

Rites of Hajj and Umrah

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All perfect praise be to *Allaah*, The Lord of the Worlds. I testify that there is none worthy of worship except *Allaah*, and that Muhammad is His slave and Messenger, may *Allaah* exalt his mention as well as that of his family and all his companions.

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Introduction

Shaikh Muhammad Naasir-ud-Deen Al-Albaani was born in the Ashkoder, capital of Albania in 1914 C.E. While he was young his parents migrated with him to Damascus, Syria. From an early age he became fascinated by the sciences of *Hadeeth* and thereafter spent his time devoted to seeking the knowledge. In later life he was given professorship of *Hadeeth* at the Islamic University of *Madeenah*.

He is well known to students and scholars for his knowledge and writings. He has many well-known students and has visited places throughout the Middle East and Europe. He was forced to migrate to Syria to Jordan, then to Syria, then to Lebanon, then to the Emirates, then finally back to Jordan. He has been of enormous service to the Prophetic *Hadeeth*, taking great pains to check and sort out the authentic from the weak and fabricated narrations. He has produced many pamphlets and books, some of them running into many volumes - on topics of great importance to Muslims - and has fully checked many of the famous books of *Hadeeth* - the Sunan of Tirmithi, Aboo Daawood, An-Nasaa'ee and Ibn Rajah, along with Suyootis huge 'Jaami su-Sugheer' and Mishkat ul-Masaabeeh'. He is the foremost scholar of *Hadeeth* and related science of this age.

Text of Translation

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

To proceed,

Verily the desire to make Knowledge easily accessible to the public has called me to explain the rites of *Hajj* and to do that by extracting these from my original book: "*the Hajj of the Prophet (sallallaahu alayhi wa sallam) as narrated by Jaabir* " - in the same way that I produced an abridgement of my book on the Prophet's manner of Prayer - except that I have herein included many important additions not found in the original - and I have been careful to record their source and authenticity - along with other additions with I have added in accordance with the method used in my other books as regards quoting the standard *Hadeeth* along with its source - in abridged form - while usually referring the reader to my other books - some of which have been published and some of which have not. As for what is to be found in my original book on *Hajj*, then I have not quoted the sources in full herein - regarding it as sufficient that reader should refer back to the original as it is widely available to the honourable readers - so anyone who wishes to check on such a point will find it easy to refer back to and I will refer to it as 'The

Original'. And to add to the usefulness of the book I have ended it with a brief mention of the innovations connected with *Hajj* and visiting *Madeenah*.

And I have called it "*The Rites of Hajj and 'Umrah*" from the Book and the *Sunnah* and Narrations from the Pious Predecessors.

I ask *Allaah* the Blessed and Most High to make all my work good and sincerely for His Face and that should be no sharer in that with Him.

Muhammad Naasir-ud-Deen Al-Albaani

Damascus, 21st Sha'baan 1395

Advice for those about to do *Hajj*

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

Firstly: The pilgrim must fear his lord by obedience to Him, and must be very careful not to fall into that which *Allaah* has forbidden as *Allaah* Says (what means): "*For Hajj are the months well-known. If anyone undertaken that duty therein, let there be no obscenity nor wrangling in the Hajj*" [Quran 2:197]

And the prophet (*sallallaahu alayhi wa sallam*) said: "He who performs *Hajj* and does not speak obscenely or commit evil then he returns from his sins just as the day his mother gave birth to him", and if he did so then his *Hajj* would be accepted and Messenger (*sallallaahu alayhi wa sallam*) said: "*The accepted Hajj - there is*

no less a reward for it than Paradise.⁽¹⁾ So he must be aware of what many are affected by because of their ignorance or misguidance:

(A) Directing any form of worship to other than *Allaah* (shirk). And we have seen many of the people falling into shirk - like praying for the removal of distress or aid from the Prophets and the pious instead of from *Allaah* alone, and their taking oath by them in veneration of them - so by their actions they completely nullify their *Hajj*. As *Allaah* Says (what means): *"If you were to join gods with Allaah, truly fruitless will be you work (in life)."* [Quran 39:65]

(B) Some men shaving off their beards - as it is a sinful deed - and doing it involves four separate sins - as I have explained in 'The Original'.

(C) The wearing of gold rings by men - and this is Haraam - even more so those which are known as wedding-rings as that includes the further sin of imitating the Christians.

Secondly: Everyone who intends to make *Hajj* and has not brought the sacrificial animal (Hadee) with him⁽²⁾ then he should intend to perform *Hajj* of Tamattu' [see the Glossary] - as the Prophet (*sallallaahu alayhi wa sallam*) ordered his companions to do in the end, and as he became angry when some did not immediately carry out this order to change the intention from *Hajj* to an '*Umrah* and he (*sallallaahu alayhi wa sallam*) also said: *"I have entered the `Umarah into the Hajj until the Day of Resurrection"*, and when some of the Companions asked whether he had done that only for that year or forever, the Prophet (*sallallaahu alayhi wa sallam*) joined his fingers together and said: *"I have entered the 'Umrah into the Hajj until the Day of Resurrection, not just for a time, rather forever."*⁽³⁾

And because of this he ordered Fatimah and also all his wives - may *Allaah* be pleased with them all - to leave the state of *Ihraam* after finishing the '*Umrah*, and therefore *Ibn 'Abaas* (may *Allaah* be pleased with him) used to say: Whomsoever makes *Tawaaf* of the House - then he has left *Ihraam* - the *Sunnah* of your Prophet (*sallallaahu alayhi wa sallam*) - even if you are averse to it.⁽⁴⁾ So everyone who has not brought the sacrificial animal with him, should call out that he is going to make '*Umrah* - in the three months of *Hajj*, and he who has declared his intention to do *Hajj* Mufrad (*Hajj* on its own) or *Hajj* Qaarin then hears of the Prophet (*sallallaahu alayhi wa sallam*) to change it '*Umrah* - then he should quickly obey even after reaching *Makkah* and *Sa'y* between *Safa* and *Marwah* - then he should leave the state of *Ihraam* - then declare the intention for *Hajj* on the Day of *Tarwiyyah* - the 8th of *Thul-Hijjah*.

O you who believe! Give your response to *Allaah* and His Messenger, when He calls you to that which will give you life [Soorat-ul-Anfal ayah 24]

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

Fourthly: And be very careful not to walk directly in front of anyone praying in the *Haram* mosque, not to speak of other mosques and prying places as the

Prophet (*sallallaahu alayhi wa sallam*) said: "If the one walking between the hands of one praying knew what were upon him then it would be better for him to stand still for forty (...) than that he should walk between his hands." [Maalik, Al-Bukhaari] Muslim, the 4 Sunan of Abu Juhaim]. And this is a general text covering everyone walking in front, and everyone praying - and there is no authentic *Hadeeth* to make any exception for the one doing so in the Haraam Masjid - and you should pray therein like any other place towards a sutrah – according to the general nature of the *Hadeeth* regarding that - and there are also some narrations from the Companions particularly about the Masjid-ul-Haraam - which I have mentioned in 'The Original'.

Fifthly: The people of knowledge should teach the pilgrims the rites of *Hajj* and its commands according to the Book and the *Sunnah* whenever meeting with them, and that should not stop them from calling to Tawheed which is the essence of *Islam* and was the reason for sending of the Prophets, and the sending down of revealed books, as most of the people whom we have met – even some of those who are supposed to be seeking knowledge - we have found to be in complete ignorance of the real meaning of oblivious to the necessity of the return of the Muslims - upon their differing madhabs (schools of thoughts) and various parties - to unification and joining ranks upon the basis of the Book and the *Sunnah*, - in belief (Aqeedah) and Regulations (Ahkaam) and transactions, and behaviour, and politics and economic affairs and all other aspects of life. And they must remember that any voice raised or any movement made to reform which is based upon any foundation other than this firm splitting and weakening of the Muslims - and will increase their shamefulfulness and humiliation - and the present state of affairs is the greatest proof of that - and *Allaah* is the One Whose help is sought.

And there is nothing wrong with debating in the best way - when required, as the kind of argumentation that is forbidden in *Hajj* is useless argument which is also forbidden outside *Hajj*, just like the evil-doing that is forbidden in *Hajj* - for that is not the debating which is commanded in *Allaah* saying (what means): "Invite (all) to the way of your Lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious..." [Quran 16:125]

However, it should be noticed that if it appears that there is no benefit in the discussion because of the other persons blindly sticking to his madhab or own opinion - and if he were to continue then there is fear of going into that which is not permissible - then it is better to leave that argument with him as the Prophet (*sallallaahu alayhi wa sallam*) said: "I am a claimant for a house in the outskirts of Paradise for one who leaves off arguing even if he is in the right..."⁽⁶⁾

No Difficulty

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

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

1. Bathing, without need to because of (e.g.) wet dreams (Ihtilaam), even if it involves rubbing the head - as it is authentically reported from the Prophet (*sallallaahu alayhi wa sallam*) in *Al-Bukhaari* and *Muslim* and others from the narration of *Aboo Ayyoob* (*may Allaah be pleased with him*).⁽⁷⁾
2. Scratching the head, even if some hair falls out as shown by the preceding *Hadeeth* of *Aboo Ayyoob* - and it is the saying of *Shaikhul-Islam Taimiyya* (*may Allaah have mercy upon him*).
3. Cupping/Blood-letting (Ihtijaam) even if some of the hair is shaved off in the place required, as the Prophet (*sallallaahu alayhi wa sallam*) had it done on the center of his head while in *Ihraam* - and that is not possible without shaving some of the hair. And this is also the saying of *Ibn Taymiyyah* - and the Hanbali scholars also - however, they say that he must make a sacrifice to make up for it, and they have no proof of this. Rather that is rejected by the Prophet's cupping - and had he made a sacrifice because of having done that then the narrator would have reported that - and his not having done so shows that it did not happen - so the correct position is the saying of *Ibn Taymiyyah* (*may Allaah have mercy upon him*).
4. Smelling sweet smelling plants and pulling off broken nails - and there are narrations about that mentioned in 'The Original'.
5. Taking the shade of a tent, or upheld garment - as this is proven from the Prophet (*sallallaahu alayhi wa sallam*), and in the same way using the camel-litter in the old days or an umbrella or car – even sitting inside - these days. And making it obligatory to make up for that with a sacrifice is a harshness for which there is no proof, rather there is no difference between seeking the shade of a tent which is proven from the *Sunnah* and seeking shade from the camel-litter - and its like, and this is a narration from *Imaam Ahmad* as occurs in 'Manaar us-Sabeel' (1/2460). And what some people do

regarding removing the roofs of their cars is entering into religion something that the Lord of the worlds has not allowed.

6. Wearing a belt around the izaar and tying it when necessary, and wearing rings - as occurs in some narrations. And like it is wearing a watch or spectacles and money-pouch around the neck.

All of those things fall under the aforementioned principle - furthermore some of them also being supported by *Hadeeth* from the Prophet (sallallaahu alayhi wa sallam), or by narrations from the Companions - and *Allaah* says (what means): ***"He (Allaah) intends every facility for you, He does not want to put you into difficulties."*** [Quran 2:185].

And all praise is for *Allaah* Lord of the worlds.

Assuming Ihraam

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

1. It is mustahabb for anyone going for *Hajj* or '*Umrah* to take a Ghusl (bath) for *Ihraam* - even if a woman is in her period or in after-birth confinement.
2. Then the men may wear whatever clothes he wishes that are not made in the shape of the body – and these clothes are called by the fuqahaa (religious scholars) "ghair al mukheet (unstitched)". So he wears a ridaa (upper garment) and izaar (lower garment) or whatever, and sandals or any footwear that does not cover the ankle-bone.

3. He does not wear a hat or an 'imaamah (turban) or anything like that which fits onto and covers the head - this referring only to men. As for the women - she does not remove anything of the clothes that are prescribed for her in the Shari'ah, except that she should not tie on the niqaab⁽⁸⁾ (face-veil) or the burqa' or the lithaam (lower face cover, up to the eyes) or handkerchief and she should not wear gloves⁽⁹⁾. And the Prophet (*sallallaahu alayhi wa sallam*) said : *"The muhrim should not wear the shirt, or the 'imaamah, or the hooded cloak, or trousers, or garment touched by wars (dyes with saffron) or saffron; or leather socks - unless he cannot find sandals) then in that case he may wear leather socks),⁽¹⁰⁾"* and the Prophet (*sallallaahu alayhi wa sallam*) said: *"The woman muhrim should not affix a face veil and should not wear gloves⁽¹¹⁾. And it is permissible to for the women to cover her face – even if it touches her face according to the correct opinion - however, she should not tie it on, as Ibn Taymiyyah says.*
4. He may put on the clothing of *Ihraam* before the *Meeqaat* even in his own house as the Prophet (*sallallaahu alayhi wa sallam*) and his Companions did. And this makes it easier for those making *Hajj* by airplane for whom it is not possible to put on *Ihraam* at the *Meeqaat* - so it is permissible for them to embark on the plane in *Ihraam*, but they do not make the intention of *Ihraam* until very shortly before the *Meeqaat* - in order that they do not go past the *Meeqaat* without *Ihraam*.
5. He may use body-oil and perfume himself with any perfume he please which was has odor but not color, however, women use that which has color not but no odor - and all this to be before he makes intention of *Ihraam* at the *Meeqaat* - after that is Haraam.

Ihraam and Niyyah (intention)

6. So when he comes to the *Meeqaat* it becomes waajib (obligatory) for him to assume *Ihraam* - and the mere wish and intention to perform *Hajj* is not sufficient as that has been with him since leaving his own land - rather he must perform by word and action what will cause him to be muhrim. So when he recites `Talbiyah` intending to enter into *Ihraam* then his *Ihraam* is concluded - as agreed upon by the scholars.
7. And he does not say anything more than the *Talbiyah* such as their saying: "O Allaah, I intend to make *Hajj* or `Umrah so make it easy for me and accept it from me..." as none of this is reported from the Prophet (*sallallaahu alayhi wa sallam*) - just like speaking with the intention for *Wudhoo* and *Salaah* and Fasting - all of this being from the newly invented matters and is well-known the Prophet (*sallallaahu alayhi wa sallam*) said: **"...for every newly invented matter is an innovation, and every innovation is a going astray and every going astray is in Hell-Fire."** [At-Tirmithi]

The *Meeqaats*

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

THUL HULAIFAH is the place for the people of *Madeenah* and is a village six or seven miles away - and it is the furthest *Meeqaat* from *Makkah* - being ten riding stations away - or less depending on the route, there being many routes from there to *Makkah* as Ibn Taimiyyah points out. And it is called ((waadi ul `Aqeeq,)) and

its masjid is called ((Masjid-ush-shajarah)) (mosque of the Tree), and there is spring there called `the spring of `Ali' by the ignorant masses - believing that `Ali : killed a jinn there - and that is a lie.

And AL-JUHFAH is a village between *Madeenah* and *Makkah* - about three travel stages away. It is the *Meeqaat* for the people of *Madeenah* if they come by this route. *Ibn Taimiyyah* said: "It is the *Meeqaat* for those who make *Hajj* from the direction of the west, like the people of Shaam (Greater Syria) and Egypt and the rest of the West. And it is today ruined and deserted, therefore the people now go into *Ihraam* before it in the place called "Raabigh". And Qarn UL MANAAZIL - which is also called "Qarn-uth-Tha'aalib" is near *Makkah* - being a day and night's journey away - and is the *Meeqaat* for the people of Najd.

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

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

The Prophet's order to perform Hajj At-Tamattu'

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

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

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

Making condition

10. And if he wishes when making *Talbiyah* - he may state a condition to *Allaah* fearing that which may prevent him (from completion of the *Hajj*) whether illness or fear - saying as the Prophet (*sallallaahu alayhi wa sallam*) taught: *Allaahumma mahillee haithu habastanee* (O *Allaah* my place is wherever you prevent me).⁽¹³⁾ So if he does that and is then prevented or becomes ill - then he may leave *Ihraam* of the *Hajj* or *`Umrah* - and there is no recommendatory sacrifice due upon him and he does not have to do the *Hajj* again, except and unless it was his first *Hajj* - then he has to repeat it.

11. There is no special prayer for *Ihraam*, however if it is time for prayer before *Ihraam*, then he should pray and then put on *Ihraam* following the example of the Messenger (*sallallaahu alayhi wa sallam*) who put on *Ihraam* after prying *Thuhr* Prayer in waadee ul'aqeeq

12. However he whose *Meeqaat* is Thul Hulaifah - then it is mustahabb for him to pray there, not for *Ihraam*, but because of the place and its being blessed. As al-

Bukhaari has narrated from Umar (*may Allaah be pleased with him*) who said : "I heard the Messenger (*sallallaahu alayhi wa sallam*) say in waadi ul 'Aqeeq:" "Someone came to me this night from my Lord and said: Pray in this blessed valley, and say `Umrah with Hajj⁽¹⁴⁾" And Ibn 'Umar narrates from the Prophet (*sallallaahu alayhi wa sallam*): "...that he saw, when alighting for sleep at the end of the night in Thul Hulaifah in the center of the valley, one saying to him: you are in the blessed stony ground."⁽¹⁵⁾

Talbiyah and raising the voice

13. then he said he should stand⁽¹⁶⁾ facing the *Qiblah*, and say *Talbiyah* for `Umrah or Hajj as has proceeded, and say: *Allaahumma haadhihi Hajjah, laariyaa'a feehaa wa laa sum'ah* (O Allaah this is a Hajj, there being no ostentation in it or hypocrisy).⁽¹⁷⁾

14. And he should say the *Talbiyah* of the Prophet (*sallallaahu alayhi wa sallam*):

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

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

(ii) And he also said: *labbaika ilaahal haqq* (Here I am O God of Truth.)

15. And it is better to stick to the *Talbiyah* of the Prophet (*sallallaahu alayhi wa sallam*), even though it is permissible to increase upon it - as the Prophet (*sallallaahu alayhi wa sallam*) approved of those who did so, saying: "*labbaika dhal ma'aarij, labbaika dhal fawaadil*".

(of the Ways of Ascent, Here I am Owner of Excellence.) And Ibn `Umar used to also say: "*labbaika wa sa'daika wal khairu biyadaika war-raghabaa'u ilaika wal `amalu*" (Here I am and blessed by You, and all good is in Your Hands, and desire and action are directed towards You.)⁽¹⁸⁾

16. And the one saying the *Talbiyah* is ORDERED to raise his voice with it, as the Prophet (*sallallaahu alayhi wa sallam*) said: "Jibreel came to me and ordered me to order my companions and those with me to raise their voices with *Talbiyah* ." ⁽¹⁹⁾ and he said: "the best *Hajj* is shouting out and spilling blood. ⁽²⁰⁾

Therefore the companions of the Prophet (*sallallaahu alayhi wa sallam*) when they entered into *Ihraam*, by the time they reached `ar-Rauhaa' their voices had tired out. ⁽²¹⁾

And the Prophet (*sallallaahu alayhi wa sallam*) said: "It is as if I am looking at *Moosa*, upon whom be peace, descending from the mountain pass raising his voice with *Talbiyah* ..." ⁽²²⁾

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

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

18. And he continually repeats the *Talbiyah* as it is "from the signs of *Hajj*"⁽²⁵⁾ and because of the Prophet's saying: There is no one who makes *Talbiyah* except that whatever is on his right and left - trees and stones also make *Talbiyah* until the earth resounds from here and here - meaning - on his right and left."⁽²⁶⁾

Especially whenever he ascends a high place or descends a valley - according to the *Hadeeth* which has preceded: "It is as if I am looking at *Moosa* - upon whom be peace - coming down from the mountain pass....loudly reciting *Talbiyah* " and in the other *Hadeeth*: "It is if I am looking towards him when he descends in the valley reciting *Talbiyah*".⁽²⁷⁾

19. And he may also recite along with it "*La ilaaha illallaah*" and *Talbiyah* according to the saying of *Ibn Mas'ood*, may Allaah be pleased with him - "I went out Messenger (*sallallaahu alayhi wa sallam*) and he did not leave off the *Talbiyah* until he stoned *Jamrat-ul' Aqabah* - except when he mixed it with reciting *Talbiyah* ? or "*La ilaaha illallaah*".⁽²⁸⁾

20. So when he reaches the haram of *Makkah* and sees the houses of *Makkah* he leaves off the *Talbiyah* to concentrate on the following actions:⁽²⁹⁾

Taking Ghusl for entering *Makkah*

21. And whoever can take a Ghusl (bath) before entering *Makkah* then he should do so. And he should enter *Makkah* in the day following the example of Messenger (*sallallaahu alayhi wa sallam*).⁽³⁰⁾

22. And he should enter from the upper part of *Makkah* which today has Bab ul Mi'laah as the Prophet (*sallallaahu alayhi wa sallam*) entered from the upper pass (Kadaa')⁽³¹⁾ above the graveyard, and he entered the masjid from Bab Bani Shaibah as that was the nearest way to the Black Stone (Al-Hajrul- Aswad).

23. And he is allowed to enter by any path as the Prophet (*sallallaahu alayhi wa sallam*) said: All of the mountain passes of *Makkah* are a pathway and place for slaughter and in another *Hadeeth*, All of *Makkah* is a pathway. He enters from here and leaves from here.⁽³²⁾

24. So if you enter the masjid do not forget to enter by the right foot,⁽³³⁾ and say:⁽³⁴⁾ *Allallhumma salli `alaa muhammadin wa sallim - Allaahumma aftah lee abwaaba rahmatika or a'oodhu billaahil `azeemi wa biwajhihil kareem wa sultaanihil qadeemi minash shaitaanir rajeem.*

25. And when he sees the *Ka'bah* he raises his hands if he wants to - as it is established from *Ibn `Abbaas*.⁽³⁵⁾

26. And there is no *Du'aa`* established from the Prophet (*sallallaahu alayhi wa sallam*) at this point. So he may make *Du'aa`* with Whatever he can if he wishes with the *Du'aa`* which is established from `Umar:⁽³⁶⁾

*Allaahumma anta salaamu wa minkas salaamu fahayyinaa rabbanaa bissalaam
Tawaaf of Quadoom (arrival)*

27. Then he should go straight to the Black Stone and facing it make *takbeer*. And he may say '*Bismillaah*' before it - as it is authentically reported from *Ibn `Umar*, although not from the Prophet (*sallallaahu alayhi wa sallam*).

28. Then he touches the Black Stone with his hand and kisses it also, and makes *sajda* upon it also – as Messenger (*sallallaahu alayhi wa sallam*) did that, and *`Umar*, and *Ibn `Abbaas*.⁽³⁷⁾

29. If he is not able to kiss it then he touches it with his hand then kisses his hand.

30. Then if he cannot touch it he should make a sign towards it with his hand.

31. And he does that in every circuit.

32. And he should not push and crowd to get to it according to the Prophet's saying: O *`Umar*, you are a strong man, so do not harm the weak, and when you wish to touch it, then when it become free then touch it, and if not then face it and say *takbeer*.⁽³⁸⁾

33. And there is in touching the Black Stone a great excellence as the Prophet (*sallallaahu alayhi wa sallam*) said: "*Allaah will raise up the Stone on the Day of Judgement, and will have two eyes with which it will see, and a tongue which it talks with, and it will give witness in favor of everyone who touched it in truth.*"⁽³⁹⁾ And he said: "*Touching the Black Stone and the Yemeni corner removes sins.*"⁽⁴⁰⁾

"The Black Stone is from Paradise, and it used to be whiter than snow, but the sins of the idolaters turned it black."⁽⁴¹⁾

34. Then he should begin making *Tawaaf* around the *Ka'bah* - it being to his left - and he goes around past the Stone seven times - from the Stone to the Stone being one, wearing the *Ihraam* under his right armpit and over the left (called *al-idtibaa'*)⁽⁴²⁾ throughout the *Tawaaf*. And walking quickly and with boldness (*ramal* - a strong walk in which the shoulders are thrust forwards) in the first three, from the Stone to the Stone - then he walks normally in the rest.

35. And he touches the Yemeni corner with his hand each time he passes and does not kiss it, and if he is not able to touch it then he should not make any sign towards it with his hand at all.

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

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

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

37. And he does not touch the two shaami corners at all following the *Sunnah* of the Prophet (sallallaahu alayhi wa sallam).⁽⁴⁴⁾

Iltizaam Between The Corner And The Door

38. And he may cling to the place between the corner and the Door - placing his chest and face and forearms upon this place.⁽⁴⁵⁾

39. And there is no particular *Thikr* for *Tawaaf* - so he may read Qur'an or say any *Thikr* he pleases, according to the Prophet's saying: *Tawaaf* around the House is prayer, except that *Allaah* has allowed speech in it, so he who speaks then let him not say except, good things and in a narration: so let him limit his talk in it."⁽⁴⁶⁾

40. And it is forbidden for a naked person or a menstruating woman to make *Tawaaf* of the House, as he said: A naked person may not make *Tawaaf* of the House."⁽⁴⁷⁾ And his saying to 'Aa'ishah when she came to make 'Umrah in the final *Hajj*: Do as anyone making *Hajj* does, except do not make *Tawaaf* of the House (and do not pray) until you become clean.⁽⁴⁸⁾

41. So when he finished the seventh round he covers his right shoulder and moves to the Place of Ibrahim and recites: *Wattakhidhoo min-maqaami ibraaheema musalla* [Soorat-ul-Baqarah ayah 125] (And take ye the Station of Abraham as a place of prayer.)

42. And he places the Maqaami Ibraaheem (Place of Abraham) between himself and the *Ka'bah* and then prays two rak'ahs.

43. And he recites therein *Surat-ul-Kaafiroon* and *Surat-Qul HuwAllaahu Ahad*.

44. And he should not walk between the hands of any praying person there, nor allow anyone to walk in front of him while he is praying - as the *Ahaadeeth* forbidding that are general - and there is no established exception for the Haram Masjid, let alone the rest of *Makkah*.⁽⁴⁹⁾

45. Then after praying he goes to *Zamia* and drinks thereof, and pours some of the water onto his head, as he said : "Zamia water is for what it drunk for"⁽⁵⁰⁾ and he said "It is blessed and it is a food and a cure for illness"⁽⁵¹⁾ and he said : The best water upon the face of the earth is *Zamia* water, in it is nourishment and a cure from illness.⁽⁵²⁾

46. Then he returned to the Black Stone, says *Takbeer* and touches it - as before.
Sa'y Between *Safa* And *Marwah*

47. The he goes off for same between *Safa* and *Marwah* (two small hills). And when he reaches the foot of *Safa* he reads *Allaah* ta'ala's saying: Innas-*Safa* wal marwata min sha'aa'irillaahi faman *Hajjal* baita 'awi` tamara falaa janaaha 'alaihi an yattawwafa bihimaa wa man tatawwa'a khiran fa'inn*Allaaha* shaakirun 'aleemun [Soorat-ul-Baqarah ayah 158]

(Behold! *Safa* and *Marwah* are among the Symbols of *Allaah*. So if those who visit the House in the Season or at other times should compass them round, it is no sin in them, and if any one obeys his own impulse to good, be sure that *Allaah* is He Who recognises and knows.) and says: Nabda'u bimaada'Allaahu bihi (We begin with what *Allaah* began with.)

48. Then he begins with as-*Safa* - climbing upon it until he can see the *Ka'bah*.⁽⁵³⁾

49. Then he faces the *Ka'bah* - and makes tauheed of *Allaah* and takbeer, saying:⁽⁵⁴⁾

Allaahu Akbar Allaahu Akbar Allaahu Akbar - laa illaaha illAllaahu wahdau laa shareekalahu – lahul mul ku wa lahul hamdu - yuheetu wa yumeetu wa huwa 'alaa kulli shai'in qadeer - laa ilaaha illAllaahu wahdahu laa shareekalahu - anjaza wa'dahu wa nasara ' abdahu wa hazamal ahzaaba wahdahu Saying that three times and making *Du'aa`* after each time.⁽⁵⁵⁾

50. Then he descends for same between *Safa* and *Marwah*, as Messenger (*sallallaahu alayhi wa sallam*) said: Make same as *Allaah* has prescribed same for you.⁽⁵⁶⁾

51. So he walks till he reaches the green sign-post - on the right and left - then runs quickly till he reaches the next sign-post. And this place was in the time of the Prophet (*sallallaahu alayhi wa sallam*) a dried river bed covered with small stones, and the Prophet (*sallallaahu alayhi wa sallam*) said:⁽⁵⁷⁾

(The river bed is not crossed except with vigour.) Then he walks up to *Marwah* and ascends it and does upon it as he did upon *as-Safa* - facing the *Qiblah*, saying *Takbeer* and *Tahleel* and making *Du'aa`*⁽⁵⁸⁾ and that forms one complete circuit.

52. Then he returns till he ascends *as-Safa* - walking in the place for walking, and running in the place for running - and that is a second circuit.

53. Then he returns to *Marwah* - and so on till he completes seven circuits finishing upon *Marwah*.

54. And it is permissible for him to go between *Safa* and *Marwah* While riding. However the Prophet (*sallallaahu alayhi wa sallam*) preferred to walk.⁽⁵⁹⁾

55. And if he makes *Du'aa`* in same, saying: *Rabbighfir warham innaka antal a'azzul akram* (O lord forgive and have mercy, verily You are the Most Mighty, Most Noble) then there is no harm as it is authentically reported from a group of the *Salaf*.⁽⁶⁰⁾

56. Then when he finishes from the seventh circuit upon al-*Marwah* he shortens the hair of his head⁽⁶¹⁾ thus ending the '*Umrah* - and everything that became forbidden to him upon entering *Ihraam* now becomes permissible again - and he remains in the state of *hull* (being out of *Ihraam*) until Yaum ut- *Tarwiyyah* (8th Thul-Hijjah).

57. And he who made *Ihraam* not intending to make '*Umrah* before the *Hajj* - and not having brought the *Hady* (sacrificial animal) from outside sacred precincts then should also leave the state of *Ihraam* in obedience to the Prophet's order and in avoidance of his anger. Those, however, who have bought the sacrificial animal with them remain in *Ihraam* and do not leave that state until after the stoning on the Day of Sacrifice (Yaum-un-Nahr) (10th Thul-Hijjah). *Ihlaal* (Calling Aloud With Tal-Biyyah) For *Hajj* On Yaum Ut-Tarwiyyah

58. So when it is Yaum ut-Tarwiyyah and that is the 8th of *Thul-Hijjah* - he puts on *Ihraam* and calls out with the *Talbiyah* of *Hajj*, and does as he did when

assuming *Ihraam* for 'Umrah which he did from the *Meeqaat* - as regards bathing and putting on perfume, and wearing the ridaa and izaar (upper and lower garments) and reciting *Talbiyah* - which he does not cease to do until he has stoned Jamrat ul-Aqaha (on 10th Thul-Hijjah).

59. And he assumes *Ihraam* from the place he is resident in - the people resident in *Makkah* doing so from *Makkah*.

60. Then he goes off to *Mina* and prays there the *Thuhr* prayer and remains there, spending the night there and praying the rest of the five daily prayers - shortening them (to two *Ra'kahs*) but without combining them.

Proceeding To 'Arafah

61. So after the sun rises on the Day of 'Arafah (10th Thul-Hijjah) - he moves off towards 'Arafah (a large plain to the south-east of *Makkah*), while reciting *Talbiyah* of *Takbeer* - as both of these were practiced by the Companions of the Prophet (*sallallahu alayhi wa sallam*) while making *Hajj* with him - and he did not criticize either (those reciting *Talbiyah* of those reciting *Takbeer*.)⁽⁶²⁾

62. Then he stops at Namirah⁽⁶³⁾ - and it is a place near to 'Arafah but not forming part of it - and he remains there until noon.

63. So When the sun passes its zenith he moves to 'Uranah and settles there,⁽⁶⁴⁾ and it is next to 'Arafah - and here the *Imaam* should give an appropriate *Khutbah* to the people.

64. Then he prays with the people *Thuhr* and 'Asr shortening and combining them in the time of the *Thuhr* prayer.

65. And one is given and two *Iqaamahs*.

66. And he does not pray anything between the two prayers.⁽⁶⁵⁾

67. And he who is not able to pray along with the *Imaam* - then he prays them in the same way on his own - or with those in similar situation around him.⁽⁶⁶⁾

Standing In 'Arafah

68. Then he goes off to *'Arafah* and if able stands upon the rocks beneath the Mount of Mercy (*Jabal ur-Rahmah*) and if not then all of *'Arafah* is place of standing.

69. And he stands facing the *Qiblah*, raising his hands making *Du'aa`* and reciting *Talbiyah*.

70. And he recites much '*La ilaaha illallaah*' as it is the best *Du'aa`* on the Day of *'Arafah* as the Prophet (*sallallaahu alayhi wa sallam*) said: The best thing that I and the Prophets have said on the evening of *'Arafah* is *Laa ilaaha illallaahu wahdahu laa shareeka lahu lahul mulk wa lahul hamdu wa huwa 'alaa kulli shay'in qadeer*.⁽⁶⁷⁾

71. And if he adds in the *Talbiyah* occasionally (all good is the good of the Hereafter) then that is permissible.⁽⁶⁸⁾

Innamaal Khairu Khairul Aakhirati

72. And it is *Sunnah* for the one standing in 'Arafah not to fast that day.

73. And he remains in that state, remembering *Allaah* reciting *Talbiyah* , making *Du'aa`* as he wishes - hoping from *Allaah* that He will make him one of those whom He boasts of (those whom He frees from Fire) to the Angels as occurs in the *Hadeeth* : "There is no day on which *Allaah* frees more of His slaves from Fire than the Day of 'Arafah, and He verily draws near then boasts of them before the angles, saying : 'What do they seek?' "⁽⁶⁹⁾ and in another *Hadeeth* : "Verily *Allaah* boasts of the people of 'Arafah before the people of heaven (the angels), saying : 'Look to my servants who have come to Me dishevelled and dusty.'"⁽⁷⁰⁾ and he remains in that state until the sun sets.

Leaving 'Arafah

74. So when the sun has set he leaves 'Arafah for *Muzdalifah* - going with calmness and tranquility, not jostling or pushing the people with himself or his riding beast or his vehicle, rather whenever he finds room then he goes faster.

75. And when reaching *Muzdalifah* he gives *Athaan* and *Iqaamah* then prays the three *Ra'kahs* of Maghrib, then gives *Iqaamah* and prays 'Ishaa - shortening it - and joining the two prayers.

76. And if he separates the two prayers for some necessity then there is no harm in that.⁽⁷¹⁾

77. And he does not pray anything between them or after 'Ishaa.⁽⁷²⁾

78. Then he sleeps until Fajr.

79. Then when the dawn first appears he prays Fajr in the first part of its time with *Athaan* and *Iqaamah*.

Fajr Prayer In Muzdalifah

80. And all of the pilgrims pray Fajr prayer in *Muzdalifah* (a place between *'Arafah* and *Mina*) except the weak and the women - it being permissible for them to leave after half of the night has passed for fear of the crush of people.

81. Then he comes to the Mash'ar al-Haraam (a small mountain in Muzdalifah) and climbs upon it and faces the *Qiblah* - then recites *Tahweed*, *Takbeer*, *Tahleel* - and declares *Allaah's* Unity and makes *Du'aa`* until the sky becomes very bright.

82. And all *Muzdalifah* is a place of standing - so wherever he stands then it is permissible.

83. Then he leaves for *Mina* before the sun rises, calmly while reciting *Talbiyah* .

84. So when he comes to the river valley of Mu-Hassir he hurries if possible - and it is a part of *Mina*.

85. Then he takes the middle road which takes him to the Jamrat ul Aqabah.

The Stoning (Ar-Ramee)

86. And he picks up in *Mina* stones with which he intends to do the stoning of Jamrat-ul-'Aqabah - and it is the last of the Jamraat and the nearest one to *Makkah*.

87. And he faces the Pillar (Jamrah), having *Makkah* to his left and *Mina* to his right.

88. Then he stones it with seven small stones, like the Stones of Khadhf - which are slightly longer than the chick-pea.

89. And he recites *Takbeer* while throwing each stone.⁽⁷³⁾

90. And he ceases reciting *Talbiyah* when throwing the last stone.⁽⁷⁴⁾

91. And he does not perform this stoning until after sunrise, even the women or weak who were allowed to leave *Muzdalifah* after half the night, as this is one thing and the stoning is something else.⁽⁷⁵⁾

92. And he may perform this stoning after noon even up to the night if he finds difficulty in performing this stoning before noon as is established in the *Hadeeth*.

93. So when he has stoned the Jamrah everything becomes lawful for him again except women, even if he has not sacrificed or shaved his head - so he may wear his clothes and use perfume.

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

The Sacrifice

95. Then he comes to the place of sacrifice in *Mina* and sacrifices his animal - and that is the *Sunnah*.

96. However, it is permissible for him to slaughter in any other part of *Mina* or *Makkah* as the Prophet (sallallahu alayhi wa sallam) said: I have slaughtered here and all of *Mina* is a place for slaughtering, and all of the mountain pass approaches, so slaughter on your place of stopping.⁽⁷⁷⁾

97. And the *Sunnah* is to do the *Thabh* (slaughter by a horizontal cut through the throat) or *Nahr* (slaughter by a vertical movement of the spear to the lower part of the throat) with own hand if possible, and if not, then to depute someone else to do it.

98. And he should make the animal face the *Qiblah* when slaughtering⁽⁷⁸⁾, making it lie down on its left side and putting his right foot upon its right side.⁽⁷⁹⁾

99. As for the camel then he should slaughter it by means of Nahr..while it is standing having its left leg tied, standing on its others⁽⁸⁰⁾ with its face towards the *Qiblah*.⁽⁸¹⁾

100. And he says when slaughtering: *Bismillaahi WALLaahu Akbar Al-Laahumma Inna Hadha Minka Wa Laka*⁽⁸²⁾ *Al Lahumma Taqabbal Minnee*⁽⁸³⁾

(In the name of *Allaah* and *Allaah* is greater. O *Allaah* this is from You and for You. O *Allaah* accept it from me.)

101. And the time for slaughter is the four days of 'Eed - Yaum-un-Nahr, and that is called 'Yaum ul- *Hajj-ul-Akbar*' (Day of the greatest *Hajj*)⁽⁸⁴⁾ and the three days of Tashreeq, as the Prophet (*sallallaahu alayhi wa sallam*) said: "All the days of Tashreeq are for sacrifice."⁽⁸⁵⁾

102. And he may eat from the meat of his sacrificial animal and take some back with him to his land as the Prophet (*sallallaahu alayhi wa sallam*) did.

103. And he should give some it to feed the poor and the needy as *Allaah* says:⁽⁸⁶⁾

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

ye thereof, and feed such as (beg not you) live in contentment and such as beg with due humility.) [Soorat-ul-Hajj ayah 36]

104. And seven people may share in one camel or cow.

105. And he who cannot afford a sacrificial animal should fast three days in *Hajj* and seven when he returns to his family.

106. And he may fast the three days of Tashreeq according to the *Hadeeth* of 'Aa'ishah and Ibn 'Umar - *may Allaah be pleased with them* - who said: "No permission was given for us to fast the days of Tashreeq except for those who could not afford a sacrificial animal."⁽⁸⁷⁾

107. Then he shaves all of his hair off or shortens it. - and the first is better as the Prophet (*sallallaahu alayhi wa sallam*) said: "*O Allaah have mercy on those who save their heads. They (the people) said 'And those who shorten their O Messenger.'* He said: *O Allaah have mercy on those who save their heads. They said: 'And those who shorten their hair O Messenger'* He added on the fourth time: *And those who shorten their hair"*⁽⁸⁸⁾

108. And the *Sunnah* is for the barber to begin with the right side of the head as occurs in the *Hadeeth* of Anas.⁽⁸⁹⁾

109. And shaving the hair is just the for men and not for the women - they have to shorten only as the Prophet (*sallallaahu alayhi wa sallam*) said: "There is no shaving of the hair for women, verily upon women is shortening of the hair."⁽⁹⁰⁾ So she should together her hair and shorten it by the length of a finger-joint.⁽⁹¹⁾

110. And it is *Sunnah* for the *Imaam* to give a *Khutbah* on the Day of Sacrifice in *Mina*⁽⁹²⁾ between the *Jamaraat*⁽⁹³⁾ in the forenoon⁽⁹⁴⁾ to teach the people to rites of *Hajj*.⁽⁹⁵⁾

Tawaaf Al-Ifaadhah

111. Then he goes off that day to the House and makes *Tawaaf* - seven times around - as has preceded in the *Tawaaf* of arrival - except that he does not wear *Ihraam* under his right shoulder - nor does he perform *Ramal* in this *Tawaaf*.

112. And it is from the *Sunnah* to pray two *Ra'kahs* behind the Station of Ibrahim - as Az-Zuhree⁽⁹⁶⁾ said, and Ibn 'Umar did so⁽⁹⁷⁾, and said: "For every seven times around there are two *Ra'kahs*."⁽⁹⁸⁾

113. Then he walks and runs between *Safa* and *Marwah* as before - except for one doing *Hajj* of *Qiraan* or *Ifraad* - the first same being enough for them.

114. And after this *Tawaaf* everything again becomes lawful for him that became unlawful due to *Ihraam* - even the woman (sexual intercourse).

115. And he prays *Thuhr* at *Makkah*, and Ibn 'Umar says: At *Mina*.⁽⁹⁹⁾

116. And he comes to *Zamia* and drinks from it.

Staying Overnight In Mina

117. Then he returns to *Mina* and remains there for the days of Tashreeq and their nights.

118. And he stones the three *Jamaraat* with seven small stones in each of those days, after noon, as has proceeded concerning the stoning on the Day of Sacrifice.

119. He begins with the first *Jamrah*, which is the nearest to Masjid - al-Khaif, and after stoning it he moves onward and stands facing the *Qiblah* for a long while making *Du'aa`* while raising his hands.⁽¹⁰⁰⁾

120. Then he comes to the second *Jamarah* and stones it in the same way, then he moves to the left and stands for a long while facing the *Qiblah* making *Du'aa`* while raising his hands.⁽¹⁰¹⁾

121. The he comes to the third *Jamarah* and it is *Jamrat al-Aqabah* - and he stones it in the same way - standing so that *Ka'bah* is to his left and *Mina* to his right and does not stand there (making *Du'aa`*) afterwards.⁽¹⁰²⁾

122. Then on the second day he repeats this stoning and on the third day.

123. An if he leaves after stoning on the second day not remaining for the third day's stoning, then that is permissible as *Allaah* says: (Celebrate the praises of *Allaah* during the Appointed Days, but if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, these is no blame on him if his aim is to do right,) However remaining for the third day's stoning is better as it is the *Sunnah*.⁽¹⁰³⁾

124. And the *Sunnah* is to do the previous actions of *Hajj* in order: the stoning, then slaughter, then shaving the head, then *Tawaaf* of *Ifaadhah*, the *Sa'y* for the one doing *Hajj* at-Tamattu'; however if he brings something forward in the order or delays something in the order (doing things out of order) then that is permissible as the Prophet (*sallallaahu alayhi wa sallam*) said: "There is no harm, there is no harm."

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

(a) The permission not to have to spend the night in *Mina* according to the *Hadeeth* of *Ibn 'Umar*: "*Al-'Abbaas* sought permission of Messenger to spend the night of *Mina* in *Makkah* as he was responsible for supplying *Zami* a water there , so he gave him the permission."⁽¹⁰⁴⁾

(b) To combine two days' stoning in one day, according to the *Hadeeth* of *'Aasim ibn 'Adiyy* who said: "Messenger made concession for the camel drivers in *Bairootah* that they could stone on the Day of Sacrifice, the combine two days' stoning after that - performing it in one of the two days."⁽¹⁰⁵⁾

(c) To perform the stoning at night as the Prophet (*sallallaahu alayhi wa sallam*) said: The shepherd may stone at night, then look after his flock in the daytime.⁽¹⁰⁶⁾

126. And it is lawful for him to visit the *Ka'bah* and make *Tawaaf* during each of the nights of *Mina* as the Prophet (*sallallaahu alayhi wa sallam*) did so.⁽¹⁰⁷⁾

127. And the pilgrim during the Days of *Mina* must take care to pray the five daily prayers with the congregation - and it is best to pray the *Masjid* of *Khaif* if he is able to, as the Prophet (*sallallaahu alayhi wa sallam*) said: Seventy Prophets have prayed in the *Masjid* of *Khaif*.⁽¹⁰⁸⁾

128. So after completing the stoning on the second day or third day of the days of Tashreeq - then he has completed the rites of *Hajj* and therefore returns to *Makkah* - and remains there for as long as *Allaah* has written for him to remain - and he should take care to perform the prayer with the congregation - especially in the *Masjid-ul-Haraam*, and a single prayer in the *Masjid-ul-Haraam* is better than a hundred thousand prayers in other mosques.⁽¹⁰⁹⁾

129. And he should perform much of prayer and *Tawaaf* at any time he pleases of the day or night as the Prophet (*sallallaahu alayhi wa sallam*) said about the two corners - the Black Stone and Yemeni corner: "Touching them takes away sins, and he who performs *Tawaaf* does not raise or lower his foot (while walking) except that *Allaah* writes it for him as a good deed, and wipes off bad deed for him, and writes for him an extra rank and whoever does it even times round [check Sharh of at-Tirmithi] it is as if he had freed a slave."⁽¹¹⁰⁾ And the Prophet (*sallallaahu alayhi wa sallam*) said: "'O tribe of 'Abd Manaaf! Do not prevent anyone from making *Tawaaf* of this house or from prayer at any hour of the day or night he pleases."⁽¹¹¹⁾

The Farewell Tawaaf (Tawaaf Al-Wadaa`)

130. So when he has finished all that he has to do and has decided to travel then he has to make a farewell *Tawaaf* of the house, as *Ibn 'Abbaas* narrated: "The people used to head off in every directions so the Prophet (*sallallaahu alayhi wa sallam*) said: "None of you should depart until he makes as his last act *Tawaaf* of the House."⁽¹¹²⁾

131. And the menstruating woman was at first ordered to wait until she became clean of it in order to make *Tawaaf ul Wadaa*⁽¹¹³⁾ then it was permitted for her to leave without waiting according to the *Hadeeth* of *Ibn 'Abbass*: "That the Prophet (*sallallaahu alayhi wa sallam*) gave concession for the menstruating women that she should depart before (Farewell) *Tawaaf* as long as she had made *Tawaaf* of *Ifaadhah*."⁽¹¹⁴⁾

132. And he may carry away with him whatever he can of *Zamia* water because of the blessing therein, as: "Messenger used to carry it with him in water skins and containers - and he used to pour (it) upon the sick and give it to them to drink."⁽¹¹⁵⁾ Further: "*Before Makkah was conquered he used to send the message to Suhail ibn 'Amr: that he should bring Zamia water for us and not leave it - so he would send to him two large bag full.*"⁽¹¹⁶⁾

133. So when he finishes the *Tawaaf* he leaves the mosque like the rest of the people - not walking backwards - and he leaves putting out his left foot first⁽¹¹⁷⁾, saying: *Allaahuma salli 'alla muhammadin wa sallim - Allaahumma innee 'as'aluka min fadhlika* (O *Allaah* send blessings and peace upon Muhammad. O *Allaah* I ask You for Your bounty.)

Innovations of Hajj, Umrah and Visiting Madeenah

And I decided to add an appendix, setting forth the innovations regarding *Hajj* and visiting *Madinat-ul- Munawwara*, and *Bait-ul-Maqdis* (Jerusalem)⁽¹¹⁸⁾ as many people do not know these things and so fall into them - so I wished to advise them by explaining and warning them against these things - as *Allaah* the Blessed and Exalted does not accept any action unless it fulfils two conditions:

Firstly: That it done sincerely for the Face of *Allaah*, the Honored, the Exalted.

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

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

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

As for those things pertain to worship, the Prophet (*sallallaahu alayhi wa sallam*) did not do - then it is from the *Sunnah* to leave them - for example: calling *Athaan* for the 'Eed prayers and for burying the dead, even though it is a means of making mentioning of *Allaah* and glorifying Him, it is not permissible do it as a means of drawing nearer to *Allaah*, the Exalted, the Glorious - and that is only because it is something which Messenger refrained from doing - and this point was understood by his companions - so they often warred against innovation in general - as is mentioned in its proper place - and *Huthayfah ibn Al-Yamaan* (may *Allaah* be pleased with him) said: "Every worship that has not been done by the companions of Messenger, then do not do it." And *Ibn Mas'ood* said:

"Follow (the *Sunnah*) and do not innovate, and that is enough for you - stick to the old way."

So how fortunate is the one to whom *Allaah* gives the good fortune of making his worship sincerely for Him and following of the *Sunnah* of His Prophet (*sallallaahu*

alayhi wa sallam) in it - not mixing it with innovation - for such a one then let him have good tidings of *Allaah's* acceptance of his obedience - and his admission to His Paradise. May *Allaah* make us those who bear the word and follow the best of it.

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

(i) Weak (da'eef) *Ahaadeeth* - which are not permitted to be used as evidence, nor is it, according to your saying, permissible to act on them - as I have explained in the introduction of '*Sifat-Salaah un-Nabee*'

(The Prophet's Manner of Prayer) - and this is the position of a group of the people of knowledge - from them Ibn *Taymiyyah*.

(ii) Fabricated (maudoo') *Ahaadeeth* - or narrations which have no basis - some scholars remaining unaware of their true nature - and therefore basing religious verdicts upon them - their being the core of innovation and novelties!

(iii) The decisions of some scholars or their regarding certain things to be commendable – especially the later scholars - not basing these on any proofs (from the Qur'an or *Sunnah*), rather treating them as indisputable matters - until they become Sunnis adhered to and followed. And it will not remain hidden from one who has insight into his religion - that it is not correct to follow such things -as nothing is part of the Sharee'ah except what *Allaah* has prescribed - and it is enough for the one who makes something desirable - if he is mujtahid - that it is permissible for him to act according to what he sees as desirable - and that *Allaah* will not punish him for that - But as for other people taking that as something prescribed and as *Sunnah* - then not definitely not! And how can that be when some of these things conflict with the *Sunnah* - as will be noted later of *Allaah* wills?

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

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

That is the one who does it

And *Imaam* ash-Shaatibee has fully explained this point in his important book 'Al Itisaam' – and because of this the innovation is something very dangerous - and most people remain heedless of this, except for a small group of the people of knowledge and enough as a proof of the seriousness of innovation is the saying of the Prophet (*sallallaahu alayhi wa sallam*): "Verily *Allaah* has refused to admit the repentance of anyone committing an innovation, until he gives up the innovation". Narrated by Tabraanee and ad-Diyaa-ul-Maqdisee in 'al *Ahaadeeth* ul-Mukhtarah' and others - with saheeh isnaad - and was declared by al-Mundharee to be hasan.⁽¹¹⁹⁾

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

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

And may *Allaah* send blessing upon our Prophet (*sallallaahu alayhi wa sallam*) who said : "I have not left anything that will draw you nearer to *Allaah* - except that I have enjoined it upon you. And I have not left anything that will take you away from *Allaah* and draw you to the Fire except that I have forbidden it for you." And all praise is for *Allaah* by Whose blessing Good actions are completed.

Innovations of Visiting Madinat-ul-Munawwarah

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

132. Journeying to visit the Prophet's grave. ⁽¹²⁹⁾

133. Sending requests with the pilgrims and those visiting the Prophet (*sallallaahu alayhi wa sallam*) and asking them to convey their salaams to him.

134. Bathing in order to enter *Madinat-ul-Munawwarah*.

135. Saying upon seeing the walls of *Madeenah*: (O *Allaah* this is the Sacred Area of Your Messenger, so make it a protection against the Fire for me and a protection from punishment and any misfortunate accounting.)

136. Saying upon entering *Madeenah*: (In the name of *Allaah* and upon the religion of...)

137. The retention of the Prophet's grave within his mosque.

138. Visiting the grave of the Prophet (*sallallaahu alayhi wa sallam*) before praying in his mosque.

139. Some people facing the grave with total humility placing his right hand upon the left as if in prayer near the grave or far from it - when entering or leaving the mosque.

140. Making *Du'aa`* facing the grave.

141. Going to the grave to make *Du'aa`* towards hoping for an answer.

142. Seeking nearness to *Allaah* (teasel) by means of the Prophet (*sallallaahu alayhi wa sallam*).

143. Seeking for intercession etc. from the Prophet (*sallallaahu alayhi wa sallam*).

144. Ibn al-*Hajji*'s saying in "al-*Markham*" (1/259) that: "One should not mention with his tongues his needs or need forgiveness of sins when visiting the grave of the Prophet (*sallallaahu alayhi wa sallam*) because he knows his needs already and what is of benefit to him!!

145. His saying also (1/364): "There is no difference between his (*sallallaahu alayhi wa sallam*) death and life - as regards his watching over his Ummah and their affairs and intentions, and their regrets and their thoughts"!!

146. Their placing their hands upon the grills around the room containing the Prophet's grave to seek blessings. And some of them taking oath upon that.

147. Kissing the tomb or touching it or what surrounds it - pillars and so on. ⁽¹³⁰⁾

148. Adopting a particular way for visiting the Prophet (*sallallaahu alayhi wa sallam*) and his two companions - and a particular way of giving salaam and making *Du'aa`*, like the saying of *Al-Ghazzali*:

"He should stand next to the face of the Prophet (*sallallaahu alayhi wa sallam*) with his back to the *Qiblah*, and face the wall of the tomb ... and say..." mentioning a long salaam then a long *Salaah* and *Du'aa`* reaching about three pages. ⁽¹³¹⁾

149. Seeking to pray facing the tomb.

150. Sitting near the grave in order to recite and make *Thikr*.

151. Going to the Prophet's grave after every prayer. ⁽¹³²⁾

152. Visiting the Prophet's grave by the people of *Madeenah* every time they enter or leave the mosque.

153. Raising the voice after prayer saying: "Peace be upon you, O Messenger of *Allaah*."

154. Seeking blessings from rainwater which falls down from the Green Dome above the Prophet's tomb!

155. Seeking nearness to *Allaah* by eating dates of Saihaan in the 'Rawdah' which is between the pulpit and the grave.

156. Cutting off bits of their hair and throwing them into the large chandelier near to the Prophet's tomb.

157. Wiping the two brass palm trees that were placed in the mosque to the west of the pulpit⁽¹³³⁾.

158. Making a point of praying in the original part of the mosque and avoiding praying in the front rows which are in the extension made by `Umar and others.

159. Making a point by visitors to *Madeenah* to stay for a whole week in order to pray forty prayers in the Prophet's Mosque - so as to have written for them a security from hypocrisy and from the Fire.⁽¹³⁴⁾

160. Seeking reward by going to any of the mosques or places in and around *Madeenah* except for the Prophet's Mosque and Qubaa Mosque.

161. Guides instructing groups of pilgrims and leading them in certain *Du'aa's* near the Prophet's room or far from it with raised voices - and the people's repeating even louder voices.

162. Visiting the graveyard of Baqee' everyday and prayer in the Mosque of Fatimah - may *Allaah* be pleased with her.

163. Particularizing Yaum ul-Khamees (known to the Christians as Thursday) for visiting the martyrs of Uhud.

164. Affixing pieces of paper to the iron railings on the ground of the martyrs.

165. Seeking blessings by bathing in the pool that used to be by the side of the graves.

166. Walking backwards out of the Prophet's Mosque when leaving for the last time.

Innovations Before Ihraam

1. Abstaining from travel in the month of Safar, and abstaining from beginning any action such as marriage or building in it.

2. Abstaining from travel in the second half of the month or because the moon is positioned in the constellation of the Scorpion.

3. Abstaining from cleaning the house and sweeping it because a traveler is about to leave.

4. Praying two *Ra'kahs* when leaving for *Hajj* - reciting in the first Surat-ul-Kaafiroon and in the second Surat-ul-Ikhlaas, then after finishing saying: "*O Allaah I have gone out for You and am heading towards You...*" then reciting Ayat-ul-Kursi and Surat-ul-Ikhlaas, and the Last two surahs - and other things which occur in certain fiqh books.

5. Praying four *Ra'kahs* before leaving.

6. Reciting by the one intending *Hajj* of the end of *Surah Al Imraan*, *Ayat ul Kursi*, *Surat uz-Zilzall* a and *Surat ul-Faatihah* -when leaving the house - claiming that thus will all his problems of this world and the next solved.

7. Making *Thikr* and *Takbeer* loudly upon the leaving or arrival of the pilgrims.

8. Giving *Athaan* upon departure of the pilgrims.

9. Conveying the covering for the *Ka'bah* and celebration upon clothing the *Ka'bah*.⁽¹²⁰⁾

10. Some nations seeing off the pilgrims accompanied by music!

11. Traveling alone 'taking only *Allaah* as companion' as some of the Sufis claim!

12. Traveling without provisions claiming that is *tawakkul* (depending upon *Allaah*)!

13. Traveling in order to visit the graves of the Prophets and pious people.

14. A man making agreement with a married woman who is about to make *Hajj* and has no *Mahram*, that he will be for her as a *Mahram*.⁽¹²¹⁾

15. A woman taking a non-related man as her brother so that he can be a *Mahram* for her - and then treating him as a *Mahram*.

16. A woman traveling together with a group of trustworthy women - as they claim - without a *Mahram* - and similarly traveling along with a man who is a *Mahram* for one of them - claiming that he is *Mahram* for all of them!

17. Taking a tax from the pilgrims intending to perform the obligatory duty of *Hajj*.

18. The traveler's praying two *Ra'kahs* every time he makes a halt and saying "*O Allaah make my stop a blessed stop and You are the best of hosts.*"

19. The traveler's reciting every time he makes a stop Surat ul-Ikhlaas ten times, and Ayat ul-Kursi and the Ayah "*WA MAA QADAROLLAAHA HAQQA QADRIHI*" once.

20. Eating onions from every land which he enters.

21. Going to a particular place intending good thereby and while not being recommended by the Sharee'ah, such as those places about which it is said: "In it is remnant of the Prophet", as is said about the Dome of the Rock, and Mosque of the Footprint towards Damascus, and the tombs of the Prophets and pious.⁽¹²³⁾

22. Unsheathing of weapons upon reaching Tabook.

Innovations of Tawaaf

35. Bathing for *Tawaaf*.

36. Wearing socks or similar footwear in order not to step upon bird excrement and covering his hands so as not to touch a woman.

37. The pilgrims praying Tahiyat-ul-Masjid when he enters Masjid ul-Haraam.⁽¹²⁵⁾

38. His saying: "I intend by my *Tawaaf* these seven times such and such.."

39. Raising up the hands when touching the Black Stone as they are raised at the beginning of prayer.

40. To call out with kissing of the Black Stone.

41. Crowding in order to kiss the Black Stone, and preceding the imams' saying salaam in order to do so.

42. Holding up the lower end of his garment when touching the Black Stone of Yemeni corner.

43. Saying when touching the Black Stone: (O *Allaah* out of belief in You and attesting to Your Book.)

44. Saying when touching the Black Stone: (O *Allaah* I seek Your refuge from pride and poverty and grade of disgrace in his world and the Hereafter.)

45. Placing the right hand upon the left while making *Tawaaf*.

46. Saying in front of the door of the *Ka'bah*: (O *Allaah* the House is Your House and the Sacred Area is Your Sacred Area, and the Safety is Your Safety) Then pointing towards the Station of Ibrahim – peace be upon him - saying: (And this is the place of the one who seeks Your refuge from the Fire.)

47. Making *Du'aa`* at the 'Iraqi corner saying: (O *Allaah* I seek Your refuge from doubt and shirk, and from hostility and hypocrisy, and had manners, and loss in money and family and children.)

48. Making *Du'aa`* beneath the water-spout saying: (O *Allaah* shade me under Your shade on the Day that there is no shade except Your shade.)

49. Making *Du'aa`* while doing *Ramal*, saying: (O *Allaah* make it an accepted *Hajj*, and forgiven sin, and a praiseworthy *Sa'y*, and a work that does not lead to nothing, O Mighty One, O Forgiving One.)

50. Saying on the last four rounds of *Tawaaf*: (O *Allaah* forgive and have mercy and forgive what You know, verily You are the Most Mighty, The Most Generous.)

51. Kissing the Yemeni corner.

52. Kissing the two shaami corners and touching them.

53. Wiping the walls of the *Ka'bah* and the Station Wiping the walls of the *Ka'bah* and the Station of Ibrahim - peace be upon him.

54. Seeking blessing from what they call 'Al 'Urwat al Wuthqaa' and it is a high place Jutting out from the wall of the *Ka'bah* opposite to the Door, the common people claiming that one who touches it with his hand has clung on to 'the most Trustworthy Hand-Hold.'

55. A peg at the center of the House, which they call 'the Navel of the world' - uncovering their navels and placing it upon that spot - so that he is putting his navel upon 'the Navel of the world'.

56. Seeking to perform *Tawaaf* because it is raining claiming that one who does that has all of his previous sins forgiven.

57. Seeking blessing from the rainwater which descends from the Water-spout of Mercy on the *Ka'bah*.

58. Desisting from *Tawaaf* in a Garment that is not clean.

59. The pilgrims tipping what remains of the drink of Zamzam into the Well and saying. (O *Allaah* I ask You for a plenteous provision, and beneficial knowledge, and a cure from every disease...)

60. Bathing in Zamzam.

61. Being careful to drench their bears in Zamzam, and also their money and clothes in order to bless them.

62. What is mentioned in some books of Fiqh regarding drinking Zamzam in many gulps, each time looking up at the *Ka'bah*.

Innovations of Sa'y Between Safa and Marwah

63. Making *Wudhoo'* in order to walk between *Safa* and *Marwah* with claim that he who does so has 70,000 ranks written for him for every step he takes.

64. Climbing right up *Safa* until reaching the wall.

65. Making *Du'aa'* when descending from *Safa*, saying: (O *Allaah* make me act according to the *Sunnah* of Your Prophet (*sallallaahu alayhi wa sallam*), and cause me to die upon his religion, and protect me from the misleading trials, by Your Mercy, O Most Merciful One.)

66. Saying while making *Sa'y*: (O *Allaah* forgive and have mercy and pass over what You Know...etc)⁽¹²⁶⁾

67. Making fourteen circuits and thus finishing upon *Safa*.

68. Doing *Sa'y* repetitively in *Hajj* or *'Umrah*.

69. Praying two *Rak'ahs* after completing *Sa'y*.

70. Continuing to perform the *Sa'y* between *Safa* and *Marwah* after the *Iqaamah* has been given for prayer - so that they miss prayer in congregation.

71. Saying a particular *Du'aa'* upon reaching *Mina*, like that which occurs in "*Ihraam`Loom due Deen*": (O *Allaah* this is *Mina*...) And when he leaves saying: (O *Allaah* make the best early morning ever this early morning...)

Innovations of `Arafah

72. Standing upon the Mount of `Arafah on the Eight Day for a time in case the moon was wrongly sighted.

73. The lighting of many candles on the night of `Arafah at *Mina*.

74. Making *Du'aa'* on the night of `Arafah with ten phrases - saying them a thousand times: (Glory be to Him Whose Throne is above the sky...)

75. Their going direct from *Makkah* to `Arafah on the eight day.

76. Travelling to `Arafah from *Mina* at night.

77. Lighting fires and candles upon the Mount of `Arafah on the night of `Arafah.

78. Bathing for the day of `Arafah.

79. Saying when nearing `Arafah and upon seeing the Mount of Mercy (Jabal ur-Rahmah): subhaan*Allaah* walhamdulillaah wa...

80. Seeking to go off to the Plain of `Arafah before the time for standing which is after half the day.

81. Saying *Tahleel* 100 times upon `Arafah, then reading Surat ul-Ikhlaas, then upon the Prophet (sallallaahu alayhi wa sallam) 100 times at the end upon us.

82. Remaining silent upon `Arafah and leaving *Du'aa`*.

83. Climbing upon the Mount of Mercy (Jabal ur-Rahmah).

84. Entering the Dome upon the Mount of Mercy which they call "The Dome of Adam" and praying in it, and making *Tawaaf* of it.

85. Believing that *Allaah* descends in the night of `Arafah upon the Dark Green Mountain and shakes hands with the riders and embraces those who are walking.

86. The imams giving two *Khutbahs* in `Arafah dividing them by sitting like that of *Jumu'ah*.

87. Praying *Thuhr* and `Asr before the Khutbah.

88. Giving *Athaan* for *Thuhr* and `Asr in `Arafah before the finish of the Khutbah.

89. The imams saying to the people of *Makkah* after finishing the prayer in `Arafah: "Complete your prayers for we are travelers."

90. Praying nafl prayers between *Thuhr* and `Asr in `Arafah.

91. Particularizing a certain *Du'aa`* a or *Thikr* for `Arafah, like the *Du'aa`* of al-Khidr - peace be upon him - which is mentioned in "*Ihraam`Loom due-Deen*" and begins "O Him Who is not preoccupied with..." and other *Du'aa`s* - some of them reaching five written pages.

92. Leaving `Arafah before sunset as some do.

93. What has become common upon the tongues of the people that thy standing in `Arafah on Yawm ul Jumu'ah is equivalent to 72 pilgrimages.

94. What some people do as regards gathering together on the evening of `Arafah in congregational mosques or in a foreign place - them making *Du'aa`* and *Thikr* raising their voices very much, reciting sermons and poetry, in imitating the people in `Arafah.

Innovations of Muzdalifah

95. Moving hurriedly at the time of leaving `Arafah for *Muzdalifah*.

96. Bathing to spend the night at *Muzdalifah*.

97. Regarding it to be desirable for one riding to get down and enter *Muzdalifah* on foot out of respect for the Sacred Area (Haram).

98. To repeat *Du'aa`* upon reaching *Muzdalifah* saying: (O *Allaah* this is *Muzdalifah*, many languages have come together here...)

99. Leaving off praying Maghrib prayer as soon as *Muzdalifah* is reached and instead looking for small stones.

100. Praying the *Sunnahs* of *Maghrib* between the two prayers - or combining them with the *Sunnahs* of *Ishaa* and *Witr* after the two Fard Prayers - as al-Ghazzali says.

101. Increasing the amount of firewood on the night of Sacrifice and in the *Mash'ar ul-Haram*.

102. Staying awake at night.

103. Stopping at *Muzdalifah* without spending the night there.

104. Saying upon reaching the *Mash'ar ul-Haram*: (O *Allaah* I ask You by the night of...)⁽¹²⁷⁾

105. *Al-Bazjooris* saying: "And it is *Sunnah* to take seven stones for stoning on the Day of Sacrifice from *Muzdalifah* - and to take all other stones from the river-bed of *Muhassir*."

Innovations of Stoning

106. Bathing in order to perform the stoning.

107. Washing the stones before the stoning.

108. Saying "*subhaanAllaah*" or any other *Thikr* in place of *Takbeer*.

109. Saying anything in addition to *Takbeer* - such as:

110. The saying of some of the later people: "*And it is Sunnah to say when throwing each stone...*"

111. Adhering to a particular way of throwing the stones: like the saying of some: He should put the end of his right thumb upon the center of his forefinger and he should place the stone upon the back of his thumb as if he was making the number 70 with his fingers - then he should throw it. And others say: He should make a circle with his forefinger upon the joint of his thumb as if he were making the number 10.

112. Fixing a certain place for the one stoning to stand - that there should be between him and the pillar five arm-lengths.

113. Stoning with shoes, etc.

Innovations of Sacrifice and Shaving the Head

114. Giving charity to the value of sacrifice instead of making the obligatory sacrifice of an animal, declaring that most of the sacrificial meat goes to waste - only a few people benefiting from it. ⁽¹²⁸⁾

115. Some people's sacrificing the obligatory sacrifice in *Makkah* before the Day of Sacrifice.

116. The barbers starting with the left side of the head when shaving.

117. Only shaving a quarter of the head.

118. Al-Ghazzalis saying in "*Ihraam `Loom due-Deen*": "And the *Sunnah* is to face the *Qiblah* during shaving."

119. Making *Du'aa`* while the head is shaved, saying: *alhamdu lillaahi `alaa maa hadaana*

120. Making *Tawaaf* of the mosques near the Pillars.

121. Holding it recommendable to pray *`Eid Prayer* in *Mina*.

122. The *mutamatti's* leaving out *Sa'y* after *Tawaaf Ifaadhah*.

Various Innovations

123. Celebrating the covering of the *Ka'bah*.

124. Covering the Station of Ibrahim.

125. Tying scraps of paper to the Station of *Ibraaheem* and the minbar in order for needs to be fulfilled.

126. The pilgrims writing their names upon the pillars and walls of the *Ka'bah* - and some of them advising that.

127. Declaring it to be lawful to walk in front of one praying in the Haraam Mosque and opposing those who try to stop them from doing so.

128. Calling one who has performed *Hajj "al-Haajj"*.

129. Leaving *Makkah* to perform an extra *`Umrah*.

130. Leaving the *Haraam* Mosque after the Farewell *Tawaaf* walking backwards.

131. Painting the Pilgrims' house white, painting pictures upon it and writing his name and the date thereon.

Innovations of Visiting Bait-ul-Maqadis

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

168. Making *Tawaaf* of the Dome of the Rock like *Tawaaf* of the *Ka'bah*.

169. Venerating the Rock with any form of veneration - like touching it or kissing it, or leading sheep to it to slaughter them there - and visiting it on the night of *`Arafah*, and building upon it, etc.

170. Their claim that there is in the rock the Prophet's footprint, and the trace of his *`imaamah* (turban) and some of them think that it is the footprint of the Lord.

171. Visiting the place which they claim is the cradle of *Isa* - peace be upon him.

172. They claim that the *Siraat* (Bridge) and the Scales (*meezan*) are there, and that the wall that will be placed between the people of Paradise and the people of the Fire is the wall built to the east of the mosque.

173. Venerating the rock where *al-Buraaq* is alleged to have been tethered or its place.

174. Praying by the grave of *Ibrahim* - peace be upon him.

175. Gathering in Masjid-ul-Aqsa at the time of *Hajj* to sing and play the 'Daff' (an instrument made of a small circle of wood with a skin stretched over one side). and this is all that I have been able to gather from innovations of *Hajj* and visiting.

I ask *Allaah* the Blessed and Most High to make it an aid to the Muslims in giving preference to and following the example of the best of the Messengers and accepting his guidance.

Footnotes

1. Reported by Al-Bukhaari, Ahmad, An-nasalize & Ibn Rajah from Abu Herbaria - may *Allaah* be pleased with him. See '*Silsilat-ul-AHadeeth-us-Saheehah*' (no. 1200) and '*Al-Irwaa*' (no. 769).

2. As is the case with most pilgrims these days - and it is very rare for one of them to bring the sacrificial animal along with him as the Prophet (sallallahu alayhi wa sallam) did. So he who does so, then there is no blame upon him - however one who does not bring it with him and still does *Hajj* Qaarin or Faarid - then he has gone against the Prophet's action and his command - even though the people may be averse to this point. As Ibn Abbaas said- reported by Muslim (4/58) and Ahmad (1/278,342).

3. See '*Saheeh Abi Daawood* (nos.1568 and 1571).

4. And his basis for saying that is the saying of the Prophet (sallallahu alayhi wa sallam): Verily *Allaah* has entered the '*Umrah* into this *Hajj* of yours, so when you come - then he who has made *Tawaaf* of the House and between *Safa* and *Marwah* - then he has become Halaal (left *Ihraam*) except he who had the sacrificial animal with him.(*Saheeh A.D.*, nos.1573,1580).

5. And that does not negate what is narrated from 'Umar and others that *Hajj Muffrad* is better because of what I have stated in the Original. And I have found also that Ibn Taimiyyah explains that to mean singling out '*Umrah* in his journey and *Hajj* in his journey. See Majmood al-Fataawaa, Vol.26 as it is important.
6. Hasan *Hadeeth*. See 'Saheeh ul-Jaami us-Sager' (no.1477).
7. And it exists in the Original in its complete form (pg. 28) and is reported in [[Irwaa al Gael]] #1019 and Saheeh Abi Dawood #1613.
8. It is the face-cover worn upon the tip of the nose. And it is of different types. If she pulls it up to her eyes then it is called '*Al-Waswasah*' or '*Al-Burqa*'. If she pulls it down to below the eye socket then it is '*Al-Niqaab*', and if it is upon the end of her nose it is '*Al-Lukfaam*'. It is called the woman's niqaab because it hides her colour of the niqaab (Lisaan ul 'Arab 2/265-266).
9. Shaikh-ul-Islam Ibn Taimiyyah says in his '*Mansik*' (p.365): "And the gloves(Quffaazaat) are a covering made for the hand- like falconers wear...."
10. Shaikh-ul-Islam Ibn Taimiyyah says in his '*Mansik*': "And he should not cut them down to below the ankle, as the Prophet (sallallaahu alayhi wa sallam) ordered with this to begin with, then made allowance for not doing do in '*Arafaat*, when allowed one not finding an izaar to wear trousers, and allowing one who does not find sandals to wear leather socks(khuff). This is the most authentic saying of the scholars".
11. Bukharee and Muslim, Sahih Abi Dawud(no.1600).
12. Al-AHadeeth-us-Saheehah.(no.24569).
13. Bukharee and Muslim, Saheeh Abi Dawud no. 155.
14. Bukharee and others
15. Sahih Abi Dawud,(no.1579), Mukhtasar Sahih ul Bukharee,(no. 761-762). Ibn Hajar says in '*Fathul-Baree*'(3/311) - "This shows that the excellence of al-Aqeeq valley is like the excellence of *Madeenah* are like prayer therein...."

16. Bukharee with mu'allaq isnaad.
17. Narrated by Ad-Diyaa with saheeh isnaad.
18. Bukharee and Muslim. Saheeh Abi Dawud,(no.1590).
19. Abu Dawud, Tirmithi. An-Nasaa'ee, Ibn Rajah. See Saheeh Abi Dawud,(no.1592).
20. *Hadeeth* Hasan. (Saheeh ul-Jaami', no.112)
21. Narrated by Sa'eed ibn Mansoor (See 'al-Mahallaa' (7/94)) with good isnaad. And Ibn Abi Shaibah with saheeh isnaad from al-Muttalib ibn 'Abdullah (Fath-ul Barea:3/324) and is mursal.
22. Muslim, see as-Saheehah, (no.2023).
23. Bukharee (no.769 in the mukhtasar). At-Tayaalisee (no.1513), Ahmad(6/32,...)
24. Ibn Abi Shaibah - see 'al-Muhallaa (7/94-95) and its isnaad is saheeh.
25. Part of a saheeh *Hadeeth* - 'as-Saheehah' (no.828) with the words: "Jibreel ordered me to raise the voice with ihlaal (*Talbiyah*) as it is one of the signs of *Hajj*."
26. Ibn Khuzaimah and Baihaq' with saheeh isnaad.
27. Bukharee. And Ibn Hajr says: "And in the *Hadeeth* is that the *Talbiyah* in valleys is from the *Sunnah* of the Prophets, and that it is more stressed in descending and ascending."
28. Ahmad (1/417) with good isnaad, and Al-Haakim and adh-Dhahabee authenticate it.
29. Bukharee and al-Baihaqi.
30. Bukharee, Saheeh Abi Dawud,(no.1630).
31. Bukharee, Saheeh Abi Dawud,(no.1929).
32. Al-Fakihee with hasan isnaad.
33. *Hadeeth* Hasan: "As-Saheehah, (no.2478)".
34. Saheeh ul Kalim ut-Tayyibah.

35. Ibn Abi Shaibah with saheeh isnaad up to Ibn 'Abbaas. Marfoo'an it is da'eef.
 36. Baihaqi (5/72) with hasan isnaad....
 37. See 'Al-Irwaa', (no.1112).
 38. Ash-Shafi'ee, Ahmad and others - and it is a strong *Hadeeth* as I have explained in 'al-*Hajj-ul- Kabeer*'.
 39. Authenticated by at-Tirmithi, Ibn Khuzaimah, Ibn Hibbaan, al-Haakim and Adh-Dhahabee. See 'al- *Hajj-ul-Kabeer*'.
 40. Made Hasan by at-Tirmithi. Made Saheeh by Ibn Hibbaan and Adh-Dhahabee.
 41. Made Saheeh by at-Tirmithi and Ibn Khuzaimah.
 42. Al-Idtibaa' is bid'ah before this *Tawaaf*, and after it.
 43. Abu Dawud and others. Authenticated by many scholars. See Saheeh Abi Dawud,(no.1653).
 44. Shaikh ul *Islam* ibn Taimiyyah says: "As for the other parts of the House, and the Place of Ibraheem, and whatever is in the rest of the world mosques and their walls, and the graves of the prophets and good people - like the room of our Prophet (sallallaahu alayhi wa sallam), and cave of Ibraheem, and the place where our Prophet (sallallaahu alayhi wa sallam) used to pray - and all other such places, and the rock at Jerusalem, then none of these are to be touched at all or kissed - by total agreement of the scholars. And as for *Tawaaf* of these things - then it is one of the greatest and most forbidden bid'ahs - and he who takes that as part of his religion should be asked to repent - and if he refuses he killed".
- And 'Abdur Razzaaq (no.8945) and Ahmad and al-Baihaqi port from Ya'laa ibn Umayyah who said: "I made *Tawaaf* with Umar ibn ul-Khattaab (and in a narration: with 'Uthuzza) - may *Allaah* be pleased with him - so when I came to the corner of the Door I started to touch it so he said 'Have you not made *Tawaaf* with Messenger (sallallaahu alayhi wa sallam)?' I said: Yes. He said: 'Then did you see

him touch it?' I said: No. He said: 'Then do likewise for there is for you in Messenger (sallallaahu alayhi wa sallam) a good example'".

45. This is narrated by two isnaads from the Prophet (sallallaahu alayhi wa sallam) by which the *Hadeeth* reaches the level of hasan - and is increased in strength by the fact that a group of the Sahaabah acted on it - from them Ibn 'Abbaas - may *Allaah* be pleased with him - who said: "This is the Multazam between the Corner and the Door. And it is authentically narrated from 'Urwah ibn az-Zubair also - see 'As-Sahaabah, no.2138. And Ibn Taimiyyah said in his 'Mansak' (p.387): "And if he wishes to come to the Multazam - and that is what is between the Black stone and the Door - and he places upon it his chest and face and forearms and hands - and makes *Du'aa`* - and he asks *Allaah* for whatever he needs - then he may do so. And he may do so before the Farewell *Tawaaf* there being no difference in this being at that time or any other - and the Sahaabah used to do so when they entered *Makkah* - and if he stands near the Door making *Du'aa`* without iltizaam of the House then that is also good, and when he leaves he does not stand or turn or walk backwards."

46. At-Tirmithi and others, and the other narration is Tabraanis. And it is Saheeh: See also 'Al-Irwaa' (no.21). Shaikh-ul-Islam Ibn Taimiyyah said: "And there is no particular *Thikr* narrated from the Prophet (sallallaahu alayhi wa sallam), not by his order, or his saying, or by his teaching, rather he should make *Du'aa`* with any authentic *Du'aa`s* - and the particular *Du'aa`s* which many people mention like that for below the water-spout, etc. - there is no basis for them.

47. Bukharee and Muslim from Abu Herbaria, and Tirmithi from 'Alee and Ibn 'Abbaas - see 'Al-Irwaa'(no.1102)

48. Bukharee and Muslim from 'Aa'ishah, and Bukharee from Jaabir - and the addition is his. See 'Al- Irwaa'(no.191).

49. See the Introduction and the Original Book, (pp.21,23 and 135).

50. Saheeh *Hadeeth* - as a number of scholars have said. see 'Al-Irwaa' (no.1123) and 'as-Saheehah' (no.883).

51. Saheeh *Hadeeth* narrated by at-Tayaalisee and others. See 'as-Saheehah' (no.1056).

52. Narrated by 'ad-Diyaa' in 'Al-Mukhtaarah' and others. See 'as-Saheehah' (no.1056)

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

54. (An-Nawawi) adds in 'Al-Adhkaar': *Laa ilaaha illallaahu walaa na'budu illaa iyyaahu*, and I do not find this addition in any narration of the *Hadeeth*- either Muslim or anyone else who records the *Hadeeth*...

55. That is after the tahleels - making *Du'aa`* for whatever he wishes from the good of this world and the Hereafter - and the best thing is that it should be something reported from the Prophet (sallallaahu alayhi wa sallam) or the pious predecessors (s*Salaf* ul-Saalih).

56. And contrary to what some mistakenly say it is a sahih *Hadeeth*. See 'Al-Irwaa'(no.1072).

57. Reported by an-Nasaa'ee and others - see 'Al-*Hajj* ul-Kabeer. Note: The following text appears in 'al-Mughnee'of Ibn Qudaamah al-Maqdisee (3/394): "And all the woman's *Tawaaf* and *Sa'y* is done walking, Ibn al-Mundhir says: Scholars are agreed that there is no *Ramal* (walking quickly) upon the women around the *Ka'bah* or between *Safa* and *Marwah* - nor uncovering the right shoulder (idtibiaa').

And that is because the principle of it is uncovering the skin - and that is not desired from women - what is required from them is to cover - and in walking quickly (raml) and idtibaa' uncovering occurs."

And in 'Al-Majmoo' of an-Nawawee(8/75) there appears what shows that there is difference of opinion in the matter between the Shafi'i scholars, he says: " There are two sayings in that. Firstly, and this is correct upon which the Jumhoor (majority) of scholars agree: That she should not run at all - but walk whether in the night or day. Secondly, that it is mutahabb for her to run at night when there is no one around (to see her) in the place of running - just as for men." I (Al-Albanee) say: "And perhaps that is more correct - as the origin of *Sa'y* (running) is the *Sa'y* of Haajar mother of Imaa'eel - seeking water for her thirsty son as occurs in the *Hadeeth* of Ibn 'Abbaas: "And she found as-*Safa* to be the nearest hill to her so she stood upon it, then turned towards the river-bed to see if she could see anyone - so she went down from as-*Safa* till she reached the river-bed, raising up the border of her dress - and running fast till she crossed the river-bed then she came to *Marwah* and stood upon it to see if she could see anyone, and she could not see anyone - and she did that seven times. Ibn 'Abbaas said: The Prophet (sallallaahu alayhi wa sallam) said: ' And that is the *Sa'y* of the people between these two". (Narrated by Al-Bukhari in the Book of the Prophets)

58. As for seeing the *Ka'bah* - it is not possible now because of the building between it and the *Ka'bah* - so should try his best to face the *Ka'bah* and not do as the confused people do, who raise up their eyes and hands to the sky!

59. Narrated by Abu Nu'aim in his 'Mustakhraj of Sahih Muslim'.

60. Narrated by Ibn Abi Shaibah(4/68.69) from Ibn Mas'ood and Ibn 'Umar - May *Allaah* be pleased with them - with two sahih isnaads. And from Al-Musayyib ibn Raafi' al-Kaahilee and 'Urwah ibn az-Zubair. And at-Tabraani narrates it from the

Prophet (sallallaahu alayhi wa sallam) but its isnaad is da'eef (weak) - 'Al-Mujmi'(3/248).

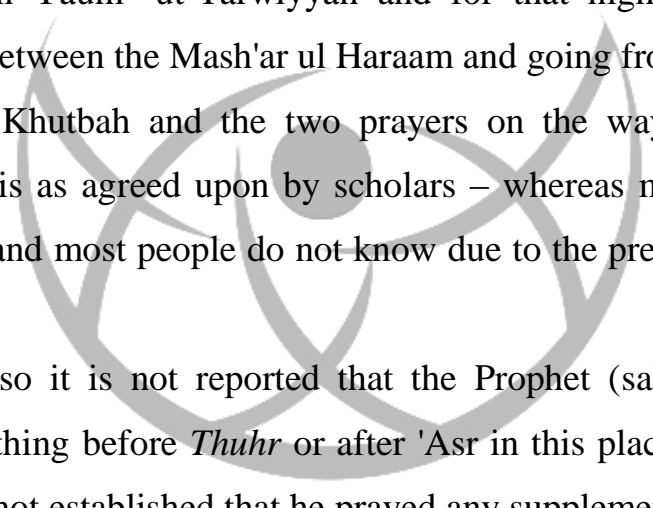
61. Or shaves it if there is sufficient time between his '*Umrah* and '*Hajj* for his hair to grow enough (see Fath ul Baari,3/444).

62. Narrated by Bukharee and Muslim

63. 64. 63,64. This stopping and that after it may be difficult to perform these days due to the crowd of people, so if he goes past it to '*Arafah* then it is alright insh'*Allaah*. Shaikh ul *Islam* Ibn Taimiyyah says in '*al-Fataawaa*' (26:128): As for that which is from the *Sunnah* of Messenger (sallallaahu alayhi wa sallam) - staying in *Mina* on Yaum -ut-Tarwiyyah and for that night, then stopping at '*Urahah*', which is between the Mash'ar ul Haraam and going from there to '*Arafah*, and the giving of Khutbah and the two prayers on the way in the middle of '*Urahah*'- then this is as agreed upon by scholars – whereas many writers do not bring it to notice - and most people do not know due to the prevalence of invented practices."

65. I say: "And also it is not reported that the Prophet (sallallaahu alayhi wa sallam) prayed anything before *Thuhr* or after '*Asr* in this place - or in any of his journeys - and it is not established that he prayed any supplementary prayers in any of his journeys except the two *Sunnahs* of Fajr and the Witr.

66. Bukharee narrates it from Ibn 'Umar with mu'allaq isnaad. See '*Mukhtasar-al-Bukhari*'(3/89/25).

67. Hasan or Sahih *Hadeeth*. With more than one isnaad - refer to '*As-Saheehah*, (no.1503)'.


68. As that is established from the Prophet (sallallaahu alayhi wa sallam) - as is explained in the Original.

69. Narrated by Muslim and others. See '*At-Targheeb*'(2/129).

70. Narrated by Ahmad and others - and authenticated by a number of scholars - as I have explained in 'Takhreej ut-Targheeb'.

71. This was said by Shaikh-ul-Islam Ibn Taimiyyah, its being established from the Prophet (sallallaahu alayhi wa sallam) and his companions, in al-Bukhari (25/94/801) (Mukhtasar al-Bukhari).

72. Ibn Taimiyyah says: "And when he reaches *Muzdalifah* he prays Maghrib before making the camels kneel down if possible, then after making them kneel they pray 'Ishaa - and if they delay the 'Ishaa somewhat then there is no harm."

73. As for the addition "*Allaahummaj'alhu Hajjan mabrooran....*" which some writers mention - it is not established from the Prophet (sallallaahu alayhi wa sallam) as I have explained in 'Ad-Dae'e'fah' (no.1107).

74. Narrated in Ibn Khuzaimah's 'Saheeh' - where he says: *Hadeeth* saheeh, and explaining with this narration what is unclear in others and that what is intended by 'until he stoned Jamrat ul 'Aqabah' is 'finished stoning it' (Fath ul Baaree, no.1426).

75. And this point has been fully explained in the Original - so refer to that if you wish to receive the proof of the matter (p.30).

76. And this *Hadeeth* is sahih and has been authenticated by a number of scholars, from among them Ibn ul Qayyim, as I have explained in 'Sahih Abi Dawud' (no.1745). And when some of the distinguished scholars came upon this *Hadeeth* before the spread of this treatise- they regarded it as something strange - some of them quickly declaring it to be weak - as I myself did in some of my earlier works - based upon Abu Dawud's isnaad - even though Ibn ul Qayyim strengthened it in his 'Tahdheeb' of Abi Dawud, and as did Al-Haafiz (Ibn Hajr) in 'At-Talkhees' - by keeping silent about it.

And I have found other chains of narration for it which will convince anyone looking into the matter of its being raised from the level of da'eef to level of its being saheeh. However due to there being in a reference work not in common use

by the large majority - and that is *Imaam* at-Tahaawis 'Sharh Ma'aanee ul 'Athaar'- these people quickly declared its something strange or being da'eef and they were encouraged in this by the fact that they found that some of the earlier scholars had said: 'And I do not know any scholar who has ruled according to that.' And that is a negation of something - it is not a piece of definite known amongst the scholars that lack of knowledge of something does not mean absence of knowledge of it. So when a *Hadeeth* is established to have come from Messenger (sallallaahu alayhi wa sallam) and is a relevant proof - as this is - then it is obligatory to act upon it straight away, not waiting to see if the scholars know of it or not, just as *Imaam* ash-Shaafi'ee said "A narration is to be accepted as soon as it is confirmed even if none of the scholars are acting upon it like the narrations which they accept - for the *Hadeeth* of Messenger (sallallaahu alayhi wa sallam) is confirmed on its own not by anyone's acting on it afterwards." I say: So the *Hadeeth* of Messenger (sallallaahu alayhi wa sallam) is above needing to be attested to by the actions of scholars according to it, as it is a source (of knowledge) by itself, judging not being judged. And along with that, indeed, some of the scholars have acted upon this particular *Hadeeth* - from them 'Urwah ibn az-Zubair – the greatest Taabi'ee - so can there remain any excuse for anyone to leave action according to this *Hadeeth*: So verily therein is a warning for any who have a perceptive heart or listens attentively. And this is more fully explained in the Original. And you should be aware that the stoning of the Jamrah is for the pilgrims as the 'Eed prayer for the rest of the people, therefore, *Imaam* Ahmad liked that the time for the 'Eed prayer in different parts should be that of the time of sacrifice in *Mina*, And the Prophet (sallallaahu alayhi wa sallam) gave Khutbah on the Day of Sacrifice after the stoning just as he used to give the Khutbah in *Madeenah* after 'Eed prayer - so some people holding it as being desirable to offer 'Eed prayer in *Mina*, taking as their evidence the word of general profs or analogy - is a mistake and neglect of

the *Sunnah* - As neither the Prophet (sallallaahu alayhi wa sallam) nor the khulafaa after him ever prayed the 'Eed prayer at *Mina*. See 'Fatawaa Ibn Taimiyyah'(26:180).

77. I say: And there is in this *Hadeeth* two great allowances for the pilgrims - and a solution for most of the problems of the piling up of slaughtered animals in the slaughter- house - which has led to those in control there to have to bury some in the earth - and he who wishes to see the matter more fully laid out should return to the Original (pp.82-988).

78. And there is a *Hadeeth* from the Prophet (sallallaahu alayhi wa sallam) narrated by Jaabir – reported by Abu Dawud and others - see 'AL-Irwaa'(no.1138) and another by Baihaqee (9/289). And it is narrated from Ibn 'Umar that he liked the animal to be made to face the *Qiblah* when slaughtered. And Abdur-Razzaaq (no.8585) narrates with sahih isnaad from ibn 'Umar, that he disliked to eat from an animal slaughtered facing other than the *Qiblah*.

79. Al-Haafiz (Ibn Hajr) says (10/16): "That it will be easier for the one slaughtering to take the knife in his right hand, and to hold its head with his left." I say: And causing it to die down and placing the foot on its side is what is narrated by Bukharee and Muslim.

80. Sahih Abi Dawud (no.1550). And there is after it a supporting *Hadeeth* from Ibn 'Umar like it - narrated by Bukharee and Muslim.

81. Narrated by Maalik with sahih isnaad reaching Ibn 'Umar and Bukharee brings it in a chapter heading while signifying its authenticity Mukhtasar of Bukharee no.330).

82. Reported by Abu Dawud and others narrated by Jaabir - and it has support from the *Hadeeth* of Abu Sa'eed al Khudnee reported by Abu Ya'laa - as occurs in 'al-Majma' (4/22) - see "Al-Irwaa' (no.1118).

83. Reported by Muslim and others from 'Aa'ishah - see 'AL-Irwaa' - and Ibn Taimiyyah in his book 'Al-Mansik' added: ".....(As You accepted from Ibrahim whom You took as a chosen friend)", and I cannot find it in any of the books of *Sunnah* which are with me.

84. Reported by Bukharee with mu'allaq isnaad (see Glossary). Its isnaad is joined by Abu Dawud and others. See Sahih Abi Dawud (nos.1700,1701).

85. Reported by Ahmad, authenticated by Ibn Hibbaan, and I hold it to be authentic due to its multiple lines of transmission. See 'As-Saheehah'(no.2476).

86. Al Qaani' is the one who asks. And Al Mu'tarr is the one who begs by displaying the weakness of his body.

87. Narrated by Bukharee and others. See 'Irwa ul Gael' (no.964). As for Ibn Taimiyyah's saying (p.388) "And the Mutamatti' must fast part of the three days before putting of the *Ihraam* for *Hajj* on the Day of Tardily" - I do not know any proof for it. Rather it seems to go against the clear meaning of the ayah and *Hadeeth*, and *Allaah* knows best.

88. Reported by Bukharee and Muslim and others from the *Hadeeth* of Ibn 'Umar and others - see 'Al- Irwaa' (no.1084).

89. Reported by Muslim and others, see 'Al-Irwaa' (no.1089), and Sahih Abi Dawud (no.1730). And this is one of those matters in which Ibn al Hamm am the Hannifin scholar agrees that the Hannifin scholars have gone against the *Sunnah*. So what have the blind followers to say of that?

90. Sahih *Hadeeth* - 'Al *Ahaadeeth* us-Saheehah' (no.605), Sahih Abi Dawud (no.1732).

91. Ibn Taimiyyah says: "And if he shortens it he draws it together and shortens it up to the length of a finger joint or less - or more, and the woman does not shorten in excess of that - as for the man he may shorten it as much as he pleases."

92. Report by Bukharee and Abu Dawud from a number of the companions - see Sahih Abi Dawud (nos.1705,1707,1709,and 1710) and 'Mukhtasar ul-Bukharee' (no.847).

93. Narrated by Bukharee with mu'allaq isnaad - connected by Abu Dawud. See Sahih Abi Dawud (no.1700) and 'Irwa' ul Gael' (no.1064).

94. 95. 94,95. Narrated by Abu Dawud and others. See Sahih Abi Dawud (no.1710)

96. Narrated by Bukharee with mu'allaq isnaad. Connected by Ibn Abi Shaibah and others. See 'Mukhtasar al Bukharee' (no.319,1/p.386).

97. Narrated by Bukharee with mu'allaq isnaad. Connected by Abdur-Razzaaq. See 'Mukhtasar al Bukharee'(no.318).

98. Narrated by 'Abd ur-Razzaaq (no.9012) with sahih isnaad from Ibn 'Umar.

99. I say: And *Allaah* knows better which of them Messenger (sallallaahu alayhi wa sallam) did - and it may be that he prayed twice with them - the first being Fard and the second nafl as he did in some of his battles.

100. 101. 102. 100,101,102. All of this is established in the *Hadeeth* of Ibn Mas'ood reported by Bukharee and Muslim and others - and as for what occurs in some *Hajj* books that he should face the *Qiblah* upon stoning Jamrat-ul-Aqabah, then that contradicts this authentic *Hadeeth* - and whatever contradicts it is shaadh (Glossary), or rather munkar (Glossary) as I have explained in 'Ad-Da'eefah'(no.4864).

103. Shaikh-ul-Islam Ibn Taimiyyah says: "So if the sun sets and he is still in *Mina* - then he must remain for the stoning on the third day". I say: And the great majority of scholars agree on that - contrary to what Ibn Hazm says in 'Al-Muhallaa' (7.185). And An-Nawaawi drives proof for them(the majority) from what is understood from *Allaah* ta'ala saying: faman ta'ajjala fee yaumaini falaa ithma 'alaihi (8:283): "And the day (al-Yaum) is a name for the daytime not

including the night". And using what is confirmed from 'Umar and his son 'Abdullah who both said : "Whoever is at *Mina* on the second day and the evening comes upon him - then let him stay until the next day and leave together with the people." And the wording of 'Al-Muwatta' from Ibn 'Umar is: "Then let him not leave until he has stoned the *Jamaraat* on the next day." And *Imaam* Muhamad in his Muwatta (p.233) narrates it from *Imaam* Maalik and says: "And that is what we accept, and it is the saying of Abu Hanifah and people in general."

104. Reported by Bukharee and Muslim and others - see 'Al-Irwaa' (no.1097). And I have pointed out there that my narrating it as being from the *Hadeeth* of Ibn 'Abbaas in the Original is a mistake.

105. Reported by Abu Dawud, At-Tirmithi, An-Nasaa'ee and Ibn Rajah - and authenticated by a group of the scholars. See 'Al-Irwaa'(no.1080).

106. *Hadeeth* hasan reported by Al-Bazaar and Al-Baihaqi and others from Ibn 'Abbaas - Ibn Hajr declaring its isnaad to be hasan, and it has supporting narrations which I have quoted in 'As-Saheehah' (No.2477).

107. Reported with Mu'allaq isnaad by Bukharee (Mukhtasar al Bukharee, no.287) joined by a number of scholars whom I have named in 'As-Saheehah' (no.803).

108. Reported by Tabraani and Diyaa-al-Maqdisee in 'Al-Mukhtara' and 'Al-Mundhari' declares its isnaad to be hasan. And it is as he said as it has another chain of transmission as I have shown in 'Tahdheer us-Saajid...' (pp.106-107 2nd edition).

109. Reported by Ahmad and others from the *Hadeeth* of Jaabir from the Prophet (sallallaahu alayhi wa sallam) with saheeh isnaad - and authenticated by a number of scholars whom I have mentioned in 'Al- Irwaa' (no.1129).

110. Reported by Tirmithi and others - authenticated by Ibn Khuzaimah and Ibn Hibbaan and al-Haakim and others - see 'Al-Mishkaat' (no.258) and 'at-Targheeb' (no.2/120,122).

111. Reported by Abu Dawud, Tirmithi, an-Nasalize Ibn Maaja and others - authenticated by Tirmithi and al-Haakim and adh-Dhahbee - see 'Al-Irwaa' (no.481).

112. Reported by Muslim and others - and a similar *Hadeeth* by Bukharee. see 'Al-Irwaa'(no.1086) and 'Saheeh Abi Dawud' (no.1747).

113. Established in the *Hadeeth* of al-Haarith Ibn 'Abdullah Ibn Aus, reported by Ahmad and others. See Sahih Abi Dawud (no.1749)

114. Reported by Ahmad with a sahih isnaad to the standard of Bukharee and Muslim - who also both narrate a similar *Hadeeth* - see 'Al-Irwaa' (no.1086). And they also narrate a witness to it from the *Hadeeth* of 'Aa'ishah - see Sahih Abi Dawud (no.1748).

115. Reported by Bukharee in his 'Taareeq and Tirmithi who declared it to be hasan - from the *Hadeeth* of 'Aa'isha - may *Allaah* be pleased with her - see 'Al-Ahaadeeth-as-Saheehah' (no.883).

116. Reported by Baihaqi with a good sahih isnaad from Jaabir - may *Allaah* be pleased with him. And it has an authentic mursal narration as a witness to it reported by 'Abd-ur-Razzaaq in his 'Musannaf'(no.9127). And Ibn Taimiyyah narrates that the *Salaf* used to transport it.

117. See note 24.

118. May *Allaah* return it and the rest of the Muslim land to them, and may *Allaah* inspire them to work with the rulings of the religion.

119. See 'Silsilat-ul-Ahaadeeth as-Saheehah' (no.1620)

120. And this innovation was stopped many years ago-al-hamdulillah-however the one after it remains in its place and in Al-Baajoorees explanation of Ibn ul-Qaasim (1/41) there occurs: "And it is forbidden to go for a pleasure trip to see the carrying of the *Ka'bahs* covering and the coverings of the Station of Ibrahim,etc.

121. And this and the one after it are some of the most wicked innovations because of what they contain regarding use of tricks to get around the shaare'ah and the risk of falling into shameful actions as is obvious. 122. see 121.

123. And it is authentically reported from 'Umar - may *Allaah* be pleased with him - that he saw some people while on the way to *Hajj* going to a certain place, so he said: What is this? So it was said: A place where Messenger (sallallaahu alayhi wa sallam) prayed. So he said: In this way where the People of the Book destroyed. They took the places connected with there Prophets as a place of prayer.

Whomsoever of you reaches such a place at the time of prayer then let him pray, otherwise he should not do so.

124. This appears to refer to wiping the face and chest with the two hands resembling a cross.

125. For the greeting for the Haraam Mosque is *Tawaaf*, then the praying behind the Station of Ibrahim and has preceded from the Prophet (sallallaahu alayhi wa sallam), from his action. And see 'Al- Qawaa'id an-Nooraneeyah' of Ibn Taimiyyah (pg.101)

126. What has been authentically reported as a practice of Ibn Mas'ood and Ibn 'Umar is the same that has preceded (see point no.55).

127. This *Du'aa`* besides being a novelty also contains that which contradicts the *Sunnah* and that is using as a means of approach to *Allaah* the 'right of the Mush'ar-ul-Haraam and the *Ka'bah* ...'but rather than one should use *Allaah's* names and attributes as a means of approach (waseelah) to Him. And the Hanafi scholars have declared that is hated to say: "*Allaah* I ask You by the right of the Mash'aral Haraam...etc" As occurs in 'Haashiyat Ibn 'Aa-bideen' and other books. see 'at-Teasel' Anwa'uhu wa ah-kaamuhu'

128. And this is one of the worst innovations because of what it involves regarding twisting the shari'ah which is clearly shown in the Book and *Sunnah* merely on

account of opinion. And the chief responsibility for the lack of total use of the meat lies upon the pilgrims themselves, because they do not when sacrificing take account of the directions of the Wise Legislator - as is shown in the Original (pg.87-88)

129. And the *Sunnah* is to go to visit the mosque as the Prophet (sallallaahu alayhi wa sallam) said: do not journey except to three mosques...so when he reaches it and prays upon entering then he may go to the grave. And it should be known that traveling to visit his grave - peace and blessings be upon him - and other graves is one thing, and visiting without traveling is something else - contrary to what has become widespread amongst the later people - among them holders of doctorates who have confused the two - and have further declared that Ibn Taimiyyah in particular and the *Salafis* in general deny the authenticity of visiting the Prophets graves - and this is a clear untruth. See the matter fully explained in our refutation of Doctor Bootee who produced a succession of such sayings in the magazine 'Islamic civilization'. Then I produced a particular treatise called in defense of the Prophetic *Hadeeth*....

130. And al-Ghazali-may *Allaah* have mercy upon him-did well in speaking against this kissing (1/244) and said: "it is a habit of Christians and Jews" So is there anyone to take heed?

131. And what is correct is to say: "assalaamu'alaika yaa rasoolullaahi wa rahmatullaahi wa barakaatuhu - assalaamu 'alaika yaa abaa bakr - assalaamu 'alaika ya 'umar" as Ibn 'Umar used to. And if he adds something slight as he feels at the time - not always doing it - then it is alright insha'*Allaah*.

132. And this is in addition to its being an innovation and exaggeration in religion, and in contradiction to the Prophet's saying: Do not take my grave as a festival, and send blessings upon me and it is a reason for many *Sunnahs* being lost and many benefits - and that it is the *Thikr* after the prayer recited after giving salaam - for

they leave all of these and hurry to this innovation So may *Allaah* have mercy upon the one who said: "No innovation is brought to life except that a *Sunnah* is killed off".

133. And there is absolutely no benefit in these two as they were only put there for decoration and to charm the people - and they have lately been removed - alhamdulillah.

134. And the *Hadeeth* about that id da'eef - and cannot be an evidence for it is as I have explained in 'Ad-Ad-Da'eefah' (no.364). So it is not permissible to act on it as it is Sharee'ah - especially as it may cause trouble to some pilgrims as I myself once found - thinking that the *Hadeeth* about it was authentic - and he might miss some prayers and thus be a hardship - which *Allaah* has delivered him from. And one honorable person holds this *Hadeeth* to be strong - based upon the attestation of Ibn Hibbaan in favour of one of its unknown narrators - and the scholars of *Hadeeth* criticism do not accept this type of attestation. Among them the aforementioned honorable person as he himself has stated in his refutation of Shaikh al-Ghumaaree in the 'Journal of the *Salafi* University' which comes from India. See the Book of Shaikh 'Abd-ul-Rabee'aan in reply to him, as he has written well and is of benefit and explains the mistakes regarding supporting this *Hadeeth* and the contradictions involved.