

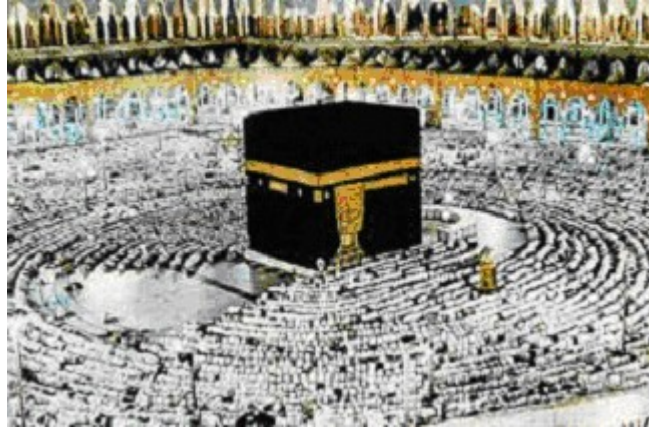
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A Practical Guide for Hajj

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"وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ لِمَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا"

"Pilgrimage to the House is a duty owed to Allah by whoever is able to undertake it"



PILLARS OF HAJJ (أَرْكَانُ الْحَجِّ):

- 1) AL-IHRAM (الإحرام)
- 2) AL-TAWAF (الطواف)
- 3) AL-SA'I (السَّعْي)
- 4) STANDING AT ARAFAT.

1- AL-IHRAM (الإحرام)

1.1. Definition:

Al-Ihram is the intention (*Niyah*) to perform *Hajj* or to perform *Umrah* or to perform both of them together.

1.2. *Adaab* (Courtesies) of *Al-Ihram*:

i) Cleanliness: by:

- Cutting the nails.
- Trimming the moustache.
- Removing hair of the armpits.
- Shaving the pubic hair.
- Performing *Wudu* or *Ghusl* (full bath), and *Ghusl* is better.

ii) Wearing the *Ihram* clothing (not wearing sewn clothes):

The *Ihram* clothes consist of two pieces: an *Izar* to cover the upper part of the body (not including the head) and a *Rida* to cover the lower part of the body. The *Ihram* clothes should be white. A woman covers her whole body except the face and hands.

iii) Putting on some perfume: (on one's body and clothes.)

There is no harm even if the perfume remains after the *Ihram*.)

iv) To pray two *Raka`at* (*Sunnat-ul-Ihram*):

One should read *Surah Al-Kafirun* in the first *Raka`at* and *Surah Al-Ikhlās* in the second.

1.3. Types of Ihram

i) *Qiran* (قِرَان) (joining.)

ii) *Tamatu'* (تَمَتُّع) (enjoying.)

iii) *Ifrad* (إِفْرَاد) (singular.)

Any of these three types of *Ihram* is permissible.

Meaning of *Qiran*:

It is to make the intention to perform *Hajj* and *Umrah* jointly. One says the following when making *Talbiyah*:

"لُبَيْكَ بِحَجٍّ وَعُمْرَةٍ." "Lubaiyka bi Hajjin wa 'Umrah."

One remains in state of *Ihram* until one finishes both '*Umrah* and *Hajj*.

Meaning of *Tamatu'*:

It is to perform *Umrah* during the months of *Hajj*. It is called *Tamatu* (enjoying) because after performing *Umrah*, one enjoys what a non-*muhrim* enjoys (e.g. using perfume, wearing ordinary clothes etc.)

When one reaches the *Miqat* (appointed place where one enters into state of *Ihram*,) one makes the intention to perform *Umrah* only and says: "*Lubaiyka bi Umrah*"

One remains in state of *Ihram* until one arrives at Makkah, performs *Tawaf*, performs *Sa'i* between the two hills of *Safa* and *Marwah*, and then one shaves or cuts his hair. After that one wears his ordinary clothes and does whatever one is allowed to do.

On the eighth day of *Dhul-Hijjah* one makes the intention for the *Hajj* (from Makkah)

Meaning of *Ifrad*:

Ifrad is to make the intention to perform *Hajj* alone. One may perform the *Umrah* after the *Hajj* if one wishes to do so.

Which of the three types is better?

There are different opinions regarding which of *Ihram* is the best. Probably *Tamatu'* is the best as it is easier and because the Prophet (*salla Allahu alaihi wasallam*) wished that he had done it, and ordered his companions to do it.

It is permissible to make *Ihram* without intending any of the three types.

1.4. The *Miqat* (Appointed Places)

The *Miqats* are the places at which the pilgrims enter into state of *Ihram*.

There are different *Miqat* places for people who are coming from different directions. One who is going on *Hajj* or *Umrah* must not pass the *Miqat* without *Ihram*.

Pilgrims who are travelling by air to Jeddah should enter into *Ihram* on the plane before arriving at Jeddah airport.

It is **not** recommended to enter into *Ihram* before the *Miqat*.

1.5. *Talbiyah*:

Its wording:

"لُبَيْكَ اللَّهُمَّ لُبَيْكَ. لُبَيْكَ لَا شَرِيكَ لَكَ لُبَيْكَ. إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ."

"Lubaiyka allahomma lubaiyk. Lubaiyka la shareeka laka lubaiyk. Inn-al-hamda wan-ni`mata laka wal-mulk. La shareeka lak."

It is *Sunnah* to say *Talbiyah*. It should follow *Ihram*. It is recommended to raise one's voice with it. It is recommended at certain times e.g. when mounting (one's means of transportation), when setting down, when meeting other travellers, when going up a hill or descending down, after prayers and at all times as long as one is in state of *Ihram*.

It is *Mustahab* (recommended) to say *Assalatu-alan-Nabi* after *Talbiyah*, and also to supplicate.

1.6. Things which are permissible for the *Muhrim* (one who is in the state of *Ihram*):

i) Washing oneself and changing ones *Izar* and *Rida*.

ii) Covering one's face.

iii) Covering one's head unintentionally.

iv) Removing one's tooth, if needed.

v) Scratching one's head and body.

vi) Looking into the mirror.

vii) Using a belt around one's waist to keep one's money

viii) Wearing a ring.

ix) Using antimony.

x) Using an umbrella.

xi) Killing harmful insects and animals.

1.7. Prohibited things for the *Muhrim*

- i) Marital relation (intercourse) and things which lead to it (kissing, touching etc.)
- ii) Committing acts of disobedience (sins.)
- iii) Arguing with one's companion (s).
- iv) Wearing sewn clothes.
- v) Taking part in *Nikah* (marriage) contract.
- vi) Cutting ones nails, shaving or cutting ones hair.
- vii) Using perfume in one's clothes or body.
- viii) Hunting game animal.
- ix) Eating from game animals.

1.8. The Judgment regarding someone who commits one of the prohibitions of *Ihram*:

i) If for a good excuse, one needs to do one of the prohibited things for a *Muhrim* (other than a marital relation) such as shaving one's hair wearing a sewn clothes etc., one can do so but he/she has to slaughter a sheep, feed six poor people or fast three days. He/she can do any of the three as *fidyah* (expiation.) It is only marital relation (sexual intercourse with wife) which makes Hajj invalid.

ii) What has been said regarding removing some of the hair?

If a *Muhrim* removes three or more hairs, and then he or she must slaughter a sheep.

iii) If the *Muhrim* uses perfume, wears sewn clothes etc. out of forgetfulness or ignorance, then he/she needs not slaughter a sheep or make *fidyah*.

1.9. Thing which are recommended when entering Makkah:

i) Performing *Ghusl*.

ii) One should hurry to the Sacred House (*Al-Masjid Al-Haram*) after putting one's luggage in a secure place.

iii) When entering *Al-Masjid Al-Haram* one should say:

"أَعُوذُ بِاللَّهِ الْعَظِيمِ ، وَبِوَجْهِهِ الْكَرِيمِ ، وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، بِسْمِ اللَّهِ ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَأٰلِهِ وَسَلَّمَ. اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاَفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ."

"A`udhu-bil-lahil-`adheem wa bi-wajhihil-kareem wa-sultanihil-qadeem minash-shaytanir-rajeem. Bismillah, Allahomma sali`ala Muhammadin wa `ala alihi wasallim. Allahomma aghfir li dhunubi waf-tah li`abwab rahmatika"

iv) When one sees the *Ka'ba* one should raise one's hand and supplicates:

"اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً ، وَزِدْ مَنْ شَرَفَهُ وَكَرَّمَهُ مِنْ حُجَّةٍ أَوْ اعْتَمَرَهُ تَشْرِيفًا
وَتَكْرِيمًا وَتَعْظِيمًا وَبِرًّا. اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ."

"Allahomma zid hadhal-Bait tashrifan wa ta`dhiman wa takriman wa mahabatan, wa zid man sharafahu wa karamahu miman hajahu awi l`amarahu tashrifan wa takriman wa ta`dhiman wa biran." Allahomma antas-Salam wa minka-salam fa hiyyina rabana bis-salam"

v) One then should go to *Al-Hajar Al-Aswad* (Black Stone) kiss it if possible or touch it. If neither is possible one should point with ones hand towards it.

vii) One should not pray *Tahiyatul-Masjid* (greeting of the mosque) because greeting of *Al-Masjid Al-Haram* is by performing *Tawaf* (not by praying wo *raka`ats*). If it is time for one of the *Fard* prayers one should pray with the Imam (Postpone *Tawaf* until afterwards).

2- AL-TAWAF

2.1. How it is performed:

i) One should stand in line with *Al-Hajar Al-Aswad* after kissing it, touching or pointing towards it. The *Ka'bah* should be on one's left side. One should say:

"سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ."

"Allahomma imanana bika, wa tasdeeqan bi kitabiki, wa wafa`an bi `ahdika, wa `itba`an li sunnati-nabiyyaka. Bismiallh wal-lahu akbar."

ii) When one starts *Tawaf*, it is preferred to walk quickly in the first three rounds, making one's footsteps closer, and coming nearer to the *Ka'bah* if possible. In the remaining four rounds, one walks in a normal way. If one is unable to walk quickly or to come near the *Ka'bah* (because of the crowd), then one performs *Tawaf* in whatever way possible. It is *Mustahab* (recommended) to kiss the Black Stone or touch it in every round and to touch *Al-Rukn Al-Yamani*.

iii) Increasing in *Dhikir* remembrance of Allah during *Tawaf*. One should choose whatever types of *Dhikir* one is pleased with, without repeating what the Mutawif says, there is no such thing like there is a special *Dhikir* for the first round, second round etc.

Some of the *Dhikir* which has been narrated from Rasulallah (s.A.a.w.) are as follows:

When one faces black stone, one says:

"اللَّهُمَّ إِيْمَانًا بِكَ وَتَّصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ ، وَأَتَّبَاعًا لِسُنَّةِ نَبِيِّكَ . بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ."

"Allahomma imanana bika, wa tasdeeqan bi kitabika, wa wafa'an bi 'ahdika, wa 'itiba'an li sunnati nabiyyika. Bismillahi wal-lahu akbar."

When one starts *Tawaf*, one says:

"سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ."

"Subhanal-Lah, wal Hamdul-Lillah, wa la ilaha illa Allah, wal-Lahu akbar, wa la hawla wa la quata illa billah."

When one reaches *Al-Rukn Al-Yamani*, one says:

"رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ."

"Rabana aatina fid-dunya hasanatan wa fil-aakhirati hasanatan wa qina 'adhaban-Nar."

One can say in every round:

"رَبِّ اغْفِرْ وَارْحَمْ وَأَعْفُ عَمَّا تَعَلَّمَ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ . اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ."

"Rabbi-ghfir warham wa'fu 'amma ta'lam wa antal-a'azul-akram. Allahomma aatina fid-dunya hasanatan wa fil-aakhirati hasanatan wa qina 'adhaban-Nar."

"اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا ، وَذَنْبًا مَغْفُورًا ، وَسَعْيًا مَشْكُورًا ."

"Allahomma aj'aluhu hajjan mabruran, wa dhanban maghfuran, wa sa'iyana mashkura"

There is no harm in reading Qur'an during *Tawaf*.

2.2. Types of *Tawaf* :

- Tawaf Al-Qudum* (arrival)
- Tawaf Al-Ifadhah* (After descending from *A'rafat*.)
- Tawaf Al-Wida`* (farewell)
- Tawaf Al-Tatawu`* (voluntary – optional)

The Hajji (pilgrim) should take the opportunity of his/her presence in Makkah to do as much *Tawaf* as he/she can, and to pray in *Al-Masjid Al-Haram*.

According to the *Hadith*: One prayer in *Al-Masjid Al-Haram* is better than a hundred thousand prayers in any other mosque.

There is no *ramal* (walking quickly) or uncovering of the shoulder in *Tawaf Al-Tatwu`* (voluntary).

2.3. Pre-conditions of *Tawaf*.

- Tahara (*Ghusl* or *Wudu*.) *Rasulullah* (*salla Allahu alaihi wasallam*) said: "*Tawaf* is prayer except that Allah has made talking in it lawful. So, whoever speaks let him say something good."
- Covering the private parts.
- It should be seven rounds. If one is in doubt as to the number of rounds which one has made, one should take it to be the lesser number.
- Tawaf* should start from the Black Stone and finish at it.
- The *Ka'bak* should be to one's left hand side.
- It should be outside the *Ka'ba* (outside *Hijr Isma'il*). *Hijr Isma'il* used to be part of the *Ka'ba* before it was destroyed and rebuilt.
- The seven rounds should be continuous. There is no harm in interrupting *Tawaf* (e.g. for prayer). When one resumes one builds on whatever number of rounds which one has performed.

2.4. *Sunnah* acts of al *Tawaf*

- Facing the black stone when starting *Tawaf* along with saying *Tahlil* (*la ilaha illa Allah*) and *Takbir* (*Allahu Akbar*).
- Uncovering the shoulder of the right arm (for men - in *Tawaf Al-Qudum* only).
- Al-Ramal* (walking quickly in the first three rounds of *Tawaf Al-Qudum* (for men).
- Praying two *Raka'ats* after *Tawaf* behind *Maqam Ibrahim*; or any part of *Al-Masjid Al-Haram*. It is *Sunnah* to read *Surah Al-Kafrun* in the first *raka'at* (after *Al-Fatiha*) and *Surah Al-Ikhlash* in the second *raka'at*.
- Drinking from the well of *Zamzam*:
After one finishes *Tawaf* and prays two *raak'at* behind *Maqam Ibrahim*, it is *Mustahab* for one to go to the well of *Zamzam* and drink from its water.
Rasulullah (*salla Allahu alaihi wasallam*) said about the water of *Zamzam*: "It satisfies the hunger and cures the disease."

He (*salla Allahu alaihi wasallam*) said: "The water of *Zamzam* is for whatever purpose you drink it for."

In another version of the *Hadith* he said: "The water of *Zamzam* is for whatever purpose you drink it for, and I drink for the thirst on the day of judgement, and then he drank."

When drinking *Zamzam*, it is *Mustahab* to face the *Qibla*, say *Bismillah*, drink in three breaks (i.e. breathe twice outside the vessel.) When one finishes drinking, one should say "*Al-Hamdu lillah*" and then followed it with the following *Du'a*:

"اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا ، وَرِزْقًا وَاسِعًا ، وَشِفَاءً مِنْ كُلِّ دَاءٍ ."

"Allahomma ini 'asaluka 'ilman nafi'an wa rizqan was'an wa shifa'an min kulli daa'."

This means: "O Allah! I ask You to give me Knowledge which is useful, abundant provision and cure from every disease."

vii) *Du'a* at *Al-Multazam*: (Part of the *Ka'ba* to which people cling.):

After drinking from *Zamzam*, it is *Mustahab* to go to the *Ka'bah* and attach one's face and chest (if possible) to *Al-Multazam* and supplicate Allah.

viii) Entering the *Ka'ba* and *Hijr Isma'il* and praying there if possible.

Passing in front of someone who is praying in *Al-Masjid Al-Haram*:

One can pray in the *Haram* while people (men or women) are passing in front of one without this being *Mukrooh* (disliked). This allowance is especially for *Al-Masjid Al-Haram*.

3- AL-SA' BETWEEN AS-SAFA & AL-MARWA

3.1. Its origin:

Ibrahim (*alaihis-salam*) came to Makkah with his wife Hajar and his son Isma'il. Isma'il was an infant then. There was no one in Makkah at the time. The wife and her son sat under a tree at the place of the present *Ka'ba*. Ibrahim left with them a bag of dates and a water skin. He then went back from where he came. Hajar followed him and said: "O Ibrahim! Where are you going – and leaving us in this valley with no other human being?"

She repeated that a few times, but Ibrahim did not reply.

She then asked: "Did Allah command you to do so?"

He replied: "Yes."

She said: "Then he will not abandon us."

Hajar remained in that place eating from the dates and drinking from the water and feeding her infant until her food and drink finished. Her milk stopped and the child got very hungry and thirsty. The child started crying and kicking the ground with his feet. Hajar could not bear looking at him. She went away from him until she came to the hill of *Al-Safa*. She climbed up the hill and started looking into the valley to see if there was anyone who could help her. She could not see anyone. She came down the hill, crossed the valley until she came to the hill of *Al-Marwa*. She climbed up the hill and looked into the valley. She repeated this practice of running between the two hills for seven times. This is the origin of *Al-Sa'i*.

3.2. Its pre-conditions:

- i) It should be preceded by *Tawaf*.
- ii) It should be seven phases.
- iii) It should start from *Al-Safa* and end at *Al-Marwa*.
- iv) It should be in a specified course.

3.3 Climbing on *Al-Safa* and *Al-Marwa*:

It is not a pre-condition for the correctness of *Sa'i* to climb on the two hills. However, one should at least touch both of them (with one's feet).

3.4 Continuity in *Sa'i*:

One can interrupt one's *Sa'i* if for valid reasons (e.g. for prayer). When one resumes, one builds on whatever one has preformed.

3.5 Tahara for *Sa'i*:

Not essential. However, it is *Mustahab* to be in a state of Tahara when performing all the acts of Hajj.

3.6. Running between *Al-Maylain*:

It is recommended to walk between *Al-Safa* and *Al-Marwa* except between *Al-Maylain* (marked by green pillars). One should run between them in every phase if *Sa'i*.

3.7. Climbing on *Safa* and *Marwa* and making *Du'a* on them:

It is *Mustahab* to climb on the two hills of *Safa* and *Marwa* in every phase and to supplicate Allah with any kind of *Du'a*. One can do like the Prophet (*salla Allahu alaihi wasallam*):

Face the *Qibla*.

Say: "*la ilaha illa Allah*".

Say: "*Allahu Akbar*" three times.

Say: " **لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . "**

"*La ilaha illa Allah, wahdahu la shareeka lahu, yuhyee wa yumeet wa howa 'ala kulli shay'in Qadeer.*

3.8. *Du'a* between *Safa* and *Marwa*:

It is *Mustahab* while performing *Sa'i* to make *Dhikr*, read the Qur'an etc.

It has been narrated that *Rasulullah* (*salla Allahu alaihi wasallam*) used to say during *Sa'i*:

" **رَبِّ اغْفِرْ وارْحَمْ ، واهدِنَا السَّبِيلَ الْأَقْوَمَ . "**

"*Rabbi-ghfir warham, wahad-dinnis-Sabeelal-Aqwam*". And

" **رَبِّ اغْفِرْ وارْحَمْ ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ . "**

"*Rabbi-ghfir warham, innaka antal-A'azzul-Akram*".

3.9. What does one do after Sa'i:

If one is performing Hajj *Al-Tamatu'* (enjoying), one finishes one's Ihram by shaving or cutting parts of one's hair. In this way one completes one's *Umrah*. If one is performing the *Qiran* (joining) type, one should continue to be in a state of *Ihram* until the day of Sacrifice (Eid *Al-Adha*). For one who is performing Hajj *Al-Qiran*, his/her *Sa'i* will be for both Hajj and *Umrah*.

For one who is performing Hajj *Al-Tamatu'*, he/she performs *Tawaf* and *Sa'i* again (for Hajj) after coming back from *Arafat*.

Going to Mina:

It is Sunnah to go to Mina on the eighth day of *Dhul-Hijjah*.

If the pilgrim is performing Hajj *Al-Tamatu'* he/she enter into a state of *Ihram* for Hajj. One should enter into *Ihram* from the place where one is staying. One does the same things which one did when one entered into *Ihram* for *Umrah* at the *Miqat*.

It is *Mustahab* to say much *Dhikr* and *Talbiyah* when traveling to Mina, and to pray *Dhuhr*, *Asr*, *Maghrib*, *Isha'*, and to spend the night there.

Whoever does not do so, he/she has abandoned the Sunnah, but his/her Hajj is still correct.

4- STANDING AT A'RAFAT

Standing at *Arafat* is the greatest pillar of Hajj.

It is Sunnah to go to *Arafat* after sunrise on the ninth day of *Dhul-Hijjah*. One should increase in saying *Tahlil* (*la ilaha illa Allah*), *Takbir* (*Allahu Akbar*) and *Talbiyah* on the way to *Arafat*.

4.1. Its meaning:

To be present at any part of *Arafat* in any state i.e. sleep or awake, riding or sitting, *Tahir* or not *Tahir*.

4.2. Its Time

It starts from zenith (noon) on the ninth day of *Dhul-Hijjah* until before dawn on the tenth day, then it is *wajib* for one to stay for part of the night. (Usually people stay until shortly after sunset and then leave to *Muzdalifah*. *Maghrib* prayer is delayed until the pilgrims arrive at *Muzdalifah*. There they pray *Maghrib* and *Isha'* together).

It is alright if one stays for part of the night only.

4.3. Standing on the rocks

It is Sunnah to stand on the rocks. *Rasulullah* (*salla Allahu alaihi wasallam*) stood there and said: "I stand here and all of *Arafat* is a place for standing," (except the valley of *Arafat* on the west side of *Arafat*).

4.4. Aadab (courtesies) of standing at Arafat:

One should be in a state of *Taharah*, face the *Qiblah* and say much *Istighfar* (asking Allah for forgiveness), *Dhikr* and *Du'a*. One should make *Du'a* for oneself and for others. This should be accompanied by the presence of the heart and fear for Allah.

The best *Du'a* on the day of *Arafat* is the following:

" لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . "

La ilaha illa Allah, wahdahu la shareeka lahu, yuhyee wa yumeet wa howa 'ala kulli shay'in Qadeer".

Rasulullah (*salla Allahu alaihi wasallam*) said: "The best *Du'a* is the *Du'a* of the day of *Arafat*, and the best thing I and the prophets before me have said is: "*La ilaha illa Allah, wahdahu la shareeka lahu, yuhyee wa yumeet wa howa 'ala kulli shay'in Qadeer".*

4.5. Joining Dhuhr and Asr prayers:

It is Sunnah to pray *Dhuhr* and *Asr* together in *Arafat*.

4.6. Ifadhah (Moving) from Arafat:

It is Sunnah to move quietly with tranquillity from *Arafat* after sunset.

4.7. At Muzdalifah:

i) Praying *Maghrib* and *Isha'* prayers (together).

ii) Standing at *Muzdalifah*. According to the Sunnah of *Rasulullah* (*salla Allahu alaihi wasallam*), he arrived at *Muzdalifah* from *Arafat*, prayed *Maghrib* and *Isha'*, lied down until dawn, prayed *Fajr*, mounted his camel until he came to *Al-Mish'ar Al-Haram*, stood there until just before sunrise and then moved to *Mina*.

According to Imam *Ahmed*: it is *Wajib* to stay overnight in *Muzdalifah*. According to the three other Imams it is *Wajib* to stay any part of the night but not necessarily overnight.

However, you have known the Sunnah of the Prophet (*salla Allahu alaihi wasallam*) in this matter. One should increase in *Dhikr* and *Du'a* as Allah (*subhanahu wa ta'ala*) says:

" فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ . ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ . " "

Allah (*subhanahu wa ta'ala*) says:

"When you pour down from Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though before this you were astray".

It is permissible to stay in any part of *Muzdalifah* except *Muhassir* valley.

5. THE ACTS ON THE DAY OF SACRIFICE

The acts of Hajj on the Day of Sacrifice are in the following order:

One starts by *Ramii* (throwing stones at the *Jamrat*), slaughtering, shaving or cutting one's hair, performing *Tawaf*. Performing the acts in this order is Sunnah, however, if one follows a different order then there is no harm.

Lesser and Greater *Tahalul*:

By throwing the stones and shaving or cutting one's hair, anything that was prohibited for the *Muhrim* becomes lawful except marital relations. This is called *Al-Tahalul Al-Asghar* (or lesser *Tahalul*). So one can wear ordinary clothes, use perfume etc.

After the performance of *Tawaf Al-Ifadhah*, everything becomes lawful. This is called *Al-Tahalul Al-Akbar* (or greater *Tahalul*).

6. THROWING THE STONES

Its Origin:

When *sayyiduna Ibrahim (alaihi-Salam)* was performing the rites of Hajj, *Shaytan* appeared before him at the place of *Jamrat-ul-'Aqaba*. *Ibrahim (alaihi-Salam)* stoned him with seven pebbles and *Shaytan* disappeared inside the ground. *Shaytan* appeared once again at the place of the second *Jamrah*, *Ibrahim (alaihi-Salam)* stoned him with seven pebbles. *Shaytan* appeared again at the place of the third *Jamrah*, and *Ibrahim (alaihi-Salam)* stoned him with seven pebbles.

Its wisdom:

Obedying the order of Allah (*Subhanahu wa ta'ala*), follow the way of *sayiduna Ibrahim (alaihi-Salam)*, remember the enmity of *Shaytan* and resolving to struggle against him etc.

ii) Its place in Hajj:

Wajib, if missed one can make up for that by slaughtering a sheep.

iii) The size of the stones:

They should be Small pebbles. It is disliked to use big stones, however, if used it would do. Only pebbles should be used (no iron etc.)

iv) From where the pebbles are taken:

Ibn Umar (radhiya Allah 'anhu) used to take the pebbles from *Muzdalifah*. *Saeed Ibn Jubair* did the same. Imam Ahmed said "Take the pebbles from wherever you wish.

If one uses pebbles, which were already used for stoning that would do however, it is disliked.

v) The number of pebbles:

70 pebbles, if one stays in Mina for three nights.

49 pebbles, if one spends two nights in Mina.

The pebbles are distributed as follows:

7 pebbles on the Day of Sacrifice (Eid) for throwing at *Jamrat-ul-'Aqaba (the Greater Jamrah)*.

21 pebbles on the 11th day of *Dhul-Hijjah* distributed among the three *Jamrat* (each with seven pebbles).

21 pebbles on the 12th day of *Dhul-Hijjah* distributed among the three *Jamrat* (each with seven pebbles).

21 pebbles on the 13th day of *Dhul-Hijjah* distributed among the three *Jamrat* (each with seven pebbles).

If one throws five or six stones, then that would do.

If one intends to throw on the first three days only, then it is alright.

Allah (*subhanahu wa ta'ala*) says: "Remember Allah during the Appointed Days, but if anyone hastens to leave in two days, there is no blame on him. And if anyone stays on, there is no blame on him, if his aim is to do right".

vi) Time for throwing the stones on the Day of Sacrifice:

The chosen time for throwing the *Jamrah* on the Day of Sacrifice starts after sunrise until just before sunset. It is permissible to delay the stoning until night if there is a valid excuse.

vii) Permissibility to throw the *Jamrah* after midnight (on the night of Sacrifice) for the weak and those with valid excuses:

It is not permissible for anyone to throw the *Jamrah* before midnight. It is permissible for women, children, weak people and others with valid excuses to throw after midnight on the night of Sacrifice (the night before Eid).

viii) **Throwing the *Jamarat* on the three days following the Day of Sacrifice:** The chosen time for throwing the *Jamarat* on the three days following the Day of Sacrifice starts after the zenith (noon) until sunset.

ix) *Dhikr* and *Du'a* during stoning:

It is *Sunnah* to say: *Allahu Akbar* with every stone which one throws. After finishing stoning, it is *Sunnah* to face the *Qibla* and make *Du'a*.

Staying overnight in Mina:

It is *Wajib* to spend three nights in Mina, or at least the night of the 11th and 12th of *Dhul-Hijjah*.

7. AL-HADIY (SACRIFICIAL ANIMAL)

Definition:

These are the animals, which are sacrificed at Al-Haram with the intention of drawing closer to Allah (*subhanahu wa ta'ala*.)

Its types:

- a. *Mustahab*: This is the slaughtering by the pilgrim who is performing Hajj *Al-Ifrad* (singular)
- b. *Wajib*: These are the *Hadiy* slaughter by: 1) pilgrim who is performing Hajj *Al-Tamatu'* or Hajj *Al-Qiran*.
2) One who misses one of the *Wajib* acts of Hajj such as: throwing the stones, not to perform Ihram from the *Miqat*, not to stay overnight in Mina, missing the farewell *Tawaf*. 3) Committing one of the prohibited things for a *Muhrim* e.g. using perfume, shaving one's hair etc.

Slaughtering the sacrificial animal:

It is recommended for one to slaughter himself or to attend. However, one can ask someone else to do it on his/her behalf. It is *Mustahab* for one who slaughters to eat from the meat of his/her sacrificial animal. For practical reasons, most people appoint some agencies to slaughter the animals and distribute their meat.

8. SHAVING OR CUTTING ONE'S HAIR:

Wajib, it is done after throwing the *Jamrah* on the Day of Sacrifice.

A woman is forbidden to shave her hair, but only to cut some of it. She should at least remove three hairs.

When shaving, it is recommended to face the *Qibla*, start with the right side. One should say *Takbir* and then pray two *rak'ats* after shaving. It is *Mustahab* to cut one's nails and to trim one's moustache.

9. TAWAF AL-IFADHAH

Tawaf Al-Ifadah is one of the four pillars of the Hajj. If it is not done then the Hajj is invalid. Its time starts from midnight (on the night of Eid *Al-Adha*) and continues until the fourth day of Eid.

10. TAWAF AL-WADA' (FAREWELL)

It is the last thing, which a non Makkan pilgrim performs before returning to his/her home. Some scholars say it is *Sunnah*, others say it is *Wajib*.