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Explanation of What a Muslim Performing Haj or Umra
Should Do.

By

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Translated by

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right and help us to do it and show us wrong
to be wrong and help us to avoid it. Praise be
to Allah, the Lord of the universe, and peace
and blessings on our Prophet Mohammad, his
kin and all his companions.

over the world, have no merit and it is not legitimate to visit them for themselves. Muslims should be careful about this and should not waste their time and money on matters that banish them from Allah and His mercy, because performing a worship which is not mandated either by Allah or His Prophet (P.B.U.H.) is rejected and whoever does that is to be blamed. The Prophet (P.B.U.H.) said what can be translated to mean, "Anyone who did something different from our common practice, his action would be rejected." There is no evidence either in the deeds of the Prophet (P.B.U.H.) or his teachings to encourage people to visit either the Seven Mosques, Al-Qiblatayn Mosque, or Al-Ghamamah Mosque. This is an entirely innovative practice.

We ask Allah to show us the right to be

prayers he can without observance of a specific number.

5. One of the great errors, that some visitors to the grave of the Prophet (P.B.U.H.) make, is to raise their voices with supplications there. This is done because they believe that supplicating there has a merit and that it is legitimate. This is a great error because it is illegitimate to supplicate at graves even though the supplications are directed to Allah. It is an innovative practice and leads to polytheism. Our progenitors did not supplicate at the grave of the Prophet (P.B.U.H.) when they wished the Prophet (P.B.U.H.) peace. They only wished him peace and left. Whoever wants to supplicate to Allah should do it in the Mosque facing Qibla (Ka'ba) not at the grave facing it.

Make sure that you face the Honoured Ka'ba when supplicating.

6. One of the great errors, that some visitors to the grave of the Prophet (P.B.U.H.) make, is that they, also, visit mosques and places which are not given any specific Prophetic recommendation to visit. In addition to being uncalled for, such visit is a forbidden innovative practice. For example, they visit Al-Ghamamah Mosque, Al-Qiblatayn Mosque, the Seven Mosques, and such places which the uninformed and common people assume to be recommended or legitimate to visit. This is one of the greatest errors because there are only two mosque to visit legitimately for prayers in Medina. They are the Mosque of the Prophet (P.B.U.H.) and Qoba' Mosque. The rest of Medina's mosques, the same as other mosques all

wishing peace for the dead and asking Allah to have mercy on them and be pleased with them. It is not to appeal to the dead, rather than to Allah, for help nor ask them for things, because doing this makes a visit polytheistic and illegitimate.

4. One of the errors, that visitors to the Honoured Mosque of the Prophet (P.B.U.H.) make, is to believe that they must perform a specific number of prayers there, such as forty prayers or any such specific number. This is wrong because it is not confirmed that the Prophet (P.B.U.H.) has specified the number of prayers to be performed by the visitor to his Mosque. The Prophetic tradition specifying forty prayers is not to be relied upon so a visitor performs any number of

than the three mosques⁽¹⁾. One should travel neither to visit the prophets' and companions' graves nor to pray in any mosques other than the three mentioned previously. As to traditions which were mentioned in favor of encouraging pilgrims to visit the grave of the Prophet (P.B.U.H.), not one of them is a reliable justification because they are either fabricated or completely weak as pointed out by leading prophetic tradition scholars. However, it is preferred that a visitor to the Mosque of the Prophet (P.B.U.H.) visits the grave of the Prophet (P.B.U.H.) and other graves on the same visit. The legitimacy of visiting graves depends on its being limited to

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- (1) The three mosques are: the Holy Mosque in Makkah, the Mosque of the Prophet (P.B.U.H.) in Medina, and Al-asqa Mosque in Jerusalem. (The translator)

be greatly rewarded by Allah. However, anyone who does not visit it is not guilty.

3. Some pilgrims consider a visit to the Mosque of the Prophet (P.B.U.H.) a visit to the Prophet (P.B.U.H.) or a visit to the grave of the Prophet (P.B.U.H.). This is an error labeling which may be associated with an error in belief, because a Muslim originally travels to visit the Mosque of the Prophet (P.B.U.H.) in order to pray there. A visit to the grave of the Prophet (P.B.U.H.), his companions' graves, and martyrs' graves is incidental to the Mosque's visit. It is not originally meant by travelling to the Mosque because the Prophet (P.B.U.H.) warned against travelling to worship in any place other

those errors are:

1. Some of the pilgrims believe that this visit is part of Haj duties or that it is a complement to Haj thinking that it is connected to it. This is clearly wrong because a visit to the Mosque of the Prophet (P.B.U.H.) is not limited to a specific time of the year and has originally no connections to Haj. So any one who performs Haj and does not visit the Mosque of the Prophet (P.B.U.H.), his Haj is complete and correct.
2. Others believe that a visit to the Mosque of the Prophet (P.B.U.H.) is obligatory, which is wrong because it is sunna. If someone never visits the Mosque of the Prophet (P.B.U.H.) in his whole life, he is not to blame. On the other hand, if someone does visit it with good intentions, he shall

**Seventh: On Visiting the Honoured Mosque
of the Prophet (P.B.U.H.):**

There is no doubt visiting the Mosque of the Prophet (P.B.U.H.) is a confirmed sunna.⁽¹⁾ The Prophet (P.B.U.H.) says, "There are only three mosques that may be travelled to. They are: the Holy Mosque in Makkah, the Mosque of the Prophet (P.B.U.H.) in Medina, and Al-Asqa Mosque in Jerusalem." He also pointed out that a prayer in his Mosque equals a thousand prayers in any other mosque excluding the holy Mosque in Makkah.

This tells us that it is legitimate to visit his Mosque and travel to it. However some pilgrims commit many errors in this matter. Some of

(1) Sunna is a tradition of the Prophet (P.B.U.H.). One who performs a sunna is rewarded but one who does not perform it is not blamed. (The translator)

mentioned in this verse are 'Eid Day and one day after it which is the eleventh. Subsequently, they leave on the eleventh saying that they are in haste. This is a serious error caused by ignorance, because what is meant is two days after 'Eid Day which are the eleventh and the twelfth. If someone runs to leave after he throws at the Jamras in the afternoon of the twelfth, no blame will attach to him. On the other hand if someone stays on and throws at the Jamras in the afternoon of the thirteenth day then leaves, his Haj will be better and more complete.

Fifth: In Muzdalefah:

It is required that a pilgrim performs dusk and evening prayers combined when he arrives in Muzdalefah. He is, also, required to spend the night and perform the dawn prayer there. He spends his time in supplications until just before sunrise. Then he leaves for Mena.

It is permitted for people, who have excuses, especially women, the elderly, children, and those people taking care of them, to leave after midnight.

Some pilgrims make mistakes in performing this ritual. Some do not make sure they are inside Muzdalefah and as a result they spend the night outside its boundaries. Others leave it before midnight and, consequently, do not spend the night there. A pilgrim, who does not spend the night in Muzdalefah and has no excuse

for not doing so is abandoning one of the duties of Haj. In this case, he must slaughter an offering and repent to Allah and ask Him for forgiveness.

Sixth: In Throwing Pebbles at the Jamras:

Pebble throwing is one of Haj's duties. A pilgrim throws pebbles at Jamrat Alaqabah on 'Eid Day. It is permitted to do so after the middle of 'Eid Night. A pilgrim throws pebbles at the three Jamras in the afternoons on the three days following 'Eid Day.

Some pilgrims make the following mistakes during the performance of this ritual:

1. Throwing pebbles when it is not time to throw such as throwing at Jamrat Alaqabah before the middle of 'Eid Night⁽¹⁾. All this is not acceptable because it does not take place during the appointed time for throwing. It is as if someone performed a regular prayer before the start of its

(1) 'Eid Night is the night preceding 'Eid Day. (The translator.)

appointed time.

2. Improper sequence of throwing at the three Jamras such as starting with the Middle Jamra or the Last one. The proper sequence to be followed is to start with the Smallest Jamra then the Middle Jamra then the Great Jamra, which is the last one.
3. Throwing into the wrong place by throwing from a distance which results in the Jamra's funnel edge or by hitting the pole which results in the pebbles bouncing outside the funnel. This is caused by ignorance, too much hurry, or carelessness. All this is not acceptable because the proper place where pilgrims should throw pebbles at the Jamras or at least inside the Jamras' fences.
4. On the first day after 'Eid Day, some pilgrims throw pebbles at all Jamras bringing forward what they are required to

throw on the second and third days. In this way they leave before Haj is finished. In another case, after some pilgrims throw pebbles on the first day, they empower someone to throw for them on the second and third days so they may leave for their countries. They are trifling with the duties of Haj and allowing Satan to mislead them. These people suffer many hardships and spend a lot of money to perform Haj and when they complete most of its duties, Satan tricks them into abandoning the rest. They abandon throwing at the remaining Jamras, spending three nights following 'Eid Day in Mena, and performing the farewell circumambulation at the right time, which is after Haj days are concluded and all its duties are completed. If these men do not perform Haj originally and so do not suffer

all these hardships and spend all this money, it would be better for them, because Allah says what can be translated to mean, "And complete Haj or 'Umra in the service of God."⁽¹⁾ The completeness of Haj and Umra means the completion of their duties by whomever enters a legitimate ehram intending to perform them purely for Allah.

5. Some pilgrims misunderstand the meaning of "running" that Allah mentions in what can be translated to mean, " But if any one runs to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him."⁽²⁾ They think the two days

(1) Ali, Abdullah Yusuf: The Holy Qur'an; Text, Translation, and Commentary. Presidency of Islamic Courts & Affairs, State of Qatar. 1946.

(2) Ibid

they be in any place in Arafat area. The Prophet (P.B.U.H.) said that all Arafat is good for standing and that pilgrims should avoid staying in than 'Ornah Valley, whether they see Al-Rahmah Mountain or not.

Others face the Mountain when they supplicate, which is wrong. They must face Ka'ba because the Mountain is not qibla (i.e. prayers' direction)

3. Some pilgrims leave Arafat before sunset which is not permitted because the appointed time for leaving Arafat is sunset. Whoever leaves Arafat before sunset and does not go back before sunset is abandoning one of the duties of Haj and must repent to Allah and slaughter an offering because the Prophet (P.B.U.H.) stood in Arafat until sundown. He (P.B.U.H.) says, "Take your rituals from me."

Fourth: In Standing in Arafat:

1. Some pilgrims settle outside Arafat boundaries because they know where they ought to stand and they do not make sure by looking at the signs which indicate Arafat's boundaries. If they stay where they are and never enter Arafat at the time of standing, their Haj is not correct. So it is a pilgrim's duty to be careful in this matter and make sure he knows Arafat's boundaries and that he is inside those boundaries at the time of standing.
2. Some pilgrims believe that it is necessary for them, in order to have a correct standing in Arafat, to be able to see Al-Rahmah Mountain or to climb it. Accordingly, they go a lot of trouble and face great dangers to achieve this objective. All this is not required for them. What is required is that

**Third: In Trimming Hair for Haj and
Umra:**

Some pilgrims trim only a limited number of hairs and this is not enough for a complete performance of this ritual. It is required to trim all the hair of the head because trimming may replace shaving and shaving is for all the head. So trimming should be for all the hair. Allah says, in describing pilgrims, what can be translated to mean, (Heads shaved, hair cut short, and without fear.)⁽¹⁾ So if someone trims some of his hair, he can not be described as having cut his hair short.

(1) Ali, Abdullah Yusuf: The Holy Qur'an: Text, Translation, and Commentary. Presidency of Islamic Courts & Affairs, State of Qatar. 1946.

which is wrong because it is to be touched by hand and not kissed. The Black Stone is to be kissed. It is to be touched and kissed if possible. If not, pointing to it is enough when there is a big crowd. Other corners are not to be touched or kissed.

3. Some people push others in order to touch the Black Stone and kiss it. This is wrong because crowding causes a lot of hardship and danger to the individual himself and to others. There is also potential for temptation when men and women are together. It is legitimate to kiss and touch the Black Stone only when possible. If not, it is enough to point to it without taking the risk of crowding, danger, and temptation. Worship is built on leniency and easiness. Crowding may make you commit forbidden acts. How can you commit a forbidden act in order to perform a worship that is not compulsory?

Second: In Ka'ba Circumambulation:

1. During circumambulation, many pilgrims repeat specific supplications read from special Haj booklets. Sometimes this is done in the form of a repeating these supplications together after a leader who is reading from booklets. This is wrong for two reasons:
 - (a) There is no specific supplications to be said in this situation because the Prophet (P.B.U.H.) does not mention specific supplications for circumambulation.
 - (b) Group supplication is an innovative practice and it annoys other people. The legitimate thing to do is that each person supplicates by himself without raising his voice.
2. Some pilgrims kiss the Yemenite Corner,

tradition. If she passed the point of ehram without entering into it but goes back to that point later and does it then she does not have to compensate. But, on the other hand, if she enters into ehram at a point closer to Makkah than the appointed point of ehram then she has to present an offering because she has left out a Haj duty.

mentions that women, while in ehram, veiled their faces from men and she does not say that they used turbans or raisers. So there is no harm if a face cover touches the face.

7. Some women, when they pass the point of ehram intending to perform Haj or Umra, do not enter into ehram if they are menstruating because they or their guardians think that women must be clean in order to enter ehram. So they pass the point of ehram without entering into it. This is clearly wrong, because menstruation does not prevent women from entering into ehram. A menstruating woman enters into ehram and does what other pilgrims do except that she does not perform Ka'ba circumambulation, which she postpones until she becomes clean as mentioned by

be covered in all situations, which looks better especially during the performance of prayers.

5. Some women believe that there is a specific colour for eham clothes such as green. This is wrong because there is no specific colour for women eham clothes. They may enter eham wearing their regular except those clothes which are attractive or tight transparent. It is not permitted for women to wear such clothed either for eham or for anything else.
6. In the state of eham, some women wear turban-like things on their heads or things that raise their face covers so these face covers would not touch their faces. This is wrong. It is a needless exaggeration. There is no evidence in tradition to support it.

*Ayashah, may Allah be pleased with her,

to use anything they have not had at the time of their eham so they bring everything they think they will need later such as shoes, money, etc. when they enter eham. This is because they do not need all this. It is not prohibited to use things that have not been with pilgrims at the time of their eham. They may buy whatever they need to buy and use whatever they need to use when they need to use when they are in the state of eham. They may change their eham clothes with similar ones and their shoes with others. They only avoid what is known to be prohibited in the state of eham.

4. Some men bare their right shoulders after they enter into eham. This is not right. It is only done during either circumambulation for umra or arrival circumambulation for haj. Other than that the shoulders should

2. Some pilgrims take photographs of themselves after they enter into eham to keep as souvenirs to show to their friends and relatives. This action is wrong for two reasons:
 - (a) Photograph taking is by itself a prohibited disobedience. There are traditions prohibiting it and warning from doing it. So a pilgrim should not start his Haj with such a disobedience.
 - (b) This is hypocrisy because these pilgrims want people to see them in eham clothes. Hypocrisy spoils any action. It is a minor form of the belief that God has partners and is therefore considered to be one of the characteristics of hypocrites.
3. Some pilgrims believe that it is not permitted

Errors Related to Practicing Haj Duties

Include:

First: In the Performance of Ehram:

1. Some pilgrims who come by plane via Jeddah postpone their entrance into ehram until they disembark at Jeddah Airport. They perform ehram in Jeddah or near Makkah after having passed their appointed point of ehram on their way. The Prophet (P.B.U.H.) said what can be translated to mean that "these points of ehram are for the people residing at them and they are also for people who pass through them on their way." So it is mandatory for any person intending Haj or Umra and passes through one of these points of ehram on his way or passes in parallel to it either by air or on the ground to go into ehram at that point.

such practices and not be misled by religious innovators, lay people, and what is written in some Haj guides to promote such innovations and encourage people to follow them. He has to consult trustworthy guide books which are written in the light of the Holy Quran and Sunna so he may keep his faith and perform a sound Haj. He, also, can consult people of knowledge when he is faced with a problem.

Al-Aqsa in Jerusalem. Add to these is Qeba Mosque for people in Medina. In Islam, there are no caves or places to visit in Makkah or Medina or anywhere else because there is no evidence that encourages people to do so⁽¹⁾. Pilgrims come to ask Allah for the hereafter rewards so they must keep to what Allah and the Prophet (P.B.U.H.) have ordained. A pilgrim can get a bigger reward if he saves his time for prayers at the Holy Mosque and at the Mosque of the Prophet (P.B.U.H.) and saves his money to spend for the sake of Allah and on the charity for the needy. But if he wastes such abilities on innovative practices and superstitions, he shall reap guilt and punishment. It is a pilgrim's duty to guard himself against

(1) Except legitimate visits to the graves as we mentioned previously.

God or making them intercessors with Allah. This implies a belief in a partnership to Allah or a conduit leading to it, which is in contrast with Haj and its objectives.

Some other pilgrims wear down their bodies and waste their time and money on visits to sham shrine in Makkah and Medina. They visit Hera and Thor Caves in Makkah and other places, which are not legitimate places to be visited. In Medina, they visit the seven mosques, Al-Qiblatayn Mosque, and other certain places to perform prayers and to plead to Allah there and to get blessings from them. It is an innovative practice in Islam to visit and worship in such places in Makkah and Medina. There are only three Mosques on earth that may be travelled to for prayers.

They are: the Holy Mosque in Makkah, the Mosque of the Prophet (P.B.U.H.) in Medina,

that he (P.B.U.H.) had told people not to visit graves, but they should visit them because graves are a reminder of the next life. This is directed specifically to men because the Prophet (P.B.U.H.) denounced women visitors of graves. The Prophet (P.B.U.H.) used to plead to Allah for forgiveness for, and mercy upon, the dead when he visited their mercy upon, the dead when he visited their graves. This is the guidance of the Prophet (P.B.U.H.) in regards to visiting graves. It is for the visitor to ponder and to take warning. It is, also, to plead forgiveness for, and mercy upon, the dead ⁽¹⁾.

It is contrary to the teachings of the Prophet (P.B.U.H.) to visit graves for the purpose of praying to Allah there or getting blessings from the dead or invoking their names in praying to

(1) If they are Muslims.

Warning of Errors Some Pilgrims Commit During the Performance of Haj

Some of those errors are faith-related and others are related to the practice of Haj duties. One of the faith-related errors is that some pilgrims visit graveyards in Makkah or Medina. They do this to use the dead as a medium and get blessings from their dead or they invoke the dead's status in praying to God and other such paganistic or innovative practices which are in contrast to the teaching of the Prophet (P.B.U.H.) in regard to the visits of graves. The aim of visiting graves should be to ponder and remember the next life and to plead to Allah for forgiveness to the Muslim's dead according to the teaching of the Prophet (P.B.U.H.). It should be done without travelling. Only men may visit graves. The Prophet (P.B.U.H.) said what can be translated to mean

IX. Farewell Circumambulation:

It is not permitted for a pilgrim who has finished Haj duties to go home without performing a farewell circumambulation which consists of seven rounds. This farewell circumambulation is not to be followed by running between Al-Safa and Al-Marwa.

A pilgrim who postpones his onrush circumambulation and performs it just before he leaves is not required to perform a farewell circumambulation.

Menstruating and confines women are not supposed to perform farewell circumambulation, so they go home without doing it.

Useful Points:

The pillars of Haj are four. They are: ehram, standing on Arafat, Ka'ba circumambulation, and running between Al-Safa and Al-Marwa.

The duties of Haj are seven. They are: ehram at its appointed point, standing on Arafat until sundown, spending the night in Muzdalefah, spending the three nights succeeding 'Eid Day in Mena, throwing the pebbles at the Jamras, shaving or trimming, and the farewell circumambulation.

To leave out one of the four pillars makes one's Haj incomplete, but if someone leaves out one of the seven duties of Haj, he must compensate for it by slaughtering an offering in Makkah where he should distribute the meat among the poor of the Holy Mosque. He should not eat any of its meat.

way.

In the afternoon of the twelfth, the pilgrim does the same as he did on the eleventh. After he finishes throwing at the Jamras, if he wants to, he may leave Mena before sundown on this day. But if the sun sets before he leaves Mena he must spend the night there and throw at the three Jamras in the afternoon of the thirteenth day of Eid. This is called delay, which is better than quickening. It is permitted for the unable, such as sick and old people, pregnant women, and children to empower someone to throw at the Jamras for them.⁽¹⁾

(1) The person empowered by someone else to throw at the Jamras does it first for himself for the other person at the same position at each Jamra.

VIII. Description of Pebble Throwing at the Jamras:

In the afternoon of the eleventh day, a pilgrim picks twenty-one pebbles from the place where he is staying or from the road. Each pebble should be no bigger than a chick-pea or a little bigger.

Then a pilgrim goes to the Smallest Jamra which is near Mena and throws seven consecutive pebbles at it. He raises his hand and says, "Allahu akbar" with each throw of a pebble. He should make sure that it falls inside the Jamra's fence.

Then the pilgrim goes to the Middle Jamra and throws seven pebbles at it in the same way.

Then the pilgrims goes to the Great Jamra and throws seven pebbles at it in the same

VII. Haj Duties to Be Performed on the Three Days Following 'Eid Day:

These days are the eleventh, the twelfth, and the thirteenth of Thul Hajah. Pilgrims should do two things during these days.

- (1) They should spend the nights of those three days in Mena. A pilgrim should as much as he could spend most of the night there because it is one of the Haj duties. If he does not do this, he will be guilty and should present an offering.
- (2) They should throw pebbles at the three Jamras in the afternoon of each of these three days. They have to perform each prayer on time, shortening a four kneeling prayer to two. However, they should not combine prayers.

He has to take care of it by eating some, distributing some or by giving it away to the poor after slaughtering or by empowering somebody to do it for him.

Fourth:

A pilgrim who is unable to get an offering may fast for ten days, three days of which during Haj days, three days of which during Haj days, preferably before Arafat. He may fast those three days on the eleventh, twelfth, and the thirteenth. He may fast the remaining days after he goes back home.

Third:

The same conditions that apply to 'Eid sacrificial offering apply on Haj offering. These conditions are:

(1) Age: The animal must be of permissible age. Sheep must be at least six months old or older. Goats must be one year old or older. Cows must be at least two years old. Camels must be five years old or older.

One sheep or one goat is an offering from one person only. One cow or one camel is enough as an offering for seven people. (2) The animal must be healthy with no defects such as cross-eyedness, blindness, or limpness. It must not be feeble, old or diseased. It must not lack any of its limbs. It is not permitted for a pilgrim to throw away his offering's meat.

Second:

A pilgrim may end his ehram and subsequently may do all things that he was forbidden to do because of his ehram, even sexual intercourse, if he finishes the following three duties: pebble-throwing, shaving, and onrush circumambulation followed by running (if he is obliged to perform it). If he performs only two of these duties, he may do everything that was forbidden him because of his ehram except to enjoy his wife.

Warnings:

First:

It is better for these four duties to be performed in the following sequence on 'Eid Day: (1) pebble throwing, then (2) slaughtering, then (3) shaving or trimming, then (4) onrush circumambulation, followed by running between Al-Safa and Al-Marwa. However, one may change this sequence.⁽¹⁾

(1) Such as performing circumambulation or shaving before pebble-throwing.

from midnight of the tenth,⁽¹⁾ and there is no limit for delaying it, but it is better not to postpone it more than three days following 'Eid Day.

(1) Midnight between the ninth and the tenth of the month of "Thul Hajah". (The translator)

or trimmed his hair, is permitted to end his ehram. He is permitted all the things that were forbidden to him during ehram such as clothes and perfume, etc. But he is not permitted to engage in sexual intercourse until he finishes the onrush circumambulation.

After a pilgrim has finished pebble throwing, slaughtering his offering and shaving or trimming, he, if possible on 'Eid Day, goes to Makkah and perform the onrush circumambulation and the runs between Al-Safa and Al-Marwa. He does the running if he is separating Haj from Umra but if he is combining or performing a single worship, he should do it only if he has not done it after the arrival circumambulation. It is better to perform the onrush circumambulation on 'Eid Day but it may be postponed. The permitted time to perform the onrush circumambulation extends

and those who combined Haj and Umra⁽¹⁾ have to slaughter an offered animal and they may do so after they finish Al-Aqaba Jamra. The time to slaughter one's offering extends from after sunrise on 'Eid Day to sunset on the thirteenth day, i.e. 'Eid Day and the following three days. It is preferred that one keeps a third of his offering's meat, offer a third as charity and present a third to others as a gift. After slaughtering the offering, one is to shave his head or trim all his hair. Women are to trim their hair by cutting a fingertip's length from each plait. A woman whose hair is not plaited is to collect her hair and cut the length of a fingertip from its ends.

A pilgrim, who has already thrown pebbles at Al-Aqaba Jamra and who has already shaved

(1) Also people who want to make a voluntary sacrifice.

VI. Haj Duties on 'Eid Day:

For Jamras, pilgrims should pick seven pebbles in Muzdalefah or on their way to Mena. Each pebble should be a little bigger than a chick-pea. It is preferred that, when pilgrims arrive in Mena, they start by throwing pebbles at the Great Jamra. They should throw seven successive pebbles by raising the arm with each throw and saying, "Allahuakbar." Each pebble must touch down inside the Jamra's fence, whether it settles or bounces out later.

The time permitted to throw pebbles at Al-Aqaba Jamra is from midnight of the tenth⁽¹⁾ to sunset of the same day. It is preferred for the strong to throw after sunrise of the tenth. Those pilgrims who have separated Haj from Umra

(1) Midnight between the ninth and the tenth day of the month of "Thul Hajah". (The translator.)

their night in Muzdalefah until dawn. They perform the dawn prayer there at its earliest permitted time. After that they devote their time to supplications to Allah until it is close to sunrise. Then they leave for Mena before sunrise.

It is not permitted to leave Muzdalefah before midnight, and whoever does is guilty and must compensate for his guilt unless he goes back. To spend the night at least until midnight in Muzdalefah is one of the duties of Haj. It is enough to stay briefly, or even to pass through, for whomever arrives in Muzdalefah after midnight.

Warning:

It is enough for a pilgrim who arrives in Arafat after sunset to stand very briefly on Arafat. Even to pass in it is enough. The time permitted for standing on Arafat expires at dawn on 'Eid Day.

V. Spending the Night in Muzdalefah:

When the pilgrims arrive in Muzdalefah, they perform the dusk and evening prayers combined with one call and two second calls. The evening prayer is shortened to two kneelings. Then they settle down and spend the night there.

At midnight, it is permitted for the weak-including women, children, the elderly, and whomever they need to serve them in Mena. It is better for the strong pilgrims, who do not have any weak people with them, to complete

sunset. They should face Ka'ba when doing this. When the sun sets, they go to Muzdalefah. Whoever leaves Arafat before sunset must go back to it and stay there until sunset. If he fails to do so he is guilty and must compensate. On the way from Arafat to Muzdalefah, the pilgrims should be solemn and quiet and busy repeating, "labyak allahuma labyak."

لبيك اللهم لبيك

and, "asstaghfir Allah al' adheem."

استغفر الله العظيم

IV. Standing on Arafat and What Should Be Done There:

When the sun rises on the ninth day the pilgrims go from Mena to Arafat in a quiet, solemn way repeating, "labyak Allahuma labyak."

لبيك اللهم لبيك

When they arrive in Arafat, and after they make sure of its boundaries, they settle anywhere they could inside it. They neither have to go to, climb, or see the Mountain. When it is midday they perform the noon and afternoon prayers. These prayers should be performed together at the time of the noon prayer (advanced combination) and should be short in form. Each one should be two kneelings with one call and two second calls. Pilgrims should devote their whole time for supplications to Allah until

They should go to Mena directly from where they are staying. They should perform noon, afternoon, dusk, and evening prayers on time. They are to shorten four-kneeling prayers to only two-kneeling. They stay the night of the ninth⁽¹⁾ in Mena and perform the dawn prayers there. It is good to spend that night in Mena but it is obligatory. As to staying in Mena before Al-Tarwyah Day, they enter into ehram, the same as the others, in the morning and stay at home.

(1) The night preceding the ninth day of the month of "Thul Hajah". (The translator.)

III. What Should Be Done on Attarwiyah⁽¹⁾

Day:

Attarwiyah Day is the eight day of the month of "Thul Haja". It is preferred for anyone separating haj from Umra has already ended his ehram for Umra to reenter ehram for Haj in the morning of this day. He does the same when he enters ehram at its point, which includes washing and the use of perfume on his body. He reenters ehram at the place where he is staying.

People, who are combining Haj and Umra and people who are performing a single duty (i.e. Haj), should be still in the state of ehram.

Everybody should go to Mena before noon. They should not go to the Holy Mosque for circumambulation before they leave for Mena.

(1) Attarwiyah means water resupply. (The translator.)

Fourth:

To have correct running between Al-Safa and Al-Marwa, one has to satisfy the following conditions: (1) Intention. (2) Performance of the running after correct Ka'ba circumambulation. (3) The completion of seven trips along the full distance between Al-Safa and Al-Marwa.

Fifth:

When there is a second-call (iqama), for prayer, one must stop his running between Al-Safa and Al-Marwah and perform the regular group prayer. After this prayer ends he must pick up when he has stopped in his running. If he stops in the middle of a trip he must start from the beginning of that trip counting the previous trips.

for the first three rounds.

Third:

There is no specific supplications to be said during Ka'ba circumambulations and during running between Al-Safa and Al-Marwa. One may say whatever prayers he can recall, or he may say, "subhan Allah. La ilah ila Allah. Allahuakbar.",

سبحان الله . لا إله إلا الله . والله أكبر .

or he may recite some verses of the Quran. One should touch and kiss the Stone if possible, but he must not push others to get close to it. When it is not possible to get near the Stone without pushing others, it is enough to make a gesture in its direction when passing in front of it. One should touch the Yemenite Corner if possible. If not possible, he goes on his way without any gesture. One should not kiss the Yemenite Corner.

Warnings:

First:

To perform circumambulation correctly, one should satisfy the following conditions: (1) Intention whose place is the heart and is not articulated. (2) Cleanness. (3) Concealment of one's private parts. (4) Completion of seven rounds around Ka'ba. Each round starts at the Stone and ends at the Stone. One must have Ka'ba on his left when he circumambulates it. He must do this beyond Hija "the horse-shoe shaped enclosure beside Ka'bah" because most of the Hija is part of Ka'ba and to walk on it makes the round incomplete.

Second:

It is preferred that men expose their right shoulders during Umra and arrival circumambulations and walk short, quick steps

II. What Should Be Done in the Case of Combined or Single Performance:

It is preferred in this case to circumambulate Ka'ba seven times in what is called arrival circumambulations. Then one should perform two kneeling prayer. After that one is allowed two choices: either (1) to perform circumambulation for combined performance if this is one's intention or to perform circumambulation for Haj if one is intending single worship, OR (2) to postpone Haj circumambulation until one finishes the onrush circumambulation, and in this case one has to stay in ehram state from the moment he enters ehram at its point to 'Eid Day.

must start the first trip from Al-Safa and end it at Al-Marwa and start the second trip from Al-Marwa and end it Al-Safa and so on for seven trips. Going from Al-Safa to Al-Marwa is counted as one trip and from Al-Marwa to Al-Safa is another trip.

After that a man trims all the hair of his head. A woman cuts a fingertip's length from her hair whether it is loose or plaited. And thus one finishes his Umra and ends his ehram. At this time one is permitted what has been forbidden to him because of being in the state of ehram.

Pointers: The pillars of Umra are: ehram, Ka'ba circumambulation, and running between Al-Safa and Al-Marwa.

The duties of Umra are: ehram at its recognized points and hair shaving or trimming.

What Should Be Done upon arrival in Makkah

I. What Should Be Done in the Case of Separate Performance;

One should begin his umra duties when he arrives in Makkah. He goes to the Holy Mosque, where he circumambulates Ka'ba seven times. This is called umra circumambulation. He starts each round at the Stone and ends it at the Stone. When he finishes the seventh round, he should go out of the circumambulation area and perform a two kneeling prayer preferably at or behind Abraham's Station if possible. If not possible, this can be done at any place inside the Mosque. It is also, preferred that one drinks some Zamzam water at this time. Then, one should go to Al-Safa and run between it and Al-Marwa seven times as a Umra duty. One

nor approved by any recognized Muslim scholar. It is done by uninformed people who claim that it is sunna. It is not sunna because the Prophet (P.B.U.H.) entered ehram there on his way to Makkah and this is the sunna for anyone going to Makkah from Taif and beyond to enter ehram at Al-Ji'ranah or any other place on his way on the sanctuary (haram) boundaries.

Second: In Al-Ji'ranah Mosque:

Al-Ji'ranah is a place close to Makkah. It is located between Makkah and Taif but closer to Makkah. Contrary to some people's belief, there is no special merit for either this place or the mosque that was built there over places outside the sanctuary (al-haram) boundaries. The Prophet (P.B.U.H.) entered ehram at Al-Ji'ranah when he was on his way from Hunayn to Makkah. He entered at Al-Ji'ranah simply because he decided at that point on his way to Makkah to perform Umra.

Neither the Prophet (P.B.U.H.) nor his companions used to leave Makkah to enter ehram or pray at Al-Ji'ranah. What some people are doing now, leaving Makkah for Al-Ji'ranah to enter ehram or pray there, neither was done by the Prophet (P.B.U.H.) or his companions

a great sinful act, because when someone arrives in Makkah after he has entered into ehram, the legitimate thing to do is to go to the Holy Mosque and circumambulate Ka'ba and run between Al-Safa and Al-Marwa if he is in Umra. If he is performing Haj and Umra or performing Haj alone, he should do his arrival circumambulation. He must not go to Al-Tan'eem Mosque or any other. It is better to stay in the Holy Mosque, pray, and circumambulate than to go from Makkah to Al-Tan'eem or any other place to reenter ehram there for Umra either before Haj, after Haj or at any other time.

Allah knows best.

it was the easiest to reach and not for a special merit that this place had over other places outside the sanctuary boundaries. So it is without doubt a false belief that some uninformed people have about the Al-Tan'eem Mosque. It is a bad innovative practice to go there because of this belief. Whoever does not enter into eham at its appointed place and instead does it at Al-Tan'eem Mosque commits a forbidden act and leaves one of the duties of Haj or Umra undone. Subsequently he has to compensate for this lapse by sacrificing a sheep in Makkah and distributing its meat to the poor there. He must also repent for this guilt, because failure to go into eham at the designated place is a sin.

Whoever does not go first to the Holy Mosque when arriving in Makkah but goes to Al-Tan'eem Mosque to pray there is participating in a bad innovative practice. It is

that it has such a special quality. The Prophet (P.B.U.H.) said what can be translated to mean that "Anyone who did something different from our common practice, his action would be rejected." Neither the Prophet nor his companions had the habit of going repeatedly to that mosque for it did not even exist at the time. It was built later and called 'Ayesah's Mosque. There is no origin to this name other than that 'Ayesah performed eham there. What happened in this place was that 'Ayashah implored the Prophet (P.B.U.H.) to allow her to perform an Umra after Haj, because she had not performed a separate umra. She had performed haj and umra combined because she had menstruated. The Prophet (P.B.U.H.) told her to go to Al-Tan'eem and enter into eham there because it was the closest point outside the sanctuary (al-haram) boundaries. The Prophet (P.B.U.H.) chose Al-Tan'eem because

**Warning of Errors Made in Al-Tan'eem
and Al-Ji'ranah Mosques:**

First: In Al-Tan'eem:

Many pilgrims go to Al-Tan'eem Mosques because they believe that they should pray there before they go to the Holy Mosque in Makkah. Some other pilgrims do not enter into eham at its legitimate point on their way so that they may perform eham at Al-Tan'eem Mosque. Pilgrims staying in Makkah go to Al-Tan'eem Mosque repeatedly to perform eham for umra there. All these pilgrims do this because they believe that Al-Tan'eem Mosque has a special merit and a superior status for which it should be visited.

We must warn here that Al-Tan'eem Mosque has no such merit over other mosques. It is a bad innovative practice to go there believing

prohibited.

5. For male pilgrims: It is prohibited to cover one's head with anything that touches it, such as a turban, a cap, a head cover, etc. The use of an umbrella or something similar is permitted. Also, it is permitted to take cover under the roof of a car or a tent.
6. For male pilgrims: It is prohibited to put on stitched clothes or T-shirts or socks and such things. It is permitted to wear wallet belts, glasses, watches, rings, sandals, and shoes that do not reach the ankles. (It is preferred to wear sandals.)
7. For female pilgrims: It is prohibited to wear yashmasks or half-faced covers or any stitched material on the face. It is not permitted to wear gloves which are stitched or knitted of wool or cotton or any such material.

VI. Things Not Permitted After Entering into Eham:

1. For male and female pilgrims: Wearing any kind of perfume either on body or clothes is prohibited after one decides to go into eham. Also, it is not permitted to smell perfume or eat or drink. It is not permitted to use scented creams or scented soaps.
2. For male and female pilgrims: Hair-cutting in any way from the head or any other part of the body is prohibited. It is not permitted to cut one's nails either.
3. For male and female pilgrims: Hunting and helping to hunt in any way even by pointing a gun out or any other kind of help is prohibited.
4. For male and female pilgrims: Intercourse and anything leading to it such as a proposal, a marriage contract and talking about it is

Fifth:

Some pilgrims make a mistake of baring their right shoulders after they enter into chram. This should only be done during arrival circumambulation for Umra or Haj.

Third:

Some pilgrims take photographs of themselves after they enter into ehram to keep as souvenirs. This action is not permitted for two reasons: (1) Photograph taking is disobedience and a great sin, so they should not start their Haj with such a thing. And (2) this is hypocrisy because they want other people to see them in ehram clothes. Hypocrisy spoils any action so, dear Muslim, we warn you against it.

Fourth:

Anybody who wants to perform Haj or Umra for somebody else must have previously performed it for himself.

ehram clothes keep their underpants and take off their outer clothes and use their shirts as a wrap around their shoulders, chests and backs and enter into ehram then. After they land and obtain ehram clothes, they take off their underpants.

Women do not have to change into special clothes for ehram, so they enter into ehram on the plane with their regular clothes on. However, they have to take their yashmaks and put on veils. Also they have to take off their gloves and cover their hands with their clothes so men do not see them.

Boys may enter for eham for Haj and Umra. If they understand what they are doing, they make the intention themselves. If not, their guardians make the intention for them and avoid all prohibited actions after eham.

Second:

Air passengers must enter eham during their flight when the plane is close to one of the points of eham. It is not permitted to postpone eham until they land at Jeddah Airport, because Jeddah is not one of the points of eham except for its residents or for people who initiate their intention there. These air passengers may wash and put on the lower part of eham clothes under their regular clothes before boarding the plane. When the plane flies over or near a point of eham, they take off their regular clothes and put on the upper part of eham clothes. They enter eham then. Men who do not have

Warnings:

First:

Women who start menstruating or give birth before entering into eham should wash, clean, wear perfume and enter eham the same as other women. If this occurs after eham, they should keep on doing the same things that other women do except Ka'ba circumambulation which must be postponed until what they have ceases. If this occurs to women who have entered eham on the basis of separate performance of Haj and Umra and what they have does not cease by Arafa Day, they must change to combining. They go to Arafat and do what others do except Ka'ba circumambulation and the running between Al-Safa and Al-Marwa which must be postponed until what they have ceases.

an'eemah la sharyk lak labyak."

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ،
إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ .

Men say this aloud while women should say it softly.

اللهم اني اريد الإحرام بالحج لبيك اللهم حجا

If you feel sick and are afraid of not being able to complete your Haj or Umra, you may have a condition in your supplications at the time of ehram. You say, "fa'en habasany habis famahaly ha'eeth habstany." (If anything keeps me from going on, I stop where you keep me.)

فإن حبستني حابس فمحلي حيث حبستني

In this case if something happens before the completion of your Haj or Umra, you are not obliged to compensate because you may have what you stated earlier in your supplications as mentioned in the tradition of the Prophet (P.B.U.H.) that Allah gives you permission for the conditions you stated beforehand.

After you intend entering into ehram, you should say, "labyak allahuma labayk. labyak la sharyk lak labyak. enna alhamda lak wa

VI. Recommended Supplications When Going into Ehram and later:

1. Ehram for separate performance: It is preferred that you say, "allahuma eny ureed alehram bel Umra mutamat'an biha ila al-Haj. fayaserha li wa taqabalha meni." Or "labayk allahuma Umra mutamat'an biha ila al-haj."

اللهم اني اريد الإحرام بالعمرة متمتعا بها إلى الحج
فيسرها لي وتقبلها مني - لبيك اللهم عمرة متمتعا بها إلى
الحج.

2. Ehram for combined performance: You say, "allahuma eny ureed alehram bel Umra wa al-Haj. Or "labayk allahum umra wa haj."

اللهم اني اريد الإحرام بالعمرة والحج - لبيك اللهم عمرة
وحجا.

3. Ehram for single performance: You say, "allahuma eny ureed alehram bel Haj." Or "labayk allahuma haja."

circumambulation, you make the intention to perform Haj. In both cases you must stay in ehram until you finish throwing pebbles on 'Eid day. Then you shave your head and compensate as in case of separation.

Single performance means that you intend, when entering into ehram at its point, to perform haj only. You stay in ehram until you finish throwing pebbles on 'Eid day. Then you shave your head. No compensation is needed in this case.

This will be discussed in detail later.

V. Possible Combinations of Haj and Umra:

There are three possibilities: separate, combined, and single performance. The best one is the separate. The combined is less preferred. The least preferred is single performance.

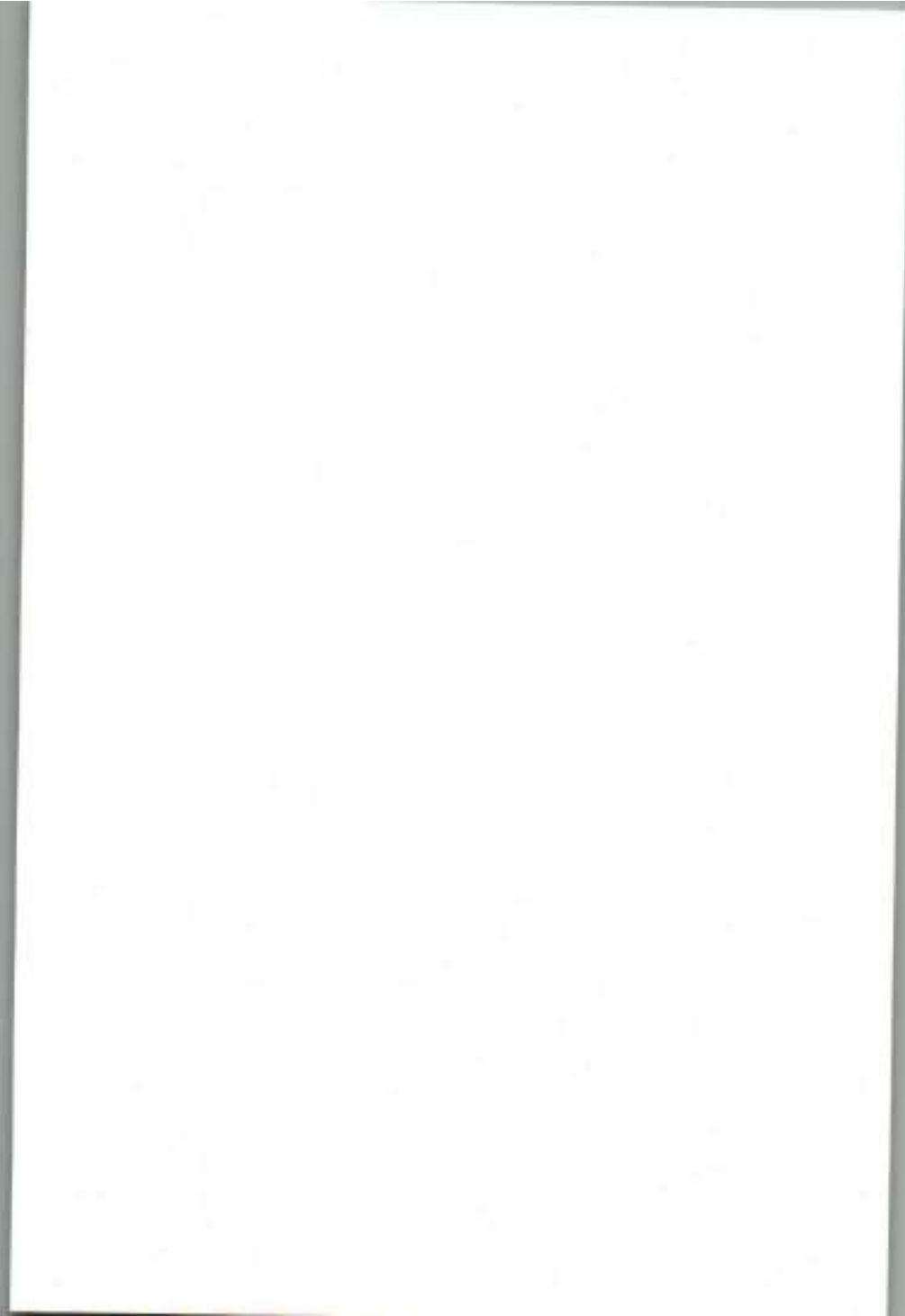
Separation means that you intend, when entering into ehram at its point during the haj months, to perform Umra. After you finish umra you end your ehram. Then you enter into a new ehram for Haj in Makkah. If you do not reside in Makkah you should compensate for this separation.

Combining haj and umra means that you intend, when entering into ehram at its point, to perform Haj and Umra together. However you may, in this case, limit your intention to umra only, and later on, before Ka'ba

IV. The Meaning of Ehram:

After you finish these preparations, you can enter into ehram. Ehram means the intent to enter into the specific worship (Haj or Umra) you want to perform. This intent, even without voicing, is ehram. It is better for this intent to come after a regular prayer (one of the five daily prayers). If it does coincide with one of these regular prayers, you make your intent after a two kneeling prayer except when it is prohibited to make such prayer, i.e. after the dawn and afternoon regular prayers. If so, you make your intent without prayers. If you are performing Haj or Umra for someone else, you should make your intent for that person saying "labaykalahuma an.....(Name of the person who asked you to perform Haj or Umra for him/her)."

..... لبیک اللهم عن



Mosques' embassies around the Islamic world.

We ask Allah Almighty to guide the pilgrims to perform Hajj on the proper way and reward the government of the Custodian of the Two Holy Mosques, King Abdullah bin Abdulaziz, and HRH the Crown Prince for the tremendous efforts it puts forth to serve Allah's guests, the pilgrims, and giving every possible help that allows them to perform Hajj easily and simply.

We ask Allah Almighty to help us devote our intents to Him and guide our missions and actions.

University President

government departments to serve the pilgrims and guide them to perform Hajj properly and authentically.

From that perspective, the university continues to publish this multilingual book, which is authored by H.E. Sheikh/ Saleh bin Fouzan AlFouzan, member of the Grand Scholars Board, and the Permanent Committee for Research and Fatwa. It also cooperates with the Ministry of Culture and Information to timely distribute it to pilgrims.

As it introduces this book, the university thanks the author for consenting its annual publication at no charge for the reward from Allah, Almighty. It also thanks the contributors in distribution to readers including the Ministry of Islamic Affairs, Endowments, Dawah, and Guidance and the different organizations serving during Hajj in the Holy Shrines. Thanks are also extended to the Custodian of the Two Holy

Introduction

Praise be to Allah, the Cherisher and Sustainer of the worlds, and Peace and Blessings be upon His messenger and prophet, Mohammed bin Abdullah, and his kin and companions.

Allah Almighty says, " In it (Kaabah) are Signs Manifest; the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures." [Quraan, 3:97] The Prophet says, "Practice your pilgrimage in accordance with my example".

Based on its mission and goals, Imam Mohammed bin Saud Islamic University (IMAMU) gives tremendous attention to scientific and Islamic studies to serve the society within its academic scope. IMAMU also collaborates with the different

Dear Pilgrim,

Purity of intention is most important in Haj and Umra and in everything you do, so pay great attention to this matter. Perform Haj and Umra and all other matters according to the teachings of the Prophet (P.B.U.H.),⁽¹⁾ so that what you do is correct and acceptable. Without these two conditions, purity of intention and adherence to the teachings of the Prophet (P.B.U.H.), your work will not be accepted. So I advise you before setting out to perform Haj and Umra to read these instructions, may Allah make them useful to you.

(1) Abbreviation of (Peace be upon him.)

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ وَكَرَّ وَدُوَافِرِكُمْ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُوا
يَتَأُولَى الْأَنْبِيَاءِ ﴿ ١٣٣ ﴾ سُبْحَانَ اللَّهِ الْعَظِيمِ

yashmasks, or gloves.

Some people believe that women must wear green ehram clothes. This belief has no basis. There is no prescribed color for women's ehram clothes. Some other people believe that they must wear white ehram clothes. This is not acceptable either, because wearing whites suggests that they are imitating men.

4. After washing, perfume your body if possible. Do not perfume your ehram clothes. Women can use perfume modestly; avoiding attracting other people's attention. After that declare your intention of ehram.

can wear any kind of sandals he likes or shoes which reach under the ankles without socks. It is desirable that the two pieces of the wrapper be white, clean, and either newly washed or new.

Women must take off all covers that are especially made for the face, such as half-face and yashmasks, and instead put on veils that cover their faces and heads from all men except unmarriageable relatives. There is no need for women to wear turbans or anything to raise their veils from their faces as some women do. It is not required in the teachings of the Prophet (P.B.U.H.). Women must also take off their gloves.

When women become in the state of eham, they can wear whatever they were in the habit of wearing except things worn to beautify them. They are not to wear half-face covers.

III. Things That Must Be Done Before Going into Eham:

It is desirable to do the following prior to going into eham in order to get ready for it:

1. Do as much as you need of the following: cut your nails, trim your mustache, and shave your underarms and pubic hair. If you have done these things recently then you don't have to do them again.

2. Wash your whole body removing all sweat and dirt. You must do this in a place where you are not seen by others. If it is not possible to do this washing, you are allowed to go into Eham without it.

3. Men must take off all stitched or weaved clothing, or clothes that are made to fit the body or any part of it, such as shirts and socks. A man must wear a two-piece wrapper. He

II. Time for Eham:

Eham must be performed during the months set by Allah in the Holy Quran. He says what can be translated to mean, "For Haj are the months well known."⁽¹⁾ They are Shawal, Thul Qi'dah, and Thul Hajah. According to the majority of Muslim scholars, it is not acceptable to perform eham before the start of Shawal.

To perform and stand on Arafat by the dawn of the tenth of Thul Hajah is acceptable. Eham for Umra is acceptable at all times.

(1) Ali, Abdullah Yusuf: The Holy Qur'an: Text, Translation, and Commentary. Presidency of Islamic Courts & Affairs, State of Qatar. 1946.

For the residents of Najd and anybody coming that way either by land or air.

- f) That 'Erk: For the residents of Iraq and anybody coming that way either by land or by air.
- h) People who live closer to Makkah than these points must perform eham for Haj or Umra at home. People who live in Makkah must go beyond those previous points in order to perform eham for Umra. But they may do it at home for Haj.

A person who decides to perform Haj or Umra after he has actually passed one of these points, must go into eham at the place where he takes the decision. He may not continue on his way to Makkah before he goes into eham.

People who do not pass these points must perform eham at parallel points.

1. Points of Eham:

The Prophet (P.B.U.H.) set certain places as points of eham. Any one intending to perform Haj or Umra must not pass the following points without going into eham:

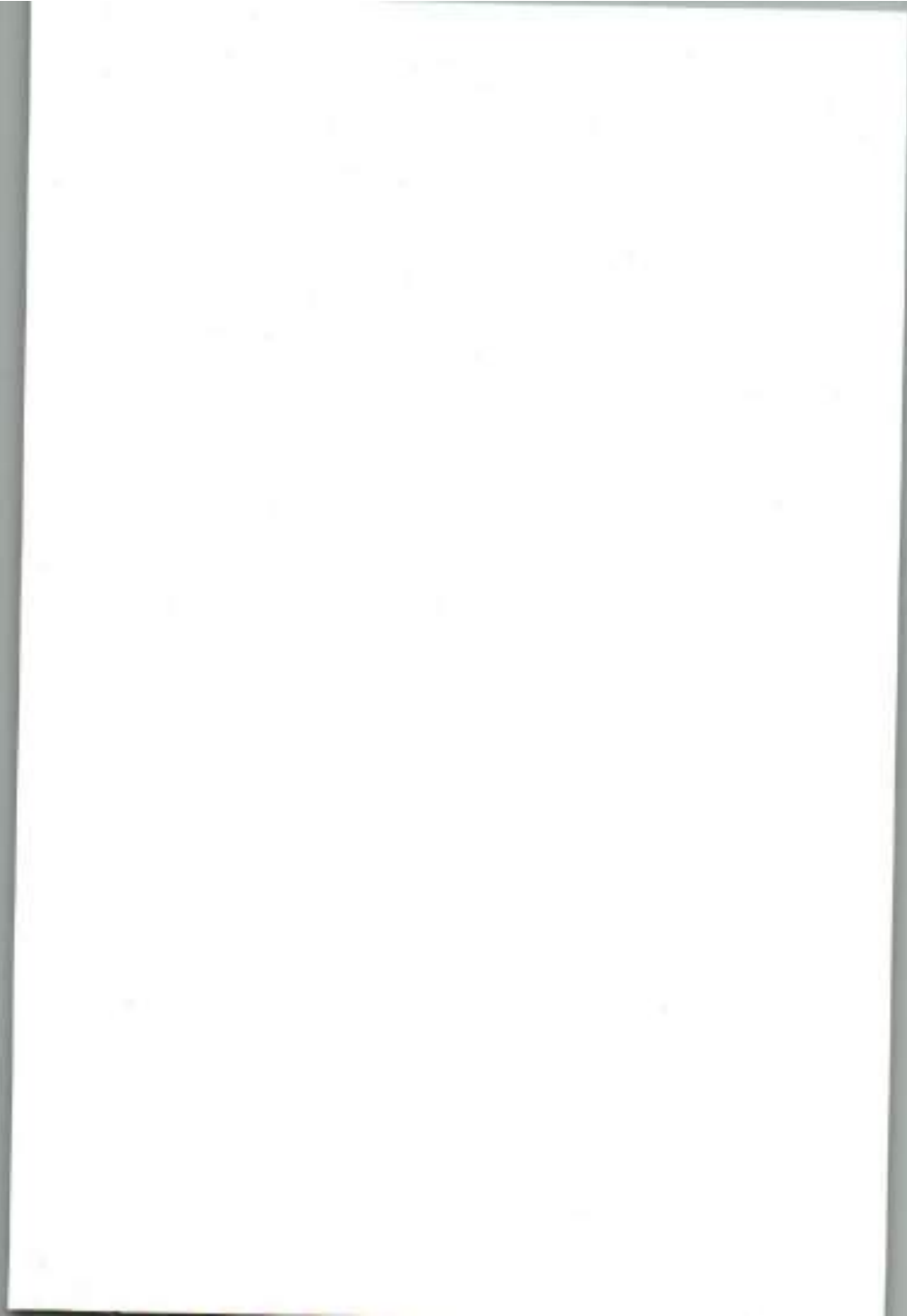
- a) Thul Hulaifah (present name: Abyar Ali):
For the residents of Medina and anybody passing that way either by air or by land.
- b) Al-Juhfah (a place near Rabigh on the coast road. Nowadays, people perform eham in Rabigh which is located a little before Al-Juhfah.): For the residents of Morocco, Greater Syria, and Egypt, and anybody coming that way by air, sea or land.
- c) Yalamlam (present name: Al-Sadi-yah): For the residents of Yemen and anybody coming that way.
- d) Qarn Al-Manazel (present name: Al-Sayl):

Ehram⁽¹⁾

The first of Haj's and Umra's duties is ehram. You should know the place and time for ehram. You should also know the things you must do before performing it. You should understand its meaning, its various steps and the prayers you should make upon and after performing it. You should also know the things you should not do when in the state of ehram. So, pay careful attention to the following:

(1) Ehram: ritual consecration.(The translator)

Make sure that the money you use in your Haj and Umra is from legitimate sources. Otherwise, it would not be accepted according to the Prophet's tradition (P.B.U.H.).



**In the Name of Allah,
the Beneficent, the Merciful**