

Manual of Hajj, Umrah and Ziyarah

In the light of the Qur'an and Sunnah

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and Guidance**

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Introduction

Praise be to Allah, Lord of the worlds, and peace and blessings be upon our Prophet Muhammad, his family and companions.

Hajj is one of the pillars of Islam that Allah has made obligatory upon His servants, as the Almighty said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

“Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of ‘any of His’ creation”.¹

Imam Bukhari (8), and Imam Muslim (16) have narrated on the authority of Abdullah bin Omar that

Allah's Messenger (ﷺ) said: “Islam is based on five pillars: To testify that none has the right to be worshipped but Allah and Muhammad (ﷺ) is Allah's Messenger (ﷺ), to offer the compulsory congregational prayers dutifully and perfectly, to pay Zakat i.e. obligatory charity, to perform Hajj, i.e. Pilgrimage to Makkah and to observe fasting during the month of Ramadan”.²

With the desire to serve the pilgrims of the House of Allah and those coming for Umrah, and the visitors of the Prophet's Mosque, the Ministry of Islamic Affairs, Da'wah and Guidance in the Kingdom of Saudi Arabia is pleased to facilitate and simplify the acts of Hajj, Umrah and visit of the Prophet's mosque for all those who come to the two Holy Mosques, so that they may perform their rituals in accordance with the Qurán, Sunnah of Allah's Messenger (ﷺ), way of the honourable Companions of Allah's Messenger (ﷺ) and in accordance with the verdicts of the great scholars of this Ummah that are passed to us with their consensus.

It is a brief book that shows the description of Hajj and Umrah in the light of the Qurán and Sunnah of His Messenger (ﷺ), and what the noble Companions were upon, and whatever passed to us from the scholars of the Muslim Ummah with their consensus.

The book is divided into various sections, so that it could be easily understood and followed. Division of the sections is as under:

Section 1. Definition of Hajj, its ruling, and the wisdom of its Obligation.

Section 2. Travelling and its etiquettes.

Section 3. Conditions of Hajj.

Section 4. *Meeqats* of Hajj and Umrah.

Section 5: Kinds of Hajj

Section 6. Sacrificial Animals during Hajj and their description.

Section 7. Prohibitions of *Ihram*.

¹ The holy Qurán: 3 97.

² Sahih Bukhari Hadith number 8, and Sahih Muslim, Hadith number 16.

Section 8. Ransom for committing prohibitions.

Section 9. Description of Umrah.

Section 10. Pillars and Obligations of Hajj.

Section 11. Description of Hajj.

Section 12. Visiting the Prophet's Masjid.

The title of the book is:

“Manual of Hajj, Umrah and Ziyarah in the light of the Qur’an and Sunnah”.

Section 1. Definition of Hajj, its ruling and the wisdom behind its Obligation

Hajj literally means: the intention.

As a religious term, Hajj means: going to Makkah and the surrounding holy places for performing specific deeds at specific times.

Ruling of Hajj: It is obligatory once in a lifetime, immediately after having the ability, so whoever fulfils the conditions of its obligation and no impediments are found, then delaying it from the first year in which he got the ability, will turn him into a sinner.

Evidence for its obligation: The obligation of Hajj is proven by the Qur'an, Sunnah and consensus.

Allah the Almighty says in the Qur'an:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

“Pilgrimage to this House is an obligation by Allah upon whoever is able among the people”.¹

From the Prophetic Sunnah: The Hadith of Abu Hurairah, may Allah be pleased with him, who said: The Messenger of Allah, peace be upon him, addressed us, and said: “O people, Allah has enjoined Hajj upon you, so perform Hajj.” A man said: O Messenger of Allah, should it be performed every year? Allah’s messenger gave no reply till he had asked the question three times. Then he said, “If I were to say that it should, it would be obligatory and you would not be able to perform it.” Then he said, “Leave unto me whatever I did not ask you to do, for your predecessors perished simply on account of their excessive questioning and their disagreement with their prophets. But when I command you to do something, obey it as much as you can, and when I forbid you to do something, abstain from it.”²

And the Muslim *Ummah* is unanimously agreed that Hajj is obligatory upon those who have ability, once in a lifetime.³

The wisdom for which Allah has created the whole creation, sent the Messengers, revealed the Books and legislated the laws, is believing in His Monotheism, being sincere in worshipping Him alone and not associating partners with Him. This is apparent and evident while performing the worship of Hajj.

Hence, the purpose of making Hajj obligatory upon the servants is believing in Allah’s Monotheism, being sincere in worshipping Him alone and not associating partners with Him, (Glory be to Him). The motto of Hajj is this beautiful anthem:

¹ The holy Qurán: 3 97.

² Sahih Muslim, Hadith number 1337.

³ This consensus of opinion is narrated by many scholars including Imam al-Nowawi in al-Majmoo’ Vol. 7, p. 7 and ibn Qudamah in al-Mughni, Vol. 5, p. 6.

Labbaik (I am present here), O Allah, Labbaik (I am present here), Labbaik (I am present here) there is no partner with you, Labbaik (I am present here), for all praise and blessings are yours and the kingdom belongs to you, there is no partner with you.

It is obligatory for all humans and jinn to perform all acts of worship for Allah alone, who has no partner. Whoever, performs the acts of worship for anyone other than Allah, associates others with Allah. Allah the Almighty says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I did not create jinn and humans except to worship Me”.¹

Allah the Almighty also said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

“Indeed, Allah does not forgive associating others with Him ‘in worship’, but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin”.²

Allah the Almighty also said:

وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

“The Messiah ‘himself’ said, “O Children of Israel! Worship Allah—my Lord and your Lord.” Whoever associates others with Allah ‘in worship’ will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers”.³

“‘Ībadah” (Worship) is a comprehensive name for all that Allah loves and is pleased with, including words and actions, open or secret, such as Salat, Zakat, Fasting, Hajj, supplication, apprehension, fear, hope, repentance and reliance. It includes seeking help and sustenance, and there are other kinds of worship also.

¹ The holy Qurán, 51: 56.

² The holy Qurán, 4: 48

³ The holy Qurán, 5: 72.

Section 2. Travelling and its etiquettes

Literal meaning of travelling: To cover the distance.

In Islamic terminology it means: The intention to cover the distance of travelling, and it is approximately sixteen *Farsakhs* and that are equal to four *Barids*. Four *Barids* are equal to forty-eight miles, which are approximately eighty kilo meters. This distance is usually covered in two moderate days in a moderate weather by walking on feet or with camel loads. Imam Bukhari, may Allah have mercy on him, said: “The Prophet, peace be upon him, called a day and a night a journey”.¹ Ibn Abbas and Ibn Umar used to shorten their *Salat* and break their Fast in four *Barids*, which are equal to sixteen Farsakhs^{2, 3}.

People usually travel for many purposes, they could be religious or worldly purposes.

Its ruling differs regarding the purpose for which travelling is initiated:

If the travelling is for obligatory worship, then it is obligatory, like travelling for obligatory Hajj.

If it is for a *Mustahab* (optional) worship, then the travelling for it is *Mustahab*, such as traveling for a non-obligatory Umrah or travelling for visiting the mosque of Allah’s Messenger, peace be upon him.

If the travelling is for a permissible matter, then it is permissible: like traveling for permissible trade.

If the travelling is for something disliked, then it is disliked, like a person traveling alone, except for something that is inevitable.

If the travelling is for a prohibited matter, then it is unlawful, such as traveling for the purpose of committing a sin.

Some of the Etiquettes of traveling for Hajj:

1. Sincerity in making intention to please Allah the Almighty. Hence, the pilgrim should intend for his travelling, the entire Hajj, his words, actions and spending, the pleasure of Allah the Almighty.

¹ As it is narrated by Bukhari (Hadith number 1088) and Imam Muslim (Hadith number 1339 and 421) on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet peace be upon him said: The Prophet (p.b.u.h) said, "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram". This is Imam Bukhari’s wording. Imam Muslim’s wording is: The Messenger of Allah (ﷺ) said, "It is not permissible for a woman who believes in Allah and the Last Day to make a journey of one day and night unless she is accompanied by a Mahram (husband or any other relative to whom she is prohibited to marry)".

² It is narrated by Imam Malik in al-Muwatta, p. 11-15, and by Abd ur Razzaq in his Musannaf, Vol. 2, p. 524-525, and by ibn Abi Shaiba in his Musannaf, Vol. 2, p. 200-202 and others.

³ Sahih Bukhari, Vol. 2, p. 43. See also: Fath al-Bari, by ibn Hajar, Vol. 2, p. 566.

2. To perform the duties that Allah the Almighty has enjoined upon him, such as performing the five daily prayers and avoiding all prohibitions. He should be keen to do what is *Mustahabbaat* (desirable) and stay away from *Makroohaat* (disliked things).

3. To be keen on choosing righteous companions, advise them, urge them to do good deeds, command them to do good and forbid them from evil and invite them to every virtue with wisdom and kind advice.

4. To say goodbye to his family and loved ones, write his will, especially the rights he owes.

5. To adopt virtuous morals of generosity with his body, knowledge and money, helping those who need help and assistance, sharing knowledge with those who seek it and need and being generous while spending his money. He should spend it on his personal interests and the interests of his brothers and their needs.

He should be patient with the unfriendly attitude of his companions, their bad manners and their misbehaving. He should always be nice and kind and spread love and harmony among them.

6. He should learn the rulings of Hajj and Umrah and be keen to get some authentic books that are based on proofs and evidences from the Qurán, Sunnah and the early scholars of this *Ummah* including the companions of the noble Prophet, their followers and those who followed them from the leading religious scholars. He should avoid the books that contain newly invented things in the religion (*Bidáat*), false information, misguiding the Muslims, like the books that encourage you to visit certain mosques or certain places whose visit has nothing to do with the religion, unlike the visit of two holy mosques and the holy places that are visited during Hajj whose visitation is highly recommended by our religion. Similarly, there are some books that would specify particular supplications for *Tawaf* and *Sa'iee*, or other matters that are not approved with an authentic religious evidence.

7. He should be keen to remain in the remembrance of Allah (*Dhikr*), and pray to Allah with supplications approved with an authentic religious evidence, at their specific times, places and situations they are mentioned in. For example the supplication of travelling reported by Imam Muslim on the authority of Abdullah bin Umar, may Allah be pleased with him, that the Messenger of Allah took out for a journey and mounted his camel, he said ‘Allahu Akbar’ (Allah is the greatest) thrice, then he said:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا، وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضَىٰ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ، وَإِذَا رَجَعَ قَالَهُنَّ وَرَدَ فِيهِنَّ: أَيُّبُونَ تَأْيِيبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

“Glory be to the One Who has subjected this for us, for we could have never done so on our own. Surely to our Lord we will all return.”

O Allah, we seek virtue and piety from Thee in this journey of ours and the act which pleaseth Thee. O Allah, lighten this journey of ours, and shrink its distance for us. O Allah, Thou art (our) companion during the journey and guardian of our family at home. O Allah, I seek refuge with Thee from hardships of the journey, gloominess of the sights and evil changes in property and family on return. While returning from the journey the Prophet, peace be upon him uttered

these words and made this addition to them: We are returning, repentant, worshipping our Lord and praising Him”.¹

It is a tradition of the noble Prophet that while travelling if he went upward he would say “Allahu Akbar” (Allah is the greatest), and when walked down towards a deep place he would say “Subhanallah” (Allah is free from all defects), as Jabir bin Abdullah, may Allah be pleased with him narrates saying: when we went up the hill we said “Allahu Akbar” and when we went down the hill we said “Subhanallah”.²

While travelling if you stay for some time at a place, you should say this supplication:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

“I seek refuge in the Perfect Words of Allah from the evil of what He has created”.

If you say this supplication, no harm will reach you until you leave that place. Khawla bin Hakeem al-Sulamiyyah, may Allah be pleased with her says: I heard Allah's Messenger (ﷺ) as saying: When anyone lands at a place, and then says: "I seek refuge in the Perfect Word of Allah from the evil of what He has created," nothing would harm him until he marches from that stopping place.³

8. It is obligatory upon the pilgrim, whether coming for Hajj or Umrah, to abide by the laws and instructions related to organize the process of Hajj and Umrah. This will be considered obedience of Allah the Almighty because He commanded us to obey the rulers. Allah the Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O believers! Obey Allah and obey the Messenger and those in authority among you”.⁴ While the Messenger of Allah, peace be upon him said:

"It is obligatory upon a Muslim to listen to the ruler and obey whether he likes it or not, except when he is ordered to do a sinful thing”.⁵

Moreover, abiding by the laws and instructions ensures achieving the general interest of the pilgrims whether coming for Hajj or Umrah and repelling harm from them.

His Eminence Sheikh Abdul Aziz bin Baz, may Allah the Almighty have mercy on him, said: “The duty of the pilgrims, may Allah grant them success, is to abide by the instructions that the state commands, may Allah guide our state to serve the pilgrims. This is because Allah the Almighty enjoined listening to and obeying the rulers in every matter of goodness, and the instructions that the state gives for the interest of the pilgrims are among the good things. Violating these instructions is an act of disobedience that will cause decrease in the reward.”⁶

¹ Reported by Imam Muslim in his Sahih, Hadith number: 1342.

² Reported by Imam Bukhari in his Sahih, Hadith number: 2339.

³ Reported by Imam Muslim in his Sahih, Hadith number: 2708.

⁴ The holy Qurán, 4: 59.

⁵ Reported by Imam Bukhari, Hadith number: 7144, and by Imam Muslim, Hadith number: 1839. The wording is quoted from Sahih Muslim.

⁶ Majmoo' Fatawa wa Maqalaat Mutanawwiáh (A collection of various Fatwas and articles), Vol. 17, p. 155.

This includes adherence to the instructions and precautionary measures to prevent the spread of epidemics, as this is considered using the means that are commanded by the Sharia.

Section 3: Conditions of Hajj

The Arabic word for condition is “Shart”, which literally means: the sign or mark.

In Islamic terminology: “Shart” or condition is: that whose non-existence necessitates non-existence but its existence does not necessitate existence or non-existence of itself.¹

Hence, Hajj does not become obligatory unless its conditions are fulfilled. They are five conditions:

The first condition is Islam: the person coming for Hajj must be a Muslim. Hajj is not obligatory for non-Muslims. If a non-Muslim performs Hajj it won't be valid. Same is case with all other acts of worship as they are not accepted without embracing Islam. Allah the Almighty said:

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

“And what prevented their donations from being accepted is that they have lost faith in Allah and His Messenger, they never come to prayer except half-heartedly, and they never donate except resentfully”.²

The second condition is Intellect: An insane person does not have to perform Hajj, neither it is valid if he performs it. Hajj must be performed with intention which cannot be made by an insane person. On the authority of Ayesha, may Allah be pleased with her, it is narrated that Prophet, peace be upon him said:

"The pen has been lifted from three people: From the sleeping person until he wakes up, from the minor till he reaches puberty and from the insane until he comes back to his senses".³

The third condition is Puberty: Hajj is not obligatory for a person who has not reached puberty. The Hadith of Aisha, may Allah be pleased with her, is mentioned above that the Prophet, peace be upon him said:

"The pen has been lifted from three people: From the sleeping person until he wakes up, from the minor till he reaches puberty and from the insane until he comes back to his senses".

The Hajj performed by a young child who has not yet reached puberty, is valid. This is evidenced by the Hadith of Abdullah bin Abbas, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, met a caravan at a place called al-Rawhaa. He said: “Who are you?” They said: We are Muslims. They said: Who are you? He said: “The Messenger of Allah.” Hearing this, a woman raised a young boy to show him and said: May he perform Hajj? He said: “Yes, and you will be rewarded for that.”

This Hadith indicates that the Hajj performed by a boy is valid, he and his guardian who brought him to Hajj will be rewarded, but it does not suffice him for the Hajj of Islam. When he will come of age the Hajj of Islam will become obligatory upon him. The child's guardian has to make him avoid all those prohibitions of *Ihraam* that a major person avoids after wearing *Ihraam*.

¹ See: al-Tahbeer Sharh al-Tahreer, Vol. 3, p. 1066 – 1067.

² The holy Qurán, 9: 54.

³ This Hadith is narrated by Imam Ahmad in al-Musnad, p. 41, Hadith number 224/24694. See also: Imam al-Darimi in his Musnad, Vol. 2, p. 225, Imam Abu Dawood in his Sunan, Hadith number 4398, Imam ibn Majah in his Sunan, Hadith number 2041 and Imam al-Nanaée in his Sunan, Hadith number 3432.

The fourth condition is Freedom: It is a consensus of the scholars that Hajj is not obligatory upon slaves, due to his inability to perform Hajj. If he performs Hajj it will be valid, but it will not suffice him from the Hajj of Islam.

The fifth condition is Physical and financial ability: It means that he is physically fit to perform Hajj, i.e., he can travel to Makkah and perform the rites of Hajj. Moreover, he has enough finances to cover the costs of travelling to Makkah and other expenses. It should not go without mentioning that the money he has should be in excess of paying off his debts, the expenses that are obligatory on him and it should be in addition to his needs of food, drink, clothing, marriage and housing etc., as Allah the Almighty says:

وَلِلّٰهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

“Pilgrimage to this House is an obligation by Allah upon whoever is able among the people”.¹

It also includes the costs of Hajj campaigns, if the pilgrim is obliged to perform Hajj with a campaign and he finds himself unable to bear the expenses of performing it, then technically he is unable.

If a person is financially unable, then he is not obligated to perform Hajj. If he is financially able but not fit physically, he is not obligated to perform Hajj personally.

The person who is unable to perform Hajj physically has two situations:

First situation: If he is incapable in a way that it is hoped that this incapacity will be removed, like a disease that is hoped to be cured, then he will wait until he gets well, then he will perform the Hajj personally.

Second situation: If he is incapacitated in a way that there is no hope of getting well, such as old age or a chronic disease from which there is no hope of recovery, then he must delegate someone to perform the Hajj on his behalf. This is indicated in the Hadith of Abdullah bin Abbas, may Allah be pleased with him, who said: A woman from Khath'am tribe came and said:

“O Messenger of Allah, Allah's obligation that His servants should perform Hajj has come when my father was a very old man. He is unable to sit firmly on camel. May I perform Hajj on his behalf?” The Prophet, peace be upon him said: yes. That was at the Farewell Hajj.²

The women have to fulfil one more condition besides ability. It is the availability of a *Mahram* for her to accompany her in the Hajj journey. Hence, she is not obligated to perform Hajj if she does not find a *Mahram* for her, as it is not permissible for her to travel except with a *Maharam*. This rule is evidenced by the Hadith of Abdullah bin Abbas, may Allah be pleased with him, who said: I heard the Prophet, peace be upon him, giving a sermon in which he was saying:

“A man must never be alone with a woman unless there is a *Mahram* with her. A woman also may not travel with anyone except with a *Mahram* (relative).” A man stood up and asked, ‘O Messenger of Allah! My wife has gone for Hajj while I am enlisted for such and such a battle. The Messenger of Allah (ﷺ) replied, “Go and join your wife in Hajj”.³

¹ The holy Qurán, 3: 97.

² Reported by Imam Bukhari, Hadith number: 1513, and by Imam Muslim, Hadith number: 1334.

³ Reported by Imam Bukhari, Hadith number: 3006, and by Imam Muslim, Hadith number: 1341.

It is required that the mahram should be a sane adult. A minor or insane *Mahram* is not permissible.

The *Mahram* is either the woman's husband or any male who is forbidden to marry her forever. This prohibition could be due to kinship, breastfeeding or relationship by marriage.

The 'ability to perform Hajj' also includes that the roads leading to Hajj should be secure. If the path leading to Hajj is not safe, Hajj does not become obligatory. Likewise, if some infectious disease is feared due to the spread of epidemic or anything else the pilgrim fears that it may harm his person or wealth, then the Hajj is not obligatory upon him until he is able to go in peace.

Issue of Hajj permit:

The holy places of Hajj have limited space and they cannot accommodate the huge number of pilgrims, so it is necessary to take this reality into account and organize this huge number of pilgrims in a way that may ensure the performance of the rituals safely and securely, without exposing the pilgrims to risks, especially there are pilgrims who are weak. Hence it was necessary to limit the number of pilgrims coming from Outside the Kingdom of Saudi Arabia, as well as organizing Hajj for Saudis, so that they can perform Hajj once every five years.

A decision was issued by the Council of Senior Scholars in the Kingdom of Saudi Arabia allowing the process of regulating the number of pilgrims, as it is being done in the present time. It is obligatory upon all who desire to perform Hajj to abide by the organizational rules and not violate them, as violating them is a sin.

Whoever fulfils the conditions of Hajj but could not obtain a Hajj permit because the specified number of pilgrims allowed from his country was already completed, or because the time for obtaining the permit has passed without negligence on his part, or for any other similar reasons, he will be considered excused and he does not have to perform Hajj until he is able to obtain the permit in a regular manner.

Section 4: *Meeqats* of Hajj and Umrah

The Arabic word '*Mawaqeeat*' is plural of the word '*Meeqat*'. Originally, '*Meeqat*' means the time of doing some act. It also means the place of doing some act.

'*Mawaqeeat*' are of two kinds: Temporal and Spatial.

Temporal '*Meeqat*': Umrah does not have a specific time. It could be performed in the entire year, at day or night. Whenever a Muslim wants to perform Umrah, he may do that if it is easy for him.

As for Hajj, it has temporal '*Meeqat*', as Allah the mentioned said in His Book:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

"Commitment to Hajj is made in appointed months. Whoever commits to performing Hajj, let them stay away from intimate relations, foul language and arguments during Hajj".¹

It is reported through a sound narration that Abdullah bin Umar, may Allah be pleased with him said:

"The months of Hajj are: Shawwal, Dhul-Qa'dah and the ten days of Dhul-Hijjah".²

The Hajj does not take place outside its specific times.

If a Muslim wears *Ihram* intending Hajj in the month of Ramadan, this *ihram* will not be valid for Hajj, because it is not in its specific time. It will turn into Umrah. The *Ihram* for Hajj is not valid after the dawn of the Day of Sacrifice (Day of Eid ul Azha).

Spatial '*Mawaqeeat*': These are the places from which the Shari'a specified to wear *Ihram* and make intention of Hajj or Umrah. They are five '*Mawaqeeat*' or '*Meeqats*', appointed by the Prophet, peace be upon him. On the authority of Abdullah bin Abbas, may Allah be pleased with him said:

Allah's Messenger (ﷺ) fixed Dhul Hulaifa as the *Meeqat* for the people of Madina, Al-Juhfa for the people of Sham, Qarn al-Manazil for the people of Najd and Yalamlam for the people of Yemen. So, these above mentioned places are the *Mawaqeeat* for all those living at these places and those who come through these places with the intention of performing Hajj and 'Umra. Whoever lives within these places should assume *Ihram* from his dwelling place. Similarly the people of Makkah may assume *Ihram* from Makkah.³

Ayesha, may Allah be pleased with her narrates that the Messenger of Allah, peace be upon him, designated Dhat 'Irq for the people 'Iraq.⁴

Abdullah bin Umar, may Allah be pleased with him, narrates: When these two cities were conquered (he meant Kufa and Basra in Iraq), people came to Umar and said: O leader of the faithful,

¹ The holy Qurán, 2: 197.

² علَّقَه البخاري جازماً به في صحيحه (481/1)، ووصله سعيد بن منصور (787/3) وغيره. وصحَّحه ابن كثير في تفسيره (542/1)، وابن حجر في فتح الباري (420/3).

³ Reported by Imam Bukhari, Hadith number: 1526, and by Imam Muslim, Hadith number: 1181.

⁴ Reported by Imma Abu Dawood, Hadith number 1739, and Imam Nasa'ee, Hadith number 2653.

When these two towns (Basra and Kufa) were captured, the people went to `Umar and said, "O the Leader of the faithful! The Prophet (ﷺ) designated Qarn as the Meeqat for the people of Najd, it is out of our way and it is difficult for us to pass through Qarn." He said, "Find a place close to your usual way instead of Qarn. So, he designated Dhat-Irq as their Miqat."¹

The scholars are unanimously agreed on these five *Mawaqeet*, that are as follows:

The first Meeqat is Dhul-Hulaifa: It is called Abyar Ali. It is the Meeqat of the people of Madina and all those who pass by it. It is the farthest Meeqat from Makkah, as it is 435 km away from it, from the northside.²

The second Meeqat is al-Juhfa: It is the Meeqat for the people of Levant and those who pass by it. It is at the distance of 167 km from Makkah, from the northwest side.

The third miqat is Qarn al-Manazil: It is also called al-Sayl al-Kabir. It is the Meeqat of the people of Najd and all those who pass by it. It is the closest Meeqat to Makkah, at the distance of 75 km from the eastern side.

It is adjacent to the Meeqat of Wadi Muharram, which is at the top of Wadi Qarn al-Manazil in al-Hada. It is 67 km away from Makkah.

The fourth Meeqat is Yalamlam: It is also called al-Sa'diyah. It is the Meeqat for the people of Yemen and all those who pass by it. It is 100 km from Makkah, from the southside.

The Fifth Meeqat is Dhat Irq: It is now called al-Dhariba. It is the Meeqat of the people of Iraq and all others who pass through it. It is 100 km away from Makkah, from the north-eastern side.

Whoever takes a path other than the paths of these *Mawaqeet* and travels on paths that are on the right or left of these *Mawaqeet*, he will wear Ihram from where he gets at the closest point to any of the *Mawaqeet*.

The Meeqat for the one who lives in a place closer to Makkah than these *Mawaqeet*: The Meeqat of this person is his place. He will assume Ihram from there and will not go beyond it, like the residents of Jeddah, Bahra, and al-Shara'yi, the places that are situated outside the limits of Haram.

The Meeqat for the people of Makkah: For the Hajj, they will assume Ihram from Makkah itself. So they will assume Ihram from their homes. For Umrah, whoever lives inside the limits of Haram will go outside its limits and assume Ihram from there, as it is evidenced by the command of the Prophet, peace be upon him, to Aisha, may Allah be pleased with her, while she was in Makkah, to assume her Ihram for Umrah outside the limits of Haram. The Prophet, peace be upon him, called Abd al-Rahman bin Abu Bakr, may Allah be pleased with him, and said: "Take your sister out of the limits of Haram and let her assume Ihram for `Umra. After both of you have finished, come to me, I will be waiting for you at this place".³

¹ Reported by Imam Bukhari, Hadith number: 1531.

² To determine the distances between the *Mawaqeet* and Makkah, See: Dr. Badr Al-Din Youssef Muhammad Ahmad "Mawaqeet al-Hajj al-Makaniyyah: Dirasah fi al-Jughrafia wa Mafhoom al-Muhadhah" (Spatial Hajj Mawaqeet, a study in geography and the concept of alignment).

³ Reported by Imam Bukhari, Hadith number: 1560, and by Imam Muslim, Hadith number: 1211.

It is not permissible for a person who intends to perform Hajj or Umrah, to pass through these Mawaqeet except in the state of Ihram.

Warning for by air travellers: If you are on the plane intending to go for Hajj or Umrah, you must enter the state of Ihram when you align with the Meeqat from above. You should be ready, wear the clothes of Ihram before reaching the Meeqat. The moment you come in alignment with the Meeqat, you should immediately make the intention for Ihram. It is permissible to make the intention for Ihram if you are afraid that you will fall asleep or the cabin crew will fail to alert you.

It is not permissible for you to deliberately delay wearing Ihram and making its intention until landing at Jeddah airport, because that would be disobedience to the Messenger of Allah, peace be upon him. Hence, it is forbidden and not permissible.

Whoever passes these Mawaqeet, without Ihram, while intending to perform Hajj or Umrah, he must go back to the Meeqat he missed and enter into the state of Ihram from there. Allah the Almighty says:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“Indeed, whoever disobeys Allah and His Messenger has clearly gone far astray”.¹

Allah the Almighty says:

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَإِنَّكَ هُمُ الظَّالِمُونَ

“And whoever transgresses the limits of Allah, they are the true wrongdoers”.²

Moreover, he owes blood, which would be in form of slaughtering a sheep or goat in Makkah and distributing it among the poor living inside the limits of Haram. This offering of blood should be accompanied with repentance, seeking Allah’s forgiveness, remorse and determination not to repeat that forbidden act.

¹ The holy Qurán, 33: 36.

² The holy Qurán, 2: 229.

Section 5: Kinds of Hajj

There are three kinds of Hajj:

The first kind is ‘Tamattu’ (enjoyment):

It means to enjoy by performing Umrah until the Hajj. It is further elaborated that you may enter into the state of Ihram with the intention of Umrah alone during the months of Hajj. You finish the Umrah with Tawaf (circumambulation), Sa’ee (walking between Safa and Marwah) and cutting short your hair, and come out of the state of your Ihram. From now onward you may enjoy whatever you want from whatever Allah has permitted you, as you are not under the prohibitions of Ihram. You have finished your Umrah and come out of the prohibitions of Ihram. Moreover, you will not return to your country, rather you will assume Ihram again to perform Hajj when its time comes in the same year.

But if you assume Ihram for Umrah before the beginning of the month of Shawwal, and remain in Makkah, then perform Hajj in the same year, you have not performed tamattu’ Hajj, because you assumed Ihram for Umrah before entering the months of Hajj.

Similarly, if you assume Ihram for Umrah after the beginning of the month of Shawwal but perform Hajj in the second year, you have not performed Tamattu’ Hajj, because Umrah is performed in one year and the Hajj in another.

If you assume Ihram for Umrah during the months of Hajj, finish your Umrah and come out of the prohibitions of Ihram, then return to your country and come back assuming new Ihram for Hajj alone, you would not be performing Tamattu’ Hajj, because you singled out the Hajj by an independent journey.

The second kind is ‘Qiran’ (combining):

It means: To combine Hajj and Umrah together. To elaborate further, it is to assume the Ihram for Umrah and Hajj together, or to assume the Ihram for Umrah first, then insert the Hajj in it before embarking on the Tawaf (circumambulation) of Umrah. When you reach Makkah, you will start with Tawaf al-Qudoom (circumambulation at Arrival), which is Sunnah (act of the Prophet, peace be upon him), then perform Sa’ee between Safa and Marwa. It will be one Sa’ee (7 rounds) for Hajj and Umrah and it is one of the pillar (Rukn) of Hajj. You will continue in the state of Ihram until the day of Eid.

It is permissible to delay the Sa’ee between Safa and Marwa. You may skip it after doing Tawaf al-Qudoom (circumambulation at Arrival) and delay it until after Tawaf al-Hajj (circumambulation of Hajj), especially if you arrive late to Makkah and are afraid to miss the Hajj if you got busy with the Sa’ee.

The third kind is ‘Ifraad’ (singling out):

It is to assume Ihram for performing Hajj only, i.e. without Umrah. So when you reach Makkah, you will make Tawaf al-Qudoom (circumambulation at Arrival), then you will perform Sa’ee of Hajj and remain under the state of Ihram until you come out of it on the day of Eid.

It is permissible to delay the Sa’ee between Safa and Marwa, until after Tawaf al-Hajj (circumambulation of Hajj), as you could have done in Qiran Hajj. It is clear now that the actions of a pilgrim in the Qiran Hajj and the Ifraad Hajj are the same except in making the

intention. Moreover, the pilgrim in Qiran Hajj has to offer the sacrificial animal because he was blessed to perform both rituals unlike the one who performed Ifraad Hajj only.

The best kind of Hajj:

The best kind of Hajj is Tamattu' (enjoyment), because the Prophet, peace be upon him, commanded his companions and urged them to perform this kind of Hajj. Rather, he commanded them to convert the intention of Hajj to the intention of Umrah for the sake of performing Tamattu' Hajj.

Narrated Ayesha, may Allah be pleased with her, saying: "We went out with the Messenger of Allah, peace be upon him, when there were five days left of Dhul-Qa'dah, with no intention other than to perform Hajj. When we were close to Makkah, the Messenger of Allah commanded those who did not have a sacrificial animal with them to come out of the state of Ihram after performing Tawaf (circumambulation) of the House and after Sa'ee between Safa and Marwa."¹

Narrated Jabir, may Allah be pleased with him, that the Prophet peace be upon him said: "Had I known when I set out what I know now, I would not have brought the sacrificial animals with me. I would have made it 'Umrah. Whoever does not have a sacrificial animal with him, let him exit Ihram and make it 'Umrah'."²

In another narration it says: Allah's Messenger (ﷺ) stood up and said, 'You people know that I am the most Allah-fearing, the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the sacrificial animals with me, I would have finished my Ihram as you will do, so finish your Ihram. If I had formerly known what I came to know lately, I would not have brought the sacrificial animals with me.' So we finished our Ihram and listened to the Prophet (ﷺ) and obeyed him."³

These two evidences are explicit in preferring the Tamattu' Hajj over the other kinds, except in the case of accompanying the sacrificial animals. In this case, Qiran Hajj is better, as the Prophet, peace be upon him, did.

Moreover, Tamattu' is easier for the pilgrim, as he enjoys relaxation between Hajj and Umrah.

¹ Reported by Imam Bukhari, Hadith number: 1709, and by Imam Muslim, Hadith number: 1211 and 125.

² Reported by Imam Bukhari, Hadith number: 1651, and by Imam Muslim, Hadith number: 1218 and 147.

³ Reported by Imam Bukhari, Hadith number: 7367.

Section 6: Sacrificial Animals in Hajj and their Description

Offering the sacrificial animals is obligatory only in the Tamattu' Hajj and Qiran Hajj. In the Ifraad Hajj offering the sacrificial animals is not obligatory.

For those who are obliged to offer sacrificial animals in the Tamattu' Hajj and Qiran Hajj, should know that there is a condition for this obligation. They should not be present at the Sacred Mosque, i.e., they should not be the residents of Makkah or the Haram. If they happen to be the dwellers of Makkah, then offering sacrificial animals is not obligatory on them, as Allah the Almighty said:

ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

“These offerings are for those who do not live near the Sacred House”.¹

Hence, offering the sacrificial animals is obligatory for everyone who resides outside Makkah and the limits of Haram, such as the people of Jeddah, if they assume Ihram with the intention of Tamattu' Hajj or Qiran Hajj, as they are not dwellers of the vicinity of the Sacred Mosque.

If a person who is performing the tamattu' Hajj or Qiran Hajj, does not possess the sacrificial animal or lacks its price so much so that he does not have money with him except what he needs to spend during Hajj and return back home, then the sacrifice of animal is waived from him. He is only obliged to fast for ten days, three during Hajj, and seven when he returns to his family. Allah the Almighty says:

فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

“You may combine the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford. Whoever cannot afford that offering, let them fast three days during pilgrimage and seven after returning home-completing ten”.²

It is permissible to fast the three days during the days of *Tashreeq*, which are the eleventh, twelfth and thirteenth of Dhul-Hijjah. The evidence for this permission is the statement of Aisha and Abdullah bin Umar, may Allah be pleased with them: “It was not permitted to fast during the days of *Tashreeq*, except for the one who could not find the sacrificial animal”.³

It is better for him to fast these three days before the day of Eid al-Adha while he is in ihram for Hajj, and it is not permissible to fast on the day of Eid, for Abu Sa'id al-Khudri, may Allah be pleased with him, said: “The Messenger of Allah, may Allah bless him and grant him peace, forbade me to fast.”

It is permissible for you to fast these three days consecutively or separately, but do not delay them from the days of *Tashreeq* without an excuse. If you delay them, you will have to fast later on. As for the remaining seven, you may fast them when you return to your family, consecutively or separately, as you feel convenient. Because Allah the Almighty has made them obligatory but did not stipulate that they should be consecutive.

Description of the Sacrificial Animals:

¹ The holy Qur'an, 2: 196.

² Ibid.

³ Reported by Imam Bukhari, Hadith number: 1997.

The sacrificial animals must be from the cattle, i.e., camels, cows, sheep and goats etc., because of the Almighty's saying:

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَوَّلَ الْبَاسِ الْفَقِيرَ

“So they may pronounce the Name of Allah in appointed days over the sacrificial animals He has provided for them. So eat from their meat and feed the desperately poor”.¹

One sheep as a sacrificial animal is sufficient on behalf of one person.

One camel or cow is sufficient on behalf of seven people. On the authority of Jabir bin Abdullah, may Allah be pleased with him said:

خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُهْلِينَ بِالْحَجِّ: «فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْتَرِكَ فِي الْإِبِلِ وَالْبَقَرِ، كُلُّ سَبْعَةٍ مِنَّا فِي بَنَةِ

“We set out in the state of Ihram for Hajj along with Allah's Messenger (ﷺ). He commanded us to join in camels and cows. Every seven persons among us should join in a camel for offering sacrifice”.²

The better the sacrificial animal, the more reward you will get, for Allah is good and accepts only what is good. It is permissible to slaughter the sacrificial animal, anywhere within the boundaries of the Haram. Nowadays, there are specially equipped slaughter houses provided by the government, may Allah keep it on the right path.

Whoever slaughters his sacrificial animal, outside the boundaries of the Haram (sanctuary) his offering is not valid according to the majority opinion of the scholars.

The sacrificial animals in the Hajj of Tamattu' and the Qiran must be slaughtered at the specified time, which is the days of sacrifice (the day of Eid after the Eid prayer, and three days after it). It is not permissible to offer the sacrifice before the day of Eid, neither it is permissible to delay the slaughtering until after the days of Tashreeq because in this case the slaughtering will not be in the days of sacrifice. If someone does it, it won't be considered acceptable.

The Sunnah is to slaughter the camels while making them stand upright and their left hand is tied. If it is difficult to slaughter it while standing then it should be slaughtered while sitting. The Sunnah regarding animals other than camel is to be the slaughtered while lying on their sides.

The slaughterer must say: “بِسْمِ اللَّهِ” (In the name of Allah) when slaughtering camel or other animals. If the name of Allah is not mentioned on the animal deliberately, then its meat will not be eaten, as Allah the Almighty says:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ

“Do not eat of what is not slaughtered in Allah's Name. For that would certainly be an act of disobedience”.³

¹ The holy Qur'an, 22: 28.

² Reported by Imam Muslim, Hadith number 1318 and 351.

³ The holy Qur'an, 6: 121.

In this case it will not be valid as a sacrifice, because it is considered like a dead animal which is not permissible to eat. But if you forget to mention the name of Allah on it, then it will be valid as a sacrifice and you may eat it also. Allah the Almighty has said:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

“The believers pray, Our Lord! Do not punish us if we forget or make a mistake”.¹

The Sunnah is that you should eat from meat of your animal that you slaughtered and feed others also from it.

¹ The holy Qur'an, 2: 286.

Section 7: Prohibitions of Ihram

Prohibitions or unlawful things in the state of Ihram are all those things that are forbidden for a person because of being in the state of Ihram. They are of three kinds:

First Kind: That which is forbidden for males and females.

Second Kind: That which is forbidden for males.

Third Kind: That which is forbidden for females.

They are further elaborated as follows:

First Kind: That which is forbidden for males and females.

1. Removing hair from any part of the body by shaving or other means, without an excuse. Allah the Almighty says:

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

“And do not shave your heads until the sacrificial animal reaches its destination”.¹

This is a textual proof on not shaving the head, the prohibition of removing hair from other parts of the body, such as hands or feet etc., is derived using the rule of analogy (Qiyas).

2. Trimming, plucking or cutting the nails, is the removal of a part of your body that gives you luxury. Hence, it is similar to removing hair. There is no difference between the nails of the hands and the feet. If any nail is broken and it starts hurting you, then there is nothing wrong with removing the harmful part from it only. There is nothing wrong in it.
3. Using perfume after entering into the state of Ihram in one's clothing, body, food, drink, or other things connected to him, for the Hadith narrated by Abdullah bin Umar, may Allah be pleased with him, that the Prophet, peace be upon him, said about the dress of the person who wears Ihram:

وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا الْوَرُسُ

“and you must not wear clothing which has any dye of saffron or *wars* (A plant of yellow colour in Yemen, like sesame)”.²

Abdullah bin Abbas, may Allah be pleased with him said:

وَقَصَّتْ بِرَجُلٍ مُحْرِمٍ نَاقَتَهُ، فَتَلَّتْهُ، فَلْيَ بِهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «اغْسِلُوهُ، وَكَفِّنُوهُ، وَلَا تَغْطُوا رَأْسَهُ، وَلَا تُقَرِّبُوهُ طِينًا، فَإِنَّهُ يَبْعَثُ يُهْلُ

“A man was crushed to death by his she-camel and was brought to Allah's Messenger (ﷺ) who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting *Talbiya*.”³

¹ The holy Qur'an, 2: 196.

² Reported by Imam Bukhari, Hadith number 5803, and Imam Muslim, Hadith number 1206 and 99.

³ Reported by Imam Bukhari, Hadith number 1839, and Imam Muslim, Hadith number 1177.

It is not permissible for a person in Ihram to smell the perfume on purpose, nor to mix his coffee with saffron, which affects the taste or smell of the coffee, nor to mix tea with rose water and the like, in which its taste or smell appears.

Moreover, do not use soap, shampoo, etc. if the scent of perfume appears on it, or perfumed hand sanitizers, such as those with the scent of agarwood, jasmine, musk etc., but if it is free of odors or contains pleasant odors other than perfume, such as the smell of lemon or mint etc., then there is nothing wrong with using it.

As for the perfume that you put on before entering the state of *Ihraam*, it does not matter if it remains even after entering the state of *Ihraam*. Because what is forbidden in Ihram is to wear perfume after entering the state of *Ihraam*, not the perfume that you wear before entering the state of *Ihraam*, and whose fragrance continues, as it is indicated by the words of Aisha, may Allah be pleased with her, who said:

كَأَنِّي أَنْظُرُ إِلَى وَبَيْصِ الطَّيِّبِ، فِي مَفْرَقِ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ

“It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was in the state of *Ihraam*”.¹

4. Solemnizing marriage contract, as it is indicated in the Hadith of Uthman bin Affan who reported Allah's Messenger, peace be upon him as saying:

لَا يَنْكِحُ الْمُحْرِمُ، وَلَا يُنْكَحُ، وَلَا يَخْطُبُ

“One who is in the state of *Ihraam*, may not marry, or give someone in marriage, or make a proposal of marriage”.²

Hence, it is not permissible for a person in the state of *Ihraam*, to marry a woman, nor to solemnize a marriage contract for her by acting as guardian or agent, nor send a marriage proposal to a woman until he comes out of the state of *Ihraam*. Similarly, a woman is not allowed to be given in marriage while she is in the state of Ihram. The marriage contract while in the state of *Ihraam*, is invalid and void, because the prohibition in the hadith indicates that it is *Haram* or unlawful, hence, it becomes null and void.

5. Lustfully kissing, touching or hugging etc., as Allah the Almighty says:

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

“Commitment to pilgrimage is made in appointed months. Whoever commits to performing pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage”.³

‘Intimate relations’ mentioned in the verse above means sexual intercourse, including the foreplay, like kissing, winking and playing lustfully.

So, it is not permissible for a person in the state of ihram to kiss his wife, touch her, or wink at her with sexual desire. It is not permissible to even look at her with sexual desire because he enjoys it like intimacy.

¹ Reported by Imam Bukhari, Hadith number 271, and Imam Muslim, Hadith number 1190 and 39.

² Reported by Imam Muslim, Hadith number 1409 and 41.

³ The holy Qurán, 2: 197.

It is also not permissible for his wife to enable him to do that while she is in the state of Ihraam.

6. Sexual intercourse, as Allah the Almighty says:

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

“Commitment to pilgrimage is made in appointed months. Whoever commits to performing pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage”.¹

The ‘Intimate relations’ mentioned in the verse above means sexual intercourse, which is the most strictly prohibited thing in the state of Ihraam that affects Hajj. It has two situations:

First situation: the sexual intercourse is made before the initial exit from the state of Ihraam. This case has two consequences:

- a. Obligation of ransom, which is a camel or a cow, according to the consensus of the Companions. It will be offered as the sacrifice. You will be slaughtering it and distributing it all to the poor. You are not allowed to eat from it.
- b. The Hajj in which intercourse takes place, becomes null and void, but it must be completed, as Allah the Almighty said:

وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

“Complete the Hajj and Umrah for Allah”.²

Making it up from the next year or the earliest possible time without delay is obligatory, according to the consensus of the companions and scholars, even if the Hajj or Umrah were being performed as *Sunnah*, i.e., not obligatory.

Second situation: the sexual intercourse is made after the initial exit from the state of Ihraam, i.e. after doing two of these three actions: throwing pebbles at *Jamarat al-Aqabah*, shaving your head or cutting the hair short, and *Tawaf al-ifaadah*. In this case the Hajj is valid, but you have to offer a goat or sheep as sacrifice, slaughter it and give its meat to poor. You are not allowed to eat from it.

Similarly, this action does not spoil the rest of the rituals.

7. Hunting: it means hunting any wild animal whose meat is permissible to eat that lives on land and is not domesticated by nature, such as deer, rabbit, and pigeon, as Allah the Almighty says:

أُجِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ

“All grazing livestock has been made lawful to you, except what is hereby announced to you and hunting while in the state of Ihraam”.³

Allah the Almighty has also said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ

“O believers! Do not kill game while in the state of Ihraam”.⁴

¹ The holy Qur'an, 2: 197.

² The holy Qur'an, 2: 196.

³ The holy Qur'an, 5: 1.

⁴ The holy Qur'an, 5: 95.

It is prohibited while in the state of Ihraam or if you are in the sanctuary of Makkah, even if you are not in the state of Ihraam, to hunt any lawful wild animal that is not domesticated by its nature. It is prohibited to kill it directly, cause its killing, or help to kill it by guiding, pointing towards it, giving a weapon to the hunter, or making the animal run.

As for sea fishing, it is permissible for the one who is in the state of Ihraam. Allah the Almighty said:

أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ
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“It is lawful for you to hunt and eat seafood, as a provision for you and for travellers. But hunting on land is forbidden to you while in the state of Ihraam. Be mindful of Allah to Whom you all will be gathered”.¹

If you kill game while in the state of Ihraam intentionally, then you will bear the consequences along with seeking Allah’s forgiveness from this sin, as Allah the Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ ۚ وَمَنْ قَتَلَ مِنْكُمْ مَتَعِدًا فَجَرَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيُنْذَرَ وَبِالْأَمْرِ عَفَا اللَّهُ عَنْمَا سَلَفَتْ ۚ وَمَنْ عَادَ فَيَنْقُصْ اللَّهَ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

“O believers! Do not kill game while you are in the state of Ihraam. 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”.²

If you kill a pigeon: its equivalent is a sheep, as it was the ruling of Abdullah bin Abbas, may Allah be pleased with him³, and others. You will be given the choice between slaughtering the sheep and distributing it to the poor as a ransom for the pigeon, or assessing the price of the sheep and giving out its equivalent value in money in the form of food for the needy, by giving each poor person half a *Saa* (1 *Saa* = 2173 grams) of food, or fasting the number of days equal to the number of poor people.

As for cutting the green trees of the sanctuary that were not planted by a human being, it is not forbidden for the one who is in the state of Ihraam, because of being in the state of Ihraam, because Ihram has no effect on it. It is forbidden for all who happen to be within the boundaries of the Haram, whether he is in the state of Ihraam or not. Based on this, it is permissible to cut trees in Arafat for the *Muhrim* (the one who is in the state of Ihraam) and the non-Muhrim, but it is forbidden in Muzdalifah and Mina for the *Muhrim* and the non-Muhrim, because Arafat is outside the boundaries of the Haram, while Muzdalifah and Mina are within the boundaries of Haram. It is just like killing game within the boundaries of the sanctuary. It is forbidden for the *Muhrim* (the one who is in the state of Ihraam) and the non-Muhrim.

¹ The holy Qur'an, 5: 96.

² The holy Qur'an, 5: 95.

³ Narrated by Abd al-Razzaq in al-Musannaf, Vol. 4, p. 414.

These seven are the prohibitions of Ihraam for both men and women.

Warning: It is not permissible to pick the lost fallen object inside the boundaries of Haram for both the *Muhrim* (the one who is in the state of Ihraam) and the non-Muhrim, except for a person who will announce it publicly for one year. It is narrated on the authority of Abdullah bin Abbas, may Allah be pleased with him that Allah's Messenger (ﷺ) said on the day of the conquest of Makkah:

إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْقَرُ صَنْدُوقُهُ، وَلَا يُلْقَطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خَلَاهُ» فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِنْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِنَبِيِّتِهِمْ، قَالَ: «إِلَّا الْإِنْخِرَ».

"Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Makkah) is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted,". Hearing that Al-'Abbas said, "O Allah's Messenger (ﷺ)! Except the Idhkhair, because it is used by the goldsmiths and by the people for their houses." On that the Prophet (ﷺ) said, "Except the Idhkhair".¹

If someone in the sanctuary found something lost by someone else, he would search for its owner and hand it over to him, or hand it over to the department of Lost and Found in the sanctuary.

Second Kind: Forbidden for Males:

Men are limited to two things that are prohibited, excluding women. They are:

- 1- Covering the head. This is indicated by the Hadeeth of Abdullah bin Umar, may Allah be pleased with him, in which it is stated that:

أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَلْبَسُ الْقُمَصَ، وَلَا الْعَمَائِمَ، وَلَا السَّرَاوِيْلَاتِ، وَلَا الْبَرَائِيسَ...

A man asked, "O Allah's Messenger! What kind of clothes should a *Muhrim* wear?" The Prophet (ﷺ) said, "A Muhrim should not wear shirts, turbans, trousers and hooded cloaks...".² Hence, the Prophet (ﷺ) prohibited the Muhrim from wearing turbans and hooded cloaks, as they cover the head, while the Hadith narrated by Abdullah bin Abbas, may Allah be pleased with him, says:

وَقَصَّتْ بِرَجُلٍ مُحْرِمٍ نَاقَتُهُ، فَهَلَّتْهُ، فَأَتَى بِهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «اغْسِلُوهُ، وَكَفِّوهُ، وَلَا تَغْطُوا رَأْسَهُ، وَلَا تَقْرَبُوهُ طَبِيبًا، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ»...³ "A man was crushed to death by his she-camel and was brought to Allah's Messenger (ﷺ) who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting *Talbiya*".³ The Prophet (ﷺ) prohibited from covering the head of the deceased, as he was *Muhrim*.

Therefore, it is not permissible for a man to cover his head with things that stick to it like turbans, the ghutra, the hat or the cap etc.

Regarding the things that do not stick to the head like the tent, umbrella, roof of the vehicle etc., they are not prohibited, as the long Hadith narrated by Jabir bin Abdullah says:

¹ Reported by Imam Bukhari, Hadith number 3189, and Imam Muslim, Hadith number 1177.

² Reported by Imam Bukhari, Hadith number 1543, and Imam Muslim, Hadith number 1353 and 445.

³ Reported by Imam Bukhari, Hadith number 1839, and Imam Muslim, Hadith number 1206 and 99.

أن النبي ﷺ: «أَمَرَ بِقَيْعَةٍ مِنْ شَعَرٍ تُضْرَبُ لَهُ بِبَمْرَةٍ، فَسَارَ رَسُولُ اللَّهِ ﷺ وَلَا تَشْكُ قُرَيْشٌ إِلَّا أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ، كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ، فَوَجَدَ الْقَيْعَةَ قَدْ ضُرِبَتْ لَهُ بِبَمْرَةٍ، فَنَزَلَ بِهَا

The Prophet gave orders for a tent of hair to be set up for him at Namira (A place or a hill near 'Arafa). Allah's Messenger (ﷺ) then set out, and Quraish did not doubt that he would observe a halt at the sacred site (At al-Muzdalifa, al-Mash'ar al-haram), as Quraish used to do in the pre-Islamic period, but he passed on till he came to 'Arafa and found that the tent had been set up for him at Namira. There he dismounted".¹ Similarly, the Hadith narrated by Umm al-Hussain, may Allah be pleased with her, who said:

حَجَّجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ، فَرَأَيْتُ أُسَامَةَ وَبِلَالَ، وَأَحَدُهُمَا أَخَذَ بِخِطَامِ نَاقَةِ النَّبِيِّ ﷺ وَالْآخَرُ رَافِعٌ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ، حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

I performed Hajj along with Allah's Messenger (ﷺ) on the occasion of the Farewell Pilgrimage and saw Usama and Bilal, one of whom had caught hold of the loose string of the she-camel of Allah's Apostle (ﷺ) while the other was raising his cloth over his head, protecting him from the heat, till he threw pebbles at Jamrat al-'Aqaba".²

It is all right if you carry your belongings on your head, even if some of the head gets covered, as that is not often intended to cover the head. Similarly, there is nothing wrong if you submerge in water, even if your head is covered with water.

- 2- Wearing stitched clothes, which is clothing that is tailored to the body and its parts, whether it covers the whole body, such as a shirt, or part of it, such as socks, slippers for the feet and gloves for the hands, as it is narrated by Abdullah bin Umar, may Allah be pleased with him, that a man asked, "O Allah's Apostle! What kind of clothes should a *Muhrim* wear?" The Prophet, peace be upon him said, "A Muhrim should not wear shirts, turbans, trousers, hooded cloaks, or *Khuffs* (socks made from thick fabric or leather) unless one cannot get sandals, in which case he should wear *Khuffs* and cut them from below the ankles. Moreover, do not wear the dress that is perfumed with saffron or *Wars* (dye plant)".³

If you could not find the *Izar* (loincloth), neither you had the money to buy one, then you may wear trousers. Similarly, if you could not find a pair of sandals, neither you had the money to buy one, you may wear *Khuffs* (socks made from thick fabric or leather). You don't have to cut them, and there is not penalty on you for doing that, as it is narrated by Abdullah bin Abbas who said:

The Prophet (ﷺ) delivered a sermon at 'Arafat and said, "Whoever could not get an *Izar* (loincloth), can wear trousers, and whoever could not get a pair of shoes can wear *Khuffs*".⁴

The above Hadith was said in Arafat, hence it abrogates the commandment of cutting the part of *Khuffs* that is below the ankles.

There is nothing in wrapping the shirt around one's body without wearing it properly. Similarly, there is nothing wrong if you use the *abaya* (outer garment) as a robe, provided you avoid wearing it as usual, and avoid putting it on your shoulders.

¹ Reported by Imam Muslim, Hadith number 1218 and 147.

² Reported by Imam Muslim, Hadith number 1218 and 312.

³ Reported by Imam Bukhari, Hadith number 1543, and Imam Muslim, Hadith number 1177.

⁴ Reported by Imam Bukhari, Hadith number 1843, and Imam Muslim, Hadith number 1178.

There is nothing wrong with a belt tied over his lower garment, or wearing a strap or something like it.

There is nothing wrong for you if you wear a ring, a wristwatch, eye glasses, a hearing aid or air phone, and hanging a waterskin or purse around his neck.

There is nothing wrong in knotting you robe when needed, such as fearing that it will fall.

It is permissible for the *Muhrim* to wear whatever Allah has permitted him, which is not mentioned in the previously mentioned hadith of Abdullah bin Umar, nor what comes under its meaning. When the Prophet peace be upon him, told the things that were not allowed to wear while replying to the question about what was allowed to wear, is in itself an evidence that everything, except those he mentioned, or those that came under their meanings, are permissible for the *Muhrim* to wear.

Third Kind: Forbidden to Females:

The woman observing *ihram* is forbidden to wear the *niqab* (a piece of cloth that covers the face), the *burqa* (an outer shawl that covers the whole body including the face) and the gloves, as it is narrated on the authority of Abdullah bin Umar, may Allah be pleased with him, who quoted the Prophet's statement, "A woman in *ihram* should wear neither a veil nor gloves".¹ In another narration it is narrated as Abdullah's own statement, which seems more authentic.

If she needs to cover her face when strangers pass close to her, she may lower the garment or veil from above her head over her face. It was reported on the authority of Aisha, may Allah be pleased with her, that she said: "Riders would pass us when we accompanied the Messenger of Allah (ﷺ) while we were in the state of *ihram*. When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces".²

It is also narrated by Ayesha, may Allah be pleased with her, who said: the woman wearing *ihram* may wear whatever she wants except a cloth perfumed by Wars (a dye plant) or saffron. She may not cover her face, but she may let a garment fall over her face if she likes".³

It is narrated by Fatima bint al-Munzir, may Allah bless her, who said: we used to cover our faces while in the state of *Ihram*. We were in the company of Asma bint Abi Bakr al-Siddique".⁴

The women should cover their heads and hair and cover their faces without the *niqab* in the presence of strange men. It is permissible for the women to wear slippers and

¹ Reported by Imam Bukhari, Hadith number 1838, and Imam Malik in his Muwatta, Vol. 1, p. 328. See also: al-'ilal by al-Dar Qutni, Vol. 13, p. 42.

² Reported by Imam Ahmad in his Musnad, Hadith number 24021. It is narrated by Imam Abu Dawood also under Hadith number 1833, but there is Yazid bin Abi Ziyad al-Hashmi al-Kufi, who is a weak transmitter. Anyhow, it may get its strength from the Hadith that comes after it.

³ Reported by Imam Bukhari in his Sahih, Vol. 2, p. 137. It is also reported by Imam al-Baihaqi in al-Sunan al-Kubra with a connected chain, Vol. 5, p. 47. Al-Shaikh al-Albani says in Irwa al-Ghalil, Vol.4, p. 212: al-Baihaqi has narrated this Hadith with an authentic chain.

⁴ Reported by Imam Malik in his Muwatta, Vol. 1, p. 328. Al-Shaikh al-Albani says in Irwa al-Ghalil, Vol.4, p. 212: This Hadith has been narrated with an authentic chain.

socks, and whatever clothes they may like, according to scholarly consensus, except that she does not display herself with adornment.

It is permissible for men and women to change and wash the *ihram* garments, and to take them off while taking a bath.

Section 8: Ransom for committing prohibitions

Categories of prohibitions regarding the ransom:

The prohibitions of *ihram*, with regard to the ransom, are divided into four categories:

First section: Prohibitions that do not have a ransom, and that is the marriage contract.

Second section: Prohibitions ransomed by a camel, and that is sexual intercourse during the pilgrimage before the first coming out of the state of *ihram*.

Third section: Prohibitions ransomed with something equal to them or with something that replace them, and it is hunting.

Fourth section: Prohibitions ransomed with fasting, alms, or rituals.

The textual evidence for this is found in the ransom of shaving the head. Allah the Almighty says:

وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

“And do not shave your heads until the sacrificial animals reach their destination. But if any of you is ill or has a scalp ailment ‘requiring shaving’, then compensate either by fasting, charity, or a sacrificial offering”.¹

The Prophet peace be upon him, explained the number of fasts and the quantity of charity. He also explained that sacrificial animal should be one sheep.

On the authority of Ka’b bin Ujrah, may Allah be pleased with him, said that the Messenger of Allah, peace be upon him, said to him: "Perhaps your lice have troubled you?" Ka’b replied, "Yes! O Allah's Messenger (ﷺ)." Allah's Messenger (ﷺ) said, "Have your head shaved and then either fast three days or feed six poor persons or slaughter one goat as a sacrifice".²

The goat should be of the age required in sacrificing the animals and it should be free from the defects that may prevent it from being offered as sacrifice.

The scholars have called this kind of sacrifice as the sacrifice of harm, deriving from the statement of Allah:

أَوْ بِهِ أَذًى مِنْ رَأْسِهِ

“or has a scalp ailment”.³

The scholars have attached to shaving the head the rest of the prohibitions of *ihram*, except for the previous three.

Committing the acts that are prohibited has three situations:

If the pilgrim in *ihram* does any of the previous prohibitions, such as shaving the head, applying

¹¹ The holy Qur’an, 2: 196.

² Reported by Imam Bukhari, Hadith number 1814, and Imam Muslim, Hadith number 1201. The wording of the Hadith is by Imam Bukhari.

³ The holy Qur’an, 2: 196.

perfumes, having sexual intercourse, killing game, or other things, then he has three situations:

First situation: that the person in *ihram* committed the act of prohibition out of forgetfulness, ignorance, coercion or sleep. In these cases there is no blame, sin, or ransom on him and his rituals are valid. This is derived from the evidences that generally talk about the excuses in similar cases. Allah the Almighty said:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

“Our Lord! Do not punish us if we forget or make a mistake”.¹ It is narrated in a *Hadith Qudsi* that Allah the Almighty replied by saying: “I have done so”.²

Allah the Almighty also said:

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّنتُمْ قُلُوبُكُمْ

“There is no blame on you for what you do by mistake, but ‘only’ for what you do intentionally”.³

Regarding the prohibitions related to hunting, Allah the Almighty said:

وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ

“Whoever kills game intentionally must compensate by offering its equivalence”.

Allah the Almighty restricted the obligation to punish hunting with the fact that the killer was intentional, and intentionality is an appropriate description of the penalty and guarantee, so it must be considered and the judgment should be attached to it. The opposite meaning is that if it was not intentional, then there is no penalty for it and there is no sin on him.

Caution: Whenever the excuse is removed from the *Muhrim* (person in the state of *ihram*), like the ignorant learns, the forgetful is reminded, the sleeper wakes up, or the coercion is removed, he must abandon that particular prohibited thing and leave it immediately.

If he continues his involvement in committing that prohibited thing without any excuse, he must pay the ransom, provided he will be committing a sinful act and disobedience, so he must sincerely repent and pay the ransom.

For example if a *Muhrim* covers his head while in deep sleep, there is nothing no blame on him as long as he is sleeping. If he wakes up, he is obliged to uncover his head immediately. If he continues to cover it while knowing that it is obligatory to uncover it, then he is committing a sinful act and disobedience. In this case he must pay the aforementioned ransom.

Second case: if he intentionally does the prohibited act, but for a valid excuse that makes it permissible, then he must pay the ransom according to it, and there is no sin on him, as Allah the Almighty said:

وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفَتْنَهُ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

¹¹ The holy Qur'an, 2: 286.

² Reported by Imam Muslim, Hadith number 1201, on the authority of Abdullah bin Abbas, may Allah be pleased with him.

³ The holy Qur'an, 33: 5.

“And do not shave your heads until the sacrificial animal reaches its destination. But if any of you is ill or has a scalp ailment ‘requiring shaving’, then compensate either by fasting, charity, or a sacrificial offering”.¹

An indication regarding the permissibility of doing that for those who have an excuse is the story of Ka’b bin Ujrah, may Allah be pleased with him, who was carried to the Messenger of Allah, peace be upon him, with lice scattered on his face. Seeing this the Messenger of Allah, peace be upon him, said: “I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?” I said, ‘No.’ He said, ‘Then fast for three days, or feed six poor persons by giving half a Sa’ of food for each and shave your head’.²

Third case: If the *Muhrim* (person in the state of ihram) commits any of the prohibited acts other than sexual intercourse and marriage, intentionally and without a valid excuse permitting it, then he must pay the ransom, provided he has committed a sin and an act of disobedience. He must hasten to repent sincerely and pay the ransom.

¹ The holy Qur’an: 2: 196.

² Reported by Imam Bukhari, Hadith number 4517, and by Imam Muslim, Hadith number 1201 and 85.

Section 9: Description of Umrah

Pillars of Umrah:

The pillar of something in the language is its strongest side.¹

While the pillar in Islamic terminology is: A particular thing by which another thing is completed and that particular thing is included in it.²

In the context of Hajj and Umrah, it means: Whatever the Lawgiver has demanded to be done in a definitive demand, and there is no substitute for it.

The pillars of Umrah are three:

First pillar: Ihram.

Second pillar: Tawaf around the Ka'ba.

Third pillar: Sa'ee (brisk walk) between Safa and Marwa.

Obligations of Umrah:

An obligatory act "wajib" in the Arabic language is derived from the root word "wajaba or wujoob" which means to make something necessary.³

While in the Islamic terminology, it is: Something whose leaving intentionally, is condemned by Shari'ah⁴. It is also defined as something whose doer is rewarded for doing it and the one who abandons it deserves to be punished.

Obligations of Umrah are Two:

First Obligation: *Ihram* from its *Miqat*.

Second Obligation: shaving the head or shortening the hair.

The details, along with the description of Umrah, are as follows:

As for ihram, it is the intention to enter into the rituals, The intention is made by the heart, so it is not permissible to utter the phrase: (O Allah, I intend to perform Umrah), or similar expressions, because it is not narrated from the Prophet, peace be upon him, nor from his honorable companions, that they uttered any words to express their intentions, whether in Umrah, Hajj, prayer, zakat, or other acts of worship. You do not find even in worldly matters a sane person saying: (I intend to drink water) and then drinks. Because he did not raise the water to his mouth except to drink. Same is said in worship, so a person does not come to the Miqat and put on the ihram garments except for the sake of Umrah or Hajj. Similarly in prayer, he did not perform ablution and stood up to say the opening *takbeer* except for the sake of prayer.

¹ Lisan al-'Arab, Vol. 13, p. 185.

² Al-Hudood al-Aniqah wa al-Ta'rifaat al-Daqiqah, p. 71.

³ Lisan al-'Arab, Vol. 1, p. 793.

⁴ Al-Tahbir, Sharh al-Tahrir, Vol. 2, p. 820, and al-Bahr al-Muheet fi Usool al-Fiqh, Vol. 1, p. 234.

Among the acts that are considered *Sunnah* and should be done by those who want to enter the state of ihram for Umrah or Hajj are the following:

- 1- Taking bath: You should take a bath as you do for ritual impurity, and this is for both males and females, even for a menstruating or postpartum woman. This is indicated by the lengthy hadith of Jabir bin Abdullah describing the Hajj of the Prophet, peace be upon him, in which he said: When we reached Dhul-Hulaifah, Asma' bint 'Umais gave birth to Muhammad bin Abi Bakr. She sent a message to the Prophet (ﷺ) (asking him what she should do). He said, "Take a bath, bandage your private parts and make the intention for ihram".¹
- 2- Wearing Perfume: The males should wear the best available perfume on his head and beard, with musk oil, oud, or something else. It does not harm him if it remains after entering the state of ihram, as in the hadith of Aisha, may Allah be pleased with her, who said: I used to perfume Allah's Messenger (ﷺ) with the best scent available till I saw the shine of the scent on his head and beard".²

After taking bath and applying perfume, you may wear the Ihram garments, which are for men a loincloth and a robe. Women may wear whatever clothes they want, except that they should not display themselves with adornment, not wear a veil to cover her face, nor wear gloves, as it is mentioned previously in the prohibitions of Ihram, except that she covers her face in front of strange men, as mentioned earlier with evidenced.

Moreover, if it is time for the obligatory prayer, every *Muhrim*, who is not a menstruating or postpartum woman, will pray. If it is not the time for an obligatory prayer, he will pray two *rak'ahs* for ihram, which is *Sunnah*. If he prays two *rak'ahs*, he will be rewarded for that but if he misses them, there is not sin and his ihram is valid by the will of Allah.³

When you finish praying and get into your car, you intend to enter the state of ihram in your heart and say: لَبَّيْكَ عَمْرَةَ (Labbaika 'Umratan) i.e. I am present here to perform Umrah, as it is indicated by the Hadith narrated by Abdullah bin 'Umar, may Allah be pleased with him, who said that when Allah's messenger (ﷺ) put his feet in the stirrup and the she-camel got up carrying him he would start reciting *Talbiya* at the mosque of Dhul-Hulaifa.⁴

You should recite the *Talbiyah* frequently as it is the *Talbiah* indicating the oneness of Allah. Moreover, it is the *Talbiah* of the Messenger of Allah, peace be upon him. Jabir bin Abdullah describes the *Talbiah* of Allah's Messenger by saying: He recited the *Talbia* of monotheism by saying:

لَبَّيْكَ اللَّهُمَّ، لَبَّيْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

Labbayk-Allāhumma labbayk, labbayka lā sharīka laka labbayk, inna 'l-ḥamda, wanni`mata, laka wa 'l-mulk, lā sharīka lak.

¹ Reported by Imam Muslim, Hadith number 1218.

² Reported by Imam Bukhari, Hadith number 5923, and Imam Muslim, Hadith number 1188.

³ Ibn Jama'ah said: The scholars have consensus of opinion that it is a *Sunnah* for the *Muhrim* to pray two *rak'ahs* with the intention of praying *Sunnah* of ihram. See *Hidayat al-Salik*, Vol. 2, p. 625.

⁴ Reported by Imam Bukhari, Hadith number 2865, and Imam Muslim, Hadith number 1187.

“I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner, I am here at Your service. Surely the praise, and blessings are Yours, and also the dominion belongs to you. You have no partner”. People kept on reciting Talbiah as they used to recite, the Prophet, peace be on him did not object on any of their versions of Talbiah, but he did not deviate from the version of Talbiah he recited”.¹ There is nothing wrong if someone adds in his Talbiah by saying:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ

"Labbaik Allāhumma labbayk, labbaik wa-sa'daik, wal-khairu fi yadaik. Labbaik war-aghba'u ilaika wal-'amal".

“I respond to Your call, and I am obedient to Your orders, all good is in Your Hands. I respond to Your call and the longing and deeds are for You”.

This addition is recorded by ‘Umar bin Khattab and his son Abdullah, may Allah be pleased with them.²

Reciting *Talbiyah* is the first act of the person performing Umrah and Hajj. This is the symbol of Umrah and Hajj, it leads towards the greatest and the most important thing, which is the Oneness of Allah and sincerity in worshiping Him alone, without associating any partner with Him. It also contains the most eloquent response towards the people of ignorance and polytheism at all times, who associate others as partners with Allah. They call upon others than Allah the Almighty and seek their help. They slaughter animals and vow in the names of others than Allah and ask for aid and provision from other than Allah. Provided, the people in the time of ignorance used to associate partners with Allah even in the wording of Talbiah as it is said by Abdullah bin Abbas:

كَانَ الْمُشْرِكُونَ يَقُولُونَ: لَبَّيْكَ لَا شَرِيكَ لَكَ، قَالَ: فَيَقُولُ رَسُولُ اللَّهِ ﷺ: «وَيْلَكُمْ، قَدْ قَدْ» فَيَقُولُونَ: إِلَّا شَرِيكَ هُوَ لَكَ، تَمْلِكُهُ وَمَا مَلَكَ، يَقُولُونَ هَذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ.

“The polytheists also pronounced *Talbiya* as: Here I am at Thy service, there is no associate with Thee. The Messenger of Allah (ﷺ) said: Woe be upon them, as they also said: But one associate with Thee, you own him, and own whatever he possesses. They used to say this and circumambulate the Ka'ba”.³

It is also Sunnah for the men to raise their voices while reciting the *Talbiah* as it is narrated by as-Sa'ib bin Khallad, may Allah be pleased with him that the Messenger of Allah (ﷺ) said:

أَتَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَأَمَرَنِي أَنْ أُرْفِعَ أَصْوَاتَهُمْ بِالْإِهْلَالِ، أَوْ قَالَ: «بِالتَّلْبِيَةِ»، يُرِيدُ أَحَدُهُمَا

“Jibreel, peace be upon him, came to me and commanded me to order my Companions to raise their voices while reciting *Talbiyah*.”

The order to raise the voice while reciting *Talbiyah* contains showing, declaring and gratifying of monotheism, as it is the greatest ritual of Hajj. The companions, may Allah be pleased with them, used to raise voices while reciting *Talbiyah* so much that their throats got dry. It is narrated by Muttalib bin Abdullah who said:

كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَرْفَعُونَ أَصْوَاتَهُمْ بِالتَّلْبِيَةِ حَتَّى تُجِبَّ أَصْوَاتُهُمْ.

¹ Reported by Imam Muslim, Hadith number 1218.

² Reported by Imam Muslim, Hadith number 1184.

³ Reported by Imam Muslim, Hadith number 1185.

“The companions of Allah’s Messenger (ﷺ), used to raise voices while reciting *Talbiyah* so much that their throats got dry”.¹

Bakr bin Abdullah al-Muzani says: “I was with Abdullah bin Umar, he recited the *Talbiyah* so loud that the people between the two mountains heard him”.² It is quoted from a group of early scholars that “the beauty of Hajj is the *Talbiyah*”.³ Same is quoted from the words of the Prophet (ﷺ).⁴

Women should not raise their voices while reciting *Talbiyah* or any other dhikr in the presence of men, as it is required that she should be covered.

When the reciter says, “Labbaik Allahumma Labbaik” (لبيك اللهم لبيك), it means, O Allah, I have come to respond to your call and to be steadfast on your obedience.⁵ It is the response to Allah’s call when He called His servants to Hajj, as He said:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ.

“Call ‘all’ people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path”.⁶

It is better for the *Muhrim*, if he is afraid that he will not be able to perform the worship of Umrah or Hajj, due to sickness, fear of an enemy, confinement or

spread of a contagious epidemic etc., it is recommended for him to say when entering ihram after saying: “لبيك عمرة” (I am here for Umrah):

"فإن حبسني حابس فمحلي حيث حبستني", i.e. “If I am stuck and confined by some unpredictable thing, then that place will be my place of coming out of the prohibitions of ihram”.

According to the hadith of Aisha, may Allah be pleased with her, in which she said: that Allah’s messenger went in to visit Duba’a daughter of az-Zubair and said to her, “Perhaps you intended to perform the Hajj?” She replied, “I swear by Allah that I am suffering from pain” the Prophet (ﷺ) said, “Perform the Hajj but make a conditional intention by saying:

“اللَّهُمَّ مَحَلِّي حَيْثُ حَبَسْتَنِي”

‘O Allah, the place where You restrain me, will be the place of my coming out of the state of *ihram*’.⁷

The benefit of this condition is that if the pilgrim in *ihram* encounters something that prevents him from completing his rituals, such as illness, confinement etc., he may exit himself from the state of *ihram*. There will be nothing wrong in doing that.

It is desirable for the *Muhrim* to recite the *Talbiyah* a lot. Its recitation is emphasised if he goes up to high place, descends into a valley, performs a prescribed prayer, when night falls or day breaks, when he meets his friends, hears someone reciting the *Talbiyah*, does something forbidden out of forgetfulness, rides his mount, gets off it, or sees the house of Allah. Moreover, it should be recited at the change of any condition or time.

¹ Reported by ibn Abi Shaibah in his Musannaf, Vol. 3, p.373. Imam ibn Hajar says in Fath al-Bari, Vol. 3, p. 408: This Hadith is narrated with a sound chain of narrators.

² Reported by ibn Abi Shaibah in his Musannaf, Vol. 3, p.373. Imam ibn Hajar says in Fath al-Bari, Vol. 3, p. 408: This Hadith is narrated with a sound chain of narrators.

³ See: Musannaf ibn Abi Shaibah, Vol. 3, p.373.

⁴ Reported by Imam Ahmad in his Musnad, Hadith number 1870, from the Hadith of Abdullah bin Abbas, may Allah be pleased with him.

⁵ See: al-Nihayah fi Gharib al-Hadith, Vol. 4, p.222.

⁶ The holy Qur’an, 22: 27.

⁷ Reported by Imam Bukhari, Hadith number 5089, and Imam Muslim, Hadith number 1207.

Reciting Talbiyah collectively is not prescribed as it is not narrated that the Prophet (ﷺ) or his honourable companions have done so. Hence, every *Muhrim* should recite the *Talbiyah* by himself.

A *Muhrim* should continue reciting the *Talbiyah* during the Umrah from the time of entering the state of Ihram until he begins the circumambulation (Tawaf). When you start the Tawaf, the *Talbiyah* should be stopped. While performing Hajj the *Talbiyah* starts from the time of entering the state of Ihram till stoning *Jamrat al-Aqaba* on the day of Eid.

When the *Muhrim* gets close to Makkah, he should take a bath before entering it, if it is convenient to do so, as it is a Sunnah based on the Hadith of Abdullah bin Umar, narrated by his freed slave Nafi' who said:

أَنَّ ابْنَ عُمَرَ كَانَ لَا يَقْدُمُ مَكَّةَ إِلَّا بَاتَ بِذِي طَوًى، حَتَّى يُصْبِحَ وَيَغْتَسِلَ ثُمَّ يَدْخُلُ مَكَّةَ نَهَارًا، وَيَنْكُرُ عَنِ النَّبِيِّ ﷺ أَنَّهُ فَعَلَهُ.
“Whenever Ibn 'Umar (رضي الله عنه) came to Makkah he would spend the night at Dhi Tuwa valley (near Makkah), and in the morning he would bathe. ‘Ibn 'Umar used to say that this is what the Messenger of Allah (ﷺ), used to do”.¹

It is also Sunnah to enter Makkah from the upper valley and exit from the lower valley. **It is narrated from Abdullah bin Umar:**

أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ مِنَ النَّبِيَّةِ الْعُلْيَا الَّتِي بِالْبُطْحَاءِ، وَخَرَجَ مِنَ النَّبِيَّةِ السُّفْلَى
“That the Messenger of Allah (ﷺ) entered Makkah from Kadaa, the upper valley which is in Al-Batha and he left from the lower valley”.² It is also narrated that ‘A’isha (رضي الله عنها) said:
أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ إِلَى مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا، وَخَرَجَ مِنْ أَسْفَلِهَا
“That when the Prophet (ﷺ) came to Makkah, he entered it from the upper valley and left from the lower valley”.³

Kadaa: By putting the vowel ‘a’ (fat’ha/zabar) on the letter ‘ك’ (K) and stretching the letter ‘د’ (D), is a name for the pass in a mountain range, which is at the top of Makkah. It is now called: Ree' al-Hujoon, and it is the road that comes from the cemetery of Al-Mu'alla.

The Lower Thaniya (pass in a mountain range): It is now called: Ree' al-Rassam, and it is the road that comes from al-Bab district heading towards Jarwal.

So, if it is possible for the pilgrim to enter from where the Prophet, peace be upon him, entered, and to exit from where the Prophet, peace be upon him, exited, it is better to do so. But if it is not possible for him to do so, then from wherever he entered or left Makkah, it is permissible, and there is nothing wrong in it.

When you reach the Sacred Mosque, it is Sunnah to put the right foot forward to enter it, and say:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، وَأَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ
“In the name of Allah, and prayers and peace be upon the Messenger of Allah, I seek refuge in Allah the Almighty, with His honorable face, and His ancient authority, from the accursed Satan. O Allah, open the doors of Your mercy for me”.

Abu Humaid or Abu Usaid narrated that the Messenger of Allah said: “When anyone of you enter the Masjid, he should say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

And when anyone of you exit the Masjid he should say:

¹ Reported by Imam Bukhari, Hadith number 1573, and Imam Muslim, Hadith number 1259 and 227.

² Reported by Imam Bukhari, Hadith number 1576, and Imam Muslim, Hadith number 1257.

³ Reported by Imam Bukhari, Hadith number 1577, and Imam Muslim, Hadith number 1258.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

“O Allah, I ask You to grant me Your blessings and favour”.¹

This prayer is not specific with Masjid al-Haram. It should be said at all other Masjids.

The pilgrim then proceeds to the holy Ka’ba, towards the black stone to start the Tawaf. One should not say: “تَوَيْتُ الطَّوَّافَ” (I am intending to perform Tawaf), as it is not narrated from the Prophet (ﷺ). Moreover, the intention is made by the heart.

For men, it is Sunnah in Tawaf al-Qudoom, to do ‘idhtibaa’ in all rounds of his Tawaf and do ‘Raml’ in the first three rounds only. In the rest he should walk normally.

Idhtibaa’: To uncover the right shoulder, placing the middle of his cloak under his right armpit, and the two ends of it over his left shoulder.

Tawaf al-Qudoom, which is the Tawaf performed by the pilgrim who intends to perform Qiran or Ifrad Hajj or who intends to perform Umrah for Tamattu’ Hajj. It is called Tawaf al-Qudoom because it is the first Tawaf he is performing after coming to Makkah.

Ramal: To walk quickly with close steps.

When you reach the Black Stone, you will face one of the four following situations:

First situation: You greet the Black Stone with your right hand and kiss it with your mouth if it is easily possible for you and say:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

“In the Name of Allah and Allah is the greatest”. You should do that glorifying Allah the Almighty and obeying the Messenger of Allah (ﷺ). You must not think that the Black Stone can benefit you or harm you. It is only Allah who can do that. It is narrated on the authority of Umar, may Allah be pleased with him, that he came close to the Black Stone, kissed it and said: “I know that you are a stone, you cannot benefit or harm me. Had I not seen the Prophet kissed you, I would have not kissed you”.²

In this narration, attention is drawn to the importance of monotheism and the sincerity of worship to Allah alone, who has no partner, and that it does not bring benefit, and no harm is repelled except by Allah the Almighty. It also includes following the Prophet, peace be upon him, and not creating innovations in the religion.

If this situation is not easily possible for you, you may move to the second one, which is:

Second situation: You should kiss the Black Stone with your hand, then kiss your hand and say:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

“In the Name of Allah and Allah is the greatest”. It is narrated from Nafi’ the freed slave of Abdullah bin Umar who said: I have seen Abdullah bin Umar, he greeted the Black Stone with his hand then kissed his hand and said: I did not stop doing it this way since I saw the Messenger of Allah doing it”.³

If this situation is not easily possible for you, you may move to the third one, which is:

¹ Reported by Imam Muslim, Hadith number 713.

² Reported by Imam Bukhari, Hadith number 1597 and Imam Muslim, Hadith number 1270.

³ Reported by Imam Bukhari, Hadith number 1597 and Imam Muslim, Hadith number 1270.

Third situation: You greet the Black Stone with something you carry like a stick, then kiss the stick and say:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

“In the Name of Allah and Allah is the greatest”. Abu At-Tufail (RAA) narrated, "I saw Allah's Messenger (ﷺ) making Tawaf round the Ka'bah and he was touching the corner (of the Black Stone) with a stick that he had with him and then kissing the stick".

If this situation is not easily possible for you, you may move to the fourth one, which is:

Fourth situation: You should point towards the Black Stone with your hand, even from a distance and say:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

“In the Name of Allah and Allah is the greatest”. Abdullah bin Abbas narrated that Allah's Messenger (ﷺ) performed the Tawaf (around the Ka'ba) while riding his camel, and every time he reached the corner (of the Black Stone) he pointed at it with his hand and said, "Allahu Akbar".¹

There is another narration in which it is said: whenever Allah's Messenger (ﷺ) reached the corner (of the Black Stone) he pointed at it with something in his hand and said, "Allahu Akbar".²

It is also narrated from the Prophet (ﷺ) through several chains that strengthen each other that he (ﷺ) said to Umar: O father of Hafsa, you are a strong man, so do not rush at the corner (of the Black Stone). You might hurt the weak. But when you find an empty place go ahead and greet it, otherwise just say, “Allahu Akbar” and continue with your Tawaf”.³

In the first three situations, the pilgrims must not harm other pilgrims, as greeting the Black Stone is Sunnah, and avoiding to harm others is obligatory, so doing what is obligatory should be the first priority. Hence, if you are strong, and there is crowd, you should move away from the crowd and avoid competing with the weak, lest you harm them. Every person making Tawaf must realize and notice the majesty of this place, be kind to those who are in the crowd, excuse them if they make a mistake, and have mercy on them, because those who do not show mercy to others are wretched ones. You should be keen on reverence and supplication to God, and leave everything that may deprive you from this reverence and supplication, such as competing with the crowd, or starting to do things during Tawaf that are not considered as worshipping Allah. It is seen that some people while making Tawaf involve in idle talk, argument or even start quarrelling.

Similarly, it is recommended for the women to avoid competing with men in the crowd. It might lead to something that is prohibited like uncovering etc. They should look for the time when there are only women present and greet the Black Stone.

When you said:

¹ Reported by Imam Bukhari, Hadith number 5293.

² Reported by Imam Bukhari, Hadith number 1632.

³ Reported by Abd al-Razzaq in al-Musannaf, Vol. 5, p. 36, Ind Abi Sahibah in his Musannaf, Vol. 3, p. 171, Al-Shafi'ee in al-Sunan al-Ma'thoorah, p. 510, Ahmad, in al-Musnad, Hadith number 190, and others. It is also reported with a different chain by Imam al-Tabari in 'Tahdheeb al-Aathaar', Vol. 1, p.85, Hadith number 106 of Musnad ibn Abbas, and by Imam al-Baihaqi in al-Sunan al-Kubra, Vol. 5, p. 80.

“In the Name of Allah and Allah is the greatest” at the Black Stone, you start the Tawaf keeping the holy Ka’ba at your left side. When you reach the Rukn Yamani (Yemeni corner, the corner before the corner of Black Stone), you should greet it if it is easily possible for you, without kissing it. If it is not easily possible then you should not enter the crowd forcefully, not you have to point towards it.

One should not greet except these two corners, the corner of the Black Stone and the Rukn Yamani, because they are on the foundations laid by Ibrahim, peace be upon him, and the Prophet (ﷺ) did not greet except these two corners. Abdullah bin Umar, may Allah be pleased with him says: “I have not seen the Prophet touching anything in the House but the two Yamani corners (The corner containing the Black Stone and the Yamani corner)”.¹

Between the Rukn Yamani and the Black Stone you should be reciting this verse:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire.” Abdullah bin al-Sai’b narrated that he heard the Messenger of Allah reciting between the two corners (The corner containing the Black Stone and the Yamani corner”:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire”.²

Hence, whenever you pass by the Black Stone you repeat the same thing and say: ‘Allahu Akbar’ once. Repetition of Takbīr or standing at the Black Stone is not narrated from the Prophet (ﷺ), rather it causes crowding and harm for others who are making Tawaf.

You may recite whatever you like from the Dhikr, supplication or recitation from the Qur’an, in the rest of your Tawaf, as establishing *Dhikrullah* (the remembrance of Allah) is the main purpose in the rituals of Tawaf around the holy Ka’ba, the Sa’ee between Safa and Marwa and throwing pebbles at Jamararat.³

Some people while making Tawaf dedicate a specific supplication, or a specific dhikr, to each of the seven rounds, some carry with them a book from which they read these specific supplications and. This is an innovated act and a reprehensible innovation that is not permissible. One should rather supplicate with what is easy for him. You should choose any supplication or Dhikr through which you ask of the goodness of this world and the Hereafter.

¹ Reported by Imam Bukhari, Hadith number 1609 and Imam Muslim, Hadith number 1267.

² Reported by Imam Abu Dawood, Hadith number 1892, Imam Nasa’ee in al-Kubra, Hadith number 3920, Imam Ahmad, Hadith number 15398, Imam ibn Khuzaimah in his Sahih, Hadith number 2721, and Imam ibn Hibban in his Sahih, Hadith number 3826.

³ Reported Abu Dawood, Hadith number 1888, Tirmidhi, Hadith number 902, Ahmad, Hadith number 24351 and others with a weak chain that Ayesha, may Allah be pleased with her said, that the Messenger of Allah (ﷺ) said:

إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، وَرَمْيُ الْجَمَارِ لِإِقَامَةِ، ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

"Going round the House (the Ka'bah), running between as-Safa and Marwa and throwing pebbles at Jamararat are meant for the remembrance of Allah".

This Hadith also narrated by Abdur Razzaq in his Musannaf, Vol. 5, p. 49, as a saying of Ayesha, may Allah be pleased with her.

Hence, there is no specific supplication or Dhikr for each round, as nothing of this was reported from the Prophet, peace be upon him, neither from his words nor from his actions. It is also a mistake that some people while performing Tawaf make a group and gather around a leader who leads them and recites supplications in a loud voice and the group follows him with one voice. In this way the voices become louder, creating chaos, and the rest of the worshippers become confused, they do not know what they are saying. It results in loss of reverence, and causes harm to the servants of Allah in this safe place.

The Tawaf is seven rounds, starting and ending at the Black Stone.

It is not valid to circumambulate (make Tawaf) from inside the *Hijr* (the place with a round wall adjacent to the holy Ka'ba from the northern side), because it is a part of the Ka'ba.

When you complete seven rounds, you should proceed to *Maqam Ibrahim* (the standing-place of Ibrahim) and recite:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

“You may take the standing-place of Ibrahim as a site of prayer”.¹

Then pray two Rakáat of Tawaf behind *Maqam Ibrahim* if it is easily possible, otherwise you may pray them at a distance, keeping *Maqam Ibrahim* between you and the holy Ka'ba. You should recite in the first Rak'ah Surat al-Fatiha and Surat al-Kafiroon (قُلْ يَا أَيُّهَا الْكَافِرُونَ). In the second Rak'ah you should recite Surat al-Fatiha and Surat al-Ikhlaas (قُلْ هُوَ اللَّهُ أَحَدٌ).

It should be noted that some Muslims pray these two rak'ahs close to the Maqam Ibrahim at times of crowds, disturbing the pilgrims, obstructing their walking and movement, and causing crowding and distress, although it is permissible for them to pray behind the Maqam in a remote place, whether in the *Mataf* (courtyard of the Ka'bah) or inside the corridors of the Masjid. It is also permissible to pray these two rak'ahs anywhere in the Masjid. No specific place is required for praying them.

There some people who touch *Maqam Ibrahim* and rub their bodies and their children with it. It should be kept in mind that this is heresy and forbidden. It is a form of going astray, as the Prophet, peace be upon him, did not touch the Maqam of Ibrahim, nor he commanded to do so. The honorable companions, may Allah be pleased with them, did not do it either.

Then you should come back to the Black Stone and greet it if it is easily possible. If it is not easily possible, then you don't have to point towards it.

You should now move to *Mas'a* (place where Sa'ee is performed between Safa and Marwa). When you get close to Safa, you should recite:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

“Indeed, ‘the hills of’ Safa and Marwah are among the symbols of Allah”.

¹ The holy Qur'an, 2: 125.

You should recite it once at this place before starting the Sa'ee. You should not repeat it. Then you should mount the hill of Safa, so much so that you could see the holy Ka'ba. Face the holy Ka'ba, raise your hands, praise Allah the Almighty and supplicate as you wish. The Prophet (ﷺ) used to supplicate here by saying:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَحْزَابَ وَحْدَهُ»، يُكْرَرُ ذَلِكَ ثَلَاثَ مَرَاتٍ، وَيَدْعُو بَيْنَهَا

Lā ilāha 'illallāh waḥdahū lā sharīka lah, Lahu 'l-mulku wa lahu 'l-ḥamd wa Huwa 'alā kulli shay'in Qadīr, lā 'ilāha illallāhu waḥdahū, anjaza wa'dahu, wa naṣara 'abdahu, wa hazama 'l-aḥzāba waḥdah.

“None has the right to be worshipped but Allah alone, Who has no partner, His is the dominion and His is the praise, and He is Able to do all things. None has the right to be worshipped but Allah alone, He fulfilled His Promise, He aided His servant, and He alone defeated Confederates”. He repeated the same words of Dhikr three times and supplicated in between them.¹

You should then descend from Safa to Marwa walking until you reach the belly of the valley, which is today surfaced with marble, like the rest of the marble of the sanctuary, but green lights are placed in its ceiling at its beginning. So if you are male, then when you reach the ceiling illuminated in green, you will run as quickly as you can, if it is easily possible for you without harming yourself or others, until you reach the second mark illuminated in green on the ceiling. After crossing the second mark illuminated in green you may walk as usual until you reach Marwah. Ascend on it, face the qiblah, and raise your hands and say the same Dhikr and supplication as you did on Safa.

Then you descend from Marwah towards Safa, walking in the place of walking, and hastening in the place of hastening, until you ascend on Safa, face the qiblah, raise your hands, and say the same as you said at the first time on Safa. You may supplicate as you wish in the rest of your Sa'ee, recite any Dhikr or read any prayer that you like. As we have said earlier while mentioning Tawaf, in Sa'ee also there is no specific supplication or specific Dhikr for each round, as some people wrongly think.

Ascending on Safa and Marwa and running between the two marks are acts of Sunnah. They are not obligatory.

When you have completed your Sa'ee, seven rounds, from Safa to Marwah is one round, and from Marwah to Safa is another round, starting with Safa and ending with Marwa, you will shave your head if you are a male or cut it short. Shaving is better unless you are doing Tamattu' Hajj and the Hajj is close, because your hair cannot grow until Hajj, so shortening is preferable after Umra so that you may shave it during the Hajj. The Prophet (ﷺ) when arrived at Makkah on the fourth of Dhul-Hijjah, he commanded his companions to make Tawaf of the House and Sa'ee between Safa and Marwa, then shorten their hair and come out of the state of Ihram. This ruling was for those who did not bring sacrificial animals with them”.²

¹ Reported by Imam Muslim, Hadith number 1218.

² Reported by Imam Bukhari, Hadith number 1545, on authority of Abdullah bin Abbas, may Allah be pleased with him.

The shaving must be inclusive of the whole head as Allah the Almighty says:

مُحَاقِّينَ رُءُوسَكُمْ وَمُقَصِّرِينَ

“‘some with’ heads shaved and ‘others with’ hair shortened”.¹

Moreover, the Prophet (ﷺ) shaved his whole head. He started with the right side and completed shaving on the left side.² It is not quoted from the Prophet (ﷺ) that he ever allowed to shave some parts of the head and leave the other.

Same is the case with cutting the hair short. It will be inclusive of the entire head.

The women are commanded to cut short their hair only. Shaving the head is not permissible for them. A woman will cut short from her braids as much as the length of a fingertip. She will get hold of her braids, if she has braids, or get hold of the entire hair if she does not have braids, and cut them as much as the length of a fingertip. She should not cut more than the length of a fingertip.

By doing these acts your Umara is complete and you come out of the prohibitions of Ihram.

Summary of the acts of Umra:

1. Taking bath as one takes bath after *Janabat* (sexual intercourse or wet dream) and wearing perfume.
2. Wearing the garb of Ihram. For men, two sheets of cloth: one for the upper part and the second for the lower part of body. For women, all permissible clothes are allowed.
3. Reciting *Talbiah* and continuing its recitation until you start Tawaf.
4. Tawaf of the holy Ka’bah, seven rounds, starting from the Black Stone and ending at it.
5. Praying two Rak’at behind the Maqam Ibrahim.
6. Sa’ee between Safa and Marwa, seven rounds, starting from Safa and ending at Marwa.
7. Shaving or cutting the hair short for men and for women, cutting the hair short.

¹ The holy Qur’an, 48: 27.

² Reported by Imam Muslim, Hadith number 1305, on authority of Anas bin Malik, may Allah be pleased with him.

Section 10: Pillars and Obligations of Hajj

Pillars of Hajj

The pillars of Hajj, without which Hajj is not valid, are four, namely:

- 1- Ihram, which is the intention to enter the Hajj, and the place for making intention is the heart. Hence, it is not permissible to utter any wording for intention, so one should not say: “O God, I intend to perform Hajj on behalf of myself or on behalf of so-and-so”. No action is valid without intention, as it is evidenced by the hadith of Umar bin al-Khattab, may Allah be pleased with him, who said: I heard the Messenger of God, peace be upon him, saying:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

“Actions are based on intentions, and each person will get what he intended”.¹

Time for the Ihram of Hajj: It starts from the beginning of the month of Shawwal (10th month of the Islamic calendar). Hence, with the sunset of the last day of Ramadhan, it is allowed to wear Ihram for Hajj, as Allah the Almighty says:

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

“Commitment to ‘pilgrimage is made in appointed months. Whoever commits to ‘performing’ pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage”.²

The months of Hajj are Sawwal, Zul Qa’da and the first ten days of Zul Hijjah.

The Ihram be undertaken from the five specific points of Ihram that have been told and explained earlier.

2- Staying at Arafat, as Allah the Almighty said:

فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

“When you return from ‘Arafât, praise Allah near the sacred place”.³

‘Abd ar-Rahman bin Ya'mur ad-Daili told that saw the Messenger of Allah (ﷺ) when some people came to him and asked him about Hajj. The Messenger of Allah (ﷺ) said:

الْحَجُّ عَرَفَةُ، فَمَنْ أَدْرَكَ لَيْلَةَ عَرَفَةَ قَبْلَ طُلُوعِ الْفَجْرِ مِنْ لَيْلَةٍ جَمَعَ، فَقَدْ تَمَّ حَجُّهُ

¹ Reported by Imam Bukhari, Hadith number 1, and Imam Muslim, Hadith number 1907.

² The holy Qur’na, 2: 197.

³ The holy Qur’na, 2: 198.

“The pilgrimage is ‘Arafa. He who gets to ‘Arafa on the night of Jam’ (the night when the pilgrims are at al-Muzdalifa) before dawn, has attained the pilgrimage”.¹

Time of Staying at Arafat: The time of staying in Arafat starts from when the sun declines towards west on the ninth day of Dhul-Hijjah, because the Prophet (ﷺ) did not stay in Arafat except after noon. On the authority of Jabir bin Abdullah, may Allah be pleased with him, said:

حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ، فَرَجَلَتْ لَهُ، فَأَتَى بَطْنَ الْوَادِي، فَخَطَبَ النَّاسَ... ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ، حَتَّى أَتَى الْمَوْقِفَ

“Then when the sun had passed its zenith he called for Qaswa’ (name of the Prophet’s she-camel) and it was saddled for him. Then when he reached the bottom of the valley he addressed the people... Then the Messenger of Allah (ﷺ) mounted his she-camel and came to the place where he stood in Arafat”.²

Salim bin Abdullah bin Umar narrated that

‘Abdul Malik wrote to Al-Hajjaj that he should not differ with Abdullah bin ‘Umar during Hajj. On the Day of ‘Arafat, when the sun declined at midday, Abdullah bin ‘Umar came along with me and shouted near Al-Hajjaj’s tent. Al-Hajjaj came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abu ‘Abdur-Rahman! What is the matter?" He said, If you want to follow the Sunna then proceed (to ‘Arafat)." Al-Hajjaj asked, "At this very hour?" Ibn ‘Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e. take a bath) and come out." Ibn ‘Umar dismounted and waited till Al-Hajjaj came out. So, he (Al-Hajjaj) walked in between me and my father (Ibn ‘Umar). I said to him, "If you want to follow the Sunna then deliver a brief sermon and hurry up for the stay at ‘Arafat." He started looking at ‘Abdullah bin ‘Umar (inquiringly), when ‘Abdullah noticed that, he said that he had told the truth”.³

There is a consensus of opinion among the scholars that the time of staying in Arafat ends with the break of second dawn on the tenth day (the Day of Eid ul Adh’ha). As an evidence for this we have the Hadith of Abur Rahman bin Ya’mur, may Allah be pleased with him, who said:

شَهِدْتُ رَسُولَ اللَّهِ ﷺ فَاتَّاهُ نَاسٌ، فَسَأَلُوهُ عَنِ الْحَجِّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: الْحُجُّ عَرَفَةُ، فَمَنْ أَدْرَكَ لَيْلَةَ عَرَفَةَ قَبْلَ طُلُوعِ الْفَجْرِ مِنْ لَيْلَةِ جَمْعٍ، فَقَدْ تَمَّ حَجُّهُ

I saw the Messenger of Allah (ﷺ) when some people came to him and asked him about Hajj. The Messenger of Allah (ﷺ) said:

الْحُجُّ عَرَفَةُ، فَمَنْ أَدْرَكَ لَيْلَةَ عَرَفَةَ قَبْلَ طُلُوعِ الْفَجْرِ مِنْ لَيْلَةِ جَمْعٍ، فَقَدْ تَمَّ حَجُّهُ

¹ Reported by Imam Abu Dawood, Hadith number 1949, Imam Tirmidhi, Hadith number 889, Imam Nasa’ee, Hadith number 3016 and Imam ibn Majah, Hadith number 3015.

² Reported by Imam Muslim, Hadith number 1218.

³ Reported by Imam Bukhari, Hadith number 1660.

“The pilgrimage is ‘Arafa. He who gets to ‘Arafa on the night of Jam’ (the night when the pilgrims are at al-Muzdalifa) before dawn, has attained the pilgrimage”.¹

Place of Staying: Arafat is in entirety the staying place.

Wherever the pilgrim stays at Arafat, his pilgrimage is valid. On the authority of Jabir bin Abdullah, may Allah be pleased with him, said that the Messenger of Allah, peace be upon him, said:

وَقَفْتُ هَاهُنَا، وَعَرَفْتُ كُلَّهَا مَوْقِفٌ

“I am staying here, and all of Arafat is a staying place”.²

3. Tawaf al-Ifadha: It is also called Tawaf al-Hajj or Tawaf al-Ziarat. It the Tawaf around the House of Allah. The evidence on its being the *Rukn* (pillar) is the statement of Allah:

وَلْيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ

“And circumambulate the Ancient House”.³

'A'isha, may Allah be pleased with her, reported:

حَاضَتْ صَفِيَّةُ بِنْتُ حُجَيٍّ بَعْدَ مَا أَفَاضَتْ، قَالَتْ عَائِشَةُ: فَذَكَرْتُ حَيْضَتَهَا لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَحَابِسْتُنَا هِيَ؟ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهَا قَدْ كَانَتْ أَفَاضَتْ وَطَافَتْ بِالْبَيْتِ، ثُمَّ حَاضَتْ بَعْدَ الْإِفَادَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَلْتَنْفِرْ.

Safiyyah bint Huyayy entered the period of menses after performing Tawaf Ifadha. I made a mention of her menses to Allah's Messenger (ﷺ), whereupon Allah's Messenger (ﷺ) remarked: "Well then, is she going to detain us?" I said: Messenger of Allah, she has performed Tawaf Ifadha and circumambulated the House, and it was after this that she entered the period of menses. Thereupon Allah's Messenger (ﷺ) said: "If it is so, then proceed forth".

The statement of the Prophet (ﷺ): "Well then, is she going to detain us?" is an evidence that Tawaf al-Ifadha is a Rukn (pillar) of Hajj. The Hajj cannot be valid without it. If it was not a pillar the Prophet would not have said that they could be detained in Makkah and could not leave it before she performed this Tawaf. But when Ayesha told the Messenger of Allah (ﷺ) that Safiyyah had already made the Tawaf al-Ifadha, he allowed her to travel.

Time of Tawaf al-Ifadha: It starts after staying in Arafat and spending the night in Muzdalifa, as Allah the Almighty said:

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

“Then let them groom themselves, fulfil their vows, and circle the Ancient House”.⁴

¹ Reported by Imam Abu Dawood, Hadith number 1949, Imam Tirmidhi, Hadith number 889, Imam Nasa'ee, Hadith number 3016 and Imam ibn Majah, Hadith number 3015.

² Reported by Imam Muslim, Hadith number 1218 and 149.

³ The holy Qur'an, 22: 29.

⁴ The holy Qur'an, 22: 29.

It is not possible to perform the rites and fulfill the vows except after staying in Arafat and Muzdalifah. Its starting time is after the midnight of the tenth for those who had spent the night in Muzdalifah.

The Sunnah is to circumambulate in the forenoon of the tenth day. There is no specific limit for its ending time. So if you make this Tawaf on the twelfth, thirteenth or fourteenth day, there is nothing wrong in that.

4. Sa'ee between Safa and Marwa, as Allah the Almighty said:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

“Indeed, the hills of Safa and Marwa are among the symbols of Allah. So whoever performs the Hajj or Umra, let him walk between the two hills”.¹

Narrated Abdullah bin Abbas saying:

عَشِيَّةَ التَّرْوِيَةِ أَنْ نُهَلَ بِالْحَجِّ، فَإِذَا فَرَعْنَا مِنَ الْمَنَاسِكِ، جِئْنَا فَطُفْنَا بِالْبَيْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، فَقَدْ تَمَّ حَجُّنَا وَعَلَيْنَا الْهَدْيُ

“Then on the night of *Tarwiya* (8th Dhul Hijjah, in the afternoon) the Prophet (ﷺ) ordered us to assume Ihram for Hajj and when we have performed all the ceremonies of Hajj, we came and performed Tawaf round the Ka'bah and Sa'ee between Safa and Marwa. Our Hajj was then complete, and we had to sacrifice an animal”.²

There is a narration from Ayesha, may Allah be pleased with her, who said:

وَقَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوْفَ بَيْنَهُمَا، فَلَيْسَ لِأَحَدٍ أَنْ يَتْرَكَ الطَّوْفَ بَيْنَهُمَا

“Allah's Messenger (ﷺ) laid down this Sa'ee between them as his Sunnah. So it is not advisable for anyone to abandon this Sa'ee between them”.³

There is another narration from Ayesha, may Allah be pleased with her, who said:

مَا أَتَمَّ اللَّهُ حَجَّ امْرِئٍ، وَلَا عُمْرَتَهُ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ

“Allah does not complete the Hajj of a person or his Umra if he does not observe Sa'ee between Safa and Marwa”.⁴

Time of Sa'ee:

For the one who is performing Qiran or Ifraad Hajj: its time starts after the Tawaf al-Qudoom. It is allowed for you to do it after Tawaf al-Qudoom, before the day of Arafat.

¹ The holy Qur'an, 2: 158.

² Reported by Imam Bukhari, Hadith number 1572.

³ Reported by Imam Bukhari, Hadith number 1643 and Imam Muslim, Hadith number 1277.

⁴ Reported by Imam Bukhari, Hadith number 1790 and Imam Muslim, Hadith number 1277.

If is also allowed to delay it until after the day of Arafat. So you can do Sa'ee after Tawaf al-Ifadha.

For the one who is performing Tamattu' Hajj: its time starts after staying in Arafat, spending the night in Muzdalifa and making Tawaf al-Ifadha. So you may do Sa'ee after Tawaf al-Ifadha. The Sunnah is to do Sa'ee after Tawaf al-Ifadha, in the bright daylight of the tenth day.

Its end time has no limit like the Tawaf al-Ifadha.

Caution: It is required for the Sa'ee to be preceded by a ritual Tawaf, such as: Tawaf al-Qudoom, Tawaf al-Ifadha, or Tawaf al-Wadaa' (the farewell Tawaf). If he performs Sa'ee without being preceded by a Tawaf, then his Sa'ee is invalid.

Hajj Obligations:

Hajj obligation are seven, namely:

1. Ihram from the appointed Meeqats. Its obligation is derived from a Hadith narrated by Abdullah bin Umar, may Allah be pleased with him, that a man stood up in the Masjid and said:

أَنَّ رَجُلًا، قَامَ فِي الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ، مِنْ أَيْنَ تَأْمُرُنَا أَنْ نُهَلَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُهَلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهَلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيُهَلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ. وَفِي رِوَايَةٍ: قَالَ عَبْدِ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَمَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْمَدِينَةِ أَنْ يَهْلُوا مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلَ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلَ نَجْدٍ، مِنْ قَرْنٍ.

وَفِي رِوَايَةٍ: عَنْ زَيْدِ بْنِ جُبَيْرٍ، أَنَّهُ أَتَى عَبْدِ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي مَنْزِلِهِ، وَلَهُ فُسْطَاطٌ وَسُرَاقٌ، فَسَأَلْتُهُ مِنْ أَيْنَ يَجُوزُ أَنْ أَعْتَمِرَ؟ قَالَ: فَرَضَهَا رَسُولُ اللَّهِ ﷺ لِأَهْلِ نَجْدٍ قَرْنًا، وَلِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ.

"O Messenger of Allah, from where do you command us to enter Ihram?" The Messenger of Allah (ﷺ) Said: "The people of Madina should enter Ihram from Dhul-Hulaifah, the people of Sham should enter Ihram from Al-Juhfah, the people of Najd should enter Ihram from Qarn."¹

In another narration Ibn 'Umar said: "The Messenger of Allah (ﷺ) had commanded the people of Medina to enter upon the state of Ihram at Dhu'l-Hulaifa, the people of Syria at Juhfa, the people of Najd at Qarn al-Manazil".² There is another **narration from Zaid bin Jubair that he** went to visit 'Abdullah bin 'Umar at his house which contained many tents made of cotton cloth and these were encircled with *Suradik* (outer walls of the tent). I asked him from where, should one assume Ihram for Umra. He said, "Allah's Messenger (ﷺ) had fixed as Miqat (singular of Mawaqit) Qarn for the people of Najd, Dhul-Hulaifa for the people of Madina, and Al-Juhfa for the people of Sham."³

2. Staying at Arafat until the sunset, for those who stayed in the day light, because the Prophet (ﷺ) stayed until the sunset. He did not allow the weak to exit Arafat before sunset, as he did in Muzdalifah, though it was needed in Arafat also. It shows that

¹ Reported by Imam Bukhari, Hadith number 133 and Imam Muslim, Hadith number 1182. The wording of the Hadith is taken from Bukhari.

² Reported by Imam Muslim, Hadith number 15 and 1182.

³ Reported by Imam Bukhari, Hadith number 1522.

staying in Arafat until the sunset is obligatory. It is also to combine the day and night. If some one stayed at night and could not stay at day time, his staying is valid even if it is for a little time and there nothing wrong on his part, as the Prophet (ﷺ) said:

الْحَجُّ عَرَفَةُ، مَنْ جَاءَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ أَدْرَكَ الْحَجَّ

“Hajj is Arafat. Whoever catches up with the night of Arafat before dawn, comes on the night of Jam' (Muzdalifah), his Hajj is complete”.¹

3. Spending the night in Muzdalifah, i.e, the night of Eid ul Azha until after midnight, for those who came before midnight. If you arrive after midnight, you may stay as much as it is convenient for you, and leave. The evidence on the obligation of staying the night in Muzdalifah is the statement of Allah the Almighty:

فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَأَنْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

“When you depart from Arafat, remember Allah at al-Mash'ar al-Haram”.²

The evidence that its time is stretched until dawn is the Hadith narrated by 'Urwa bin Mudharris al-Ta'ee, who said that the Messenger of Allah (ﷺ) said:

مَنْ أَدْرَكَ مَعَنَا هَذِهِ الصَّلَاةَ، وَأَتَى عَرَفَاتٍ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حُجُّهُ وَقَضَى تَقَاتِهِ

“Whoever catches up with us this Salat and comes to Arafat before that during night of day, his Hajj is complete. He has completed his ritual”.³

The Prophet (ﷺ) sent the luggage and the weak in the night before dawn, from Muzdalifah to Mina. It is narrated by Abdullah bin 'Abbas, may Allah be pleased with him:

بَعَثَنِي أَوْ قَتَمَنِي النَّبِيُّ ﷺ فِي النَّقْلِ مِنْ جَمْعٍ بَلِيلٍ

“The Prophet (ﷺ) sent me (to Mina) with the luggage from Jam' (i.e. Al-Muzdalifa) at night”.⁴

Similarly, 'Abdullah, the freed slave of Asma, narrated from Asma bint Abu Bakr that on the night of Jam', she stayed at Muzdalifa. She stood up and offered (Tahajjud) prayers for some time and then asked, "O my son! Has the moon set?" I replied in the negative, she again prayed for another period and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina), we departed and went on till she threw pebbles at the Jamra (Jamrat-Al-'Aqaba), then she returned to her dwelling place and offered the Fajr prayer. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allah's Messenger (ﷺ) gave permission to the women to do so."

It is narrated from Salim, son of Abdullah bin Umar, who said: Abdullah bin Umar used to send his weak family members. They used to stay at al-Mash'ar al-Haram at Muzdalifa in the night, remember Allah as much as they wish, then come back before the Imam's staying and

¹ Reported by Imam Tirmizi in his Jami', Hadith number 889.

² The holy Qur'an, 2: 198.

³ Reported by Imam Abu Dawood, Hadith number 1950, Imam Tirmizi, Hadith number 906, Imam Nasa'ee, Hadith number 3039 and Imam ibn Majah, Hadith number 3016.

⁴ Reported by Imam Bukhari, Hadith number 1856 and Imam Muslim, Hadith number 1293.

before his departure. Some of them used to come to Mina for Fajr prayer and some of them used to come later. After they came, they threw pebbles at the Jamra (Jamrat-Al-'Aqaba). Abdullah bin Umar used to say: "Allah's Messenger (ﷺ) gave the permission to them (weak people) to do so."¹

The Sunnah is to spend the night in Muzdalifah until dawn, perform the Fajr prayer there, and to stay until it gets very bright, as it is the guidance of the Prophet, peace be upon him. It will be discussed in detail.

- 3- Throwing pebbles at Jamarat al-Aqaba alone on the day of Eid, and throwing pebbles at all three *Jamarat* in the days of *Tashreeq* at their respective times. The Prophet's act, indicates that it is obligatory, as he (ﷺ) threw pebbles at Jamarat on the day of Eid, and on the days of *Tashreeq* and said:

لَتَأْخُذُوا مَنَاسِكَكُمْ

“Learn your rites”.²

4. Shaving the head or cutting the hair short for men, and for women, only cutting the hair short is prescribed. As an evidence on this we have the Hadith of Abdullah bin 'Abbas who narrated:

When the Prophet (ﷺ) came to Makkah, he ordered his Companions to perform Tawaf round the Ka'ba and between Safa and Marwa, and to finish their Ihram, they should get their hair shaved off or cut short”.³ There is the Hadith of Jabir also in which it is stated:

فَأَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوا عُمَرَةً، وَيَطُوفُوا ثُمَّ يَقْصِرُوا وَيَجْلُوا

“The Prophet (ﷺ) commanded his companions to change it into ‘Umrah and clip their hair after running between Safa’ and Marwa, and then come out of the state of ihram”.⁴

It is also narrated from Abdullah bin Abbas, may Allah be pleased with him, that the Messenger of Allah (ﷺ) said:

لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ، إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ

“Shaving is not a duty laid on women, only clipping the hair is incumbent on them”.⁵

5. Spending nights of the *Tashreeq* days in Mina. These are the eleventh and twelfth night for those who hurry up. Those who delay, add the thirteenth also. The evidence on the obligation of spending these nights in Mina is the Hadith of Abdullah bin Umar may Allah be pleased with him, who said that Abbas bin Abdul Muttalib, may Allah be pleased with him, asked permission from the Messenger of Allah (ﷺ) to spend the nights of *Tashreeq* days in Mina, for the sake of his honorary duty of providing water to the pilgrims. The Prophet (ﷺ) allowed him”.⁶ If the

¹ Reported by Imam Bukhari, Hadith number 1676 and Imam Muslim, Hadith number 1295.

² Reported by Imam Muslim, Hadith number 1297.

³ Reported by Imam Bukhari, Hadith number 1731.

⁴ Reported by Imam Bukhari, Hadith number 1651.

⁵ Reported by Imam Abu Dawood, Hadith number 1985. Hafiz ibn Hajar said: its chain is good. Buloogh al-Muram, p. 222.

⁶ Reported by Imam Bukhari, Hadith number 1634 and Imam Muslim, Hadith number 1315.

overnight stay was not obligatory, then Abbas, may Allah be pleased with him, would not have needed to ask the permission of the Prophet, (ﷺ).

Similarly, if it was not obligatory, the Prophet, (ﷺ) would not have allowed Abbas alone, to the exclusion of others, other than the shepherds. It is narrated on the authority of Umar bin Khattab, may Allah be pleased with him, that he said: "No-one performing Hajj should spend the nights of Mina beyond al-Aqaba (Mina)."¹

6. Tawaf al-Wadaa' (farewell tawaf). It is waived for menstruating and postpartum women. Hence, it is not obligatory upon them, so they do not circumambulate the holy Ka'ba. As an evidence for this we have the Hadith of Abdullah bin Abbas, may Allah be pleased with him, who said:

"People were commanded to make the (Farewell) Tawaf round the Ka'bah as their last rite, but the menstruating women were excused from it".² There is another narration by Abdullah bin Abbas in which he says that the people started leaving towards every direction, so the Prophet said:

لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ

"No one should leave (Makkah) until he performs the last circumambulation of the House (the Ka'bah)".³

These are the obligations of Hajj, that must be performed by a pilgrim. Whoever fails to perform them, must pay a ransom of a sheep, or one-seventh of a camel, or one-seventh of a cow, which will be slaughtered in Makkah and given to the poor of its people.

The rest of the actions and sayings of Hajj, as it will come in the description of Hajj, are Sunnahs that the pilgrim should perform as much as he is able, such as Tawaf al-Qudoom (the circumambulation of arrival), going to Mina on the day of *Tarwiyah* (8th Zul Hijjah), staying overnight there on the night of Arafah, *al-Idhtibaa'* and *Ramal* in their specific places, kissing the Black Stone, Dhikr, supplications and ascending on Safa and Marwah.

¹ Reported by Imam Malik in Muwatta, from the narration of Abu Mus'ab Zuhri, Hadith number 1410.

² Reported by Imam Bukhari, Hadith number 1755 and Imam Muslim, Hadith number 1328.

³ Reported by Imam Muslim, Hadith number 1327.

Section 11: Description of Hajj

Start of Hajj: Entering Ihram of Hajj

On the day of al-Tarwiyah - which is the eighth day of Dhul-Hijjah – at the forenoon, those who intend to perform Hajj and are already in Makkah, will enter ihram for Hajj from the place where they are staying, whether in Makkah or outside it, if they are staying close to it.

It is not Sunnah for him to go to Masjid e Haram or other mosques or places, for the sake of wearing Ihram, as nothing is reported from the Prophet, peace be upon him, nor from his companions, in doing any of that.

The Companions who were with the Prophet, peace be upon him, during the Farewell Pilgrimage entered the state of Ihram from their place in which they were, which was called *al-Abtah*. They did not intend to go to a specific place. On the authority of Anas bin Malik, may Allah be pleased with him, who said:

فَلَمَّا قَدِمْنَا أَمَرَ [النبي ﷺ] النَّاسَ، فَحَلُّوا حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ أَهْلُوا بِالْحَجِّ

“When we came (to Makkah), he (ﷺ) ordered the people to take off their ihram and they did so. When the eighth of Dhul-Hijjah came, they entered the state of ihram intending for Hajj”.¹

Jabir, may Allah be pleased with him, narrated that:

أَجَلُّوا مِنْ إِحْرَامِكُمْ بِطَوَافِ الْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصَرُوا، ثُمَّ أَهْيَمُوا خَلَّالًا، حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهْلُوا بِالْحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُنْعَةً

“The Prophet (ﷺ) ordered them to come out of the state of their Ihram after Tawaf round the Ka`ba and between Safa and Marwa, and after cutting short their hair. He (ﷺ) ordered them to stay there (in Makkah) as non-*Muhrim*s till the day of *Tarwiyah* (i.e. 8th of Dhul-Hijja). On the day *Tarwiyah* you would assume Ihram for Hajj. They were ordered to change the intention of Ihram with which they had come, into the intention of ‘Umra only’”.²

Jabir b. Abdullah reported that:

أَمَرَنَا النَّبِيُّ ﷺ لَمَّا أَهْلَلْنَا، أَنْ نُحْرِمَ إِذَا تَوَجَّهْنَا إِلَى مَنَى، قَالَ: فَأَهْلَلْنَا مِنَ الْأَبْطَحِ

“The Messenger of Allah (ﷺ) ordered us to put on Ihram (again) as we proceeded towards Mina after we had put it off (on the 8th of Dhul-Hijja). So we entered the state of Ihram and pronounced *Talbiyah* at al-Abtah”.³

You should do when entering the state of ihraam, all those things that you have done when entering the state of ihraam from the Meeqat, i.e., taking a bath, cleaning, taking off the stitched clothes, making the Ihram conditional, putting on perfume, praying two rak’ahs, then entering

¹ Reported by Imam Bukhari, Hadith number 1551.

² Reported by Imam Bukhari, Hadith number 1568 and Imam Muslim, Hadith number 1216.

³ Reported by Imam Muslim, Hadith number 1214.

the state of ihram, as previously mentioned, except that during Hajj you would say: “لبيك حجاً” (I am here for Hajj), instead of saying “لبيك عمرة” (I am here for Umrah).

Going to Mina:

If you enter the state of ihram from your dwelling place on the eighth day, and if you are already in Mina, you should stay there, but if you are outside Mina, it is Sunnah for you to go to Mina before noon. You should pray Zuhr, Asr, Maghrib, Isha and Fajr prayers there. You will be shortening these prayers but not combining them. Moreover, you will be spend the night, which is the night of Arafat in Mina.

Jabir bin 'Abdullah, may Allah be pleased with him, narrated:

فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَى مِئِى، فَأَهْلُوا بِالْحَجِّ، وَرَكِبَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ، ثُمَّ مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ

“When it was the day of Tarwiyah (8th of Dhul-Hijjah) they went to Mina and put on the Ihram for Hajj and the Messenger of Allah (ﷺ) rode his mount, and there he led the Zuhr (noon), ‘Asr (afternoon), Maghrib (sunset), ‘Isha (night) and Fajr (dawn) prayers. He then waited a little until the sun had risen”.¹

Staying at Arafat:

When the sun has risen on the ninth day, you should go from Mina to Arafah. You should stay at *Namirah* until the sun declines towards the west, if it is easily possible for you to do so. Otherwise, there is nothing wrong on your part, as disembarking at *Namirah* is a Sunnah, not obligatory. It is also permissible to go to Arafat in the previous night.

When the sun declines towards the west, the Imam delivers the sermon of Arafat to the pilgrims, then he leads them in Zuhr and Asr prayers, combining them and shortening them as well. It is called *Jam' Taqdeem* (combining early), two rak'ahs for each prayer. Those who are far from the imam, may pray in groups at their places in Arafat.

After the prayer, it is Sunnah for the pilgrims to supplicate as much as possible and praise Allah the Almighty, glory be to Him.

If it is possible for you to stand in the place of the Prophet, peace be upon him, at the rocks, that is better, but if it is not easily possible then stand at any place in Arafat where it is easy for you.

وَأَمَرَ [النبي ﷺ] بِعَبْدِهِ مَنْ شَعَرَ تَضَرُّبَ لَهُ بِبَمْرَةٍ، فَسَارَ رَسُولُ اللَّهِ ﷺ ... حَتَّى أَتَى عَرَفَةَ، فَوَجَدَ الْقَبَّةَ قَدْ ضُرِبَتْ لَهُ بِبَمْرَةٍ، فَتَرَلَّ بِهَا، حَتَّى إِذَا رَاغَبَتِ الشَّمْسُ أَمَرَ بِالْقَصَوَاءِ، فَرَحِلَتْ لَهُ، فَاتَى بَطْنَ الْوَادِي، فَخَطَبَ النَّاسَ ... ثُمَّ أَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا، ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ، حَتَّى أَتَى الْمَوْقِفَ، فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصَوَاءِ إِلَى الصَّخَرَاتِ، وَجَعَلَ حَيْلَ الْمَشَاةِ بَيْنَ يَدَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا، حَتَّى غَابَ الْقُرْصُ، وَأُرْدِفَتْ أَسْلَمَةُ خَلْفَهُ، وَدَفَعَ رَسُولُ اللَّهِ ﷺ.

¹ Reported by Imam Muslim, Hadith number 1214.

Jabir b. 'Abdallah said: "The Prophet (ﷺ) ordered for a tent of hair to be set up for him at Namira (A place or a hill near 'Arafat). Allah's Messenger then set out, till he came to 'Arafat and found that the tent had been set up for him at Namira. There he dismounted, and when the sun had passed the meridian he ordered al-Qaswa' to be brought, and when it was saddled for him he went down into the valley and addressed the people... Bilal then uttered the call to prayer, and the *iqama*, and he led the Zuhr prayer, he then uttered the *iqama* again and led the Asr prayer. He did not pray any prayer between the two. He then mounted his camel and came to the place of standing, making his she-camel al-Qaswa' turn its back to the rocks and having the path taken by those who were on foot (The Arabic is *Habl al-mushat*, which is variously explained as above, or as 'the concourse of horse on foot', or as the name of a place.) in front of him. He faced the *Qibla* and remained standing till sunset. When the yellow light had somewhat gone and the disc of the sun had disappeared, the Messenger of Allah (ﷺ) took Usama up behind him and left (for Muzdalifa)".¹

It is not Sunnah to climb Mount Arafat. You should be aware of what some ignorant people do, who intend to climb it. They do things that are innovations (Bid'at) and are forbidden. They seek blessing and anointing with this mountain, or believe in the mark that is built above it. All these acts are forbidden. A pilgrim is not allowed to do any of these evils and delusions. All of Arafat is a place for staying, so it is valid to stay at any place there.

Narrated Jabir, my Allah be pleased with him, that the Messenger (ﷺ) said:

وَقَفْتُ هَاهُنَا، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ

"I am staying here, but all of Arafat is a place for staying".²

When you are staying in Arafat, you must make sure that you are within the boundaries of Arafat. There are signs indicating its boundaries, so be aware of these signs. Whoever does not know, let him ask. Because whoever stays outside the boundaries of Arafat, he did not perform Hajj, as Hajj is Arafat. On the authority of Abdur Rahman bin Ya'mar, may Allah be pleased with him, said: I witnessed the Messenger of Allah, peace be upon him, while people came to him and asked him about Hajj? The Messenger of Allah, peace be upon him, said:

الْحَجُّ عَرَفَةٌ، فَمَنْ أَدْرَكَ لَيْلَةَ عَرَفَةَ قَبْلَ طُلُوعِ الْفَجْرِ مِنْ لَيْلَةٍ جَمْعٍ، فَقَدْ نَمَّ حَجُّهُ

"Hajj is Arafat. Whoever catches up with the night of Arafat before dawn, i.e., comes on the night of Jam' (Muzdalifah), his Hajj is complete". Then he let a man ride behind him who kept on announcing the same.³

Some Comprehensive Dhikr and Supplications:

It is Sunnah to raise your hands while supplicating in Arafat. It is narrated on the authority of Usama bin Zaid, who said:

كُنْتُ رَدِيفَ النَّبِيِّ ﷺ بِعَرَافَاتٍ، فَرَفَعَ يَدَيْهِ يَدْعُو، فَمَالَتُ بِهِ نَاقَتُهُ، فَسَقَطَ خَطَامُهَا فَتَنَاوَلَ الْخِطَامَ بِإِدْيَائِهِ، وَهُوَ رَافِعُ يَدَيْهِ الْآخَرَى

"I was a riding behind the Prophet (ﷺ) in Arafat. He raised his hands in supplication, his she-camel began leaning and her halter dropped, so he took the halter with one of his hands while he was raising the other hand."⁴

¹ Reported by Imam Muslim, Hadith number 1214.

² Reported by Imam Muslim, Hadith number 1218 and 149.

³ Reported by Imam Abu Dowood, Hadith number 1949, Timridhi, Hadith number 889, Nasa'ee, Hadith number 3016 and ibn Majah, Hadith number 3015.

⁴ Reported by Imam Ahmad, Hadith number 21821 and Imam Nasa'ee, Hadith number 3011. Imam ibn Hajar said in Fath al-Bari, Vol. 11, p. 142: It is reported by Imam Nasa'ee with a good chain.

Collection of Supplications from the Qur'an and Sunnah:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire.”¹

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our ‘only’ Guardian. So grant us victory over the disbelieving people.”²

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy. You are indeed the Giver ‘of all bounties’.”³

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

“Our Lord! We have believed, so forgive our sins and protect us from the torment of the Fire.”⁴

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

“My Lord! Grant me by your grace, righteous offspring. You are certainly the Hearer of ‘all’ prayers.”⁵

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Our Lord! Forgive our sins and excesses, make our steps firm, and grant us victory over the disbelieving people.”⁶

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّعْنَا مِنَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Our Lord! We have heard the caller to ‘true’ belief, ‘proclaiming,’ ‘Believe in your Lord ‘alone’, so we believed. Our Lord! Forgive our sins, absolve us of our misdeeds, and allow us ‘each’ to die as one of the virtuous. Our Lord! Grant us what You have promised us through Your messengers and do not put us to shame on Judgment Day—for certainly You never fail in Your promise.”⁷

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

¹ The holy Qur'an, 2: 201.

² The holy Qur'an, 2: 286.

³ The holy Qur'an, 3: 8.

⁴ The holy Qur'an, 3: 16.

⁵ The holy Qur'an, 3: 38.

⁶ The holy Qur'an, 3: 147.

⁷ The holy Qur'an, 3: 193-194.

“Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers.”¹

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

“Allah is sufficient for me. There is no god ‘worthy of worship’ except Him. In Him I put my trust. And He is the Lord of the Mighty Throne.”²

رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ.

“My Lord! Make this city ‘of Mecca’ secure, and keep me and my children away from the worship of idols.”³

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

“My Lord! Make me and those ‘believers’ of my descendants keep up prayer. Our Lord! Accept my prayers. Our Lord! Forgive me, my parents, and the believers on the Day when the judgment will come to pass.”⁴

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا

“Our Lord! Grant us mercy from Yourself and guide us rightly through our ordeal.”⁵

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي.

“My Lord! Uplift my heart for me and make my task easy.”⁶

رَبِّ زِدْنِي عِلْمًا.

“My Lord! Increase me in knowledge.”⁷

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

“There is no god ‘worthy of worship’ except You. Glory be to You! I have certainly done wrong.”⁸

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ.

“My Lord! Do not leave me childless, though You are the Best of Successors.”⁹

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَخَضُّوهُنَّ.

“My Lord! I seek refuge in You from the temptations of the devils. And I seek refuge in You, my Lord, that they ‘even’ come near me.”¹⁰

رَبَّنَا اصْرُفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاعَتْ مُسْتَغْفَرًا وَمَقَامًا.

¹ The holy Qur’an, 7: 23.

² The holy Qur’an, 9: 129.

³ The holy Qur’an, 14: 35.

⁴ The holy Qur’an, 14: 40-41.

⁵ The holy Qur’an, 18: 10.

⁶ The holy Qur’an, 20: 25-26.

⁷ The holy Qur’an, 20: 114.

⁸ The holy Qur’an, 21: 87.

⁹ The holy Qur’an, 21: 89.

¹⁰ The holy Qur’an, 23: 97-98.

“Our Lord! Keep the punishment of Hell away from us, for its punishment is indeed unrelenting. It is certainly an evil place to settle and reside.”¹

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.

“Our Lord! Bless us with ‘pious’ spouses and offspring who will be the joy of our hearts, and make us models for the righteous.”²

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ.

“My Lord! Inspire me to ‘always’ be thankful for Your favours which You have blessed me and my parents with, and to do good deeds that please you. Admit me, by Your mercy, into ‘the company of’ Your righteous servants.”³

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُثَبِّتُ الْيَكَّ وَإِنِّي مِنَ الْمُسْلِمِينَ.

“My Lord! Inspire me to ‘always’ be thankful for Your favours which You blessed me and my parents with, and to do good deeds that please You. And instil righteousness in my offspring. I truly repent to You, and I truly submit ‘to Your Will’.”⁴

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ.

“Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful.”⁵

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ.

“O Allah, make us love belief and adorn our hearts with it. Make us hate disbelief, deviance and rebellion. Place us among the rightly-guided.”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْغَنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْمِمْ قَلْبِي بِمَاءِ التَّلَجِّ وَالْبَرْدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْمَأْثَمِ وَالْمَغْرَمِ.

“O Allah, I seek refuge with You from the torment of the grave, the tribulation of the Fire, the tribulation of the grave and the torment of the grave, the evil of the tribulation of Masihid-Dajjal, the evil of the tribulation of richness and the evil of the tribulation of poverty. O Allah, wash away my sins with water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth. O Allah, I seek refuge with You from laziness, old age, debt and sin.”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

“O Allah, I seek refuge in You from incapacity, laziness, old age, miserliness and cowardice, and I seek refuge in You from the torment of the grave, and from the trials of life and death.”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكَ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ.

¹ The holy Qur'an, 25: 65-66.

² The holy Qur'an, 25: 74.

³ The holy Qur'an, 27: 19.

⁴ The holy Qur'an, 46: 15.

⁵ The holy Qur'an, 59: 10.

“O Allah, I seek refuge in You from the hardships of affliction, the Overwhelming of misery, a bad judgment, and the gloating of enemies.”

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.

“O Allah, order well for me my religion which is the support of my affairs, order well for me my worldly affairs in which my livelihood is found, order well for me my Hereafter, where my ultimate destination is, make life for me a means of increase in all that is good, and make death a rest for me from every evil.”

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالنُّقَى، وَالْعَفَافَ، وَالْغِنَى.

"O Allah, I ask you for guidance, piety, chastity and a richness."

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْبُخْلِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَتَّقُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

“O Allah, I seek refuge in you from incapacity, slackness, cowardliness, niggardliness, decrepitude, and the punishment in the grave. O Allah, give my soul its piety, purify it, You are the best of those who purify it. You are its Patron and Master. O Allah, I seek refuge in You from knowledge which does not profit, from a heart which is not submissive, from an appetite which is insatiable, and from a supplication which is not granted an answer.”

اللَّهُمَّ اهْدِنِي وَسِدِّقْنِي، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ.

“O Allah! Direct me to the Right Path and make me adhere to the Straight Path. O Allah, I beg You for guidance and uprightness.”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ.

“O Allah, I seek refuge in You from the decline of Your favour, change in Your granting wellbeing, sudden vengeance from You, and all Your displeasure.”

اللَّهُمَّ اكْثِرْ مَالِي، وَوَلَدِي، وَبَارِكْ لِي فِيمَا أُعْطِيتَنِي.

"O Allah, make an increase in my wealth and progeny, and confer blessings upon everything You bestowed upon me."

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ، وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ.

“There is none worthy of worship but Allah, the Almighty, the Forbearing. There is none worthy of worship but Allah, Lord of the Magnificent Throne. There is none worthy of worship but Allah, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne.”

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ، نَاصِبَتِي بَيْنَكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِعَتْ بِهِ نَفْسُكَ، أَوْ أُنْزِلَتْهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رِيبَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَدَهَابَ هَمِّي.

“O Allah, I am Your servant, and the son of Your male servant, and the son of your female servant. My forehead is in Your Hand (i.e. you have control over me). Your Judgment upon me is assured, and Your Decree concerning me is just. I ask You by every Name that You have

named Yourself with, revealed in Your Book, taught any one of Your creation, or kept unto Yourself in the knowledge of the unseen that is with You, to make the Qur'an the spring of my heart, and the light of my chest, the banisher of my sadness, and the reliever of my distress."

اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ.

O Allah, the Turner of the hearts, turn our hearts to Your obedience."

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.

"O Changer of the hearts, make my heart firm upon Your religion".

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

"O Allah, You are the Most Forgiving, and You love forgiveness, so forgive me."

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسْكِينِ، وَأَنْ تَغْفِرَ لِي، وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةَ قَوْمٍ فَتَوَفَّنِي غَيْرَ مُقْنُونٍ، وَأَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يَقْرِبُنِي إِلَى حُبِّكَ.

"O Allah, I ask You for the ability to do good things and abandon objectionable things, for love towards the poor, that You forgive me and show mercy to me, and that when You intend to test any people You will take me to Yourself without being led astray. I ask for Your love, the love of those who love You, and a love of doing things which will bring me near to Your love."

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ بِكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا.

"O Allah, I ask You for all that is good, in this world and in the Hereafter, what I know and what I do not know. O Allah, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allah, I ask You for the good that Your servant and Prophet has asked You for, and I seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, I ask You for Paradise and for that which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You pass concerning me, as a good decree)."

اللَّهُمَّ أَقْسِمُ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَمَعَاصِيكَ، وَمَنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمَنْ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ الدُّنْيَا، اللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَفُؤَادِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا، وَانصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

"O Allah, apportion to us such fear of You as will come between us and acts of disobedience to You, such obedience to You as will bring us to Your paradise, and such certainty that the calamities of this world will be made easy for us by You. O Allah, let us enjoy our hearing, our sight and our power as long as You grant us life, and do the same for those who inherit from us, grant us revenge on those who have wronged us and help us against those who are hostile to us, let no calamity befall our religion, let not worldly affairs be our greatest concern or the main objective of our knowledge, and let not those who do not show mercy towards us rule over us."

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ.

“O Allah, I seek Your protection from miserliness, I seek Your protection from cowardice, and I seek Your protection from being returned to feeble old age. I seek Your protection from the trials of this world and from the torment of the grave.”

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي، وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي، وَجِدِّي، وَخَطْئِي، وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي.

“O Allah, forgive me my sin, my ignorance, my extravagance in my affairs, and what You know better than I do. O Allah, forgive me my serious and my frivolous sins, my unintentional and my intentional sins, for I am guilty of all that.”

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

“O Allah, I have greatly wronged myself, and no one forgives sins but You. So, grant me forgiveness and have mercy on me. Surely, you are Forgiving, Merciful.”

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ أَمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ. اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْحَيُّ وَالْإِنْسُ يَمُوتُونَ.

“O Allah, to You I have submitted, in You I believe, on You I rely, to You I turn in repentance, and by You I contend. O Allah, I seek refuge in Your might, lest You lead me into error, there is no god but You. You are the Living One who does not die, while jinn and men die.”

اللَّهُمَّ رَبَّ السَّمَوَاتِ، وَرَبَّ الْأَرْضِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضْ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ.

“O Allah, the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the date stone (or fruit kernal), the Revealer of Torah and Injil (Bible) and the Criterion (the Holy Qur'an), I seek refuge in You from the evil of everything You are seizing by the forelock (You have perfect control over it). O Allah, You are the First, there is nothing before You, You are the Last, there is nothing after You, You are the Evident, there is nothing above You, and You are Innermost, there is nothing closer than You. Remove the burden of debt from us and relieve us from want.”

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ.

“O Allah, help me to remember You, to give You thanks, and to perform Your worship in the best manner.”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ.

“O Allah, I seek refuge in you from grief and sadness, from weakness and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men (i.e. others).”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَالِ.

“O Allah, I seek refuge in You from the punishment Hellfire, from the torment of the grave, and I seek refuge in You from all trials that are apparent or hidden. I seek refuge in You from the trial of the False Messiah (i.e. Dajjal).”

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أُعْطِيتَ، وَقِي شَرَّ مَا قُضِيتَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكَتْ رَبَّنَا وَتَعَالَيْتَ.

“O Allah, guide me with those whom You have guided, and strengthen me with those whom You have given strength. Take me to Your care with those whom You have taken to Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely, none whom You have committed to Your care shall be humiliated. You are Blessed, Our Lord, and Exalted.”

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise. He is Able to do all things.”

Spending the Night in Muzdalifah:

After sunset on the day of Arafat, when sun's disk disappears, the pilgrims go to Muzdalifah in peace, without harming any of his brothers, the pilgrims. The first thing you should do after reaching Muzdalifah, even before unloading your luggage, is to pray Maghrib and Isha prayers, combing and shortening them. Three Rak'ahs for Maghrib and two for Isha.

Then you spend the night in Muzdalifah. It is permissible for weak men and women to leave Muzdalifah for Mina after midnight¹, as previously explained in the chapter of Obligations of Hajj.

As for those who are neither weak nor accompanying the weak, the Sunnah for them is to spend the night in Muzdalifah until dawn, perform the Fajr (dawn) prayer and stay there until it gets very bright, as it is the guidance of the Prophet, peace and blessings of Allah be upon him.

When you have prayed the Fajr prayer, you should go to al-Mash'ar al-Haram (the Sacred Sanctuary) if it is early possible for you, face the Qiblah (the holy Ka'bah), and recite:

لا إِلَهَ إِلَّا اللَّهُ ، اللَّهُ أَكْبَرُ

and supplicate as much as you like until when it gets very bright, you should leave Muzdalifa and go to Mina before sunrise.

If it is not easily possible for you to go to al-Mash'ar al-Haram, then face the Qiblah from your place in Muzdalifah, and recite:

لا إِلَهَ إِلَّا اللَّهُ ، اللَّهُ أَكْبَرُ

and supplicate. On the authority of Jabir bin Abdullah, may Allah be pleased with him, said that the Messenger of Allah, peace be upon him, said:

نَحَرْتُ هَاهُنَا، وَمِنَى كُلُّهَا مَنَحَرٌّ، فَانْحَرُوا فِي رِحَالِكُمْ، وَوَقَفْتُ هَاهُنَا، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ، وَوَقَفْتُ هَاهُنَا، وَجَمَعَ كُلُّهَا مَوْقِفٌ

¹ Midnight: It is the middle of the time between sunset and dawn. It varies according to the length and shortness of the night. It is not as some people think that it is always twelve o'clock.

"I have offered my sacrifice here (at Mina) and all of Mina is a place for slaughtering, so sacrifice where you are staying (at Mina). And I have stayed here (at Arafat) and all of Arafat is a staying place (for the Day of Arafat on the 9th of Dhul-Hijjah). And I have stayed here, and all of Jam' (Muzdalifah) is a place for staying."¹

Whatever is being mentioned here is actually done by the Prophet (ﷺ). It is reported in the long Hadith of Jabir bin Abdullah, may Allah be pleased with him:

فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا، حَتَّى غَابَ الْقُرْصُ، وَأَرْدَتْ أَسْلَمَةَ خَلْفَهُ، وَدَفَعَ رَسُولُ اللَّهِ ﷺ، وَقَدْ شَقِيَ لِلْفَصَوَاءِ الزَّمَامَ، حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ، وَيَقُولُ بِيَدِهِ الْيُمْنَى "إِنَّهَا النَّاسُ، السَّكِينَةُ السَّكِينَةُ" كُلَّمَا أَتَى حَبَلًا مِنَ الْجِبَالِ أَرْخَى لَهَا قَلِيلًا، حَتَّى تَصْعَدَ، حَتَّى أَتَى الْمُرْدَلِفَةَ، فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاجِدٍ وَإِقَامَتَيْنِ، وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا، ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ، وَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، بِأَذَانٍ وَإِقَامَةٍ، ثُمَّ رَكِبَ الْفَصَوَاءَ، حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ، فَاسْتَقْبَلَ الْقِبْلَةَ، فَدَعَا وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جَدًّا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

“He remained standing till sunset when the yellow light had somewhat gone and the disc of the sun had disappeared. He took Usama up behind him and picked the reins of al-Qaswa’ severely so much so that its head was touching the front part of the saddle. Pointing with his right hand he was saying “Calmness, O People! Calmness, O people. Whenever he came over a mound (of sand) he let loose its reins a little so that it could ascend. He then came to Muzdalifah where he combined the Maghrib and Isha prayers, with one *Adhan* and two *Iqamas*. He did not offer supererogatory prayers between them. He then lay down till dawn and prayed the Fajr prayer when the morning light was clear, with one *Adhan* and one *Iqamah*. He then mounted al-Qaswa’ and came to al-Mash’ar al-Haram. He faced the Qiblah, praised Allah, declared His greatness, His uniqueness and His oneness, and kept standing till the day was very clear. The Apostle of Allah (ﷺ) then left before the sun rose”.²

Going from Muzdalifah to Mina, and disembarking there:

On the day of sacrifice, which is the blessed day of Eid al-Adha, the tenth day of Dhul-Hijjah, the pilgrims go from Muzdalifah to Mina before sunrise. When they reach Mina, they should perform four deeds, namely:

1- Throwing pebbles at Jamrat al-Aqaba, which is the Great Jamrah, and the last of the Jamarat:

So you will be picking up seven pebbles, like small sling pebbles, a little larger than chickpeas, from any place you can. There is no specific place for picking them. You will throw them at the Jamrah, one after one, and say *Takbir* with each pebble, saying:

الله أكبر

“Allah is the greatest” when throwing each pebble. You should not throw all the pebbles at once.

You should throw at Jamarat from bottom of the valley if it is easily possible for you, so you will put the Ka’ba on your left, and Mina on your right while throwing. Abdur Rahman bin Yazid narrated from Abdullah bin Mas’ood, may Allah be pleased with him, that when he

¹ Reported by Imam Muslim, Hadith number 1218 and 149.

² Reported by Imam Muslim, Hadith number 1218.

reached al-Jamrah al-Kubra, he put the Ka'ba on his left and Mina on his right, threw seven pebbles and daid:

هَكَذَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ

“This the way adopted by the one upon whom Sura al-Baqara was revealed, peace be upon him”.¹

It is not allowed to throw things other than pebbles, such as shoes or slippers etc.

Moreover, the pebbles must fall within the throwing hole of Jamarat, though it is not required that they remain there.

2- Slaughtering the sacrificial animals for those who are performing the Tamttu' or Qiran Hajj. If it is easily possible for you to do so, you should do it, otherwise you may authorize someone to slaughter it on your behalf. There is nothing wrong in that.

A detailed explanation regarding the sacrificial animals and the time of slaughtering them is presented earlier.

3- Shaving the head or cutting the hair short: The Sunnah for males is to shave their heads, but if you cut some of you hair, there is nothing wrong in it. Allah the Almighty said:

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ

“You will surely enter the Sacred Mosque, in security, ‘some with’ heads shaved and ‘others with’ hair shortened”.²

The Prophet (ﷺ) did not shorten his hair, rather he shaved his head. Anas bin Malik narrates that:

أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى مِنَى، فَاتَى الْجُمُرَةَ فَرَمَاهَا، ثُمَّ أَتَى مَنْزِلَهُ بِمِنَى وَنَحَرَ، ثُمَّ قَالَ لِلْحَلَّاقِ: خُذْ، وَأَشَارَ إِلَى جَانِبِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ

“Allah's Messenger (ﷺ) came to Mina, he went to the Jamra and threw pebbles at it, then he went to his lodging in Mina and sacrificed the animal. He then called for a barber and, turning his right side to him, let him shave him, then he turned his left side”.³

The Prophet (ﷺ) prayed thrice for those who shaved their heads and once for those who cut their hair short.

It was narrated from Abdullah bin ‘Umar that the Messenger of Allah (ﷺ) said:

رَحِمَ اللَّهُ الْمُحَلِّقِينَ قَالُوا: يَا رَسُولَ اللَّهِ، قَالَ: رَحِمَ اللَّهُ الْمُحَلِّقِينَ قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللَّهِ، قَالَ: رَحِمَ اللَّهُ الْمُحَلِّقِينَ قَالُوا: وَالْمُقَصِّرِينَ؟ يَا رَسُولَ اللَّهِ، قَالَ: وَالْمُقَصِّرِينَ.

“May Allah have mercy on those who shave (their heads).” They said: “And those who cut (their hair), O Messenger of Allah!” He said: “May Allah have mercy on those who shave (their heads).” They said: “And those who cut (their hair), O Messenger of Allah!” He said: “May

¹ Reported by Imam Bukhari, Hadith number 1748, and Imam Muslim, Hadith number 1296.

² The holy Qur'an, 48: 27.

³ Reported by Imam Muslim, Hadith number 1305.

Allah have mercy on those who shave (their heads).” They said: “And those who cut (their hair), O Messenger of Allah!” He said: “And those who cut (their hair).”¹

You will be shaving or cutting short the entire hair of your head.

As for women, they will be cutting the ends of their hair, as much as the size of a fingertip only.

When the pilgrims have thrown pebbles at Jamrat al-Aqaba and shaved or shortened their hair, all the prohibitions of Ihram are removed from them, except going to their wives. So are allowed to wear pants, undershirts, clothes, perfume, cut your hair and nails, and other prohibitions, except going to your wives. This is called the first removal of prohibitions. It is Sunnah to wear perfume after the first removal of prohibitions. On the authority of Aisha, may Allah be pleased with her, who said:

كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ حِينَ يُحْرِمُ، وَلِحَلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

“I used to apply perfume to the Prophet (ﷺ) when he intended to enter the state of Ihram, before he put on his Ihram (garments). And again when he ended his state of Ihram, but before he made Tawaf around the Ka’bah”.

In another narration, it is reported:

كُنْتُ أُطَيِّبُ النَّبِيَّ ﷺ قَبْلَ أَنْ يُحْرِمَ، وَيَوْمَ النَّحْرِ، قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ، بِطِيبٍ فِيهِ مِسْكٌ

“I used to perfume the Messenger of Allah (ﷺ) with a perfume containing musk before entering upon the state of Ihram and on the day of sacrifice (10th of Dhul-Hijja) and at the conclusion of Ihram before circumambulating the House (for Tawaf al-Ifada)”.²

4. Tawaf of the holy Ka’bah. This Tawaf is called Tawaf al-Ifadha, Tawaf al-Ziyarah of Tawaf al-Hajj. Allah the Almighty said:

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

“Then let them groom themselves, fulfil their vows, and circle the Ancient House.”³

On the authority of Jabir, may Allah be pleased with him, said:

ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ فَأَفَاضَ إِلَى الْبَيْتِ، فَصَلَّى بِمَكَّةَ الظُّهْرَ

“The Messenger of Allah (ﷺ) again rode and came to the House (of Allah), where he performed Tawaf al-Ifada and offered the Dhuhr prayer at Makkah”.⁴

Narrated `Aisha, may Allah be pleased with her:

حَجَجْنَا مَعَ النَّبِيِّ ﷺ، فَأَفْضْنَا يَوْمَ النَّحْرِ

“We performed Hajj with the Prophet (ﷺ) and performed Tawaf-al-ifada on the Day of Nahr (slaughtering).”⁵

Abdullah bin Umar narrated:

وَنَحَرَ هَدْيُهُ يَوْمَ النَّحْرِ، وَأَفَاضَ فَطَافَ بِالْبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرَّمَ مِنْهُ

“And he sacrificed his Hadi on the day of Nahr (10th day of Dhul-Hijja). He then hastened onwards (to Makkah) and performed Tawaf of the Ka’ba and then everything that was forbidden because of Ihram became permissible.”⁶

If you are performing the Tamattu’ Hajj, you must run between Safa and Marwa after Tawaf al-Ifadah. Because your first Sa’ee was for Umrah, hence, you must Sa’ee of Hajj, because Umrah is one ritual, and the Hajj is another ritual, and both rituals are not completed except by performing Sa’ee. Allah the Almighty said:

¹ Reported by Imam Bukhari, Hadith number 1727, and Imam Muslim, Hadith number 1301.

² Reported by Imam Muslim, Hadith number 1191 and 46.

³ The holy Qur’an, 22: 29.

⁴ Reported by Imam Muslim, Hadith number 1218.

⁵ Reported by Imam Bukhari with this wording, Hadith number 1733.

⁶ Reported by Imam Bukhari, Hadith number 1691, and Imam Muslim, Hadith number 1227.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ النَّبْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا

Indeed, 'the hills of' Şafa and Marwa are among the symbols of Allah. So whoever performs the Hajj or Umrah, let him walk between 'the two hills'."¹

It is narrated that 'Abdullah bin 'Abbas was asked about the Tamattu' Hajj, he replied by saying: أَهْلُ الْمُهَاجِرُونَ، وَالْأَنْصَارُ، وَأَرْوَاحُ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَأَهْلُنَا، فَلَمَّا قِيمْنَا مَكَّةَ، قَالَ رَسُولُ اللَّهِ ﷺ: اجْعَلُوا إِهْلَاكَكُمْ بِالْحَجِّ عُمْرَةً، إِلَّا مَنْ قَلَّدَ الْهَدْيَ، فَطَفْنَا بِالنَّبْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، وَاتَيْنَا النِّسَاءَ، وَلَيْسْنَا النَّيَابَ، وَقَالَ: مَنْ قَلَّدَ الْهَدْيَ، فَإِنَّهُ لَا يَجِلُّ لَهُ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ، ثُمَّ أَمَرْنَا عَشِيَّةَ النَّزْوِيَةِ أَنْ نَهْلُ بِالْحَجِّ، فَإِذَا فَرَغْنَا مِنَ الْمَنَاسِكِ، جِئْنَا فَطَفْنَا بِالنَّبْتِ، وَبِالصَّفَا وَالْمَرْوَةِ، فَقَدْ تَمَّ حَجُّنَا وَعَلَيْنَا الْهَدْيُ.

"The Muhajirin, the Ansar, the wives of the Prophet (ﷺ) and we all entered the state of Ihram for the Farewell Hajj. When we reached Makkah, Allah's Messenger (ﷺ) said, "Give up your intention of doing the Hajj (at this moment) and perform 'Umra, except those who have garlanded the Hady." So, we performed Tawaf round the Ka'bah and Sa'ee between Safa and Marwa, slept with our wives and wore stitched clothes. The Prophet (ﷺ) added, "Whoever has garlanded his Hady is not allowed to get out of the state of Ihram till the Hady has reached its destination (has been slaughtered)". Then on the night of Tarwiya (8th Dhul Hijjah, in the afternoon) he ordered us to assume Ihram for Hajj. When we have performed all the rituals of Hajj, we came and performed Tawaf round the Ka'bah and Sa'ee between Safa and Marwa. At this point our Hajj was complete. The only thing left for us to do was to sacrifice the animals."²

Narrated 'Aisha, may Allah be pleased with her:

فَطَافَ النَّبِيُّ أَهْلُوا بِالْعُمْرَةِ بِالنَّبْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مَنَى لِحَجَّتِهِمْ، وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَلَبَّيْنَا طَوَافًا وَاحِدًا

"Those who had put on Ihram for Umra, made Tawaf of the House and walked between Safa and Marwa. They then put off Ihram and then made another Tawaf after they had returned from Mina. This Tawaf was for their Hajj. Those who had combined the Hajj and Umra, made only one Tawaf."³

If you are performing Ifrad Hajj or Qiran Hajj, and performed the Sa'ee after Tawaf al-Qudoom, you don't have to repeat the Sa'ee again, because you have done it earlier. Jabir bin Abdullah, may Allah be pleased with him, narrated by saying:

لَمْ يَطُفِ النَّبِيُّ ﷺ وَلَا أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلَّا طَوَافًا وَاحِدًا

Jabir bin 'Abdullah, may Allah be pleased with him, reported that Allah's Apostle (ﷺ) and his Companions did not observe Sa'ee between Safa and Marwa but only once". There is an addition in another narration that says:

لَمْ يَطُفِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلَّا طَوَافًا وَاحِدًا طَوَافَهُ الْأَوَّلَ .

"Neither the Prophet (ﷺ) nor his Companions walked between Safa and Marwah except once and that was his first Sa'ee."⁴ The Hadith narrated by Ayesha, may Allah be pleased with her, is also an evidence that those who combined between Hajj and Umra performed only one Sa'ee between Safa and Marwa.

If you did not perform Sa'ee after Tawaf al-Qudoom, then it is obligatory upon you, because Hajj is incomplete without Sa'ee as we have explained earlier.

¹ The holy Qur'an, 2: 158.

² Reported by Imam Bukhari, Hadith number 1572

³ Reported by Imam Bukhari, Hadith number 1556 and Imam Muslim, Hadith number 1211.

⁴ Reported by Imam Muslim, Hadith number 1215.

Once the pilgrim has performed Tawaf al-Ifadha and Sa'ee between Safa and Marwa, he or she has attained the second coming out of the prohibitions of Ihram. All the prohibitions that were imposed on him/her are removed. On the authority of Abdullah bin Umar, may Allah be pleased with him, while describing the Hajj of the Prophet (ﷺ) he said:

ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى قَضَى حَجَّهُ، وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وَأَفَاضَ قَطَافَ الْبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرَّمَ مِنْهُ

After that he did not treat anything as lawful which had become unlawful till he had completed his Hajj and slaughtered his animal on the day of sacrifice (10th of Dhul-Hijja). Then he went to Makkah and performed Tawaf of the House (Tawaf al-Ifada). After that all prohibited things became lawful”.¹

Whatever we have mentioned is actually done by the Prophet (ﷺ). We see in the long Hadith of Jabir, may Allah be pleased with him, that he said:

فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جَدًّا، فَدَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، ... حَتَّى أَتَى بَطْنَ مُحَسِّرٍ، فَحَرَّكَ قَلِيلًا، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرَى، حَتَّى أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ، فَرَمَاهَا بِسَبْعِ حَصَيَّاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا، مِثْلَ حَصَاةِ الْخَنْفِ، رَمَى مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ إِلَى الْمُنْحَرِ، فَحَرَّ ثَلَاثًا وَسِتِّينَ بَيْدَهُ، ثُمَّ أُعْطِيَ عَلِيًّا، فَحَرَّ مَا عَبَّرَ، وَأَشْرَكَهُ فِي هَدْيِهِ، ثُمَّ أَمَرَ مِنْ كُلِّ بَنَنَةٍ بِيَضْعَةٍ، فَجَعَلَتْ فِي قَدْرِ، فَطَبَخَتْ، فَأَكَلَا مِنْ لَحْمِهَا وَشَرَبَا مِنْ مَرَقِهَا، ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ فَأَفَاضَ إِلَى الْبَيْتِ، فَصَلَّى بِمَكَّةَ الظُّهْرَ

“The Prophet (ﷺ) kept standing until the daylight was very clear. Then he set off quickly before the sun rose, until he came to the bottom of the valley of Muhassir where he urged al-Qaswa’ (she-camel) a little. He followed the middle road, which comes out at the greatest Jamarah (one of the three stoning sites called Jamrat-ul ‘Aqabah), he came to Jamarah which is near the tree. At this he threw seven small pebbles, saying, Allahu Akbar’ while throwing each of them in a manner in which small pebbles are thrown (holding them with his fingers). He threw pebbles while at the bottom of the valley, then went to the Place of sacrifice, and slaughtered sixty-three camels with his own hand and then asked ‘Ali to slaughter the rest. The Messenger of Allah (ﷺ) let ‘Ali participate with him in the sacrifice. He ordered that a piece flesh from every slaughtered animal should be put in a pot, and when it was cooked the two of them ate some of it and drank some of its broth. The Messenger of Allah (ﷺ) then rode and came to the House (of Allah), where he performed Tawaf al-Ifada and offered the Dhuhr prayer at Makkah”.²

The Sunnah regarding these four actions is to perform them on the day of Eid after sunrise, in order as it came in this Hadith. They are as follows:

- 1- Throwing at Jamrat al-Aqabah.
- 2- Slaughtering the sacrificial animals for those who are performing Tamattu’ or Qiran Hajj.
- 3- Shaving the head or shortening its hair.
- 4- Tawaf and then Sa’ee for those who are performing Tamattu’ Hajj. As for those who are performing Ifrad or Qiran Hajj, they should do tawaf first then sa’ee, but if you have done the Sa’ee earlier with Tawaaf al-Qudoom (arrival), then it is sufficient on the day of Eid to perform Tawaaf al-Ifadah only. Because the Sa’ee is done earlier.

If you do some of these actions before the other, there is nothing wrong in that, as it is narrated by ‘Abdullah Ibn ‘Amr bin ‘As, may Allah be pleased with him, that:

أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الْوَدَاعِ بِمِنَى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَتُبْحَ؟ فَقَالَ: اتَّبِحْ وَلَا حَرَجَ، فَجَاءَ آخَرُ فَقَالَ: لَمْ أَشْعُرْ فَحَرَّ قَبْلَ أَنْ أُرْمِيَ؟ قَالَ: ارْمِ وَلَا حَرَجَ، فَمَا سَأَلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَدِمَ وَلَا أُخِّرَ إِلَّا قَالَ: افْعَلْ وَلَا حَرَجَ.

“The Messenger of Allah (ﷺ) stood in Mina during the Farewell Hajj, while the people asked him questions and he answered them. A man asked, ‘O Prophet of Allah! I was not alert and I shaved my head before slaughtering my animal?’ The Prophet (ﷺ) said:

¹ Reported by Imam Bukhari, Hadith number 1691 and Imam Muslim, Hadith number 1227.

² Reported by Imam Muslim, Hadith number 1218.

“There is no harm, go and slaughter your animal.” Another man asked, ‘I slaughtered the animal before I threw the pebbles? Prophet (ﷺ) said: “There is no harm, go and throw your pebbles.” The narrator said: “Whoever asked the Prophet (ﷺ) about anything done before or after the other, he told him “No harm done. Go and do (whatever you missed).”¹

Returning to Mina to spend the nights and stoning the Jamarat:

After having done the Tawaf and Sa’ee on the day of Eid, the pilgrims return to Mina, where they stay on the day of Eid and the days of Tashreeq after it. They must spend the night of the eleventh and the night of the twelfth in Mina. If they decide to prolong their stay in Mina then spending the night of thirteenth also becomes obligatory. Prolonging the stay in Mina is better. Allah the Almighty says:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّغْلُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ

“And remember Allah during ‘these’ appointed days. Whoever departs swiftly on the second day is not sinful, neither are those who stay behind ‘till the third—seeking additional reward’, so long as they are mindful ‘of their Lord’. And be mindful of Allah”.²

أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ بَعْرَفَةَ، فَجَاءَ نَاسٌ - أَوْ نَفَرٌ - مِنْ أَهْلِ نَجْدٍ، فَأَمَرُوا رَجُلًا، فَنادى رَسُولُ اللَّهِ ﷺ: كَيْفَ الْحَجُّ؟ فَأَمَرَ رَجُلًا فَنَادَى: «الْحَجُّ يَوْمَ عَرَفَةَ، مَنْ جَاءَ قَبْلَ صَلَاةِ الصُّبْحِ مِنْ لَيْلَةِ جَمْعٍ فَهَمْ حَجَّهٖ، أَيَّامٌ مِنْ ثَلَاثَةٍ، فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ». قَالَ: ثُمَّ أَرَدَفَ رَجُلًا خَلْفَهُ، فَجَعَلَ يُنَادِي بِذَلِكَ

“Abdur-Rahman bin Ya’mur Dili said: ‘I came to the Messenger of Allah (ﷺ) when he was standing at ‘Arafat, and some people from Najd came to him and said: “O Messenger of Allah, what is Hajj?” He said: “Hajj is ‘Arafat. Whoever comes before Fajr prayer on the night of Jam’ (Muzdalifah), has completed his Hajj. The days at Mina are three. ‘But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him.” Then he seated a man behind him on his mount and he started calling out these words.”³

Ayesha, said:

أَفْضَلَ رَسُولُ اللَّهِ ﷺ مِنْ آخِرِ يَوْمِهِ حِينَ صَلَّى الظُّهْرَ، ثُمَّ رَجَعَ إِلَى مَنًى، فَكَثَّرَ بِهَا لَيْلَى أَيَّامِ التَّشْرِيقِ، يَرْمِي الْجَمْرَةَ إِذَا زَالَتِ الشَّمْسُ، كُلَّ جَمْرَةٍ بِسَبْعِ حَصِيَّاتٍ يُكْبِرُ مَعَ كُلِّ حَصَاةٍ، وَيَقِفُ عِنْدَ الْأُولَى وَالثَّانِيَةِ، فَيُطِيلُ الْقِيَامَ وَيَتَضَرَّعُ، وَيَرْمِي الثَّالِثَةَ وَلَا يَقِفُ عِنْدَهَا

Allah’s Messenger hastened to Makkah at the ending of the day when he prayed the noon prayer. He then returned to Mina and remained there over the nights of the *Tashreeq* days. (The 11th, 12th and 13th of Dhul Hijja). He would throw pebbles at the *Jamrarat* when the sun ” (Allah is the أكبر الله passed the meridian, throwing seven pebbles at each *Jamra* and saying “greatest) with each pebble. He would stand a long time at the first and second and make supplication, but while he threw pebbles at the third, he did not stand beside it.”⁴

It is allowed to miss the spending of nights in Mina if there is an excuse related to the betterment of the pilgrims.

Ibn ‘Umar, may Allah be pleased with him, narrated that:

اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لَيْلَى مَنًى، مِنْ أَجْلِ سِقَايَتِهِ، «فَأَذِنَ لَهُ

¹ Reported by Imam Bukhari, Hadith number 83, and Imam Muslim, Hadith number 1306.

² The holy Qur’an, 2: 203.

³ Reported by Abu Dawood, Hadith number 1949, Tirmidhi, Hadith number 889, Nasa’ee, Hadith number 3016 and ibn Majah, Hadith number 3015.

⁴ Reported by Abu Dawood, Hadith number 1973. There is some weakness in its chain but it gets its strength from other similar narrations.

“Abbas bin 'Abdul Muttalib asked permission from the Prophet (ﷺ) to stay at Makkah during the nights of Mina in order to provide drinking water (from Zamzam) to the pilgrims. The Prophet (ﷺ) allowed him”.¹

On the authority of Asim bin Adi, who reported that:

أن رسول الله ﷺ رخص لرعاء الإبل في البيوتة يرمون يوم النحر، ثم يرمون الغد، أو من بعد الغد بيومين، ويرمون يوم النحر
“The Messenger of Allah (ﷺ) gave permission to the herdsmen of the camels not to pass night at Mina and asked them to throw pebbles at the Jamarat on the day of sacrifice, then on the next day or after the following two days, and then on the day of their return”.²

You will be throwing the three Jamarat on every day of the days of *Tashreeq*, each one with seven successive pebbles, saying the Takbeer with each pebble. You will be throwing them after noon.

You will throw pebbles at the first Jamrah that is next to al-Khaif Masjid, then you move forward a little and stand facing the Qiblah for a long time and supplicate while raising your hands.

Then you will throw pebbles at the middle Jamrah, then turn to the left side, walk a little, face the Qiblah for a long time, and supplicate while raising your hands.

Then you will throw pebbles at Jamrat Al-Aqaba, and leave without stopping at it.

Narrated Salim bin 'Abdullah bin Umar that:

أن عبد الله بن عمر رضي الله عنهما، كان يرمي الجمرة النثيا بسبع حصيات، ثم يكبر على إثر كل حصاة، ثم يتقدم فيسهل، فيقوم مستقبل القبلة قيامًا طويلاً، فيدعو ويرفع يديه، ثم يرمي الجمرة الوسطى كذلك، فيأخذ ذات الشمال فيسهل ويقوم مستقبل القبلة قيامًا طويلاً، فيدعو ويرفع يديه، ثم يرمي الجمرة ذات العقبة من بطن الوادي، ولا يقف عندها، ويقول: «هكذا رأيته رسول الله ﷺ يفعل»

'Abdullah bin 'Umar used to throw seven small pebbles at the first Jamrah and used to recite Takbir on throwing each pebble. He, then, would proceed further till he reached the leveled ground, where he would stay for a long time, facing the Qibla to invoke (Allah) while raising his hands. Then he would throw seven pebbles at the middle Jamrah similarly and would go to the left towards the leveled ground, where he would stand for a long time facing the Qibla to invoke (Allah) while raising his hands. Then he would throw seven pebbles at Jamrat-ul-Aqaba that is in the middle of the valley, but he would not stop by it. Abdullah bin 'Umar used to say, "I saw Allah's Messenger (ﷺ) doing like that."³

Throwing pebbles during the days of *Tashreeq* is after the sun declines towards the west. Jabir (Allah be pleased with him) reported that:

رَمَى رَسُولُ اللَّهِ ﷺ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى، وَأَمَّا بَعْدُ فَإِذَا زَالَتْ الشَّمْسُ

“Allah's Messenger (ﷺ) threw pebbles at the Jamrah on the Day of Nahr after sunrise, and after that (i.e. on the 11th, 12th and 13th of Dhul-Hijja when the sun had declined”.⁴

Wabara bin Abdur Rahman said: I asked Ibn 'Umar, when I should throw pebbles at the *Jamrat*. He replied:

إِذَا رَمَى إِمَامُكَ، فَأَرْمُهُ فَأَعِثُّ عَلَيْهِ الْمَسْأَلَةَ، قَالَ: كُنَّا نَتَحَيَّنُ فَإِذَا زَالَتْ الشَّمْسُ رَمَيْنَا

“Throw them when your *Imam* does so.” I repeated the question and he said: “We used to wait for the proper time, and when the sun passed the meridian we threw them.”⁵

¹ Reported by Imam Bukhari, Hadith number 1634, and Imam Muslim, Hadith number 1315.

² Reported by Abu Dawood, Hadith number 1975, Tirmidhi, Hadith number 955, Nasa'ee, Hadith number 3069 ibn Majah, Hadith number 3037, and Musnad Ahmad, Hadith number 23775.

³ Reported by Imam Bukhari, Hadith number 1752.

⁴ Reported by Imam Muslim, Hadith number 1299.

⁵ Reported by Imam Bukhari, Hadith number 1746.

When the pilgrims have thrown pebbles at all three Jamarat, on the twelfth day, they are done with their obligatory Hajj. Now you have the option to stay in Mina for the thirteenth day, if you wish, and throw pebbles in the afternoon, or to leave Mina on twelfth. Allah the Almighty said:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْنُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنَّهُمْ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِنَّهُمْ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ

“And remember Allah during ‘these’ appointed days. Whoever departs swiftly on the second day is not sinful, neither are those who stay behind ‘till the third—seeking additional reward’, so long as they are mindful ‘of their Lord’. And be mindful of Allah”.¹

Staying at Mina for one more day is better, because the Prophet (ﷺ) has done it. Moreover, you will have the chance to go more good deeds. You will have the honour of staying the night of thirteenth Zul Hijjah in Mina and throwing pebbles at Jamarat on the day of thirteenth.

Whoever wants to hasten in two days must leave Mina before sunset on the twelfth day. If the sun sets on the twelfth day before his departure from Mina, then he should not rush at that time. Because Allah, Glory be to Him, said:

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنَّهُمْ عَلَيْهِ.

“So whoever hastens in two days, there is no sin on him”.

In this verse Allah the Almighty restricted hasting in the two days, and did not generalise it. So when the two days end, the time for making haste also ends. A day in the Islamic Calendar ends with its sunset.

Abdullah bin Umar used to say:

مَنْ غَرَبَتْ لَهُ الشَّمْسُ مِنْ أَوْسَطِ أَيَّامِ التَّشْرِيقِ وَهُوَ بِمِنَىٰ فَلَا يَنْفِرَنَّ حَتَّىٰ يَرْمِيَ الْجِمَارَ مِنَ الْغَدِ

"Whoever is at Mina when the sun sets in the middle of the days of *Tashreeq*, must not leave until he has stoned the Jamarat on the following day."²

Delegating or deputizing someone for throwing pebbles:

The pilgrims, male and female, are obligated to throw the pebbles by themselves. It is not permissible to delegate someone to do so except for those who are unable to throw because of very young age, very old age, illness, or weakness that makes them unable to throw pebbles.

If you are unable to throw, it is permissible for you to appoint a trustworthy person to throw on your behalf. The representative will throw on his own behalf first, then he will throw on your behalf.

How the authorized representative will throw: The representative will throw seven pebbles on his own behalf first, then he will throw on behalf of the person who authorised him.

There is nothing wrong for the authorised person to throw the pebbles on behalf of himself and then on behalf of the person who appointed him, in one trip, i.e., he does not have to complete

¹ The holy Qur'an, 2: 203.

² Reported by Imam Malik in Muwatta, Hadith number 214.

throwing at all three Jamarat, on his own behalf, then starting all over again on behalf of the person who appointed him.

Tawaf al-Wada (farewell Tawaf):

When you have completed all rituals of Hajj and are ready to travel back to your country, it is not allowed for you to leave Makkah except after performing Tawaf al-Wada.

Narrated Abdullah bin 'Abbas by saying: The people used to go out (from Makkah after Hajj) towards every direction. The Prophet (ﷺ) said:

لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالنَّبِيِّ

“No one should leave (Makkah) until his last action becomes visiting the House (the Ka'bah)”.¹

When you have performed Tawaf al-Wada (farewell Tawaf), it is not permissible for you to stay in Makkah, nor to be preoccupied with anything except with what is needed for travelling back, such as packing your bags or waiting for colleagues, or waiting for vehicle. If you stay in Makkah for other reasons than those mentioned, you must repeat Tawaf al-Wada, so that your last action should be visiting the House of Allah, the holy Ka'bah.

As for the menstruating or postpartum women, the farewell Tawaf is waived from them. They do not have to perform this Tawaf, and there is no blame on them.

Abdullah bin 'Abbas, may Allah be pleased with him, narrated:

أُمِرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمُ بِالنَّبِيِّ، إِلَّا أَنَّهُ خُفِّفَ عَنِ الْحَائِضِ

“People were commanded to make the Tawaf round the Ka'bah as their last rite, but the menstruating women were excused from it.”²

Summary of Hajj activities:

Activities on the first day, which is the eighth day:

- 1- Entering Ihram for Hajj from one's place, by taking bath, wearing perfume, putting on the Ihram garments, and says:

لَبَّيْكَ حَجًّا، لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنْ الْحَمْدُ وَالنَّعْمَةُ لَكَ وَالْمَلَكُ لَا شَرِيكَ لَكَ

“I am here for Hajj, I am here for you, O Allah, I am here for you, you have no partner. Verily, all the praise, blessings and the kingdom belong to you. There is no partner with you.

- 2- Going to Mina and staying there until sunrise on the ninth day, performing the Zuhr (noon) prayer there on the eighth day, the Asr (afternoon) prayer, the Maghrib (sunset) prayer, the Isha (night) prayer, and the Fajr (dawn) prayer. Each prayer will be prayed at its specific time, while the four-rak'at prayers will be shortened.

Activities on the second day, which is the ninth day:

- 1- Going to Arafat, after sunrise and performing the Zuhr and Asr prayers shortened and combined at the time of Zuhr prayer. One should stay at *Namirah* before noon, if it is easily possible.

- 2- After the prayer, the pilgrims devote themselves to remembrance of Allah and supplication, facing the Qiblah and raising their hands until the sun sets.

- 3- After sunset, the pilgrims go to Muzdalifah, where they pray Maghrib three Rak'at and Isha prayers two Rak'at, and stay there until the Fajr (dawn) time.

Activities on the third day, which is the day of Eid:

- 1- Pilgrims perform the Fajr prayer after the dawn breaks, then devote themselves to the remembrance of Allah and supplication until it becomes very bright.

¹ Reported by Imam Muslim, Hadith number 1327.

² Reported by Imam Bukhari, Hadith number 1755, and Imam Muslim, Hadith number 1328.

2- Heading towards Mina before sunrise.

3- When the pilgrims reach Mina, they go to Jamrat al-Aqaba and throw seven pebbles at it successively, one after the other, saying *Takbeer* with each pebble.

4- Pilgrims having sacrificial animals will slaughter them.

5- Pilgrims shave their heads or shorten the hair. By doing so they come out of the state of Ihram. It is called the first coming out of the state of Ihram in which pilgrims can wear their normal clothes, wear perfumes, and all the prohibitions of ihram become permissible for them, except going to their wives.

6- Pilgrims go to Makkah and do Tawaf al-Ifadah, which is the Tawaf of Hajj, and walk between Safa and Marwa, which is the Sa'ee of Hajj, for those performing Tamattu' Hajj. Those who are not performing Tamattu' Hajj and did not do Sa'ee after Tawaf al-Qudoom (arrival), should also do Sa'ee.

By doing so the pilgrims come out of the state of Ihram. It is called the second coming out of the state of Ihram in which all the prohibitions of ihram become permissible for them, including going to their wives.

7- Pilgrims return to Mina and spend the eleventh night there.

Activities on the fourth day, which is the eleventh day of Zul Hijjah:

1- Throwing pebbles at the three Jamarat, the first, then the middle, then Jamrat al-Aqaba, each one with seven successive pebbles, saying *Takbeer* when throwing every pebble. This ritual should be done after the sun declines towards west. It is important to stand for supplication after throwing pebbles at the first and the middle Jamrah.

2- Spending the twelfth night in Mina.

Activities on the fifth day, which is the twelfth day of Zul Hijjah:

1- Throwing pebbles at the three Jamarat, as they did on the fourth day.

2- Leaving Mina before sunset if they want to leave early, or staying overnight in Mina if they want to delay.

Activities on the sixth day, which is the thirteenth day of Zul Hijjah:

This day is especially for those pilgrims who decided to delay and stay the day of thirteenth in Mina. They will do the following:

1- Throwing pebbles at the three Jamarat, as they did on the fourth day and fifth day.

2- Leaving Mina after that.

The last ritual is Tawaf al-Wada (farewell Tawaf), immediately before traveling back. Allah knows best.

Section 12: Visiting the Prophet's Masjid

It is Sunnah to visit Masjid e Nabawi. It is among the three Msjids towards which travelling is recommended. The Islamic Sharia has emphasized on visiting Masjid e Nabawi and praying in it. On the authority of Abu Huraira, may Allah be pleased with them, who reports that the Prophet (ﷺ) said:

لَا تُسَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِي هَذَا، وَمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى

“Do not undertake a journey to visit any Masjid, but three: this Masjid of mine, the Masjid al-Haram and the Masjid al-Aqsa”.¹

صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيْمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ

Abu Huraira reported Allah's Messenger (ﷺ) as saying, “One prayer in this Masjid of mine (Masjid e Nabawi) is better than a thousand elsewhere, except Masjid al-Haram.”²

مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمَنْبَرِي عَلَى حَوْضِي

Abu Huraira reported Allah's Messenger (ﷺ) as saying, “The space between my house and my pulpit is one of the gardens of Paradise, and my pulpit is upon my tank.”³

It is Sunnah for the pilgrims and others to visit the Prophet's Masjid, peace be upon him, and pray in it before or after Hajj. There is no specific time for this visit, neither this visit is one of the conditions, pillars, or obligations of Hajj. Visiting the Prophet's Masjid is not related to Hajj. If you perform Hajj and do not visit Prophet's Masjid, your Hajj will be valid and there will be no blame on you.

It should be kept in mind that the intention of traveling to Prophet's city should be to visit the Prophet's Masjid, not the grave of the Prophet, peace be upon him, or the graves of the Companions, may Allah be pleased with them, or Masjid e Quba or other places. Because it is not permissible to travel to a place where worship is performed, except for three places, as mentioned earlier in the Hadith of Abu Hurairah: Masjid al-Haram, the Prophet's Masjid, and Masjid al-Aqsa.

When the visitor reaches the Prophet's Masjid, it is Sunnah for him to do as he does when entering all other Msjids. He should put his right foot forward and say:

بِسْمِ اللَّهِ، وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

“In the name of Allah, and prayers and peace be upon the Messenger of Allah, I seek refuge in Almighty Allah, By His Noble Face, By His primordial power, From Satan the outcast.

O Allah, open before me the doors of Your mercy.

There is no specific *Dhikr* for entering Masjid e Nabawi.

Abu Humaid and Abu Usaid say: The Messenger of Allah (ﷺ) said: "When any one of you enters the Masjid, let him say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

"Allahumma aftahli abwaba rahmatik (O Allah, open to me the gates of your mercy). And when he leaves let him say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

¹ Reported by Imam Bukhari, Hadith number 1189, and Imam Muslim, Hadith number 1397.

² Reported by Imam Bukhari, Hadith number 1196, and Imam Muslim, Hadith number 1391.

³ Reported by Imam Bukhari, Hadith number 1196, and Imam Muslim, Hadith number 1391.

“Allahumma inni as'aluka min fadlik (O Allah, I ask You of Your bounty).”¹

It is narrated on the authority of Ka'b al-Ahbar that he said to Abu Huraira: I am telling you two things, do not forget them: when you enter the Masjid, greet the Prophet (ﷺ) and say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“O Allah, open to me the gates of your mercy”, and when you exit the Masjid, greet the Prophet (ﷺ) and say:

اللَّهُمَّ احْفَظْنِي مِنَ الشَّيْطَانِ

“O Allah, save me from Satan”.²

It is also narrated on the authority of Abdullah bin Salam that whenever he entered the Masjid of the Prophet (ﷺ), he greeted him and said: “O Allah, open to me the gates of your mercy”, and when he exited the Masjid, he again greeted the Prophet (ﷺ) and sought Allah's protection from Satan”.³

After entering the Prophet's Masjid, you should pray two Rak'at as 'Tahiyyat al-Masjid' (greeting for Masjid). It is narrated by Qatadah, that the Messenger of Allah (ﷺ) said:

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رُكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

“When anyone of you enters a Masjid, he should pray two Rak'at before sitting down”.⁴

If you could pray these two Rak'at in the “Rawdha” (Riyazul Jannat), it is better for you.

It is narrated by Abu Hurairah may Allah be pleased with him, that the Messenger of Allah (ﷺ) said:

مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي

“The space between my house and my pulpit is one of the gardens of Paradise, and my pulpit is upon my tank.”⁵

If it is difficult to pray these two Rak'at in the “Rawdha” (Riyazul Jannat), then you may pray them at any place in Masjid e Nabawi.

Visiting the grave of the Prophet (ﷺ) and the graves of his two companions, may Allah be pleased with them

After praying two Rak'at of 'Tahiyyat al-Masjid' (greeting for Masjid) in Masjid e Nabawi, immediately after your arrival, you should be going to say Salam to the Prophet (ﷺ) and his two companions, Abu Bakr and Umar, may Allah be pleased with them.

1. You should stand in front of the Prophet's (ﷺ) grave, facing it with height of respectfulness and say in a low voice:

السلام عليك يا رسول الله ورحمة الله وبركاته

“Peace be upon you O Messenger of Allah and the Mercy and Blessings of Allah be upon you”.

You may add the following phrases in your Salam also, as they are among his qualities: السلام عليك يا نبي الله، السلام عليك يا خيرة الله من خلقه، السلام عليك يا سيد المرسلين، وإمام المتقين، أشهد أنك قد بلغت الرسالة، وأديت الأمانة، ونصحت الأمة، وجاهدت في الله حق جهاده

“Peace be upon you O Messenger of Allah, peace be upon you O the best creature of Allah, peace be upon you O leader of the Messengers, peace be upon you O Imam of the pious. I bear witness that you conveyed the message, delivered the trust that you were entrusted with, advised the *Ummah* and struggled so hard in the cause of Allah as it ought to be”.

If you just say the first version of Salam, it is better as it is narrated by Abdullah bin Umar. We will be mentioning it later.

¹ Reported by Imam Muslim, Hadith number 713.

² Reported by Imam Nasa'ee, in Sunan Kubra (Deeds of the Day and Night), Hadith number 9840. It is also narrated as a saying of the Prophet (ﷺ), but it is actually the saying of Ka'b al-Ahbar.

³ Reported by Imam ibn abi Shaibah in his Musannaf, Vol. 1, p. 298, and Vol. 6, p. 97.

⁴ Reported by Imam Bukhari, Hadith number 444, and Imam Muslim, Hadith number 714.

⁵ Reported by Imam Bukhari, Hadith number 1196, and Imam Muslim, Hadith number 1391.

2. You should then take a step to your right side, so that you should be in front of Abu Bakr's grave. Here you should say:

السلام عليك يا أبا بكر

"Peace be upon you O Abu Bakr".

You may add some appropriate things in your Salam like saying:

السلام عليك يا خليفة رسول الله ﷺ في أمته، رضي الله عنك وجزاك عن أمة محمد ﷺ خيراً

"Peace be upon you O Caliph of Allah's Messenger in his Ummah, may Allah be pleased with you and reward you for what you have done for the Ummah of Prophet Muhammad, peace be upon him".

If you just say the first version of Salam, it is better as it is narrated by Abdullah bin Umar, may Allah be pleased with him. We will mention it later.

3. You should then take a further step to your right side, so that you should be in front of Umar's grave. Here you should say:

السلام عليك يا عمر

"Peace be upon you O Umar".

You may add some appropriate things in your Salam like saying:

السلام عليك يا أمير المؤمنين، رضي الله عنك وجزاك عن أمة محمد ﷺ خيراً

"Peace be upon you O Leader of the Faithful, may Allah be pleased with you and reward you for what you have done for the Ummah of Prophet Muhammad, peace be upon him".

If you just say the first version of Salam, it is better as it is narrated by Abdullah bin Umar, may Allah be pleased with him.

Narrated Nafi' the freed slave of Abdullah bin Umar that whenever Abdullah bin Umar came back from a journey, he entered Masjid e Nabawi, then came to the grave and said:

السلام عليك يا رسول الله، السلام عليك يا أبا بكر، السلام عليك يا أبتاه

"Peace be upon you O Messenger of Allah, "Peace be upon you O Abu Bakr, peace be upon you O my beloved father".¹

Abdullah bin Dinar narrates that he saw Abdullah bin Umar standing in front the Prophet's grave and greeting the Prophet (ﷺ), Abu Bakr and Umar, may Allah be pleased with them".²

At the grave of the Prophet (ﷺ) you should observe Islamic manners and height of respectfulness when saying Salam to the Prophet and his two companions. You should lower your voice, as raising voices in the Masjids is prohibited. It is narrated by Sa'ib bin Yazid, who said: I was standing in the Masjid when somebody threw a gravel at me. I looked and saw that it was Umar bin al-Khattab. He said to me: Go and bring these two men to me. I brought both of them to him. He said to them: Who are you, or he said: where are you from? They said: we are from Taif. Umar said: Were you from this city (Madina) I would have punished you raising your voices in the Masjid of Allah Messenger (ﷺ)."³

It is not recommended to prolong your standing at Prophet's grave and the graves of his two companions, as it is disliked by Imam Malik bin Anas. Imam Malik said: It is something innovated in the religion (bid'at). Our early scholars did not do it. Moreover, he said: the last part of this Ummah will never be reformed except with what the first part of it was reformed.

Imam Malik also disliked for the dwellers of Madina to visit the grave of the Prophet at every time they enter the Masjid. Because the early scholars did not do that, rather when they came to the Masjid they

¹ Reported by Isma'eel al-Jahdhami while mentioning the virtues of greeting the Prophet, Hadith number 100.

² Reported by Imam Malik in his Muwattah, Vol. 1, p. 166, and Isma'eel al-Jahdhami while mentioning the virtues of greeting the Prophet (ﷺ), Hadith number 98.

³ Reported by Imam Bukhari, Hadith number 470.

prayed behind Abu Bakr, Umar, Uthman and Ali, may Allah be pleased with them, while they said in their prayer:

السلام عليك أيها النبي ورحمة الله وبركاته،

“Peace be upon you O Prophet, and the Mercy and Blessings of Allah be upon you”.

When our early scholars finished their prayers, they sat there or left the Masjid, but did not come to Prophet’s grave for saying Salam to him, because they knew that say Salam to him inside the prayers is more complete and better.

It is obligatory upon you that you should call upon Allah alone. You should not be calling the Messenger (ﷺ) or seeking his help or assistance in fulfilling your needs. Only Allah should be called for help in Masjid e Nabawi or anywhere else.

Allah the Almighty said:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

“And your Lord said: Invoke Me, (ask me for anything) I will respond to you invocation. Verily, those who scorn My worship, they will surely enter Hell in humiliation”.¹

Allah the Almighty said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when he calls upon Me. So let them respond ‘with obedience’ to Me and believe in Me, perhaps they will be guided ‘to the Right Way’.”²

Allah the Almighty also said:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

“Call upon your Lord humbly and secretly. Surely He does not like the transgressors”.³

Allah the Almighty also said:

قُلْ إِن صَلَائِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“Say, “Surely my prayer, my worship, my life, and my death are all for Allah, Lord of all worlds. He has no partner. So I am commanded, and so I am the first to submit.”⁴

Allah the Almighty also said:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ

“and ‘Do not invoke, instead of Allah, what can neither benefit nor harm you—for if you do, then you will certainly be one of the wrongdoers”.⁵

Moreover, Allah the Almighty commanded His Messenger Muhammad (ﷺ) to make clear to the Ummah that he (Prophet Muhammad ﷺ) cannot benefit or harm himself. Allah the Almighty said:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْنَزْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

“Say, “I have no power to benefit or protect myself, except by the Will of Allah. If I had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe.”⁶

Allah the Almighty again commanded him to make clear to the Ummah that he cannot benefit or harm himself. Allah the Almighty said:

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

¹ The holy Qur’an, 40: 60.

² The holy Qur’an, 2: 186.

³ The holy Qur’an, 7: 55.

⁴ The holy Qur’an, 6: 162-163.

⁵ The holy Qur’an, 10: 106.

⁶ The holy Qur’an, 7: 188.

“Say, ‘O Prophet,’ ‘I call only upon my Lord, associating none with Him ‘in worship’. Say, ‘It is not in my power to harm or benefit you.’”¹

It is not permissible for you to touch the wall of the room, not to kiss it, or to prostrate before it.

It is Sunnah for those who live in Madina and the visitors to visit Masjid Quba and pray in it. On the authority of Abdullah bin Umar, may Allah be pleased with him, who said:

كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِي مَسْجِدَ قُبَاءٍ رَاكِبًا وَمَاشِيًا، فَيُصَلِّي فِيهِ رَكْعَتَيْنِ

“Allah's Messenger (ﷺ) used to come to Masjid Quba riding and on foot, and he observed two rak'at in it”.²

It is also Sunnah to visit the al-Baqee' cemetery, and to greet the companions who are buried there, like Uthman bin Affan, may Allah be pleased with him, and others. Likewise, it is Sunnah to visit the martyrs of Uhud in order to greet them, pray for them, and establish the Sunnah for remembrance and taking heed. Allah's Messenger, peace be upon him, taught us what to say when we visit cemeteries. On the authority of Buraidah bin Husayb, who said that the Messenger of Allah (ﷺ) used to teach them when they went out to the graveyard. One of them used to say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا، إِنْ شَاءَ اللَّهُ لِلْآخِرُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

"Peace be upon you, the believing inhabitants of these houses, and we, by the Will of Allah, shall be joining you. I ask Allah to grant us and you well-being".³

On the authority of Ayesha, may Allah be pleased with her, who narrated that when the Messenger of Allah (ﷺ) visited al-Baqee', he said:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تَوْعَدُونَ غَدًا، مُوَجَّلُونَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَآخِرُونَ، اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرَقَدِ

“Peace be upon you, household of a people who are believers. What you were being promised will come to you tomorrow, you will receive it after some delay, and if Allah wills we shall surely join you. O Allah, grant forgiveness to the inhabitants of Baqee' al-Gharqad.”⁴

This is the Sunnah that should be followed while visiting the graves. As for calling the dead and seeking their help, or seeking intercession from them, or using them as means, or circumambulating the graves, and staying at them, all of that and other prohibited innovations, are from the innovated visit, rather some of them are shirk such as calling upon the dead and seeking help from him.

Similarly, visiting some Masjids, other than the Prophet's Masjid and the Masjid Quba, or places with the intention to pray in them due to the belief that they have some superiority, all of this has no basis, and there is no evidence that it is desirable to visit them, or to pray in them, or to prefer them, as this is all from the innovations.

May Allah bless our Prophet Muhammad, his family and all his companions.

¹ The holy Qur'an, 72: 20-21.

² Reported by Imam Bukhari, Hadith number 1194, and Imam Muslim, Hadith number 1399.

³ Reported by Imam Muslim, Hadith number 975.

⁴ Reported by Imam Muslim, Hadith number 974.

