

The Messenger of Allāh ﷺ said, 'For an accepted Ḥajj, there is no reward except Paradise.' Bukhārī & Muslim

Hajj & Umrah

Journey of a
Lifetime

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ʿUMRAH

ʿUmrah literally means to visit a habitable place.

In the terminology of the Shariʿah it means to pass the Miqāt in Ihram to perform Ṭawāf of the Kaʿbah, Saʿy of Ṣafāʾ and Marwah and to shave/trim the hair. (These terms will be explained in due place.)

It is Sunnah al-Muʿakkadah (emphasised Sunnah) to perform ʿUmrah at least once in a person's life. Any more than this is Mustahabb. ʿUmrah can be performed anytime of the year besides the days of Ḥajj (9-13th of Dhul-Ḥijjah).

VIRTUES

ʿUmrah is a cleanser for the sins committed between it and another ʿUmrah. al-Bukhārī, Muslim

To perform one ʿUmrah in Ramaḍān is equal to a Ḥajj in reward. In another narration, it is equal to a Ḥajj performed with the Prophet ﷺ. Muslim.

The performers of Ḥajj and ʿUmrah represent (the order of) Allāh ﷻ. If they call Him, He answers them; and if they seek His Forgiveness, He forgives them. Ibn Mājah

ʿAbdullāh ibn Masʿūd ؓ reports that Rasūlullāh ﷺ said, “Perform Ḥajj and ʿUmrah one after the other. Surely they remove poverty and sins just as the furnace removes the rust from iron, gold and silver.” at-Tirmidhī, an-Nasaʿī

ʿĀʾishah ؓ once sought permission from Rasūlullāh ﷺ to go for Jihād. Rasūlullāh ﷺ replied, “Your Jihād is Ḥajj.” Aḥmad

If a person sets off for Ḥajj or `Umrah and passes away en route, he shall be brought before Allāh ﷻ without having to stand for judgement, nor will he have to give account. It shall be said to him: 'Enter into Jannah.'

at-Tarḡhib

INTENTION

The intention should be the sole pleasure of Allāh ﷻ and should be carried out in accordance with the Sunnah of the Prophet Muḥammad ﷺ. Keep in mind that one is going to visit the house of Allāh (the Ka`bah), which is perpetually visited by angels, and has the mercy and blessings of Allāh ﷻ descending upon it at all times.

The intention should also include the performance of a great Sunnah of many of the great Prophets ﷺ.

Important: If one's attitude is neglectful or dismissive of this journey then one will not only be wasting effort and money, but one may actually be liable for punishment for this incorrect attitude.

PREPARATIONS

It is advisable to study a book on `Umrah/Ḥajj with a companion, and also to seek counsel for practical tips from one's `Umrah/Ḥajj group, and religious injunctions from a scholar. This is because often practical procedures may change, outdating some of the information given in this or any other `Umrah/Ḥajj book.

Before setting off, ensure that all financial matters are dealt with as one would not want to try and perform a good deed with bad money. One should also try to re-establish any broken ties and ask for forgiveness for one's own shortcomings.

Before booking dates make sure that all procedures (including getting visas) are completed. Decide which group one wishes to travel with. Understand exactly what is on offer, so as not to be disappointed if service differs from one's preconceptions. If any shortcomings are found in the service one can ask that they be rectified, but it is important that if these are not granted, for whatever reason, then one must not lose one's temper or resort to violence. Remember, if something cannot be given and one fights for it, one still will not get it, but one will instead acquire evil deeds. Whereas if one were to bear patience, one will be rewarded in the hereafter.

“There is to be no lewdness, no transgression (of Allāh’s Law) and no quarrel in Ḥajj.”

al-Qur’ān, al-Baqarah, 2:197

One should have at hand the contact details of a person who knows the issues of Ḥajj, in case one needs to enquire about any related issue or problem.

Have ready each person's passport that is valid for six months or more, visa, vaccinations certificates, bank draft, air ticket, photocopies of these, additional photos, extra money, and any necessary medication.

Additional items would include the following: watch (preferably with alarm), pen and pad, permanent marker, a Qur’ān and a book containing ad`iyah, prayer mat, some warm clothes and sheet, extra Iḥrām, umbrella, pocket knife and scissors (do not keep these two items in hand luggage), water flask, luggage trolley, rucksack, sleeping bag, plastic bags, unscented soap, tissues, towel, small tub of Vaseline, walking stick (if one is planning to walk). These items can be bought in Makkah, so one does not need to worry if anything is forgotten.

Take extra provision for oneself (in case of delays), which one can also spend on the poor during Ḥajj. One may hear of organised begging rings that are present in the holy cities, but one should not judge these people as they may be some sincerely needy persons amongst them. One should not give Zakāh money, however, because of the possibility of it not being spent on the correct recipients.

PRIOR TO DEPARTURE

It is a Sunnah to perform two rak`ahs of Ṣalāh in one's own home provided that it is not a makrūh time.

No Ṣalāh should be performed at these times:

- a Sunrise: From Fajr till at least 15 minutes after the Sun has risen.
- b Noon: While the Sun is passing its zenith (i.e. before Zawāl time).
- c Sunset: From `Aṣr till Sunset.

Then make du`ā', seeking forgiveness, thanking Allāh for this favour, to make the journey safe, to utilize the time correctly and to make it full of benefits and rewards.

Leave the home happy, not upset or crying, as one is going to the house of Allāh.

As soon as the hometown is left, Ṣalāh will be performed as Qaṣr (i.e. with the traveler's concessions).

DEPARTURE

DU`Ā': ON LEAVING HOME

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

BISMILLĀHI, TAWAKKALTU `ALAL-LĀHI,
LĀ ḤAWLA WA LĀ QUWWATA `ILLĀ BILLĀH.

*In the Name of Allāh, I have placed my trust in Allāh,
there is no might and no power except by Allāh.*

at-Tirmidhī, Abū Dāwūd

DU`Ā': BEFORE GETTING ON A CONVEYANCE

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا

إِلَى رَبِّنَا لَمُنْقَلِبُونَ

الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

سُبْحَانَكَ ؕ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ

لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

SUBḤĀNAL-LADHĪ SAKH-KHARA LANĀ HĀDHĀ WA MĀ
KUNNĀ LAHŪ MUQRINĪN.

WA `INNĀ `ILĀ RABBINĀ LAMUNQALIBŪN.

AL-ḤAMDU LILLĀH AL-ḤAMDU LILLĀH AL-ḤAMDU LILLĀH,
ALLĀHU `AKBAR, ALLĀHU `AKBAR, ALLĀHU `AKBAR,
SUBḤĀNAK. ALLĀHUMMA `INNĪ ḌALAMTU NAFSĪ FAGH-FIR
LĪ, FA `INNAHŪ LĀ YAGHFIRUDH-DHUNŪBA `ILLĀ `ANT.

*Glory be to Him Who has provided this for us, as we could never
have subdued it. Surely, unto our Lord we are returning.*

*Praise be to Allāh. Praise be to Allāh. Praise be to Allāh.
Allāh is the Great. Allāh is the Great. Allāh is the Great.
Glory is to You. O Allāh, I have wronged my own soul.
Forgive me, for surely none forgives sins but You.*

at-Tirmidhī and Abū Dāwūd

DU`Ā': FOR TRAVELLING

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى
وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا
وَاطْوِعْنَا بَعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ
وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَائِهِ
السَّفَرِ وَكَأَبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

ALLĀHUMMA 'INNĀ NAS'ALUKA FĪ SAFARINĀ HĀDHAL-
BIRRA WAT-TAQWĀ, WA MINAL `AMALI MĀ TARḌĀ,
ALLĀHUMMA HAWWIN `ALAYNĀ SAFARANĀ HĀDHĀ
WAṬWI `ANNĀ BU`DAH, ALLĀHUMMA `ANTAṢ-ŞĀḤIBU FIS-
SAFAR, WAL KHALĪFĀTU FIL `AHL, ALLĀHUMMA `INNĪ
'A`ŪDHU BIKĀ MIW-WA`THĀ'IS-SAFAR, WA KA`ĀBATIL-
MANZAR, WA SŪ'IL MUNQALABI FIL MĀLI WAL `AHL.

O Allāh, we ask You on this journey of ours for goodness and piety, and for works that are pleasing to You. O Allāh, lighten this journey for us and make its distance short for us. O Allāh, You are our Companion on the road and the One in Whose care we leave our family. O Allāh, I seek refuge in You from this journey's hardships, and from the wicked sights in store and from finding

our family and property in misfortune upon returning.

Muslim

DU`Ā': AT A JOURNEY BREAK

E.g. When stopping at a service station or to change planes.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

‘A`ŪDHU BI KALIMĀTIL-LĀHIT-TĀMMĀTI
MIN SHARRI MĀ KHĀLAQ.

*I seek refuge in the Perfect Words of Allāh
from the evil of what He has created.*

Muslim

ṢALĀH IN AN AEROPLANE

It is best to perform Ṣalāh before takeoff unless one fears missing the flight. If one is confident that there will be time to perform the Ṣalāh after landing then wait for the plane to land.

If this is not the case and Ṣalāh has to be performed on the plane then the following will need to be observed:

1. The direction of Qiblah must be sought out.
2. If this is not possible then one should first ask someone (e.g. a Muslim steward), if this is not possible then one should take an educated guess to determine the direction (e.g. One is flying in the direction of the Ka`bah so generally it is straight in the direction of flight, but remember that flight paths may bend outwards so one should try to use the flight map if that is available).

If after Ṣalāh one finds out that the wrong direction was faced then too the Ṣalāh will be valid. On the other hand, if someone did not try to find out or determine the direction then the Ṣalāh

will not be valid unless the guessed direction was correct.

3. During Ṣalāh if the plane turns 45 degrees or more from the direction of Qiblah and one is aware of this movement then one must turn and face the direction of Qiblah (in Ṣalāh) for the Ṣalāh to be valid.
4. Ṣalāh must be performed in a standing position unless one has a valid Shar`ī reason i.e. dizziness, fear of getting hurt, genuine lack of space, or refusal by stewards.
5. If Ṣalāh is performed seated without a valid Shar`ī reason then the Ṣalāh must be repeated.

THE COMPONENTS OF `UMRAH.

- | | | |
|---|------------------------------------|---------------------------|
| 1 | Purity: Ghusl for Iḥrām: | Sunnah |
| 2 | Two rak`ahs before Iḥrām: | Sunnah |
| 3 | Iḥrām with intention and Talbiyah: | Condition (Farḍ) |
| 4 | Ṭawāf: | Requirement (Farḍ) |
| 5 | Two rak`ahs after Ṭawāf: | Sunnah* |
| 6 | Sa`y: | Wājib |
| 7 | Ḥalq/Qaşr: | Wājib |
- * This is Sunnah for the completion of `Umrah, but is considered as a part of Ṭawāf, and so must be completed.

1. PURITY

It is a Sunnah to perform Ghusl before entering the state of Iḥrām. This is the ruling if Ghusl is not necessary upon a person. If a person is in need of Ghusl e.g. because of Janābah, then Ghusl is necessary to perform before Iḥrām is entered into.

It is Mustahabb to trim the moustache, remove hair below the navel and armpits, clip the nails, and apply perfume prior to entering Iḥrām. These acts of hygiene are forbidden under Iḥrām's conditions.

2 TWO RAK` AHS BEFORE IḤRĀM

Upon wearing the sheets of Iḥrām, one should perform two rak`ahs of Ṣalāh. This is Sunnah. As one has not yet entered the state of Iḥrām (which only happens after the intention is made and Talbiyah is recited), one will perform this Ṣalāh with one's head covered.

If one is going to arrive at Jeddah to proceed to Makkah, it may be advisable to wear the sheets of the Iḥrām and perform the Ṣalāh prior to boarding the plane, and prior to reaching the Miqāt one may make one's intention and recite the Talbiyah. People may wish not to be in the state of Iḥrām before take-off in case the flight is cancelled or delayed, which would yield problems for a person who is in Iḥrām.

3 IḤRĀM

Iḥrām literally means to declare something unlawful upon oneself. A person in Iḥrām is called a Muḥrim.

In the context of the Shari`ah it has two meanings.

1. The two sheets of unsewn cloth that men wear.
2. To enter into the state of adhering to the prohibitions of even normally permitted things, with the intention of performing Ḥajj and/or `Umrah. The wearing of the Iḥrām symbolises this state, although this state is not entered into by wearing the sheets alone.

The Iḥrām for men is two white sheets, one for the upper and one for the lower parts of the body. The upper sheet should cover the body including the shoulders (only during Ṭawāf is the right shoulder uncovered) leaving the head and face uncovered at all times. The lower sheet wrapped around the waist should necessarily cover the `awrah but not be so long as to hang below the ankles.

Footwear should not cover the central bones of the feet (i.e. the shoelace area). A money belt may be tied around the waist, a watch may be worn and a pouch can be hung from the shoulders. Oil and perfume may be used before the intention of Iḥrām is made. Men are not allowed to wear any other clothes, not even underwear or hats.

Women must keep all their body covered in clothing; it is permissible for them to wear clothes (tailored and/or coloured), socks, shoes, etc. The head should be covered at all times (Wājib) but not the face. The face may not be part of the Iḥrām but it is part of the Ḥijāb; therefore in the presence of men a woman must cover her face with the edge of her head-scarf or other loose item of clothing. Abū Dāwūd

Thereafter men must remove the headgear and make the intention of entering into the state of Iḥrām - this does not have to be audible. After that the Talbiyah should be recited - this should be audible to at least oneself.

A Woman in the state of menses or post-natal bleeding will enter Iḥrām by Ghusl. If she is experiencing bleeding but it is not menses or post-natal bleeding then Wuḍū' should be performed. The intention and the Talbiyah will be said but Ṣalāh will not be performed if she is experiencing menses or post-natal bleeding. After the impurity has passed the woman should perform Ghusl without any scented soap or fragrance (as she is already in Iḥrām). She does not need to go outside the Miqāt to enter Iḥrām, even if she entered it while impure.

After entering Iḥrām, if one is unable to perform Ḥajj or `Umrah then Dam al-Iḥṣār (slaughtering/sacrificing an animal - sheep or goat - by the prevented) is performed within the Ḥaram either by oneself, if one got that far or by entrusting someone else to do it, if one was unable to get that far. This is Wājib. The Iḥrām should not be removed until this is performed. Qaḍā' (requittal) will have to be performed at a later date.

The intention made for the Iḥrām has an effect on what needs to be done by such a person.

1. Qirān: If one made this intention whilst entering Iḥrām then one will have to perform the Qaḍā' of one Ḥajj and two `Umrahs (or another Qirān Ḥajj). Also, two animals (sheep or goats) should be sacrificed, one for Ḥajj and one for `Umrah.
2. Ḥajj Ifrād: If one made this intention whilst entering Iḥrām then one will have to perform the Qaḍā' of one Ḥajj. Also, one animal should be sacrificed.
3. Ḥajj Tamattu` (and also `Umrah): If one made this intention whilst entering Iḥrām then one will have to perform the Qaḍā' of one `Umrah. Also, one animal should be sacrificed for the forfeited `Umrah.

NIYYAH

The following are examples of intentions that can be made. An intention does not have to be in Arabic, but these are mentioned as examples of what is bare minimum.

For `Umrah.

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ

ALLĀHUMMA ‘INNĪ ‘URĪDUL `UMRAH.

“O Allāh, I intend to perform `Umrah.”

al-Maḥallā

For Ḥajj

لَبَّيْكَ بِالْحَجِّ

LABBAYKA BIL ḤAJJ

I am present for Ḥajj

al-Bayhaqī

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ

ALLĀHUMMA ‘INNĪ ‘URĪDUL ḤAJJ.

O Allāh! I intend Ḥajj.

al-Maḥallā

اللَّهُمَّ لِلْحَجِّ خَرَجْتُ وَلَهُ عَمَدَتُ

ALLĀHUMMA LIL ḤAJJI KHARAJTU WA LAHŪ `AMATTU

O Allāh! For Ḥajj I set out and for it I intend

al-Maḥallā

For Ḥajj and `Umrah.

لَبَّيْكَ عُمْرَةً وَحَجَّةً

LABBAYKA `UMRATAW-WA ḤAJJAH

I am present for `Umrah and Ḥajj

al-Bayḥaqī

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ

ALLĀHUMMA ‘INNĪ ‘URĪDUL ḤAJJA WAL `UMRAH.

O Allāh! I intend Ḥajj and `Umrah.

Jāmi` al-`Ulūm wal Ḥikam

TALBIYAH

This is the pilgrim's answer to Allāh's call to Ḥajj. The words are:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ۚ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ۚ

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ۚ لِأَشْرِيكَ لَكَ

LABBAYK. ALLĀHUMMA LABBAYK.

LABBAYKA LĀ SHARĪKA LAKA LABBAYK.

INNAL ḤAMDA WAN-NI'MATA LAKA WAL MULK.

LĀ SHARĪKA LAK.

*“Here I am at Your Service, O Lord, here I am.
Here I am, no partner do You have, here I am.
Truly, the Praise and the Favour is Yours,
and the Sovereignty. No partner do You have”.*

al-Bukhārī

These words are Sunnah and any other wording would be valid but not in accordance to the Sunnah.

The Talbiyah should be recited as much as possible.

Men should recite the Talbiyah raising their voices a little without disturbing anyone. Women should not raise their voices.

The Talbiyah should not be recited as a group, but rather each person should recite it individually. Groups may appoint someone to say it loud to teach others or to remind people to be engaged in `ibādah (which Talbiyah also counts as).

Sahl Ibn Sa'd ؓ relates that Rasūlullāh ﷺ said,

“When a Muslim recites Talbiyah, then verily every stone, tree and even the ground around him all recite the Talbiyah with him to the ends of the earth.”

at-Tirmidhī

PERMISSIBLE ACTS IN IHRĀM

Bathing - whether through necessity or refreshment, as long as no scented/fragranced products/ointments are used. (If due to washing, hair sheds naturally, no compensation is necessary.)

Changing one's Iḥrām - this does not mean that one has left the state of Iḥrām. One may change one's Iḥrām as often as necessary.

One may knot, pin, or use a belt to keep the lower garment in place. If there is any apprehension that if one does not use such means then one's `awrah would become exposed, it would be necessary to adopt such a method to stop this from happening.

To cover the body and feet with a blanket, but not the face and head. This also applies to umbrellas or any object used for shade, i.e. its use is permitted as long as it does not rest on the face or head.

One may slaughter a domestic animal (e.g. cattle, sheep, poultry etc) or fish for food, but one cannot hunt, or assist in hunting in anyway, while in the state of Iḥrām.

One is allowed any treatment wherein blood is extracted from the body, or any medicine or even nutritional substances are injected into the body. Even cupping is permitted in the state of Iḥrām. Furthermore surgical procedures e.g. extracting teeth, mending bones, etc are also permitted when necessary.

The usage of a Siwāk (Miswāk - toothstick) is permitted whilst in this state. The use of toothpaste, however, is argued by some as being impermissible, as it creates a very strong fragrance in the mouth. While this has been dismissed by others it is nevertheless better to use the Siwāk, which is a very dear Sunnah of the Prophet ﷺ.

FORBIDDEN ACTS IN IḤRĀM

There are primarily two types of prohibited acts whilst in Iḥrām. The first is what is generally prohibited, e.g. foul language, quarreling, fighting, listening to music, watching movies on the plane, mixing with the opposite sex, etc. This type, are acts which are sins. While a person may not be required to pay a penalty or atonement for performing them, they do however take away the benefits of the Ḥajj leaving the person unrewarded for this great act.

“There is to be no lewdness, no transgression (of Allāh’s Law) and no quarrel in Ḥajj.”

al-Qur’ān, al-Baqarah, 2:197

The second type of prohibited actions are those which may normally (i.e. when not in Iḥrām) be permitted but specifically for Iḥrām they are made prohibited. While these may not be sins in themselves, they necessitate penalties which act as atonement for these untimely mistakes. These acts include: to use perfume and fragrances (even scented tissues on the plane) on the body or clothes; to clip one’s nails or remove hair from the body; to comb, pluck, trim or cut the hair or the beard; to engage in sexual intercourse; to hunt or help in hunting; to kill bugs (e.g. lice) directly or asking someone else to do so; etc.

Different deeds will bring about different penalties, some are more severe than others.

JINĀYĀT (PENALTIES)

Jināyāt literally means mistakes. In the terminology of Ḥajj it is the performing of any of the second type of forbidden acts in Iḥrām or deviating from the laws of Ḥajj which brings about specific penalties.

If one were to perform any act which deviated from the law of Ḥajj or which violated it for whatever reason, then a penalty will have to be paid. Even if the violation was performed by accident the same penalty will have to be paid albeit the action will not be an accountable sin.

There are three types of penalties:

1. Badanah - sacrifice of a large animal (what is usually considered as seven parts. e.g. camel, cow, etc)
2. Dam - sacrifice of a small animal (e.g. sheep, goat), or if sharing a large animal, the cost of 1/7th of it.
3. Ṣadaqah - charity equal to Ṣadaqah al-Fiṭr.

When the penalty is a sacrifice, this has to be made within the Ḥaram boundary, either by oneself or by appointing someone to do it (a coupon system is presently enforced). This does not necessarily have to be done in the days of Ḥajj but can be delayed too. Unlike the sacrifice of Ḥajj itself, one must not eat from this animal; instead its meat should be distributed to the poor.

Things that make Badanah necessary:

1. To have sex after the staying in `Arafah is completed but before Ḥalq/Qaṣr and Ṭawāf az-Ziyārah are performed. (To have sex after going to Minā but before `Arafah breaks the Ḥajj and necessitates Qaḍā'.)
2. If, after `Arafah, someone dies and requests in a will that their Ḥajj be completed, people are permitted to do so on his/her behalf (i.e. Ṭawāf az-Ziyārah, etc), however a Badanah penalty will have to be paid (from the deceased's wealth, provided he/she has enough).
3. To perform Ṭawāf az-Ziyārah in the state of major impurity.

Things that make Dam necessary:

1. To enter the Miqāt boundary without Iḥrām. However, if one returns to the Miqāt boundary and re-enters with Iḥrām, then there is no penalty.
2. To use perfumes and fragrances (even scented tissues) on the body or clothes (If it is applied on an area and not just a point).
3. To clip one's nails (hands or feet) or to remove hair from any part of the body.
4. To pluck, trim, cut or in anyway remove the hair of the head or beard.
5. To have sex whilst in the state of Iḥrām of `Umrah, or after Ṭawāf az-Ziyārah of Ḥajj if one is still in the state of Iḥrām.
6. To perform Ṭawāf al-Qudūm or any other Nafl Ṭawāf in the state of impurity. However, if one repeats the Ṭawāf after cleaning oneself, then there is no penalty.
7. To leave out any of the rounds of a Ṭawāf or a Sa`y or to perform any round of Ṭawāf by cutting inside the Ḥaṭīm.
8. To leave `Arafah before sunset. However, if one returns to `Arafah before sunset then there is no penalty.
9. To leave out the staying at Muzdalifah. However, women, the elderly, children, the sick, and the disabled, may omit the stay, without penalty, if they are genuinely worried about the dangers of the rush and crowding.

10. If performing Ḥajj Qirān and Ḥajj Tamattu` one performs the Ramī, Naḥr and Ḥalq/Qaṣr in the wrong order. (Please note that there is a difference of opinion in regards to whether or not the order is necessary. We advise that people follow the instructions of their local scholars)
11. To miss Ramī, or even part of it.
12. To perform Ḥalq/Qaṣr for Ḥajj or `Umrah outside the Ḥaram boundary.
13. To perform Ṭawāf az-Ziyārah without Wuḍū' (repeating it with Wuḍū' later will not redeem one from the penalty).
14. To delay the performance of Ṭawāf az-Ziyārah beyond the days of Ḥajj, without a Shar`ī reason.
15. To delay the performance of any of the necessary acts of Ḥajj without a Shar`ī reason. Dam will be necessary for each delayed act.
16. To omit the Ṭawāf al-Widā'.

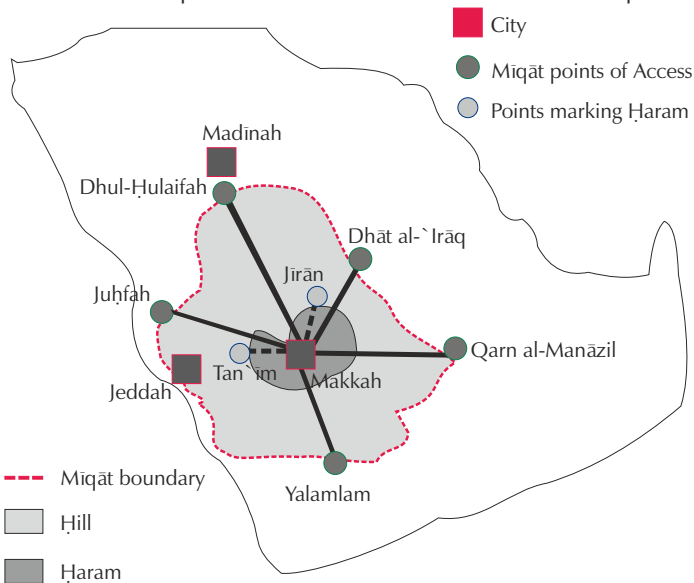
Things that make Ṣadaqah necessary:

1. If one redeems oneself from what otherwise would have necessitated Dam, to give Ṣadaqah is a commendable act of precaution.
2. If someone commits a sin, regardless of whether in Iḥrām or not or even if not in the holy cities then Ṣadaqah should be given as a means of atonement in addition to repentance.
3. After the completion of Ḥajj one should give some Ṣadaqah to counter any deficiency which one may have performed.

MĪQĀT

This is the outer boundary from where those wishing to perform Ḥajj or `Umrah must enter in the state of Iḥrām. The Miqāt is marked out by the following five places.

1. Dhul-Ḥulaifah/Bi`r `Ali: approx. 7km from Madinah and 155 miles North of Makkah.
2. Al-Juḥfah/Rabigh: 110 miles/200km North-West of Makkah. (This is the boundary if coming from the UK - Jeddah airport is within Ḥill, therefore one must be in Iḥrām before landing).
3. Yalam-lam: 37miles/50 km South-East of Makkah.
4. Qarn al-Manāzil: 100 km East of Makkah.
5. Dhāt `Irāq: North-East of Makkah in the direction of Iraq.



ḤILL

Ḥill is the area between the Miqāt and the Ḥaram.

If one stays in or travels through the Ḥill but does not cross the Ḥaram boundary then no Iḥrām will be needed.

If one stays or travels through the Ḥill and crosses the Ḥaram boundary then Iḥrām will be needed only if the reason is Ḥajj or `Umrah, not for Ṣalāh, Ṭawāf or any other reason, e.g. business or visiting relatives.

ḤARAM

This is the inner boundary. Those who stay (whether through residence or temporary) in the Ḥill area will have to enter the state of Iḥrām from this boundary.

Those within the Ḥaram intending Ḥajj or `Umrah should enter Iḥrām from either:

1. Masjid `Ā'iyshah or Tan`im (3 miles from Makkah - This is the most common and nearest place to go to enter Iḥrām).
2. Masjid Jirān (9 miles).
3. Before `Arafah (7-11 miles).
4. Towards Jeddah - a sign which extends above the road indicates the Ḥaram boundary (10 miles).

Medical

Eat healthy food (especially fruits) and drink plenty of water (tap water there is not drinkable - so one should stick to bottled/Zamzam water)

When in the open (particularly in `Arafah where the head cannot be covered) try to stay in the shade (unless if one wishes to perform

ʿIbādah in the heat; this however should be within limits) this precaution is to cut the risk of heat/sun stroke.

Do not walk barefoot. If sand gets into the sandals remove it immediately. The reason for this is that our feet are not accustomed to walking without footwear, and the abrasive nature of the sand and stone can lead to cuts and infections.

If a blister starts to form, immediately apply a plaster firmly over it. This prevents it from increasing and rapidly heals it. Once a blister has formed, do not puncture it as this leads to infection. Rest is important.

If one becomes sick, then one must take medical advice immediately. The Saudi government provides free medical centres for all pilgrims.

WOMEN'S ISSUES

In the state of impurity (needing a bath, i.e. if a woman is a Ḥā'id - in her menses - or a Nufasā' - experiencing post natal bleeding) she is generally forbidden the following:

Entering a masjid, performing Ṣalāh, performing Ṭawāf, reading Qur'ān, fasting and having sex.

In the above mentioned state of impurity she is permitted to:

Enter into Iḥrām, recite Talbiyah, recite Ṣalawāt upon the Prophet ﷺ, recite Dhikr and supplicate (using non-Qur'ānic wordings).

If there was a miscarriage and the pregnancy lasted:

1. Four months or more, then the bleeding will be regarded as Nifās (post-natal bleeding). In this situation a woman cannot perform Ṣalāh or Ṭawāf until the Nifās ends.
2. Less than four months but the bleeding lasts for more than three days then the bleeding will be regarded as of the menses.

One in this situation cannot perform Ṣalāh or Ṭawāf until the Ḥayḍ ends.

3. Less than four months and the bleeding is less than three days then the bleeding will be regarded as Istihāḍah. The above mentioned restrictions do not apply to this type of bleeding. She must carry on with her worship.

If a woman is a Mustahāḍah she may perform Ṣalāh and Ṭawāf even if bleeding. She must ensure however that her clothes are not soiled when doing so (she should use pads to prevent this).

If, besides Ḥayḍ and Nifās, vaginal fluid discharges then the Wuḍū' will break but the Iḥrām will remain valid. To overcome this problem and retain Wuḍū', a tampon or cotton wool may be inserted. Unless the wetness appears on the outside of the material inserted, Wuḍū' will not break.

For more information on women's issues, please refer to the Fīṣabilillāh Publication "Key to Purity".

In regards to travel (whether Ḥajj or otherwise -beyond 48 miles), a woman cannot travel alone, but needs to be accompanied by either her husband or a Maḥram (one who is too closely related to marry - for details see Fīṣabilillāh Publication "Marriage - a Form of `Ibādah").

Scholars have written that if a woman does not have any Maḥārim then she may still go for a Farḍ Ḥajj with a group of women.

`IDDAH

During `Iddah (whether from Ṭalāq or through the husband's demise) it is a major sin to go for Ḥajj or `Umrah. This rule is the same even if it is a Farḍ Ḥajj. She should complete the Ḥajj at the next opportunity.

If she has already entered Iḥrām during the journey but has not yet reached Makkah, then she should return home immediately and complete her `Iddah. An animal (Dam) will need to be sacrificed within the Ḥaram (by someone else or anywhere if that is not possible) to free herself from Iḥrām. Qaḍā' will need to be performed.

If the `Iddah occurs in Makkah then she should continue her Ḥajj and upon its completion return home and complete the `Iddah.

DU`Ā': WHEN ARRIVING AT A CITY (E.g. Jeddah)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ وَرَبَّ
 الْأَرْضِينَ السَّبْعِ وَمَا أَقْلَلْنَ وَرَبَّ الشَّيَاطِينِ وَمَا
 أَضَلَلْنَ وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنَ فَإِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ
 الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا وَنَعُوذُ بِكَ مِنْ
 شَرِّهَا وَمِنْ شَرِّ أَهْلِهَا وَمِنْ شَرِّ مَا فِيهَا

ALLĀHUMMA

RABBAS-SAMĀWĀTIS-SAB'I WA MĀ 'AZLALNA,
 WA RABBAL 'ARDĪNAS-SAB'I WA MĀ 'AQLALNA,
 WA RABBASH-SHAYĀTĪNI WA MĀ 'ADLALNA,
 WA RABBAR-RİYĀHI WA MĀ DHARAYNA.
 FA 'INNĀ NAS'ALUKA KHAYRA HĀDHIHIL-QARYATI WA
 KHAYRA 'AHLIHĀ, WA KHAYRA MĀ FĪHĀ,
 WA NA'ŪDHU BIKĀ MIN SHARRIHĀ,
 WA MIN SHARRI 'AHLIHĀ, WA MIN SHARRI MĀ FĪHĀ.

*O Allāh, Lord of the seven heavens and all that they overshadow,
 Lord of the seven worlds and all that they uphold,*

*Lord of the devils and all they lead astray,
Lord of the winds and all they scatter.
Indeed we ask You for the good of this town and the
good of its people, and for the good it contains.
And we seek refuge in You from its evil, from the
evil of its people and from the evil it contains.*

al-Ḥakim

AIRPORT: JEDDAH

If traveling with an agent or group then ask them for a detailed step by step guide. Many procedures are subject to change and so it would be pointless to list something in detail that may become obsolete even before this book reaches the reader. Below, however, are a few pointers of what type of things to expect.

If going for Ḥajj, one is most likely to use the Ḥajj terminal.

Upon arrival at the Ḥajj terminal all the people of the flight will be assembled together, waiting at the arrivals room. The arrivals room will have other groups also within it, so one should be attentive towards the progress of one's own group. This may last for hours so be prepared to wait. Pushing, shouting and trying to sneak in earlier is of no use, so one should sit down, relax and engage in some Dhikr or Tilāwah.

At the Immigration desks give each person their own documents as men and women are dealt with separately. Each person will need to show their passport, visa, vaccination certificates and air ticket, so they should be kept ready. After Immigration everyone will meet up to collect baggage.

At this point if one is in a group, stick to it because it is easy to get lost or have luggage go missing.

Your bags will then be presented at customs. With this the Hajj Ministry desks will place in your passports stickers which will be used for the coach journeys (from Jeddah to Makkah, the transport needed during Hajj, to Madinah, back to Jeddah - the order is not a problem).

At this time one's baggage will be placed on to a large trolley. Stick with this because this will take you to your waiting area. One will by now have realised how big the Hajj terminal is. So it will be a good idea not to lose sight of this trolley until one's luggage is offloaded. The porters are paid so it is not necessary to give them money for taking your bag around. They may, however, ask or even insist that you pay them, keep calm and either humour them or ignore them, but don't start arguing.

Once at the waiting area, one can now: use the bathroom, pray, rest, buy food and drink. During this time officials will separate people who are in different group numbers. This is usually known by a sticker at the back of one's passport. Do not worry if the wait is long, keep asking the officials (if they can't understand you, just point to the sticker on your passport back cover), and keep an eye on your luggage.

If you are going to Madinah first, you will be directed by officials, so listen to officials calling out "Madinah".

AFTER JEDDAH

On leaving Jeddah, passports will be collected and returned to you as you leave the country, so do not worry if you do not see them for a while, your group leader will be taking the responsibility of moving them from place to place.

Before arriving at Makkah, the bus will stop a few times during the journey, including at a masjid for Ṣalāh if the time of Ṣalāh is close. If one needs one can use the facilities.

IN MAKKAH

The first stop will be at the Hajj Office for your country. It is open 24 hours a day. The least crowded times are from midnight to dawn.

There, a Hajj Officer will walk through the bus and issue wrist bands as receipt of your passport. Each wrist band will have a number that shows where (in which file) your passport is located. Keep this with you at all times. The tent numbers and addresses of Minā and `Arafah will also be given. Keep it safe and write its numbers down.

Thereafter, the buses will drop the group off at the hotel they are staying at. Collect your baggage and proceed to your hotel. Freshen up (including Wuḍū'), and then go to the Ḥaram. If one is really tired then rest first, as the performing of `Umrah can take a long time and requires plenty of energy.

WHEN ENTERING THE MASJID AL-ḤARAM

Enter the Masjid with the right foot and recite the du`ā':

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي
وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

BISMILLĀH, 'ALLĀHUMMA ṢALLI `ALĀ MUḤAMMAD,
'ALLĀHUM-MAGHFIRLĪ DHUNŪBĪ,
WAF-TAḤLĪ 'ABWĀBA RAḤMATIK.

In the name of Allāh. O Allāh! Send Your salutation upon Muḥammad. O Allāh! Forgive my sins, and open for me the doors of Your mercy. Abū Dāwūd

Upon entry, make the intention for nafl I`tikāf. It is common that due to most people wearing similar shoes or slippers they will take whatever they find and one's own will be very easily misplaced. One should not opt for expensive shoes in any case, and to avoid losing one's own shoes a bag may be used and left at an easily identifiable place, away from the doors.

Proceed, not as a tourist, but as a servant making du`ā' until such a position is reached where the Ka`bah is clearly visible. There, step to one side to avoid being an obstacle for others and raise one's hands to make du`ā'. As this is a time for acceptance, lengthen the du`ā'.

Recite this du`ā', and then make one's own du`ā'.

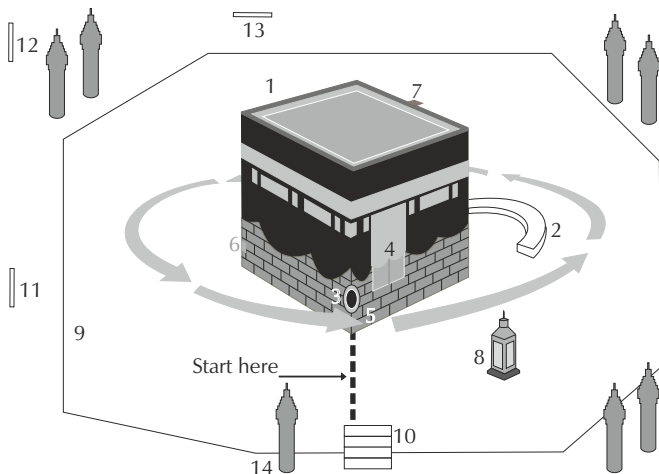
اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا
وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ مِمَّنْ
حَجَّهَ أَوْ اعْتَمَرَهُ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَبِرًّا

‘ALLĀHUMMA ‘ANTAS-SALĀMU WA MINKAS-SALĀMU
TABĀRAKTA YĀ DHAL JALĀLI WAL ‘IKRĀM. ‘ALLĀHUMMA
ZID HĀDHĀL BAYTA TASHRĪFAW-WA TA`ZĪMAW WA
TAKRĪMAW-WA MAHĀBAH, WA ZID MAN
SHAR-RAFAHŪ WA KARRAMAHŪ MIMMAN
HAJJAHŪ ‘AWI TAMARAHŪ TASHRĪFAW-WA
TA`ZĪMAW-WA TAKRĪMAW-WA BIRRĀ.

O Allāh! You are peace, from You comes peace. Elevated are You, O Possessor of majesty and clemency. O Allāh! Increase this House (Ka`bah) in dignity, honour, nobility and awe. And increase those who honour and sanctify it by performing Ḥajj and `Umrah, in dignity, honour, nobility and piety.

al-Bayhaqī

Al-Masjid al-Ḥarām



- | | |
|----------------------|--|
| 1. Ka`bah | 9. Maṭāf |
| 2. Ḥaṭīm | 10. Steps To The Mas`ā |
| 3. al-Ḥajar al-Aswad | 11. Bāb King `Abdul `Azīz (gate No.1) |
| 4. Ka`bah Door | 12. Bāb King Fahd (gate No.79) |
| 5. Multazam | 13. Bāb `Umrah (gate No.62) |
| 6. ar-Rukn al-Yamānī | 14. One Minaret corner in line with
al-Ḥajar al-Aswad |
| 7. Mizāb | |
| 8. Maqām Ibrāhīm | |

→ Direction of Ṭawāf

MAṬĀF

The Maṭāf is the open area around the Ka`bah where pilgrims make Ṭawāf. During Ḥajj time the entire open floor of the Masjid is used for Ṭawāf and it is not advisable to perform any Ṣalāh there, but the Farḍ Ṣalāh at Jamā`ah time. During quieter times one can very easily offer one's Ṣalāh on the Maṭāf.

KA`BAH

The Ka`bah is cubic in shape and has a base of four corners, all of which are named.

1. The Eastern corner is called al-Ḥajar al-Aswad, after the black stone which is fixed in this corner. About 4 feet above the ground, there is an oval black stone about 8cm in diameter fixed in the wall and enclosed in a silver frame.

The other three corners are named after the countries they face.

2. The northern corner facing Iraq, is called ar-Rukn al-`Irāqī.
3. The western corner facing Syria, is called ar-Rukn ash-Shāmī.
4. The southern corner facing Yemen, is called ar-Rukn al-Yamānī.

The Ka`bah has a door through which it is accessible, although access is very restricted. This door is approximately two metres above the ground but is usually shut.

4 ṬAWĀF

Ṭawāf is a Farḍ (compulsory) part of `Umrah and Ḥajj. It is to walk around the Ka`bah seven times. Ṭawāf is an act of worship and has the same requirements as Ṣalāh, in so far as purity and intention are concerned. One who does not have Wuḍū' cannot perform Ṭawāf, and Ṭawāf performed without intention needs to be repeated.

Ṭawāf can be performed at any time (even those times which are considered Makrūh for Ṣalāh). To perform it without pause is an emphasized Sunnah. One should avoid starting Ṭawāf when the time of Ṣalāh is close.

To start Ṭawāf one will need to proceed towards the corner of the Ka`bah in which al-Ḥajar al-Aswad is situated. This corner faces one minaret (the other three corners all face two minarets). This corner has a green light on the wall of the Maṭāf (this is not that easily noticeable during the day, but one should be able to notice it if one looks in the direction of the gate marking Ṣafā).

While approaching this corner, men should uncover their right shoulder by taking the sheet under their right arm, this is known as Iḏṭībā`. If this is done before reaching the corner it will prevent one from being an obstacle to others.

DURING ṬAWĀF

Make the intention and then step in line with al-Ḥajar al-Aswad, facing the Ka`bah. Here raise the hands to ear-level and say the Takbīr (as in Ṣalāh). This is where Ṭawāf starts. If one starts Ṭawāf after this point that round will be invalid.

Now perform Istilām. This is done by kissing al-Ḥajar al-Aswad. If kissing it is not possible then touch it and kiss the hand. If this too is not possible, raise both hands to face al-Ḥajar al-Aswad, and after saying Takbīr, kiss the hands.

Now turn and start the Ṭawāf. Men should quick-march forward (not run or jog) this is called Ramal, while women should walk normally. Ramal is done by lifting the legs forcefully, sticking the chest out and by also including movement of the shoulders. This is Sunnah for the first three rounds only, while keeping the right shoulder uncovered is a

Sunnah throughout Ṭawāf. This is for men only.

Make sure one walks around the Ḥaṭīm in each circuit or else that circuit will not count.

If one is performing a Nafī Ṭawāf (i.e. not in Iḥrām) then the right shoulder will remain covered, and Ramal will not be performed.

During Ṭawāf recite Qur'ān, Dhikr and make Du`ā' individually without disturbing anyone. One may carry literature but due to the crowds it may prove cumbersome. Since the Ṭawāf is an act of worship one must avoid talking of worldly/unnecessary things. During Ṭawāf it is undesirable to face the Ka`bah unless at al-Ḥajr al-Aswad.

Whilst performing Ṭawāf, if one's Wuḍū' breaks, a Farḍ Ṣalāh starts or one becomes tired and needs to rest, then one may pause the Ṭawāf and then continue from the round on where one had stopped.

It is against the Sunnah to hold onto or kiss the walls or make Istilām to all four corners of the Ka`bah. It is Sunnah to perform Istilām at the corner of the al-Ḥajar al-Aswad and ar-Rukn al-Yamānī. It is a Sunnah to only kiss the al-Ḥajar al-Aswad, and it is a Sunnah to hold onto only the Multazam.

At ar-Rukn al-Yamānī (the corner before al-Ḥajar al-Aswad), touching is sufficient if one is near enough to do so, otherwise no action should be made. It is not a Sunnah to kiss it or raise the hands at this corner.

At the time of Ḥajj waiting in the queues to touch al-Ḥajar al-Aswad or ar-Rukn al-Yamānī is almost impossible. Furthermore, the density of the crowds is forbidding as it will not be possible to squeeze in there without pushing people, (even if the pushing is involuntary) this is causing inconvenience to others so it must be avoided. If one really

does wish to kiss al-Ḥajar al-Aswad it would be recommended that they try at another time away from the Ḥajj season.

Between ar-Rukn al-Yamāni and al-Ḥajar al-Aswad it is Sunnah to read

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ

RABBANĀ ‘ĀTINĀ FID DUNYĀ ḤASANATAW-WA
FIL ‘ĀKHIRATI ḤASANATAW-WA QINĀ `ADHĀBAN-NĀR.

“O Allah, grant us goodness in this world, and goodness in the hereafter, and save us from the punishment of the fire.”

al-Bayhaqī

Ṭawāf starts and ends with Istilām at al-Ḥajar al-Aswad. So in one complete Ṭawāf one will make Istilām eight times.

Ibn `Umar ؓ relates that he heard Rasūlullāh ﷺ say, “The touching (of al-Ḥajar al-Aswad) removes sins, and whoever performs the Ṭawāf properly (according to its rules) is given the reward of freeing a slave. One does not place one’s foot on the ground nor raises it (in Ṭawāf) except that Allāh removes a sin (from his deeds) and awards him a good deed.”

at-Tirmidhī

ḤAṬĪM

This is the semi-circular wall of white marble, about 4½ feet high, which is situated between the north and west corners of the Ka`bah. There is a space between it and the Ka`bah but it is considered as part of the Ka`bah, which is why in Ṭawāf one must go around it. However

when in prayer one must face the Ka`bah. If one misses the Ka`bah and only faces the Ḥaṭīm, then one's Ṣalāh will not be valid.

Nafl Ṣalāh is valid in the Ḥaṭīm but not Farḍ Ṣalāh (when performed in Jamā`ah).

AR-RUKN AL-YAMĀNĪ

The Prophet ﷺ has mentioned, "During Ṭawāf if one passes this corner and reads (the following du`ā') then 70 angels say Āmin."

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاةَ فِي
الدُّنْيَا وَالْآخِرَةِ رَبَّنَا اتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ

‘ALLĀHUMMA ‘INNĪ ‘AS’ALUKAL ‘AFWA WAL ‘ĀFIYAH,
WAL MU’ĀFĀTA FID-DUNYĀ WAL ‘ĀKHIRAH.
RABBANĀ ‘ĀTINĀ FID-DUNYĀ ḤASANAH,
WA FIL ‘ĀKHIRATI ḤASANAH, WA QINĀ ‘ADHĀBAN-NĀR.

*“O Allah, I ask You for forgiveness and ease,
and safety in the world and the hereafter.*

*O Allah, grant us goodness in this world, and goodness in the
hereafter, and save us from the punishment of the fire”.*

at-Tabarānī

THE KA`BAH DOOR

The door is on the side after the corner of al-Ḥajar al-Aswad, but is two metres above the ground. Many people incorrectly think that this is the Multazam (which has the significance of being a place where ad`iyah

are accepted). Besides the fact that it is the door of the Ka`bah it does not share the Multazam's significance.

MĪZĀB

In the middle of the Ka`bah wall that is enclosed by the Ḥaṭīm, along the roof of the Ka`bah is a spout which allows the accumulated rainwater on the roof to flow off. Many people assume this to be of vital significance and consider that water to be blessed. Again, this is a misconception, as nothing has been stated by the Messenger ﷺ in regards to it, so it is not something to push and shove about.

MAQĀM IBRĀHĪM

Re-cover the right shoulder, then proceed to the Maqām Ibrāhīm (rock with the footprints of Ibrāhīm) which is marked by a small golden kiosk facing the door of the Ka`bah. It is behind this that the performance of two rak`ahs are preferred (although we emphasise that it can be read elsewhere, especially at Ḥajj time).

Here it is a Sunnah to read audibly the following.

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

WAT-TAKHIDHŪ MIM MAQĀMI 'IBRĀHĪMA MUŞALLĀ

“And take the (standing) place of Ibrāhīm as a place of prayer.”

(Verse is of Sūrah al-Baqarah) an-Nasa'ī

5 TWO RAK`AHS AFTER ṬAWĀF

As mentioned these two rak`ahs form an integral part of Ṭawāf and must be offered, even though as far as `Umrah is concerned it is Sunnah. These two rak`ahs can be performed at any time apart from Makrūh times, and also when Jamā`ah is being performed.

It is Sunnah to read in the first rak`ah, Sūrah al-Kāfirūn; and in the second rak`ah, Sūrah al-Ikhlāṣ.

If one missed the two rak`ahs after one Ṭawāf and started another, then one will complete the second Ṭawāf, and then perform the two rak`ahs of the first Ṭawāf and then two more for the second Ṭawāf.

ZAMZAM

Zamzam is the name of a well in Makkah that has been providing water for pilgrims from the time of Ibrāhim عليه السلام. Its water is blessed. The name Zamzam is also given to the water from this well.

Unfortunately the well has had to be covered up and can no longer be viewed, but there are plenty of water barrels containing Zamzam throughout al-Masjid al-Ḥaram.

The du`ā' before drinking Zamzam is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا
وَاسِعًا وَشِفَاءً مِّنْ كُلِّ دَاءٍ

‘ALLĀHUMMA ‘INNĪ ‘AS’ALUKA ‘ILMAN NĀFI‘AW-WA
RIZQAW-WĀSI‘AW-WA SHIFĀ‘AM-MIN KULLI DĀ’.

*O Allāh! I ask You for beneficial knowledge,
abundance of sustenance, and a cure from all maladies.*

al-Ḥākim

One may also wash the face, arms and head with this water. One should drink it in three breaths (like any other drink).

Jābir ؓ relates from Rasūlullāh ﷺ that,
“The water of Zamzam is for that which it is drunk (i.e. whatever intention one makes while drinking the water, one will achieve that intention, e.g. for thirst, hunger, illnesses, etc)”.
Ibn Mājah

To take Zamzam home was the practice of the Nabī ﷺ.

MULTAZAM

The Multazam is the wall of the Ka`bah that is situated between al-Ḥajar al-Aswad and the door. It does not extend to include the door itself.

Like trying to get to al-Ḥajar al-Aswad, it is almost impossible to get to the Multazam during the Ḥajj season. It is however very easy to get there during Ramaḍān and other peak `Umrah times as people usually gather by the door of the Ka`bah and leave the Multazam free.

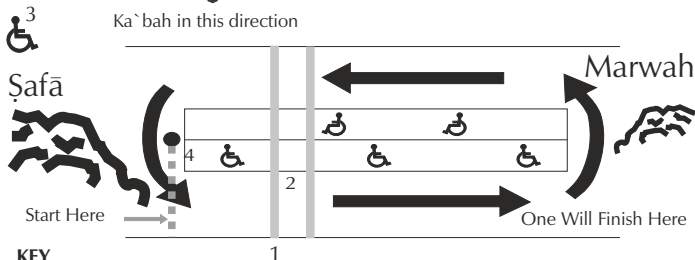
If one gets there, one should raise the hands above the head, cling to the wall and make du`ā'. If due to crowds one is unable to get there, then from wherever one can view it, stand and face it engaging oneself in du`ā'. As it is an action of the Prophet ﷺ and a time for acceptance, one should lengthen the du`ā'.

Many times al-Ḥajar al-Aswad, ar-Rukn al-Yamānī, Maqām Ibrāhīm and the Multazam are covered in perfume. If one is in Iḥrām then it is better to avoid touching them, leaving that for a time when one is not in Iḥrām.

On the way to perform Sa`y if tired one should rest (making du`ā' or gazing at the Ka`bah). Thereafter before Sa`y one should perform an additional Istilām of the al-Ḥajr al-Aswad (Mustaḥabb).



The Mas`ā



KEY

1. GREEN LIGHTS
2. AREA BETWEEN GREEN LIGHTS
3. WHEEL CHAIRS AND HELPERS LOCATED HERE
4. MAS`Ā FOR WHEEL CHAIRS

6 SA`Y

The appearance of the Mas`ā is like a long corridor, of which Şafā is part of the Masjid from which the Ka`bah can be seen. Marwah protrudes out from the Masjid although is included in its building.

Sa`y as a part of `Umrah is Wājib, and is performed after the Ṭawāf. It is a walk between the two hillocks Şafā and Marwah. The area wherein Sa`y takes place is known as the Mas`ā, it is approximately 400 metres in length. Sa`y is to walk seven times between this, starting at Şafā' (the seventh one will end on Marwah).

For Sa`y it is preferable to have Wuḍū'. It is necessary for a person who is capable of it to perform it on foot. Only those who cannot perform it or risk further injury can use a wheelchair.

Get to Şafā through its gate, then facing the Ka`bah, raise both hands up to the shoulders in the manner of du`ā' and say:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

‘INNAŞ-ŞAFĀ WAL MARWATA MIN SHA`Ā'IRIL-LĀH.
‘ABDA’U BI MĀ BADA’AL-LĀHU BIH.

*Şafā and Marwah are amongst the signs of Allāh('s Order),
I start with what Allāh has commenced with (in mention).*

Then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ۚ أَنْجَزَ وَعَدَهُ ۚ وَنَصَرَ عَبْدَهُ ۚ

وَهَزَمَ الْأَحْزَابَ وَحْدَهُ ۚ

LĀ ‘ILĀHA ‘ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA
LAHŪ LAHUL-MULKU WA LAHUL-ḤAMD.
WA HUWA `ALĀ KULLI SHAY’IN QADĪR.
LĀ ‘ILĀHA ‘ILLAL-LĀHU WAḤDAH,
‘ANJAZA WA`DAH, WA NAŞARA `ABDAH,
WA HAZAMAL ‘AḤZĀBA WAḤDAH.

*There is none worthy of worship besides Allāh,
Who is alone and has no partner (equal).
For Him is sovereignty and for Him is all praise.*

***And He has power over everything,
There is none worthy of worship but Allāh,
Who is alone, Who fulfilled His promise,
Who has helped His servant,
and Who alone has defeated nations.***

Muslim (mentioning that these be read thrice)

This is also a place where du`ā' is (readily) accepted, so one should lengthen one's du`ā' here.

At this point, one will notice that there are two sets of green lights (approx 50 metres apart). It is Sunnah for men to hasten to a quick march between them (similar to the first three rounds of Ṭawāf). Women again will continue normally.

As one engaged oneself in Ṭawāf, do so likewise in Sa`y. Here too at peak times the crowd may make carrying literature cumbersome. If one cannot carry one's chosen books of Ad`iyah then one can engage in either Dhikr or recite any du`ā' one remembers.

It is Sunnah to recite this du`ā' as often as one can throughout Sa`y:

اللَّهُمَّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

‘ALLĀHUM-MAGHFIR WAR-ḤAM,
WA ‘ANTAL ‘A‘AZZUL ‘AKRAM.

***O Allāh! Forgive and have mercy,
and You are the Honoured, the Noble.***

al-Bayhaqī

At Marwah the Ka`bah is not visible, so facing its direction is sufficient. The same actions done on Ṣafā are done here. This is one round.

From Marwah walk towards Şafā in the same manner. This is the second round. Like this complete all seven rounds.

DU`Ā': FOR LEAVING THE MASJID

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ
اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

BISMIL-LĀHI
WAŞ-ŞALĀTU WAS-SALĀMU `ALĀ RASŪLIL-LĀH,
'ALLĀHUMMA 'INNĪ 'AS'ALUKA MIN FAḌLIK,
'ALLĀHUM-MA`ŞIMNĪ MINASH-SHAYṬĀNIR-RAJĪM.

In the Name of Allāh, and peace and blessings be upon the Messenger of Allāh. O Allāh, I ask for Your favour, O Allāh, protect me from Satan the outcast.

Abū Dāwūd

7 ḤALQ

Ḥalq is to shave the entire head.

Qaşr is to trim the hair of the head by at least an inch.

Both Ḥalq and Qaşr are permissible, but Ḥalq is much more preferable. As the Prophet ﷺ is reported to have made du`ā' thrice for those who shaved and only once for those who trimmed their hair.

al-Bukhārī

Ḥalq or Qaşr is Wājib for men to come out of Iḥrām and is necessary on the whole head to keep it in accordance to Islāmic requirement. Even if there is no hair on the head or it is shorter than one inch then too to pass the razor over the head is necessary.

One can do Ḥalq or Qaşr of one's own head or have it done at any barber's shop, which are found throughout (the nearest will be near Marwah, although one is likely to pass one on the way back to the hotel). A person may also do Ḥalq or Qaşr of another Muslim's hair when both are in this situation.

Women should trim an inch off of their locks/plaits. It is forbidden for them to shave or to trim excessively.

Women should either trim their own hair, or get another woman (or even a Maḥram) to do it. They should not go to a barber's.

Du`ā' can be made at this time, although it would be wise not to move the head too often, as cuts can take place.

After Ḥalq or Qaşr, `Umrah is complete and one is free from the state of Iḥrām.

Important: If performing Ḥajj Qirān, after the `Umrah do not do Ḥalq or Qaşr, but stay in the state of Iḥrām.

ŞALĀH

DU`Ā': AFTER ADHĀN

First read Şalawāt upon the Prophet ﷺ, thereafter read the following Du`ā':

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ

أَبِ مُحَمَّدٍ الْوَسِيلَةَ وَالْفَضِيلَةَ

وَابِعْتَهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ ط

‘ALLĀHUMMA RABBA HĀDHIHID-DA`WATIT-TĀMMĀH,
WAṢ-ṢALĀTIL QĀ`IMĀH, ‘ĀTI MUḤĀMMĀDA-NIL
WASĪLAH, WAL FAḌĪLAH, WAB`ATH-HU MAQĀMAM-
MAḤMŪDA-NIL-LADHĪ WA`AT-TAH.

*O Allāh, Lord of this perfect call and established prayer.
Grant Muḥammad the intercession and favour, and raise
him to the honoured station You have promised him,*

al-Bukhārī

ṢALĀH

Ṣalāh times should be noted for the days of Ḥajj as most of the Ṣalāh offered in those days will be in small groups. One must keep tabs on Ṣalāh times to ensure that one does not miss or delay any.

If a woman performs Ṣalāh immediately adjacent to or in front of a man, then the man’s Ṣalāh will break and he will have to move and start again. This is only if they are offering the same Ṣalāh in Jamā`ah.

ṢALĀH OF THE TRAVELLERS

A Musāfir is someone who intends to travel for 48 miles or more and stay there continuously for less than 15 days. A Musāfir will perform all Farḍ Ṣalāh with Qaṣr (reduction).

A Muqīm is a resident or a traveler who is staying in a particular place for more than 15 days. A Muqīm will not perform Farḍ Ṣalāh with reductions, but will perform Ṣalāh in full.

A Musāfir will perform two rak`ahs instead of four for Zuhr, `Aṣr and `Ishā'. There is no reduction in Fajr, Maghrib or Witr.

If one is a Musāfir and one wishes to perform Ṣalāh behind a Muqīm then there will be no Qaṣr in that Ṣalāh, and all the normal rules of performing Ṣalāh behind an Imām will apply.

If one is a Muqīm and one wishes to perform Ṣalāh behind a Musāfir Imām (in a Ṣalāh where the Imām is to perform Qaṣr), then after the Imām has made Salām at the end of his two rak`ahs, one must stand and complete one's Ṣalāh, (the other two rak`ahs) without Qirā'ah (i.e. as though one is still behind an Imām).

ṢALĀH AL-JANĀZAH

In the Masjid al-Haram and Masjid an-Nabawī after a Farḍ Ṣalāh an announcement may be made, that will mean Janāzah Ṣalāh is to be performed. The words can be deciphered if one is attentive.

- a Aṣ-Ṣalātu `alal-Mayyit: upon an adult (singular).
- b Aṣ-Ṣalātu `alal-'Amwāt: upon adults (plural).
- c Aṣ-Ṣalātu `alaṭ-Ṭifl: upon a boy (singular).
- d Aṣ-Ṣalātu `alaṭ-Ṭiflati: upon a girl (singular).
- e Aṣ-Ṣalātu `alal-'Aṭfāl: upon children (plural).

Sometimes a combination of the above are given (e.g. adults and a boy, etc).

One Ṣalāh al-Janāzah can be performed for many deceased people.

If one's eyes fall upon a Janāzah, then one should read the following du`ā':

اللَّهُ أَكْبَرُ هَذَا مَا وَعَدَ اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ
اللَّهُمَّ زِدْنَا إِيمَانًا وَتَسْلِيمًا

‘ALLĀHU ‘AKBAR. HĀDHĀ MĀ WA`ADAL-LĀHU WA
RASŪLUHŪ WA ṢADAQAL-LĀHU WA RASŪLUH.
‘ALLĀHUMMA ZIDNĀ ‘ĪMĀNAW-WA TASLĪMĀ.

Allāh is the Great. This is what Allāh and His Messenger have promised and this is what Allāh and His Messenger are truthful in. O Allāh! increase us in faith and submission.

Muṣannaf `Abd ar-Razzāq

Four additional Takbīrāt are necessary in Ṣalāh al-Janāzah in addition to what is necessary for any other Ṣalāh. That is to pronounce (quietly) Allāhu Akbar.

Before starting make the intention to perform Ṣalāh al-Janāzah for the pleasure of Allāh, behind the Imām, as a prayer for the deceased.

Raise the hands for the first Takbīr and then fold them and recite Thanā as one would in any Ṣalāh.

Then utter the second Takbīr without raising the hands and recite the salutation known as Ṣalawāt (Durūd) Ibrāhīmī.

Then utter the third Takbīr without raising the hands and recite one of the appropriate ad`iyah for the deceased. Below are some of the more well known ones.

DU`Ā': JANĀZAH OF AN ADULT

Abū Hurayrah ؓ said, “The Messenger of Allāh ﷺ led the Janāzah of a

Muslim and he said in his du`ā' (the following words):

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا ۚ وَشَاهِدِنَا وَغَائِبِنَا ۚ وَصَغِيرِنَا
وَكَبِيرِنَا ۚ وَذَكَرِنَا وَأُنْثَانَا ۚ اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ
عَلَى الْإِسْلَامِ ۚ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ۝

‘ALLĀHUM-MAGHFIR LI ḤAYYINĀ WA MAYYITINĀ,
WA SHĀHIDINĀ WA GHĀ’IBINĀ, WA ṢAGHĪRINĀ
WA KABĪRINĀ, WA DHAKARINĀ WA ‘UNTHĀNĀ,
‘ALLĀHUMMA MAN ‘AḤYAYTAHŪ MINNĀ
FA ‘AḤYIHĪ ‘ALAL ‘ISLĀM, WA MAN TAWAF-FAYTAHŪ
MINNĀ FATAWAF-FAHŪ ‘ALAL ‘ĪMĀN.

O Allāh! Forgive our people who are still alive and who have passed away. Forgive those who are present here and those who are absent. Forgive our young and our elderly. Forgive our males and females. O Allāh! The one whom You wish to keep alive from among us make him live according to Islām. And anyone whom You wish to give death from among us, let him die in the state of Īmān (faith).

at-Tirmidhī, Aḥmad, Abū Dawūd, Ibn Mājah

‘Awf bin Mālik ؓ said that the Messenger of Allāh ﷺ offered Janāzah Ṣalāh and I heard him say the following du`ā' and I memorized it.

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزُلَهُ
وَوَسِّعْ مَدْخَلَهُ وَاعْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ

مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ
 وَأَبْدَلَهُ دَارًا خَيْرًا مِّنْ دَارِهِ وَأَهْلًا خَيْرًا مِّنْ أَهْلِهِ
 وَزَوْجًا خَيْرًا مِّنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَقِهِ
 فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ ۝

‘ALLĀHUM-MAGHFIR LAHŪ WAR-ḤAMHU WA‘FU ‘ANHU
 WA ‘ĀFIHĪ WA ‘AKRIM NUZULAHŪ WA WASSI‘ MUDKHALAH,
 WAGH-SILHU BIL MĀ‘I WATH-THALJI WAL BARAD,
 WA NAQ-QIHĪ MINAL KHAṬĀYĀ KAMĀ YUNAQQATH-
 THAWBUL- ‘ABYAḌU MINAD DANAS.
 WA ‘ABDILHU DĀRAN KHAYRAM-MIN DĀRIH,
 WA ‘AHLAN KHAYRAM MIN ‘AHLIH, WA ZAWJAN
 KHAYRAM MIN ZAWJIH, WA ‘ADKHLHUL-JANNAH,
 WA QIHĪ FITNATAL QABRI WA ‘ADHĀBAN-NĀR.

O Allāh, forgive him, have mercy on him, pardon him, grant him security, and make honoured his alighting and spacious his lodgings, and wash him (of his sins) with water, snow and ice. Purify him from his sins as a white garment is cleansed from dirt, replace his present abode with a better one, and replace his family with a better one, and his partner with a better one, and make him enter Paradise and save him from the trials of the grave and the punishment of Hell."

Muslim

DU`Ā': JANĀZAH FOR MINORS

BOYS:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا
 وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ۝

‘ALLĀHUM-MAJ’ALHU LANĀ FARĀṬAW-WAJ’ALHU
 LANĀ ‘AJRAW WA DHUKHRAW-WAJ’ALHU LANĀ
 SHĀFI’AW-WA MUSHAF-FA’Ā

*O Allāh, make him a fore-runner, and a reward and treasure for us
 (in the Hereafter), and make him an intercessor for us, one whose
 intercession is accepted.*

al-Baḥr ar-Rā’iq. Similar words in Muṣannaf Ibn Abi Shaybah and ‘Awn al Ma`būd

GIRLS:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا
 وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ۝

‘ALLĀHUM-MAJ’ALHĀ LANĀ FARĀṬAW-WAJ’ALHĀ
 LANĀ ‘AJRAW-WA DHUKHRAW-WAJ’ALHĀ LANĀ
 SHĀFI’ATAW-WA MUSHAF-FA’AH

*O Allāh, make her a fore-runner, and make her a reward
 and treasure for us (in the Hereafter), and make her an intercessor
 for us, one whose intercession is accepted.*

The fourth Takbīr will then be uttered without the arms being raised and then Salām will be performed.

Not raising the hands has been narrated by Dāraqūṭni, Ibn Abi Shaybah and others.

According to some schools of thought, Salām should be done on both sides, however, the Imām will likely only perform Salām towards the right. This method is also sufficient for the followers.

WHILST IN MAKKAH

Remain busy in worship, as a good deed in Makkah is equal to 100,000 good deeds elsewhere. al-Aḥādith al-Mukhtār

The Prophet ﷺ said, “Ṣalāh in my masjid (Madinah) has the virtue of 1,000 Ṣalāh in any masjid besides it, apart from al-Masjid al-Ḥaram, and one Ṣalāh there holds the reward of a hundred Ṣalāh in my masjid.” Ibn Ḥibbān

Perform all Farḍ Ṣalāh with congregation at the Masjid al-Ḥaram. As the reward for Ṣalāh with congregation is 27 times greater than if one were to offer a Farḍ Ṣalāh alone. al-Bukhārī and Muslim

Perform Nafī `Umrah and Nafī Ṭawāf, but not Nafī Sa`y, as Sa`y, on its own, cannot be performed as a separate act of `ibādah.

Nafī `Umrah and Nafī Ṭawāf can be performed for others. One should make the intention/du`ā' that Allāh includes them in reward.

When performing Nafī `Umrah while residing in Makkah, it is not necessary to travel to the Miqāt boundary to enter into Iḥrām. It is sufficient from the Ḥaram boundary. The nearest is Masjid `Ā'ishah (Tan`im) which is about 3 miles away.

Performing Nafī Ṭawāf is the most superior act of worship there. So as much time as possible should be spent in that.

A Ḥadīth mentions that Ibn `Abbās ؓ relates that Rasūlullāh ﷺ has said, “One hundred and twenty mercies from Allāh ﷻ descend upon the Ka`bah every day and night; sixty for those performing Ṭawāf, forty for those who are engaged in Ṣalāh and twenty for those who are merely looking at the Ka`bah.” al-Bayhaqī

If one can (probably not during Ḥajj time) one should try to perform Nafil Salah within the Ḥaṭīm.

One should avoid all prohibited and undesirable deeds and items. `Umar and Ibn `Abbās ؓ have individually stated, “I would much rather prefer to commit seventy sins at Rukyah than to commit one sin in Makkah”. (Rukyah is an area outside Makkah. This does not in anyway mean that performing sins outside Makkah is justified.)

If traveling to Jeddah or anywhere within the Miqāt, when returning to Makkah one does not need to wear another Iḥrām, unless wanting to perform another `Umrah.

OTHER SIGNIFICANT PLACES IN MAKKAH.

If time permits one should try to visit the historical landmarks and other significant places in Makkah.

Jannah al-Ma`lā:

The graveyard of Makkah situated towards Marwah. There one should recite this du`ā':

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلْآحِقُونَ أَنْتُمْ لَنَا فَرَطٌ
وَوَحْنٌ لَكُمْ تَبِعٌ فَسَأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

‘AS-SALĀMU `ALAYKUM ‘AHLID-DIYĀRI
MINAL MU`MINĪNA WAL MUSLIMĪN.

WA ‘INNĀ ‘IN SHĀ’AL-LAHU BIKUM LA LĀHIQŪN.

‘ANTUM LANĀ FARĀṬUW-WA NAḤNU LAKUM TABA’.

FA NAS'ALUL-LĀHA LANĀ WA LAKUMUL `ĀFIYAH.

Peace be upon you, the people of the land; from amongst those who believe and submit. We are certainly to meet with you.

You are our fore-runners and we are following.

We ask Allāh for ourselves and on your behalf for ease.

Aḥmad

Other Sites

Of the other places of history, we are unfortunate that we are not able to see or visit most of them, as decisions have been made to either conceal or erase them due to the many wrong-doings taking place in their vicinity.

Note: It is very important that a person does not waste time sitting around doing nothing or walking aimlessly through the shops. We acknowledge that people do need to rest and also there are things that they would like to buy - we do not suggest that this should not at all be done.

The main thing is that while doing whatever else one needs to do, one must set oneself achievable goals in terms of daily `Ibādāt - this is to ensure that time is used correctly and that the `Umrah/Ḥajj experience is not diminished.

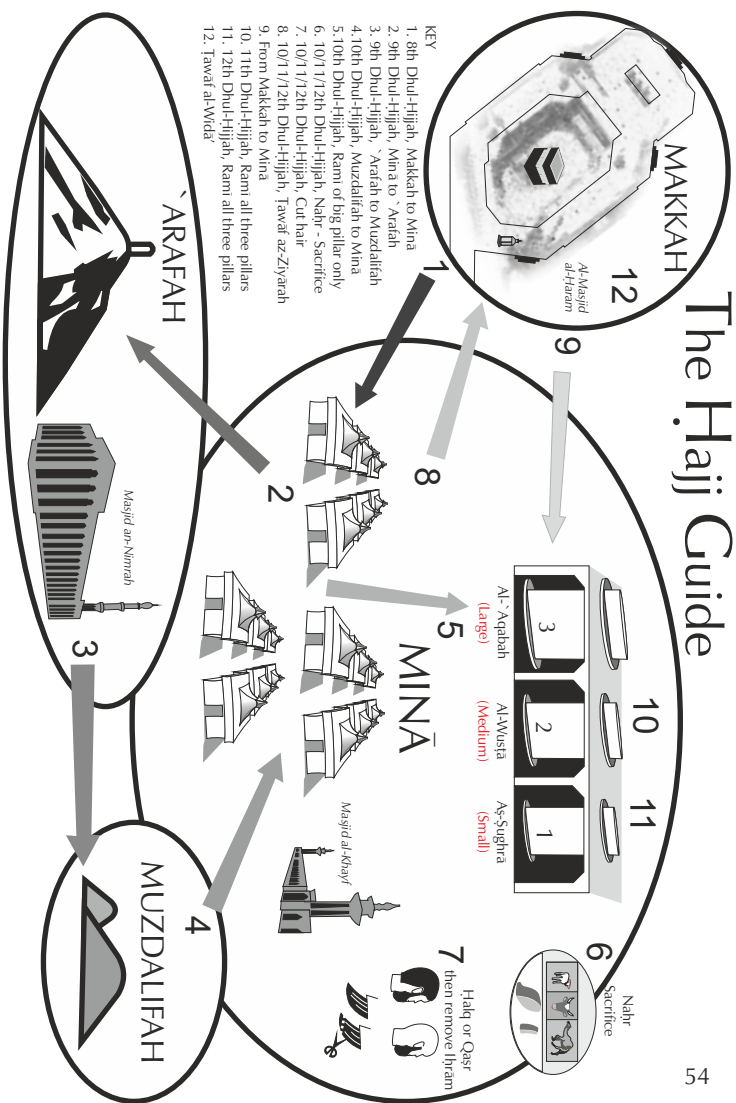
One does not want to be like those people who go to Makkah for two or three weeks with the intention of `Umrah/Ḥajj, `Ibādah and a life changing religious/spiritual experience, but instead, return home having performed, what can only be described as, a holiday.

May Allāh ﷻ accept our efforts and may He make the experience better our lives.

The Messenger of Allāh ﷺ said, 'For an accepted Ḥajj, there is no reward except Paradise.' Bukhārī & Muslim

Hajj

The Hajj Guide



Hajj at a Glance

No.	Date Dhul-Hijjah	Travel / Location	Actions
1	Before 8th	Makkah	Ihram and Ṭawāf/`Umrah own `Ibādah
2	8th	Makkah to Minā	Travel in morning own `Ibādah
3	9th	Minā to `Arafah	Travel in morning own `Ibādah
4	9th	`Arafah to Muzdalifah	Travel after Maghrib Maghrib and `Ishā in Muzdalifah
5	10th	Muzdalifah to Minā	Travel in morning own `Ibādah
6	10th	Minā	Ramī - only Big Pillar
7	10/11 or 12th	Minā	Naḥr - Sacrifice
8	10/11 or 12th	Minā	Cut Hair
9	10/11 or 12th	Makkah	Travel to Makkah for Ṭawāf az-Ziyārah
10	-	Return to Minā	Travel back to Minā after Ṭawāf own `Ibādah
11	11th	Minā	Ramī all three pillars
12	12th	Minā	Ramī all three pillars
13	Before Departure	Makkah	Ṭawāf al-Widā'

ḤAJJ

Ḥajj is the fifth pillar of Islām. It means pilgrimage, effort, and to set out for a place. It is an act of worship during the Ḥajj season. It is an obligation to be performed once in one's life; more than that will be Nafl (supererogatory).

WHEN DOES ḤAJJ BECOME FARḌ?

For Ḥajj to become FarḌ the following conditions have to be found in an individual:

1. To be a Muslim.
2. To be mentally fit (not insane).
3. To be physically matured.
4. To be physically capable of travelling, and performing Ḥajj, or at least having the support to be able to do so.
5. To have sufficient expenses for travelling, food, medication, accommodation, and any other necessary requirements.
6. To have sufficient wealth for one's dependents (if they are left behind) while performing the Ḥajj.
7. A route available being secure, (i.e. not dangerous).
8. A woman must not be in `Iddah. (3 menstrual periods after a divorce or 4 months and 10 days after the death of her spouse).
9. A woman must be accompanied by her husband or a maḥram (an adult male whom she is not permitted to marry due to being closely related).

Once all the conditions are met the Ḥajj should be performed at the earliest possible opportunity. Failure to do so will mean that one is accountable to Allāh for neglecting His Command.

If someone else alleviates an obstacle (e.g. provides the money), then too the FarḌ becomes established.

THE THREE TYPES OF ḤAJJ

In regards to one's own Ḥajj, there are three types that one can perform. These are:

- 1 **Qirān:** This is when a pilgrim enters Iḥrām with the intention of performing both `Umrah and Ḥajj together with one Iḥrām. The pilgrim, on arriving in Makkah, will first perform `Umrah followed by Ḥajj in the same Iḥrām; thus one remains in the same state of Iḥrām till the end of Ḥajj.
- 2 **Tamattu`:** The pilgrim dons the Iḥrām with the intention of both `Umrah and Ḥajj but with two separate states of Iḥrām. After `Umrah is completed the state of Iḥrām is lifted and one will have to re-enter Iḥrām before Ḥajj starts.
3. **Ifrād:** The pilgrim, intends Ḥajj only. He enters the state of Iḥrām from the Miqāt for Ḥajj, and stays in that state until Ḥajj.

Note: Whenever `Umrah, Iḥrām, Ṭawāf or Sa`y are referred to it is assumed that one has already read about them in the `Umrah section of this book, therefore their details will be omitted unless there are specific rules that apply for Ḥajj.

Note: Essentially the different types of Ḥajj are very similar. Besides the intention of the Iḥrām and the maintaining or shedding of it, there are very few differences. These will be pointed out in the following pages.

Note: If one enters the Miqāt with the intention of either Ifrād or Qirān then one cannot change the intention to another type without giving Dam (Sacrifice). In the case of Tamattu` one can either give dam (sacrifice) or leave the Miqāt and re-enter with another intention and Iḥrām.

PROCEDURE OF ḤAJJ QIRĀN

1. Iḥrām for `Umrah and Ḥajj together	Farḍ (Condition)
2. Ṭawāf for `Umrah with Ramal	Farḍ (Component)
3. Sa`y for `Umrah	<i>Wājib</i>
4. Ṭawāf al-Qudūm with Ramal	Sunnah
5. Sa`y for Ḥajj	<i>Wājib</i>
6. Wuqūf Minā (8th)	Sunnah
7. Wuqūf `Arafah (9th)	Farḍ (Component)
8. Wuqūf Muzdalifah (10th)	<i>Wājib</i>
9. Wuqūf Minā (10th)	Sunnah
10. Ramī of the big pillar (10th)	<i>Wājib</i>
11. Naḥr	<i>Wājib</i>
12. Ḥalq or Qaşr (No.10, 11, 12 in sequence)	<i>Wājib</i>
13. Ṭawāf az-Ziyārah	Farḍ (Component)
14. a. Wuqūf Minā (11th)	Sunnah
b. Ramī of the three pillars	<i>Wājib</i>
15. a. Wuqūf Minā (12th)	Sunnah
b. Ramī of the three pillars	<i>Wājib</i>
16. a. Leave Minā before Sunset of 12th	Permitted
b. Stay in Minā	Sunnah
17. a. Wuqūf Minā (13th)	Sunnah
b. Ramī of the three pillars	<i>Wājib</i>
18. Ṭawāf al-Widā'	<i>Wājib</i>

Note: If any of the Farā'id are omitted (even unintentionally) then Ḥajj is not valid and irredeemable. If a Wājib is omitted unintentionally then the Ḥajj is redeemable through Dam. If the Wājib was intentionally omitted, then too the Ḥajj is irredeemably nullified.

Note: Ṭawāf al-Widā' is not directly related to the Ḥajj (i.e. Ḥajj will not need repeating) but its omission will need redemption through Dam.

ḤAJJ QIRĀN

This is possible/easier if:

1. The days of Ḥajj are near (The further away they are the longer one will have to stay in Iḥrām).
2. There will be no leaving the Miqāt (e.g. travelling to Madinah) between the `Umrah and Ḥajj.
3. `Umrah is completed successfully before the 9th Dhul-Ḥijjah.

1, 2 and 3 `UMRAH

The pilgrim will enter the state of Iḥrām before entering the Miqāt with the intention of performing both `Umrah and Ḥajj. The pilgrim, on arriving in Makkah, will first perform `Umrah up to the point of Ḥalq or Qaṣr followed by Ḥajj in the same state of Iḥrām.

The intention for Iḥrām of Qirān should be that one is performing both `Umrah and Ḥajj in a single state of Iḥrām. One should make sure one utters the Talbiyah at the time of entering Iḥrām. (For full details of Iḥrām check section on `Umrah)

Thereafter perform the `Umrah (see section on `Umrah until the completion of Sa`y). Do not perform Ḥalq or Qaṣr at this point. Doing so will result in Dam becoming necessary.

4 and 5 ṬAWĀF AL-QUDŪM AND SA`Y

After this `Umrah, perform a Ṭawāf before the 8th Dhul-Ḥijjah. This Ṭawāf is Ṭawāf al-Qudūm which is Sunnah. One can follow this with Sa`y which will become the Sa`y of Ḥajj.

Sa`y of Ḥajj can be performed later, (after Ṭawāf az-Ziyārah), however, in Ḥajj Qirān, it is preferable after Ṭawāf al-Qudūm.

Now one cannot perform another `Umrah until after the completion of Hajj. One must now stay in Makkah in the state of Iḥrām until one completes the Hajj.

From this point, follow the guidelines of the “Five days of Hajj”.

PROCEDURE OF ḤAJJ TAMATTU`

1. Iḥrām for `Umrah	Farḍ (Condition)
2. Ṭawāf for `Umrah with Ramal	Farḍ (Component)
3. Sa`y for `Umrah	<i>Wājib</i>
4. Ḥalq or Qaşr	<i>Wājib</i>
5. Iḥrām for Ḥajj	Farḍ (Condition)
6. Wuqūf Minā (8th)	Sunnah
7. Wuqūf `Arafah (9th)	Farḍ (Component)
8. Wuqūf Muzdalifah (10th)	<i>Wājib</i>
9. Wuqūf Minā (10th)	Sunnah
10. Ramī of the big pillar (10th)	<i>Wājib</i>
11. Naḥr	<i>Wājib</i>
12. Ḥalq or Qaşr	<i>Wājib</i>
(No.10, 11, 12 in sequence)	<i>Wājib</i>
13. Ṭawāf az-Ziyārah	Farḍ (Component)
14. Sa`y for Ḥajj	<i>Wājib</i>
15. a. Wuqūf Minā (11th)	Sunnah
b. Ramī of the three pillars	<i>Wājib</i>
16. a. Wuqūf Minā (12th)	Sunnah
b. Ramī of the three pillars	<i>Wājib</i>
17. a. Leave Minā before Sunset of 12th	Permitted
b. Stay in Minā	Sunnah
18. a. Wuqūf Minā (13th)	Sunnah
b. Ramī of the three pillars	<i>Wājib</i>
19. Ṭawāf al-Widā'	<i>Wājib</i>

ḤAJJ TAMATTU`

This is possible if `Umrah has been completed successfully and a new Iḥrām is worn before the 8th of Dhul-Ḥijjah.

1, 2, 3, and 4 `UMRAH

The pilgrim enters into Iḥrām prior to reaching the Miqāt with the intention of `Umrah only. After its completion, the Iḥrām is removed and another Iḥrām is worn before the 8th Dhul Ḥijjah for Ḥajj. In the meantime more `Umrahs can be performed before the 8th.

The intention for the first Iḥrām of Tamattu' should be that one is performing both `Umrah and Ḥajj but with two separate states of Iḥrām. One should make sure one makes the intention and utters the Talbiyah at the time when one enters each Iḥrām.

One now needs to follow the entire section on `Umrah, including the section on Ḥalq or Qaşr.

After Ḥalq or Qaşr `Umrah is complete and one now can remain in Makkah without Iḥrām until Ḥajj starts.

From here, follow the guidelines for “the five days of Ḥajj”.

PROCEDURE OF ḤAJJ IFRĀD

- | | |
|------------------------------|-------------------------|
| 1. Iḥrām for Ḥajj | Farḍ (Condition) |
| 2. Ṭawāf al-Qudūm with Ramal | Sunnah |
| 3. Wuqūf Minā (8th) | Sunnah |
| 4. Wuqūf `Arafah (9th) | Farḍ (Component) |
| 5. Wuqūf Muzdalifah (10th) | Wājib |

6. Wuqūf Minā (10th)	Sunnah
7. Ramī of the big pillar (10th)	Wājib
8. Naḥr	Mustaḥabb
9. Ḥalq or Qaşr (No. 7, 8, 9 in sequence)	Wājib Mustaḥabb
10. Ṭawāf az-Ziyārah	Fard (Component)
11. Sa`y for Ḥajj	Wājib
12. a. Wuqūf Minā (11th)	Sunnah
b. Ramī of the three pillars	Wājib
13. a. Wuqūf Minā (12th)	Sunnah
b. Ramī of the three pillars	Wājib
14. a. Leave Minā before Sunset of 12th	Permitted
b. Stay in Minā	Sunnah
15. a. Wuqūf Minā (13th)	Sunnah
b. Ramī of the three pillars	Wājib
16. Ṭawāf al-Widā'	Wājib

ḤAJJ IFRĀD

This is possible/easier if:

1. The days of Ḥajj are near (The further away they are the longer one will have to stay in Iḥrām).
2. There will be no leaving the Miqāt (e.g. travelling to Madinah) between the `Umrah and Ḥajj.
3. `Umrah is not performed between entering Iḥrām till the end of Ḥajj.

1 IḤRĀM

The pilgrim enters into the state of Iḥrām prior to reaching the Miqāt with the intention of Ḥajj only and not combined with `Umrah. (Thus the earlier one enters Makkah the longer one will be in Iḥrām.)

The intention for Iḥrām of Iḥrād should be that one is performing only Ḥajj. One should make sure one utters the Talbiyah at the time when one enters Iḥrām.

2 ṬAWĀF AL-QUDŪM

One will perform Ṭawāf before the Ḥajj starts. This Ṭawāf will be the Ṭawaf al-Qudūm which is Sunnah.

Sa`y of Ḥajj can be performed after this Ṭawāf or later after the Ṭawāf az-Ziyārah. In Ḥajj Iḥrād, it is preferable after Ṭawāf az-Ziyārah. If, however one is early to arrive in Makkah it may be wise to perform it at this time if one has a genuine concern with the crowds.

Even though this may appear as an `Umrah, it is part of Ḥajj, which means one must not shave or trim the hair, or assume that one is no longer in Iḥrām after this.

`Umrah cannot be performed until after the 13th Dhul-Ḥijjah.

Now one will remain in Makkah in the state of Iḥrām and will not adopt another Iḥrām for Ḥajj.

Following this, the guidelines for “the five days of Ḥajj” apply.

Note: Naḥr is Mustaḥabb and so too is the keeping of the order of Ramī, Naḥr and Ḥalq/Qaṣr.

THE FIVE DAYS OF ḤAJJ

ḤAJJ QIRĀN AND ḤAJJ IFRĀD

One will already be wearing the Iḥrām for Ḥajj. On the morning of the 8th Dhul Ḥijjah, after sunrise, one will leave for Minā'.

ḤAJJ TAMATTU'

One must make sure one enters the state of Iḥrām anytime before 8th Dhul-Ḥijjah with the intention of performing Ḥajj. (See section on Iḥrām in `Umrah)

Note: This Iḥrām can be worn in one's hotel room - one does not need to go to Masjid `Ā'ishah to enter into this Iḥrām. It is Mustahabb to make the intention of Iḥrām in al-Masjid al-Ḥaram.

Before the morning of 8th Dhul Ḥijjah, proceed to al-Masjid al-Ḥaram and perform two rak`ahs with the head covered, intending for Ḥajj, with the recitation of Talbiyah.

There is no Ṭawāf al-Qudūm, as the `Umrah has served this purpose.

Sa`y of Ḥajj, although preferred after Ṭawāf az-Ziyārah, may be performed at this point. But because Sa`y must be with a Ṭawāf, one will need to perform a Nafl Ṭawāf with this Sa`y.

THE FIRST DAY: 8TH DHUL ḤIJJAH

YAWM AT-TARWIYAH (THE DAY OF REFLECTION)

Prior to leaving for Minā (approximately 3.5 miles), one should have made a note of the time of all the Ṣalāh in Makkah as they should be performed at the same time throughout the Ḥajj.

On the 8th Dhul-Hijjah to leave for Minā after sunrise is Sunnah. Before this it is permitted but for the reason of convenience and finding a decent place is against the Sunnah.

TRANSPORT

One can go to Minā, `Arafah and Muzdalifah by any of the following ways:

1. Hajj Ministry coach: Ask your Hajj office/travel group for departure places and times. It will drop you off at the correct place. There are large queues and the service can be irregular. You have paid for this already.
2. Private taxi: These are numerous, faster and convenient. Abstain from overcrowded taxis. However, taxi drivers can get lost even though they claim to know the way. If there is a traffic jam, even these can take a long time. Prices are steep but negotiable.
3. Walking: For this be well-equipped; as there is a long walk, and high temperatures. Keep plenty of drinking water and snacks and also a map (as one may find it difficult to ask for directions). A walking stick is very useful as it takes weight off the ankles.

Take as less luggage as possible: A sheet, a sleeping bag, an extra Ihram, tissue, towel, medication, Mu`allim cards (ask your Hajj group about these), string to hang clothes, snacks, pocket knife, water flask, prayer mat, Du`ā' books, a small pouch/bag would be useful for collecting pebbles in Muzdalifah. All this should fit in a backpack or a small, wheeled travel case (but note that it will not always be possible to drag it).

Note: If one wishes to walk, make sure one goes with a few people. This is not for gossip company but rather one may need help or be able to be a help to others, either in reminding each other to remember Allah or for any other need that may arise.

Mobile phones do work in most places (maybe not in `Arafah) therefore, it is useful to keep one at hand in case one gets lost or delayed and people are in wait.

Walking from Makkah to Minā is not difficult. The route is well marked out, and as soon as you set off from Makkah you can walk through two pedestrian tunnels. Thereafter most of the way is via a sheltered road. Once in Minā however the walk is not complete as the Europa camp is at the far end. Even that however, is fairly easy to get to as there, again, are tunnels that shorten the distance and also provide relief from the sun. The whole journey (depending on walking speed) can take a couple of hours.

IN MINĀ

In Makkah, your camp and tent number for Minā should have been given to you. Stay at one of your group's tents. Toilet and shower facilities are available within each camp. Medical tents are also set up.

During the five days one should eat light, e.g. fruits and light snacks; and drink plenty of water but avoid ice-cold water. This, practically, is very helpful.

The day (8th) and the following night are spent in Minā. All the prayers that fall under this time period *Ẓuhr*, *`Aṣr*, *Maghrib*, *`Ishā'*, and the following *Fajr* should be offered in Minā'.

If one intends to stay in Makkah for 15 days or more, one will become a *Muqīm*, i.e. one will perform all the *Ṣalāh* fully. And if one intends to stay in Makkah for less than 15 days, one remains a *Musāfir* and will perform *Qaṣr*.

THE SECOND DAY: 9TH DHUL HĪJJAH YAWM AL-`ARAFAH (THE DAY OF `ARAFAH)

FROM MINĀ TO `ARAFAH (at least 6 miles)

After Fajr Ṣalāh recite the Takbīrāt at-Tashrīq. This practice will continue until the `Aṣr of the 13th of Dhul HĪjjah (lasting for 23 Ṣalāh in total). It is said aloud whether performing Ḥajj or at home.

Its recital is Wājib upon males but Mustahabb upon the females. It is also Mustahabb upon the Musāfir but becomes Wājib upon them if they perform Ṣalāh with Jamā`ah.

The Takbīrāt at-Tashrīq are:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

‘ALLĀHU ‘AKBAR, ‘ALLĀHU ‘AKBAR,
LĀ ‘ILĀHA ‘ILLAL-LĀHU WAL-LĀHU ‘AKBAR,
‘ALLĀHU ‘AKBAR WA LIL-LĀHIL ḤAMD.

*Allāh is Great, Allāh is Great. There is no God but Allāh
and Allāh is Great. Allāh is Great, and for Him is all praise.*

After reciting the Takbīrāt at-Tashrīq audibly (silently for women) one should re-engage in reciting the Talbiyah.

If one wishes to walk to `Arafah then one should understand that this is probably the most difficult walk. The way to `Arafah however, is clearly marked out and one will also take advantage of the fact that

there will be many people heading that way together so it is difficult to get lost. It is a journey that can take up to four hours.

When starting off the weather will usually be cool as it is morning, but for the last two hours the heat can really pick up. Make sure one has a plentiful supply of water (even though there are drinking fountains on the way, sometimes there are queues) and also it is worth taking snacks, e.g. fruit or chocolate for energy.

Even more so than before, it is advisable to travel with a group of people, as in `Arafah and also, for the most part, in Muzdalifah there is no reception available for mobile phones.

IN `ARAFAH

After sunrise set off for `Arafah. En route, recite Talbiyah, and engage in other forms of `Ibādah. To leave for `Arafah prior to sunrise is against the Sunnah. at-Tirmidhi

Wuqūf (staying) in `Arafah commences from midday of the 9th Dhul Ḥijjah. It is a Farḍ component to spend at least a little portion of this time in `Arafah. If this is not done then Ḥajj is nullified irredeemably. To remain in `Arafah until sunset is Wājib although one can stay until dawn of the following morning.

It is Farḍ to be within the boundary of `Arafah. Upon arrival one will notice a sign showing where the border starts and ends. One will be able to notice that Masjid an-Nimrah (the Masjid in `Arafah) is not completely in `Arafah. One must note that staying outside the boundary will not be acceptable for Ḥajj.

Wuqūf in `Arafah is acceptable anywhere within the boundary so it is

not necessary to go near Jabal (the hill of) ar-Raḥmah. Although it is additionally virtuous, one can very easily lose one's way back which would mean time is wasted. Climbing the hill and offering Ṣalāh upon it on this day is incorrect and not established from the Sunnah.

One should even before setting off for `Arafah make one's frame of mind that one will not waste time there. It is understandable that those who walked it there will feel tired and may need to rest. One should try utmost to stay awake. Failing that, one should set oneself a limit to sleep and after that wake up and engage in `Ibādah. This is one day that deserves that people push themselves to do good deeds.

One will note that the toilets, showers and Wuḍū' facilities are extremely congested. If one does need to go to the toilet then one should realise that it can take up to an hour. For Wuḍū' it is better that one uses water from a bottle and performs Wuḍū' wherever one is.

If one is at such proximity to Masjid an-Nimrah that one may perform Ṣalāh behind the Imām then one should do so. If however, one is performing one's own Ṣalāh or with a separate Jamā`ah within one's group it is recommendable according to many schools of thought that the Ṣalāh of `Aṣr should be read in its time.

Even if it is Friday, Ṣalāh will be performed and not Jumū`ah Ṣalāh, as Jumū`ah cannot be performed in `Arafah.

It is highly desirable (according to some it is a sunnah) to remain in devotion standing and facing Qiblah, with hands raised as in du`ā'. If one tires, one may sit, and stand again once recovered, but to recline without excuse is disliked.

It is undesirable, distracting and detrimental for men and women to stand together. This is even more so if the people are not in `ibādah.

AD`IYAH AT `ARAFAH

The most appropriate items to recite after Zawāl whilst facing Qiblah are the following:

a The forth Kalimah 100 times.

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

LĀ ‘ILĀHA ‘ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA
LAHŪ LAHUL-MULKU WA LAHUL-ḤAMD.
WA HUWA `ALĀ KULLI SHAY’IN QADĪR.

*There is none worthy of worship besides Allāh,
Who is alone and has no partner (equal).
For Him is sovereignty and for Him is all praise.
and He has power over everything.*

b Sūrah al-Ikhlāṣ 100 times

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝
لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

1. QUL HUWAL-LĀHU ‘AḤAD.
2. ‘ALLĀHUŞ-ŞAMAD.
3. LAM YALID WA LAM YŪLAD.
4. WA LAM YAKUL-LAHŪ KUFUWAN ‘AḤAD.

In the name of Allāh, Most Gracious, Most Merciful.

1. Say (O Muḥammad ﷺ) He is Allāh (the) One.
2. Allāh is aṣ-Ṣamad
(independent of all, yet all depend on Him),
3. He begets not, nor was He begotten.
4. And there is none comparable unto Him.”

c Ṣalawāt 100 times

(Note: other Ṣalawāt can also be recited)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى اِبْرَاهِيْمَ وَاٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
وَعَلَيْنَا مَعَهُمَّ

‘ALLĀHUMMA ṢALLI `ALĀ MUḤAMMAD,
KAMĀ ṢALLAYTA `ALĀ ‘IBRĀHĪMA
WA ‘ĀLI ‘IBRĀHĪM.
‘INNAKA ḤAMĪDUM MAJĪD,
WA `ALAYNĀ MA-`AHUM.

*O Allāh! Send salutations upon Muḥammad
in the manner that You sent salutations*

*upon Ibrāhim and the family of Ibrāhim.
You are the Praiseworthy, the Majesty.
And upon us with them.*

In a Ḥadīth narrated by Jābir ؓ the Prophet of Allāh ﷺ has said that if a person reads the above supplications on the day of `Arafah, after Zawāl whilst standing and facing the Qiblah then Allah will respond: "O my angels! What is the reward of My servant who glorified Me, praised Me, mentioned My Oneness and Greatness and sent salutations on My Prophet? I have forgiven him and accepted his request regarding his needs and if My servant intercedes for all who are in `Arafah, I will accept it; and he may ask whatever he wishes."

ad-Durr al-Manthūr, al-Bayhaqī

Note: Whatever has been mentioned in this Ḥadīth is included in the above acts. The recommended number of times that we have noted as one hundred is also mentioned in the same traditions.

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَّ ذَنْبًا مَّغْفُوْرًا

‘ALLĀHUM-MAJ’ALHU ḤAJJAM-MABRŪRAW-WA
DHAMBAM-MAGHFŪRĀ.

*O Allāh! Make it an accepted Ḥajj
and a (means for the) forgiveness of sins.*

ad-Durr al-Manthūr

اَللّٰهُ اَكْبَرُ وَاَللّٰهُ اَكْبَرُ وَاَللّٰهُ اَكْبَرُ

اَللّٰهُ اَكْبَرُ وَاَللّٰهُ اَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ اهْدِنِي بِالْهُدَى وَنَقِّنِي بِالتَّقْوَى

فَاغْفِرْ لِي فِي الْآخِرَةِ وَالْأُولَى

‘ALLĀHU ‘AKBARU WA LILLĀHIL-ĤAMD.
‘ALLĀHU ‘AKBARU WA LILLĀHIL-ĤAMD.
‘ALLĀHU ‘AKBARU WA LILLĀHIL-ĤAMD.
LĀ ‘ILĀHA ‘ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA
LAHŪ LAHUL-MULKU WA LAHUL-ĤAMDU.
WA HUWA ‘ALĀ KULLI SHAY’IN QADĪR.
‘ALLĀHUM-MAHDINĪ BIL-HUDĀ,
WA NAQ-QINĪ BIT-TAQWĀ,
FAGH-FIRLĪ FIL ‘ĀKHIRATI WAL ‘ŪLĀ.

Allāh is the Great and for Allāh is all praise.

Allāh is the Great and for Allāh is all praise.

Allāh is the Great and for Allāh is all praise.

*There is none worthy of worship besides Allāh,
who is alone and has no partner (equal).*

*For Him is sovereignty and for Him is all praise.
and He has power over everything.*

*O Allāh! Guide me with the Guidance,
and cleanse me with god-conciousness, and forgive me in the
end and the beginning.*

Salāhul Mu‘min Fid-Du`ā’

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي نَقُولُ وَخَيْرًا مِمَّا نَقُولُ

اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي

وَأَلَيْكَ مَا بِي وَلَكَ رَبِّي تُرَائِي

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

وَوَسْوَسَةِ الصَّدرِ وَشَتَاتِ الْأَمْرِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَجِيءُ بِهِ الرِّيحُ

‘ALLĀHUMMA LAKAL-ḤAMDU KAL-LADHĪ
NAQŪLU WA KHAYRAM-MIMMĀ NAQŪL.

‘ALLĀHUMMA LAKA ṢALĀTĪ WA NUSUKĪ WA MAḤYĀYA WA
MAMĀTĪ WA ‘ILAYKA MA’ĀBĪ WA LAKA RABBĪ TURĀTHĪ.

‘ALLĀHUMMA INNĪ ‘A’ŪDHU BIKĀ MIN ‘ADHĀBIL QABRI
WA WASWASIṢ-ṢADRI WA SHATĀTIL ‘AMR.

‘ALLĀHUMMA ‘INNĪ ‘A’ŪDHU BIKĀ
MIN SHARRI MĀ YAJĪ’U BIHIR-RĪḤ.

*O Allāh! for You are the praises which we proclaim
and greater than our proclamations.*

*O Allāh! for You are my prayers and offerings (of Ḥajj), and my
living and dying. And to You is my place of return;
and for You, O Lord is what I leave.*

*O Allāh! I seek Your refuge from the punishment of the grave,
the whisperings of the bosom, and from inconsistency in actions.*

O Allāh! I seek Your refuge from the evil of what the wind brings.

at-Tirmidhi

First read this du`a' aloud:

اللَّهُمَّ اهْدِنَا بِالْهُدَى وَزَيِّنَا بِالتَّقْوَى
وَاعْفِرْ لَنَا فِي الْآخِرَةِ وَالْأُولَى

‘ALLĀHUM-MAHDINĀ BIL-HUDĀ
WA ZAY-YINNĀ BIT-TAQWĀ
WAGH-FIR LANĀ FIL ‘ĀKHIRATI WAL ‘ŪLĀ.

*O Allāh! Guide us with (true) Guidance,
and adorn us with God-conscienceness,
and forgive us in the hereafter and the beginning.*

Then read this du`a' softly:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ
وَعَطَائِكَ رِزْقًا طَيِّبًا مُبَارَكًا

اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالدُّعَاءِ وَقَضَيْتَ

عَلَى نَفْسِكَ بِالِاسْتِجَابَةِ وَأَنْتَ لَا تُخْلِفُ وَعَدَكَ وَلَا
تُكْذِبُ عَهْدَكَ اللَّهُمَّ مَا أَحْبَبْتَ مِنْ خَيْرٍ فَحَبِّبْهُ إِلَيْنَا
وَيَسِّرْهُ لَنَا وَمَا كَرِهْتَ مِنْ شَيْءٍ فَكَرِّهْهُ إِلَيْنَا وَجَنِّبْنَا
وَلَا تَنْزِعْ عَنَّا الْإِسْلَامَ بَعْدَ إِذْ أَعْطَيْتَنَا

‘ALLĀHUMMA ‘INNĪ ‘AS’ALUKA MIN FAḌLIKA
 WA ‘ATĀ’IKA RIZQAN ṬAYYIBAM-MUBĀRAKĀ.
 ‘ALLĀHUMMA ‘INNAKA ‘AMARTA BID-DU’Ā’I WA QAḌAYTA
 ‘ALĀ NAFSIKA BIL ‘ISTIJĀBATI WA ‘ANTA LĀ TUKHLIFU
 WA ‘DAKA WA LĀ TUKADH-DHIBU ‘AHDĀK.
 ‘ALLĀHUMMA MĀ ‘AḤBABTA MIN KHAYRIN FA ḤABBIBHU
 ‘ILAYNĀ WA YASSIRHU LANĀ, WA MĀ KARIḤTA MIN
 SHAY’IN FA KARRIH-HU ‘ILAYNĀ WA JANNIBNĀH.
 WA LĀ TANZI’-‘ANNAL ‘ISLĀMA BA’DA ‘IDH ‘A’ṬAYTANĀ.

*O Allāh! I ask You through Your favour and generosity
 for a pure and blessed sustenance.*

*O Allāh! You have ordered supplication
 (to be directed to You), and You have enjoined
 upon Yourself the acceptance (of these prayers).*

You do not go against Your Word, nor do You falsify Your Pledge.

*O Allāh! That which You like from good,
 make us like it too and make it easy for us.*

*And that which You dislike from things,
 make us dislike them too and save us from (performing) them.*

Do not take from us Islām after You have given it to us.

ad-Du`ā' of aṭ-Ṭabarānī

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا
 وَفِي بَصَرِي نُورًا اللَّهُمَّ اشْرَحْ لِي صَدْرِي
 وَيَسِّرْ لِي أَمْرِي وَأَعُوذُ بِكَ مِنْ وَسْوَاسِ الصَّدرِ
 وَشَتَاتِ الْأَمْرِ وَفِتْنَةِ الْقَبْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
 شَرِّ مَا يَلْجُ فِي اللَّيْلِ وَشَرِّ مَا يَلْجُ فِي النَّهَارِ

وَشَرِّ مَا تَهْبُتُ بِهِ الرِّيَّاحُ وَمِنْ شَرِّ بَوَائِقِ الدَّهْرِ

‘ALLĀHUM-MAJ’AL FĪ QALBĪ NŪRĀ,
WA FĪ SAM’Ī NŪRĀ, WA FĪ BAŞARĪ NŪRĀ.
‘ALLĀHUM-MASH-RAḤ LĪ ŞADRĪ, WA YASSIR LĪ ‘AMRĪ.
WA ‘A’ŪDHU BIKĀ MIW-WASWĀSIŞ-ŞADR,
WA SHATĀTIL ‘AMR, WA FITNATIL QABR.
‘ALLĀHUMMA ‘INNĪ ‘A’ŪDHU BIKĀ MIN SHARRI
MĀ YALIJU FIL-LAYL, WA SHARRI MĀ YALIJU
FIN-NAHĀR, WA SHARRI MĀ TAHUBBU BIHIR-RİYĀḤ,
WA MIN SHARRI BAWĀ’IQID-DAHR.

*O Allāh! place light in my heart, and light in my hearing,
and light in my sight. O Allāh! expand for me my bosom
and simplify for me my task. I seek Your refuge from the
whisperings of the bosom and from inconsistent deeds
and from the trials of the grave.*

*O Allāh! I seek Your refuge from the evil of what enters
with the night, and from the evil of what enters with the day,
and from the evil of what the winds blow with,
and from the evil of what stays with time.*

al-Bayhaqī

اللَّهُمَّ إِنَّكَ تَرَى مَكَانِي وَتَسْمَعُ كَلَامِي وَتَعْلَمُ سِرِّي
وَعَلَانِيَتِي وَلَا يَخْفَى عَلَيْكَ شَيْءٌ مِّنْ أَمْرِي
أَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَعِيثُ الْمُسْتَجِيرُ الْوَجِلُ
الْمُسْفِقُ الْمَقْرُّ الْمَعْتَرِفُ بِذُنُوبِهِ

سَأَلْتُكَ مَسْأَلَةَ الْمَسَاكِينِ وَابْتَهَلْتُ إِلَيْكَ ابْتِهَالَ الْمُذْنِبِ
 الدَّلِيلِ وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الْمَضْرُورِ مَنْ خَضَعَتْ
 لَكَ رَقَبَتَهُ وَفَاضَتْ لَكَ عَيْنَاهُ وَنَحَلَ لَكَ جَسَدَهُ وَرَغِمَ
 أَنْفُهُ اللَّهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ شَقِيًّا وَكُنْ بِي رَوْوْفًا
 رَّحِيمًا يَا خَيْرَ الْمَسْئُولِينَ وَيَا خَيْرَ الْمُعْطِينَ

‘ALLĀHUMMA ‘INNAKA TARĀ MAKĀNĪ WA TASMA‘U
 KALĀMĪ WA TA‘LAMU SIRRĪ WA ‘ALĀNIYATĪ,
 WA LĀ YAKHFĀ ‘ALAYKA SHAY‘UN MIN ‘AMRĪ.
 ‘ANAL-BĀ‘ISUL FAQĪRUL MUSTAGHĪTHUL MUSTAJĪRUL
 WAJILUL MUSHFIQUL MUQIRRUL MU‘TARIFU BI
 DHUNŪBIH. ‘AS‘ALUKA MAS‘ALATAL MASĀKĪN,
 WA ‘ABTAHILU ‘ILAYKA ‘IBTIHĀLAL MUDHNI BIDH-DHALĪL,
 WA ‘AD‘ŪKA DU‘Ā‘AL KHĀ‘IFIL MADRŪRI MAN KHADA‘AT
 LAKA RAQBATUHŪ, WA FĀDAT LAKA ‘AYNĀHU,
 WA NAHALA LAKA JASADUHŪ, WA RAGHIMA ‘ANFUH.
 ‘ALLĀHUMMA LĀ TAJ‘ALNĪ BI DU‘Ā‘IKA SHAQIYYĀ,
 WA KUN BĪ RA‘ŪFAR-RAĤĪMĀ,
 YĀ KHAYRAL MAS‘ŪLĪNA WA YĀ KHAYRAL MU‘TĪN.

*O Allāh! Indeed You see my state and You hear my speech,
 and You know my secrets and my apparency,
 and nothing from my deeds is hidden from You.*

*I am in need, poor, seeking Your help, seeking good
 from You, fearful (of You), one who needs mercy,
 (I am one who is) admitting and acknowledging his sins.*

*I ask You with the asking manner of beggars,
 I beseech You with the beseeching manner of a lowly sinner,*

And I call You with the calling of one endangered and in fear, (one) whose neck is subjugated to You, and whose eyes flow with tears for You, and who humbles himself for You, and who muddies his nose (i.e. abases himself).

O Allāh! Through Your (accepting) prayers do not make me wretched, but be with me caring and merciful,

O Best of those who are asked, and O Best of those who give.

ad-Durr al-Manthūr

These are some of the supplications that can be found which are specifically mentioned to have been recited by the Prophet ﷺ at `Arafah. One is free to recite any other Ad`iyah. Please refer to some of the other Fisabilillāh publications for appropriate material.

As it is Wājib to stay in `Arafah until sunset it is not permissible to depart before then (one will be liable to give Dam even if one left a few minutes before sunset).

After `Aṣr if people are told to sit in their modes of transport then too continue making du`ā', as one will not leave `Arafah before sunset.

After sunset leave `Arafah immediately for Muzdalifah (this is Sunnah). Do not perform Maghrib Ṣalāh in `Arafah, but perform it when arriving in Muzdalifah.

Walking from `Arafah to Muzdalifah (approximately 3 miles) is fairly easy as the temperature usually cools down by the time people set off after sunset. This walk is usually slower in pace as most people will be feeling some tiredness from the day.

One is not in a rush to arrive in Muzdalifah but one must remember that one has two Ṣalāh to perform there upon arrival.

IN MUZDALIFAH

After sunset, depart for Muzdalifah. There is usually a rush of people, but this rush is usually dispersed as the road is wide and people can also walk and rest on the sand surrounding it. It does however, take a few minutes to clear the bottleneck of `Arafah's gates.

It is Wājib to perform Maghrib and `Ishā' together in Muzdalifah at `Ishā' time. Therefore do not perform Maghrib or `Ishā in `Arafah or en route to Muzdalifah. Do not worry about missing the time of Maghrib on this day, as this was the Sunnah of the Prophet ﷺ.

The procedure will be of one Adhān and one Iqāmah, followed by the Farā'id Şalāh of Maghrib and `Ishā' (in succession) then the Sunan of both in order.

If one is delayed for any reason (e.g. getting lost) which stops one from reaching Muzdalifah before the start of Fajr time, then one must perform Maghrib and `Ishā' wherever one may be before Fajr time commences.

Women, the elderly, children, the sick, and the disabled may omit the Wuqūf of Muzdalifah if the rush is overwhelming. This however is rare, but to avoid the initial rush from `Arafah they may feel it appropriate to set off later. One should try not to miss this if one can help it as it is Sunnah al-Mu'akkadah.

After Şalāh, look to fulfill your other basic needs. If one wishes to relieve oneself, there is little point waiting. It is better to join the queue as the flow from `Arafah is continuous.

Thereafter collect pea-sized pebbles to pelt the Jamarāt and put them safely away, in the small bag that one should have brought for this.

It is permissible to collect pebbles from anywhere within the Ḥaram boundary. However, one must not pick them from near the Jamarāt or from any unclean place.

Collect for the

1. 10th Dhul Ḥijjah: 7 pebbles.
2. 11th Dhul Ḥijjah: 21 pebbles.
3. 12th Dhul Ḥijjah: 21 pebbles.
4. 13th Dhul Ḥijjah (If one stays for that day): 21 pebbles.

If you are going to leave Minā after pelting the Jamarāt on the 12th Dhul Ḥijjah, you will need a total of 49 pebbles. If you are going to leave Minā after pelting the Jamarāt on the 13th Dhul Ḥijjah, you will need a total of 70 pebbles. Collect a few extra pebbles in case you miss the Jamarāt during pelting. Also wash the pebbles for precaution.

There are two things to do on this night:

1. `Ibādah: This night is virtuous, full of blessings, and deserving of people dedicating some time from it to `Ibādah.
2. Rest: Be it little, with the intention of Sunnah.

THE THIRD DAY: 10TH DHUL ḤIJJAH YAWM AN-NAḤR (THE DAY OF SACRIFICE).

IN MUZDALIFAH

Many people perform Fajr Ṣalāh in Muzdalifah before its time and leave for Minā before sunrise. This way, they miss Ṣalāh and also the main part of the Wuqūf of Muzdalifah. Remember to follow the correct time and do not leave Muzdalifah until just before Fajr time ends.

Fajr Ṣalāh should be performed as soon as its time begins. Thereafter one should remain at Muzdalifah standing and facing the Qiblah engaged in `Ibādah.

Just before sunrise (2-3 minutes) leave for Minā (approximately three miles) reciting Talbiyah and any other Dhikr.

If a woman is of firm opinion that her menstruation is near on the 10th of Dhul-Ḥijjah, then she should go direct from Muzdalifah to Makkah to perform her Ṭawāf az-Ziyārah before Ramī, Naḥr and Qaṣr.

From Muzdalifah to Minā is a relatively short and easy walk. Again one should make sure that one has enough drinking water. One should take note that at this time there will be a large amount of traffic. As long as one can help it, stick to the pavements or pedestrian routes. There usually is a lot of exhaust fumes that one will have to go through, so if one is asthmatic one should ensure that they have their inhaler with them.

IN MINĀ

This is by far the busiest day if one wishes to complete everything on this day. After returning from Muzdalifah one is likely to be tired, so one should take a rest before doing anything else.

There are four acts to be performed between the 10th and 12th Dhul-Ḥijjah.

1. Ramī (this has to be performed on each of the days)
2. Naḥr
3. Ḥalq or Qaṣr
4. Ṭawāf az-Ziyārah

Besides Ramī which must be performed on each of the three days the remaining acts are to be performed before sunset of the 12th Dhul-Hijjah otherwise Dam will be Wājib for each act.

Note: In Ḥajj Qirān and Ḥajj Tamattu' it is Wājib to perform the first three acts in order and Mustahabb for the fourth to also be in order. In Ḥajj Ifrād however, it is Mustahabb to perform all four in order.

The restrictions of Iḥrām (apart from sexual intercourse) are lifted after Ḥalq or Qaşr.

GUIDELINES FOR RAMĪ (10TH, 11TH AND 12TH)

In Minā, there are three tall pillars with a wall round each of them. A bridge has been built over them so that pelting can take place both on the ground and from the bridge. These pillars are identified by boards in English. They are known as the Jamarāt (Pillars) and called:

1. Jamarah al-`Aqabah or Kubrā (The big pillar)
2. Jamarah al-Wuṣṭā (The middle pillar)
3. Jamarah aṣ-Ṣuḡhrā (The small pillar)

These pillars do not actually represent Shayṭān but mark the spot where Ibrāhīm ؑ was tested by the whispering of Shayṭān. His action is enacted by pilgrims at the time of Ḥajj. This act is known as Ramī.

Ramī is Wājib and has to be performed independently both by men and women (even women in impurity). Its omission necessitates Dam.

Only in the event that one is so sick or has such a disability that Ṣalāh cannot be performed standing, can a person ask someone else to perform the Ramī for them. Being scared of the crowd is not an excuse as one should then go when the initial rush has died down.

Do not take any bags (especially not rucksacks) or valuables towards the Ramī area.

In the crowd if you lose a shoe or anything else do not try to find it. There is no point and it can be dangerous.

It is Sunnah to perform Ramī in order i.e. small, medium then large except on the 10th when one only pelts the large pillar. One should note that trying to do them in any other order means to try to move against the crowd, this is foolish and dangerous.

While throwing, raise the right arm above the head such that the armpit is exposed.

To hold each pebble between the index finger and thumb of the right hand is Mustahabb when throwing. One should throw lightly at the pillars, throwing hard and aiming high can result in the stones bouncing off the pillars and hitting someone. This is dangerous, and also invalidates one's throw if it does not land within the enclosure.

The pebbles must be thrown one at a time otherwise it is not valid.

As long as the pebbles land within the enclosure, regardless of whether they hit the pillar or not, it counts as a valid throw.

10TH DHUL-HIJJAH.

The time of pelting is:

- | | |
|----------------------------------|--------|
| 1. During Fajr time: | Makrūh |
| 2. Sunrise to Midday: | Sunnah |
| 3. Midday to Sunset: | Mubāḥ |
| 4. Sunset to Fajr (of the 11th): | Makrūh |

Due to the crowds it is advisable to perform Ramī after `Aṣr or even later. If one also finds the crowd overwhelming at that time, then the healthy men may complete their obligation; leaving women, old, children, the sick and disabled to perform it afterwards, whenever it is convenient, as long as it is before Fajr time of the next day. If necessary, even the healthy may delay the Ramī until after Maghrib. Do not forget that harming a Muslim is Ḥarām and doing Ramī after Maghrib is, comparatively, merely Makrūh (i.e. the lesser of two evils).

Just before throwing stop reciting the Talbiyah and recite Takbīr as often as possible. Any other du`ā' or Dhikr may be recited instead.

Throw seven pebbles at only the Jamarah al-`Aqabah (the largest Jamarah). To pelt the others on this day is incorrect.

With each throw recite Takbīr.

There is no prescribed Du`ā' after pelting the large Shayṭān, but on this day this Du`ā' can be read:

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَذَنْبًا مَغْفُورًا وَعَمَلًا مَشْكُورًا

‘ALLĀHUM-MAJ`ALHU ḤAJJAM-MABRŪRĀ,
WA DHAMBAM-MAGH-FŪRĀ, WA `AMALAM-MASH-KŪRĀ.

***O Allāh! Make it an accepted Ḥajj
and a (means for the) forgiveness of sins, and accepted deeds.***

al-Bayhaqī

After today's Ramī, one must sacrifice an animal, if performing Ḥajj Qirān or Tamattu`. If one is performing Ḥajj Ifrād one may wish to perform a Nafl sacrifice.

NAHR

Sacrifice an animal before the sunset of 12th Dhul Hijjah within the Ḥaram boundary. It is Sunnah to do so in Minā. This sacrifice is known as Dam ash-Shukr (blood of thanks).

The difference between Dam ash-Shukr and the annual sacrifice is:

1. Dam ash-Shukr is Wājib upon only those who are performing Ḥajj Qirān or Tamattu`, and Mustahabb for those performing Ḥajj Ifrād.
2. Uḍḥiyah (the annual Qurbāni) is Wājib upon every Muslim who is sane, mature and upon whom Zakāh is Farḍ and who is not a Musāfir (Shar`ī traveller).

From the above one can see that if one is a Muqīm (staying in Makkah for 15+ days) one will also have to perform the Uḍḥiyah (provided that one meets the criteria). Therefore those performing Ḥajj Qirān or Tamattu`, and are Muqīm will have to give two sacrifices.

One must have the intention that one's sacrifice is Dam ash-Shukr, otherwise it will not suffice.

The slaughterhouses are in Minā (the nearest is close to Muzdalifah).

When performing the sacrifice:

1. It is better to perform the slaughter oneself.
2. If unable to perform it oneself, for whatever reason, one should arrange someone on one's behalf. It is Mustahabb to witness the slaughtering.
3. If the slaughtering is being arranged by one's Ḥajj group then keep in touch with the responsible person as to when one's own sacrifice is completed. This way when one proceeds to perform Ḥalq, the order of actions is correct.

The laws regarding the animals are the same as the laws of sacrifice (e.g. age, health, free from defects, etc).

If unable to perform the Dam ash-Shukr, then one should fast. This is a leeway for the less well off, not for people who spend too much on gifts and purchases.

Du`ā': Before slaughtering

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ
عَلَىٰ مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ
اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ

‘INNĪ WAJJAHTU WAJHIYA LIL-LADHĪ FAṬARAS-SAMĀWĀTI
WAL ‘ARḌA `ALĀ MILLATI ‘IBRĀHĪMA ḤANĪFĀ,
WA MĀ ‘ANA MINAL MUSHRIKĪN,
‘INNA ṢALĀTĪ WA NUSUKĪ WA MAḤYĀYA WA MAMĀTĪ
LILLĀHI RABBIL `ĀLAMĪN. LĀ SHARĪKA LAHŪ WA BI
DHĀLIKA ‘UMIRTU WA ‘ANA MINAL MUSLIMĪN.
‘ALLĀHUMMA MINKA WA LAKA
`AM-MUḤAMMADIW-WA ‘UMMATIH.

*Indeed, I turn my face towards the Maker of the skies
and the Earth, (I turn to Him) on the creed of Abraham
(Monotheism) upright, and I am not of the idolaters.
Indeed my prayers and offerings (of Ḥajj), and my living and*

dying are for Allāh, the Lord of the Worlds, Who has no partner, It is this that I am ordered and I am amongst those who submit.

O Allāh! From You and for You, on behalf of Muḥammad and his followers.

Abū Dāwūd

Du`ā': While slaughtering

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

BISMIL-LĀHI WAL-LĀHU 'AKBAR

In the Name of Allāh, And Allāh is the Great.

Abū Dāwūd

The meat, if possible, should be distributed into three parts.

1. 1/3 to charity.
2. 1/3 give as gift to family and friends.
3. 1/3 for oneself. It is *Mustaḥabb* to eat from one's own sacrifice.

After *Naḥr*, perform *Ḥalaq* or *Qaşr*.

ḤALQ OR QAŞR

Ḥalaq or *Qaşr* is *Wājib*. It is preferable to do this in *Minā*.

A person will be free from the restrictions of *Iḥrām* when he/she performs either *Ḥalaq* or *Qaşr*. The prohibition of sexual relationship, however, remains imposed until the completion of *Ṭawāf az-Ziyārah*.

ṬAWĀF AZ-ZIYĀRAH

Ṭawāf az-Ziyārah is a Farḍ component of Ḥajj. It is to be performed between the 10th and 12th of Dhul-Ḥijjah, the earlier the better. Its omission irredeemably nullifies the Ḥajj. If for a valid reason one cannot perform it before the 12th then too its performance remains necessary and Dam will also become necessary.

It is highly preferable (Sunnah) to perform Ṭawāf az-Ziyārah after Ḥalq or Qaşr. If one does perform Ṭawāf az-Ziyārah before Ḥalq or Qaşr, the restrictions of Iḥrām will not be lifted until either one of them are performed.

Women in the state of impurity (through Ḥayḍ or Nifās) must delay their Ṭawāf until clean. They can do this without being liable to give Dam.

If one returns home without Ṭawāf az-Ziyārah, the Ḥajj will remain incomplete and sexual relationship will remain Ḥarām until one returns to Makkah with the intention of `Umrah and after `Umrah performs Ṭawāf az-Ziyārah.

If the Sa`y of Ḥajj was performed previously it will not have to be repeated. If it was not performed previously then this is the time to perform it. If one has already discarded the Iḥrām, then Sa`y (as well as the Ṭawāf az-Ziyārah) will be performed with one's normal clothes.

After this Ṭawāf also it is Wājib to perform two rak`ahs Ṣalāh. (See section on `Umrah). Thereafter one should also drink some Zamzam. It would be an achievement if one could get to the Multazam, but if the crowd is forbidding one can stand further away, in line with it, and make Du`ā'.

After the performance of this, one will return to Minā for the night or its remainder, getting ready for the 11th day of Ḥajj.

One should forgo the soft bed and facilities of one's hotel in Makkah and endeavour to get to Minā as this was the Prophet's ﷺ example.

THE FOURTH DAY: 11TH DHUL-ḤIJJAH AYYĀM AT-TASHRĪQ (THE DAYS OF DRYING MEAT)

Whatever of the actions of the previous day have not been completed try to complete them today. Besides these actions the only necessary procedure on this day and the next (12th) is Ramī.

The time of pelting on the 11th and 12th (if one stays) is:

1. Zawāl to Sunset: Masnūn
2. Sunset to Fajr time of next day: Makrūh

Note: Ramī is not permissible before Zawāl on the 11th and 12th (or 13th) Dhul Hijjah. It will be invalid and will have to be redone.

Ramī of all three Jamarāt are necessary, the order as before should be the smallest to the largest. One can make du`ā', standing away from the crowd facing Qiblah, after each pillar except the largest.

Follow the procedures outlined previously regarding how Ramī is to be performed.

Return to camp upon completion and spend the day in worship and the night in Minā. Secluding oneself for this will help achieve this or else one will remain distracted.

THE FIFTH DAY: 12TH DHUL-ḤIJJAH **AYYĀM AT-TASHRĪQ (THE DAYS OF DRYING MEAT)**

The procedures of this day are identical to the fourth day. However, ensure that any of the acts remaining from the 10th are all completed on this day otherwise Dam will become necessary for each act missed.

Leaving Minā

If one wishes to leave for Makkah, one should depart before sunset of the 12th. Departing after sunset of the 12th is Makrūh but permissible without incurring Dam or any other penalty.

People, on their way back to Makkah may get held up and miss Maghrib Ṣalāh. One must perform Maghrib and `Ishā' wherever one may be, in their correct times.

Only if one does not leave Minā before aṣ-Ṣubḥ aṣ-Ṣādiq on the 13th Dhul Ḥijjah does it become Wājib to perform Ramī on the 13th. The omission of this responsibility will result in Dam being necessary.

THE SIXTH DAY: 13TH DHUL-ḤIJJAH **AYYĀM AT-TASHRĪQ (THE DAYS OF DRYING MEAT)**

It is desirable and rewarding for people to stay this extra night in Minā and perform this extra Ramī.

Before this day begins one should have completed all the other tasks. Now only today's Ramī remains for all the rites to be completed.

The time for pelting today has the concession of being able to be performed before Zawāl although it is preferred to complete this between midday and sunset. After sunset it remains Makrūh.

One should leave Minā for Makkah before Sunset, otherwise one performs an act which is against the teachings of the Prophet ﷺ.

After Ramī of one's last day in Minā it is Sunnah to stop at a place called Wādī al-Muḥaṣṣab (al-Abṭah), near Mu`abbadah and al-Ma`lā al-Gharqad. al-Bukhārī

MAKKAH

After Ḥajj, in Makkah, one should engage oneself in `Ibādah especially Ṭawāf and Ṣalāh. `Umrah can also be performed after the 13th.

One must not think that as soon as the Ḥajj is over then one is on holiday. The blessings and virtues of the Holy City remain forever, and should be benefitted from. Remember that the rewards are 100,000 times more than those performed elsewhere.

ṬAWĀF AL-WIDĀ'

Ṭawāf al-Widā' is Wājib. It may be performed any time after Ṭawāf az-Ziyārah, however it is preferable to perform it just before departure from Makkah.

After Ṭawāf az-Ziyārah, if a Nafl Ṭawāf was performed then it will suffice as Ṭawāf al-Widā' even if its intention was not made.

If one returns home without performing Ṭawāf al-Widā' (i.e. without performing any Ṭawāf after Ṭawāf az-Ziyārah), then one will have to give Dam. Women in the state of impurity are absolved from Ṭawāf al-Widā', without penalty.

After this Ṭawāf, as with others, it is Wājib to perform two rak`ahs Ṣalāh.

Even after Ṭawāf al-Widā', a pilgrim can re-enter al-Masjid al-Ḥaram for Ṣalāh, Ṭawāf or even `Umrah.

ḤAJJ AL-BADL

This is the performance of Ḥajj by one on behalf of another.

It is only valid for a Farḍ Ḥajj if the person who is appointing is physically restricted, or terminally ill. The only other time it is valid is if the same person is dead and leaves as a bequest the order of his/her Farḍ Ḥajj being performed from a third of his/her estate.

Ḥajj al-Badl is only correct if the entire expenses (except personal expenses) of the journey are being borne by the one on whose behalf the Ḥajj is being performed (unless in the event of shortcoming someone else bears the burden on that person's behalf). The only other condition is that the person being entrusted to perform this Farḍ Ḥajj has already performed their own Farḍ Ḥajj. One who has not performed one's own Farḍ Ḥajj cannot perform the Farḍ Ḥajj of another. Only the appointed person for Ḥajj al-Badl may perform the duty, only in their refusal can someone else be nominated. It is also essential that the person appointed knows the applicable laws of Ḥajj.

Ḥajj al-Badl is more rewarding than a Nafl Ḥajj for the person who is entrusted to perform it. Also if a person has already performed his own Ḥajj for him to finance the first (Farḍ) Ḥajj of someone else, is more rewarding than a Nafl Ḥajj.

The intention for Ḥajj al-Badl should be that one is entering the Ihṛām for Ḥajj or `Umrah for _____ (name of person). The remaining rules are the same as a normal Ḥajj.

CHILDREN

If parents/guardians decide to take a child who has not come of age for Ḥajj or `Umrah then it should not be from the child's own wealth even if permission is granted by the child.

The parents should ensure the child abides by the laws of Iḥrām. However, if any mistake occurs then no penalty is Wājib on the child or the parents.

Whatever the child can be taught to do he/she should be encouraged to do so as long as the circumstances permit. Anything the child cannot do, (whether too difficult or too dangerous) the parents can do on his/her behalf.

The Ḥajj of such a minor will be regarded as Nafḥ Ḥajj. It will not count as a Farḍ Ḥajj, which will have to be performed by the child when he/she comes of age and all the prerequisites of Ḥajj are met.

LEAVING MAKKAH

One should confirm transport and dates well before departing. This is to avoid unnecessary difficulties and delays.

One should be prepared to leave a day in advance, so that one can spend one's last moments in `Ibādah and Du`ā'.

AFTER ḤAJJ

Upon returning to Jeddah airport Ḥajj terminal, one will go through the reverse of the procedures that one went through when arriving. Check-ins are long and apparently unorganised. Delays can be

expected. During this, one should spend time in Du`ā' and thanking Allāh, and also begging Him to make a change in one's life.

If one does wish to take Zamzam back home they will have to get it wrapped in plastic wrap otherwise most airlines will not let it through.

After Ḥajj upon arriving home, it is normal to invite people to partake in dates and Zamzam, as to bring Zamzam home was the practice of the Nabi ﷺ. However do not expect people to address one as Ḥājī nor should one keep mentioning it to remind people that one has been for Ḥajj. This weakens one's Ḥajj (spiritually), though it may happen years after the Ḥajj was performed. One should remember that the Ḥajj was for one's own spiritual benefits, not for show. If show does develop then one must resort to repentance or else one will be held to account for one's pride.

Many pilgrims return with only the problems in their minds. This in turn they mention to all who listen. Abstain from this, as this negativity will set into the minds of the listeners. If one carefully remembers then the spiritual benefits will definitely outweigh the physical difficulties, for every moment spent there, merits rewards incomparable to anything in this world.

A 'Mabrūr Ḥajj' (accepted Ḥajj) is that Ḥajj which, from its enacting till one returns home, one's life changes from bad to betterment. Therefore, during and continuing after Ḥajj, one does not break the command of Allāh. Through its blessings and effects, one should become punctual in fulfilling the commandments of Allāh. One's love towards Allāh should increase, and love for anything else erased.

DU`Ā': AFTER ḤAJJ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
أَتَّبُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ
صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

‘ALLĀHU ‘AKBAR. ‘ALLĀHU ‘AKBAR. ‘ALLĀHU ‘AKBAR.
LĀ ‘ILĀHA ‘ILLAL-LĀHU WAḤDAHŪ LĀ SHARĪKA LAHŪ
LAHUL-MULKU WA LAHUL-ḤAMDU WA HUWA ‘ALĀ
KULLI SHAY’IN QADĪR. ‘Ā’IBŪNA TĀ’IBŪNA
‘ĀBIDŪNA SĀJIDŪNA LI RABBINĀ ḤĀMIDŪN.
ṢADAQAL-LĀHU WA`DAH, WA NAṢARA `ABDAH,
WA HAZAMAL-‘AḤZĀBA WAḤDAH.

*Allāh is the Great. Allāh is the Great. Allāh is the Great.
There is none worthy of worship besides Allah,
who is alone and has no partner (equal).
For Him is sovereignty and for Him is all praise.
and He has power over everything.
Allah has fulfilled His promise,
and helped His servant,
and who alone has destroyed nations.*

al-Bukhārī