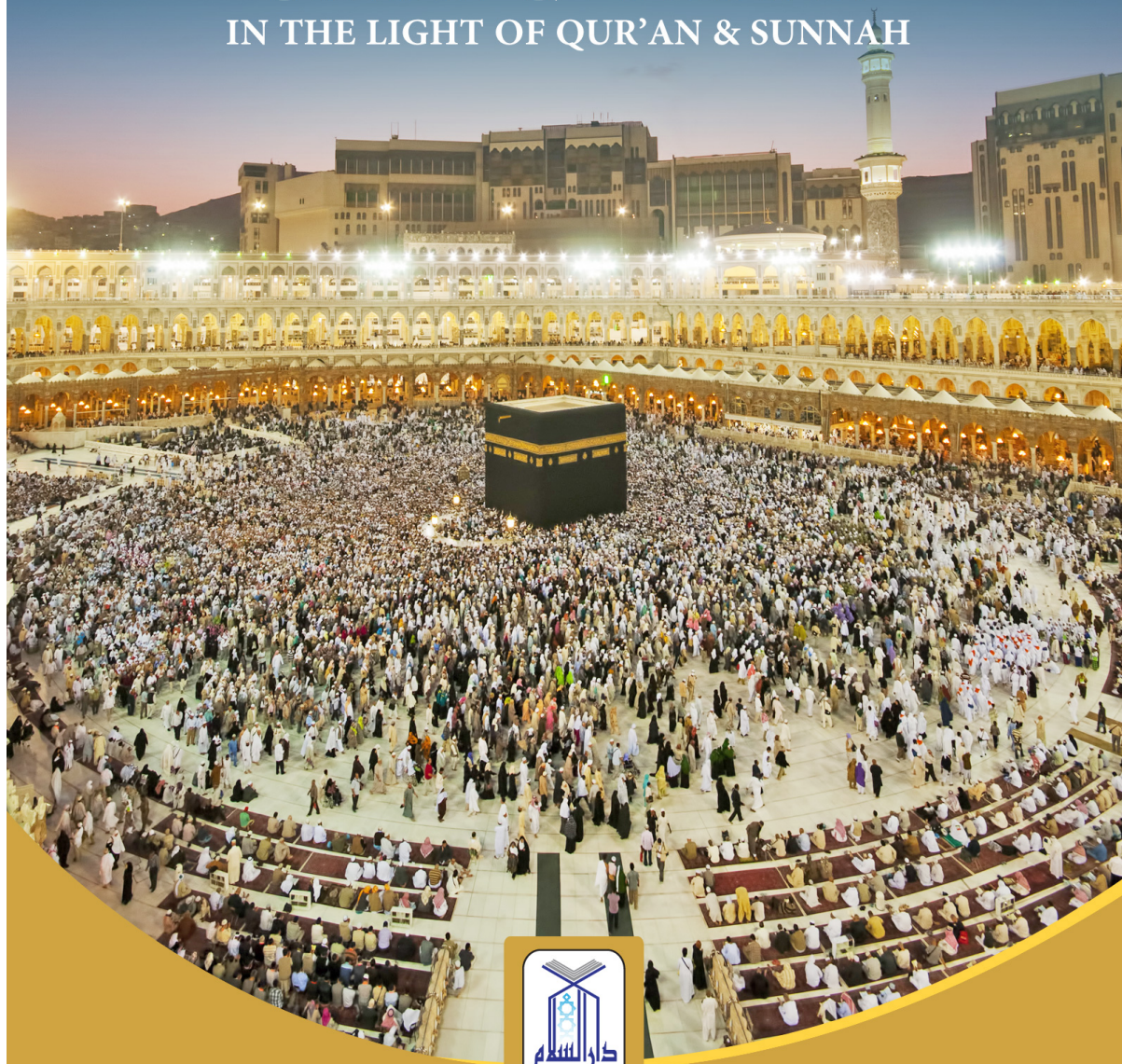


VERIFYING & EXPLAINING MANY MATTERS OF

HAJJ

UMRAH & ZIYARAH
IN THE LIGHT OF QUR'AN & SUNNAH



ABDUL AZIZ BIN ABDULLAH BIN BAZ

Verifying and Explaining Many Matters of

HAJJ, ‘UMRAH And ZIYARAH

In the Light of the Qur’an and the Sunnah

Written By: Abdul Aziz Bin Abdullah Bin Baz

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Introduction

All praise is to Allah (SWT), Who is alone and His blessings and peace be upon him whom there is no Messenger after him.

This is a brief treatise on matters concerning Hajj and Umrah, derived from the Book of Allah, and the Prophet's Sunnah. In their light, it covers, explains and verifies most of the points related to Hajj, 'Umrah and Ziyarah. I have collected this material for myself and for all such Muslims whom Allah (SWT) wishes and whom He guides. I have made my utmost effort to verify such matters in the light of the Noble Qur'an and Sunnah. This treatise was published, for the first time, in 1363 Hijri at the expenses of the late King 'Abdul 'Aziz bin 'Abdur-Rahman Al-Faisal. Later on, I elaborated certain points and added some material, after further investigation. I had it republished for the benefit of the slaves of Allah. Accordingly it bears the title: "Verifying and Explaining Many Matters of Hajj, 'Umrah and Ziyarah in the Light of the Qur'an and Sunnah." Then I incorporated into it many important points and notes of caution in order to make it more useful. May Allah enable everyone to draw benefit from it and consider this effort solely for Him and make it a means of entering Jannah, (Amin).

Verily, Allah (SWT) is sufficient for us and He is the Best Patron and there is no power or might except with Allah (SWT).

'Abdul 'Aziz bin 'Abdullah bin Baz

Preface

All praise is due to the Rabb (Lord) of the worlds and peace and blessing be upon His slave and His Messenger, Muhammad (Peace and Blessings of Allah be upon him) his family and all his Companions.

This is a brief treatise about the rites, virtues and etiquettes of Hajj for the guidance of those who intend to perform Hajj. It briefly and clearly deals with all the important matters related to Hajj, 'Umrah and Ziyarah. I have presented in it only such issues which are proven by the Qur'an and Sunnah. In writing it my objective was to offer advice to my fellow Muslims in accordance with this word of Allah (SWT):

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ﴾

“And remind (by preaching the Qur'an, O Muhammad (Peace and Blessings of Allah be upon him)) for verily, reminding profits the believers.” (51:55)

Allah the Exalted also said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

“(And remember) when Allah took a Covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet (Peace and Blessings of Allah be upon him) and the religious knowledge) known and clear to mankind, and not to hide it.” (3:187)

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

“Help you one another in Al-Birr (virtue, righteousness) and At Taqwa (piety).” (5:2)

My efforts are also in accordance with this authentic Hadith. The Prophet (Peace and Blessings of Allah be upon him) said:

«الَّذِينَ النَّصِيحَةُ قِيلَ: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: ”لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

“Religion is sincere advice”. (He said it three times). It was asked: “For whom”? He replied: “Allah, His Book, His Messenger and the leaders as well as general Muslims.”

At-Tabarani reported on the authority of Hudhaifah, that the Prophet (Peace and Blessings of Allah be upon him) said:

«مَنْ لَمْ يَهْتَمْ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ. وَمَنْ لَمْ يُنْسِ وَيُصْبِحْ نَاصِحاً لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ، فَلَيْسَ مِنْهُمْ».

“Whoever is not concerned with the affairs of the Muslims then he is not one of them; and he who does not offer advice by day and night for Allah, His Book, His Messenger, the leaders and the general Muslims, is not one of them.”

I pray to Allah (SWT) that this treatise may benefit me and all the Muslims. He is the All-Hearing, Ever-Responsive and He suffices for us and He is the Best Disposer of affairs.

Chapter 1

Proofs for Hajj and ‘Umrah as Prompt Obligations

May Allah grant you and us the strength and ability to perceive and follow the truth. Let it be known that Allah has made Hajj (pilgrimage) to His Sacred House obligatory on His slaves as a prompt obligation on whoever can afford it and it is preferable to perform it often. He has prescribed it as one of the articles of Faith in Islam. Allah the Exalted says:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا
وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ﴾

“...And Hajj (Pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allah, those who can afford expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the ‘Alamin (mankind and jinn).” (3:97)

In the Hadith collections of Bukhari and Muslim it is reported on the authority of ‘Umar (May Allah be pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) said:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَصَوْمَ
رَمَضَانَ، وَحَجَّ بَيْتِ اللَّهِ الْحَرَامِ»

“The foundation of Islam is based on these five pillars: 1. To testify that there is no true god other than Allah and that Muhammad (Peace and Blessings of Allah be upon him) is His Messenger. 2. To perform the Obligatory Prayers. 3. To pay Zakat (charity). 4. To observe Ramadan fasting. 5. To perform Hajj to the Sacred House of Allah.”

Sa‘id narrated in his Sunan on the authority of ‘Umar (May Allah be pleased with him) that he said:

“Verily, I intended to send my men to these areas in order to look for people who do not perform Hajj, although they can afford it, to impose Jizyah (money paid by a non-Muslim to live safely amongst Muslims) on them. Such persons are not Muslims; they are not Muslims.”

‘Ali (May Allah be pleased with him) reported:

“One who does not perform Hajj though he can afford to do so, it does not matter if he dies as a Jew or Christian.”

To Expedite Hajj:

One should expedite the performance of Hajj when due and he has not yet performed it. It is reported on the authority of ‘Abdullah bin ‘Abbas (May Allah be Pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) said:

«تَعَجَّلُوا إِلَى الْحَجِّ - يَعْنِي الْفَرِيضَةَ - فَإِنْ أَحَدَكُمْ لَا
يَذَرِي مَا يَعْرِضُ لَهُ».

“Expedite the performance of Hajj. For nobody knows what may obstruct him.” (Ahmad)

Hajj is promptly due on whoever can afford it in accordance with this Qur’anic command:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا
وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ﴾

“...And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever in Allah], then Allah stands not in need of any of the ‘Alamin (mankind and jinn).” (3:97)

This statement of the Prophet (Peace and Blessings of Allah be upon him) that he said in the sermon of his Hajj was also reported in this regard:

«أَيُّهَا النَّاسُ إِنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوا».

“O People! Allah has made it binding on you to perform Hajj. You should therefore perform it.” (Muslim).

There are several Ahadith stating ‘Umrah as an obligatory duty. One of these Ahadith is that when Jibrael (Gabriel) asked the Prophet (Peace and Blessings of Allah be upon him) about Islam, he replied:

«الْإِسْلَامُ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ
اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ،
وَتَعْتَمِرَ وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَتُتِمَّ الْوُضُوءَ، وَتَصُومَ
رَمَضَانَ».

“Islam is that one should testify that there is no true God other than Allah and that Muhammad is His Messenger, to perform the prayers, to pay Zakat, to perform Hajj and ‘Umrah, to take the ritual bath after sexual intercourse, to perform ablution (Wudu) in full and to fast in the month of Ramadan.” (Reported by Ibn Khuzaimah and Ad-Darqutni on the authority of ‘Umar bin Al-Khattab (May Allah be pleased with him). According to Ad-Darqutni, it is an authentic Hadith).

Likewise, there is a Hadith reported by ‘Aishah (May Allah be Pleased with her) that she asked: “O Messenger of Allah! Do women owe the duty of Jihad (fighting in Allah’s Cause)?” He replied:

«عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيهِ : الْحُجُّ وَالْعُمْرَةُ».

“They owe the duty of a Jihad which does not involve any fighting Hajj and ‘Umrah.” (Ahmad and Ibn Majah).

Hajj and ‘Umrah are to be performed as a duty once in life:

Both Hajj and ‘Umrah are duties to be performed once in life, as it is indicated by this Hadith. The Prophet (Peace and Blessings of Allah be upon him) said:

«الْحَجُّ مَرَّةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ».

“The performance of Hajj once (in life) is a duty and if one does it more than once it is a voluntary act.”

However, it is desirable according to the Sunnah to perform Hajj and ‘Umrah often, according to the report of Abu Hurairah (May Allah be pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) said:

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِّمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ
لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

“To perform ‘Umrah after ‘Umrah serves as the expiation for the sins committed between them and the reward for Hajj Mabrur (accepted) is nothing but Paradise.”

To seek pardon for one’s sins and wrong-doing:

When a Muslim sets out for Hajj or ‘Umrah journey, he should preach to his family members and friends, to fear Allah (SWT). He should exhort them to abide by the Divine Commands and to shun all that is forbidden. He should put into writing all the money which he either owes or which he is owed and take some witnesses to it. It is also imperative for him to repent sincerely for his sins, as enjoined by this Qur’anic verse:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“... And all of you beg Allah to forgive you all, O believers, that you may be successful.” (24:31)

What constitutes sincere repentance is that one shuns sins, gives them up, feels remorse for past sins and strongly wills not to repeat them in the future. If he owes something to others in terms of possessions, honor or life, he should repay them before his journey or seek their forgiveness, as is commanded by the Prophet (Peace and Blessings of Allah be upon him):

«مَنْ كَانَ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ مَالٍ أَوْ عَرِضٍ
فَلْيَتَحَلَّلِ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ
كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ
تَكُنْ لَهُ حَسَنَاتٌ، أُخِذَ مِنْ سَيِّئَاتِهِ صَاحِبِهِ فَحُمِلَ
عَلَيْهِ».

“Who owes his brother a possession or honor, he should settle it today before the Day when Dirham or Dinar will be of no avail. If he has any credit of good deeds, they would be equally transferred to the one whom he has oppressed; and if he has no good deeds, sins will be transferred from that person to him.”

Earning for Hajj must be Lawful:

One should arrange for his expenses of Hajj and ‘Umrah out of his lawful earnings, as commanded by the Prophet (Peace and Blessings of Allah be upon him):

«إِنَّ اللَّهَ تَعَالَى طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا».

“Allah is pure and He accepts only what is pure.”

At-Tabarani reported on the authority of Abu Hurairah (May Allah be pleased with him), that the Prophet (Peace and Blessings of Allah be upon him) said:

«إِذَا خَرَجَ الرَّجُلُ حَاجًّا بِنَفَقَةٍ طَيِّبَةٍ، وَوَضَعَ رِجْلَهُ فِي
الْعُرْزِ فَنَادَى لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، نَادَاهُ مُنَادٍ مِنَ
السَّمَاءِ: لَبَّيْكَ وَسَعْدَيْكَ، زَادَكَ حَلَالٌ، وَرَاحِلَتُكَ
حَلَالٌ، وَحُجُّكَ مَبْرُورٌ غَيْرُ مَأْزُورٍ. وَإِذَا خَرَجَ الرَّجُلُ
بِالنَّفَقَةِ الْحَبِيثَةِ فَوَضَعَ رِجْلَهُ فِي الْعُرْزِ فَنَادَى: لَبَّيْكَ
اللَّهُمَّ! لَبَّيْكَ، نَادَاهُ مُنَادٍ مِنَ السَّمَاءِ: لَا لَبَّيْكَ وَلَا
سَعْدَيْكَ، زَادَكَ حَرَامٌ، وَنَفَقَتُكَ حَرَامٌ، وَحُجُّكَ غَيْرُ
مَبْرُورٍ».

“When someone sets out for Hajj with his lawful earnings and places his foot in the stirrup of his mount while reciting Labbaik (I do respond O Allah, I do respond), a caller from the heaven responds saying, ‘May your call be replied and happiness be your reward. Your provision and your transport are lawful and your Hajj is accepted and you have become free of sins.’ Conversely when one sets out for Hajj with his unlawful earnings and places his foot in the stirrup of his mount while reciting Labbaik, those calling out from the heavens say, ‘May your call not be responded to, and happiness not be your reward. Your provision and earnings are unlawful and your Hajj is unaccepted.’”

A pilgrim should avoid the earnings of others and not seek others’ monetary help. The Prophet (Peace and Blessings of Allah be upon him) says:

«وَمَنْ يَسْتَعْفِفُ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ».

“One who saves himself (from begging) will be kept so by Allah. And one who dispenses with others will be made rich by Allah.”

There is another Hadith of the Prophet (Peace and Blessings of Allah be upon him):

«لَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ،
وَلَيْسَ فِي وَجْهِهِ مَرْعَةُ لَحْمٍ».

“One who keeps on begging from others will appear on the Last Day without a single piece of flesh on his face.”

Objective of Hajj — To Seek the Divine Pleasure:

A pilgrim should strive to secure the Divine Pleasure, success and bliss in the Next Life through his Hajj and ‘Umrah. While in these sacred places he should try to gain proximity to Allah through words and deeds which are pleasing to Allah. He should try his utmost, not to have any worldly interest in Hajj.

Likewise, a pilgrim should not have the motives of hypocrisy, seeking fame, and pride, because these are evil traits. They waste one’s deeds and result in the rejection of one’s Hajj and good deeds. Allah the Exalted says:

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ﴾

“Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein and of no effect is that which they used to do.” (11:15, 16)

Allah the Exalted also says:

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

“Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (– far away from Allah’s Mercy). And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e., do righteous deeds of Allah’s obedience) while he is a believer (in the Oneness of Allah — Islamic monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allah).” (17:18, 19)

And we learn from authentic Ahadith that the Prophet (Peace and Blessings of Allah be upon him) said:

«قَالَ اللَّهُ تَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرِكِ، مَنْ عَمِلَ
عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي، تَرَكْتُهُ وَشُرَكَهُ».

“Allah says I am sufficient to dispense with partners ascribed to Me. Anyone who associates someone with Me in a deed, I will abandon both him and his act of association.”

A pilgrim should try to have the company of pious and righteous persons with firm knowledge and Faith, and should avoid the company of the ignorant and the sinners.

Moreover, a pilgrim should learn all that is prescribed for Hajj and ‘Umrah and grasp all the important points. He should ask the learned whenever confused and ask to learn what he does not know so as to gain a correct understanding. When he boards a car or a plane or mounts a transport, he should start with the Name of Allah, the Gracious, the Merciful, glorify and praise Him and say: “Allah is Great” thrice. Then he should recite the following invocation:

﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ
﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي
سَفَرِي هَذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ. اللَّهُمَّ
هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ
الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ
فِي الْمَالِ وَالْأَهْلِ».

Subhanalladhi sakhkhara lana hadha wa ma kunna lahu muqrineen, wa inna ila Rabbina lamunqaliboon. Allahumma inni as'aluka fi safari hadha, al-birra wat-taqwa wa minal 'amali ma tarda, Allahumma hawwin alaina safarana hadha, watwi anna bu'dahu, Allahumma antas sahibu fis safari, wal khaleefatu filahli. Allahumma inni a'udhu bika min wa'thaa'is safari wa kaabatil mandhari wa su'il munqalabi filmali wal ahli.

“Glory is to Him, Who has subjugated this to us, and we were not capable of doing it. And certainly we would return to our Lord. O Allah! I ask You in this journey of mine, piety and goodness and such deeds that please You. O Allah! Make this journey of ours easy for us, and reduce its distance for us. O Allah! You are my Companion in journey and the Successor for my family behind. O Allah! I seek refuge with you against the hardship of travel, bad sight, and any harm that may occur to my family and my belongings.”

The offering of this supplication is learnt from the Prophet's practice, as cited in authentic reports and also in the Hadith collection of Muslim on the authority of ‘Abdullah bin ‘Umar (May Allah be Pleased with him). Throughout the journey one should remember Allah, seek His pardon, invoke Him, weep out of fear of Him, recite the Qur'an and reflect on its meaning as much as possible. One should ensure that he performs regularly the congregational prayers and avoids much conversation about undesirable things and excess of humor and fun. One should also save his tongue from lies,

backbiting and mocking at one's friends and fellow Muslims. Rather, he should behave well towards his Companions, help them in overcoming their problems, enjoin on them goodness and dissuade them from the evil, wisely and sincerely.