



HAJJ, UMRA AND ZIYARA

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FOREWORD

The need for a concise and authentic book on Hajj and Umra in English has long been felt. Islamic University of Madinah has recently published such a book titled, "HAJJ, UMRA AND ZIYARA" by Dr. V. Abdur Rahim, Faculty of Arabic Language of the same University. Besides being concise and authentic. It has an additional quality of clarity. The facts about Hajj and Umra are well-arranged and lucidly presented.

The Islamic Foundation Trust, Chennai-12 is presenting an Indian edition of this book with the kind permission of its Publisher. We hope that the English-speaking devotees from India proceeding to perform Hajj and Umra will greatly benefit from this book, Insha Allah.

M.A. Jameel Ahmed

General Secretary

Islamic Foundation Trust

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HAJJ, UMRA AND ZIYARA

In the name of Allah, the Compassionate, the Merciful Preface

Hajj is pilgrimage to the Holy Ka'ba at Makkah which is the first shrine built in the world for the worship and veneration of Almighty Allah. Says the Holy Qur'an:

﴿إن أول بيت وضع للناس للذي ببكة مباركاً وهدياً للعالمين، فيه آيات بينات مقام إبراهيم، ومن دخله كان آمناً﴾ .

Lo ! the first Sanctuary appointed for mankind was that at Bakka, a blessed place, a guidance to people, wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe (3:96-97).

Pilgrimage to this holiest shrine of Islam is a duty which every Muslim, man or woman, who can afford the journey to it, owes to Allah. Says the Holy Qur'an:

﴿وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مِنْ اسْتِطَاعٍ إِلَيْهِ سَبِيلاً وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ .

And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. And for him who disbelieveth (let him know that) Lo ! Allah is Independent of (all) creatures. (3:97).

The Prophet (may peace and blessings of Allah be upon him) said:

HAJJ, UMRA AND ZIYARA

(بني الإسلام على خمس : شهادة أن لا إله إلا الله وأن محمداً رسول الله وإقام الصلاة وإيتاء الزكاة وصوم رمضان وحج بيت الله الحرام).

Islam is founded on five principles: to bear witness that there is no god but Allah and that Muhammad is Allah's Apostle, to establish prayer; to pay the zakat, to fast in the month of Ramadan, and to make pilgrimage to the Inviolable House of Allah. (Reported by Bukhari and Muslim).

Those who can afford to perform hajj and yet do not perform it commit a very serious sin. The second Calif Umar (may Allah be pleased with him) once said:

I thought of sending men to cities to look for those who can afford to go on pilgrimage and yet do not do so, and to impose on them jizya⁽¹⁾. They are not Muslims, they are not Muslims.

Ali (may Allah be pleased with him) is reported to have said:

He who has the means to perform hajj and fails to do so has no choice but to die a Jew or a Christian.

A Muslim who has the means to go on pilgrimage should do so without delay. The Prophet (may peace and blessings of Allah be upon him) said:

Hasten to perform hajj-that is the obligatory hajj- for no one knows what will befall him. (Reported by Ahmad).

(1) Jizay is a tax imposed on the non Muslim citizens of an Islamic state in lieu of protection offered to them by the State.

HAJJ, UMRA AND ZIYARA

Umra is also a duty (wājib) as indicated by the following hadith:

In reply to a question by Jibra'il (may peace be upon him) about the nature of Islam, the Prophet (may peace and blessings of Allah be upon him) replied: Islam is to bear witness that there is no god but Allah, and that Muhammad is Allah's Apostle, to establish prayer, to pay the poor-due, to pay a visit to the House for hajj and umra, to wash for sexual pollution, to make wudu perfectly and to fast in the month of Ramadan.

(Reported by ibn Khuzaima and Dāraqutnī).

A'isha (may Allah be pleased with her) once asked the Prophet (may peace and blessings of Allah be upon him): Should women take part in jihad? He said: They have to take part in a jihad in which there is no fighting, i.e. hajj and umra.

(Reported by Ahmad and ibn Mājah).

Muslims are required to perform hajj and umra once in their life-time. But as a voluntary act of worship one may perform them as many times as he likes. The Prophet (may peace and blessings of Allah be upon him) said:

(الحج مرة فمن زاد فهو تطوع).

Hajj is (to be performed) only once. One who performs it more than once does so voluntarily.

HAJJ, UMRA AND ZIYARA

It is mustahabb to perform hajj and umra as often as possible. The Prophet (may peace and blessings of Allah be upon him) said:

(العمرة للعمرة كفارة لما بينهما والحج المبرور ليس جزاؤه إلا الجنة).

Performance of umra is an expiation for the sins committed between it and the previous umra, and the reward of the hajj acceptable to Allah is nothing but Paradise.

(Reported by Bukhari and Muslim).

IHRAM

An important prerequisite both of umra and hajj is Ihram. Literally, Ihram means “entering into a state of sanctity”, and practically it involves the putting on of a particular type of dress and abstention from certain things and acts. Ihram has to be assumed at specific points fixed by the Prophet (may peace and blessings of Allah be upon him). These points are called mawāqit (singular: miqāt).

They are:

1) Dhu l-Hulaifa, near Madinah, now known as Bi'r Ali or Abyār Ali. It is the miqāt of the pilgrims proceeding from Madinah.

2) Al-Juḥfa, near Rābigh on the Red Sea. It is the miqāt of the pilgrims of Syria proceeding to Makkah by the coastal route.

HAJJ, UMRA AND ZIYARA

3) Yalamlam, south-west of Makkah, now known as Sa'diyya. It is the miqāt of the pilgrims of Yemen.

4) Qarn al-Manāzil, near Taif. It is the miqāt of pilgrims coming from Nejd.

5) Dhātu Irq, north-west of Makkah. It is the miqāt of pilgrims coming from Iraq.

Pilgrims proceeding to Makkah by routes passing through these points are to assume ihram there. Pilgrims not passing through the māwaqit are to assume ihrām at a point parallel to the miqāt concerned. For example, pilgrims travelling by steamer assume ihrām when the steamer reaches a point in the Red Sea parallel to Yalamlam.

Pilgrims travelling by air should put on the ihram dress before emplaning, and pronounce the niyya when the plane flies above one of the miqāts. To be on the safer side the niyya should be pronounced a little before the plane reaches a point above the miqāt.

People who live within the miqāt zone are not required to go to one of the miqāts for assuming ihrām. They assume ihrām from their homes. If, however, they have another home beyond the miqāt, they have the choice to assume ihrām either from the miqāt or from the residence which is within the miqāt zone. The prophet (may peace and blessings of Allah be upon him) said:

HAJJ, UMRA AND ZIYARA

ومن كان دون ذلك فمَهَله أهله حتى أهل مكة يهلون من مكة .

As for those who live within the miqāt limits the place of assuming ihrām for them is their home; and the people of Makkah assume ihrām from Makkah.

People of Makkah assume ihrām from Makkah for hajj only. But for umra they have to assume it from the *hill* i.e. from a place outside the Makkan Sanctuary (haram). For when A'isha (may Allah be pleased with her) wanted to perform umra after hajj the Prophet (may peace and blessings of Allah be upon him) asked her brother Abd al-Rahman to take her to Tan'im for assuming ihrām.

The nearest point outside the haram is Tan'im, about 10 kms. to the north of Makkah.

Assumption of ihrām:

It is mustahabb to do the following before assuming ihrām:

1) To shave the pubic hair, the hair from the arm-pit and to trim the moustache; and to pare the nails. As it is forbidden to shave or cut the hair and to pare the nails after assuming ihrām, they should do these before assuming it.

2) To have a bath immediately before assuming ihrām. If this is not possible, the pilgrim can perform wudu. But ghusl is better than wudu.

3) To perfume oneself. A'isha (may Allah be pleased with her) says:

HAJJ, UMRA AND ZIYARA

كنت أطيّب رسول الله ﷺ لإحرامه قبل أن يحرم ولحله قبل أن يطوف
بالبیت .

I applied perfume to the Apostle of Allah (may peace and blessings of Allah be upon him) on the occasion of his assuming ihrām before he actually assumed it, and on the occasion of his discarding ihrām before he performed the tawaf of the Ka'ba (i.e. the tawaf of ifāda).

(Reported by Bukhari and Muslim).

But care should be taken to apply the perfume to the body only, and not to the dress.

After this the pilgrim discards his usual dress and puts on the dress prescribed for ihrām. It consists of two preferably white sheets. One of them, called the izār, is worn round the waist; the other, called the ridā', is thrown round the shoulders.

This is with regard to men. Women can assume ihrām in any dress.

After putting on ihrām dress the pilgrim pronounces the niyya. It is Sunna to do this after an obligatory prayer like that of fajr, zuhr, asr, maghrib or isha. If it is not the time of one of these prayers, a nafl prayer consisting of two rak'ats may be offered. But this is not essential for assuming ihrām.

The niyya of hajj and umra as taught by the Prophet (may peace and blessings of Allah be upon him) is as follows:

HAJJ, UMRA AND ZIYARA

لبيك حجاً . اللهم لبيك حجاً . لبيك عمرة . اللهم لبيك عمرة .

“Labbaika hajjan” or “allāhumma labbaika hajjan” (for hajj). labbaika umratan” or “allāhumma labbaika umratan” (for umra). This is the proper way of pronouncing the niyya as taught by the Prophet (may peace and blessings of Allah be upon him). Other formulas mentioned in books have no religious sanction.

The pilgrim has now entered the state of sanctity. He has from now on to repeat frequently the talbiya which is as follows:

لبيك اللهم لبيك ، لبيك لا شريك لك لبيك ، إن الحمد والنعمة لك
والملك لا شريك لك .

“Labbaika l-lāhumma Labbaik, Labbaika lā sharīka Lak labbaik. Inna l-hamda wa n-ni’ matalaka wa L-mulk, lā sharīka lak”.

Translated into English it means:

Here I am O Allah, here I am. Here I am; there is no partner unto Thee. Verily, praise and favour belong to Thee, and so also kingdom; there is no partner unto Thee.

If the pilgrim fears that he will not be able to complete the hajj on account of sickness or for any other reason, he can add the following after pronouncing the niyya:

إن حبسني حابس فمحلي حيث حبستني .

“in habasanī hābisun fa-mahilli haithu habastanī”. It means:

HAJJ, UMRA AND ZIYARA

If anything should withhold me (from performing hajj) I shall come out of ihrām at the place where Thou withholdest me.

A pilgrim who adds this condition to the niyya can come out of ihrām in case of being unable to complete hajj without paying the penalty.

The Prophet (may peace and blessings of Allah be upon him) taught this to Daba'a bint al-Zubair who said to the Prophet:

O Apostle of Allah! I want to perform hajj, but I am not feeling well. The Prophet (may peace and blessings of Allah be upon him) said to her:

حجى واشترطى أن محلى حيث حبستنى .

Go on pilgrimage but add this condition: I shall come out of ihrām at the place where Thou withholdest me.

One may occasionally use the following forms of talbiya also:

ليك إله الحق .

“labbaika Ilāha l-haqq”.

ليك ذا المعارج ، ليك ذا الفواضل .

“labbaika dha l-ma'ārij, labbaika dha l-fawādil”.

ليك وسعديك ، والخير بيدك ، والرغباء إليك والعمل .

“labbaika wa sa'daik, wa l-khairu bi-yadaik, wa r-raghbā'u ilaika wa l-'amal”.

HAJJ, UMRA AND ZIYARA

Talbiya should be repeated loudly. Says the Prophet (may peace and blessings of Allah be upon him) :

أتاني جبرائيل فأمرني أن أمر أصحابي ومن معي أن يرفعوا أصواتهم بالتلبية.

Jibra'il came to me and commanded me to instruct my companions and those who are with me to raise their voices while pronouncing the talbiya.

(Reported by the authors of the Sunan and others).

Talbiya is to be discontinued on arrival at Makkah. This is with regard to umra. In hajj talbiya is to be discontinued after pelting the Jamrat al-Aqaba on the 10th of Dhu 1-hijja.

Restrictions imposed by ihram :

Having assumed ihram the pilgrims are prohibited from the following :

1) Wearing the usual dress.

As mentioned above the pilgrim puts on two pieces of cloth called the izār and the ridā'. He is not allowed to put on the usual dress. The jurists (fuqaha') say that makhīt (مَخِيْط) should not be worn. This word literally means "a dress which has been sewn". But what they really mean by this word is **any dress made to fit the body** like shirts, coats, trousers etc. So all kinds of knitted underwear, though not sewn, are also prohibited. On the other hand it is not prohibited to wear belts or watch-straps which have stitches. Likewise it is not prohibited to wear an izār or ridā with patches on them.

HAJJ, UMRA AND ZIYARA

Some pilgrims avoid wearing even slippers with stitches. This is wrong. As we have explained above, the word *makhit* has been used by the Jurists to mean a dress made to fit the body. It **does not** mean anything with stitches in it.

Women assume *ihrām* in their usual dress. They can wear socks but not gloves. They should not cover their faces with veils. The Prophet (may peace and blessings of Allah be upon him) said :

لا تتقب المرأة ولا تلبس القفازين .

A woman (pilgrim) does not cover her face with veil, nor does she should wear gloves.

(Reported by Bukhāri).

But when she happens to be in the presence of *ajnabi* men (strangers) she should cover her face. A'isha (may Allah be pleased with her) says :

كان الركبان يمرون بنا ونحن مع رسول الله ﷺ فإذا حاذونا سدلت إحدانا جلبابها من رأسها على وجهها فإذا جاوزونا كشفناه .

Pilgrims were passing by us while we were with the Apostle of Allah. When they came close to us we would draw our garments from the head to cover the face, and when they went away we would uncover the face.

(Reported by Abū-Dā'ūd and ibn Mājah. Al-Dāraqutnī reports a similar hadith on the authority of Ummu Salama).

It is *wajib* for women to cover their faces when in the presence of *ajnabi* men. Says Allah in the Holy Qur'an :

HAJJ, UMRA AND ZIYARA

﴿وقل للمؤمنات يفضضن من أبصارهن ويحفظن فروجهن ولا يبدين زينتهن إلا ما ظهر منها وليضربن بخمرهن على جيوبهن ولا يبدين زينتهن إلا لبعولتهن أو آبائهن أو أبناءهن أو آبائهن أو آبائهن أو بنى إخوانهن أو بنى إخوانهن أو بنى إخوانهن أو ما ملكت أيمانهن﴾

And tell believing women to lower their gaze and be modest, and not to display of their adornment only that which is apparent. And to draw their veils over their bosoms and not to reveal their adornment save to their husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour or children who know naught of women's nakedness. (24:31).

It is noticed that some women wear on their foreheads things made of cardboard or any other material to keep the veils away from their faces. This is a bid'a as this has not been taught by the Prophet (may peace and blessings of Allah be upon him). The proper thing for women to do when in the presence of ajnabi men has been explained in A'isha's hadith.

It is sunna for muhrim men to put on sandals. The Prophet (may peace and blessings of Allah be upon him) said :

You should assume ihrām in izār and ridā' and a pair of sandals.

(Reported by Imam Ahmad).

HAJJ, UMRA AND ZIYARA

But one can also put on shoes which do not cover the anklebone.

2) Men should not wear turbans, caps etc., nor cover their heads with anything else like blanket etc.

These restrictions regarding the dress are explained by the Prophet (may peace and blessings of Allah be upon him) in the following hadith :

عن عبد الله بن عمر رضى الله عنه أن رجلاً قال : يا رسول الله ما يلبس المحرم من ثياب؟ قال رسول الله ﷺ لا يلبس القميص ولا العمامة ولا السراويلات ولا البرانس ولا الخفاف إلا أحد لا يجد نعلين فيلبس خفين وليقطعهما أسفل من الكعبين ولا تلبسوا من الثياب شيئاً مسّه زعفران أو ورس .

On the authority of Abd Allah ibn Umar (may Allah be pleased with both of them) who said, "A man said, 'O Apostle of Allah ! what kind of clothes should a muhrim put on?' The Apostle of Allah (may peace and blessings of Allah be upon him) said, 'He should not wear shirts, turbans, hooded cloaks⁽¹⁾, shoes⁽²⁾; but if one does not have a pair of sandals he can put on shoes after cutting off the part that covers the anklebone⁽³⁾. Do not wear clothes dyed with saffron or wars⁽⁴⁾."

(Reported by Bukhari and others).

(1) In Arabic 'burnus' (برنس) is a long cloak with a head-cover forming part of it.

(2) In Arabic 'khuff' (خف) is a kind of shoes made of very thin leather.

HAJJ, UMRA AND ZIYARA

3) Shaving or removing hair by any means from any part of the body. Says Allah in the Holy Qur'an :

﴿ولا تحلقوا رؤوسكم حتى يبلغ الهدى محله﴾.

Shave not your heads until the offering hath reached its destination. (2:196).

4) Paring of nails.

5) Use of perfumes. Use of perfumed soaps and perfumed hair-oils should also be avoided.

6) Hunting wild game on land. Says the Holy Qur'an :

﴿يا أيها الذين آمنوا لا تقتلوا الصيد وأنتم حرم﴾.

O ye who believe ! Kill no wild game while ye are in the state of ihram. (5:95).

﴿وحرّم عليكم صيد البرّ ما دمتم حرمًا﴾.

But to hunt on land is forbidden you so long as you are in the state of ihram. (5:95).

So it is forbidden to hunt animals and birds. Fishing is not forbidden. Slaughtering of chicken, sheep etc. is, of course, allowed.

Killing of dangerous animals like serpents, scorpions,

(3) In another hadith the Prophet (may peace and blessings of Allah be upon him) said, "He who does not have sandals, let him put on shoes". Here he did not mention that the part covering the anklebones should be cut off. The first hadith was said by the Prophet (may peace and blessing of Allah be upon him) in Madina, and the second in Arafat. So the rule about cutting of the part of the shoes which covers the anklebone is believed to be abrogated.

(4) «Wars» (ورس) is a plant used for dyeing.

HAJJ, UMRA AND ZIYARA

rabid dogs etc. is not forbidden. The Prophet (may peace and blessings of Allah be upon him) said :

خمس من الدواب كلهن فاسق يقتلن في الحرم: الغراب والحدأة
والعقرب والفأرة والكلب العقور.

Five animals, all of them harmful, can be killed in the Haram. These are the crow, the kite, the scorpion, the mouse and the rabid dog.

(Reported by Bukhari and Muslim).

In another hadith reported by Muslim 'serpent' is mentioned in stead of 'scorpion'. In a hadith reported by Abu Da'ud 'predatory animal' (السبع العادي) is mentioned in addition to the animals mentioned in this hadith.

7) Marriage. It is forbidden to get married or to act as a marriage official. It is likewise forbidden to make a marriage proposal.

The Prophet (may peace and blessings of Allah be upon him) said :

لا يُنكح المحرم ولا يُنكح ولا يخطب.

A muhrim should not get married nor marry others, nor get engaged.

(Reported by Muslim).

8) Acts of sexual nature. These include :

A) Coitus. Coitus before the First Tahallul renders hajj fāsid. Both the parties should, however, complete hajj and perform hajj again the following year. Coitus after the First Tahallul does not mar hajj, but each of the parties concerned has to offer a sheep as sacrifice.

HAJJ, UMRA AND ZIYARA

B) Other acts of sexual nature like caressing, kissing etc.

C) Talks of sexual nature.

These have been referred to in the Holy Qur'an by the word 'rafath' (رفث) in the following verse :

﴿ الحج أشهر معلومات ، فمن فرض فيهن الحج فلا رفث ولا فسوق ولا جدال في الحج ﴾ .

Hajj is (performed) in well-known months, and whoever has started the rites of hajj therein (let him bear in mind that) there is (to be) no lewdness (rafath) nor abuse nor quarrel in hajj. (2:197).

The word «rafath» means all three things mentioned above.

9) Quarrel and abuse. As mentioned in the verse quoted above a pilgrim should avoid quarrels, arguments, and disputes. He must also avoid abusing follow-pilgrims, servants, and other Muslim brethren.

In addition to these it should also be borne in mind that it is forbidden for all Muslim whether they are muhrim or not to kill animals and birds living in the sacred precinct of Makkah known as Haram, or to help others in killing or hunting them. It is also forbidden to cut down trees or to uproot green plants growing in this sacred area. In addition to Makkah, Mina and Muzdalifa are within the sacred precincts. Arafat is outside this area.

HAJJ, UMRA AND ZIYARA

The Prophet (may peace and blessings of Allah be upon him) said :

فإن هذا بلدٌ حَرَّمَ اللهُ يومَ خلقَ السموات والأرض، وهو حرامٌ بحرمَةِ اللهِ إلى يومِ القيامة. وإنه لا يحل القتال فيه لأحد قبلي. ولم يحل لي إلا ساعة من نهار. فهو حرامٌ بحرمَةِ اللهِ إلى يومِ القيامة. لا يعضد شوكة، ولا ينفر صيده. ولا يلتقط لقطته إلا من عرفها، ولا يختلى خلاها.

Verily Allah made this City sacred on the day He created the heavens and the earth, and it shall remain sacred by the decree of Allah till the Day of Resurrection. Fighting was not allowed in it for anyone before me, and even for me it was allowed only for a portion of a day. So it is sacred with Allah's decree till the day of Resurrection. Its thorns should not be uprooted nor should its game be disturbed; things lost there should not be picked up except by one who wants to look for its owner, and its vegetation should not be cut.

(Reported by Bukhari and Muslim).

What a muhrim is allowed to do :

The following things are not forbidden for the muhrim :

1) If a muhrim has seminal discharge he should, of course, have a ghusl. Even otherwise he can have a bath. He can wash his head during the bath, and there is no harm if some hairs come off.

In a hadith reported by Bukhari, Muslim and others the

HAJJ, UMRA AND ZIYARA

companion Abu Ayyub al-Ansari demonstrates how the prophet (may peace and blessings of Allah be upon him) used to wash his head while he was in the state of ihram.

2) There is no harm in scratching the head.

3) There is no harm in washing the izār and the ridā' if they become dirty, or in changing them.

4) There is no harm in wearing a ring, a watch and glasses.

5) there is no harm in wearing a belt round the waist, or suspending money-purse from the belt, or suspending it from the shoulder or the neck.

6) There is no harm in removing a broken nail.

7) There is no harm in covering the body with a blanket; but care should be taken to leave the head uncovered.

8) There is no harm in wearing shoes if they do not cover the anklebone.

9) There is no harm in cupping (operation of drawing blood).

10) There is no harm in smelling flowers.

FIDYA (Penalty)

If a muhrim intentionally violates the regulations of ihram he has to pay a penalty as laid down in the following verse of the Holy Qur'an :

HAJJ, UMRA AND ZIYARA

﴿ لا تحلقوا رؤوسكم حتى يبلغ الهدى محله . فمن كان منكم مريضا أو به أذى من رأسه ففدية من صيام أو صدقة أو نسك ﴾ .

And shave not your heads until the offering hath reached its destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. (2:196).

The meaning of this verse is that if a pilgrim is forced to shave his head on health grounds he must pay one of the three kinds of ransom mentioned in the verse. The issue is explained in more detail in the following hadith. One of the Prophet's companions, Ka'b ibn Ujra, was annoyed by lice in his hair. The Prophet (may peace and blessings of Allah be upon him) said to him :

احلق رأسك وضم ثلاثة أيام أو أطعم ستة مساكين أو أنسك شاة .

Shave your head and fast for three days or feed six poor men (masākīn) or sacrifice a sheep.

(Reported by Bukhari and Muslim).

Although the verse of the Holy Qur'an and the hadith both lay down the penalty for shaving the head, the jurists (fuqaha') have extended this rule to all such acts as provide amenities to the muhrim such as wearing tailored cloths (including underwear and socks) paring nails, using perfume and covering the head.

So a muhrim who is forced by sickness or other reason to avail himself of one of these amenities must pay one of

HAJJ, UMRA AND ZIYARA

these three kinds of ransom, viz. :

- 1) Fasting for three days, or
- 2) Feeding six poor men, each of whom is to be given one mudd of wheat or two mudds of other commodities.
- 3) Slaughtering a sheep or a goat and offering it as a sacrifice.

It should be borne in mind that these amenities should be availed of only under dire necessity, otherwise it will be a sin to do so. Imam Nawawi says :

Some people do what is forbidden under the regulations of ihrām saying that they would pay the ransom. They wrongly think that by paying the ransom they can escape being sinful. This is a grave mistake and shameful ignorance. Payment of ransom does not justify doing that which is forbidden. Whoever does anything that is forbidden in hajj renders his hajj unacceptable.

However, if a pilgrim does any of the things mentioned above (shaving or trimming the hair, paring the nails, wearing the usual dress, applying perfume, or covering the head) unknowingly or forgetfully he is not required to pay the ransom. But as soon as he knows the rule or remembers it he must desist from doing the forbidden things. If, for example, he is wearing the dress and is told that it is wrong to do so or remembers that it is wrong to do so, he must immediately take it off.

Penalty for committing acts of sexual nature :

Should a pilgrim have coitus before the First Tahallul the hajj of both the parties concerned is rendered fasid (invalid) even if coitus be had after the wuqūf at Arafā. Even so the parties are to go through the remaining rites of hajj in accordance with the divine command : **أتموا الحج والعمرة لله** :

Complete hajj and umra for Allah. (2:196).

The man (not the woman) has to offer a camel as sacrifice. Further, they have to perform hajj again the following year, and in this journey they are to travel separately.

Hajj is not rendered fasid by coitus after the First Tahallul. In this case the man has to offer a sheep or a goat as sacrifice.

If the woman was forced to have coitus she would not be required to offer sacrifice. And if the man and his wife have to repeat their hajj on account of having had coitus, the husband should bear the expenses of his wife's hajj also.

Hajj is likewise not rendered fasid by acts of sexual nature other than coitus. A camel has to be offered by the man as penalty for acts of sexual nature leading to seminal discharge, while the penalty of acts sexual nature not resulting in seminal discharge is a sheep or a goat to be offered as a sacrifice.

HAJJ, UMRA AND ZIYARA

Umra

A pilgrim proceeding to Makkah to perform umra assumes ihrām at the miqāt as explained above, and pronounces the niyya saying, «Labbaika Umratan» . لَبَّيْكَ عُمْرَةً . (اللهم لَبَّيْكَ عُمْرَةً) or Allahumma labbaika umratan, (اللهم لَبَّيْكَ عُمْرَةً) .

On arrival at Makkah he proceeds to the Sacred Mosque. It is sunna to step into the Mosque with the right foot and to recite the following du'a :

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ . أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ
الكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ . اللَّهُمَّ افْتَحْ لِي أَبْوَابَ
رَحْمَتِكَ .

In the name of Allah, and blessings and peace be upon Apostle of Allah. I seek refuge with the Great Allah and His Glorious Face and His Eternal Authority from the cursed Satan. O Allah ! Open for me the gates of Thy mercy.

This du'a is to be recited while entering any mosque.

At the sight of the Holy Ka'ba the pilgrim discontinues talbiya. He then goes straight to the Ka'ba and commences the tawāf.

The tawāf :

It is desirable to say the following at the commencement of the tawaf :

اللَّهُمَّ إِيمَانًا بِكَ ، وَتَصَدِيقًا بِكِتَابِكَ ، وَوَفَاءً بِعَهْدِكَ وَإِتِّبَاعًا لِسُنَّةِ نَبِيِّكَ
مُحَمَّدٍ ﷺ .

HAJJ, UMRA AND ZIYARA

O Allah ! I perform tawaf as a proof of my faith in Thee and my belief in Thy Book and in fulfilment of my covenant with Thee and in observance of the practice of Thy Messenger Muhammad (may Allah bless and preserve him).

The starting-point of the tawaf is the Black Stone which is fixed to the south-eastern corner of the Ka'ba. The pilgrim first touches it with the right hand saying بسم الله والله أكبر:

In the name of Allah, and Allah is Great.

This act of touching the Black Stone is known as «is-tilām» (استلام) He then kisses it. Care should be taken to avoid hurting fellow pilgrims while attempting to kiss the Black Stone. If, on account of crowd, he is not able to kiss it he should be content with touching it with the hand or with the walking-stick. In this case he should kiss his hand or the stick. If, however, he is not able to have access to the Black Stone he points to it with his right hand saying 'Al-lahu Akbar'. In this case he need not kiss his hand.

He does likewise in all the seven rounds.

The tawaf consists of seven rounds. In the tawaf of umra the first three rounds are to be covered with rapid pace.

This is called 'ramal'. The remaining rounds are covered with the usual pace. It should be noted that 'ramal' is only for men. Women cover all the seven rounds at the usual pace.

HAJJ, UMRA AND ZIYARA

Another practice peculiar to the tawaf of umra is known as «idṭibā» (إِضْطَبَاع). It is a way of wearing the rida'. It is worn in such a way as to leave the right shoulder bare. The centre of the rida' is brought under the right arm while its ends meet on the left shoulder. It is sunna to wear the rida' in this fashion during the tawaf of umra.

It should be pointed out here that many pilgrims wear the rida' in this fashion right from the time of assuming Ihram and continue to wear it like this till the end of umra or hajj.

This, of course, is wrong. As mentioned above, this should be done only during the tawaf of umra⁽¹⁾. After this tawaf the rida' should be worn in such a way as to cover both the shoulders.

As mentioned above, the tawaf starts with the Black Stone. The pilgrim goes round the Ka'ba anti-clockwise keeping as close to the Ka'ba as possible. The Hatim should be included in the tawaf. When the pilgrim comes close to the Yamani Corner (the south-western corner) he touches it with his right hand saying "Bismillahi wa l-lahu akbar". He does not kiss it. If it is difficult to reach it he

(1) Ramal and idtibā' are peculiar to Tawaf al-Qudum (Tawaf of Arrival) which is the first Tawaf performed on arrival at Makkah. The Tawaf of umra is Tawaf al-Qudum, so also is the Tawaf performed by the Mufrid on arrival at Makkah. So ramal and idtiba' are not to be done in Tawaf al-Ifāda and Tawaf al-Wadā'.

For the meaning of Mufrid, Tawaf al-Ifada and Tawaf al-Wadā' see the chapter on Hajj.

HAJJ, UMRA AND ZIYARA

goes ahead without pointing towards it or saying Allahu Akbar. It is mustahabb to read the following verse of the Holy Qur'an while walking from the Yamani Corner to the Black Stone :

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.

Our Lord ! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire. (2:201).

The pilgrim should have wudu' for performing the tawaf. He should also be clean and free from all kinds of dirt. During the tawaf he should remember Allah and pray to Him. He can also recite the Holy Qur'an. It should be pointed here that the Prophet (may peace and blessings of Allah be upon him) has not prescribed particular du'as to be recited in each of the seven rounds. The set of du'as that is found in most hajj guides has no religious sanction. To believe that these du'as have been prescribed by the Prophet (may peace and blessings of Allah be upon him) for each of the seven rounds is a great bid'a. The Prophet (may peace and blessings of Allah be upon him) declared :

خذوا عنى مناسككم

Take from me the rites of your hajj.

It is a great sin to add to the rites of hajj that which has not been taught by the Prophet (peace and blessings of Allah be upon him). Said the Prophet (may peace and blessings of Allah be upon him) :

من أحدث في أمرنا هذا ما ليس فيه فهو ردٌ.

If someone innovates in our religion what is not in it that innovation has to be rejected.

(Reported by Bukhari and Muslim).

HAJJ, UMRA AND ZIYARA

The seven rounds of the tawaf should be performed in succession. If, however, obligatory prayer is being offered in congregation or a funeral service is being conducted, the pilgrim should suspend the tawaf and join the prayer. After the prayer is over he should resume the tawaf from the Black Stone disregarding the unfinished round.

If a pilgrim is not certain as to the number of rounds he has finished, he should proceed on the basis of the lesser number. If, for example, he is in doubt whether he has finished five or six rounds he should proceed on the basis of five and add two more rounds.

Women should take care not to get mixed up with men during the tawaf, nor to struggle with them in kissing the Black Stone. At times of crowd it is far better for them to be away from the Ka'ba than to be near it. It is also imperative for them to abstain from perfumes and ornaments at the time of going to perform the tawaf; and during the tawaf they should cover their faces.

After the conclusion of the tawaf the pilgrim offers a two-rak'at prayer behind Maqām Ibrāhīm. If it is not possible to pray there due to crowd or for any other reason, the prayer can be offered in any other part of the Mosque. It is sunna to recite Sūrat al-Kāfirūn in the first rak'at of this prayer and Sūrat al-Ikhlās in the second.

After prayer it is sunna to do the following :

- 1) To go to Zamzam well and to drink of its water and to pour it on the head.

HAJJ, UMRA AND ZIYARA

2) To go back to the Ka'ba and to touch the Black Stone with the right hand.

After this the pilgrim goes to Mount Safa to start the sa'y.

The Sa'y :

As the pilgrim approaches Mount Safa he recites the following verse of the Holy Qur'an :

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ .

Verily Safa and Marwa are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it (by performing umra) to go round them. And he who doth good of his own accord (for him) Lo ! Allah is Responsive, Aware. (2:158).

After reciting this verse he says : نبدأ بما بدأ الله به .

We shall commence with that which Allah hath commenced with^(*).

He now climbs Mount Safa till he is able to sight the Ka'ba. Turning towards the Ka'ba he says :

الله أكبر . الله أكبر . الله أكبر . لا إله إلا الله وحده لا شريك له . له الملك وله الحمد . يحيى ويميت . وهو على كل شيء قدير . لا إله إلا الله وحده لا شريك له . أنجز وعده ونصر عبده وهزم الأحزاب وحده .

(*) It means that we shall commence the Sa'y with Mount Safa as Allah has commenced the verse with it. This was said by the Prophet (may peace and blessings of Allah be upon him).

HAJJ, UMRA AND ZIYARA

Allah is Great, Allah is Great, Allah is Great. There is no God but Allah Alone. He hath no partner. His is the Kingdom. Unto Him belongeth all praise. He giveth life and death, and He hath power over all things. There is no God but Allah Alone. He hath no partner. He fulfilled His promise, and helped His servant and routed the confederates alone.

The pilgrim then raises his hands and prays. He repeats this dhikr and du'a thrice.

He then descends from Mount Safa and walks towards Mount Marwa. Part of the route between the two mounts is to be covered at rapid pace. The beginning and the end of this portion are indicated by green lights⁽¹⁾. It should be pointed out here that it is only this part of the route between Safa and Marwa that has to be covered at rapid pace. Some pilgrims keep running from the beginning to the end of sa'y. This, of course, is wrong. It should also be noted that this portion of the route has to be covered at rapid pace only by men. Women have to cover the whole distance at ordinary pace.

At Mount Marwa the pilgrim does exactly what he has just done at Mount Safa, i. e. facing the Qibla, he repeats

(1) The land laying between Safa and Marwa was actually a wadi, and the part which is covered at a rapid pace was its centre and was covered with tiny pebbles. That is why the Prophet (may peace and blessings of Allah be upon him) walked there with rapid pace.

HAJJ, UMRA AND ZIYARA

the dhikr and the du'a thrice. He then descends from Mount Marwa and walks towards Mount Safa covering the distance marked by green lights at rapid pace. In this way he walks seven times between the two Mounts.

During the Sa'y the pilgrim should remember Allah and pray to Him. The Prophet (may peace and blessings of Allah be upon him) has not taught us any particular du'a to be recited during the Sa'y. But it is reported that the Companion ibn Mas'ud (may Allah be pleased with him) used to read the following du'a during the Sa'y.

رَبِّ اغْفِرْ وَاَرْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.

O my Lord ! forgive (me) and have mercy (on me) Verily, Thou art the Most Powerful, the Most Gracious⁽¹⁾.

So there is no harm in reciting this du'a during the Sa'y⁽²⁾.

It is better to perform the sa'y with wudu' but wudu' is not a prerequisite for its validity. However, the pilgrim should not be a junub at the time of performing the sa'y. It is desirable that he should be clean and free from dirt in body and dress. A woman with menstrual bleeding can perform the sa'y but not the tawaf.

Shaving or shortening the hair :

After completing the sa'y the pilgrim should have his

(1,2) See Manasik al-hajji wa l-umra by Nasir al-Din al-Albani, p 26.

HAJJ, UMRA AND ZIYARA

head shaved or his hair shortened. Shaving is better for men. If, however, umra is performed before hajj, it is preferable to shorten the hair so that it can be shaved after hajj. This is in accordance with sunna, for the Prophet (may peace and blessings of Allah be upon him) asked his companions who performed hajj along with him to shorten their hair after umra (as it reported in Jabir's hadith).

Those who shorten the hair should do so all over the head. A hair-cut will serve the purpose. Many people shorten the hair in a small portion of the head. This does not meet the requirement of the law.

Women, of course, are not required to shave. They must remove about an inch of their hair. A woman wearing her hair in plaits should remove an inch from every plait.

Shaving or shortening is the last rite of umra. This done, all restrictions imposed by ihram are lifted. The act of coming out of ihram is called Tahallul.

HAJJ :

Although the rites of hajj begin from the 8th of Dhu l-Hijja, the time of assuming ihram for hajj starts from the month of Shawwal, Dhu l-Qa'da and the first ten days of Dhu l-Hijja are called the Months of Hajj.

A pilgrim arriving at the miqāt during this period can choose one of three modes of performing hajj. These are:

- 1) Ifrād. It means performing only hajj without combin-

HAJJ, UMRA AND ZIYARA

ing it with umra. The pilgrim performing hajj in this way is called mufrid.

2) Qirān: It means combining hajj with umra. The pilgrim performing hajj in this way is called qārīn.

3) Tamattu'. It means performing umra first and then Hajj. The pilgrim performing hajj in this way is called mutamatti'.

Ifrad :

The pilgrim who wants to perform hajj al-Ifrad assumes ihram at the miqāt and pronounces the niyya saying: "Allahumma Labbaika Hajjan". On arrival at Makkah he performs a tawaf. This tawaf is called Tawaf al-Qudūm. i.e. Tawaf of Arrival. In this tawaf the pilgrim does 'ramal' and 'idtiba'. This is not the tawaf of umra; it is a salutation to the Ka'ba.

If he likes the mufrid may perform the sa'y also, in which case he is exempt from performing the sa'y with the Tawaf al-Ifada on or after the 10th of Dhul-Hijja. It should be noted here that the tawaf and the sa'y performed by the mufrid do not constitute an umra. The tawaf is the Tawaf al-Qudum and the sa'y is that of hajj performed in advance.

The mufrid continues to be in the state of ihram till he completes hajj.

Qiran :

There is an important prerequisite for Hajj al-Qiran.

HAJJ, UMRA AND ZIYARA

The pilgrim desirous of performing this mode of hajj is required to take his sacrificial animal along with him from the *Hill*, i.e. from the area outside the Makkan Sanctuary (The Haram).

At the time of assuming ihram, the qarīn pronounces the niyya saying “Allahumma Labbaika umratan wa hajjan”. On arrival at Makkah he performs umra as described in the chapter on umra, except that he does not shave or shorten the hair, nor does he come out of the state of ihram. He continues to be in the state of ihram till he completes hajj.

Tamattu’ :

The pilgrim who chooses to perform hajj al-tamattu’ assumes ihram for umra and pronounces the niyya saying “Allahumma Labbaika Umratan”. On arrival at Makkah he performs umra, shortens his hair and comes out of the state of ihram.

On the 8th of Dhu l-Hijja he assumes ihram for hajj from his residence in Makkah. Now he pronounces the niyya saying “Allahumma Labbaika Hajjan”.

Which mode of hajj is the best ?

Which one of these three modes of hajj is the best? It depends upon certain factors. People of Makkah have no choice. They have to perform only hajj al-Ifrad. In the same way pilgrims who ^{are} at Makkah before the

HAJJ, UMRA AND ZIYARA

months of hajj, stay in Ramadan, and stay there till the time of hajj, have also to perform only Ifrad, because the umra they performed on arrival was not in the months of hajj; pilgrims arriving at Makkah just before the commencement of hajj may not have enough time to perform umra and to assume ihram again for hajj. Such pilgrims may perform Ifrad.

Pilgrims bringing their hady (sacrificial animal) with them from the *Hill* have to perform only qiran.

In the case of all other pilgrims tamattu' is the best. It is the mode of hajj which is in accordance with the practice of the Prophet (may peace and blessings of Allah be upon him). When the Prophet (may peace and blessings of Allah be upon him) arrived at Makkah along with his companions to Perform hajj he asked all his companions, most of whom had assumed ihram for hajj only, to convert their ihram for umra. In obedience to his command all the companions performed umra, shortened their hair and came out of the state of ihram. They assumed ihram again for hajj on the 8th of Dhu l-Hijja. Only those who had brought their hady with them— and the Prophet (may peace and blessings of Allah be upon him) was one of them— continued to be in the state of ihram till they completed hajj.

Although the Prophet (may peace and blessings of Allah be upon him) had brought his hady with him from Madinah and so performed hajj al-qiran he regretted having done so as is clear from the following remark which he made

HAJJ, UMRA AND ZIYARA

after completing umra :

If I were to do it again I would not bring the hady and would make this (an independent) umra.

(Reported by Muslim).

It is clear from all this that the mode of hajj in accordance with sunna is tamattu'.

Performance of hajj :

Hajj proper starts on the 8th of Dhu l-Hijja and ends on the 13th. These five days have special names. They are :

The 8th day is called Yaum al-Tarwiya. It literally means the Day of Watering. It takes its name from the practice of watering the camels on that day in preparation for hajj.

The 9th day is called Yaum Arafa, or the Day of Arafa because the pilgrims are at Arafa on that day.

The 10th day is called Yaum al-Nahr or the Day of Sacrifice because the pilgrims offer their sacrifice on that day.

The remaining three days are called Ayyām al-Tashriq which means the days of drying the meat in the sun.

On the 8th of Dhu l-Hijja :

On the 8th of Dhu l-Hijja pilgrims who are now in Makka assume ihram from their residence. As this ihram is for Hajj they say in the niyya "Allahumma Labbaika Hajjan". After this they pronounce the talbiya which they keep on repeating frequently till the day of Sacrifice. It is discontinued on that day after pelting the Jamrat al-Aqaba.

HAJJ, UMRA AND ZIYARA

It should be pointed out here that some pilgrims believe that it is meritorious to assume ihram in the Sacred Mosque. This is not right. The Prophet (may peace and blessings of Allah be upon him) and his companions assumed ihram from their camp at Bathā'.

After assuming ihram the pilgrims leave for Mina. It is sunna to set out for Mina before noon. Many pilgrims perform tawaf before leaving for Mina. This is a bid'a. The Prophet (may peace and blessings of Allah be upon him) did not do so nor did he enjoin on us to do so.

At Mina pilgrims offer Zuhr, Asr, Maghrib, Isha' and Fajr prayers.

According to sunna only two rak'ats are to be offered for Zuhr, Asr and Isha' prayers. The Prophet (my peace and blessings of Allah be upon him) offered only two rak'ats at Mina, Arafat and Muzdalifa. Many of the companions who performed hajj with him were from Makkah, Mina and other neighbouring localities. All these also offered two rak'ats with the Prophet (may peace and blessing of Allah be upon him) at Mina, Arafat and Muzdalifa. The fact that the Prophet (may peace and blessings of Allah be upon him) did not ask them to complete their prayer proves that all the pilgrims have to offer qasr prayer at Mina, Arafat and Muzdalifa.

On the 9th of Dhu l-Hijja :

On the 9th of Dhu l-Hijja pilgrims leave for Arafat after

HAJJ, UMRA AND ZIYARA

sunrise. Here at noon the Imam of the Muslims, or his deputy, delivers a khutba at the Mosque of Namira. Then he leads the pilgrims in Zuhr and Asr prayers both of which are offered at the time of Zuhr with one adhan and two iqamas. Only two rak'ats are offered for each of them. Those who cannot join the congregation at the Mosque of Namira offer the prayers in their camps in the manner described above.

After this the pilgrim should devote the rest of the day to Wuqūf which means to remain in Arafat remembering Allah and praying to Him. The Prophet (may peace and blessings of Allah be upon him) stood at the foot of the Mount of Mercy (Jabal al-Rahma), facing the Qibla. If it is not possible to stand there the pilgrim can stay anywhere in Arafat, for the Prophet (may peace and blessings of Allah be upon him) said :

وقفت هنا وعرفة كلها موقف .

I stay here, and the whole of Arafat is a place for staying.

It is preferable to stand in such a way as to face the Qibla and the Mount of Mercy together. If, however, it is not possible to face them both the pilgrim should face the Qibla.

Many pilgrims climb the Mount of Mercy thinking it to be a meritorious act. This is not right. The Prophet (may peace and blessings of Allah be upon him) did not climb the Mount but stayed at its foot as mentioned earlier.

Care should be taken to stay within the limits of Arafat which are indicated by pillars. It should be noted that the Mosque of Namira, except a portion of the new extension,

HAJJ, UMRA AND ZIYARA

is not in Arafat. Pilgrims are therefore advised to leave the Mosque after offering the salat. It should be remembered that the Prophet (may peace and blessings of Allah be upon him) offered the Zuhr and Asr prayers in Namira and then moved into Arafat:

Now this halt at Arafat called Wuqūfu Arafat is the most essential part of hajj. One who misses it has not at all performed hajj. Pilgrims should therefore spend this precious time remembering Allah, praising Him, praying to Him, turning to Him in repentance and asking His forgiveness. And all this should be done with complete humility and in all sincerity. The Prophet (may peace and blessings of Allah be upon him) has taught us a dhikr to be recited on this occasion. He said : “The best du’a is the du’a of the day of Arafat. And the best dhikr that I and the Prophets before me have uttered is this :

لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد يحيى ويميت وهو على كل شيء قدير .

There is no God but Allah alone. He hath no partner. His is the kingdom, and unto Him belongeth all praise. He giveth life and death. And He hath power over all things.

The pilgrims may also recite the following dhikr :

سبحان الله والحمد لله ولا إله إلا الله والله أكبر .

Glorified be Allah, and praise be to Allah, and there is no God but Allah, and Allah is Great.

HAJJ, UMRA AND ZIYARA

For the Prophet (may peace and blessings of Allah be upon him) said :

“The dearest of words to Allah are four...” Then he mentioned the above dhikr.

In addition to this, pilgrims may also recite prayers which the Prophet (may peace and blessings of Allah be upon him) has taught us and which are to be recited on all occasions. We mention here some of these with their translations :

سبحان الله وبحمده . سبحان الله العظيم .
Glorified be Allah and praised be He; Glorified be Allah the Great.

لا إله إلا الله ولا نعبد إلا إياه، له النعمة وله الفضل وله الثناء الحسن،
لا إله إلا الله مخلصين له الدين ولو كره الكافرون .

there is no God save Allah. We worship none but Him. His is the favour and His is the grace, and unto Him belongeth good praise. There is no God save Allah. (Him we worship) without ascribing partners unto Him however much the disbelievers my abhor (it).

لا حول ولا قوة إلا بالله .

There is no power and no strength save in Allah.

اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي فيها معادي واجعل الحياة زيادة لي في كل خير والموت راحة لي من كل شر .

O Allah ! Set right for me my religion which is my safeguard; and set right for me my world in which is my livelihood; and set right for me my hereafter unto which is my

HAJJ, UMRA AND ZIYARA

return. Increase my life (in order to enable me to do) every good; and make my death (a means of) rest from every evil.

أعوذ بالله من جَهْدِ البلاءِ ودَرْكِ الشقاءِ وسوءِ القضاءِ وشماتةِ الأعداءِ .

I seek refuge in Allah from the intensity of affliction and from being caught in misery, and from evil destiny, and from the malicious joy of enemies.

اللهم إني أَعُوذُ بِكَ مِنَ الهِمِّ والحزنِ ومن العجزِ والكسلِ ومن الجبنِ والبخلِ ومن المأثمِ والمغرمِ ومن غلبةِ الدينِ وقهرِ الرجالِ .

O Allah ! I seek refuge in Thee from care and grief, and from incapacity and laziness, and from cowardice and miserliness, and from sins and debts, and from being overpowered by debts, and from the oppression of men.

أَعُوذُ بِكَ اللَّهُمَّ مِنَ البرصِ والجنونِ والجذامِ ومن سيِّئِ الأسقامِ .

I seek refuge in Thee O Allah ! from leprosy and madness, and from (all) evil diseases.

اللهم إني أسألك العفو والعافية في الدنيا والآخرة .

O Allah ! I ask of Thee pardon and well-being in this world and in the Hereafter.

اللهم استر عوراتي، وآمِن روعاتي، واحفظني من بين يدي ومن خلفي وعن يميني وعن شمالي، ومن فوقي، وأعوذ بعظمتك من أن أغتال من تحتي .

O Allah ! cover my weak points, and make me safe from

HAJJ, UMRA AND ZIYARA

my fears. And protect me from front and from behind, and from my right, and from my left and from above. I seek refuge in Thy Majesty from being killed unawares from below.

اللهم اغفر خطيئتي وجهلي وإسرافي في أمري وما أنت أعلم به مني ،
اللهم اغفر لي جدي وهزلي وخطئي وعمدي . . وكل ذلك عندي .

O Allah ! Forgive me my sin and my ignorance and my transgression and that which Thou knowest better than I do. O Allah ! Forgive me that which I do in earnest and that which I do in jest. Forgive me that which I do by mistake and that which I do intentionally. And all this I have done.

اللهم اغفر لى ما قدمت وما أخرت وما أسررت وما أعلنت ، وما أنت
أعلم به مني ، أنت المقدم وأنت المؤخر وأنت على كل شيء قدير .

O Allah ! Forgive me that which I did earlier and that which I did later, and that which I did openly and that which I did secretly and that which Thou knowest better than I do. It is Thou who makest things happen early or late. Thou hast power over all things.

اللهم إني أسألك الثبات في الأمر والعزيمة على الرشد وأسألك شكر
نعمتك وحسن عبادتك . وأسألك قلباً سليماً ولساناً صادقاً وأسألك من خير
ما تعلم وأعوذ بك من شر ما تعلم . أستغفرك مما تعلم . إنك علام الغيوب .

O Allah ! I ask of Thee steadfastness in faith, and determination to be on the right path. And I ask of Thee the

HAJJ, UMRA AND ZIYARA

ability to thank Thee for Thy favours and to worship Thee in the proper manner. And I ask of Thee a sound heart and a truthful tongue. And I ask of Thee the best of what Thou knowest and seek refuge in Thee from the worst of Thou knowest, and I ask forgiveness of what Thou knowest. Verily Thou art Aware of all secrets.

اللهم رَبَّ النبي محمد عليه الصلاة والسلام اغفر لي ذنبي وأذهب غيظ قلبي وأعزني من مضلات الفتن ما أبقيتني .

O Allah ! Lord of Prophet Muhammad (my peace and blessings of Allah be upon him) ! Forgive me my sin, and remove the wrath of my heart, and grant me refuge from trials and temptations that might lead me astray as long as Thou keepest me alive.

اللهم رَبَّ السماوات وربَّ الأرض وربَّ العرش العظيم ، ربنا وربَّ كل شيء . خالق الحبِّ والنوى منزل التوراة والإنجيل والقرآن ، أعوذ من شر كل شيء أنت آخذ بناصيته ، أنت الأول فليس قبلك شيء وأنت الآخر فليس بعدك شيء وأنت الظاهر فليس فوقك شيء وأنت الباطن فليس دونك شيء أقض على الدين واغني من الفقر .

O Allah !, the Lord of the heavens and the Lord of the earth, and the Lord of the great Throne ! O our Lord and the Lord of every thing ! O Thou who spilstest the grain of corn and the date-stone ! O Thou who hast sent down the Torah and the Gospel and Qur'an ! I seek refuge from the evil of every thing which Thou holdest by the forelock. Thou art the First, and there is nothing before Thee. And Thou art the Last, and there is nothing after Thee. And

HAJJ, UMRA AND ZIYARA

Thou art the Outward, and there is not nothing above Thee, and Thou art the Inward, and there is nothing below Thee. Pay the debt on my behalf and enrich me.

اللهم اعط نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها.

O Allah ! Give my soul its piety and cause it to grow. Thou art the Best of those who cause it to grow. Thou art its Friend and Protector.

اللهم إني أعوذ بك من العجز والكسل وأعوذ بك من الجبن والهزم والبخل، وأعوذ بك من عذاب القبر.

O Allah ! I seek refuge in Thee from incapacity and laziness. And I seek refuge in Thee from cowardice and senility and miserliness. And I seek refuge in Thee from the punishment of the grave.

اللهم لك أسلمت وبك آمنت وعليك توكلت وإليك أنبت وبك خاصمت أعوذ بعزتك أن تضلني . لا إله إلا أنت، أنت الحي الذي لا يموت والجن والإنس يموتون .

O Allah ! Unto Thee have I surrendered, and in Thee have I believed, and in Thee have I put my trust, and unto Thee have I turned repentant, and for Thy sake have I quarrelled. I seek refuge in Thy Might from that Thou shouldest mislead me. There is no God but Thou. Thou art the Living Who diest not while jinn and men die.

اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع ومن نفس لا تشبع ومن دعوة لا يستجاب لها .

O Allah ! I seek refuge in Thee from knowledge which is

HAJJ, UMRA AND ZIYARA

of no use, and from a heart which doth not fear (Thee), and from a soul which is not satisfied, and from a prayer which is not answered.

اللهم ألهمني رشدي وأعذني من شر نفسي .

O Allah ! Inspire me with understanding and grant me refuge from the evil of my self.

اللهم إني أسألك الهدى والتقى والعفاف والغنى .

O Allah ! I ask of Thee guidance and piety and continence and affluence.

اللهم إني أسألك الهدى والسداد .

O Allah ! I ask of Thee guidance and right judgement.

اللهم اغفر لي وأرحمني وعافني وأرزقني .

O Allah ! Forgive me, and have mercy on me, and grant me health and give me sustenance.

اللهم إني أسألك من الخير كله عاجله وآجله ، ما علمتُ منه وما لم أعلم ، وأعوذ بك من الشر كله عاجله وآجله ما علمت منه وما لم أعلم .
اللهم إني أسألك من خير ما سألك منه عبدك ونيبك محمد ﷺ ، وأعوذ بك من الشر ما استعاذ منه عبدك ونيبك محمد ﷺ .

O Allah ! I ask of Thee all the good things, those that can be had immediately and those that can be had later; those that I know and those that I know not. And I seek refuge in Thee from all the evil things, those that might come im-

HAJJ, UMRA AND ZIYARA

mediately and those that might come later, those that I know and those that I know not.

And I ask of Thee from the good things that which Thy servant and Prophet Muhammad (may peace and blessings of Allah be upon him) has asked of Thee; and I seek refuge in Thee from the evil things from which Thy servant and Prophet Muhammad (may peace and blessings of Allah be upon him) has sought refuge in Thee.

اللهم إني أسألك الجنة وما قرّب إليها من قول وعمل ، وأعوذ بك من النار وما قرّب إليها من قول أو عمل ، وأسألك أن تجعل كل قضاء قضيته لي خيراً .

O Allah ! I ask of Thee Paradise and all the words and deeds that might bring me close to it; and I seek refuge in Thee from Fire and from all the words or deeds that might bring me close to it. And I implore Thee to make all the decrees that Thou decreest for my good.

اللهم إني أعوذ بك من الكسل والهزم والمأثم والمغرم ومن فتنة القبر وعذاب القبر ، وفتنة النار وعذاب النار ، ومن شرّ فتنة الغنى وأعوذ بك من فتنة الفقر ، وأعوذ بك من فتنة المسيح الدجال . اللهم اغسل عني خطاياي بماء الثلج والبرد ونق قلبي من الخطايا كما نقيت الثوب الأبيض من الدنس . وباعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب .

O Allah ! I seek refuge in Thee from laziness and senility, and from sins and indebtedness, and from the trials of the grave and the punishment of the grave; and from the trials of Fire and the punishment of Fire; and from the

HAJJ, UMRA AND ZIYARA

temptation of affluence, and from the temptation of poverty; and from the temptation of the Anti-Christ (al-Masih al-Dajjāl).

O Allah ! Wash away my sins with the water of snow and hail, and cleanse my heart from sins as Thou cleansest a white garment from dirt.

And separate me from my sins as Thou hast separated the east from the west.

اللهم إني أسألك حبك وحب من يحبك والعمل الذي يبلغني حبك ،
اللهم اجعل حبك أحب إليّ من نفسي وأهلي ومن الماء البارد .

O Allah ! I ask of Thee Thy love, and the love of those whom Thou lovest, and the deed that helpeth me attain Thy love.

O Allah ! Make Thy love dearer to me than my self and my kith and kin, and dearer to me than cold water.

اللهم إني أعوذ بك من زوال نعمتك وتحول عافيتك وفُجاءة نقمتك
وجميع سخطك .

O Allah ! Verily I seek refuge in Thee from the discontinuance of Thy favour and the reversal of the well-being granted by Thee and the suddenness of Thy punishment, and all that might bring about Thy displeasure.

اللهم إني أسألك موجبات رحمتك وعزائم مغفرتك والغنيمة من كل بر
والسلامة من كل إثم والفوز بالجنة .

O Allah ! I ask of Thee all that leads to Thy mercy and Thy forgiveness. I ask of Thee abundant opportunity to be

HAJJ, UMRA AND ZIYARA

righteous, and safety from all sins, and attainment of Paradise, and redemption from Fire.

اللهم لا تدع لي ذنباً إلا غفرته ولا همماً إلا فرجته ولا ديناً إلا قضيته، ولا حاجة فيها لك رضا إلا قضيتها يا أرحم الراحمين.

O Allah ! Leave not for me any sin without forgiving it, nor any worry without dispelling it, nor any debt without paying it, nor any of my needs which have Thy approval without fulfilling it, O Most Merciful of the merciful.

اللهم إني ظلمت نفسي ظلماً كثيراً ولا يغفر الذنوب إلا أنت فاغفر لي مغفرة من عندك وارحمي إنك أنت الغفور الرحيم.

O Allah ! I have immensely wronged myself; and none can forgive the sins save Thee. So forgive me with a great forgiveness from Thee, and have mercy on me. Thou alone art the Forgiver, the Merciful.

يا مقلب القلوب ثبت قلبي على دينك.

O Thou Who changest the hearts ! Make my heart cling to Thy religion.

اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.

O Allah ! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire.

In addition to reciting these prayers pilgrims may also read the Holy Qur'an and repeat the talbiya.

HAJJ, UMRA AND ZIYARA

It must be remembered that the Day of Arafat is a great day. On this day sins are forgiven and bounties are bestowed. Says the Prophet (may peace and blessings of Allah be upon him) :

ما من يوم أكثر من أن يعتق الله فيه عبداً من النار من يوم عرفه وإنه ليدنو ثم يباهى بهم الملائكة فيقول : ما أراد هؤلاء .

On no other day does Allah set free more men from Fire than on the Day of Arafat. Verily (on that day) He comes closer (to the world) and prides Himself upon His servants in the presence of angels and says "What is that they want !". (Reported by Muslim)

It is a day of great rejoicing for Muslims and a day of great humiliation for Satan.

Pilgrims should remain in Arafat till the sun sets. Only after sunset should they leave for Muzdalifa.

At Muzdalifa :

On arrival at Muzdalifa the first thing the pilgrims must do is to offer maghrib and Isha prayers. Both these prayers are offered at the same time : it might be the time either of Maghrib or Isha depending upon when the pilgrim arrives at Muzdalifa. They are offered with one adhān and two iqāmas. Salat al-Isha is shortened to two rak'ats. This how the Prophet (may peace and blessings of Allah be upon him) offered these two salats here in Muzdalifa.

HAJJ, UMRA AND ZIYARA

It should be pointed out here that some pilgrims leave for Muzdalifa before sunset; some others remain at Arafat till sunset, but offer the Maghrib prayer there. Both are wrong.

Many pilgrims believe that the pebbles for pelting the Jamarat at Mina should be taken only from Muzdalifa. This is not right. The Prophet (may peace and blessings of Allah be upon him) has not laid it down that the pebbles should be taken from Muzdalifa. They can in fact be taken from any place. The Prophet (may peace and blessings of Allah be upon him) had pebbles picked for him on his way to Mina. However, there is no harm if the pilgrims take the pebbles from Muzdalifa for the sake of convenience.

Some pilgrims wash the pebbles. This is a bid'a, for the Prophet (may peace and blessings of Allah be upon him) has not taught us to do so.

The pilgrims spend the night at Muzdalifa. Women, children and weak men may leave for Mina after midnight. Other pilgrims should spend the whole night at Muzdalifa and offer the Fajr prayer there.

After offering salat al-Fajr the pilgrims stand up praising Allah and praying to Him. It is mustahabb to repeat words like : الحمد لله ولا إله إلا الله . والله أكبر .

They remain praying till it becomes bright before sunrise.

HAJJ, UMRA AND ZIYARA

The prophet (may peace and blessings of Allah be upon him) had stood on a mount in Muzdalifa known as al-Mash'ar al-Harām⁽¹⁾ (المشعر الحرام) and he said : "I stand here and the whole of Muzdalifa is a place for standing".

On the 10th of Dhu l-Hijja :

On the 10th of Dhu l-Hijja pilgrims leave for Mina before sunrise. On their way they frequently repeat talbiya.

Back at Mina they go to pelt the Jamrat al-Aqaba. Before pelting talbiya is discontinued.

This Jamra, like the other two Jamras, are pelted with seven pebbles each of which should be a little bigger than the chick-pea. Takbir is to be pronounced while throwing each of the pebbles.

While pelting Jamrat al-Aqaba it is mustahabb to stand in such a way as to have the Ka'ba to the left and Mina to the right.

It is only Jamrat al-Aqaba that is to be pelted on the 10th of Dhu l-Hijja.

There are four rites to be performed on the 10th of Dhu l-Hijja. The first is to pelt Jamrat al-Aqaba. The Remaining three are :

- 1) To sacrifice the hady.
- 2) To shave or shorten the hair.
- 3) To perform the Tawaf al-Ifada.

(1) A Mosque now stands on the site of al-Mash'ar al-Haram.

HAJJ, UMRA AND ZIYARA

Pilgrims performing Qiran and Tamattu' have to offer a sacrifice. Those performing Ifrad are exempt from this. Sheep, goats, cows and camels can be offered as sacrifice. Seven pilgrims can jointly offer a cow or a camel.

It is mustahabb to say the following at the time of slaughtering the hady : **بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ . اللَّهُمَّ هَذَا مِنْكَ وَإِلَيْكَ .**

In the name of Allah, and Allah is Great. O Allah ! It is from Thee and unto Thee.

It is also mustahabb that the pilgrim eats part of the meat of his hady and distributes the rest among the poor. Says Allah in the Holy Qur'an : **﴿فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَائِسَ الْفَقِيرَ﴾ .**

Then eat thereof and feed therewith the poor unfortunate. (22:28)

Although it is preferable to sacrifice the hady on the 10th the time of sacrifice extends up to sunset on the 13th.

Those who cannot afford to sacrifice the hady should fast for ten days : three of them during the hajj, and the rest after they return home. Says the Holy Qur'an :

﴿فَمَنْ لَمْ يَجِدْ فَصِيَامَ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ ، تِلْكَ عَشْرَةٌ كَامِلَةٌ﴾ .

And whosoever cannot find (hady to sacrifice), then a fast of three days while on the pilgrimage, and of seven when ye have returned : that is, ten in all. (2:196)

HAJJ, UMRA AND ZIYARA

The fast of three days during hajj can be on the Days of Tashriq, i.e. the 11th, 12th and 13th of Dhu l-Hijja, or it can be before the 10th. It is forbidden to fast on the 10th.

Both the fast of three days during hajj and of seven days at home can be either successive or with interruption.

After offering the sacrifice the pilgrims have their heads shaven or have their hair shortened. Shaving is better, for the Prophet (may peace and blessings of Allah be upon him) prayed for those who have their heads shaven thrice, but he prayed only once for those who have their hair shortened as we learn from the following hadith :

The Prophet (may peace and blessings of Allah be upon him) said : O Allah ! Have mercy on those who have their heads shaved. They said : What about those who have their hair shortened ? He said : O Allah ! Have mercy on those who have their heads shaved. They said : What about those who have their hair shortened ? On the fourth time he said : And those who have their hair shortened.

(Reported by Bukhari and Muslim).

It is sunna that the barber should start shaving the head from its right side.

After pelting Jamrat al-Aqaba and having his head shaved (or his hair shortened) the pilgrim partly comes out of the state of ihram. He is now free to do all the things forbidden after having assumed ihram except acts of sexual nature. This is called the First Tahallul. The pilgrim can

HAJJ, UMRA AND ZIYARA

now put on his dress. It is sunna to use perfume after the First Tahallul. A'isha (may Allah be pleased with her) says :

كنت أطيّب رسولَ الله ﷺ لإحرامه قبل أن يُحرم أو لحلّه قبل أن يطوف بالبيت .

I applied perfume to the Apostle of Allah (may peace and blessings of Allah be upon him) on the occasion of his assuming ihram before he actually assumed it, and on the occasion of his coming out of the state of ihram before he performed the tawaf.

(Reported by Bukhari and Muslim).

The ban on the acts of sexual nature is lifted after performing Tawaf al-Ifada. This is called the Complete Tahallul.

The fourth rite to be performed on the 10th of Dhu l-Hijja is tawaf. This is the tawaf of hajj and is called tawaf al-Ifāda or tawaf al-ziyāra or tawaf al-Sadr. It is this tawaf which is referred to in the following verse of the Holy Qur'an :

﴿ثم ليقضوا تفثهم وليوفوا نذورهم وليطوفوا بالبيت العتيق﴾ .

Then let them make end of their unkemptness and pay their vows and go round the Ancient House. (22:29)

This tawaf is an essential part of hajj without which hajj is not complete.

After this tawaf mutamatti' and mufrid pilgrims have to perform the sa'y. Such of the mufrid pilgrims as have already performed the sa'y with tawaf al-qudum need not perform it now. Qarin pilgrims are exempt from this sa'y.

HAJJ, UMRA AND ZIYARA

After performing Tawaf al-Ifada (and sa'y) the pilgrim returns to Mina to stay there during the Days of Tashriq. It is sunna to drink Zamzam water before leaving for Mina.

Now the four rites that the pilgrim performs on the 10th are :

- 1) Pelting Jamrat al-Aqaba.
- 2) Offering the hady.
- 3) Shaving or shortening.
- 4) Performing Tawaf al-Ifada (and Sa'y).

The Prophet (may peace and blessings of Allah be upon him) performed them in this order. So it is sunna to perform them in this order. But if a pilgrim is not able to do them in this order there is no harm, for the Prophet (may peace and blessings of Allah be upon him) did not object to the change of this sequence by the Companions. It is mentioned in the Hadith that in reply to all the questions asked by the Companions regarding performing these rites in a different sequence the Prophet (may peace and blessings of Allah be upon him) said : "There is no harm, there is no harm".

The proper time for performing Tawaf al-Ifada is the Day of Sacrifice and the Days of Tashriq (from the 10th to the 13h of Dhu l-Hijja). But if one is not able to perform it during this period due to sickness or for some other reason he can perform it later also.

HAJJ, UMRA AND ZIYARA

On the 11th, 12th and 13th days :

As mentioned above, the pilgrims after performing Tawaf al-Ifada (and sa'y) return to Mina where they spend the following three days. On these days they pelt all the three Jamras : the Smaller Jamra, the Middle Jamra and the Bigger Jamra (which is also called Jamrat al-Aqaba). The time for pelting on these days starts from zawal and extends to the dawn of the following day. The Jamras are to be pelted in the following order : the Smaller Jamra, the Middle Jamra and the Bigger Jamra. The Smaller Jamra is the one which is towards the Mosque of Khaif.

During pelting the Jamarat it is sunna to do as follows :

After pelting the Smaller Jamra the pilgrim stands a short distance away from it in such a way as to have it on his left, and facing the Qibla he raises his hands in prayer. After pelting the Middle Jamra he does the same except that he has the Jamra to his right. It is not sunna to offer du'a after pelting the Bigger Jamra.

As mentioned earlier the pebbles may be picked from Mina also. They need not be brought from Muzdalifa.

Pebbles once used for pelting should not be used again.

A pilgrim who is too weak to pelt the Jamarat himself may depute someone to do so on his behalf. In this case the deputy pelts each of the three Jamarat first on his own behalf and then on behalf of the other pilgrim. It is not necessary that he should pelt all the three Jamarat first on his be-

HAJJ, UMRA AND ZIYARA

half and then start pelting all of them again on behalf of the other pilgrim for whom he is deputizing.

It should be noted that pelting the Jamarat on the 11th and 12th of Dhu l-Hijja is wajib. Likewise spending these two nights in Mina is also wajib.

After pelting the Jamarat on the 12th the pilgrims may leave for Makkah if they so desire. In that case they must leave Mina before sunset. Those who choose to stay on the 13th day should pelt the Jamarat on that day also. The time of pelting on the 13th day also is after zawal. It should be pointed out here that many pilgrims in their hurry to go to Makkah pelt before zawal. This is wrong.

It is however preferable to stay in Mina on the 13th day also. Although the Prophet (may peace and blessings of Allah be upon him) permitted the people to leave Mina on the 12th he himself did not leave but stayed there on the 13th also and pelted the Jamarat.

After returning from Mina on the 12th or the 13th the pilgrims remain in Makkah as long as they desire. Just before their departure from Makkah they perform the tawāf al-wadā' (Farewell tawaf). This tawaf is wajib. Ibn Abbas (may Allah be pleased with him) says in a hadith :

(أمر الناس أن يكون آخر عهدهم بالبيت (إلا أنه خفف عن المرأة الحائض).

It was enjoined on the people that their last rite should be Tawaf of the House of Allah .

HAJJ, UMRA AND ZIYARA

In another hadith he says :

كان الناس ينصرفون من كل وجه فقال النبي ﷺ : لا يثفرن أحد حتى يكون آخر عهده الطواف بالبيت .

People used to return home (from hajj) in every direction. So the Prophet (may peace and blessings of Allah be upon him) said : “Let no one go away till his last rite be the Tawaf of the House (of Allah).

(Reported by Muslim and others).

Women with menstrual or post-natal bleeding are, however, exempt from this Tawaf as we learn from the following Hadith :

إن النبي ﷺ رخص للحائض أن تصدر قبل أن تطوف إذا كانت قد طافت طواف الإفاضة .

The Prophet (may peace and blessings of Allah be upon him) permitted women with menstrual bleeding to return without performing the Tawaf (al-Wada') if they had performed Tawaf al-ifada. (Reported by Imam Ahmad).

It is noticed that some pilgrims on leaving the Sacred Mosque after performing the Tawaf al-Wada' walk backward believing this to be a meritorious act. This is not so; on the contrary it is bid'a, for the Prophet (may peace and blessing of Allah be upon him) did not do so nor did he enjoin on us do so. Any new practice introduced into the faith of Islam is a bid'a. Warning us of the dangers of bid'a the prophet (may peace and blessings of Allah be upon him) says:

HAJJ, UMRA AND ZIYARA

إياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة .

Beware of new additions to Religion, for every new addition is a bid'a and every bid'a is an error.

Panalty for failing to perform the wajib rites of Hajj :

A sheep or a goat has to be offered as sacrifice for failing to perform the wajib rites of Hajj. This offering of sacrifice is called dam (دم). Dam is to be offered in the following cases :

1) Leaving Arafat before sunset.

As it has been mentioned before, the pilgrims should leave Arafat only after sunset. Pilgrims failing to do so should offer dam. However, if a pilgrim leaves Arafat before sunset but goes back any time during the night and remains there for a while he need not offer dam.

2) Leaving Muzdalifa before midnight.

3) Arriving at Muzdalifa after sunrise.

4) Failing to have the head shaved or to have the hair shortend.

If a pilgrim is unable to do so on account of sickness or for any other reason he should offer dam.

5) Failing to pelt the Jamarat.

If on account of sickness or for any other reason a pilgrim is unable to pelt Jamrat al-Aqaba on the 10th, and all the three Jamarat on the 11th and 12th, he may do the pelting for all these days on the 13th which is the last day for ramy. If he fails to pelt even on that day, and has not deputed someone else to do so, he should offer dam.

HAJJ, UMRA AND ZIYARA

6) Failing to spend the nights in Mina.

It is wajib to spend the 11th and 12th nights in Mina. A pilgrim failing to do so shall offer dam.

7) Failing to perform Tawaf al-Wada'.

If a pilgrim leaves Makkah without performing the Tawaf al-Wada' unknowingly, or forgetfully, he shall go back to Makkah to perform it. If, however, he crosses the miqat he shall proceed to Makkah with Ihram, perform 'Umra and then perform Tawaf al-Wada'.

If he is unable to return to Makkah, he shall arrange dam to be offered at Makkah.

As has been mentioned earlier, women with menstrual or post-natal bleeding are exempt from Tawaf al-Wada'.

Performing Hajj on someone's behalf

A man who is too old to go on pilgrimage himself or is too sick and has no hope of recovery shall arrange hajj to be performed on his behalf by someone else as is indicated by the following hadith :

جاءت امرأة من خثعم عام حجة الوداع فقالت : يا رسول الله ان فریضة الله على عباده فی الحج أدركت أبی شیخاً كبيراً لا يستطيع أن یستوی علی الرحلة فهل یقضى عنه أن أحج عنه؟ قال : نعم .

A woman from the tribe of Khath'am came in the year of the Farewell Hajj and said : "O Apostle of Allah ! The ordinance of Allah to His servants regarding Hajj has become applicable to my father at a time when he is too old

HAJJ, UMRA AND ZIYARA

and is unable to ride the camel. So if I perform hajj on his behalf will it absolve him from his duty? "He said : "Yes".

(Reported by Bukhari and Muslim).

Hajj can also be performed on behalf of the dead as we learn from the following hadith :

ان امرأة من جهينة جاءت إلى النبي ﷺ فقالت : إن أمي نذرت أن تحج فلم تحج حتى ماتت ، أفأحج عنها؟ قال نعم حجي عنها ، أرأيت لو كان على أمك دين أكنت قاضيته؟ أفضوا الله فالله أحق بالوفاء .

A woman from the tribe of Juhaina came to the Prophet (may peace and blessings of Allah be upon him) and said "Verily my mother had vowed to perform hajj but died before doing so. So shall I perform hajj on her behalf?" He said : "Yes, perform hajj on her behalf. Don't you see that if your mother were in debt you would pay it? pay Allah's debts, for Allah is more entitled to fulfilment of promise (made to Him).

(Reported by Bukhari).

A pilgrim who wants to perform hajj on behalf of someone else should have already performed hajj on his own behalf, as is indicated by the following hadith :

إن النبي ﷺ سمع رجلاً يقول : ليبيك عن شبرمة . قال : من شبرمة؟ قال : أخ لي أو قريب لي . قال : حججت عن نفسك؟ قال : لا . قال : حج عن نفسك ثم حج عن شبرمة .

رواه أبو داود وابن ماجه

HAJJ, UMRA AND ZIYARA

The Prophet (may peace and blessings of Allah be upon him) heard a man say, "Labbaika on behalf of Shubruma". He said, "Who is Shubruma?" The man said, "One of my brothers or relatives". The Prophet (my peace and blessings of Allah be upon him) said, "Have you performed hajj on your own behalf?" He said "No". The Prophet (may peace and blessings of Allah be upon him) said, "Perform hajj on your own behalf and then on behalf of Shubruma".

(Reported by Abu Da'ud and Ibn Majah).

Note on women's Hajj

1) A woman should not set out to perform hajj without a dhu mahram accompanying her as we learn from the following hadith :

عن ابن عباس رضى الله عنهما قال : سمعت رسول الله ﷺ يخطب يقول : لا يخلون رجل بامرأة إلا ومعها ذو محرم ولا تسافر المرأة إلا ومعها ذو محرم . فقام رجل فقال : يا رسول الله إن امرأتى خرجت حاجة وإنى اكتتبت فى غزوة كذا وكذا . فقال : انطلق فحج مع امرأتك . (متفق عليه)

On the authority of Ibn Abbas (may Allah be pleased with him) who said, "I heard the Apostle of Allah (may peace and blessings of Allah be upon him) deliver a khutba in which he said, 'No man shall be alone with a woman without a dhu mahram being with her, and no woman shall travel without a dhu mahram accompanying her'. A man got up and said, 'O Apostle of Allah ! My wife has gone on pilgrimage while I have enrolled myself in such and such military expedition ! The Prophet (May peace and blessings of Allah be upon him) said, 'Go and perform Hajj with your wife !

(Reported by Bukhari and Muslim)

2) Women are not required to wear any particular dress during the state of ihram except that they are forbidden to wear the veil. They should however cover their faces when in the presence of ajnabi men.

3) They may put on socks but not gloves.

HAJJ, UMRA AND ZIYARA

4) At the time of Tahallul they have only to shorten the hair to the extent of one-third of the finger-length.

5) Women walk all the seven rounds of Tawaf al-Qudum at ordinary pace. Ramal is only for men.

6) In the sa'y also they do not walk fast between the green lights.

Ahkam concerning women with menstrual and post-natal bleeding :

1) If a woman has menstrual or post-natal bleeding at the time of assuming ihram she takes a bath and wears a tight-fitting underwear for assuming ihram, Asma' bint Umais (Abu Bakr's wife) had confinement at Dhu l-Hulaifa. The Prophet (may peace and blessings of Allah be upon him) directed her to assume ihram in this manner.

A woman with menstrual or post-natal bleeding performs all the rites of hajj except tawaf.

2) If a mutamatti' is prevented by period or post-natal bleeding from performing 'Umra till the Day of Tarwiya (the 8th of Dhu l-Hijja) she takes a bath on that day and pronounces the niyya of Hajj (labbaika Hajjan). She thus becomes a Qarin. She goes to Mina, Arafa and Muzdalifa and performs all the rites of Hajj except Tawaf al-Ifada and sa'y which she should perform after the period is over.

HAJJ, UMRA AND ZIYARA

The tawaf and sa'y which she performs now are both for her Hajj and Umra. A'isha (may Allah be pleased with her) who performed Hajj with the Prophet (may peace and blessings of Allah be upon him) had period after she had assumed ihram for Umra. The Prophet (may peace and blessings of Allah be upon him) directed her to do as explained above. And after she had performed Tawaf al-Ifada and sa'y he said to her, "You have now finished both your hajj and umra".

3) A woman who has period just before performing Tawaf al-Ifada should wait till it is over, and then perform the tawaf. However, if she is about to leave Makkah and cannot postpone her journey, she can perform the Tawaf in the unclean state. This is the view held by Shaikh al-Islam Ibn Taimiya with regard to those who, being forced by circumstances, cannot afford to wait till the period is over.

4) Women with menstual and post-natal bleeding are exempt from Tawaf al-Wad'a.

HAJJ, UMRA AND ZIYARA

Note on children's Hajj :

Infants and minors can perform Hajj as indicated by the following hadith :

A woman raised her infant in front of the Prophet (may peace and blessings of Allah be upon him) and said, "Is there Hajj for this?" The Prophet (may peace and blessings of Allah be upon him) replied, "Yes, and unto Thee is the recompense". (Reported by Muslim)

Sā'ib ibn Yazīd says, "I was taken for Hajj along with the Apostle of Allah (may peace and blessings of Allah be upon him) when I was seven years old".

(Reported by Bukhari).

But this Hajj cannot take the place of the obligatory Hajj. The child after coming of age should perform another Hajj if he can afford it.

In the case of an infant, its guardian pronounces the niyya at the time of assuming ihram, attires it in the ihram dress and performs all the rites of Hajj and Umra on behalf of the infant.

A child in the age of discretion performs the rites himself. If he is unable to pelt the Jamarat his guardian does it on his behalf.

HAJJ, UMRA AND ZIYARA

Ziyāra (Visiting the Prophet's Mosque)

It should be borne in mind at the outset that visiting the Prophet's Mosque is not part of Hajj. But it is sunna to pay a visit to this Mosque. This may be done either before or after Hajj.

The importance of this Mosque and the desirability of offering prayer therein are brought out by the following ahādith :

عن أبي هريرة رضى الله عنه قال : قال رسول الله ﷺ : صلاة في مسجدي هذا خير من ألف صلاة فيما سواه إلا المسجد الحرام .

On the authority of Abu Huraira (may Allah be pleased with him) who said, 'The Apostle of Allah (may peace and blessings of Allah be upon him) said, "One prayer in this Mosque of mine is better than a thousand prayers in any other mosque except the Sacred Mosque (of Makkah)".

(Reported by Bukhari and Muslim)

عن ابن عمر رضى الله عنهما أن النبي ﷺ قال : صلاة في مسجدي هذا أفضل من ألف صلاة فيما سواه إلا المسجد الحرام .

On the authority of Ibn Umar (may Allah be pleased with him) that the Prophet (may peace and blessings of Allah be upon him) said, "One prayer in this Mosque of mine is superior to one thousand prayers in any other mosque except the Sacred Mosque (of Makkah)".

(Reported by Muslim).

HAJJ, UMRA AND ZIYARA

عن عبد الله بن الزبير رضى الله عنهما قال : قال رسول الله ﷺ : صلاة في مسجدي هذا أفضل من ألف صلاة فيما سواه إلا المسجد الحرام ، وصلاة في المسجد الحرام أفضل من مائة صلاة في مسجدي هذا .

On the authority of Abdullah Ibn al-Zubair (may Allah be pleased with him) who said, "The Apostle of Allah (may peace and blessings of Allah be upon him) said, "One prayer in this mosque of mine is superior to one thousand prayers in any other mosque except the Sacred Mosque (of Makkah); and one prayer in the Sacred Mosque (of Makkah) is superior to one hundred prayers in this Mosque of mine".

(Reported by Ahmad, Ibn Khuzaima and Ibn Hibban).

عن جابر رضى الله عنه أن رسول الله ﷺ قال : صلاة في مسجدي هذا أفضل من ألف صلاة فيما سواه إلا المسجد الحرام . وصلاة في المسجد الحرام أفضل من مائة ألف صلاة فيما سواه .

On the authority of Jābir (may Allah be pleased with him) that the Apostle of Allah (may peace and blessings of Allah be upon him) said, "One prayer in this Mosque of mine is superior to one thousand prayers in any other mosque except the Sacred Mosque (of Makkah); and one prayer in the Sacred Mosque (of Makkah) is superior to a hundred thousand prayers in any other mosque".

(Reported by Ahmad and Ibn Majah).

HAJJ, UMRA AND ZIYARA

In the Prophet's Mosque :

While entering mosques in general it is mustahabb to start entering with the right foot and to recite the following du'a :

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ . أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ
الكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ . اللَّهُمَّ افْتَحْ لِي أَبْوَابَ
رَحْمَتِكَ .

In the name of Allah, and blessings and peace be upon the Apostle of Allah. I seek refuge in Allah the Great and His glorious Face and His eternal authority from the cursed Satan. O Allah ! Open for me the gates of Thy mercy.

It is desirable for the visitor of the Prophet's Mosque also to follow this.

On entering the Prophet's Mosque the visitor offers a salat consisting of two rak'ats. This is tahiyyat al-masjid (salutation to the mosque). It is preferable to offer this prayer or any other prayer—for that matter—in the part of the Mosque which is between the Prophet's grave and the Minbar. This portion of the Mosque is called Rauda which literally means garden. The importance of this place is evident from the following hadith in which the Prophet (may peace and blessings of Allah be upon him) says :

ما بين بيتي ومنبري روضة من رياض الجنة .

What lies between my house and my Minbar is one of the Gardens of Paradise.

(Reported by Ahmad, Nasā'i, and al-Tirmidhi).

HAJJ, UMRA AND ZIYARA

It must be remembered that the Prophet (may peace and blessings of Allah be upon him) was buried in his house.

After offering tahiyyat al-masjid the visitor proceeds to visit the graves of the Prophet (may peace and blessings of Allah be upon him) and the two Companions Abu Bakr and Umar (may Allah be pleased with them).

Standing in front of the Prophet's grave he greets him in the following words : السلام عليك يا رسول الله ورحمته وبركاته .

O Apostle of Allah ! May peace and Allah's mercy and His blessings be upon Thee.

One may also greet him in the following words :

السلام عليك يا نبى الله . السلام عليك يا خيرة الله من خلقه والسلام عليك يا سيد المرسلين وإمام المتقين . أشهد أنك قد بلغت الرسالة وأديت الأمانة ونصحت الأمة وجاهدت في سبيل الله حق جهاده .

O Prophet of Allah ! May peace be on Thee. O best of Allah's creation ! May Peace be upon Thee. O Chief of the Apostles and leader of the pious ! May peace be upon Thee. I bear witness that thou hast delivered the message and discharged the duty and directed the Community and striven in the way of Allah to the fullest extent.

Then he invokes blessings (صلاة) on the Prophet (may peace and blessings of Allah be upon him) saying :

اللهم صلّ على محمد وعلى آله وسلّم

For Allah has enjoined on us in the following verse of the Holy Qur'an to combine salaṭ with salam :

HAJJ, UMRA AND ZIYARA

يأيتها الذين آمنوا صلّوا عليه وسلموا تسليما .

O ye who believe ! Ask blessings on him and salute him a worthy salutation. (33:56).

The Apostle of Allah (may peace and blessings of Allah be upon him) replies to our greetings as is evident from the following hadith in which the Prophet (may peace and blessings of Allah be upon him) says :

ما من أحد يسلم عليّ إلا ردّ الله عليّ روحي حتى أرد عليه السلام .

No one greets me without Allah returning to me my soul till I reply to his greeting.

(Reported by Abu Da'ud).

After greeting the Prophet (may peace and blessings of Allah be upon him) the visitor greets Abu Bakr and Umar (may Allah pleased with them). Standing in front of their graves he says :

السلام عليك ياأبا بكر . السلام عليك يا عمر .

Ibn Umar (may Allah be pleased with him) used to greet the Prophet (may peace and blessings of Allah be upon him) and the two Companions in the following words :

السلام عليك يا رسول الله !

Peace be Upon thee O Abu Bakr ! السلام عليك ياأبا بكر .

Peace be upon thee O Father ! السلام عليك ياأبتاه .

It should be remembered that women are forbidden from visiting graves.

HAJJ, UMRA AND ZIYARA

It should be pointed out here that it is *shirk* to ask the Prophet (may peace and blessings of Allah be upon him) to help us or to heal the sick etc. Requests of this kind should be addressed to Allah only. Asking anything of the dead is *shirk*. It is true that the Prophet (may peace and blessings of Allah be upon him) is alive in his grave, but it is the life of barzakh which is entirely different from the life he lived in the world. None but Allah knows the nature of this life. In the hadith quoted above the Prophet (may peace and blessings of Allah be upon him) says, "None greets me without Allah returning to me my soul till I reply to his greeting". It is evident from this hadith that his soul has left his body and that it is returned to it whenever he is greeted. There are many other conclusive proofs in the Holy Qur'an and in the ahadith of the Prophet's death which are well-known to the ulema. But his having passed away does not contradict the fact that he is living a life of barzakh just as the death of the martyrs is not incompatible with their leading a life of barzakh as is evident from the following verse of the Holy Qur'an :

﴿ولا تحسبن الذين قتلوا في سبيل الله أمواتا. بل أحياء عند ربهم
يرزقون﴾.

Think not of those who are slain in the way of Allah as dead. Nay, they are living. With their Lord they have provision. (3:169).

In the light of these facts it is not also allowed to ask Shafā'a of the Prophet (may peace and blessings of Allah be upon him) as it belongs to Allah. Says Allah :

HAJJ, UMRA AND ZIYARA

قل : لله الشفاعة جميعاً .

Say : Unto Allah belongeth all intercession. (39:44).

So we must pray to Allah for Shafā'a. We may say :

اللهم شفّع في نبيك .

O Allah ! Allow Thy Prophet to intercede on my behalf.

During the life-time of the Prophet (may peace and blessings of Allah be upon him) it was possible for Muslims to request him to intercede on their behalf, and the Prophet (may peace and blessings of Allah be upon him) would then pray for them. In the same way on the Day of Judgment all of us will ask the Prophet (may peace and blessings of Allah be upon him) to intercede on our behalf. But now when he is leading a life of barzakh, we cannot address our request to him. So we must pray to Allah to grant us the Prophet's intercession.

It is also forbidden to touch the walls of the Prophet's grave or to kiss it or to touch the railings around the grave. Likewise it is forbidden to go round the Prophet's grave just as one goes round the Ka'ba. These are acts of *shirk*, or acts leading to *shirk*. And every one of us must know that *shirk* is a tremendous sin which is not forgiven by Allah. Says Allah in the Holy Qur'an :

﴿ ان الله لا يغفر أن يُشرك به ويغفر ما دون ذلك لمن يشاء . ومن يشرك بالله فقد افترى على الله إثماً عظيماً ﴾ .

HAJJ, UMRA AND ZIYARA

Lo ! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Who so ascribeth partners to Allah, he hath indeed invented a tremendous sin. (4:48).

It should be pointed out here that worshipping idols is not the only form of *shirk*. There are many other forms of *shirk*. Addressing our prayers to a being other than Allah is also *shirk*. Says Allah in the Holy Qur'an :

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ .

And the places of worship are only for Allah, so pray not unto any one along with Allah. (72:18).

It is unfortunate that many Muslims do not realize the gravity of sin involved in invoking the name of the Prophet (may peace and blessings of Allah be upon him) or that of a saint and addressing prayers to them. There are Muslims who invoke the name of shaikh Abd al-Qādir al-Jīlānī (rahmat Allahi alaihi) and say : Ya ghouth al-a'zam (ياغوث الأعظم) which means "O Greatest Source of help".

There are others who go to the grave of Imam Husain (may Allah be pleased with him) in Cairo and address their prayers to him saying "Madad Ya Husain" (Help O Husain). We must know that this is an act of *shirk*. Allah has taught us to pray in the following manner :

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ .

Thee (alone) we worship; Thee (alone) we ask for help. (1:4).

So it is Allah alone whose help should be sought.

II.I.I. UMRA AND ZIYARA

It should also be noted that tawaf is an act of worship. It has to be performed only round the House of Allah. Going round any other object hoping there by to receive thawāb is *shirk*.

It is desirable for the visitor of the Prophet's Mosque to offer all the five obligatory prayers in this Holy Mosque. As it is also desirable for him to offer supererogatory prayers (*nawāfil*) as often as possible. For, as has been mentioned before one prayer in this Holy Mosque is better than one thousand prayers in any other mosque except the Sacred Mosque of Makkah.

It is *mustahabb* to offer the *nawafil* in the Rauda for the Prophet (may peace and blessings of Allah be upon him) described it as one of the gardens of Paradise. But with regard to the obligatory prayers one should try to offer them in the first row behind the Imam. The importance of offering the congregational prayers in the first row is brought out in the following ahadith :

لو يعلم الناس ما في النداء والصف الأول ثم لم يجدوا إلا أن يستهموا لاستهموا.

If people knew what is in the adhan and the first row and did not find room therein except by casting lots they would do so.

(Reported by Bukhari and Muslim).

لا يزال الرجل يتأخر عن الصف المقدم حتى يؤخره الله في النار.

A man keeps on going away from the front row till Allah assigns him to the last portion of Fire.

(Reported by Abu Da'ud).

HAJJ, UMRA AND ZIYARA

The Prophet (may peace and blessings of Allah be upon him) once said to the Companions : “Will you not line up as the angels do in the presence of their Lord? They said, “O Apostle of Allah ! How do the angels line up in the presence of their Lord? He said, “They fill up the front line and stand compact.

(Reported by Muslim).

Another point to be borne in mind in this connection is that the Prophet (may peace and blessings of Allah be upon him) used to urge the Companions to start lining up from the right. If we know that the right side portion of the Prophet’s Mosque during his lifetime was out side the Rauda, it becomes evident that offering obligatory prayers in the front row and in the portion lying to the right of the Mihrab is better than offering them in the Rauda.

It should be pointed out here that visiting the Prophet’s grave is mustahabb for those who are already in Madinah for visiting his mosque or for those who live in the vicinity of the grave. It is recommended to undertake a journey to visit the Prophet’s Mosque. Says the Prophet (may peace and blessings of Allah be upon him) :

لا تشد الرحال إلا إلى ثلاثة مساجد : المسجد الحرام ومسجدي هذا
والمسجد الأقصى .

None should undertake a journey to visit any place other than these three mosques : The Sacred Mosque (of Makkah), this Mosque of mine and the Aqsa Mosque (at Jerusalem). (Reported by Bukhari and Muslim).

HAJJ, UMRA AND ZIYARA

It is evident from this hadith that it is forbidden to undertake a journey to visit any place (on religious grounds) except those mentioned in this hadith. The Prophet's grave also comes under this ban.

Some people quote the following ahadith in proof of their claim that one should undertake a journey to visit the Prophet's grave :

من حج ولم يزرنى فقد جفانى .

He who performs Hajj and does not visit me is unfriendly to me.

من زارنى بعد مماتى فكأنما زارنى فى حياتى .

He who visits me after my death is as though he has visited me during my lifetime.

من زارنى وزار أبى إبراهيم فى عام واحد ضمنت له على الله الجنة .

He who visits me and my father Ibrahim during the same year I guarantee his entrance to Paradise.

من زار قبرى وجبت له شفاعتى .

I am in duty bound to intercede on behalf of him who has visited my grave.

These and similar ahadith are totally unfounded as great authorities on hadith have proved.

It is mustahabb for the visitor of Madinah to visit the Mosque of Quba and to offer salat there. The Prophet (may peace and blessings of Allah be upon him) used to visit this Mosque and offer salat there as we learn from the following hadith :

HAJJ, UMRA AND ZIYARA

عن ابن عمر رضى الله عنهما قال : كان النبي ﷺ يزور مسجد قباء راكباً وماشيأً ويصلي فيه ركعتين .

On the authority of Ibn Umar (may Allah be pleased with both of them) who said, "The Prophet (may peace and blessings of Allah be upon him) used to visit the Mosque of Quba (sometimes) riding and (sometimes) on foot and to offer there two rak'ats.

(Reported by Bukhari and Muslim).

In another hadith the Prophet (may peace and blessings of Allah be upon him) says :

من تطهر في بيته ثم أتى مسجد قباء فصلّى فيه صلاة، كان له كأجر عمرة .

He who performs wudu at home and goes to the Mosque of Quba and offer salat there will be rewarded like the reward of performing umra.

(Reported by Ahmad, Nasā'i and Ibn Majah).

While in Madinah it is sunna to visit the graves in Jannat al-Baqi, and the graves of the martyrs of the Battle of Uhud. The Prophet (may peace and blessings of Allah be upon him) used to visit them and pray for them.

The Prophet (may peace and blessings of Allah be upon him) has taught us to greet the dead people in the following words :

السلام عليكم أهل الديار من المؤمنين والمسلمين وإنا إن شاء الله بكم لاحقون . نسأل الله لنا ولكم العافية .

HAJJ, UMRA AND ZIYARA

Peace be upon you O believers, people of this dwelling. God willing, we shall soon join you. We ask of Allah well-being for us and you.

(Reported by Muslim).

In another hadith reported by al-Tirmidhi, Ibn Abbas (may Allah be pleased with both of them) says that the Prophet (may peace and blessings of Allah be upon him) passed by the graveyard of Madinah, and turning to the graves he said :

السلام عليكم يا أهل القبور. يغفر الله لنا ولكم وأنتم سلفنا ونحن
بالأثر.

Peace be upon you O people of the grave. May Allah forgive us and you. You are our predecessors and we are about to follow you.

We pray to Allah to show us the right path and guide us to the Sunna of His Apostle (may peace and blessings of Allah be upon him).

* * * * *

HAJJ, UMRA AND ZIYARA

GLOSSARY

Ahkam: plural of hukm meaning regulation

ajnabi: one with whom valid marriage can be contracted.
It is the opposite of dhu mahram*

Ayyam al-Tashriq: the three days following Yaum al Nahr*
(the 10th of Dhu'l-Hijja). (page 36)

bid'a: innovation in religion (pp. 14, 58)

dam: sacrifice offered for failing to perform the wajib
rites of hajj. (page 59)

dhu mahram: one with whom valid marriage cannot be
contracted like one's father, mother, brother,
sister, son, daughter, uncle, aunt etc. A cousin is
not a dhu mahram as one can marry his/her cousin.
It is the opposite of ajnabi.*

dua': supplication

fasid: defective

fiidya: penalty to be paid by the haji for violating the
reputation of ihram.

ghusl: ritual bath

hady: sacrificial animal

haram: the sacred precinct of Makka

hatim: the semi-circular area to the north of the Ka'ba
indicated by a low stone wall. This is part of the
Ka'ba

hill: area outside the Haram*

idtiba: a particular way of wearing the rida as described
on (page 26)

An asterisk indicates that the word preceding it has been explained in the glossary.

HAJJ, UMRA AND ZIYARA

ifrād : performing only hajj without combining it with umra (page 32)

istilam : touching the black stone with the hand (page 25)

izar : the sheet worn round the waist in ihram (page 9)

jamarat : one of the three pillars which are pelted with pebbles (page 56)

Jannat al-Baqi : the grave yard in Medina

junub : one in the state of pollution after sexual intercourse or seminal discharge

khultba : sermon delivered by the imam before the Friday Prayer and after the Id Prayer

marwa : one of the two mounts to the east of the Ka'ba, the other being Safa. Say* is performed between them (page 30)

maqam Ibrahim : a small stone from the time of prophet ibrahim - peace be upon him - which is in front of the gate of the Ka'ba. Now it has a glass covering to protect it

mawāqit : one of the five points for assuming ihram

mudd : a measure. It is one-fourth of a sa'. It's exact amount should be ascertained by asking the local people

mufrid : one who performs hajj ifrad* (p 32-33)

muhrim : one in the state of ihram

mustahabb : a religiously desirable act

mutamatti : one who perform hajj tamattu,* (page 33)

nafl : supererogatory prayer

HAJJ, UMRA AND ZIYARA

- niyya** : the intention to perform a religions duty (pp 24,36)
- qarin** : one who performs hajj qiram* (page 33)
- qast** : shortening of salat during travel or hajj (page 37)
- qiram** : combining hajj with umra in one ihram (page 33)
- ramal** : walking with rapid pace in the first three rounds of the tawaf at-qudum * (page 25)
- Rauda** : the area between the minbar of the Prophet's Mosque and his house (now his grave) (page 69)
- rida'** : the sheet thrown round the shoulder while in the state of ihram (page 9)
- Safa** : one of the two mounts, to the east of the Ka'ba the other being Marwa*
- sa'y** : walking between Mounts Safa and Marwa
- tahiyyat al-masjid** : a two-rak'at salat offered on entering a mosque (page 69)
- tahallul** : the act of coming out of the state of ihram. It is of two kinds, The First Tahallul (page 53), and the Complete Tahallul (page 54)
- talbiya** : saying "labbaika....." (page 10)
- tamattu'** : performing umra first and then hajj (page 33)
- Tan'im** : the northern border of the Haram*, about 10 KM from the Grand Mosque
- tawaf** : going round the Ka'ba. It is of three kinds
1. Tawaf al-qudum, the Arrival Tawaf. It is the tawaf of umra. (page 33)
 2. Tawaf al-ifada (also called Tawaf al-ziyara or Tawaf al-sadr) It is the tawaf of hajj performed after wuquf* at Arafah (page 54)
 3. Tawaf al-wada', the Farewell Tawaf performed before departure from Makka (page 57)

HAJJ, UMRA AND ZIYARA

thawab : reward for a righteous act

wajib : an obligatory act

wudu : ablution

wuquf : staying at Arafa on the 9th of Dhu l-Hijja

Yamani Corner : the south-western corner of the Ka'ba

yaum : day. The days of hajj are:-

1. Yaum al-tarwiya, the 8th of Dhu l-hijjah

2. Yaum Arafa, the 9th

3. Yaum al-Nahr, the 10th.....

(page 36) see also Ayyam al-Tashriq

Zamzam : the ancient well in the vicinity of the Ka'ba

zawal : the time at noon after the sun inclines towards the west

