*) is obligatory on every pilgrim except a woman menstruating or doing the post-delivery bleeding.
47. To visit the Prophet’s Mosque in Madinah is sunnah, whether it is done before
the Hajj or after the Hajj, or in any time of the year.

48. When you enter the Prophet’s Mosque, it is sunnah to pray two raka’ats of salutation of
the mosque. Although you can perform them anywhere in the Mosque, it is preferable to
perform them in the Rawdah.

49. Visiting the grave of the Prophet, may the peace and blessings of Allah be upon him,
and other graves is allowed for males only, and not for females, and on the condition that a
journey is not undertaken on that account.

50. Rubbing the walls of the chamber housing the Prophet’s grave, may the peace
and blessings of Allah be upon him; or kissing it, or doing tawāf round it are all innovations
prohibited in Islam. Our righteous predecessors did not do such actions. If his intention of
making *tawāf* around the grave is to seek closeness to the Prophet, may the peace and blessings of Allah be upon him, then that is *shirk*.

51. It is also *shirk* to invoke the Prophet, may the peace and blessings of Allah be upon him, for the fulfilment of a need or the removal of a grief.

52. The Prophet's life, may the peace and blessings of Allah be upon him, is a life of the state of *barzakh* (the state of existence between death and resurrection on the Day of Judgement), and is in no way similar to his life on earth before his death. Only Allah, the Most High, knows the nature and reality of the life of the *barzakh*.

53. People who stand in front of the Prophet's grave, may the peace and blessings of Allah be upon him, raising their hand and
making supplications, are doing innovations foreign to Islam.

54. Visiting the grave of the Prophet, may the peace and blessings of Allah be upon him, is neither obligatory, nor a condition for the completion of the Hajj, as some people believe.

55. The hadiths cited by some people prescribing the undertaking of a journey to visit the Prophet’s grave either have weak authority or are fabricated.
O Allah! I ask You integrity and soundness in my religion, my life, my family, and my possessions. O Allah! Cover my imperfections, pacify my fears, guard me from what is in front of me, and behind me, from what is on my
right, and on my left, over my head and under my feet.

للہُمَّ غافِنِي فِی بَدْنِی، اللہُمَّ غافِنِی فِی سَمَعِی،
للہُمَّ غافِنِی فِی بَصَرِی، لاَ إِلَّا أَنتَ. اللہُمَّ إِنِّی أَعْوذُ
بِکَ مِنَ الْكُفَّرِ، وَالْفَقْرِ، وَأَعْوذُ بِکَ مِنَ عَذَابِ الْقَبْرِ،
لاَ إِلَّا أَنتَ.

O Allah! Grant me well-being in my body; O Allah! Grant me well-being in my hearing; O Allah! Grant me well-being in my sight. There is no god worthy of worship except You.

O Allah! I seek refuge in You from unbelief and poverty, and from the punishment of the grave. There is no god worth of worship except You.
اللهُمَّ أَنتَ رَبِّي لا إِلَهَ إِلَّا أَنتَ، خَلَقْتُي وَأَنَا عَبْدُكَ،
وَأَنَا عَلَى عَهْدِكَ وَعَهْدَكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ
شَرِّ مَا صَنَعْتُ، أَبُوُّ لَكَ بِنَفْعَتِكَ عَلَيْي، وأَبُوُّ لَكَ
بِذَبَّي فَاغْفِرْ لِي فَإِنَّهُ لا يُغْفِرُ الذَّنُوب إِلَّا أَنتَ.

O Allah! You are my Lord. There is no god
worthy of worship except You; You created
me, and I am your slave. And I am on Your
Covenant and Your Promise as much as I can.
I seek refuge in You from the evil of my
actions. I acknowledge Your favours to me;
and I acknowledge my sins. Forgive me my
sins, for there is no one who can forgive sins
except You.
O Allah! I seek refuge in You from worry and sorrow. I seek refuge in You from incapacity and laziness, from stinginess and cowardice, and I seek refuge in You from the burden of debt, and from being humiliated by men.

O Allah! Make the beginning of this day good, the middle prosperous, and the end successful. I ask You to grant me the good of
this world, and of the Hereafter, O Most Merciful of all who show us mercy!

اللَّهُمَّ إِنِّي أَسَالُكَ الرَّضَى بَعْدَ الْقَضَاءِ، وَبَرَّةَ الْعَيْشِ
بَعْدَ الْمَوتِ، وَلَدَةَ النَّظَرِ إِلَى وَجْهِكَ الْكَرِيمِ، وَالشَّوْقِ
إِلَى لَفَائِكَ فِي غَيْبِ ضَرَّاءٍ مُضَرَّةٍ وَلَا فَتْنَةٍ مُضَلِّلةٍ، وَأَعْوُذُ
بِكَ أَنْ أَظَلِمْ أَوْ أَظَلِمُ، أَوْ أَعْتَدِ أَوْ أُعْتَدِى عَلَى، أَوْ
أَكْسِبَ خَطِيئةً أَوْ ذَنْبًا لَا تَغْفِرُهُ، وَأَعْوُذُ بِكَ أَنْ أَرْدَ
إِلَى أَرْذَالِ الْعُمَّرِ.

O Allah! I ask You to make me pleased with what you decreed for me, and a good life after death, and the pleasure of looking at Your Glorious Face, and a yearning to meet You, without distress or affliction or a misleading trial. I seek refuge in You from oppressing others or being oppressed, from doing others wrong or being wronged at, and from
committing an error or a sin that You will not forgive.

O Allah! I seek refuge in You from the feebleness of old age.

اللهُمَّ اهدني لأحسن الأعمال والأخلاق لا يهدي لأحسنها إلا أنت، واصرف عن سيئتها، لا يصرف عن سيئها إلا أنت.

O Allah! Guide me to the best of deeds, and the best of characters; none can guide to the best of them except You. And save me from the bad of them as none can save me from the bad of them except You.

اللهُمَّ أصلح لي ديني، ووسع لي في داري، وبارك لي في رزقي.
O Allah! Make my religion good, and make my house spacious, and bless me in my means of livelihood.

اللهُمَّ إني أعوذُ بِكِ مِنَ الكُفْرِ وَالفَسُوقِ وَالشَّفَاقِ وَالْمَسْكِنَةِ، وَأُعوذُ بِكِ مِنَ الكُفْرِ وَالفَسُوقِ وَالشَّفَاقِ وَالْفَنَاقِ وَالسُّمعَةِ وَالرَّبَاءِ، وَأُعوذُ بِكِ مِنَ الصَّمَمِ، وَالبَكْرِ، وَالْجُذُذَّمِ، وَسَيِّئِ الأَسَفَامِ.

O Allah! I seek refuge in You from cruelty, negligence, degradation and destitution, I seek refuge in You from disbelief, transgression, disobedience, vanity and show-off; and I seek refuge in You from blindness, deafness, leprosy and bad diseases.
O Allah! Give my soul piety, and purify it. You are the Master of my soul and its Guardian.

O Allah! I seek refuge in You from a knowledge that does no benefit, and a heart that does not submit humbly (to Allah), and an ego that is not sated, and from a supplication that is not accepted.
O Allah! I seek refuge in You from the evil of what I did, and from the evil of what I did not do; from the evil of what I know and from the evil of what I do not know.

O Allah! I seek refuge in You from a decline of Your favour (on me), from a change in Your protection, from Your sudden punishment, and from all Your displeasure.
O Allah! I seek refuge in You from ruin and falling, from drowning and burning, and from senility; I seek refuge in You from Satan’s beguiling me at my death; and I seek refuge in You from being bitten by venomous creatures. I seek refuge in You from greed that leads to evil character.

اللهِ إِنِّي أَعْوذُ بِكَ مِنْ مُتَكَرَّاتِ الأَخْلَاقِ وَالأَعْمَالِ وَالأَهْوَاءِ وَالأَذْوَاءِ، وَأَعْوذُ بِكَ مِنْ غَلْبَةِ الْدِّينِ، وَفَهْرِ العَدُوِّ، وَشُماَتَةِ الأَعْدَاءِ.

O Allah! I seek refuge in You from bad manners, bad actions and bad desires, and bad diseases. I seek refuge in You from the burden of debt, and from being humbled by people, and from the ridicule of enemies.
O Allah! Make my religion, which is my fortress, good for me, make this world which is my place of sojourn good for me, and make life in the Hereafter which will be my abode good. Make my life an increase in all goodness, and my death a rest from all evil.

O Allah! Support me and help me, and do not let others overpower me; guide me and
make the following of Your Commands easy for me.

اللهُمَّ اجْعَلْنِي ذَكْاراً لَكَ، شَكَاراً لَكَ، مَطْوِعاً لَكَ، مُحْبِبًا إِلَيْكَ، أَوَاهَا مُنِيبًا، رَبَّ تَقَبَّلُ تَوْبِي، وَاعْسَلْ حَوْتِي، وَأَحْبَبْ ذَغْوَتِي، وَكِبْتُ حُجْتِي، وَأَهْدِ قَلْبِي، وَسَدْدُ لِسَانِي، وَاِسْتُلْ سَخِيْمَةَ صَدْرِي.

O Allah! Make me grateful to You, mindful of You, full of fear for You, devoted in obedience to You, humble before You, earnest in supplication, and always returning to You. My Lord! Accept my repentance, wash away my sins, answer my supplication, establish my veracity, guide my heart, make my tongue truthful, and remove all ill-feeling from my heart.
O Allah! I ask You resoluteness in the religion, and firmness in following the guidance. I ask You to make me thankful for Your favour, to be good in my service to You, and to grant me a sound heart and a truthful tongue. I ask You to grant me what You know to be good, and to give me refuge from what You know is evil, and to forgive me what You know, and You are the Knower of the Unseen.

اللّهُمَّ اِنْيَ أَسَأَلُكَ الْبَاتِ فِي الْأُمَرِ، وَالْعَزِيزَةَ عَلَى
الرُّشْدِ، وَأَسَأَلُكَ شُكْرَ نَغْمَتِكَ، وَحُسْنَ عِبَادِكَ،
وَأَسَأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسَأَلُكَ مِنْ خَيْرِ
مَا تَعْلَمُ، وَأَعَوْدُ بِكَ مِنْ شَرّ مَا تَعْلَمُ، وَأَسَعْفِرُكَ لِمَا
تَعْلَمُ، إِنَّكَ عَلَمُ الْعَيْنِ.

95
اللهُمَّ إِني أَسْأَلُكَ فَعَلَ الخَيْرَاتِ وَتَرَكَ الْمُنْكَرَاتِ، وَحُبَّ الْمُساكِينَ، وَأَنْ تُفْغِرْ لِي وَتَرَحْمِي، وَإِذَا أَرَذَتْ بِعِبَادَكَ فَتَأْفِقُ إِلَّا كَعَبْرِ مَفْتُونٍ، اللَّهُمَّ إِني أَسْأَلُكَ حُبُّكَ وَحُبٍّ مِنْ يُحْبِبُكَ، وَحُبٍّ كُلٌّ عَمَلٍ يُقَرِّبُني إِلَى حُبُّكَ.

O Allah! Inspire me with good conduct, and save me from the evil of my selfishness. O Allah! I ask You to guide me to the doing of good deeds, and abstaining from bad deeds, and love of those who are humble, and to forgive me and show mercy to me. And if You decree a trial for Your servants, take me to You before falling into it.

O Allah! I ask You for Your love and the love of those who love You, and the love of
every action that will bring me closer to Your love.

اللَّهُمَّ إِنِّي أَسَأَلُكَ خَيْرَ الْمَسَأَلَةِ، وَخَيْرَ الدُّعَا، وَخَيْرَ النَّجَاحِ، وَخَيْرَ الْثُوُابِ، وَبَيْنِي وَنُقِّلْ مُوَازِيْنِي، وَحَفْقٌ إِيمَانِي، وَآرِفَ دِرَجَتي، وَتَقْبَلْ صَلَاتِي، وَعَبْدَاتِي، وَاغْفِرْ خَطِيئَاتِي، وَأَسَأَلُكَ الْدُرَّجَاتِ العَلِيَّةِ مِنَ الْجَنَّةِ.

O Allah! I ask You the best of requests, and the best of supplications, and the best of success, and the best of rewards. Strengthen me, make my balance of good actions heavy, confirm my faith, elevate my rank, accept my prayer and my worship, and forgive my mistakes. And I ask You the highest ranks in the Garden of Paradise.
O Allah! I ask You for good beginnings, good endings, the totality of goodness, from the first to the last, from within and from without, and I ask You a high rank in the Garden.
O Allah! I ask You to exalt my fame, lighten my burden, purify my heart, keep me chaste, forgive me my sins, and I ask You a high rank in the Garden.

O Allah! Bless me in my sight, and in my hearing, and in my physical constitution, and in my character; bless me in my life, and in my family, and in my work; accept my good deeds, and I ask You the highest ranks in the Garden.

اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِنْ جَهَدِ الْبَلَاءِ، وَذَرَكِ الشَّفَاءِ، وَسُوءِ القَضَاءِ، وَشَماَةِ الأَعْدَاءِ.

O Allah! I seek refuge in You from the difficulties of calamities, and the catching up of wretchedness, the evil of the decree, and the ridicule of enemies.
O Allah! Controller of the hearts! Keep my heart firm in Your religion.

O Allah! Owner of authority over the hearts! Turn my heart to your obedience.

O Allah! Grant us increase and not decrease, honour and not dishonour; give us Your favours and do not deprive us, give us preference, and do not give others preference over us.
اللهُمَّ أَحَسّنَ عَاقِبَتَنَا فِي الأَمُورِ كَلِّها، وَأَجِرْنَا مِنْ خَزِيِّ الدُّنْيَا وَعَذَابِ الآخِرَةِ.

O Allah! Grant us the best of outcomes in all our affairs, and save us from disgrace in this world and from punishment in the Hereafter.
O Allah! Grant us a fear of You that will come between us and the acts of disobedience to Your; and an obedience to You that will take us to Your Garden, and a certainty that will lighten the calamities of this world on us. Let us live enjoying our hearing, and our sight, and our strength as long as You grant us life, and let it be the last to be taken away from us. Avenge us from those who have wronged us, and help us against our enemies. Let no calamity befall us in our religion, and let not worldly affairs be our greatest care, nor the extent of our knowledge, and do not on account of our sins put us under the control of those who will have no fear of you concerning us, nor show mercy to us.
O Allah! I ask You to bestow (Your mercy on me, to forgive me, to protect me from every sin, to give me a share of every good, and to grant me the attainment of the Garden, and salvation from the Fire.

O Allah! Leave not for us a sin which You have not forgiven, nor a shortcoming which You have not concealed, nor a worry which
You have not removed, nor debt which You have not paid, nor a need from among the needs of this world or the Hereafter, the fulfilment of which is beneficial for us and pleasing to You, which You have not fulfilled, O Most Merciful of all who show mercy!

اللهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عَنْدِكَ، نَهْدِي بِهَا قَلْبِي، وَتَجْمَعُ بِهَا أَمْرِي، وَتَلْمُ بِهَا شَغْفي، وَتَحْفُظُ بِهَا غَائِبي، وَتَرْفَعُ بِهَا شَاهْدِي، وَتَبْيِضُ بِهَا وَجْهِي، وَتُرْكِي بِهَا عَمْلِي، وَتَلْهِمْنِي بِهَا رُشْدِي، وَتُرْدُ بِهَا الْفَتْنَ عَنِي، وَتَغْصِمُني بِهَا مِنْ كُلِّ سُوءٍ.

O Allah! I ask You for a mercy from You by which You will guide my heart, settle my affairs, remove my worries, protect me from what is unseen to me, make my face radiant, purify my deeds, inspire me with wisdom, avert
calamities from me, and protect me from every evil.

اللهُمَّ إِنِي أَسْأَلُكَ الفَوْزُ يَوْمَ الْقَضَاءِ، وَعَيْشَ السَّعَادَةِ، وِمَنْسَرَلَ الشَّهَدَةِ، وِمَرَافِقَةَ الْأَلِيمَاءِ، وَالْتَصْرُّعُ عَلَى الْأَغْدَاءِ.

O Allah! I ask You for success on the Day of Judgement, and a life of happiness, and the rank of the martyrs, and the companionship of the Prophets, and victory over enemies.

اللهُمَّ إِنِي أَسْأَلُكَ صِحَّةً فِي إِيمَانٍ، وَإِيمَانًا فِي حُسْنِ خلْقِي، وَنِجَاحًا يَتَبَعُهُ فَلاَحُ، وَرَحْمَةَ مِنكَ وَعَافِيَةً مِنكَ وَمَغْفِرَةَ مِنكَ وَرَضْوَانَا.

O Allah! I ask You for correctness of belief; and a faith that leads to good conduct, and a success that results in eternal felicity; and a
mercy, health and forgiveness from You, and for Your pleasure.

اللَّهُمَّ إِنِّي أَسْتَأْلِكَ الصَّحَةَ وَالْعَفَةَ، وَحُسْنَ الخُلْقِ وَالرَّضْؤَاءَ بِالْقُدْرِ.

اللَّهُمَّ إِنِّي أَعْوَدُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنتَ أَحْدَثُ بِنَاصِبَتِهَا إِنْ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

O Allah! I ask You health, integrity, good character, and that I may be pleased with my portion.

O Allah! I seek refuge in You from the evil of my self, and from the evil of every creature whose forelock is in Your grasp. O my Lord! Keep me on the straight path.
O Allah! You hear my words, You behold my situation. You know what is open and what is hidden within me; nothing concerning me is hidden from You. I am the needy, the miserable, the urgent seeker of Your succour and protection, full of fear and awe, one who confesses to You his sins. I beseech You with
humility in my heart, with trembling and fear, in prostration and utter helplessness.

May Allah's peace and blessings be upon Muhammad, his family and companions.
دليل
الحج والمعتمر
وزائر مسجد النصول

تأليف
هيئة خدمة العمرة في المدينة

اعتماد
الهيئة المرتبطة بالجهة الفاعلة والهيئة

وسامحة الشيخ حمد بن صالح العليمين
رحمة الله

باللغة الإنجليزية

1435 هـ