



Al-Imam Muhammad Ibn Saud Islamic University
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Characteristics of Accepted Hajj (Pilgrimage)

(Hajj is a form of worship, serenity, glorification of Allah and submission to Him; it is not disobedience, disputing, partisan slogans, or politicisation)

By His Excellency Professor

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In the name of Allah, the Most Beneficent, the Most Merciful

Foreword

All praise is due to Allah, Lord of the Worlds! May Allah send His *Salat* (Honours, Graces, Mercy), Peace and Blessing upon our Prophet Muhammad, his Family, and all his Companions!

Now then, this great treatise which deals with important jurisprudential issues, worthy benefits, and valuable exhortations pertaining to the religious duty of performing hajj to Allah's Holy House is what every Muslim needs. It is titled "**Characteristics of Accepted Hajj (Pilgrimage) – Hajj is a form of worship, serenity, glorification of Allah and submission to Him; it is not disobedience, disputing, partisan slogans, or politicisation.**"

The present treatise was originally a lecture delivered by our Sheikh, His Excellency Professor Aba Alkhail –May Allah protect him– the University President, Member of the Council of Senior Scholars and Tutor at the Two Holy Mosques, at the closing session of the programme called "*Hajj – A Form of Worship and a Civilisational Behaviour*" organised by the Deanship of Students' Affairs, under the auspices of his Excellency, at the Student Housing Mosque, in the period 11-18 *Dhu-l-Qi'dah* 1439 H. An elite of eminent university scholars participated in this event.

His Excellency was kind enough to grant the Deanship of Students' Affairs permission to publish his lecture so that Muslims in general and pilgrims in particular may benefit from it. We ask Allah to grant him adequate recompense, double his reward, allow Muslims to benefit

from his knowledge, bless his life and deeds, and grant him the best reward on our behalf and on behalf of our students and all Muslims everywhere.

Profuse thanks are also due to all those who contributed to this blessed work, especially His Eminence Sheikh Abdullah Ibn Ali Al-Rosi –the lecturer at the Department of Sunnah and Its Science, College of Fundamentals of Religion, the Registrar at the Scholarship Vice-deanship, who took it upon himself to review the lecture, document the hadiths cited therein, and prepare it for printing. I also thank Sheikh Ibrahim Bajjan, the M.A. student at the Department of *Aqeedah* (Islamic Creed) and Contemporary Religious Schools of Thought, College of Fundamentals of Religion, for preparing the script.

I ask Allah to grant us success in seeking beneficial knowledge and doing pious deeds, and to accept the Hajjis’ hajj, make it easy for them to perform their rituals, grant us a reward similar to theirs, protect our religion, security, homeland, rulers, religious scholars, grant our soldiers victory, and safeguard our frontiers.

Finally, all praise is due to Allah, Lord of the Worlds, and may Allah send His *Salat*, Peace, and Blessing upon our Prophet Muhammad, his Family, and all his Companions!

Dean of Students’ Affairs

Dr. Khalid Ibn Rashid Al-‘Abdan

All praise is due to Allah, Lord of the Worlds, and may Allah send His *Salat*, Peace, and Blessing upon our Prophet Muhammad, his Family, and all his Companions!

Now then,

Peace and Allah's Mercy and Blessings be upon you!

I am very pleased to meet with you in this mosque –the Student Housing Mosque– at the closing session of the programme which we have heard about and which has become known among all of us, and this is an indication of its success in achieving the goals for which it was launched.

Hajj, no doubt, is one of the pillars and great foundations of Islam, without which being a financially and physically capable Muslim would be incomplete. Allah –to Whom belong Might and Majesty– said:

[Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Alamîn* (the mankind and jinns). In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, 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 of Allâh], then Allâh stands not in need of any of the *'Alamîn* (mankind and jinns)) [Al-Imran: 96-97]

He –to Whom belong Might and Majesty– also said:

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

He –to Whom belong Might and Majesty– also said:

[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: 197]

It is confirmed in the *Sahihs* (two collections of hadith) of Al-Bukhari and Muslim that the Prophet –May Allah’s *Salat*, Peace and Blessing be upon him– said: “***Whoever performs hajj for Allah's pleasure and does not have intercourse with his wife, and does not do evil or sins, will return (after hajj) as the day his mother gave birth to him (i.e. free from all sins).***”¹ In another version “***... will get free from his sins as the day his mother gave birth to him.***”

In their *Sahihs*, Al-Bukhari and Muslim also narrated that the Prophet –May Allah’s *Salat*, Peace and Blessing be upon him– was reported to have said: “***The best jihad is accepted hajj.***”²

1 Al-Bukhari (1820) – the wording is his; Muslim (1350)

2 Al-Bukhari (1519); Muslim (83) and the wording is his

In his *Sahih*, Imam Muslim also narrated from the long hadith reported by Jabir ibn Abdullah –May Allah be pleased with him– dealing with the characteristics of the Prophet’s Pilgrimage, that the Prophet –May Allah’s *Salat*, Peace and Blessing be upon him– said: “***Learn your (hajj) ceremonies from me.***”¹

If performed in accordance with its principles, conditions, and duties, this hajj will realise many aims and benefits not only for the individual and the society, but also for the whole Muslim *Ummah* (nation).

While meeting with you in this closing session of the programme, I would like to talk about the characteristics of accepted hajj.

If the Muslim wanted his hajj to be accepted and his efforts to be worthy of divine thanks, his hajj must fulfill the following characteristics:

¹ Muslim (1297); Al-Bayhaqi in *Al-Sunan Al-Kubra* (9524), and the wording is Muslim’s: “**so as to learn your (hajj) ceremonies.**”

Characteristic One

The Hajji (pilgrim) should perform his hajj purely for Allah's sake, as Allah ordered him in His Book (the Holy Qur'an) and in the Sunnah of His Prophet –May Allah's *Salat*, Peace and Blessing be upon him– to do so. It must not be motivated by hypocrisy, prestige, reputation, emulation, dependency, habit, etc. as many people do.

In this respect, Allah –to Whom belong Might and Majesty– says about the decreed acts of worship and of obedience to Him:

[And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât (Iqâmat-as-Salât)* and give *Zakât*: and that is the right religion.) [Al-Bayyinah: 5]

Allah –to Whom belong Might and Majesty– also said:

[Say (O Muhammad SAW): "Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the '*Alamîn* (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims."] [Al-An'am: 162-3]

Al-Fudhail ibn Iyadh –May Almighty Allah bless his soul– said: “*A good deed will not be accepted until it is performed devoutly (i.e. in worship of Allah alone, without associating any partners to Him) and correctly.*” People asked him: “*O Aba Ali (nickname of Al-Fudhail ibn Iyadh)! What is meant by ‘devoutly and correctly’?*” He said: “*(Devoutly) means dedicated solely to Allah –to Whom belong Might and Majesty– and (correctly) means in accordance with the Sunnah of His Messenger –May Allah's Salat and Peace be upon him!*”

Characteristic Two

This leads us to the second characteristic of *accepted hajj*. It is namely the fact that a Muslim should follow the *Sunnah* of the Prophet –May Allah’s *Salat* and Peace be upon him– in everything (daily activities, speech, actions, and movements) without addition, omission, exaggeration, disinclination, excess, or negligence, because Allah – Exalted and Most High be He– says:

[Indeed in the Messenger of Allâh (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.] [Al-Ahzab: 21]

In the authentic hadith narrated by Imam Muslim, the Prophet –May Allah’s *Salat* and Peace be upon him– is reported to have said concerning his own hajj and after the Farewell Hajj (Pilgrimage): “***Learn your (hajj) ceremonies from me.***” Therefore, any act (of worship) which is in discord with the way the Prophet –May Allah’s *Salat* and Peace be upon him– did it, and any claim or statement which deviates from his *Sunnah* during his hajj may eventually turn into a burden, a sin, and a danger that jeopardises the Hajji’s hajj. So, let’s pay attention to that.

Characteristic Three

The third characteristic of *accepted hajj* is realised when the Muslim uses *halal* (lawfully- earned) money to pay for his/her hajj journey. It means that any suspicious money whose source is dubious or unlawful cannot be used for hajj. Scholars of religion say: “*Whoever performs hajj using unlawful money will not fulfil the state of hajj mabroor* (accepted hajj).” What is more, some scholars say: “*His/her hajj is not correct,*” and recited the following line of poetry:

If you perform hajj using originally ill-gotten money,

It is not you but your riding mount that has performed hajj instead.

The Prophet –May Allah’s *Salat* and Peace be upon him– warned us against using, feeding on, or getting near *haram* (prohibited or unlawfully-earned) money in any way possible. This idea is confirmed in an authentic hadith where the Select Prophet –May Allah’s *Salat* and Peace be upon him– describes: “*A man having matted and unkempt hair, after a long journey, raising his hands towards the heavens saying ‘O my Lord! O my Lord!’ while, his food is haram, his drink is haram, his clothing is haram, and his body is entirely nourished by haram. So, how can his supplications be answered?*”¹

The Prophet –May Allah’s *Salat* and Peace be upon him– also said in an authentic hadith: “*Let your nourishment be from a lawful source, so your*

1 *Sahih Muslim* (1015)

supplications will be answered.”¹ This phenomenon has been manifestly tested on the biographies of those who have opted to follow this code of conduct, insisting on the elimination of all sources of revenue except lawful ones. Consequently, you will notice that their supplications are answered, success is their constant ally, and their daily affairs run smoothly. They live peacefully and happily, earning considerable incomes and enjoying better conditions than their peers. This is all the more true in the case of performing an act of worship in obedience to Allah which represents one of the pillars of Islam, namely hajj.

¹ Narrated by Imam Al-Tabarani in his collection of hadith entitled “*Almu’jam Al-Awsat*” (6495)

Characteristic Four

The fourth characteristic of *accepted hajj* is that the Muslim Hajji should perform all the hajj's foundations, provisions, and requirements. Further, he/she should supplement them with the following types of rituals: *mandoob* (a ritual whose performance deserves reward but failure to perform it is not punishable), *masnoon* (a ritual highly recommended in the Prophet's *Sunnah*), and *mustahab* (a ritual whose performance is preferable). A Muslim would not indulge into wasting his/her time when he/she reaches the holy and blessed sites during the dignified time of hajj.

In fact, when you closely examine the behaviour of certain people who perform hajj as a mandatory (i.e. for the first time) or as supererogatory (i.e. after the first one), you will notice extremely strange things: They ignore certain requirements that Allah has commanded Muslims to observe when performing this religious duty, and, out of carelessness, they would remedy for that by offering a sacrificial animal instead. You may also find certain people leave Muzdalifah by sunset time, a while after sunset, or before midnight, for no allowing religious excuse.

You may also find some Hajjis who entrust some of their hajj requirements or rituals to others, while they could have done them by themselves with ease and comfort, especially after the recent expansions of the Grand Holy Mosque and the introduction of huge facilities and services offered by this Sunni and Salafi country, the Country of the Two Holy Mosques and the *Qiblah* of all Muslims, the Kingdom of Saudi Arabia (KSA). The KSA puts at the disposal of the guests of the Holy House of Allah all its

material, moral, and human resources in order to cater for their comfort. What is more, no sooner does the current hajj season come to an end than preparations for the next season start in order to provide the necessary ways and means which ensure the pilgrims' comfort in the coming year.

Dear Muslim brothers, this is something that must be mentioned and highly commended. All gratitude is due to those in charge of facilitating hajj, first and foremost the Custodian of the Two Holy Mosques, King Salman Ibn Abdul-Aziz and his loyal Royal Highness, Crown Prince Muhammad Ibn Salman Ibn Abdul-Aziz –May Almighty Allah protect them– who are constantly dedicated to serving Islam, Muslims, the Two Holy Mosques, and those journeying to them, including hajjis, Omrah performers, visitors, those circumambulating the *Ka'bah*, those bowing in prayer, prostrating themselves, reciting the Book of Allah, remembering Allah, and supplicating Him.

Undoubtedly, such dedication in serving Islam is the cause after Allah –to Whom belong Might and Majesty– of the glory, divine support, and empowerment of this country, its rulers, and its citizens. Having realised *tawheed* (monotheism) and devotion to Allah alone in worship, this dedication to the service of Islam has brought about the benefits of security, peace, tranquillity, stability, and the life of plenty and opulence which we are enjoying day and night. Allah –Exalted and Most High be He– says:

[It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.] [Al-An'am: 82]

Characteristic Five

The fifth characteristic of *accepted hajj* is that the Hajji –regardless of his/her gender, age, geographic provenance– should avoid committing the acts prohibited during *Ihram* (taking a bath, wearing the hajj attire, and making the appropriate intention of performing hajj before the designated *Miqat* (a specific ihram location, which varies depending on the direction from which one is travelling to the Grand Holy Mosque). If he shows carelessness, such as covering his head, clipping his nails, wearing perfume, having sexual intercourse with women (his wives) or having intimate contact with them, etc.), then he claims that he has performed hajj, it can be stated that such a person has in fact caused his hajj to be imperfect. Therefore, it cannot be claimed that he has performed an accepted hajj.

To this effect, Allah –Exalted and Most High be He– said, stressing this concept and pointing out for us the fact that we must seek to avoid such matters and similar prohibited acts including backbiting, calumny, false accusation, defamation, disgracing people, gossiping, and being overly inquisitive:

[So whosoever intends to perform *Hajj* therein (by assuming *Ihrâm*), then he should not have ‘*rafath*’ (sexual relations) (with his wife), nor ‘*fusuq*’ (committing sin), nor ‘*Jidal*’ (dispute unjustly) during the *Hajj*.] [Al-Baqarah: 197]

In the above-mentioned Verse, the phrase (... *should not have ‘rafath’*) means there should be neither sexual

intercourse nor the prologues leading to it. However, some scholars have said that '*rafath*' denotes all that would negatively affect the hajj, whether words or deeds.

The Qur'anic phrase (... *nor 'fusuq'*) refers to all forms of committing sin, minor and major, whether in words or in deeds. Thus, one must try to avoid and exercise caution towards it lest one would jeopardise one's hajj or negatively affect it.

As to the Qur'anic phrase (... *nor 'jidal'*), it is used to mean all forms of dialogue, dispute, or engaging irrelevant talk that has nothing to do with the talker in any way possible. A look into the way our *salaf* (righteous predecessors) used to perform their hajj will make us realize how amazingly well they used to make best use of this ritual by undertaking all that would benefit them in matters related to their religion, their Herein, and their Hereafter.

Characteristic Six

The sixth characteristic of *accepted hajj* is that the Hajji should be aware and cognizant of the reality of committing deviations and evil actions in the Holy Mosque, no matter the type, for Allah –Glorified and Majestic be He– says:

[...and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.] [Al-Hajj: 25]

O dear brothers! Just reflect on this Verse as it bears severe threat that is bound to be executed against anyone intending or wanting to carry out acts of evil in the *Haram* (Holy City, i.e. Makkah) and in the country of the Two Holy Mosques in general. For, scholars of Islam said that one is not to be punished for intending or wanting to commit sin, whether minor or major, if outside Allah's *Haram*. This is because the Prophet –May Allah's *Salat* and Peace be upon him– said in an authentic hadith: "***Allah, the Almighty, has forgiven my Ummah for everything that enters the mind, so long as it is not spoken of or put into action.***"¹ This is so except for the *Haram*, Makkah Al-Mukarramah, where one is subject to divine chastisement if he/she intends or wills to do evil therein.

Then, what about him who does so and openly undertakes certain bedevilling acts within the *Haram* borders or elsewhere inside or outside our beloved Kingdom will certainly undergo severe punishment and extreme disgrace in the Herein and the Hereafter. Evidence

¹ In the *Sahih* of Imam Muslim (127)

to this effect is included in the following sublime Verse comprising the Words of Allah that bear significant lessons to be drawn from those past nations from among those who did intend to do harm or actually carried out evil deeds and bedevilment within the *Haram*. Allah –Glorified and Majestic be He– said in this regard:

[Have you (O Muhammad صلى الله عليه وسلم) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the *Ka'bah* at Makkah]. Did He not make their plot go astray? And He sent against them birds, in flocks. Striking them with stones of *Sijjil* (baked clay). And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).] [Al-Feel: 1-5]

The above Verses depict for us the horror of the torment caused by the stones of baked clay striking their targets on the head and penetrating their bodies to make their way out at the bottom, inflicting the most atrocious retribution and torment on those evil, sinful and pervert individuals.

In their *Sahihs* (two compilations of hadith), Al-Bukhari and Muslim narrated that the Prophet –May Allah’s *Salat* and Peace be upon him– said: “***An army will raid the Ka'bah and when it reaches a desert land, all of them will be swallowed up by the earth.***”¹

If we read history, we realise what happened to those people, called the Karmathians, who came to Makkah and undertook such abominable deeds defying all precepts of

1 In Al-Bukhari (2118) and Muslim (2884)

religion, rational thought, natural disposition, convention, and legal system. They shed people's blood, disgraced them, and inflicted on them all sorts of horrible things. They also stole the black stone from the *Ka'bah*. As a result, divine retribution came down so hard on them: They were later found in their homes cut into pieces under the effect of leprosy. In this, there is a lesson, an admonition, and **a reminder for him who has a heart or gives ear while he is heedful.**¹

We have also seen how Allah has thwarted the evil plans, exposed, disgraced, and made a lesson for the people who take heed those who intended to harm and devise evil plans against this holy place in order to disturb its security, peace, tranquillity, and stability. Today, we clearly witness the rampaging evil, discord, division and dispute infesting certain groups, parties, organisations, countries and small states that are fostering terrorism and extremism and intending to carry out evil plans and harm against this blessed country. Allah willing, those will reap nothing but defeat, disgrace and loss.

¹ An indirect quotation from *Surat Qaf*, verse 37

Characteristic Seven

The seventh characteristic of *accepted hajj* is that we should clearly comprehend the sacredness of this Holy House and the high status and importance which Allah –Exalted be He– has granted it to make it the most unique and special place on earth.

Imam Al-Bukhari and Imam Muslim narrated in their *Sahihs*, as reported by Ibn Abbas –May Allah be pleased with both him and his father– that the Prophet –May Allah’s *Salat* and Peace be upon him– had said: “***This town has been made holy by Allah on the day He created the heavens and the earth; so it is holy by Allah’s holiness until the Day of Resurrection. Fighting therein was not allowed to anyone before me, and it was allowed for me only for a small portion of a day; it is therefore holy by Allah’s holiness until the Day of Resurrection. Its thorns should not be cut, its game should not be chased, and its luqtah (things dropped) should not be picked up unless it is announced publicly, and its vegetation (grass, etc.) should not be cut.*** Al-Abbas said: “O Messenger of Allah! Except for *Al-Idhkhir* (a kind of sweet rush), for it is useful for their blacksmiths and for their houses.” So, Messenger said: “***Except for Al-Idhkhir.***”¹

Scholars of Islam, both of the past and the present, have agreed on the unlawfulness of hunting the game of the holy place, be it normally *halal* (lawful) or *muharram* (prohibited). This emphasises the unlawfulness of this act and the obligation on the part of Muslims to know that and

1 In Al-Bukhari (3189) and Muslim (1353)

commit themselves to it as determined by Sharia, particularly while performing hajj or *Omrah* within the area of the Ancient House (*Al-Ka'bah*).

Characteristic Eight

The eighth characteristic of *accepted hajj* is that a Hajji should choose righteous companions in his hajj to help him/her perform this obligatory act of worship, especially if they are religious scholars and students so that they can explain to him/her what he/she needs with regard to the rulings of hajj rituals from the time of his arrival until his/her return home after completing hajj.

Characteristic Nine

The ninth characteristic of *accepted hajj* is that a believer should humble himself and show submission to Allah at those sacred sites and that he should avoid stubbornness, discord, dispute, argument, or anything that may negatively affect his performance of this act of worship. If we reflect on the case of Allah's Messenger –May Allah's *Salat* and Peace be upon him– in the Farewell Hajj, we will realize that he was a teacher, an educator, and a guide who always showed humility and submission to Allah –to Whom belong Might and Majesty. His Companions –May Allah be pleased with them– and those who came after them followed this path. The case of our religious scholars, researchers, and knowledgeable people in this regard is well-known.

Characteristic Ten

The tenth characteristic of *accepted hajj* is that we should all cooperate with the state and with the people working in Hajj from all the civil and military sectors at all levels, including security, all kinds of services, health, construction, guidance, education, instruction, *da'wah*, information and media sectors. This is achieved by providing guidance and knowledge to those who need them, by teaching ignorant people with wisdom, kindness, and leniency, and by doing our best, avoiding doing harm to others, bearing harm ourselves, and treating people with good manners. We should also keep away from the hustle and bustle that causes embarrassment to us and to the pilgrims of Allah's Holy House and keep ourselves and those who have come from distant lands away from any hardships that may prevent them from coming to perform this ritual again.

We should also know a subtle and important matter, namely, that Allah will greatly reward anyone who has already performed this obligatory duty and refrains from performing it again with the intention of offering ease to the Muslim servants of Allah who have not performed hajj yet, and who has no responsibility or work with which he is entrusted during hajj. By choosing not to perform hajj this year for this reason, he can use his money to help other Muslims who have not performed the obligatory hajj to perform it this year, and thus he will get bountiful, abundant rewards.

I do repeat, while focussing on these ten characteristics of hajj, what I have just said earlier that hajj is an act of

worship and glorification of Allah and not partisan slogans, or politicisation.

I pray Allah, the Most-High, the All-Powerful, to guide you and me to what He likes and accepts. I also pray Him to grant safety to those performing hajj and *Omrah* and to the visitors, and to grant security to us together with them, to our country, our rulers, our scholars, and also to the homeland of Islam, the land of the Two Holy Mosques, the Muslims' *qiblah*, to which their hearts long, the Kingdom of Saudi Arabia.

O Allah! Make those who harbour evil intentions towards us, our religion, our homelands or our creed, or towards our rulers, scholars, or society, or the Hajjis and *Omrah* performers, or towards our security, peace, tranquillity, and stability, preoccupied with their own problems! O Allah! Make their evil planning turn against them, and totally disperse them all, O Lord of the Worlds!

Now, I open the floor to those who may want to ask any question.

Question:

May Allah bless your Excellency, Sheikh Aba Al-Khail! Someone asks: “What is the answer to those who claim that the Kingdom of Saudi Arabia seeks to politicise hajj?”

Answer:

The Kingdom of Saudi Arabia has always exerted great efforts to provide security to the Hajjis since its establishment by the just ruler and the righteous king, King Abdul-Aziz ibn Abdul-Rahman Al Saud –May Allah bless his soul– who unified it on the basis of Islamic monotheism and total devotion to Allah –to Whom belong Might and Majesty– and who established this state on the purified *Sharia* based the Qur’an and *Sunnah*, as well as the way of the righteous predecessors of the *Ummah*. He also applied *Sharia* to all the Kingdom’s affairs and relations at the local, regional, Arab, Islamic, and international levels. The same practice was adopted by all his successors –May Allah bless their souls– and is followed in this auspicious and glorious era by the Custodian of the Two Holy Mosques, King Salman ibn Abdul Aziz, with the help and support of his Highness the Crown Prince, Muhammad ibn Salman ibn Abdul-Aziz –May Almighty Allah protect them both and guard them from every possible harm!

Islam and Muslims in general, the Two Holy Mosques, the Hajjis and *Omrah* performers in particular have a big status and a well-known priority in exerting great efforts

and colossal works in facilitating the performance of their rituals (hajj or *Omrah*) –in spite of all circumstances and changes– in all security, peace, tranquillity, and stability. All people, friends and foes, testify to this fact, which is an actual reality that needs no evidence or proofs.

Therefore, we should know that the Kingdom of Saudi Arabia –with its leaders, creed, religion, scholars and society members, and the great bounties and blessings in every inch of its territory, which even flow over the lands of Islam and Muslims east and west all over the world– is envied and targeted by the enemies of Islam and the state, who spread lies, falsify the truth, circulate false rumours, and fabricate lies against our country. No surprise! They are sick-hearted; they adopted hypocrisy in their deeds and intentions. Allah –to Whom belong Might and Majesty– has exposed them in His following Words:

(When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (peace and blessings be upon him) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed *Shaitan* (Satan), save a few of you.) [Al-Nisa': 83]

Allah –to Whom belong Might and Majesty– has promised these people an assured punishment in this life and in the Hereafter. He says:

(If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah, stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.) [Al-Ahzab: 60-61]

Therefore, all we have to do is to keep steadfast, strengthen our resolve, and gather around our rulers, religious scholars, and society in order to keep and preserve these values, highlight the great signs of Islam, and prevent evils, doubts, lustful desires, and all that the people of misguidance and mischief want. We say to them: Die in your rage! You will never reach your goals or realise your wishes, no matter how large the crowds you gather and the armies you recruit. Allah –to Whom belong Might and Majesty– grants victory to whoever helps in His cause and protects whoever pays heed to His limits and rights:

(O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.) [Muhammad: 7]

(Those (Muslim rulers) who, if We give them power in the land, [they] enjoin *Iqamat-as-salat* [i.e. to perform the five compulsory congregational *salat* (prayers) (the males in mosques)], to pay the *zakat* and they enjoin *Al-Ma'ruf* (i.e. Islamic monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of

their country in all the spheres of life]. And with Allah rests the end of [all] matters (of creatures.) [Al-Hajj: 41]

All that we see through the various and different media, be they traditional and written, visible or audible, or what is called social or new media, only increases our steadfastness in following what is the right and our strength and support for our leaders and rulers, and every sincere worker in this blessed country. If our enemies see this and realise that we do neither turn to them nor pay attention to their wailing and screaming, this will increase their wails and pains and make them –with the leave of Almighty Allah– an example to those who take heed.

Question:

May Allah bless your Excellency, Sheikh Aba al-Khail! Would you please recommend some useful books on the rituals of hajj?

Answer:

There are many various books from which a Hajji can benefit, but I recommend two books authored by two great senior scholars –May Allah bless their souls: his Eminence Sheikh Abdul-Aziz ibn Abdullah ibn Baz and his Eminence Sheikh Muhammad ibn Salih Al-Othaimin. In their books, they summarised the essence of hajj and the main rulings that a Hajji, whether he is a religious scholar or a common man, may find useful. This would help him perform this act of worship and obedience to Allah properly according to Prophetic guidance.

Question:

Is it obligatory, Your Excellence, to perform Tawaf al-'Ifadhah (circumambulating the Ka'bah after departing from 'Arafah and Muzdalifah) on the Eid Day?

Answer:

No, it is not. A Hajji does not have to perform *Tawaf al-Ifadhah* on the night before the Eid or on the Eid Day, except in one case: if the pilgrim is a woman who fears that she may have her menstruation or postpartum period, or any other similar condition. The same applies to her *mahram* (any of her unmarried male relatives) accompanying her in her hajj. They should hasten to perform this integral ritual of hajj to avoid delay. This is established in the authentic hadith about the story of Safiyyah –May Allah be pleased with her! When the Prophet –May Allah's *Salat* and Peace be upon him– ordered his Companions to go forth for *Tawaf al-Ifadhah*, he was told that Safiyyah had her menstruation. The Prophet –May Allah's *Salat* and Peace be upon him– then said: “***Is she going to delay us?***” They replied: “*She has already departed and circumambulated the Ka'bah (performed Tawaf al-Ifadhah).*” The Prophet –May Allah's *Salat* and Peace be upon him– said: “***Then let her leave with us.***”¹

Undoubtedly, this is a well-known story which testifies to the ease of Islam and shows how it organises hajj for

¹ In Al-Bukhari (4401) and Muslim (1211)

people with such circumstances. Apart from this, it is permissible for a Hajji to delay *Tawaf al-Ifadhah* until his departure on the twelfth or thirteenth day of the month of Dhul-Hijjah and perform *Tawaf al-Wada'* (the final circumambulation of Al-Ka'bah) together with it. If he has chosen to perform hajj according to the *Ifrad* or *Qiran* ways, then he can leave immediately after he circumambulates the Ka'bah, because he has already performed the ritual of *Sa'y* (walking back and forth seven times between Mount as-Safa and Mount al-Marwah) for hajj when he first arrived in Makkah. If he has chosen to perform hajj according to the *Tamattu'* way, he should perform *Tawaf al-Ifadhah* and then perform the *Sa'y* for hajj. According to the view of religious scholars, this does not affect the time of his leaving, as it is a short time.

Question:

Your Excellence, Sheikh Aba al-Khail, our University (al-Imam Muhammad ibn Saud Islamic University) has pioneering efforts in serving Hajjis, *Omrah* performers, and visitors. Your Excellency is the leader, guide, and supporter of such service programmes. Your sons, the students of al-Imam University, also participate by providing help and guidance to the Hajjis. Would your Excellency –May Allah protect you– give some advice to the students of our university who are participating in the programmes of translation, *Hady*, *Udhhyah*, and scouting?

Answer:

The ten characteristics of *accepted hajj* that we have mentioned apply to those performing obligatory hajj (hajj for the first time) or supererogatory hajj as well people providing services for the Hajjis in the sacred sites. What the latter need is to observe truthfulness, honesty, and sincerity and have the sense of responsibility. They should avoid laziness, idleness, and procrastination and should not load others with the work assigned to them. These are a few days that will soon pass. The most important thing to mention in this context is that they should adopt the Islamic manners and behave according to the Islamic rules of good conduct. They should also show kindness and gentleness to the pilgrims they deal with and guide in these blessed, sacred sites. A third point is that they should make the necessary arrangements with the relevant bodies that will be the best aid for them in fulfilling their tasks. On our part, we would like to thank our sons working as scouts of

different ages and participants in the *Hady* and *Udhhiyah* programmes, in addition to the translators and interpreters. The feedback we have about them, which shows their dedication, faithfulness, and good character, is pleasing and gratifying to us. Therefore, we call upon them to increase their activities and their righteous deeds with which they hope for reward from Allah in the first place, though worldly reward is also permissible.

Lecture Summary

- 1- Devotion to Allah –Praised and Exalted be He!
- 2- Following in the footsteps of the Messenger –May Allah’s *Salat* and Peace be upon him!
- 3- Performing hajj with *Halal* money.
- 4- Performing hajj by fulfilling all its provisions, requirements, and acts of *Sunnah* (additional acts of worship done by the Prophet –May Allah’s *Salat* and Peace be upon him– which are not obligatory but rewarding).
- 5- Avoiding the prohibitions of Ihram.
- 6- Avoiding evil deeds and words in *Al-Haram* (the Holy Mosque).
- 7- Being aware of the sanctity of the Holy Mosque by reading the religious texts, namely, the Holy Qur’an, the Hadith, and the sayings of the *Ummah*’s righteous predecessors.
- 8- Choosing righteous companions.

- 9- Showing humility and submissiveness to Allah while performing *Hajj* rituals.
- 10- Helping one another in doing good and observing *taqwa* (fear of Allah).
- 11- Knowing about the great endeavours and magnificent achievements that the Kingdom of Saudi Arabia provides for the service of the Two Holy Mosques, the Hajjis, the *Omrah* performers, and visitors.
- 12- Standing against the enemies of our religion and country, from among the grandstanders and alarmists, no matter who they are or what they do.
- 13- Acting upon the advice of the Prophet –May Allah’s *Salat* and Peace be upon him– who said: “***He who believes in Allah and the Last Day should speak good or remain silent.***”¹ He also said: “***A Muslim is the one from whose tongue and hands the Muslims are safe.***”²
- 14- Reciting prescribed *Talbiyah*³ abundantly at its appropriate times.
- 15- Reciting *Takbir*⁴ abundantly on Mina days. That was the practice of the Prophet –May Allah’s *Salat* and

1 In Al-Bukhari (6018) and Muslim (47)

2 In Al-Bukhari (10) in these words and in Muslim (40) in brief

3 *Al-Talbiyah* means saying “*Labbaika, Allahumma, labbaik. Labbaika la sharika laka labbaik. Inna al-Hamda wa al-Ni’mata laka wa al-Mulk. La sharika lak*” (Here I am at Your service, O Allah! Here I am at Your service. Here I am at Your service; there is no partner unto You; here I am at Your service. Praise, grace, and sovereignty are due to You. There is no partner unto You).

4 *Al-Takbir* means saying, “*Allahu Akbar, Allahu Akbar, Allahu Akbar; la ilaha illa Allah. Allahu akbar, Allahu akbar, Allahu akbar wa li-Allah al-Hamd*” (Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. There is no deity but Allah. Allah is the Greatest. Allah is the Greatest. And to Allah belongs all praise).

Peace be upon him– and his Companions –May Allah be pleased with them!

- 16- Devoting oneself to remembering Allah, supplicating Him, and reciting the Qur'an at all times, and avoiding engaging in anything else.
- 17- Being keen on performing the obligatory prayers on time in congregation, unless there is a valid excuse.
- 18- Avoiding idle talk and gossip and avoiding asking too many questions; for Allah dislikes these practices, as stated in the authentic hadith.
- 19- Taking *taqwa* as a provision for hajj, as Almighty Allah says in the verses concerning hajj in *Surat Al-Baqarah*:

(... And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!) [Al-Baqarah: 197]

- 20- Avoiding Allah's disobedience after hajj. Al-Hasan al-Basri –May Allah bless his soul– said: “*Accepted hajj is that after which a Muslim renounces worldly pleasures and desires the Hereafter.*”

And Allah knows best.