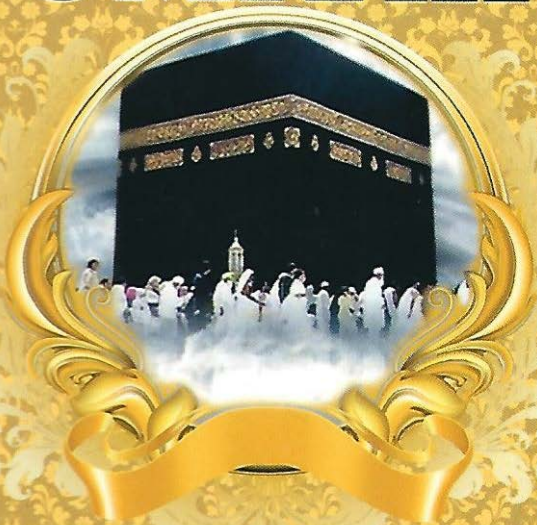


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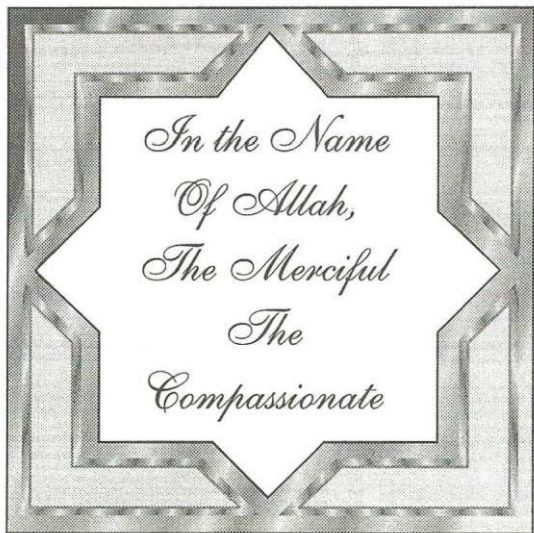
HAJJ and UMRAH



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**According to the
Qur'an and Sunah**

DR. ABU AMEENAH BILAL PHILIPS



A.S. NOORDEEN

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HISTORY OF THE KA'BAH

Prophet Ibraaheem (Abraham) was commanded by Allaah to leave his second wife, Haajar (Eng. Hagar), and their newly born son, Ismaa'eel (Ishmael), alone in the un-inhabited and barren valley of Bakkah (also known as Makkah). However, he used to return to visit them periodically. After Prophet Ibraaheem left them, their supplies ran out and Hagar went in search of water. She left the baby, Ismaa'eel, in the valley and she ran between the hills of *Safaa* and *Marwah* trying to see if there were any oasis nearby or if any travellers were in the area. As Allaah willed it, a spring started bubbling forth from the sand near the feet of baby Ismaa'eel. This spring became known as *Zamzam* and eventually became a well.

During one of his visits, Prophet Ibraaheem and his son, Ismaa'eel were commanded by Allaah to lay the foundations of the first house built expressly for the worship of Allaah which became known as the *Ka'bah*. In subsequent visits they completed the building of the *Ka'bah*. Allaah described the *Ka'bah* and its building in the Qur'aan as follows:

“And (remember) when we prepared for Ibraaheem the place for the (holy) House saying: Make nothing as My partner and purify My House for those who walk around it and those who stand, bow and make prostration before it”. (22:26)

“Lo! The first house (of worship) founded for mankind was that at Bakkah; a blessing and guidance for all people”. (3:96)

“And remember when Ibraaheem and

Ismaa'eel laid the foundation of the House (of worship)”. (2:127)

In order to make a specific point as the starting point for circling the *Ka'bah*, Prophet Ibraaheem placed a special stone in its eastern corner. This stone, according to the Prophet Muhammad (ﷺ)'s explanation, was originally shining white in color when it was brought down from Paradise, however due to the sins of man it changed to its present color dull black, hence its name, *al-Hajar al-Aswad* (the Black Stone).

During the building of the *Ka'bah*, Prophet Ibraaheem stood on a large stone block in order to complete the upper part of its walls. He used to move the block around the *Ka bah* as he built it and on completion of the building, it was left outside the *Ka'bah* near

the eastern wall and became known in later years as *Maquam Ibraaheem* (the standing place of Ibraaheem). In Ibraaheem's time, the *Ka'bah* reached a height of 4 1/2 meters. It was rectangular in shape with a semi-circular back wall. Ibraaheem built in it two doors at ground level and did not put a roof on it. He would come to Makkah once per year to perform the rites of *Hajj* with his family until he died. His son Ismaa'eel who had by then married a woman from the tribe of Jurhum, continued the tradition of *Hajj* and looked after the *Ka'bah* until he died.

The *Ka'bah* then fell into the possession of the *Jurhum* tribe which had settled in the valley of Makkah. It remained in their hands for a thousands years until it became the

property of the *Khuzaa'ah* tribe who in turn held it for another three hundred years. Since the *Ka'bah* was at the bottom of a valley surrounded by bare hills, it was constantly exposed to floods. On one occasion it was completely destroyed, but was rebuilt by Qusay ibn Kilaab in its original form except that he added a roof to it to protect it from the elements.

Idolatry was introduced into Arabia by 'Amr ibn Luhay, who brought the idol, Hubal from Mesopotamia (Iraq) and placed it inside the *Ka'bah*. Later a large wooden dove was also placed inside the *Ka'bah* and the inside walls of the *Ka'bah* were also covered with paintings of the Prophets including a picture of 'Eesaa (Jesus) and his mother. Eventually over 360 idols were placed around the *Ka'bah*

as well as altars for slaughtering animals to the idols. During the annual fairs of 'Ukaadh, poetry competitions were held and the seven most outstanding odes were etched in gold and hung inside the *Ka'bah*. These poems were called the *Mu'allaqaat*, literally the hanging things, and the best poet to win the honor was Imr al-Qays (died 540 CE).

The tribe of Qusay was the first to build dwelling-houses around the *Ka'bah*. The successors of the Qusay tribe were the Quraysh. Soon after they came into possession of the *Ka'bah*, the fire of a woman incensing the *Ka'bah* is said to have caught the building and laid part of it to waste. Since successive floods had again weakened its structure, the Quraysh took it upon themselves to rebuild the *Ka'bah*. In approximately 600

CE the Quraysh gathered funds which had not been touched by *Ribaa* (interest) or other illegal means in order to rebuild the *Ka'bah*. It happened that a Byzantine ship was thrown ashore at Jiddah and the Makkans bought its wood and used it for the new building. The *Ka'bah* was then built of alternate layers of stone and wood. When the work reached the place of the Black Stone, a quarrel broke out among the tribes. Each tribe wished to have the honor of raising the Black Stone into its place. Eventually they agreed that the first man to enter the *Haram* (the area immediately around the *Ka'bah*) should decide for them. Muhammad (ﷺ) happened to be the first to enter and he was appointed arbitrator. He then told them to place the stone upon a cloth and a representative of each tribe was to take hold of a portion of the cloth and together they all

lift it into its place. The dispute was thus ended and when the stone had reached its proper place, Muhammad (ﷺ) fixed it in its position with his own hand. In the course of the building of the *Ka'bah* its height was doubled, its western door sealed off and its eastern door was placed above ground level to prevent the common people from entering it. A roof and a gutter were also added. However, due to the shortage of funds untouched by Ribaa (interest) or illegal means, the length of the *Ka'bah* was shortened leaving it in the now familiar cubic form. A semi-circular wall was built behind the main structure to indicate the excluded portion and the encompassed area became known as *Hiir Ismaa'eel*.

At the conquest of *Ka'bah* in 8 A.H. (630 CE), Prophet Muhammad (ﷺ) left the

Ka'bah as a building unaltered. However, he destroyed all of the idols in and around the *Ka'bah* and the paintings were removed from the inner walls of the building. He also said that only the very recent conversion of the Makkans prevented him from returning it to the form of Ibraaheem's time. These intentions of Prophet Muhammad (ﷺ) were brought to realization in 683 CE by 'Abdullaah ibn az-Zubayr. 'Abdullah ibn az-Zubayr and his followers rose in rebellion against the Caliph Yazeed, who had been forced upon the Muslims by his father Caliph Mu'aawiyah. They were soon besieged in Makkah by Caliph Yazeed's army under the command of al-Husayn ibn Numayr. During the seige, catapults of Yazeed's army were erected on the hills around Makkah and huge boulders were hurled on the town and the

sanctuary resulting in the smashing of the *Ka'bah* and the splitting of the Black Stone into three pieces. After the seige was lifeted in 684, Ibn az-Zubayr ordered that the *Ka'bah* be rebuilt according to its original form. These alterations lasted only a short period. In 693 CE, al-Hajjaaj ibn Yoosuf conquered Makkah and killed 'Abdullah ibn az-Zubayr. In agreement with the Caliph 'Abdul Malik, he demolished the *Ka'bah* and rebuilt it according to the Qurayshee form. He again separated the *Hijr* from the *Ka'bah* and walled up the west door. The building, in keeping with the wish of the Umayyads, thus practically received its pre-Islamic form again and this form has survived to the present day. However, the Caliph Haroon ar-Rasheed (or as others write, his father al-Mahdi or his grandfather, al-Mansour) intended to again

change what had been altered by al-Hajjaaj and reduce the Ka'bah to the old form in which it had been left by 'Abdullah ibn az-Zubayr but was dissuaded from meddling with it in order to prevent so holy a place from becoming the sport of princes, from being newly modelled after everyone's fancy and from losing the reverence which is justly paid it. Thus, the piety of the populace has always resisted any considerable innovations to the *Ka'bah's* structure. Only to an unimportant degree have the authorities now and then made improvements.

The *Ka'bah* successfully withstood the 929 CE invasion of Makkah by an army of fanatical Shi'ites belonging to a deviant sect known as the Qaraamitah. The army was led by Abu Taahir al-Janaabe, who on reaching the *Ka'bah*, ordered his men to kill the




pilgrims and dump their bodies in the well of *Zam Zam*. He subsequently tore off the door of *Ka'bah* and carried away the blackstone to the region of al--Ahsaa, which lies on the north-eastern coast of Arabia. Al-Ahsaa had become their capital and the Black Stone remained there for twenty years until the powerful Faatimid rulers of Egypt, who were of the same sect, ordered the Qaraamitah to return the Black Stone, and so they did.

The *Ka'bah* remained as it was until the beginning of the seventeenth century CE. Seasonal flooding continued to present a danger to the building and in 1611 a huge copper band was placed around its walls to prevent its imminent collapse. However, in 1630 Makkah was struck by a major flood and the north wall of the *Ka'bah* finally collapsed. Sultaan Muraad then ordered that

the *Ka'bah* be demolished and rebuilt using the original stones and maintaining the Qurayshee design. In 1957, during the reign of King Saud, a new wooden roof was put in place and several other minor renovations were introduced.

The Kiswah

King As'ad Tubba' of the South Yemeni tribe of Himyar was the first to place a cloth covering (called *Kiswah*) on the *Ka'bah*. He chose one of a fancy brocaded silk. In addition to that, King Tubba' built a gate to the *Ka'bah* and had a key made for the door of the *Ka'bah*. He did this on his way through Makkah while returning from his invasion of Yathrib 220 years before the Prophet's birth (351 CE). The tribe of Quraysh handled the yearly ceremony of changing the *Kiswah* until Abu Rabeeh of the tribe of Makhzoom made an agreement with them that he would change the covering every other year. This alternating practice continued on into the time of Islaam. Prophet Muhammad (ﷺ) was the first to drape the *Ka'bah* with a striped Yemeni *Kiswah* and the

Caliphs Abu Bakr, 'Umar, 'Uthmaan, Ibn az-Zubayr, and 'Abdul-Malik also continued this custom. Each *Kiswah* was draped one over another until the end of the 8th century CE when the 'Abbaasid Caliph, al-Mahdi. () ordered that only one *Kiswah* be on the *Ka'bah* at a time. The reason for this being that on his way to *Hajj*, the Caliph overheard some pilgrims complaining that the many coverings of the *Ka'bah* might cause its walls to collapse. The Caliph al-Mamoon () used white brocade and the Faatimid caliphs used white, yellow, green and black during different years. However, after the time of the 'Abbaasid Caliph, an-Naasir lideenillah (), black, the tribal color the 'Abbaasids became the standard color for the *Kiswah* and this practice has lingered on until today. In subsequent times, the *Kiswah* was furnished

by the different Sultaans of Baghdad, Egypt or Yemen, according to their respective influence over Makkah; for, the clothing of the Ka'bah was considered proof of sovereignty over the Hijaaz. Kalaun, Sultaan of Egypt, assumed for himself and his successors the exclusive right, and from them the Sultaans at Constantinople inherited it. Kalaun appropriated the revenue of the two large villages, Bisans and Sandabair, in Lower Egypt, to cover the expense of producing *Kiswah* and Sultaan Sulaymaan ibn Saleem subsequently added several others.

The Maqaams

Prior to 'Abdul-'Azeez ibn Saud's conquest of Arabia (1927), there were a number of structures around the *Ka'bah*. Opposite the

four sides of the *Ka'bah*, stood four other small buildings, where the Imaams of the four orthodox schools of law (*Madh-habs*); Hanafee, Shaafi'ee, Hambalee and Maalikee, took their station and guided the congregation in their prayers. The Maalikee *Maqaam* on the south and that of Hambalee opposite the black stone were small pavilions open on all sides and supported by four slender pillars with a light sloping roof, terminating in a point exactly in the style of Indian pagodas.

The Hanafee *Maqaam*, which was the largest, was open on all sides and supported by twelve small pillars. It had an upper storey, which remained open, where the *Mu'azzin*, who calls to prayer, used to take his stand. This was first built in 1517 by Sultaan Saleem I and was afterwards rebuilt by Khushgildee, governor of Jiddah, in 1540 CF. However, all

four *Maqaams* were built in 1664 and the *Shaafi'eē Maqaam* was over the well of *Zam-Zam*, to which it served as an upper chamber. The adherents of the four different schools of law used to seat themselves near their respective *Maqaams* for prayer.

The *Hambalee Maqaam* was the place where the government officers and important people were seated during prayers. The Pashas and the Shareef were place there and in their absence, the eunuchs of the *Ka'bah*. They filled the space under this *Maqaam* in front, and the female pilgrims had their places assigned behind it. The ladies used to visit chiefly for the two evening prayers.

The well of Zam-Zam

The building which enclosed *Zam-Zam* stood close by the *Hambalee Maqaam* and

was erected in 1662 CE. It was a square shape, of massive construction with an entrance to the north which opened into the room containing the well. This room was beautifully ornamented with marbles of various colors, and adjoining it was a small room with a stone reservoir which was always full of *Zam-Zam* water. Pilgrims were able to drink the water by passing their hand through an iron grated opening which served as a window into the reservoir without entering the room. The mouth of the well was surrounded by a wall five feet in height and about ten feet in diameter. Upon this stood the people who drew up the water in leather buckets and an iron railing was placed there to prevent them from falling in. From before dawn until nearly midnight, the room was constantly crowded with visitors. Everyone

was at liberty to draw up the water for himself but the labor was generally performed by persons placed there on purpose and paid by the mosque. Although they expect a trifle from those who come to drink, they dare not demand it.

Before the *Wahhaabee* movement's conquest, the well of *Zam-Zam* belonged to the Shareef and the water was part of a monopoly which could only be purchased at a very high price. However, one of Sau'd's first orders on his arrival at Makkah was the abolition of this traffic and the holy water was dispensed free of charge.

On the north-eastern side of *Zam-Zam* stood two small buildings, one directly behind the other, called *al-Qubbatayn* (the Two Domes) which were covered by domes and

painted in the same manner as the mosque. Water jars, lamps, carpets, mats, brooms and other articles used in the mosque were kept in these small buildings which were built by Khushgildee, governor of Jiddah, in 1540 CE. One is called *Qubbah al'Abbaas* since it was placed on the site of a small tank said to have been formed by al'Abbaas, Prophet Muhammad (ﷺ)'s uncle.

A few feet west of *Zam-Zam* and directly opposite to the door of the *Ka'bah* stands a movable staircase which is pushed upto the wall of the *Ka'bah* on the days when the building is opened. Visitors used this staircase to ascend to the door which is made of wood with some carved ornaments. The staircase moved on low wheels and was sufficiently broad enough to admit four persons ascending

abreast. The first staircase was sent from Cairo in 1415 CE by Mu'yad Abu an-Naasir, King of Egypt.

In the same line with the latter and close by it stood a lightly-built, insulated and circular arch about fifteen feet wide and eighteen feet high called *Baab as-Salaam* which should not be confused with the great gate of the mosque bearing the same name. Those who entered the *Baytullah* for the first time were enjoined to do so by the outer and inner *Baab as-Salaam*. Nearly in front of the *Babas-Salaam* and near to the *Ka'bah* than any of the other surrounding buildings stood the *Maqaam Ibraaheem*. This was a small building supported by six pillars about eight feet high, four of which were surrounded from top to bottom by a fine iron railing which thus

left the space beyond the rear pillars open. Within the railing was a frame about five feet square terminating in a pyramidal top and containing the stone upon which Ibraaheem stood when he built the *Ka'bah*.

The HAJJ

Meaning and Classification

“*Hajj*” or “*Hijj*” literally means “to set out for a place.” However, Islamically *Hajj* means to set out for Makkah in a state of consecration known as *Ihraam*, during the months of *Hajj* (Shawaal, Dhul-Qa'dah and Dhul-Hijjah), with the intention of performing certain religious rites in accordance with the method prescribed by the Prophet Muhammad (ﷺ). This rite is considered one of the major religious duties of Islam and has been declared compulsory (*Wajib or Fard*) on all Muslims in both the Qur'aan and the *Sunnah* (statements and actions of the Prophet Muhammad (ﷺ)). In the Qur'aan Allaah states:

“And pilgrimage to the House is a duty on mankind (owed) to Allaah for whoever can find a way there”. (3:196)

Allaah also said:

“And complete *Hajj* and ‘*Umrah* as a duty to Allaah”. (2"196)

In the *Sunnah*, the *Sahaabee*, Ibn ‘Umar, reported that Prophet Muhammad (ﷺ) said: *“Islaam is built on five pillars: Bearing witness that there is nothing worthy of worship but Allaah and that Muhammad is His messenger; establishing Salaah; paying Zakaah; fasting the month of Ramadaan, and pilgrimage to Allaah’s inviolable House.”* However this duty is only required of a Muslim once in his or her lifetime, and it is the first *Hajj* which is counted as fulfillment

of the duty. All other performances of *Hajj* are voluntary and cannot replace the compulsory *Hajj*.

Abu Hurayrah reported that Allaah's Messenger (ﷺ) addressed them saying, "*Oh people! Allaah has ordained Hajj for you, so perform it.*" A man asked, "*Is it every year, Oh Messenger of Allaah?*" The Prophet (ﷺ) remained silent until the man had asked the same question three times. At that point he replied, "*If I had said yes, it (yearly Hajj) would have become obligatory and you all would not have been able to do it.*" He then said, "*Do not question me as long as I have said nothing to you concerning a thing, for surely your predecessors perished because of their excessive questioning and disagreements with their prophets. So if I order you to do a*

thing, do as much of it as you can, but if I forbid you from doing something, leave it (all) alone." It has become common practice for many Muslims to delay making *Hajj* till the later part of their lives in the vain belief that it will automatically wipe out their previous sins. That is, they prefer to live an irreligious life or, as they call it, 'enjoy life' during their youth leaving religion for their old age when they can no longer 'enjoy life'. Such concepts clearly show the lack of understanding of Islaam which is prevalent among Muslims today. Many of the religious rites of Islaam have been stripped of their meaning and the rituals have themselves become goals. Delay of *Hajj* until old age is also diametrically opposed to the Sunnah of the Prophet (ﷺ) who said, "*Hasten to perform the duty of Hajj, for verily none of you knows what will happen*

to him.” Hence, *Hajj* is compulsory on all Muslims as soon as they are able to perform it. What is meant by ability will be discussed in the following section.

Pre-Conditions for Hajj

Certain conditions have to be fulfilled before *Hajj* becomes a compulsory duty on mankind. *The first condition* is that of being a Muslim. Non-Muslims are, first and foremost, obliged to become Muslims after which the daily, monthly, yearly and once in a lifetime duties of Islaam successively become requirements. Hajj is a religious duty which must be accompanied by the correct belief in order for it to be accepted by Allaah. *The second and third conditions* are those of sanity and puberty. A Muslim has to have reached puberty and be of sound mind for his

or her *Hajj* to become a duty. Divine rewards and punishments are given as a result of human choice between good and evil. Since a child or an insane person lack the ability to distinguish between good and evil, no religious duties are required of them. This principle of non-obligation is based on the following *Hadeeth* in which the Prophet (ﷺ) was reported to have said, “*The pen is raised from (the book of deeds) of three: the sleeper until he awakes, the child until he becomes a young man, and the insane until he regains his sanity.*” However, those who help such individuals perform *Hajj* are rewarded for their efforts. When the Prophet (ﷺ) was asked by a woman about her child making *Hajj*, he replied that the child could, but the reward would be given to her. Hence, the insane individual who made *Hajj* while in a

state of insanity is still required to make *Hajj* if he regains his sanity. Likewise, children who make *Hajj* are required to do so again when they grow up. The Prophet (ﷺ) said, “Any child who makes *Hajj* then reaches puberty must make another *Hajj*.” **The fourth condition** is that of ability based on the following Qur’anic verse:

“And, pilgrimage to the House is a duty on mankind to Allaah for those who can find a way there. (3:196)”

Similar statements of the Prophet (ﷺ) define ability as being sufficient provisions and transportation. Hence, a Muslim has to be economically able to make the trip. If he has to borrow money to make the journey, *Hajj* is not compulsory on him. In the case where one’s family is left in debt or with

insufficient funds, it is recommended that such an individual stay home until he is financially able. Muslims with physical disabilities are also not obliged to make *Hajj* unless they have the economic ability to pay others to carry them. Therefore, only those who are economically and physically able to perform the rigorous rites of *Hajj* are obliged to do so.

The fifth condition, that of a *Mahram*, concerns women only and could be included under the condition of ability. Since the Prophet (ﷺ) forbade women from travelling for a distance requiring more than twenty-four hours unaccompanied by a male relative whom she can not marry (*Mahram*), women are not obliged to make *Hajj* unless they have a *Mahram* to accompany them. Thus, a

woman without a *Mahram* is recommended not to try to make *Hajj*. However, if a woman has the means and a *Mahram*, she is obliged to do so. ‘Aa’eshah asked the Prophet (ﷺ). “O, Messenger of Allaah, are women obliged to make *Jihaad* (holy war)?” He replied, “They must make a *Jihaad* in which there is no fighting -*Hajj* and *Umrah*.”

Hajj in Pre-Islamic Times

Hajj and its rites were first ordained by Allaah in the time of Prophet Ibraaheem. However, with the passage of time both the form and the goal of *Hajj* rites were changed. The process of distortion reached its peak with the introduction of idols to the *Ka'bah*, as was previously mentioned. Many major tribes with their allies and slaves used to come to Makkah and encamp there separately. Poets praised the bravery, renown, dignity, strength and generosity of their fellow tribesmen. They also satirized the other tribes by inventing exaggerated tales of the latter's cowardice, stinginess and weakness. Competitions in generosity were also staged. In order to assert his superiority, the chief of every tribe set up huge cauldrons, slaughtered numerous camels and cooked the flesh which was then freely

distributed for the “pilgrims”. The sole objective of this extreme generosity was for their name to be exalted in the whole of Arabia and for it to be publicized that this person slaughtered so many camels and gave food to so many people. Singing, drinking, adultery and various kinds of immorality were indulged in, and the thought of God scarcely occurred to anybody.

The religious rite of *Tawaaf* (circling of the *Ka'bah*) was reduced to a circus. Women and men went round and round the *Ka'bah* performing *Tawaaf* stark naked. They said: “We shall go before God in the same condition in which our mothers gave birth to us.” Prayer in the *Masjid* of Ibraaheem was accompanied by hand-clapping, whistling and the blowing of horns. The name of God was pronounced in the prayer intent known as *Talbeeyaha*

(*Labbayk Allaahumma Labbayk*: “Here I am present, My Lord, I am present.”) However, even this expression of reverence was distorted by the following additions: “No one is your partner except one who is permitted by you. You are his master and the master of what he possesses.”

Sacrifices were also made in the name of God; however, the blood of the sacrificed animals was poured on the walls of the *Ka'bah* in the belief that Allaah demanded flesh and blood. Even the four months of *Hajj* (Shawaal, Dhul-Qa'dah, Dhul-Hijjah and Muharram), which Prophet Ibraaheem had declared as sacred and free from war and bloodshed were not safe from their tampering. Later generations paid little regard to the sanctity of these months, and when they wanted to fight, they merely turned a sacred

month into an ordinary month for that year, then compensated for it in the next year.

Some people who were good intentioned in religion used to set out for *Hajj* without any provision for journey, and travelled there begging food along the way. They considered this form of begging an act of piety. They claimed that they were *Mutawakkiloon* (those having full trust in God) and that they were proceeding towards the House of God, therefore, they were not in need of worldly materials. Doing business or working for one's livelihood during the *Hajj* journey were considered unlawful. Others used to give up food and water during *Hajj* and regarded this abstention as part of worship, while others stopped talking from the beginning of *Hajj* until its end.

These distorted *Hajj* rites continued to be practised for nearly two and a half thousand years. No Arab prophet was born during this long period, nor did any prophet's genuine teaching reach the people of Arabia. Ultimately, however, the time arrived for granting the *Du'a* (prayer) of the Prophet Ibraaheem which he had invoked while raising the walls of the *Ka'bah*.

“Oh Lord! Raise up in their midst a messenger from among them who will recite to them your revelations and instruct them in the Scripture and in wisdom and who will reform their morals.”

Consequently, a man arose from the progeny of Ibraaheem whose name was Muhammad ibn 'Abdullaah. Prophet

Muhammad (ﷺ) revived the same genuine and pure religion which was taught by Prophet Ibraaheem. In the course of 21 years he completed the mission of purifying the *Ka'bah* and establishing Allaah's religion as the law of the land, and he again declared the *Ka'bah* as the universal centre for worshippers of the one True God.

Along with the revival of *Hajj*, all the deviant and idolatrous customs of the period of ignorance which had become rampant since the time of the Prophet Ibraaheem were completely eliminated. All the idols in *Ka'bah* were smashed and removed, and the worshipping of other than Allaah that was being done there was stopped. All invented rituals were wiped out and all fairs and carnivals were stopped. Furthermore, it was

ordered that Allaah's worship should only be carried out in the prescribed manner. The Prophet (ﷺ) said: *"Take your rites of Hajj from me alone."* All indecent acts were strictly banned in Allaah's statement: **"There is to be no lewdness nor wrangles during Hajj."** (2:197) Competitions among poets in the exaltations of their forefathers and clansmen's achievements were all stopped. Instead Allaah told them: **"And when you have completed your rites (of Hajj), then remember Allaah as you used to remember your fathers, nay with a more vigorous remembrance."** (2:200)

All competitions in generosity which were meant solely for pride and fame were terminated and in their place was revived the system which existed in Ibraaheem's day, whereby animals would be slaughtered

exclusively in the name of Allaah in order that poor pilgrims may be fed during the *Hajj*. Allaah said: **“Eat and drink but do not be excessive. Verily He does not love the wasteful.”** (7:31) **“So mention the name of Allaah over these animals when they are drawn up in lines. Then when their flanks fall (dead), eat from them and feed the beggar and the supplicant.”** (22:36)

The practice of spattering the blood of the sacrificed animals on the walls of *Ka'bah* and the throwing of their flesh there was also stopped. Allaah informed them that: **“Their flesh and their blood do not reach Allaah, but it is the devotion from you that reaches Him”.** (22:37)

Circling the *Ka'bah* in a state of nudity was strictly prohibited by the Prophet (ﷺ) on

Allaah's command. And Allaah further explained: **“Say, who has forbidden the adornment (dress) given by Allaah which He has brought forth for His servants.”** (7:32) It was also strictly prohibited to interchange the months of *Hajj* so as to turn the *Haraam* months into *Halaal* ones for the purpose of battle. Allaah said: **“Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled. They allow it one year and forbid it another year so that they may make up the number of the months which Allaah has allowed in order to permit what Allaah has forbidden.”** (9:37)

It was also prohibited to start for *Hajj* without taking provision and Allaah said: **“You must take provision for the journey because (not to take provision for a journey**

in the world does not mean taking provision for the Hereafter) the best provision for the Hereafter is piety.” (7:26) It was formerly considered an act of piety not to trade during *Hajj* because it was regarded as being unlawful in this condition to utilize sources of livelihood. This concept was also rejected by Allaah who said: **“It is no sin for you that you seek the bounty of your Lord (by trading).” (2:198)**

The system of performing *Hajj* without talking, without eating and without drinking was ended. After abolishing all other pre-Islamic customs. *Hajj* was made a model of piety, fear of Allaah, purity, simplicity and austerity. When the pilgrims set out from their homes, they were ordered to purify themselves of all worldly pollution, abandon sexual relations with their wives and abstain

from filthy language and indecent acts.

On all roads leading to *Ka'bah*, marks were fixed from scores miles away to indicate that before proceeding beyond these limits, all pilgrims must put on the simple dress of *Ihraam*, which consisted of only two sheets for men, so that the rich and the poor may become equal, distinctions of different nationalities may be eliminated and all may appear in the court of Allaah in a state of oneness as worshipper full of humility. It was made *Haraam* to kill any animal while in a state of *Ihraam* or even speak of killing a human being. The object was to create an atmosphere of peace and to make the minds of the pilgrims spiritually inclined.

The four months of *Hajj* were again made sacred so that peace would reign on all roads

leading to the *Ka'bah* and no pilgrim would be molested en route. When the pilgrims reached the *Ka'bah* in this manner, there were no festivals or carnivals, no fun and games and no frolic and revelry. There should only be the remembrance of Allaah at every step. There are prayers, animal sacrifices and circling of the *Ka'bah*. The only slogan which should be proclaimed in a loud voice is the *Talbeeyah*: *“Here I am present, Oh Allaah for you I am present. I am present. You have no partner, I am present. Verily all praise and blessings are due to you. And to you belongs the entire sovereignty. You have no partner.”*

The Prophet (ﷺ) said the following about a neat, clean, selfless and sincere *Hajj*: *“Whosoever performs Hajj solely for Allaah and in the course of it abstains from sensual*

and sinful acts, he will return as pure as a new-born child.”

THE MERITS OF HAJJ

People of the world are usually aware of two kinds of journeys: journeys made to earn livelihood and journeys undertaken for pleasure and sight-seeing. In both these types of journeys, a man is impelled to go abroad by his material need or his physical desires. He leaves home for personal reasons, he spends his money or time to fulfill personal needs or desires. Therefore, no question of selfless sacrifice arises in such journeys, all sacrifices of wealth and time are for particular material returns which are sought or expected. However, the journey which is called *Hajj* is quite different from those other journeys. This journey is not meant to gain any personal end or to fulfill any desire. It is intended solely for Allaah; fulfilment of a duty

prescribed by Allaah. No person can prepare himself to undertake this journey unless he has true love of Allaah in his heart as well as fear of Him and feels strongly that this religious rite ordained by Allaah is obligatory on him. Therefore, whosoever sets out for *Hajj* parting from his family and relatives for a long period, allowing his business to suffer, spending money and bearing the rigours of the travel, he furnishes by his act of devotion a proof of the fact that there is in his heart fear of Allaah and love for Him as also a sense of duty and that he possesses the strength to leave his home when called upon to do so, for the cause of Allaah and that he can face hardships and willingly sacrifice his wealth and comfort for the pleasure of Allaah.

The outward forms of worship in Islaam fall under two general categories: physical,

like *Salaah* and *Saum* and monetary like *Zakaah* and charity. *Hajj* combines both of these categories in its rites. It also simultaneously develops in man all of the spiritual and moral goals for the various forms of worship in Islaam such as sincerity and piety, humility and obedience, sacrifice, submission etc. The physical demands of *Hajj* which involve circling the *Ka'bah*, walking between mounts Safaa and Marwah along with millions of others as well as journeying to Mina, Arafat and Muzdalifah, far surpass those of *Salaah* and *Saum*. Thus, the self-control, humility and obedience produced by *Salaah* and *Saum* can all be found in pilgrimage to Makkah. Giving charity and *Zakaah* cleanses the heart of greed deposited by the love of this world. It builds generosity and develops in the individual a willingness

to sacrifice for the sake of Allaah. *Hajj* serves a similar spiritual purpose as *Zakaah*; the pilgrim spends from his wealth and offers sacrifices in gratitude to Allaah and in order to win Allaah's approval.

During *Hajj*, one enjoys the privilege of offering many of his prayers in the great *Masjid* towards which he had been turning his face in prayer from his home along with the rest of the Muslim world. His prayers there are far superior in reward to similiar prayers made any where else in the world. In fact, the Prophet (ﷺ) stated that a single prayer in *al-Masjid al-Haraam* in Makkah is worth one hundred thousand (100,000) prayers performed elsewhere.

However, there remain some even greater merits of *Hajj*. Two of which all true believers

yearn for: self purification of sins and a guaranteed place in Paradise. The first of these two benefits was expressed by the Prophet (ﷺ) in the following simile: *“The person who makes pilgrimage to Allaah's house without committing any acts of indecency or disobedience to Allaah will return home as (pure from sins as) he was on the day his mother bore him.”* As for the second benefit, the Prophet (ﷺ) categorically stated: *“The reward for a Hajj Mabroor (accepted into Allaah's grace) is nothing less than Paradise.”*

The attainment of these benefits, as one can imagine, is not easy. Consequently the routine performance of the rituals and rites of *Hajj* will not in itself earn these benefits. For *Hajj* to be accepted, it has to have an internal dynamism born of true and pure belief in God.

It is this belief which drives the pilgrim to such spiritual heights that he or she is always consciously seeking the spiritual goals behind the physical rites and rituals of *Hajj*. It is only in this way that a pilgrim to the House of Allaah can avoid negative actions and reactions which may spoil his or her *Hajj*. During *Hajj*, one is thrown into the world's largest melting pot with little or no time to adjust. Conflicting habits and customs amidst the crush of the crowds are bound to cause misunderstandings. And, coupled with the fact that some pilgrims come to *Hajj* with dishonourable intentions, there is no way to avoid hurt feelings, bruised bodies and picked pockets (literally and figuratively). But just as it is only in the heat of the blast furnace that gold ore is separated from its impurities; likewise, it is only in the crush of bodies,

customs and emotions during *Hajj* that the striving soul of the pilgrim is purified and elevated. One can not hope to attain the spiritual heights of *Hajj Mabroor* by seclusion and the avoidance of crowds, because *Hajj* is contact with Allaah through contact with mankind. The Prophet Muhammad (ﷺ) clearly pointed out the superiority of social interaction over isolation as follows: “*The believer who mixes with the masses and patiently bears their insults and offenses is better than the one who neither mixes with the masses nor patiently bears their offenses.*”

The *Hajj* which is graced by Allaah's acceptance has a lasting effect on the pilgrim. A deep spiritual transformation has taken place within the individual which can be observed in the over-all reconstruction of his or her life. The God-consciousness achieved

during *Hajj Mabroor* will cause the pilgrim to reform and call others to the most powerful tool of social, economic and spiritual reformation, namely Islaam, in theory and in practice. If such a change does not take place and the pilgrim returns to the same un-Islaamic life-style that he or she left behind; there can be no doubt that the *Hajj* of such a pilgrim was not graced by Allaah's acceptance. Such a *Hajj* merely removed the obligation of *Hajj* without earning for the pilgrim the higher spiritual rewards for which *Hajj* was designed and ordained.

‘UMRAH

Meaning and Classification

Since two out of the three types of *Hajj*, which will be discussed in more detail later, include ‘*Umrah* as a part of their rites, it would be appropriate to look at ‘*Umrah* before going on to a discussion of the rites of *Hajj* and ‘*Umrah*.

The name ‘*Umrah* literally means having the intention to visit an inhabited house. However, Islamically ‘*Umrah* means to visit Makkah at any time of the year in a state of dress and spirit known as *Ihraam* with the intention of performing certain religious rites there according to the method prescribed by the Prophet Muhammad (ﷺ). It has also been referred to in English as the minor

pilgrimage.

This religious rite is classified among the highly recommended (*Mustahabb* or *Mandoob*) acts of worship in Islaam based on statements from both the Qur'aan and the *Sunnah*. Allaah ordained it along with *Hajj* saying: **“Complete Hajj and ‘Umrah for Allaah”** (2:196) and the Prophet (ﷺ) clarified that order in the following *Hadeeth* (saying or action of the Prophet [ﷺ]). Jaabir ibn Abdullaah reported that some one asked the Prophet (ﷺ), “Is ‘Umrah Waajib (compulsory)?” The Prophet (ﷺ) replied, “No, but you should perform the ‘Umrah because it has great benefits.” Hence, ‘Umrah is *Mustahabb* and should be done whenever one is able to do so.

The pre-conditions for ‘Umrah being

considered recommended and acceptable are basically the same as the preconditions for *Hajj* being considered compulsory. One intending to do *'Umrah* should be a Muslim, past the age of puberty, able to afford the journey and in the case of women, they should be accompanied by a *Mahram* if the *'Umrah* involved a distance requiring twenty-four or more hours of travel.

Merits of ‘Umrah

As in the case of *Hajj*, ‘*Umrah* has been given the quality of erasing sins when performed with the correct intention and spirit. The outer physical rites of ‘*Umrah* cannot in themselves erase misdeeds, for such rites devoid of the true spirit of ‘*Umrah* are futile physical exercises and ‘*Umrah* becomes a virtual picnic or sight-seeing tour. It is the spiritual awakening which is generated by the performance of the rites of ‘*Umrah* with the right intentions which has this powerful effect of cancelling errors. And, it is that same spiritual journey which helps the individual to reform his life and prepare for the life to come. However, it should be noted that the sins erased by ‘*Umrah* are the minor ones only, and it then becomes up to the individual to erase his or her major sins by sincere

repentance and righteous deeds. Allaah's messenger informed us of this process as follows: *“The minor sins done in the time period between two ‘Umrahs are cancelled by the ‘Umrahs.”*

Since the month of Ramadaan has great merit due to the physical and spiritual demands to fasting, ‘Umrah during this month has been awarded special merit. This is also in keeping with the general Islamic principle governing effort and reward: the greater the effort, the greater the reward. The Prophet (ﷺ) encouraged ‘Umrah during Ramadaan saying that, *“The performance of ‘Umrah during Ramadaan is like performing Hajj with me.”* Thus, the honor and reward for performing Hajj with Allaah's last messenger has been put within the reach of those who wish to seek it.

Besides these special benefits, there are others which have already been enumerated in the previous chapter on *Hajj*. For ; example, the element of selfless sacrifice and the development of the higher moral qualities like sincerity and piety, humility and obedience and so on.

TYPES OF HAJJ

The way in which the pilgrimage to Makkah can be performed and the regulations governing its rites vary according to where the pilgrim lives or whether one intends to make 'Umrah along with Hajj or whether one wants to offer an animal sacrifice or not. These variations have been traditionally grouped into three categories and referred to as the three types of Hajj: *Hajj Ifraad*, *Hajj Qiraan* and *Hajj Tamattu'*. Any one of these three methods, if performed according to their regulations without doing any actions which invalidate them, fulfill the compulsory Islamic requirement of Hajj once in a lifetime. The three permissible kinds of Hajj with the rules and regulations governing each of them are as follows:

Hajj Ifraad (Isolated Hajj)

This refers to *Hajj* performed by itself without ‘*Umrah* and the pilgrim performing this type of *Hajj* is called a *Mufrid*. Such a pilgrim is required to enter the state of *Ihraam* with the intention of doing *Hajj* only.

Regulations concerning Ifraad

1. Although the *Mufrid* may offer an animal sacrifice if he wants to, he is under no obligation to do so.
2. If a pilgrim who has made intentions of *Hajj Ifraad*, performs ‘*Umrah* during the months of *Hajj* (Shawwaal, Dul-Qa‘dah and Dhul-Hijjah) prior to the beginning of the *Hajj* rites proper (the eighth of Dhul-Hijjah), he is no longer considered *Mufrid*. He must

now shift to one of the other two types of *Hajj* combine ‘*Umrah* along with them and their regulations must instead be followed.

3. On arrival in Makkah the *Mufrid* is required to make *Tawaaf* (circling) of the *Ka'bah* known as *Tawaaf al-Qudoom* (the arrival circuit).
4. This is the only type of *Hajj* allowed for those living within the boundaries from which *Ihraam* is put on. These boundaries are known as *Meeqaat*.

Hajj Qiraan (Accompanied Hajj)

This is *Hajj* combined with ‘*Umrah* without coming out of *Ihraam*, and the pilgrim performing this type of *Hajj* is known as a *Qaarin*. The *Qaarin* should enter the state

of *Ihraam* with the intention of performing '*Umrah* and *Hajj* together.

Regulations concerning Qiraan.

1. For *Hajj Qiraan*, the '*Umrah* has to be done within the months of *Hajj* (Shawwaal, Dhul-Qa'dah and the first ten days of Dhul-Hijjah) and completed before beginning the rites of *Hajj*.
2. The *Qaarin* should clip his hair after '*Umrah* instead of shaving it.
3. The *Qaarin* is not allowed to come out of the *Ihraam* no matter how long the period between his '*Umrah* and *Hajj* may be.
4. The *Tawaaf* made for '*Umrah* takes the

place of *Tawaaf al-Qudoom*.

5. The *Qaarin* must sacrifice the animal which he brought along with him from the boundaries known as the *Meeqaat*.
6. *Hajj Qiraan* can only be performed by those living outside the *Meeqaat*. The proof for that is Allaah's statement: **“This concession is only for those whose homes are not near the sacred mosque.” (2:196)**

Hajj Tamattu‘ (Enjoyable Hajj)

‘*Umrah* is also combined with *Hajj* under this type; however, a new *Ihraam* is made for the *Hajj*. The pilgrim performing this type of *Hajj* is known as a *Mutamatti*. The name *Tamattu* was chosen because the *Matamatti* is allowed to come out of *Ihraam* after the

completion of his '*Umrah*, and enjoy all the pleasures, which were allowable prior to *Ihraam*, including sex.

Regulations Concerning Tamattu'

1. The '*Umrah* has to be within the months of *Hajj* and must be completed before beginning the rites of *Hajj*.
2. The *Mutamatti*' should clip his hair instead of shaving it to come out of his state of *Ihraam*.
3. After completing '*Umrah*, the pilgrim making *Hajj Tamattu*' must come out of his or her state of *Ihraam*.
4. After coming out of the *Ihraam* of '*Umrah*, the *Mutamatti*' is allowed to do everything that was permitted

before going into the state of *Ihraam*.

5. The *Mutamatti*‘ is obliged to offer an animal sacrifice, but if he is unable to do so, he is required to fast for ten days according to Allaah’s statement: **“But if someone can not afford a sacrifice, he can fast three days during Hajj and seven days after returning home. That is ten days in all”**. (2:196)
6. The *Tawaaf* made for ‘*Umrah* takes the place of the arrival *Tawaaf* (*Tawaaf al-Qudoom*).
7. *Hajj Tamattu*‘, like *Qiraan*, is only to be done by those living outside the *Meeqaat*.

THE ELEMENTS OF HAJJ AND 'UMRAH

Preparation for Hajj or 'Umrah

If a Muslim has decided to go for *Hajj* or '*Umrah*, it is recommended that he should record all of his debts and have them witnessed so that in case he dies during the journey, they can be paid from his inheritance. He should sincerely repent for all of his sins in compliance with Allaah's command: **“Repent, all of you, to Allaah, O Believers, that perhaps you may be successful”**. (24:31) It should be noted that sincere repentance involves three principles. First, remorse and sadness should be felt for the sins committed in the past. Secondly, one must stop committing such crimes against oneself and Allaah. And, thirdly, a firm intention to

not return to such sins in the future must be undertaken. If any of these principles are deleted, repentance becomes an unacceptable, meaningless ritual in which the one repenting is deluded into believing that he can fool Allaah. If one who intends *Hajj* has in his possession the property or wealth of others which he has illegally obtained, he should return such properties before setting out.

The wealth which is to be used for '*Umrah* or *Hajj* should come from *Halaal* (permissible) sources, because the Prophet (ﷺ) said: "*Verily Allaah is Good and only accepts the good.*" In Islaam, the ends do not justify the means. The use of *Haraam* (forbidden) methods to make *Hajj* means will destroy the *Hajj* and make it devoid of any blessings. Abu Hurayrah reported that the

Prophet (ﷺ) said: “If a man sets out with filthy earnings, places his foot in the stirrup (of his riding animal) and calls out: **Labbayk Allahumma Labbayk** (I hear your call and am coming. Oh Allaah, I hear your call)- a caller will call from the heavens, “You do not hear the call and you will not be pleased. Your provisions are **Haraam** and your earnings are **Haraam** and your **Hajj** is not blessed nor accepted.”

One who intends to perform *Hajj* or *Umrah* should make sure that his or her intention is for Allaah's pleasure and not for any material or worldly gain, like trade, showing off, fame and so on. One should also choose the company of the righteous in making *Hajj*, for the company of the unrighteous or negligent has caused the ruin

of many a *Hajj*. It is necessary that one who intends *Hajj* or '*Umrah* learn as much about these rites as he or she can before setting out, in order to avoid unnecessary confusion and acts which could ruin these rites.

Du'aas (Prayers) of Travel

When one begins the journey by being seated in his or her means or transportaion (whether animal, car, airplane, boat, etc.), it is recomended that Allaah's name be mentioned. The Prophet (ﷺ) had advised that any affair not begun with Allaah's name is deficient (of its full blessings). The traveller should then say *Allaahu Akbar* (Allaah is the greatest) Three times. followed by the following Qur'anic *Du'aa* which the Prophet (ﷺ) said on journeys:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ،

*Subhaanalladhee sakhkhara lanaa
haadhaa wa maa kunnaa laahoo muqrineen*

wa innaa ilaa rabbinaa lamunqaliboon.

(Glory be to the One who subdued this (vehicle) for us, for we were unable to subdue it. And verily we will return to our Lord [43:13-14]).

Upon completion of the previous *du'aa* the traveller is also recommended to add the following Prophetic *Du'aa* for travelling:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا الْبِرَّ
وَالْتَقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى،

Allaahumma inn as'aluka fee safaree haadhaa al-birra wat-taqwaa wa minal-'amal maa tardaa.

(O Allaah! Verily, I ask of You in this journey of mine righteousness and piety, and the type of conduct which will please you).

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَأَطْوِ عَنَّا بَعْدَهُ.

Allaahumma hawwin alaynaa safaranaa haadhaa watwi 'anna bu'dah.

(Oh Allaah! Make this journey of ours easy for us and make its distance short).

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ -

Allaahumma antas-Saahibu fis-safar wal-khaleefatu fil-ahl.

(Oh Allaah! You are the most important travel companion and representative for the household).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَأْبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

Allaahumma innee a'oodhu bika min wa'thaa as-safar wa ka'aabatil-mandhar wa sooil-munqalab filmaali wal-ahl.

(Oh Allaah! Verily, I seek refuge in You from the hardship of the journey and depressing sights and bad fate in my wealth and family.)

The traveller for *Hajj* or '*Umrah* should also occupy his mind and faculties of speech with righteous thoughts, words, and deeds. He should be careful to make all of his *salaahs* in *Jamaa'ah* (congregation) and to do righteous deeds for his travel companions as well as all whom he meets. He should also avoid loose or lewd congregations, *Haraam* conversations and excessive laughter or joking.

Meeqaat

A *Meeqaat* is a fixed place beyond which it is not permissible for a pilgrim (of *Hajj* or '*Umrah*) to proceed towards Makkah without making *Ihraam* (putting on the garments and making the intention). There are five such *Meeqaats* surrounding Makkah

- (a) Dhul Hulayfah-This *Meeqaat* is now known as Aabaar 'Alee (the wells of 'Alee) and it is situated about a mile and half outside of Madeenah. It is for the people coming from the direction of Madeenah and its vicinity from the north and it is also the farthest *Meeqaat* from Makkah (approx. 750 km.).

- (b) Dhaatu 'Irq-This is the designated *Meeqaat* for the people coming from the direction of Iraq. It is about 42 miles from Makkah.
- (c) Al-Juhfah-Today Al-Juhfah is an abandoned village north west of Makkah near the town of Raabigh on the Makkah-Madeenah road. Consequently people coming from Syria and its direction begin their *Ihraam* for *Hajj* and '*Umrah* from Raabigh.
- (d) Qarn al-Manaazil - This *Meeqaat* is now called as-Sayl and it was set for the people of Najd and the East. It is situated just outside of Taaif.
- (e) Yalamlam - Yalamlam is the *Meeqaat*

designated for people coming from Yemen and its direction (south). It is about 30 miles south of Makkah.

These *Meeqaats* have all been fixed by statements of the Prophet (ﷺ) which are recorded in *Hadeeth* collected by al-Bukhaaree and Muslim. They were set by the Prophet (ﷺ) for people living in particular areas outside of their boundaries, however, a pilgrim may use any *Meeqaat* he or she wishes. For those living within the boundaries of the *Haram*, their *Meeqaat* for *Hajj* is their houses. But, if they intend to perform ‘*Umrah*, they have to go outside the boundaries of the *Haram* in order to enter the state of *Ihraam*.

A pilgrim intending *Hajj* or ‘*Umrah* who

reaches these *Meeqaats* or extensions of them by land, by air, or by sea, must enter the state of *Ihraam*. The Prophet (ﷺ) said: “*They (the Meeqaats) are for whoever comes to them intending Hajj or ‘Umrah, other than those living within them,*”. Hence, it is better for those coming by air to bathe before riding the plane, unless there is an intransit stop on the way where this can be done. When the *Meeqaat* is neared, the garments of *Ihraam* should then be put on and the intention made. However, the clothes for *Ihraam* may also be put on from one’s house and the intention made later when the *Meeqaat* is neared or crossed. It should be noted that Jeddah is not a *Meeqaat* and thus *Ihraam* can not be made from there by those coming into the country in planes, ships or cars. One should

put on *Ihraam* on the plane or before boarding the plane. If one made *Ihraam* from Jeddah, he is required to go back outside of the nearest *Meeqaat* and make *Ihraam* again or else he will have to sacrifice an animal in Makkah to make up for the mistake.

As for businessmen or others not intending *Hajj* or '*Umrah*, *Ihraam* is not necessary for travelling in and out of the *Haram* area. This is confirmed by the fact that when the Prophet (ﷺ) and his followers entered Makkah in the 8th year as conquerors, no one wore *Ihraam*. As for those living within the *Meeqaats*, they make their *Ihraam* for *Hajj* from their houses, but they are required to go out of the *Haram* if they intend to make '*Umrah*, based on the

Prophet (ﷺ)'s command to 'Aa'eshah's brother, Abdur Rahmaan, to take her out of the *Haram* boundaries and let her make *Ihraam* from there. (People commonly go to Tan'eem, which is where 'Aa'eshah went, but anywhere outside of the boundaries of the *Haram* is sufficient). Her '*Umrah* at this point after *Hajj* was due to her inability to do so before *Hajj* because of menstruation. It should be noted that neither the Prophet (ﷺ) nor his companions made '*Umrah* after *Hajj*, as is the popular practice among people now.

IHRAAM

Ihraam could be defined as a state of religious purity in which a pilgrim intending ‘*Umrah* or *Hajj* puts on special garments at or before anyone of the five appointed boundaries (*Meeqaats*) and audibly makes the intention of performing *Hajj* or ‘*Umrah*. One in such a state is called a *Muhrim*.

When the *Hajj* traveller reaches the *Meeqaat*, he is recommended to bathe and oil himself with scented perfume in the case of men and unscented perfume in the case of women, before putting on his or her *Ihraam*. ‘Aa’eshah, wife of the Prophet (ﷺ), said: “I used to put scented oils on the messenger of Allaah when making *Ihraam*, before he completed *Ihraam* and for his *Hall* (coming out of *Ihraam*) before he

made Tawaaf of the House". Women are not allowed to use scented perfume in the presence of men whom they may marry in order to avoid undue attraction.

If a woman is going to make 'Umrah and Hajj together and comes on her menses at the *Meeqaat*, she should bathe and make *Ihraam* for Hajj. This ruling is based on the Prophet's ordering of 'Aa'asha, who had made *Ihraam* for 'Umrah, to bathe and make *Ihraam* for Hajj. He also ordered Asmaa bint 'Umays, who had given birth at Dhul-Hulayfah (the *Meeqaat*) to sprinkle water on her dress and make *Ihraam*.

It is also recommended that moustache, finger and toe nails, under-arm hair and public hair be clipped or shaved so that one is not obliged to do so during the state of

Ihraam. The Prophet (ﷺ) had recommended that these areas be clipped regularly saying: “The **Fitrah** (natural way) involves five: circumcision, shaving the public hair, clipping the moustache, finger and toe nails, and plucking the hairs of the arm-pit”. The Sahaabee Anas said: “The time period for clipping the moustache, clipping the nails, plucking the hair of the arm-pit and shaving the public region was no more than forty nights”. As for the hair on the head, it was not the practice of the Prophet (ﷺ) or his wives to clip it when making *Ihraam*. In the case of the beard, shaving it or clipping it off was forbidden by the Prophet (ﷺ). Ibn’Umar reported that the Prophet (ﷺ) said: “Be different from the idolaters, grow your beards fully and clip

your moustaches". Abu Hurayrah also reported that Allaah's Messenger (ﷺ) said: "*Clip down the moustaches and let the beards grow, be contrary to the Zoroastrians (Parsees)*". European colonialization of Muslim lands and the minds of the people have caused them to imitate their colonial master's practice of shaving their beards and letting their moustaches grow fully.

The *Ihraam* garments for men consists of (1) a *Ridaa*, a sheet of cloth over both shoulders. The Prophet (ﷺ) exposed his right shoulder only during the first three circuits of the *Ka'bah*, (2) an *Izaar*, a sheet of cloth wrapped around the waist, and (3) a pair of stitched or unstitched sandals or shoes which do not cover the ankles. There is no evidence for the prohibition of stitched

sandals, slippers or shoes. The *Ihraam* (*Ridaa and Izaar*) should preferably be white, although any color is permissible. It should also be noted that the *Ridaa* and *Izaar* may have stitched seams or pockets as long as they are not cut and stitched in the form of a shirt and pants. These two garments may also be tied or pinned, and a belt may be worn to hold up the *Izaar* or to carry one's documents and money. The Prophet (ﷺ) was reported to have said: “*You should make Ihraam with an Izaar, Ridaa and a pair of sandals*”. However, if such garments are not obtainable ordinary clothes may be worn, based on the Prophet's (ﷺ) statement, “*whoever can not find an Izaar should wear pants and whoever can not find sandals can wear Khuffs (leather shoes)*”. As for women, they are allowed to make

Ihraam in any dress they wish which fulfills the Islamic conditions of public dress, regardless of the color. However, they should take care not to imitate the dress of men. The Prophet (ﷺ) informed us that Allaah curses women who dress like men and men who dress like women. The practice of insisting on a white dress for female pilgrims has no basis in Islaam and is considered a cursed innovation (*Bida'h*) if it is insisted upon. The dress must be loose, not see-through and the whole body and head should be completely covered by the dress and the head scarf, except for the face and hands up to the wrists. Children under puberty performing 'Umrah or Hajj are not required to wear *Ihraam*, however, there is no harm in having them do so.

The person making *Hajj* or '*Umrah* should make a silent intention that he or she is entering the state of *Ihraam* for whichever rite is to be performed. This intention is also to be made aloud by saying *Allaahumma labbayk 'Umrah* (Oh Allaah, I hear your call and am coming with '*Umrah*) or *Allaahumma labbayk Hajjaa* (Oh Allaah I hear your call and am coming with *Hajj*). This should be said preferably upon sitting down in one's transport, as this was the practice of the Prophet (ﷺ). This is the only religious rite wherein the intention is said aloud. As for saying one's intention aloud before *Salaah* or *Tawaaf*, such acts are contrary to the *Sunnah* (Prophet's practise) and as such are considered *Bid'ah* (a cursed innovation). The Prophet (ﷺ) said, "*The worst of things are innovations*

(inreligious rites) and every *Bid'ah* misguides”.

If a pilgrim fears that he may not be able to complete his *Hajj* or *'Umrah* due to illness or disability, it is recommended that he add the following conditional *Du'aa* to his intention:

فَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّيْ حَيْثُ حَبَسَنِيْ

Fa in habasanee haabis fa mahal-lee haythu habasanee

(But if I am prevented by an obstacle my place is wherever I am held up.)

If such a pilgrim is subsequently prevented from completing his *Hajj*, he may come out of *Ihraam* without any sin being on him. This principle is based on the

Hadeeth of Dabaa'ah bint az-Zubayr in which she asked the Prophet (ﷺ): "Oh messenger of Allaah, verily, I want to perform Hajj but I am doubtful (about being able to complete it)". The Prophet (ﷺ) replied: "Make your Hajj but add the condition, 'Verily my place is wherever I am held up'."

Talbeeyah

Once *Ihraam* is worn and the intention for *Hajj* or '*Umrah* is made aloud, the *Muhrim* should then begin to recite aloud the *Du'aa* known as the *Talbeeyah*:

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

Labbayk Allahumma lab-bayk. Labbayka laa shareeka laka labbayk. Innal-hamda wan-Ni'mata laka wal mulk. Laa shareeka lak.

(Here I am O Allaah, here I am. Here I am. You have no partner, here I am. Surely all praise, grace and dominion is Yours, and You have no partner.)

Significance of Talbeeyah

After Prophet Ibraaheem and his son Ismaa'eel had completed the building of the *Ka'bah*, Allaah commanded Ibraaheem to **“announce to the people that they should visit it from far and near and on camel back.”**

Talbeeyah is in fact the response that every pilgrim makes to Prophet Ibraaheem's

announcement to visit Allaah's house of worship. When recited with sincerity and understanding, the *Talbeeyah* is a reaffirmation of the pilgrim's belief in *Tawheed* (the unique unity of Allaah) and an open confirmation of his complete submission, mental, spiritual and physical to Allaah's command.

Time of Talbeeyah

The repetition of the *Talbeeyah* should be begun at the *Meeqaat* and should be continued until the *Muhrim* reaches the *Ka'bah*, if he or she intended '*Umrah*, and until the casting of stones (*Rami*) at the largest *Jamrah* (pillar) in Mina on the 10th of Dhul-Hijjah if he or she intended *Hajj*.

Talbeeyah should be said especially while

descending or ascending during travel, joining a party of people, after every *salaah*, and in the morning and evening. It should be noted that the *Talbeeyah* should be said in a loud voice, as the Prophet (ﷺ) was reported to have said, “*Jibreel came to me to convey Allaah’s message that I should command my followers to say **Talbeeyah** in a loud voice.*”

Tawaaf

Tawaaf literally means to make a circuit of or move around anything. Islamically, *Tawaaf* means walking around the *Ka'bah* seven times starting from the corner of the Black Stone, *al-Hajar al Aswad*, and ending there. The *Ka'bah* should be kept to your left as you circle it moving counter-clockwise. If one is in doubt about the number of circuits completed, he should choose the lowest number that he is sure about and continue from that point.

For pilgrims intending '*Umrah*, the *Tawaaf* made upon entering Makkah is known as *Tawaaf al-'Umrah*. It is a basic rite of '*Umrah* which, if deleted, renders the '*Umrah* null and void. However, those performing *Hajj Ifraad* count this *Tawaaf*

as *Tawaaf al-Qudoom* (literally: arrival circuits). For those doing *Hajj Qiraan* or *Hajj Tamattu'*, this *Tawaaf of 'Umrah* takes the place of *Tawaaf al-Qudoom*.

The pilgrim is recommended to say the following *Du'aa* while stepping with his or her right foot into *al-Masjid al-Haraam*, as well as all *Masjids*.

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allaahumma iftah lee abwaaba rahmatik.
(Oh Allaah! Open the doors of Your mercy for me.)

There are no authentic special *Du'aas* to be said on entering *al-Masjid al-Haraam*.

Istilaam

Islamically, *Istilaam* refers to kissing the

black stone, *al-Hajar al-Aswad*, and touching the corner of the Ka'bah known as the Yamani corner during *Tawaaf*. Before starting each circuit of the *Ka'bah*, it is *Sunnah* to kiss the Black Stone. If it is not possible to kiss it, the pilgrim may touch it with his right hand instead and then kiss his hand, or touch it with a stick and then kiss the stick. However, if even that becomes impossible, the pilgrim may simply wave towards the Black Stone without kissing his hand and say, *Allaahu Akbar* (Allaah is the Greatest). It is also *Sunnah* (Prophetic practice) to touch the Yamani corner on each circuit but is *Bida'h* (despised innovation) to kiss it or to rub it and wipe one's face or body, as it was not the practice of either the Prophet (ﷺ) or his companions to do so. If one is unable to

touch the Yamani corner due to crowds, he should not wave at it, as it was not the *Sunnah* to do so.

In the first *Tawaaf* (*Qudoom* or 'Umrah), it was the *Sunnah* of the Prophet Muhammad (ﷺ) to walk quickly (*Raml*) through the first three circuits and walk through the last four. During the first three circuits, the Prophet (ﷺ) put the middle of his *Ridaa* under his right arm-pit and cast its edge over his left shoulder thereby exposing his right shoulder (*Idtbaa* '). On the completion of *Tawaaf*, he would again cover both of his shoulders.

The only *Du'aa* (informal prayer) of *Tawaaf* which has been narrated from the Prophet (ﷺ) with an authentic chain of narration is that which is said between the

Yamani corner and the Black Stone.

رَبَّنَا آتِنَا فِي الدُّنْيَا - - - - - النَّارَ.

Rabbanaa aatina fid-dunyaa hasanatan wa fil-aakhirati hasanatan wa qinaa adhaabannaar.

“Oh Lord, give us the good of this world, that of the Hereafter and shield us from the torment of the Hell fire”. (2:201)

The pilgrim or visitor should remember Allaah and the many blessings which He has given and seek His forgiveness in his own words during the rest of the *Tawaaf*. This is necessary to maintain the spirit of *Tawaaf*; otherwise, the chanting of standardized *Du'aas* from books or repeating them after hired *Mutawwifs* (chanters) often turn the *Tawaaf* into a

purely mechanical ritual.

It is not necessary to be in a state of *Wudoo* to perform *Tawaaf*, though it is preferable but a woman in the state of *Hayd* (menstruation) is not allowed to perform *Tawaaf*. The Prophet said to ‘Aa’eshah when she began crying because her menses came: “*There is no need to cry, it is something natural for all the daughters of Aadam. Carry out all the rites of Hajj except for Tawaaf, which you can perform after purification*”. The other condition of *Tawaaf* is that the ‘*awrah* (Islamically defined private parts) should be covered during *Tawaaf*. The Prophet (ﷺ) said: “*Let no one circuit the Ka‘bah in a naked state.*”

A woman who comes on her menses or bleeds after childbirth (*Nifaas*) after making

Ihraam for 'Umrah, should not make *Tawaaf* until the bleeding ends. When it ends, she should regain her state of *Tahaarah* by taking a bath (*Ghusl*). After bathing, she may make *Tawaaf*, *Sa'y* and clip her hair, thereby completing her 'Umrah. If she doesn't stop bleeding before the first day of *Hajj* (8th of Dhul-Hijjah), she should make a new *Ihraam* for *Hajj* from wherever she is and leave with the people for Mina and complete the rites of *Hajj* except for *Tawaaf*, which she must delay until her menses or *Nifaas* ends.

Maqaam Ibraaheem

On completion of the *Tawaaf*, the pilgrim should then pray two *Rak'aahs* (units of prayer) behind the historical relic known as *Maqaam Ibraaheem*. During the building of the *Ka'bah*, Prophet Ibraaheem stood on a large stone block which he used to move around the *Ka'bah* as he built it. On the completion of the *Ka'bah*, the block was left outside the *Ka'bah* near the western wall and it became known in later years as *Maqaam Ibraaheem* (the thing on which Ibraaheem stood). It was the practice of the Prophet (ﷺ) to recite Soorah al-Kaafiroon in the first *Rak'ah* of the *Salaah* behind *Maqaam Ibraaheem* and Soorah al-Ikhlaas in the second *Rak'ah*. However, any Soorah

may be recited and these two *Rak'ahs* may be performed anywhere inside the *Masjid* if no space is available behind the *maqaam*.

ZamZam

On completion of *Salaah* behind *Maqaam Ibraaheem*, the pilgrim should return to the *Ka'bah* to touch the Black Stone as the Prophet (ﷺ) did, if possible. Then the pilgrim should go to the well of *ZamZam* or one of the water containers which have been filled with *ZamZam* for the pilgrims convenience, drink some of the water and pour some on his head as the Prophet (ﷺ) did, if it is convenient to do so.

Prophet Ibraaheem left his wife Haajar and their infant son Ismaa'eel alone in the

deserted valley of Makkah in compliance with Allaah's command. When their water ran out, Haajar left her infant son in the valley and began to look for another source of water. Haajar's search for water carried her back and forth between Mount Safa and Mount Marwah until she eventually found the spring of *ZamZam* bubbling up from the earth near the feet of her baby son, Ismaa'eel. The discovery of water here represents the time of ease after every difficulty which Allaah promises the believers.

Sa'yi

Literally, *Sa'yi* means to run or make an effort, but Islamically it refers to the walk made between Mount Safaa and Mount Marwah performed in either '*Umrah* or

Hajj. The rite of *Sa'yi* is in commemoration of Haajar's search and struggle to find water which caused her to run between the two Mounts of Safaa and Marwah. In pre-Islamic days, the Arabs had built shrines for their gods on Safaa and Marwah; thus, Muslims were, at first, hesitant to have anything to do with the mounts during 'Umrth or *Hajj* until Allaah revealed the verse: **“Verily as-Safaa and al-Marwah are themselves among the Shrines of Allaah.” (2:158)**

When the pilgrim first reaches Safaa, he should recite the following verse:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ،

Innas-Safaa wal-Marwata min Sha'aairil-laah.

“Verily as-Safaa and al-Marwah are among the shrines of Allaah”. [2:158]

One should then climb the hill and say:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Laa ilaaha il-lal-laah wal-laahu akbar

(There is no God but Allaah and He is the Greatest)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ،

Laa ilaah il-lal-laahu wah-dahu laa shareeka lah.

(There is nothing worthy of worship but Allaah, who is without partner.)

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،

Lahul-mulk walahul-hamd wa huwa'ala kulli shay'in Qadeer.

(His is the kingdom, all praise is due to Him and He is able to do all things.)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

Laa ilaaha il-lal-laahu wah-dah.

(There is nothing worthy of worship but Allaah alone.)

أَنْجَزَ وَعَدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ
وَحْدَهُ.

anjaza wa'dah, wa nasara 'abdah, wa hazamal-Ahzaaba wah-dah.

(He has fulfilled his promise, helped His servant and defeated the clans (of disbelievers) all by Himself)".

It was the Prophet's (ﷺ) practice to repeat this *Du'aa* three times. Then the pilgrim should make his or her own private *Du'aa* before descending Mount Safaa and heading for Marwah. One should walk between Safaa and Marwah 7 times, and say the previously mentioned *Du'aas* at the top of each hill. The *Sa'yi* begins with Safaa and ends with Marwah.

There are two green pillars indicating the bottom of the valley between the two hills of Safaa and Marwah. It was the practice of the Prophet (ﷺ) to run over that distance. This running is only slightly faster than the fast walk known as *Raml*, which is done in the first three circuits of *Tawaaf*. It is preferable that the *Muhrim* be in a state of *Tahaarah* while making *Sa'yi*, but it is permissible to do so without it.

Halq or Qasr (Shaving or Clipping)

After the pilgrim has completed his or her *Sa'yi* ending at Marwah, males should either trim all their hair or shave their head completely. Women, on the other hand should clip no more than a half inch piece of **each** braid. This final act completes the 'Umrah and ends the state of *Ihraam*. The pilgrim who intended *Tamat-tu'* when donning the *Ihraam*, should now come out of *Ihraam* and everything which became forbidden with *Ihraam* becomes *Halaal* (allowed), including sex. On the 8th of Dhul-Hijjah, however, the pilgrim must resume a new *Ihraam* for *Hajj*. Those who had made their *Ihraam* intending *Hajj Ifraad*, but did 'Umrah, should change their intentions to that of *Hajj Tamattu'* and come out of *Ihraam* at this point. The pilgrim intending *Hajj Qiraan* who carried a

sacrificial animal with him from the *Meeqaat* must remain in *Ihraam*. If he did not carry a sacrificial animal he should change his intention to that of *Hajj Tamattu'* and come out of *Ihraam*. The Prophet (ﷺ) ordered his companions and his wives who had not brought sacrificial animals with them to come out of *Ihraam* and convert to *Hajj Tamattu'*.

Minaa

On the 8th day of Dhul-Hijjah, the pilgrim intending *Hajj Tamattu'* should re-enter the state of *Ihraam* from his house or apartment in Makkah, start the *Talbeeyah* once again and then head for the area to the north-east of Makkah known as Minaa (also Muna) before mid-day, if possible, and camp overnight there until the morning of the next day (9th of Dhul-Hijjah) in compliance with the Prophet's *Sunnah*. The Prophet (ﷺ) did not tell anyone to make *Ihraam* from the *Ka'bah* or near the *Meezaah* (water trough of the *Ka'bah*) as many people do nowadays.

The pilgrim making *Hajj Qiraan* should simply leave his dwelling in Makkah and go to Minaa on the 8th if he or she has already made their '*Umrah*. If '*Umrah* has not been

made then it should be made by those intending *Hajj Qiraan* before going to Minaa. Those intending *Hajj Ifraad* should enter the state of *Ihraam* from the nearest *Meeqaat*, enter Makkah, make *Tawaaf Qudoom* as mentioned earlier and then go on to Minaa.

In Minaa, the pilgrim should continually repeat the *Talbeeyah* as well as *Du'aas* and contemplate on their meanings. Special care should be taken to avoid loose and idle talk and the company of those who make one forget about Allaah. The *Salaahs* can be prayed in their respective times but in the *Qasr* (shortened) form. They may also be joined, but it was not the practice of the Prophet (ﷺ) to do so in Minaa. If the stay in Minaa is missed, the *Hajj* is not invalidated according to the scholars of Islamic law, but

its quality would be affected and its total reward decreased. The Prophet (ﷺ) has told us to take the correct method of performing the rites of *Hajj* from his *Hajj*, and he stayed in Minaa. If our intention for making Hajj is to please Allah, and we know that Allah has told the Prophet (ﷺ) in the Qur'an to tell us, **“If you love Allaah, follow me and Allaah will love you.”(3:31)**, we would never deliberately skip the stay in Minaa without a valid reason.

Wuqoof ‘Arafaat

Wuqoof literally means to stop at a place and stay there for some period of time. The pilgrim is required to make *Wuqoof* at a number of places during the performance of the rites of *Hajj*. The most important stop is

the one at 'Arafaat (also 'Arafah) which should be done on the 9th of Dhul-Hijjah (*Yaum 'Arafah*) between *DHuhr* and *Maqhrrib*. If this *Wuqoof* is missed, the whole *Hajj* is invalidated according to the saying of the Prophet (ﷺ), "*Hajj is 'Arafah.*"

The pilgrim should pray *Salaah al-Fajr* in *Minaa* on the 9th, set out shortly after sunrise for the plain of 'Arafah and enter it just after *DHuhr*. If possible *DHuhr* and 'Asr should be prayed in 'Arafaat, *Jam'an* and *Qasran* (combined and shortened), with one *Adhaan* and two *Iqaamahs*, and the rest of the day until sunset should be spent in prayer and contemplation. The *Khutbah* (sermon) which follows *DHuhr* and 'Asr should be listened to attentively. The Prophet (ﷺ) did not specify any particular *Du'aas* for 'Arafah;

therefore, the pilgrim should strive his utmost to open his or her heart to God in personal prayers full of true humility and sincerity. It should be noted that there are no special blessings in climbing the Mount of Mercy (*Jabal ar-Rahmah*) or making *Du'aa* in its vicinity, as this was not done or encouraged by either the Prophet (ﷺ) or his companions. Care should also be taken to avoid all the forms of *Bid'ah* (heretical innovations in the religion) attached to the Plain of 'Arafaat wherein special powers and blessings have been falsely attributed to the soil of 'Arafaat. For example among the *Bid'ahs* is, the practice of saving one's hair trimmings and fingernail clipping in order to bury them in 'Arafaat. This custom has no basis in the religion of Islaam at all.

Wuqoof Muzdalifah

Wuqoof is also made at Muzdalifah on the 9th of Dhul-Hijjah after departing from 'Arafaat. Immediately after sunset, the pilgrim should leave 'Arafaat and set out for Muzdalifah. At Muzdalifah, he prays the *Salaahs* of *Maghrib* and *Ishaa*, in the *Jam'an* and *Qasran* (shortened and joined) form, after which he spends the night in sleep or prayer. The Prophet (ﷺ) himself did not pray any additional *Salaahs* after 'Ishaa, but took the opportunity to rest. The practice of spending time in Muzdalifah collecting all of the stones (49 or 56) needed for the rite of stoning the *Jamaraat* was neither practiced nor recommended by the Prophet (ﷺ). And to do so believing that it is a requirement of *Hajj* is *Bid'ah*. If one wishes to burden himself

with carrying around a big bag of 49 stones, he is free to do so; however, the stones necessary for stoning may be collected prior to each stoning in Minaa as the prophet (ﷺ) did.

Men who are physically weak, women and children, are allowed to head out for Minaa after midnight and before *Fajr*, based on statements from both 'Aa'asha and Umm Salamah. It has become common for *Mutawwifs (Hajj guides)* to hurry the pilgrims under their care through Muzdalifah, sometimes without even stopping for *Salaah*. If they do stop, they tend to do so only near the boundaries due to the pilgrims' insistence on collection their stones in Muzdalifah.

Ramy

Ramy literally means throwing, but Islamically it refers to the casting of seven pebbles at one or all of the three *Jamrahs* in Minaa. It has been said that when Prophet Ibraaheem was taking his son Ismaa'eel with the intention of making a human sacrifice of him for Allaah, Satan tried to get him to give up his intention. Ibraheem was reported to have driven him away by casting stones at him and the three pillars known as *Jamrahs* are supposed to be at the approximate places where Satan appeared. Therefore, *Ramy* is said to be observed in commemoration of Prophet Ibraaheem's struggle. Thus, when the pilgrim casts his pebbles crying out *Allaahu Akbar* with each one, he is supposed to be proclaiming his firm desire to follow the *Millah* (creed) of Ibraaheem and to avoid the

paths of the devils. However, this story has no authentic basis in the teachings of the last Prophet (ﷺ). Thus, it should not be related as a fact. It is fiction.

After performing *Salaah al-Fajr* in Muzdalifah on the morning of the 10th of Dhul-Hijjah the pilgrim should set out for Minaa shortly before sunrise raising his voice in *Talbeeyah*. It should be remembered that the stones for *Ramy* can be picked up when needed in Minaa or Muzdalifah. And, one should not be fooled by the large number of ignorant pilgrims collecting pebbles in Muzdalifah. The teaching that all of the 49 stones needed for stoning must be collected in Muzdalifah is, in fact, *Bid'ah*. It is also *Bid'ah* to wash the stones. Furthermore, the stones should be small pebbles so as not to

cause injury if some one is accidentally hit.

The largest *Jamrah* known as *al-'Aqabah* should be stoned alone before *DHuhr* on the 10th of Dhul-Hijjah, although stoning after *DHuhr* is also allowed. The pilgrim should stop making the *Talbeeyah* prior to beginning stoning the largest *Jamrah* on the tenth. The phrase *Allaah Akbar* (Allaah is the Greatest) should be recited with each stone that is cast. All of the stones can not be cast at the same time. If that is done, it is considered the same as casting one stone, and six more must be collected and cast. It should be noted that only stones should be cast and not sticks or shoes etc., and it should also be remembered that the *Jamrahs* are not Satans (devils), even though they may be referred to as such by the common people. The practice of some

ignorant pilgrims of climbing on top of the *Jamrahs* and beating them with shoes or sticks is totally outside both the letter and spirit of *Hajj*. Stoning for the young, old, weak and women can be done by others. However, the pilgrim who stones for others has to complete his or her stoning first.

Dhabh

Dhabh literally means the act of slaughtering; however, in *Hajj* it refers to the slaughter of an animal. The history of offering animal sacrifice is as old as human history itself. In different ages man has expressed his faith, love, devotion and humility to God or gods in different ways. There were even times throughout the earth when humans offered other humans as sacrifices to gods of their own invention. However, Divine Law forbade all such sacrifices. The *Shareeah* (law) of Allaah refined and reformed this human sentiment and directed it towards Allaah alone.

The first sacrifices in human history were offered by the two sons of Aadam and the incident has been described in the Qur'aan

as thus, **“And tell them accurately about the story of Aadam’s sons. When they offered their sacrifices, one was accepted and the other was not”**. (5:27)

Since Aadam’s time, the offering of animal sacrifices has been an essential part of all the rites of the divinely revealed religions with only slight variations. The Qur’aan says, **“We have appointed for every community a time of sacrifice so that people may mention the name of Allaah over the cattle which he has given them”**. (22:34)

The animal sacrifices offered by Muslims all over the world during the Festival of Sacrifice (‘Eed al-Adhaa), is in memory of the supreme spirit of sacrifice offered by Prophet Ibraaheem. The act of sacrificing an animal confirms the fact that all of man’s possessions actually belong to Allaah and that

he is ready and willing to give it all away for God's sake. This training should eventually produce a spirit of self sacrifice and willingness to sacrifice even one's own life for Allaah and His religion, Islaam.

The Prophet (ﷺ) himself was commanded to revive and perpetuate this spirit of sacrifice and devotion in all aspects of life and declare as God commanded the Qur'aan, **“Verily my Salaah, my rites of worship (sacrifice), my life and my death are all for Allaah, the Lord of all the worlds, who is without partner. This is what I have been enjoined to do and I am the first to surrender to Him in Islaam ”. (6:162-163)**

Allaah further clarifies for us that it is the spirit behind the sacrifice more so than the physical act of sacrifice which is of

importance to Him saying, **“The flesh and blood of animals does not reach Allaah, but what reaches Him is (the spirit of) your piety”**. (22:31)

During *Hajj*, the sacrifice can be made in Minaa or in Makkah itself after the stoning of the largest *Jamrah*. Those who are unable to make *Hajj* are also encouraged to make a sacrifice at home. This was the practice of the Prophet (ﷺ) as confirmed in a narration of ‘Umar, who said, *“The Prophet (ﷺ) lived in Madeenah for ten years and offered sacrifice every year”*.

Those unable to sacrifice at home are advised to clip their hair, finger nails, moustaches and public hair on the tenth of Dhul-Hijjah, in accordance with the following narration by ‘Abdullaah ibn ‘Amr ibn al-‘Aas:

The Prophet (ﷺ) said, *“I have been commanded to celebrate ‘Eed on the tenth of Dhul-Hijjah, for Allaah has appointed it as a day of festivity.”* A man asked, *“Oh Messenger of Allaah! What if I have only one goat which supplies me with milk ? Should I sacrifice it?”* The Prophet (ﷺ) replied, *“No, but instead you should cut your hair, clip your nails (toes and finger), trim your moustache and shave your public hair on the day of sacrifice; this will be a substitute for the sacrifice’.* The pilgrim who intended *Hajj Tamattu’* and is unable to slaughter must fast three days during *Hajj* and seven days on his return to his family. The Prophet (ﷺ) forbade fasting on the day of *Arafat* (9th) as well as *‘Eed* (10th) but allowed fasting during the three days of *Tashreeq* (11,12,13th).

Regulations Concerning Hady (Sacrificial Animals)

1. The types of animals which may be sacrificed are camels, cows, sheep and goats, as well as those animals which belong to their families such as the water buffalo, deer and Ilama.
2. A sheep or goat can be sacrificed on behalf of only one person; whereas a cow or camel can be shared by seven persons.
3. The age of the goat or sheep should be at least one year, the cow two and the camel at least five.
4. It is forbidden to sacrifice sick, crippled or wounded animals.

5. The sacrifice should be performed on the 10th but it is allowable up until the dusk of the 13th.
6. The pilgrim should say the following *Du'aa* when slaughtering the animal:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ هَذَا مِنْكَ وَلَكَ -

Bismillaah wal-laahu Akbar Allaahumma haadhaa minka wa lak.

(In the name of Allaah and Allaah is the Greatest. Oh Allaah! This is from You and for You.)

The animal should be turned on its left side facing the *Qiblah* (*Ka'bah*); however, if this is not done there is no harm as he has only neglected a

recommended practice of the Prophet (ﷺ).

7. The one performing the sacrifice should eat a part of the meat and a portion should be distributed among the needy and poor.
8. The butcher should not be given any part of the animal in lieu of his wages, as it is meant for charity.

Halq or Qasr

The shaving or clipping of the hair is done at two places in the *Hajj* of the *Mutamatti*'. Firstly, it should be done after '*Umrah* in order to come out of the state of *Ihraam* and secondly, after slaughtering or stoning on the tenth of Dhul-Hijjah. In the *Hajj* of the *Mufrid* and the *Qaarin*, the shaving or clipping is done only after *Dhabh* or *Ramy* on the tenth of Dhul-Hijjah.

Women must only clip some of their hair as described earlier in '*Umrah*. The Prophet (ﷺ) strictly forbade them from shaving their heads. It is preferable for men to shave their heads rather than to trim after slaughtering or stoning, because the Prophet (ﷺ) made a *Du'aa* of mercy and forgiveness thrice for those who shaved and only once for those who

clipped. It is the *Sunnah* to begin shaving with the right side of the head as the *Sahaabee*, Anas ibn Maalik, reported that the Prophet (ﷺ) told the barber, “Take (from here)” and pointed to the right side of his head then his left. On completion of this rite by those performing *Hajj*, all that was forbidden to the pilgrim in the state of full *Ihraam* becomes allowable, except sexual relations.

Tawaaf al-Ifaadah

Tawaaf, as was described earlier, is the counter clockwise circling of the *Ka'bah* seven times beginning from the Black Stone and keeping the *Ka'bah* on one's left side. After the pilgrim has shaved or clipped his hair in Minaa, he should then set out for Makkah in order to do the *Tawaaf* known as *Tawaaf al-Ifaadah* (or *Tawaaf az-Ziyaarah*). This *Tawaaf* is one of the major rites of *Hajj* without which *Hajj* becomes null and void.

Tawaaf al-Ifaadah is the *Tawaaf* referred to in the following verse: **“Let them cut their hair and nails, fulfill their vows and walk around the ancient House.”** (22:29) After the *Tawaaf*, the pilgrim should perform two *Rak'ahs* (Units) of *Salaah* behind *Maqaam Ibraaheem* or anywhere in its vicinity. If the

pilgrim had intended *Hajj Tamattu'*, he or she should also make the *S'ayi* or their *Hajj* at this point. The earlier *S'ayi* after *Tawaaf al-Qudoom* was for the '*Umrah*, which ended with the pilgrim's exit from the state of *Ihraam*. 'Aa'eshah had also said, "*Those who had made intention for 'Umrah did Tawaaf of the House and between as-Safaa and al-Marwah. They later made another Tawaaf after returning from Minaa. While those who joined the Hajj and 'Umrah (Qiraan) only made one Tawaaf.*" When Ibn 'Abbaas was asked about *Hajj Tamattu'*, he replied, "*The Muhaajiroon, the Ansaar and the wives of the Prophet (ﷺ) made intention for the farewell Hajj and so did we; however, when we neared Makka, Allah' Messenger said, "Change your intention for Hajj (to one for) "Umrah except for one who has brought*

*a sacrificial animal with him.’ So we made **Tawaaf** of the House and between as-Safaa and al-Marwah then we went to our women and wore our regular clothes. He (the Prophet) had said, ‘Whoever carried a sacrificial animal should not come out of **Ihraam** until the animal has reached its place of sacrifice.’ The night before **Tarweeyah** (8th of Dhul-Hijjah), he ordered us to make intention for Haj. When we had finished the rites we came and made **Tawaaf** of the House and between as-Safaa and al-Marwah.” “As for the *Qaarin*, he or she is not required to do another Sa'yi, in accordance with Jaabir ibn ‘Abdullaah’s statement.” Then Allaah’s Messenger rode toward the House and they made **Tawaaf** (of the Ka’bah) alone and not between as-Safaa and al-Marwah.” Likewise, the pilgrim intending *Hajj Ifraad* is only*

required to make one *Sa'yi*. If *Sa'yi* is made after *Tawaaf al-Qudoom* by a pilgrim intending *Hajj Ifraad* or one intending *Hajj Qiraan*, no other *Sa'yi* is required of them after *Tawaaf al-Ifaadah*.

It is preferable that the pilgrim keep the order of the rites as previously mentioned: *Ramy* of *Jamrah al-'Aqabah*, then *Dhabh*, then *Halq* or *Qass*, then *Tawaaf al-Ifaadah* and (*Sa'yi* for the *Mutamatti'*). However, the order may be reversed or mixed in any way as the Prophet had stated that there was no sin on whosoever varied the order.

If the pilgrim completes the rites of *Ramy*, the first stage of leaving *Ihraam* has taken place and all allowable things which became forbidden with the entrance into *Ihraam* become allowable, with the exception of

sexual relations. ‘Aa’eshah said, “*I used to rub perfumed oil with my hands on the Messenger of Allaah for His **Ihraam** prior to his entering the state of **Ihraam**, and for his exit from it when he performed the **Ramy** of **Jamrah al-‘Aqabah** on the day of Sacrifice, before he made **Tawaaf** of the House.*” With the completion of the *Tawaaf* rites, the exit from the state of *Ihraam* becomes complete.

One the completion of *Tawaaf* and *Sa‘yi*, the pilgrim is recommended to drink his or her fill of *Zam Zam* water at this point and make whatever sincere informal prayers to Allaah, he or she can, for the waters of *Zam Zam* are for whatever they are drunk for. Abu Dharr reported that the Prophet (ﷺ) had said concerning *ZamZam*, “*Verily it is like food for the hungry and a healing for sickness.*”

Ayaam at-Tashreeq

On the completion of *Tawaaf al-Ifaadah* and its accompanying rites, the pilgrim should return to Minaa and spend the following three days and nights there (the 11th, 12th and 13th of Dhul-Hijjah). On each of the days, the pilgrim should collect twenty-one (21) stones and perform the rites of *Ramy* at the three *Jamrahs* after *Dhuhr*. As mentioned before, it is allowable for stoning to be done for the old, weak, sick, young or female, as long as the pilgrim stones for himself first. The pilgrim should begin with the smallest *Jamrah* known as *al-Oolaa*, which is nearest to *Masjid al-Khayf*. Seven stones should be thrown at it, one at a time, and the pilgrim should then move to the right of it and raise his or her hands in humble *Du'aa* (prayer). Then the pilgrim should go on to the next *Jamrah*

known as *al-Wustaa*, perform the rites of *Ramy* and move to the left of it and make *Du'aa*. Finally, the last *Jamrah* known as *al-'Aqabah* should be approached and the rites of *Ramy* performed without pausing for *Du'aa*. The rites of *Ramy* should be performed again on the second day as on the first day by all pilgrims and the nights should be passed in *Minaa*. However, on the third day, the pilgrim who wishes to leave *Minaa* and end his or her *Hajj* with its final rites may do so. Although the completion of the three days and nights is better. Allaah explained this option in the Qur'aan as follows: **“Remember Allaah (often) in the set days of (Hajj). Then whoever hastens (his departure) by two days has no sin on him and whoever delays also has no sin on him; for whoever fears Allaah.” (2:203)**

The pilgrim who intended *Hajj Tamattu'* but was unable to slaughter an animal, has to fast three days during the *Hajj* and seven days on his or her return to their homes. The days of fasting have to precede the day of 'Arafat (9th of Dhul-Hijjah) and the day of *Eid* (10th because the Prophet (ﷺ) forbade fasting on those two days which are the greatest days of *Hajj* in which the pilgrim needs all of his or her strength for prayer, travel and the many other rites or, they may be done during the days of *Tashreeq*. Both 'Aa'eshah and Ibn 'Umar reported that fasting was not allowed during the days of *Tashreeq* except for those who did not find a sacrificial animal.

Tawaaf al-Widaa‘

When the pilgrim makes the intention to leave Makkah whether on the second day of *Tashreeq* or the third, he or she should make a final *Tawaaf* known as *Tawaaf al-Widaa‘* (Farewell *Tawaaf*). This *Tawaaf* is compulsory according to Ibn ‘Abbaas’ report, “*He (the Prophet) ordered the people to make the Tawaaf their last contact with the House except for the menstruating woman.*” On returning from making ‘*Umrah* with her brother, ‘Abdur-Rahmaan, after *Hajj*, ‘Aa’eshah said, “*We surprised Allaah’s messenger in the middle of the night while he was in his house, and he asked, ‘Have you finished?’ When I replied, “Yes. “He then announced to his companions to prepare to travel. Then he set out, passed by the House and made Tawaaf before Salaah al-Fajr. After*

that, he left for Madeenah.”

After completing the *Tawaaf*, the pilgrim should leave the *Masjid* as he would normally do with his back towards the *Ka'bah*. The practice of facing the *Ka'bah* and walking out backwards has no basis in the practice of either the Prophet (ﷺ) or his companions and is, without a doubt, a cursed innovation (*Bid'ah*).

FAREWELL PILGRIMAGE OF THE MESSENGER OF ALLAAH (ﷺ)

**As narrated by the Sahaabee, Jaabir
ibn ‘Abdullaah**

When Jaabir ibn ‘Abdullaah died in Madeenah at the age of ninety, he was the last living companion of the Prophet. Some time before his death, Muhammad ibn ‘Alee, the grandson of Husain went to see him alongwith a few of his companions. Muhammad ibn ‘Alee said that when he disclosed his identity to Jaabir, the latter was very delighted. Jaabir wishes God's blessings on him and welcomed him to his place, and then invited him to ask what he had come to ask.

Muhammad reported that when he began

asking questions, the time for prayer approached, Jaabir then put on a short cloak of his and stood up for the prayer. The cloak was so short that it would slip down over and over again, but he completed the prayer in it, though he had a larger one lying on a clothing rack nearby. After the prayer, Muhammad asked him to narrate the complete details of the Farewell Pilgrimage of the Messenger of Allaah (ﷺ).

Jaabir counted nine on his fingers and said that the Prophet did not go for *Hajj* during the first nine years of his stay at Madeenah. Then in the tenth year after the *Hijrah* (migration to Madeenah), he publicly announced that he would be going for *Hajj* that year. People started pouring into Madeenah from everywhere in order to

accompany the Prophet (ﷺ) to Makkah and learn the correct method of *Hajj* directly from him. The *Hajj* caravan moved out from the city headed by the Prophet (ﷺ) and halted at Dhul-Halayfah for a day or so. During the stay at Dhul-Hulayfah, Asmaa bint 'Umais, a wife of Abu Bakr, gave birth to Muhammad ibn Abu Bakr. Asmaa then asked the Prophet (ﷺ), through a messenger, what she should do. The Prophet (ﷺ) sent a message back to her that she should bathe, put a cloth pad on her private parts and put on *Ihraam* (clothes for *Hajj*).

After leading the prayer at Dhul-Hulayfah, the Prophet (ﷺ) mounted his camel called Qaswaa, and rode to a nearby elevated plain called Baidaa. When Jaabir looked around in all directions as far as he could see, there were

multitudes of people, some riding and some on foot. Jaabir said, “The Messenger of Allaah was in our midst, and since he was receiving revelation, we followed him in whatever he did.” Here, at Baidaa, the Prophet (ﷺ) recited the following Talbeeyah aloud:

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

Labbayk, Allaahumma Labbayk! Labbaykaa, Laa Shareeka Laka Labbayk. Innal-hamda wan-ni'mata laka wal-mulk, laa shareerka lak.

(Here I am, O Allaah, here I am. You have no partner; here I am! You alone deserve all praise and gratitude! To you belong all favours, blessings and Sovereignty and You

have no partner.)

The companions also recited their *Talbeeyahs* aloud adding a few words, but the Prophet (ﷺ) did not mind the additions, he just went on reciting his own *Talbeeyah*.” Jaabir went on to say: “The main purpose of our journey was to accomplish *Hajj* and not ‘*Umrah*. So when we reached the House of Allaah, the Prophet (ﷺ) kissed the Black Stone and then started walking around the *Ka‘bah*. He completed the first three circuits at a swift pace and the last four at the normal walking place. Then he came to the place of Abraham (*Maqaam Ibraaheem*) and recited the following verse:

Wattakhidhoo mim-maqaami Ibraaheema musallaa.

(Dedicate for prayer the place where Abraham

stood. [2:125]). He then stood up for prayer with the place of Abraham between him and the *Ka'bah* and offered two Rak'ahs (Units of prayer) in which he recited *Qul yaayyuhal-kaafiroon* (109) and *Qul hu-wallaahu Ahad* (112). Then he returned to the Black stone, kissed it and went out through a gate towards Mt. Safaa. When he reached it, he recited:

Innas-Safaa wal-Marwata min sha'aairillaah

(Indeed Safaa and Marwah are among the signs of Allaah." [2:158]) Then he said; "I begin my Sa'yi from Safaa since Allaah mentioned it before Marwah." He then climbed Mt. Safaa till he could clearly see the House of Allaah and stood facing it while declaring the Oneness and Greatness of Allaah, and saying:

Laa ilaaha il-lal-laah wahdahu laa shareeka

lah, laahul-mulk wa laahul-hamd wa huwa 'ala kulli shai'in Qadeer. Laa ilaaha il-lal-laah wahda anjaza ;wa 'dah wa nasara 'abdah, wa hazamal-ahzaaba wahdah.

(There is no god but Allaah, the One who has no partner; Sovereignty and praise are His and He has full power over everything. There is no god but Allaah, the One; He has fulfilled His promise (by subduing the whole of Arabia to Islaam) helped His servant and defeated the forces of disbelief by Himself.)

He recited these words three times with a prayer in between. Then he descended Safaa, walked toward Marwah, and repeated on Marwah the same prayers that he recited on Safaa.

When he came to Marwah for the last time, he addressed his companions from the top,

saying: *"Had I known before what I now know, I would not have brought the sacrificial animals with me and would have converted this **Tawaaf** and **Sa'yi** into that of 'Umrah and I would have taken off Ihraam after the performance of 'Umrah. However, those of you who have not brought the sacrificial offering along with them may regard this **Tawaaf** and **Sa'yi** as that of 'Umrah and take off their **Ihraam.**"* Hearing this, Suraaqah ibn Maalik stood up and asked: "OMessenger of Allaah! Is this command meant for this year only, or is it for the future as well? The Prophet intertwined the fingers of his two hands and said: "**Umrah** and **Hajj** have been combined like this not only for this year, but for ever!"

When 'Alee arrived from Yeman with more

sacrificial animals for the Prophet (ﷺ) and noticed that his wife Fatimah had set aside her *Ihraam*, put on coloured clothes and applied antimony, he expressed his displeasure over this: but she told him that her father, the Prophet (ﷺ), himself, had allowed her to take off *Ihraam*.

The Prophet (ﷺ) turned to ‘Alee and asked: “*What was your intention while putting on **Ihraam**?* (That is did you have the intention of performing *Hajj* only, or *Hajj* and ‘*Umrah* both?)” ‘Alee replied that he had said, ‘O Allaah! My intention is the same as your Prophet's’. The Prophet (ﷺ) then said: “*Since I have brought the sacrificial offering along with me, I cannot take off **Ihraam**, and as your intention was the same as mine, you also cannot.*”

Jaabir continued, “The total number of camels brought by the Prophet (ﷺ) and” Alee as sacrificial offering was 100. All the *Sahaabah* (companions of the Prophet) who had come without sacrificial animals took off their *Ihraam* garments and got their hair trimmed, while those who had brought sacrificial offerings with them remained in *Ihraam*. When the Day of *Tarweeyah* (i.e. 8th of Dhul-Hijjah) came, the people started moving towards Minaa, and those who had taken off their *Ihraam* of ‘*Umrah* resumed their *Ihraam* for *Hajj*. The Prophet (ﷺ) rode on his she-camel, Oaswaa, to Minaa where he led all the five prayers from *DHuhr* to *Fajr*. He then waited till sunrise and left for ‘Arafah where he ordered a tent pitched at Namirah. The Quraysh were sure that he would halt at Mash‘ar al-Haraam as had been the custom

among them in the days of ignorance, but the Prophet crossed the limits of Mash‘ar al-Haraam entered the bounds of ‘Arafah and stayed in the tent that had been pitched for him at Namirah.

When the sun began to incline to the west, he ordered that Qaswaa should be saddled for him, and he rode to the bottom of the valley of 'Uranah where he sat on his camel and addressed the people saying: *“O People! Shedding of blood and seizing the properties of others in unlawful ways are forbidden to you just as they are forbidden on this day, in this month and in this city. Note well that all customs and practices of the days of ignorance are trampled under my feet; the blood-fueds of the past are abolished, and first of all, I give up our family’s claim as regards the son of Rabee‘ah ibn al-Haarith ibn*

'Abdul-Muttalib, who was being suckled by Banoo Sa'd when he was killed by Banoo Hudhail. Abolished also are all the claims of interest (Ribaa) of the past, and first of all I give up the claims in this respect of my uncle, 'Abbaas ibn 'Abdul-Muttalib.

O People ! Fear Allaah with regard to the rights of your women; you have married them in Allaah's name and they have become lawful to you only by His law. Your special right on them is that they should not entertain anyone whom you dislike in your home; but if they commit an error in this regard, you may punish them lightly. The women's special right on you is that you should clothe and feed them generously according to your means.

O People! If you hold fast to what I am leaving behind for you, and follow its

teachings, you will never go astray. It is the Book of Allaah.

O People! Listen! Each Muslim is a brother to every other Muslim, and all Muslims are brothers of one another. Therefore, the property of one is unlawful for the other unless given willingly, so do not be unjust to one another.

On the Day of Resurrection, when you will be asked (about whether I have conveyed fully Allaah's message or not), what will you say? "The whole congregation spoke out with one voice: "We bear witness that you have conveyed to us the whole Divine Guidance in the best way possible and given us the best advice."

At this the Prophet (ﷺ) raised his

forefinger towards the sky and then pointing to the congregation said thrice: “*O Allaah! May You also be a witness! I have conveyed Your Message and Your Commands to Your people, as has been confirmed by them.*”

Then Bilaal called the Adhaan and pronounced the *Iqaamah* and the Prophet (ﷺ) led the *DHuhr* prayer; Bilaal once again pronounced the *Iqaamah* and the Prophet (ﷺ) led the ‘*Asr* prayer. After performing the *DHuhr* and ‘*Asr* prayers together, the Prophet (ﷺ) rode to the plain of (‘Arafaat) and stopped there. He turned the back of his camel towards the big rocks and the front towards the multitude of people who had gathered there. He remained seated on the camel facing the *Qiblah* till the sun set, and the yellowness of the evening was gone. Then

he set off for Muzdalifah with Usaamah ibn Zaid seated behind him on the camel.

When we reached Muzdalifah, he led the *Maghrib* and *'Ishaa* prayers together with one *Adhaan* and two *Iqaamahs* and nothing else between them. After this he lay down for rest till it was dawn. He then led the *Fajr* prayer with one *Adhaan* and an *Iqaamah*, and rode to *Mash'ar al-Haraam*, where he stood facing the *Qiblah* and declaring Allaah's Greatness, His Oneness and His Glory for quite some time. When the daylight spread, he left for Minaa a little before sunrise with Fadl ibn 'Abbaas behind him on his camel. When he came to the bottom of the Valley of Muhassir, he urged his she-camel to go a bit faster. He then followed the middle path leading to the largest *Jamrah*, which was near a tree, and he threw seven pebbles at it, saying

Allaahu Akbar each time he threw. These were small pebbles, which he threw from the valley side. After this he went to the place of sacrifice and slaughtered 63 camels with his own hand. The rest were slaughtered by ‘Alee, whom he had taken as a partner in his sacrificial offerings. Then he ordered that a piece of flesh from each camel should be taken and cooked. After it was ready, he and ‘Alee ate some of the meat and drank some of the soup. Then the Prophet (ﷺ) mounted his she-camel and left for the House of Allaah (to make *Tawaaf al-Ifaadah*). He led the DHuhr prayer at Makkah, and then approached the people of his clan (Banoo ‘Abdul-Muttalib) who were drawing *ZamZam* water for the people to drink. He also asked them for water, saying, “*If I had not feared that the people in their eagerness to follow me, would have*

forcibly taken this service of supplying water from you, I would have also drawn its waters along with you". They gave him a bucketful of water from which he drank.

(Collected by Muslim)

THE DAY BY DAY RITES OF HAJJ

DAY ONE :

The 8th Day of Dhul-Hijjah

On the eighth day the pilgrim should put on his *Ihraam* and head out of Makkah to Minaa. He spends the whole day and night in Minaa involved in prayer, preparing himself to set out to 'Arafaat. He prays *DHuhr* and 'Asr shortened two *Rak'ahs* (Units) each, *Maghrib* three *Rak'ahs* and 'Ishaa shortened to two *Rak'ahs*.

DAY TWO:

The 9th day of Dhul-Hijjah

This day is known as *Yawm 'Arafah*, after praying *Salaatul-Fajr* in Minaa, the pilgrim waits until just after sunrise, then he heads out of Minaa to Plain of 'Arafah which he should enter around noon.

In 'Arafah he prays *Salaatudh-DHuhr* and *Salaatul-'Asr* joined and shortened. He should then wait in 'Arafah until just after sunset, then set out to Muzdalifah (an area between 'Arafah and Minaa). There he should pray *Maghrib* and *'Isha* together with *'Isha* shortened, then spend the rest of the night in prayer and sleep.

DAY THREE:

The 10th day of Dhul-Hijjah

This day is known as 'Eid al-Adhaa. The pilgrim should pray *Salaatul-Fajr* in Muzdalifah, then leave Muzdalifah for Minaa shortly before sunrise. In Minaa he collects seven small stones and heads for the largest *Jamrah*. As he throws each stone at the *Jamrah* he should say *Allahu Akbar*. On completion of the rites of stoning he should clip or shave his head and take off his *Ihraam*.

He should then go to the place where animals are kept and slaughter an animal if he is making a *Hajj Qirran or Hajj Tamattu'*. After that he goes to *Makkah* and makes seven circuits of the *Ka'bah*, known as *Tawaaf al-Efaadah*, then returns to Minaa and spends the rest of the night there.

DAY FOUR:

The 11th day of Dhul-Hijjah

On this day he should pray *Fajr* in Minaa and wait until after *DHuhr* then he should head for the three *Jamrahs*. On the way there, he collects enough pebbles with which to stone all three of them. He should start with *Jamratul-Oolaa* then *al-Wustaa* and *al-'Aqabah*.

DAY FIVE:

The 12th day of Dhul-Hijjah.

He does as he did on the 11th and, on the completion of the stoning, he is allowed to return home. Before leaving the vicinity of Makkah the pilgrim should perform the farewell *Tawaaf* known as *Tawaaf al-Widaa'*.

DAY SIX

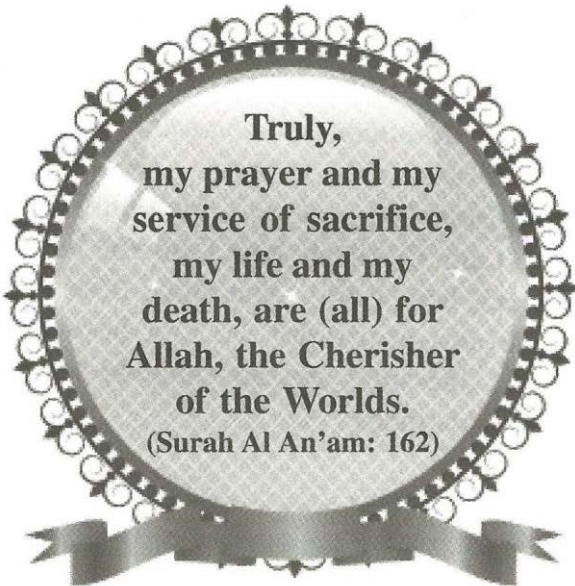
The 13th day of Dhul-Hijjah

It is however recommended that he stay for the 13th and do exactly as he did on the 11th and 12th. After completing the stoning he should then perform the farewell *Tawaaf* of the *Ka'bah* before leaving Makkah.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ

*Labbayk, Allaahumma Labbayk! Labbaykaa,
Laa shareeka laka labbayk. Innal-hamda
wan-ni'mata laka wal-mulk, laa shareeka lak.*
(Here I am, O Allaah, here I am You have no
partner; here I am! You alone deserve all
praise and gratitude! To you belong all
favours, blessings and Sovereignty and You
have no partner.)



**Truly,
my prayer and my
service of sacrifice,
my life and my
death, are (all) for
Allah, the Cherisher
of the Worlds.**

(Surah Al An'am: 162)



**“Who can be better in
religion than one who
submits his whole self
to Allah”**

Surah An Nisa verse 125



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