

KnowledgeSharing

How Hajj Is Performed - A Step By Step Hajj Guide

Azman Mat Noor
Kuala Lumpur, Malaysia.
June 2024

The Greatest Journey On Earth Pilgrimage to Mecca | The Historical Places You Must Visit



“The Prophet ﷺ said, “There are no days greater and more beloved to Allah than these (first) ten days of Dhul Hijjah”. [Ahmad]

“Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs ‘umrah there is no blame upon him for walking between them. And whoever volunteers good – then indeed, Allah is appreciative and Knowing.”

Qur’an, Surah Al-Baqarah, 2:158

“Complete the pilgrimage and minor pilgrimage for Allah. But if prevented ‘from proceeding’, then ‘offer’ whatever sacrificial animals you can afford. And do not shave your heads until the sacrificial animal reaches its destination. But if any of you is ill or has a scalp ailment ‘requiring shaving’, then compensate either by fasting, charity, or a sacrificial offering. In times of peace, you may combine the pilgrimage and minor pilgrimage then make the sacrificial offering you can afford. Whoever cannot afford that ‘offering’, let them fast three days during pilgrimage and seven after returning ‘home’—completing ten. These offerings are for those who do not live near the Sacred House. And be mindful of Allah, and know that Allah is severe in punishment.”

Surah Al-Baqarah, 2:196

“And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days – there is no sin upon him; and whoever delays [until the third] – there is no sin upon him – for him who fears Allah. And fear Allah and know that unto Him you will be gathered.” (Surah Al-Baqarah, 2:203)

Surah Al-Baqarah, 2:203

“Verily, the first House (of worship) appointed for mankind was that at Bakkah (Mecca), full of blessing, and a guidance for the ‘Alamîn (mankind and jinn).”

Qur’an, Surah Ali ‘Imran, 3:96

ISLAM - Islam means to achieve peace – peace with God, peace within oneself, and peace with the creations of God – through wholly submitting oneself to God and accepting His guidance. The term Islam derives from the three-letter Arabic root, S (س)- L (ل)- M (م), which generates words with interrelated meanings, including “surrender”, “submission”, “commitment” and “peace”. Commonly, Islam refers to the monotheistic religion revealed to Muhammad ibn (son of) Abdullah between 610 and 632 of the Common Era. The name Islam was instituted by the Qur’an, the sacred scripture revealed to Muhammad. For believers, Islam is not a new religion. Rather, it represents the last reiteration of the primordial message of God’s Oneness, a theme found in earlier monotheistic religious traditions. Though Islam can be described as a religion, it is viewed by its adherents – a fifth of the world’s population – in much broader terms. Beyond belief in specific doctrines and performance of important ritual acts, Islam is practiced as a complete and natural way of life, designed to bring God into the center of one’s consciousness, and thus one’s life. Essentially, by definition Islam is a world view focused on belief in the One God and commitment to His commandments. Islamic doctrine, law, and thinking in general are based upon four sources, or fundamental principles (*uṣūl*): (1) the Qur’ān, (2) the Sunnah (“Traditions”), (3) *ijmā’* (“consensus”), and (4) *ijtihād* (“individual thought”).

Verses from Quran Showcasing the Importance of Islam: (a) *Let there be no compulsion in religion, truth stands out clear from error (Surah Al-Baqarah, 2:256)*, (b) *Truly, the religion with Allah is Islam (Surah Ali-Imran, 3:19)*, (c) *I have perfected your religion for you, completed with my favour upon you and have chosen for you Islam as your religion (Surah Al-Maidah, 05:03)*, (d) *And indeed this, your religion, is one religion and I am your Lord, so keep your duty unto me (Surah Al-Mu’minun, 23:52)*, and (e) *But Allah has conferred a favour upon, that he has guided you to the faith, if you indeed are true (Surah Al-Hujurat, 49:17)*.

KA’BAH - is the sacred House of God situated in the middle of the Holy mosque in the city of Mecca, in Saudi Arabia. It is the most sacred place for Muslims and the object of the annual pilgrimage. It is much more than a mosque; it is believed to be the place where the heavenly bliss and power touches the earth directly. According to Muslim tradition, the Ka’bah was built by Abraham. The Prophet’s mosque in Medina is the next in sanctity. Jerusalem follows in third place in sanctity as the first *qiblah* (i.e., direction in which the Muslims offered prayers at first, before the *qiblah* was changed to the Ka’bah) and as the place from where Muhammad, according to tradition, made his ascent (*mi’rāj*) to heaven. For the Shi’ah, Karbalā’ in Iraq (the place of martyrdom of ‘Alī’s son Husayn) and Meshed in Iran (where Imām ‘Alī al-Riḍā is buried) constitute places of special veneration where Shi’is make pilgrimages.

Quranic Reference: *‘O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka’bah at Mecca); in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât). So, fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.’ (Surah Ibrahim, 14:37)*.

MIQAT/MEEQAT - refers to the boundary where it becomes necessary for pilgrims to adorn the Ihraam garments and impermissible to pass except in the state of Ihraam. Those who cross the boundary without having entered into the state of Ihraam must perform an animal sacrifice (Damm) as expiation.

Hadith Reference: *Allah’s Messenger (pbuh) had fixed Dhul Hulayfah as the Miqat for the people of Madinah; al-Juhfah for the people of Sham; and Qarn al-Manazil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above mentioned) are the Mawaqit for all those living in those places, and besides them for those who come through those places with the intention of performing Hajj and Umrah and whoever lives*

within these places should assume Ihram from his dwelling place, and similarly the people of Makkah can assume Ihram from Mecca. (Narrated in Sahih al-Bukhari).

IHRAAM - The journey of Hajj begins with Ihraam, a state of ritual purity and consecration. Male pilgrims don the Ihraam garments, consisting of two white seamless sheets, while female pilgrims observe modest attire following Islamic guidelines. Ihraam symbolizes a state of humility, equality, and spiritual readiness for the pilgrimage.

Quranic Reference: *“And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass.” (Surah Al-Hajj, 22:27).*

TAWAF - Upon arriving in Mecca, pilgrims perform Tawaf, the circumambulation of the Kaaba, the sacred structure located in the center of the Masjid al-Haram. Tawaf consists of seven circuits around the Kaaba in a counterclockwise direction, symbolizing the eternal worship of Allah and the unity of the Muslim Ummah. Although talking is allowed while performing Tawaf, one should avoid talking unnecessarily. The entire focus should be to devote one’s attention towards Allah (سُبْحَانَهُ وَتَعَالَى) and walk with humility while remembering Allah (سُبْحَانَهُ وَتَعَالَى). You may recite this dua when you kiss or touch Hajar al Aswad while performing Tawaf. Please note it is not mandatory to kiss or touch the stone to perform the Tawaf; millions of people perform the Tawaf during Hajj and Umrah, and you can get suffocated or trampled if you decide to make your way toward the stone. Therefore, start your Tawaf when you reach the stone.

Quranic Reference: *“And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], ‘Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate.’” (Surah Al-Hajj, 22:26).*

SA’IE - Following Tawaf, pilgrims proceed to perform Sa’ie, the ritual of walking between the hills of Safa and Marwah. This act commemorates the journey of Hajar (may Allah be pleased with her), the wife of Prophet Ibrahim (peace be upon him), in search of water for her son Isma’il (peace be upon him). Pilgrims traverse the distance between Safa and Marwah seven times, emulating Hajar’s devotion and perseverance.

Quranic Reference: *“Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs ‘umrah there is no blame upon him for walking between them. And whoever volunteers good – then indeed, Allah is appreciative and Knowing.” (Surah Al-Baqarah, 2:158).*

MINA - On the eighth day of Dhul Hijjah, pilgrims proceed to Mina, a tent city located approximately three miles east of Mecca. In Mina, pilgrims spend the day engaged in prayer, reflection, and supplication, preparing for the following day’s rituals.

Quranic Reference: *There is no specific Quranic reference to Mina, but it holds significance as the site where pilgrims stay during the days of performing Hajj and perform specific rituals, including the stoning of the pillars.*

ARAFAT - The ninth day of Dhul Hijjah marks the pinnacle of performing Hajj, as pilgrims gather on the plains of Arafat to engage in collective prayer and supplication. Standing on the Mount of Mercy, pilgrims seek forgiveness, mercy, and guidance from Allah, reflecting on their sins and shortcomings.

Quranic Reference: *“And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days – there is no sin upon him; and whoever delays [until the third] – there is no sin upon him – for him who fears Allah. And fear Allah and know that unto Him you will be gathered.” (Surah Al-Baqarah, 2:203).*

MUZDALIFAH - After sunset on the day of Arafat, pilgrims proceed to Muzdalifah, where they engage in prayer and collect pebbles for the ritual of Jamarat. Muzdalifah is a site of reflection and gratitude, where pilgrims spend the night under the open sky, invoking the name of Allah and seeking His blessings.

Quranic Reference: *There is no specific Quranic reference to Muzdalifah, but it holds significance as a site where pilgrims spend the night during Hajj and engage in acts of worship and remembrance of Allah.*

MABIT (OR STAY IN MUZDALIFAH) - is a vital and deeply spiritual component of the annual Hajj pilgrimage in Islam. Located near Makkah, Muzdalifah is a plain where millions of pilgrims gather on the 9th day of Dhul Hijjah, the last month of the Islamic lunar calendar. It serves as a time of reflection, repentance, and unity as pilgrims gather in Muzdalifah to collect pebbles for the stoning of the devil ritual, engage in Dhikr (Remembrance of Allah), and sleep under the open sky, symbolizing humility and detachment from materialism. In this article, we explore the significance of spending the night in Muzdalifah and the rituals and prayers performed during this sacred stay.

Quranic Reference: *There is no specific Quranic reference to Muzdalifah, but it holds significance as a site where pilgrims spend the night during Hajj and engage in acts of worship and remembrance of Allah.*

MABIT AT MINA (11, 12, 13 DHUL HIJJAH / THE DAY OF TASYRIQ) - Mabit or spending the night in Mina is one of the obligatory things of Hajj. The time is from sunset to dawn on the days of Tasyriq, which is night 11, 12 and 13 Dhul Hijjah. According to the opinion of al-Ashah in the Ash-Syafi'e school, that spending the night in Mina on the days of Tasyriq is one of the obligatory acts of Hajj, if left by the person performing Hajj without any ill-health, it is obligatory upon him to pay Dam. So it is obligatory for people to perform Hajj or to be in Mina during the period most of the night on the 11th and 12th of Dhul Hijjah for those who want to do it Early Nafar (Nafar Awwal). But if he is still in Mina until sunset on the night of the 13th of Dhul Hijjah, it is obligatory for the pilgrims to stay overnight in Mina on the night of the 13th of Dhul Hijjah and cast the third Jamarah for the day the said.

Quranic Reference: *Remember Allah by (saying takbir) in a certain number of days (i.e. on the days of Tasyriq). Then whoever hastens (leaves the Mina) on the second day (and after he casts the Jamarah on that day) then he does not sin and whoever delays (leaves the Mina and casts until the thirteenth day) then he also does not sin, (absence of sin) for both of them it is) for the pious. So, fear Allah and know that you will be gathered to Him. (Surah Al-Baqarah, Versus 2:203).*

STONING OF THE PILLARS (RAMI AL-JAMARAT) - On the tenth, eleventh, and twelfth days of Dhul Hijjah, pilgrims perform the ritual of stoning the pillars, symbolizing the rejection of evil and the triumph of faith. Pilgrims cast pebbles at three pillars representing Satan's temptation of Prophet Ibrahim (peace be upon him), affirming their commitment to resisting sin and upholding righteousness.

Quranic Reference: *There is no specific Quranic reference to the stoning of the pillars, but it is derived from the actions of Prophet Ibrahim (peace be upon him) and serves as a symbolic act of devotion and obedience to Allah.*

HALQ/TAQSIR (CUTTING THE HAIR) - Shaving or cutting hair is a pillar in Hajj and Umrah. Whatever is done is sufficient but what is more afdhal is shave.

Quranic Reference: *"That you will definitely enter Masjidil Haram, God willing state of peace (complete the umrah) by shaving your head and cut your hair a little while you are not afraid". (Surah al-Fath, 48: 27).*

SACRIFICE (HADI/HADY) - Following the stoning of the pillars, pilgrims engage in the ritual sacrifice of an animal, typically a sheep, goat, cow, or camel. The sacrifice commemorates the obedience of Prophet Ibrahim (peace be upon him) and his willingness to sacrifice his son Isma'il (peace be upon him) in obedience to Allah's command.

Quranic Reference: *"So pray to your Lord and sacrifice [to Him alone]."* (Surah Al-Kawthar, 108:2)

NAFAR AWWAL - is a Hajj pilgrim who leaves "early" to leave Mina on 12th of Dzul Hijjah before sunset (entering Maghrib prayer time) with certain conditions. It is allowed to all Hajj pilgrims whether they are healthy, sick, free or busy. However, there are several conditions to perform Nafar Awwal, which are as follows: (a) *He/She should leave Mina before sunset (the time of Maghrib prayer) on the 12th of Dzul Hijjah.* (b) *Have completed all the throws on the three Jamarah on the 2nd day of Tasyriq which is on the 11th and 12th of Zulhijjah.* (c) *Has been Mabit in 2 nights (night 11 and 12 Dzul Hijjah) perfectly.* Should intend Nafar Awwal before leaving Mina. Intention can be done while on the way out wanting to leave Mina. Not determined to return to spend the night in Mina this Hajj season.

NAFAR THANI - is where pilgrims who leave "late" to leave Mina on the 13th of Dzul Hijjah after completing the Hajj practices in Mina on the 10th, 11th, 12th, and 13th of Dzul Hijjah.

TAHALLUL - Tahallul means freeing oneself from the prohibitions found while in ihram. In Hajj and Umrah, there are lines that are the difference between Tahallul Hajj and Umrah. Tahallul for Hajj is divided into two, namely Tahallul Awwal and Tahallul Thani. Tahallul for Umrah worship is where the pilgrims shave or cut their hair after completing the Sa'ie pillar in the al-Haram mosque itself. Therefore, after the completion of this haircut or shaving, the pilgrims are free from the prohibitions that exist throughout the period of ihram.

Quranic Reference: *Certainly, has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone].* (Surah al-Fath, versus 27).

TAHALLUL AWWAL (FIRST TAHALLUL) - Do two of the three things, namely tawaf, halq or taqshir, and throw jumarah 'Aqabah. When you have done two of these three things, then everything is halal except for things related to women, namely berjimak, mubasyarah (flirting), and the marriage contract.

TAHALLUL THANI (THE SECOND TAHALLUL) - Having done three things (*for things related to women, namely berjimak, mubasyarah (flirting), and the marriage contract*) in total, everything that was previously forbidden during ihram has become halal.

TAWAF AL-IFADAH/TAWAF AL-ZIYARAH - After completing the rituals at Mina, pilgrims return to Mecca to perform Tawaf al-Ifadah, also known as the Tawaf of Hajj (Tawaf al-Ziyarah. This Tawaf symbolizes the completion of Hajj and the pilgrim's return to the sanctuary of the Ka'aba, reaffirming their commitment to Allah and seeking His acceptance of their pilgrimage.

Quranic Reference: *"Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House."* (Surah Al-Hajj, 22:29).

TAWAF AL-WIDA' (TAWAF FAREWELL) - Before departing from Mecca, pilgrims perform Tawaf al-Wida', the farewell circumambulation of the Kaaba. This Tawaf marks the conclusion of Hajj and serves as a final opportunity for pilgrims to bid farewell to the sacred sanctuary and seek Allah's blessings for their journey ahead.

Quranic Reference: *There is no specific Quranic reference to Tawaf al-Wida', but it holds significance as a concluding act of worship and supplication before leaving the holy city of Mecca.*

TAWAF AL-QUDUM (TAWAF ARRIVAL) - Tawaf Qudum (طواف القدوم) means the Tawaf performed by pilgrims when they first arrive at the Grand Mosque after coming to Mecca. The word "Qudum" in Arabic means "arrival". Therefore, Tawaf Qudum can be interpreted as a welcome Tawaf. For Tamattu' Hajj pilgrims (that is, those who perform Hajj by combining Umrah), this Tawaf Qudum is considered as their Tawaf Umrah. But for the Ifrad or Qiran pilgrims, Tawaf Qudum is sunnah or recommended. As a note, after doing Tawaf, pilgrims usually perform Saie between Safa and Marwah. After completing Sa'ie, for Tamattu' pilgrims, they will shave or shorten their hair as a sign of having completed Umrah, then take off Ihram and wait until it is time to perform Hajj. Again, when the pilgrims enter the Masjid al-Haram, the Tawaf they perform on entering is known as Tawaf al Qudum. During this Tawaf, the pilgrims are to wear ihram, which is performed by those coming to perform Hajj beyond Miqat/Meeqat. Also known as Tawaf al Tahiyah, this Tawaf is carried out upon entering Mecca and serves the same purpose as the sunnah prayer Tahiyat al-Masjid. **This Tawaf must be performed before Wuquf al Arafat or on the 9th of Dhul Hijjah.** Pilgrims who come to Mecca for 'Umrah do not have to perform Tawaf al-Qudum but rather have to perform Tawaf al-'Umrah that follows the same method but has different intentions. So, when one first enters the Masjid al-Haram, it is sunnah to perform the Arrival/Entering Tawaf (Tawaf al-Qudum) instead of Tahiyat al-Masjid, i.e., instead of praying when one first enters the mosque, one circles the Ka'bah.

TAWAF AL-UMRAH - When people solely intend to perform Umrah, they are to perform this Tawaf as it is an obligatory practice, and not observing this causes the Umrah to be invalid. While performing this Tawaf, the pilgrims for Umrah are to be in the state of Ihram.

TAWAF NAFL - As the name suggests, Tawaf al-Nafl is not obligatory. It is a Nafl tawaf. Pilgrims can perform it as and when they like as a nafl ibadah. It is a voluntary act of worship that holds great spiritual rewards. Unlike the obligatory Tawaf, Nafl Tawaf can be performed at any time, as it is not tied to specific rituals or obligations. It is an opportunity for Muslims to express their love and devotion to Allah by circling the Kaaba and seeking His blessings. Nafl Tawaf can be performed individually or in groups, and it offers a chance for personal reflection, supplication, and spiritual connection.

NOTE:

(1) The law of TAWAF QUDUM in Islam:

The law of **Tawaf Qudum** in Islam depends on the type of Hajj performed.

(a). **Hajj Ifrad:** In Hajj Ifrad, pilgrims only perform Hajj without Umrah. For this type of Hajj, Tawaf Qudum is not obligatory, but can be done as a practice of circumcession.

(b). **Hajj Qiran:** In Hajj Qiran, pilgrims perform 'Umrah and Hajj simultaneously without leaving Ihram. For those who perform Hajj Qiran, Tawaf Qudum is considered obligatory. It is an important part of their pilgrimage.

(c). **Hajj Tamattu':** For pilgrims who perform Hajj Tamattu', where Umrah is performed first in the months of Hajj, followed by Hajj after taking off Ihram and then wearing it again, Tawaf Qudum is not obligatory. Usually, Haji Tamattu' pilgrims have already done Tawaf when they come for Umrah.

Most pilgrims are sometimes confused or lack understanding about Tawaf Qudum, whether circumcised or not. In fact, for those who enter Mecca with ihram, umrah is not circumcised to perform it, instead they should continue performing tawaf rukun.

This Tawaf is only performed for those who do not have a Tawaf Rukun such as those who enter with Ihram Hajj because Tawaf Rukun is only performed after Wukuf or those who enter without Ihram.

(2) For those who are performing NAFAR AWWAL:

- (a) Pilgrims who perform Nafar Awwal do not need to Mabit/Meeqat in Mina on the night of 13 Zulhijjah and do not need to cast the three Jamarah on the day in question.
- (b) Performing Nafar Awwal does not affect the success of a Muslim's Hajj.
- (c) Hajj pilgrims are allowed to return to Mina after Nafar Awwal if there is something important for them such as items left behind in Mina, security and other concerns.
- (d) The implementation of Nafar Awwal is also encouraged for those Muslims who can no longer withstand the prohibitions in Ihram or have to leave Mina for reasons that are too important and involve security and necessity.

(3) Miqat/Meeqat - the Ihraam locations?

The Prophet (peace and blessings be upon him) defined the places for entering the state of Ihraam—known as *miqats/meeqats*—in the following order:

- (a) People coming from Al-Madinah Al-Munawwarah start their Ihraam at a place called Dhul-Hulaifah.
- (b) People coming Syria, Egypt, Palestine and beyond these countries have Al-Juhfa as their miqat/meeqat.
- (c) People coming from Yemen have Yalamlam as their miqat/meeqat.
- (d) Those who are coming from the central and the eastern provinces in Saudi Arabia start their ihram at Qarn Al-Manazil
- (e) People coming from Iraq and beyond have Dhat-Irq as their miqat/meeqat.

Diagram 1: Miqats/Meeqat Names and Locations



Source: <https://hajjumrahplanner.com/miqat/>

How Hajj Is Performed – A Step By Step Hajj Guide

The Greatest Journey On Earth

Pilgrimage to Mecca | The Historical Places You Must Visit

TABLE OF CONTENTS

Chapter 1: Overview

Chapter 2: Introduction

Chapter 3: What is Hajj and Its Definition?

Chapter 4: Obligation of Hajj

Chapter 5: Three Types of Hajj

Chapter 6: A Step By Step Hajj Guide

Chapter 7: The Story of The Building of Ka’bah
in Mecca Al-Mukarramah

Chapter 8: The Prophets ﷺ On Yawm Al-Nahl

Chapter 9: Summary

Appendix

CHAPTER 1

OVERVIEW

Learn how to perform Hajj and Hajj Steps day by day. Every year millions of pilgrims go to Mecca to perform Hajj. Muslims follow the complete Hajj directions and actions of the holy prophet Muhammad ﷺ which he told 1400 years ago. This guide deals with the fundamental beliefs and practices of Islam and with the connection of religion and society in the Islamic world.

Hajj, the pilgrimage to the holy city of Mecca, is one of the five pillars of Islam and holds profound significance for Muslims around the world. Undertaking Hajj is considered a deeply spiritual journey, symbolizing unity, equality, and submission to the will of Allah. In this guide, we'll explore the step-by-step process of performing Hajj, drawing upon references from the Quran and the teachings of Prophet Muhammad ﷺ.

There are three types of Hajj and here we will describe each type briefly, **Hajj Tamattu'**, **Hajj Qiran** and **Hajj Ifraad**. Hajj is the fifth pillar of Islam, obligatory for any Muslims with the means to perform it; other than being an obligation it is one of the greatest blessings to be invited to perform the pilgrimage. Performing Hajj is a deeply spiritual journey that involves a series of prescribed rituals and acts of devotion, culminating in the reaffirmation of faith, submission, and obedience to Allah. Each step of Hajj is imbued with symbolism and significance, drawing upon Quranic.

CHAPTER 2

INTRODUCTION

There are five key practices that all Muslims are obligated to fulfil throughout their lifetime. These practices are referred to as pillars because they form the foundation of Muslim life. The five pillars of Islam are ***Shahada (Faith), Prayer (Salah), Zakat (Almsgiving), Fasting (Sawm), and Hajj (Pilgrimage)***. Each of the five pillars work in tandem with one another to bring the essence of Islam as a religion of peace and submission to Allah SWT, into the lifestyle of every Muslim: (a) ***Shahada*** is the first pillar is the profession of faith: “There is no deity but God, and Muhammad is the messenger of God,” upon which depends membership in the community. The profession of faith must be recited at least once in one’s lifetime, aloud, correctly, and purposively, with an understanding of its meaning and with an assent from the heart. From this fundamental belief are derived beliefs in (1) angels (particularly Gabriel, the Angel of Inspiration), (2) the revealed Book (the Quran and the sacred books of Judaism and Christianity), (3) a series of prophets (among whom figures of Jewish and Christian tradition are particularly eminent, although it is believed that God has sent messengers to every nation), and (4) the Last Day (Day of Judgment). (b) ***Prayer (Salah)*** is the second pillar consists of five daily canonical prayers. These prayers may be offered individually if one is unable to go to the mosque. The first prayer is performed before sunrise, the second just after noon, the third in the late afternoon, the fourth immediately after sunset, and the fifth before retiring to bed. (c) The month of Ramadan requires every Muslim to abstain from their most basic needs and desires, like food, drink and sexual relations for a period of time each day. Every year, the ***Fasting (Sawm)*** gives Muslims the opportunity to gather control over their human needs. Without these distractions, Muslims can instead nurture good conduct and their connection to Allah SWT. (d) While the fourth pillar is the obligatory tax called ***Zakāt*** (“purification,” indicating that such a payment makes the rest of one’s wealth religiously and legally pure). This is the only permanent tax levied by the Quran and is payable annually on food grains, cattle, and cash after one year’s possession. The amount varies for different categories. Thus, on grains and fruits it is 10 percent if land is watered by rain, 5 percent if land is watered artificially. On cash and precious metals it is 2½ percent. ***Zakāt (Almsgiving)***, is collectable by the state and is to be used primarily for the poor, but the Quran mentions other purposes: ransoming Muslim war captives, redeeming chronic debts, paying tax collectors’ fees, jihad (and by extension, according to Quran commentators, education and health), and creating facilities for travellers. (e) During the ***Hajj (pilgrimage)***, Muslims must each wear the same simple garments and perform the same ritual acts of devotion to Allah. Stripped of worldly distinction, people are reminded that all are equal before God.

Summary of the 5 pillars of Islam

Shahada (Faith) - The declaration of faith in one God (Allah) and His messenger (peace be upon him).

Prayer (Salah) - The ritual prayer required of every Muslim five times a day throughout their lifetime.

Zakat (Almsgiving) - The act of giving a portion of a Muslim’s wealth to those in need throughout their lifetime.

Fasting (Sawm) - The act of fasting during the holy month of Ramadan.

Hajj (Pilgrimage) - The sacred pilgrimage to Mecca required of every Muslim at least once in their lifetime if it is within their means.

The fifth pillar is the annual Hajj (pilgrimage) to Mecca prescribed for every Muslim once in a lifetime—“provided one can afford it” and provided a person has enough provisions to leave for his family in his absence. A special service is held in the sacred mosque on the 7th of the month of Dhul Ḥijjah (last in the Muslim year). Pilgrimage activities begin by the 8th and conclude on the 12th or 13th. All worshippers enter the state of *Ihrām*; they wear two seamless garments and avoid sexual intercourse, the cutting of hair and nails, and certain other activities. Pilgrims from outside Mecca assume *Ihrām* at specified points en route to the city. The principal activities consist of walking seven times around the **Ka'bah**, a shrine within the mosque; the kissing and touching of the Black Stone (Ḥajar al-Aswad); and the ascent of and running between Mount Ṣafā and Mount Marwah (which are now, however, mere elevations) seven times. At the second stage of the ritual, the pilgrim proceeds from Mecca to Minā, a few miles away; from there he goes to ‘Arafāt, where it is essential to hear a sermon and to spend one afternoon. The last rites consist of spending the night at **Muzdalifah** (between ‘Arafāt and Mina) and offering sacrifice on the last day of *Ihrām*, which is the *īd* (“festival”) of sacrifice (Eid al-Adha). Many countries have imposed restrictions on the number of outgoing pilgrims because of foreign-exchange difficulties. Because of the improvement of communications, however, the total number of visitors has greatly increased in recent years. By the early 21st century the number of annual visitors was estimated to exceed two million, approximately half of them from non-Arab countries. All Muslim countries send official delegations on the occasion, which is being increasingly used for religio-political congresses. At other times in the year, it is considered meritorious to perform the lesser pilgrimage (*Umrah*), which is not, however, a substitute for the hajj pilgrimage.

Hajj, in Islam, the pilgrimage to the holy city of Mecca in Saudi Arabia, which every adult Muslim must make at least once in his or her lifetime. The Hajj is the fifth of the fundamental Muslim practices and institutions known as the Five Pillars of Islam. The pilgrimage rite begins on the 7th day of Dhul Ḥijjah (the last month of the Islamic year) and ends on the 12th day.

The Hajj is incumbent on all Muslims who are physically and financially able to make the pilgrimage, but only if their absence will not place hardships on their family. A person may perform the Hajj by proxy, appointing a relative or friend going on the pilgrimage to “stand in” for him or her.

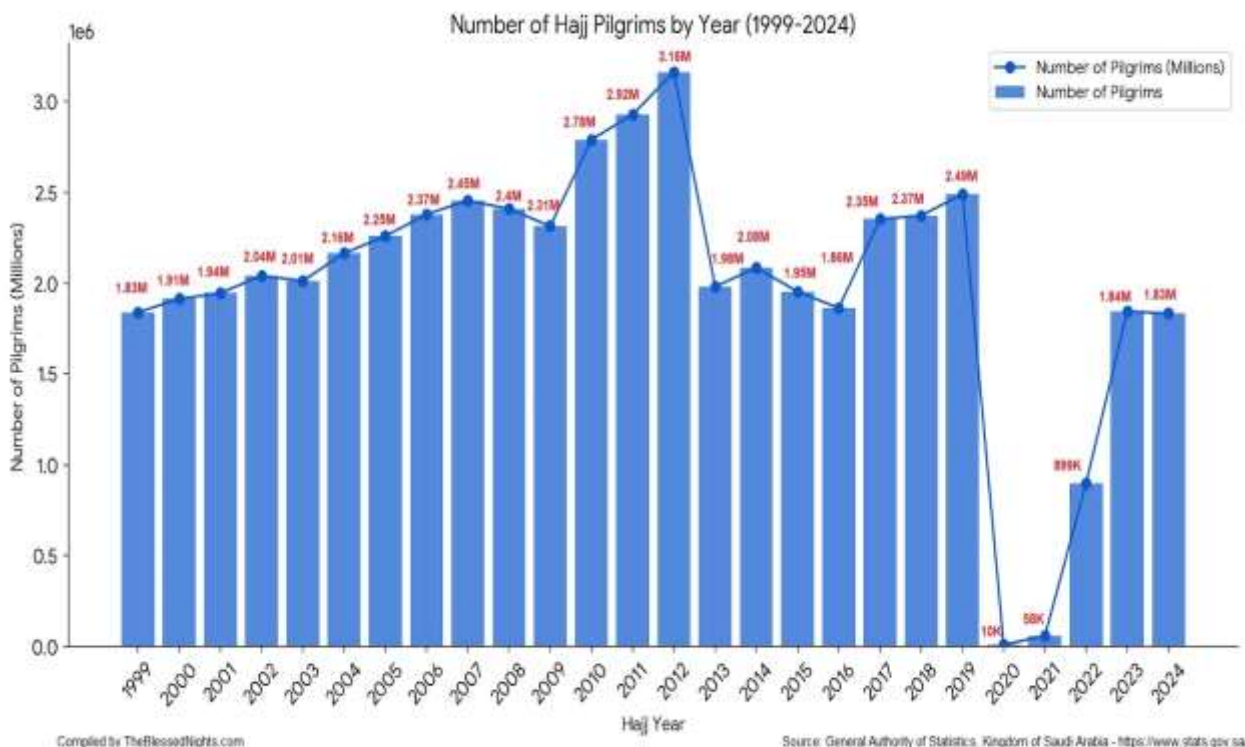
The pattern of pilgrimage rites was established by the Prophet Muhammad, but variations have arisen in it, and the stringent formal itinerary is not strictly adhered to by the mass of pilgrims, who frequently visit the various Mecca sites out of their proper order.

When the pilgrim is about 6 miles (10 km) from Mecca, he or she enters the state of holiness and purity known as *Ihram* and dons the *Ihram* garments; for men they consist of two white seamless sheets that are wrapped around the body, while women may wear sewn clothes. The pilgrims cut neither their hair nor their nails until the pilgrimage rite is over. They enter Mecca and walk seven times around the sacred shrine called the Kaaba, in the Great Mosque; if possible, kiss or touch the Black Stone (al-Ḥajar al-Aswad) in the Kaaba; pray twice in the direction of the Maqām Ibrāhīm and the Kaaba; and run seven times between the minor prominences of Mount Ṣafā and Mount Marwah. On the 7th day of Dhul Ḥijjah the pilgrims are reminded of their duties. At the second stage of the ritual, which takes place between the 8th and the 12th days of the month, the pilgrim visits the holy places outside Mecca—Jabal al-Raḥmah, Muzdalifah, and Minā - and sacrifices an animal in commemoration of Abraham’s sacrifice. Male pilgrims’ heads are then usually shaved, and female pilgrims remove a lock of hair. After the *rajm* ritual at Minā, in which pilgrims throw seven stones at three walls (formerly pillars, symbolizing the Devil) on three successive days, the pilgrim returns to Mecca to perform the farewell *Tawāf*, or circumambulation, of the Kaaba before leaving the city.

About two million persons perform the hajj each year, and the rite serves as a unifying force in Islam by bringing followers of diverse background together in religious celebration. According to the latest statistics issued by General Authority of Statistics, Saudi Arabia, in year 2024 more than 1.83 million people performed Hajj. This is slightly lower than last year in 2023 when more than 1.84 million Muslims performed Hajj. The year 2012 saw the highest number of Hajj Pilgrims ever, with more than 3.16 million Pilgrims performing Hajj together. The year 2020 saw the lowest number of Hajj Pilgrims in recorded history. Only 10,000 pilgrims were allowed to perform Hajj in 2020 because of the COVID-19 pandemic. The number of Hajj pilgrims has steadily grown over the years, thanks to the constant expansion of the two Holy Mosques in Mecca and Madina, and improved facilities in Mina and Arafat to accommodate more Pilgrims.

Pilgrims come for Hajj from more than 150 countries around the world. However, the highest number of Pilgrims come from the most populous Muslim countries. The breakdown of the number of Hajj Pilgrims by country in 2023 showed that the highest number of Hajj pilgrims are from Saudi Arabia. From other countries, Indonesia leads the way with 221,000 Hajjis, Pakistan (179,210 Hajjis), India (175,025 Hajjis), Bangladesh (127,198 Hajjis), Nigeria (95,000 Hajjis), Iran (87,550 Hajjis), Algeria (41,300 Hajjis), Sudan (32,000 Hajjis) and Malaysia (31,600 Hajjis).

Here’s a graph showing the number of Hajj Pilgrims from the year 1999 till 2024.



Source: General Authority of Statistics, Saudi Arabia

Once a believer has completed the pilgrimage, he or she may add the title *Hājj* or *Hajjī* (for a male) or *Hājjah* (for a female) to his or her name. The pilgrimage, if performed properly, is believed to wipe out previous sins for the sincere believer.

CHAPTER 3

WHAT IS HAJJ AND ITS DEFINITION?

What is Hajj?

Hajj (Arabic: الحج), the pilgrimage to Mecca, is one of the five pillars of Islam, the others being the profession of faith, prayer, fasting and charity. It should be undertaken once in a Muslim's lifetime, providing health and means permit. It is the annual Islamic pilgrimage that is performed in Mecca, a sacred city in Saudi Arabia. This pilgrimage is an essential religious duty for Muslims, and every adult Muslim should perform Hajj at least once in their lifetime if they have the ability, physically and economically. Anyone who proceeds with this spiritual journey purifies their body, heart, soul and mind from their past sins.

“And complete the Hajj and Umrah for Allah.”

(Surah Al-Baqarah 2:196)

Definition of Hajj

Linguistically, the word “Hajj” is derived from the Arabic verb “Hajja” (Arabic: حَجَّ), meaning “to exert effort” or “to set out to a great place.” From a Sharia perspective, Hajj means “to take oneself to a certain place at a particular time to perform devotional acts as required by Islam.” Specifically, the place refers to the **Kaaba** within **Masjid al-Haram** as well as sites in and around Mecca, including **Arafat**, **Mina** and **Muzdalifah**. As for the time, Hajj can only be performed during specific months, namely Shawwal, Dhul Qadah and the first ten days of Dhul Hijjah. The devotional acts refer to the many rites of Hajj, including **Tawaf**, **Sa'ie**, **Rami al-Jamarat**, etc.

Allah (SWT) says in the Quran:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٦﴾
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ
الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

Meaning:

Indeed, the first House [of worship] established for mankind was that at Makkah – blessed and a guidance for the worlds.

In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves – then indeed, Allah is free from need of the worlds.

(Surah Ali-Imran, 3:96-97)

The rites of Hajj were laid down by Allah (SWT) to mark historic events in the life of Prophet Ibrahim, which show his absolute and total submission to the Will of Allah.

The Building of Ka’bah

With the help of his son Ismaeel (Ishmael), Ibrahim (alaihi [salam](#)) built the House of Allah on the ground where the Kaaba stands to this day.

The Archangel Jibrael brought from Paradise a stone, known as the Black Stone (Al-Hajar Al-Aswad), which was set into one corner of the Kaaba.

In the Holy Qur’an, the Ka’aba is described as follows:

“Verily, the first House (of worship) appointed for mankind was that at Bakkah (Mecca), full of blessing, and a guidance for the ‘Alamîn (mankind and jinn).”

(Surah Ali-Imran, 3:96)

CHAPTER 4

OBLIGATION OF HAJJ

Quran

Hajj is a categorical and definitive obligation, as stated in the following verse:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ
عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ
فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ❀

In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves – then indeed, Allah is free from need of the worlds. [[Surah Aal Imran, 3:97](#)]

As well as highlighting the obligation of Hajj, this verse also declares that sincerity of intention and the ability to undertake the journey are also prerequisites for performing Hajj. The verse also alludes to the fact that rejection of the obligation of Hajj is tantamount to disbelief.

The majority of scholars hold the view that Hajj was prescribed in the sixth year AH with the revelation of the following verse:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ❀

And complete the Hajj and 'Umrah for Allah.

[[Surah al-Baqarah, 2:196](#)]

Other scholars believe that the Hajj was made obligatory in the ninth or tenth year AH.

Hadith

There are also many Hadiths that allude to the obligation of Hajj. Abu Huraira narrates:

Allah's Messenger ﷺ addressed us and said:

'O people, Allah has made Hajj obligatory for you, so perform Hajj.'

Abdullah ibn Abbas narrates:

A woman from the tribe of Khath'am came in the year (of Hajjat al-Wada of the Prophet ﷺ) and said:

‘O Allah’s Messenger ﷺ! My father has come under Allah’s obligation of performing Hajj, but he is a very old man and cannot sit properly on his mount. Will the obligation be fulfilled if I perform Hajj on his behalf?’

The Prophet ﷺ replied in the affirmative.

This narration not only emphasises the obligation of Hajj but also stresses that if an individual cannot perform the Hajj himself, he must appoint someone to perform it on his behalf.

Importance / Virtues of Hajj:

- 1- Hajj is one of the best acts of worship and is **one of the Pillars of Islam.**
(Sahih Bukhari: 8)
- 2- Hajj purifies the sins and pilgrim **becomes sinless as a newborn child.**
(Sahih Bukhari: 1521)
- 3- Reward of **Hajj Mabruur** (the one accepted by Allah) is Paradise.
(Sahih Bukhari: 1773)
- 4- The pilgrims performing Hajj are **guests of Allah.**
(Ibn Majah: 2892)
- 5- For women, Hajj equals (in reward) observing **Jihad for the sake of Allah.**
(Sahih Bukhari: 1520)

Conditions that make Hajj obligatory upon a Muslim:

- 1- Has to be a **Muslim.**
- 2- Has to be Sane and of **Sound Mind.**
(Abu Dawud: 4403)
- 3- Has to be an **Adult.**
(Abu Dawud: 4403)
- 4- Being Free (**Hajj is not obligatory for a slave**).
- 5- One who has the ability to do it (both Bodily and Monetarily).
(Surah Al-Imran 3:97)

The Etiquette of Hajj:

Following points should be observed by a pilgrim for Hajj (these are not obligatory):

- 1- All **expenses of the Hajj** should be arranged from **Halal earnings.**
- 2- Intention of Hajj should remain sincere i-e there should be no thought of trade or business or any other intention other than performance of Hajj.
- 3- During your entire journey of Hajj, **don’t talk harshly with anyone**, be gentle and loving with everyone.

4- You should **not involve yourself in quarrels**, indecent talks and conversations about the matters of this world. Instead, you should **busy yourself** in recitation of the **Holy Quran and Dhikr of Allah**.

5- Do as much **good deeds** as possible during this blessed journey.

Essential (Fraidh) and obligatory actions (Wajibaat) of Hajj: The essential parts (Fraidh) of Hajj are three:

1- **Entering Ihraam with the intention** to start the rituals of Hajj.

2- **Standing / Staying in Arafat** (also called Wuquf at Arafat).

(Tirmidhi: 2975)

3- **Tawaf Al-Ifadah**, also called **Tawaf Al-Ziyaarah**.

(Surah Hajj 22:29)

Obligatory acts (Wajibaat) of Hajj are six:

1- **Staying at Muzdalifah**.

2- **Sa'ie** between Safa and Marwah (This can be performed with Tawaf Al-Ifadah).

3- **Stoning/Pelting of Jamarah** (also called **Rami**).

4- **Sacrifice of an Animal** (only for pilgrims performing Hajj Tamattu & Hajj Qiran).

5- **Shaving the head** or cutting the hair.

6- **Tawaf-ul-Wada** of Ka'bah (Farewell Tawaf).

Remember that Hajj becomes invalid if any essential parts (Faraidh) is omitted, whereas if an obligatory act (Wajibaat) is omitted, Hajj is still valid, but the one who omits it must offer a compensatory sacrifice called "Dam" (a sheep) for each omission of obligatory act.

Miqats/Meeqats

Miqat/Meeqat (Arabic: ميقات) refers to the boundary where it becomes necessary for pilgrims to adorn the Ihram garments and impermissible to pass except in the state of Ihraam. Those who cross the boundary without having entered into the state of **Ihraam** must perform an animal sacrifice (**Damm**) as expiation.

Miqats/Meeqat of Hajj and Umrah

There are five Miqats in total, four of which are mentioned in the following Hadith narrated by Abdullah ibn Abbas (RA) :

Allah's Messenger (pbuh) had fixed Dhul Hulayfah as the Miqat/Meeqat for the people of Madinah; al-Juhfah for the people of Sham; and Qarn al-Manazil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above mentioned) are the Mawaqit for all those living in those places, and besides them for those who come through those places with the intention of performing Hajj and Umrah and whoever lives within these places

should assume Ihram from his dwelling place, and similarly the people of Mecca can assume Ihraam from Mecca. [\[Narrated in Sahih al-Bukhari\]](#)

An additional Miqat was affixed during the reign of the second caliph, Umar Ibn al-Khattab (RA) after the towns of Basra and Kufa had been captured. Abdullah ibn Umar (RA) narrates:

When these two towns (Basra and Kufa) were captured, the people went to Umar and said, "O Chief of the faithful believers! The Prophet (pbuh) fixed Qarn as the Miqat for the people of Najd, it is beyond our way and it is difficult for us to pass through it." He said, "Take as your Miqat a place situated opposite to Qarn on your usual way. So, he fixed Dhat Irq (as their Miqat). [\[Narrated in Sahih al-Bukhari\]](#)

Miqats/Meeqat Names and Locations

Dhul Hulayfah (also known as Abyar Ali) - is located 18 kilometres southwest of [Masjid al-Nabawi](#) in Madinah and is 410 kilometres (255 miles) north of Mecca. This is the Miqat/Meeqat for the people of Madinah and the people (outside of Madinah) intending to perform Hajj by passing beyond this point coming from the North.

Al-Juhfah (also known as Rabigh) - is located 182 kilometres (113 miles) northwest of Makkah. This is the Miqat/Meeqat for people intending to perform Hajj travelling from North America, Europe, Turkey, Syria, Egypt, Algeria, Sudan and several other African countries. Pilgrims may also enter into Ihram at Rabigh, a town just to the north of al-Juhfah.

Qarn al-Manazil (also known as al-Sayl) - is located 80 kilometres (50 miles) east of Makkah. This is the Miqat/Meeqat for the people of Najd and those travelling from countries such as the U.A.E, Oman, Pakistan, Australia, Malaysia, Singapore etc. It is situated near the city of Ta'if.

Dhat Irq - is located 90 kilometres (56 miles) northeast of Mecca. This is the Miqat/Meeqat for people intending to perform Hajj travelling from Iraq, Iran, China, Russia etc.

Yalamlam (also known as al-Sadiyah) - is located 100 kilometres (62 miles) south of Mecca. This is the Miqat/Meeqat for the people of Yemen and those coming from the south. Pilgrims travelling from countries such as South Africa, Nigeria, etc. will cross this Miqat/Meeqat.

Ihraam & Talbiyah:

Ihraam is the state of purity and holiness.

It is basically an intention to perform either Hajj or Umrah or both.

Intention is an important element for Ihraam.

Ihram, sacred state into which a Muslim must enter in order to perform the Hajj (major pilgrimage) or the 'Umrah (minor pilgrimage). At the beginning of a **pilgrimage**, the Muslim stops at a designated station to perform certain ritual cleansing ceremonies; each male shaves his head, cuts his nails, and trims his beard before donning a white, seamless, two-piece garment. Women also wear white; although no particular dress is prescribed, by tradition they wear long robes. During the period of sanctification, sexual activity, shaving, and cutting one's nails all are forbidden in accordance with the pilgrim's special relationship to God during the ihram.

The Talbiyah (Arabic: تلبية) is a devotional prayer uttered by pilgrims during Hajj or Umrah after making the intention to enter into the state of Ihraam. It is recited frequently throughout the pilgrimage.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ – لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ – إِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ – لَا شَرِيكَ لَكَ – ❀

Labbayka Llāhumma labbayk, labbayka lā sharīka laka labbayk, inna l-ḥamda wa n-ni'mata, laka wa l-mulk, lā sharīka lak.

At Your service, Allah, at Your service. At Your service, You have no partner, at Your service. Truly all praise, favour and sovereignty is Yours. You have no partner.

Men should raise their voices when reciting the Talbiyah while women should recite it softly.

After reciting the Talbiyah for the first time, it is recommended to send Salawat upon the Prophet ﷺ and to make du'a for yourself and others.

Intending ihram is one of the pillars of Hajj and 'Umrah. According to the religious scholars of the school Syafi'e, Ihraam means intending to perform Hajj or Umrah or both at once. When a person has entered the Hajj or 'Umrah then he is forbidden to do the things that are prohibited while he is wearing ihraam.

The circumcised ihraam clothes worn by men consist of izar (a piece of cloth which is worn in the lower part to cover the aurat) and rida' (a piece of cloth that worn on top as a scarf) which is white and new and circumcision wearing slippers.

As for women who want to perform Ihraam for Hajj or 'Umrah, they should wearing clothes that cover the whole body except for the face and two wrist.

Prohibited Clothing When In Ihram

Rasulullah sallallahu 'alaihi wasallam was once asked about the clothes must be worn by men in ihram as narrated in the hadith by Ibnu 'Umar radhiallahu 'anhuma, Rasulallah sallallahu 'alaihi wasallam said:

لَا يَلْبَسُ الْقُمُصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيَّاتِ وَلَا الْبُرَانِسَ وَلَا الْخِفَافَ، إِلَّا أَحَدًا لَا يَجِدُ نَعْلَيْنِ
فَلْيَلْبَسْ خُفَّيْنِ وَيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ. وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ الزَّعْفَرَانُ أَوْ

وَرَسٌ.

Meaning: Don't wear hooded shirts, turbans, pants, robes head and khuff, except for someone who does not have slippers, then wear them khuff and cut (the khuff) until below the ankle (until you see the ankle joint). And do not wear any clothing that has been touched with oil saffron or waras (a type of fragrant plant).

(Hadith narrated by al-Bukhari)

Based on the prohibition of wearing some types of clothing mentioned in the hadith above, then the scholars have established that men in Ihraam Hajj or 'Umrah, it is forbidden to wear clothes that are sewn, woven or tied. If a man in ihram wears the clothes without any weariness, then wearing it is a sin and it is obligatory on him to pay fidyah.

The prohibition that is meant by wearing sewn, woven or tied clothes is to wear any sewn clothes specially made to cover the whole body or part of the body either by sewing, woven or tied. So, it is forbidden to wear whether the clothes are made of leather, cotton, linen and so on such as wearing shirts, trousers, shorts, armor, turbans, robes, khuffs and the like.

The prohibition of wearing the mentioned clothing is taken into account when it is worn according to the way it is usually worn such as a shirt is worn by covering the body and pants by covering the legs up to the waist. If the shirt is made into a blanket or it is just made like a rida' that is made like a scarf cloth or the shirt is placed on the body and when standing the shirt will be stripped from the body, then it is required because such wearing is not worn according to the way it is usually worn. In the same way, pants should be made as izar, that is, the pants are made like a cloth that covers the waist by not covering them as they are usually worn.

But for women who are in ihraam for Hajj or 'Umrah, they are not prohibited wearing clothes that are sewn, woven or tied. They are simply forbidden wearing a face mask and gloves.

Wearing Slippers And The Like

A person in ihraam is circumcised for him to wear slippers. Imam al-Khathib asySyarbini, may God have mercy on him, said:

(و) يُسْنُ أَنْ يَلْبَسَ (نَعْلَيْنِ) لِحَبْرِ «لِيُحْرَمَ أَحَدُكُمْ فِي إِزَارٍ وَرِدَائٍ وَنَعْلَيْنِ»¹

It means: And it is circumcised to wear a pair of slippers based on the hadith (You should wear ihram wearing izar, rida' and a pair of slippers).

The meaning of slippers that should be worn by people in Ihraam is slippers that are not cover the legs. Imam Ibnu Hajar, may God have mercy on him, said:

وَالْمُرَادُ بِالنَّعْلِ هُنَا مَا يَجُوزُ لُبْسُهُ لِلْمُحْرِمِ مِنْ غَيْرِ الْمُحِيطِ كَأَنَّ نَاسَ الْمَعْرُوفِ الْيَوْمَ وَالتَّاسُومَةَ
وَالْقَبْقَابَ بِشَرْطِ أَنْ لَا يَسْتُرَا جَمِيعَ أَصَابِعِ الرَّجْلِ، وَإِلَّا حُرْمًا.³¹

Meaning: The meaning of slippers here is something that should be worn by people who ihram than that which does not cover (feet) like the slippers that are known today (which is strengthened with a rope above the toe), clogs and clogs with conditions neither of them cover all the toes, otherwise, both are haram to be used.

Imam ash-Syarwani, may God have mercy on him, explained the words of Imam Ibnu Hajar may Allah have mercy on him above by mentioning:

وَالْمُرَادُ بِالنَّعْلِ التَّاسُومَةُ وَمِثْلُهَا قَبَقَاتٌ لَمْ يَسْتُرْ سِيرَةَ الْأَصَابِعِ أَمَّا الْمَدَاسُ الْمَعْرُوفُ الْآنَ

فَيَجُوزُ لِبَسِّهِ؛ لِأَنَّهُ غَيْرٌ مُحِيطٌ بِالْقَدَمِ.

Meaning: And the meaning of slippers is capal and like capal is also a clog whose handle does not cover all the fingers. As for the good slippers this time you have to wear it because it doesn't cover your legs.

The meaning of the makruf slippers at this time as explained by Imam asySyarwani rahimahullah is something that has a handle with a rope on top toes. It is like a shoe and clog that shows the head (tip) toes and heels as mentioned by al-Wana'ie.

Based on the explanation above, then anything that shows the heel and tip all the toes are not haram and should be worn because they are the same wearing slippers Imam Ibnu Hajar, may God have mercy on him, said:

فَالْحَاصِلُ أَنَّ مَا ظَهَرَ مِنْهُ الْعَقِبُ وَرُءُوسُ الْأَصَابِعِ يَحِلُّ مُطْلَقًا؛ لِأَنَّهُ كَالنَّعْلَيْنِ سَوَاءٌ وَمَا يَسْتُرُ

الْأَصَابِعَ فَقَطُّ أَوْ الْعَقِبَ فَقَطُّ لَا يَحِلُّ إِلَّا مَعَ فَقْدِ الْأُولَيْنِ.

Meaning: So, the conclusion is that what shows the heel and Halal fingertips wear it absolutely; because it is the same like slippers. What covers only the toes or only the heel is not halal is used except in the absence of the first two (khuff which is cut off showing heels and toes and slippers).

Therefore, it is haram for a person in ihram to wear shoes that covering his toes and heels. While wearing slippers or sandals showing all the tips of the toes and heels is a must.

As for men in ihram who cover all or part of it his legs with his ihram cloth or blanket or the like is not haram and not subject to fidyah for covering all or part of the legs with cloth ihram is not included in the meaning of the prohibition of covering whole body or part of the body such as legs by wearing which is sewn or not sewn (woven or tied) as it has been explained above.

When to Recite

Talbiyah should be recited as much as possible throughout Hajj and 'Umrah. It is recommended to read it in all conditions including while standing, sitting, walking, travelling in a vehicle, laying down, in a state of minor or major impurity or during menstruation.

It should also be recited when changing conditions, such as times or places like the coming of night or day, at dawn, when boarding or disembarking a vehicle, when encountering a group of pilgrims, after salah and in any mosque.

It is recommended to repeat the Talbiyah three or more times.

It should not be read during [Tawaf](#) or [Sa'i](#).

Hajj pilgrims should continue to recite the Talbiyah until the stoning of [Jamarah al-Aqaba](#) takes place on the [10th of Dhul Hijjah](#), or just before performing [Tawaf al-Ziyarah](#) if that is performed first.

Umrah pilgrims should stop reciting it just before the commencement of the Tawaf of Umrah.

Legal Status

The recitation of the Talbiyah is considered to be [wajib](#) by [Hanafis](#) and [Malikis](#) so neglecting it would render the Hajj or 'Umrah invalid according to these schools. From the [Shafi'i](#) and [Hanbali](#) perspectives, it is a sunnah to recite the Talbiyah so if a person leaves it out, the pilgrimage would still remain valid.

Hadith

حَدَّثَنَا هَنَّا، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ،
عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
”مَا مِنْ مُسْلِمٍ يُلَبِّي إِلَّا لَبَّى مِنْ عَن يَمِينِهِ أَوْ عَنْ شِمَالِهِ مِنْ
حَجَرٍ أَوْ شَجَرٍ أَوْ مَدْرٍ حَتَّى تَنْقَطِعَ الْأَرْضُ مِنْ هَا هُنَا وَهَا
هُنَا.“ ❁

Sahl bin Sa'd narrated that the Messenger of Allah ﷺ said:

“There is no Muslim who says the Talbiyah except that – on his right and left, until the end of the land, from here to there – the rocks, or trees, or mud say the Talbiyah. [\[Narrated in Sunan al-Tirmidhi\]](#)

CHAPTER 5

THREE TYPES OF HAJJ

Hajj Tamattu'

Hajj Qiran

Hajj Ifraad

Hajj Tamattu'

This method to perform Hajj consists of both 'Umrah and Hajj. In this type of Hajj, the Pilgrim first perform 'Umrah in Ihraam and all its restrictions lifted until Hajj then again he wears Ihraam to perform Hajj. The person who performed this type of hajj is called Mutammati.

Declared Intention:

Umrah and Hajj (separated)

Phase One: Labbayka Allahumma 'Umrah

Phase Two: Labbayka Allahumma Hajjan

Rituals: 'Umrah + Break + Hajj

Hadi/Hady (animal sacrifice) is required.

Steps of Hajj al-Tamattu':

- (a) Perform Umrah first during the months of Hajj in the same year but before the rites of Hajj.
 - (b) Pilgrims are released from Ihram's restrictions until Hajj after completing the 'Umrah.
 - (c) Pilgrims make Niyah for performing the Hajj only on or before 8th Dhul Hijjah before leaving Mecca for Mina.
 - (d) Animal sacrifice is compulsory.
1. Those **living in Mecca** and its vicinity **cannot perform Hajj al-Tamattu'**.
 2. **Before the Fajr/Suboh prayer of 8th Dhul Hijjah**, pilgrims will **put on Ihram for Hajj** only and carries out all of its requirements. **There is no need for the pilgrims to go to Miqat/Meeqat to enter Ihram for Hajj** and pilgrims can **enter Ihraam from the place where they are staying in Mecca after completing Umrah.**
 3. After entering state of Ihraam, **pilgrim will proceed to Mina and must reach there before Zawwal (Dhuhr Prayer) of 8th Dhul Hijjah.** Don't forget to recite Talbiyah on your way to Mina.
 4. Rest of the rituals of Hajj are same (please go to Day-1 mentioned below).

Hajj Qiran:

In this type of Hajj or method to perform Hajj pilgrim has to make one Niyah for 'Umrah and Hajj. And also pilgrims have to complete whole Umrah and

Hajj rituals in the state of Ihraam. The person who performed this type of Hajj is called Qiraan. Animal sacrifice is compulsory.

Declared Intention:

Umrah and Hajj (together)

Labbayka Allahumma ‘Umratan wa Hajja

(Here I am at Your service, O Allah, for ‘Umrah and Hajj)

Rituals: Rituals of Hajj only (rituals of ‘Umrah are merged into their hajj counterparts)

Hadi/Hady (animal sacrifice) is required.

1. Before 8th Dhul-Hijjah (on 7th Dhul Hijjah or before Fajr/Suboh Prayer of 8th Dhul Hijjah), **enter the state of Ihraam from Meeqat** with the intention of Umrah for Hajj Qiran (**first Umrah and second Hajj**).
2. Start reciting Talbiyah. Then leave for Masjid Al-Haram (The Sacred Mosque).
3. Then **complete all rituals of Umrah Tawaf and Sa’ie** but **do not shave the head or trim the hair** and **remain in** the state of **Ihraam** till completion of Hajj.
4. It is Sunnah and not mandatory for the one performing **Hajj Qiran** to perform Tawaf Al-Qudoom (Tawaf of arrival) after performing ‘Umrah. This can be performed anytime after completion of ‘Umrah.
5. Then, **pilgrim will proceed to Mina** and must reach there before Zawwal (Dhuhr Prayer) of 8th Dhul Hijjah. Don’t forget to recite Talbiyah on your way to Mina.
6. Rest of the rituals of Hajj are same (please go to Day-1 mentioned below).

Hajj Ifraad:

This type of Hajj or method to perform Hajj is suitable for those people who live in Mecca and make a single Niyah for performing the Hajj without Umrah. This type of Hajj is very suitable for people who live within the Miqat boundaries. The pilgrim who wants to perform Hajj al-Ifrad is called Mufrid.

Declared Intention:

Hajj only

Labbayka Allahumma Hajjan

(Here I am at Your service, O Allah, for Hajj)

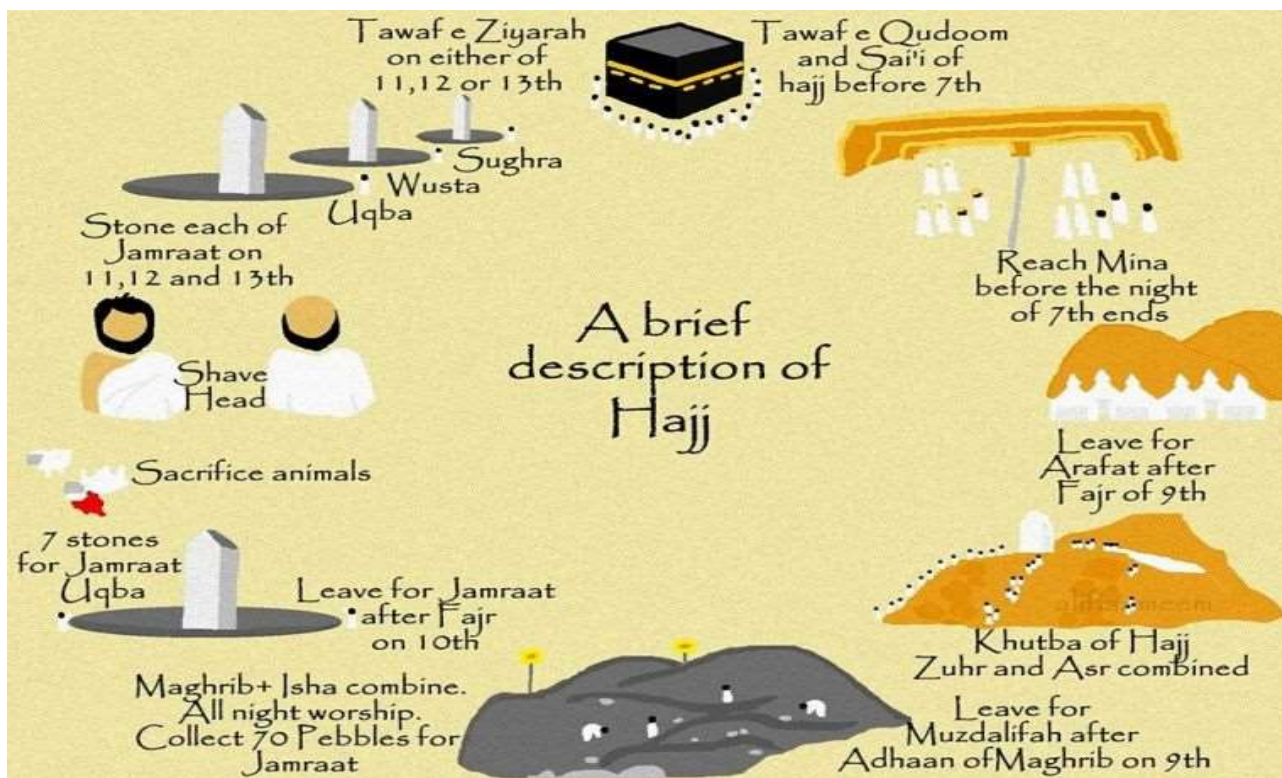
Rituals: Rituals of Hajj only

No Hadi/Hady (animal sacrifice) is required.

1. Before 8th Dhul Hijjah (on 7th Dhul Hijjah or before Fajar Prayer of 8th Dhul Hijjah), **enter** the state of **Ihraam from Miqat/Meeqat** with the intention of **Hajj only**.
2. Start reciting Talbiyah. Then leave for Masjid Al-Haram (The Sacred Mosque).
3. Upon reaching Masjid Al-Haram, stop reciting Talbiyah and **start Tawaf Al-Qudum** (Tawaf of arrival). This is Sunnah.
4. After completing Tawaf, **perform Sa’ie of Safa and Marwa**. This is also Sunnah. This is not mandatory and pilgrim can leave for Mina without performing Sa’ie but most scholars recommend to do both Tawaf and Sa’ie before leaving for Mina.

5. After completing **Sa'ie**, **do not Cut or Trim the hair and remain in the state of Ihraam** (no matter how long the period between pilgrim's Umrah and Hajj may be.)
6. Pilgrim will **proceed to Mina** and must reach there before Zawwal (Dhuhr Prayer) of 8th Dhul Hijjah. Don't forget to recite Talbiyah on your way to Mina.
7. Rest of the rituals of Hajj are same (please go to Day-1 mentioned below).

Diagram 2: A Brief Description of Hajj



Source: Pintrest

Diagram 3: Estimated Walking Distances in Performing Hajj

Activity	Distance Covered	Time Involved
Walking: Hotel-Mosque	500 m - 1 km (5 times daily)	14-60 minutes
Tawaf of Kaba'aa (7 rounds)	400 m - 4 km (level dependent)	30 min-2 h
Sa'ee Safa-Marwa (7 times)	420 m x 7 = 2.94 km	1-2 h
Mecca to Mina	5 km	1-2 h if walking
Mina to Arafat	15 km	3-5 h if walking
Arafat to Musdalifah	10 km	3-5 h if walking
Musdalifah to Mina	5 km	1-2 h if walking
Mina to Jamarat for pelting	0.5-3 km	1-2 h

Source: www.researchgate.net

CHAPTER 6

A STEP BY STEP HAJJ GUIDE

1st Day of Hajj Tarwiyah Day (8th Dhul Hijjah)

1- **Proceed to Mina** after offering Fajr/Suboh Prayer in Mecca and **reach Mina before Dhuhr Prayer**. During travel, **recite Talbiyah frequently**.

[Sahih Muslim: 1218 (a)]

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

(Labbayk, Allahumma Labbayk. Labbayk La shareeka laka Labbayk. Innal-hamda wan-n'imata laka wal-mulk, La shareeka lak.)

Translation: "Ever at Your service, O Allah, every at Your service. Ever at Your Service, You have no partner, ever at Your service. Verily all praise, blessings and dominions are Yours. You have no partner."

2- After reaching Mina, **offer Dhuhr, Asr, Maghrib and Isha prayers of the 8th day of Dhul Hijjah** and **Fajr prayer of the 9th day of Dhul Hijjah**. Dhuhr, Asr and Isha Prayer are each shortened to two Rakaat only (Qasr). All these Prayer to be offered in their respective times.

3- **Stay overnight in Mina.**

4- **First day of Hajj is completed.**

Explanation:

The Day of Tarwiyah falls on the eighth day of Dhul Hijjah, one of the blessed ten days in the Islamic calendar. Allah swore by these days in Quran: {By the dawn And [by] ten nights} (Al-Fajr: 1-2). Good deeds during these days are more virtuous than at any other time, as narrated by Ibn Abbas (may Allah be pleased with him), who said:

The Messenger of Allah ﷺ said, “There are no days in which righteous deeds are more beloved to Allah than these ten days (meaning the ten days of Dhul Hijjah).”

They said, “Not even Jihad for the sake of Allah?”

He said, “Not even Jihad, except for a man who goes out with his life and his wealth at risk and returns with nothing.” (Bukhari).

What is the Day of Tarwiyah?

The Day of Tarwiyah is the eighth day of Dhul Hijjah, during which pilgrims head to Mina. Those performing Hajj Tamattu’ enter into the state of Ihraam for Hajj, while those performing Hajj Qiran and Hajj Ifrad remain in their state of Ihraam. Pilgrims spend the night in Mina, following the Sunnah, and perform five prayers: Dhuhr, Asr, Maghrib, Isha, and Fajr (of the Day of Arafah). On this day, pilgrims begin preparing for the significant rites of Hajj, getting ready for standing before Allah on the Day of Arafah, a day of forgiveness, pride, and emancipation from the Fire.

The Importance of the Day of Tarwiyah in Hajj

The Day of Tarwiyah holds significant importance in Hajj rituals, as it is the day when pilgrims, whether arriving from abroad or locals, specify the type of Hajj they will perform and enter into Ihram. The Imam traditionally delivers a sermon on the seventh day of Dhul Hijjah in Mecca to teach people the rules of Hajj, following the Hadith of Ibn Umar (may Allah be pleased with him): “The Messenger of Allah (peace be upon him) used to deliver a sermon on the day before the Day of Tarwiyah, teaching people the rituals of Hajj.” (Bayhaqi, with a good chain of narration).

Preparation for Hajj rituals and entering into Ihram according to the chosen type of Hajj (Ifrad, Qiran, or Tamattu’) are essential on this day. Pilgrims move to Mina before noon, preparing for the major pillar of standing at Arafat the next day. The day is also known as the Day of Transfer, as people move from their homes in Mecca to Mina, and it is recommended for pilgrims to spend the night in Mina before the Day of Arafah.

Actions on the Day of Tarwiyah for Pilgrims

On the Day of Tarwiyah, the eighth of Dhul Hijjah, it is recommended for those who have exited Ihram after performing ‘Umrah (those performing Tamattu’) to enter into Ihram for Hajj in the forenoon from their residences, as well as for those intending to perform Hajj from the locals of Makkah. However, those performing Qiran or Ifrad remain in their original state of Ihraam.

It is recommended to perform Ghusl (ritual purification), clean oneself, apply perfume, and do what was done when entering into Ihram from the Miqat/Meeqat (station of Ihraam).

One should intend Hajj in their heart and say the Talbiyah: (Labbayk Allahumma Hajj). If one fears any obstacle that may prevent the completion of their Hajj, they should stipulate by saying: (If something prevents me, then my place of exit from Ihraam is wherever You prevent me).

If one is performing Hajj on behalf of another, they should intend so in their heart and say: (Labbayk Allahumma Hajj on behalf of so-and-so). Then continue with the Talbiyah: (Labbayk Allahumma Labbayk, Labbayk La Shareeka Laka Labbayk, Innal Hamda Wan-Ni'mata Laka Wal-Mulk, La Shareeka Lak).

It is recommended to head to Mina before noon, frequently reciting the Talbiyah.

In Mina, pilgrims perform the Dhuhr, Asr, Maghrib, Isha, and Fajr prayers, shortening the four-unit prayers without combining them, except for Maghrib and Fajr, which are not shortened. This follows the Prophet's (peace be upon him) practice: "The Prophet ﷺ prayed the people of Mecca and others in Mina, shortening the prayer, not differentiating between the locals of Mecca and others, and he did not command them to complete the prayer." (Narrated by Muslim).

It is recommended for pilgrims to spend the night in Mina before the Day of Arafah, following the practice of the Prophet ﷺ. After the Fajr prayer, they remain in Mina until sunrise, then proceed to Arafat, either reciting the Talbiyah or Takbeer, as Anas (may Allah be pleased with him) said: "Some of us would recite the Talbiyah, and others would recite the Takbeer, and none would object to the other." The Prophet (peace be upon him) approved of both, but the Talbiyah was his primary practice.

Prophetic Hadiths about the Day of Tarwiyah

In Sahih Bukhari, Abdul Aziz ibn Rafi' said:

I asked Anas ibn Malik (may Allah be pleased with him), "Tell me something you remember about the Prophet ﷺ concerning where he prayed Dhuhr and Asr on the Day of Tarwiyah."

He said, "In Mina."

I asked, "Where did he pray Asr on the Day of Departure?"

He said, "In Al-Abtah."

Then he said, "Do as your leaders do."

In the lengthy Hadith narrated by Jabir describing the Hajj of the Prophet ﷺ: "On the Day of Tarwiyah, they headed to Mina and entered into Ihraam for Hajj. The Messenger of Allah (peace be upon him) rode to Mina and prayed Dhuhr, Asr, Maghrib, Isha, and Fajr." (Narrated by Muslim).

The Day of Tarwiyah is significant for pilgrims as they head to Mina, enter into Ihram for Hajj, and spend the night in Mina following the Sunnah. This day marks the beginning of the preparations for standing at Arafat, the pinnacle of Hajj, **where they seek Allah's forgiveness, pride, and emancipation from the Fire.**

2nd Day of Hajj Day of Arafah (9th Dhul Hijjah):

1- Offer **Fajr Prayer in Mina** and remain in Mina until sunrise of the 9th day of Dhul Hijjah.

2- After Sunrise, leave for Arafat. During your journey, **keep reciting Talbiyah and Takbir (Allahu Akbar)**. You should also **glorifying Allah by reciting following dua** during your journey and after reaching Arafat:

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

(Laa ilaaha ill-allaahu, waḥdahu laa shareeka lah, lahul-mulku wa lahul-ḥamdu, wa huwa 'alaa kulli shay'in qadeer)

Translation: "There is none worthy of worship besides Allah, He is all by Himself, He has no partner, His is the Kingdom, for Him is all praise, He has power over all things."

3- You must reach plains of **Arafat before Zawaal (Dhuhr)**.

4- After Zawaal (starting time of Dhuhr Prayer), the Imam will deliver the Sermon (Khutbah) in **Masjid Namirah**. After the sermon, Dhuhr and Asar prayer will be offered combined (**Zuhrain prayer**).

5- **Make sure that you stay within the boundaries of Arafat till the sunset**. Keep remembering and glorifying Allah and supplication for forgiveness, etc.

6- **Do not offer Maghrib Prayer**.

7- **After sunset, leave for Muzdalifah** quietly and reverently but keep reciting the Talbiyah, glorifying and remembering Allah.

8- Upon reaching Muzdalifah, Maghrib and Isha Prayers will be offered combined at Isha time.

9- Pick 7, 49 or 70 pebbles (preferably 7 Pebbles) for Jamarat next day. The size of the pebbles should not be more than that of a chick-pea. You can also pick the pebbles after Fajr Prayer next day.

10- Stay overnight in Muzdalifah. You should supplicate Allah as much as you can by facing Ka'bah till the dawn (before sunrise). Following is one of the dua you can recite during your stay in Muzdalifah:

اللَّهُ أَكْبَرُ (Allaahu 'Akbar)

اللَّهُ أَحَدٌ (Allaahu 'Ahad)

لَا إِلَهَ إِلَّا اللَّهُ (Laa 'ilaaha 'illallaah)

11- Second day of Hajj is completed.

Explanation:

'Arafah is the nominalization of the verb *'arafa*, "he came to know." It became the place name of the plain because of the Arch-Angel Gabriel's questioning of the Prophet Abraham, on him be peace, on this site after Gabriel, on him be peace, had taught him each of the rituals of Hajj, asking Abraham after his instruction in his religious rites: "A'raftah? Do you now know it?" and Abraham answering: "Araftuh. I now know it." It names the plain where Pilgrims get to know one another. It is the holy site where the mercy of God descends during Hajj as if with its own "heavenly fragrance," another meaning of *'arafah*.

The Day of **'Arafah (Yawm Al-'Arafah)**, also called the Day of the Standing (*Yawm Al-Waqf*), is significant because it is the holiest day of the Islamic Hijri lunar year (just as **Laylat Al-Qadr, the Night of Empowering Decree** in Ramadan, is the holiest night of the Islamic year).

When Is the Day of 'Arafah?

'Arafah is the ninth day of Dhu'l Hijjah, the 12th and final month in the Islamic calendar. It occurs on the second day of the Hajj pilgrimage to Makkah (and its surrounding religious waymarks) that Muslims are obligated to perform at least once in their lifetimes, if able.

What Is the Day of 'Arafah?

The Day of 'Arafah is the Hajj in itself. So said the Prophet, God's blessings and peace upon him:

"Al-Hajj 'Arafah," meaning "Arafah is the Hajj" (Ahmad).

Without observing it in its proper place and time, there is no Hajj. This means that all other aspects and rites of Hajj have some lawful way to make up for missing or modifying them, or factors that may excuse one from them.

On the Day of ‘Arafah, from somewhat before noon until sunset, Pilgrims, observing the rules and symbolic dress of ritual pilgrim sanctity (*Ihrâm*), gather to the Plain of ‘Arafât and take their stand (*wuqûf*) of faith before God, entreating His mercy and forgiveness. From this rite, ‘Arafah takes its other popular name, *Yawm Al-Waqf* (the Day of Standing). Its scene — a sea of indistinguishable humanity across a stark plain, pleading with outstretched hands for their Lord’s acceptance of their repentance, His pardon, forgiveness and mercy, and His admission of them into His Paradise — presages humanity’s standing before God on the Day of Judgment.

While resting and even sleep from fatigue are not proscribed for Pilgrims on this day, the Prophet, on him be peace, is known to have condensed and combined, the noon and midday ritual Salah-Prayers of Dhuhr and ‘Aṣr, respectively, at the earliest time on this day. Then he beseeched God in supplicatory prayer (*du‘a*) — with outstretched arms, upraised palms and intensity virtually continuously — from just after noon until sunset.

Should Muslims not making Hajj observe the Day of ‘Arafah?

Yes. While Pilgrims do not fast on the Day of ‘Arafah, Muslims who are not making Hajj are strongly urged (in Islamic Law, *fiqh*, it is codified as *mustahabb*, highly desirable) to fast this day. The Prophet, God’s blessings and peace upon him, said of this act of worship, that is, fasting the Day of ‘Arafah for those not present at Hajj:

“It atones for the sins of the preceding and coming year” (Muslim).

Scholars say the sins meant here may not include the enormities, or *kabâ’ir*, the cardinal sins. Yet God knows best.

The Day of ‘Arafah — for the Pilgrims and all the believers — is the best day for worship and supplication in the entire year because the Prophet, God’s blessings and peace upon him, said of it:

“On no day does Allah emancipate people from the Fire [of Hell in the Hereafter] as He does on ‘Arafah. Near does He draw to them [the Pilgrims upon ‘Arafah]. Then does He exalt [them] before His angels, saying:

‘And what do they seek?’ ” (Tirmidhî)

So, on the Day of ‘Arafah, God descends in the way that befits His Holiness to the heaven of the world and lauds before the Heavenly Community the resolute striving unto Him in humility of His human Pilgrims, saying:

“Come unto Me are My slaves, disheveled, from every faraway pass, longing for My mercy. Then [He says to the Pilgrims] be your sins like unto the grains of sand, the drops of rain, the foam on the sea, yet I forgive them! So go forth, My slaves, with all forgiveness, and for whatever and whomever you have pleaded” (graded *Ḥasan* by Al-Albânî).

What are some of the special virtues of the Day of ‘Arafah?

1. It is the day God perfected the religion of Islam.
2. It is the day God bestowed the completion of His divine favor upon the Muslims, and for humanity.
3. It is the day God said He chose and was pleased with Al-Islam — The Peace — as the religion of the believers unto the end of the world.
4. It is the day God revealed these three virtues of Islam to His Prophet, God’s blessing and peace upon him, as part of the Quran (Sûrat Al-Mâ’idah, 5:3).
5. It is the day of the Prophet’s Farewell Pilgrimage (*Ḥajj Al-Wada‘*) and his celebrated Farewell Address (*Khutbah Al-Wadâ‘*) to all the believers until the end of time, on him be peace, which took place on a Friday, the Muslim weekly communal day of Congregational Prayer (*Jumu‘ah*), during which the previously cited revelation came down.

6. It is the day the Prophet, on him be peace, bore witness three times before the believers and God that he had successfully completed the divine mission of His messengership: To convey God’s message of the Quran and Islam to humanity.

Are all the days of Hajj sacred?

Yes. God sanctifies **Yawm Al-‘Arafah** — and the Days of Hajj surrounding it — by His sacred, divine oath in the first three verses (*ayahs*) of Sûrat Al-Fajr (89):

By the dawn, and the Ten Nights! By all that is even and all that is odd.

Of these verses, the Prophet, God’s blessings and peace upon him, said:

“The ‘10’ are the 10 days of Dhu’l-Ĥijjah. The ‘odd’ is the Day of ‘Arafah, and the ‘even’ is the Day of Eid [the 10th day of Hajj, Eid al-Adĥa, the Festival Day of Sacrifice (*uĥĥiyah qurbani*) that follows the Day of ‘Arafah]” (Aĥmad).

The learned Companion Ibn ‘Abbâs, God be pleased with him, narrates:

“The Messenger of Allah, God’s blessings and peace upon him, said: ‘On no days are righteous deeds more beloved to Allah than these days’ [of Dhu’l-Ĥijjah]” (Bukĥârî).

Ibn Ĥajar, the great scholar and commentator on the statements of the Prophet, on him be peace, known as *ĥadîth*, said in his commentary on this prophetic statement that “only in these 10 days of Dhu’l-Ĥijjah may the believer engage in the performance of all the pillars of worship in Islam at the same time — Ritual Prayer (*Ĥalât*), Fasting (*Ĥawm*), Zakât (Obligatory Alms), and Hajj (Pilgrimage) [implicitly testifying that ‘There is no God but Allah’]. It is this that distinguishes them.”

What deeds should Muslims do in the 10 Days of Dhul Ĥijjah?

While the Day of ‘Arafah is the holiest of these sacred days, and the Greater Hajj (*Ĥajj Al-Akbar*) and ‘*Umrah* (the Lesser Pilgrimage) its best acts, the first 10 days of Dhul Ĥijjah are all exceedingly blessed. So believers should strive in them with specific acts of worship learned from the Prophet, on him be peace:

1. **uĥĥiyah qurbani sacrifice** : One of the best deeds to bring one closer to God is offering a sacrifice, choosing a high-quality animal, fattening it, and spending on it for the sake of God. **Offer it here.**
2. **fasting**: In addition to following the example of the Prophet, God’s blessings and peace upon him, in fasting ‘Arafah, the ninth day of Dhul Ĥijjah, the believer should fast as much as he or she can of the eight days of Dhu’l Ĥijjah that precede ‘Arafah.
3. **remembrance of God (*dhikr*)**: It is the practice of the Prophet, on him be peace, in these days to say the remembrances of God in abundance and aloud — in the mosque, at home, on the street, and in all permitted places, especially:
 1. **takbîr** — *Allâhu Akbar*, God is Great
 2. **tahmîd** — *Alhamdulillah*, All praise is for God
 3. **tahlîl** — *Lâ ilâha illa’Llâh*, There is no God but Allah
 4. **tasbîh** — *Subĥân’Allâh*, Glory be to Allah
4. **increasing righteous deeds**: God loves all good deeds and will generously reward them in these days.
5. **sincere repentance**: Repentance, heartfelt and humble, is the object of these holy days and Hajj, and it could not be more crucial — nor likely more accepted, successful and rewarded — than in this special season. This means turning to God and begging His forgiveness with true regret for past misdeeds repeatedly and with a commitment to give up one’s sins and abandon one’s transgressions permanently.

Why is this day called ‘Arafah?

‘Arafah, or ‘Arafât (literally: the Place of Meeting, or Knowing, or Fragrance) is a vast, open desert plain about 12 miles southeast of the Ka‘bah, which is in the city of Makkah. The Plain of ‘Arafah is marked by the prominence of Jabal ‘Arafah, the Mount of Meeting, also

known as Jabal Al-Rahmah, the Mount of Mercy. This is a granite hillock rising to a peak of about 230 feet.

The plain surrounding the **Mount of Mercy** hosts the millions of Pilgrims who embark from one of Hajj's waymarks called Mina. They depart Mina after sunrise on the second day of Hajj to gather at 'Arafah.

God names the place of 'Arafât in the Quran and in the same verse cites the pilgrim celebrants' completion of that day:

“Yet when you pour forth from 'Arafât, then remember God much at the Sacred Waymark [of Muzdalifah]” (Surah Al-Baqarah, 2:198).

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ
فَإِذَا أَفْضْتُمْ مِّنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ
الْمَشْعَرِ الْحَرَامِ وَأَذْكُرُوهُ كَمَا هَدَانَكُمْ وَإِنْ
كُنْتُمْ مِّن قَبْلِهِ لَمِن الضَّالِّينَ ﴿١٩٨﴾

Meaning: “There is no blame upon you for seeking bounty from your Lord (during Hajj). But when you depart from Arafat, remember Allah at al-Mashar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.” [Surah al-Baqarah 2:198]

3rd Day of Hajj

First day of Eid

(10th Dhul Hijjah):

- 1- In **Muzdalifah**, offer **Fajr Prayer** at its time.
- 2- Continue with Takbeer, Tasbeeh, Talbiyah and engage yourself in duas.
- 3- Remain in **Muzdalifah till sunrise**.
- 4- **After sunrise, depart for Mina**. Keep reciting Talbiyah.
- 5- After reaching Mina, **go to Jamarah Al-Aqabah (Jamarah Al-Aqabah is the last and biggest pillar of the three stoning sites) with seven stones**.
- 6- Stop reciting Talbiyah before throwing the first stone.
- 7- Now do Rami by **throwing seven stones at Jamarah Al-Aqabah**, reciting 'Allah u Akbar' with every throw.

الله أكبر
(Allahu Akbar)
(Allah is Greatest)

- 8- On this day, **only this Jamarah. Jamarah Al-Aqabah will be pelted/stoned**.
- 9- After the Rami, **pilgrims will now proceed to sacrifice animal**. (Slaughter your sacrifice either personally or through the appointment of someone who will do it on your behalf). **This is not mandatory for pilgrims performing Hajj Ifraad**. When sacrificing an animal, recite the following du'a:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ

(Bismillaahi wallaahu 'Akbar [Allaahumma minka wa laka]
Allaahumma taqabbal minnee)

10- After sacrifice of animal, **shave your head or trim some hair**. Shaving, however, is preferable. Women will cut only a bit of their hair.

11- **After shaving or trimming of the hair, you are partly come out from the state of Ihram**. Now you can **put on usual dress**. However, intimacy between spouses is not allowed.

12- Now go to Masjid Al-Haram in Mecca to **perform Tawaf Al-Ifadah of Kaaba** (Tawaf will be performed as usual - 7 circles of Kaaba). Prophet (S.A.W.) also prayed Dhuhr prayer in Mecca/Kaaba.

13- **After Tawaf, offer two Rakats of Tawaf (Wajib) behind the Maqam Ibrahim or wherever in Masjid Al-Haram**.

14- Now **perform usual Sa'ie of Safa and Marwa**.

15- **After performing Sa'ie**, drink plenty of Zam-Zam water.

16- Now go back to Mina and **spent the night in Mina**. Don't stay in Mecca overnight.

17- **Third day of Hajj is complete**.

Explanation:

Muzdalifah is also known as **Al-Mashar Al-Haram or Al-Mashar**, It is a region located between Mount Arafat and Mina, near Mecca in the Hejazi region of Saudi Arabia. According to Islamic history, pilgrims are instructed to spend the night of 9th Dhul Hijjah at Muzdalifah under the open sky. It is also the place from where pilgrims gather pebbles to hurl at the pillars of Jamarat. Read on to learn more about Muzdalifah.

What Is Muzdalifah?

Muzdalifah is four kilometres long and covers an area of 12.25 square kilometres. It stretches from the mountains of Ma'zamayn to the Valley of Muhassar. Muzdalifah is an open area located near Mecca, Saudi Arabia, in the Hejazi region. Muzdalifah lies at the southeast of Mina and is situated on the route between **Mount Arafat** and **Mina**. Pilgrims spend the second day of Hajj, the night of 9th Dhul Hijjah, at Muzdalifah, under the open sky.

Unlike Mina, there are no tents or any other accommodation facilities at Muzdalifah. Even though there are plenty of lights, as the night progresses, it can get difficult to distinguish between people. The boundaries of Muzdalifah are indicated by large purple signposts. There is also a **masjid named Mashar Al-Haram**, meaning 'the sacred monument.' It is located at the site of what used to be a small mountain.

When staying at Muzdalifah, there are two things that you can do:

1. **Pray:** It is advised to spend the night at Muzdalifah praying to Allah SWT, asking for His blessings and forgiveness.
2. **Rest:** To be well-prepared for the following three days of **Hajj**, a pilgrim must also make sure to rest a bit at Muzdalifah.

What Does Muzdalifah Mean?

The term Muzdalifah is derived from the Z-L-R Quranic root, which means "nearness" or "closeness." It is believed that the valley was given the name of Muzdalifah because of its closeness to Mount Arafat. The root of its name is "Al-Mash'ar," as this is the place where a pilgrim must reach to gather awareness.

Another name for Muzdalifah is "Al-Jam," as it is the place where people gather. According to Al-Ibtah, Muzdalifah was the place where Prophet Adam (AS) the Maghrib and Isha prayers together. Muzdalifah is also called Al-Ibtah, meaning flat area.

According to Imam al-Sadiq (AS), "This land is called al-Ibtah because Prophet Adam (AS) was missioned to stay at Muzdalifah until sunrise. Then, he (AS) was missioned to climb Mount al-Mash'ar and to confess to his sin when the sun shined upon him, and he (AS) did so, and this confession was made as a tradition among his children."

The History of Muzdalifah

While performing Hajjatul Wida, after the sunset of 9th Dhul Hijjah, **Prophet Muhammad ﷺ** departed Mount Arafat and started walking towards Muzdalifah. Upon his arrival, Prophet Muhammad ﷺ repeated the **Talbiyah** and performed Wudhu.

According to the first narration, it is believed that Prophet Muhammad ﷺ, after the call to prayer (Adhan) and the Iqama (the second call to prayer), performed the Maghrib Salaah. After this, the Iqama was performed a second time, and the Isha prayer was observed in Qasr mode, meaning it was limited to only two Rakats. Moreover, no voluntary prayers were performed between these two salahs (Maghrib and Isha). Abdullah ibn Umar (RA) narrates: "The Prophet Muhammad ﷺ offered the Maghrib and Isha prayers together at Jam (i.e. al-Muzdalifa) with a separate Iqama for each of them and did not offer any optional prayer in between them or after each of them." [Narrated in Sahih al-Bukhari]

However, according to another narration, there was only one Iqama:
 “Ibn Umar reported that Allah’s Messenger Prophet Muhammad PBUH combined the sunset and Isha prayers at Muzdalifah. He observed three Rakats of the sunset prayer and three Rakats of the Isha prayer with one Iqama.” [Narrated in Sahih Muslim]

Prophet Muhammad ﷺ then rested till dawn, and soon after the moon had set, went to the weaker members of his family, i.e. the infirm, elderly, women, and children and instructed them to return to Mina that night instead of waiting until dawn the next day. One of those members was Prophet Muhammad’s ﷺ wife, Sawada bint Zama (RA). Hazrat Aisha (RA) narrates:

“We got down at Muzdalifah, and Sawda asked the permission of the Prophet Muhammad ﷺ to leave (early) before the rush of the people. She was a slow woman, and he gave her permission, so she departed (from Muzdalifah) before the rush of the people. We kept on staying at Muzdalifah till dawn, and set out with the Prophet Muhammad ﷺ but (I suffered so much that) I wished I had taken the permission of Allah’s Messenger, Prophet Muhammad ﷺ as Sawda had done, and that would have been dearer to me than any other happiness.” [Narrated in Sahih al-Bukhari]

The next day, Prophet Muhammad ﷺ arose at dawn and led the Fajr prayer. He then mounted his camel and started off towards Al-Mashar Al-Haram. Prophet Muhammad ﷺ, upon reaching at Al-Mashar Al-Haram, supplicated to Allah SWT and praised Him. After this, he collected seven pebbles and left for Mina before sunrise. Prophet Muhammad ﷺ persistently recited the Talbiyah throughout the journey:

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

(Labbayk, Allahumma Labbayk. Labbayk La shareeka laka Labbayk. Innal-hamda wan-n'imata laka wal-mulk, La shareeka lak.)

Translation: “Ever at Your service, O Allah, every at Your service. Ever at Your Service, You have no partner, ever at Your service. Verily all praise, blessings and dominions are Yours. You have no partner.”

Pebbles

Though the **pebbles for pelting the Jamarat** might be collected from anywhere, they are best collected from Muzdalifah. According to the Sunnah, a pilgrim must collect 49 pebbles to perform the ritual of Rami or the Stoning of Jamarat. The breakdown for collecting stones is as follows:

- (a) Seven stones for the 10th of Dhul Hijjah
- (b) Twenty-One stones for the 11th of Dhul Hijjah
- (c) Twenty-One stones for the 12th of Dhul Hijjah

The Jamarat are important because they symbolize the temptations faced by Prophet Ibrahim (AS), his wife Hajrah (AS), and his son Ismail (AS) when they were tested by Allah SWT. By stoning the Jamarat, Muslims commemorate Prophet Ibrahim’s unwavering faith and rejection of Satan’s influence, reaffirming their commitment to resist evil and draw closer to Allah SWT.

Moreover, picking an additional 21 pebbles is recommended as an additional, precautionary measure, as you might miss hitting the target, or some might fall. Although a pilgrim can collect the stones during any time throughout their stay at Muzdalifah, it is sunnah to collect them in the morning. Here are some tips regarding the collection of the stones:

- (a) Use your flashlight.
- (b) Walk towards the foot of the nearby hills to find the stones.
- (c) Ideally, the pebbles should be the size of a pea; anything exceeding or beneath the size isn't desirable. However, there is no compulsion.
- (d) Collect pebbles from a clean place.
- (e) Do not opt for pebbles that are lying around the washroom facilities.
- (f) In case there is no filth on the stones, it means they are clean, and so there is no need to wash them. Otherwise, they need to be washed.
- (g) Use your pebble bag or an empty water bottle to store the pebbles.

Praying Maghrib and Isha Prayer Together

During Hajjatul Widda, Prophet Muhammad ﷺ performed the Maghrib and Isha Salaahs (prayers) together in the form of Qasr. He stayed at the very spot where Masjid Mash'arul Haram is currently located. Standing there, Prophet Muhammad ﷺ said, "Although I am staying here, you may stay anywhere throughout Muzdalifah." [Muslim]

Thereby, following the Sunnah of Prophet Muhammad ﷺ, **while performing Hajj**, it is wajib (mandatory) to stay at Muzdalifah and observe the Qasr prayer – combined Maghrib and Isha salah. Ideally, pilgrims are instructed to stay (Wuquf) at Muzdalifah from fajr/suboh saadiq to just before sunrise. However, in case you have reached Muzdalifah earlier than expected, you should wait until Isha and then observe the Qasr prayer. The prayers at Muzdalifah are performed as follows:

- There is only one Adhan.
- An Iqama is made for the Maghrib salah.
- Takhbir is then made for the Farz salah of Maghrib, and three Rakats are performed.
- After completing Maghrib prayer, pilgrims, while standing, you must recite the Takbir al-Tashreeq.
- The Iqama for Isha salah is made.
- Takbir is made for the Fajr/Suboh salah of Isha, and two Rakats are performed.
- Takbir al-Tashreeq and Talbiyah are recited after the prayer is completed.
- No optional Nafl should be performed before or after these prayers.
- Witr salah is performed right after.

Why Is Muzdalifah Important in Islam?

Muzdalifah beholds great significance in the history of Islam, as the stay can change a person's heart and life for good. It is the place where pilgrims spend the night before pelting Satan. Every pilgrim's heart is filled with new resolutions as they make Dua while picking up the stones. Therefore, when collecting the stones, it is recommended to remember a blameworthy characteristic or sin with each pebble that you pick and know that when throwing the stones at the Jamarat, you are throwing your own bad habits with it.

Every year, million of *Hajj* pilgrims worldwide spend the night in Muzdalifah after gathering at Mount Arafat. These pilgrims stay the night under the open sky, representing equality and seeking repentance from Allah SWT.

Muzdalifah Mentioned in the Quran

Originally the name Muzdalifah is derived from the Arabic word "**Izdalfa**," which literally means "**to come near**" or "to approach." Muzdalifah is also known as **Al-Mashar Al-Haram**, which is mentioned in Surah Al-Baqarah in the **Holy Quran**:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ
فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ
الْمَشْعَرِ الْحَرَامِ وَأَذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

Meaning: “There is no blame upon you for seeking bounty from your Lord (during Hajj). But when you depart from Arafat, remember Allah at al-Mashar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.” [Surah al-Baqarah 2:198]

Summary–Muzdalifah

Located at the southeast of Mina, on the way between Mount Arafat and Mina, Muzdalifah is an open valley. Following Islamic history and tradition, on the second day of Hajj, i.e. 9th of Dhul Hijjah, pilgrims travel (walk) towards Muzdalifah from Mount Arafat. Upon reaching here at sunset, they pray the combined salah of Maghrib and Isha and spend the night under a sky full of stars.

Halq/Taqsir (Cutting The Hair).

Shaving or cutting hair is a pillar in Hajj and Umrah. Whatever is done is sufficient but what is more afdhal is shave. The words of Allah Ta'ala in surah al-Fath, verse 27:

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ

The interpretation: That you will definitely enter Masjidilharam, God willing state of peace (complete the umrah) by shaving your head and cut your hair a little while you are not afraid.

Hajj or Umrah is not valid if the person does not do it (shave or shearing), and cannot be replaced by paying check or otherwise. Imam an-Nawawi, may God have mercy on him, said:

وَالْقَوْلُ الثَّانِي وَهُوَ الصَّحِيحُ أَنَّهُ نُسْكٌ مَأْمُورٌ بِهِ وَهُوَ رُكْنٌ لَا يَصِحُّ الْحُجُّ إِلَّا بِهِ وَلَا يُجْبَرُ بِدَمٍ وَلَا

غَيْرِهِ وَلَا يَفُوتُ وَقْتُهُ مَا دَامَ حَيًّا¹²

Meaning: The second opinion and it is the true authentic opinion shaving is a commanded act of worship and it is rukun, not valid for hajj except by doing the act (shaving), and it is not allowed patched/replaced with a dam or something else and it doesn't expire yet which is still alive

Shaving Time

The time to shave is in the middle of the night of the Hajj on the 10th of Dhul Hijjah, which is after perform wuqf in Arafah. However it is afdhal done after slaughter animals.

Imam Al-Kurdi, may God have mercy on him, said:

وَيُشْتَرَطُ أَنْ يَكُونَ بَعْدَ الْوُقُوفِ بِعَرَفَةَ ، وَبَعْدَ انْتِصَافِ لَيْلَةِ النَّحْرِ فِي الْحُجِّ ، لَكِنَّ أَفْضَلَ أَوْقَاتِهِ

أَنْ يَكُونَ عَقِبَ النَّحْرِ ، وَلَا يَخْتَصُّ بِمَكَانٍ لَكِنَّ الْأَفْضَلَ أَنْ يَكُونَ بِمِنَى فَلَوْ فَعَلَهُ فِي بَلَدٍ آخَرَ إِمَّا

وَطَنُهُ وَإِمَّا فِي غَيْرِهِ جَازَ ، وَلَكِنْ لَا يَزَالُ حُكْمُ الْإِحْرَامِ جَارِيًا عَلَيْهِ حَتَّى يُخْلُقَ.¹³

Meaning: Required (shaving) should be after wuqf in Arafah and after entering the middle of the night on Nahar during Hajj, but the more afdhal the time is after slaughtering the sacrificial animal. (Shaving) that's not determined place even more afdhal shave in Mina, then if he do it in another state either in his state or in another place, then the law is obligatory but the law of wearing ihram is still there (permanent). until he shaves.

How to Cut or Shave

(i). It is mandatory to cut at least three strands of hair.

However, circumcision cuts it no less than the rate fingertips.

(ii). Circumcision facing the Qibla when shaving or cutting hair and circumcision planting his hair.

(iii). Circumcision begins by shaving or cutting the front of the head then the right side from beginning to end then the left side and the rest and shave until the edge or lobe of the ear.

(iv). Shaving or cutting hair all at once (once at a time) for men. The afdhal is shaving. If he shaves or cuts as many as three strands of hair at different times (e.g. linked/bound one or two minutes), then it is sufficient (legal) but he does not get merit. As for if he removes a single hair (the same) three times in one time, then it is not sufficient (invalid).

(v). Circumcision for women is only done with the tip of the finger as the hadith narrated by Ibn 'Abbas, may God be pleased with him, The Messenger of Allah, may God bless him and grant him peace, said:

لَيْسَ عَلَى النِّسَاءِ حَلْقٌ إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ

*It means: It's not up to the woman to shave, actually up the girl just had a haircut.
(Hadith narrated by Abu Daud)*

(vi). For those who do not have hair on their head, there is no need to on top of shaving and not paying fidyah, and circumcision is the law (no obligatory) he runs a knife over his head. Imam an-Nawawi may Allah have mercy on him said:

إِذَا لَمْ يَكُنْ عَلَى رَأْسِهِ شَعْرٌ بِأَنْ كَانَ أَصْلَعٌ أَوْ مَحْلُوقًا فَلَا شَيْءَ عَلَيْهِ فَلَا يَلْزَمُهُ فِدْيَةٌ وَلَا
إِمْرَارُ الْمُوسَى وَلَا غَيْرُ ذَلِكَ لِمَا ذَكَرَهُ الْمُصَنِّفُ وَلَوْ نَبَتَ شَعْرُهُ بَعْدَ ذَلِكَ لَمْ يَلْزَمُهُ حَلْقٌ
وَلَا تَقْصِيرٌ بِلَا خِلَافٍ لِأَنَّهُ حَالَةُ التَّكْلِيفِ لَمْ يَلْزَمُهُ. قَالَ الشَّافِعِيُّ وَالْأَصْحَابُ وَيُسْحَبُ
لِمَنْ لَا شَعْرَ عَلَى رَأْسِهِ إِمْرَارُ الْمُوسَى عَلَيْهِ وَلَا يَلْزَمُهُ ذَلِكَ بِلَا خِلَافٍ عِنْدَنَا¹⁹

Meaning: If his head has no hair, like bald or already shaved (bald), then there is no fine on him, no paying fidyah or using a razor blade or something else, based on mentioned by the author. If after that the hair grows, there is none the obligation to shave or cut it without making a mistake because when during tahallul, there is no obligation for him for that. Imam as-Shafi'e and the companions of Syafi'eyyah rahimahumullah said: It is circumcised for people who has no hair on his head to pass a razor on on his head, and this is not obligatory, without there being a difference of opinion among them we.

Tahallul (Hajj)

Tahallul literally means **making something lawful or permissible**. According to syarak, the term Tahallul means freeing oneself from the prohibitions of Ihram.

For hajj and ihram, Tahallul is one of the requisites of both worships. In other words, Hajj and 'Umrah are incomplete if the requisite of Tahallul is not performed.

Tahallul for umrah is where the pilgrims are to shave or cut their hair after the requisite of Sa'ie inside al-Haram mosque itself. Hence, directly after Tahallul, the pilgrims are free from all the prohibitions of Ihraam.

Tahallul for Hajj is divided into two; **Tahallul Awwal (Asghar)** and **Tahallul Thani (Akbar)**.

If it is the middle of the night from the night of Nahr (the night of the 10th of Dhul Hijjah), then it is time for five acts of worship:

- (a) Throwing jumarah 'Aqabah (al-Kubra) (including obligatory Hajj).
- (b) Balding or shortening the hair (including the pillars of Hajj).
- (c) Tawaf Ifadah (including the pillars of Hajj).
- (d) Mabit/Meeqat in Muzdalifah (including obligatory Hajj).
- (e) Slaughter (includes sunnah for those who take the intention of Hajj Ifrad, while for those who take the intention of Hajj Tamattu' and Hajj Qiran, it is included as obligatory Hajj).

The five things above are forbidden to be postponed from the day of Nahr (10 Dhu al-Hijjah). If two of the five reasons for Tahallul above have been done, then the First Tahallul (Tahallul Awwal/Asghar) has been done.

When it is early Tahallul, everything that is prohibited during Ihram is allowed.

What is excluded during early Tahallul is the marriage contract, flirting with lust, and sexual intercourse.

The Second Tahallul/Tahallul Thani (Tahallul Akbar) is found if you have done the Tawaf Ifadah, everything that is forbidden is allowed. This is if you have performed Sa'ie Hajj after Tawaf Qudum. If the Hajj has not been performed, it is not called Tahallul Thani/Akbar until the Hajj has been performed after the Tawaf Ifadah has been performed, also after Halq (shaving) and throwing the Jumarah 'Aqabah (al-Kubra).

The recommended sequence is:

- (a) Throwing jumrah 'Aqabah
- (b) Slaughter (nahr)
- (c) Shaving or cutting of hair
- (d) Tawaf Ifadah.

Allah SWT state:

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ لَا تَخَافُونَ

“Certainly, has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone].”

Surah al-Fath (27)

As a conclusion, Tahallul is termed as freedom from the prohibitions of a pilgrim in ihram. Every prohibition of ihram is no longer applicable to him and he is no longer in ihram.

For Hajj and 'Umrah, there is a difference between the guidelines of Tahallul. Tahallul for Hajj is only complete (Tahallul Thani) when all three matters stated above are completed. While for umrah, Tahallul is automatic when one shaves or cuts his hair for 'Umrah. Hence, every pilgrim for Hajj and 'Umrah should know and learn regarding the matters related to Tahallul to ensure that we are not among the people who will be fined with dam for those who violate the set guidelines.

4th Day of Hajj

Second day of Eid

(11th Dhul Hijjah):

1- **Stay in Mina till Zawwal time. Offer Dhuhr prayer and go all three Jamarah for stoning (Rami).**

2- First, go to **small Jamarah (Jamarat-ul-Oola)**, throw seven pebbles reciting Takbir الله اكبر (Allah u Akbar) for each pebble.

3- After stoning small Jamarah, **go to middle Jamarah (Jamarat-ul-Wusta)**, throw seven pebbles reciting Takbir الله اكبر (Allah u Akbar) for each pebble.

4- Finally, go to last and **biggest Jamarah (Jamarah Al-Aqabah)** and throw seven pebbles reciting Takbir الله اكبر (Allah u Akbar) for each pebble.

5- **After completing the Rami (stoning), you must stay in Mina.**

6- **Fourth day of Hajj is complete.**

Explanation

Mabit At Mina (11th, 12th, 13th Dhul Hijjah / The Day of Tasyriq)

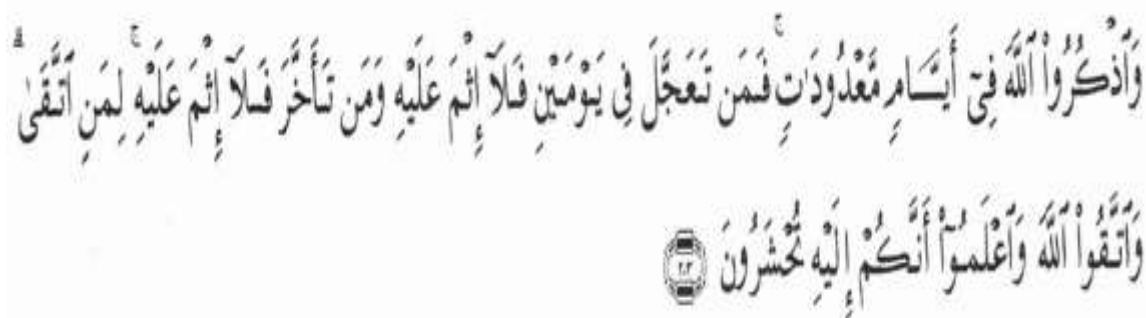
Mabit or spending the night in Mina is one of the obligatory things of Hajj. The time is from sunset to dawn on the days of Tasyriq, which is night 11, 12 and 13 Dhul Hijjah.

According to **the opinion of al-Ashah in the Ash-Syafi'e school**, that spending the night in Mina on the days of Tasyriq is one of the obligatory acts of Hajj, **if left by the person performing Hajj without any ill-health, it is obligatory upon him to pay Dam.**

So it is obligatory for people to perform Hajj or to be in Mina during the period most of the night on the 11th and 12th of Dhul Hijjah for those who want to do it Early Nafar. But if he is still in Mina until sunset on the night of the 13th of Dhul Hijjah, it is obligatory for the pilgrims to stay overnight in Mina on the night of the 13th of Dhul-Hijjah and cast the third Jamarah for the day the said.

Doing Nafar Thani that is mabit or staying overnight in Mina until the night of the 13th of Dhul Hijjah is more perfect than doing Nafar awwal that is mabit or staying overnight in Mina only until the night of the 12th of Dhul Hijjah.

The words of Allah SWT in surah al-Baqarah, verse 2:203:

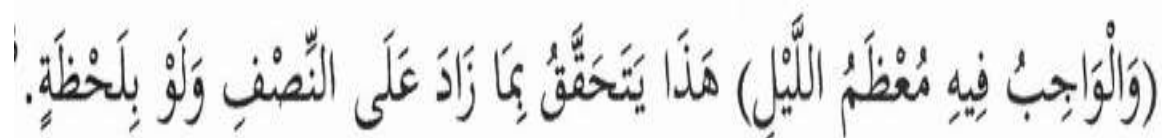


وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنكُمُ إِلَيْهِ تُحْشَرُونَ

Translation: "Remember Allah by (saying takbir) in a certain number of days (i.e. on the days of Tasyriq). Then whoever hastens (leaves the Mina) on the second day (and after he casts the Jamarah on that day) then he does not sin and whoever delays (leaves the Mina and casts until the thirteenth day) then he also does not sin, (absence of sin) for both of them it is) for the pious. So, fear Allah and know that you will be gathered to Him."

What is the meaning of being in Mina on mu'zham al-lail or most of it that night?

Imam ash-Syibramalissi Rahimahullahu Ta'ala explained the word mu'zham al-lail or most of that night by saying:



(وَالْوَجِبُ فِيهِ مُعْظَمُ اللَّيْلِ) هَذَا يَتَحَقَّقُ بِمَا زَادَ عَلَى النِّصْفِ وَلَوْ بِلَحْظَةٍ.

It means: "(And the obligatory legal position (staying or spending the night in Mina) is on

most of the night). This can be achieved by (being in Mina) over midnight even for a moment.”

So the pilgrims are obliged to spend the night in Mina at a higher rate midnight even for a moment.

□ **How do you calculate half the night?**

The division of the calculation of half a night for the mabit or spending the night in Mina is by dividing the night clock period into two which counts starting from sunset (beginning of Maghrib) until dawn (beginning of Dawn time).

To be more clearly described the position starting at night follows Islamic calendar. Night time according to the Islamic calendar starts from sunset the sun (that is, at sunset) until dawn (that is, at dawn).

For example, if Maghrib time starts at 6.30 pm and time Dawn starts at 4.30 am, so to know the time is half past that night is by dividing the hour period between the time of Maghrib and the 10-hour-long dawn break into two parts. As a result, the half-night period is for five hours.

So if the pilgrim is in Mina from the beginning of the night (i.e the beginning of Maghrib time which is 6.30 pm), then he is obliged to sleep or spend the night in Mina for a period of more than five hours despite the time rate It's more that it's only for a moment. Like a minute more than time half of the night (five hours) that is to be in Mina until 11.31 pm.

So by being in Mina until 11.31 that night, then it's over mandatory claim to be buried or spend the night in Mina. While if the pilgrim is present in Mina less than half a night as explained above then the position of mabit or staying overnight is invalid and he is obligated pay the check by slaughtering the animal unless there is an illness.

What are the ailments that require not staying or spending the night in Mina is that?

So by being in Mina until 11.31 that night, then it's over There are some conditions that pilgrims are required not to spend the night in Mina without pay the dam caused by the infirmities they face as mentioned by Imam an-Nawawi Rahimahullah Ta'ala in his book AlIdhah Fi Manasik Al-Haj Wa Al-'Umrah:

الثَّالِثُ: مَنْ لَهُ عُدْرٌ بِسَبَبِ آخَرَ كَمَنْ لَهُ مَالٌ يَخَافُ ضَيَاعَهُ لَوْ اشْتَغَلَ بِالْمَيْتِ أَوْ يَخَافُ عَلَى
نَفْسِهِ أَوْ مَالٍ مَعَهُ أَوْ لَهُ مَرِيضٌ يَحْتَاجُ إِلَى تَعَهُدِهِ أَوْ يَطْلُبُ عَبْدًا أَبْقَا أَوْ يَكُونُ بِهِ مَرَضٌ يَشُقُّ
مَعَهُ الْمَيْتُ أَوْ نَحْوَ ذَلِكَ فَالصَّحِيحُ أَنَّهُ يُجُوزُ لَهُمْ تَرْكُ الْمَيْتِ وَلَهُمْ أَنْ يَنْفِرُوا بَعْدَ الْغُرُوبِ وَلَا
شَيْءَ عَلَيْهِمْ.⁶

It means: "The third (those who are allowed to leave and spend the night in Mina without paying the check): a person for whom there is a disability for other reasons, like

a person who is afraid of losing his property if he spends the night or he is afraid of on himself or the property with him or for him the sick person need to his care or he is looking for runaway slaves or circumstances himself who is sick which makes it difficult for him to spend the night or the like so, then (according to the authentic opinion) that it should be for them leave for the night and for them leave (Mina) after sunset the sun and nothing (dam) is imposed on them”

It was also mentioned by Imam Ash-Sayyid Al-Bakri Rahimahullah Ta'ala in the book I'anah Ath-Thalibin, he said:

وَيَسْقُطُ الْمَبِيتُ مُطْلَقًا أَيْضًا عَنْ خَائِفٍ عَنِ نَفْسٍ أَوْ عُضْوٍ أَوْ بَضْعٍ أَوْ مَالٍ وَإِنْ قَلَّ.

It means: "And it falls (mandatory law) to spend the night absolutely, from people who are afraid (anything will happen) to themselves or limbs or genitals or property even if it is little"

From that, it is clear that there are situations where pilgrims are required to leave their graves or spend the night in Mina due to illness without being required to pay the dam as mentioned by the scholars.

What is the dam for people who leave to spend the night in Mina without any ailments?

As mentioned before that based on the opinion of Al-Ashah in the Ash-Syafi'e school, mabit or spending the night in Mina on the days of Tasyriq is one of the obligatory Hajj. Therefore, if a person performing the Hajj leaves the grave or spends the night in Mina without any excuse, then it is obligatory on him to pay the dam.

There are four types of dams in Hajj and Umrah worship, namely; dam order and destiny, dam order and ta'dil, dam takhyir and ta'dil and dam takhyir and taqdir. Dams for pilgrims who leave the mabit or spend the night in Mina are included under order and taqdir dams, which are dams for people who perform Hajj Tamattu', Hajj Qiran, leave Ihraam at the miqat/meeqat, do not cast Jamarah, do not spend the night in Muzdalifah and do not perform tawaf wada'.

The dam is to slaughter a goat. If unable to do so, it is obligatory to fast for ten days, three days during Hajj and seven days after returning home.

Conclusion

(a) Mabit or spending the night in Mina on the 11th, 12th and 13th of Dzul Hijjah is one of the obligatory things of Hajj.

(b) Pilgrims who perform Nafar Awwal are obliged to stay in Mina for most of the night on the 11th and 12th of Dzul Hijjah.

(c) Pilgrims who perform Nafar Thani are obliged to stay in Mina for most of the night on the 11th, 12th and 13th of Dzul Hijjah.

(d) Doing Nafar Thani which is mabit or spending the night in Mina until the night of the 13th of Dzul Hijjah is more perfect than doing Nafar awwal.

(e) Leaving the mabit or spending the night in Mina on the 11th, 12th and 13th of Dzul Hijjah without any excuse must pay the dam by slaughtering a goat, and if unable to do so must fast for ten days, three days during Hajj and seven days after returning home.

(f) The period of obligatory mabit or spending the night in Mina is mu'zham al-lail or most of the night i.e. more than half the night even if selahzhah i.e. a moment.

(g) The estimated time of the night is from sunset which is the beginning of Maghrib until dawn which is the beginning of Fajr/Suboh. While the half-night estimate is for five hours if the night is 10 hours long, that is after dividing two hours between Maghrib time (for example if it starts at 6.30 pm) and Dawn time (for example if it starts at 4.30 am). However, the obligatory period of mabit or staying overnight in Mina must exceed half a night, which is more than five hours, even if it is selazhah.

(h) In the above example, if the pilgrim is in Mina at the beginning of Maghrib time (6.30 pm), he must stay in Mina until 11.30 pm even if it is for a moment such as one minute until 11.31 pm to fulfill the obligatory requirement of mabit or staying overnight in Mina on mu 'zham al-lail or most of the night.

5th Day of Hajj

Third day of Eid (12th Dhul Hijjah):

1- As of previous day, **stay in Mina till Zawwal time**. Offer Dhuhr prayer and go all three Jamarah for stoning (Rami).

2- First, go to **small Jamarah (Jamarat-ul-Oola)**, throw seven pebbles reciting Takbir (Allah u Akbar) for each pebble.

3- After stoning small Jamarah, go to **middle Jamarah (Jamarat-ul-Wusta)**, throw seven pebbles reciting Takbir (Allah u Akbar) for each pebble.

4- Finally, go to last and **biggest Jamarah (Jamarah Al-Aqabah)** and throw seven pebbles reciting Takbir (Allah u Akbar) for each pebble.

5- After completing the Rami (stoning), you may **leave Mina for Mecca before sunset on the 12th of Dhul Hijjah**. **If you are still in Mina at the time of sunset of 12th Dhul Hijjah, then you should remain in Mina till the next day.**

6- If you have leave Mina on 12th Dhul Hijjah, **perform Tawaf-ul-Wada of Kaaba in Mecca**. **There is not need to wear Ihram to perform this Tawaf**. Also, **NO SA'IE is required**. This is the last ritual of Hajj and at this stage, all the obligatory rituals of Hajj are completed. Females who are in their menses are excused from performing it.

7- **Offer two Rakats of Tawaf behind the Maqam Ibrahim or wherever in Masjid Al-Haram.**

8 - **Congratulations, you have completed the Hajj.**

For people who decided **to stay in Mina, fifth day of Hajj is complete.**

Note: The time for Rami (stoning) the Jamarah on the 11th and 12th of Dhul Hijjah is from after Zawwal to Dawn (Starting time of Fajr Prayer). Although it is Sunnah to do it before sunset.

6th Day of Hajj – Optional (13th Dhul Hijjah) (Only for those who are still in Mina):

1- **If you are still in Mina after sunset of 12th Dhul Hijjah**, then you are bound to hit pebbles (Rami) to Satan on 13th Dhul Hijjah as well. Procedure of stoning (Rami) will remain the same as mentioned above. **After stoning (Rami), you can leave for Mecca.**

2- **After reaching Mecca, perform Tawaf-ul-Wada of Kaaba in Masjid Al-Haram.** There is **not need to wear Ihram to perform this Tawaf.** Also, **NO SA'IE is required.** This is the last ritual of Hajj and at this stage, all the obligatory rituals of Hajj are completed. Females who are in their menses are excused from performing it.

3- **Offer two Rakats of Tawaf behind the Maqam Ibrahim or wherever in Masjid Al-Haram.**

4- **Congratulations, you have completed the Hajj.**

CHAPTER 7

The Story Of The Building Of Ka'bah In Mecca Al-Mukarramah

The following hadith by the prophet provides the background of how Mecca and Kaa'ba came into existence.

Prophet Ibrahim and Hajar Come to Mecca.

Narrated Ibn 'Abbâs [On the authority of the Prophet (See Fath Al-Bari, Vol. 7, Page 210)].

“...(Prophet) Ibrâhîm (Abraham) brought her (Hajar) and her son Ismail (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismail's (Ishmael) mother followed him saying, “O Ibrâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him, “Has Allâh ordered you to do so?” He said, “Yes.” She said, “Then He will not neglect us,” and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the Ka'bah, and raising both hands invoked Allâh saying the following [supplication](#):

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ
عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَأَجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَأَرْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

Meaning: ‘O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Mecca); in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.’ (Surah Ibrahim, 14:37).

Hajar Looks for Water for Prophet Ismaeel

Ismail's (Ishmael) mother went on suckling Ismail (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismail (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safâ was the nearest mountain to her on that land. She stood on it and started looking

at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safâ and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safâ and Al-Marwah) seven times.” The Prophet said, “This is the source of the tradition of the Sa’ie (the going) of people between them (i.e. As-Safâ and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, ‘O (whoever you may be)! You have made me hear your voice; have you got something to help me?’ And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it. ”The Prophet added, “May Allâh bestow mercy on Ismail’s (Ishmael) mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth. ”The Prophet further added, “Then she drank (water) and suckled her child. ***The angel said to her, ‘Don’t be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.’***”

Settling of the tribe of Jurhum

The House (i.e. Ka’bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kadâ’. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, ‘This bird must be flying around water, though we know that there is no water in this valley.’ They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water).”The Prophet added, “Ismail’s (Ishmael) mother was sitting near the water. They asked her, ‘Do you allow us to stay with you?’ She replied, ‘Yes, but you will have no right to possess the water.’ They agreed to that. ”The Prophet further said, “Ismail’s (Ishmael) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismail (Ishmael)] grew up and learned Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.

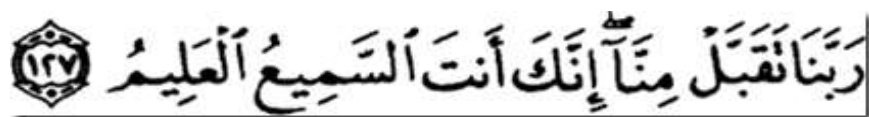
After Ismail’s (Ishmael) mother had died, Ibrâhîm (Abraham) came after Ismail’s (Ishmael) marriage in order to see his family that he had left before, but he did not find Ismail (Ishmael) there. When he asked Ismail’s (Ishmael) wife about him, she replied, ‘He has gone in search of our livelihood.’ Then he asked her about their way of living and their condition, and she replied, ‘We are living in misery; we are living in hardship and destitution,’ complaining to him. He said, ‘When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).’ When Ismail (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, ‘Has anyone visited you?’ She replied, ‘Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.’ On that Ismail (Ishmael) said, ‘Did he advise you anything?’ She replied, ‘Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.’ Ismail (Ishmael) said, ‘It was my father, and he has ordered me to **divorce** you. Go back to your family.’ So, Ismail (Ishmael)

divorced her and married another woman from amongst them (i.e. Jurhum). (Read about [Mecca Mosque Expansion](#) here).

Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Ismail (Ishmael). So he came to Ismail's (Ishmael) wife and asked her about Ismail (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrâhîm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allâh Ibrâhîm (Abraham) said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! Bless their meat and water.' "The Prophet added, "At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it." The Prophet added, "***If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca.***" The Prophet added, "Then Ibrâhîm (Abraham) said to Ismail's (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismail (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismail (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismail (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.'

Prophet Ibrahim Build's Allah's House

Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismail (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Ibrâhîm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhîm (Abraham) said, 'O Ismail (Ishmael)! Allâh has given me an order.' Ismail (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhîm (Abraham) asked, 'Will you help me?' Ismail (Ishmael) said, 'I will help you.' Ibrâhîm (Abraham) said, 'Allâh has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.' "The Prophet added, "Then they raised the foundations of the House (i.e. the Ka'bah). Ismail (Ishmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismail (Ishmael) brought this stone and put it for Ibrâhîm (Abraham) who stood over it and carried on building, while Ismail (Ishmael) was handing him the stones, and both of them were saying,



Meaning: 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.'" (Surah Al-Baqarah, 2:127).

The Prophet added, "Then both of them went on building and going round the Ka'bah saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.'" (V.2:127) [Sahih Al-Bukhari, Vol.4, Hadith No.583].

POINTS TO BE REMEMBERED

Yawm al-Tarwiyah

The first day of Hajj, known as **Yawm al-Tarwiyah**, marks the beginning of Hajj. Pilgrims enter into Ihram and travel to Mina, spending the night there. This day serves as a time for pilgrims **to mentally and spiritually prepare** themselves for the Day of Arafat. It is a sunnah to perform Dhuhr, Asr, Maghrib, and Isha prayers in Mina.

Arafah

The journey from Mina to Arafat takes about 3 to 3.5 hours on foot, **covering a distance of approximately 12 km.**

For pilgrims travelling by bus, the trip can take anywhere from 20 minutes to 6-12 hours. Along the route, there are water taps, washing facilities, benches for resting, vendors selling refreshments, and medical facilities at regular intervals.

Wukuf at Arafah

Do not spend your time eating, engaging in idle talk or sleeping during the most important day of your Hajj pilgrimage.

Seize the moment, separate yourself from people and connect to Allah.

If you can, stand in the open and raise your hands in supplication to Allah, facing the Kaaba, as the Prophet ﷺ had done.

It is recommended that you do Wuquf at the foot of **Jabal al-Rahmah** (the Mount of Mercy), although you can stand or sit outside your tent if you please.

During these sacred moments, **you are alone with Allah**, so use this time to repent earnestly and supplicate in abundance.

It is a period where du'as are readily accepted, so make the most of the opportunity.

You may supplicate in any language or recite masnoon du'as (du'as of the Prophet ﷺ recorded in the sunnah). Ensure you know the meaning of what you're reciting if you don't understand Arabic.

Leaving Arafat

It is compulsory (wajib) **to stay in Arafat until sunset.**

If you leave before sunset, a **penalty** will be due upon you. Immediately after sunset, you will leave Arafat and proceed to Muzdalifah.

Maghrib salah **should not be performed at Arafat.**

It must be observed at Muzdalifah later in the evening, combined with Isha salah.

If it is performed at Arafat, it must be repeated at Muzdalifah.

Diagram 4: The Supplication of the Day of Arafah



Muzdalifah

After Wuquf on the second day of Hajj, pilgrims move from Arafat to Muzdalifah.

This part of Hajj involves praying Maghrib and Isha salah in Muzdalifah, gathering pebbles for [Rami al-Jamarat](#) and spending the night under the open sky.

After sunset, it becomes the 10th of Dhul Hijjah since the Islamic day begins at the time of Maghrib.

At Muzdalifah, you will stay under the night sky.

There are no tents or other accommodation facilities here.

Although there are plenty of lights, it is still fairly dark and can prove quite difficult to distinguish between people.

As soon as you disembark the coach, stay near your group.

If you are a woman, ensure you stay with your husband/Mahram and do not wander off alone.

Toilets and wudhu facilities are available but will be crowded, so patience must be exercised.

Sometimes, the long queues force pilgrims to use the bushes or mountains.

For this reason, you are advised to use the toilet before you leave Arafat.

The boundaries for Muzdalifah are indicated by large purple signposts.

There is also a mosque in Muzdalifah known as Masjid al-Mashar al-Haram, which is on the site of what used to be a small mountain.

If you get a chance after salah, go for a walk around Muzdalifah.

The multitudes of people within Muzdalifah are certainly an amazing sight.

However, make sure you don't get lost.

Take great care in Muzdalifah.

It's a good idea to always carry a mobile phone and a torch (flashlight) with you.

You need to collect a total of 49 - 70 pebbles to perform Rami over the next three days.

Summary

(a) Arrive after sunset.

(b) Combine Maghrib and Isha, in the form of Qasr.

(c) Collect 49 – 70 pebbles.

(d) Rest or spend the night in worship.

(e) Perform Fajr/Suboh salah.

(f) Perform Wuquf by making du'a.

(g) Proceed to Mina before sunrise.

Rituals in Mina

Once you're back in Mina on the 10th of Dhul Hijjah, you will partake in these rituals in the following sequence:

1. **Rami (pelting)** of Jamarah al-Aqaba (the big pillar).
2. **Hadi/Hady (sacrificing an animal)** – this is only wajib (obligatory) for pilgrims performing Hajj al-Tamattu and Hajj al-Qiran. For those performing Hajj al-Ifrad, Hadi/Hady is recommended.
3. **Halq/Taqsir (cutting the hair).**
4. **Tawaf Al-Ifadah/Al-Ziyarah** and **Sa'ie**.

There is flexibility in terms of the timeframe in which each of these rituals must be performed.

They can all be performed on the 10th Dzul Hijjah if you wish or can be performed any time after sunrise on the 10th Dzul Hijjah and before sunset on the 12th Dzul Hijjah.

However, it is necessary to perform them in the correct order.

If the ritual is performed outside the fixed timeframe or the aforementioned rituals are performed in the incorrect order (excluding Tawaf Al-Ifadah/Al-Ziyarah, which can be performed before the Hadi/Hady), a penalty will be due.

Rami of Jamarah al-Aqaba

On the 10th of Dhul Hijjah, only Jamarah al-Aqaba (the big pillar) will be pelted.

You must not pelt the small and medium pillars on this occasion, although a penalty will not be due if they are pelted erroneously.

Jamarah al-Aqaba (the big pillar) is the one located closest to Mecca, Jamarat al-Oola (the small pillar) is located near Masjid al-Khayf in Mina and Jamarat al-Wusta (the medium pillar) is located between the big and small pillars.

The distance between Jamarat al-Oola to Jamarat al-Wusta is about 150m and the distance between Jamarat al-Wusta to Jamarat al-Aqaba is about 190m.

Pelting can be performed between the time of Fajr/Suboh salah on the 10th Dzul Hijja and the time of Fajr/Suboh salah on the 11th Dzul Hijjah.

Pelting can be performed between the time of Fajr/Suboh salah on the 10th Dzul Hijjah and the time of Fajr salah on the 11th Dzul Hijjah.

However, there are various times of the day when pelting is more virtuous than other times. These times are as follows:

1. **Before Fajr/Suboh salah** – Not allowed to pelt.
2. **Between Fajr/Suboh salah and sunrise** – Disliked (makruh) for men*, but still valid and permissible for women, the elderly and the infirm.
3. **Sunrise to midday (10 minutes before the beginning of Dhuhr salah)** – Sunnah. Try to perform Rami at this time, provided it isn't too crowded.
4. **Between midday and sunset** – Permissible (mubah) without being disliked.
5. **Between sunset and Fajr/Suboh salah (of the 11th Dzul Hijjah)** – Disliked (makruh) for men*, but still valid and permissible for women, the elderly and the infirm.

Pelting must be completed within the allotted timeframe; otherwise, a penalty will be due. The busiest time for performing Rami is just after midday.

There is less crowding immediately before or after Asr salah and during the night, so performing Rami during these times would be ideal if you want to avoid the congestion.

Walking to the Jamarat

The Jamarats are located on the far side of Mina, i.e., at the end closest to Makkah.

Before you set off, ensure you take your pebbles with you in your pebble bag or plastic bottle. Take about 10 pebbles – 7 to throw at the pillar and a few extra, just in case.

Walking to the Jamarat from your camp in Mina, through a series of tunnels, would prove easier than travelling there by coach.

Ensure you stay hydrated during this walk and use an umbrella to protect yourself from the sun.

Despite the shade from the tunnels, it can still get very hot.

There are plenty of refreshments available on the way, and the police are even kind enough to spray pilgrims with water to keep them cool.

Don't sit under the bridges or on any of the walkways on your way to Jamarat.

Impeding the efficient flow of pilgrims could become a potentially dangerous situation.

If you are a woman, ensure you fix a meeting point with your Mahram in case you get separated from him during the walk.

Pelting the Jamarat

After Pelting

After the pelting has been completed, you have two options:

1. Return to Mina

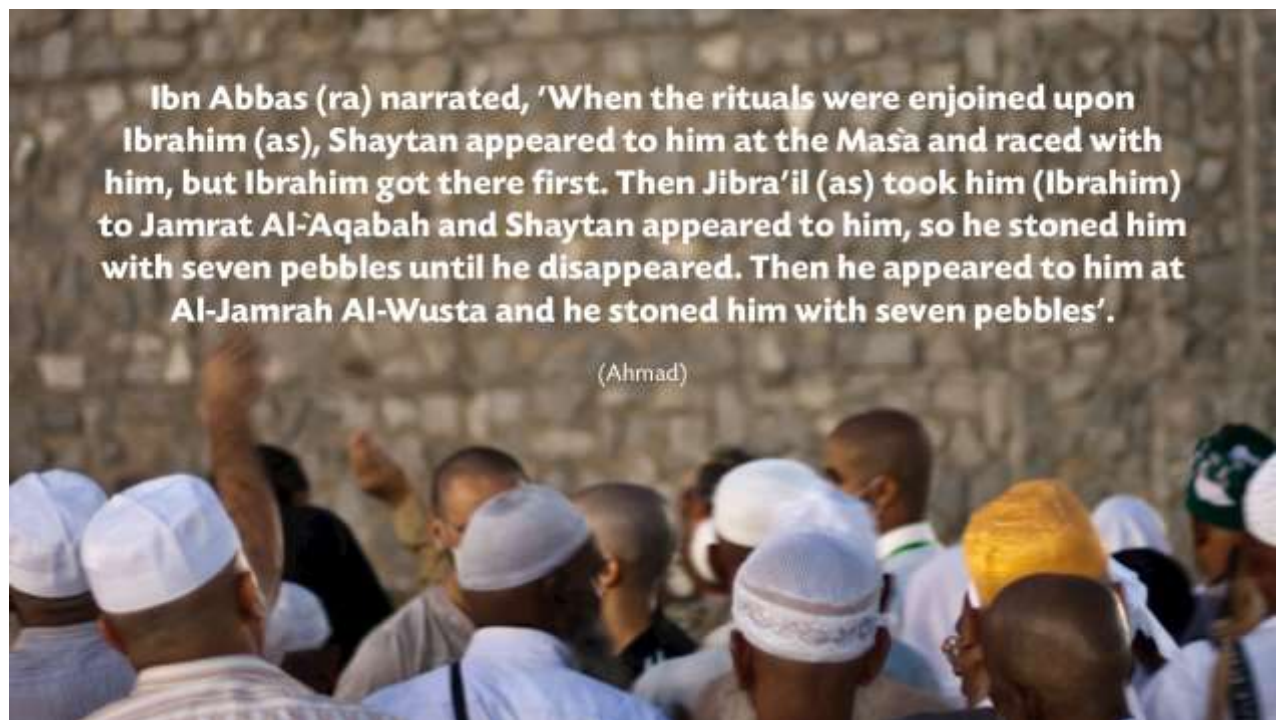
Return to your camp in Mina, where you wait until the animal sacrifice has been performed. You then have your haircut, exit the state of Ihram and proceed to Mecca, where you perform Tawaf al-Ifadah/al-Ziyarah. This is the sunnah method, albeit the most physically and mentally demanding option.

2. Go to Mecca

Proceed to Mecca to perform Tawaf al-Ifadah/al-Ziyarah directly from the Jamarat while the animal sacrifice is performed on your behalf, as is normally arranged by tour operators. The individual responsible for the sacrifice should then let you know that the sacrifice has been carried out. At that point, you can go ahead and have your haircut in Makkah, allowing you to leave the state of Ihram and perform Tawaf al-Ifadah/al-Ziyarah.

Alternatively, you can perform Tawaf al-Ifadah/al-Ziyarah before the animal sacrifice is carried out while still in the state of Ihram. Although this isn't the sunnah method, it is still acceptable and won't result in a penalty.

Diagram 5: Hadith - Narrated By Ibn Abbas (ra)



Hadi/Hady

Hady is the wajib (obligatory) sacrifice performed on the Day of Nahar.

It can be carried out after performing Rami of the Jamarah al-Aqaba (the big pillar) up until sunset on the 12th of Dhul Hijjah. If it is carried out before or after this timeframe, a penalty will be necessary.

It must be performed before cutting your hair and leaving the state of Ihram.

Although it is not obligatory for those performing Hajj al-Ifrad, it is certainly recommended.

Where to Perform Hafi/Hady

The sacrifice can be carried out anywhere in Mina, Muzdalifah or Mecca.

There are a number of modern slaughterhouses next to the Europa Camps in Mina as well as in Muzdalifah.

It is a sunnah to perform your sacrifice in Mina, although it is completely acceptable to have it done in Muzdalifah and Mecca.

After you have performed Rami, if you have returned to your camp in Mina, you can go directly to the slaughterhouses where the sacrifices are performed.

There are kiosks outside the slaughterhouses selling coupons which you will need for the animal sacrifice.

You can either have someone do it in front of you or do it yourself.

Remember that millions of animals are being slaughtered in this area, so it certainly isn't for the faint-hearted.

It is more likely, however, that the animal sacrifice has already been arranged as part of your Hajj package.

If so, you don't have to be physically present at the slaughterhouse to supervise the sacrifice.

Once the Hadi/Hady has been carried out, you should be notified.

At this point, you can have your haircut and leave the state of Ihram.

Halq/Taqsir

After you have received confirmation of the animal sacrifice being carried out, proceed to have your hair shaved if you're a man (Halq) or trimmed if you're a woman (Taqsir).

If you're performing Hajj al-Ifrad as opposed to Hajj al-Tamattu' or Hajj al-Qiran, your hair may be cut immediately after pelting the big pillar on the 10th of Dhul Hijjah. You don't need to wait for the animal sacrifice to be carried out.

The hair must be cut before sunset on the 12th of Dhul Hijjah. If it is delayed beyond this point, a penalty will be due.

The hair may be cut in Mecca, Mina or Muzdalifah, although it is sunnah to have the hair cut in Mina. Cutting the hair outside the boundary of the Haram will result in a penalty.

All Ihram restrictions will be lifted once the hair has been cut, except marital relations between husband and wife.

This final restriction is only removed once Tawaf al-Ifadah/al-Ziyarah has been performed in Mecca.

For health and safety reasons, please ensure you use a licensed barber to cut your hair or use your own equipment.

Tawaf al-Ifadah/al-Ziyarah

After cutting your hair, you will proceed to Mecca to perform Tawaf al-Ifadah/al-Ziyarah.

Tawaf al-Ifadah/al-Ziyarah is one of the two pillars of Hajj (the other being Wuquf at Arafat), and its omission would render it invalid.

It should be performed after Fajr/Suboh on the 10th Dzul hijjah and before sunset on the 12th of Dhul Hijjah, although performing it on the 10th Dzul Hijjah is advisable.

If for any reason it can't be performed until after the 12th Dzul Hijjah, its performance will still be necessary although a penalty will also be due as expiation.

Women in a state of major impurity must delay performing Tawaf al-Ifadah/al-Ziyarah until they are clean.

They won't, however, be liable for a penalty if the Tawaf is delayed until after its fixed time for this reason.

If a person is forced to return home without having performed Tawaf al-Ifadah/al-Ziyarah, marital relations will remain prohibited until that person returns to Makkah and performs the Tawaf.

It is a sunnah to perform Tawaf al-Ifadah/al-Ziyarah after Halq or Taqsir.

Although it's acceptable to perform Tawaf al-Ifadah/al-Ziyarah before Halq or Taqsir, the restrictions of Ihram won't be lifted until the hair has been cut.

It is advisable to travel back to Mecca by bus or taxi as you will need the energy to perform the Tawaf and Sa'ie. Mutawwif (government) buses won't be available to take you back to Makkah because pilgrims will be performing the various rituals at different points in the day.

Therefore, you need to make arrangements with a private bus or taxi, normally available near the Jamarat.

If you plan to walk, the distance from the Jamarat to Masjid al-Haram is about 5 kilometres (3 miles) and may take up to two hours.

After pelting Jamarah al-Aqaba (the big pillar), continue in the direction of Makkah until you reach a series of pedestrian tunnels leading you directly to Makkah and the area between Safa and Marwa.

Performing Tawaf Ifadah/al-Ziyarah

Before performing Tawaf al-Ifadah/al-Ziyarah, it is a sunnah to **perform ghusl**.

If you have had your hair cut and left the state of Ihram, you may use scented products while showering.

If you haven't had your hair cut and are still in the state of Ihram, be careful not to use any products that violate the restrictions of Ihram.

You may want to perform this Tawaf on the roof level as the lower levels can become extremely congested. **Masjid al-Haram** tends to get very crowded after 10 AM, so if you arrive in Makkah early, it's a good idea to do Tawaf before this time. The next best time to perform Tawaf is after Isha salah.

As you begin the Tawaf, you don't have to make a specific intention for Tawaf al-Ifadah/al-Ziyarah. Any Tawaf performed in the aforementioned timeframe for this particular Tawaf will count as Tawaf al-Ifadah/al-Ziyarah.

Complete the seven circuits of Tawaf and perform two rak'ahs of salah at **Maqam Ibrahim** thereafter. You should also drink some Zamzam water.

Please note that **Idtiba** (uncovering your right shoulder if in Ihram) or **Raml** (walking briskly) should not be practised during this Tawaf.

Sa'ie of Tawaf al-Ifadah/al-Ziyarah

Sa'i of Tawaf al-Ifadah/al-Ziyarah is a requirement for those performing Hajj al-Tamattu'. If you are performing Hajj al-Qiran or Hajj al-Ifrad, **you may have already performed Sa'ie after Tawaf al-Qudum (the Welcome Tawaf)**.

If this is the case, you aren't required to perform this particular Sa'ie. If you didn't, you must perform Sa'ie at this juncture.

Like with the Tawaf, no particular intention has to be made for this Sa'ie. **The first Sa'ie performed after Tawaf al-Ifadah/al-Ziyarah will be regarded as the Sa'ie of Tawaf al-Ifadah/al-Ziyarah.**

This Sa'ie can be performed in regular clothing if you have discarded your Ihram (as is the case with Tawaf al-Ifadah/al-Ziyarah if you have had your hair cut before performing it.)

Complete the seven circuits of Sa'ie between Safa and Marwa.

The Sa'ie doesn't have to be performed immediately after Tawaf al-Ifadah/al-Ziyarah, nor does it need to be performed before sunset on the 12th of Dhul Hijjah.

However, you should endeavour to perform it within this timeframe.

There is no harm in delaying it until after this point, although returning home without performing it will result in a penalty.

However, marital relations will be lawful as the Tawaf has been completed. The hair will not be cut again after this particular Sa'ie has been completed.

Travelling back to Mina

Travelling back to Mina and spending the nights of the 10th and 11th of Dhul Hijjah is a sunnah.

According to the **Hanafi Madhhab**, remaining in Mecca for these nights without a valid reason is makruh (disliked), although doing so will not incur a penalty.

According to the other three Madhhabs, remaining in Makkah will result in a penalty. Therefore, every effort should be made to return to Mina.

If Tawaf al-Ifadah/al-Ziyarah and its Sa'ie are performed during any one of the nights of the 10th and 11th of Dzul Hijjah the remainder of each respective night should be spent in Mina.

As was the case with travelling to Mecca, government buses won't be available, so you should take a private bus, hire a taxi or walk.

If you take a taxi, you will not be taken directly to your camp but will be dropped off at the Jamarat, as the police won't allow the taxi to travel beyond this point.

If you walk back to Mina, be sure to avoid getting lost and follow those who are sure of the route.

Remaining in Mecca

If you are elderly, infirm or very young, or caring for someone who is, you may spend one or both nights in Mecca, depending on your situation, without it being makruh.

Women may also have their Mahrams remain with them if the need arises.

However, please remember that **Rami al-Jamarat** must be performed on the 11th and 12th of Dhul Hijjah. The elderly and infirm may have a proxy to pelt on their behalf.

As a reiteration, don't remain in Makkah without a genuine reason; make every effort to return to Mina and follow the sunnah of the Prophet ﷺ.

Summary of Day 3

- **Go to Mina after Fajr/Suboh.**
- **Perform Rami (pelting) of Jamarah al-Aqaba (the big pillar).**
- **Perform Hadi/Hady (animal sacrifice).**
- **Perform Halq/Taqsir (get your hair shaved or trimmed).**
- **Proceed to Mecca.**
- **Perform Tawaf al-Ifadah/al-Ziyarah.**
- **Perform Sa'ie.**
- **Return to Mina (unless you have a valid excuse to stay in Mecca).**

CHAPTER 8

THE PROPHET ﷺ ON YAWM AL-NAHL

Rami of Jamarat al-Aqaba

Diagram 6: Jamarat al-Aqaba in a Previous Era



Upon arrival, in mid-morning, the Prophet ﷺ went to **Jamarat al-Aqaba** and positioned himself in a manner where Mina was to his right and Makkah to his left. Still mounted on his camel, he stopped uttering the Talbiyah and began to stone the pillar, reciting **Takbir** as he threw each of his seven stones. He was accompanied by Bilal and Usama ibn Zayd who held the reins of his she-camel, with the latter shading him from the heat with a garment. Sulaiman ibn Amr ibn al-Ahwas narrates on the authority of his mother:

I saw the Messenger of Allah ﷺ throwing pebbles at the Jamarat from the bottom of the valley while he was riding (on a camel). He was uttering Takbir (Allah is most great) with each pebble. A man behind him was shading him. I asked about the man and they said: He is al-Fadl ibn al-Abbas.

The people crowded and the Prophet ﷺ said:

‘O people, do not kill each other. When you throw pebbles at the Jamarat, throw small pebbles.

While he was performing **Rami**, people crowded around him, although they weren’t rebuked for doing so.

Qudamah ibn Abdullah ibn al-Kilabi narrates:

The Messenger of God, cast at the mound at al-Aqaba from the middle of the valley on the day of the sacrifice, mounted upon a reddish-hued camel he owned. And there was no striking, no pushing away and no saying: ‘Keep away! Keep away!’

The Prophet ﷺ, with seeming foreknowledge of his demise, then said the following to his companions, as narrated by Jabir:

I saw Allah’s Apostle ﷺ flinging pebbles while riding his camel on the Day of Nahr, and he was saying: ‘Learn the Hajj rituals from me, for I do not know whether I will make the pilgrimage after this Hajj of mine.

Sermon at Mina

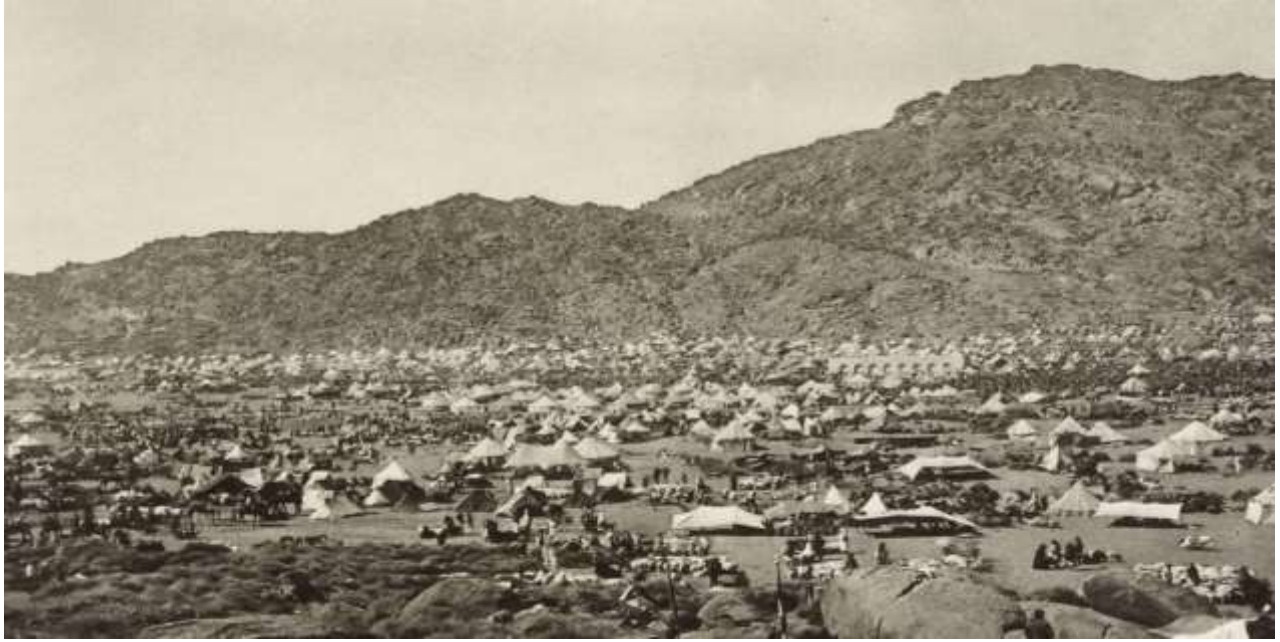


Diagram 7: The Eastern Mina Valley in 1887

During the course of the morning, still seated on his camel, the Prophet ﷺ stopped between the **Jamarat** and informed his companion Jarir ibn Abdullah al-Bujali, who was a tall man with a loud voice, to gather the companions as he wanted to address them. Eager to listen to the words of the Prophet ﷺ, some stood whilst others sat down as they congregated.

After praising God, the Prophet ﷺ said:

“People, acknowledge that time had taken its original form on the day that God created the heavens and the earth. A year consists of 12 months, four of which are sacred. Three of these are consecutive: Dhul Qadah, Dhul Hijjah and Muharram, and the fourth is Rajab, which falls between Jumada al-Thani and Sha’ban.”

The Prophet ﷺ then recited the Quranic verses:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا
تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ
كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ❀

Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him]. [Surah al-Tawbah, 9:36]

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ ۖ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ
 عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤْطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ
 اللَّهُ ۗ زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ❀

Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful what Allah has made unlawful. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people. [Surah al-Tawbah, 9:37]

The Prophet ﷺ then asked the people which month they were in.

They said: “God and His messenger know best”.

He kept silent for a moment until he asked:

“Is it not Dhul Hijjah?” They said “Yes.”

He asked:

“What city is this?”

They said:

“God and His messenger know best. He again kept silent until he said: “Is it not the city (of Makkah)?” They affirmed that it was.

He then asked:

“What day is this?”

They again said:

“God and His messenger know best.”

He was silent for a short while before he replied: “Is it not the Day of Sacrifice?” They said that it was.

He then added: “God has declared your blood unlawful, and your property and your reputation are as sacred as this holy month of yours, in this land of yours, in this day of yours, until you meet your Lord. Surely you will meet your Lord, and He will ask you about your deeds. Have I delivered God’s message? My Lord, be my witness.”

“I shall tell you what a true Muslim is. A Muslim is one who keeps other Muslims safe from his tongue and hand. A true believer is one whom people trust with their lives and their property. A migrant, for God’s sake, is one who abandons all sins, and a striver for God’s cause is one who strives to maintain the path of obedience to God. Whenever harm is inflicted, it will come back to the one who carries it out. Let no parent harm his child, and no child harm his parent. Do not make tyrants of yourselves or return to disbelief and kill one another. Have I delivered God’s message? My Lord, be my witness.”

“O people, know that Satan has despaired of being worshipped in this land of yours, but he is satisfied if he is obeyed in some minor act of evil which you may consider trivial. Guard yourself against him, lest he spoils your faith. Indeed, every Muslim is the brother of a Muslim. All Muslims are brethren. It is not lawful for a Muslim to take from his brother except that which he has given him willingly, so do not wrong yourselves. O people, listen and obey, even if your ruler is a black Abyssinian slave with cuts in his face. As long as his governance is in accordance with God’s book, then listen to him and obey him. Three matters must remain pure in a Muslim’s heart: carrying out actions purely for the sake of God, giving sincere advice to people in authority, and remaining with the Muslim community, for the community encompasses all.”

The Prophet ﷺ then spoke at length about the Dajjal. He said:

“Each one of God’s messengers had warned their communities against him. Nuh and the Prophets that came after him warned their people against him. He will emerge from among

you. Indeed, your Lord is not one-eyed while the Dajjal is blind in his right eye. This eye looks like a protruding grape.”

The Prophet ﷺ then concluded by saying:

“I do not know whether I will meet you after this day. May God have mercy on anyone who listens to my words, understands them and conveys them to others. A person may have scholarly knowledge, but that doesn’t make him a scholar, and a person may deliver knowledge to someone who is a better scholar than him. Let those of you who are present inform those who are absent. Perhaps some of those who receive the message have a better understanding than some of those who have heard it.”

The Prophet ﷺ then lifted his head to the sky and said:

“Have I delivered my message? Have I delivered my message?” The people said: “Yes”. The Prophet ﷺ then lifted his hands up, facing the sky, and said: “My Lord, bear witness.” He repeated this three times. During the course of the speech, he repeatedly asked: “Do you hear?” And regularly called out: “My nation, have I delivered my message to you?”

Answering Questions

Some of the pilgrims sensed that the sermon was that of a person who was bidding farewell.

One of the companions asked him:

“What do you ask of us, Messenger of God?”

The Prophet ﷺ replied:

“Worship God alone, offer your five daily prayers, fast during Ramadan, pay the Zakat due on your property with tranquillity and obey your leaders. If you do so, you will be admitted into Paradise.”

Some Bedouins approached the Prophet ﷺ and asked him:

“Messenger of God, should we make use of medical treatment?”

He replied:

“Yes, make use of medical treatment, for God has not created a disease without appointing a remedy for it, with the exception of one.”

They asked:

“Which one, Messenger of God?”

He said:

“Old age.”

They also asked:

“What is the best thing people have been given?”

The Prophet ﷺ replied:

“Good ethics.”

Place of Encampment



Diagram 8: Masjid al-Khayf in 1907

The Prophet ﷺ then went to his place of encampment in Mina, situated where [Masjid al-Khayf](#) stands today. He housed the Muhajirin to his right and the Ansar to his left, with other pilgrims staying around them. Abdur Rahman ibn Mu'adh narrates:

The Prophet ﷺ addressed the people at Mina, before showing them to their dwellings. He then said:

'The Muhajirun (Emigrants) should stay here', and he made a sign to the right side of the Qibla, 'and the Ansar (Helpers) here', and he made a sign to the left side of the Qibla. 'The people should stay around them', he added.

His companions asked him if he'd like a structure built to provide him with shade, but he refused. Aisha J narrates:

We said:

'O Messenger of Allah, should we not build you a house in Mina that will be a means of shade for you?'

He said:

'No, Mina is just a stopping place for whoever gets there first.'

Animal Sacrifice

He then headed to the place of sacrifice to offer his [Hadi/Hady](#). It was narrated from Jabir I that the Prophet ﷺ said:

All of Mina is a place of sacrifice and all the pathways and roads of Makkah are places of sacrifice.

According to the research of the scholar Nur al-Din Ali al-Qari V, the place of sacrifice was close to where the Prophet's ﷺ was staying in Mina.¹¹ With the modern expansion of [Masjid al-Khayf](#), this place of sacrifice is now situated within the confines of the mosque, although it is no longer marked out as it once used to be.

The Prophet ﷺ then asked Ali I to come forward. The Prophet ﷺ had brought 63 camels with him from Madinah, whilst Ali had brought 37 from Yemen, making 100 sacrificial animals in total. The Prophet ﷺ slaughtered 63 himself and ordered Ali to sacrifice the remainder. Jabir ibn Abdullah I narrates:

The total number of those sacrificial animals brought by Ali from the Yemen and of those brought by the Prophet ﷺ from Madinah was one hundred. The Prophet ﷺ went to the place of sacrifice and sacrificed 63 (camels) with his own hand. Then he gave the remaining number to Ali who sacrificed them, which he shared with him.

Scholars have mentioned that the rationale behind offering 63 sacrificial animals was that the number was equal to that of his age. In other words, he offered one camel in gratitude for each one of his years.

Camels were then brought forward to the Prophet ﷺ in groups. The front left leg of each camel was tied up, and they remained upright by standing on their other legs before they were slaughtered. During the sacrifice, the companions witnessed a strange spectacle. Each camel was trying to get ahead as they moved towards the Prophet ﷺ as if they were eager to be sacrificed by his blessed hand.

The Prophet ﷺ then gave Ali specific instructions regarding the meat of the animals. Ali narrates:

The Prophet ﷺ ordered me to supervise the slaughtering of the camels and to distribute their meat, skin and hide to charity and not to give anything (of their carcasses) to the butcher as wages for slaughtering, saying:

‘We would pay him ourselves.’

He also instructed Ali to save some meat for themselves as well as giving his companions permission to take from the sacrifice.

The Prophet ﷺ said: “Take a small piece from each camel and prepare it in one pot so we can eat its meat and drink its soup.”

The Prophet ﷺ sacrificed one cow on behalf of each of his wives who were present with him on the pilgrimage. Aisha J said:

On the day of Nahr, beef was brought to us. I asked, ‘What is this?’ The reply was, ‘Allah’s Apostle ﷺ has slaughtered (sacrifices) on behalf of his wives.’

The companions also carried out the Hady, with each group of seven people sacrificing a camel or a cow between them. The Prophet ﷺ gave them permission to partake in it and store it, so the companions ate from it whilst they were in Mina and also ate from it during their return journey to Madinah.

Shaving the Head

A pilgrim getting his head shaved

After the sacrifice, the Prophet ﷺ called for a barber to shave his head with a razor. The companion who had the honour of shaving his head was Ma’mar ibn Abdullah al-Adwi. He narrates:

During the Farewell Hajj, I had the honour of serving the Prophet’s conveyance. When the Prophet finished with the sacrifices at Mina, he said ‘Come, shave my head’. I brought a blade and stood by the Prophet ﷺ. He looked at me and said in good humour: ‘The Messenger of Allah is putting his head in your hands at the time when you have a blade in them!’ I replied: ‘By Allah O Messenger of God, this is Allah’s greatest favour upon me.’

The Prophet ﷺ then distributed his blessed hair to his companions. Anas ibn Malik reports: The Prophet ﷺ stoned the Jamarat and then performed the animal sacrifice. After that he went into his tent and called for the barber, who shaved the hair from the right side of his blessed head. The Prophet ﷺ called Abu Talha al-Ansari and gave him the hair. The barber then shaved the hair from the left side of his head and the Prophet ﷺ again gave it to Abu Talha, instructing him to distribute it amongst the people.

Abu Talhah, his wife Umm Sulaym and her son Anas ibn Malik M were all very close to the Prophet ﷺ, and this was perhaps a parting gift. Abu Talhah also later had the honour of digging the Prophet’s ﷺ grave after his demise. This gift may have been a signal to indicate that he was the one to have this honour.

Anas also reports the conduct of the companions during the haircut:

I saw the Prophet ﷺ and the barber was shaving his head. The companions had encircled him not wanting any of his hair to fall except into a man’s hand.

It was the custom of the companions to sit around the Prophet ﷺ and collect his hair whilst he was having a haircut, not just when he was on pilgrimage but throughout his life. He

would only ever shave his head in its entirety whilst performing Hajj or Umrah; apart from this, he would always have hair on his head.

The great scholar Imam Muhammad al-Zarqani al-Maliki explains the rationale behind the Prophet ﷺ distributing his hair:

The Prophet ﷺ distributed the blessed hair amongst the companions so that blessing would remain amongst them and it could become a means of remembering him. In this, the Prophet ﷺ also signalled towards his impending demise.

Some of the companions got their hair cut short, whilst others shaved their heads completely. The Prophet ﷺ supplicated three times for those who had their heads shaved and once for those who had their hair trimmed. Abdullah ibn Umar narrates:

Allah's Messenger ﷺ said:

'O Allah! Be merciful to those who have their head shaved.'

The companions said:

'O Messenger of God! Supplicate for those who get their hair cut short.'

The Prophet ﷺ said:

'O Allah! Be merciful to those who have their head shaved.'

The companions said:

'O Messenger of God! And supplicate for those who get their hair cut short.' The Prophet ﷺ for a third time supplicated for those who shave their head.

The companions pleaded:

'O Messenger of God! And supplicate for those who get their hair cut short.'

The Prophet ﷺ then supplicated once for those who had trimmed their hair. It is also reported that the Prophet ﷺ clipped his nails and distributed them amongst his companions.

Muhammad ibn Zayd reports:

My Qurayshi friend and I were at Mina when the Prophet ﷺ was distributing meat from the sacrifices. My friend and I didn't manage to get any of it, so the Prophet ﷺ gave me his blessed hair and gave my friend his blessed nail clippings.

Leaving the State of Ihram

After having shaved his head, the Prophet ﷺ removed the two Ihram garments and put on his ordinary clothes. His wife Aisha then perfumed his head with musk.

Abdullah ibn Abbas said: When the pilgrim has stoned the Jamarat, everything becomes permissible for him except (intimacy with) women.

It was asked:

'And perfume?'

He said: "I saw the Messenger of Allah ﷺ smelling strongly of musk – is it not a perfume?"

Tawaf Ifadah/al-Ziyarah



Diagram 9: Hadith - Narrated By Ibn Abbas (ra)

The Prophet ﷺ then mounted his she-camel and headed to Mecca to perform **Tawaf al-Ifadah/al-Ziyarah**, with Usama ibn Zayd seated behind him. Upon reaching the **Kaaba**, he performed Tawaf on his camel so that everybody could see him and learn the rituals from him.

Jabir reports:

Allah's Messenger circumambulated the House on the back of his riding camel on the occasion of the Farewell Pilgrimage and touched the Stone with his stick so that the people could see him, and that he be conspicuous so they would be able to ask him (questions pertaining to religion) as they crowded round him.

As he was mounted, he performed **Istilam** of the **Hajar al-Aswad** with a stick. Abdullah ibn Abbas narrates:

In his last Hajj, the Prophet ﷺ performed Tawaf of the Kaaba riding a camel and pointed a bent-headed stick towards the Black Stone while uttering Takbir.

Abu al-Tufail Amir ibn Wathilah I mentioned that he also kissed the stick. He narrates:

I saw the Prophet ﷺ performing Tawaf and touching the Hajar with his stick, before kissing the stick.

During this Tawaf, he did not perform **Raml**.

Zamzam

There was once an entrance to the well of Zamzam

The Prophet ﷺ then went to his uncle al-Abbas ibn Abdul Muttalib for a drink of water. Al-Abbas was the custodian of Siqaya, which was the privilege of providing water to pilgrims.

Abdullah ibn Abbas narrates:

Allah's Messenger ﷺ came to the drinking place and asked for water.

Al-Abbas said:

'O Fadl! Go to your mother and bring water from her for Allah's Messenger ﷺ.'

Allah's Messenger ﷺ said:

'Give me water to drink.'

Al-Abbas said:

'O Allah's Messenger ﷺ! The people put their hands in it.'

Allah's Messenger ﷺ again said:

'Give me water to drink.' So, he drank from that water.

Abdullah ibn Abbas mentioned that the drink they gave to the Prophet ﷺ was Nabidh, a beverage made from dates or raisins.

Ibn Abbas said:

Allah's Apostle ﷺ came here riding his she-camel and Usama was sitting behind him. He asked for water and we gave him a cup full of Nabidh. He drank it and gave the remaining part to Usama.

The Prophet ﷺ then went to the well of Zamzam, where the members of the Abdul Mutallib clan were extracting water from it.

Ibn Abbas narrates:

He then went to the Well of Zamzam where the people were offering water to the others and drawing water from the well.

The Prophet ﷺ said to them:

'Carry on! You are doing a good deed.'

Then he said, 'Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly take the rope and put it over this (i.e. his shoulder, to draw water).' On saying that the Prophet ﷺ pointed to his shoulder.

What the Prophet ﷺ meant by his last statement was that if he himself drew water from the well, people would consider it a sunnah and want to emulate him, thereby causing hardship for the Abdul Mutallib clan, which would be overwhelmed and deprived of their work.

At the well of Zamzam, the Prophet ﷺ drank its water and blessed it. Ibn Abbas again narrates:

The Prophet ﷺ came to Zamzam. We drew up a bucket for him and he drank. Then he spat into it and we poured it into Zamzam.

He drank the Zamzam water while standing.

Ibn Abbas said:

I gave the Messenger of Allah some Zamzam to drink and he drank it while standing.

He then took three sips of the water. Ibn Abbas narrates:

The bowl of Zamzam was presented to the Prophet ﷺ. He took hold of it and put it to his mouth reciting 'Bismillah' and drank from it. He then raised his head and said 'Alhamdulillah'. He then put it to his mouth again whilst reciting 'Bismillah' and drank from it, before raising his head and saying 'Alhamdulillah'. He then put it to his mouth again reciting 'Bismillah' and drank from it, before raising his head and uttering 'Alhamdulillah' once again. He declared that the difference between us and the hypocrites was that they do not drink Zamzam to their full.

Dhuhr Salah

After completing the rites of Yawm al-Nahr, the Prophet ﷺ performed the Dhuhr prayer. Abdullah ibn Umar reported that the Prophet observed the prayer upon his return to Mina: Allah's Messenger ﷺ observed Tawaf al-Ifadah/al-Ziyarah on the Day of Nahr (10th of Dhul Hijjah) and then came back and observed the noon prayer at Mina. Nafi (one of the narrators) said that Ibn Umar used to observe Tawaf al-Ifadah/al-Ziyarah on the Day of Nahr and then return and observe the noon prayer at Mina and mentioned that it was the practice of the Prophet.

Jabir ibn Abdullah, on the other hand, reported that he performed the prayer in Makkah before returning to Mina. It is possible that the Prophet ﷺ performed the Dhuhr prayer in Mecca, before returning to Mina where he found his companions waiting for him, observing the prayer once again with them at the end of the afternoon.

Return to Mina



Diagram 10: Mina in 1953

At Mina, the Prophet ﷺ provided guidance to the people and answered their questions. Some companions approached the Prophet ﷺ seeking clarification about the rituals on Yawm al-Nahr.

One man said: "I shaved my head before carrying out the pelting."

The Prophet ﷺ said: "Perform the pelting now, there is no harm."

Another man said: "I shaved my head before performing the animal sacrifice."

The Prophet ﷺ said: "Sacrifice the animal now, there is no harm in it."

A third man asked: "Unwittingly, I performed the animal sacrifice before pelting."

He told him: "Do the pelting now. There is no harm in it."

Another asked: "I performed Tawaf before pelting."

He replied: "There is no harm in it."

When the Prophet ﷺ was asked about anything concerning the order of rites on Yawm al-Nahr, his reply was the same for each scenario:

"Do it now, there is no harm in it."

CHAPTER 9

SUMMARY

Hajj, one of the five pillars of Islam, is obligatory on every adult Muslim once in his lifetime if he is financially and physically capable to undertake the journey. It is a spiritual duty and a pillar of Islam, meaning that Hajj must be performed by every Muslim at least once in their lifetime, so long as they are financially, physically, and emotionally able to do so. The sacred pilgrimage of Hajj consists of a series of rites and rituals – some in order – that provide a spiritual, emotional, and physical challenge for the pilgrim. Each step of Hajj offers its own unique purpose and wisdom and takes place between several locations in and around the vicinity of Mecca, Saudi Arabia.

Allah (God in Arabic language) said in the Qur'an (God's final revelation to mankind through Prophet Muhammad ﷺ):

And pilgrimage to the house is duty upon mankind owed to Allah for whoever can find a way there (Qur'an 3:97)

Hajj rituals commemorate the events that took place during the time of Ibrahim (Abraham) عليه السلام, one of the prophets of Allah. Ibrahim عليه السلام perfected his faith in Allah and showed complete reliance on God during the many trials and tribulations in his life.

His life is worth reading about before going for Hajj or if you simply want to understand Hajj better. When Muslims perform Hajj, they are reminded of his powerful legacy which recharges their commitment to the religion and thus helps them attain pure faith in God.

The fact that Hajj has been going on every year for thousands of years of human history shows that it has to be divinely legislated. Human beings are incapable of starting such a movement.

Many of us who go for Hajj focus a lot in learning the rituals, and of course we must. However, preparing the heart for the pilgrimage should not be any less important. We must prepare our heart to attain the purpose of Hajj. Therefore, let's look at the inner dimensions of Hajj, spiritual aspects that the pilgrimage reminds us of:

Faith in God and that He is Only One

This is called *tawheed* in Arabic. This is the heart of our belief. The moment pilgrims enter ihraam (ritual state to perform hajj), they start proclaiming the **Talbiyah**.

Repeating the **Talbiyah** makes the heart firm on the fact that Allah is one and that there is no partner besides Him. He, our Creator, is sufficient for us and He alone is in control of everything.

While repeating it, let's remember what the proclamation indicates: the obligation to worship Allah alone and keep far away from *Shirk* (worshiping others along with Allah). Since Allah is Alone in His favours and His giving, having no partners, then likewise He is Alone in His Tawheed, not having any equal.

Obedience to Allah and His Messenger ﷺ

No *ibaadah* (worship) is valid unless it coincides with the commands of Allah and the Messenger ﷺ. Hajj is a worship prescribed by Allah on mankind so we listen and obey. The ultimate purpose behind every worship is obedience to Allah. And Hajj is a manifestation of obedience to Allah and His Messenger ﷺ.

Piety

Taqwa is translated as piety in English. Piety is the fruit of obedience and is also a purpose in itself. Piety is again to enjoin what Allah and the Prophet ﷺ ordered to enjoin and to abstain from what they asked us to abstain from.

In Hajj, Muslims practice piety from the time they decide to enter the state of performing the pilgrimage. The pilgrims also abstain from what is normally permissible outside Hajj. The result of this piety is that they return with their good deeds accepted and blessed to a new life full of Emaan and Taqwa, full of goodness and steadfastness, beautified with an eagerness to be obedient to Allah.

Hereafter

Anything that reminds one of the Hereafter, the Judgement Day, is of tremendous benefit because the goal is to succeed there. And Hajj is an excellent reminder of the Hereafter. The two pieces of white cloth that pilgrims wear to embark on the journey leaving behind all their worldly possessions reminds them of death and their final journey to Allah.

When pilgrims gather and **stand in Arafah**, they are reminded of how all human beings will stand on the Day of Judgment before Allah and be accounted for their deeds. Pilgrims pray and seek forgiveness at **Arafah** and return back hoping their sins are forgiven and that they will change for the better.

Honoring the symbols of Allah

Whatever Almighty God has deemed sacred is sacred. Human beings cannot attribute sacredness to what they wish. The things and places that Allah has deemed sacred are the symbols of Allah. During Hajj, pilgrims honor, exalt and love the symbols of Allah and what He deems is sacred.

Allah says (what means):

“...And whoever honors the Symbols of Allah – indeed, it is from the piety of hearts.” [Qur’an, 22: 32]

Muslim unity

Hajj is a beautiful scene of the unity of all believers regardless of their classes, backgrounds, cultures, or languages. It’s a scene worth watching and feeling. Muslims from around the world, rich and poor, stand as one community wearing two pieces of white cloth, manifesting the fact that Allah only sees what is in the hearts. No one is higher in status in front of God except by virtue of good deeds.

Hajj unites the hearts and gathers them to obey Allah, be sincere to Him, follow His Shariah, and abide by His commands and prohibitions.

This is why Allah says (translated):

“Verily, the first House (of worship) appointed for mankind was that at Bakkah (Mecca), full of blessing, and a guidance for the ‘Alamîn (mankind and jinn).” [Qur’an, 3:96]

Patience and certainty in Allah

Hajj teaches us patience and having trust in Allah, especially during its rituals like the Sa’i. It reminds us of **the trials of Hajar, wife of Ibrahim** عليه السلام. It reminds us of her patience and certainty in obeying Allah’s commands. She was commanded to stay with her baby in a desert without food and water. People without faith would consider it an

unimaginable thing to do. However, she was certain that if this was Allah's command, He would take care of her.

Allah honored her and her baby with **the miracle of Zamzam water** in the midst of the desert, which till today continues to quench the thirst of millions of people.

This is just one example. Hajj is no doubt a difficult journey and **it used to more difficult in the past**. Muslims must practice patience and have certainty in Allah for all their affairs. This will benefit them in life after Hajj.

Connecting with the past

Hajj brings to mind the migration of Ibrahim عليه السلام, as well as the divine command to put his son for sacrifice. When Ibrahim عليه السلام showed full obedience and was ready to sacrifice, Allah sent a ram from paradise to be sacrificed instead of his son Isma'eel – the purpose was to test Ibrahim's faith, and indeed the prophets are tested the most.

So beloved to Allah was Ibrahim's piety that He honored Ibrahim with an incredible status – a role model for prophets and people to follow until the Day of Judgment. Hajj is a commemoration of Ibrahim's outstanding acts of obedience and the pilgrimage will continue until the Last Day.

Hajj also reminds us of how Ibrahim and his son Isma'eel built the Ka'bah and Ibrahim's call to people to perform Hajj. Little did they know that the building God was asking them to build in an uninhabited land was to become the main house of God's worship for the entire earth.

Hajj also revives the memory of *Hajjatul-Wada'* (the farewell pilgrimage) of the last and final prophet, Muhammad ﷺ who left his followers with advice that will keep them guided on the straight path until the end of time.

The Steps In Performing Hajj

There are three Ways of Performing Hajj:

- (a) Hajj al-Tamattu'
- (b) Hajj al-Ifrad
- (c) Hajj al-Qiran

The stages of Hajj al-Tamattu' and the rituals that must be performed are described in the following:

Ihram – The Hajj Garment

Things to be avoided in the state of Ihram. Ihram is distinctive garb of the male pilgrim worn during Hajj or Umrah. It consists of two pieces of white un-sewn and plain cloth. One of the pieces is wrapped around the midriff to cover his body from just above his navel to his ankles, and the other is draped around his shoulders to cover the upper body. The pilgrim should wear a pair of stitched or unstitched sandals or shoes which do not cover the ankles. The head should not be covered, and no other clothing should be used. For ladies, their ordinary and unpretentious clothes of everyday wear which fulfill the Islamic conditions of public dress, regardless of the color, constitute their Ihram. Their hands and face should be uncovered in Ihram but heads should be covered.

A Muhrim (someone who is in state of Ihram) must avoid the following acts: Cutting hair, shaving any parts of the body, clipping nails, putting perfumes or colognes, killing or hunting animals, sexual intercourse, making marriage proposals, or marriage contracts. He should be focused solely on the Hajj.

Entering the Masjid Al-Haram

The pilgrim should enter the Holy Sanctuary (Al-Masjid Al-Haram), preferably right foot first through the Bab as-Salam gate, reciting the Talbiyah:

***'Labbayk, Allahumma Labbayk.
Labbayk, La Shareeka laka labbayk.***

Innal-hamda wan-ni'mata laka wal-mulk La shareeka lak'

The above means:

***'Here I am O Allah, (in response to Your call), here I am.
Here I am, You have no partner, here I am.
Verily all praise, grace and sovereignty belong to You.
You have no partner.'***

He should then say: "In the name of Allah, may peace and blessings be upon the Messenger of Allah. O Allah, forgive me my **sins** and open to me the doors of Your mercy. I seek refuge in Allah the Almighty and in His Eminent Face and in His Eternal Dominion over the accursed **Satan**.

After this, the pilgrim moves forward to prepare for the circumambulation of the Kaaba (Tawaf).

To prepare for the Tawaf, he must ensure ablutions have been performed. He should pass the upper garment of the Ihram (the rida') under the right arm and over the left shoulder, thus leaving the right shoulder bare. This procedure is called Iddtibaa'.

When he reaches the Black Stone (al-Hajar al-Aswad), he has arrived at the starting point for the circumambulation (Tawaf), and he may cease reciting the Talbiyah.

Niyyah (Intention) of Hajj

The pilgrim next stands facing the Ka'aba, with the Black Stone to his right and performs the Niyyah (i.e. express his intention to start the performance of 'Umrah).

Performing the Welcome Tawaf and Sa'ie

Tawaf is the devotional act of circumambulating (i.e. walking around) the Ka'bah while reciting **prayers** and supplications. One complete circuit around the Ka'bah constitutes a shawt (plural: ashwat), and seven ashwat complete one Tawaf.. During Tawaf (circumambulating), the pilgrim cannot enter inside the Kaaba nor stop anywhere around it.

Doing Sa'ie between Safa and Marwah

After expressing Niyyah for Sa'ie the pilgrim performs the act of running between the hills of Safa and Marwah during the 'Umrah.

Safa – a small knoll (i.e., hillock) approximately 200 yards from the Ka'bah inside the Masjid Al-Haram.

Marwa – a small knoll located approximately one hundred and fifty yards from the Ka'bah.

Ihram for Hajj al-Tamattu'

If one performs Hajj al-Tamattu', he completes the 'Umrah and ends the Ihram. The pilgrim then re-enters the state of Ihram for Hajj from his location in Mecca.

8th of Dhul-Hijjah

On 8th of Dhul-Hijjah the pilgrim bathes himself (ghusl); puts on the white clothing of Ihram; and after donning Ihram and verbally declaring the intention to perform Hajj, recites the Talbiyah. The same prohibitions of Ihram are applicable once again.

Going to Mina from Makkah

Mina is a desert location approximately three miles from Makkah where several Hajj rites are performed. The Pilgrim goes to Mina on 8th of Dhul Hijjah. He stays in Mina for one day from after dawn prayer (Fajr) on 8th of Dhu'l-Hijjah till after dawn prayer (Fajr) on 9th Dhu'l-Hijjah. He performs five prayers, starting with the noon (Dhuhr) prayer and

ending with dawn (Fajr) prayer on the day of Arafat. The pilgrim also collects some of the seventy small pebbles that are needed later for the “stoning” ceremony (ramy).

9th of Dhul-Hijjah (Going to Arafat from Mina)

This is the **Day of Arafat**. The pilgrim stays in Arafat from after dawn until after sunset on 9th Dhul-Hijjah.

After performing the dawn (Fajr) prayer at Mina, the pilgrim leaves for Arafat on the morning of the 9th of Dhul-Hijjah. In Arafat, as much time as possible is devoted to prayers, repentance for **sins**, and in seeking the forgiveness of Allah.

From noon onwards, **Wuquf** should be performed at Arafat. This is the most holy of times when the pilgrim stands alone with Allah. Facing the Qibla in the Holy City of Mecca, hands should be raised and prayers offered to Allah with all one’s **heart**, even in one’s own language, for the forgiveness of sins.

When the sun has set, the pilgrim should leave Arafat for Muzdalifah.

Going to Muzdalifah from Arafat

(9th – 10th of Dhu’l-Hijjah: The pilgrim stays in Muzdalifah from after sunset on 9th of Dhu’l-Hijjah until after the dawn prayer (Fajr) on 10th of Dhu’l Hijjah.

The stay in Muzdalifah is under the open sky. The evening prayer (Maghrib) is offered followed by an overnight stay.

While at Muzdalifah, the pebbles needed for the “stoning” ceremony (ramy) should be gathered. Some pebbles may have been collected in Mina but one should ensure having enough by picking up as many as required from the foot of the hills at Muzdalifah. 70 pebbles in total are needed.

At dawn, after offering Fajr (the dawn prayer), before the sun has risen, the pilgrim sets off for Mina.

10th of Dhul-Hijjah (Proceeding to Mina from Muzdalifah)

The next stage is proceeding to Mina for the stoning (ramy) of Jamarat ul Kubra; the stoning is performed according to pre-determined schedules. The stoning is followed by the sacrifice and the shaving/cutting of hair (Halq/Taqseer).

After the stoning of the devil, a Sacrifice of an animal such as a lamb is required.

The pilgrim then leaves the state of Ihraam, by shaving his head (or, if a woman, by clipping her hair). The prohibitions imposed by Ihraam are now removed, except for sexual relations. (Husband and wife may not enjoy conjugal relations until after Tawaf al-Ifadha – the Circumambulation of the Kaa’ba, central to the Hajj rites).

The next stage is proceeding to the al Masjid al Haram in Makkah to perform Tawaf al-Ifadha.

10th of Dhul-Hijjah (Tawaf al-Ifadha in the Holy City of Mecca)

The pilgrim returns to the Holy City of Mecca to perform Tawaf al-Ifadha on 10th of Dhul-Hijjah.

Tawaf al-Ifadha is an essential element of Hajj.

The pilgrim circumambulates the Kaaba seven times and then offers prayers (rakaat) behind Maqam Ibrahim; performs Sa’ie between Safa and Marwah and drinks water from the Well of Zamzam. The Hajj Tawaf (Tawaf al-Ifadha) having been completed, the state of Ihram is completely ended and all restrictions are lifted including those relating to sexual relations with one’s spouse.

11th – 13th of Dhul-Hijjah (Returning to Mina from Mecca)

The pilgrim stays in Mina for up to three days for the stoning of the three pillars representing **Satan** (ramy of the three Jamarat).

The three pillars will be stoned in a set order, performing ramy al-Oola, ramy al-Wusta and ramy al-Kubra. The pilgrim then may return to al Masjid al Haram to perform the Farewell Tawaf after ramy on 12th of Dhul Hijjah, or he may stay till 13th of Dhul Hijjah, performing ramy for the third time, before returning to al Masjid al Haram for the Farewell Tawaf. The act of stoning the devil (shaytan) commemorates the three attempts the devil made to tempt the Prophet Ibrahim (alaihi salaam). The Prophet rejected all three of the devil's attempts, stoning him and driving him away. The three [stone pillars mark the places where the failed temptations took place and the act](#) of stoning commemorates the Prophet Ibrahim's constant obedience to Allah and the vanquishing of the devil.

Farewell Tawaf in the Holy City of Makkah

This, the Farewell Tawaf (Circumambulation), marks the end of one's Hajj. Sa'ie does not form part of the Farewell Tawaf.

Departing for home

The Hajj is now completed and the pilgrim can leave the Holy City of Makkah promptly for his next destination.

(Hajj al-Tamattu' has an extra stage after performing the Welcome Tawaf and Sa'ie i.e. the third step Ihram for Hajj al-Tamattu' which is not included in Hajj al-Ifrad and Hajj al-Qiran).

May God Bless All of Us -
With peace, tranquillity and good will.

Thank you

The Ka'bah (The Qibla of Muslims)

