



# HAJJ AND UMRAH

STEP BY STEP

كيفية الحج والعمرة

# ḤAJJ AND ‘UMRAH

*Step by Step*

كيفية الحج والعمرة

Compiled by

ṢAḤĒEH INTERNATIONAL

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## FOREWORD

*Hajj*, the fifth pillar of Islam, is an expression of pure monotheistic faith, of obedience, total submission and *jihād*. Leaving homeland, family, business, possessions and friends behind, the pilgrim joins thousands of others from all corners of the earth for days of intensive worship at the *Ka'bah*, on the plain of 'Arafah and in the valley of Minā. It is a reminder of the Resurrection when all people will gather in one place with no distinctions between them.

*Hajj* gives the pilgrim a sense of connection to the prophets from Ibrāheem and his son, Ismā'eel, who erected the House, to Muḥammad (ﷺ), who mentioned visits of previous prophets to the sacred places. Ibn 'Abbās reported, "We were traveling with the Messenger of Allah (ﷺ) between Makkah and Madinah and passed a valley. He said, 'What valley is this?' They said, 'The valley of al-Azraq.' He said, 'It is as if I can see the messenger of Allah, Mūsā, with his fingers on his ears supplicating Allah, reciting the *talbiyah* and passing through this valley.' Then we traveled on until we came to a mountain pass. He said, 'What pass is this?' They said, 'Harsha or Lift.' He said, 'It is as if I can see Yūnus on a red camel, wearing a woolen cloak, the reins of his camel made from fibers of date-palm, passing through this valley reciting the *talbiyah*.'"<sup>1</sup>

For all forms of worship, the best example and correct guidelines are to be found in the *sunnah* of Allah's Messenger (ﷺ). About *hajj* in particular, he said, "Take from me your rites of worship."<sup>2</sup> Allah (*subḥānahu wa ta'ālā*) stated:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

**"Certainly you have in the Messenger of Allah an excellent example."**<sup>3</sup>

A *hajj* guide should reflect compliance with this directive, for the Prophet (ﷺ) also said, "What I have ordered you – do of it what you are able."<sup>4</sup> When considering ability, it should be noted that due to the great crowds of people present during the *hajj* season, it is not always possible to follow the Prophet's *sunnah* to the letter. However, one must not exclude a *rukṅ* (essential act without which the *hajj* is incomplete) and should do his best not to omit a *wājib* (required act which may be compensated by a ransom) without necessity.

The Messenger of Allah (ﷺ) stated, "The reward of a *hajj mubrūr* is no less than Paradise."<sup>5</sup> The *hajj mabrūr* is a pilgrimage in which one commits no sin and performs the rites according to the *sunnah* as much as he or she is able. The sinless *hajj* is an accomplishment of high morality and spirituality. When asked which deeds are best, the Prophet (ﷺ) said, "Belief in Allah and His Messenger, then *jihād* for the cause of Allah, then *hajj mabrūr* [a sinless *hajj*]."<sup>6</sup>

<sup>1</sup>Muslim.

<sup>2</sup>Muslim.

<sup>3</sup>*Sūrah al-Aḥzāb*, 33:21.

<sup>4</sup>Al-Bukhārī and Muslim.

<sup>5</sup>Al-Bukhārī and Muslim.

<sup>6</sup>Al-Bukhārī and Muslim.

In their zeal to perform every aspect of *ḥajj* or *‘umrah* according to the *sunnah*, some pilgrims unfortunately commit acts of aggression against other Muslims who happen to be in their path. Pushing people aside in order to kiss the Black Stone, to observe *ramal* during *ṭawāf*, or to pray directly behind *Maqām Ibrāheem* (for example) or causing them other bodily or emotional harm is clearly sinful and prohibited in the *Sharī‘ah*. Such behavior can deprive one of the reward of a sinless *ḥajj*, may Allah forbid. And a Muslim must never abandon the obligation of safeguarding his fellow Muslims in order to perform a *sunnah* act.

*Ḥajj* should bring about positive changes in a person's life and behavior. The current problems of overcrowding and congestion have sometimes led to injury and even death in their wake, not to mention the many difficulties that distract pilgrims from the worship of their Lord. Taking this situation into account, concerned scholars are seeking to apply principles of flexibility, facilitation, and removal of hardship in their *fatwās* (legal rulings) wherever doing so does not conflict with clear textual evidence from the Qur’ān or the Sunnah. This is done in obedience to the Prophet's order, "*Make things easy; do not make them difficult.*"<sup>7</sup> Whenever the Messenger of Allah (ﷺ) was given two options, he would always take the easier one as long as no sin was involved in it.<sup>8</sup> Necessity demands that our scholars weigh the general and specific evidences within the Islamic *Sharī‘ah* so that full attention is given to the broad confirmed objectives of the law as well as to the rationale behind specific scriptural evidences.

The intention when embarking upon *ḥajj* or *‘umrah* should be to attain the acceptance and reward of Allah. Therefore, it is required to spend for this journey only from that which is *ḥalāl* (lawful), to repent from previous sins and avoid committing them thereafter. Before leaving, be sure to compensate people for any wrong done to them, or if you cannot, at least seek their forgiveness. As a guest of Allah whose destination is His House, you should also make every effort to:

- ♦ Respect other travelers and bear patiently any anger or provocative speech
- ♦ Avoid indecency, abuse, angry conversations and quarrels
- ♦ Be polite and helpful to everyone, especially elderly and weak pilgrims
- ♦ Keep your gaze lowered in crowds of men and women
- ♦ Devote much time to prayer, supplication and reading the Qur’ān
- ♦ Offer prayers in congregation when possible and attend religious gatherings

You will also need to learn all that is required for the correct performance of your *ḥajj* – and of all worship in general. Ask a knowledgeable person when in doubt, for both correctness of performance and sincerity of intention are requirements for the acceptance of any deed by Allah, the Exalted. The result of a proper *ḥajj* was mentioned by the Prophet (ﷺ): "*He who performs ḥajj and does not engage in sex or acts of disobedience will return as [pure as] the day his mother gave birth to him.*"<sup>9</sup>

*Ḥajj* is a unique opportunity to put your present life in order and prepare for the eternal life to come; do not let it pass you by. And may Allah be pleased with your deeds and ours.

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<sup>7</sup>Al-Bukhārī and Muslim.

<sup>8</sup>Al-Bukhārī and Muslim.

<sup>9</sup>Al-Bukhārī and Muslim.



## THE OBLIGATION OF ḤAJJ

*Ḥajj* means travel for the purpose of visiting the *Ka'bah* and performing the required rites according to the method taught by the Messenger of Allah (ﷺ) in his Farewell Pilgrimage. It is a religious obligation to be fulfilled once in a lifetime by every able adult Muslim. Allah (ﷻ) has stated in the Qur'ān:

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

**"And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] – then indeed, Allah is free from need of the worlds."**<sup>10</sup>

Prophet Muḥammad (ﷺ) confirmed it, saying, "Islam is that you bear witness that there is no deity except Allah and that Muḥammad is the messenger of Allah, [and that you] establish prayer, give *zakāh*, fast *Ramadhān* and make the pilgrimage to the House of Allah if you can find a way thereto."<sup>11</sup> Most scholars are of the opinion that it became obligatory in the sixth year after the Hijrah, when Allah commanded:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

**"And complete the *ḥajj* and 'umrah for Allah."**<sup>12</sup>

'*Umrah* can be done at any time throughout the year. The days of *ḥajj* rites are from the 8th to the 13th of Dhul-Ḥijjah, but one may enter *iḥrām* for *ḥajj* any time during the *ḥajj* months, which are: Shawwāl, Dhul-Qa'dah and the first ten days of Dhul-Ḥijjah. The period for completing the rites, in particular the essential *ṭawāf al-ifādhah*, is extended for those with a valid excuse<sup>13</sup> until the end of Dhul-Ḥijjah or even beyond.

*Ḥajj* is obligatory only once in a lifetime, and additional pilgrimages are supererogatory. The Messenger of Allah (ﷺ) addressed the people, saying, "*Ḥajj* has been decreed for you, so perform *ḥajj*." A man inquired, "Every year, O Messenger of Allah?" He replied, "If I were to say so, it would become obligatory, and you would not do it nor would you be able to. *Ḥajj* is once, and whoever does more – it is voluntary."<sup>14</sup>



<sup>10</sup>Sūrah Āli 'Imrān, 3:97.

<sup>11</sup>Muslim.

<sup>12</sup>Sūrah al-Baqarah, 2:196. Others have considered that it was in the 9<sup>th</sup> year when the Prophet (ﷺ) sent Abū Bakr to lead a *ḥajj* congregation.

<sup>13</sup>Such as illness, injury or menstruation.

<sup>14</sup>Aḥmad, Abū Dāwūd and an-Nasā'ī – *ṣaḥeeḥ*.

## CONDITIONS MAKING ḤAJJ OBLIGATORY

*Ḥajj* is required of every Muslim who:

- ♦ Is of sound mind
- ♦ Has reached puberty
- ♦ Has physical ability (strength and good health)

Physical ability also includes security, i.e., no fear of harm from criminals on route or from a repressive government at home. In addition, a woman should be accompanied by her husband or a *maḥram* relative.<sup>15</sup> In the absence of such, *ḥajj* is not obligatory upon her.

- ♦ Has financial ability – sufficient funds for all expenses of the journey, as well as the maintenance of one's dependents while absent

A person should not put himself into hardship or borrow money in order to make the journey. Basic needs, such as providing a home, a means of income, marriage, etc., should be taken care of before one is considered financially able to perform *ḥajj*.<sup>16</sup>



<sup>15</sup>One of the close relatives to whom marriage is permanently prohibited.

<sup>16</sup>Additionally, one is not obligated to accept an offer of assistance if he feels it might place him in a position of indebtedness or emotional discomfort.

## FORMS OF ḤAJJ

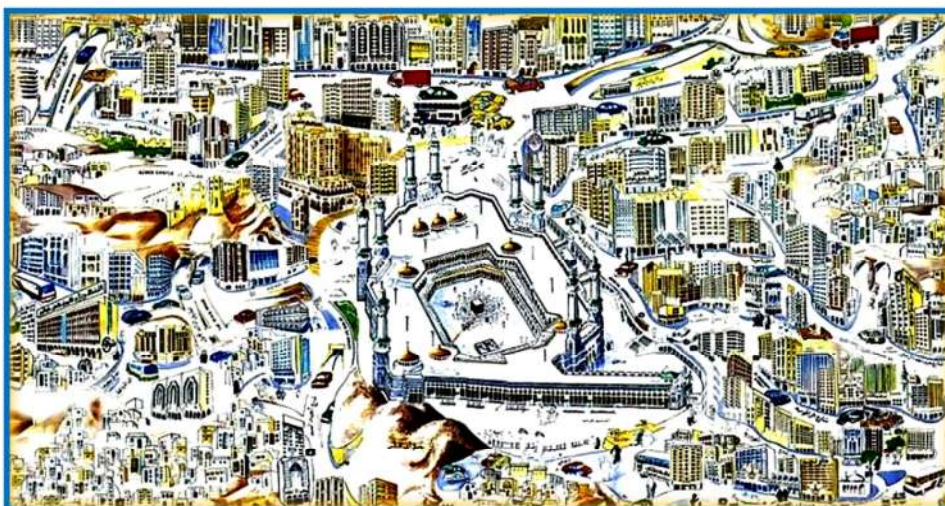
There are three kinds of ḥajj: *ifrād*, *qirān* and *tamattu'*. A summary of each is as follows:

**1. Ifrād:** In this form of ḥajj the pilgrim enters the state of *iḥrām* with the *niyyah* (intention) of ḥajj only, saying, "*Labbayka bi ḥajj*," which means "I respond to You, [O Allah], with ḥajj." This pilgrim is one who had not entered *iḥrām* for 'umrah after Ramadhān. In Makkah he performs *ṭawāf al-qudūm* and *sa'ī* for ḥajj, or he can postpone *sa'ī* until after *ṭawāf al-ifādhah*. After completing all of the rites of ḥajj, the pilgrim is released from *iḥrām*. For such a pilgrim, the sacrifice of an animal is not obligatory. He may perform a separate 'umrah after ḥajj if he wishes.

**2. Qirān:** In this form of ḥajj the pilgrim enters *iḥrām* with the intention of 'umrah and ḥajj together, saying, "*Labbayka bi ḥajjin wa 'umrah*," which means "I respond to You, [O Allah], with ḥajj and 'umrah." He performs *ṭawāf* for 'umrah, and his *sa'ī* counts for both 'umrah and ḥajj. Such a pilgrim does not cut his hair at the end of the 'umrah and remains in *iḥrām* until the 8th of Dhul-Ḥijjah when the ḥajj rites begin. He is released from *iḥrām* after sacrificing an animal on the 10th and performing *ṭawāf al-ifādhah* for ḥajj.<sup>17</sup>

**3. Tamattu':** In this form of ḥajj the pilgrim first enters the state of *iḥrām* with the intention of 'umrah only, saying, "*Labbayka bi 'umrah*," which means "I respond to You, [O Allah], with 'umrah." In Makkah he performs the *ṭawāf* and *sa'ī* for 'umrah and then cuts his hair to release him from *iḥrām*, thereby completing 'umrah.<sup>18</sup> He is now free of all restrictions until he enters the state of *iḥrām* for the second time on the 8th of Dhul-Ḥijjah with the intention of ḥajj. He is required to sacrifice an animal during ḥajj, and *sa'ī* is required once again (this time for ḥajj) following *ṭawāf al-ifādhah*.<sup>19</sup>

**Note:** If one enters the state of *iḥrām* intending ḥajj without specifying one of the three forms, his ḥajj is valid in relation to whichever form he completes.<sup>20</sup>



<sup>17</sup>In his Farewell Pilgrimage the Prophet (ﷺ) performed this form of ḥajj because he had brought sacrificial animals along with him. After the 'umrah he instructed all except those who had brought sacrificial animals with them to cut their hair to release them from *iḥrām* until the time for ḥajj, which is the *tamattu'* form.

<sup>18</sup>It is preferable that a male pilgrim performing ḥajj *at-tamattu'* cut his hair short after 'umrah and delay shaving it until the 10th of Dhul-Ḥijjah.

<sup>19</sup>For *tamattu'* only, the pilgrim is required to perform *sa'ī* twice: once for 'umrah and once for ḥajj.

<sup>20</sup>Alī bin Abi Ṭālib had come from Yemen for ḥajj. When he met the Prophet, he (ﷺ) asked him, "What intention did you have upon entering the state of *iḥrām*?" Alī replied that it would be whatever the Prophet had intended." (Al-Bukhārī and Muslim)



## GENERAL RULINGS CONCERNING ḤAJJ

• Of the three forms of ḥajj, *tamattu'* is preferable for those pilgrims who do not bring sacrificial animals (*hadī*) along with them, such as those who travel from distant places. Pilgrims who bring sacrificial animals with them must perform the *qirān* type of ḥajj. In both these cases it is required for the pilgrim to sacrifice an animal on the 10th of Dhul-Ḥijjah. Allah has said:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلُقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ. ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

**"And complete the ḥajj and 'umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity<sup>21</sup> or sacrifice.<sup>22</sup> And when you are secure,<sup>23</sup> then whoever performs 'umrah [during the ḥajj months]<sup>24</sup> followed by ḥajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] – then a fast of three days during ḥajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Ḥarām. And fear Allah and know that Allah is severe in penalty."<sup>25</sup>**

Those within the area of *al-Masjid al-Ḥarām* are the permanent residents of Makkah. Based on this verse, most scholars are of the opinion that they cannot do *qirān* or *tamattu'* and are restricted to *ifrād*.<sup>26</sup> However, they may perform 'umrah separately after the completion of ḥajj if they wish.

• Women should be accompanied by their husband or a *maḥram* relative. The Messenger of Allah (ﷺ) said: "It is forbidden for any woman who believes in Allah and the Last Day to travel the distance of a day and night without a *maḥram*."<sup>27</sup> A woman wrote to the prominent scholar, Ibrāheem an-Nakha'ī, saying, "I have not performed the obligatory ḥajj and I am well to do; but I do not have a *maḥram* [to accompany me]." He replied, "You are not of those for whom Allah has made a way thereto." He meant that she was exempted from the obligation of ḥajj.<sup>28</sup>

<sup>21</sup>Feeding six needy persons.

<sup>22</sup>The slaughter of a sheep or goat.

<sup>23</sup>Under normal conditions, i.e., are not prevented.

<sup>24</sup>The months of Shawwāl, Dhul-Qa'dah and Dhul-Ḥijjah.

<sup>25</sup>*Sūrah al-Baqarah*, 2:196.

<sup>26</sup>Another interpretation of this verse is that the residents of Makkah may also perform ḥajj *tamattu'* or *qirān*, but for them no sacrifice is required.

<sup>27</sup>Aḥmad, al-Bukhārī and Muslim.

<sup>28</sup>Some women nominate a male from their group to act as their *maḥram* or even marry someone temporarily. This is absolutely prohibited in Islam. However, there is a scholarly opinion that a woman may travel for the obligatory ḥajj with one or more trustworthy female companions based on the fact that 'Umar bin al-Khaṭṭāb permitted the Prophet's wives to set out together from Madinah for ḥajj.

- A woman intending the *farīdhah* (obligatory *ḥajj*), having the ability and a *maḥram* to accompany her does not need the permission of her husband, as it is not his right to prevent her from a religious obligation. However, he does have the right to prevent his wife from performing a voluntary *ḥajj*.<sup>29</sup>

- A child may perform *ḥajj*. During the Farewell Pilgrimage a woman brought her child before the Prophet (ﷺ) and inquired whether *ḥajj* was valid for him. He replied, "Yes, and you will get a reward as well."<sup>30</sup> But because *ḥajj* becomes obligatory at puberty, one must fulfill this obligation even if he had performed *ḥajj* during childhood.

- A person who has financial ability but due to illness or old age cannot perform *ḥajj* should send someone to do it on his behalf. During the Farewell Pilgrimage a woman said to the Prophet (ﷺ), "When Allah made *ḥajj* obligatory upon His servants, my father was too old to sit steadily on his camel. Should I perform *ḥajj* on his behalf?" The Prophet (ﷺ) said, "Yes."<sup>31</sup>

- *Ḥajj* should be performed on behalf of any deceased Muslim who had financial ability while alive, whether or not he mentioned it in a will. This applies also to one who had made a vow (*nadhrah*) to perform *ḥajj*. The expenses are to be taken out of the deceased's estate before its distribution, and the heirs may appoint someone to undertake the journey. Ibn 'Abbās reported that a woman inquired, "My mother had made a vow to do *ḥajj*, but she died before doing it. Should I perform *ḥajj* on her behalf?" The Prophet (ﷺ) replied, "Perform *ḥajj* for her. If your mother had a debt, would you not settle it? The debt of Allah is more worthy of being settled."<sup>32</sup>

- Anyone undertaking *ḥajj* for someone disabled or deceased must have previously performed his own obligatory *ḥajj*. Ibn 'Abbās reported: "During the Farewell Pilgrimage the Prophet (ﷺ) heard someone calling out, 'Labbayk on behalf of Shubrumah.' He asked, 'Have you done *ḥajj* for yourself?' The man said, 'No,' so he (ﷺ) said, 'Perform *ḥajj* for yourself [first] and then do *ḥajj* for Shubrumah.'"<sup>33</sup> The person doing *ḥajj* on behalf of another will have the reward of a voluntary *ḥajj* for himself and will also have fulfilled the obligation of the one in whose name he performs it.

- It is permissible for someone performing *ḥajj* to conduct business, accept employment, sell or rent commodities, etc. during the days of *ḥajj*. Some of the Prophet's companions were apprehensive about this matter until Allah revealed:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

**"There is no blame upon you for seeking bounty from your Lord [during *ḥajj*]."**<sup>34</sup>

<sup>29</sup>This is confirmed by the following *ḥadīth*: There was an affluent woman who was not allowed by her husband to perform a voluntary *ḥajj*. When the matter was brought to the Prophet (ﷺ), he said, "She may not set out except with the permission of her husband." (Aṭ-Ṭabarānī – *ṣaḥeeḥ*)

<sup>30</sup>Muslim. Due to the dangers caused by overcrowding, it is not presently recommended to take young children for *ḥajj*.

<sup>31</sup>Al-Bukhārī and Muslim. This is also evidence that the person performing *ḥajj* on behalf of another need not be of the same gender.

<sup>32</sup>Al-Bukhārī.

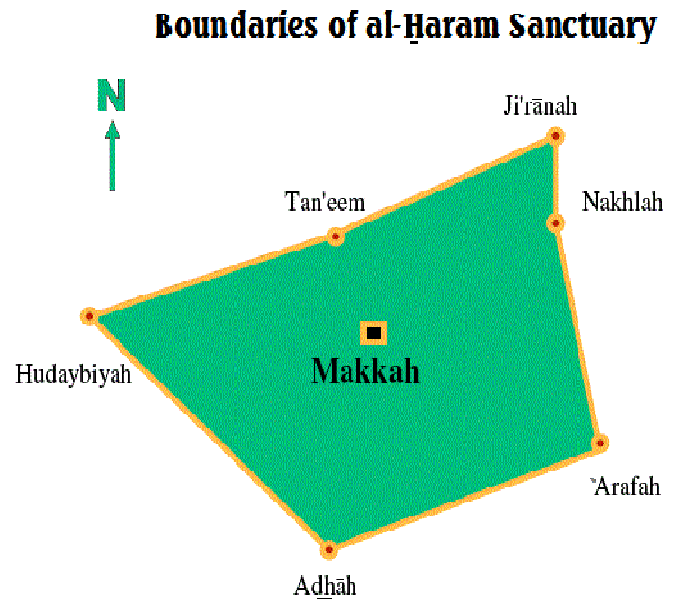
<sup>33</sup>Abū Dāwūd and Ibn Mājah – *ṣaḥeeḥ*.

<sup>34</sup>2:198. "Bounty" refers to profit from trade or business.

## NOTES CONCERNING 'UMRAH

- There is no particular season for 'umrah, and it is permissible to perform it separately at any time of the year, including the months of *ḥajj*. The Messenger of Allah (ﷺ) entered *iḥrām* for 'umrah on four different occasions;<sup>35</sup> hence, it is a *sunnah*. All of them were performed during the *Ḥajj* months. But he (ﷺ) said, "An 'umrah during *Ramadhān* is equivalent to *ḥajj*."<sup>36</sup> And he said, "From one 'umrah to the next is [a period of] expiation [of sins], and the reward of a sinless *ḥajj* is none but Paradise."<sup>37</sup> He also said, "Follow up between *ḥajj* and 'umrah, for they remove poverty and sins just as bellows remove impurities from iron."<sup>38</sup> However, it was not reported that he ever performed 'umrah more than once in the same year.

- A person residing in Makkah, even temporarily, within the boundaries of *al-Ḥaram* (the sanctuary) who intends to perform 'umrah must go out beyond them to enter the state of *iḥrām*.<sup>39</sup> These boundaries are: Tan'eem to the north, Adhāh to the south, Ji'rānah to the east, Wādī Nakhlah to the northeast, and Hudaybiyyah (now known as ash-Shumaysī) to the west.<sup>40</sup> This practice is based on the fact that after the Farewell Pilgrimage, the Prophet (ﷺ) sent his wife, 'Ā'ishah, with her brother to Tan'eem to enter *iḥrām* for 'umrah.<sup>41</sup> She had been unable to perform 'umrah before *ḥajj* due to menstruation.



This is also evidence that when a pilgrim has entered *iḥrām* with the intention of 'umrah before *ḥajj* (*tamattu'*) but due to unavoidable circumstances cannot complete the 'umrah first, the intention should be changed to *qirān*, and then the *ṭawāf* and *saī* of *ḥajj* will suffice for those of 'umrah as well.<sup>42</sup>

- It is contrary to the *sunnah* for a pilgrim to perform 'umrah repeatedly during his stay in

<sup>35</sup> 1-The 'umrah of al-Hudaybiyyah - The polytheists prevented him from reaching Makkah, therefore he slaughtered and shaved at the place where they stopped him, ending the state of *iḥrām*. 2-The 'umrah of compensation [for the first one], in the following year 3-The 'umrah joined with *Ḥajj* 4-The 'umrah from al-Ju'ranah

<sup>36</sup> Aḥmad, al-Bukhārī, Muslim and others. It is "equivalent" in reward. However, the 'umrah does not take the place of the obligatory *ḥajj*.

<sup>37</sup> Aḥmad, al-Bukhārī and Muslim.

<sup>38</sup> Aḥmad, an-Nasā'ī and Ibn Mājah – *ṣaḥeeḥ*. The majority of scholars are of the view that *ḥajj* and 'umrah expiate only for minor sins, and in the case of major sins it is essential to repent from them specifically.

<sup>39</sup> The area outside the boundaries of the Ḥaram sanctuary is known as *al-ḥill*. The nearest boundary point is Tan'eem to the north.

<sup>40</sup> The boundaries were first set by Prophet Ibrāheem as directed by the angel, Jibreel.

<sup>41</sup> Related by al-Bukhārī. Although it was not obligatory for her to do so, she was allowed by the Prophet (ﷺ) to perform a separate 'umrah after the *ḥajj*.

<sup>42</sup> Refer to p. 5 for *Qirān*.

Makkah. The scholars point out that the *ṣaḥābah* who resided in and around Makkah did not perform *‘umrah* more than two or three times a year and that spending one's time on voluntary *ṭawāf* is preferable to going out of the boundaries of the sacred precincts and repeating the *‘umrah*.<sup>43</sup> The Prophet himself (ﷺ) remained in Makkah for nineteen days after its conquest and did not leave it to perform *‘umrah*, even though it would have been easy for him to do so.

## REQUIREMENTS OF ḤAJJ AND ‘UMRAH

- ♦ A pillar (*rukṅ*) is an essential act without which the *ḥajj* or *‘umrah* is incomplete.
- ♦ An obligation (*wājib*) is a required act, the omission of which requires a ransom (*fidyah*).
- ♦ A *sunnah* act is one that was practiced or encouraged by the Prophet (ﷺ) and is recommended whenever it can be done without difficulty. Its omission is not sinful and does not require a ransom.

The following is a summary of the rites, which will be explained later in more detail:

### For *‘umrah*:

*Iḥrām* – *rukṅ*

*Ṭawāf* – *rukṅ*

Two *rak‘ahs* of prayer after *ṭawāf* – *sunnah*

*Sa‘ī* – *rukṅ*

*Ḥalq* (shaving the head) or *taqseer* (shortening the hair) – *wājib*<sup>44</sup>

### For *ḥajj*:

*Iḥrām* – *rukṅ*

*Ṭawāf al-Qudūm* – *sunnah* for *ifrād ḥajj* only

Two *rak‘ahs* after *ṭawāf* – *sunnah*

Departure for Minā (8th) – *sunnah*

Departure for ‘Arafah after sunrise (9th) – *sunnah*

Being present at ‘Arafah on the 9th or sometime before *fajr* of the 10th<sup>45</sup> – *rukṅ*

Not leaving ‘Arafah before *maghrib* – *wājib*

Stopping at Muzdalifah (eve of 10th) – *wājib*

*Ramī* of *jamrah al-‘aqabah* (10th) – *wājib*

*Hadī* (animal sacrifice) (10th)<sup>46</sup> – *wājib*

*Ḥalq* (shaving the head) or *taqseer* (shortening the hair) (10th)<sup>47</sup> – *wājib*

<sup>43</sup>See Ibn Taymiyyah's, *Majmū‘ al-Fatāwā*, 26/248.

<sup>44</sup>If one should have marital relations before cutting the hair, a *fidyah* (ransom) will be due.

<sup>45</sup>The day of the 10th begins at *maghrib* (sunset) the evening before.

<sup>46</sup>Preferable on the 10th, but may be done on 11th, 12th or 13th.



*Ṭawāf al-Ifādhah*<sup>48</sup> – *rukn*

*Sa'ī* – *wājib* or *rukn*<sup>49</sup>

*Rami al-jamarāt* (11th, 12th, 13th) – *wājib*

Spending nights in Minā (eve of the 11th and 12th for those remaining two days, and of the 13th for those remaining three days) – *wājib*, except for those with a valid excuse

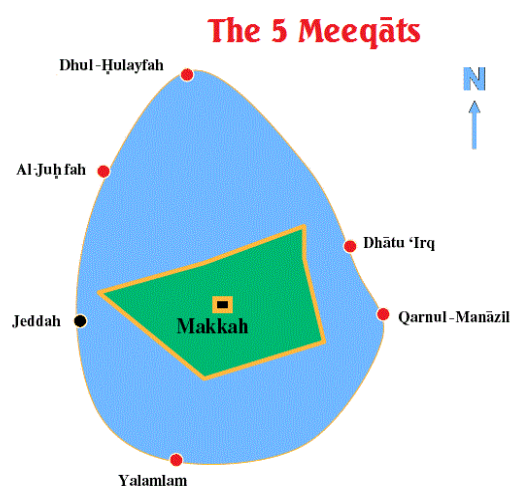
*Ṭawāf al-Wadā'* – *wājib*, except for menstruating women and permanent residents of Makkah

## IḤRĀM

*Ihrām* is the first of the essential requirements for both *hajj* and *'umrah*. It means the intention (*niyyah*) to enter the state of consecration for *hajj* or for *'umrah*. One enters the state of *ihrām* at a *meeqāt*, which is one of five points at some distance from Makkah specified by the Messenger of Allah (ﷺ), who said, "They are for those who come from them and those coming from beyond them who intend *hajj* or *'umrah*."<sup>50</sup> A pilgrim traveling toward Makkah with this intention must not pass the *meeqāt* without entering the state of *ihrām*. Anyone who passes without *ihrām* must return to the nearest *meeqāt* and assume *ihrām* there; otherwise, it is a violation requiring the slaughter of a sheep or goat in Makkah and distribution of its meat to the poor.<sup>51</sup>

### The five meeqāts are:

1. *Dhul-Ḥulayfah* is the *meeqāt* for those coming from Madīnah. Today it is called Abyār 'Alī and is about 450 kilometers from Makkah.
2. *Al-Juḥfah* is the *meeqāt* for pilgrims coming from Syria, Jordan, northern Ḥijāz, Egypt and North Africa. It is located near the town of Rābigh about 183 kilometers northwest of Makkah.<sup>52</sup>
3. *Qarn al-Manāzil* is now known as as-Sayl al-Kabeer and is the *meeqāt* for pilgrims from Najd and the Gulf States. It is about 75 kilometers east of Makkah.



<sup>47</sup>Preferable on the 10th, but no harm in delaying.

<sup>48</sup>*Sunnah* to do it on the 10th, but may be done during the 11th, 12th or 13th and delayed longer in case of a valid excuse.

<sup>49</sup>Scholars from the time of the *Ṣaḥābah* have differed over this ruling. It is considered a *rukn* by the Shāfi'is, Mālikīs and some of the Ḥanbalīs and a *wājib* by others of the Ḥanbalīs and the Ḥanafīs. Many independent jurists have declared the evidence for *wājib* to be stronger. (See Ibn Qudāmah's *al-Mughnī*.)

<sup>50</sup>Al-Bukhārī and Muslim.

<sup>51</sup>This obviously does not apply to people going to Makkah for purposes other than *hajj* or *'umrah*.

<sup>52</sup>If a pilgrim coming from the north passes through Madīnah, he or she must assume *ihrām* from Dhul-Ḥulayfah and not wait until arriving at al-Juḥfah, for this constitutes a violation. The *meeqāt* depends upon the route by which the pilgrim is coming and not his country of origin.

4. *Yalamlam* is the *meeqāt* for pilgrims coming from Yemen, Eritrea, Ethiopia and farther south. It is situated about 54 kilometers southwest of Makkah.

5. *Dhātu ‘Irq* is the *meeqāt* for pilgrims coming from Iraq, Iran and beyond. It is approximately 94 kilometers northeast of Makkah.

An imaginary line connecting two of these points serves as the *meeqāt* for those crossing between them by air or by land. Only those crossing the Red Sea from Sudan without passing either the northern *meeqāt* (al-Juḥfah) or the southern one (Yalamlam) but arriving directly in Jeddah, which is between them, should assume *iḥrām* from Jeddah, and this is their *meeqāt*.<sup>53</sup>

Both permanent and temporary residents of Makkah enter *iḥrām* for *ḥajj* from their homes or places of accommodation. For *‘umrah* they must go to an area outside the borders of the Ḥaram sanctuary (*al-ḥill*), the nearest point of which is Tan‘eem.

Those residing within the *meeqāt* boundaries, for example, residents of Jeddah, enter *iḥrām* for both *‘umrah* and *ḥajj* from their homes.<sup>54</sup>

Because Jeddah is located within the *meeqāt* area, pilgrims traveling by air or ship should enter the state of *iḥrām* when they reach a point on their journey parallel with the *meeqāt*. It is not permissible for a pilgrim traveling by plane to delay his *iḥrām* until arrival in Jeddah. If he does so he has committed a violation, and the sacrifice of a sheep or goat in Makkah will be due from him unless he returns (by land) to a *meeqāt* to enter it from there. Men may wear the *iḥrām* garments before boarding the plane but should not make the intention for *iḥrām* or call out the *talbiyah* until reaching the *meeqāt* (or shortly before it to be on the safe side). On many airlines nowadays an announcement is made when approaching the *meeqāt* so that pilgrims can prepare themselves for *iḥrām*.

**The *sunnah* practice before entering the state of *iḥrām*** is to cut one's nails, remove underarm and pubic hair and perform *ghusl*.<sup>55</sup> Men should apply scent and then change into the garments of *iḥrām*. (Women should not use scent when near non-*maḥram* men at any time.)

For men, the *iḥrām* garments consist of two seamless wrappings, preferably white, one wrapped around the waist and the other draped over the shoulders. This means putting aside adornment and showing humbleness, and it reminds of death when the deceased is shrouded in similar cloths; as one is preparing to meet his Lord. The head must always be left uncovered. Sandals may be worn as long as their straps remain below the ankle, and it is permitted to wear a watch, ring, eyeglasses and belt.

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<sup>53</sup>*Fatāwā Ibn ‘Uthaymeen*, 21/283, 284 and *Fatāwā Ibn Bāz*, 17/35.

<sup>54</sup>Related by al-Bukhārī and Muslim. This also includes those who have entered the area for another purpose initially and later during their stay decide to perform *‘umrah* or *ḥajj*.

<sup>55</sup>When these things can be done easily, but there is no sin involved if one does not do them. According to *Ṣaḥeeḥ Muslim*, the Prophet (ﷺ) performed *ghusl* and put on his *iḥrām* garments near the end of Dhul-Qa‘dah. He then left Madinah with his family, and at Dhul-Ḥulayfah (the *meeqāt* for Madīnah) he stopped for the night. The next day after performing two *rak‘ahs* for *ṭuḥr* prayer (shortened due to travel), he made the intention for *ḥajj* and *‘umrah* together (*qirān*).

There is no specific *iḥrām* garment for women and no particular color is preferred.<sup>56</sup> They may wear any clothing which adequately covers the body according to the requirements of *Sharī'ah*. But they are prohibited from wearing gloves and a fitted face covering (*niqāb*) while in the state of *iḥrām*.<sup>57</sup> When necessary, a woman may hide her face temporarily with a loose cloth or veil.<sup>58</sup> 'Ā'ishah reported, "Whenever riders passed us while we were with the Messenger of Allah (ﷺ) during *iḥrām*, one of us would let down her cloak over her face; and when they passed, she would uncover it."<sup>59</sup>

**The pilgrim should make the intention (*niyyah*) in his heart** for the *'umrah* or *ḥajj* which he will perform. After that, if the intention is for *'umrah*, he says, "*Labbayka bi 'umrah*." For *ḥajj* alone, he says, "*Labbayka bi ḥajj*." And for *'umrah* joined with *ḥajj* (*qirān*), he says, "*Labbayka bi ḥajjin wa 'umrah*." When performing *ḥajj* on behalf of another person, one may say, "*Labbayk* on behalf of so-and-so."

It is a *sunnah* practice to make the intention for *iḥrām* immediately after one of the five obligatory prayers. The Prophet (ﷺ) assumed *iḥrām* for the Farewell Pilgrimage after the *ṭuhr* prayer, which he had shortened to two *rak'ahs* due to travel.<sup>60</sup> If it is not the time for an obligatory prayer, one may pray two *rak'ahs* (although not obligatory) and then make the intention for *iḥrām*.

Menstruating women must also make their intention and enter *iḥrām* at the *meeqāt*. Only their *ṭawāf* will be delayed until the period is over.

Once he or she has entered the state of *iḥrām*, the pilgrim is under strict obligation to complete the *ḥajj* or *'umrah*, and failure to do so requires the slaughter of a sacrificial animal in Makkah to compensate. And if one is unable to reach Makkah due to a legitimate excuse, the sacrifice may be offered in the place where he was prevented from continuing. After sacrificing the animal, the person should shave his head or cut his hair in order to be released from *iḥrām*. Allah said:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

**"And complete the *ḥajj* and *'umrah* for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter."<sup>61</sup>**

However, if one is ill or fears some sort of impediment preventing the completion of *ḥajj* or *'umrah*, he can stipulate at the time of intention for *iḥrām* that if prevented from completing the rites, he will be released from the state of *iḥrām*. *Dhubā'ah* bint az-Zubayr told the

<sup>56</sup>'Ā'ishah was of the opinion that women could wear jewelry (under their clothing), wear black or colored clothes and socks during *ḥajj*. (Narrated by al-Bukhārī)

<sup>57</sup>This is mentioned in a *ḥadīth* by al-Bukhārī, among others.

<sup>58</sup>It can be let down from the head but not tied over the face. And it is not prohibited, as some believe, for the cloth to touch the face.

<sup>59</sup>Aḥmad, Abū Dāwūd and Ibn Mājah – *ṣaḥeeḥ*.

<sup>60</sup>Muslim. There is no prayer specified in the *sunnah* particularly for *iḥrām*.

<sup>61</sup>2:196. If one is obstructed outside the Ḥaram boundaries, the animal should be sent for sacrifice to the Ḥaram unless it is not possible, in which case it may be slaughtered at the place of obstruction. Its meat is distributed to the poor and needy.

Prophet (ﷺ), "I wish to perform *ḥajj* but I am ill." He said, "Perform *ḥajj* and make this condition: 'My release [from *iḥrām*] will be wherever Allah obstructs me.'"<sup>62</sup> Then, if the person is prevented from completing the *ḥajj* or *ʿumrah* for a reason beyond his control, no sacrifice will be required from him.

If a pilgrim has entered *iḥrām* for *ʿumrah* intending the *tamattuʿ* form of *ḥajj* and for some reason is not able to perform the *ʿumrah* before *ḥajj*, he or she should change the intention from *tamattuʿ* to *qirān*, intending *ḥajj* and *ʿumrah* together. Then the *ʿumrah* is incorporated into the *ḥajj*, and the *ṭawāf* and *saʿī* of *ḥajj* will count for both.<sup>63</sup> It is not permissible to change the intention from *tamattuʿ* to *ifrād* because when the pilgrim intended *ʿumrah* at the time of entering *iḥrām*, it became obligatory upon him to complete it.

## The Talbiyah

Upon assuming *iḥrām* the pilgrim should begin calling out the *talbiyah*. When the Prophet (ﷺ) set out for the Farewell Pilgrimage, he performed the *ṭhuhr* prayer at the *meeqāt* of Dhul-Ḥulayfah, entered into the state of *iḥrām*, mounted his camel and then began calling out, "Labbayk..."<sup>64</sup>

According to the *sunnah*, as reported by ʿAbdullāh bin ʿUmar, the words of *talbiyah* are:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ  
*Labbayk Allāhumma labbayk*  
 لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ  
*Labbayka lā shareeka laka labbayk*  
 إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكُ  
*Innal-ḥamda wan-niʿmata laka wal-mulk*  
 لَا شَرِيكَ لَكَ  
*Lā shareeka lak*

"I respond [in obedience] to You, O Allāh – I respond.

I respond – no partner is there to You – I respond.

All praise and favor is Yours, and sovereignty.

There is no partner to You."

The male pilgrim should pronounce this *talbiyah* in a loud voice intermittently while in the state of *iḥrām*,<sup>65</sup> whereas a woman should recite it in a low voice.

<sup>62</sup>Al-Bukhārī and Muslim. If one does not fear any obstacle, then there is no need to make this condition. The Prophet (ﷺ) did not do so himself nor did he order it for others; but he allowed it in a case where there was genuine fear of a problem.

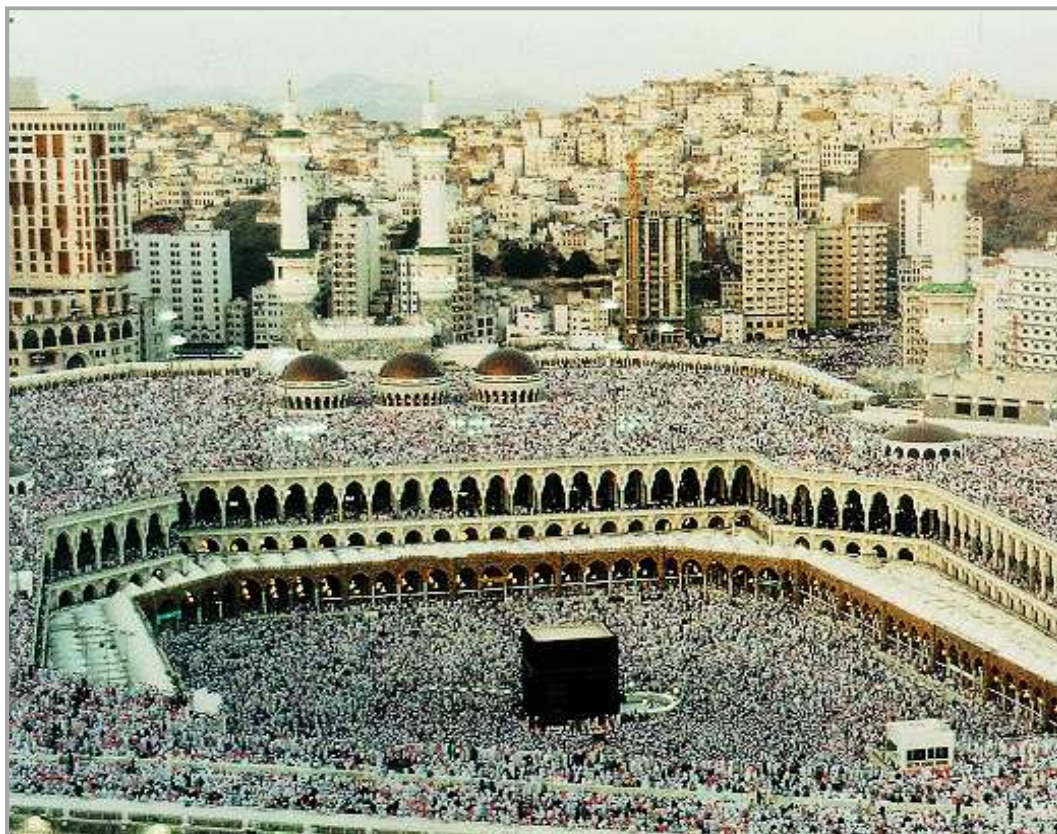
<sup>63</sup>This happened to ʿĀʾishah when her menstruation began after she had entered *iḥrām*. The Prophet (ﷺ) told her, "Your *ṭawāf* around the House and your *saʿī* between Safā and Marwah will suffice for your *ḥajj* and *ʿumrah*." (Al-Bukhārī and Muslim) At her request, he allowed her to do a voluntary *ʿumrah* separately after completing the *ḥajj*.

<sup>64</sup>Related by al-Bukhārī.

<sup>65</sup>Related by Aḥmad, Ibn Mājah and al-Ḥākim – *ṣaḥeeḥ*.



For *‘umrah*, recitation of the *talbiyah* begins with the assumption of *iḥrām* and ends with the beginning of *ṭawāf*. For *ḥajj*, the *talbiyah* begins with *iḥrām* and ends at throwing the first stone of *ramī* on the 10th of Dhul-Ḥijjah.



### Restrictions During the State of *Iḥrām*

Entering *iḥrām* from the *meeqāt* is a physical expression of worship, servitude to Allah and submission to His commands and rulings. During the state of *iḥrām*<sup>66</sup> the following are prohibited:

- ✗ Sexual intercourse and speech or suggestion of it<sup>67</sup>
- ✗ Acts of disobedience to Allah<sup>68</sup>
- ✗ Disputing, i.e., fights and quarrels<sup>69</sup>
- ✗ Killing or hunting land animals (fishing is permitted)<sup>70</sup>
- ✗ Helping a hunter by chasing or pointing out game to him<sup>71</sup>
- ✗ Shaving, cutting or plucking hair and clipping nails<sup>72</sup>

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<sup>66</sup>*Iḥrām* does not refer to the wearing of specific garments; rather, it is the state for which they are worn.

<sup>67</sup>*Sūrah al-Baqarah*, 2:197.

<sup>68</sup>*Sūrah al-Baqarah*, 2:197.

<sup>69</sup>*Sūrah al-Baqarah*, 2:197.

<sup>70</sup>*Sūrah al-Mā'idah*, 5:96.

<sup>71</sup>Al-Bukhārī and Muslim.

<sup>72</sup>*Sūrah al-Baqarah*, 2:196. However, if some hair falls or is pulled out unintentionally, or if the hair or nails are cut due to forgetfulness or ignorance of the ruling, it is excused.

- ✗ Marrying, arranging a marriage or sending a proposal for marriage<sup>73</sup>
- ✗ Applying perfume or scent<sup>74</sup>
- ✗ Wearing clothing with scented dye<sup>75</sup>
- ✗ For men only – Covering the head<sup>76</sup> and wearing a garment sewn to fit part of the body<sup>77</sup>
- ✗ For women only – Wearing a fitted face covering (*niqāb* or *burqa'*) and gloves<sup>78</sup>

## What Is Permissible During Iḥrām

While in *iḥrām*, one is allowed to do the following:

- ✓ Take a bath or shower<sup>79</sup>
- ✓ Scratch the head and body<sup>80</sup>
- ✓ Change into clean garments and wash them
- ✓ Wear a belt, watch, ring, eyeglasses, earphones and sandals below the ankles
- ✓ Shade oneself under an umbrella, tent or roof, including that of a car or bus
- ✓ Carry baggage and supplies on the head
- ✓ Buy, sell and conduct business<sup>81</sup>
- ✓ Kill poisonous and harmful creatures, as well as small bothersome insects, although brushing away the latter is preferable<sup>82</sup>
- ✓ Defend oneself when threatened by a wild beast or a human being, even if it should necessitate killing<sup>83</sup>

<sup>73</sup>The Prophet (ﷺ) said, "One in *iḥrām* must not marry, be wedded or propose." (Muslim)

<sup>74</sup>At-Tirmidhī – *ḥasan*. What remains on the body from before *iḥrām* is excused, but scent in clothing must be washed out. Using toothpaste and faintly scented soap during *iḥrām* is permissible since they are washed away with water.

<sup>75</sup>Al-Bukhārī and Muslim.

<sup>76</sup>Muslim. If he should do so having forgotten or out of ignorance of the ruling, he should remove the cover as soon as he is aware of it and no ransom is required from him.

<sup>77</sup>Al-Bukhārī and Muslim. The prohibition generally includes fitted underwear. Based on the fact that a few of the *ṣaḥābah* wore short pants under their *iḥrām* garments and that 'Ā'ishah ordered her servants to do so, some scholars have ruled that if a pilgrim has a need to wear underpants while in *iḥrām* for medical reasons, to avoid serious discomfort from chafing or to avoid acute embarrassment, he may do so without ransom.

<sup>78</sup>Al-Bukhārī.

<sup>79</sup>In a narration by al-Bukhārī and others, Abu Ayyūb al-Anṣārī demonstrated how the Prophet (ﷺ) washed himself while in *iḥrām*. Pilgrims should try to keep clean and pay attention to body hygiene. They are also allowed to use cold water to cool down and to avail themselves of air-conditioning and electric fans.

<sup>80</sup>Al-Bukhārī. If any hair should come out unintentionally, it is excused.

<sup>81</sup>Some of the *ṣaḥābah* were apprehensive about this until Allāh revealed: "**There is no blame upon you for seeking bounty from your Lord.**" (2:198)

<sup>82</sup>The Prophet (ﷺ) said, "There are five creatures, all of them outside the prohibition, that may be killed in the sanctuary: the crow, the hawk, the scorpion, the rodent and the vicious animal." (Muslim) A narration by al-Bukhārī adds: "the snake."

<sup>83</sup>Additionally, the Prophet (ﷺ) said, "Whoever is killed protecting his property is a martyr; whoever is killed protecting himself is a martyr; whoever is killed protecting his religion is a martyr; whoever is killed protecting his family is a martyr." (Aḥmad – *ṣaḥeeḥ*)



## Fidyah (Ransom)

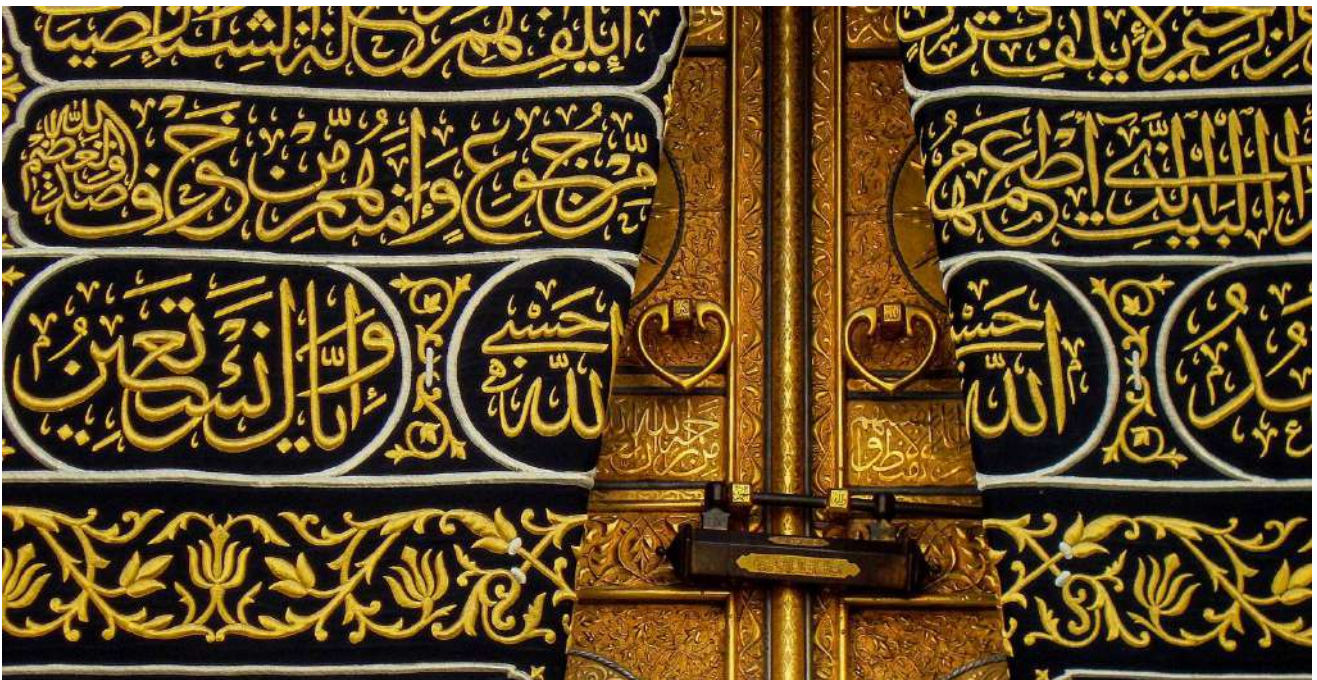
Should a pilgrim commit an act which is prohibited in the state of *ihrām* with or without a valid reason, a ransom is due from him.<sup>84</sup> Allah has stated:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

**"And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity [feeding six needy persons] or sacrifice [the slaughter of a sheep or goat]."**<sup>85</sup>

Ka'b bin 'Ujrah reported that during the 'umrah journey the Messenger of Allah (ﷺ) said to him, "I see you have suffered greatly from lice on your head. Shave, then slaughter a sheep or else fast three days or feed six poor people."<sup>86</sup> The pilgrim may choose any one of the three.

- There is no ransom for deliberately committing sexual intercourse during the state of *ihrām*. In such a case, the *hajj* is invalidated and must be repeated if it is the *farīdhah* (obligatory *hajj*).<sup>87</sup> In addition, the offender must sacrifice an animal.<sup>88</sup>
- There is no ransom for acts of disobedience and disputing except sincere repentance to Allah for the sin committed, and the *hajj* remains valid.



<sup>84</sup>If the prohibited act is done through complete ignorance, there is no ransom due.

<sup>85</sup>*Sūrah al-Baqarah*, 2:196. The pilgrim cannot eat from this meat. All of it must be distributed to the poor.

<sup>86</sup>Al-Bukhārī, Muslim and Abū Dāwūd. Each one can be given half a *saa'* (about 1½ kgs) of wheat, rice or other staple food.

<sup>87</sup>This does not apply after the partial release from *ihrām* on the 10th of Dhul-Hijjah. If it occurs before the completion of *ṭawāf al-ifādah*, a ransom (*fidyah*) is due and the *hajj* is still valid.

<sup>88</sup>Jurists differ as to whether a sheep is required or a camel. Many scholars are of the opinion that the additional penalty is waived if an offender was ignorant of the ruling.

## 'UMRAH AND ḤAJJ STEP BY STEP

The Messenger of Allah (ﷺ) performed *ḥajj* only once, and that was in the year before his death. During this "Farewell Pilgrimage" he firmly established the method of *ḥajj* performance, enabling Muslims for all time to observe the rites of *'umrah* and *ḥajj* on the basis of his instruction and demonstration.

The rites of *ḥajj* will be mentioned here in their usual order with the rulings pertaining to them inserted in brackets. Failure to perform an essential act (*rukṅ*) renders the *ḥajj* incomplete and invalid. Failure to perform a required act (*wājib*) makes a ransom necessary. There is no sin upon one who omits a *sunnah* act due to crowds or other problems. In fact, it is a Muslim's obligation to forego any *sunnah* act which could lead to harming others, for this is unlawful and will prevent one from having the reward of a sinless *ḥajj*.

**1. Iḥrām** – At the *meeqāt* the pilgrim bathes [*sunnah*], applies scent [*sunnah*], and puts on his *iḥrām* garments and sandals [*wājib* for men].<sup>89</sup> Women wear their usual attire but without a fitted face cover and gloves; and they should not use scent when in the presence of non-*maḥram* men.

The intention is then made in the heart to enter the state of *iḥrām* for *ḥajj* or *'umrah* [*rukṅ*], and the pilgrim begins to recite the *talbiyah* [*sunnah*] as described previously:

*Labbayk Allahumma labbayk  
Labbayka lā shareeka laka labbayk  
Innal-ḥamda wan-ni'mata laka wal-mulk  
Lā shareeka lak*

Again, women having menses or postnatal bleeding must also enter the state of *iḥrām* at the *meeqāt*. Failure to do so requires the sacrifice of a sheep or goat.

After assuming *iḥrām* it is permissible to bathe, change and wash one's garments.

For prohibitions and restrictions, refer to p. 14-15.

**2. Ṭawāf** – [*rukṅ* for *'umrah*; *sunnah* for *ḥajj*] The majority of scholars are of the view that *wudḥū'* (ablution) is prescribed for *ṭawāf* as well as proper covering of the body, the same as for prayer.<sup>90</sup> After arriving in Makkah the pilgrim should go as soon as possible to al-Masjid al-Ḥarām<sup>91</sup> for *ṭawāf al-quḏūm* [*sunnah*]<sup>92</sup> or the *ṭawāf* for *'umrah* [*rukṅ*]. In this *ṭawāf* only, the male pilgrim keeps his right arm and shoulder bare and covers the left shoulder with his

<sup>89</sup>A pilgrim traveling by plane should either put on his *iḥrām* garments before boarding or change into them before reaching the *meeqāt*. Near the *meeqāt* he should make the intention and call out the *talbiyah* intermittently.

<sup>90</sup>Because the Messenger of Allāh (ﷺ) said, "*Ṭawāf is [a kind of] ṣalāh, except that you may speak during it.*" (At-Tirmidhī – *ṣaḥeeḥ*) And 'Ā'ishah reported, "When the Prophet (ﷺ) intended *ṭawāf*, he performed *wudḥū'*." (Al-Bukhārī and Muslim)

<sup>91</sup>When entering al-Masjid al-Ḥarām, one recites what is said upon entering any masjid: "*Bismillāhi waṣ-ṣalātu was-salāmu 'alā rasūlillāh. Allāhummaftaḥ lī abwāba raḥmatik.*" ("In the name of Allāh and blessings and peace be upon the Messenger of Allāh. O Allāh, open to me the doors of Your mercy.")

<sup>92</sup>If *ṭawāf al-quḏūm* for *ḥajj* is omitted, no ransom is required. When one precedes his *ḥajj* with *'umrah*, the *ṭawāf* of *'umrah* serves as that of arrival (*quḏūm*).



*iḥrām* garment [*sunnah*]. This is called *idḥṭibā'*. When possible, he should observe *ramal* (jogging) during the first three circuits of *ṭawāf* [*sunnah*].<sup>93</sup>

As soon as the Prophet (ﷺ) entered al-Masjid al-Ḥarām, he went to the *Ka'bah*, kissed *al-Ḥajar al-Aswad* (the Black Stone) and began *ṭawāf*. He circled the *Ka'bah* seven times, the first three at a quick pace, keeping his right shoulder and arm bare and left shoulder covered with his *iḥrām* wrapper. Then he completed the remaining four circuits at a slower pace.<sup>94</sup>

*Ṭawāf* begins and ends at the Black Stone. Although the *sunnah* practice is to kiss it at the beginning of each circuit, when it is crowded, one should merely point his right hand toward the stone and say, "*Allahu akbar*" while passing it [*sunnah*], as the Prophet (ﷺ) instructed 'Umar bin al-Khaṭṭāb.<sup>95</sup>



It is also a *sunnah* when passing *ar-Rukn al-Yamāni* (the Yemeni Corner) to touch it with the right hand if it can be done without difficulty, but not to kiss it or to point at it from a distance. With the exception of the Black Stone and Yemeni corner, no other part of the *Ka'bah* should be touched as an act of worship.

During *ṭawāf* one should praise and invoke Allah without raising his voice.<sup>96</sup> While passing between the Yemeni corner and the Black Stone, the *sunnah* of the Prophet (ﷺ) is to recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

***Rabbanā ātinā fid-dunyā ḥasanatan wa fil-ākhirati ḥasanatan wa qinā 'adhāban-nār.***

(Our Lord, give us good in this world and good in the Hereafter and protect us from the torment of the Fire.)<sup>97</sup>

No other *du'aa'* was prescribed for *ṭawāf* by the Messenger of Allah (ﷺ), and there is no evidence to support the specific supplications found in some guide books for each circuit of *ṭawāf*. One may offer any supplication from the *sunnah* or invoke his Lord sincerely from the heart for whatever he wishes in his own words and in his own language.<sup>98</sup> Or he may recite parts of the Qur'ān.

After completing seven circuits around the *Ka'bah*, one should go toward *Maqām Ibrāheem*

<sup>93</sup>i.e., *ṭawāf al-qudūm* or *ṭawāf* for 'umrah. *Ramal* and *idḥṭibā'* are not prescribed during *ṭawāf* at any other time. And 'Ā'ishah mentioned that *ramal* is not done by women.

<sup>94</sup>Narrated by Muslim.

<sup>95</sup>He said, "O 'Umar, you are a strong man, so do not push people at the Stone, for you will harm the weak. When you want to touch it, do so when it is free; otherwise, face it and say, 'Allāhu akbar.'" (Aḥmad - ḥasan.)

<sup>96</sup>There is no basis in the Sunnah or the practice of the Prophet's companions for what is done by the *muṭawwifs* and others of reciting aloud so that others repeat after them. It is unacceptable to disturb people in any *masjid* by raising one's voice.

<sup>97</sup>*Sūrah al-Baqarah*, 2:201. Narrated by Abu Dāwūd – ḥasan.

<sup>98</sup>Which might well be more acceptable to Allāh and more likely to bring response from Him than a mechanical repetition of words not fully understood by the supplicant.

while reciting, as did the Messenger of Allah (ﷺ):

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

**"And take Maqām Ibrāheem as a place of prayer."<sup>99</sup>**

He should then pray two *rak'ahs* behind *Maqām Ibrāheem* or anywhere possible [*sunnah*]. In the first *rak'ah* the Prophet (ﷺ) would recite *Sūrah al-Kāfirūn*, and in the second *rak'ah*, *Sūrah al-Ikhlāṣ*.

After completing the prayer the Messenger of Allah (ﷺ) would drink Zamzam water and pour some of it over his head.<sup>100</sup> He said, "*Zamzam water is for whatever [purpose] one drinks it.*"<sup>101</sup> And, "*It satisfies as food and cures illness.*"<sup>102</sup>

**3. Sa'ī** – [*wājib* or *rukn*].<sup>103</sup> The pilgrim should then perform *sa'ī* between the mounts of Ṣafā and Marwah, starting from Ṣafā and finishing at Marwah. In the *ifrād* and *qirān* forms of *ḥajj*, the *sa'ī* may be postponed until after *ṭawāf al-ifādhah*. However, for *tamattu'*, it must be done once during the 'umrah and once again after *ṭawāf al-ifādhah* for *hajj*.

Most scholars are in accord regarding the following conditions for *sa'ī*:

- It must be done after (not before) *ṭawāf*<sup>104</sup>
- It must take place in the *mas'ā* (the path between the two mounts)<sup>105</sup>
- It must consist of seven complete trips, beginning at Ṣafā and ending at Marwah

Purification is preferable but not a condition for *sa'ī*. One may perform it without *wuḍhū'*, and if a woman should begin to menstruate during *sa'ī* for 'umrah or *ḥajj*, she should complete it and it will be valid.

When ascending the mount of Ṣafā, the Messenger of Allah (ﷺ) recited:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

**"Indeed, aṣ-Ṣafā and al-Marwah are of the symbols of Allah."**

He then added, "*I begin with that with which Allah began.*"<sup>106</sup>

On Ṣafā the *sunnah* practice is to face the *qiblah* and recite the following three times, adding one's own supplication thereafter as he wishes:

<sup>99</sup>*Sūrah al-Baqarah*, 2:125. The *Maqām* is the stone on which Prophet Ibrāheem stood while building the *Ka'bah*. Passing the hands over it or over parts of the *Ka'bah* for "blessing" is not a legitimate Islamic practice and should be avoided.

<sup>100</sup>The Prophet (ﷺ) drank Zamzam water while standing, but there is no command to do so. He would also return afterwards to kiss or touch the Black Stone; however, due to crowding this may be omitted.

<sup>101</sup>Aḥmad – *ṣaḥeeḥ*.

<sup>102</sup>Aṭ-Ṭayālīsī – *ṣaḥeeḥ*. There is an erroneous belief that soaking burial shrouds in Zamzam is a means of salvation, but in fact, there is no *ḥadīth* or saying by any learned scholar to support this innovation.

<sup>103</sup>Refer to Footnote 49 for this ruling. *Sa'ī* should follow *ṭawāf*. Therefore, if one did not perform *ṭawāf al-quḍūm* or *ṭawāf* for 'umrah, he should delay the *sa'ī* until after *ṭawāf al-ifādhah*.

<sup>104</sup>However, it is not required to do it immediately after *ṭawāf*. It can even be delayed a day or two when necessary.

<sup>105</sup>Including the same area on upper and lower floors.

<sup>106</sup>Related by Muslim. The verse is from *Sūrah al-Baqarah*, 2:158.

"Allahu akbar, Allahu akbar, Allahu akbar. Lā ilāha ill-Allahu waḥdahu lā shareeka lah. Lahul-mulku wa lahum-ḥamdu wa huwa 'alā kulli shay'in qadeer. Lā ilāha ill-Allahu waḥdah. Anjaza wa'dah. Wa naṣara 'abdah. Wa hazamal-aḥzāba waḥdah."

("There is no god but Allah, alone, having no partner. Sovereignty is His, and [all] praise is His, and He is over all things competent. There is no god but Allah, alone; He fulfilled His promise and supported His servant and defeated the [rebellious] parties alone.")<sup>107</sup>



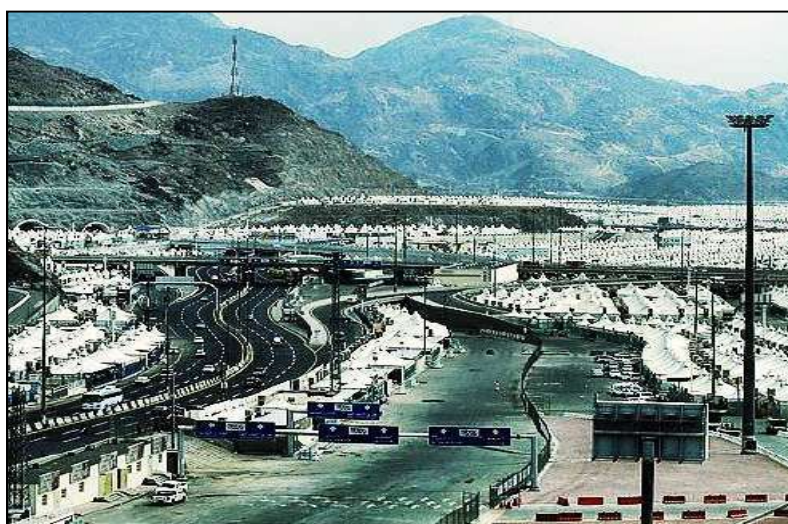
Pilgrims then walk toward Marwah, supplicating or reciting the Qur'ān. No particular words are mentioned in the *sunnah* of Allah's Messenger (ﷺ) to be said during *sa'ī*. Male pilgrims should run between the two green markers [*sunnah*], while women should walk normally. When facing the *qiblah* at Marwah, the same

supplication is recited as on Ṣafā. This completes one trip. In the same way the pilgrim makes seven one-way trips between the two mounts, finishing at Marwah.

**4. Ḥalq or Taqṣeer** – Shaving or shortening the hair is the final rite of 'umrah [**wājib**] and releases one from the state of *iḥrām*. A person performing the *tamattu'* form of *ḥajj* can now live normally until he enters *iḥrām* once again for *ḥajj*. Those intending *qirān* must not shave or cut their hair after the *sa'ī* of 'umrah in order to remain in the state of *iḥrām* until the time for *ḥajj*.

#### 5. Yawm at-Tarwiyah (the 8th of Dhul-Ḥijjah)

Now begin the rites of *ḥajj*. The Prophet (ﷺ) set out for Minā on the morning of the 8th of Dhul-Ḥijjah.<sup>108</sup> This is the *sunnah*; however, it is permissible to go there the night before or later in the day. And if one is unable to go to Minā at all, there is no sin involved and no ransom. The Messenger of Allah (ﷺ) did not go to al-Masjid al-Ḥarām before leaving for Minā, nor did he tell his companions to assume *iḥrām*



<sup>107</sup>Muslim.

<sup>108</sup>Since he had brought sacrificial animals with him, he was obligated to perform the *qirān* form of *ḥajj* and so had remained in the state of *iḥrām* following his 'umrah.



from there. Anyone staying in Minā before the day of *tarwiyah* can enter *iḥrām* there on the morning of this day.

Pilgrims entering *iḥrām* for *ifrād* or once again for *tamattu'* should bathe [*sunnah*], use scent [*sunnah*] and put on the *iḥrām* garments [*wājib* for men] at their place of residence (whether in Makkah or elsewhere within the *meeqāt* area) with the intention to perform *hajj* [*rukṅ*], and then begin reciting the *talbiyah* [*sunnah*]. They can proceed to Minā on foot or by transport and should stay there for the rest of the day and night [*sunnah*].

At Minā pilgrims should follow the practice of the Prophet (ﷺ) by offering the obligatory prayers at their stated times (i.e., not joined) and shortening the *ṭuḥr*, *'aṣr* and *'ishā* prayers to two *rak'ahs* [*sunnah*].<sup>109</sup>

## 6. Yawm 'Arafah (the 9th of Dhul-Ḥijjah)

On the 9th of Dhul-Ḥijjah the Prophet (ﷺ) waited after the *fajr* prayer until the sun rose. Then, calling out the *talbiyah*, he and his companions left Minā for the plain of 'Arafah. He halted at Namirah on the outskirts of 'Arafah. When the sun had declined from its meridian, he addressed the *ḥajj* congregation, confirming important aspects of Islamic *Sharī'ah* and abolishing un-Islamic customs.<sup>110</sup>

The Prophet (ﷺ) declared, "*The ḥajj is 'Arafah.*"<sup>111</sup> It means that being present within the plain of 'Arafah at the proper time is an essential pillar [*rukṅ*] of *hajj*, without which it is invalid.<sup>112</sup> And everyone must be very careful on this day to avoid any sin which could cause him or her to lose some of the great reward obtained at this sacred place.

Pilgrims should preferably proceed to 'Arafah before noon on the 9th [*sunnah*], and if possible, listen to the speech delivered by the *imām*. They then perform the congregational prayers for *ṭuḥr* and *'aṣr*, shortened and joined. (Following the two *rak'ah ṭuḥr* prayer, a second *iqāmah* is immediately called for *'aṣr*.) No recitation of *dhikr* and no voluntary prayer is offered between two joined prayers. All pilgrims should shorten four *rak'ah* prayers throughout their stay in Minā, 'Arafah and Muzdalifah and join those of 'Arafah and Muzdalifah, as this is what was taught by the Messenger of Allah (ﷺ).<sup>113</sup>



<sup>109</sup>This ruling is applicable to all pilgrims, including residents of Makkah. The Prophet (ﷺ) was accompanied by residents of Makkah during the rites of *ḥajj* in Minā, 'Arafah and Muzdalifah, and there is no instruction that they complete their prayers at these places.

<sup>110</sup>Details concerning the Prophet's *ḥajj* are abridged from *Ṣaḥeeḥ Muslim*.

<sup>111</sup>Abū Dāwūd and at-Tirmidhī – *ṣaḥeeḥ*.

<sup>112</sup>This pillar is fulfilled by one's presence there, even if for only a moment.

<sup>113</sup>Praying the full four *rak'ahs* is incorrect and contrary to the *ḥajj* tradition.



Those performing *ḥajj* should not fast on the day of 'Arafah. Rather, they should eat and drink in order to gain strength for completing the rites of *ḥajj*. Some people wondered whether or not the Prophet (ﷺ) was fasting that day, so he was offered a bowl of milk. He drank it, thus dispelling their doubts.<sup>114</sup>

One must be certain that he is actually within the boundaries of 'Arafah. The *sunnah* practice is to be present there during the day and remain until after sunset. The pilgrim's presence, even momentarily, within the plain of 'Arafah after sunset is required [*wājib*], so he should not hasten to leave before then. One must be within its boundaries, even for a brief period, after *maghrib* or some time before *fajr* of the 10th of Dhul-Hijjah; otherwise, a ransom (*fidyah*) will be due from him or her.

Pilgrims whose circumstances prevent them from being in 'Arafah during the day of the 9th may still complete the *ḥajj* by arriving there before *fajr* of the 10th.<sup>115</sup> In fact, it is acceptable to enter *iḥrām* on the eve of the 10th and go directly to 'Arafah as long as one is present within its boundaries before the *adhān* of *fajr*.<sup>116</sup>

Following the *sunnah*, pilgrims should remain within the plain of 'Arafah, facing the *qiblah* and supplicating until sunset.<sup>117</sup> At intervals they should continue to recite the *talbiyah*. The Prophet (ﷺ) said, "*There is no day on which Allah frees as many of His servants from the Fire as on the day of 'Arafah. Indeed, He draws near and then boasts of them to the angels, saying, 'What is it that they want?'*"<sup>118</sup> So pilgrims should be eager on this important day to make the best use of their time in praising Allah, pleading for His forgiveness and mercy with full concentration, weeping and earnestly seeking His acceptance and approval. Each one should turn individually to his Lord, exerting the utmost effort in supplication for himself, his family and the countless Muslims facing calamities and problems everywhere on earth.

The Messenger of Allah (ﷺ) disclosed, "*The best supplication is that of the day of 'Arafah. And the best that I have said and the prophets before me is: 'Lā ilāha illAllahu waḥdahu lā shareeka lah. Lahul-mulku wa lahul-ḥamdu wa huwa 'alā kulli shay'in qadeer.'*" ("There is no god but Allah, alone, having no partner. Sovereignty is His, and [all] praise is His, and He is over all things competent.")<sup>119</sup> On the day of 'Arafah he was also heard saying, "*Subḥān Allah,*" "*Allahu akbar*" and reciting the *talbiyah*; and he was totally occupied with fervent supplication all afternoon until *maghrib*.<sup>120</sup>

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<sup>114</sup>Al-Bukhārī and Muslim.

<sup>115</sup>Allāh's Messenger (ﷺ) said, "*The ḥajj is 'Arafah. Whoever arrives there before the break of dawn on the night following the gathering has performed ḥajj.*" (Aḥmad, at-Tirmidhī and Abū Dāwūd – *ṣaḥeeḥ*.)

<sup>116</sup>This has been practiced in recent years by a number of those who reside within the *meeqāt* area and has been called "the short *ḥajj*." While some have criticized it as "cutting corners" and losing the reward of many *sunnah* rites, others among recognized scholars consider it a practical option for those whose time is limited due to urgent duties as well as a means of reducing the numbers of people present in Makkah and 'Arafah at peak times.

<sup>117</sup>Among the potentially dangerous innovations that have no basis in the religion is attempting to climb to the top of Jabal ar-Raḥmah and pray there. The Prophet (ﷺ) did not climb this hill and said, "*I stand here, but the whole of 'Arafah is a standing place.*"

<sup>118</sup>Narrated by Muslim.

<sup>119</sup>At-Tirmidhī and Aḥmad – *ḥasan*. Along with his supplication the pilgrim can also recite the Qur'ān and invoke blessings upon the Prophet (ﷺ). All good deeds, in particular helping others, earn for the pilgrim an abundance of mercy and reward. One may also attend religious lectures or lessons during this time.

<sup>120</sup>Related by Muslim.

It is not allowable to depart before sunset.<sup>121</sup> Anyone who does so must return to be there after sunset; otherwise he will have to compensate with a *fidyah* (ransom). Shortly after sunset the pilgrim can leave 'Arafah. He should do so without offering the *maghrib* prayer and move toward Muzdalifah with calm and dignity. Allah's Messenger



(ﷺ) ordered tranquility and patience while descending from 'Arafah, saying, "O people, be calm. Hastening is not a sign of righteousness."<sup>122</sup>

**7. Muzdalifah** – Upon reaching Muzdalifah pilgrims should offer the *maghrib* and 'ishā' prayers joined with the pronouncement of one *adhān* and two *iqāmahs*. The 'ishā' prayer is shortened to two *rak'ahs*. Some pilgrims hasten to pick up pebbles for stoning before praying, erroneously assuming that they can only be collected from Muzdalifah. This belief causes them difficulties without benefit. The Prophet (ﷺ) had his stones picked up en route to Minā the following morning. They may be collected either in Muzdalifah or at any place along the way to Minā or in Minā itself.<sup>123</sup> Only seven need be collected for the first day of *ramī*. The rest can be gathered in Minā on the following days.

Pilgrims should spend the night or at least part of it in Muzdalifah [**wājib**].<sup>124</sup> The *sunnah* practice is to pass the night sleeping or resting without offering voluntary prayers and to pray the *fajr* prayer there in congregation. It is permitted for women, children, the weak or ill and their caretakers to leave from Muzdalifah for Minā after midnight. The Prophet (ﷺ) sent the weak members of his family (women and children) to Minā, instructing them not to throw the pebbles at the large *jamrah* until after sunrise.<sup>125</sup>

The Messenger of Allah (ﷺ) lay down in Muzdalifah and did not arise at night for *tahajjud* prayers. He got up at early dawn and led the congregational *fajr* prayer. He then went to *al-Mash'ar al-Ḥarām*, and facing the *qiblah*, praised and supplicated Allah until the sky brightened before sunrise. It is not necessary to be in that particular spot, as the Prophet (ﷺ) said, "I am standing here, but the whole of Muzdalifah is a place of standing."<sup>126</sup>

Pilgrims should offer the *fajr* prayer in congregation at Muzdalifah. Afterwards they should supplicate and say, "Allahu akbar," "Lā ilāha ill-Allah," and other words of remembrance, as ordered in the Qur'ān:

<sup>121</sup>It is permissible to begin moving toward the boundary as long as one does not cross it before *maghrib*.

<sup>122</sup>Al-Bukhārī and Muslim.

<sup>123</sup>Except in the valley of Muḥassir (where the Companions of the Elephant were attacked by birds) because the Prophet (ﷺ) forbade stopping there.

<sup>124</sup>What is meant is to be present, whether awake or asleep, moving or stationary, on the ground or within a vehicle.

<sup>125</sup>Related by at-Tirmidhī – *ṣaḥeeḥ*.

<sup>126</sup>Narrated by Muslim.

فَإِذَا أَقْضَيْتُمْ مِنْ عَرَفَاتٍ فَأذْكُرُوا اللَّهَ عِنْدَ الْمَعْرِ الْحَرَامِ وَادْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ

**"And when you depart from 'Arafāt, remember Allah at al-Mash'ar al-Ḥarām. Remember Him as He has guided you, although before that you were among those astray."<sup>127</sup>**

Pilgrims should try to leave Muzdalifah before sunrise [sunnah] when possible. On the way to Minā or after arriving there, they will need to pick up seven small stones for the first *ramī* unless they already did so in Muzdalifah. The stones should not be larger than the size of a chick pea, for it is prohibited to throw large stones or other objects at the pillars.<sup>128</sup>



And it is contrary to the *sunnah* to wash the stones or to give them any undue importance.

## 8. Yawm an-Naḥr (the 10th of Dhul-Ḥijjah)

*Yawm an-Naḥr* (the Day of Sacrifice) is also the first day of 'Eid al-Adḥḥā. On this day the pilgrim is to perform what he can of the following *ḥajj* rites:

1. Throwing the seven stones at the large *jamrah* – **wājib**
2. Slaughtering the sacrificial animal – **wājib** (unless performing *ifrād*)
3. Shaving the head (or shortening the hair) – **wājib**
4. Performing *ṭawāf al-ifāḍḥah* – **rukṅ**

This order was followed by the Prophet (ﷺ), but there is no harm if a pilgrim does them according to convenience. And although he (ﷺ) performed all four of them during the day of the 10th, there is no sin in delaying some of them into *ayyām at-tashreeq* (the 11th, 12th and 13th). It is even possible to postpone *ṭawāf al-ifāḍḥah* until the end of the month or longer when necessary, and it will be valid.

The Prophet's *sunnah* actually includes and accommodates all the concessions and facilitations that are found in the various books of *fiqh*. For example, people were coming to him (ﷺ) in Minā and inquiring in reference to a number of doubts. One man said, "I shaved my head before sacrificing the animal." He replied, "*Sacrifice it; there is no difficulty.*" Another said, "I slaughtered my camel before stoning the *jamrah*." He replied, "*Stone it; there is no difficulty.*" The Messenger of Allah (ﷺ) was not asked that day about any rite being done before or after another but that he said, "*Do it; there is no difficulty.*"<sup>129</sup>

<sup>127</sup> *Sūrah al-Baqarah*, 2:198.

<sup>128</sup> Pilgrims should never use their sandals or other objects to perform *rami*. Doing so is a sinful act of ignorance.

<sup>129</sup> Al-Bukhārī and Muslim.



**Ramī** – The *sunnah* practice is to go after sunrise for stoning of the largest pillar (*jamrah al-‘aqabah*), which is the last of the three and nearest to Makkah. The pilgrim stops reciting the *talbiyah* at the commencement of *ramī*. One should throw seven small stones at this *jamrah* [**wājib**], saying, "Allahu akbar" each time he throws one. It is sufficient that the pebbles fall inside the wall, whether or not they hit the *jamrah*.

While stoning, one must not:

- ✗ Throw large stones or other objects at the pillars
- ✗ Throw the pebbles all at once, for this counts as one throw
- ✗ Push or fight others in order to come near the *jamarāt*<sup>130</sup>
- ✗ Curse the *jamarāt* out of ignorant belief that they are devils – *Ramī* is for the remembrance of Allah.



If a pilgrim finds difficulty in performing the *ramī* before noon, it may be done after noon or even at night. Evidence for this is that when someone told the Prophet (ﷺ), "I stoned the pillars after nightfall," he replied, "There is no difficulty."<sup>131</sup>

Pilgrims begin the *takbeer* for ‘Eid after stoning *jamrah al-‘aqabah*, saying, "Allahu akbar, Allahu akbar, Allahu akbar, lā ilāha ill-Allah. Wallahu akbar, Allahu akbar, wa lillāhil-ḥamd."

Once the *jamrah* has been stoned, the pilgrim is partially released from *iḥrām*. With the exception of marital relations all other restrictions of the state of *iḥrām* are now lifted. Even if he has not yet shaved his head or cut his hair, a man may now wear his regular clothing and use scent. ‘Ā’ishah reported, "I perfumed the Messenger of Allah (ﷺ) for *iḥrām* and for release [from it] when he had stoned *jamrah al-‘aqabah* on *yawm an-naḥr* (the day of sacrifice), before he made *ṭawāf* around the House."<sup>132</sup>

It is permissible for one who is ill or weak to appoint a substitute for *ramī*; also for the pregnant woman who fears harm, the woman who has no one to stay with her children, the elderly man or woman, and for any others who for some reason are unable to carry out the stoning themselves. The guardian of a young child in *iḥrām* should perform *ramī* on his behalf. It is permitted to appoint only someone who is also performing *ḥajj*. The substitute stones first for himself and then for the other person at each *jamrah*.<sup>133</sup>

<sup>130</sup> *Jamarāt* and *jimār* are plural forms of *jamrah*. Originally, the three *jamarāt* were heaps of stones marking the places in Minā where the Shayṭān appeared to Prophet Ibrāheem and was stoned by him and driven away.

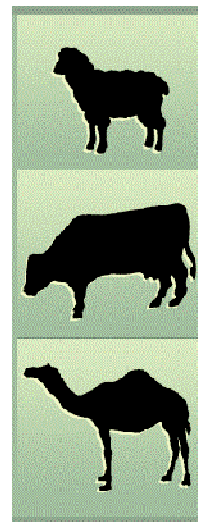
<sup>131</sup> Al-Bukhārī. Weaker pilgrims should not expose themselves to danger at times when there are great crowds. They may wait until the crowds lessen or appoint someone to throw their pebbles.

<sup>132</sup> Aḥmad, al-Bukhārī and Muslim.

<sup>133</sup> i.e., he does not have to make a separate round for the one who appointed him.



**The Hadī** – Sacrificing an animal is required [**wājib**] for *tamattu'* and *qirān ḥajj* but not for *ifrād*. The sacrificial animal must be slaughtered either in Minā or in Makkah,<sup>134</sup> not in places outside the sanctuary area, such as 'Arafah. The required *hadī* is one sheep or goat, or else seven people may share in one camel or cow.<sup>135</sup> The person sacrificing should say, "*Bismillāhi, Allahu akbar*" when slaughtering by his own hand. It is *sunnah* but not obligatory to eat from the meat of the *hadī*, and some of it should be given to the poor.



In recent years the Saudi government has made elaborate arrangements in Minā for slaughter, preservation of meat and its distribution to the needy of other countries. A pilgrim can simply specify what is intended as *hadī* and/or *fidyah* and will be given a receipt for each animal purchased for slaughter.

If unable to offer the sacrifice for some reason, the pilgrim should fast three days during the *ḥajj* and seven days upon returning home.<sup>136</sup> Fasting is normally prohibited during the days of *tashreeq*; however, this case is an exception. 'Ā'ishah and Ibn 'Umar reported, "No permission was given for us to fast *ayyām at-tashreeq* except for those who could not obtain a sacrificial animal."<sup>137</sup> It should be noted that the rulings for the *hadī* differ from those for the *fidyah* given on p. 16.

**Halq or Taqseer** – Then the pilgrim should have his head shaved or cut his hair [**wājib**]. Shaving is preferable for men [*sunnah*]. The Prophet (ﷺ) supplicated, "O Allah, have mercy on those who shave [their heads]." People asked, "And those who shorten their hair, O Messenger of Allah?" They repeated the question three times until finally he added, "And those who shorten their hair."<sup>138</sup> Women should not shave but cut about a centimeter from the length of their hair. When shortening the hair, both men and women should trim the ends of all the hair or as much of it as possible, beginning from the right side.

**Tawāf al-Ifādḥah** – This is the third essential pillar [rukn] of ḥajj.<sup>139</sup> It is also known as *ṭawāf az-ziyārah* or *ṭawāf al-ḥajj*. This *ṭawāf* can be done only after the pilgrim has been present on the plain of 'Arafah. Allah said in the Qur'ān:

نُمَّ لِيَقْضُوا تَفَنَّهُمْ وَلِيُؤْفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

**"Then let them complete their rites, fulfill their vows and perform ṭawāf around the Ancient House."<sup>140</sup>**

The pilgrim should go to Makkah and perform *ṭawāf al-ifādḥah* (without observing *ramal* or *idḥtibā'*) and offer the two *rak'ahs* of prayer [*sunnah*] after *ṭawāf*. This *ṭawāf* is an essential part of *ḥajj* without which one's *ḥajj* is incomplete. Once it is accomplished, all restrictions of the state of *iḥrām* cease and normal living is resumed.

<sup>134</sup>It can be given to the poor within that area or may be preserved and transferred to any place in the world where there are poor and needy people.

<sup>135</sup>This was done by the Prophet's companions as related by Muslim. If he wishes, the pilgrim may offer voluntary sacrifices as well.

<sup>136</sup>Refer to *Sūrah al-Baqarah*, 2:196.

<sup>137</sup>Al-Bukhārī.

<sup>138</sup>Al-Bukhārī and Muslim.

<sup>139</sup>The first *rukn* being *iḥrām* with *niyyah*. The second was presence at the proper time on the plain of 'Arafah.

<sup>140</sup>*Sūrah al-Ḥajj*, 22:29.

Its time begins from midnight on the eve of the 10th when women and weak pilgrims are allowed to leave Muzdalifah.<sup>141</sup> ‘Ā’ishah directed those women who feared the onset of menstruation to hasten to perform *ṭawāf* before the *ramī*. And it may be delayed out of necessity even past the days of *tashreeq*. It is also possible to postpone it until the end of the *ḥajj* so that a single *ṭawāf* can count as both *ṭawāf al-ifādhah* and the farewell *ṭawāf*. This relieves difficulties and reduces crowding around the *Ka’bah*.

The majority of scholars require that a person performing *ṭawāf* must be in a state of ritual purity, i.e., *wuḍhū’*.<sup>142</sup> However, in case a woman is menstruating and will not finish before the scheduled departure for her country and cannot return to Makkah later on, many jurists including Ibn Taymiyyah have allowed that she may wear



something to prevent the flow of blood and offer *ṭawāf al-ifādhah* in that state due to the dire necessity that her circumstances impose. This ruling conforms with the opinion of Abū Ḥanīfah and a narration from Aḥmad bin Ḥanbal that was adopted in recent years by Shaykh Ibn al-‘Uthaymeen and several other contemporary scholars.<sup>143</sup>

After *ṭawāf* it is *sunnah* to pray two *rak’ahs* (as described on p. 19) and drink Zamzam water.

**Sa’ī** – Pilgrims doing the *tamattu’* form of *ḥajj*, must perform *sa’ī* following *ṭawāf al-ifādhah* [*wājib* or *rukṅ*].<sup>144</sup> This is the *sa’ī* for *ḥajj*. Thus, pilgrims of *tamattu’* will perform *sa’ī* twice, whereas pilgrims of *qirān* and *ifrād* perform *sa’ī* only once. Those of *ifrād* who did not perform the initial *ṭawāf al-quḍūm* and those of *qirān* or *ifrād* who did not do *sa’ī* following the first *ṭawāf* should perform the *sa’ī* at this time.

Once the *ṭawāf* and *sa’ī* are completed, the pilgrim should return to Minā whenever possible and spend the remaining nights there.



<sup>141</sup>The scholars differ as to whether people can begin *ṭawāf* after midnight or must wait until *fajr*. Since there is no specific textual evidence either way, it may be assumed to be adaptable.

<sup>142</sup>Refer to Footnote 90.

<sup>143</sup>Some scholars require a *fidyah* in this case while others do not.

<sup>144</sup>Those performing *qirān* or *ifrād* types of *ḥajj* do not repeat *sa’ī* if it was done after *ṭawāf al-quḍūm* or the *ṭawāf* for *‘umrah*.

## 9. Ayyām at-Tashreeq

The Messenger of Allah (ﷺ) said, "The days of tashreeq are days of rejoicing and remembering Allah."<sup>145</sup> These three days are days of celebration and worship. Allah said in the Qur'ān:

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

**And remember Allah during appointed days. Then whoever hastens [his departure] in two days – there is no blame upon him; and whoever delays [until the third] – there is no blame upon him who fears [Allah].**<sup>146</sup>

The pilgrims remain in Minā until the 12th [**wājib**] or the 13th of Dhul-Ḥijjah [*sunnah*], performing *ramī* [**wājib**] each day. Prayers are shortened but not joined throughout the stay in Minā [*sunnah*].

Nights preceding the days of *tashreeq* (the 11th, 12th and 13th of Dhul-Ḥijjah) should be spent in Minā whenever possible, and a portion of the night is sufficient. The Prophet (ﷺ) and his companions spent these nights in Minā, and most of the *ṣaḥābah* considered it a requirement [**wājib**] for every pilgrim capable of doing so. This view has been adopted by the majority of scholars; however, it also implies that a person who cannot find accommodation in Minā is exempted without any ransom being required from him.

The Messenger of Allah (ﷺ) permitted shepherds and water distributors to stay in Makkah during the night.<sup>147</sup> Accordingly, those who need to tend to small children or cannot find a place to spend the night in Minā are even more entitled to this concession. The same applies to those who go to Makkah for *ṭawāf al-ifādhah* and then because of overcrowding cannot get back to Minā in time. In such cases, failure to be present in Minā is due to external factors, not preference. Those with ability to spend the nights in Minā but merely prefer not to must compensate with a *fidyah*.

On the days of *tashreeq* the Prophet (ﷺ) began the stoning of the three *jamarāt* after the sun had declined from its meridian at noon, so this is considered the *sunnah* time for *ramī*. But a pilgrim is also allowed to stone the pillars at night. This was the view of 'Abdullah bin 'Umar adopted by the Ḥanafī school of thought and some among the Mālikī, Shāfi'ī and Ḥanbalī schools. The ruling was also adopted by the Muslim World League after crowding at the *jamarāt* had become a serious problem. Evidence for it is that when the Prophet (ﷺ) was told, "I stoned after nightfall," he said, "There is no difficulty."<sup>148</sup>

Sick, disabled and weak pilgrims can appoint other pilgrims to stone the *jamarāt* on their behalf.<sup>149</sup> It is also acceptable for those in difficult situations to throw the pebbles for two

<sup>145</sup>Muslim.

<sup>146</sup>*Sūrah al-Baqarah*, 2:203. The days mentioned do not include *Yawm an-Naḥr* (Eid day). A pilgrim should not depart before performing *ramī* on the 12th.

<sup>147</sup>According to sound *ḥadīths* by al-Bazzār and al-Bayhaqī, and others by al-Bukhārī and Muslim.

<sup>148</sup>Al-Bukhārī. A number of scholars have also allowed that women, elderly people, and the ill may throw the stones before the sun reaches its zenith to avoid the crowds that gather for *ramī* after noon. They hold that there is no clear-cut evidence in the Qur'ān or the Sunnah prohibiting stoning before noon. This opinion of Ibn 'Abbās was adopted by Ibn 'Aqīl and Ibn al-Jawzī from among the Ḥanbalī scholars and more recently by contemporary scholars such as Muṣṭafā az-Zarqā' and 'Abdur-Raḥmān bin Nāṣir as-Sa'dī.

<sup>149</sup>Refer to p. 25.



days on one day or to postpone the *ramī* of the 11th and 12th of Dhul-Ḥijjah until the last day (the 13th), but not after that.<sup>150</sup>

Seven small stones should be thrown at each of the *jamarāt*, beginning with the small *jamrah*, which is nearest to Masjid al-Khayf. With each pebble the pilgrim says, "Allahu akbar." After *ramī* of the small *jamrah*, the Prophet (ﷺ) faced the *qiblah* and supplicated a long time. If it is too difficult to stand and supplicate, one may do it briefly while moving away from the *jamrah*.



Then the pilgrim should proceed to the medium (middle) *jamrah*, throw seven pebbles at it, saying, "Allahu akbar," and supplicate as he did at the small *jamrah*. Finally, he should throw seven pebbles at *jamrah al-‘aqabah* (the large *jamrah* nearest Makkah) in the same manner, but following the Prophet's example, should not supplicate after stoning this *jamrah*.



After completing *ramī* on the 12<sup>th</sup> of Dhul-Ḥijjah, the pilgrim may either hasten to leave Minā or else, following the Prophet's *sunnah*, delay his departure and stay there for another night, the eve of the 13th.<sup>151</sup> If he intends to leave Minā on the 12th, he should do so before sunset, immediately after stoning the *jamarāt*.<sup>152</sup> If one begins his journey out of Minā before sunset and is delayed within its boundaries due to traffic congestion or other problems beyond his control there is no harm and he may continue on his way. The pilgrim who chooses to remain in Minā until the 13th of Dhul-Ḥijjah should perform *ramī* on that day the same as was done on the previous two.<sup>153</sup>

## 10. Ṭawāf al-Wadā‘

With the final *ramī* the pilgrim has nearly completed his *ḥajj*. The only remaining rite, *ṭawāf al-wadā‘*, should be performed just before his departure for home [*wājib*]. It is the last requirement of *ḥajj*, and the Prophet (ﷺ) said, "No one should depart until his last act is *ṭawāf* around the House."<sup>154</sup> No one is excused from this farewell *ṭawāf* other than menstruating (and postpartum) women and residents of Makkah.<sup>155</sup>

With overcrowding in recent years, scholars are bringing attention to the fact that a pilgrim intending to leave as soon as the rites are over may postpone *ṭawāf al-ifādhah* until after the

<sup>150</sup>The Prophet (ﷺ) allowed camel herders to stone on the Day of Sacrifice, and then during *ayyām at-tashreeq* to combine two days' stoning on one of the two days. (Abu Dāwūd and at-Tirmidhī - *ṣaḥeeḥ*.) This is done by stoning the three *jamrahs* in sequence for the first day and then returning to the small *jamrah* to repeat the *ramī* for the second day.

<sup>151</sup>As mentioned in *Sūrah al-Baqarah*, 2:203.

<sup>152</sup>Those pilgrims who intend to leave Minā on the 12th should only throw seven pebbles at each *jamrah* on this day and not repeat the stoning for the following day.

<sup>153</sup>In total, 70 pebbles will have been thrown at the pillars in four days. If one departs on the 12th, it will be 49.

<sup>154</sup>Muslim.

<sup>155</sup>The Prophet (ﷺ) allowed a menstruating woman to depart without *ṭawāf al-wadā‘* as long as she had done *ṭawāf al-ifādhah*. (Aḥmad – *ṣaḥeeḥ*.)



completion of *ramī* on the days of *tashreeq* so that it will count as *ṭawāf al-ifādhah* and *ṭawāf al-wadāʿ* at the same time.

If, after the farewell *ṭawāf*, a pilgrim waits for his companions or stops to load luggage or buy something needed on the way, there is no problem and he does not have to repeat the *ṭawāf* as long as he is on his way out of Makkah. But if he intends to delay his journey for awhile after doing the farewell *ṭawāf*, he will have to repeat it so that it will be the last thing he does before leaving Makkah.

It should be noted that this *ṭawāf* is a requirement of *ḥajj* but not of *ʿumrah*. There is no evidence in the practice of the Prophet (ﷺ) or his companions for performing a farewell *ṭawāf* when departing after *ʿumrah*.

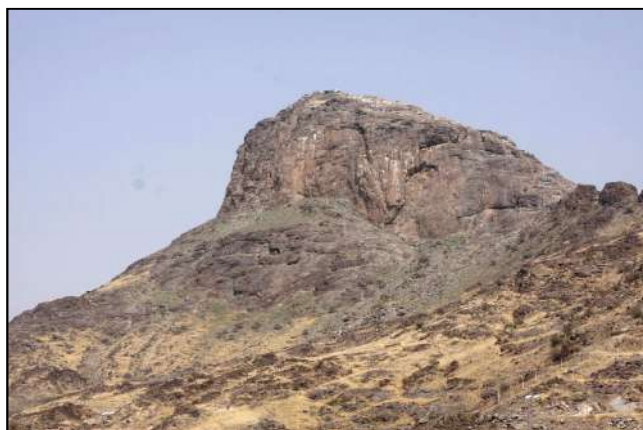


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## PLACES OF INTEREST

### The Cave of Ḥirāʿ

It is neither a *sunnah* nor a religious practice to visit the cave of Ḥirāʿ. After he had received revelation, the Messenger of Allah (ﷺ) never went back to the cave again. Had there been benefit in that, he would have continued to visit it or at least encouraged his followers to do so. Hence, it should not be undertaken as an act of devotion. Nevertheless, the cave of Ḥirāʿ is a legitimate site of historical interest and it is not prohibited to visit it for that reason.



## The Prophet's Masjid

Visiting al-Masjid an-Nabawi in Madinah has no relation to *ḥajj*. However, it is a practice established in the *sunnah*. Allah's Messenger (ﷺ) said, "A prayer in my masjid is better than one thousand offered in any other, except for al-Masjid al-Ḥarām."<sup>156</sup>

Upon entering, the visitor should recite what is said when entering any other *masjid*: "Bismillāhi waṣ-ṣalātu was-salāmu 'alā Rasūlillāh. Allahummaftaḥ lī abwāba raḥmatik." ("In the name of Allah and blessings and peace be upon the Messenger of Allah. O Allah, open to me the doors of Your mercy.")<sup>157</sup> Then one prays *tahīyyatal-masjid* (two *rak'ahs* of greeting) or any other *sunnah* prayer if the obligatory (*fardh*) prayer has not yet begun.<sup>158</sup>

Inside the *masjid* is *Rawḍhat al-Jannah*, about which the Messenger of Allah (ﷺ) said, "Between my house and my minbar is a garden from the gardens of Paradise."<sup>159</sup> Hence, it is good to pray and supplicate there unless it is too crowded.

While in al-Masjid an-Nabawi, one may visit the graves of the Prophet (ﷺ) and those adjoining of his two companions, Abū Bakr and 'Umar. Yet, a Muslim should not travel to Madinah with the intention to visit the Prophet's grave but only his *masjid*.<sup>160</sup> Once there, however, he may also visit the grave. When standing before the grave of Allah's Messenger (ﷺ), one should not recite *al-Fātiḥah* but only offer a salutation, such as saying, "As-salāmu alayka yā rasūlAllahi, wa raḥmatullāhi wa barakātuh." ("Peace be upon you, O Messenger of Allah, and the mercy of Allah and His blessings.")<sup>161</sup> At the grave of Abū Bakr one can say, "As-salāmu alayka yā Abā Bakr." ("Peace be upon you, O Abū Bakr.") And at the grave of 'Umar he can say, "As-salāmu alaika yā 'Umar." ("Peace be upon you, O 'Umar.") When unable to visit his grave or to approach it due to crowding, one may be satisfied that his *salām* will reach the Prophet (ﷺ) from wherever he may be within the *masjid*, outside it, or any place on earth.



<sup>156</sup>Aḥmad and Muslim. There is no basis for the belief based on a weak *ḥadīth* that one should pray forty *fardh* prayers in this *masjid*. A Muslim is rewarded for whatever he or she can do.

<sup>157</sup>As related by al-Bukhārī, Muslim and others.

<sup>158</sup>Al-Imām an-Nawawī wrote: It is not necessary for a person to have the specific intent to offer *tahīyyat al-masjid*. Any *sunnah* prayer or obligatory prayer will suffice.

<sup>159</sup>Muslim.

<sup>160</sup>He (ﷺ) said, "Do not undertake a journey except to three masjids: al-Masjid al-Ḥarām, my masjid and al-Masjid al-Aqṣā." (Aḥmad, al-Bukhārī and Muslim)

<sup>161</sup>It is highly improper for a Muslim to face the grave supplicating or seeking blessing. Such acts are manifestations of *shirk* and strictly forbidden in Islam.



## Masjid Qubā'

This *masjid* is mentioned in the Qur'ān<sup>162</sup> and was the first *masjid* built in Islam. Its foundation stone was laid by the Messenger of Allah (ﷺ) after his arrival from Makkah in the *Hijrah*. After he settled in Madinah, his companions completed its construction. Thus, it is of historical interest; but it also has religious benefit, for the Prophet (ﷺ) said, "Whoever purifies himself in his house and then goes to Masjid Qubā' and prays therein will have reward equivalent to an 'umrah."<sup>163</sup>



Finally, Muslims should note that there is no religious advantage in visiting any of the other mosques or historical sites in and around Madinah. But one may do so out of interest without considering it an act of worship.

May Allah (*subhānahu wa ta'ālā*) accept all of your righteous deeds and intentions.

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<sup>162</sup>See *Sūrah at-Tawbah*, 9:108.

<sup>163</sup>Aḥmad, an-Nasā'ī and Ibn Mājah. – *ṣaḥeeḥ*.