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Rites and Selected Etiquettes
for those Intending to Perform

Hajj, 'Umrah and Visitor

By:

'Abdullah ibn Sa'id ibn Jarrash



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Foreword

In the Name of Allah, Most Gracious, Most Merciful

All praise is due to Allah, the Lord of all the worlds. Blessings and peace be upon the leader of the monotheists and the chief of the Messengers, our Prophet and model, Muhammad. He is the best of those who prayed, fasted and circumambulated the Sacred House and the one who told the people during the farewell pilgrimage:

"خُذُوا عَنِّي مَنَاسِكَكُمْ لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا"

"Take your *Hajj* rites from me. For, I might not meet you after this year."

Blessings and peace of Allah be upon him and upon his family and companions and upon those who follow his path and his guidance till the Day of Resurrection.

To proceed, learning knowledge of the religion of Allah and understanding the pillars of Islam is truly one of the most important obligations on which a Muslim must spend his time. This is all due to the acceptance of righteous deeds and the prosperity in this world and the Hereafter that doing so brings about.

The pious scholars and erudite jurists of this *Ummah* have risen up to the responsibility of teaching people issues related to their religion by establishing teaching circles and writing books. They explained to the people religious issues, so that no one is left with the excuse of ignorance of the basic Islamic rulings, which a Muslim must know in order to worship Allah in a correct and acceptable manner. If an act of worship is not done sincerely for Allah and in accordance with the *Sunnah* of His Messenger (ﷺ), then that act will not be accepted. The Prophet (ﷺ) said:

"مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"

"Whoever performs an action which has no command from us, it will be rejected."

The honorable brother, Shaykh 'Abdullah ibn Sa'id ibn Jarrash – may Allah reward him with good – compiled this treatise titled, "Rites and Selected Etiquettes for those Intending to perform *Hajj*, *'Umrah*, and Visitation of the Prophet's Mosque". I have reviewed the book and found it useful for performing the *Hajj* and *'Umrah* rites. The author mentioned a considerable number of sayings of the people of knowledge, and calls the attention of the book's audience to some important issues. May Allah reward him with good, bless his efforts and make the same sincerely for His sake. I equally beseech Allah to make it useful for the reader.

May Allah let us all succeed in deeds that He loves and is pleased with. May He bless us with sincerity in our words and deeds. All praise is due to Allah, Lord of all the worlds. Peace and blessings be upon His messenger and servant Muhammad. Peace also be upon his family and companions.

Yusuf ibn 'Abdullah Al-Wabil

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All praise is due to Allah as it is all due to the magnificence of His Countenance and greatness of His authority. I beseech Allah to send peace and blessings upon the seal of His Messengers and Prophets, Muhammad son of 'Abdullah, and members of his household and his companions.

I thank Him — High and Exalted — for His uncountable blessings. He has bestowed His favor upon me and blessed my time by making it possible for me to compile these statements from the Qur'an and the *Sunnah*; and then from the sayings of the scholars – may Allah forgive the living and the dead among them. May Allah also reward all those who helped with this effort by offering advice, suggestion, idea or correction to this work, particularly, his excellence, Shaykh Salih Al-Husayyin, General President for the affairs of the Sacred Mosque and Prophet's Mosque; Shaykh Sa'ud ibn Ibrahim Ash-Shuraym and Shaykh 'Abdur-Rahman ibn 'Abdil-'Aziz As-Sudays, *Imams* and preachers of the Sacred Mosque in Makkah, from their opinions and instructions and their keenness to have the book published. I am equally indebted to Shaykh Dr. Yusuf ibn 'Abdillah Al-Wabil, General Director for Instruction and Guidance at the Sacred Mosque who agreed to write the foreword for the book and sacrificed a lot of his time despite his tight schedule. I am grateful to Mr. Muhammad ibn Mufarrij Al-'Umayri, an official at the General Presidency for the Affairs of the Two Sacred Mosques in Makkah for his efforts and keenness in the service of this book.

I would also like to thank his Excellency, Deputy Minister for Municipal and Rural Affairs, Dr. Habib ibn Mustafa Zaynul-Abidin and his adviser for their efforts in providing me with guiding illustrations upon my request. May Allah reward all of them with good and forgive them. May He include these efforts of theirs in the scale of their righteous

deeds. May Allah also reward with good all those who have played a role in the production and publication of this work, enabling it to be distributed publicly.

I must not forget to thank and pray for my mother for the role she played. She sacrificed her precious time and continuously gave me her sincere advice and was very keen to have this book see the light of day. I am also grateful for my family for their support and understanding while I was working on the manuscript. May Allah forgive my mother and her parents and all members of our family. May He also forgive all Muslims, the living among them and the dead.

I beseech Allah to make this book useful for all Muslims throughout the world. We end our words with 'All praise is due to Allah, Lord of all the worlds. Peace and blessings be upon our Prophet, our beloved one and our model, Muhammad son of 'Abdullah.



Introduction

In the Name of Allah, the Most Gracious, Most Merciful

All praise is due to Allah. We praise Him; we seek His help, forgiveness and guidance. We seek refuge with Allah from the evils of our own souls and misdeeds. None can mislead whom Allah guides, and none can guide whom Allah causes to go astray.

I testify that there is no deity worthy of being worshiped except Allah. He is One and has no partner. He is the One Who says:

﴿ وَأَذِّن فِي ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴾

"And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj)." (Al-Hajj 22:27)

I equally testify that Muhammad is the servant of Allah and His Messenger. He is the seal of His Messengers and Prophets. He clearly explained matters of the religion to his followers and led them – through Allah's grace – to the path of faith. Blessings and peace be upon him and members of his household.

This is a message for those intending to perform *Hajj* or *'Umrah*, (those who look forward to the blessed days and count the hours so that they can get themselves prepared to set out for the journey towards the Lord of the heavens and the earth.) Hence, I would like to call attention to the most important things that those who intend to perform *Hajj* or *'Umrah*, and those who wish to visit the Prophet's mosque must have as provisions. This is not a unique work, neither is it the only material in this

Etiquettes of the Journey

1. Whenever a Muslim decides to perform *Hajj* or *'Umrah*, or to visit the Prophet's city, and he intends to travel with a company, a group or an organization, he firstly needs to make *Istikharah* (seek divine guidance) by performing two *Rak'ahs*. Before he terminates the prayer with *salam*, he should make the *Istikharah* supplication regarding which group to travel with. He should also seek the advice of people he trusts.

2. After making his decision, he should hasten to perform righteous deeds and endeavor to be always in the company of pious people. It is disliked that a person should unnecessarily travel alone. This is due to the Prophet's statement:

"لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ"

"If people knew what I know regarding traveling alone, no rider would dare travel alone in the night."

(Al-Bukhari, Ahmad, At-Tirmidhi and Ad-Daarimy, may Allah's mercy be upon them, on the authority of 'Abdullah ibn 'Umar ﷺ)

3. The traveler should take note of the situation and the needs of his transportation. If it is an animal, he should ensure that it has enough water and provision; and he should be kind and gentle with it and not burden it with more than it can carry. If it is something else (such as a motor vehicle), then he should ensure that it is sufficiently serviced and maintained in all aspects to guarantee the safety of the vehicle and all passengers. He should not exceed the stipulated speed limits.

4. If it is possible, it is recommended that he sets out on a Monday or a Thursday in the early portion of the day.[1] This is in emulation of the Prophet (ﷺ). He should then bid farewell to members of his family, his neighbors, and loved ones by saying to them,

"أَسْتَوْدِعُكُمُ اللهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ"

"I am leaving you in the protection of Allah in whose care no trust is lost."

And they say to him in return,

"أَسْتَوْدِعُ اللهَ دِينَكَ، وَأَمَانَتَكَ، وَآخِرَ عَمَلِكَ"

"I leave your religion in the care of Allah, as well as your safety, and the last of your deeds."[2]

5. It is recommended for him to say, while leaving his house,

"بِسْمِ اللهِ، آمَنْتُ بِاللهِ، تَوَكَّلْتُ عَلَى اللهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ"

"In the name of Allah, I believe in Allah, I place my trust in Allah, and there is no might or power except with Allah. Allah, I take refuge with You lest I should stray or be led astray, or slip or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly." (Recorded by At-Tirmidhi, Abu Dawud and others)[3]

6. It is preferable to travel in the last part of the night. For, then the distance is shortened. Travelling at the first part of the night should preferably be avoided for devils start spreading out after sunset until it starts getting dark. It is also commendable if he can give

1. See: *Hashiyatur-Rawdil-Murbi'* 3/531.
2. This was narrated by At-Tirmidhi, Abu Dawood, and Ibn Majah and Ahmad, Allah's mercy upon them all.
3. This was narrated by Abu Dawood, Allah's mercy be upon him, on the authority of Umm Salamah, may Allah be pleased with her.

Times and places for Assuming *Ihram*

There are times and places for assuming *Ihram* for *Hajj*. Concerning the times, Allah says:

﴿ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ﴾

"The Hajj (pilgrimage) is (in) the well-known (lunar year) months." (Al-Baqarah 2:197)

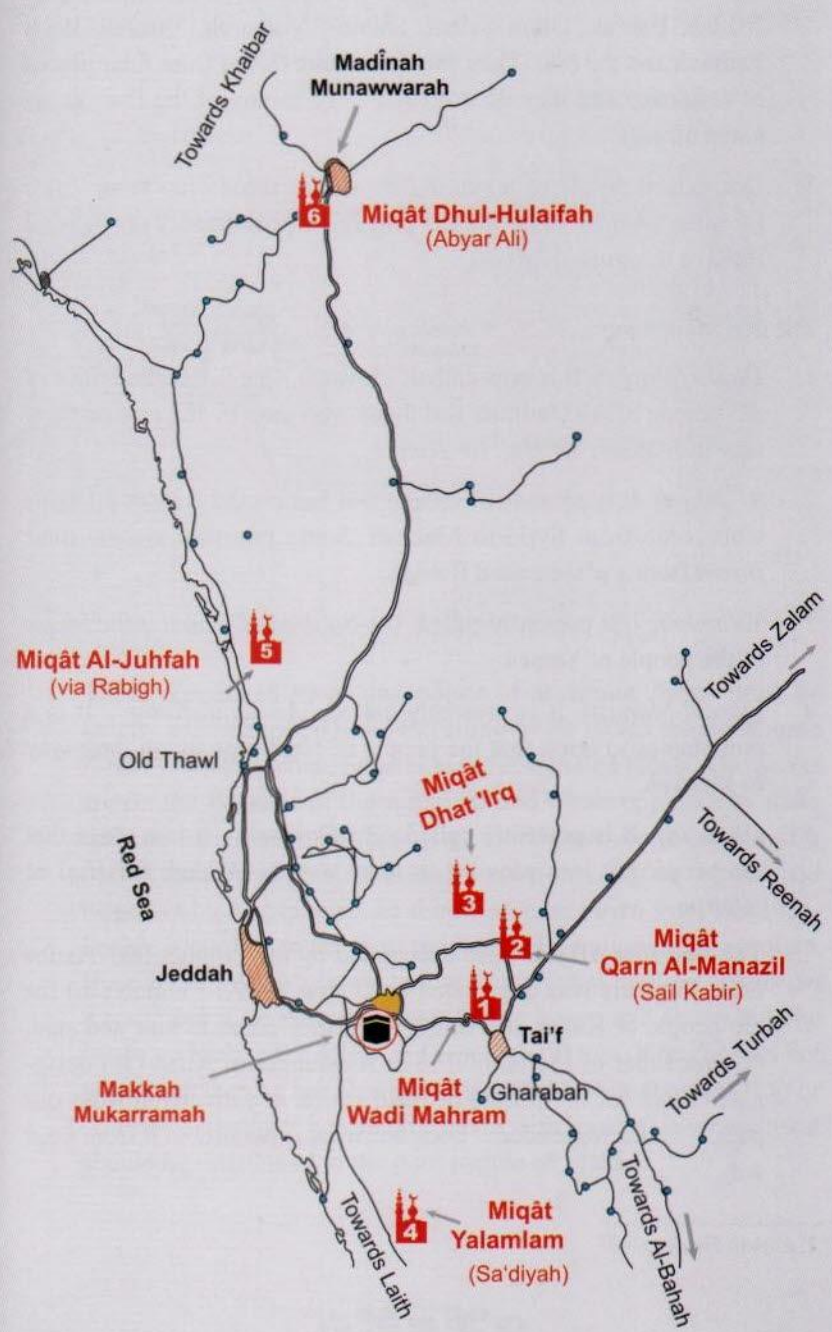
The months of *Hajj* start from the first day of Shawwal and end on the 10th day of Dhul-Hijjah, (i.e. the Day of Eidul-Adha) according to the most preponderant opinion of the scholars. Since the sacred House of Allah is noble and hallowed, Allah provides it with a fortress, which is Makkah, of which the whole area (not only the mosque itself) is considered sacred.

Designated places for assuming *Ihram*

Places for assuming *Ihram* are of three types:

1. Place of assuming *Ihram* for those who within the *Haram* (the sacred city of Makkah). Those who live within this area assume *Ihram* for *Hajj* from their respective homes. However, if any of them wants to assume *Ihram* for *'Umrah*, he should go out and assume it from the nearest place outside the borders of the sacred city such as Ji'ranah, where the Prophet (ﷺ) assumed his *Ihram* for *'Umrah*, Hudaybiyyah or Tan'im.

Miqâts for Ihrâm



The Manner of Performing *'Umrah*

The manner of performing 'Umrah are mentioned in the following points, according to their sequence:

1. It is recommended for anyone who intends to perform *Hajj* or *'Umrah* – whether male or female – to take a bath, before they set out, from their home, clip their nails, and shave their pubic and armpit hairs so that they will not have to do so after entering into the state of *Ihram*. As for hair of the head, removing anything from it is not recommended while entering into the state of *Ihram*, whether for a male or a female pilgrim. It is recommended that a male pilgrim trim his moustache. The beard, on the other hand, should neither be shaved nor cut short; rather, it should be left to grow at all times. This is due to the *Hadith* of the Messenger of Allah (ﷺ):[1]





"خَالِفُوا الْمُشْرِكِينَ، وَفِّرُوا اللِّحَى وَأَحْفُوا الشَّوَارِبَ"

"Do the opposite of what the polytheists do. Keep the beard and cut the moustache short."[2]

The male pilgrim should apply perfume on his body (namely the head & beard) and not on his dress.

2. After arriving at the *Miqat*, it is recommended that he takes a bath if he has not freshly done so, and apply perfume on his body. This is due to the *Hadith* recorded by Al-Bukhari and Muslim on the

1. Recorded by Al-Bukhari and Muslim on the authority of 'Abdullah ibn 'Umar (رضي الله عنهما)
2. *Al-Tahqiq wal-Iydhah* p. 16.



authority of the mother of the faithful 'Aishah (رضي الله عنها) who said: "I applied perfume to the Prophet with my own hands when he wanted to assume the state of *Ihram*, and I also perfumed him at Mina before he departed from there (to perform *Tawaf-al-Ifadah*)." If the time of assuming *Ihram* coincides with the prescribed time of an obligatory prayer, he should assume *Ihram* after the prayer; and if it is not the time of a prayer, then he can perform two *Rak'ahs* after making ablution and regard such prayer as *Sunnatul-Wudu* for no supererogatory (prayer) is recommended for *Ihram*. If the time of assuming *Ihram* coincides with one of the times in which (voluntary) prayers are forbidden, then he should enter into his *Ihram* without performing any prayer at all.

3. It is recommended that a male pilgrim enters into the state of *Ihram* with two clean white unsewn sheets (one for the lower part of the body and the other for the upper part of the body) and a pair of sandals. He should pronounce *Talbiyah* for the kind of ritual he is going to perform and say for instance, *"Allahumma Labbayka 'Umrah"* (Here I am, O Allah, answering Your call for *'Umrah*) if he is performing *'Umrah* alone or *Hajj Tamattu'*. If he is performing *Hajj* and *'Umrah* combined (*Qiran*) or Hajj alone (*Ifrad*), he should make the *Talbiyyah* accordingly. This is the only act of worship where the intention to perform has to be pronounced verbally, due to what is authentically reported from the Messenger of Allah (ﷺ).

rites of *Hajj* remain necessary in order for the *Hajj* to become valid. Shaykh Muhammad ibn Salih Al-'Uthaymin (رحمه الله) said:

"In these days there are many people and the seasons for *Hajj* and *'Umrah* have become crowded with people and it is difficult to make *Ihram* for children. Therefore, in order to make it easy for the pilgrims to perfectly complete their *Hajj* rites, it is preferable not to make *Ihram* for children – neither for *Hajj* nor for *'Umrah* – for doing so may cause hardship for them and their guardians. It may also distract the guardians from completing their rites. Since *Hajj* is not obligatory on children, it is better to avoid this unnecessary distraction."[5]

5. See: *Fiqhul-'Ibadat* p. 256

Things Forbidden in the State of *Ihram*

The scholars have mentioned that there are many things that a pilgrim should not do while in the state of *Ihram*. I would like to mention some of these and their consequences:

One: Sexual intercourse

This is the most heinous violation of *Ihram* and the most serious in consequences. The evidence for this is Allah's injunction:

﴿ ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ﴾

"The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj." (Al-Baqarah 2:197)

The Arabic word *rafatha* which is first mentioned in this verse as prohibitions in the state of *ihram*, actually means more than the sheer act of sexual intercourse. In fact it means any preliminary act or even tempting speech which may lead one towards sexual relations. If sexual intercourse occurs before



Mistakes that Some Pilgrims Commit

1. Some pilgrims erroneously believe that they must go to the Sacred Mosque to assume *Ihram* and then make *Tawaf* with that *Ihram*. The *Sunnah* is for the pilgrim to enter into the state of *Ihram* from his place of residence whether it is in Makkah or Mina.
2. Some pilgrims do *Idtiba'* at the time of assuming *Ihram*. [*Idtiba'* means exposing the right shoulder and putting the edge of the upper garment on the left shoulder.] This is wrong, and not following the sunnah. The correct thing is to do it only when performing the arrival *Tawaf*.
3. Some believe that it is necessary to observe two *Rak'ahs* for *Ihram*, that the *Ihram* garment should be new and that one should not assume *Ihram* for *Hajj* with the garment he used for *'Umrah* without first washing it. This is an erroneous belief.



On the Ninth Day of Dhul-Hijjah

The day of 'Arafah is a great day. The Prophet (ﷺ) said:

"الْحَجُّ عَرَفَةُ"

"Arafah is (the essence of) *Hajj*."

Due to the importance of righteous deeds and adherence to the *Sunnah*, I am going to explain the major rites of the day of 'Arafah, as mentioned by the scholars (رحمهما الله), in the following points:

1. The honorable pilgrim heads for 'Arafah under the protection of Allah on the morning of the 9th day of Dhul-Hijjah after sunrise. He loudly recites the *Talbiyyah* in accordance with what is authentically reported on the authority of Ibn 'Abbas (رضي الله عنهما) that the Prophet (ﷺ) continuously recited the *Talbiyyah* until he threw the pebbles of *'Aqabah* on the day of *'Id* (the 10th day of Dhul-Hijjah).[1]
2. It is *Sunnah* to stop at Namirah until the sun passes the zenith if that is easily possible, and wherever one stands on the plains of 'Arafah is a place for standing except the interior of 'Uranah. It is of importance that the pilgrim ensures that he stays within the boundry of 'Arafah as marked with conspicuous signs by the Saudi authorities. If a pilgrim failed to stay within the boundaries of 'Arafah and at the prescribed time of staying there, then the *Hajj* is not valid according to the afore-mentioned *Hadith*.
3. The pilgrim performs *Zuhr* and *'Asr* prayers there shortened and combined. The Messenger of Allah (ﷺ), in his *Hajj*, after delivering one sermon, performed *Zuhr* and *'Asr* prayers each with two *Rak'ahs* at the time of *Zuhr*, with one *Adhan* and two *Iqamahs*. The people of Makkah were among those whom he led in these

1. It is recorded by Al-Bukhari and Muslim, An-Nisa'i, Ahmed and Ad-Darimiy, Allah's mercy upon them all.

"Allah sends His Salat (Graces, Honors, Blessings, Mercy) on the Prophet [Muhammad (ﷺ)] and also His angels (ask Allah to bless and forgive him). You who believe! Send your Salat on (ask Allah to bless) him [Muhammad (ﷺ)] and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum)." (Al-Ahzab 33:56)

He invokes Allah's blessings on the Prophet (ﷺ), and salutes him in a lowered voice saying: "Peace be on you, Messenger of Allah and Allah's mercy and His blessings. I testify that you have delivered the message, fulfilled the trust, admonished the *Ummah* and fought in the way of Allah as it is due. May Allah's peace and blessings be upon you. May Allah reward you with good on our behalf and on behalf of the Muslims."

After supplicating for the Prophet, he then moves a little to the right and says his *salam* to Abu Bakr As-Siddiq saying: "Peace be upon you, and Allah's mercy and blessing, O successor to the Messenger of Allah. May Allah reward you with good on behalf of the *Ummah* of Muhammad."

He then moves a little to the right and sends his *salam* to 'Umar saying: "Peace be upon you, O commander of the faithful, and Allah's mercy and blessings. May Allah reward you with good on behalf of the *Ummah* of Muhammad."

After this, he departs from the place. This is the recommended manner of visiting the Prophet's Mosque, his grave, and the graves of his two companions.

Etiquttes of Visiting the Prophet's Grave

1. This visit is recommended only for men. Women are absolutely not required to visit graves because it is authentically reported from the Prophet (ﷺ) that he cursed the women who visit the graves.[1]
2. It is not permissible for anyone to wipe their hands on the walls of the room in which the Prophet (ﷺ) was buried or to kiss or go round the same in circumambulation. For, none of these actions can be traced to the righteous predecessors. Therefore, they are repulsive innovations.
3. It is not permissible for anyone to ask the Messenger of Allah (ﷺ) for their needs or to ask him to remove a calamity or to heal a sick person. These requests should be asked from Allah alone. As for the dead, nothing, such as intercession, should be requested from them, whether the dead are Prophets or otherwise. This is because making such requests is not allowed in Islam. This is in addition to the fact that the actions of the dead have ceased. Abu Hurayrah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said,

"إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ : صَدَقَةٍ جَارِيَةٍ، أَوْعِلْمٍ يُنْتَفَعُ بِهِ، أَوْوَلَدٍ صَالِحٍ يَدْعُو لَهُ"

"If a son of Adam dies, his good works come to an end except for three: charity that keeps providing benefit, knowledge that people still benefit from, and a pious child who supplicates for him."[2]

It was permissible to seek the intercession of the Prophet (ﷺ) only when he was alive. It is permissible to seek intercession from the Messenger of Allah (ﷺ) and from other righteous persons only

1. Recorded by At-Tirmidhi and Ahmad
2. Recorded by At-Tirmidhi and An-Nisa'i