

Guidelines for Performers of ‘Umrah and Hajj

Written by His Eminence Shaykh, the erudite scholar

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May Allah forgive him, his parents, and all Muslims.

In the name of Allah, the Most Compassionate, the Most Merciful.

Introduction

All praise is due to Allah; we praise Him, seek His help and forgiveness, and repent to Him.

We seek refuge with Allah from the evil of our selves and from our bad deeds.

Whoever Allah guides, none can lead astray, and whoever He leads astray, none can guide.

I bear witness that there is no deity worthy of worship but Allah, alone, with no partner,

and I bear witness that Muhammad is the messenger and slave of Allah; may Allah's peace and blessings be upon him, his family, his Companions, and those who follow them with righteousness until the Day of Judgment.

To proceed:

Hajj is one of the best and most virtuous acts of worship

because it is one of the pillars of Islam with which Allah Almighty sent Muhammad (may Allah's peace and blessings be upon him). One's religion would not be sound without those pillars.

No act of worship brings one close to Allah and is not accepted except with two things:

First:

Sincerity to Allah Almighty; in other words, it should be done purely for the sake of Allah and the Hereafter, not for show-off and fame.

Second:

It should be done according to the Prophet's example in words and actions.

Following the Prophet (may Allah's peace and blessings be upon him) cannot be achieved without knowing his Sunnah.

It is, therefore, necessary for anyone who wants to follow him to learn his Sunnah from the people of knowledge, either through written texts or verbal teaching.

Also, the scholars, who inherited from the Prophet (may Allah's peace and blessings be upon him) and succeeded him in his Ummah, are required to base their acts of worship, morals, and dealings upon what they know of the Prophet's Sunnah,

and they should convey this to the Ummah and call them thereto.

Thus, they can be inheritors of the Prophet (may Allah's peace and blessings be upon him) in terms of knowledge, acts, conveyance, and preaching Islam.

And they will be among the winners who believed and did righteous deeds and exhorted one another to hold onto the truth and to be patient.

Here is a summary on the rituals of Hajj and 'Umrah, which I have prepared according to the texts I know from the Qur'an and the Sunnah. I implore Allah Almighty to make it sincere for His sake and beneficial for His servants.

Author

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The Etiquettes of Traveling

One who sets out for Hajj or other acts of worship should recall the intention of drawing close to Allah Almighty in all situations.

Thus, his words, actions, and expenses will be a means of nearness to his Lord.

“Indeed, the reward of deeds depends upon intentions, and each one will be certainly rewarded according to his intention.”

He should also assume noble morals, like

generosity, tolerance, gallantry, and amicability with people, helping them with money and effort, and making them cheerful.

This is in addition to the obligations he should fulfill and prohibitions he should avoid, as commanded by Allah Almighty.

Also, he should take adequate money and belongings for his journey, beyond his needs, as a precaution against any need that may arise.

And he should say before and during his journey the reported Prophetic supplications, including the following:

1- When he puts his legs on his mount, let him say:

“Bismillah (In the name of Allah).”

And after he gets established on it, let him remember the favor of Allah upon him as He has facilitated for him various types of mounts; and let him say:

“Allahu Akbar (Allah is the Most Great)” three times.

{That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say: “Glorified is He Who has subjected this to us, and we could not have [otherwise] subdued it. And we will certainly return to our Lord.”}

[Al-Zukhruf: 13-14]

“Allahumma inna nas’aluka fi safrinā hādhā al-birr wat-taqwā wa minal ‘amali ma tardā, Allahumma hawwin ‘alayna safaranā hādhā watwi ‘annā bu’dah, Allahumma anta as-sāhib fi as-safar wal khalīfah fi al-ahl, Allahumma inni a’ūdhu bika min wa’t’hā’ as-safar wa kaā’bat al-manzhar wa sū’ al-munqalab fi al-māl wa al-ahl (O Allah, we seek virtue and piety from You in this journey of ours and the acts which please You. O Allah, lighten this journey of ours and make its distance easy for us. O Allah, You are the Companion during the journey and the guardian of (our) family. O Allah, I seek refuge with You from hardships of the journey, gloominess of the sights, and evil changes in property and family upon return).”

2- When he goes up to a high place, let him say Takbīr (Allahu Akbar (Allah is the Most Great)) and when he goes down to a low place, let him make Tasbīh (Subhānallah (Glorified is Allah above any imperfection)).

3- When he stops at a place, let him say:

“A’ūdhu bikalimāillah at-tāmmāt min sharri mā khalaq (I seek refuge with the perfect words of Allah from the evil of what He has created).”

If one says those words, nothing will harm him until he leaves the place where he said them.

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Women's Travel

It is not permissible for a woman to travel for Hajj or for any other purpose without a Mahram (a non-marriageable male relative), whether the journey is long or short, whether she is accompanied by other women or not, and whether she is young or old.

Indeed, the Prophet's statement in this regard is inclusive. He said:

“No woman should travel except in the company of a Mahram.”

The reason behind forbidding women from traveling without a Mahram is the deficiency in their minds and their inability to defend themselves, while they are objects of pursuit for men. So, they may be deceived or subjugated, and they may also have weak faith and go after their desires, tempting others as well. The Mahram protects and defends a woman and guards her honor.

That is why he should be adult and sane. A child is not enough as a Mahram, and neither is an insane man.

A woman's Mahram is her husband and all those who are permanently non-marriageable for her by virtue of a relationship of blood, suckling, or marriage. There are seven types of Mahram relatives:

- 1- Fathers and grandfathers and their ascendants, on the mother's or the father's side.
- 2- Sons and the sons of sons and the sons of daughters, and their descendants.
- 3- Brothers, be they full brothers or half brothers on the father's or the mother's side.
- 4- The sons of brothers, be they the sons of full brothers or the sons of half brothers on the mother's or the father's side.
- 5- The sons of sisters, be they the sons of full sisters or the sons of half sisters on the mother's or the father's side.
- 6- Paternal uncles, be they full brothers or half brothers of the father on the father's or the mother's side.
- 7- Maternal uncles, be they full brothers or half brothers of the mother on the father's side or the mother's side.

Mahrams from breastfeeding are like Mahrams by blood relationship, according to the Prophet's statement:

"What becomes unlawful through breastfeeding is the same as what becomes unlawful through blood ties."

Mahrams by marriage are the following:

- 1- The woman's stepsons and their sons and the sons of her stepdaughters, and their descendants - whether they are from a previous wife, a co-wife, or a succeeding wife.
- 2- The father and grandfathers of the woman's husband, and their ascendants, whether they are his grandfathers on the father's or the mother's side.
- 3- The husbands of daughters, the husbands of the sons' daughters, and the husbands of the daughters' daughters, and their descendants.

Non-marriageability is established for those three types once marriage is contracted; even if the husband leaves her, through death, divorce, or dissolution, the non-marriageability remains.

- 4- The husbands of mothers and of grandmothers, and their ascendants. But those husbands do not become Mahrams for the daughters of their wives, the daughters of their wives' sons, or the daughters of their wives's daughters unless they consummate the marriage with their wives.

When marriage is consummated, the husband becomes a Mahram for his wife's daughters from a previous or succeeding husband and the daughters of her sons and the daughters of her daughters, even if he divorces her thereafter.

However, if he contracts the marriage and then divorces his wife before consummation, he does not become a Mahram for her daughters, the daughters of her sons, or the daughters of her daughters.

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Prayer of the Traveler

Islam is a religion of ease and facilitation. It does not impose unnecessary restrictions or hardships. Whenever there is a hardship, Allah provides an opening to ease.

Allah Almighty says:

{...He has chosen you and has not placed upon you in the religion any hardship...}

[Al-Hajj: 78]

The Prophet (may Allah's peace and blessings be upon him) said:

"Religion is easy."

Scholars (may Allah have mercy upon them) said:

"Hardship brings along facilitation."

Since travel often involves hardship, easier rulings are given in association to it. This includes the following:

1- A traveler may perform dry ablution if he cannot find water or he has water that he needs for drinking and food.

But if he thinks it is very likely that he will find water before the end of the appointed time, it will be better for him to delay the prayer until water becomes available and he performs ablution therewith.

2- It is legitimate for a traveler to shorten the four-Rak'ah prayers to two Rak'ahs from the time he leaves his town until he comes back, even if the journey continues for long, based on a Hadīth narrated by Al-Bukhāri,

in which Ibn 'Abbās (may Allah be pleased with him and his father) reported

that the Prophet (may Allah's peace and blessings be upon him) stayed in Makkah, on the year of the Conquest, for 19 days during which he offered the four-Rak'ah prayers as two Rak'ahs.

And the Prophet (may Allah's peace and blessings be upon him) stayed in Tabūk for 20 days during which he shortened the prayers.

However, if the traveler prays behind an Imam who prays four Rak'ahs, he should also offer four Rak'ahs like the Imam, whether he catches up with him at the start of the prayer or during it.

When the Imam makes Taslīm (the act with which one concludes his prayer), he should complete the four Rak'ahs. The Prophet (may Allah's peace and blessings be upon him) said:

"The Imam is appointed to be followed. So, do not differ from him." He also said:

"Pray what you catch up with, and complete what you miss."

Ibn 'Abbās (may Allah be pleased with him and his father) was asked:

"Why does a traveler offer two Rak'ahs if he prays alone and four if he prays behind a resident Imam?" He replied:

"That is the Sunnah."

Whenever Ibn 'Umar (may Allah be pleased with him and his father) prayed behind an Imam, he would offer four Rak'ahs; and whenever he prayed alone, he would offer two Rak'ahs; that is during travel.

3- It is legitimate for a traveler to combine Zhuhr and 'Asr prayers together and Maghrib and 'Ishā' prayers together, if needed.

An example is

when he is moving, in which case it is better for him to do what is easier - combining two prayers at the time of the former or the latter.

It is better not to combine prayers if he does not need to, however, if he combines, there is nothing wrong.

For example,

he may stop at a place from which he does not intend to leave before the next prayer becomes due. In such a case, he should offer each obligatory prayer on its due time, for he does not need to combine them.

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The Miqāts

The Miqāts:

They are the places designated by the Prophet (may Allah's peace and blessings be upon him) for assuming *Ihrām* (ritual state of consecration) by those intending to perform Hajj or 'Umrah. There are five Miqāts:

First:

Dhul-Hulayfah:

It is also known as *Abyār 'Alī*, and some people call it *Al-Hisā'*. There is a distance of ten-day walk between it and Makkah. It is the Miqāt for the people of *Madīnah* and the non-residents of *Madīnah* who pass through it.

Second:

Al-Juhfah:

It is an old village. The distance between it and Makkah is five-day walk. As it was ruined, people came to assume *Ihrām* from *Rābiḡh* instead. *Rābiḡh* is the Miqāt of the people of the Levant and others who pass through it.

Third:

Yalamlam:

It is a mountain or a place in *Tihāmah*. A distance of two-day walk separates it from Makkah. It is the Miqāt of the people of Yemen and others who pass through it.

Fourth:

Qarn al-Manāzil:

It is also known as *Al-Sayl*. A distance of two-day walk lies between it and Makkah. It is the Miqāt of the people of Najd and others who pass through it.

Fifth:

Dhāt 'Irq: It is also known as *Al-Darībah*. A distance of two-day walk separates it from Makkah. It is the Miqāt of the people of Iraq and others who pass through it.

People who are closer to Makkah than these Miqāts should assume *Ihrām* from where they are. Also, the people of Makkah should assume *Ihrām* from Makkah.

This is the case if they assume *Ihrām* for Hajj. But if it is 'Umrah, they should assume *Ihrām* outside the Sacred Precincts.

The Prophet (may Allah's peace and blessings be upon him) said to 'Abdur-Rahmān ibn Abu Bakr: "Take your sister - i.e. 'Ā'ishah - outside the Sacred Precincts and let her assume *Ihrām* for 'Umrah."

Those who pass to the right or left of those Miqāts should assume Ihrām when they come in parallel to the closest Miqāt.

If one is traveling by air, he should assume Ihrām when he comes in parallel to the Miqāt from above. He should get prepared and put on the clothing of Ihrām before coming in parallel to it.

When he comes in parallel to the Miqāt, he should intend Ihrām right away and should not delay it. Some people intending to perform Hajj or 'Umrah do not assume Ihrām when the plane comes in parallel to the Miqāt, rather, they delay it until they land at the airport.

It is not permissible, for it constitutes violation of the limits set by Allah Almighty.

Yes, if one passes by a Miqāt while not intending to perform Hajj or 'Umrah, but after that he intends to perform either, he should assume Ihrām wherever he has held the intention, and there is no blame upon him.

This said, if one passes by any of these Miqāts while not intending to perform Hajj or 'Umrah, but he only wants to go to Makkah to visit a relative or for business, knowledge-seeking, medical treatment, etc., he is not required to assume Ihrām.

Ibn 'Abbās (may Allah be pleased with him and his father) reported that

the Prophet (may Allah's peace and blessings be upon him) fixed the Miqāts and then said:

"They are for them and for those who pass by them who are not of their people, intending to perform Hajj or 'Umrah."

So, he made the ruling conditional upon the intention to perform Hajj or 'Umrah. It is understood from this that whoever does not intend to perform Hajj or 'Umrah is not required to assume Ihrām.

Hajj or 'Umrah is not obligatory for those who have already fulfilled this obligation. Hajj is obligatory in a Muslim's lifetime only once.

The Prophet (may Allah's peace and blessings be upon him) said:

"Hajj is (obligatory) one time, and what is performed beyond that is supererogatory."

But it is better for one not to deprive himself of offering supererogatory Hajj, in order to get the reward, because performing Hajj has become so easy these days. Praise be to Allah for that.

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Types of Hajj

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

Tamattu':

When one assumes Ihrām for 'Umrah only during the months of Hajj, and when he reaches Makkah, he performs Tawāf (circumambulating the Ka'bah) and Sa'y (walking between the Mounts of Safa and Marwah) for 'Umrah and then shaves his head or cuts his hair, and on the day of Tarwiyah

- the 8th day of Dhul-Hijjah - he assumes Ihrām for Hajj only and performs all its rituals.

Ifrād:

When one assumes Ihrām for Hajj only, and when he reaches Makkah, he performs the Arrival Tawāf and then makes 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. And it is ok if he delays the Sa'y of Hajj until after the Tawāf of Hajj.

Qirān:

When one assumes *Ihrām* for both Hajj and 'Umrah, or he assumes *Ihrām* for 'Umrah first and then adds Hajj to it before embarking upon *Tawāf*. A performer of *Qirān Hajj* does the same as a performer of *Ifrād Hajj*, except that the former is required to slaughter a sacrificial animal and the latter is not.

The best of the three types is *Tamattu'*. The Prophet (may Allah's peace and blessings be upon him) encouraged it and urged his Companions to perform it. Even if one assumes *Ihrām* for *Qirān* or *Ifrād Hajj*, he can turn his *Ihrām* into 'Umrah so as to be a performer of *Tamattu'* Hajj, even if he has already performed *Tawāf* and *Sa'y*.

When the Prophet (may Allah's peace and blessings be upon him) performed *Tawāf* and *Sa'y* during the Farewell Hajj, along with his Companions, he enjoined everyone who did not have a sacrificial animal to turn his *Ihrām* into 'Umrah and then have his hair cut and end the state of *Ihrām*. He then said:

“Had I not brought sacrificial animals with me, I would have done as I have commanded you to do.”

That said, one may assume *Ihrām* for 'Umrah as *Tamattu'* and then he cannot complete the 'Umrah before the 'Arafah Standing. In such a case, Hajj takes the place of 'Umrah and he turns into a performer of *Qirān Hajj*. Let us clarify this by two examples:

First example:

A woman assumes *Ihrām* for 'Umrah as *Tamattu'* and then she gets her menses or enters a postpartum period before performing *Tawāf*, and she does not become pure until the 'Arafah Standing. In such a case, she should have the intention to let Hajj take the place of 'Umrah and become a performer of *Qirān Hajj*. She should remain in her state of *Ihrām* and perform the rituals of Hajj except for *Tawāf* and *Sa'y* between *Safa* and *Marwah*, which she may only perform after she becomes pure and makes *Ghusl* (ritual bath).

Second example:

A person assumes *Ihrām* for 'Umrah as *Tamattu'* and then something happens which prevents him from entering Makkah before the day of 'Arafah. He should intend to turn his Hajj into 'Umrah and become a performer of *Qirān Hajj*. He should remain in the state of *Ihrām* and perform the rituals of Hajj.

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The *Muhrim* (the one in state of *Ihrām*) who is required to slaughter a sacrificial animal

The *Muhrim* who is required to slaughter a sacrificial animal is the performer of *Tamattu'* or *Qirān Hajj*, unlike the performer of *Ifrād Hajj*.

A performer of *Tamattu'* Hajj

is the one who assumes *Ihrām* for 'Umrah during the months of Hajj, i.e.

after the start of *Shawwāl*, and then he ends *Ihrām* and re-enters the state of *Ihrām* for Hajj during the same year.

If he assumes *Ihrām* for 'Umrah before *Shawwāl*, he will not be a performer of *Tamattu'*, and so he is not required to slaughter a sacrificial animal, whether he has observed the *Ramadān* fast in Makkah or not, for this fast in Makkah has no effect in this regard; rather, what matters is the assumption of *Ihrām* for 'Umrah.

If it is assumed before *Shawwāl*, then no sacrificial animal is required; and if it is assumed after the start of *Shawwāl*, the performer of *Tamattu'* is required to slaughter a sacrificial animal, if the requirements of this duty are there.

As for the belief held by some ordinary people that what matters is the fasting of *Ramadān*, and that if one fasts *Ramadān* in Makkah, he will not be required to slaughter a sacrificial animal, and vice versa, this is not correct.

A performer of Qirān Hajj

is the one who assumes Ihrām for ‘Umrah and Hajj together, or he assumes Ihrām for ‘Umrah then turns it into Hajj before embarking upon the Tawāf in ‘Umrah.

A sacrificial animal will only be due on a performer of Tamattu‘ or Qirān if he is not a resident of the Sacred Mosque.

If he is a resident of the Sacred Mosque, no sacrificial animal will be required of him.

Residents of the Sacred Mosque

are the people living in the Sacred Precincts or so close that the distance between them and the Sacred Mosque is not deemed a travel, like the people of Sharā‘ī. Such people are not required to slaughter sacrificial animals.

As for those living away from the Sacred Mosque by a distance considered as travel, like the people of Jeddah, they are required to slaughter sacrificial animals.

A resident of Makkah who has traveled for the pursuit of knowledge or something else and then comes back as a performer of Tamattu‘ Hajj is not required to slaughter a sacrificial animal, for what matters here is the place of his residence and stay, which is Makkah. However, if he moves from Makkah to stay somewhere else and then he returns as a performer of Tamattu‘ Hajj, he is required to slaughter a sacrificial animal, for he is in such a case not a resident of the Sacred Mosque.

The sacrificial animal due on a performer of Tamattu‘ Hajj is one sheep that suffices as sacrifice or a seventh of a camel or a cow. If he cannot find or afford it, however, he is required to fast three days during Hajj and seven days after he returns home.

He may fast the three days during the days of Tashrīq: the 11th, 12th, and 13th of Dhul-Hijjah.

And he may fast them before that, after assuming Ihrām for ‘Umrah. But he should not fast them on the day of Eid or the day of ‘Arafah.

The Prophet (may Allah’s peace and blessings be upon him) forbade fasting of the two days of Eid and the day of ‘Arafah at ‘Arafah.

He can fast those three days successively or separately. Yet he should not delay them beyond the days of Tashrīq.

As for the remaining seven days, he should fast them after he returns home, either successively or separately.

The days when sacrificial animals should be slaughtered are four: the day of Eid and the three subsequent days. If one slaughters his animal before that, it will be deemed as mere flesh, not absolving him of a sacrificial animal.

The Prophet (may Allah’s peace and blessings be upon him) did not slaughter his sacrificial animals before the day of Eid.

The slaughter of sacrificial animals is part of the rituals,

and the Prophet (may Allah’s peace and blessings be upon him) said:

“Learn your rituals from me.”

In another Hadīth, he said:

“All days of Tashrīq are days of slaughtering.”

The days of Tashrīq are the three days following Eid.

It is permissible to slaughter sacrificial animals during these days, by day or night, but preferably during the daytime.

It is also permissible in Makkah, but preferably in Mina, except if the slaughter in Makkah will be of greater help to the poor, in which case we should do what is better and more useful.

Accordingly, there is nothing wrong if one delays the slaughter of his sacrificial animal till the 13th day and slaughters it in Makkah.

You should know that slaughtering of a sacrificial animal is incumbent upon those who can afford it, and fasting is incumbent upon those who cannot find sacrificial animal or cannot afford it; are not meant to make them spend their money or be physically tired in vain;

but it is intended to complete the rituals. And out of Allah's mercy and grace, He has legislated for His servants what makes their worship and acts of piety complete, increases their rewards, and raises their ranks.

The money spent in it will be compensated and the exerted effort appreciated. Many people do not observe this benefit or duly consider this reward. So, they try their best to avoid or end the duty of slaughtering sacrificial animals. Some would even assume *Ihrām* for Hajj only in order not to be subject to the duty of slaughtering sacrificial animals. They deprive themselves of the reward for *Tamattu'* and sacrifice. This is heedlessness worthy of attention.

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How to Make 'Umrah

If one wants to assume *Ihrām* for 'Umrah, he should undress, take a ritual bath like that taken for *Janābah* (sexual impurity), apply the best perfume he can find to his hair and beard. There is nothing wrong if any of this lingers within the state of *Ihrām*.

Al-Bukhāri and Muslim narrated that 'Ā'ishah (may Allah be pleased with her) reported:

"When the Prophet (may Allah's peace and blessings be upon him) intended to assume *Ihrām*, he would perfume himself with the best of perfumes he could find, and I would see the glistening of musk on his head and beard after that."

It is *Sunnah* to make *Ghusl* (ritual bath) upon assuming *Ihrām*, for men and women, even those in postpartum period or menstruation.

The Prophet (may Allah's peace and blessings be upon him) ordered *Asmā' bint 'Umayy* when she got into postpartum period to take a bath upon *Ihrām*, wear a garment, and assume *Ihrām*.

After the bath and perfume, he should wear the clothing of *Ihrām* and pray, except for menstruating women and those in postpartum period, if the time of an obligatory prayer comes; otherwise, he ought to offer two *Rak'ahs* intending them as the *Sunnah* for ablution. Following the prayer, he should assume *Ihrām* and say:

"*Labbayk 'Umrah; labbayk Allahumma labbayk, labbayk lā sharīka laka labbayk; innal-hamda wan-ni'mata laka wal-mulk lā sharīka lak* (In response to Your call here I come for 'Umrah. O Allah, here I come in response to Your call, here I come. Here I come in response to Your call, You have no partner, here I come. Verily all praise, favor, and dominion belong to You; there is no partner with You)."

A man should make this *Talbiyah* loudly, while a woman should say it in a voice that can only be heard by the one next to her.

If one who intends to assume *Ihrām* fears that something may hinder him from completing the rituals, it is *Sunnah* for him to make a condition upon *Ihrām*, saying:

"If something hinders me, I shall end my *Ihrām* wherever I am hindered."

In other words,

if something keeps me from completing the rituals, like illness or delay, I shall end my *Ihrām*.

The Prophet (may Allah's peace and blessings be upon him) instructed Dubā'ah bint al-Zubayr (may Allah be pleased with her), as she wanted to enter Ihrām while she was ill, to set a condition. He said:

"The condition you stipulate will be accepted by your Lord."

If one makes a condition, and he is actually hindered from completing the rituals, he can end his Ihrām and no blame lies upon him.

If one has nothing to fear, however, he may not make such a condition,

for the Prophet (may Allah's peace and blessings be upon him) did not make a condition, nor did he ask everyone to do so. Rather, he only asked Dubā'ah bint al-Zubayr (may Allah be pleased with her) to make a condition due to her illness.

The Muhrim should say Talbiyah often, especially upon change of conditions and times, like when

he goes up to a high place or descends to a low one, or upon the advent of the night or day. Thereafter, he should ask Allah Almighty to be pleased with him and admit him to Paradise and save him from Hellfire.

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.

When one approaches Makkah, he should take a bath for entering it, for the Prophet (may Allah's peace and blessings be upon him) took a bath upon entering Makkah.

When he enters the Sacred Mosque, he should step in with his right leg first

and say:

"Bismillah was-salātu was-salāmu 'ala rasūlillah, Allahumma ighfirli dhunūbi waftahli abwāb rahmatik, a'ūdhu billah al-'azhīm wa biwajh al-karīm wa bisultānih al-qadīm min ash-shaytān ar-rajīm (In the name of Allah, and may Allah's peace and blessings be upon the Messenger of Allah. O Allah, forgive me my sins and open for me the gates of Your mercy. I seek refuge with Allah, the Most Great, and with His Noble Face, and His eternal authority from the accursed devil)."

Then, he should head for the Black Stone to begin Tawāf, touching the Stone with his right hand and kissing it. If it is not easy for him to kiss the Stone, he may instead kiss his hand if he touches it therewith. And if he finds difficulty touching the Stone with his hand, he may face towards it and point to it with his hand. He should not kiss his hand in this case.

It is more appropriate for him not to push against the people, hurting them and getting hurt. The Prophet (may Allah's peace and blessings be upon him) said to 'Umar:

"O 'Umar, you are a strong man. So, do not push against the people to reach the Stone and thus hurt the weak. If you find a gap to it, touch it; otherwise, face towards it and say Tahlīl and Takbīr."

He should say upon touching the Stone:

"Bismillah wallahu akbar, Allahumma imānan bik wa tasdīqan bikitābik wa wafā'an bi'ahdik wa ittibā'an lisunnat nabiyik Muhammad sallallahu 'alayhi wa sallam (In the name of Allah; Allah is the Most Great; O Allah, (I do this) out of my faith in You, belief in Your Book, fulfillment of Your covenant, and in compliance with the Sunnah of Your Prophet Muhammad may Allah's peace and blessings be upon him)."

Then, he should go to the right and make the Ka'bah to his left, and when he reaches the Yemeni Corner, he should touch it, but not kiss it. If this is not easy, however, he should not push against the people. Between the Yemeni Corner and the Black Stone, he should say:

{...Our Lord, give us in this world what is good and in the Hereafter what is good, and protect us from the punishment of the Fire.}

[Al-Baqarah: 201]

“Allahumma inni as’aluk al-‘afw wal-‘āfiyah fid-dunya wal-ākhirah (O Allah, I ask you for forgiveness and safety in the worldly life and in the Hereafter).” Each time he passes by the Black Stone, he should say Takbīr and, for the rest of Tawāf, he can say what he likes of Dhikr, supplication, or recitation of the Qur’an.

“Indeed, the Tawāf around the Ka’bah and between Safa and Marwah and the throwing of pebbles have been prescribed for remembrance of Allah.”

In this Tawāf - i.e.

the Arrival Tawāf - a man should do two things:

First:

Idtibā’ from the beginning to the end of Tawāf. Here is how to make Idtibā’:

He puts the middle of his garment under his right armpit and its two ends above his left shoulder.

When he finishes Tawāf, he restores his garment to its former state before Tawāf. Idtibā’ should be made only during Tawāf.

Second:

Raml in the first three rounds only. Raml

is brisk walk with short steps.

In the remaining four rounds, there is no Raml. He walks at a normal pace.

When he completes the seven rounds of Tawāf, he proceeds towards Maqām Ibrahim and recites:

{...And take from the standing place of Abraham a place of prayer...}

[Al-Baqarah: 125]

Then, he offers two Rak’ahs behind it, reciting in the first Rak’ah, after Al-Fātihah,

Surat Al-Kāfirūn,

and, in the second,

Surat Al-Ikhlās, after Surat Al-Fātihah.

When he finishes the two Rak’ahs, he returns to the Black Stone and touches it, if easily possible,

and then goes out to the place of Sa’y. When he approaches Safa, he recites:

{Indeed, Safa and Marwah are among the symbols of Allah...}

[Al-Baqarah: 158]

Then, he goes up above Safa until he can see the Ka’bah. He faces it, raises his hands, and praises Allah Almighty and makes any supplication he wishes. Among the Prophet’s supplications in this situation is the following:

“La ilaha illallah wahdah la sharīka lah, la hul-mulk wa la hul-hamd wa huwa ‘alā kulli shay’in qadīr, lā ilāha illallah wahdah anjaz wa’dah wa nasar ‘abdah wa hazam al-ahzāb wahdah (There is no deity worthy of worship but Allah, alone, with no partner. To Him belong the dominion and the praise, and He has power over all things. There is no deity worthy of worship but Allah, alone. He has fulfilled His promise, given victory to His servant, and defeated the confederates alone).”

He repeats this three times and supplicates to Allah in between.

Then, he descends from Safa to Marwah, walking. When he reaches the green marker, he runs in a faster pace as he safely can. It is reported that the Prophet (may Allah’s peace and blessings be upon him) performed Sa’y so fast that his knees became visible and his waist-wrapper turned around.

According to another wording of the Hadīth:

His waist-wrapper was turning around due to his fast pace.

When he reaches the second green marker, he walks normally until he reaches Marwah. He ascends it, faces the Qiblah (direction towards the Ka'bah), raises his hands, and says the same as he has said over Safa.

Then, he descends from Marwah to Safa and walks in the area he walked and jogs in the area where he jogged.

When he reaches Safa, he does as he has done in the first time, and the same holds true when he reaches Marwah - until he finishes seven rounds.

Going from Safa to Marwah is one round, and coming back to Safa from Marwah is another round. During Sa'y, he can say what he wishes of Dhikr, supplication, or recitation of the Qur'an.

When he finishes the seven rounds, man shaves his head, whereas woman cuts from her hair the length of a fingertip from every side.

The head should be shaved completely, and likewise, hair-cutting should cover all sides of the head. Shaving is better than cutting.

The Prophet (may Allah's peace and blessings be upon him) supplicated three times for those who shave their heads and once for those who cut their hair. An exception is when Hajj is so imminent that there is no time for hair to grow again, in which case it is better to cut it so that some hair can remain to be shaved in Hajj. The Prophet (may Allah's peace and blessings be upon him) ordered his Companions during the Farewell Hajj to cut their hair for 'Umrah, as they came in the morning of the 4th day of Dhul-Hijjah.

With these rituals, the 'Umrah becomes complete. So, it consists of

Ihrām, Tawāf, Sa'y, and shaving or cutting hair. And then he ends the Ihrām completely and does what non-Muhrims may do, in terms of clothing, perfume, intercourse with one's wife, etc.

*

How to Perform Hajj

On the day of Tarwiyah, the 8th of Dhul-Hijjah, one assumes Ihrām for Hajj in the forenoon from the place where he intends Hajj.

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.

Talbiyah in Hajj is like that of 'Umrah, except that he says in Hajj:

"Labbayk Hajj (In response to Your call here I come for Hajj)" instead of

"Labbayk 'Umrah".

If he fears that something may happen that prevents him from completing his Hajj, he can make a condition, saying:

"And if something hinders me, then I can end my Ihrām wherever I am hindered."

If he has no such fear, however, he should not make a condition.

Then, he heads to Mina and offers Zhuhr, 'Asr, Maghrib, and 'Ishā' prayers there, shortening them, but without combining prayers. The Prophet (may Allah's peace and blessings be upon him) would shorten, but not combine prayers in Mina. Shortening - as it is known - is to offer a four-Rak'ah prayer as two Rak'ahs.

The people of Makkah and others ought to shorten the prayers at Mina, 'Arafah and Muzdalifah, for the Prophet (may Allah's peace and blessings be upon him) led the people in prayer during the

Farewell Hajj, including the people of Makkah, and he did not order them to offer complete prayers. If it had been obligatory for them to do so, he would have instructed them - as he did in the Year of the Conquest of Makkah.

When the sun rises on the day of 'Arafah, he proceeds from Mina to 'Arafah and stops at Namirah till noon, if easily possible; otherwise, there is nothing wrong if he does not stop at Namirah, for this is supererogatory.

When the sun passes the meridian, he offers Zhuhr and 'Asr together at the time of Zhuhr, each as two Rak'ahs - as the Prophet (may Allah's peace and blessings be upon him) did. This provides a longer time for standing and supplication.

Then, he devotes himself, after the prayer, to Dhikr and supplication. He supplicates for anything he wishes, raising his hands and facing the Qiblah, even if the mountain is behind him.

The Sunnah is to face the Qiblah, not the mountain.

The Prophet (may Allah's peace and blessings be upon him) stood near the mountain and said:

"I stand here,

and the entire 'Arafah is a place of standing."

"Keep away from the middle of 'Urnah."

The supplication that the Prophet (may Allah's peace and blessings be upon him) made most often in this sublime situation was:

"Lā ilāha illallāh wahdahu lā sharīka lah lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadīr (There is no deity worthy of worship but Allah, alone, with no partner; the dominion and praise belong to Him, and He has power over all things)."

If he feels bored and wants to take a break by talking with his companions on useful matters or reading for a while in useful books, especially books speaking about the bounty of Allah Almighty and His generous favors, which boosts 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.

When the sun sets, he proceeds to Muzdalifah.

When he reaches it, he combines Maghrib and 'Ishā' prayers. However, if he arrives shortly before the time of 'Ishā', he should pray Maghrib at its time and then wait for the time of 'Ishā' to pray it.

This is my view on this issue.

This is supported by the scholars' opinions regarding the times of prayers:

It is better to combine it - i.e. Maghrib prayer - with 'Ishā' prayer at the time of the former, except in the case of a Muhrim who does not arrive early within the time of Maghrib.

If he arrives shortly after sunset, he should pray Maghrib at its time and not delay it.

In Sharh al-Iqnā', he said:

"If he is in the latter part of its time, he should pray it within its time and not delay it, for he has no excuse for that."

On combining prayers, they said:

"He can delay it in Muzdalifah."

The reason, they said, is that the time of Maghrib is busy with walking to Muzdalifah.

The Māliki scholars said:

“If he stands with the Imam and leaves with him, he should combine the prayers in Muzdalifah. On the other hand, if he does not stand with the Imam or leave with him, and he stands alone or lags behind the Imam in terms of leaving, he should pray Maghrib and ‘Ishā’, each at its time.”

[Jawāhir Al-Iklīl, p. 181, v. 1]

Ibn Hazm (may Allah have mercy upon him) emphatically said:

“In this night, Maghrib prayer is only valid in Muzdalifah, and it must be offered after the disappearance of the twilight.”

Al-Bukhāri narrated that ‘Abdullah ibn Mas‘ūd (may Allah be pleased with him) reported that

he came to Muzdalifah at the time of the Adhān (call to prayer) for ‘Ishā’ or close to that. He ordered a man to pronounce the Adhān and Iqāmah (second call to prayer), which he did. Then, he offered Maghrib prayer and two Rak‘ahs after it. Then, he called for his supper and ate it, after which he ordered a man to pronounce the Adhān and Iqāmah, which he did. He offered ‘Ishā’ prayer as two Rak‘ahs.

In another narration, he offered the two prayers, each one alone with a separate Adhān and Iqāmah, with the supper between them.

If he needs to combine prayers, however, due to tiredness, lack of water, or the like, there is nothing wrong with that, even if the time of ‘Ishā’ has not come yet. And 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.

He spends the night in Muzdalifah. When the dawn becomes apparent, he offers the Fajr prayer early, with Adhān and Iqāmah. Then, he heads for Al-Mash‘ar al-Harām, proclaiming the oneness and greatness of Allah Almighty and supplicating for whatever he likes, until shortly before sunrise.

If it is not easy for him to go to Al-Mash‘ar al-Harām, he can supplicate where he is. The Prophet (may Allah’s peace and blessings be upon him) said:

“I stand here, and all of Jam‘ is a place for standing.”

He faces the Qiblah and raises his hands as he engages in Dhikr and supplication.

If sunrise becomes so imminent, he heads to Mina and quickens his pace in the Valley of Muhassir. When he reaches 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.

When he finishes, he slaughters his sacrificial animal, shaves his head, in case of a man, and cuts her hair, in case of a woman, and then descends to Makkah where he performs Tawāf and Sa’y for Hajj.

It is Sunnah for him to apply perfume when he heads to Makkah for Tawāf after throwing the pebbles and shaving.

‘Ā’ishah (may Allah be pleased with her) reported:

“I would perfume the Prophet (may Allah’s peace and blessings be upon him) for Ihrām before he assumed it and for the end of Ihrām before he made Tawāf.”

Then, after Tawāf and Sa’y, he returns to Mina and spends the 11th and 12th nights there. He throws the three Jamrahs after the sun passes the meridian during these two days. It is preferred that he goes for the pebble-throwing on foot; and there is nothing wrong if he rides. He throws the first Jamrah, the farthest from Makkah and located near Al-Khayf Mosque, with seven successive pebbles, one after another. He says Takbīr with each throw.

Then, he steps forward a little bit and makes a long supplication about anything he wishes. If he finds it hard to stand and supplicate for long, he can make it short - to comply with the Sunnah.

After that, he throws the middle Jamrah with seven successive pebbles, saying Takbīr with each pebble. Then, he goes to the left and stands facing the Qiblah. He raises his hands and supplicates for long, if easily possible; otherwise, he can stand as much as he conveniently can. He should not fail to stand for supplication, for it is Sunnah.

Many people neglect it, either out of ignorance or they take it lightly. The more an act of Sunnah is abandoned, the more it is important to do it and spread it among people, lest it should be completely abandoned and vanish.

Then, he throws Jamrat al-'Aqabah with seven successive pebbles, saying Takbīr with each pebble. Then, he leaves and makes no supplication after that.

When he completes the throwing of pebbles on the 12th day, he can leave quickly and descend from Mina, if he wishes, or stay and spend the 13th night there and then throw the three Jamrahs after noon, as previously mentioned. It is preferable for him to stay.

It does not become incumbent 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. However, if sunset comes while he is still in Mina on the 12th day against his will, like

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.

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

The Prophet (may Allah's peace and blessings be upon him) said:

"No one should depart until the last thing he does is (Tawāf around) the House."

In another narration: "People were commanded to make (Tawāf around) the Ka'bah the last thing they do, but an exception was made for menstruating women."

Women in menstruation or postpartum period are not required to make the Farewell Tawāf and should not stand at the Mosque's door to say farewell, for this act was not reported from the Prophet (may Allah's peace and blessings be upon him).

He should make the Farewell Tawāf the last thing he does before traveling. But there is nothing wrong if he stays after the Farewell Tawāf to wait for some companions, load his belongings, or buy some goods on his way.

He should not repeat the Tawāf except if he intends to delay his travel. For example,

if he intends to travel early during daytime and makes the Farewell Tawāf and then he delays his travel till late during that day, in such a case he is required to repeat the Tawāf, to make it the last thing he does.

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Visiting the Prophet's Mosque

If a pilgrim wants to visit the Prophet's Mosque, before or after Hajj, let him intend to visit the Prophet's Mosque, not the grave.

Indeed, journeys, as a form of worship, cannot be made to graves, but only to the three mosques:

The Sacred Mosque, the Prophet's Mosque, and the Aqsa Mosque.

In an authentic Hadīth, the Prophet (may Allah's peace and blessings be upon him) said:

"A journey should not be made except to three mosques:

the Sacred Mosque, this mosque of mine, and the Aqsa Mosque.”

When he reaches the Prophet’s Mosque, he should step in with his right leg first and say:

“Bismillah was-salātu was-salāmu ‘ala rasūlillah, Allahumma ighfirli dhunūbi waftahli abwāb rahmatik, a‘ūdhu billah al-‘azhīm wa biwajhih al-karīm wa bisultānih al-qadīm min ash-shaytān ar-rajīm (In the name of Allah, and may Allah’s peace and blessings be upon the Messenger of Allah. O Allah, forgive me my sins and open for me the gates of Your mercy. I seek refuge with Allah, the Most Great, and with His Noble Face, and His eternal authority from the accursed devil).”

Then, he prays as much as he likes.

He better offers the prayer in Al-Rawdah, which lies between the Prophet’s pulpit and his chamber which houses his grave. Between the two lies a garden from Paradise.

Then, after prayer, if he wants to visit the Prophet’s grave, he should stand in front of it in a polite and quiet manner

and say:

“As-salāmu ‘alayka ayyuha an-nabiyy wa rahmatullah wa barakātuh, Allahumma salli ‘ala Muhammad wa ‘ala āli Muhammad kama sallayta ‘ala Ibrahim wa ‘ala āli Ibrahim innaka hamīdun majīd, Allahumma bārik ‘alā Muhammad wa ‘alā āli Muhammad kamā bārakta ‘alā Ibrāhim wa ‘alā āli Ibrāhim innaka hamīdun majīd. Ash-hadu annaka rasūlullah haqqan wa annaka qad ballaght ar-risālah wa addayt al-amānah wa nasaht al-ummah wa jāhadt fillah haqq jihādih, fa jazākallah ‘an ummatik afdal ma jaza nabiyyan ‘an ummatih (Peace be upon you, O Prophet, and the mercy and blessings of Allah. O Allah, send your peace upon Muhammad and the family of Muhammad, as You sent Your peace upon Abraham and the family of Abraham; indeed, You are Praiseworthy, Glorious. O Allah, send your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Abraham and the family of Abraham; indeed, You are Praiseworthy, Glorious. I bear witness that you are truly the Messenger of Allah and that you conveyed the message, fulfilled the trust, advised the Ummah sincerely, and strove in the cause of Allah duly. May Allah give you the best reward He ever gives to a prophet for his Ummah!).”

Then, he turns a little right and greets Abu Bakr al-Siddīq and invokes Allah’s pleasure upon him and turns a little right also and greets ‘Umar ibn al-Khattāb and invokes Allah’s pleasure upon him too.

If he supplicates for both of them, that is good.

It is not permissible for one to seek closeness to Allah Almighty by wiping the Prophetic chamber or performing Tawāf around it, nor is it permissible to face it during supplication instead of the Qiblah. Closeness to Allah Almighty can only be sought by things He and His Messenger have legislated. The core of worship is following, not innovating.

A woman may not visit the grave of the Prophet (may Allah’s peace and blessings be upon him) or anyone else, for the Prophet cursed women who visit the graves, put lamps upon them, and take them as places of worship. A woman can greet the Prophet (may Allah’s peace and blessings be upon him) from her place and it will reach him wherever she may be.

In a Hadīth, the Prophet (may Allah’s peace and blessings be upon him) said:

“Invoke Allah’s blessings upon me, for your invocation will reach me wherever you are.” He also said:

“Allah has angels traveling around on earth conveying to me the greetings of my Ummah.”

Men in particular should visit the Baqī’ Cemetery in Madinah and say:

“As-salāmu ‘alaykum ahl ad-diyār min al- mu’minīn, wa inna in shā’ Allah bikum lāhiqūn, yarhamullah al-mustaqdimīn minna wa minkum wal-musta’khirīn, nas’alullah lanā wa lakum al-‘āfiyah (Peace be upon you, O believing dwellers of the place. We will join you, Allah Willing. May Allah have mercy upon those of us and you who have died and those who will die later. We ask Allah to grant us and you safety).” “Allahumma la tahrimna ajrahum wala taftinna ba’adahum waghfir lanā walahum (O Allah, do not deprive us of their reward, do not put us to trials after them, and forgive us and them).”

And if he wishes, he can go to Mount Uhud and recall what happened to the Prophet (may Allah's peace and blessings be upon him) and his Companions during that battle - the fighting, the tribulations, and the martyrdom of many.

Then, he greets the martyrs buried there, such as

Hamzah ibn 'Abd al-Muttalib (may Allah be pleased with him), the Prophet's uncle. All this can fall under walking through the earth, which we are instructed to do - and Allah knows best.

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The Benefits

Here are some benefits related to the rituals, which are worthy of being clarified and learned:

First benefit:

In the ethics of Hajj and 'Umrah:

Allah Almighty says:

{Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein, there is no sexual relations and no disobedience and no dispute during Hajj. And whatever good you do, Allah knows it. And take provisions, for indeed the best provision is fear of Allah. And fear Me, O people of understanding.}

[Al-Baqarah: 197]

The Prophet (may Allah's peace and blessings be upon him) said:

"Indeed, the Tawāf around the Ka'bah and between Safa and Marwah and the throwing of pebbles have been prescribed for remembrance of Allah."

So, one should perform the rituals of Hajj by way of glorification, love, and submission to Allah, the Lord of the worlds, in a calm and solemn manner, and in compliance with the Prophet's example.

During these sublime rituals, he should busy himself with Dhikr, Takbīr, glorification and praise of Allah, and the pursuit of Allah's forgiveness, for he is in a state of worship from the moment he assumes Ihrām till he ends it.

Hajj is not a trip for amusement and play which one enjoys as he wishes without limits. We see some people behave like that. They take instruments of entertainment and music with them, by which they get distracted from remembrance of Allah Almighty and fall into sin.

Some people go too far in play, laughter, mockery of others, and other bad acts, as if Hajj were prescribed for amusement and fun.

A pilgrim should observe the obligations laid down by Allah Almighty, like performing the five prayers in congregation and at their prescribed times and commanding the right and forbidding the wrong.

He should also be keen to benefit Muslims, do good to them, by offering guidance and assistance when needed, and show mercy to weak people, especially in such situations that require mercy, like crowdedness. Showing mercy to people brings the mercy of Allah.

"Indeed, Allah shows mercy to the merciful among His servants."

He should avoid sexual relations, disobedience, and arguing except when done in support of the truth. As for arguing in support of the truth, it is a duty when done in its proper situation.

Also, he should refrain from transgressing against others or hurting them. He should avoid backbiting, slandering, cursing, or beating others, or looking at other women. All these are forbidden during Ihrām and outside it, but the forbiddance becomes more emphatic during Ihrām.

He should also keep away from such talk that does not befit the rituals or the sacred places, like when some say upon throwing the pebbles:

“We have stoned the devil!”

Some may even curse the object of the ritual and hit it with shoes, which runs counter to humility and worship and contradicts the purpose behind throwing the pebbles, which is the remembrance of Allah Almighty.

Second benefit:

About the forbidden acts during Ihrām:

Forbidden acts during Ihrām:

They are the things that become forbidden for a Muhrim of Hajj or ‘Umrah on account of Ihrām. They fall under three categories:

One category is for men and women; another for men only; and the third is for women only.

Acts forbidden for men and women include the following:

1- Sexual intercourse:

This is the most serious forbidden act during Ihrām. If it happens before the minor Tahallul (partial end of Ihrām), this entails three things:

First:

Hajj gets invalidated; but the pilgrim should continue until it is complete.

Second:

It becomes obligatory to make up for this Hajj the following year, even if it is supererogatory.

Third:

A sacrificial camel should be slaughtered during the substitute Hajj.

2- Looking and approaching women with desire.

3- Wearing gloves.

4- Removing or cutting hair from the head, and also from the rest of the body, according to the well known opinion.

However, if hair is dropping over one’s eyes, hurting him, and this cannot be addressed except by removing the hair, he may remove it, and there is no blame upon him. It is permissible for a Muhrim to rub his head with his hand, and there is nothing wrong if this unintentionally causes some hair to fall out.

5- Clipping the nails in one’s hands or feet.

But if a nail gets broken and it hurts, one may cut the hurting nail only, and there is no blame upon him.

6- Using perfume after Ihrām, whether on clothes, the body, and so on.

As for the perfume one applies before Ihrām, its remaining traces after entering Ihrām does not harm. In fact, what is forbidden is to apply perfume during Ihrām.

A Muhrim is not permitted to drink coffee that contains saffron, for saffron belongs to perfume, except if its taste and smell have gone away by cooking and only its color remains - in such a case, there is nothing wrong with that.

7- Killing the game.

These are the lawful wild animals, like

deers, rabbits, pigeons, and locusts. By contrast, a sea-dwelling game is lawful. So, fishing is permissible for Muhrims.

Also permissible for them are domestic animals, like chicken.

If locusts are dispersed on a Muhrim's path, and there is no other path, and he unintentionally treads on some of them, there is no blame upon him, for he does not intend to kill them, neither can he avoid them.

As for cutting off trees, it is not unlawful for a Muhrim, for this has nothing to do with *Ihrām*. This is only unlawful for those within the boundaries of the Sacred Precincts, Muhrims or non-Muhrims.

Accordingly, it is permissible to cut off trees at 'Arafah, but it is not permissible in Mina or Muzdalifah, for 'Arafah lies outside the boundaries of the Sacred Precincts, while Mina and Muzdalifah are situated within.

If, however, one unintentionally hits a tree while walking, there is no blame on him. Also, cutting off dead trees is not unlawful.

As for things that are forbidden for men only, they are two:

1- Wearing stitched clothes:

This refers to wearing clothes in the usual manner, like shirts or trousers. This is not permissible for male Muhrims.

But there is nothing wrong if they wear such clothes in an usual way, like when one wears a shirt like an outer garment or dons a gown upside down.

Also, there is nothing wrong with wearing patched or extended upper-garment or waist-wrappers.

A Muhrim may wear a belt, a watch, and a pair of glasses, and he can tie his upper-garment with a clasp, and so on. These things are not reported to have been forbidden by the Prophet (may Allah's peace and blessings be upon him), nor are they similar to the reported forbidden things.

Even the Prophet (may Allah's peace and blessings be upon him) was asked about what a Muhrim may wear, and he replied:

"He should not wear shirts, turbans, trousers, hooded cloaks, or leather socks."

The Prophet's answer detailing what a Muhrim should not wear proves that all other things are permissible for him to wear.

The Prophet (may Allah's peace and blessings be upon him) sanctioned that Muhrim may wear leather socks if he does not have shoes, given the need to protect his feet. The same holds true for glasses, which one needs to protect his eyes. Scholars deemed it permissible for Muhrim men to wear rings, according to the famous opinion within the school of Fiqh.

A Muhrim may also wear trousers if he cannot find, or afford, a waist-wrapper and wear leather socks if he cannot find, or afford, shoes.

Ibn 'Abbās (may Allah be pleased with him and his father) reported:

The Prophet (may Allah's peace and blessings be upon him) said while delivering a sermon at 'Arafah:

"Whoever cannot have shoes may wear leather socks, and whoever cannot have a waist-wrapper may wear trousers."

2- Wearing a headdress, like turbans, Ghutrahs, and caps. As for separate coverings, such as tents, umbrellas, and car roofs, there is nothing wrong with that, for it is forbidden to cover one's head, not to seek shade.

Om Husayn al-Ahmasiyyah reported:

“We performed the Farewell Hajj along with the Prophet (may Allah’s peace and blessings be upon him). I saw him when he was throwing Jamrat al-‘Aqabah and then he left on his mount, being accompanied by Bilāl and Usāmah. One of them was leading his mount and the other was stretching his garment over the Prophet to shade him from the sun.”

In another narration: “to cover him from the heat, until he threw the pebbles at Jamrat al-‘Aqabah.”

[Narrated by Ahmad and Muslim]

This happened on the day of Eid, before Tahallul, for the Prophet (may Allah’s peace and blessings be upon him) would throw the pebbles on other than Eid days - walking, not riding.

It is also permissible for a Muhrim to carry his belongings on his head, if he does not intend thereby to veil his head. He is also permitted to dive in water, even if his head is covered by water.

What is forbidden for women only:

It is the Niqāb, with which she covers her face, except for opening for the eyes.

Some scholars said:

“It is not permissible for her to cover her face with a Niqāb or anything else except when men pass nearby, in which case she is required to cover her face, and there is no ransom due on her, regardless of whether the covering touches her face or not.”

Perpetrators of the foregoing forbidden things fall under one of three cases:

First case:

Doing something forbidden without excuse or need is sin and must give a ransom.

Second case:

Doing something forbidden due to some need is permissible. For example,

if one needs to wear a shirt to protect himself against cold from which he fears harm; in such a case, he is permitted to do so and a ransom is due on him. A case in point is what happened to Ka'b ibn 'Ujrah (may Allah be pleased with him) who was carried to the Prophet (may Allah’s peace and blessings be upon him) as lots of lice were falling off his head. Thereupon, the Prophet (may Allah’s peace and blessings be upon him) gave him permission to shave his head and pay a ransom.

Third case:

Doing something forbidden excusably, either due to ignorance, forgetfulness, sleep, or coercion. In such a case, there is no blame upon him, and no ransom. Allah Almighty says:

{...And there is no blame upon you for that in which you have erred but [only for] what your hearts intended...}

[Al-Ahzāb: 5]

He also says:

{...Our Lord, do not impose blame upon us if we have forgotten or erred...}

[Al-Baqarah: 286]

In reply, Allah Almighty said:

“I have accepted this.”

The Prophet (may Allah’s peace and blessings be upon him) said:

“Allah has pardoned my Ummah for mistakes, forgetfulness, and what they do under coercion.”

These are general texts on the forbidden acts during Ihrām and other things, which indicate that there is no blame upon a person who does any of these excusably, due to ignorance, forgetfulness, or coercion. Regarding the game - which is forbidden during Ihrām - Allah Almighty says:

{O you who believe, do not kill game while you are in the state of Ihrām. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.}

[Al-Mā'idah: 95]

So, He makes the penalty due only if the killing is intentional; otherwise, there should be no penalty or sin.

But as soon as the excuse goes away - and the ignorant gets knowledge, the forgetful remembers, the sleeping wakes up, and the forced is no longer under coercion - then the forbidden thing should be abandoned right away.

If, however, he persists in it despite the absence of the excuse, he is sinful and must give a ransom. For example,

if a Muhrim male covers his head while sleeping, there is no blame upon him as long as he is asleep;

but when he wakes up, he should uncover his head immediately. If he continues to cover it in spite of knowing that it should be uncovered, he must give a ransom.

The amount of ransom for the aforementioned forbidden acts is as follows:

1- For removing hair and nail, applying perfume, approaching women with desire, ejaculation due to repeated gaze at women, intercourse after the minor Tahallul, intercourse during 'Umrah, wearing gloves, wearing stitched clothes and covering one's head, in the case of men, wearing Niqābs, in the case of women - for each of these, the ransom is slaughtering one sheep or feeding six poor people, or fasting three days. One can choose any of the three ransoms one wishes.

Allah Almighty says:

{...And whoever among you is ill or has an ailment of the head...}

[Al-Baqarah: 196]

If he chooses to slaughter a sheep, he may slaughter a male or female, sheep or goat, which is fit and sufficient for sacrifice. Or he can offer an alternative, like a seventh of a camel or a cow. Let him distribute all the meat among the poor and keep nothing for himself.

If he chooses to feed six poor people, he should give half a Sā' of dates, wheat, or the like to each person. And if he chooses fasting, he should fast three days, successively or separately.

2- For killing the game: If there is an equivalent for the killed game, he has three options: to slaughter its equivalent and distribute all its meat among the poor people in Makkah; to estimate the value of the equivalent of the killed game and give the same as food, to be distributed among the poor, half a Sā' to each person;

or to fast one day instead of the food given to each poor person.

On the other hand, if the killed game has no available equivalent, he has two options: to estimate the value of the killed game and give the same as food, to be distributed among the poor, half a Sā' to each person;

or to fast one day instead of the food given to each poor person.

An example of the game that has an equivalent is

pigeons, whose equivalent is sheep. So, if a Muhrim kills a pigeon, we say to him: You have two options: Either you slaughter a sheep or give its value as food to the poor people in the Sacred Precincts, half a Sā' to each person;

or you can fast one day instead of the food given to each poor person.

An example of the game that has no equivalent is

locusts. If a Muhrim kills locusts deliberately, we say to him:

Either you give their value as food to the poor people in the Sacred Precincts, half a Sā' to each person;

or you can fast one day instead of the food given to each poor person.

3- For intercourse during Hajj before the minor Tahallul, the ransom is a camel.

Third benefit:

In the Ihrām of children:

Hajj is not incumbent upon children who have not reached puberty. But if they make Hajj, they have the reward and should repeat it when they become adults. A child's father, mother, or any guardian ought to make him assume Ihrām. The reward of the rituals goes to the child, and his guardian is also rewarded for that.

Al-Bukhāri and Muslim narrated that Ibn 'Abbās (may Allah be pleased with him and his father) reported:

"A woman brought a child to the Prophet (may Allah's peace and blessings be upon him) and said:

'O Messenger of Allah, can this make Hajj?'

He said:

'Yes, and you shall be rewarded.'

If a child is discerning and can understand what is said to him, he can then assume Ihrām by himself. His guardian ought to tell him

to intend Ihrām for such a thing and to perform what he can from the rituals of Hajj, like

standing at 'Arafah and spending the night in Mina and Muzdalifah.

As for the rituals he is unable to do, like throwing the pebbles, his guardian or someone else can do them on his behalf, with his permission. An exception is Tawāf and Sa'y; if he is unable to perform them on his own, he should be carried and instructed to

intend Tawāf, or Sa'y.

In such a case, the one who carries him may intend Tawāf, or Sa'y, for himself as well. Thus, the Tawāf or Sa'y is for both of them,

for each has the intention. The Prophet (may Allah's peace and blessings be upon him) said:

"Verily, the reward of deeds depends upon the intentions, and each one will be rewarded according to what one has intended."

If the child is not discerning yet, his guardian can have the intention and throw the pebbles on his behalf and bring him to attend 'Arafah, Muzdalifah, Mina, Tawāf, and Sa'y. And in such a case, he may not intend Tawāf or Sa'y for himself as he is performing them for the child,

for he has no intention or deed; rather, the intention is entertained by the one carrying him. So, one deed with two intentions for two persons is not valid. This differs from the case of a discerning child,

for he can have an intention, and deeds depend on intentions. This is my view.

Hence, the guardian should perform Tawāf and Sa'y for himself first and then on behalf of the child, or he can hand him to a reliable person to do these rituals with him.

The rulings of Ihrām by a child are the same as those related to adults, for the Prophet (may Allah's peace and blessings be upon him) affirmed that a child can perform Hajj, and so it follows that the rulings and requirements of Hajj apply to him too.

Accordingly, if the child is a boy, he should be made to avoid what a man should avoid; and if the child is a girl, she should be made to avoid what a woman should avoid. However, a child's intentional violation should be treated like an adult's mistake.

So, if the child engages in any of the acts forbidden during Ihrām, there is no ransom neither on him nor on his guardian.

Fourth benefit:

Performing Hajj on behalf of someone else:

If Hajj is incumbent upon a person who is able to perform it himself, then he is obligated to perform it. But if he is unable to make this journey, expecting his inability will go away, such as being ill and expects recovery, then he should delay Hajj until he is able to perform it.

If he dies before that, Hajj should be made on his behalf from the inheritance he has left, and there is no sin on him.

However, if Hajj is due on a person who is permanently unable to perform it, like a person who is old, terminally ill, or cannot ride means of transport, in such a case he should appoint someone to make Hajj on his behalf.

Al-Bukhāri and Muslim narrated that Ibn 'Abbās (may Allah be pleased with him and his father) reported:

"A woman from Khath'am said:

'O Messenger of Allah, Allah made Hajj obligatory for His servants while my father was very old and could not sit steadily on the mount. Shall I perform Hajj on his behalf?' He said:

'Yes.'

This occurred in the Farewell Hajj.

A man may perform Hajj on behalf of a woman, and vice versa.

If Hajj is due on the deputy who has not yet performed it, he should not make Hajj on behalf of others before making it for himself.

Ibn 'Abbās (may Allah be pleased with him and his father) reported:

"The Prophet (may Allah's peace and blessings be upon him) heard a man saying:

'Labbayk on behalf of Shubrumah.'

Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:

'Who is Shubrumah?' He said:

'A brother of mine' Or 'A relative of mine.'

Thereupon, the Prophet (may Allah's peace and blessings be upon him) said:

'Did you perform Hajj for yourself?' He replied:

'No.'

The Prophet (may Allah's peace and blessings be upon him) said:

‘Perform Hajj for yourself and then perform Hajj on behalf of Shubrumah.’”

[Narrated by Abu Dāwūd and Ibn Mājah]

The deputy is recommended to mention the name of the one for whom he makes Hajj, saying:

“Labbayk on behalf of so-and-so”; and if the person is a woman, he ought to say:

“Labbayk on behalf of the mother of so-and-so, or the daughter of so-and-so”.

However, if he entertains the intention in his heart without uttering the name, there is nothing wrong with that; and if he cannot recall the name of the one who has appointed him, he can have the intention in his heart without mentioning his or her name. Allah Almighty knows him or her, and nothing is hidden to Him.

The deputy should fear Allah Almighty and be keen to complete the rituals with which he has been entrusted. He should be careful to do what is obligatory and refrain from what is forbidden and do as much as he can of the complementary and supererogatory acts of Hajj.

Fifth benefit:

Changing the clothing of Ihrām:

It is permissible for a Muhrim of Hajj or ‘Umrah, man or woman, to change the clothes in which he assumed Ihrām and wear other clothes, provided that the second clothes are of the type permissible for a person in Ihrām.

It is also permissible for him to wear shoes after entering Ihrām, even if he was barefooted at the time of assuming it.

Sixth benefit:

Place where the two Rak’ahs after Tawāf ought to be offered:

According to the Sunnah, when one finishes Tawāf, he ought to offer two Rak’ahs behind the Maqām. If the place near the Maqām is not crowded, let him pray there; otherwise, he may perform them away, keeping the Maqām between himself and the Ka’bah. Thus, he is truly considered to have prayed behind the Maqām and has followed the Prophet’s guidance in this regard.

Jābir (may Allah be pleased with him), describing the Prophet’s Hajj, reported that the Prophet (may Allah’s peace and blessings be upon him) made the Maqām between himself and the Ka’bah.

Seventh benefit:

Making Tawāf and Sa’y in quick succession:

It is better to perform Sa’y shortly after Tawāf, however, if one delays it for long, there is nothing wrong with that. For example,

he performs Tawāf early in the day and Sa’y at the latter part of it. Or he performs Tawāf at night and Sa’y in the next morning.

It is permissible for a person who gets tired during Sa’y to sit and take rest and then complete his Sa’y on foot or riding.

If the Iqāmah for prayer is pronounced during Sa’y, he should pray and then complete Sa’y from the place where he stopped before the prayer.

Likewise, if Iqāmah for prayer is pronounced, or a funeral is brought, during Tawāf, he should offer the prayer and thereafter complete Tawāf from the place where he stopped before the prayer. There is no need for repeating the interrupted round, according to the opinion I deem more correct.

If it is interrupted for the sake of prayer, then there is no evidence for the invalidation of the first part of that round.

Eighth benefit:

Doubting the number of Tawāf or Sa'y rounds:

In case a performer of Tawāf doubts the number of rounds he has made, if he is a person who tends to doubt often,

he should pay no attention to this doubt; if, however, he is not that type of a person, and he has doubt after completing the Tawāf, then he should also pay no attention to his doubt. But, if he feels certain that Tawāf is incomplete, he should complete it.

If he entertains doubt during the Tawāf, such as

doubting whether the round he is making is the third or fourth one;

if he thinks that either of the two probabilities is stronger, let him act according to that; otherwise, he should build upon what is safe, i.e. the lesser number.

In the said example, if he thinks it is more likely to be the third round, he should deem it as such and go ahead with the remaining four rounds; and if he thinks it is more likely to be the fourth round, he should deem it as such and do the remaining three. But, if he does not think that either is more likely, then he should consider it to be the third round, which is safer, and go ahead with the fourth one.

The ruling on doubt regarding the number of Sa'y rounds is the same as the ruling on doubt about the number of Tawāf rounds, in all the aspects raised above.

Ninth benefit:

Standing at 'Arafah:

We have previously noted that it is better for the pilgrim to assume Ihrām for Hajj on the 8th day of Dhul-Hijjah, then head to Mina and stay there for the rest of his day and spend the 9th night in it, and then go to 'Arafah in the forenoon.

This is more meritorious; but if he goes to 'Arafah without going to Mina, he has only abandoned what is better, and there is no sin on him.

A person standing at 'Arafah should verify its boundaries. Some pilgrims stand outside its boundaries, because of ignorance or imitation of others. The Hajj of such people is invalid, for they have actually not stood at 'Arafah.

The Prophet (may Allah's peace and blessings be upon him) said:

"Hajj is 'Arafah." If one stands anywhere within 'Arafah, this is valid.

The Prophet (may Allah's peace and blessings be upon him) said:

"I stand here, and all of 'Arafah is a place of standing."

It is not permissible for someone standing at 'Arafah to go beyond its boundaries before sunset,

for the Prophet (may Allah's peace and blessings be upon him) stood until sunset;

and said:

"Take your rituals from me."

The time of standing at 'Arafah extends till the dawn of the next day (Eid day). So, if the dawn of the day of Eid comes while a pilgrim has not stood at 'Arafah, he has missed Hajj.

If he has made this condition upon assuming Ihrām,

"If something hinders me, I shall end my Ihrām wherever I am hindered,"

he can end his Ihrām and there is nothing on him.

But if he has not made this condition, then he should end his *Ihrām* with 'Umrah, going to the Ka'bah, performing *Tawāf* and *Sa'y*, and shaving his head;

and if he has a sacrificial animal, he should slaughter it. Then, he should make up for this missed Hajj in the following year and slaughter a sacrificial animal in it; and if he cannot have one, he may fast ten days, three during Hajj and seven after returning home.

Tenth benefit:

Departing Muzdalifah:

It is not permissible for a strong person to depart Muzdalifah until he offers the Fajr prayer on the day of Eid, for the Prophet (may Allah's peace and blessings be upon him) stayed on the eve of Eid there and did not leave until he prayed the Fajr; and he said:

"Take your rituals from me."

Muslim narrated that 'Ā'ishah (may Allah be pleased with her) reported:

"Sawdah asked the Prophet (may Allah's peace and blessings be upon him) for permission to depart Muzdalifah before him and the crowds of people, and she was a heavy woman,

and he gave permission to her. She went out before him, and we were kept from leaving until the morning, so when he left, we left with him."

In another narration: "I wished I had sought permission from the Messenger of Allah (may Allah's peace and blessings be upon him) like Sawdah, so I could have offered the Fajr prayer in Mina and thrown the pebbles before the people came."

Weak people who find it hard to walk among the crowds during the throwing of pebbles may leave before dawn, after the moon disappears, and throw the pebbles before others.

It is narrated in *Sahīh Muslim* that *Asmā'*

would wait for the moon to disappear and ask her slave:

"Has the moon set?" If he said

yes,

she would say:

"Set forth with me."

He reported:

"We departed until she threw the pebbles and then prayed, i.e.

the Fajr prayer, in her place. I said to her:

'O lady,

we have come while it was still dark.'

She said:

'No harm, son, for the Prophet (may Allah's peace and blessings be upon him) gave permission for women to do so",

and also allowed the relatives of the weak, who are permitted to depart from Muzdalifah before dawn, to depart along with them before dawn.

The Prophet (may Allah's peace and blessings be upon him) sent Ibn 'Abbās (may Allah be pleased with him and his father) along with the weak within his household from Muzdalifah in the night.

If one is weak, he may throw the pebbles with them when they reach Mina,

for he cannot walk among the crowds. But, if he is able to move in the midst of crowds, he should then wait until sunrise to throw the pebbles.

Ibn Abbās (may Allah be pleased with him and his father) reported:

“We, youngsters from the clan of ‘Abd al-Muttalib, came to the Prophet (may Allah’s peace and blessings be upon him) from Jam’, on donkeys of ours. He started striking our thighs and saying:

‘O my sons, do not stone the pebbles until the sun rises.’”

[Narrated by the five Compilers of Hadīths; and classified as Sahih/Authentic by Al-Tirmidhi and Ibn Hibbān]

In brief:

Departing from Muzdalifah and throwing Jamrat al-‘Aqabah on the day of Eid should be as follows:

First:

A strong person, who is not accompanied by weak people, should not leave Muzdalifah before he offers the Fajr prayer, nor should he throw the pebbles before sunrise, for this is what the Prophet (may Allah’s peace and blessings be upon him) did.

He said:

“Take your rituals from me.”

And he did not give permission to any strong person to leave Muzdalifah before dawn or throw the pebbles before sunrise.

Second:

On the other hand, a strong person who is accompanying weak relatives can leave along with them in the latter part of the night, if he so wills. The weak in the group can throw the pebbles when they reach Mina; but the strong should wait till sunrise to throw them, for they have no excuse here. [1]

His Eminence Shaykh, the author (may Allah have mercy upon him), in Fatwas on Hajj (part 2, p. 272 and the next page), said:

“It is permissible for a strong person accompanied by weak people to depart and throw the pebbles along with them before dawn, for he is treated now as part of them, not separately.”

Third:

Weak people are permitted to depart from Muzdalifah in the latter part of night, after the moon sets, and throw the pebbles when they reach Mina.

If a person reaches Muzdalifah after dawn, on the eve of Eid, and joins the prayer there, and he has already stood at ‘Arafah, his Hajj is valid.

‘Urwah ibn Mudarris reported that the Prophet (may Allah’s peace and blessings be upon him) said:

“Whoever witnessed this prayer of ours - i.e. Fajr prayer - stood along with us until we depart, and stood before that at ‘Arafah during the day or the night, his Hajj is valid and he has completed the prescribed duties.”

[Narrated by the five Compilers of Hadīths; and classified as Sahih/Authentic by Al-Tirmidhi and Al-Hākim]

This Hadīth seems to indicate that such a person is not required to slaughter a sacrificial animal, for he has caught up with part of the time for standing at Muzdalifah and mentioned Allah Almighty at Al-Mash‘ar al-Harām through the Fajr prayer he performed. So, his Hajj is complete. If a sacrificial animal had been due on him, the Prophet (may Allah’s peace and blessings be upon him) would have made it clear - and Allah knows best.

Eleventh benefit:

Throwing the pebbles:

1- The pebbles to be thrown should lie in size between chickpeas and hazelnuts, not very big nor very small. They can be picked up from Mina, Muzdalifah, or elsewhere, each group of pebbles on its day.

It was not reported that the Prophet (may Allah's peace and blessings be upon him) picked up the pebbles from Muzdalifah or that he picked up and collected the pebbles for all the days at one time; nor did he command any of his Companions to do so - as far as I know.

2- The thrown pebbles do not have to hit the very standing pillar. What matters is that they settle in the basin around it.

So, if a pebble hits the pillar and does not fall in the basin, he should throw another one in its place.

And if it falls in the basin, it counts, even if it does not hit the pillar.

3- If he forgets to throw one of the pebbles and does not remember until he moves away, he should return and throw that pebble, and no harm done.

If the sun sets before he remembers that pebble, he should delay this to the following day;

when the sun passes the meridian, he should throw the forgotten pebble before all else and then the pebbles of that day.

Twelfth benefit:

Minor and Major Tahallul:

When a pilgrim throws Jamrat al-'Aqabah on the day of Eid and shaves his head or cuts his hair, this brings about the minor Tahallul. Thereupon, things forbidden during Ihrām, like applying perfume, wearing usual clothes, removing any hair or nails, etc., become permissible for him. An exception is intercourse with his wife. He may not approach her sexually or look at her with desire before he performs Tawāf around the Ka'bah and Sa'y between Safa and Marwah.

After he performs Tawāf and Sa'y, this is the major Tahallul, and now all forbidden things during Ihrām, including intercourse, become permissible for him. However, he may not kill the game or cut off trees or grass as long as he is still within the boundaries of the Sacred Precincts. This pertains to the Sacred Precincts, not Ihrām.

Thirteenth benefit:

Delegating someone to throw the pebbles on one's behalf:

It is not permissible for a person capable of throwing the pebbles himself to appoint someone to throw on his behalf, whether his Hajj is obligatory or supererogatory.

A person who has embarked upon a supererogatory Hajj is required to complete it.

But if it is difficult for a person to throw the pebbles himself, such as being sick or old person or a pregnant woman, he may appoint someone else to throw on his behalf, whether his Hajj is obligatory or supererogatory, and whether he has picked up the pebbles and given it to the deputy, or the deputy picks them up; all this is permissible.

The deputy should throw the pebbles for himself first and then for that person, as generally indicated by the Prophet's statement:

"Start with yourself."

And his statement:

"Perform Hajj for yourself and then perform Hajj on behalf of Shubrumah."

He may throw the pebbles for himself and then for the other person in one standing. He throws the first Jamrah for himself, with seven pebbles, and then for the other person, again with seven pebbles. Then, he does the same with the second and third Jamrahs, as apparently indicated by the Hadīth in which Jābir reported:

“We performed Hajj along with the Prophet (may Allah’s peace and blessings be upon him). We made Talbiyah on behalf of the children and threw the pebbles on their behalf.”

[Narrated by Ahmad and Ibn Mājah]

Apparently, it indicates that they did so during the same standing, for if they had completed the three Jamrahs for themselves first and then started from the beginning on behalf of the children, this would have been reported - and Allah knows best.

Fourteenth benefit:

Rituals on the day of Eid:

On the day of Eid, a pilgrim performs four rituals in the following order:

First:

Throwing Jamrat al-‘Aqabah.

Second:

Slaughtering the sacrificial animal, if any.

Third:

Shaving head or cutting hair.

Fourth:

Tawāf around the Ka‘bah.

As for Sa‘y, if he is a performer of Tamattu‘ Hajj, he should perform Sa‘y for Hajj; and in case he is a performer of Qirān or Ifrād Hajj, if he has performed Sa‘y after the Arrival Tawāf, his first Sa‘y is sufficient; otherwise, he should perform another one after this Tawāf, i.e.

the Tawāf of Hajj.

He should do them in the order prescribed by the Shariah. If he puts some of them ahead of others, like slaughtering the sacrificial animal before throwing the pebbles; shaving his head before slaughtering; or performing Tawāf before shaving his head; there is no blame upon him if he does so out of ignorance or forgetfulness.

However, if he does it knowingly and deliberately, there is also no blame upon him, according to the famous view in the Hanbali School of Fiqh.

Al-Bukhāri narrated that Ibn ‘Abbās (may Allah be pleased with him and his father) reported:

“The Prophet (may Allah’s peace and blessings be upon him) was asked about a man who shaved his head before slaughtering his sacrificial animal or the like, and he said:

‘No harm done.’”

He also reported:

“The Prophet (may Allah’s peace and blessings be upon him) would be asked about certain things on the Day of Nahr and he would say:

‘No harm done.’ A man asked him:

‘I have shaved my head before slaughtering.’

He said:

'Slaughter, and no harm done.' And he said:

'I have thrown the pebbles after the evening came.'

He said:

'No harm done.'"

Ibn 'Abbās (may Allah be pleased with him and his father) also reported:

"The Prophet (may Allah's peace and blessings be upon him) was asked about slaughtering, shaving, throwing, and doing something before or after something, and he would say:

'No harm done.'

He was also asked about the Visit Tawāf

before throwing the pebbles or slaughtering the sacrificial animal, and he said:

'No harm done.'"

[Narrated by Al-Bukhārī]

'Abdullah ibn 'Amr (may Allah be pleased with him) reported:

"The Prophet (may Allah's peace and blessings be upon him) was not asked about anything done before or after another except that he would say:

'Do it, and no harm.'"

If one delays the slaughter of the sacrificial animal till he comes to Makkah, there is no harm in that, provided that he does not delay it beyond the days of Tashrīq.

There is also nothing wrong if he delays Tawāf or Sa'y beyond the day of Eid; but he should not delay them beyond Dhul-Hijjah without an excuse, like

a woman getting into a postpartum period before performing Tawāf, in which case she should delay it till she becomes pure, even if this happens after Dhul-Hijjah - and there is no blame or ransom upon her.

Fifteenth benefit:

Time of pebble-throwing and the order between the Jamrahs:

We have previously mentioned that the time of pebble-throwing is on the day of Eid after sunrise for those who are able to; and for those unable to move in the midst of crowds, they can do so in the latter part of the night before Eid.

As for the time of pebble-throwing during the days of Tashrīq, it is when the sun passes the meridian. No one should throw the pebbles before noon, for the Prophet (may Allah's peace and blessings be upon him) did not throw the pebbles during the days of Tashrīq except after noon.

He (may Allah's peace and blessings be upon him) said:

"Take your rituals from me."

The time of pebble-throwing on the day of Eid and what follows continues till sunset. So, one may not throw the pebbles at night. Some scholars hold that if he misses the pebble-throwing during daytime, he can throw them at night, except for the 14th night, for the days of Mina end with the sunset on the 13th day.

The first opinion is more cautious; and according to it, if one misses the throwing of pebbles of a certain day, he can throw them on the following day after noon, starting with the pebbles of the missed day and then the present day. [2]

[2] His Eminence Shaykh, the author (may Allah have mercy upon him), in Fatwas on Hajj, said:

“It is preferred for a pilgrim to throw the pebbles during the daytime. But if he fears crowdedness, there is nothing wrong if he throws them at night. This is because the Prophet (may Allah’s peace and blessings be upon him) set the time for the beginning of pebble-throwing, yet he did not specify its end, which indicates that there is much leeway in this regard.”

It is incumbent to observe the order of throwing the three Jamrahs. One should first throw the first Jamrah, near Al-Khayf Mosque, then Al-Jamrah al-Wusta, and then Jamrat al-‘Aqabah. If he starts with Jamrat al-‘Aqabah and then Al-Jamrah al-Wusta,

and he does so knowingly and deliberately, he is required to repeat Al-Jamrah Al-Wusta, followed by Jamrat al-‘Aqabah. But if he does so out of ignorance or forgetfulness, it shall be accepted and there is no blame on him.

Sixteenth benefit:

Staying at Mina:

It is incumbent to spend the 11th and 12th nights at Mina. What is important is to spend most of the night there, whether from the early part or the latter part thereof. If one goes to Makkah early at night and returns before midnight or goes to Makkah after midnight from Mina, there is nothing wrong with that, for he has thus fulfilled the prescribed duty.

He should verify the boundaries of Mina, lest he should stay outside it. It is bound to the east by the Muhassir Valley and to the west by Jamrat al-‘Aqabah. The valley and the Jamrah are not part of Mina.

As for the mountains surrounding Mina, the sides overlooking Mina are part of it; so it is permissible to stay there.

Let a pilgrim beware of staying in the Muhassir Valley or beyond Jamrat al-‘Aqabah, for those lie outside the boundaries of Mina. So, whoever stays there has not spent the night at Mina. [3]

His Eminence Shaykh, the author (may Allah have mercy upon him), in Fatwas on Hajj (part 2, p. 436 and the following page), said:

“This is in case he finds a place in Mina. If he does not find any, there is nothing wrong if he stays outside the boundaries of Mina from any side, with his dwelling being connected with the dwellings of other pilgrims, in order for them to form one united community. This is similar to when we say that if the mosque is full to its capacity, the worshipers can offer the prayer in connected rows outside the mosque, and there is no blame upon them.”

Seventeenth benefit:

Farewell Tawāf:

We have previously mentioned that the Farewell Tawāf is due upon every performer of Hajj or ‘Umrah before leaving Makkah, with the exception of women in menstruation or postpartum period. However, if a woman becomes pure before passing the buildings of Makkah, she is required to perform the Farewell Tawāf.

If one performs the Farewell Tawāf, leaves Makkah, and stays for one or two days, he is not required to repeat the Tawāf, even if the stay is in a place close to Makkah.

And Allah knows best!

May Allah’s peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Penned by

Muhammad ibn Sālih al-‘Uthaymīn on Sha‘bān 7, 1387 A.H. And praise be to Allah by Whose grace good things are accomplished.

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