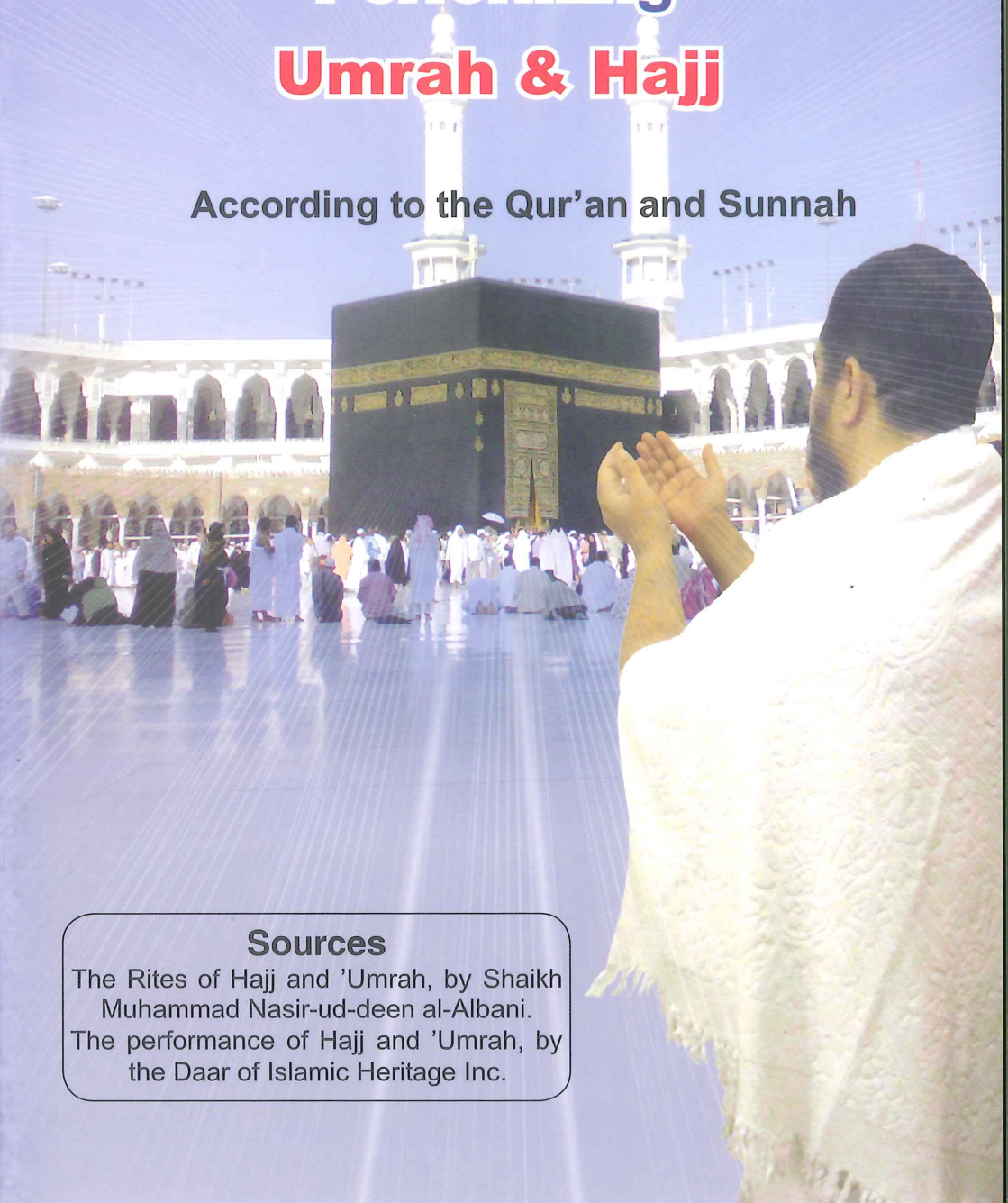


An Illustrated Guide to Performing **Umrah & Hajj**

According to the Qur'an and Sunnah



Sources

The Rites of Hajj and 'Umrah, by Shaikh Muhammad Nasir-ud-deen al-Albani.

The performance of Hajj and 'Umrah, by the Daar of Islamic Heritage Inc.

Table of Contents

Introduction	4
First: <i>Ihraam</i> and <i>Niyah</i> (Intention)	5
A. Clothing for <i>Ihraam</i>	5
B. At the <i>Meeqaat</i> : Entering the State of <i>Ihraam</i> ..	7
Permissible Actions during the State of <i>Ihraam</i> ..	10
Prohibited Actions during the State of <i>Ihraam</i> ..	11
Second: At Makkah	12
A. Entering the <i>Masjid Al-Haraam</i>	12
B. The Black Stone	13
C. <i>Tawaaf</i>	14
Third: <i>Sa'ee</i> between <i>Safaa</i> and <i>Marwah</i>	19
The Farewell <i>Tawaaf</i>	25
Innovations that should be avoided during ' <i>Umrah</i> ..	26

Table of Contents - Hajj

Introduction	31
<i>Summarized rites of Al Hajj</i>	
8th of Dhul hijjah	33
9th of Dhul hijjah	35
10th of Dhul hijjah	37
11th of Dhul hijjah	40
12th of Dhul hijjah	41

Abbreviations

﴿عَزَّ وَجَلَّ﴾ (Azza wa Jall)	: Mighty and Majestic is He
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﴿سُبْحَانَكَ يَا عَزِيزٌ﴾ (Subhaanahu wa Ta'aala)	: Glorious and Exalted is He
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﴿سَلَامٌ عَلَيْكَ﴾ (Salla-Allaahu 'alayhi wasallam)	: May Allaah praise him and grant him peace
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﴿رَضِيَ اللَّهُ عَنْهُ﴾ (Radia-Allaahu 'anhu)	: May Allaah be pleased with him
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﴿رَضِيَ اللَّهُ عَنْهَا﴾ (Radia-Allaahu 'anha)	: May Allaah be pleased with her
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﴿رَضِيَ اللَّهُ عَنْهُمَا﴾ (Radia-Allaahu 'anhuma)	: May Allaah be pleased with them - both males or females
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﴿رَضِيَ اللَّهُ عَنْهُمْ﴾ (Radia-Allaahu 'anhum)	: May Allaah be pleased with them - all male
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﴿سَلَامٌ عَلَيْكَ﴾ ('Alayhissalam)	: Peace be upon him
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﴿رَحِيمٌ﴾ (Rahimahullaah)	: May Allaah have mercy on him
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Introduction

Allaah ﷻ said in Surat al-Baqarah [2:196]:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

“And perform properly (according to the ways of Prophet Muhammad ﷺ), the Hajj and 'Umrah (i.e. pilgrimage to Makkah) for Allaah.”

The Obligation of Performing 'Umrah and its Superiority

Ibn 'Umar (رضي الله عنه) said: “*Hajj and 'Umrah are obligatory for every Muslim.*”

Ibn 'Abbas (رضي الله عنه) said: “*'Umrah is mentioned in conjunction with Hajj in the Book of Allaah ﷻ, 'And perform Hajj and 'Umrah for Allaah.'*” [2:196]

Abu Hurairah (رضي الله عنه) narrated that Allaah's Messenger (ﷺ) said: “*The performance of 'Umrah is an expiation for the sins committed between it and the previous one, and the reward of Hajj Mabruur (the one accepted by Allaah) is nothing except Paradise.*” [Saheeh al-Bukhaari]

The Pillars of 'Umrah

- 1- *Ihraam* and *Niyyah*
- 2- Circumambulation around the *Ka'bah* (*Tawaaf*)
- 3- Walking between *Safaa* and *Marwah* (*Sa'ee*)

The Obligatory Acts of 'Umrah

- 1- *Ihraam* at its recognized points (*Meeqaat*)
- 2- Shaving or trimming of the hair



First: *Ihraam* and *Niyah* (Intention)

Ihraam is the state entered into at the *Meeqaat*, during which certain acts and types of clothing are forbidden.

A. Clothing for *Ihraam*

One may put on the clothing of *Ihraam* before the *Meeqaat*, even in his own house, as the Prophet (ﷺ) and his Companions did. This makes it easier for those making *Hajj* by airplane, for whom it is not possible to put on *Ihraam* at the *Meeqaat*. It is permissible for them to embark on the plane in *Ihraam*; however, they do not make the intention for *Ihraam* until shortly before the *Meeqaat* so that they do not pass the *Meeqaat* without *Ihraam*.

1 It is *Mustahabb* (desirable) for anyone going for *Hajj* or *'Umrah* to take *Ghusl* (purity bath) for *Ihraam*, even if a woman has her menstrual period or parturition period.





2 A man may wear whatever clothes he wishes that are not made in the shape of the body. These clothes are called by the *Fuqahaa'* (religious scholars) "*Ghair al-makheet* (unstitched)." He can wear a *Ridaa'* (upper garment) and *Izaar* (lower garment) or something similar, and sandals or any footwear that do not cover the ankle-bone.

3 He does not wear a hat, '*Imaamah* (turban) or anything like that which fits onto and covers the head. This applies only to men. As for a woman, she does not remove anything of the clothes that are prescribed for her in the *Shari'ah*, except that she should not tie on the *Niqaab* (face-veil), *Burqa'*, *Lithaam* (lower face cover, up to the eyes) or handkerchief and she should not wear gloves. It is permissible for the woman to cover her face with something like a *Khimar* (headscarf) which she puts on her head and allows to hang down over her face, even if it touches her face, however she



should not tie it on.



4 A man may use body-oil and perfume of any scent, but with no color; however, women use that which has color but no scent.

This is done before one makes the intention of *Ihraam* at the *Meeqaat*. After that it is forbidden; although there is no harm if any of its scent remains.



B. At the Meeqaat: Entering the State of *Ihraam*



The *Meeqaats* (places for assuming *Ihraam*) are five: Dhul-Hulaifah, Al-Juhfah, Qarn Al-Manaazil, Yalamlam and Dhat-'Irq. They are for those who live there and those who pass by them intending *Hajj* or '*Umrah*. If one's house is nearer to the *Meeqaats* than *Makkah*, then one makes *Ihraam* from one's house, while the people of *Makkah* make *Ihraam* from *Makkah*.



1 When a person reaches the *Meeqaat*, it becomes *Waajib* (obligatory) for him to assume *Ihraam* by saying:

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

“Labbayka-Allaahumma bi-’Umrah.”

Then one says the *Talbiyyah*:

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

“Labbayk-Allaahumma labbayk, Labbayka laa shareeka laka labbayk, Innal-hamda wan-n’imata laka wal-mulk, Laa shareeka lak.”

“Here I am at Your service O Allaah. Here I am. There is no partner with You. Here I am. Truly, all praise and favor are Yours, and the dominion is Yours. There’s no partner with You.” One repeats this loudly and frequently.

2 One does not say anything more than the *Talbiyyah*.

Note: One may state a condition when making *Talbiyyah*, fearing that which may prevent him from completing the *Hajj* or *’Umrah*, whether it be illness or fear, by saying as the Prophet (ﷺ) taught:

اللَّهُمَّ مَحَلِّي حَيْثُ حَبَسْتَنِي

“Allaahumma mahallee haithu habastanee”

“O Allaah! my place is wherever You prevent me.”

If one says this and is then prevented or becomes ill, then one may leave the *Ihraam* of the *Hajj* or *’Umrah* without any compensatory sacrifice due upon him/her. The person does not have to do the *Hajj* or *’Umrah* again, unless it was his/her first *Hajj*. In this case, he/she has to repeat it.

3 There is no special prayer for *Ihraam*; however, if it is the time for prayer, then he should pray and then put on *Ihraam*, following the example of the Prophet (ﷺ) who put on *Ihraam* after praying *Dhuhur*.

4 Men are ordered to raise their voices when saying the *Talbiyyah*.

Women should also raise their voices when saying the *Talbiyyah* as long as there is no fear of *Fitnah*.

5 One continually repeats the *Talbiyyah* until one reaches the *Haram* (sanctuary) of Makkah and sees the houses of Makkah. Then one stops saying the *Talbiyyah* in order to concentrate on the *Hajj* or '*Umrah* rituals.



Permissible actions during the state of *Ihraam*:



- i. Bathing, even without a need such as wet dreams and even if it involves rubbing the head.
- ii. Scratching the head, even if some hairs fall out.
- iii. Cupping/blood-letting (Ihti-jaam), even if some of the hair is shaved off in the place required.¹
- iv. Smelling sweet-smelling plants and pulling off broken nails.
- v. Shading oneself in a tent with an upheld garment (as done by the Prophet ﷺ), an umbrella or a car (by sitting inside it), etc.
- vi. Wearing a belt around the Izaar and tying it when necessary, and wearing rings – as occurs in some narrations. Similarly, wearing a watch or spectacles and carrying a money-pouch around the neck.
- vii. Changing clothes as well as washing the hair and body with unperfumed soap.



Prohibited actions during the state of *Ihraam*:

- i. One has to avoid what Allaah has prohibited, such as any wrongdoing, quarreling, shameful speech and committing sins.
- ii. One has to guard against injuring the Muslims by action and tongue.
- iii. One has to abstain from:
 - a. Cutting the nails or pulling out hair deliberately or without need.
 - b. Using perfumes, whether on the clothes or on the body.
 - c. Killing or assisting in hunting any land game.
 - d. Cutting trees, plucking vegetables, or picking up a lost property.
 - e. Proposing to a woman or signing a contract for marriage. Sexual intercourse is strictly prohibited.
 - f. Putting any covering on the head (for men only). However, the shade of an umbrella or the roof of a car is permissible.
 - g. Wearing a shirt or anything else which is sewn to fit the body (for men only).



All the above are prohibited during the period of *Ihraam*. If any of these prohibitions are violated due to forgetfulness or ignorance, then there is no expiation (*Fidya*).

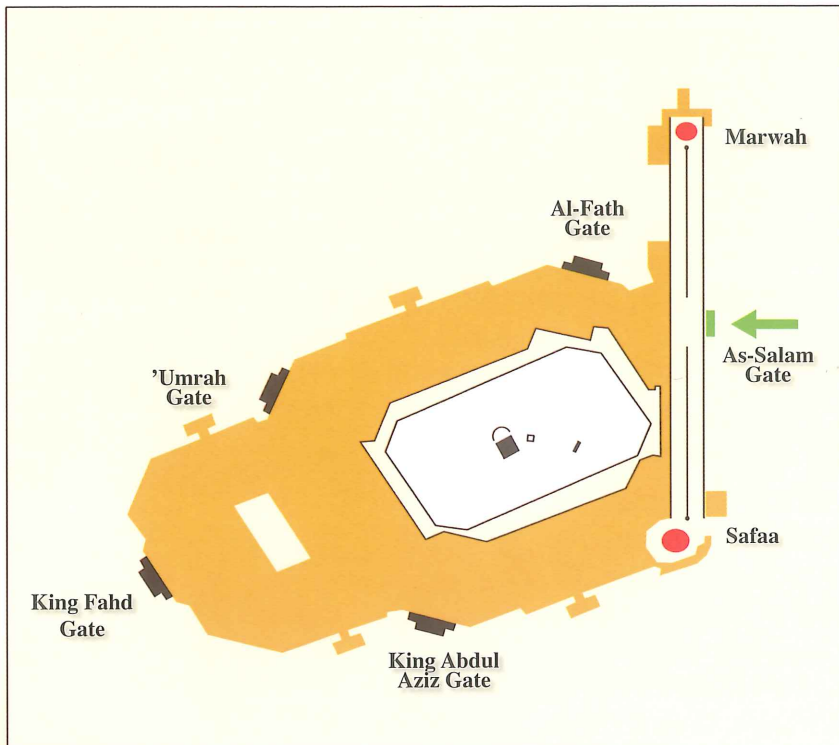


Second: At Makkah

A. Entering the *Masjid Al-Haraam*

1- Upon arrival in Makkah, one goes to the Holy Mosque (*Al-Masjid al-Haraam*).

Note: It is *Sunnah* to hasten to the *Masjid al-Haraam* to perform 'Umrah as soon as one reaches Makkah, because this is the purpose behind his trip.





2- One enters the *Masjid* from any gate with the right foot and says,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ .
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“Allaahumma Salli ‘alaa Muhammadin wa Sallim. Allaa-hummaf-tah lee abwaaba rah-matika.”

“O Allaah! Send Your Peace and Blessings upon Muhammad ﷺ. O Allaah! Open for me the gates of Your Mercy.”

B. The Black Stone

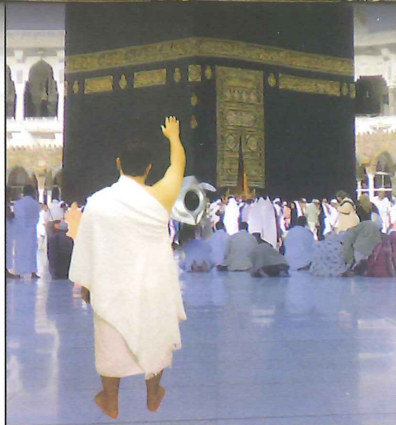
1- One should go straight to the Black Stone and, facing it, make *Takbeer* (say الله أكبر *Allaahu-Akbar*). One may also say, بِسْمِ اللَّهِ ‘*Bismillaah*’ before saying the *Takbeer*.²

2- One touches the Black Stone with his hand, kisses it, and makes *Sajdah* upon it – as Rasoolullah ﷺ did that, as well as ‘Umar and Ibn ‘Abbaas ؓ.





If one is unable to kiss it, then one touches it with his hand, and then kisses his hand.



If one cannot touch it, then it is enough to make a gesture in its direction with his right hand only when passing in front of it and say **الله أكبر** '*Allaahu Akbar.*'

This is done in every circuit of the *Tawaaf*.

- 3- One should not push through the crowd to reach it.³
- 4- There is a great excellence in touching the Black Stone.⁴

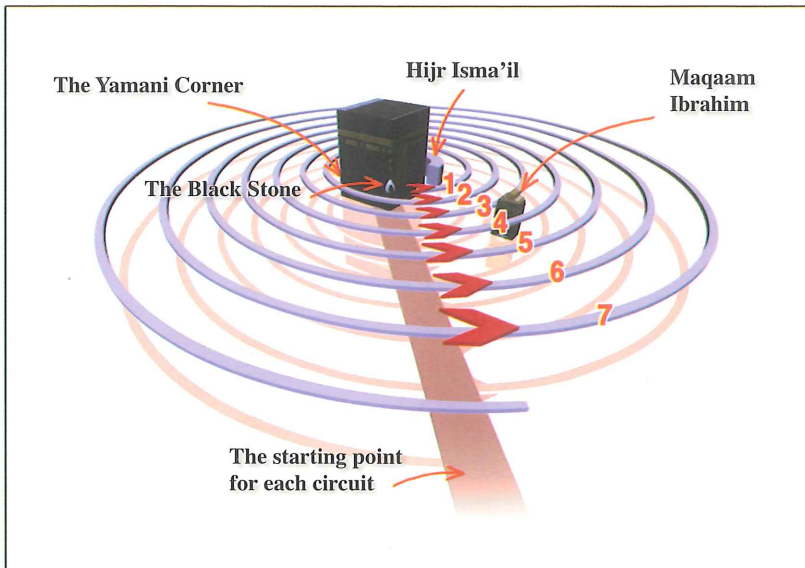
C. Tawaaf

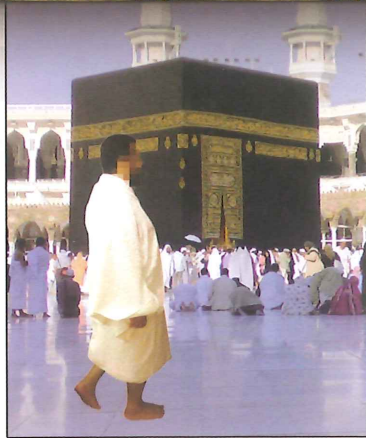
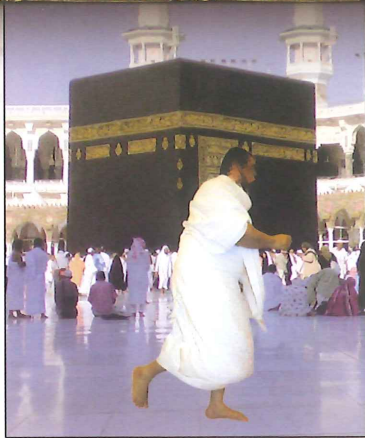
- 1- Certain conditions must be satisfied in *Tawaaf*:
 - i. Making the intention in the heart
 - ii. Performing *Wudoo'* beforehand
 - iii. Concealing the private parts
 - iv. Completing seven rounds
 - v. One must be beyond Isma'il's stone (*Hijr Isma'il*) since it is a part of *Ka'bah*
 - vi. It is forbidden for a naked person or a menstruating woman to make *Tawaaf* around the House (*Ka'bah*).⁵

2- It is preferred that during the *Tawaaf*, men wear the *Ihraam* under their right armpit and over the left shoulder, i.e. exposing their right shoulder. This is called *Idtibaa'*.



3- Make *Tawaaf* around the *Ka'bah* seven times. Start each round at the Black Stone and end at the Stone moving counter clockwise.



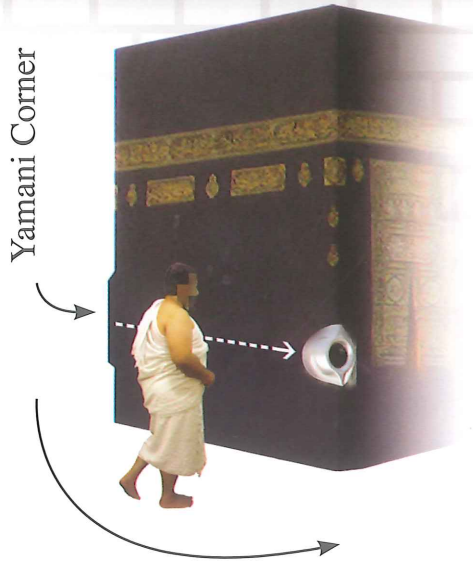


- 4- The walking pace should be short and quick steps (*Raml*) during the first three rounds, and then at a normal pace for the remaining rounds.
- 5- There is no specific supplication (*Du'aa*) to be said during *Tawaaf*. One may recite verses of the Qur'an or say any words of *Dhikr* (remembrance).



- 6- One touches the Yamani corner with his hand each time he passes but **does not** kiss it. If one is unable to touch it, then one **should not** make any sign towards it with his hand.





- 7- Between the two corners [i.e. the Yamani Corner and the Black Stone], one should say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Rabbanaa aatinaa fid-dunyaa hasanatan wa fil aakhirati hasanatan wa qinaa ‘adhaaban-naar.”

“Our Lord! Give us good in this life and good in the Hereafter, and save us from the punishment of the Fire.”

- 8- One does not touch the two *Shaami* corners at all, as this was not the *Sunnah* of the Prophet (ﷺ).
- 9- When one finishes the seventh *Tawaaf*, he covers his right shoulder and moves to *Maqaam Ibrahim* (Abraham’s Station).



10- When going to Abraham's Station (*Maqaam Ibrahim*) one should say:

وَأَتَّخِذُ مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

“Wattakhithu mim-Maqaami Ibrahima musalla”

which means: “...and take the station of Ibrahim as a place of prayer,” (after finishing the *Tawaaf*).

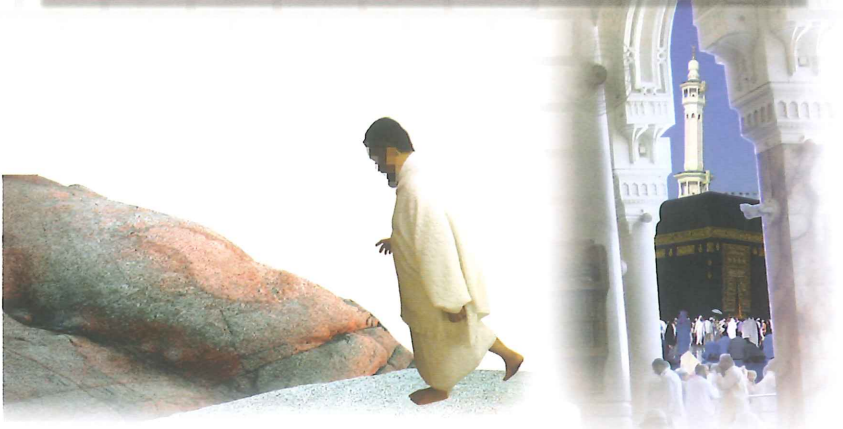
11- One performs a two-*Rak'ah* prayer keeping the *Maqaam Ibrahim* between himself and the *Ka'bah*. One recites in the first *Rak'ah*, Surat Al-Kaafiroon (Chapter 109) and in the second *Rak'ah*, Surat Al-Ikhlaas (Chapter 112).

12- It is preferred to drink some *Zamzam* water at this time and make *Du'aa*.

13- One returns to the Black Stone saying *Takbeer* and touches it as before.



Third: Sa'ee Between Safaa and Marwah



- 1- One goes off for Sa'ee between Safaa and Marwah (two small hills). When one reaches the foot of Safaa, one reads Allaah's (ﷻ) saying:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ
أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

“Innas-safaa wal marwata min sha'aa'irillaahi faman hajjal baita awi'tamara falaa junaaha 'alaihi ay-yattawwafa bihimaa wa man tatawwa'a khairan fa'innallaaha Shaakirun 'Aleem.”

“Verily! Safaa and Marwah are among the Symbols of Allaah. So whoever makes Hajj (Pilgrimage) to the House or performs 'Umrah - there is no blame upon him for walking between them, and whoever does good voluntarily, then verily, Allaah is All-Appreciative, All-Knower.” [Surat al-Baqarah 2:158]



One then says:

نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

“Nabda’u bimaa bada’Allaahu bihi.”

“We begin with what Allaah began with.”



2- One then starts at *Safaa* climbing upon it until one can see the *Ka’bah*.

3- One faces the *Ka’bah* and declares the *Tawheed* of Allaah and *Takbeer*, saying:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ - أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

“Allaahu Akbar, Allaahu Akbar, Allaahu Akbar – Laa ilaaha illallaahu wahdahu laa shareeka lahu – lahul mulku wa lahul

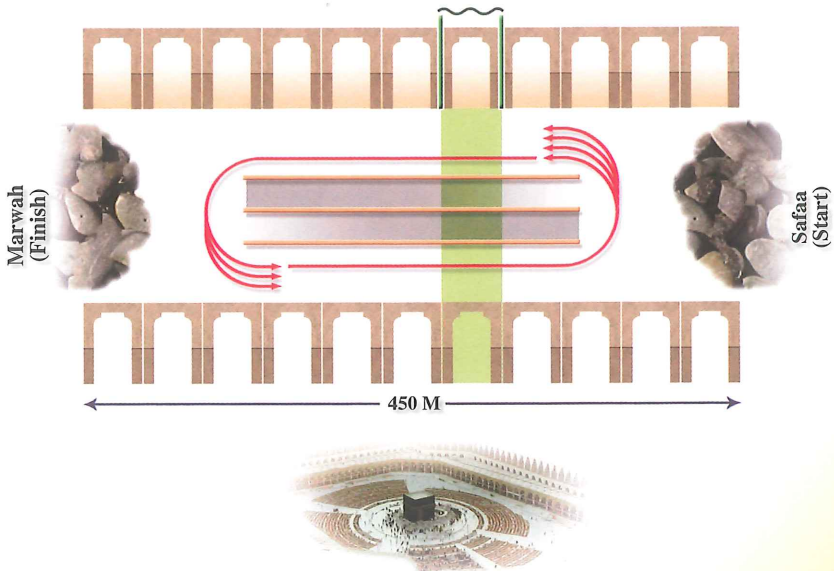


hamdu – yuhyee wa yumeet wa huwa ‘alaa kulli shay’in qadeer – laa ilaaha illallaahu wahdahu laa shareeka lahu – anjaza wa’dahu wa nasara ‘abdahu wa hazamal ahzaaba wahdahu.”

“Allaah is the Greatest, Allaah is the Greatest, Allaah is the Greatest - There is no diety worthy of worship except Allaah Alone, no partner has He - to Him belongs all the Dominions and to Him belongs all the Praise - He gives life and He gives death, and He is Able to do all things - there is no diety worthy of worship except Allaah Alone, no partner has He - He fulfilled His Promise and gave victory to His slave and defeated the confederates Alone.”

This *Dhikr* is said three times along with making *Du’aa* in between them (*Tahleels*).

The area where men walk with a fast pace





————— The area of walking with a —————
fast pace (for men)

- 4- One descends for *Sa'ee* between Safaa and Marwah.⁶
- 5- One is to walk till he reaches the green signposts and then walk at a fast pace between them and then at a normal pace after that.

Then one walks towards Marwah, ascends it and does the same upon it as he did on Safaa – facing the *Qiblah*, saying *Takbeer* and *Tahleel* and making *Du'aa*. This then forms one complete circuit.



Note: The scholars are in concensus that **there is no *Raml* (running or walking quickly) for the women around the *Ka'bah* or between Safaa and Marwah, nor uncovering the right shoulder (*'Idtiba*).** [Al-Mughni of Ibn Qudamah] The scholars agree that she should not run at all, but walk, whether it is night or day. [Al-Majmoo of an-Nawawi]

- 6- One then returns till he ascends Safaa, walking in the place for walking, and running in the place for running. This then completes the second circuit.
- 7- One returns to Marwah, and so on, till he completes seven circuits, finishing upon Marwah.
- 8- It is also permissible for one to go between Safaa and Marwah while riding. However, the Prophet ﷺ preferred to walk.
- 9- One can make *Du'aa* in *Sa'ee*, saying:

رَبِّ اغْفِرْ وَارْحَمْ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

'Rabbighfir warham innaka antal a'izzul akram.'

“O Lord, forgive and have mercy, verily You are the Most Mighty, Most Noble.”

There is no harm in saying this as it is authentically reported from a group of the *Salaf*.





10- After finishing the seventh circuit on Marwah, one shortens or in the case of men, shaves the hair of the head.

Women should cut a fingertip's length from their hair, thus ending the 'Umrah. Everything that became forbidden to the pilgrim upon entering *Ihraam* now becomes permissible again.

Note: It is not required to shorten the hair on Marwah as many people (esp. women) do. It can be done in the hotel or at the barber's shop.





When one intends to leave Makkah, it is *Sunnah* to perform the 'Farewell *Tawaaf*'.

Innovations that should be Avoided during 'Umrah

The Prophet ﷺ said: “...every newly invented matter is an innovation, and every innovation is misguidance and every misguidance leads to Hell-Fire.” [At-Tirmidhi – Saheeh]

Innovations before *Ihraam*:

1. Abstaining from travel during the month of *Safar*, and abstaining from starting any action such as marriage or construction.
2. Abstaining from cleaning or sweeping the house because a traveler is about to leave.
3. Praying four *Rak'ahs* before leaving.
4. Traveling alone “taking only Allaah as a Companion” as some of the Sufis claim!
5. Traveling without provisions, claiming that this is *Tawakkul* (depending on Allaah)!
6. Traveling in order to visit the grave of the Prophet ﷺ and the pious people.
7. A woman taking a non-related man as her brother so that he can be a *Mahram* for her, and then treating him as a *Mahram*.
8. A woman traveling together with a group of trustworthy women without a *Mahram*, and similarly traveling along with a man who is a *Mahram* for one of them, claiming that he is *Mahram* for all of them!

Innovations of *Ihraam* and *Talbiyyah*, etc.

1. Saying something other than the *Talbiyyah* like: “O Allaah, I intend to make *Hajj* or '*Umrah* so make it easy for me and accept it from me...”



2. Entering the state of *Ihraam* (not merely putting on the clothing) before *Meeqaat*.
3. Wearing the *Ihraam* under the right armpit and over the left shoulder upon assuming *Ihraam*.
4. Making intention by saying the words.
5. Making *Talbiyyah* in a group in unison.
6. Saying *Takbeer* in a group in unison.
7. Saying *Takbeer* and *Tahleel* instead of *Talbiyyah* when assuming *Ihraam*.
8. Going to the hills and places around Makkah, like the Mountain of Hiraah', and the Mountain at Minaah, which is said to have contained the sacrifice, etc.
9. Going to perform the prayer in the Mosque of 'Aa'ishah at *Tan'eem*.
10. Making the sign of the cross in front of the sacred House.

Innovations of Tawaaf:

1. Bathing for *Tawaaf*.
2. Wearing socks or similar footwear in order not to step upon bird excrement and covering one's hands so as to not touch women.
3. The pilgrims praying *Tahiyyat-ul-Masjid* when entering *Masjid al-Haraam*.
4. Saying: "I intend by my *Tawaaf* these seven times such and such..."
5. Raising up the two hands when touching the Black Stone as they are raised at the beginning of prayer.
6. Calling out when kissing the Black Stone.

7. Crowding in order to kiss the Black Stone, and preceding the Imam saying Salaam at the end of the prayer in order to reach it before others.
8. Holding up the lower end of one's garment when touching the Black Stone or the Yamani corner.
9. Saying, when touching the Black Stone: "O Allaah! Out of belief in You and attesting to Your Book."
10. Saying, when touching the Black Stone: "O Allaah! I seek Your refuge from pride and poverty and the grade of disgrace in this world and the Hereafter."
11. Placing the right hand upon the left while making *Tawaaf*.
12. Making *Du'aa* at the 'Iraaqi corner saying: "O Allaah! I seek Your refuge from doubt and *Shirk*, and from hostility and hypocrisy, and bad manners, and loss in money and family and children."
13. Making *Du'aa* beneath the waterspout, saying: "O Allaah! Shade me under Your Shade on the Day that there is no shade except Your Shade."
14. Saying in the last four rounds of *Tawaaf*: "O Allaah! Forgive and have mercy and forgive what You know, verily You are the Most Mighty, the Most Generous."
15. Kissing the Yamani corner.
16. Kissing the two Shaami corners and touching them.
17. Wiping the walls of the *Ka'bah* and the Station of Abraham (Maqaam Ibrahim).
18. Seeking blessings from what they call "*Al-'Urwat-ul-Wuthqaa*," which is a high place jutting out from the wall of the *Ka'bah* opposite to the Door; people commonly claim that one who touches it with his hand has clung on to "the most Trustworthy Hand-Hold."



19. Seeking to perform *Tawaaf* because it is raining, claiming that the one who does this has all of his previous sins forgiven.
20. Seeking blessings from the rainwater which descends from *Mizab ar-Rahman* (the waterspout of mercy) on the *Ka'bah*.
21. Bathing in *Zamzam*.
22. Ensuring drenching of the beard with *Zamzam* water, and also money and clothes, in order to bless them.

Innovation of *Sa'ee* between Safaa and Marwah

1. Making *Wudoo'* (ablution) in order to walk between Safaa and Marwah with the claim that he who does so has 70,000 ranks written for him for every step he takes.
2. Climbing up Safaa until reaching the wall.
3. Making fourteen circuits and thus finishing upon Safaa.
4. Praying two *Rak'ahs* after completing the *Sa'ee*.
5. Continuing to perform the *Sa'ee* between Safaa and Marwah after the *Iqaamah* has been given for prayer, thus missing the prayer in congregation.

Other innovations:

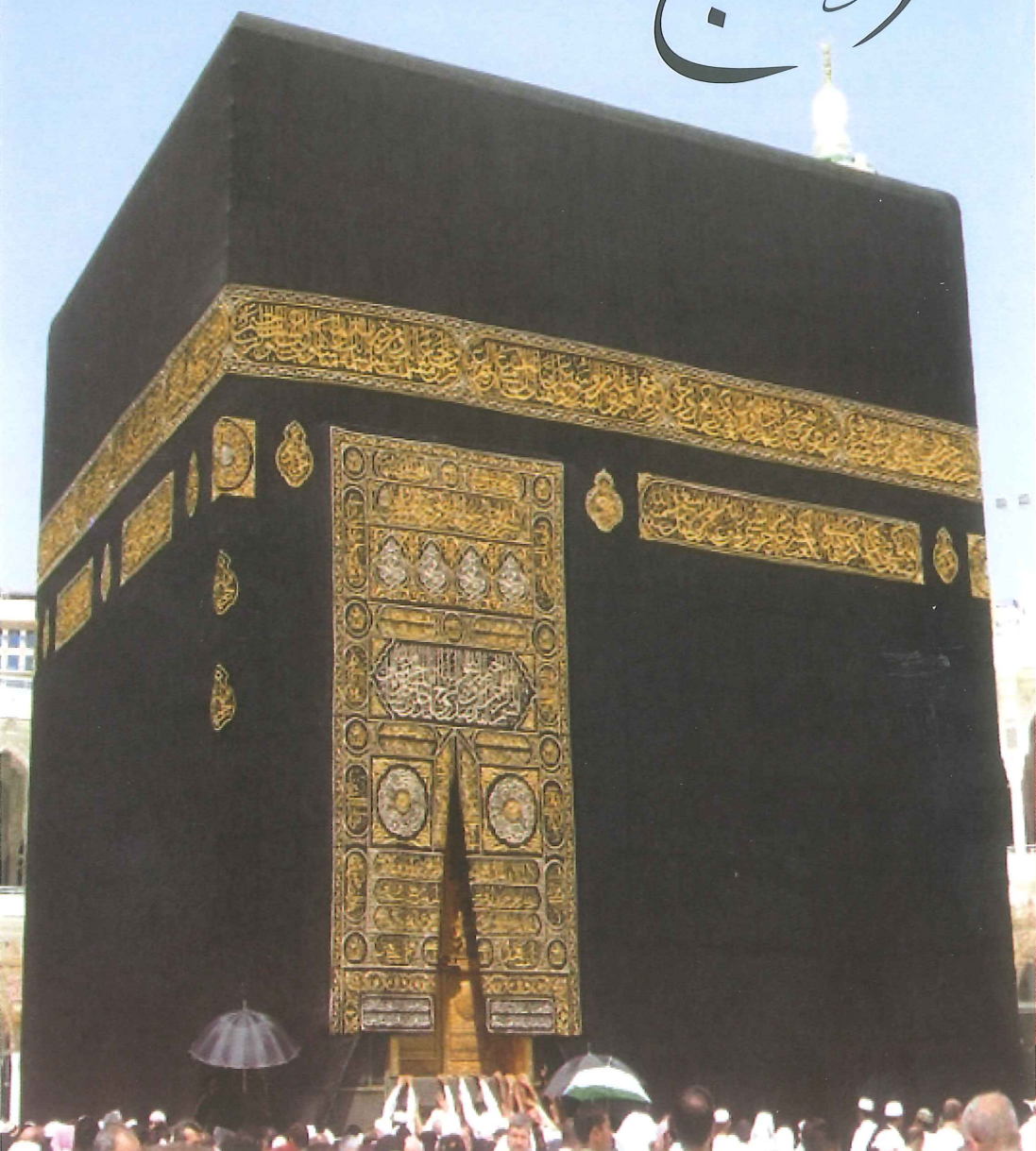
1. Journeying to visit the Prophet's grave. ⁷
2. Sending requests with the pilgrims and those visiting the Prophet (ﷺ) and asking them to convey their Salaams to him.





Hajj

الحج



Introduction

Allaah ﷻ says in Surat Al-Imran: “And Hajj (Pilgrimage to Makkah) to the House is a duty that mankind owes to Allaah, those who can afford the expenses (for one’s conveyance, provision and residence).” [3:97]

Also Allaah ﷻ says in Surat Al-Baqarah: “And perform properly [i.e. all the Ceremonies according to the ways of Prophet Muhammad ﷺ], the Hajj and ‘Umrah for Allaah.”

1. Narrated Abu Hurairah ؓ that the Prophet ﷺ said: “Whoever performs Hajj for Allaah’s sake only and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were a new born.” [Al-Bukhaari & Muslim]

2. Narrated Abu Hurairah ؓ that Allaah’s Messenger ﷺ said: “An ‘Umrah is an expiation for sins committed between it and the next, but Mabruur (an accepted) Hajj will receive no less a reward than Paradise.” [Al-Bukhaari & Muslim]

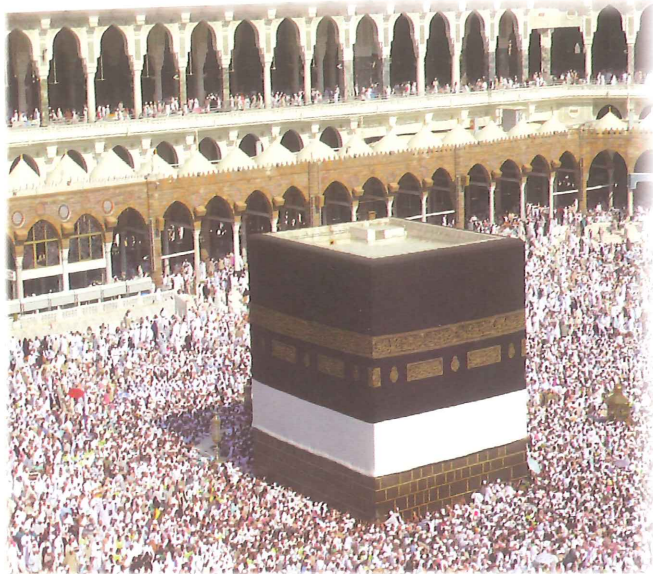
3. Narrated Abu Hurairah ؓ that Allaah’s Messenger ﷺ was asked: “What is the best deed?” He replied: “To believe in Allaah ﷻ and His Messenger [Muhammad ﷺ].” The questioner then asked: “What is the next (in goodness)?” He replied: “To participate in Jihad (Holy war in Allaah’s cause).” The questioner again asked: “What is the next (in goodness)?” He replied: “To perform Hajj (pilgrimage to Makkah) Mabruur [which is accepted by Allaah and is performed with the intention of seeking Allaah’s pleasure only and not to show off and without committing any sin and in accordance



4. Narrated 'Aishah (رضي الله عنها) the mother of faithful believers: "I said, 'O Allaah's Messenger! We consider Jihad as the best deed. Should we not participate in Jihad?' the Prophet (ﷺ) said: 'No! The best Jihad (for women) is Hajj-Mabrur.'" [Al-Bukhaari]

5. Narrated Abu Hurairah (رضي الله عنه) that the Prophet Mohammad (ﷺ) said: "Jihad of the old, young, the weak, and the women is Hajj and 'Umrah." [An- Nassaie, authenticated by Al-Albaani]

6. Narrated Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) said: "Perform Hajj and 'Umrah (continuously), because they prevent poverty and committing sins as the blacksmiths bellows expels the dross from the iron." [An-Nassaie and Ibn-Majah, authenticated by Al-Albaani]

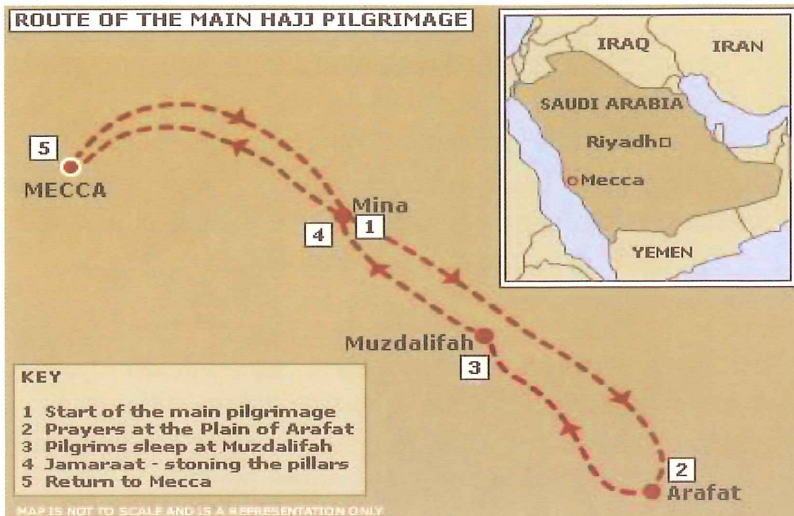


Summarized Rites of Al-Hajj (Pilgrimage)

8th Dhul-Hijjah

1. This day is called (Yawm Al-Tarwiyah) and before having the intention of starting the rites and wearing the Ihraam. One has to do the following:

- a. It is preferable for the pilgrim to take a bath (Ghusl) even if a woman is in her period or post-natal bleeding to cleanse herself.
- b. Cut his nails & trim the moustache but do not remove anything from the beard.
- c. The man must wear a white Izaar (lower garment) and Ridaa' (upper garment) which are unstitched. A woman wears any clothes that are in accordance to the Shari'ah (religion) except the gloves & Niqab (face veil) or Burqa over the face. She may cover her face in front of non Mahram men with something like a Khimar (headscarf) which she puts on her head allowing it to hang down over the face. However she should not tie it on.



2. On this day, the pilgrim assumes Ihraam before the Dhuhur (noon) prayer from the place in which one is resident (e.g. in the apartment in Makkah; in the building) where he intends to perform the rites of Hajj, then one recites the Talbiyah by saying “**Labbaykal-Laahumma Hajjan,**” and he/ she may state a condition to Allaah fearing that which may prevent him (from completion of the Hajj) whether illness or fear-saying “**Allaahumma Mahallee Haithu Habastanee**” (O Allaah, my place is wherever You prevent me).

3. After intending the Hajj, the pilgrim should abstain from the prohibited acts that nullify the Ihraam (such as putting perfumes, killing animals, getting married, removing the hair of the head or moustache or from any part of the body, etc.)

4. He/she has to say the Talbiyah of the Prophet (ﷺ): “**Lab-baykallaahumma Labbayk, Labbayka Laa sharika Laka Labbayk, Innal-Hamda Wan-Ni’mata Laka Wal-Mulk, Laa Sharika Lak.**”

“I respond to Your call, O Allaah, I respond to Your orders, You have no partner, I respond to Your call, All the Praises, thanks and blessings are for You, All the Sovereignty is for You, and You have no partners with You.”

The pilgrim should pronounce the Talbiyah regularly and profusely and should not cease to do this until he/she does the Ramy of the Jimar (i.e. throwing of the pebbles) at the big Jamara (i.e. Jamarat-ul-’Aqabah) on the tenth of Dhul-Hijjah.

5. Then one proceeds to Mina and there one offers the Dhuhur (noon) prayer and remains there, spending the night there and praying the rest of the five daily prayers-shortening them (i.e. two Rak’aah instead of four) but without combining them.



9th Dhul-Hijjah (The Day of ‘Arafah)

1. After the sunrise on the day of ‘Arafah, the pilgrim proceeds towards ‘Arafah, while reciting the Talbiyah or Takbeer. One stops at Namirah (it is a place near and before ‘Arafah), and it is Sunnah to give a Khutba “a sermon” there, then pray, in congregation, the Dhuhur and ‘Asr prayers, shortened and combined at the time of Dhuhur prayer (advanced joined combination) with one Adhaan (call to the prayer) and two Iqaamahs [i.e. An Iqaamah is to be uttered then two Rak’ah (for the Dhuhur) are offered then another Iqaamah (to be uttered) and another two Rak’ah (for the ‘Asr) are offered].

2. One then proceeds towards ‘Arafat, and there the pilgrim remembers Allaah, invokes Him in Khushu’, consideration with humbleness and a heedful heart, and asks Allaah ﴿سُبْحٰنَكَ﴾ for all the good of this worldly life and the Hereafter, hoping to obtain Allaah’s forgiveness and reward and to be one of those whom Allaah boasts of to the angels (those whom He frees from the Hell-fire).



3. The best supplication on that Day according to the Sunnah is to say:-

“Laa ilaaha illa Allaah wahdahu Laa shariika lahu, Lahul-Mulku walahul-Hamdu, wa-huwa A’laa kulli shay-in Qadeer.”

“None has the right to be worshipped but Allaah, and He has no partner in Lordship or in worship or in the Names and the Qualities and for Him is the Kingdom and all the praises and thanks are for Him and He is able to do all things.”

4. It is Sunnah to recite a prayer for the Prophet ﷺ (As-Salaat A’alan-Nabiy) and send blessings on him (i.e. by reciting the second part of the Tashahhud when performing the Salaat prayer).

5. The pilgrim will remain in that state until the sun sets.

6. When the sun has set, the pilgrim leaves ‘Arafat and heads towards Muzdalifah quietly, in calmness and in tranquillity, and if one finds room then one goes faster, according to the Sunnah.

7. When one reaches Muzdalifah one pronounces the Adhaan (call to the prayer) and Iqaamah, then prays the Maghrib and Isha’ prayer shortened and joined together (i.e. first three Rak’ah of Maghrib are offered, then the Iqaamah is pronounced and the two Rak’ah of the Isha’ prayer are offered), then the pilgrim sleeps until Fajr (Dawn).

Note: It is permissible for the women and the weak to leave Muzdalifah for Mina after midnight, so that they may reach Mina and complete the obligatory act of casting pebbles before the people reach there and it becomes too crowded.

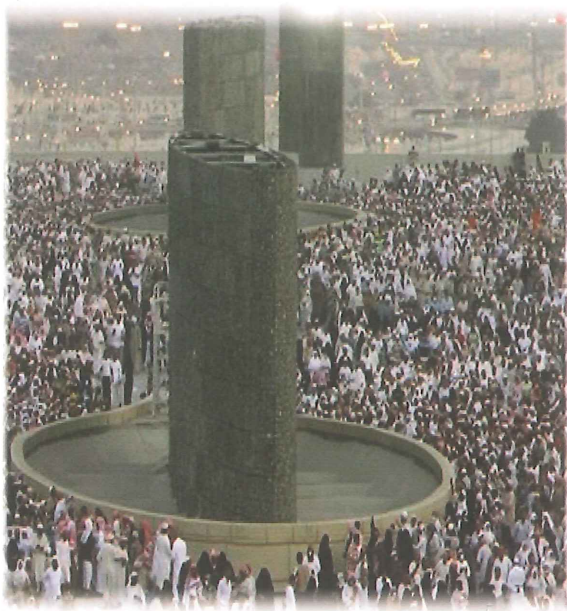
10th Dhul-Hijjah

1. All the pilgrims offer the Fajr prayer in Muzdalifah except the weak and the women.
2. After performing the Fajr prayer and remembering Allaah (ﷻ), one goes to Al-Mash'ar Al-Haraam (a small mountain in Muzdalifah), faces the Qiblah and supplicates to Allaah, declaring His Greatness and His Oneness by reciting Tahmeed, Takbeer, Tahleel and making Du'aa and remains standing until the daylight is very clear (the sky becomes very bright).
3. One then leaves for Mina before the sun rises, calmly, while reciting Talbiyah.
4. One picks up small pebbles (a little bigger than a chick-pea) from any place on the way from Muzdalifah or in Mina, with which one intends to do the Ramy (i.e. the casting of Jamarat-ul-'Aqabah) with continuous recitation of the Talbiyah and Takbeer.



Then the pilgrim should do the following

1. When one reaches the big Jamarah (which is Jamarat-ul-'Aqabah) one faces the Jamarah, with Makkah on one's left and Mina on one's right then throws seven small pebbles, successively one after the other, uttering the Takbeer each time one throws a pebble. When the Ramy has finished by throwing the last pebble, the recitation of the Talbiyah ceases.



Note: One does not perform the throwing of the pebbles until after sunrise, even the women or weak who were allowed to leave Muzdalifah after midnight.

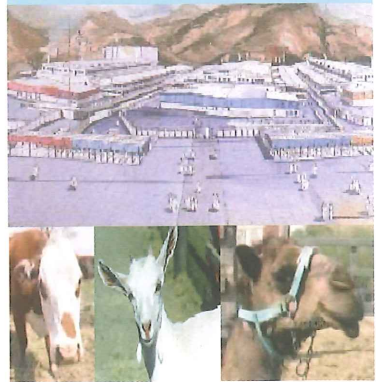


After the stoning of the Jamarat-ul-'Aqabah everything becomes lawful for him again except having sexual intercourse with one's wife (and this is called At-Tahallul Al-Awwal).

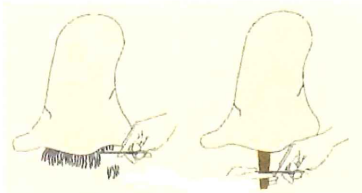
2. One then goes to the place of sacrifice in Mina and sacrifices one's animal, eats from it and distributes it to the poor.
3. Shaving the head or shortening all the hair on the head are both permissible, but shaving is preferable except for the women; they should shorten some of their hair from the tips of the hair equal to the length of a finger joint.

Mina Slaughter House:

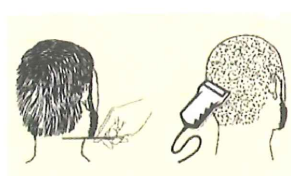
The pilgrims can go here to witness their sacrifice



HAIR CUT SHAVE / CLIP



Cutting Women's Hair



Cutting / Shaving
Men's Hair



4. One should perform Tawaaf Al-Ifaadha on the same day, which is circumambulating of the Ka'bah seven times without Raml (running), and then offer two Rak'ah prayer behind Maqaam Ibraheem.

5. One then performs the Sa'ee [walking and running (for men)] between As-Safaa and Al-Marwah.

After this, one would finish the Ihraam completely (At-Tahallul Al-Kaamil) i.e. everything will become lawful for him that was unlawful due to Ihraam, including sexual intercourse.

6. He goes to the Zamzam well and drinks from its water, then one returns to Mina and spends the nights of the days of Tashreeq there.

Note: The observance of the respective order of the four acts (throwing the pebbles, offering sacrifice, shaving, and Tawaaf Al-Ifaadha) is Sunnah, however, it is permissible to perform one act before the other without observing this order.

11th Dhul-Hijjah

1. These days are called the days of "Tashreeq". It is Sunnah to pronounce the Takbeer regularly, especially after the Salaat (prayers) and in every state, time and place.

2. One begins casting the three Jamaraat with pebbles on each of these days in the afternoon i.e. after the sun has passed the meridian-one collects 21 pebbles from any place in Mina .

3. One starts by throwing seven pebbles at the Jamarat-us-Sughra, then Jamarat-ul-Wusta, then Jamarat-ul- Kubra, which is called Al-'Aqabah.



4. One should say Takbeer while throwing each pebble.
5. It is Sunnah during the throwing of the pebbles, to have the Qiblah (i.e. Ka'bah) on the left hand side and Mina (or Khaif Mosque) on the right hand side.
6. After stoning the Jamarat-us-Sughra, one moves forward and comes out in the open, stands there at ease facing the Qiblah, raise the hands and then makes long supplications to Allaah (ﷻ) as the Prophet (ﷺ) used to do.
7. One then goes to Al-Jamarat-ul-Wusta and throws seven pebbles at it in the same way (as described above), then one moves to the left and stands for a long while facing the Qiblah making Du'aa while raising ones hands.
8. One then throws seven pebbles at the Jamarat-ul-'Aqabah, and departs without making any Du'aa.
9. One then spends the night in Mina and sleeps there.



12th of Dhul-Hijjah

After spending the night in Mina:

1. One should spend time in doing righteous and good deeds, remembering Allaah (ﷻ) and being good to people.
2. After Dhuhur (in the afternoon) the pilgrim casts the three Jamaraat and repeats what he/she did the previous day (11th of Dhul-Hijjah) of throwing the pebbles at Al-Jamarat-ul-Sughra, then Al-Jamarat-ul-Wusta then Al-Jamarat-ul-Kubra.
3. One stands for the Du'aa after stoning Al-Jamarat- us-Sughra and Al-Jamarat-ul-Wusta.
4. After one finishes throwing the pebbles, one can travel to his/her country without remaining for the third day's stoning, but one has to leave before the sunset and perform Tawaaf Al-Wadaa' (the farewell circumambulation).
5. However, staying for the third day's casting in Mina is better for the pilgrim as Allaah (ﷻ) says in Surat Al-Baqarah: "...But whosoever hastens to leave in two days, there is no sin for him and whosoever stays on, there is no sin for him, if his aim is to do good and obey Allaah (fear Him)," [2:203] and it was performed by the Prophet (ﷺ).
6. It is preferable for the pilgrim to pray in Al-Khaif mosque while he/she is staying in Mina during the days of Tashreeq.
7. If one has intended to return back to his country, one should perform Tawaaf Al-Wadaa' (a farewell Tawaaf), but menstruating women and those having post-natal bleeding don't have to perform Tawaaf Al-Wadaa'. So after he/she finishes the Tawaaf, he/she leaves the Mosque like the rest of the people -not walking backwards- and one leaves putting out his left foot first saying: "Allaahumma Salli alaa Muhammad Allaahumma inni As-Aluka Min Fadlik" (O Allaah send blessings and peace upon Muhammad. O Allaah! I ask You for Your Bounty).



Endnotes

1. The Prophet (ﷺ) had cupping done on the center of his head while in *Ihraam*, which is not possible without shaving some of the hair (according to the saying of Ibn Taymiyyah).
2. It is authentically reported from Ibn 'Umar, although not from the Prophet (ﷺ) [Authenticated by al-Albani].
3. According to the Prophet's (ﷺ) saying: "*O 'Umar, you are a strong man so do not harm the weak, and when you wish to touch it when it becomes free, then touch it, and if not, then face it and say the Takbeer.*" [Ahmad]
4. The Prophet (ﷺ) said: "*Allaah will raise up the Stone on the Day of Judgment, and it will have two eyes with which it will see, and a tongue with which it will talk and it will give witness in favor of everyone who touched it in truth with sincerity.*" [At-Tirmidhi] And he (ﷺ) said: "*Touching the Black Stone and the Yamani corner removes sins.*" [At-Tirmidhi] "*The Black Stone is from Paradise, and it used to be whiter than snow, but the sins of the idolaters turned it black.*" [At-Tirmidhi]
5. The Prophet (ﷺ) said: "*A naked person may not make Tawaaf of the House.*" [Agreed upon] He said to 'Aa'ishah (رضي الله عنها) when she came to make 'Umrah in the final Hajj while she was menstruating: "*Do as anyone making Hajj does, except do not make Tawaaf of the House and do not pray until you become clean.*" [Agreed upon]
6. The Messenger of Allaah (ﷺ) said: "*Make Sa'ee as Allaah has prescribed Sa'ee for you.*" [Authenticated by al-Albani]



7. One shouldn't undertake a journey to visit the Prophet's grave, but it is *Sunnah* to visit the mosque of the Prophet (ﷺ), so when one reaches it and prays upon entering it, he may go to the grave. Also it is correct to say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ،
السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ، السَّلَامُ عَلَيْكَ يَا عُمَرَ

“Assalaamu ‘alayka yaa Rasoolallaahi wa Rahmatul-laahi wa barakaatuhu; Assalaamu ‘alayka yaa Abaa Bakr; Assalaamu alayka yaa ‘Umar.”

as Ibn ‘Umar used to do. If one adds a little something which he feels at the time – not always doing it – then it is permissible *inshaa-Allaah*.

In addition, undertaking a journey to visit the Prophet's (ﷺ) grave is an innovation and exaggeration in religion, and in contradiction to the Prophet's (ﷺ) saying: *“Do not take my grave as a festival, and send blessings upon me from wherever you are for verily your blessings will reach me.”*

It is a reason for many *Sunnahs* and benefits to be lost – that is the *Dhikr* after the prayer after giving *Tasleem* – for they leave all of these and hurry to this innovation. So may Allaah have mercy upon the one who said: *“No innovation is brought to life except that a *Sunnah* is killed off.”*





Revival of Islamic Heritage Society
Women's Committee



Enlightenment into Islam Center

P.O.Box 5585, Safat - 13056, Kuwait

Direct Line: (965) 25362684 Fax: (965) 25342573

E-mail: enlight.center@gmail.com

