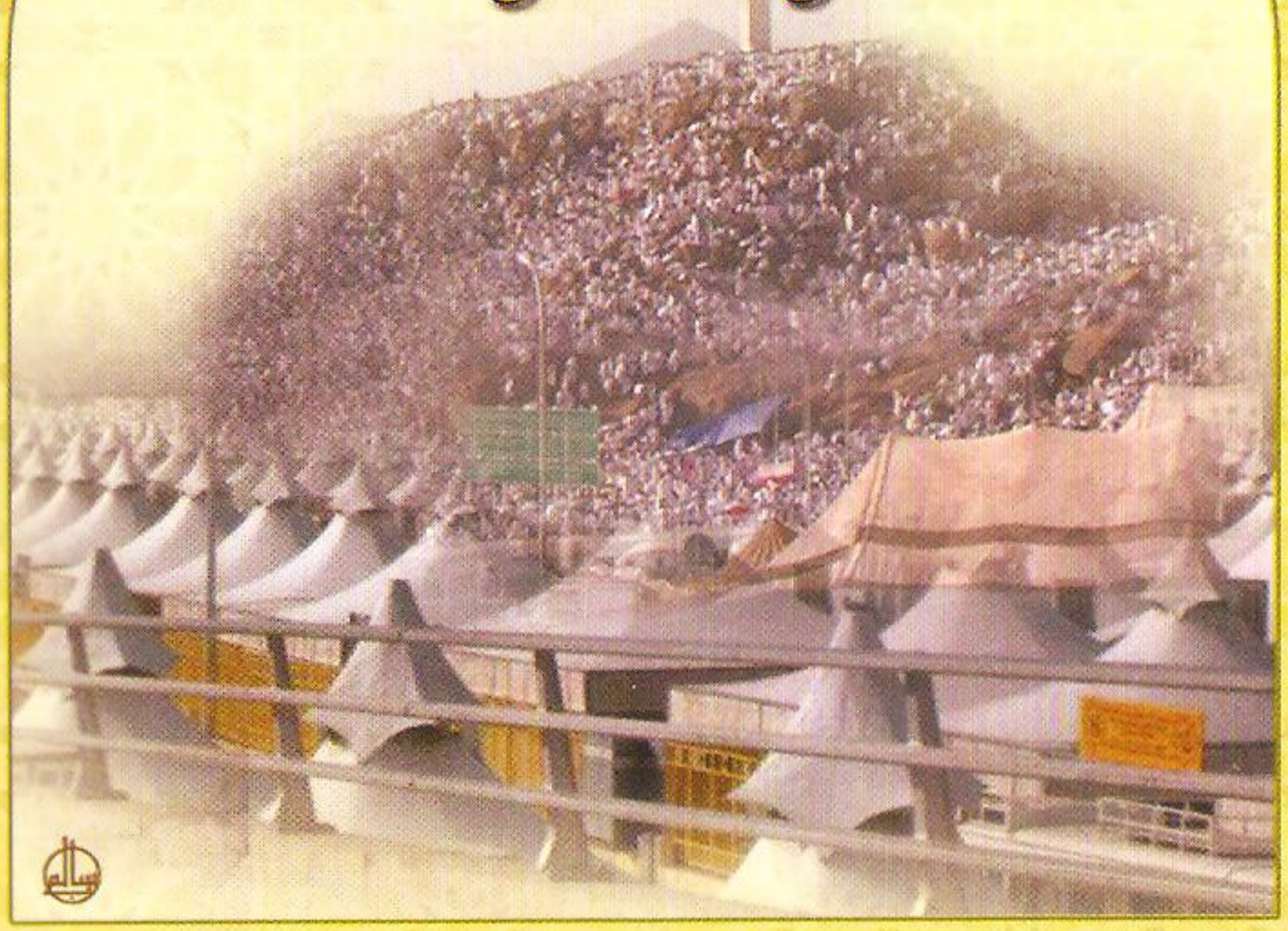
SULTANATE OF OMAN
Diwan of Royal Court
Sultan Qaboos Centre for Islamic Culture

This is Hajj
(Pilgrimage)



Authored by Nasser Yusuf Al Azri
Rendered into English by Islamic Information Centre
Revised by Muneer Sulaiman Al Masrouri

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Ministry of Endowments & Religious Affairs

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(Pilgrimage)

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Introduction

All praise is due to Allāh, the Almighty, who enjoined on his servants pilgrimage to His Sacred House (*Ḥajj*) and made it an international conference for Islām. And blessings and peace be upon His Prophet, Muhammad, who said, **"Learn your (*Ḥajj*) rituals (by seeing me performing them)"** (Muslim, vol. 2, #2976).

The Scientific Research Division has published this simple booklet on *Ḥajj*, with the aim of serving pilgrims to the Sacred House of Allāh with counseling and guidance. May Allāh make it beneficial to His servants!

Scientific Research Division
Al Ifta Office

Preparation for *Ḥajj*

Anyone who wishes to go on *Ḥajj* is obliged to fulfill certain requirements before he sets out for the journey. These are:

- Sincerity to *Allāh Almighty*, for *Allāh* does not accept insincere acts of worship. He says in the *Qur'ān*,

  "And they have been commanded no more than this: to worship *Allāh*, offering Him sincere devotion, being true in faith; to establish regular Prayer; and to practice regular Charity and that is the Religion Right and Straight" (98:5) and **"Is it not to *Allāh* that sincere devotion is due?"** (39:3)

- To repent truly and sincerely of all the sins he has committed so as to go on *Ḥajj* with a clean heart.
- Leaving adequate provisions for his dependents till he comes back. Abu Dāwūd and Al Hākim reported that the Prophet

(pbuh) said, **"How sinful of a man to leave his dependents without support"**[1].

- Taking enough provision with him to be on his best behaviour throughout his journey. Ibn Abbās (may *Allāh* be pleased with him) said, **"The people of Yemen used to come for *Ḥajj* and used not to bring enough provisions with them and used to say that they depend on *Allāh*. On their arrival in Madinah they used to beg (from) the people, and so *Allāh* revealed, "And take a provision (with you) for the journey, but the best provision is the fear of *Allāh*."** (2:197) (Al Bukhari, vol. 2, # 598).
- Settling his debts. The Prophet (pbuh) said, **"The Muslim's soul is suspended against his debt (after death) until the debt is paid back on his behalf"** (A'Tirmidhi, #1078)[2]. He

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[1] - Translation is ours.

[2] - Translation is ours.

should also give back all the borrowed items as well as deposits and free himself from all obligations towards others.

- Writing his will in which he states his unsettled debts and any other liabilities. The Prophet (pbuh) said, **"It is not permissible for the Muslim who has something to write in a will, to spend two nights without having his will written and kept near his head"**. (A'Rabee', #678)[3].
- Conciliating his family, relatives, neighbours, and friends and bidding them farewell.
- Learning the rites of *Ḥajj* and how to perform them correctly, because acts of worship are not valid when done ignorantly. It is preferable to take with him a book about *Ḥajj*.
- Going with righteous companions who would help him to perform the rituals of *Ḥajj* better.

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[3] - Translation is ours.

- Making sure that the money he is going to spend on *Ḥajj* is lawful and free of any suspicious earnings.
- If possible, it is preferable to travel on a Thursday. It is narrated in the Two Saheehs (Al-Bukhari and Muslim) that Ka'b bin Mālik said,

  "Rarely did the Messenger of Allāh – peace and blessings of Allāh be upon him - travel on any day other than Thursday; if he missed Thursday, then it would be Monday, for this was the day the Messenger of Allāh – peace and blessings of Allāh be upon him - emigrated from Makkah".
- Some scholars recommend for him praying two *rak'as* (units of prayer) before leaving his house and saying the special *du'ā* (supplication) for going on a journey.

Debtor's *Ḥajj* or *'Umrah*

Before going on *Ḥajj,* the debtor is required to settle all his debts in order to turn to Allāh free from any other obligations. If he finds it impossible to pay off his debts at that time, then he should get permission from the creditors. But before setting out, he should make a will stating all that he owes them. This is in case of a debt that is due. As for a postponed debt, he does not have to ask for permission from his creditor, but he has to write it down in his will.

All the foregoing is true if the debtor is potentially capable of repayment; otherwise if he is entirely incapable of repayment then he shouldn't go on *Ḥajj* until he gets out of debts; and Allāh is the most entitled to excuse him.

Ḥajj of the debtor of interest loan

This case is more serious than the one above, as dealing in interest loans is a grave sin. One has firstly to purify himself from any kind of financial deals that involve interest. *Allāh* accepts worship exclusively from the good Muslims (*Muttaqīn*); and the person who is involved in interest loans is not a good Muslim. Suffice it to say that such a person is an opponent of Almighty *Allāh* and His Messenger (pbuh), as clearly indicated in the Holy Qur'ān (2:279).

Issues

- One has no cause for taking a loan so as to go on *Ḥajj* because one is required to get rid of all his obligations including his loans and debts before he travels for *Ḥajj*.

- Many people delay *Ḥajj* till they become very old and then they make a will demanding performance of *Ḥajj* on their behalf. This contradicts what *Allāh* has commanded, because the will does not substitute for *Ḥajj*. The person who is financially, physically and mentally capable of going on *Ḥajj* should hasten to do it himself. The will is written just in case the person dies suddenly before he performs *Ḥajj*.
- One should not ask for financial assistance to be able to go on *Ḥajj*, as *Ḥajj* is mandatory for the physically and financially capable. The pilgrim who asked for financial assistance should repeat his *Ḥajj* when he gets his own means, to be on the safe side.
- A Muslim does not have to perform *Ḥajj* on behalf of his dead parents unless they specify that in their will. However, if one

performs *Ḥajj* on behalf of his dead parents, of his own accord, it will be an act of goodness to them on his part for which Allāh will reward him, and hopefully his parents will be rewarded as well if they are good Muslims.

- The traveler to Makkah or Madinah (or any other place) has to shorten the four-*rak'a* prayers to two *rak'as* if he doesn't pray behind a resident Imam. Offering each prayer individually in its time is better, though combining two prayers is permissible, and is especially recommended for those who are actually in the process of traveling.

- Performing *Ḥajj* is one of the pillars of *Islām,* and hence an obligation that is not conditional on marriage or old age as many people wrongly believe. On the contrary, going on *Ḥajj* at a young age is more appropriate, as the young would most likely be able to perform it more properly.

Types of *Ḥajj*

There are three ways in which *Ḥajj* can be performed:

1) ***Tamattu'*** (Enjoyable *Ḥajj*), which means to assume the sate of *iḥraam* (ritual consecration) in the months of *Ḥajj* for *'Umrah* alone before *Ḥajj,* and end *iḥraam* upon finishing *'Umrah,* and then resume *iḥraam* for *Ḥajj* on the day of *Tarwiyah,* which is the 8th of *Dhul-Ḥijjah* (or even before). *Iḥraam* is the first ritual of *Ḥajj;* and *Tamattu'* is the best way of performing *Ḥajj*. In *Tamattu',* both *'Umrah* and *Ḥajj* must be performed in the same year and on the same journey, without the pilgrim going back in between to his country or as far as his country.

The pilgrim doing *Tamattu'* has to make a sacrifice of a grazing animal at the end of his *Ḥajj*.

2) ***Qirān*** (Combined *Ḥajj*), which means to assume *iḥraam* in the months of *Ḥajj* for both *Ḥajj* and *'Umrah* together, and maintain *iḥraam* until both *Ḥajj* and *'Umrah* are completed together on the Day of Sacrifice (the 10th of *Dhul-Ḥijjah*). The pilgrim doing *Qirān* has also to make a sacrifice of a grazing animal; and for him one *ṭawāf* (ritual of circling the Sacred House) and one *sa'y* (ritual of walking between the two hills *A'Ṣafa* and *Al-Marwah*) would suffice for both his *Ḥajj* and his *'Umrah* owing to the saying of the Prophet (pbuh),

"Whoever assumes *iḥraam* for both *Ḥajj* and *'Umrah,* then one *ṭawāf* and one sa'y suffice him for both of them until he ends *iḥraam* for both together". (A'Tirmidhi and Ibn Mājah)[4].

Some scholars, however, say that there must be two *ṭawāfs* and two *sa'ys* (i.e. one for *'Umrah* and one for *Ḥajj).*

Furthermore, when the *qirān* pilgrim enters Makkah, he performs *ṭawāf* al-qudoom (arrival *ṭawāf*) and he may also do *sa'y* of his *Ḥajj* in the opinion of some scholars, and then when he comes back on the day of *Ifāḍah (10th of Dhul-Ḥijjah)* he only performs *ṭawāf* because he has already done *sa'y*. In another opinion, however, he has to delay

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4 - Translation is ours.

the *sa'y* till the day of *Ifāḍah* so that he performs it with *ṭawāf of Ifāḍah*.

3) ***Ifrād*** (Isolated *Ḥajj*), which means to assume *iḥraam* for *Ḥajj* alone. The pilgrim maintains his *iḥraam* till he finishes throwing pebbles at the largest Jamrah (*Al-'Aqabah Jamrah)* on the Day of Sacrifice (the 10th of *Dhul-Ḥijjah*).

Issues

- The pilgrim doing *Ḥajj Ifrād* does not have to do *'Umrah*. If he wishes to he can but after the days of *Tashreeq* (11th, 12th and 13th of *Dhul-Ḥijjah*).
- It is permissible to do *Ḥajj Ifrād* even if the pilgrim has never done *'Umrah*.
- The pilgrim doing *Ḥajj Ifrād* can perform the arrival *ṭawāf* but not *sa'y*. He may not do *sa'y* until he performs *ṭawāf of Ifāḍah*.

How to enter into *Ihraam* (Ritual Consecration)

Prior to entering into *iḥraam*, the pilgrim is recommended to tidy himself up by combing his hair, shaving the pubic hair, clipping the nails, plucking the armpits and trimming off the moustache. He also has to remove any kind of perfume from his body.

- It is preferable to have a ritual wash and perform ablution for anyone who intends to enter into *iḥraam* even for the woman who is menstruating or having post-natal bleeding.[5]

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[5]- There are some narrations to that effect attributed to the Prophet (pbuh), but their authenticity is debatable, except for the one reported by Muslim: "that 'Āisha (may Allāh be pleased with her) reported that Asmaa' bint 'Umais gave birth to Muhammad b Abu Bakr near Dhul-Ḥulaifa. The Messenger of Allah (may peace be upon him) commanded Abu Bakr to convey to her that she should take a bath and enter into the state of *iḥraam* " (Muslim, vol. 2, # 2762). There is another narration attributed to Ibn 'Umar in which he said, "it is *Sunnah* (prophetic practice) for the Muslim to take a bath when he

- The man has to take off all his stitched and encompassing clothes and wear an *izaar* (a sheet of cloth wrapped around the waist), a *redaa'* (a sheet of cloth wrapped over the shoulders) and a pair of sandals. The Prophet (pbuh) said, **"Every one of you should assume *iḥraam* wearing an *izaar*, a *redaa'*, and a pair of sandals."**[6] Reported by Ahmed.

- As for the woman, her *iḥraam* consists in disclosing her face, and hence she is not allowed to cover it. However, if she fears that she would be alluring, she can draw a piece of cloth from her head over her face without making it touch the face. The

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wants to enter into *iḥraam* and when he wants to enter Makkah" (reported by Al-Bazzār, A'Dāraquṭni, A'Ṭabarāni and Al-Ḥākim).

[6] - Translation is ours.

woman can wear stitched clothes, but should avoid garments that are embellished, and shouldn't wear gloves. The Prophet (pbuh) said, **"The woman who is in the state of *iḥraam* should not cover her face, or wear gloves".** (Al-Bukhari, vol. 3, #64).

- Prior to assuming *iḥraam*, the pilgrim is recommended, in opinion of some scholars, to pray two *rak'as* after bathing and putting on the *iḥraam* garments. However, if assuming *iḥraam* coincides with an obligatory prayer time, it will be better for him to assume *iḥraam* and recite the *Talbiyah* immediately after the obligatory prayer. In another opinion, he should recite the *Talbiyah* when he has mounted his mount (or got on his vehicle).
- The pilgrim makes his intention of *Ḥajj* or *'Umrah* as mentioned above and recites the

Talbiyah (the pilgrim's prayer) specifying the type of *Ḥajj* he wants to perform. The male pilgrim should increase his voice with *Talbiyah* when he has settled on his mount (or vehicle).

- The pilgrim is recommended to repeatedly chant the *Talbiyah* especially with the changes in situation and time, and whenever he goes up hills and down valleys, and upon mounting or dismounting his mount (or vehicle), as well as at the end of his prayers; for, with *Talbiyah* he occupies the time by celebrating the praises of *Allāh*. Sahl bin Sa'd said that the Prophet (pbuh) said,

"When the Muslim chants the *Talbiyah*, stones, trees and clods of earth on his left and on his right chant the *Talbiyah* with him up to the end of land from here

(East) and from here (West)" (A'Tirmidhi, #828)[7].

Issues

- The pilgrim who travels by plane should assume *iḥraam* at the last airport he takes off from, as a precaution in order not to exceed the *Mīqāt*[8] without being in the state of *iḥraam*. And no harm if he begins to recite the *Talbiyah* after his flight has gone some distance with him as long as he assumes *iḥraam* before exceeding the *Mīqāt*.
- It is permissible for the pilgrim to bath and change his *iḥraam* sheets with new ones

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[7] - Translation is ours.

[8] - Any one of the five fixed places surrounding the Makkan Holy Sanctuary beyond which a pilgrim may not proceed towards Makkah unless he has assumed *iḥraam*.

provided he avoids anything not allowed in the state of *iḥraam*.

- It is undesirable to fasten the *iḥraam* sheets with a pin, lest they should resemble stitched clothes.
- Unless one intends to perform *Ḥajj* or *'Umrah,* one is not required to assume the state of *iḥraam* for entering Makkah.
- Anyone who assumes *iḥraam* for *Ḥajj* not in its months, then his *iḥraam* turns to that of *'Umrah*. Others say it becomes invalid.
- There is no verbal intention required of the pilgrim when he enters into the state of *iḥraam* for *Ḥajj* or *'Umrah*. However, he has to pronounce the *Talbiyah* and not just to bear it in mind.
- The pilgrim may wear a belt only if he wants to hold his *izaar* in place and keep his

money safe. To be on the safe side, he should not wear a watch.

- According to our scholars, use of perfume before entering into *iḥraam* is not forbidden provided it is washed off and nothing is left after assuming *iḥraam*.
- Anyone who is in the state of *iḥraam* is not allowed to touch any scent.
- The pilgrim is forbidden to cut off any of the growths on his body, like shaving the head, plucking the armpit, shaving the pubic hair, etc, except when that becomes necessary due to harm or similar reason, in which case there is a specific compensation to be done.
- The pilgrim is forbidden to have sexual intercourse and any of the intimacies that might lead to it such as kissing and hugging.

- The pilgrim should not get married or perform marriage contracts. The Prophet (pbuh) said,

  "A Muhrim (anyone who has assumed *iḥraam*) must neither marry himself, nor arrange the marriage of another one, nor should he make the proposal of marriage." (Muslim, vol. 2, #3278).

- It is forbidden for the pilgrim to hunt land-game. However, pursuit of water-game is lawful. Almighty *Allāh* says,

  "Lawful to you is the pursuit of water-game and its use for food,—for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game as long as you are in the Sacred Precincts or in pilgrim garb. And fear *Allāh*, to Whom you shall be gathered back" (5:96).

- The male pilgrim should not cover his head with anything unless in case of necessity,

like treatment, or when the weather is very hot or very cold, for which he will be liable to a specified compensation.

- Argument that causes anger is forbidden during *Ḥajj*. Almighty *Allāh* said,

  "For *Ḥajj* are the months well-known. If any one undertakes that duty therein let there be neither obscenity nor wickedness, nor wrangling in the *Ḥajj*, and whatever good you do, *Allāh* knows it. And take a provision for the journey, but the best of provisions is right conduct. So fear Me, O you that are wise" (2: 197)

- No objection to the use of a *miswāk* (a small stick used as a toothbrush) or a toothbrush even if it makes the pilgrim's mouth bleed.
- The pilgrim who wears garments that hang below the anklebone has to offer a sacrificial animal for his redemption.

- Offensive language contradicts Muslim good conduct and is even worse during the state of *iḥraam*.

Ṭawāf

Ṭawāf is circling the Sacred house (*Ka'bah*) seven rounds, each round starting and ending at the Black Stone. During *Ṭawāf,* the pilgrim recites *Tasbīh* (*Subḥāna'llāh*), *Taḥmīd* (*Alḥamduli'llāh*), *Tahlīl* (*lā ilāha illa'llāh*), *Takbīr* (*Allāhu Akbar*) and *du'ā'* (supplications).

The way the pilgrim performs *ṭawāf* is as follows:

- He starts *ṭawāf* by kissing the Black Stone if possible; otherwise it is sufficient to touch it or point to it with the hand; and all is done with *Takbīr* (saying *Allāhu Akbar*).
- He starts *ṭawāf* keeping the Scared House on his left.
- He makes any kind of *du'ā'* (supplication) during *ṭawāf* and recites al-*bāqiyāt* a'*ṣāliḥāt* in which he says *"Subḥāna'llāh,*

Walḥamduli'llāh, Walā Ilāha Illa'llāh, Wallāhu Akbar, Walā Ḥawla Walā Quwwata Illā Billāh"

- When he gets to the Yemeni Corner (the last before the Black Stone's) he touches it if possible, and should not point to it if he can't reach it.
- On getting to the Black Stone again the first round is finished and he starts the second round in the same way.

Prophetic Practices (*Sunnan*) in *Ṭawāf*:

1) *Ramal,* which means walking with quick short steps, but with no running or jumping, in the first three rounds.

2) *Iḍṭebā',* in which the pilgrim puts the middle of his upper cloth (*ridaa*) under his right shoulder at the armpit, and casts its two ends on his left shoulder, leaving open his right

shoulder. *Iḍṭebā'* is done during all the seven rounds.

Note: *Ramal* and *Iḍṭebā'* are done only in the arrival *ṭawāf*.

3) **Praying two-*rak'as*,** which are the two-*rak'as* offered at the end of *ṭawāf* behind the Prophet Ibrahim's Station (*Maqām*) or at any other place in the Sacred Mosque where possible. The proof for this is Ibn 'Umar's hadīth, in which he said, **"Allāh's Apostle (pbuh) arrived (in Mecca) and circumambulated the Ka'ba seven times, then offered two-*rak'a* prayer behind *Maqam* (the station of) Ibrahim, then performed the *Ṭawāf* between A'Ṣafā and Al-Marwah."** Ibn 'Umar added: **"And Allāh has said, {Verily! In *Allāh's* Apostle you have a good example}."** (Al-Bukhari, vol. 2, #690)

Issues

- If the pilgrim in the course of *ṭawāf* gets unsure what number of rounds he has done, he shall assume it to be the lesser number of which he is certain and proceed from it to complete seven rounds. If he wished after that to repeat his *ṭawāf* it would be good for him.
- If the pilgrim comes into contact with some scent when he touches the Black Stone or the Yemeni Corner, he only has to wash it off and nothing else.
- *Ramal* is for those coming to Makkah from elsewhere as well as for the residents of Makkah.
- It is permissible, according to the more acceptable opinion in the scholarly circles, to perform the two *ṭawāf rak'as* after *fajr* prayer before sunrise, and after *'aṣr* prayer before

sunset, if he performs *ṭawāf* during these times, because this prayer is for a specific reason, which is *ṭawāf*.

- The two *ṭawāf rak'as* should be delayed if they fall on the time in which prayers are forbidden. These times are sunrise, sunset and noon when the sun is in the middle of the sky during the very hot season except on Friday.
- It is permissible to perform *ṭawāf* while the *imām* is preaching the Friday sermon, but it is not so appropriate.
- The pilgrim should not perform *ṭawāf* on the second floor of the Sacred Mosque unless he could not find any space for that on the ground floor.
- The pilgrim is not required to take off his shoes during *ṭawāf,* nor is he forbidden to

carry them in his hand or under his arm if they are clean.

- *Ṭawāf* should not be done on the roof of the Sacred Mosque, i.e. the last floor, because the pilgrim would not be level with the Sacred House.
- It is not permissible to perform *ṭawāf* within the *Ḥaṭeem* (The Demolished Portion, i.e. the area enclosed by the low curved wall) because it is part of the *Ka'bah*.
- It is permissible for the pilgrim doing *Ḥajj* or *'Umrah* to have a rest during *ṭawāf* or *sa'y* if he feels the need to do so.
- If the pilgrim adds an extra lap to his *ṭawāf* or *sa'y* unintentionally no blame is laid on him. However, it is preferable to repeat his *ṭawāf* or *sa'y* to be on the safe side.

Zamzam water

It is preferable for the pilgrim who finishes his two *ṭawāf rak'as* to drink water from *Zamzam* well (the historic well in the Sacred Mosque) so as to follow the example of the Prophet (pbuh). Ibn 'Abbaas reported:

> **"I served (water from) *Zamzam* to Allah's Messenger (may peace be upon him), and he drank while standing, and he asked for it while he was near the House (i. e. House of Allah - Ka'bah)."** (Al Bukhari, Book 23, # 5026).

With regard to the merits of *Zamzam* water, the Prophet (pbuh) said, **"It is blessed, it serves as food for the hungry and a cure for the sick"** (Reported by Al-Bazzaar and A'Ṭabarāni)[9]. It is also preferable to drink the water in three gulps facing the *Ka'bah* and to make any kind of *du'ā'*. However, drinking from *Zamzam* is neither

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[9] - Translation is ours.

amongst the rituals of *Ḥajj* nor an obligatory deed.

Sa'y between A'Ṣafā and Al-Marwah

Sa'y is walking to and fro between the two hills *A'Ṣafā and Al-Marwah* situated beside the Sacred Mosque as follows:

- When the pilgrim approaches *A'Ṣafā* he recites the verse relating to the walk between *A'Ṣafā* and *Al-Marwah,* of which the meaning is:

"Behold! *A'Ṣafā* and *Al-Marwah* are among the symbols of *Allāh,* so if those who visit The House in the season or at other times should compass them round it is no sin in them and if any one obeys his own impulse to good,— be sure that *Allāh* is he Who recognizes and knows" (2:158).

- Then he climbs *A'Ṣafā* till he sees the *Ka'bah,* after which he utters *Takbīr* three times and then praises *Allāh* preferably as follows:

"Lā ilāha illa 'LLāhu waḥdahū lā sharīka lahū, lahul-mulku walahul-ḥamdu wahuwa 'alā kulli shay-in qadīr, Lā ilāha illa 'LLāhu waḥdah, anjaza wa'dah, wanaṣara 'abdah, wahazamal-aḥzaaba waḥdah."

The meaning of that is:

"There is nothing worthy of worship but *Allāh* alone; He has no partner. His is the kingdom, to Him is due all praise, and He is powerful over all things. There is nothing worthy of worship but *Allāh* alone. He has fulfilled his promise, brought victory to His servant and defeated the gangs all by Himself."

The pilgrim says that three times and then makes any kind of *du'ā'* he wishes.

- Then he descends towards *Al-Marwah* praising *Allāh*. When he reaches the two green pillars (or green lights) he quickens his pace over the distance between them,

preferably saying, "**My Lord! Forgive and have mercy! You are the Mightiest, the Most Gracious**". Women do not have to hasten their walk.

- Then he walks unhurriedly again praising *Allāh* and asking Him to grant him good in this life and in the Hereafter. When he reaches *Al-Marwah* he climbs it and does exactly the same as he did at *A'Ṣafā*. By so doing he will have completed the first lap.
- Then he starts the second lap from Al-*Marwah* to *A'Ṣafā* and he does the same as he did in the first lap till he completes seven laps ending at Al-*Marwah*.
- It is permissible to perform *sa'y* without *ṭahārah* (being ritually purified) but it is preferable to perform it while in the state of *ṭahārah*.

Conditions of *sa'y*:

1) It must be performed after *ṭawāf*.
2) It must be seven laps.
3) The pilgrim must start at *A'Ṣafā* and finish at *Al-Marwah*.

Issues

- Scholars hold different views as to the ruling on *sa'y*. Some of them say it is a prerequisite (*Farḍ*), therefore missing it out invalidates *Ḥajj*. Others, including the Ibaḍi scholars, say it is a non-prerequisite duty but an obligatory prophetic practice (*Sunnah Waajibah*), therefore missing it out does not invalidate *Ḥajj*, but the pilgrim who fails to do it has to offer a sacrificial animal in compensation.
- The pilgrim who starts his *sa'y* at *Al-Marwah* and finishes at *A'Ṣafā* and then concludes

his state of *iḥraam,* has to resume his *iḥraam* and complete his *sa'y,* canceling the first lap in which he started at *Al-Marwah* and finished at *A'Ṣafā*. Also, he has to offer two sacrificial animals in compensation.

- There is no harm in performing *sa'y* to and fro on one side of the walk between *A'Ṣafā* and *Al-Marwah,* as the division of the walk into two was introduced recently to make *sa'y* easier and less crowded and had not existed before. However, it's better to walk in the organized way to avoid overcrowding.
- The pilgrim who does less than seven laps and can't remember the number till he finishes his *iḥraam,* has to resume his *iḥraam* and finish his *sa'y,* and has to offer a sacrificial animal.

- Climbing *A'Ṣafā* and *Al-Marwah* as far as *Ka'bah* can be seen is recommended for men not for women.
- If the pilgrim is not able to read the invocation transmitted from the Prophet (pbuh) mentioned above on *A'Ṣafā* and *Al-Marwah* there is no harm in reading it while he is walking between them.

Iḥlaal (Finishing *Iḥraam*) of *'Umrah*

- When the pilgrim doing *Ḥajj Tamattu'* finishes his *sa'y*, he shaves or clips his hair. Shaving is removing all the hair from the head, whereas clipping is cutting it short. Shaving is better than clipping, but it should be noted that clipping has to involve all parts of the head.
- The pilgrim doing *Ḥajj Qiraan* should neither shave nor clip his hair till the Day of Sacrifice in Minā (10th *Dhul-Hijjah*).
- By shaving or clipping his hair, the pilgrim performing *Ḥajj Tamattu'* finishes his *iḥraam* for *'Umrah*.
- After finishing the state of *iḥraam*, the pilgrim is allowed to do all that is forbidden during *iḥraam* except hunting in the *Ḥaram* (the Holy Sanctuary of Makkah).

- It is preferable for the pilgrim who performs *Ḥajj Tamattu'* to clip his hair after completing *'Umrah,* so as to shave it when he completes *Ḥajj* if it is short between *'Umrah* and *Ḥajj*.

Issues

- A pilgrim that wears stitched clothes on finishing his rituals before he shaves or clips his hair has to offer a sacrifice of a grazing animal.
- There is no harm in the pilgrim shaving or clipping his hair himself. However it is undesirable if he finds someone who is not a pilgrim to do that for him.
- There is no harm in the pilgrim shaving or clipping the hair for other pilgrims because there is no evidence against it. But it is preferable that the pilgrim who has finished his *iḥraam* shaves or clips for others.

- Scholars have different opinions with regard to the pilgrim who shaves his hair before offering the *Hady* (a sacrificial animal) and throwing pebbles. One opinion is that if he does that forgetfully or unknowingly, then he is not liable to any compensation; and this is the one mostly in use in the formal legal opinion. The other opinion is that he has to offer a sacrifice of an animal as a compensation.
- The pilgrim should not finish his state of *iḥraam* for *Ḥajj* before he slaughters his *Hady*. If he couldn't slaughter on the Day of Sacrifice he should remain in the state of *iḥraam* until he slaughters his *Hady*.
- It is not sufficient for men when finishing *iḥraam* to cut little hair, as done by many nowadays. The male pilgrim is obliged to clip all parts of his hair till it is apparent that he has cut short his hair.

Rules of 8th Dhul-Ḥijjah (Minā)

- The pilgrim doing *Ḥajj Qiraan* or *Ifraad* proceeds to Minā in his *iḥraam*. The pilgrim doing *Ḥajj Tamattu'* has first to resume *iḥraam* for *Ḥajj* from his lodging or any other place in the *Ḥaram* (the Holy Sanctuary of Makkah).
- Repeated chanting of *Talbiyah* and *du'ā'* on the way to Minā and while he is there.
- The pilgrim prays in Minā all the five prayers: *ḍhuhr, 'aṣr, maghrib, 'isha* and *fajr* of the 9th day, shortening the four-*rak'a* prayers to two *rak'as*. It is narrated in an authentic *hadīth* that the Prophet (pbuh) went to Minā on the Day of *Tarwiyah* and prayed the five prayers there, beginning with *ḍhuhr*. (Al-Bukhari, vol. 2 #715). Offering each prayer individually in its time is preferable to combining two prayers.

- Staying overnight in Minā is an obligatory prophetic practice (*Sunnah Waajibah*). The pilgrim who doesn't stay overnight in Minā has to offer a sacrificial animal for compensation. However, those who don't stay with valid excuses are not liable to any compensation, but lose the great reward. The evidence for that is the Hadīth of `Urwah bin Mudharris, who said,

"I came to the Apostle of Allah -peace and blessings of Allah be upon him- (in *Muzdalafah*) and said: I have come from the two mountains of Tayy. I fatigued my mount and tired myself. I left no mountain (on my way) but I halted there. Have I got any *Ḥajj*? The Apostle of Allah -peace and blessings of Allah be upon him- said: Anyone who offers the dawn prayer along with us and comes over to Arafat before it, may cast away

the dirt (of his body) and his *Ḥajj* will be completed." (Abu Dāwūd, bk. 10, #1945)[10].

Issues

- It is permissible for the one who has assumed the state of *iḥraam* for *Ḥajj* to move to Minā on the Day of *Tarwiyah* in the morning or afternoon. But he is recommended to pray all the five prayers in Minā so as to follow the example of the Prophet (pbuh).
- It is permissible to assume the state of *iḥraam* for *Ḥajj* before the Day of *Tarwiyah,* and to be in Minā the night preceding the Day of *Tarwiyah*. However, the prophetic practice (*Sunnah*) in this connexion is what has been mentioned previously.

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[10] - Translation is ours.

Rules of 9th Dhul-Ḥijjah

(Standing in *'Arafah* [or *'Arafaat*])

- It is preferable that the pilgrim has a ritual wash (*ghusl*) in Minā with the intention of standing in *'Arafah*.
- The pilgrim leaves Minā on the 9th day after sunrise and heads for *'Arafaat* chanting *Takbīr* (*Allāhu Akbar*), *Tahlīl* (*Lā ilāha illa Allāh*) and *Talbiyah*.
- When he arrives at *'Arafah* and the sun is past meridian (early afternoon), he listens to the sermon of the *Imam* and then combines *ḍhuhr* and *'aṣr* prayers at the earliest time shortening them to two rak'as each.
- Standing in *'Arafah* is the greatest ritual of *Ḥajj*. The Prophet said, **"*Ḥajj* is *'Arafah*" (Abu Dāwūd, 10, 1944)[11].**

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[11] - Translation is ours.

- The meaning of standing in *'Arafah* is being present at any place within the borders of *'Arafah* save the valley of *'Uranah* (a valley to the west of *'Arafaat*) from afternoon till sunset.

Issues

- *Ṭahārah* (ritual purity) is not a condition for *Wuqūf* (Standing in *'Arafah*).
- It is *Sunnah* (a prophetic practice) to intensely engage in supplication (*du'ā'*) and invocation (*ḍhikr)* to *Allāh* after *ḍhuhr* and *'aṣr* prayers up to sunset.
- The pilgrim may not leave *'Arafaat* for *Muzdalafah* till sunset. Ibaḍi scholars insist that the pilgrim should not leave his place to another before sunset with the intention of starting *Ifaaḍah* (pouring out of *'Arafaat*), and they regard this as *Ifaaḍah* even if he

doesn't cross the borders of *'Arafah* until after sunset.

- Most of Ibaḍi and Māliki scholars agree that *Ifaaḍah* before sunset invalidates *Ḥajj*. However, other scholars say doing so would only require offering a sacrificial animal.
- The pilgrim who starts moving from his place in *'Arafah* towards its borders before sunset has to offer a sacrificial animal.
- The pilgrim is recommended to make *du'ā's* (supplications) transmitted from the Prophet (pbuh) as well as *Talbiyah* in *'Arafah*. Chanting of the *Talbiyah* is just as good, so the pilgrim ought not to stop it till he stones the *Jamrah* (i.e. the largest pillar) on the Day of Sacrifice.
- By common consent, the pilgrim who manages to stand in *'Arafaat* before sunset for as long as he can recite al-*bāqiyāt* a'*ṣāliḥāt* (the everlasting good works) has

accomplished the stand at *'Arafaat*. *Al-bāqiyāt a'ṣāliḥāt* in this context refers to praises of Almighty Allāh said thus: *"Subḥāna'llāh, Wal-ḥamdu lil'Llāh, Walā Ilāha Illa'llāh, Wa'Llāhu Akbar, Walā Ḥawla Walā Quwwata Illa Bi'Llāh"*. Scholars have differed regarding the one who stands in *'Arafaat* during the night preceding the 10th of Dhul-Hijjah. The formal legal opinion (*fatwa*) is that the pilgrim who catches up with standing in *'Arafaat* by day or by night and then stands in Muzdalafah on the night preceding the 10th of Dhul-Hijjah and catches up with *fajr* prayer therein, has caught up with *Ḥajj*.

- It is *Sunnah* (prophetic practice) to pour out of 'Arafaat (making *Ifaaḍah*) calmly due to his saying (pbuh) on making *Ifaaḍah*, "O

people! Be quiet. Hastening is not a sign of righteousness" (Al Bukhari, vol. 2, #731).

Rules of the Night preceding 10th Dhul-Ḥijjah

- Staying overnight in Muzdalafah after leaving 'Arafaat.
- It is *Sunnah* to combine *maghrib* and *'isha* prayers in Muzdalafah. When the Prophet (pbuh) came to Muzdalafah he combined *maghrib* and *'isha* prayers with one *adhaan* and two *iqaamats,* and he didn't offer any other prayer between these two.
- The pilgrim may stand in any part of Muzdalafah except the valley of Muḥassir. The Prophet (pbuh) said, **"One may stand in any part of Muzdalafah except Muḥassir"** (Reported by Ahmed)[12]. Muḥassir is a valley between Muzdalafah and Minā but nearer to Muzdalafah. It was the place in which Abrahah (the Yemen

[12] - Translation is ours.

Abyssinian governor, who intended to destroy the Ka'bah in his invading army about 570 AD) was wiped out by a devastating punishment from Almighty Allāh.

- Women, children and herdsmen are permitted to leave Muzdalafah by night after moonset.
- The pilgrim ought to cross the valley of Muḥassir before sunrise unless he is forced to delay.
- Repeating praises of Allāh at Al-Mash-'ar Al-Ḥaraam (the space between the two mountains of Muzdalafah) is obligatory. It is sufficient to say any *du'ā'* or *Tahlīl* (*lā ilāha illa'llāh*) or *Taḥmeed* (*alḥamduli'Llāh*) or *Talbiyah*. If the pilgrim doesn't do any of these he will have to offer a sacrificial animal.

Rules of 10th Dhul-Ḥijjah

- Leaving Muzdalafah for Minā before sunrise.
- When the pilgrim reaches Minā he throws pebbles at *Al-'Aqabah Jamrah,* which is the largest *Jamrah* (stone pillar).
- The pilgrim should throw seven small pebbles the size of a chickpea.

How to throw the pebbles:

- Throwing at *Al-'Aqabah Jamrah* is from the middle of the valley, with Makkah on your left and Minā on your right. The seven pebbles must be thrown individually and the pilgrim recites *Takbīr* (*Allahu Akbar*) on throwing each one. Ibn 'Umar said that **the Prophet (pbuh) said 'Allahu-Akbar' on throwing every pebble.** (Al Bukhari, vol. 2, # 138).

- Throwing starts after sunrise on the Day of ʻĪd (the Feast, i.e. 10th Dhul-Hijjah) till the afternoon.
- It is permitted to extend the time till sunset if necessary and for the pilgrims with special needs.
- The pilgrim stops chanting *Talbiyah* when he starts throwing at *Al-'Aqabah Jamrah* according to Al Faḍl bin ʻAbbaas, who said, **"I still heard the Prophet performing *Talbiyah* till he threw (pebbles) at *Al-'Aqabah Jamrah.*"** Reported by A'Rabee'.[13]

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[13] - Translation is ours.

Issues

- Stoning *Al-'Aqabah Jamrah* is done on the Day of Sacrifice from after sunrise onwards, and stoning all the three *Jamrahs* is done on the days of *Tashrīq* from early afternoon onwards.
- It is not sufficient to tie up the pebbles in a bag and throw them together. Each pebble must be thrown individually.
- It is permissible for the pilgrim to ask someone to throw the pebbles on his behalf, if he can't do it himself.
- The pilgrim has to ensure that the pebbles reach the *Jamrah* otherwise the throw is not counted. It is acceptable however if the pebbles fall in the basin.

Slaughter

- After stoning *Al-'Aqabah Jamrah,* the pilgrim slaughters his *Hady* (sacrificial animal) to follow the example of the Prophet (pbuh).
- The *Hady* should be a camel or a cow or a sheep or goat. A one- or two-year-old sheep or goat suffices for one pilgrim, and a four-year-old cow or a six-year-old camel suffices for seven pilgrims.
- Offering a *Hady* is obligatory for the pilgrim who performs *Ḥajj Tamattu'* or *Qiraan*.
- The *Hady* is slaughtered in Al-Ḥaram (the Holy Sanctuary of Makkah).
- It is preferable for the pilgrim to slaughter his *Hady* himself if he can.
- The pilgrim is recommended to eat from his *Hady* and give the rest in charity.
- The pilgrim who performs *Ḥajj Ifraad* doesn't have to offer a *Hady*.

Issues

- If the pilgrims bought a *Hady* and could not pay the price due to overcrowding, then he would not have to give back the *Hady,* but, rather, to give away the price to the poor if he did not know the owner.
- The pilgrim may not buy a *Hady* through a bank because finishing *iḥraam* is conditional on slaughtering the *Hady,* so he would not know what time it is slaughtered on his behalf, and also on account of the doubts involved in this way.
- It is impermissible to slaughter the *Hady* except in the specified time and place. The specified time for *Hady* slaughtering is the Day of Sacrifice i.e. 10th Dhul-Hijjah, therefore any one who slaughters his *Hady* before that has to slaughter another one.
- If the pilgrim could not get a *Hady* on the Day of Sacrifice, he would remain in his

iḥraam till he sacrifices a *Hady,* as finishing *iḥraam* is impermissible before sacrificing when affordable.

- The pilgrim who can not afford a *Hady* has to fast for 10 days, of which 3 should be during *Ḥajj,* preferably the 6th, 7th, and 8th of Dhul-Hijjah, and the remaining 7 days after completing *Ḥajj* rituals and going back home.
- It is permissible to slaughter the *Hady* anywhere within *Al-Ḥaram* (the Holy Sanctuary). Slaughtering is not confined to Minā; that is rather an opinion of only some scholars.
- It is not permissible to give the slaughterer anything from the meat in return for his slaughtering. He should be paid separately.
- Any one who performs *'Umrah* during *Ḥajj* months then goes back to his country, and

then returns for *Ḥajj* intending to do *Ḥajj Ifraad* he will not be obliged to offer a sacrificial animal, for he would be ruled out of *Tamattu'*.

Iḥlaal (Finishing *Iḥraam*) of *Ḥajj*

- When the pilgrim finishes stoning and slaughtering on the Day of Sacrifice, he finishes his *iḥraam* by shaving or shortening his hair. The proof for this is Anas's *hadīth* in which he said,

> **"Allah's Messenger (pbuh) came to Minā; he went to the Jamrah and threw pebbles at it, after which he went to his lodging in Minā and sacrificed the animal. He then called for a barber and, turning his right side to him, let him shave him (i.e. his head); after which he turned his left side"** (Muslim, vol. 2, # 2991).

- A woman shouldn't shave her hair; not for *Ḥajj* nor for *'Umrah*. Instead, she has to cut a fingertip's length (or two fingers measured

sideways) from her hair. The Prophet (pbuh) said, **"Shaving is not a duty laid on women; only clipping of the hair is required of them." (Abu Dāwūd, 10, #1979)**[14]

- For the male pilgrim, shaving is better than shortening because Almighty *Allāh* started with it in His saying, Exalted is He:

  "Truly did *Allāh* fulfill the vision for His Messenger: you shall enter the Sacred Mosque, if *Allāh* wills with minds secure, heads shaved, hair cut short, and without fear. For he knew what you knew not, and He granted, beside this, a speedy victory." (48:27).

And the Prophet (pbuh) said,

"O *Allāh!* Be merciful to those who have their head shaved." And he repeated it twice. The people said, "O Allāh's

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[14] - Translation is ours.

Apostle! And those who get their hair cut short." Then he said (the third time), "And those who get their hair cut short." (Al-Bukhari, vol. 2, #785).

- After finishing the state of *iḥraam* by shaving or clipping the hair, the pilgrim is allowed to do whatever he had been forbidden during his state of *iḥraam* except sleeping with his wife and hunting. This is called the lesser *Taḥallul* (termination of *Iḥraam*). The Prophet (pbuh) said, **"When you have thrown and shaved, you are allowed everything except sleeping with your wives."** (Reported by A'Nasāi, Ahmed and Al-Bayhaqi)[15]. Hunting is in no circumstances allowed in the Holy Sanctuary of Makkah.

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[15] - Translation is ours.

Ṭawāf al-Ifaaḍah and *Sa'y*

- *Ṭawāf al-Ifaaḍah* is one of the obligatory pillars of *Ḥajj* and leaving it out invalidates *Ḥajj*.
- It is *Sunnah* (prophetic practice) to perform *ṭawāf* and *sa'y* on the 10th of Dhul-Hijjah after throwing the pebbles, slaughtering, and shaving or shortening the hair. However it is permissible to delay *ṭawāf* and *sa'y* even up till after the Days of *Tashrīq*.
- The woman in menstruation should delay *ṭawāf of Ifaaḍah* till she finishes her period.
- After performing *ṭawāf of Ifaaḍah* and *sa'y* the pilgrim concludes his *iḥraam*, therefore he can do whatever was prohibited in *iḥraam* except hunting in the Holy Sanctuary of Makkah. This is called the greater *Taḥallul*.

Issues

- The pilgrim who performs *ṭawāf of Ifaaḍah* and then sleeps during the day in Makkah doesn't have to offer a sacrificial animal.
- It is permissible to eat and drink in Makkah as well as to take a nap after *ṭawāf of Ifaaḍah*. The Prophet (pbuh) took a nap after *ṭawāf* of *Ifaaḍah*.
- Any one who performes *ṭawāf of Ifaaḍah* six rounds only and then remembers when he has returned home, will have to go back to Makkah and repeat *ṭawāf of Ifaaḍah*. He doesn't have to offer a sacrificial animal according to some scholars if he didn't sleep with his wife. If he did sleep with his wife he has to repeat his *Ḥajj*.

Rules of 11th, 12th and 13th Dhul-Ḥijja

- Staying overnight in Minā on the days of *Tashrīq* is an obligatory *Sunnah;* whoever stays somewhere else has to offer a sacrificial animal.
- Staying overnight in Minā on the nights preceding 11th and 12th days is obligatory for those who are in a hurry to leave. Those who are not in a hurry to leave are obliged to stay the three nights (i.e the nights preceding 11th, 12th and 13th).
- Repetition of *Takbīr (Allahu Akbar)* is *Sunnah* on these days.
- The pilgrim stones the three *Jamrats* with 21 pebbles each day, each *Jamrah* with 7 pebbles.
- The pilgrim starts throwing at the small *Jamrah* first, then the middle one and finally the largest *Jamrah*.

- Stoning the *Jamrats* starts in the early afternoon till sunset with convenience.
- The pilgrim makes *du'ā'* after throwing pebbles at the small *Jamrah* and the middle one, but he doesn't stop to make *du'ā'* after throwing at the largest *Jamrah* so as to follow the example of the Prophet (pbuh).
- The pilgrim should repeat the throwing in same way on the two following days for those who are not in a hurry to leave. Those who are in a hurry may leave after throwing on the 12th day.
- If the pilgrim wants to leave Minā on the 12th day he has to depart before sunrise, otherwise he will have to stay till next day to stone the three *Jamrats* for the last day.

Farewell *Ṭawāf*

- When the pilgrim finishes throwing at the three *Jamrats* and wants to leave he has to go to the Sacred House and circles it seven rounds for the farewell *ṭawāf*.
- The farewell *ṭawāf* is an obligatory *Sunnah,* and the pilgrim who does not perform it has to offer a sacrifice. The woman in menstruation or postnatal bleeding is exempt from this obligation.
- Nothing wrong with carrying the sick during *ṭawāf*.

Issues

- If the pilgrim performs the farewell *ṭawāf* and doesn't finish the seven rounds, he has to repeat his *ṭawāf*. If he left Makkah without repeating it he would have to offer a sacrificial animal.
- It is permissible for the pilgrim to take a rest during *ṭawāf* if he feels tired. Then he should continue his *ṭawāf* if his wuḍūʾ (ablution) is still valid, otherwise he will have to repeat *ṭawāf* from the beginning after renewing wuḍūʾ.
- The pilgrim is not forbidden after farewell *ṭawāf* to eat and drink provided he doesn't buy anything unnecessary that time. Selling and buying is not allowed after farewell *ṭawāf*.

- It is permissible for the pilgrim who has done farewell *ṭawāf* to pray in the Holy Mosque even an optional prayer, and also to make telephone calls as well as to buy whatever he needs for his journey like fuel and shoes if necessary.
- It is permissible to do farewell *ṭawāf* before *Jum'a* prayer even if one leaves Makkah after *Jum'a* prayer.

The farewell *tawāf* concludes the rituals of *Ḥajj*.

Sacrifice

- On the Day of Sacrifice, a non-pilgrim anywhere slaughters what he wishes amongst the grazing livestock as a sacrifice and an act of devotion to Almighty *Allāh*. ʻĀʼisha (may Allāh be pleased with her) said that the Prophet (pbuh) said,

  "No act of devotion done by man on the Day of Sacrifice is dearer to Allāh than shedding blood (of a sacrificial animal)". (Reported by A'Tirmidhi)[16].

- Sacrifice of a grazing animal amongst livestock on the Day of Sacrifice is a highly recommended *Sunnah* (prophetic practice), and so it is undesirable to leave it if one is capable of doing it. Umm Salamah reported Allāh's Messenger (pbuh) to have said,

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[16] - Translation is ours.

"He who has a sacrificial animal with him (whom he intends) to offer as a sacrifice, and enters the month of Dhul-Hijjah, should not get his hair cut or nails trimmed until he has sacrificed the animal". (Muslim, Book 22, #4873).

Conditions for the sacrificial animal to be acceptable:

- The animal must be free of deformities. For example, it shouldn't have an obvious defect, such as being one-eyed, nor should it have a sickness or limp that is apparent.
- It must be an animal of livestock like a camel, cow, goat or sheep.
- It must be slaughtered after the ʻĪd prayer. Albara' (may Allāh be pleased with him) narrated that the Prophet (pbuh) said,

"The first thing we begin with on this day (10th of *Dhul-Hijjah*) is to offer prayer. Then we return and sacrifice the

animals. Anyone who does so follows our *Sunnah* (practice). And anyone who slaughters his animal before praying, his slaughtering would be just for the meat that he offers to his family, and there would be nothing of sacrifice in it". (Muslim, Book 22, #4827).

- It has to be of a legally acceptable age as specified earlier for *Hady*.

Issues

- If a man sacrifices a sheep or goat it will suffice as a sacrifice for him and his family. The proof for this is 'Ata' bin Yaser's hadīth, in which he said,

  "I asked Abu Ayyūb Al-Ansāri how the sacrifices were in the Prophet's time (pbuh). He said, "The man used to sacrifice one sheep on behalf of himself and his family, and they would eat of it and give in charity. Eventually, people

started showing off and the matter turned the way you see it now". (Reported by A'Tirmidhi, Mālik and Ibn Mājah)[17].

- Seven people can share a sacrifice of a camel or a cow. Jāber said,

  "We, along with Allah's Messenger (pbuh), sacrificed a camel for seven persons and a cow for seven persons." (Muslim, vol. 2, #3024).

- It is permissible to eat part of the sacrifice, give part in charity and save the rest. The Prophet (pbuh) said, **"Eat, and feed others and store".** (Muslim, Book 22, #4861).
- It is *Sunnah* for the pilgrim who knows how to slaughter to slaughter his sacrifice himself. He should say, ***"Bismi-Llāh Wa'Llāhu Akbar"*** (In the name of *Allāh,* and *Allāh* is the Greatest). **"O *Allāh!* This is on**

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[17] - Translation is ours.

behalf of so and so"—and he says his name. The Prophet (pbuh) slaughtered a sheep and said,

"In the name of *Allāh* and *Allāh* is the Greatest. O Allāh! This is on my behalf and on behalf of those who did not offer a sacrifice amongst my nation". (Reported by Abu Dāwūd and A'Tirmidhi)[18].

- For anyone who intends to sacrifice, it is amongst the rules of Sacrifice to refrain from shaving or cutting any of his hair and nails when the first ten days of *Dhul-Hijjah* begin till he slaughters his sacrifice. The proof for this is the Prophet's hadīth where he said (pbuh),

"He who has a sacrificial animal with him (whom he intends) to offer as a sacrifice, and enters the month of Dhul-Hijjah, should not get his hair cut or

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[18] - Translation is ours.

nails trimmed until he has sacrificed the animal". (Muslim, Book 22, #4873).

In another narration, **"nor should he take anything off his skin"** i.e. by shaving his pubic or armpit hair.

- The skin of the sacrificial animal may not be sold, but it may be given away in charity
- The hired butcher should not be given anything of its meat in return for his labour, but he may be given some meat as a gift. He may also be paid in cash for the job. This is due to the hadīth:

  "The Prophet (pbuh) ordered me to supervise the slaughtering of a sacrificial camel and to give away its meat and skin in charity and not to give anything of that to the butcher as wages for slaughtering." (Al-Bukhari, vol. 2, #775).
- Any sacrificial animal that gets a defect after being bought, the defect would render it unacceptable. If the owner can buy another

one he should replace it; if he can't then it would suffice for him.

- One may not give the price of a sacrificial animal in charity instead of sacrificing the animal itself because this is contrary to the Divine command. Almighty *Allāh* said, **"Therefore to your Lord turn in prayer and sacrifice"** (108:2)

Compensation (*Fidyah*)

- If the pilgrim who has been doing *'Umrah* sees blood on his clothes after finishing his *iḥraam* and he doesn't know when he got it, then nothing is required of him.
- Anyone who is bound to make a compensation by sacrificing an animal shouldn't eat from it, and if he ate he would have to repeat the compensation.
- The pilgrim who wears stitched garments, or covers his head before shaving or hairclipping forgetfully, is liable to compensation if he remains like that from night to day or from day to night. Similarly if he continues to wear stitched garments after he remembers and doesn't hasten to take them off. If he hastens to take them off nothing will be required of him.
- The pilgrim who doesn't stay overnight in Muzdalafah has to offer a sacrificial animal.

However, if he stays till moonset, nothing will be required of him.

- The pilgrim who doesn't throw pebbles at *Al'Aqabah Jamrah* has to offer a sacrificial animal.
- The pilgrim who discharges semen deliberately while in *Iḥraam* or sleeps with his wife, his *Ḥajj* or *'Umrah* becomes invalid and he has to offer a sacrifice of a camel or a cow.
- The pilgrim who doesn't perform *sa'y* between *A'Ṣafā* and *Al-Marwah* after *ṭawāf of Ifāḍah* has to offer a sacrificial animal.
- The pilgrim who leaves Minā before afternoon on the first departure day (12th Dhul-Hijjah) or on the second (13th Dhul-Hijjah) has to offer a sacrificial animal.

How to Perform *'Umrah*

- Having a ritual wash (*ghusl*) for *iḥraam* and performing ablution are preferable.
- Praying the two-*rak'a sunnah* prayer for *iḥraam*. If it is time for the obligatory prayer then this prayer is sufficient.
- Making *Talbiyah* in which he recites, ***"labbayka'llāhumma labbayk. Labbayka lā shareeka laka labbayk. Innal-ḥamda wan-ni'mata laka wal-mulk. lā shareeka lak".*** **(I respond to Your call O *Allāh*, I respond to Your call. I am obedient to Your orders, You have no partner, I respond to Your call. All praise, blessings and sovereignty belong to You, You have no partner).** He sometimes adds, ***"Labbayka bi'umrah"*** **(I respond to Your call for *'Umrah*).** The pilgrim continues to chant *Talbiyah* till he enters the Sacred Mosque. It is preferable to enter from the *A'Salām*

(peace) door saying, **"O Allāh! You are the peace, from You comes peace, and to You returns peace. Make us live with peace, and make us enter paradise the home of peace. Blessed be You our Lord, O Possessor of majesty and honor!"**

- When the pilgrim sees the Sacred House (*Ka'bah*) he says **"O Allāh! Give this House of Yours more glory and glorification, and more reverence and honoring, and give whoever visits it in *Ḥajj* or *'Umrah* more guidance and blessing, and more righteousness and piety"**
- *Ṭawāf* starts by kissing the Black Stone if possible, otherwise touching it and kissing the hand or just pointing to it suffices. Then the pilgrim performs *ṭawāf* keeping the Sacred House on his left and repeats Al-bāqiyāt A'ṣāliḥāt saying thus: *"Subḥāna'llāh, Walḥamdulillāh, Walā*

Ilāha Illa'llāh, Wallāhu Akbar, Walā Ḥawla Walā Quwwata Illā Billāh". He also makes any kind of *du'a'* he wishes.

- When he reaches the Yemeni Corner, he should touch it if possible and say, *"Rabbanā ātinā fid'dunyā ḥasanatan, wafil-ākhirati ḥasanatan, waqinā 'adhāban'nār"*, meaning: **"Our Lord! Give us good in this world and good in the Hereafter and defend us from the torment of the Hell fire"**. Then he repeats the same steps till *ṭawāf* is finished.
- Praying two *rak'as* behind the Station of Ibrāhīm and making any kind of *du'ā'*.
- Drinking from *Zamzam* water and splashing some on the face and the head.
- Heading for *A'Ṣafā* and when he has climbed it he should make *Takbīr* (*Allāhu Akbar*) three or seven times. Then he recites,

"Lā ilāha illa 'LLāhu waḥdahū lā sharīka lahū, lahul-mulku walahul-ḥamdu wahuwa 'alā kulli shay-in qadīr, Lā ilāha illa 'LLāhu waḥdah, anjaza wa'dah, wanaṣara 'abdah, wahazamal-aḥzaaba waḥdah", meaning: **"There is nothing worthy of worship but *Allāh* alone; He has no partner. His is the kingdom, to Him is due all praise, and He is powerful over all things. There is nothing worthy of worship but *Allāh* alone. He has fulfilled his promise, brought victory to His servant and defeated the gangs all by Himself".** He then prays for the Prophet (pbuh) to be blessed and granted salvation and makes any kind of *du'ā'* he wishes.

- Descending towards *Al-Marwah* saying while walking **"O *Allāh!* Make this walk atonement for every walk You disliked**

and disapproved of me" and making any kind of *du'ā'* he wishes.

- When he reaches the green light signal he should hasten his walk till he reaches the next signal saying, **"My Lord! Forgive, have mercy, and overlook what You know! You are the Most High, the Supreme. You are the Most Generous, You are the Lord, and You are the Judge."** Then he walks unhurriedly again till he reaches *Al-Marwah* where he does the same as he did at *A'Ṣafā,* and so forth till the end of seven laps.
- *Taḥallul* (Finishing *Iḥraam*), which is shaving or cutting short the hair.

Issues

- Performing *'Umrah* is obligatory due to His saying, Exalted is He, **"And complete the *Ḥajj* or *'Umrah* in the service of Allāh"** (2:196). Also due to the Prophet's sayings which stated literally that *'Umrah* is as mandatory as *Ḥajj*.
- Anyone who wishes to perform *'Umrah* after *Ḥajj* should not perform it during the Days of Tashreeq (11th, 12th, and 13th Dhul-Hijjah), but from 14th and on.
- *'Umrah* can never be a substitute for *Ḥajj* no matter how many times it is done. One simply must carry out the duty of *Ḥajj* if one has the capability.
- *'Umrah* may be done repeatedly except in the months of *Ḥajj*.

Hiring for *Ḥajj* and *'Umrah*

- Performing *Ḥajj* or *'Umrah* on behalf of a live capable person is not permissible unless the *Ḥajj* or *'Umrah* is a voluntary extra one; and this is yet debatable.
- Scholars have regarded it acceptable to take payment for going on *'Umrah* on behalf of others. However, to be more cautious is not to take on such a commitment due to the risks it involves, as shortcomings and imperfections are inevitable.
- The necessary conditions for the one who is hired to perform *Ḥajj* are trustworthiness, knowledge and ability to carry out the rituals satisfactorily.
- The *Sunnah* (Prophet's Sayings) implies impermissibility of a person going on *Ḥajj* on behalf of another before performing *Ḥajj*

on his own behalf, and how sufficient a proof the *Sunnah* is! There are some scholars, however, who are allowing that for those in need, but the former opinion is more cautious for being in conformity with the *Sunnah*.

Fatwas (formal legal opinions) relating to women

- A woman may not go on *Ḥajj* or *'Umrah* without a *mahram* (a man who she cannot marry, such as a father, brother, uncle etc). However, if she doesn't have a *mahram* she is allowed – according to some scholars – only for her obligatory *Ḥajj,* to go in the company of pious men who are going with their women (wives or *mahrams*).
- If a woman menstruates before she performs the *'Umrah ṭawāf,* and her intention has been to perform *Ḥajj Tamattu',* and her period doesn't finish before the Day of *Tarwiyah* (8th *Dhul-Hijjah*), she will make intention to perform *Ḥajj Qiraan* and combine *Ḥajj* with *'Umrah*. In this case one

ṭawāf and one *sa'y* would suffice her for both her *Ḥajj* and her *'Umrah*.

- The conditions of *Ḥajj* for a woman are not different from those for a man, except that there is one more condition for her, namely, she has to be accompanied by her husband or a *mahram* man, for she is forbidden to travel on her own.
- It is not necessary for a female pilgrim to pray in the two Holy Mosques. That is preferable for her only when she can avoid crowding with men and if she isn't the kind of a woman who is alluring to men (causing *fitnah*). If these two conditions are missing, it is better for her to pray at home in her lodging.
- A woman doesn't have to wear any special clothes for *Ḥajj*. Also changing her clothes doesn't affect her *iḥraam*.

- Scholars have different views with regard to women visiting the graves of the companions of the Prophet (pbuh) and of the Prophet's family. Permission is conditional on that their visiting be aimed at learning a lesson from death, and unaccompanied with wailing or any other misconduct.
- It is not permissible for a woman to cover her face during *Ḥajj* or *'Umrah*. If she covers it intentionally she will have to offer a sacrificial animal. If by mistake or forgetfully she must uncover it as soon as she remembers. She is also not allowed to wear gloves during *Ḥajj* or *'Umrah*.
- A woman has to cut from the tips of her hair a length of two or four fingers measured widthways when she finishes *iḥraam*. If she finishes her *iḥraam* without doing that she will have to offer a sacrificial animal.

- It is permissible for a woman to hire someone to throw pebbles at the *Jamrats* on her behalf if necessary.
- A woman may take the pill to prevent the onset of her period during *Ḥajj* and *'Umrah*.
- If a woman learns of her husband's death while she is performing *Ḥajj*, she will have to complete her *Ḥajj* rituals. She is not allowed to stop her *Ḥajj* after she has assumed the state of *iḥraam*.

** Completed by the Grace of Allāh **

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