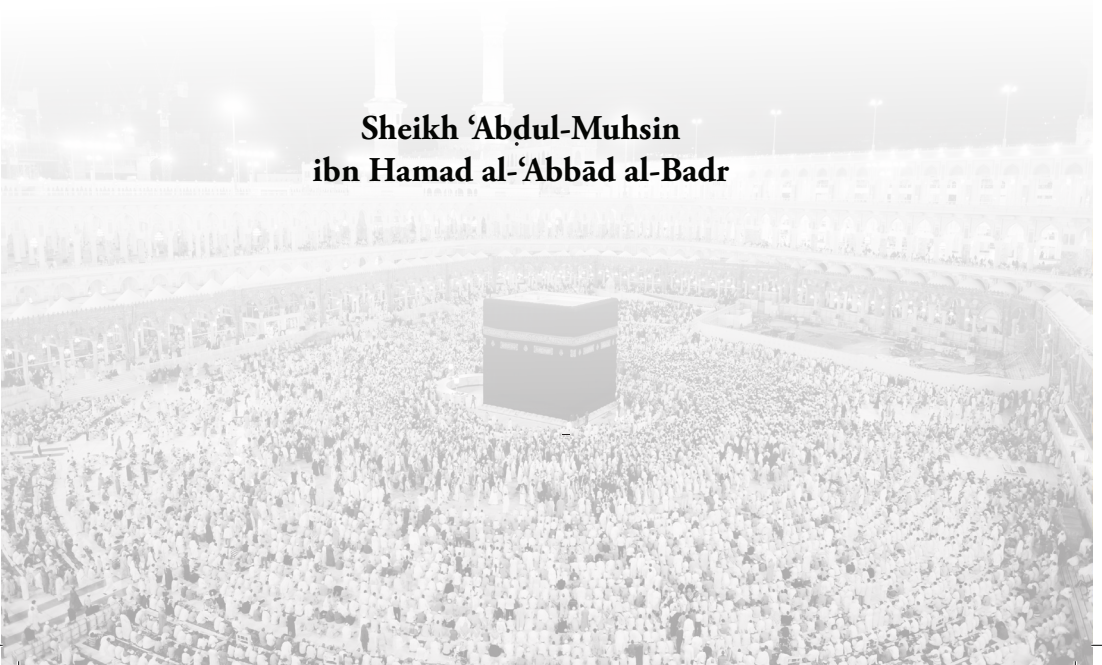


Pilgrims' Handbook:
A Comprehensive Manual to
the Rites of Hajj and Umrah
in Light of the Qur'an, Sunnah, and
Companions' Narrations

تَبْصِيرُ النَّاسِكِ بِأَحْكَامِ الْمَنَاسِكِ
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**Sheikh 'Abdul-Muhsin
ibn Hamad al-'Abbād al-Badr**





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Sheikh 'Abdul-Muhsin al-'Abbād

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**For suggestions and
comments:**
dakwahcornerpublications
@gmail.com

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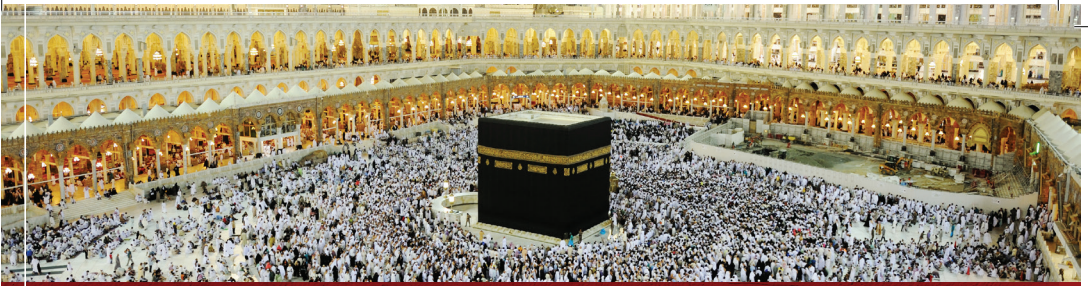


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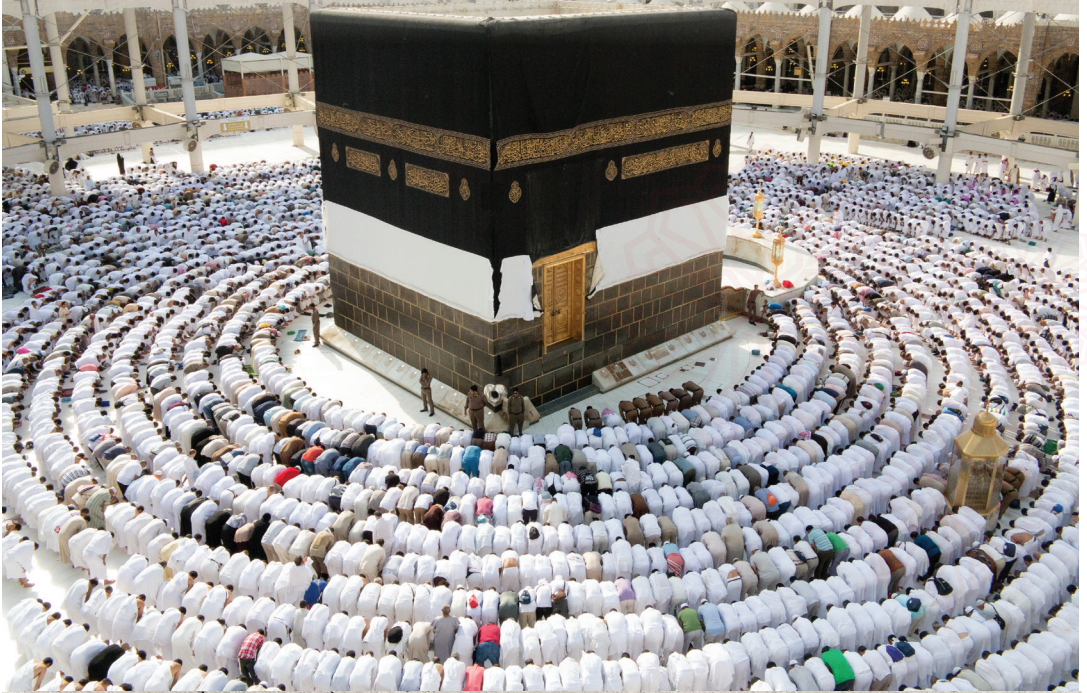
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

Introduction



All praise is due to Allāh, *al-Mālik* (Owner of All), *al-Quddūs*, *as-Salām* (Perfect in Every Way; Absolved of Any Imperfection). He obligated specific duties and decreed laws perfectly. He designated the performance of Ḥajj at His Sanctified House as one of the pillars and tremendous foundations of Islām.

I testify that none has the right to be worshipped except Allāh alone, without any partner. He is the Owner of infinite favour, bounty, majesty and generosity. I further testify that Muḥammad ﷺ is His worshipping servant and Messenger. He was an exemplary role model and leader, and the best of all who established Salāt, gave Zakāt, performed Ḥajj and ‘Umrah, and fasted.

May Allāh send salāh and salām, and blessings upon him, his noble and elite family, his Companions who guided mankind and shone as lamps in the darkness, and upon all who succeeded them, treading their path with clean hearts and acknowledging them with fine words,

﴿يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“They say: Our Lord, forgive us and our brothers who preceded us in Īmān, and do not place in our hearts any rancour towards those who have Īmān. Our Lord, You are indeed Most Kind, Most Merciful.”

(*Sūrah al-Ḥashr*, 59:10).

It is well established among all Muslims—the learned and the lay—that the greatest blessing Allāh bestowed upon all jinn and humans in the later generations was the sending of His noble Messenger, Muḥammad ﷺ. He was sent to take them out of the darkness, bring them into the light, and guide them to the right path. Thus, he directed his Ummah to all good, warned them against every evil, and articulately conveyed the message.

Allāh founded His sound, pristine, upright religion upon five pillars: the Shahādah that none has the right to be worshipped except Allāh, and that Muḥammad is His Messenger; establishing Salāt; giving Zakāt; fasting Ramadān; and performing Ḥajj at the Sanctified House of Allāh. This is established in the well-known hadith of Jibrīl where he asked the Prophet ﷺ about *Islām*, *Īmān*, *Ihsān*, the Hour, and its signs. At the end of the hadith, the Prophet ﷺ said, **“That was Jibrīl. He came to teach you your religion.”** When the Prophet ﷺ was asked about Islām he said,



الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ،
وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

“Islām is that you testify that none has the right to be worshipped except Allāh, and that Muḥammad is the Messenger of Allāh; establish Salāt; give Zakāt; fast Ramadān; and perform Ḥajj at the House if you are able to do so.” Reported by Muslim (93) from ‘Umar ibn al-Khaṭṭāb ؓ.

In *Ṣaḥīḥ al-Bukhārī* (8) and *Ṣaḥīḥ Muslim* (113), ibn ‘Umar ؓ reported that the Messenger of Allāh ﷺ said,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَ
إِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ.

“Islām is built upon five: testifying that none has the right to be worshipped except Allāh, and that Muḥammad is the Messenger of Allāh; establishing Salāt; giving Zakāt; performing Ḥajj; and fasting Ramadān.”

The greatest and most significant of these pillars is the *Shahādah* which comprises two testimonies: one for the sole right of worship belonging to Allāh, and the other for the messengership of His Prophet, Muḥammad ﷺ. These two testimonies dictate that none be worshipped other than Allāh, and that acts of worship conform to the directives of the Messenger of Allāh ﷺ. A person’s actions will not avail him in the hereafter unless done sincerely for Allāh and in conformity with the Sunnah of the Messenger of Allāh ﷺ.

The greatest pillar after the *Shahādah* is *Salāt*, which is the cornerstone of Islām. It inhibits those who establish it from lewdness and evil. For as long as this world exists, *Salāt* is the last aspect of the religion that will be lost. It is the first thing for which every individual will be held to account on the Day of Resurrection. It also forms a strong bond between the servant and his Lord due to its repeated performance five times over the course of each day and night.

After *Salāt* comes *Zakāt*, and Allāh has paired these two pillars in many āyāt of the Qur’an. The good of *Zakāt* extends to others. Not only does the one who gives it earn a tremendous reward, but it benefits the



poor who receive it as well. It is a small amount which Allāh has obligated to be taken annually from the wealth of the rich. Its payment does not harm the rich, while the advantage it yields for the underprivileged is immense.

Following Zakāt comes fasting one month of the year, that being Ramadān. Then comes the performance of Ḥajj which is obligatory only once in a lifetime.

Classical and contemporary scholars have written many works about the rulings of Ḥajj and ‘Umrah, some lengthy and others brief. One of the best summarized books is that of our Shaykh, ‘Abdul-‘Azīz ibn ‘Abdillāh ibn Bāz رحمته الله, entitled *at-Tahqīq wal-iḍāḥ li-Kathīr min Masā’il al-Ḥajj wal-‘Umrah waz-Ziyārah ‘alā ḍaw’ al-Kitāb was-Sunnah* [translated in English under the title *Verifying & Explaining Many Matters of Ḥajj, Umrah, & Ziyarah in the Light of the Qur’an & Sunnah*]. It has been printed numerous times, translated into many languages, proven very useful, and gained widespread acceptance among students of Islām. King ‘Abdul-‘Azīz رحمته الله sponsored the printing of the first edition in 1363 H (1944 CE). The author رحمته الله continued to add further notes and research to subsequent editions until he passed away in 1420 H (1999 CE).

It has been my desire for quite some time to write a short work about Ḥajj and ‘Umrah. Allāh made that desire a reality this year, 1428h, in the form of this brief book which I entitled, *Tabsīr an-Nāsik bi-Ahkām al-Manāsik ‘alā ḍaw’ al-Kitāb was-Sunnah wal-Māthūr ‘an as-Sahābah* (Pilgrims’ Handbook: A Comprehensive Manual to the Rites of Hajj and Umrah in Light of the Qur’an, Sunnah, and Companions’ Narrations). I ask Allāh, the Most Mighty and Majestic, to accept this work of mine, grant me its reward, and make it useful to students of Islām and all those who set out to His Sanctified House. I also ask Him to reward all who spread it or assist in doing so, and to grant the Muslims understanding of their religion and make them steadfast upon the truth. Indeed, He hears all and responds.



Manners to be Observed During Hajj and 'Umrah

