

A
Handbook
for Hajj

The Journey of a Lifetime

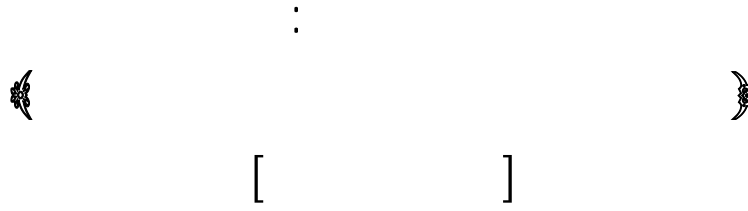
The *Talbiyah*

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O *Allāh*, I obey Your Order.
I obey You one time after the other.

O *Allāh*, I obey Your Order.
You are the One
Who does not have any partner.
I obey You one time after the other.

You are the One Who deserves
to be praised and thanked,
Every endowment is from You.
You are the One attributed
with Dominion.
There is no partner with You.



This *ayah* means:

“*Allah* obligated people, who are able, to perform pilgrimage(*Hajj*) to *Makkah*”

About Hajj

To perform Hajj means to go to the *Ka'bah* at a particular time with the intention to perform there the specific known actions which *Allah* ordered to be done in performing this worship.

The scholars hold the consensus that performing Hajj is an obligation on the Muslim who is able, free, and accountable. *Allah* said in *Surat al-Baqarah*, Ayah 196:



This verse means: [Perform Hajj and Umrah completely in obedience to *Allah*.]

Performing Hajj is among the matters of the Religion known by the Muslim scholar and layman alike, therefore the one who denies its obligation blasphemes. However, the one who does not deny its obligation, but delays performing it until one dies, although one is able to do so, does not blaspheme. Rather, one commits an enormous sin. The scholars hold different opinions as to the obligation of performing Umrah. *Imam Malik* judged the Umrah as *sunnah*. *Imam ash-Shafi'iy* said it is an obligation, as Hajj is an obligation.

Allah gave Hajj a merit which prayer, Zakah, and fasting do not have. This merit is that if one performs Hajj in a manner which is accepted to *Allah*, then that Hajj would erase all one's sins--both the small and the enormous ones. *Al-Bukhariyy* narrated the sahih hadith of the Prophet:

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It means: “The one who performs Hajj and while *muhrim* refrains from sexual intercourse or committing enormous sins, then one will be as clear of one's sins just as one was clear of sins when one's mother gave birth to one.” Although performing the Obligatory Prayers is more rewardable, performing Hajj has this specific merit.

Performing Hajj is one of the five most important matters of *Islam*. In the famous hadith known as the Hadith of *Jibril*, the Prophet, *sallallahu alayhi wa sallam*, said:

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It means: “The most important matters of *Islam* are five: Testifying that no one is God except *Allah* and that *Muhammad* is the Messenger of *Allah*, performing Prayers, paying Zakah, performing Hajj, and fasting Ramadan.”

Who is Obligated to Perform Hajj

Performing Hajj and Umrah once in a lifetime becomes obligatory upon the Muslim when he is free, accountable, and can afford to reach *Makkah* and return to his homeplace. This includes that one has in excess of one's debts, appropriate lodging and clothing, and what one is obligated to spend on those whom one must support from one's departure until one return.

The conditions which make one obligated to perform Hajj are:

1. **To be Muslim:** Like all other worships, performing Hajj is not valid from a blasphemer. It is not demanded from the able blasphemer to perform Hajj. However, one will be punished for not doing so in the Hereafter. Rather, it is an obligation on one to first become Muslim, then, if able, to perform Hajj.

2. **To be accountable:** Although the non-pubescent child is not obligated to perform Hajj--should he do so, it is a valid, rewardable worship. Hajj performed by even a one-day old child is valid through his guardian, who helps him perform the integrals and requisites of Hajj. Hajj is valid from the child who attained to the age of *tamyiz*,⁽¹⁾ but is not yet pubescent, if he has the permission of his guardian (*waliyy*), and he performs the required actions by himself.

3. **To be sane:** Performing Hajj is not an obligation on the insane person.

4. **To be free:** Performing Hajj is not an obligation on the slave.

5. **To be able:** A person is considered 'able' to go to Hajj if he can afford to reach *Makkah* and return to his homeplace. As well, he must have what exceeds his debts, (even if they are not due yet, or if they are pertaining to rights of *Allah*, such as an unpaid expiation or *Zakah*), appropriate lodging and clothing for himself, and what he is obligated to spend on those whom he must support (such as his wife, non-pubescent children, slaves, poor parents, and the like), from his departure until his return. Though not an obligation on him, Hajj is valid from the poor man. However, whoever leaves out performing a matter which is obligatory on him (like supporting his family with the obligatory support) to go to Hajj is sinful.

The one who believes he will not be secured from being killed or robbed on the way to Hajj is not obligated to perform it.

For Hajj to be an obligation on the woman, it is a condition that she can find someone to accompany her--either a *mahram*⁽²⁾ (even one she must pay, if she can afford to do so), a husband or the like, then trustworthy women, or one trustworthy adult woman, or a trustworthy female who is about to turn adolescent. If she cannot

¹ *Tamyiz* is the age at which a child understands the questions asked to him, and responds to them properly. It is usually at the age of seven (7) lunar years.

² The woman's *mahram* are her brother, her father, her uncle, her son, her son-in-law and the like.

find any of these, she is permitted to go to Hajj alone, i.e., to perform Hajj for the first time after puberty, although it is not an obligation on her to do so. However, she is not allowed to travel alone after that time. A mahram or the like has to accompany her. She is not allowed to travel alone without a mahram to visit the grave of the Prophet ﷺ. Doing so is not a rewardable act for her; rather, it is sinful.

If the person who is not physically able, because of old age or extreme sickness to leave his house to go to Hajj, is able to find someone to perform Hajj on his behalf, it is an obligation on him to assign one to do so. If he cannot find except one who asks to be paid for doing so, and he can afford it, he pays that one to perform Hajj on his behalf. It is a condition that the person, performing Hajj on behalf of another, must have already performed the obligatory Hajj for himself.

Integrals (*Rukns*),
Requisites (*Wajibs*),
and Prohibitions of Hajj

Integrals (*Rukns*) of Hajj

1. **Intention;** (made during the months of Hajj—*Shawwal*, *Dhul-Qa[^]dah*, and the first ten (10) days of *Dhul-Hijjah*).
2. **Physical presence at [^]*Arafat*;** (for some time between the start of *Dhuhr* on the 9th of *Dhul-Hijjah* and the dawn of the following day. The best is to combine between the day of the 9th and the eve of the 10th).
3. **Tawaf;** (performed after the middle of the eve of the 10th of *Dhul-Hijjah*).
4. ***Sa[^]y*;** (performed after a tawaf).
5. **Shaving the head or trimming the hair;** (after the middle of the eve of the 10th).
6. **Observing the order;** in performing most of these five (5) integrals.

Hajj has six (6) integrals (*rukns*): i.e., those matters which must be performed for Hajj to be valid and which, if not performed, cannot be replaced or corrected for by slaughtering. Some of these integrals have a very specific and limited time frame to perform them in. So, if one misses performing them in their time, then one's Hajj is invalid and one cannot do anything to make it valid. These integrals are two (2): the intention and physical presence in [^]*Arafat*. Three (3) others are due upon him and his Hajj is not complete until he does them. These are: Tawaf, *Sa[^]y*, and shaving the head or trimming the hair.

Requisites (*Wajibs*) of Hajj

1. Establishing the intention of *ihram* before crossing the *miqat*;
2. Staying at night in *Muzdalifah* and *Mina*, according to a saying;
3. Throwing pebbles at *Jamratul-[^]Aqabah* during the [^]*Id* day;
4. Throwing pebbles at the three (3) *jamrahs* during the *Tashriq*⁽³⁾ days;
5. Performing the farewell tawaf.

³ The *Tashriq* days are the three (3) days following the Day of [^]*Idul-A[^]ha*.

Hajj has five (5) requisites: i.e., those obligatory actions which must be performed for Hajj. However, (unlike the integral) leaving out a requisite does not invalidate Hajj. Rather, the person is sinful and an expiation is due on him. The expiation due for not performing any one of these requisites is:

1. To slaughter a sheep and distribute its meat to the poor people in *Makkah*; or, if unable,
2. To fast ten (10) days: three (3) while in Hajj and seven (7) after returning to one's hometown.

Prohibitions While in the State of Ihram

Eight (8) matters become prohibited on the one who establishes the intention to engage in Hajj or Umrah (becomes in the state of ihram). The first six (6) are small sins, requiring a specific expiation. The last two (2) are enormous sins, each requiring a different expiation.

1. To wear perfume;
2. To anoint the head or beard with oil, grease, melted honey wax, or the like;
3. To remove (or cut) fingernails, toenails, or hair;
4. For the man to cover his head;
5. For the woman to cover her face or wear gloves;
6. For the man to wear clothes that are sewn or felted in a manner to surround the body;
7. Sexual intercourse or its inviting actions;
8. To hunt an edible, wild, land animal.

(For more detail on the prohibitions and expiation due if committed, see pages 49-56.)

The Intention for *Ihram* (Integral)

What one does to enter into the actions of *Hajj* or *Umrah* (become in the state of *ihram*)

The first integral step for the person intending to travel to *Makkah* to perform the Pilgrimage (*Hajj*) is to establish the intention in his heart to enter into the actions of Pilgrimage (*Hajj* or *Umrah*). It is this intention and not just donning the clothes of *ihram* which causes one to become in that state. Going into the state of *ihram* means intending to enter into the actions of *Hajj* or *Umrah* during which certain things are obligatory on one to do and certain other things are prohibited for one to do.

Establishing this intention and going into the state of *ihram* must be done before the person crosses the *miqat*⁽⁴⁾, and may be done from one's hometown. However, once the person establishes the intention and goes into the state of *ihram*, he must avoid all those things which are prohibited for him to do while in this state. Crossing beyond these *miqats* or what aligns with them before first entering into the state of *ihram* is unlawful (sinful) and requires an expiation. These *miqats* were established by the Prophet and depend on the person's route of travel to *Makkah*. The *miqat* for the people coming by route of *al-Madinah* is *Dhul-Hulayfah* (*Abar Aliyy*), a location less than ten (10) miles outside the city of *al-Madinah*, where the pilgrim may wash, change his clothes, pray, and make the intention.

It is *sunnah* to perform a purificatory bath (*ghusl*) before making the intention to enter into the state of *ihram* and to put perfume on the body, but not on the clothes intended for wearing for the *ihram*. It is *sunnah* to wear white clothes, and either new ones or clean used ones. One must take care to refrain from wearing the clothes forbidden for him to wear once he becomes in the state of *ihram*. The man wears an *izar* (what covers the lower part of the body) and a *rida'* (what covers the upper part of the body)—without either being sewn or felted to fit the body—like a huge towel or shawl. The man must take care also not to wear shoes sewn to fit the foot, rather he wears shoes that uncover the toes and the back of the feet. The man may put on a belt to hold up his clothing or carry his sword. The woman may wear sewn clothes, and must cover all her *awrah*. She may not wear gloves to cover her hands though her sleeves may be long enough to do so. She may not cover her face with anything which touches the skin of her face.

Before one makes the intention of *ihram* it is *sunnah* to pray two (2) *rak'ahs*, with the intention of performing this *sunnah* for *ihram*, and to recite *Surat al-Kafirun* in the first *rak'ah* after the *Fatihah*, and *Surat al-Ikhlās* in the second *rak'ah* after reciting the *Fatihah*.

Then, one faces the *Qiblah* and says to oneself:

I now start the actions of *Hajj*, (I now engage in the actions of *Hajj*.)

⁴ The *miqat* is the place that a person must cross while having the intention of performing *Hajj* or *Umrah*.

Then to say out loud:

O *Allah*, I now perform *Hajj* to obey You in answering Your order.

Then the man says the following statement out loud (the woman with a low voice). It is called the *talbiyah*:

O *Allah*, I obey Your Order. I obey You one time after the other. O *Allah*, I obey Your Order. You are the One Who does not have any partner. I obey You one time after the other.

You are the One Who deserves to be praised and thanked. Every endowment is from You. You are the One attributed with Dominion.

There is no partner with You.

Then, one makes *du^a*', asking *Allah* to raise the rank of Prophet *Muhammad*, and to accept one's deeds, grant one Paradise, and protect one from Hellfire. Then, one makes other *du^a*' for oneself and for whomever one wishes.

It is good to repeat the *talbiyah* often. Should one see something which one likes or something which one dislikes, one says:

I obey You (O *Allah*). Surely, the valued living (meaning the living which does not have any hardships) is the living in the Hereafter (in Paradise).

If one sees something which one likes, these words are reminders that the pleasures in Paradise are much, much more than the pleasures on Earth. Should one see something one dislikes, these words help one to be patient by occupying one's mind in how to escape Hellfire and get to Paradise, where one would not be disturbed by such matters.

Entering *Makkah*

Upon entering the *haram* of *Makkah*, (the boundary lines of *Makkah* defined by Prophet *Ibrahim*) it is *sunnah* to say:

O *Allah*, this is the place to which You granted a special status and made a place of safety.⁽⁵⁾

So protect me from Hellfire.

Give me safety from Your torture on the Day You resurrect Your slaves.

Make me one of Your *waliyy*s and one of the people who are obedient to You.

Upon reaching *Makkah*, it is *sunnah* to perform a purificatory bath (*ghusl*).

One needs to protect oneself from harming the people in the crowds in *Makkah*, because it is sinful to do so intentionally. Rather, one needs to act kindly towards others who might be crowding one.

When one first sees the *Ka^bah*, one raises one's hands in *du^a*' and says:

O *Allah*, increase the honor, greatness, nobility, and veneration of this place (the *Ka^bah*).

O *Allah*, grant to the one making *Hajj* or *Umrah*, who glorifies and honors this place, more glory and generosity and higher status and endowments.

O *Allah*, You are the One Who is clear of all defects. And You are the One Who grants safety.

⁵ Usually, people have a great respect for the area of the *haram* of *Makkah* and avoid killing and committing injustice there. Even in the Era of Ignorance, they never fought there. Even if the person found the killer of his father inside the *haram* of *Makkah*, he would not kill him there. To do an injustice inside the *haram* of *Makkah* is more sinful than doing the same injustice outside of it.

O *Allah*, grant us safety from illnesses and defects.

One makes any other *du^a*' which one likes, asking *Allah* for things one is interested in from the good issues of this world and the Hereafter. It was reported that the *du^a*' the Muslim makes upon first seeing the *Ka^bah* is answered.

Then, one enters the mosque with the right foot and says:

I start with the Name of *Allah*, Praise be to Him.

O *Allah*, raise the rank of Prophet *Muhammad* and his *Al* and protect his nation from that which he fears for them.

O *Allah*, forgive my sins.

Open for me the Gates of Your Mercy (Guide me to the ways in which I may earn Your Mercy).

Tawaful-Qudum (Sunnah)

When one first enters the *Masjid al-Haram*, it is *sunnah* to perform the 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 is performed by circling the *Ka'bah* seven (7) times, keeping the *Ka'bah* to one's left side, starting with the black stone, heading towards *Hijr Isma'il*⁽⁶⁾. To perform *tawaf*, one must be clear of any ritual impurities (both minor and major) and be clear of *najas*-filth on one's body or clothes or what one is carrying, as is the case when in the prayer. Should one lose *wudu'*, for example, one must reperform it, and continue the *tawaf* from where one lost *wudu'*.

Tawaf must be performed inside the *Haram* Mosque, and outside the *Ka'bah*, which means outside the structure as it was originally built. Circling outside the mosque, like in the street, is not valid. One must take care not to cut inbetween the structure of the *Ka'bah* and *Hijr Isma'il*, because this was originally part of the *Ka'bah* as Prophet *Ibrahim* built it. Moreover, one cannot have any part of one's body above the *shadharwan*, which is the rim at the base of the *Ka'bah*.

Tawaf is valid if the person circles the *Ka'bah* walking (or crawling) on his own, while being carried by another, or while riding an animal. However, one must keep one's left shoulder towards the *Ka'bah*. So, if for any reason, the person turns, then takes a few steps while his shoulder is not towards the *Ka'bah*, he must go back to the place to continue from where he turned. If there is a crowd, and he cannot back up, he continues with that round until he comes back again to that place from where he turned, and continues from there, and the round he just performed to get back to that place is not considered.

It is a recommended matter to kiss the black stone, (a stone originally from Paradise which is now part of the *Ka'bah*) or if one cannot reach it, to raise one's hand towards it (when one passes by it). It is a recommended matter to make supplication and *dhikr* while making *tawaf*. The best is to say what the Prophet used to say the most while performing *tawaf*:

Our Lord, give us good things in this life, and good things in the Hereafter, and protect us from the torture of Hellfire.

One leaves the mosque, stepping out with one's left foot first and says:

⁶ *Hijr Isma'il* is the nearly semi-circular area between one side of the *Ka'bah* and a short (approximately waist-high) wall constructed to show where that side of the *Ka'bah*, as originally built by Prophet *Ibrahim*, was.

I start with the Name of *Allāh*. Praise be to Him.

O *Allāh*, raise the rank of Prophet *Muḥammad* and his *Al* and protect his nation from that which he fears for them.

O *Allāh*, forgive my sins

Open for me the Gates of Your Generosity (Guide me to the ways in which I may earn Your Generosity).

Sa[^]y (Integral)

Walking between the mounts of *Safa* and *Marwah* is one of the integrals of *Hajj*. Originally, *Safa* and *Marwah* are two small mounts which are adjacent to the structure of the *Haram* Mosque, one at either end of the long hallway where one performs the Sa[^]y. The valley that existed between these two mounts was filled at one point in time. Hence, it is not there anymore.

The Sa[^]y must be performed after completing a *tawaf* (whether integral or *sunnah*). Ritual purity is not a condition for the validity of Sa[^]y. One must walk seven (7) times between *Safa* and *Marwah*. One starts at *Safa*, making sure that one is behind the mark indicating the original beginning of the mount and proceeds to *Marwah*, again making sure to reach the mark indicating the original beginning of the mount. This is considered one (1) round. Returning from *Marwah* to *Safa* is the second round. One may stop and rest during the walking, it is not a condition that one does not stop. The seventh (7th) round will end at *Marwah*.

Physical Presence at [^]Arafat (Integral)

The area of [^]Arafat is located approximately twelve (12) miles east of *Makkah*. One must be physically present at any location in [^]Arafat sometime (even for just a moment) between the *zawal* (after the sun crosses the middle of the sky towards the west) of the 9th of *Dhul-Hijjah* and the dawn of the 10th. This is a specific time for being present there. If one misses the time, one misses *Hajj*. The Prophet ﷺ said:

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It means: “The greatest integral of *Hajj* is one’s presence in [^]Arafat.”

One can be standing, sitting, or carried, awake or asleep, or even just passing through without stopping. Being clear of the ritual impurities is not a condition for the validity of the integral of being at [^]Arafat. Hence, the physical presence of a menstruating woman or a *junub* person is valid.

Some scholars said that it is a good, rewardable matter for one, on the way to [^]Arafat, to say:

O *Allah*, to You I direct my worship. O *Allah*, the Exalted, I do my act of obedience only for Your sake.

So make my sins forgiven, and my *Hajj* an accepted one.

Do not make me a loser. You have the Power over everything.

It is a good, rewardable matter for one on the way to [^]*Arafat* to repeat the *talbiyah* a lot.

It is *sunnah* to perform the purificatory bath (*ghusl*) before standing at [^]*Arafat*. One goes to [^]*Arafat* after the *zawal* and stay there until after *maghrib*. It is *sunnah* for one to combine the Noon Prayer (*Dhuhr*) and the Mid-Afternoon Prayer ([^]*Asr*) and pray them together at the time of the Noon Prayer.

At [^]*Arafat*, it is better for the man to stand in the place the Prophet used to stand, that is at the large rocks at the base of Mount *Rahmah*, and for the women to stand at its edges, so that they do not crowd the men. It is *sunnah* to be in the state of *taharah* while present at [^]*Arafat*, and to face the *Qiblah*, feeling the fear of *Allah* in one's heart and having it free from being concerned with the worldly matters. One repeats often:

No one is God but *Allah*. *la ilaha illallah*

Allah is clear of all non-befitting attributes. *subhan Allah*

Allah has the greatest status of all. *Allahu akbar*

May *Allah* raise the rank of Prophet *Muhammad* and protect his nation from that which he fears for them.

sall-allahu-[^]ala Sayyidina Muhammadiwwa sallam

As well, one asks for forgiveness from *Allah*, makes a lot of *du[^]a*', and recites *Qur'an*, especially *Surat al-Hashr*.

One repeats often the *dhikr*:

No one is God except *Allah*, Who has no partner. He is the One attributed with Dominion. He is the One Who deserves to be thanked and praised. He has Power over everything.

One should use this opportunity to make a lot of *du[^]a*'--starting by thanking and praising *Allah*, (*al-hamdu lillah*), and asking Him to raise the rank of Prophet *Muhammad* ☞ and to protect his nation from that which he fears for them (*sall-allahu[^]ala Muhammadiwwa sallam*). One ends the *du[^]a*' the same way.

Staying at *Muzdalifah* (Requisite/*Sunnah*)

Leaving *^Arafat*, the pilgrim then heads towards *Muzdalifah*, repeating the *talbiyah*. It is *sunnah* to pick the pebbles to throw at the *jamrahs* from *Muzdalifah* that night, the best being ones the size of a chick pea, as *al-Bukhariyy* related from the Prophet. The one who intends to stay the third night of *tashriq* in *Mina* picks seventy (70) pebbles, and the one who wants to leave before the *maghrib* of the second day picks forty-nine (49). It is *sunnah* to stand facing the *Qiblah* and to make a lot of *du^a*’, often repeating the *du^a*’ most said by the Prophet:

Our Lord, give us the good matters in this life, and good things in the Hereafter and protect us from the torture of the Hellfire.

The pilgrim stays that night in *Muzdalifah*. At dawn of the *^Id* day, one goes to *Mina* to throw the pebbles at the pillar of *al-^Aqabah*, the greatest *jamrah*. One does not have to wait until the dawn to throw the pebbles there, rather it is valid to do so after the middle of the *^Id* night. However, it is a condition to throw the pebbles one by one, by one’s own hand, and that they land in the specified basin. It is *sunnah* to say “*Allahu akbar*” while throwing each pebble.

After throwing the pebbles on the day of the *^Id*, it is *sunnah* for the pilgrim to slaughter an animal in *Mina* and distribute its meat to the poor people of *Makkah*. This animal can be a sheep or even a camel.

Shaving the Head or Trimming the Hair (Integral)

After *Muzdalifah* and *Minā* men shave their heads or trim their hair. This may be done before throwing the pebbles at *Jamratul-[^]Aqabah*. The time for shaving the head or trimming the hair starts by (after) the middle of the [^]*Id* eve. However, it is *sunnah* to shave or cut on the day of the [^]*Id*. It is better to do it after sunrise and before performing the integral of *tawaf* and *sa[^]y*. Before that time, it is prohibited for those performing *Hajj* to remove even one hair from their bodies. (See Prohibitions.) The least of the obligation of shaving the head or trimming the hair is to shave or trim three hairs from the head. It is *sunnah* for the bald man to run the razor over his head. For the man, shaving the whole head is better than just cutting the hair. This is known from the *hadith* of the Prophet related by *al-Bukhariyy*.

When the Prophet made *du[^]a*' that *Allah* forgive those who shave their heads in the *Hajj*, some people asked, "What about those who just trim their hair?" The Prophet again made *du[^]a*' for those who shave their heads. Twice again they asked, "What about those who trim their hair?" Then the Prophet made *du[^]a*' for both those who shave and those who trim their hair.

The woman does not shave her head, rather she trims her hair. It is *sunnah* that she cuts from all sides of her head.

Tawaf-Ifadah⁽⁷⁾ (Integral)

It is not valid to perform this integral of *tawaf* except after the middle of the night preceding the *^Id* day, whether before throwing the pebbles at the pillar of *al-^Aqabah* or after it, and whether before shaving or after it. It is better to perform this *tawaf* after throwing the pebbles at *Jamrat al-^Aqabah* and after shaving or trimming the hair.

Among the conditions for the validity of this *tawaf* is to be pure from all the ritual impurities and to be clear from the unexempted *najas*-filth. One must also cover the unlawful nakedness (*^awrah*), as in prayers. The woman who is in her menses delays performing this *tawaf* until she is clear of her menses and has performed the obligatory purificatory bath (*ghusl*). It is not permissible for her to leave out performing this integral *tawaf*.

Tawaf is performed by circling the *Ka^bah* seven (7) times, starting with the black stone, heading towards *Hijr Isma^il*, keeping the *Ka^bah* to ones left side all the time. Turning only one's head from side to side, without turning the shoulder does not affect the validity of the *tawaf*. If one doubts about the number of circles completed, one takes by the least number one is sure one completed, as one does for the number of *rak^ahs* in prayer.

It is *sunnah* to perform *tawaf* by walking, but it is permissible to do so while riding an animal or being carried.

The pilgrim makes his own personal *du^a'* during the different rounds around the *Ka^bah*, asking *Allah* for matters which he likes pertaining to the religious matters or the worldly matters--for himself, for whom he likes, and for the Muslims in general. It is also good to occupy one's time of *tawaf* by reciting the *Qur'an*.

It is *sunnah* for the man to walk quickly with a short stride in the first three (3) rounds. Women walk with a normal pace and a normal stride.

Also *sunnah* for the man--in all the rounds--is to bring the *rida'* (what he wears to cover the top part of his body) from underneath the right armpit and to hang it over the left shoulder. It is *sunnah* for the women to wear the *jilbab* over their *ihram* clothes. The *jilbab* is a *rida'* which covers the head, neck, chest, and back. Sometimes it might reach the ankles, and sometimes it might be shorter.

After finishing *tawaf*, it is *sunnah* to pray two (2) *rak^ahs*.

⁷ Usually used to refer to the *tawaf* the people perform after they come down from the plain of *^Arafat*, because they leave that place in huge numbers to go to *Makkah*.

Staying at *Mina* and Throwing the Pebbles on the Days of *Tashriq* (Two Requisites)

The evening after the *^Id*, the pilgrim goes to *Mina* and spends the night there. The next day is the first of the *Tashriq* days. After the *zawal* time of the first *Tashriq* day, the pilgrim goes to throw seven (7) pebbles at each of the three (3) *jamrah* stations. He starts with the smallest station, named *as-Sughra*, which is the pillar next to *Masjid al-Khayf*, and throws seven (7) pebbles there. Then he goes to the middle one (*al-Wusta*) and throws seven (7) pebbles there. He ends with the largest (*al-^Aqabah* or *al-Kubra*) and throws seven (7) pebbles there. Mixing up this order invalidates every throwing that does not comply with it. For example, if one throws the pebbles first at the *^Aqabah* station, then the middle station, then the *Sughra* station, only the last throwing is valid and one needs to repeat throwing the pebbles at the middle and the largest stations.

The *jamarah* stations in *Mina* are circular basins with pillars as markers. They are not the residence of the devil as some people think. Rather, we throw pebbles in these locations, as Prophet *Ibrahim* threw pebbles at the devil in these locations when he appeared and tried to block *Ibrahim* from performing the order of *Allah* to slaughter his son, *Isma^il*. Throwing the pebbles signifies that if the devil appears to us as he did to Prophet *Ibrahim*, we will reject and degrade him.

At each pillar-station one throws seven (7) pebbles, by one's own hand, one by one, making sure that they land in the specified basin. It is *sunnah* to say "*Allahu akbar*" while throwing them. It is not permissible for one to authorize another to throw the pebbles on one's behalf except if one is unable (for a valid excuse) to do so before the end of the third *Tashriq* day.

On the second day of the *Tashriq* days, the pilgrim again throws pebbles at the three *jamrahs*, as he did the previous day. If he stays in *Mina* until the sun sets on the second day, it becomes an obligation upon him to throw the pebbles at the *jamrahs* on the third *Tashriq* day.

It is permissible to delay throwing all the pebbles until the third day, as long as one performs that before sunset, and following the specified order. If one did not throw at *al-^Aqabah* on the *^Id* day, one would start there, throw seven (7) pebbles, then go to the smallest station and throw seven (7) pebbles. Next, one moves to the middle station and throws seven (7) pebbles there. Finally, at the largest (*al-^Aqabah*) one throws seven (7) pebbles. Then one returns to the smallest and repeats the order for the second round, and the same for the third round. All the pebbles must be thrown before the sunset of the third *Tashriq* day.

Performing [^]Umrah

According to *Imam ash-Shafi[^]yy*, it is an obligation on one to perform [^]Umrah once in one's lifetime if one is able. On the other hand, it is *sunnah* to perform [^]Umrah often, especially in *Ramadan*. The one who performs Hajj may perform the [^]Umrah immediately upon the completion of the Hajj. One has to go outside the boundary of *Makkah's Haram* to make the intention to perform the [^]Umrah. For example, one may go to the area called *at-Tan[^]im*, where [^]A'ishah Mosque is, and there say in one's heart:

“I intend [^]Umrah, and I now become *muhrim* with it.” When one makes this intention, or a similar one, then the matters which were prohibited while one was in the state of *ihram* for Hajj become again prohibited.

Then one returns to *Makkah*, circles the *Ka[^]bah* seven (7) times to perform the *tawaf*, then one performs the *sa[^]y*. Then the man shaves his head or trims his hair and the woman trims her hair to complete the integral actions of [^]Umrah. Performing the actions in this order is itself an integral of [^]Umrah.

Tawaful-Wada[^] (Requisite/Sunnah)

According to one saying in the school of *Imam ash-Shafi[^]yy*, after the pilgrim finishes the actions of Hajj or [^]Umrah, one must perform Tawaful-Wada[^]. According to the other saying, performing this *tawaf* is *sunnah*.

Returning Home

from the Hajj Trip

It is *sunnah* for the pilgrim who completed the Hajj and is returning to his hometown to say:

No one is God except *Allah*, Who has no partner. He is the One attributed with Dominion. He is the One Who deserves to be thanked and praised. He has Power over everything.

We are going back to our hometown worshipping *Allah*, prostrating to Him, and thanking Him.

He is the One Who fulfilled His promise and gave victory to His slaves,

and He alone defeated the allied blasphemers.

The State of *ihram*: Prohibitions and Expiation

1. To use perfume;

It is sinful for the man or woman to use perfume after entering into the state of *ihram*, although, it is *sunnah* to do so prior to entering this state. Lady [^]*A'ishah* reported that she used to put perfume for the Prophet before he made the intention to enter into the actions of *Hajj* and after he finished them.

Using perfume means to put on the body, hair, or clothes, or to eat anything usually sought by the people for its good smell, like musk, sandalwood, rose oil, and the like. However, there are certain things which have a good smell, but are not considered perfumes. Examples are apples and cinnamon. These are edible. Carrying perfume on one's person without wearing it is not sinful. Carrying a rose is not sinful. However, letting it touch one's nose while smelling it is not permissible.

Committing this prohibition requires an expiation. The expiation due for using scented products is either to slaughter a sheep and distribute its meat to the poor people of *Makkah*, or to distribute three (3) *sa[^]s* (of wheat) to six (6) poor people (such that each receives one-half *sa[^]*, i.e., two (2) *mudds*), or to fast three (3) days. One has the choice to do any of the three matters.

2. To anoint the head or beard with oil, grease, melted honey wax, or the like;

It is prohibited to anoint the head (the hair of the head) or beard with anything which might be called *duhn* (oils). It is not prohibited to rub unscented oils into the body or body hair, bald head, or face. The expiation due here is the same as for using perfumes.

3. To remove fingernails, toenails, or hair;

It is forbidden when in the state of *ihram* to remove fingernails or toenails or any hair whether this is by pulling them out, cutting them off, or otherwise. There is no sin or expiation due if one's hair falls out by itself, not as a result of one's own action. The expiation due here is the same as for using perfumes.

4. For the man, to cover his head;

The man is prohibited from covering his head or part of his head in *Hajj* with anything which is considered in the norm as a cover, even if it shows the color of his hair. A thin string or band is not considered normally as a cover for the head, nor is one's hand. Holding an umbrella over one's head is not considered an unlawful covering of the head, because in the norm an umbrella is not a head cover. The expiation due here is the same as for using perfumes.

5. For the woman to cover her face or wear gloves;

The woman in *Hajj* is prohibited from covering her face with anything that touches her skin. If she can manage to cover her face without having any cover actually touching her skin, it is not prohibited, and this is what the wives of the Prophet used to do because it was unlawful specifically for them to uncover their faces in the presence of marriageable men (*ajnabiyyis*). Moreover, the woman is prohibited from wearing gloves, although wearing long sleeves which cover her hands is not prohibited. The expiation due here is the same as for using perfumes.

6. For the man to wear clothes which are designed to surround the body via sewing or felting;

The man is prohibited to wear clothes meant to surround the body via sewing or felting. Rather, the man covers his *awrah* by using a wrap-around (an *izar* or the like). Also, he does not wear shoes that are sewn to give them the shape to fit the foot, rather he wears shoes that show the toes and the back of the feet. The man may put a belt on to hold up his clothing or carry his sword. The expiation due here is the same as for using perfumes.

7. Sexual intercourse or its inviting actions;

It is prohibited for the *muhrim* to perform sexual intercourse or its inviting actions, while in the state of *ihram*. If the man was in the state of *ihram*, and his wife was not, it is forbidden for her to enable her husband to have sexual intercourse with her, or any of its inviting actions. The inviting actions are like the kiss which involves desire, looking with lust, or touching with desire.

Performing sexual intercourse before the first *tahallul* invalidates one's *Hajj*. Although one's *Hajj* is invalidated, one must continue with the actions of *Hajj*, pay a *kaffarah* expiation, and re-perform the *Hajj* immediately the next year, if one is able. If one is not able, the re-performance of the *Hajj* will be an obligation whenever one is able until one completes it.

The *kaffarah* due on the one who invalidated one's *Hajj* by sexual intercourse is to slaughter a camel and distribute its meat to the poor people of *Makkah*. If one cannot find a camel, then one slaughters a cow. If one cannot find a cow, then one slaughters seven (7) sheep. If one cannot, one distributes *mudds* of wheat equaling the value of the camel to the poor people of *Makkah*. If one cannot, one fasts one day for each *mudd*-value of the camel.

If one performs sexual intercourse after the first *tahallul*, one is sinful and an expiation (of using perfumes) is due, however, one's *Hajj* is not invalidated. The first *tahallul* occurs after one completes two (2) of three (3) matters:

1. the obligatory *tawaf*.
2. shaving the head or trimming the hair.

3. throwing the pebbles at *Jamratul-[^]Aqabah*.

The lustful look is sinful, but it does not require an expiation.

Similarly, it is not permissible to conduct a marriage contract for anyone in the state of *ihram*, whether for oneself or others. If performed, this marriage contract is not valid, however, no expiation is due.

8. To hunt an edible, wild, land animal;

It is prohibited for the *muhrim* to hunt the edible, wild land animal. However, the domesticated animal (like a sheep) which became wild is permissible to kill. Catching marine life is not prohibited, nor is it prohibited to kill the harmful animals like the snake, scorpion, etc.

The expiation due for killing the edible, wild, land animal is to slaughter whichever is most similar in form to the land killed animal from either a camel, cow, sheep, or goat. The meat is distributed to the poor people in *Makkah*, or the value of the animal which one needs to slaughter is paid in *mudds* of wheat to the poor people of *Makkah*, or one day is fasted for each *mudd*-value of the animal.

Also, it is prohibited to take the milk, egg, feather, or hair of the edible, wild, land animal while *muhrim*. The expiation due on the one who does so is to pay, in wheat, the value of what one took to the poor people of *Makkah*.

Hunting in the two specific zones surrounding *Makkah* and *al-Madinah* is unlawful for the *muhrim* and the non-*muhrim*. The borders of *al-Madinah* are the two mountains: Mount [^]*Ayr* and Mount *Thawr*. The borders of *Makkah* are well-known and were defined clearly by Prophet *Ibrahim*. It is prohibited to hunt any wild, edible, land animal inside those borders. It is also prohibited to cut or pull out the trees and plants of *Makkah*, *al-Madinah*, and *Wajj* valley in *Ta'if*.

An expiation is due on the one who hunts the wild, edible, land animals or pulls the plants of *Makkah*.

Prohibitions While in the State of *Ihram* Expiation Due if Committed

<ol style="list-style-type: none"> 1. Using perfume. 2. Anointing the head or beard with oil, grease, or melted honey wax. 3. Removing or cutting fingernails, toenails, or hair. 4. Covering the head (for the man). 5. Covering the face and wearing gloves (for the woman). 6. For the man to wear clothes designed to surround the body via sewing or felting. 7. Sexual intercourse after the 1st <i>tahallul</i> 	<p>To correct for committing any one of these seven (7) matters, one has the choice to do one of the following three things:</p> <ol style="list-style-type: none"> 1. To slaughter a sheep. 2. To distribute three (3) sa[^]s to six (6) people (each one gets one-half sa[^]) 3. To fast three (3) days.
<ol style="list-style-type: none"> 8. To hunt an edible, wild, land animal. (If one takes the milk, egg, feather, or hair of such animal, one has to pay its value in wheat to the poor people of <i>Makkah</i>.) 	<p>To correct for committing this matter one has the choice to do one of the following three things:</p> <ol style="list-style-type: none"> 1. To slaughter whichever is most similar in form to the animal hunted-either a camel, cow, sheep, or goat and to distribute the meat to the poor people in <i>Makkah</i>. 2. To pay the value of the animal which should be slaughtered in <i>mudds</i> of wheat to the poor people of <i>Makkah</i>. 3. To fast one day for each <i>mudd</i>-value of the animal
<ol style="list-style-type: none"> 9. Conducting a marriage contract, and the lustful look. Such marriage contract is INVALID. The person is sinful. NO EXPIATION IS DUE. 	
<ol style="list-style-type: none"> 10. Sexual intercourse before the 1st <i>tahallul</i>.** 	<p>If the person commits such a matter, his <i>Hajj</i> is invalidated, although he must continue with its actions. He must make the <i>Hajj</i> up the next year.</p> <p>Moreover, he pays a camel. If he cannot find a camel, then a cow, and if he cannot then seven (7) sheep.</p> <p>If he cannot find any of these animals to pay, then he pays an amount of wheat equal to the value of the camel to the poor people in <i>Makkah</i>, or else, He fasts one day for each <i>mudd</i>-value of the camel.</p>
<p>**The 1st <i>tahallul</i> occurs after one does two (2) of three (3) things:</p> <ol style="list-style-type: none"> 1. The obligatory <i>tawaf</i> 2. Shaving the head or trimming the hair 3. Throwing the pebbles at <i>jamratul-[^]Aqabah</i> 	

Visiting the Grave of the Prophet, *Uṣallallahu ^alayhi wa sallam*

There is consensus among the scholars that it is *sunnah* to visit the grave of the Prophet, *ṣallallahu ^alayhi wa sallam*, both for he who lives in *al-Madīnah* and he who travels there for the express purpose of visiting the Prophet's grave, and doing so is a great act of obedience. It is *sunnah* for the visitor to also have the intention to travel to pray in the mosque of the Prophet.

Whoever travels to *al-Madīnah* for this purpose should remember in his heart the great honor of the city of *al-Madīnah*, and that it is the best city after *Makkah*. He should ask *Allah* to benefit him from this visit and to accept it as a worship from him.

It is *sunnah* to perform the purificatory bath (*ghusl*) before entering *al-Madīnah* and to wear one's cleanest clothes. Upon entering the mosque of the Prophet, one says:

I enter with the Name of *Allah*. Praise be to Him.

O *Allah*, raise the rank of Prophet *Muhammad* and his *Al* and protect his nation from that which he fears for them.

O *Allah*, forgive my sins.

Open for me the Gates of Your Mercy (Guide me to the ways in which I may earn Your Mercy).

One enters the mosque with one's right foot and exits with one's left. One enters the mosque with the intention to go to the *Rawdah*⁽⁸⁾ and pray *Tahīyyatul-Masjid* there next to the *mimbar*.

Then, one moves to the grave of the Prophet and stands in front of it, about four (4) cubits away from it, facing it, with one's back to the *Qiblah*. Standing there, one looks to the ground, without thinking about the worldly matters, having one's heart full with love and respect for the Prophet, who is buried there. One says in a medium (normal) voice:

⁸ The *Rawdah* is the area between the grave of the Prophet, *ṣallallahu ^alayhi wa sallam*, and his pulpit (*mimbar*).

As-salamu ^alayka; O Messenger of Allah.

As-salamu ^alayka; O Prophet of Allah.

As-salamu ^alayka; O the Best among the Creations of Allah.

As-salamu ^alayka; O Beloved One of Allah.

As-salamu ^alayka; O the One chosen by Allah.

As-salamu ^alayka; O you, the Master of the Messengers and the Seal of the Prophets.

As-salamu ^alayka; O the Best of the entire creations.

As-salamu ^alayka; O Leader of those who are Ghurr and Muhajjalun⁽⁹⁾.

As-salamu ^alayka; and to your good and pure Al (your pious followers), your family, your wives, and your companions.

As-salamu ^alayka; and to the rest of the prophets and messengers.

May Allah reward you for what you did for us with the best reward that He ever gave a prophet or messenger for what he did for his nation.

⁹ Ghurr and Muhajjalun refers to the Muslims who, when performing wudu' wash beyond the required areas of the face, arms, and feet.

May *Allah* raise your rank every time a person remembers to mention you and every time another forgets to do so, because his mind is occupied with other matters.

May *Allah* raise your rank in the best, most perfect, and greatest way *Allah* raised the rank of anyone among the entire creation.

I bear witness that no one is God except *Allah*, without any partner with Him.

I bear witness that you are the slave of *Allah* and His Messenger and the best among His creations.

.

I bear witness that you conveyed the Message and you fulfilled the trust with which *Allah* ordered you. And you truly advised your nation for the good matters.

And you performed *jihad* in the best way.

.

O *Allah*, give Prophet *Muhammad* a high status, and give him a great merit, and enable him to intercede for the people on the Day of Judgment as You promised him. Give him the ultimate (among the good things) of what a person may ask You.

.

O *Allah*, raise the rank of Prophet *Muhammad*, Your slave and Your Messenger; the *Ummiyy*⁽¹⁰⁾ Prophet. May *Allah* raise the rank of his *Al*, his wives, and his descendants like *Allah* raised the rank of *Ibrahim* and the *Al* of *Ibrahim*. [O *Allah*, bless *Muhammad*, the *Ummiyy* Prophet, his *Al*, wives, and descendants,] like you blessed *Ibrahim* and the *Al* of *Ibrahim*.

¹⁰ *Ummiyy* means the one who does not read or write.

You are the One Who deserves to be praised for all the endowments You give. You are the Great, the Glorified and the Praised One.

The one who does not to memorize all this *du^{ʿa}*, or does not have time to say all of it can merely say “*As-salamu ^{alayka}, ya Rasul-Allah.*”
⌚ □ ⌚ ⌚ ⌚ ■ ⌚ ⌚ □ ○ ● ■ → ③ ■ *er* ■ ☆ □ ↗ ■ ⌚ ■ ☆ □ ⌚ ⌚ ○ ↻
⌚ ⌚ One should not leave that place without at least saying this.

Then, one moves one cubit to the right to say *salām* to *Abū Bakr*, saying:

As-salamu ^{alayka}, O Abū Bakr, the one chosen by the Prophet, and the other person who was with him in the cave.

May *Allāh* reward you with a high reward for what you did for the nation of the Prophet.

Then, one moves again to the right one cubit, and says *salām* to our Master *Umar*, saying:

As-salamu ^{alayka}, O Umar, the one by whom *Allāh* strengthened *Islam*.

May *Allāh* reward you with a high reward for what you did for the nation of the Prophet.

Then, one returns to the place where one first stood in front of the grave of the Prophet and makes *tawassul*⁽¹¹⁾ by the Prophet, asking *Allāh* for what one wishes (by the status of) the Prophet. Then, one turns to face the *Qiblah* and makes *du^{ʿa}* for oneself and for whomever one wishes.

If a person had asked one to give his *salāms* to the Prophet, let one say:

¹¹ To make *tawassul* means to ask *Allāh* for good things by the Prophet, *sallallahu ^{alayhi} wa sallam*.

As-salamu ^alayka, O Messenger of Allah from (one names the person).

or

(One names the person) gives his *salam* to you, O Messenger of *Allah*.

REMARKS:

Be cautious! Do not take as an example what some ignorant people do next to the grave of the Prophet when they deviate from the aforementioned matter. One should follow the examples of the pious people and the knowledgeable pious scholars in this matter.

Al-Khatib al-Baghdadiyy narrated from *al-Fudayl Ibn ^Iyad* that he said: “Follow the ways of guidance. It will not harm you if the number of people following that way are few. Beware of the ways of misguidance. Do not be fooled by the large number of losers.”

It is disliked to wipe your hands or clothes on the walls surrounding the grave of the Prophet, *sallallahu ^alayhi wa sallam*.