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Ministry of Islamic Affairs, Dawah and Guidance



مِنَايَسْتِكَ الْحَجَّ وَالْعُمْرَةَ

The Rites of Hajj and 'Umrah



كتبه معالي الشيخ الدكتور

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مَناسِكُ الْحَجِّ وَالْعُمْرَةِ

The Rites of Hajj and 'Umrah

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الطبعة الثانية
Second Edition



Introduction

All praise is due to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon the last prophet, who said, “Learn your Ḥajj from me.”

To proceed,

This is a short treatise on the rites of Ḥajj and 'Umrah upon the guidance of the Qur'ān and Sunnah, presented in a concise and clear manner to facilitate understanding and benefit for the reader. It is intended to assist the pilgrim in performing the rites of Ḥajj and 'Umrah in the best manner, with ease, and peace of mind, as stated by the Prophet ﷺ, “The reward of al-Ḥajj al-Mabrūr (i.e, the one which is accepted) is nothing but Jannah.”

We ask Allah to make this booklet a source of great benefit for our brothers and sisters who are performing Ḥajj, as well as visitors and 'Umrah pilgrims. May Allah accept from us all our righteous deeds. Indeed He alone is the grantor of success.

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The Ritual of Hajj and 'Umrah

Hajj is one of the five pillars of Islam. Allah, the Most High, said,

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران 97].

((And pilgrimage to the House is a duty unto Allah for mankind - for whoever is able to find thereto a way.)) [3: 97].

The Prophet ﷺ also said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ، شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَحُجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ». [البخاري (8) ومسلم (16)].

“Islam is built upon five pillars: testifying that there is no deity worthy of worship except Allah and that Muḥammad is the Messenger of Allah, performing prayers, paying Zakāh, making pilgrimage to the House of Allah, and fasting in the month of Ramadān.” [Reported by Bukhāri (8) and Muslim (16)].

The Muslim Ummah unanimously agreed that Hajj is obligatory upon those who are capable of performing it, at least once in their lifetime.

Ruling and Objectives of Hajj

Tawḥīd - The primary objective of Hajj is the oneness of Allah (Tawḥīd). Allah said,

﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾﴾ [الحج 26].

((And [mention, O Muḥammad], when We designated for Ibrahim the site of the House, [saying], “Do not associate anything with Me and purify My House for those who perform Ṭawāf and those who stand [in prayer] and those who bow and prostrate.”)) [22: 26]. This is why the symbol of Hajj is to say,

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ
لَا شَرِيكَ لَكَ

“*Labbayk -Allāhumma labbayk, labbayka lā šharīka laka labbayk, inna -l-ḥamda wa-n-ni'mata laka wa-l-mulk, lā šharīka lak*”, which means, “Here I am O Allah, here I am. Here I am, You have no partners, here I am. To You alone is all praise and all excellence, and to You is all sovereignty. There is no partner to You”.

Among the purposes of Hajj is also to honour the symbols and the sacred laws of Allah.

﴿ ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴾ [الحج ٣٢].

Allah said, ((And whoever honours the Symbols of Allah, then it is truly from the piety of the hearts.)) [32 :22].

Moreover, it is obligatory upon Muslims to respect the sanctity of the two holy mosques. Thus, it is not permissible under any circumstances to turn these secure places into venues for protests or demonstrations, displaying banners, slogans, and images of leaders and entities.

Among the greatest purposes of Ḥajj is to sincerely turn one's self to Allah, the Most High, and seek His refuge. Ḥajj also unites the Muslims and unifies their ranks.

Pillars of Ḥajj

- 1- Making intention to enter in the state of Iḥrām, marking the beginning of the Ḥajj rites.
- 2- Standing in the plain of 'Arafah.
- 3- Performing Ṭawāf al-Ifāḍah.
- 4- Performing Sa'ī between aṣ-Ṣafā and al-Marwah.

Obligations of Ḥajj

- 1- Entering into Iḥrām from Mīqāt.
- 2- Continuing to stand in 'Arafah until the sunset of the 9th day of Ḍhu al-Ḥijjah, because the Prophet ﷺ stood there until sunset and said, "Learn your Ḥajj from me."
- 3- Spending the night in Muzdalifah on the eve of 'Eīd al-Aḍha.
- 4- Stoning the Jamarāt.
- 5- Shaving or trimming the hair.
- 6- Staying in Mina overnight during the Days of Taṣhrīq.

What the pilgrim and the one performing 'Umrah should do before commencing with the rites

1- Renew your intention. Ensure that all your acts of worship are purely for the sake of Allah, no one else. Allah, the Most High, said, ﴿وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦]

((Complete Hajj and 'Umrah for Allah.)) [2: 196].

2- Repent to Allah. Allah, the Most High, said,

﴿وَوُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الشورى: ٣١]

((Turn to Allah in repentance all together, O believers, so that you may be successful.)) [24: 31].

Additionally, the Messenger of Allah ﷺ said,

(يَا أَيُّهَا النَّاسُ، تَوُوبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ) (مسلم: ٢٧٠٢).

“Turn O people in repentance to Allah and ask for His forgiveness, for I turn to Him in repentance hundred times a day.” [Reported by Muslim (2702)].

3- Obtain necessary permits from relevant authorities and join one of the Hajj groups so that you can perform your Hajj with ease and convenience.

4- Choose good companionship. The Prophet ﷺ said,

قال رسول الله ﷺ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».

“A person is upon the religion of his friend, so let one of you look at whom he befriends.” [This ḥadīth was graded Ḥasan, and was reported by Abu Dāwūd, Tirmidhī and Aḥmad].

5- Learn the Rulings of Ḥajj and 'Umrah from the Qur'ān and Sunnah.

The Mawāqīt

These are places the Prophet ﷺ specified for those intending to perform Ḥajj and 'Umrah to assume their iḥrām from. There are five Mawāqīt:

First: Dhul-Ḥulayfah (Abyār 'Ali). This is the mīqāt for the people of Madīnah and those passing by it from other places.

Second: Al-Juḥfah. This is the mīqāt for the people of ash-Shām and those passing by it from other places. People nowadays intending to perform Ḥajj or 'Umrah assume iḥrām from Rābiḡ instead of going to al-Juḥfah.

Third: Yalamlam. This is a mountain in Tihāmah and serves as the mīqāt for the people of Yemen as well as those passing by it from other places.

Fourth: Qarnu al-Manāzil, also known as as-Sayl. This is the mīqāt for the people of Najd and those passing by it from other places.

Fifth: Dhātu 'Irq. This is the mīqāt for the people of 'Iraq and those passing by it from other places.

This is because the Prophet ﷺ fixed these places, then he said,

(هُنَّ لَهُنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِيهِنَّ، لِمَنْ سَكَانَ يُرِيدُ الْحَجَّ أَوْ الْعُمْرَةَ)

“These are for the people of those places, and those who come through it from other places with the intention of performing Ḥajj and ‘Umrah.” [Reported by Bukhāri (1526) and Muslim (1181)].

Types of Ḥajj

There are three types of Ḥajj: Tamattu‘, Qirān and Ifrād.

Tamattu‘: The pilgrim makes intention for ‘Umrah only, during the months of Ḥajj. Whilst entering into the state of Iḥrām he says, (لبيك عمرة) “Labbayka ‘Umratan”, “here I am for ‘Umrah”. When he reaches Makkah, he does Ṭawāf and Sa‘i for ‘Umrah, shaves or shortens his hair and exits from Iḥrām. When it is the 8th day of Dhu al-Ḥijjah (Day of Tarwiyah), he enters into the state of Iḥrām for Ḥajj only and performs all its rites. He is also required to sacrifice an animal.

Ifrād: The pilgrim enters into Iḥrām for Ḥajj only saying, (لبيك حجا) “Labbayka Ḥajjan”, “here I am for Ḥajj”. When he reaches Makkah, he performs the arrival Ṭawāf known as Ṭawāf al-Qudūm, and then goes on to do the Sa‘i of Ḥajj. He remains in the state of Iḥrām until he completely

exits from it after stoning the Jamaratu al-'Aqabah. He then shaves on the day of 'Eīd, and the offering of a sacrifice is not obligatory upon him.

Qirān: The pilgrim enters into Iḥrām for both 'Umrah and Ḥajj and says, (لبيك عمرة وحجا) “Labbayka 'Umratan wa Ḥajjan”, “here I am for 'Umrah and Ḥajj”. The obligations on one performing Qirān are the same as those on one performing Ifrād, except that the former makes Talbiyah saying, “Labbayka 'Umratan wa Ḥajjan” and is required to sacrifice an animal.

Description of 'Umrah

If one intends to enter into the state of Iḥrām for 'Umrah, it is prescribed for him to remove his clothing, perform ghusl like one would perform ghusl from Janābah, and apply fragrance to his head and beard.

Performing ghusl before entering into the state of Iḥrām is Sunnah for both men and women. After bathing and applying fragrance, he wears the garments of Iḥrām. Then he prays two rak'ahs. If it is the time for an obligatory prayer, he prays the obligatory prayer. After completing the prayer, he assumes the state of Iḥrām and says,

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالتَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

“Labbayk -Allāhumma labbayk, labbayka lā šharīka laka labbayk, inna -l-ḥamda wa-n-ni'mata laka wa-l-mulk, lā šharīka lak”, which means, “Here I am O Allah, here I am. Here I am, You have no partners, here I am. To You alone is all praise and all excellence, and to You is all sovereignty. There is no partner to You.” The man should raise his voice with these words, whilst the woman should say it with a voice loud enough for the person next to her to hear.

The pilgrim should recite the Talbiyah in abundance during 'Umrah from the time of assuming Iḥrām until he begins the Ṭawāf, and in Ḥajj from the beginning of Iḥrām until he starts stoning the Jamaratu al-'Aqabah on the day of 'Eīd.

Upon reaching al-Masjid al-Ḥarām, he should enter with his right foot and say,

(بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، وَافْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ. أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنْ
الشَّيْطَانِ الرَّجِيمِ)

“Bismillah, was-salāmu 'alā Rasūlillāh, Allāhummagh-fīrlī dhanubī waftaḥ lī abwāba raḥmatika. A'ūdhu billāhi l-'aẓīm, wa bi-wajhihil-karīm, wa sulṭānihil-qadīm, min ash-šhayṭānir-rajīm.” “In the Name of Allah, may the peace of Allah be upon the Messenger of Allah. O Allah, forgive for me my sins, and open for me the doors of Your mercy. I seek refuge in Allah, the Magnificent, and in His Noble Face, and in his Eternal Domain, from shayṭān the outcast.”

Then he should proceed to the Black Stone to begin Ṭawāf. He should touch the stone with his right hand and kiss it. If it is not convenient to touch it with his hand, he should face the Stone, gesture towards it with his hand without kissing it.

When touching the Black Stone, he should say,

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ إِيْمَانًا بِكَ، وَتَصَدِيقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ ﷺ.

“Bismillāhi, wa Allāhu akbar. Allāhumma īmānan bika wa tasdīqan bi kitābika wa wafā’an bi ‘ahdika wa ittībā’an li sunnati nabiyyika Muḥammadan ṣall-Allāhu ‘alayhi wa sallam.” “In the name of Allah, and Allah is the Most Great. O Allah, out of faith in You, belief in Your Book, fulfilment of Your covenant, and following the Sunnah of Your Prophet Muḥammad, may the peace and blessings of Allah be upon him.”

Then he should turn right placing the Ka‘bah on his left. When he reaches the Ruknu al-Yamāni (the Yemeni Corner), he should touch it without kissing it. If that is not possible, he should not push others to reach it. He should say between the Yemeni Corner and the Black Stone,

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ ﴾

“Rabbanā ātinā fī d-dunyā ḥasanatan wafī l-ākhirati ḥasanatan wa qinā ‘aḏhāba n-nār.” ((Our Lord, give us good in this world and good in the Hereafter, and protect us from

the punishment of the Hellfire)). [2: 201].

Then he should say, اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ
 “Allāhumma innī as’aluka’l-‘afwa wal-‘āfiyah fid-dunyā wal-ākhirah.” Which means, “O Allah, I seek Your forgiveness and Your protection in this world and the next.” Likewise for the rest of the Ṭawāf, whenever he passes by the Black Stone, he should say, “Allahu Akbar.” He may also read whatever he prefers in terms of du‘ā and dhikr throughout the rest of his Ṭawāf. Verily, Ṭawāf around the House, as well as aṣ-Ṣafā and al-Marwah, and the stoning of the Jamarāt, have only been prescribed to establish the remembrance of Allah.

In this Ṭawāf, a man should do two things:

First, al-Idṭibā‘, which is to uncover his right shoulder from the beginning of the Ṭawāf until its completion. The manner of al-Idṭibā‘ is to place the middle of the garment under the right armpit and its two edges over the left shoulder, leaving the right shoulder uncovered. Once he completes the Ṭawāf, he returns the garment to its original state before the Ṭawāf. **Second**, ar-Raml which is to walk quickly with short steps. He should do this in the first three rounds only.

Upon completing the seven rounds of Ṭawāf, he proceeds to the Maqām of Ibrahim and recites the verse,

﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ﴾

“Wattakhidhu min maqāmi ibrahīma muṣallā.” which means, ((And take, [O believers], from the standing place of Ibrahim a place of prayer.)) [2: 125]. Then he should pray two rak'ahs behind it, reading ﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴾ Sūrah al-Kāfirūn in the first rak'ah, and ﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ﴾ Sūrah al-Ikhlāṣ in the second rak'ah after reciting Sūrah al-Fātiḥah.

After completing the above, he should proceed to al-Mas'a. When drawing near to aṣ-Ṣafā, he should recite,

﴿ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ﴾ “Inna Aṣ-Ṣafā wa Al-marwata min sha'ā-iri Allāhi.” Meaning, ((Indeed, aṣ-Ṣafā and al-Marwah are among the symbols of Allah [i.e, places designated for the rites of Hajj and 'Umrah.])) [2: 158].

Then he should climb on to aṣ-Ṣafā and al-Marwah until he can see the Ka'bah. He should then face it and raise his hands. The Prophet ﷺ used to say here,

“لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعَدَّهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَخْرَابَ وَحْدَهُ”

“Lā ilāha illAllāh(u) waḥdahu lā šharīka lah(u), lahu l-mulku wa lahu l-ḥamdu, yuḥyī wa yumīt(u), wa huwa 'alā kulli shay'in Qadīr. Lā ilāha illAllāhu waḥdah(u), anjaza wa'dahu, wa naṣara 'abdahu, wa hazama l-aḥzāba waḥdah(u).” Meaning, “There is no deity worthy of worship except Allah alone, without any partner. To Him belongs the Dominion, and to Him belongs all praise. He gives life

and death, and He has power over everything. There is no deity worthy of worship except Allah alone. He fulfilled His promise, aided His slave, and defeated the confederates alone. Then he descends from aṣ-Ṣafā to al-Marwah walking. When he reaches the green marker, he runs as much as he is able. Upon reaching the second green marker, he walks at his normal pace until he reaches al-Marwah. Upon reaching al-Marwah, he ascends it, faces the Ka`bah, raises his hands, and says similar to what he said on aṣ-Ṣafā. Then he descends from al-Marwah to aṣ-Ṣafā, walking where he should walk, and running where he should run. Upon reaching aṣ-Ṣafā, he does as he did the first time, and so on, until he completes seven rounds. Going from aṣ-Ṣafā to al-Marwah is one round, and returning from al-Marwah to aṣ-Ṣafā is another round.

After completing the Sa`i seven times, the man should shave his head, and the woman should trim from all of her hair the length of a fingertip. The shaving or shortening should cover the entire head from all sides. Shaving is better than shortening. This is because the Prophet ﷺ made du`ā three times for those who shave, and once for those who shorten. By doing so, the pilgrim exits the state of Iḥrām and can do everything a person not in Iḥrām is permitted to do, such as wearing regular clothing, applying perfume, approaching one's spouse, and other ordinary activities.

Description of Ḥajj

When it is the day of Tarwiyah – which is the 8th day of Dhu al-Hijjah– and one intends to perform Ḥajj, he should enter into the state of Iḥrām in the morning from the place he plans to start Ḥajj. The steps for entering into Iḥrām for Ḥajj are the same as those needed to enter Iḥrām for 'Umrah, such as performing ghusl, applying fragrance, and praying. Thereafter, he should make the intention for Ḥajj and read the Talbiyah similar to the Talbiyah for 'Umrah, except he should say here, (لبيك حجا) “Labbayka Ḥajjan”, “here I am for Ḥajj” instead of (لبيك عمرة) “Labbayka 'Umran” “here I am for 'Umrah”.

Following this, he should proceed to Mina where he will perform the Dhuhr, 'Asr, Maghrib, 'Isha, and Fajr prayers, shortening them without combining them. This is because the Prophet ﷺ used to shorten the prayers in Mina without combining them.

When the sun rises on the day of 'Arafah, he should travel from Mina to 'Arafah, descending on the plain of Namirah till noon, in accordance with the Sunnah of the Prophet ﷺ. After the sun has passed its zenith, he will combine and shorten the Dhuhr and 'Asr prayers to two rak'ahs at the time of the Dhuhr prayer, as the Prophet ﷺ did to prolong the time spent in standing and du'ā.

Thereafter, he should occupy himself in du'ā and dhikr. He should humbly turn to Allah, the Exalted, raising his hands and invoking Him with supplications of his preference. He should face the Qiblah, even if the mountain is behind him. This is because the Sunnah is to face the Qiblah, not the mountain. The Prophet ﷺ stood at the mountain during 'Arafah and said,

"وَقَفْتُ هَاهُنَا، وَعَرَفَةَ كُلُّهَا مَوْقِفٌ، وَارْفَعُوا عَنْ بَطْنِ عُرْنَةَ" [رواه مسلم ١٢١٨].
 "I stand here, and the entire 'Arafah is a standing place, except the middle of 'Urānah." [Reported by Muslim (1218)].

The du'ā that the Prophet ﷺ used to always recite at this great moment was, "Lā ilāha ill-Allāh(u) waḥdahū lā šharīka lah(u), lahu'l-mulkt(u) wa lahu'l-ḥamd(u) wa huwa 'ala kulli shay'in Qadīr." Which means, "There is no deity worthy of worship except Allah alone, without any partner or associate. His is the Dominion and to Him is belongs all praise, and He is able to do all things."

It is not permissible for anyone standing in 'Arafah to move beyond its boundaries until the sun sets on the day of 'Arafah. This is because the Prophet ﷺ stood there until sunset and said, "Learn your Ḥajj from me".

The time for standing in 'Arafah extends until the dawn of 'Eīd day. Therefore, whoever witnesses the dawn of 'Eīd but does not stand in 'Arafah has missed Ḥajj.

When the sun sets, the pilgrim should proceed to Muzdalifah. Upon reaching there, he should pray Maghrib and 'Isha combined and spend the night in Muzdalifah. When dawn becomes clear, he should pray Fajr early with Adhān and Iqāmah. He should then head to al-Mash'ar al-Ḥarām, proclaim the Oneness of Allah, magnify Him, and make du'ā until it becomes very bright. If it is not possible to go to al-Mash'ar al-Ḥarām, he can make du'ā from where he is. This is because the Prophet ﷺ said,

[رواه مسلم ١٢١٨] (وَقَفْتُ هَاهُنَا، وَجَمَعْتُ كُلَّهَا مَوْقِفًا)

“I have stood here, and all of Jam' (meaning Muzdalifah) is a place for standing.” [Reported by Muslim (1218)].

One should make dhikr and du'ā whilst facing the Qiblah, and raising his hands.

When the day becomes bright, the pilgrim goes to Mina, hastening through the valley of Muḥassir. Upon reaching Mina, he stones the Jamaratu al-'Aqabah—which is the last pillar and the nearest one to Makkah—using seven consecutive pebbles, each roughly the size of a date pit, reciting the Takbīr (Allahu Akbar) with each throw. After completing the stoning, he should proceed to sacrifice his Hady (sacrificial animal) and then shave his head if he is a man. For women, it is sufficient to shorten the hair instead of shaving.

Next, he descends to Makkah to perform the Ṭawāf and Sa'i

for Ḥajj.

It is advisable to delay the initial Taḥallul (partial ending of Iḥrām) until after he shaves or shortens his hair or performs the Ṭawāf al- Ifāḍah. After the Ṭawāf and Sa'ī, he returns to Mina and stays there on the nights of the 11th and 12th and stones the Jamarāt when the sun sets on the two days.

The preferable option is to go for ar-Ramy (Stoning) on foot, but if one uses other means, there is no harm. Once there, he stones the first Jamarah—which is the farthest from Makkah and follows the al-Khayf Mosque—with seven consecutive pebbles, one after one, reciting the Takbīr (Allahu Akbar) with each throw. After that, he moves forward a little and makes a lengthy du'ā, with supplications of his preference. If standing and making du'ā for an extended period becomes difficult, he can make supplications that are easier for him, even if they are brief, so he is in line with the Sunnah.

Next, he stones the middle pillar (Jamaratu al-Wuṣṭā) with seven consecutive pebbles, reciting the Takbīr (Allahu Akbar) with each throw. After that, he moves towards the left, facing the Qiblah, and raising his hands in supplication. He should make the du'ā long as possible, otherwise stand for as long as he can. It is not befitting to leave standing for du'ā, as the latter is a recommended practice.

Thereafter, he should stone the Jamaratu al-'Aqabah with seven consecutive pebbles, reciting the Takbīr (Allahu Akbar) with each throw, and leave without making du'ā.

If he completes stoning on the 12th day and wants to leave Mina, he may do so. Alternatively, he may choose to stay overnight until the 13th day and stone the three pillars after noon, as mentioned earlier. The latter option is preferable, and only becomes obligatory if the sun sets on the 12th day while he is still in Mina. In that case, he must delay leaving until he throws the three pebbles after the sun passes its zenith.

When he is ready to leave Makkah, he should not leave without performing the Farewell Ṭawāf. This is because the Prophet ﷺ said,

(لَا يَنْفِرُ أَحَدٌ حَتَّى يَكُونَ آخِرَ عَهْدِهِ بِالْبَيْتِ) [رواه مسلم]. وفي رواية: (أمر الناس أن يكون آخر عهدهم بالبيت، إلا أنه خُفف عن الحائض) [البخاري ومسلم]

“No one should leave (Makkah) unless his last act is visiting the House (i.e, the Ka'bah).” [Reported by Muslim (1327)].

In another narration, it is mentioned, “People were commanded to make their last act at the House, except for those exempted, such as the menstruating women.” [Reported by Bukhāri (1755) and Muslim (1328)].

Things Prohibited in the state of Iḥrām

The prohibitions of Iḥrām are those acts that are forbidden for the one performing Hajj and 'Umrah due to being in the state of Iḥrām. These fall into three categories:

First: prohibitions applicable to both men and women.

Second: prohibitions applicable to only men not women.

Third: prohibitions applicable to only women not men.

As for prohibitions that apply to both men and women, they include the following :

- 1- Removing hair from the head either by shaving or otherwise.
- 2- Cutting fingernails or toenails.
- 3- Applying fragrance after assuming the state of Iḥrām on the body, clothing, or elsewhere.
- 4- Looking or touching with lust.
- 5- Hunting land animals such as deer, rabbits, pigeons and locusts is prohibited, whereas hunting in the sea is allowed.
- 6- Entering into a marriage contract or arranging a marriage for someone else, or proposing marriage to a woman or on behalf of someone.
- 7- Sexual intercourse.

Regarding what is prohibited for men only, there are two things:

- 1- Wearing sewn clothes.
- 2- Covering the head with something like a hat or a turban.

As for prohibitions specific to women, there are two:

- 1- Wearing the face veil (niqāb).
- 2- Wearing gloves.

Expiation for doing things that are forbidden in the state of Iḥrām

Some prohibitions can be expiated by fasting for three days, feeding six poor people, or sacrificing a sheep. Examples include covering ones head, using fragrance, trimming the nails, and similar actions.

Some violations require giving compensation, such as in the case of hunting land animals, where the pilgrim pays its value in return.

Other violations completely invalidate Ḥajj, such as having sexual intercourse.

In sum, wearing stitched clothing, covering ones head, shaving the hair, and using fragrance; in all these matters, the pilgrim has the choice in expiating either by fasting for three days, or feeding six poor people, or sacrificing a sheep.

As for hunting, the penalty is to give compensation of its equivalence, as stated in the verse of Sūrah al-Māidah,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّمَّا قُتِلَ مَا قُتِلَ مِنَ التَّعَمُّ بِهٖ ذَوْا عَدْلٍ مِنْكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَّرَةٌ طَعَامَ مَسْكِينٍ أَوْ عَدْلٌ ذَٰلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٩٥﴾ [المائدة: ٩٥].

((O believers! Do not kill game while on pilgrimage. Whoever kills game intentionally must compensate by offering its equivalence—as judged by two just men among you—to be offered at the Sacred House, or by feeding the needy, or by fasting so that they may taste the consequences of their violations. Allah has forgiven what has been done. But those who persist will be punished by Allah. And Allah is Almighty, capable of punishment.)) [5: 95].

Summary of Ḥajj Rites

First, pilgrims intending to do Ḥajj al-Tamattu' should perform Ṭawāf and Sa'i. Those intending to do Ḥajj al-Ifrād and want to perform the Sa'i of Ḥajj in advance, should perform Ṭawāf al-Qudum with it.

Second, on the 8th day they go to Mina and spend the night there, as this Sunnah of the Prophet ﷺ.

Third, they proceed from Mina to stand in 'Arafah, which is a pillar of Ḥajj.

Fourth, they spend the night in Muzdalifah, which is obligatory, then they move to Mina for the stoning of the Jamaratu al-'Aqabah and performing various acts that we have mentioned before. Some of these include, sacrificing and stoning, followed by Ṭawāf al-Ifāḍah and the Sa'i of Ḥajj.

Fifth, stoning of the Jamarāt on the days of Tašhrīq.

Sixth, performing the Farewell Ṭawāf which is known as Ṭawāfu al-Widā'. This is considered to be from the obligatory acts of Ḥajj, as the Prophet ﷺ said, "Whoever performs Ḥajj to this House, or 'Umrah, then let the last of his acts be at the House."

Acts of worship during the ten days of Dhul-Hijjah for those not performing Hajj

The Prophet ﷺ described the first ten days of Hajj as the greatest days in the world. The righteous deeds performed in these days are better than those performed on any other day. He said,

"ما العَمَلُ في أَيَّامٍ أَفْضَلَ مِنْهَا في هَذِهِ، قالوا: ولا الجِهَادُ؟ قال: ولا الجِهَادُ، إِلَّا رَجُلٌ خَرَجَ يُحَاطِرُ بِنَفْسِهِ وَمَالِهِ، فَلَمْ يَرْجِعْ بِشَيْءٍ" [أخرجه البخاري ٩٦٩].

"There are no days in which righteous deeds are more beloved to Allah than these ten days." They asked, "Not even Jihād for the sake of Allah?" The Prophet ﷺ replied, "Not even Jihād, except for the one who goes out for Jihād with his life and wealth and does not return with anything." [Reported by Bukhāri (969)].

Allah has sworn by these days, saying, ﴿وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝﴾ ((By the dawn, and the ten nights.)) [89: 1-2]. The Prophet ﷺ advised us with a number of deeds that a Muslim should perform during these days. These include:

Increasing righteous deeds

Al-Hāfiẓ Ibn Hajar said, "It appears that the excellence of the ten days of Dhul-Hijjah is due to the coming together of major acts of worship during this time, such as prayers, fasting, zakāh, and hajj. This is not found in any other time."

Observing fasting during the ten days

Which is highly recommended, as mentioned by al-Ḥāfiẓ an-Nawawī, “Because it is among the righteous deeds.”

Fasting on the day of 'Arafah for those not performing Ḥajj:

Abu Qatādah narrated, that the Prophet ﷺ said, “Fasting on the day of 'Arafah, I hope from Allah, will expiate the sins of the previous year and the coming year.” [Reported by Muslim].

Increasing the Recitation of Takbīr (Allāhu akbar), Tahlīl (Lā ilāha illa Allāh), and Taḥmīd (Al-ḥamdu Lillāh)

Ibn 'Umar narrated from the Prophet ﷺ, “There are no days that are more beloved to Allah in which good deeds are more beloved to Him than these ten days. So, recite abundantly in them at-Tahlīl, at-Takbīr, and at-Taḥmīd.” [Reported by Aḥmad].

The restricted Takbīr starts from the Fajr prayer on the Day of 'Arafah and lasts until the 'Asr prayer of the last day of Tašhrīq, according to the consensus (ijmā') of the scholars. It is sunnah to read the Takbīr after the obligatory prayers, especially when prayed in congregation. Also, it is

recommended to increase the general recitation of Takbīr, especially when going out for the 'Eid prayer and at all times, from the beginning of the ten days of Dhul-Hijjah until the sunset of the last day of Tašhrīq.

Making lots of du'ā

Make most of the Ten Days by making lots of du'ā, especially on the Day of 'Arafah.

Allah, the Most High, said,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾﴾ [البقرة ١٨٦].

((When My servants ask you [O Prophet] about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond [with obedience] to Me and believe in Me, perhaps they will be guided [to the Right Way].)) [2: 186].

He, the Most High, also said, ((Your Lord has proclaimed, "Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.)) [40: 60].

The Prophet ﷺ said, "There is no day on which Allah frees more people from the Fire than the Day of 'Arafah. He comes close and expresses His pride to the angels, saying, 'What do these people want?'" [Reported by Muslim (1348)].

The Sacrifice (al-Uḍḥiyah)

Uḍḥiyah is a confirmed Sunnah. Ibn Qudāmah رحمه الله said in al-Mughni, “Muslims unanimously agree that offering the sacrifice is a prescribed act in the Shari‘ah, in following the example of our father Ibrahim عليه السلام and the Sunnah of our Prophet Muhammad صلى الله عليه وسلم. If you intend to offer uḍḥiyah, refrain from cutting your hair or nails.

Visiting the Prophet's Mosque

Visiting the Prophet's Mosque is prescribed in the Shari‘ah, as indicated by the saying of the Prophet صلى الله عليه وسلم,

«لَا تُسَدُّ الرَّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى». [رواه البخاري ومسلم].

“Do not undertake a journey to visit any Mosque, but three: this Mosque of mine (Prophet's Mosque), al-Masjid-al-Ḥaram, and al-Masjid al-Aqṣā.” [Reported by Bukhāri and Muslim].

Therefore, it is recommended for the pilgrim and others to visit the Noble Mosque of the Prophet before or after Hajj. It is also advisable for them to perform prayers in the Rawḍah, visit the Prophet's grave and the graves of his two companions and give them salams, visit Masjid al-Quba and pray there, as well as visit the people of Baqī' and the martyrs of Uḥud, as this was the practice of the Prophet صلى الله عليه وسلم.

Finally, remember to include the leaders of this country in your du'ās, as they place serving the pilgrims of the Sacred House of Allah among their foremost of their priorities.

May Allah reward them with the best recompense on our behalf and on behalf of all the Muslims.

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مَنَابِقُ الْحَجِّ وَالْعُمْرَةِ

The Rites of Hajj and 'Umrah



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