

هدية
HÄDIYAH



A Concise Guide to Performing Hajj

المختصر في صفة الحج وأحكامه ومخالفاته

English

إنجليزي



Islamic Content Association in Languages



All praise is due to Allah, Lord of the worlds, and may Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

To proceed:

This is a brief treatise on the description of Hajj, in which we have endeavored to clarify most of what the pilgrim needs.

We ask Allah Almighty to make it sincere for His Noble Countenance and benefit all Muslims therewith.

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First: Conditions for the Acceptance of Worship



Allah Almighty does not accept acts of worship except **with two conditions**:

1 Sincerity

which means that it should be done purely for the sake of Allah and the Hereafter, as Allah Almighty says:

"وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءُ"

"and they were commanded only to worship Allah with sincere devotion to Him¹".

And the Prophet (ﷺ) said: " Verily, the reward of deeds depends upon the intentions, and indeed, each one will be rewarded according to his intention". [Narrated by Al-Bukhāri(1) and Muslim(1907)]

2 Following the Prophet (ﷺ)

in words and deeds; **the Prophet (ﷺ) said:** Whoever introduces something into this matter of ours (Islam) that is not part of it will have it rejected.

[Narrated by Al-Bukhri(2697) and Muslim (1718) ,and in a narration by Muslim(1718)] Whoever does something that is not in accordance with this matter of ours (Islam), it will be rejected.

1. i.e., turning towards Him and His worship, while turning away from everything else. Tafsir As-Sa'di (p.538)



A Concise Guide to Performing Hajj





First: The Rulings of the Miqāts



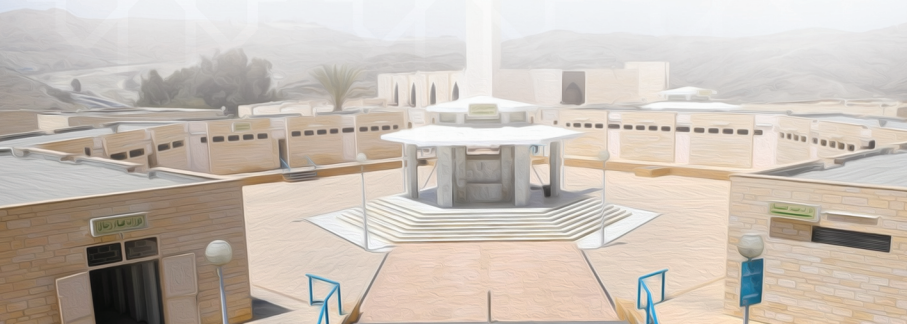
1 The Miqāts are the places designated by the Prophet (ﷺ) for assuming Ihrām (ritual state of consecration) by those intending to perform Hajj or 'Umrah.

2 Whoever passes by any of them intending to perform Hajj or 'Umrah, it is incumbent upon him to assume Ihrām therefrom, and it is not permissible for him to cross it without assuming Ihrām.

3 People who are closer to Makkah than these Miqāts, their Miqāt is their location; they should assume Ihrām from there for Hajj and 'Umrah.

4 As for the people of Makkah and its residents: they assume Ihrām for Hajj from Makkah. As for 'Umrah, they go outside the Sacred Precincts and assume Ihrām from there, such as At-Tanīm and similar places.

5 If one is traveling by air, he should assume Ihrām when he comes in alignment with the Miqāt. He should get prepared and put on the clothing of Ihrām before coming in alignment with it. Upon reaching the Miqāt, he should immediately intend Ihrām. It is not permissible to delay it until landing at the airport. **He may take precautions by making Talbiyah before reaching the Miqāt,** fearing the swift passage of the plane.





Second: Types of Hajj and Their Rulings





There are three
types of Hajj:
Tamattu', Ifrād, and Qirān.





1

The best form for one who has not brought the Hady (the sacrificial animal) is **Tamattu'**, which is to assume Ihrām for 'Umrah during the months of Hajj, perform Tawaf and Sa'i, and then end the Ihrām, after which he assumes Ihrām for Hajj in the same year.

2

Ifrād: It means assuming Ihrām for Hajj only, and when he reaches Makkah, it is recommended for him to perform the Arrival Tawāf and then make Sa'y for Hajj, yet he does not shave his head or cut his hair, nor does he end his Ihrām; rather, he remains in the state of Ihrām until after throwing Jamrat al-'Aqabah on the day of Eid. There is no harm if he delays the Sa'y of Hajj until after the Tawāf of Hajj.

3

Qirān: To assume Ihrām for 'Umrah and Hajj together, saying: "Labbayka Allahumma 'Umratan wa Hajjan."

A performer of Qirān Hajj does the same as a performer of Ifrād Hajj, except that the performer of Qirān is required to slaughter a sacrificial animal and the performer of Ifrād is not.





Third: Manner and Rulings of Ihrām





It is legislated for one intending to assume Ihram to do the following :

- 1 Taking a bath**, which is a confirmed Sunnah for both men and women, even those in menstruation or postpartum period.
- 2 Applying the best perfume one can find**, such as 'Oud perfume or others, to his hair and beard. It does not harm if that remains after assuming Ihram. As for a woman, it is not permissible for her to apply perfume that has fragrance so that non-Mahram (foreign) men do not smell it.
- 3 Wearing the Ihram clothing**, which is an upper and lower sheet. It is Sunnah that they are white and clean or new. **A woman assumes Ihram in** whatever clothing she wishes, provided she does not display adornment. However, she must avoid wearing the Niqab (face veil) and gloves, and she may cover her face and hands with other than these.





4

Assuming Ihrām after a legislated prayer, whether obligatory or supererogatory, and this is not mandatory

He says: "Labbayka Allahumma 'Umrah" (O Allah, here I am, performing 'Umrah) if he is performing 'Umrah, or "Labbayka Allahumma Hajjan" (O Allah, here I am, performing Hajj) if he is performing Ifrād Hajj, or "Labbayka Allahumma 'Umratan wa Hajjan" (O Allah, here I am, performing Hajj and 'Umrah) if he is performing Qirān Hajj

If one who intends to assume Ihrām fears that something may hinder him from completing the rituals, it is permissible for him to make a condition upon Ihrām, saying: (... and if something prevents me, then my place of release is where You have detained me.) If he makes this condition and something occurs that prevents him from completing his rituals, he may exit Ihrām without anything due to him.

5

Then, one should frequently recite the Talbiyah:

"Labbayka Allahumma labbayk; labbayka lā sharīka laka labbayk; inna al-hamda wa an-ni'mata laka wa al-mulk, lā sharīka lak " (I respond to Your call, O Allah, I do respond; I respond to Your call, and You have no partner. Verily, the praise, blessing, and sovereignty belong to You; You have no partner) A man should raise his voice with it, and likewise a woman, as long as she is not in the presence of non-Mahram men.

2. The meaning of a person's saying "Labbayk": i.e., A response to You, O Lord, time and again, signifying the person's response to his Lord and his steadfastness in obedience to Him. "Verily, praise, blessing, and sovereignty belong to You." Praise is the description of the praised one with perfection, accompanied by love and veneration; when repeated, it becomes commendation. Blessing is what Allah bestows upon His servants, granting them what is desired and averting what is disliked. His saying "and sovereignty" means: sovereignty belongs to You, for Allah Almighty is the Sole Sovereign (Owner). His saying "You have no partner" means: No one shares with You what is exclusive to Allah Almighty, of His perfect attributes, including His uniqueness in sovereignty, creation, management, and divinity. Summarized from Majmū' Fatāwa Wa Rasā'il Al-'Uthaymīn (22/96).





A Muhrim (a person in a state of *Ihrām*) should recite *Talbiyah* frequently, especially when he changes from one state to another, and from a time to another, such as ascending a high place or descending to a low place, or when night or day comes.

Talbiyah is prescribed in 'Umrah, starting from *Ihrām* until the beginning of *Tawāf*, and in Hajj starting from *Ihrām* until the beginning of throwing the pebbles at *Jamrat al-'Aqabah* on the day of *Eid*.

6

A Muhrim must be cautious of falling into any of the prohibitions of *Ihrām* until he ends his *Ihrām*.





Fourth: Forbidden Acts During Ihrām





Prohibited acts during Ihrām are:





1

Shaving the hair, cutting it, or plucking it from any part of the body.

2

Clipping all or some of the nails from the feet or hands.

3

Covering the head with something attached to it, such as a cap, Ghutra, and turban, or placing a cloak on one's head, or using a handkerchief, blanket, cardboard, or anything else intended for covering. This is specific to men and not women.

4

Wearing the usual form-fitting clothing in its customary manner, such as tailored garments, trousers, shirts, socks, and gloves. This is specific to males and not females. Women are only prohibited from:

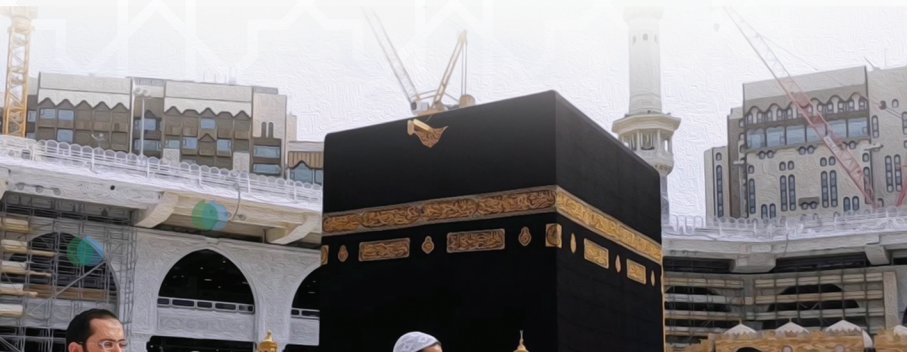
■ Wearing the Niqāb (face veil), Burqu' (full body cover), or a face cover similar to the Niqāb. However, she must cover her face in the presence of non-Mahram men with the customary face cover, even if the cover touches her face. It is not legitimate for her to place a band or a similar item on her head to prevent the cover from touching her face, as there is no evidence indicating the legitimacy of such an act.

■ Wearing gloves on her hands. Yet, she must cover her hands in the presence of non-Mahram men by placing them inside her cloak.





- 5 Applying perfume to the body or the Ihrām clothing.
- 6 Killing or hunting game (wild animals), even if not killing it.
- 7 Proposing marriage, for oneself or for someone else.
- 8 Contracting marriage.
- 9 Physical contact outside the vagina, such as kissing and touching with desire.
- 10 Sexual intercourse, which is the penetration in the vagina.





Fifth: The Manner of Tawāf





1

When a Muhrim enters the Sacred Mosque, it is a Sunnah for him to enter with his right foot first and say the supplication for entering the mosque. Among the most authentic supplications reported for this is to say: "Allahumma iftah li abwāba rahmatik" (O Allah, open for me the gates of Your mercy). This supplication is to be said upon entering any mosque and is not specific to the Sacred Mosque.

2

When he intends to commence Tawāf, he performs *Idtibā'*. The manner of *Idtibā'* is to place the middle of his upper sheet under his right armpit and its ends on his left shoulder. Once Tawāf is completed, he restores his garment to its former state before Tawāf, as *Idtibā'* is only to be observed during Tawāf.

3

Then, he should proceed to the Black Stone, touching it with his right hand and kissing it. If he cannot kiss it, he should touch it with his hand and kiss his hand. If he cannot touch it with his hand, he should touch it with something he has, like a stick, and kiss that which touched the Stone. If this is not possible, he may face the Stone and point to it with his hand without kissing his hand. It is better not to crowd with the people so as not to harm them or be harmed by them.

4

He should say upon touching the Stone or pointing at it: "Allāhu Akbar" (Allah is the Greatest).





5

Then, he should turn rightwards, with the Ka'bah to his left, and when reaching the Yemeni Corner, he should touch it, without kissing it. If this is not easy, he should not push against the people, nor should he point to it.

6

Between the Yemeni Corner and the Black Stone, he says: {Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.}

7

Each time he passes by the Black Stone, he may point at it with his hand and say: "Allāhu Akbar" (Allah is the Greatest).

8

During the rest of his Tawāf, he can say what he wishes of Dhikr, supplication, or recitation of the Qur'an.



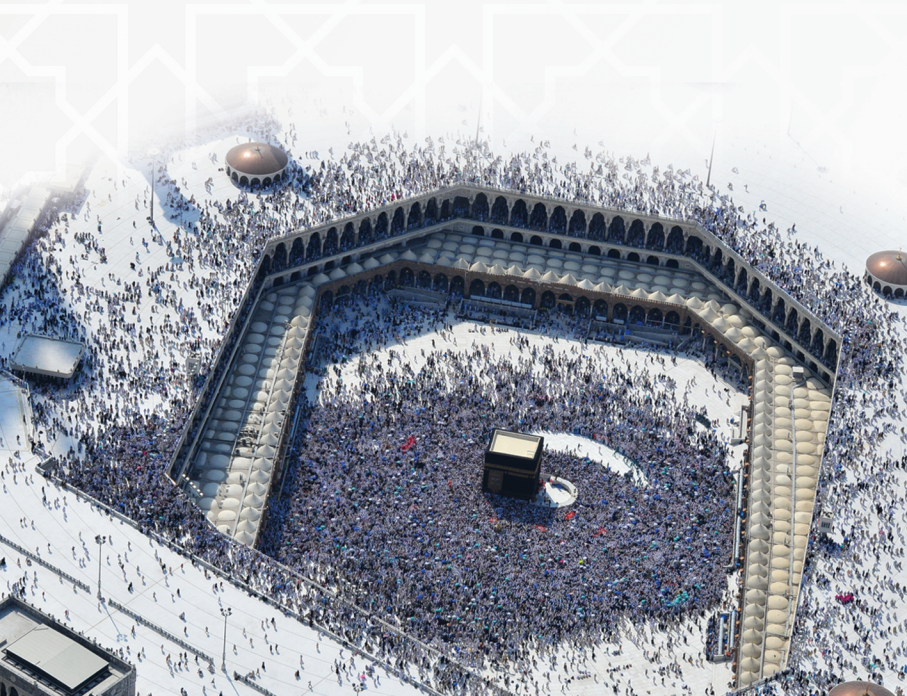


9

It is Sunnah to perform Ramal only in the first three rounds. Ramal is to walk briskly with short steps. In the remaining four rounds, there is no Ramal; one walks at a normal pace.

10

After completing Tawāf, he should proceed to the Maqām of Ibrahīm and recite: {And take the station of Abraham as a place of prayer}. Then, he should offer two Rak'ahs behind it if possible; otherwise, he may offer them anywhere in the mosque. In the first Rak'ah, after Al-Fātihah, he recites: {Say: 'O disbelievers'}, and in the second Rak'ah, after Al-Fātihah, he recites: {Say: 'He is Allah, the One'}.





Sixth: The Manner of Sa'i





1

When he finishes Tawāf and its two Rak'ahs, he goes out to the place of Sa'i. When he approaches Safa, he recites: {Indeed, Safa and Marwah [mounts] are among the symbols of Allah.} Then he says: 'I begin with what Allah has begun with.'

2

Then, he ascends the Safa mount until he can see the Ka'bah or its direction; he faces it, proclaims the oneness of Allah, and declares His greatness, saying: "Lā ilāha illa Allah wahdahu lā sharīka lahu, lahu al-mulk wa lahu al-hamd, wa huwa 'ala kulli shay'in qadīr. Lā ilāha illa Allah wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazama al-ahzāba wahdah" (There is no god but Allah, alone, Who has no partner. To Him belongs the dominion, to Him belongs all praise, and He has power over all things. He fulfilled His promise, gave victory to His servant, and defeated the Confederates alone). He repeats this three times and supplicates in between.

3

Then, he descends from Safa to Marwah, walking. When he reaches the green sign, he jogs vigorously. Upon reaching the second green sign, he walks normally. Intense jogging is not legislated for women.

4

When he reaches Marwah mount, it is legislated for him to do what he did on Safa (see paragraph 2).

5

Then, he descends from Marwah to Safa, walking. When he reaches the green sign, he runs at a faster pace. Upon reaching the second green sign, he walks normally.





6

Thus, he continues until he completes seven rounds, counting his onward going from Safa to Marwah as one round, and his return from Marwah to Safa as another.

7

During Sa'i, he can say what he wishes of Dhikr, supplication, or recitation of the Qur'an.





Seventh: Manner of shaving or shortening the hair





1

When the 'Umrah performer completes his Tawāf and Sa'i, **he must shave or shorten his hair**, if he is a man, and it is Sunnah that the shaving or shortening encompasses the entire head.

2

Shaving is better than shortening, except when Hajj is so imminent that there is no time for the hair to grow again; in such a case, it is better to suffice with shortening.

3

Whereas a woman shortens the ends of her hair by a fingertip length.

4

As for the one who assumed Ihrām for Hajj, whether performing Ifrād or Qirān, he does not cut his hair until the day of Eid after throwing Jamrat al-'Aqabah.

and by doing that, the pilgrim performing 'Umrah has completed his 'Umrah, and likewise, the pilgrim performing Tamattu' has completed the rites of his 'Umrah.





How to Perform Hajj (Pilgrimage)





First: Assuming Ihram for Hajj





1

It is Sunnah for one intending Hajj to assume **Ihrām in the forenoon on the day of Tarwiyah**, which is the 8th of Dhul-Hijjah, from the place where he intends Hajj, whether he is in Makkah or within the boundaries of the Miqats, otherwise from the Miqat he passes by.

2

In assuming Ihrām for Hajj, he does as he did in assuming Ihrām for 'Umrah: **taking a bath, applying perfume, praying, making the intention for Ihrām, and pronouncing Talbiyah**. The form of Talbiyah for Hajj is like the form of Talbiyah for 'Umrah, except that here he says: "**Labbayka Hajjan**" (O Allah, here I am, performing Hajj) instead of saying "Labbayka 'Umrah (O Allah, here I am, performing 'Umrah).

3

If he fears that something may hinder him from completing his rituals, it is permissible for him to make a condition upon Ihrām, saying: **(...and if something prevents me, then my place of release is where You have detained me.)** If he makes this condition and something occurs that prevents him from completing his rituals, he may exit Ihrām without anything due to him.

4

Then, one should frequently recite the Talbiyah: 'Labbayka Allahumma labbayk; labbayka lā sharīka laka labbayk; inna al-hamda wa an-ni'mata laka wa al-mulk, lā sharīka lak' (I respond to Your call, O Allah, I do respond; I respond to Your call, and You have no partner. Verily, the praise, blessing, and sovereignty belong to You; You have no partner).





A man should raise his voice with it, and likewise a woman, as long as she is not in the presence of non-Mahram men. A Muhrim (a person in a state of Ihram) should recite Talbiyah frequently, especially when he changes from one state to another, and from a time to another, such as ascending a high place or descending to a low place, or when night or day comes.

5

Talbiyah is legislated from assuming Ihram until the beginning of throwing the pebbles at Jamrat al-'Aqabah on the day of Eid.

6

A Muhrim must be cautious of falling into any of the prohibitions of Ihram until he ends his Ihram.

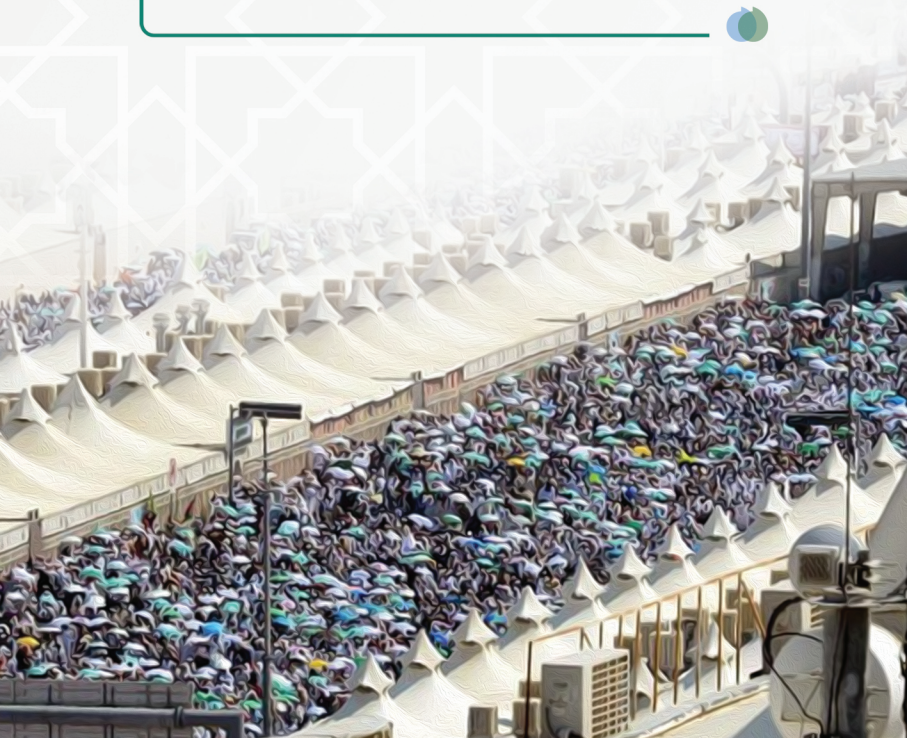




Second: Staying Overnight at Mina



Then it **is Sunnah for him to proceed to Mina** on the **eighth day**, where he should offer the Zhuhr, 'Asr, Maghrib, 'Ishā', and Fajr prayers, shortening them but not combining them, as the Prophet (may Allah's peace and blessings be upon him) would shorten the prayers in Mina and not combine them.





Third: Standing at 'Arafah and Staying Overnight at Muzdalifah





1

When the sun rises on the ninth day of 'Arafah, he proceeds from Mina to 'Arafah and alights at Namirah till noon, if easily possible; otherwise, there is nothing wrong if he does not alight at Namirah, for alighting at Namirah is Sunnah.

2

When the sun passes the meridian, **he offers Zhuhr and 'Asr prayers together at the time of Zhuhr**, each as two Rak'ahs - as the Prophet (may Allah's peace and blessings be upon him) did.

3

Then, he devotes himself, **after the prayer, to Dhikr and supplication**, and he supplicates for anything he wishes, raising his hands and facing the Qiblah.

4

The supplication **that the Prophet** (may Allah's peace and blessings be upon him) made most often in this sublime situation was: "Lā ilāha illa Allāh wahdahu lā sharīka lah, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shay'in qadīr." (There is no deity worthy of worship except Allah alone, Who has no partner, to Him belongs Sovereignty, to Him belongs Praise, and He is Omnipotent over all things.)

5

If he feels fatigued and wishes to take a break by talking with his companions on beneficial matters or reading for a while in useful books, especially those concerning the bounty of Allah Almighty and His generous favors, which strengthens the feeling of hope on this day—all this is good. After that, he turns back to supplication to Allah Almighty. He ought to make use of the latter part of the daytime for supplication. **Indeed, the best supplication is the supplication on the day of 'Arafah.**





6

When the sun sets on the Day of 'Arafah, he proceeds to Muzdalifah.

7

When he reaches it, he prays the Maghrib as three Rak'ahs and the 'Ishā' as two Rak'ahs in combination.

8

If he fears **that he may not reach Muzdalifah** before midnight, he should pray even before arriving at Muzdalifah, and it is not permissible for him to delay the prayer until after midnight.

9

He spends the night in Muzdalifah. When the dawn becomes apparent, he offers the Fajr prayer early, with Adhān and Iqāmah.

10

Then, he proceeds to Al-Mash'ar Al-Harām (a mosque in Muzdalifah), proclaiming the oneness of Allah and declaring His greatness, and he supplicates for anything he wishes until it becomes very bright. If he is unable to go to Al-Mash'ar Al-Harām, he supplicates in his place, **for the Prophet (ﷺ) said:** "I stood here, and all of Jam' is a place of standing." During Dhikr and supplication, he faces the Qiblah, raising his hands.





Fourth: Acts on the Day of Eid





1

If sunrise becomes so imminent, he departs from Muzdalifah—before the sun rises—heading to Mina and quickens his pace in the Valley of Muhassir.

2

Upon reaching Mina, he throws Jamrat al-‘Aqabah, the closest to Makkah, with seven pebbles to be thrown successively, one at a time. A pebble is almost the size of a date stone. He says Takbīr with each throw.

3

Then, he should slaughter his Hady (sacrifice) if feasible.

4

Then he should shave his head or shorten it if he is a male, with shaving being preferable. As for the woman, it is legislated for her to shorten her hair, not shave it.

5

If he has thrown pebbles and shaved, he has ended the first part of his Ihrām, and everything becomes permissible for him except women.

6

Then he descends to Makkah and performs Tawāf al-Ifādah (Tawāf of Hajj), followed by Sa’i for Hajj if he is performing Tamattu’ Hajj, or if he is performing Ifrād or Qirān Hajj and has not performed Sa’i after the Arrival Tawāf. He may delay the Tawāf and Sa’i until the night or the following day, according to what is feasible for him.





Fifth: Acts of the Days of Tashrīq





1

Once he has stoned, shaved, performed Tawāf, and completed Sa'i, he has achieved complete Tahallul, and everything, including women, becomes permissible for him.

2

He should return to Mina and spend the nights of the 11th, 12th, and, if he delays, the 13th there.

3

He throws the three Jamrahs when the sun passes the meridian.

4

On the 11th day, he throws the first Jamrah, the farthest from Makkah and nearest to Al-Khayf Mosque, with seven successive pebbles, one after another, saying Takbīr with each pebble. Then, he advances a little and supplicates for long with whatever he wishes. If prolonged standing and supplication are difficult for him, he should supplicate with whatever is easy for him, even if briefly, to fulfill the Sunnah.

5

He then casts pebbles at the middle Jamarah in the same manner and supplicates thereafter.

6

Then, he throws Jamrat al-'Aqabah likewise, except that he leaves and makes no supplication after that.





7

He then throws the **Jamrahs** on the 12th day as on the 11th day; when he completes stoning the Jamrahs, he may hasten to depart from Mina, if he wishes.

8

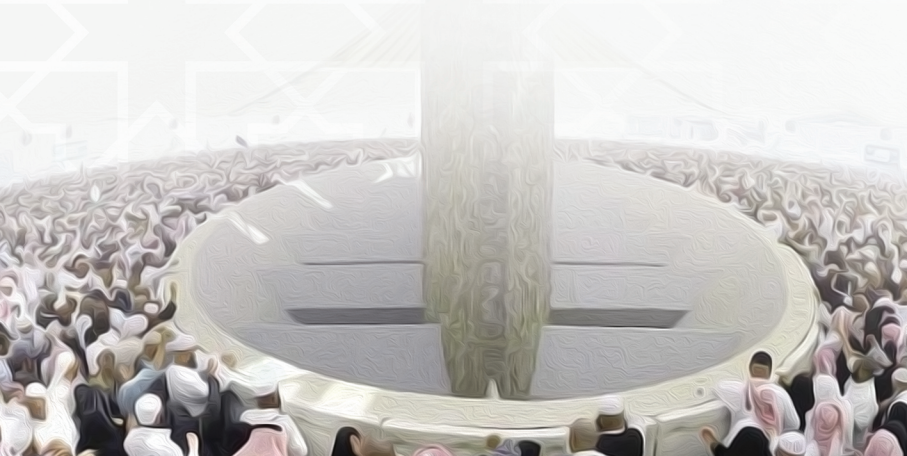
Or he may **delay** his departure and spend the 13th night there and then throw the three Jamrahs after noon, as previously mentioned. It is preferable for him to stay.

9

It does not become obligatory to delay until the 13th day unless the sun sets on the 12th day while he is still in Mina; in this case, **he is required to stay** until he throws the three Jamrahs after noon.

10

However, **if sunset comes while he is still in Mina** on the 12th day **against his will**, such as when he departs and rides but gets delayed by traffic jam and so on, in such a case **he is not required to stay there, for the delay** till sunset was out of his control.





Sixth: The Farewell Tawāf





1

When he wants to depart Makkah for his country, he should **not leave before** he makes the Farewell Tawāf.

2

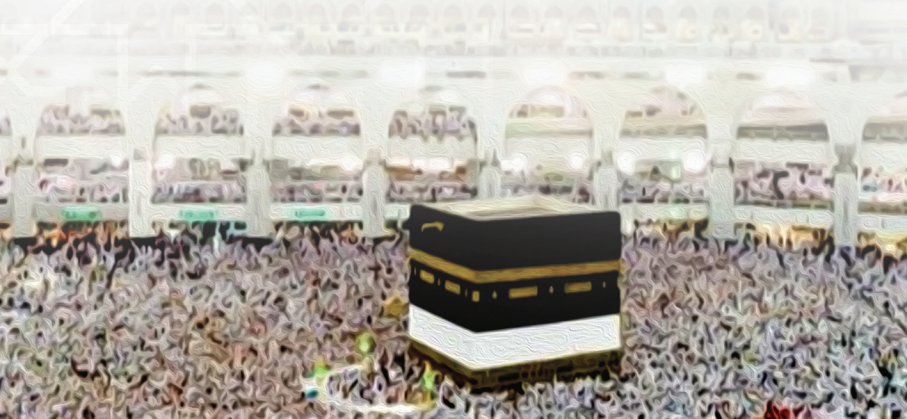
Except for women in menstruation or postpartum period, they are **not required to perform the Farewell Tawāf** and should not stand at the gate of the Sacred Mosque to say farewell, for this act was not reported from the Prophet (ﷺ).

3

He should make the Farewell **Tawāf the last thing he performs** before traveling.

4

If he stays after the Farewell Tawāf to wait for companions, load his luggage, or buy something on his way, **there is no harm upon him, and he does not need to repeat the Tawāf** unless he intends to delay his travel. For instance, if he plans to travel early during the day and performs the Farewell Tawāf, then postpones his travel until later that day, he is required to repeat the Tawāf to ensure it is the last thing he does in the Sacred House.





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The Encyclopedia of Ar-Rahman's Guests

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