

«خُذُوا عَنِّي مَنَاسِكُمْ»

«Take from me your manāsik (the rituals of Ḥajj)»

**Full Description Of The Ḥajj.**

**A lecture<sup>1</sup> of Sheikh Sulayman Ar-Ruḥaily  
May Allah preserve him**

**Professor of Postgraduate Studies at the  
Islamic University of Madinah and teacher at  
the Masjid An-Nabawi.**

**Translated<sup>2</sup> by Ustadh AbdulAziz Al-Ḥaqqan - May  
Allah forgive him.**

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<sup>1</sup> On the 6th of Dhu Al-Ḥijja 1436.

<sup>2</sup> Translated live by the Ustadh (May Allah forgive him) on his youtube channel @Gardenofilm on the 4th of june 2024 in 3 sessions and proofread in 2 sessions on 11th of june and 15th of june of 2024.

- The translation was kept as close to the arabic as possible
- Footnotes contain rulings on *aḥadīth* (Plural of *ḥadīth*) as well as explanations of the islamic scholars (May Allah have mercy of those who died, and preserve the living) and clarifications of Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him).
- All other footnotes are from the editor

### The Sheikh - May Allah preserve him- said:

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify that there is no deity worthy of worship except Allah alone, without any partners, and that Muḥammad, peace and blessings be upon him, is His worshiper and His messenger.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ)

**“O you who have believed, fear Allāh as He should be feared and do not die except as Muslims.” [Āl-‘Imrān: 102]**

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

**“O mankind! Be dutiful to your Rabb (Lord) Who created you from a single person (Adam), and from him (Adam) He created his wife [Ḥawwā’ (Eve)], and from them both He created many men and women. And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is always Raqīb (Watching) over you.” [An-Nisā’ : 1]**

( يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ وَرَسُولُهُ فَتَقَدَّرَ فَازٌ فَوْزًا عَظِيمًا )

**“O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger, he has indeed achieved a great achievement.” [Al-Aḥzāb: 70-71]**

### [ The Merits of Ḥajj ]

As for what follows, O you who believe,

Surely Ḥajj is a noble act of worship that has great benefit and outcome. For Allah ﷻ has said,

( لِيَشْهَدُوا مَنَافِعَ لَهُمْ )

**“That they may witness things that are of benefit to them (i.e. reward of Ḥajj in the Hereafter, and also some worldly gain from trade)” [Al-Ḥajj: 28]**

For Ḥajj all of it is beneficial, and from the benefits of Ḥajj,

1. That by it, one completes the pillars of his religion. For Islam is built upon five (pillars): The testimony that there is no deity worthy of worship except Allah and that Muḥammad is his messenger, establishing the Salāh, giving Zakāh (the mandatory

charity) fasting the month of Ramadan, and making *Hajj* to the house<sup>3</sup> of Allah to whosoever is able to.

And the first four are for the Muslim before he hits puberty and afterwards. As for *Hajj* it is the one that remains, so if someone performs *Hajj* then he completes the pillars of Islam.

2. From its benefits is that, indeed, by *Hajj*, sins are erased. For the Messenger صلی اللہ علیہ وسلم said,

«مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»

«Whoever performs *Hajj* for Allah and does not have intimate relations or commits sins, then he returns as the day his mother gave birth to him.<sup>4</sup>»

And in another narration:

«مَنْ حَجَّ الْبَيْتِ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ».

«Whoever performs *Hajj* to house (Ka'bah) and does not have intimate relations or commits sins then he returns from his sins as the day his mother gave birth to him.<sup>5</sup>»

3. From the benefits of *Hajj* is that *Hajj* rectifies the dunya for the person and it removes poverty. For surely the Prophet صلی اللہ علیہ وسلم said

«تَابِعُوا بَيْنَ الْحَجِّ وَالْعَمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ، كَمَا يَنْفِي الْكَبِيرُ خَبثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ»

«Perform the *Hajj* and the 'umra consecutively, for they remove poverty and sins as the bellows remove impurities from iron, gold, and silver<sup>6</sup>»

4. From its benefits, surely in it, there are great rewards. The Prophet صلی اللہ علیہ وسلم told the Ansari,

«أما خروجك من بيتك تؤم البيت الحرام فإن لك بكل وطأة تطؤها دابتك يكتب الله لك بها حسنة، ويمحو عنك بها سيئة، وأما وقوفك بعرفة فإن الله ينزل بياهي بهم يقول: هؤلاء عبادي جاءوني شعثاً غبراً يرجون رحمتي، ويخافون عذابي، ولم يروني فكيف لو رأوني؟! فلو كان عليك مثل رمل عاليج، أو مثل قطر السماء أو مثل أيام الدنيا ذنوباً غسلها الله عنك، وأما حلقك رأسك فإن لك بكل شعرة تسقط حسنة، وأما رميك الجمار فإنه مدخور لك، فإذا طفت بالبيت خرجت من ذنوبك كيوم ولدتك أمك»

«As for leaving your home seeking the Sacred House (i.e, *Ka'bah*)), surely there is for every step your riding animal takes, Allah writes for you a good deed and erases a bad deed from you. As for your standing in 'Arafah, surely Allah descends and boasts about them, Saying: These are My worshippers who have come to Me, disheveled and dusty, seeking My mercy and fearing My punishment, and they have not seen Me. So how would it be if they saw Me? Even if you had sins like the sand of Alij (a name of a desert), or like the rain of the sky ,or like the days of this world, Allah would wash them

<sup>3</sup> Al-Ka'ba.

<sup>4</sup> Reported by Al-Bukhari (May Allah have mercy on him.)

<sup>5</sup> Reported with similar wording by AL-Bukhari (May Allah have mercy on him.)

<sup>6</sup> Reported By An-nasae' and graded *Ṣaḥīḥ* by Al-Albāni (May Allah have mercy on them both.)

away from you. As for shaving your hair, then surely with every hair that falls, there is a good deed. As for your throwing the pebbles, it is preserved up for you. So when you make *Tawāf* (circulate) of the Ka'aba, you are removed from your sins as if it were the day your mother had given birth to you.<sup>7</sup>»

#### [ Four Matters to be paid attention to by the pilgrim ]

If it is so, O worshiper of Allah, the pilgrim should take care of four great matters in his *Hajj*, so that his *Hajj* will be a *Mabrūr*<sup>8</sup> *Hajj*. For surely the Prophet said,

«وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ»

«And the *Hajj* which is accepted has no reward except for Jannah (paradise).<sup>9</sup>»

#### [ The First Matter ]

As for the first matter, it is to be keen on being free from sins (i.e., not committing sins). It is mandatory for a believer to be keen on being safe from sins, whether minor or major at every time. However, it is more emphasized in *Hajj*. So, it is mandatory for the pilgrim to be keen on staying away from minor and major sins.

(فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ)

(Then he should not have sexual relations (with his wife), nor Fusooq (commit sin), nor dispute unjustly during the *Hajj*.) [Al-Baqarah: 197]

*Al-Fusooq*, O brothers, is to exit from obedience to Allah by disobeying Him<sup>10</sup>. For the Prophet ﷺ made safety from sins a condition for the forgiveness of sins in *Hajj*, as we have heard:

« مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وُلِدَتْهُ أُمُّهُ »

«Whoever performs *Hajj* for Allah and does not have intimate relations or commits sins, then he returns as the day his mother gave birth to him.<sup>11</sup>»

*Wa Lam Yafsūq*<sup>12</sup>: meaning he did not sin, even if the feet slip and he falls into a sin, he hastens and quickens with sincere repentance, and the repentance erases sins. The muslim should pay attention to this matter in his *Hajj*.

For surely most of the pilgrims fall into sins in their *Hajj*, So this makes them subject to miss the great reward which is forgiveness of their sins. Some of the pilgrims backbite, lie, mock the believers, (or) smoke in their *Hajj*. And all of this is from the *Fusūq* (i.e, from the

<sup>7</sup> Reported with similar wording by At-Tabarani and graded as Hasan by Al-Albāni (May Allah have mercy on them both.)

<sup>8</sup> I.e, Accepted.

<sup>9</sup> Reported by Bukhari and Muslim (May Allah have mercy on them both.)

<sup>10</sup> Ustad AbdulAziz Al-Haqqaan (May Allah forgive him) explained: i.e, sinning.

<sup>11</sup> Reported by AL-Bukhari (May Allah have mercy on him.)

<sup>12</sup> "ولم يفسق" *Wa Lam Yafsūq* is the Arabic wording of the Hadeeth translated here into: and doesn't commits sins.

sinning) that if a Muslim falls into, then it subjugates him not having his sins forgiven because of *Hajj*.

And the greatest of sins, as well as the ugliest, is *shirk* with Allah ﷻ. For some of the pilgrims make *shirk* with Allah, even in their *Hajj*. So, they call upon other than Allah ﷻ, they seek aid from those that they call the *Awliya'* (righteous people), and they call upon the prophets and the angels, and this is the ugliest of sins; we seek refuge by Allah.

So, it is mandatory upon the pilgrims to be keen on safety from minor and major sins.

If his weakness takes the best of him, then it is mandatory upon him to repent to Allah ﷻ, and from it is to be keen on staying away from the violations that we have mentioned before.

### [ The Second Matter ]

As for the second matter that the pilgrim should be keen on, it is the safety of his *Hajj* by being keen on completing it as much as he is capable of. By following the Sunnah of the Prophet ﷺ in his *Hajj*, for surely the *Hajj* of the Prophet ﷺ is *Hajj* Mabrūr (accepted). And the accepted *Hajj* has no reward for it except Jannah.

### [ The Third Matter ]

As for the third matter that the believer should be keen on, it is not harming the believers and not causing them to get angry, for surely Allah said,

(فَلَا رَفَتْ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ)

**(Then he should not have sexual relations (with his wife), nor Fusooq (commit sin), nor dispute unjustly during the *Hajj*.) [Al-Baqarah: 197]**

The Islamic Scholars have explained *Jidāl*<sup>13</sup> in the *Hajj* with many explanations. The strongest out of them are two explanations:

As for the first one, it is arguing regarding the place and time of the *Hajj*, where people argue regarding the time of standing in *'Arafah* or the likes of that.

As for the second Tafsīr, it is to argue with your Muslim brother until you anger him.

So the pilgrims should be keen on the safety of the believers. Therefore, the Prophet ﷺ commanded to ease and tranquility in the *Hajj*, So that the believers don't harm one another. And the people crowded the Prophet ﷺ and he said

«أَيُّهَا النَّاسُ لَا يَقْتُلْ بَعْضُكُمْ بَعْضًا»

«O people, don't kill one another<sup>14</sup>.»

The pilgrims should fear Allah ﷻ regarding their believing brothers and be keen on not harming them or angering them.

### [ The Fourth Matter ]

<sup>13</sup> *Jidāl* is the Arabic wording of the Ayah translated here to: argument.

<sup>14</sup> Reported by Ahmed and graded *Ṣaḥīḥ* by Al-Albānī (May Allah have mercy on the both.)

The fourth matter that the pilgrims should be keen on:

He should be keen on goodness after his *Hajj*. For indeed the people of 'Ilm (i.e, islamic scholars)<sup>15</sup> clarified that the sign of acceptance is that the condition of the person after *Hajj* is better than his condition before it, and this is what some of the Salaf have explained regarding the meaning of *Al-Hajj Al-Mabrūr* (accepted), which is that a person after his *Hajj* would be better than he was before it.

### [ **Al-Ihrām and the three types of Hajj** ]

If it was so, O worshippers of Allah, we have tackled that if a Muslim wants to perform *Hajj* and he reaches the Miqāt<sup>16</sup>, then he has the choice as regarded by the vast majority of the scholars between three types of *Hajj*.

1. *Al- Ifrād* (singular *Hajj*) - to intend singling out the *Hajj*.
2. *Al- Qirān* (coupled *Hajj*) to intend the 'Umrah and *Hajj* together
3. *At-Tamattu'* (enjoyment) to intend 'Umrah first, then after he finishes it he intends *Hajj* in the same year.

So when the Muslim reaches the Miqāt (i.e, the place of *Ihrām*), it is favored for the man to take off his normal clothing for his *ihlāl*<sup>17</sup>. As for women, they wear whatever they desire from clothing, even if they continue with their clothing that they were already wearing. There is no problem with that as long as what they are wearing is not *zīnah* (i.e, adornment).

And it is sunnah (favored), for the one who wants to make his *Ihrām* to make *ghusl* (bathe) before *Ihrām*. And this is a permissible *ghusl*, for *Ihrām*. Therefore, when Asmā' bint 'Umais (May Allah be pleased with her) gave birth, the Prophet ﷺ told her to make *ghusl*, despite the fact that she was in postpartum.

So it is a sunnah for anyone that wants to make *Ihrām* to bathe.

The *Fuqahā* (jurisprudential scholars) have mentioned that it is favored for men when they want to make their *Ihrām*, to trim their mustaches, pluck their armpit hair, and shave their pubic hair if one needs that. So that he doesn't need to do that while he is in the state of *Ihrām*. Despite the fact that this was not narrated in an authentic ḥadīth from the Prophet ﷺ, (but) what is intended is correct. Therefore, it is favored for the one who is in need of such a thing.

It is favored for a man to use fragrance on his beard when he enters *Ihrām* and fragrance his head with the best perfume he can find, and this is from the Sunnah of the Prophet ﷺ. As for a woman, it is not permissible for her to use perfume with a fragrance that has a smell as

<sup>15</sup> I.e, Islamic knowledge.

<sup>16</sup> Al-Imam Ibn Baz (may Allah have mercy on him) said: miqāts are divided into two parts: spatial timings and temporal timings. The spatial timings for *Hajj* are the places from which the Prophet ﷺ commanded the entry into *Ihrām*. These are called miqāt. If someone wants to perform *Hajj* or *Umrah*, if he passes by them, he should enter *Ihrām* from them.

<sup>17</sup> Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive me) explained: it is raising the voice with talbiyaa, *labbayk Allahumma labbayk, labbayk la sharika laka labbayk, inna alhamda wa al-ni'mata, laka wal-mulk la sharika laka*.

long as she is passing by foreign men. So if a Muslim does this, It is a sunnah for him that his *Ihrām* would be after a legislated prayer, like his *Ihrām* would be after an obligatory prayer, or after *witr* if it is after *'Isha* and he had not prayed *witr* yet, or after the sunnah of *wuḍu* or the likes of that. There are no narrations for a specific *ṣalah* that is dedicated to *Ihrām*. However, it is established that the Prophet ﷺ made his *Ihrām* after he prayed the *Dhuhr*, so after *Dhuhr* he ﷺ made his *Ihrām*. So, if a Muslim prays a legislated prayer and makes *Ihrām* afterwards, this is good and there is reward in it.

The muslim makes *Ihlāl* with his *Nusuk*<sup>18</sup> when he rides his animal<sup>19</sup>, so if he rides his bus and he resides in his chair, then he makes *ihlāl* of his *Nusuk* saying:

1. *labayk allahuma 'Umrah* - if he is Mutamatti' (i.e, on the *Tamattu'* type of *Hajj*)
2. *labayk allahuma umratan fi ḥajah* - if he is Qārin (i.e, on the *Qirān* type of *Hajj*)
3. *labayka Allahumma Hajja*<sup>20</sup> - if he is Mufrid (i.e, on the *Ifrād* type of *Hajj*)

Then he marches and when he is about to depart the place of the *Miqāt*, it is favored for him to repeat his *ihlāl*<sup>21</sup>, for surely the Prophet ﷺ made *ihlāl* when he rode his animal and his riding animal carried him. When he ﷺ was upon the desert -which is the high ground of the *Miqāt* of *Dhu Al-Hulayfa*- he ﷺ made *ihlāl* once again. And what is derived from this is that if a person wants to leave the *Miqāt* and reach the farthest point towards *Makkah*, then it is favored for him to repeat the *ihlāl* of his *Nusuk* and he makes *Talbiyah* of *Tawḥīd* feeling its meaning and believing what's in it as part of his *Aqīdah*, a firm, certain belief that is not mixed with doubt.

**“Labbayk<sup>22</sup> Allahumma labbayk, labbayk laa sharika laka labbayk, inna al-hamda wal ni'mata laka wal mulk laa sharika lak.”**

**“I respond to Your call O Allah! I respond to Your call. You have no partner. I respond to Your call. All praise and blessings are for You. Al-Mulk (sovereignty) is for You. And You have no partners with You).”**

This is the *talbiya* of the Messenger ﷺ, which he held on to, and he would sometimes add in his *talbiya*,

<sup>18</sup> Rituals of *Hajj*.

<sup>19</sup> Ustad AbdulAziz Al-Haqqan (May Allah forgive him) explained: meaning his ride.

<sup>20</sup> Al-Imam Ibn Baz (may Allah have mercy on him) said: He says, “**labbayka Umratan wa Hajja**” when he say the *Talbiyah* at the *miqāt*, after he makes *ghusl* -if that was easy for him-. After that, and after he has put on the *Ihrām* garments, the *Izar* and the *Rida'*, (*Izar* is what covers from the bottom half and *Rida'* is what covers the top half) he says: “**Allahumma labbayka umratan wa Hajja**” or he says: “**Allahumma labbayka umrah**” then he says: “**llahumma labbayka Hajjah**” even after that, he says it even an hour or two later, more or less, before *Ṭawāf*, or while he is on his way, he says the *Talbiyah* for 'Umrah first, then he says the *Talbiyah* for *Hajj* on his way before *Ṭawāf*, or he says the *Talbiyah* for both of them at the *miqāt*: “**Allahumma labbayka umratan wa Hajja.**” This is the Sunnah of *Ihrām* for *Tamattu'*.

<sup>21</sup> Ustad AbdulAziz Al-Haqqan (May Allah forgive him) explained: here it means the *Talbiyah* of Al-Ifrād, Al- Qirān, or At-Tamattu'.

<sup>22</sup> Ustad AbdulAziz Al-Haqqan (May Allah forgive him) explained: Sheikh Saleh Alfawzan (May Allah preserve Him) said: Labaik means: I'm answering to Your call on the tongue of Ibrahim when he called for *Hajj*.

**“Labbayka Ilaha al-Ḥaqq, labbayka Ilaha al-Ḥaqq.”**

**“I respond to Your call, O Ilah (deity) of the Truth.”**

And sometimes he added in his *Talbiya* and this was in 'Arafah

”إنما الخَيْرُ خَيْرُ الآخرة“

**“Innama Al-Khayru Khayru Al-Akhirah”**

**“The only goodness and the true goodness is the goodness of the hereafter.”**

All of this is established authentically from the Prophet ﷺ. However, the *Talbiyah* that the Prophet ﷺ held on to and said mostly is what we have said before.

It is permissible for a Muslim to increase in his *Talbiyah*, the praise to Allah ﷻ, so, he can say, for example, ‘*Labbayka dha Al-Ma'arij*’, the Rabb of the ways of ascent, ‘*Labbayka Dha Al-Fawadhel*’, the One of the great blessings. For surely the Saḥāba (May Allah be pleased with them) used to say this, and they were with the Messenger ﷺ and he did not reject what they said. So if someone said,

**“Labbayka labbayka wa sa'dayk<sup>23</sup> wa al-khayr bi yadayk, labbayka, wa al-raghba' 'iilayk wa al-a'mal”**

**“I respond to Your call at your pleasure, and all goodness is in Your two Hands. I respond to Your call, pleasure and acts of worship are only for You.”**

This is good as well, for surely ‘Umar (May Allah be pleased with him) used to say these two in his *Talbiyah* and Ibn ‘Umar (May Allah be pleased with both of them) used to say these two in his *Talbiyah* as well.

All of this is permissible, and what is best is to stick to the Sunnah of the Messenger ﷺ, for it is more perfect. While adding what we have mentioned, “*labbayka Ilaha al-Ḥaqq*”, and in 'Arafah you say, “*Innama Al-Khayru Khayru Al-Akhirah*”, sometimes.

It is a Sunnah to mix the *Talbiya* with *Tahlīl*. So you make *Tahlīl*, you say *La ilaha illa Allah* or the likes of that, For this is from the Sunnah of the Messenger ﷺ.

And the Sunnah for men is to raise their voices with the *Talbiyah* as much as they can. For the Saḥāba May Allah be pleased with them used to truly shout with the *Talbiyah* and they did not reach the *rawḥa*’ except with their voices gone from how much they raised their voices with the *Talbiya*.

That is, my beloved ones, because Jibreel came to the Prophet ﷺ and commanded him to command his Saḥāba to raise their voice with the *Talbiyah*, and because it is established from the Prophet ﷺ that the best of *al-Ḥajj* is *Al-'Ajjū wa Al-Thajju*<sup>24</sup>.

<sup>23</sup> Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him) explained: sa'dayk meaning at Your pleasure.

<sup>24</sup> I.e, raising one's voice and slaughtering the sacrificial animal”

*Al-'Ajjū* is to raise the voice with the *Talbiyah*, and it is established from Prophet ﷺ that:

«مَا مِنْ مُلَبٍّ يُلَبِّي إِلَّا لَبَّى مَا عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدَرٍ حَتَّى تَنْقَطِعَ الْأَرْضُ مِنْ هَا هُنَا وَتَنْقَطِعَ الْأَرْضُ مِنْ هَا هُنَا»

«There is no one (of the pilgrims) who recites the *Talbiyah* but that which is to his right and left also recites it, rocks, trees, and pieces of dry mud to the farthest ends of the earth in each direction, from here and from there.<sup>25</sup>»

What is meant is that the one who is making *Talbiyah*, O brothers, if he is making *Talbiyah*, every rock or tree or solid mud hears the *Talbiyah* and makes *Talbiya* with his *Talbiyah* in front of him, behind him, on his right, on his left and by this he gets rewarded, O brothers, because he made a good Sunnah for them, so, he gets the reward of the *Talbiyah* of all of these things altogether.

Therefore, O you pilgrims, every time you raise your voice with the *Talbiyah* your reward increases in your *Hajj*.

### [ Arriving at Makkah ]

He continues with his *Talbiya* until he reaches Makkah. So, when he sees the houses of *Makkah*, he stops his *Talbiya*, whether he is *Mutamatti'*, *Mufrid* or *Qārin*. And if he continues with his *Talbiya* until he sees the *Ka'bah*, this is a good thing. Both of these things have been established from the *Ṣaḥāba* of the Messenger ﷺ.

All of them (the *Mutamatti'*, the *Mufrid* and the *Qārin*) stop the *Talbiyah*. As for the one who is performing *Tamattu'*, then his matter is clear, for surely, the Sunnah is that the one performing *'Umrah*, when he sees the houses of *Makkah* or the *Ka'bah*, he stops the *Talbiya* to free himself for *'Umrah*. As for the *Qārin* and the *Mufrid*, it has not been established from the Prophet ﷺ that he made *Talbiyah* while he was making *Ṭawāf* and it was not established that he made *Talbiyah* while he was making *Sa'ī*. However, the *Qārin* and the *Mufrid* do not stop their *Talbiyah* after the *Ṭawāf* and *Sa'ī*, rather, they continue with *Talbiyah* because they are still upon *Ihrām*. As for the one who is performing *Tamattu'*, then after he makes *Ṭawāf*, *Sa'ī*, and *Taqṣīr*<sup>26</sup>, he (then) makes *Taḥallul* from his *Ihrām*. So he stops the *Talbiyah* until he makes *Ihrām* (again) with *Al-Ḥajj* on the 8th<sup>27</sup> day of Dhul-Hijjah.

So, the *Mutamatti'* when he arrives, he starts by making *Wuḍu*, if he is not upon *Wuḍu*. And if he is upon *Wuḍu*, it suffices him. And he enters into *Makkah* from the easiest route, for surely the Prophet ﷺ said:

«كُلُّ فِجَاجٍ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ»

<sup>25</sup> Reported with similar wording by Ibn Majah and At-Tirmidhi with and graded *Ṣaḥīḥ* by Al-Albāni (May Allah have mercy on them.)

<sup>26</sup> I.e, shortening the hair.

<sup>27</sup> Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him) explained: which is called the day of *Tarwiyah*.

«All the passes of Makkah are a way and a place of sacrifice.<sup>28</sup>»

All the ways and roads of Makkah are ways that the pilgrim enters from. And what is best is that he enters from that which is easiest for him. And he goes out from that which is easiest for him. For surely, the prophet صلى الله عليه وسلم has entered from *Kada*, and he exited from *Kuday* because it was easier for him صلى الله عليه وسلم. So if somebody does this, it is good. And the one who comes from *Madinah*, the sunnah for him is to enter from *Kada* because it is the first and easiest way to *Makkah* and *Al-Bayt Al-Ḥarām* (i.e, *Kaba'h*).

So when he reaches *Al-Bayt Al-Ḥarām* he puts forward his right foot and says:

"أعوذ بالله العظيم ووجهه الكريم وسلطانه القديم من الشيطان الرجيم."

*Au'dhu bi allahi alatheem wawajhahi alkarim wasultanahi alqadim min al-shaytani rajim*<sup>29</sup>

*I seek refuge in The Almighty Allah, By His Noble Face, By His Eternal Sovereignty, From Satan the outcast.*

Or he says:

"بسم الله والصلاة والسلام على رسول الله، اللهم افتح لي أبواب رحمتك."

*Bismillah, wassalatu wassalamu `ala rasulillah. Allahumfaṭḥ lee 'abwaba rahmatik*<sup>30</sup>

*"In the Name of Allah, and blessings and peace be upon the Messenger of Allah. O Allah, open the doors of Your mercy to me."*

And if he says both of them together, this is good for this is the overweighing saying, from the sayings of the people of *Ilm* (i.e, islamic scholars), that it is okay to say both of them together. So he enters *Al-Masjid Al-Ḥarām*, and it is not allowed for him to pray two rak'as as the *taḥiyyah* for the Masjid (i.e, the greeting of the Masjid) except if he is tired and he wants to sit before starting his *Ṭawāf* (i.e, circulating around the *Ka'bah*), Then he prays two rak'as because of the generality of the saying of the Prophet صلى الله عليه وسلم

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ»

«When one of you enters a Masjid, he must not sit until he prays two rak'as<sup>31</sup>»

[Al-Ṭawāf]

<sup>28</sup> Reported by Abu Dawud and graded Hasan Ṣaḥīḥ by Al-Albāni (May Allah have mercy on them both.)

<sup>29</sup> Reported by Abu Dawud with the wording **ووجهه** and graded Ṣaḥīḥ by Al-Albāni (May Allah have mercy on them both.)

<sup>30</sup> Reported by Abu Dawud (May Allah have mercy on him) with the wording:

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ ، فَلْيَسَلِّمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ لِيَقُلْ : اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

When any of you enters the masjid he should send **As-Salām** upon the prophet (صلى الله عليه وسلم) and then he should say: O Allah, open the doors of Your mercy to me.

<sup>31</sup> Reported by Al-Bukhari and Muslim (May Allah have mercy on them both.)

As for if he did not want to sit in the masjid and he only wants to do *Ṭawāf*, then indeed the sunnah is to hasten to do *Ṭawāf* instantly and he goes to the *Ka'aba*, so when he reaches the *Ka'aba*, whether he is *Qārin*, *Mutamatti'*, or *Mufrid* verily he makes *iḍṭiba*<sup>32</sup> by showing his right shoulder, making the *rida*<sup>33</sup> from under the right arm, and he puts the *rida* over his left shoulder.

As for the *Mutamatti'* doing the 'Umrah, then he makes the *Ṭawāf* of the '*Umrah*, which is a Rukn (a pillar). As for *Al-Mufrid* and *Al-Qārin*, they make the *Ṭawāf Al-Qudūm*, which is a Sunnah on the saying of the *jumhūr* (majority) of the people of 'Ilm (i.e, islamic scholars), and it is mandatory for the *Mālikiyah*. And if he sees the *Ka'aba*, it is not established/reported from the Prophet ﷺ anything or any action regarding this, however, it is established that Ibn 'Abbas may Allah be pleased with both of them, when he saw the *Ka'aba*, he would raise both of his hands. This is authentic and established on the authority of Ibn Abbas (May Allah be pleased with both of them.)

And it is established that 'Umar (May Allah be pleased with him), when he would see the *Ka'aba*, he would say:

«اللهم أنت السلام ومنك السلام فحينا ربنا بالسلام»

*Allahuma 'anta assalam waminka alsalam fahyeena rabana bissalam*

«O Allah, you are As-Salam<sup>34</sup> and from you is salam<sup>35</sup>, so make us live upon safety.<sup>36</sup>»

If he raises both of his hands and he says this Du'ā<sup>37</sup>, this is something good, because it was established from the Saḥāba, and if he does not do it, if he leaves it, it is also good, because it has not been established that the Prophet ﷺ said anything in regards to this.

So, when he wants to make *Ṭawāf*, the Sunnah for him is when he comes to *Al-Ḥajar Al-Aswad*<sup>38</sup>, to kiss it, and he says, Allahu Akbar, and it is established from Ibn 'Umar (May Allah be pleased with both of them) that when he would make *istilām* of the Ḥajar, he would say,

"بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ."

“Bismillah Allahu Akbar.”

“In the name of Allah, Allah is the Greatest.”

So, if he has the opportunity to kiss it, then this is good, and if he makes *istilām* of it, then this is a sunnah.

And the meaning of *istilām* - O brothers - is that a person wipes the Ḥajar with his right hand to make *istilām* and he kisses his hand, for verily this has been established from the Prophet

<sup>32</sup> Ustad AbdulAziz Al-Ḥaqqaan (May Allah forgive him) explained: To show the right shoulder by putting the *rida'* under the armpit and to put the other side/end of the *rida'* on the left shoulder.

<sup>33</sup> *Rida'* is what covers the top half from the *Ihrām* garment.

<sup>34</sup> Meaning that Allah is far removed from anything not befitting to Him.

<sup>35</sup> Peace and safety.

<sup>36</sup> Reported by Ibn Abi Shaybah and Al-Bayhaqi (May Allah have mercy on them both.)

<sup>37</sup> I.e, Supplication.

<sup>38</sup> The black stone.

صلی اللہ علیہ وسلم. And if this it is not made easy for him to do such thing, and he has something in his hand which is possible for him to make *istilām* of the ḥajar, as if he had a staff which he leans on, verily from the sunnah would be to make *istilām* of the ḥajar with the head of the staff and kissing it. If it is not easy for him to do that, then he turns to the ḥajar with all of his body and he raises his hand and makes *takbīr*.

The *istilām* of the ḥajar, if one has the choice (to do so), it has a great merit, for this blessed ḥajar comes on the day of judgment having two eyes, a speaking tongue, and will bear witness to whosoever made *istilām* of it with goodness. And the Prophet ﷺ told us that wiping it, makes the sins fall and crumble, truly, and (however) bliss is not sought from the ḥajar *al-aswad* (i.e, The Black stone), for ‘Umar Ibn Al-Khaṭāb kissed the black stone and said ,

«أما إني أعلم أنك حجرٌ لا تضرُّ ولا تنفعُ ولولا أنني رأيتُ رسولَ اللَّهِ صلى الله عليه وسلم قبلك ما قبَّلتُك»

«For I surely know that you are a stone, you do not harm nor benefit, and if I had not seen the Messenger ﷺ kissing you, i wouldn't have kissed you.<sup>39</sup>»

And an authentic narration has been reported that he (May Allah be pleased with him) said,

«ولولا أنني رأيتُ رسولَ اللَّهِ صلى الله عليه وسلم استلمك ما استلمتُك»

«Had I not seen the messenger of Allah ﷺ making *istilām* of you, I would never have made *istilām* of you.<sup>40</sup>»

Then the pilgrim making *Tawāf* lets the *Ka'aba* be on his left side and makes *Tawāf*, and it has not been narrated from the Prophet ﷺ any special type of *dhikr* or *du'ā*, however, a person says that which is good while he is making *Tawāf*, and makes *dhikr* of Allah. And what is correct from the sayings of the people of *'ilm*, is that from the *dhikr* during the *Tawāf* is reciting the *Qur'ān*, until he reaches *Al-Rukn Al- Yamānī*<sup>41</sup>, if he is able to make *istilām* of it with his right hand he wipes with his right hand, for *istilām*. For *istilām* of *Al-Rukn Al- Yamānī* removes sins. But if it is not made possible for him to make *istilām*, it is not permissible to point at it or to make *takbīr* when reaching it, whether he makes *istilām* of it or not, and it is not permissible to kiss the hand or *Al-Rukn Al- Yamānī* (itself). However, what is only allowed is that he makes *istilām* with his right hand, after that, he says:

(رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)

**(Rabana aatina fi aldunya hasanatan wafi Alakhirate hasanataan waqina 'adhab an-naar) (Our Rabb (Lord)! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!) [Al-Baqarah: 201]**

And he repeats it until he reaches *Al-ḥajar al-aswad* (i.e, black stone), so when he reaches the black stone, he does exactly what he has done in the first lap, then he makes *takbīr* and continues the rest of the laps exactly how he did the first one.

<sup>39</sup> Reported with similar wording By Muslim (May Allah have mercy oh him.)

<sup>40</sup> Reported with similar wording By Al-Bukhari (May Allah have mercy on him.)

<sup>41</sup> The side before the black stone.

It is a *sunnah* for the Muslim in this *Ṭawāf*<sup>42</sup>, to make *Ar-Ramal* in the first three laps, and *Ar-Ramal* means walking fast while having short steps, so it is a *sunnah* to make *Ar-Ramal* in this *Ṭawāf*. And he continues with *iḍṭiba'* until he finishes the seventh lap<sup>43</sup>.

Once he finishes from the seventh lap, what is closest to the truth for me - and Allah knows best - is that he does not make *takbīr*, and some of the people of *ʿIlm* (i.e. islamic scholars) say that he makes *takbīr* because he reached *Al-Ḥajar Al-Aswad*<sup>44</sup>.

Then he goes to the *maqām* of *Ibrahim*, (and) he recites:

(وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ)

(*watakhidhu min maqame 'iibrahima musalaa*)

(And take you (people) the Maqām (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) عليه السلام stood while he was building the *Ka'bah*] as a place of prayer) [Al-Baqarah: 125]

And he prays two rak'ahs, he recites in the first one Surah of Al-Kāfirun, and in the second one Surah Al-Ikhlās. afterwards he goes to Zamzam, the Sunnah is that he goes to Zamzam and drinks from it and he pours on his head from it, for this has been established from the Messenger صلى الله عليه وسلم, and he صلى الله عليه وسلم said regarding Zamzam:

«مَاءٌ زَمَزَمٌ لِمَا شَرِبَ لَهُ»

«Zamzam water is for what it is drunk for<sup>45</sup>.»

And he صلى الله عليه وسلم said,

«خَيْرُ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ زَمَزَمٍ طَعَامٌ طَعْمٌ وَشِفَاءٌ سَقْمٌ»

«The best water on the face of the earth is Zamzam water, it is food for the hungry and a cure for the disease.<sup>46</sup>»

And he صلى الله عليه وسلم said,

«إِنَّهَا مَبَارَكَةٌ طَعَامٌ طَعْمٌ وَشِفَاءٌ سَقْمٌ»

«It is blessed, it is food for the hungry and a cure for the disease.<sup>47</sup>»

<sup>42</sup> The Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him) said: *Ṭawāf Al-Qudūm*, not *Al-Ifāḍah*, as it's not *'Arafah* yet; *Ṭawāf Al-Qudūm* is only mandatory for the *Mālikiyah*, as for the *jumhūr* (majority) it is a *sunnah*. But, for the *mutamattī* this is a *rukun* for the *'Umrah*.

<sup>43</sup> The Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him) said: Only the first three he makes *Ar-Ramal*, and then he walks normally. As for the seven laps, the shaykh is saying you make *iḍṭiba'* - meaning you're showing your right shoulder.

<sup>44</sup> The Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him) said: Meaning, after he finishes the seventh, he doesn't make *takbīr* on the *Ḥajar al-aswa*, this is what the shaykh says, and some of the ulema said that he does (make *takbīr*).

<sup>45</sup> Reported by Ibn Mājah and graded *Ṣaḥīḥ* by Al-Albāni (May Allah have mercy on them both.)

<sup>46</sup> Reported by Al-Tabarāni and graded *Ṣaḥīḥ* by Al-Albāni (May Allah have mercy on them both.)

<sup>47</sup> Reported with similar wording by Muslim in the *Ṣaḥīḥ* and the wording *سَقْمٌ وَشِفَاءٌ* is an addition in Abu Dawūd (May Allah have mercy on them both.)

For this is a blessed water, there is cure and food sustenance for the one who drinks it. And the one who drinks it and wishes and hopes from Allah ﷻ in his heart, whatever he wants, it is hoped that Allah ﷻ grants him what he desires.

If a Muslim took from Zamzam with him, if he wanted to leave Makkah, this is also good. For the Prophet ﷺ, when he went out of Makkah, he used to carry with him Zamzam water ﷺ and he used to sprinkle from it upon the sick and give them to drink it. Likewise, if a Muslim takes from the water of Zamzam and gives as a gift for another Muslim, then this is from the best gifts. And the Prophet ﷺ used to send to Suheyl before the conquest of Makkah and request from him (Suheyl) to gift him ﷺ some Zamzam water; (i.e. to gift him) from this blessed water.

So, if the Muslim goes to Zamzam water, drinks from it, and pours upon his head...<sup>48</sup> it is not required that he goes to the well itself. In fact, wherever he finds Zamzam water, he takes from it, drinks and pours upon his head. This is the Sunnah.

Then, it is from the sunnah that he goes back to *Al-Hajar Al-Aswad* and makes *istilām*<sup>49</sup> of it. And it hasn't been narrated that he kisses it. However, he only makes *istilām* of it.

### [As-Sa'ī]

Afterwards, he goes to *As-Şafā* from the side of the door of *As-Şafā*. So that when he gets near *As-Şafā*, he recites,

(إِنَّ أَلصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ)

(*InnaŞafā walmarwata min sha'erellah*)

(Verily! As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh.)[Al-Baqarah: 158]

The ayah<sup>50</sup>. So that if he goes up the Şafā and looks at the Bayt (i.e, *Al-Ka'aba*), if it is possible for him to see the *Ka'aba*, it is a Sunnah. Otherwise, he turns towards the *Ka'aba*.

Then it is a sunnah for him to raise both of his hands in the form of Du'ā, and it is not permissible to point to the *Ka'aba* in the beginning or end of the Sa'ī, not with the two hands and not with one. However, the sunnah is only when a person goes up the Şafā and he sees the *Ka'aba* he raises his hands and he makes *Takbīr* of Allah and he makes *Tahlīl* and he makes Du'ā. And this has ways.

- The first way is to say:

"الله أكبر الله أكبر لا إله إلا الله، وحده لا شريك له، له الملك، وله الحمد، يحيي ويميت وهو على كل شيء قدير، لا إله إلا الله لا شريك له أنجز وعده، ونصر عبده، وهزم الأحزاب وحده"

***“Allahu Akbar Allahu Akbar Allahu Akbar La ilaha illa Allahu wahdahu la sharika lah lahul mulku lahul hamd yuhyi wa yumeet wa huwa ala kulli shayin qadeer la ilaha illa Allahu la sharika lah anjaza wa’dah wanasara abdah wahazama alahzaba wahdah”***

And afterwards he makes a long, lengthy Du'ā and says:

<sup>48</sup> The ellipses mean that the sheikh (May Allah preserve him) did not conclude the sentence.

<sup>49</sup> Meaning, wipes over it.

<sup>50</sup> Meaning until the end of the āyah

"الله أكبر الله أكبر لا إله إلا الله، وحده لا شريك له، له الملك، وله الحمد، يحيي ويميت وهو على كل شيء قدير، لا إله إلا الله لا شريك له أنجز وعده، ونصر عبده، وهزم الأحزاب وحده"

***"Allahu Akbar Allahu Akbar Allahu Akbar La ilaha illa Allahu wahdahu la sharika lah laahul mulku laahul hamd yuhyi wa yumeet wa huwa ala kulli shayin qadeer la ilaha illa Allahu la sharika lah anjaza wa'dah wanasara abdah wahazama alahzaba wahdah"***

And then you make a long *Du'ā* and then you make *tabkīr* and *Tahlīl* again as we've mentioned.

[Ustad AbdulAziz Al-Haqqan explained: the same *Tabkīr* and *Tahlīl* which is

"الله أكبر الله أكبر لا إله إلا الله، وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير، لا إله إلا الله لا شريك له أنجز وعده، ونصر عبده، وهزم الأحزاب وحده"

***"Allahu Akbar Allahu Akbar Allahu Akbar La ilaha illa Allahu wahdahu la sharika lah laahul mulku laahul hamd wa huwa ala kulli shayin qadeer la ilaha illa Allahu la sharika lah anjaza wa'dah wanasara abdah wahazama alahzaba wahdah"***

This is the first way.

- The second way of doing it is that he says *Allahu akbar* once. So, he says:

"الله أكبر لا إله إلا الله، وحده لا شريك له، له الملك، وله الحمد، يحيي ويميت وهو على كل شيء قدير، لا إله إلا الله لا شريك له أنجز وعده، ونصر عبده، وهزم الأحزاب وحده"

***"Allahu Akbar La ilaha illa Allahu wahdahu la sharika lah laahul mulku laahul hamd yuhyi wa yumeet wa huwa ala kulli shayin qadeer la ilaha illa Allahu la sharika lah anjaza wa'dah wanasara abdah wahazama alahzaba wahdah"***

Then he makes a long *Du'ā* and he does this three times.

- The third way of doing it is that he says:

"الله أكبر الله أكبر لا إله إلا الله، وحده لا شريك له، له الملك، وله الحمد، يحيي ويميت وهو على كل شيء قدير، لا إله إلا الله وحده لا شريك له أنجز وعده، ونصر عبده، وهزم الأحزاب وحده"

***"Allahu Akbar Allahu Akbar Allahu Akbar La ilaha illa Allahu wahdahu la sharika lah laahul mulku laahul hamd yuhyi wa yumeet wa huwa ala kulli shayin qadeer la Ilaha illa Allahu wahdahu la sharika lah anjaza wa'dah wanasara abdah wahazama alahzaba wahdah"***

Then makes a long *Du'ā* and afterwards he says ***la Ilaha illa Allahu wahdahu la sharika lah*** but without any *Tabkīr* and he does this three times.

From the ways of doing this, is that he makes the *Tabkīr* and the *Tahlīl*, then he makes the *Du'ā* twice after the first and the second time and he does not make *Du'ā* after the third time. All of this is what the sunnah of the prophet صلى الله عليه وسلم indicated. If the muslim did this one

time and the other one time, it would be good, so that he would do all that which the sunnah entails<sup>51</sup>.

Then he goes down from *As-Şafā* until he is in the middle of the valley and between the two flags, then he moves quickly (i.e, makes Saṭ quickly). For the Prophet ﷺ used to do that to the point that his *izār*<sup>52</sup> would turn from the *Shiddah* of his Saṭ, (i.e, the strength of his Saṭ). So that when he finishes the middle of the valley and he comes to the second flag -nowadays there are green marks that indicate this as well as green lights that indicate this- then he walks until he gets to the *Marwah*. So that when he ascends the *Marwah*, he looks at the Ka'aba<sup>53</sup>, and nowadays the *Ka'aba* cannot be seen, however, he turns towards the Ka'bah and he does upon the *Marwa*, what he has done upon the *Şafā* as we have described.

Then he goes down for the second *shawt* (i.e, round) until he finishes seven rounds.

The Sunnah in what is evident to me and Allah ﷻ knows best, is that in the *Saṭ*, after the seven rounds, he says what he said in the rest of the rounds, because it has been reported that every time he ﷺ ascended the *Marwah*, he ﷺ said this.

And there is no specific dhikr in the *Saṭ* that has been reported, Nor is there a specific supplication.

And if he said:

"رَبِّي اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ"

**"*Rabee eghfir warham 'iinaka 'anta ala'azu al'akram*"**

**"O My Rabb (lord) Forgive and have Mercy most certainly you are *Al-A'az* (The Almighty/Most High) *Al-Akram* (The Most Gracious)"**

This is good because it is established that Ibn Mas'ud - May Allah be pleased with him- said it with a *Şaḥīḥ Isnād* (i.e. an authentic isnād). And it has been established from Ibn 'Umar - May Allah be pleased with both of them- with an authentic isnād:

"رَبِّي اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ"

**"*Rabee eghfir warham 'iinaka 'anta ala'azu al'akram*"**

**"O My Rabb (Lord) Forgive and have Mercy most certainly you are *Al-A'az* (The Almighty/Most High) *Al-Akram* (The Most Gracious)"**

So if a Muslim says it while he is making the *Saṭ*, this is a good Du'ā and his example are these two noble companions even if it was not reported from the Prophet ﷺ that that he had a specific *dhikr* in The *Saṭ*. So, when the pilgrim finishes the *Saṭ*, if he is *Mutamatti*, he makes *Taqṣīr* (i.e. *trims*) from all of the hair of his head, and by this he makes *taḥallul* from *Iḥrām* and he wears his clothes.

As for the *Qārin* and the *Mufrid*, he does not get near his hair because he is still upon *Iḥrām* and he goes back to making *Talbiyah*.

<sup>51</sup> Ustad AbdulAziz Al-Ḥaqqān (May Allah forgive him) explained: The *Sheikh* is telling us that by mixing all the mentioned ways, he has acted with what has been reported in the sunnah.

<sup>52</sup> Izar is what covers the bottom half from the *Iḥrām* garment.

<sup>53</sup> Ustad AbdulAziz Al-Ḥaqqān (May Allah forgive him) explained: meaning that he turns towards the Ka'aba.

### [ On the 8th and the 9th day ]

As for the one who is making *Tamattu'*, then he is *ḥalal* and not *muḥrim*, until it is the *Duḥa* of the 8th day, [then] the *Mutamatti'* makes *Ihrām* and what is *mustaḥab* (favored) for him, is what was *mustaḥab* for him in his first *Ihrām*. And it is a sunnah for him, what was a sunnah for him in the first *Ihrām*. Then the pilgrims go together, all of them, whether they are *Mutamatti'īn*, *Mufridīn* or *Qārinīn*, they go to *Minā*. And the Sunnah is that the pilgrim enters *Minā* before *Dhuhr*, and prays *Dhuhr* in its time, two rak'as, *Asr* in its time, two rak'as, *Maghrib* in its time, three rak'as, *'Isha* in its time, two rak'as and *Fajr* in its time two rak'as, then he stays until when the sun rises, the sun of the 9th day, he moves to 'Arafah. If it is possible for him to set before 'Arafah, then this is good. Because the Prophet ﷺ commanded (i.e. called for) a tent, and it was erected for him in *Namirah* before 'Arafah. So when he reached the side of 'Arafah, he ﷺ entered into the tent and did not get out of it until *Zawāl* (zenith). So if it is possible for him to set before 'Arafah, then this is good and if it is not possible then there is no harm, he enters into 'Arafah and *Alhamdulillah* (all praises to Allah) he does not burden himself.

Then when the sun started moving towards the west, the Prophet ﷺ rode *al-Qaswa'*<sup>54</sup>, and he stood up and started making the *khuṭbah* under 'Arafah. When he finished the *khuṭbah*, he commanded Bilal [to make *Adhan*], so he made the *Adhan*, and he ﷺ prayed with one *Adhan*, and two *Iqāma*, (he ﷺ) prayed *Dhuhr* two rak'as, and *Asr* two rak'as silently, he did not do *tasbīḥ*<sup>55</sup> between them; and did not pray voluntary *ṣalah* between them.

Then the Prophet ﷺ, after he finished his *ṣalah*, went to the Mount of *īlal*, which laymen call the Mount of *Raḥmah* (Mercy), and he stood in front of the big rocks, which remain even today, laying under the mountain. The Prophet ﷺ did not ascend, and it hasn't been reported from any of the *Saḥāba* with the Messenger ﷺ that they ascended the mountain. The Prophet ﷺ turned towards the *Qiblah*, let *Ḥablu Al-Musha* in front of him, raised both of his hands and he is upon his the riding animal making *Talbiya* and making *Du'ā* saying:

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

*la 'iūlaha 'iūlāa allahu waḥdahu la sharika lahu lahu almulku walahu alhamdu, wahua 'alaa kuli shayin qadir*

[There is no deity worthy of worship in truth except Allāh alone, He has no partners, to Him belongs the dominion and for Him is all ḥamd, and He is capable of all things.]

<sup>54</sup> The she-camel of the Prophet ﷺ.

<sup>55</sup> The Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him) said: In some of our lessons, we always mention that one of the rarest currencies, as the scholars put it, one of the rarest currencies is that you have a student of knowledge that is translating. Therefore, I emphasize heavily for the students of knowledge that knows Arabic and another language, that when he becomes proficient in the Arabic language, he does not neglect using this mastery of both languages or more, in the way of Allah Subhanahu wa ta'ala. And I will give you an example. Here the Shaykh said: "and he did not make *tasbīḥ* between them". What is meant by *tasbīḥ* here is *ṣalah*, that he did not pray between *dhuhr* and *asr* any *ṣalah*. This is what is meant, As it came in the Quran:

وَمَنْ أَلَّيْلِ فَسَبِّحْهُ

And during a part of the night (also) glorify His praises (i.e. Maghreb and 'Isha Prayers) 50:40

And he says:

"إِنَّمَا الْخَيْرُ خَيْرُ الْآخِرَةِ"

***'iinama alkhayru khyrulaakhira***

**"The only goodness and the true goodness is the goodness of the hereafter."**

And he صلى الله عليه وسلم continued upon that with diligence, true, great diligence. And he صلى الله عليه وسلم was not fasting, and showed the people that he صلى الله عليه وسلم was not fasting, he صلى الله عليه وسلم drank while upon his riding animal. The Sahāba of the messenger صلى الله عليه وسلم were not fasting as well in 'Arafah, all of them were not fasting as is apparent from the narrations, so, it is not permissible for a pilgrim to fast on 'Arafah, rather he doesn't fast as the Messenger صلى الله عليه وسلم wasn't fasting.

Let the believer know that the day of 'Arafah is a great day, for there is no day in which Allāh جل جلاله frees the worshippers from the hell fire more than the day of 'Arafah.

So, he should subject himself to the mercies of Allah جل جلاله by making lots of *dhikr*, *Du'ā*, *Tahlīl* and *Talbiya* and he continues in that. So when he is tired, there is no harm in relaxing, so that his *Du'ā* does not turn into *Du'ā* against him<sup>56</sup>. For what is permissible for the believer when he is making *Du'ā*, if sleepiness gets the best of him, is that he lies down until he relaxes, and then he goes back to making *Du'ā*. If he makes *Du'ā* while standing up, then this is good, because the Prophet صلى الله عليه وسلم made *Du'ā* while he is upon his riding animal, and if he makes *Du'ā* while he is sitting, it is also good. If he did this or that, the matter is good.

### [ The night of Muzdalifah ]

When the sun sets, and the orangeness goes away, then one should go from 'Arafah, and he marches with ease and does not hasten, with ease and tranquillity. The Prophet صلى الله عليه وسلم used to gesture with his hand and tell the people "***As-sakinah As-sakinah***" (tranquillity, tranquillity) he gestures with his palm towards the sky saying "***As-sakinah As-sakinah***" (tranquillity, tranquillity).

So what is legislated for the believer is to march from 'Arafah with tranquility and ease, (and) that when he reaches *Muzdalifah*, he starts instantly with *Maghrib* prayer before putting down his luggage or anything from his car, except that which he needs for *Wuḍu`* (i.e, abulation) or the likes of that. This is the Sunnah, we don't say this is mandatory, however, we say that the sunnah is that a person starts with the *Maghrib* prayer before he brings down his luggage from his car. Then afterwards, when he prays the *Maghrib*, if he wants he can go and bring his luggage and then pray 'Isha' or he can (instantly after *Maghrib*,) pray 'Isha'. And the pilgrim prays *maghrib* and 'Isha' together [combined] in *Muzdalifah*, and he makes *qasr*<sup>57</sup> of the 'Isha' whether he reached at the time of *Maghrib* or at the time of 'Isha'.

<sup>56</sup> Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him) explained: due to tiredness and not realizing what he's saying.

<sup>57</sup> Meaning to cut short the raka'at from the obligatory prayer, from 4 raka'at to only 2.

However, I want to clarify something, O brothers, the one who is delayed and he fears that he will not reach *Muzdalifah* before midnight<sup>58</sup>, then he prays before (reaching) *Muzdalifa* because it is not permissible that the ṣalah would go out of its time, and the last time for *'Isha* is midnight. Then after he prays, the *sunnah* (favored) is that he lies down, it is not a sunnah for a person to speak with his companions or to go and collect the pebbles, rather the sunnah is only to lie down.

And what is evident, and Allah knows best, is that the Prophet ﷺ prayed the *witr* that night, even if this was not reported. However, the Prophet ﷺ used not to leave *witr*, whether while traveling or not. That which further corroborates this is that Asma' (May Allah be pleased with her) was praying at night, as in *Ṣaḥīḥ Al-Bukhari*, in *Muzdalifah*, and she would tell her *Ghulām*, “did the moon go away and set?” Until he tells her that the moon has disappeared, (then) she would start marching. This ṣalah – And Allah knows best – is her *witr*, for the least of *witr* is one *raka'a*, and the most is 11 *raka'at*. So it is from the Sunnah for the pilgrim, to make *Witr* in the night of *Muzdalifah*, from what is evident to us, and Allah knows best.

Then when *Fajr* (time) appears, the Muslim makes *Adhān* and *Iqāma* and he prays *Fajr*. He prays before *Al-Fajr* the sunnah of *Al-Fajr* for the Prophet ﷺ used to preserve it<sup>59</sup>, and then he ﷺ would pray *Fajr*.

What we want to point out is that it is not permissible to pray *Fajr* before its time in *Muzdalifah*. For some people, they hasten and they pray *Fajr* before its time and this is not permissible. Rather he only prays *Fajr* in *Muzdalifah* after *Fajr* appears. As for those who are weak - and they are who harm is feared for -, it is permissible for them to go out of *Muzdalifah* after midnight. And if they did this after the moon disappears, then it is good.

As for those who are strong and don't have weak people with them, *Ar-Rājiḥ* (the overweighing) from the sayings of the people of *'Ilm* (i.e, islamic scholars) is that it is not permissible for them to go out of *Muzdalifah* at night, and what is mandatory upon them is to stay until they pray *Fajr*.

And when those who are weak go out at night, the sunnah for them is that they stop at *Al-Mash'ar Al-Ḥarām*, and *Al-Mash'ar Al-Ḥarām* is all of *Muzdalifah* for the *jumhūr* (the majority) of the people of *'Ilm* (islamic knowledge), which is a mountain that was there in *Muzdalifah*, (as per) in the sayings of some of the *Salaf*. It has been removed and the *Masjid* is built upon it today, and it is the one that the Prophet ﷺ went to. However, the Prophet ﷺ guided the believers that in *'Arafah* and *Muzdalifah* they stand at any place that is easy for them, so he said in *'Arafah*:

«وَوَقَفْتُ هَاهُنَا، وَعَرَفْتُ كُلَّهَا مَوْقِفًا»

«I stood here and all of *'Arafah* is a *Mawqif* (a place of standing)<sup>60</sup>»

<sup>58</sup> What is meant here is the Islamic midnight- time from *Al-Maghreb* to *Al-Fajr* divided by two.

<sup>59</sup> the two sunnah rak'ahs of *Fajr*

<sup>60</sup> Reported by *Muslim* (May Allah have mercy on him.)

And he said in *Muzdalifah*:

«وَوَقَفْتُ هَاهُنَا وَالْمُزْدَلِفَةَ كُلَّهَا مَوْقِفًا»

«i stood in *Muzdalifah* and all of *Muzdalifah* is a *Mawqif* (a place of standing)<sup>61</sup>».

And then in a narration:

«وَجَمَعَ كُلَّهَا مَوْقِفًا»

«and *Jam'un*<sup>62</sup> all of it is *Mawqif* (a place of standing)<sup>63</sup>»

So a person should not burden himself to go to the masjid or to go to the *sakharāt* in 'Arafah. However, he only stands at any place that is possible for him, making *dhikr* of Allah.

### [ The 10th day ]

So, when a person prays Fajr, he stands (afterwards) at *Al-Mash'ar Al-Harām* and turns towards the *Qiblah*, makes *takbīr* for Allah ﷻ, *Tahlīl*, and makes *Du'ā*. So, if he finishes the prayer very early before sun-rise, then it is a sunnah for them to leave *Muzdalifah* and to pick up the pebbles from the way. For the Prophet ﷺ, seven pebbles were collected for him ﷺ on his way ﷺ. And these pebbles are like the pebbles of *Al-Khadhf* - and the meaning of *Al-Khadhf* is that you put them between the two fingers and you throw them like this<sup>64</sup> -. This is what some of the *Sahāba* explained regarding his ﷺ actions at the day of *An-Nahr*. So, the meaning of *Al-Khadhf* is that the pebble would be similar to a chickpea or a little bit bigger. The chickpea, some people call it *balīla*, and some people call it *hummus*, and it is a little bit bigger [than it] and it is smaller than a hazelnut. It is the size of what you put in between your fingers that you can throw it.

The Prophet ﷺ forbade from extremism regarding these pebbles and he ﷺ said:

«بِمَثَلِ هُوْلَاءِ فَارْمُوا وَإِيَّاكُمْ وَالْعُلُوَّ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوَّ فِي الدِّينِ»

«With the likes of these, throw, stay away from going to extremes (in the religion), for what has doomed those before you is going to extremes in the religion<sup>65</sup>»

Then the Prophet ﷺ took the easiest route to *Jamrah al-'Aqabah*, so it is part of the Sunnah that a person takes the easiest routes and if he comes to the valley of *Muhassir* in which the elephant did not continue its march - the one that wanted to demolish the *Ka'bah* -, verily the sunnah for a person is to hasten when he is walking for surely the Prophet ﷺ did this<sup>66</sup>. Until he reaches *Minā*, the *Tahiyya* of *Minā* is to throw the *Jamrah of al-'Aqabah*, and the Prophet ﷺ threw it at the time of *Duḥā*<sup>67</sup>. So the best time to throw them - meaning for

<sup>61</sup> Reported by Ibn Khuzaymah and graded it as *Ṣaḥīḥ* (May Allah have mercy on him.)

<sup>62</sup> *Jame'* is one of the names of *Muzdalifah*.

<sup>63</sup> Reported by Muslim (May Allah have mercy on him.)

<sup>64</sup> The *Sheikh* (May Allah preserve him) showed in the lecture how to throw them.

<sup>65</sup> Reported with similar wording by Ibn Majah and graded *Ṣaḥīḥ* by Al-Albānī (May Allah have mercy on them both.)

<sup>66</sup> Ustad AbdulAziz Al-Haqqaan (May Allah forgive him) explained: Whenever someone is at a place where he knows there was a certain people that have been tortured from the punishment of Allah ﷻ, then he hastens in leaving it, this is the Sunnah as the Islamic scholars say.

<sup>67</sup> Forenoon.

the *Jamrah of Al-'Aqaba* on the day of *Eid* - is that you throw them at *Duḥa*. The Prophet ﷺ threw them from the middle of the valley, and he made *Makkah* to his left and *Minā* on his right, making *takbīr* with every pebble he throws. He ﷺ would throw a pebble and say **Allahu Akbar**.

And when he ﷺ is finished throwing he would stop making *Talbiyah* – on the overweighing sayings of the people of *'Ilm* (i.e, islamic scholars) - and there is from the people of *'ilm* who say that he ﷺ stopped his *Talbiyah* at the beginning of the throwing, and it is allowed, whether this or that. However, what is closest to what is evident from the narrations - and what is evident to me and Allah knows best – is that the Prophet ﷺ stopped his *Talbiyah* with the last pebble.

So if a Muslim throws and completes the throwing of seven pebbles, he has finished from throwing the *Jamrah of Al-Aqaba*. If he has a *hadī*<sup>68</sup> with him, he slaughters it himself after throwing *Al-Jamrah of Al-'Aqaba*. And if he made *wakāla*<sup>69</sup>, then it is sufficient, *Alḥamdulillah* (praises to Allah).

Then a man shaves his head, and the Sunnah is that the barber starts with the right side of the one whose head is being shaved. So he starts with the right side of the head, then the left, this is how the Prophet ﷺ did it and he commanded the barber to start from the right side. And the sunnah for the man and that which is better for him is to be shaved with a razor, and this is better than trimming it, for the Prophet ﷺ said

«اللَّهُمَّ ارْحَمِ الْمُحَلَّقِينَ. قَالُوا: وَالْمَقْصُرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: اللَّهُمَّ ارْحَمِ الْمُحَلَّقِينَ . قَالُوا: وَالْمَقْصُرِينَ يَا رَسُولَ اللَّهِ؟ وَقَالَ فِي الْمَرَّةِ الرَّابِعَةِ: وَالْمَقْصُرِينَ.»

«O Allah, have mercy upon those who shave” and the people said “and those who trimmed”, and he ﷺ said “O Allah, have mercy upon those who shave”, and the fourth time, he ﷺ said “and those that trimmed.<sup>70</sup>»

And because the Prophet ﷺ said

«وَأَمَّا حَلْقُكَ رَأْسَكَ فَإِنَّ لَكَ بِكُلِّ شَعْرَةٍ تَسْقُطُ حَسَنَةً»

«As for shaving your hair, then surely with every hair that falls, there is a good deed.<sup>71</sup>»

As for women, they trim their hair, for it is not upon them to shave. What is mandatory is that they shorten their hair. The shortening is by gathering their hair and cutting the length of an *unmula*<sup>72</sup>(fingertip), and she does not go beyond that.

<sup>68</sup> An animal to be sacrificed.

<sup>69</sup> Appointing someone else to do it on one's behalf.

<sup>70</sup> Reported with similar wording by both Bukhari and Muslim (May Allah have mercy on them both.)

<sup>71</sup> Reported by At-Tabarani and graded Hasan by Al-Albāni (May Allah have mercy on them both.)

<sup>72</sup> Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him) explained: equal to an inch.

So if the believer does that, then he made the first *tahallul*, and it is a sunnah for him to put perfume. He perfumes his beard, his head, and his body. He perfumes whatever he likes, because he is now *halal*. And the Prophet ﷺ was performed by our mother A'isha because of his *hil*<sup>73</sup>, before he made *Tawāf* of the *Ka'aba*.

The Sunnah is that a person goes down to the *Ka'bah* to make the *Tawāf of Al-Ifādah*<sup>74</sup>. For the Prophet ﷺ, went down to make the *Tawāf of Al-Ifādah*, and after he made the *Tawāf*, he prayed two *rak'as*, stood with the *suqāh* (those who take from Zamzam water) and they gave him a bucket, so he drank from *Zamzam*, and he prayed the *Dhuhr* in *Makkah*, and did not do *Sa'ī*, because he had made *Sa'ī* after *Tawāf Al-Qudūm*<sup>75</sup>. Also, those who had *hadī* with them, they had made *Sa'ī* after *Tawāf Al-Qudūm*.

And those that had with them their *hadī* were a limited number, From them was *Talḥa*, 'Ali, *Abu Bakr*, 'Umar, *Zubair* and the people of the *Yasār*<sup>76</sup> as it came in the *ḥadīth* of 'Āisha - may Allah be pleased with all of them - So those who did *Qirān* made *Tawāf* and did not make *Sa'ī* afterwards like the Messenger ﷺ and also the *Mufrid*.

As for the *Mutamatti'*, he makes the *Sa'ī* of *Al-Ḥajj*, for his first *Sa'ī* was for 'Umrah, and he does in his *Sa'ī* what he has done - in what we have said – in *Sa'ī* the first time.

Then the sunnah for a Muslim is for him not to stay in *Makkah*, rather he goes instantly to *Minā*, for the Prophet ﷺ instantly went back after *Dhuhr* prayer. What is evident - and Allah knows best – is that he ﷺ found some of the *Saḥāba* at *Minā* who still had not prayed the *Dhuhr*, so he ﷺ prayed *Dhuhr* with them as a voluntary prayer for him ﷺ, and he ﷺ stood for the people and he wasn't asked about anything that was done before or after except that he ﷺ said,

«أَفْعَلْ وَلَا حَرَجَ»

«Do it, and there is no harm therein.»<sup>77</sup>

Someone would tell him: “I shaved my head before I threw (the pebbles)” he ﷺ said: «Do it, and there is no harm therein.», someone told him: “I sacrificed my animal before I threw the pebbles,” he ﷺ said: «Do it, and there is no harm therein.», someone tells him: “I made *Tawāf* before the *Sa'ī*”, he ﷺ said: «Do it, and there is no harm therein.» He was not asked about anything that was done before or delayed on that day except that he said, «Do it, and there is no harm therein.»

### [ The Days Of Tashrīq ]

<sup>73</sup> Becoming *halal* after being in the state of *Ihrām*.

<sup>74</sup> Ustad AbdulAziz Al-Ḥaqqan (May Allah forgive him) explained: *Tawāf of Al-Ifādah* is from the pillars of Hajj.

<sup>75</sup> I.e, Arrival *Tawāf*.

<sup>76</sup> I.e, residents (non-travellers).

<sup>77</sup> Reported by Bukhari and Muslim (May Allah have mercy on them both.)

Then the Prophet ﷺ spent the whole night in *Minā*, and remained in *Minā* at day time. So the Sunnah is that a Muslim stays in the days of *Tashrīq* in *Minā*, night and day, this is the Sunnah of the Prophet ﷺ.

There are narrations that the *Sheikh Al-Albāni* (Rahimahullah) has strengthened, that the Prophet ﷺ used to go down at night to the *Ka'ba* and make *Ṭawāf* at the nights of the days of *Tashrīq* and *Sheikh Nasir Ad-Deen al-Albāni* made *taṣḥīḥ* (graded them authentic) of these narrations. And anyway, what is evident to me - and Allah ﷻ knows best - is that they are weak, however, *Sheikh Nasir* he is the *Imam of the Ḥadīth* of this time, and he has clarified that the narration is *Ṣaḥīḥ*, and in it (there) is evidence for the saying of the islamic scholars that the obligatory spending the night in *Minā* is most of the night. If it is authentic that the Prophet ﷺ used to go down to the *Ka'bah* at night and makes *Ṭawāf*, then it would mean that he stayed most of the night and he would go at some part of the night for the *Ṭawāf*. And the Sunnah, as I said, as it is apparent to me - and Allah knows best - is that he stays at *Minā* night and day. So that when it's the zenith of the sun of the 11th day, he goes after that (i.e, after the zenith), and it is not permissible for a muslim to do an act of worship before its time which the Prophet ﷺ has clarified.

And the *Jamahīr* (i.e, vast majority) of the *ummah* from the *Salaf* and those who came after them, are upon (the view) that throwing (the pebbles) is only after the zenith.

So the Muslim, after the zenith, throws *As-Sughra*, which is the first from the side of *Minā*. He throws from any place, and there is no evidence that is reported regarding a specific place for throwing, so, he does what is easier for him and he makes *takbīr* with every pebble. Once he is done throwing it, he goes forward and goes to the right side so that he moves away from the people and then he turns towards the *Qiblah*, raises both of his hands and makes a long *Du'ā*. This is the sunnah of the Prophet ﷺ. Then he moves forward to the *Jamrah of Al-Wusta* and he throws the seven pebbles from anywhere, the easiest for him. He makes *takbīr* with every pebble. Then he moves forward and goes to the left so that he moves away from people, he turns towards the *Qiblah*, raises both of his hands and makes a long *Du'ā*. Then he moves forward to the *Jamrah Al-'Aqabah* and he throws the seven pebbles in succession from the middle of the valley, he makes *takbīr* with every pebble, and then he goes away without standing for *Du'ā*.

And the sunnah is that he occupies himself with *takbīr* at these days, the days of *tashrīq*, and it is a sunnah for the student of knowledge (i.e, islamic knowledge) to occupy himself in teaching people the *manāsik*<sup>78</sup>. For the Prophet ﷺ used to make *khuṭbah* at the day of 'Eid teaching the people. So, the Sunnah for a student of knowledge who Allah ﷻ has bestowed Islamic knowledge upon him is to occupy himself in teaching people the *manāsik*.

And he stays that night until the twelfth day until when comes after zenith, he does what he has done on the eleventh day.

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<sup>78</sup> I.e, the rituals of *Ḥajj*.

### [ Going early or delayed ]

If he wants to go early, there's no problem nor harm upon him, and he goes out before sunset. And if he wanted to delay this is better for him and it is the sunnah of Muḥammad ﷺ. And he spends the night there until the 13th day comes, and after the zenith, he throws the pebbles, as he has done in the previous two days, and then he goes out of *Minā*.

And from what we should know, O brothers, is that the Muslim, when he gets out of *Minā*, it is not binding upon him to hasten to do the *Ṭawāf Al-wada'*<sup>79</sup>, whether he wanted to go early or to go later, it is in fact permissible for him to stay in Makkah for one, two, three, four, five days or as many as he wants or likes, whether he hastens or not. Then, when wants to leave *Makkah*, he makes the *Ṭawāf Al-wada'* - and this is mandatory for the *jumhūr* (majority) of the people of *'Ilm* (i.e, islamic scholars) -, prays two *rak'ah*, and then he leaves Makkah instantly after that, so that the last thing he did is the *Ṭawāf* of the Ka'aba.

And it is permissible for the woman who is on her menses, and the one who is on postpartum not to do *Ṭawāf Al-wada'*.

**By this, the *Hajj* is completed, and this is the complete description of *Hajj*.**

### [Two Issues]

There remain two issues.

**The First Issue:** When do the weak throw the pebbles of *Al- 'Aqaba*?

The Prophet ﷺ made a *rukhsah*<sup>80</sup> for the weak at night, however, when do they throw?

**Response:** The islamic scholars had differences regarding this, some of the people of *'Ilm* (i.e, islamic scholars) said that they throw when they arrive, at any time, before or after *Fajr*, and this is what the *Jumhūr* (majority) of the people of *'Ilm* are upon, and this is what is correct; that when they reach, they throw and that is because the companions that had this excuse, they understood this, so they used throw before or at the time of *Fajr*. This was established from some of the *Sahabiyāt*<sup>81</sup>. And wisdom also indicates this. For excusing the weak at night is not because of the march, or it would have been easier for them to stay until *Fajr*, however, the *Rukhsah* for them is only to march at night so that they throw. So, that the strong do not overcrowd them, therefore the overweighing saying is that they throw once they reach *Al-Jamrah*, and if they, within themselves delay it until the sun rises, this is better, however, it is permissible for them to throw.

And some of the people of *'Ilm* said that it is not permissible for them to throw until the sun rises, because the Prophet ﷺ told *Ibn 'Abbas* and those around him:

«يَا بَنِيَّ لَا تَرْمُوا حَتَّى تَطْلُعَ الشَّمْسُ»

<sup>79</sup> The farewell *Ṭawāf*.

<sup>80</sup> *Rukhsah* means an excuse.

<sup>81</sup> Female companions (May Allah be pleased with them.)

«O my son! do not throw (the pebbles) at the Jamrah till the sun rises.<sup>82</sup>»

The people of 'Ilm had different views regarding this ḥadīth, some of them unauthenticated it, and some of them authenticated, and what is evident - and Allah knows best – is that it is authentic. However, it means guidance towards that which is easier, because they were youngsters, and what is evident is that those who are young, when they want to throw the pebbles they delay between those that were excused to throw from the weak, and before the throwing of those who are strong. Because those who are strong, mostly they reach at *Duḥa* time and they start throwing after sunrise and before *Duḥa*. If this has been done by those who are weak, then it is better, and if they have thrown the pebble before, this it is allowed. This is allowed based upon the overweighing (view) of the majority of the people of 'Ilm.

**The Second Issue:** The one who makes *taḥallul* from his *Iḥrām* on the day of 'Eid, and goes to make *Ṭawāf*, and it is the time of sunset but he still didn't perform his *Ṭawāf*. So, he goes to make the *Ṭawāf* but finds crowdedness, which leads him to reach *Al-Bayt Al-Ḥarām* after the *Adhān* of Maghrib. Is it necessary for him to go back on his *Iḥrām*?

**Response:** What the *Jamahīr* (vast majority) of this ummah from the *Salaf* and the *Ijma'* (consensus) of those who came after them are upon is that he does not go back to his *Iḥrām*, this is what is correct.

We said the *Jamahīr* of the *Salaf*, for verily it hasn't been reported from the *Salaf* that he goes back to his *Iḥrām* except that which is on the authority of 'Urwa ibn Zubayr, may Allah be pleased with him.

As for those who came after the *Salaf*, the *Ijmā'* of the islamic scholars is reported that he does not go back to his *Iḥrām*. There is no doubt that the *Ijmā'* is established, for we have researched what the islamic scholars said, and what has reached us, and we did not find any of the people of 'Ilm (i.e, islamic scholars) saying that he goes back to his *Iḥrām*. And it is impossible islamically, that the *ḥaqq* (truth) would be hidden from this ummah at a certain time or era. For the Prophet ﷺ said that

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ»

«There will never cease to be a group from my Ummah apparent upon the truth<sup>83</sup>»

So, it is a must that the truth is apparent. And it is not right that someone would say: maybe somebody said it and we don't know, for verily the truth cannot be hidden from the *Ummah* of *Muḥammad* ﷺ all of it.

As for what has been reported in the *ḥadīth* that Prophet ﷺ that he said that on the day on *Nahr*, “this day you have been allowed when you throw the stones at the jamrah, everything that has been prohibited during the state of *Iḥrām*. so, if the evening comes before make *Ṭawāf* you will remain in the sacred state (i.e. *Iḥrām*), just like the state in which you were before you threw”.

<sup>82</sup> Reported with similar wording by Abu Dawud and graded Ṣaḥīḥ by Al-Albānī (May Allah have mercy on them both.)

<sup>83</sup> Reported by Muslim (May Allah have mercy on him.)

this *ḥadīth*, which I have narrated by meaning<sup>84</sup>, is disagreed between the Islamic scholars regarding its *isnād*, from the people of *ʿIlm* are those who said it is inauthentic and there is no doubt that it has weakness in it, because even the ones who authenticated it and from them is the great imām, *Sheikh Al-Albāni*, they admit that there is a weakness in the *ḥadīth* and that authenticating it is because of *tashīh li-ghayrih*<sup>85</sup>.

And that is because *Sheikh Nāsir* - may Allah ﷺ have mercy on him - said it is weak in the beginning, and with the other narrations, he said it is *Ṣaḥīḥ*. And this is what appears to me - and Allah knows best - that the *ḥadīth* is weak and inauthentic. And from which indicates and shows that it is weak is that the *ummah* is on consensus upon abandoning it. And the geniuses of *ḥadīth* mentioned that surely if the *ummah* are in consensus regarding abandoning a *ḥadīth*, then this shows that it has a defect in it. And even if we did not know the defect, then how is it the case when we know some of the defects, it has two defects in it that weaken this *ḥadīth*.

So what is apparent - and Allah knows best - is that the one who reached the sunset, made *taḥallul* and did not do *Ṭawāf al Ifāḍah*; does not go back to being in a state of *Iḥrām*. It is not mandatory nor favored. However, he remains *ḥalāl* as it has been legislated for him, he makes *Ṭawāf* and he remains in his clothing.

This is what I have at this sitting, and what was possible for me to mention as a reminder for my brothers, and to teach those who did not know, so that Allah would give success for my brothers to act upon this description as much as they can, for this is the description of the *Ḥajj* of the Prophet ﷺ, and it has goodness and bliss in it, it has goodness in it, and he ﷺ said:

«خُذُوا عَنِّي مَنَاسِكَكُمْ»

«Take from me your manāsik (the rituals of *Ḥajj*)<sup>86</sup>»

I ask Allah ﷻ to make easy for the pilgrims their *Ḥajj* and to give them *barakah*<sup>87</sup> in it, to make it *Ḥajjan Mabrūran* and accepted, to forgive them their sins, to preserve them on their way to *Ḥajj* and in their *Ḥajj* and in their way to their homes, to bring them back to their lands in safety and having won abundantly, to recompense for those that did not perform *Ḥajj* with goodness and forgive them, to write for them the rewards.

And I bring glad tidings to the believers who intended to perform *Ḥajj* with sincerity, and they were truthful, however, they have been prevented by whatever reasons, that it is hoped

<sup>84</sup> «On this day you have been allowed to take off *Iḥrām* when you have thrown the stones at the jamrah, that is (everything prohibited during the state of *Iḥrām* is lawful except intercourse with a woman) If the evening comes before you go round this *Ka'bah* you will remain in the sacred state (i.e. *Iḥrām*), just like the state in which you were before you threw (the stones).» Reported by Abu Dawud (May Allah have mercy on him.)

<sup>85</sup> Authentication due to other narrations.

<sup>86</sup> Reported by Ibn Al-Mulaqqin and in Muslim with similar wording (May Allah mercy on them both.)

<sup>87</sup> Blessings.

by the grace and bounty of Allah ﷻ, that He writes for them what they have intended. For surely the evidence indicates this. And from that is the saying of the Prophet ﷺ:

«مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ يَصَلِّيَ مِنَ اللَّيْلِ ، فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ كُتِبَ لَهُ مَا نَوَى»

**«Whosoever goes to his bed and he intends to pray night prayer, and his eyes overpowered him until he woke up, it is written for him what he has intended<sup>88</sup>»**

So, whosoever intended goodness sincerely, with determination, however, he has been prevented by some reasons, he is surely given glad tidings that it is written for him - *in shā Allah* - the reward for what he has intended, as long as he is truthful with his intention, and he has only been prevented by whatever reason.

I ask Allah that He recompenses those who did not perform *Hajj* with goodness, to write their reward, to make me and you amongst those that Allah forgives them their sins and accepts their deeds and is pleased with them in such a way that He is never ever displeased with them, to make us and you from those that their necks are freed from the hellfire and are written from the people of Jannah, and Allah knows best.

May Allah's Peace and Blessings be upon Muḥammad.

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<sup>88</sup> Reported by An-Nasā'i and graded Ṣaḥīḥ by Al-Albāni (May Allah have mercy on them both.)