



Islamic Foundation of Ireland

Hajj Notes

1- Etiquettes of the Journey for
Hajj and Umrah

2- Summary of the Acts of
Hajj and Umrah

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PART ONE

The Etiquettes of Travel for Hajj and Umrah (What should a person who is going on Hajj Do?)

- 1) One should make a sincere *tubah* (repentance) to Allah (*Subhanahu wa t'aala*) from all sins major and minor and from all *mukrooh* (disliked) things. The essence of *tubah* is that: (i) one should refrain from the sinful act and stop doing it immediately. (ii) One should regret what one has done in the past and seek Allah's forgiveness. (iii) one should make a strong determination not to do the sinful act again (iv) if one has wronged anyone by physically hurting him or by attacking his/her honour or by taking his/her money unlawfully then one must settle any of these wrongs by returning what is due to those whom one has wronged or by seeking their pardon. In the *Hadith* the Prophet (*Salla Allahu alaihi wassalam*) said, "He who has done a wrong affecting his brother's honour or anything else, let him ask his forgiveness today before the time comes when he will have neither a *Dinar* nor a *Dirham*. If he has done some good deeds, a portion equal to his wrong doings will be subtracted and given to the one whom he had wronged; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion".
- 2) One should do one's best to pay one's debts. Whatever debts one is unable to settle before his departure, one should appoint someone to pay them on one's behalf. One should return the deposits under one's care to their owners. He/she should discharge the rights due to Allah such as *Zakat*, *Kaffarah* and *Qadha* (*Qaza*.) He/she should write his/her will. One should leave for his family and those who depend on him for their livelihood enough money which will keep them until his return.
- 3) One should seek the pleasure of one's parents and ask their pardon. One should seek the pleasure of one's relatives and settle any difficulty with them.
- 4) The pilgrim should make a pure intention of his/her Hajj that he/she intends it to be for the sake of Allah (*Subhanahu wa t'aala*) alone. One should be very careful and not do Hajj for the sake of *Dunyah* or to boast or show off.
- 5) One should learn the rules of the Hajj and how to do it. This is an obligation since an act of worship cannot be accepted from one who does not know how to do it. It is recommended that one should carry with him/her a comprehensive book on the rules of the

Hajj. One should read it frequently and repeat reading it until one almost memorises the rules and *du'a*.

- 6) The pilgrims must ensure that his provision is Halal. He should take with him/her enough provision (money) to spend and give *Sadaqah* to those in need.
- 7) One should look for a good and righteous companion who is known for his/her adherence to the rules and *adaab* of the *Shar'iah*. The purpose is that is that this companion should help him/her to discharge the rites of Hajj correctly, to guide him/her if he does something wrong and to remind him/her when he/she forgets.
- 8) The pilgrim should make an effort to please his/her companion(s). He/she should patiently endure their mistakes and anger. If things go completely wrong with the companion(s) then it is better for him/her to depart lest his/her pilgrimage might be spoiled.
- 9) It is recommended that one should start his/her journey early in the morning. According to the *Hadith* of Rasulullah (*Salla Allahu alaihi wa sallam*) he said that: Allah (*Subhanahu wa t'aala*) has blessed the early hours of the morning for the Muslim *Ummah*.
- 10) It is recommended that when leaving the house one should pray two *raka'ats* reading in the first *raka'at* after *surah Al-Fatihah* *surah Al-Kafrun* "*Qul Ya Ayyohal-Kafrun*" and in the second *raka'at* *surah Al-Khilas* "*Qul Huwal-Lahu Ahad....*" In the *Hadith* Rasulullah (*Salla Allahu alaihi wa sallam*) said: "When a person intends to travel he/she leaves for his family nothing better than two *raka'ats* which he/she prays before starting his/her journey."
- 11) It is recommended when one leaves, one should read the

du'a for leaving the house: " بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ . "

"*Bismillah. Tawakkultu 'ala Allah, wala Huwla wa la Quata illa Billah.*"

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَزِلَّ أَوْ أُزَلَ أَوْ أُظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يَجْهَلَ عَلَيَّ أَحَدٌ . "

- 12) When one gets on a car or board a plane one should read the *du'a* for traveling: " الْحَمْدُ لِلّٰهِ (3 times) "اللَّهُ أَكْبَرُ" (3 times) "سُبْحَانَ الَّذِي سَخَّرْنَا لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ . اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى . اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا واطْوِعْنَا بَعْدَهُ . اللَّهُمَّ أَنْتَ

الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ

"Subhanal-ladhi sakhara lana المنظر وسوء المنقلب في المال والأهل والولد ."

hadha wa ma kunna lahu muqrineen wa inna ila rabbina la-munqaliboon. Allahomma inna nas'aluka fee safarina hadhal-birra wat-taqwa wa minal-'amali ma tardhi. Allahomma hawwin 'alaina safarana hadha wa attwee 'anna bu'dah. Allahomma antas-sahibu fis-safari wal khalifatu fil-ahl. Allahomma inni a'udhu bika min wa'tha-es-safar wa kaabitil-mundhar wa suu-il-munqalabi fil-mali wal-ahli wal-walad."

- 13) During the journey, one should increase in *dhikr* (remembrance of Allah), *Istighfar* (seeking Allah's forgiveness) recitation of the Qur'an and *du'a* for himself, his parents and to his loved ones. One should observe prayers in *Jama'ah*.
- 14) One should recite *takbir* when one goes up a hill, and recite *tasbih* (Subhan Allah) when one descends down.
- 15) The pilgrim should avoid dispute and arguing with other people. One should be very careful not to commit any *Haram* act because the punishment for sins is multiplied in the sacred land of Makkah. Allah (*Subhanahu wa ta'ala*) says: " ..Whoever intend a wrongdoing therein We will make him taste of a painful punishment" (*surah Al-Hajj 25*)

PART TWO

SUMMARY OF THE ACTS OF HAJJ & UMRAH

THE PILLARS OF HAJJ AND UMRAH

The major acts of Hajj and Umrah are called pillars. Umrah has three pillars. These are:

- 1) *Al-Ihram* الإحرام
- 2) *Al-Tawaf* الطّواف
- 3) *Al-Sai'* السَّعْي

There are four pillars for Hajj. These are:

- 1) *Al-Ihram* الإحرام
- 2) Standing at *Arafat*
- 3) *Al-Tawaf* الطّواف
- 4) *Al-Sai'* السَّعْي

AL-MUAQEET

(Appointed Places and Times for Hajj)

❶ The appointed times for Hajj are the months of *Shawwal*, *Dhul Qai'dah* and ten days of the month of *Dhul Hijjah*. These are called the months of Hajj.

❷ The appointed places for Hajj (and Umrah) are points at which the pilgrims who intend to perform Hajj (or Umrah) must enter into the state of *Ihram* before passing them. If one passes the *Miqat* without making *Ihram* one must make a *Fidyah* by slaughtering a *Qurbani* (sheep.) There are five places for people who are travelling to Makkah from different directions. These places are:

- i) *Dhul Hulaifah* (nowadays called *Aabar Ali*) is the *Miqat* for the people of *Madinah* and those who pass by the *Miqat*.
- ii) *Al-Juhfah* (near *Rabigh*) is the *Miqat* for the people of *Sham* (Syria, Lebanon, Palestine.)

- iii) *Qaran al-Manazil* is the *Miqat* for the people of *Najd* (Eastern Saudi Arabia)
- iv) *Yalamlum* is the *Miqat* for the people of Yemen.
- v) *Dhat Eraq* is the *Miqat* for the people of Iraq.

③ These *Muaqeat* are appointed for the people of the above mentioned lands and for those who pass by these places on their way to perform Hajj or Umrah.

④ A person who is travelling by air enters into *Ihram* when he/she comes in line with the specific *Miqat*. Pilgrims who are traveling by air to Jeddah and then travelling to Makkah should enter into *Ihram* before arriving at Jeddah airport. One should be ready wearing the clothing of *Ihram*. Once one comes in line with the *Miqat* one must make the intention of *Ihram* immediately. Pilgrims who are traveling to Madinah should make *Ihram* at *Dhul Hulaifah* (outside Madinah.)

⑤ It is *Mukrooh* (disliked) to enter into *Ihram* before arriving at the *Miqat*; however, the *Ihram* is still correct.

AL-IHRAM

- 1) Definition: *Al-Ihram* is the intention to perform Hajj or Umrah.
- 2) It is *Sunnah* for one who intends to make *Ihram* to clean one's body by cutting the nails, trimming the moustache, removing hair of the armpits and shaving the pubic hair.
- 3) It is *Sunnah* to perform *Ghusl* (complete ablution.) for *Ihram*. If one is unable to perform *Ghusl*, then one should perform *Tayammum*. If *Hadath* (occurrence that invalidates one's *Ghusl* or *Tayammum*) happens after *Ghusl* and before *Ihram*, it does not harm.
- 4) A menstruating woman takes *Ghusl* for *Ihram*. Since this *Ghusl* intended for the ritual of *Ihram*, there is no difference in taking it between a menstruating and a pure woman.
- 6) It is *Sunnah* to put some perfume on the body even if traces of it remain after *Ihram*. It is *Mukrooh* to put perfume on one's clothes.
- 7) A male pilgrim takes off all sewn clothes and wears the special *Ihram* clothes which consist of two non-sewn pieces: one (called *Izar*) to cover the upper part of the body and the other (called *Ridaa*) to cover the lower part of the body. A *Muhrim* (person in state of *Ihram*) wears a shoe that does not cover his heels such as sandal or slippers.
- 8) After cleaning, *Ghusl* and wearing of the *Ihram* clothing one makes the intention to perform Hajj (or Umrah.) There is special permission to pronounce the intention of the *Ihram* verbally. (*Niyyah* is not to be pronounced by the tongue in any act except in *Ihram*.)
- 9) If one intends to perform Umrah one says: “*Labaiyka Allahomma Umratan* رَبِّكَ اللَّهُمَّ عُمْرَةً” and if one intends to perform Hajj one says: “*Labaiyka Allahomma Hajjan*” رَبِّكَ اللَّهُمَّ حَجًّا”
- 10) It is *Sunnah* to make a condition when making the *Ihram* by saying: “If I am prevented from completing my Hajj (or Umrah) by something beyond my control (e.g. sickness, an enemy or loss of financial means to complete the journey) then I am free to quit my *Ihram*.”

11) There are three types of *Ihram* for Hajj:

i) *Tamatu'* تَمَتُّع (enjoying)

ii) *Qiran* قِرَانَ (joining)

iii) *Ifrad* إِفْرَاد (singular.)

12) One has the option to choose any one of the three types of *Ihram*; however, *Tamatu'* تَمَتُّع is the best as it is easier and because Rasulullah (*salla Allahu alaihi wasallam*) wished he had done it, and he ordered his companions to do it during his Farewell Pilgrimage .

13) Meaning and Description of *Hajj Al-Tamatu'*:

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

- When one reaches the *Miqat* one makes the intention to perform *Umrah* only and says: "لَبَّيْكَ بِعُمْرَةٍ" "*Labaiyka bi Umrah*"
- One remains in the state of *Ihram* until one arrives at Makkah, performs *Tawaf*, performs *Sa'i* between the two hills of *Safa* and *Marwah*, and then one shaves or cuts one's hair. After that one wears ordinary clothes and does whatever one who is not in the state of *Ihram* is allowed to do.
- On the eighth day of *Dhull-Hijjah* one makes the intention for Hajj (from Makkah)

14) *Qiran* and *Ifrad* Hajj:

Qiran is to make the intention to perform Hajj and *Umrah* jointly. One makes the *Ihram* at the *Miqat* and says: "لَبَّيْكَ بِحَجٍّ وَعُمْرَةٍ." "*Labaiyka bi Hajjin wa 'Umrah.*"

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

Ifrad is to make the intention to perform *Hajj* alone. One makes the *Ihram* at the *Miqat* and says: "لَبَّيْكَ بِحَجِّ" "Labaiyka bi Hajjin. One may perform the *Umrah* after the *Hajj* if one wishes to do so.

Talibyah التلبية :

① It is recommended to start *Talbiyah* immediately after *Ihram*. The wording of *Talbiyah* is:

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

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

This means: "Here I am at Your service O Allah, here I am. You have no partner, here I am. To You belongs praise favours and sovereignty. You have no partner."

② Saying *Talbiyah* is *Sunnah*. It is recommended to raise one's voice with *Talbiyah*; however, one should not raise one's voice more than one can bear with the result that one loses one's voice and becomes unable to say *Talbiyah*.

③ A woman says *Talbiyah* no more loudly than she can hear her voice. It is disliked for her to raise her voice more than making a companion who is beside her hear.

④ Virtue of *Talbiyah*: The Prophet (*salla Allahu alaihi wa sallam*) said: "No person says *Talbiyah* but everything on his right or his left whether it be stone, tree or clay says *Talbiyah* with him."

The Prophet (*salla Allahu alaihi wa sallam*) also said: "No *Muhrim* spends his day saying *Talbiyah* until the sunset but his sins will disappear, and he will be cleansed from his sins like the day when his mother gave birth to him."

He also said (*salla Allahu alaihi wa sallam*): "The best acts of *Hajj* are: raising of one's voice with *Talbiyah* and spilling the blood of the *Qurbani*."

⑤ It is (*Mustahab*) recommended to increase in *Talbiyah* at all times. It is especially recommended to say *Talbiyah* when one goes up a hill or descends down a valley, after prayers, when night falls or daylight breaks, when one mounts his means of transportation or set down from it, and when one sees the *Ka'bah*.

⑥ It is *Sunnah* to supplicate after *Talbiyah* asking Allah *al-Jannah* and seeking refuge with Him from the *Hell-Fire*.

⑦ It is *Sunnah* to read *Assalatu-alan-Nabi* after *Talbiyah*.

⑧ One who is performing Hajj *Tamatu'* stops *Talbiyah* when he/she starts *Tawaf* around the *Ka'bah*.

Prohibited things for the *Muhrim*

① Removing hair from any part of the body by shaving or pulling.

② Cutting the nails.

③ Covering the head (for men) with something that touches it such as a hat, turban etc. it is all right to use an umbrella or to shade inside a car.

④ Wearing sewn clothes for men such as vest, shirt, trousers, socks etc. A woman is prohibited to wear sewn clothes to cover her face (*Niqab*) or hands (gloves); however she is permitted to wear sewn clothes to cover the rest of her body such as *Jilbab*, shirts, trousers etc. A woman is also permitted to cover her face with her *Khimar* (scarf) if she needed to do so. There is no harm if the *Khimar* touches her face. Aisha, may Allah be please with her, said: "We were traveling for Hajj with Rasulullah (*salla Allahu alaihi wa sallam*) and other travelers would pass by us. When they used to come near us one of us would lower her *Jilbab* from her head over her face; when they pass us, one of us would uncover her face."

⑤ Using perfume in one's clothes or body. There is a difference of opinion regarding washing with perfumed soap; however, it is better to avoid it.

⑥ Hunting game animals.

⑦ Cutting the wild vegetation (trees, shrubs, grass) of Makkah. This prohibition does not include vegetation which was planted by human beings, dry trees and grass and a plant with a nice smell called *al-Idhkhir*.

⑧ Marriage contract: A *Muhrim* does not marry, officiate over marriage or get engaged for marriage.

⑨ Sexual intercourse: It renders the Hajj invalid; however, the couple has to complete their Hajj, perform Hajj on the following year and make a *fidyah* by slaughtering a *Qurbani* (sheep.)

Sexual contact other than intercourse is also prohibited; however, if one does so and ejaculates semen, one's Hajj is not spoiled but one has to make *fidyah*.

Various issues regarding Ihram:

- A *Muhrim* is permitted to remove his broken nail which hurts him/her.
- A *Muhrim* does not tie his *Ridaa*; however he can tie his *Izaar* to cover his private parts and to keep his money.
- A *Muhrim* is permitted to wash him/herself, take a bath and wash his/her head. If needed one can scratch one's head gently, and if some hairs fall as a result, then there is no harm in that.
- One can remove one's tooth, if needed.
- A *Muhrim* is permitted to kill harmful insects and animals.
- If one wears sewn clothes, put some perfume, cover one's head or pull some hairs out of forgetfulness or ignorance, there is no harm in that. Rasulullah (*salla Allahu alaihi wa sallam*) said: "My *Ummah* have been forgiven for something they do by mistake, out of forgetfulness or under duress."
- If a *Muhrim* for some good reason needs to do one of the prohibited things for a *Muhrim* (other than marital relation) such as shaving one's hair for hygiene reasons etc., one can do so but one must make a *fidyah* by slaughtering a sheep.

AL-TAWAF

(1) It is *Sunnah* to take *Ghusl* for entering Makkah and to enter it during day time. One should hurry to *al-Masjid al-Haram* after putting one's luggage in a secure place. It is *Sunnah* to enter *al-Masjid al-Haram* through the gate of *Bani Shaibah* if possible.

(2) When entering *al-Masjid al-Haram* one should enter with one's right foot first and say the *dhikr* for entering a *Masjid*:

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

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

(3) When one sees the *Ka`bah* one raises one's hand and supplicates:

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

"Allahomma zid hadhal-Baita tashrifan wa ta`dhiman wa takriman wa mahabatan, wa zid man sharafahu wa karamahu miman hajahu awi i`tamarahu tashrifan wa takriman wa ta`dhiman wa biran ."
Allahomma antas-Salam wa minkas-salam fa hiyyina rabana bis-salam."

(4) One should not pray *Tahiyatul-Masjid* (greeting of the mosque) because greeting of *al-Masjid al-Haram* is by performing *Tawaf* .

(5) When one arrives at the *Ka`bah*, one should go towards *al-Hajar al-Aswad* (the Black Stone) kiss it if possible or touch it and kiss one's hand. If neither is possible one should face it and point one's hand towards it without kissing one's hand afterwards.

One should start one's *Tawaf* from *al-Hajar al-Aswad*. One should say when starting *Tawaf*:

"بِسْمِ اللَّهِ ، وَاللَّهُ أَكْبَرُ ، اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ."

“*Bismiallh wal-lahu akbar, Allahomma imanan bika, wa tasdeeqan bi kitabiki, wa wafa`an bi `ahdika, wa `itiba `an li sunnati-nabiyyaka..*”

(6) Conditions of *Tawaf*:

- Niyyah
- Covering the *‘awrah*.
- *Taharah* by performing *Ghusl* or *Wudu*. Rasulullah (*salla Allahu alaihi wasallam*) said: "*Tawaf* is prayer except that Allah has made talking in it permissible, so whoever speaks let him say something good."
- It should be seven rounds. If one leaves out even a short distance from any of the seven rounds, one's *Tawaf* becomes invalid. If one is in doubt as to the number of rounds which one has made, one should take it to be the lesser number.
- One should start *Tawaf* from the Black Stone and finish at it. The *Ka'bah* should be on one's left hand side.
- It should be inside *al-Masjid al-Haram* around the *Ka'bah* and outside *Hijr Isma'il* which used to be part of the *Ka'bah* before it was destroyed and rebuilt. If it is done outside *al-Haram* or inside the *Ka'bah*, then it is invalid.
- The seven rounds should be continuous. There is no harm if *Tawaf* is interrupted for prayer. When one resumes *Tawaf*, one should build on whatever number of rounds which one has performed.

(7) When one reaches in *Tawaf al-Rukn al-Yamani* (the corner of the *Ka'bah* facing southward), one touches it and rubs one's hand over it. If one is unable to touch it, one should not point one's hand towards it.

(8) It is *Sunnah* to perform *Ramal* (walk quickly making one's footsteps closer) in the first three rounds of *Tawaf al-Qudum* (arrival in Makkah.) In the remaining four rounds, one walks in a normal way. It is also preferred to come near the *Ka'ba* if possible. If one is unable to walk quickly or to come near the *Ka'bah* (because the place is overcrowded), one performs *Tawaf* in whatever way possible.

(9) It is *Mustahab* for men to uncover the right shoulder in *Tawaf Al-Qudum* (only.) After one finishes one's *Tawaf*, one cover one's shoulder before praying the two *Sunnah Raka'ats* of *Tawaf*.

(10) It is *Sunnah* for the pilgrim to increase in *Dhikir* remembrance of Allah and *du'a* during *Tawaf*. One should not repeat what the *Mutawif*

says. There is no such thing like there is a special *Dhikir* for the first round, second round etc.

Some of the *dhikir* which has been narrated from Rasulullah (*salla alaihi wa sallam*) are as follows:

-When one faces black stone (in every round), one says:

"اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ . بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ."

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

-During *Tawaf*, one says:

"رَبِّ اغْفِرْ وَارْحَمْ، وَاهْدِنِي السَّبِيلَ الْأَقْوَمَ، وَاعْفُ عَمَّا تَعَلَّمَ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ."

"*Rabbigh-fir warham, wah-dinis-Sabeelal-Aqwam, wa'fu 'amma ta'lam, innaka antal-a'azul-akram.*"

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

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

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

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

-One says between *al-Rukn al-Yamani* and *al-Hajar al-Aswad*:

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

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

It is all right to read Qur'an during *Tawaf*.

(11) It is *Sunnah* to pray two *raka'ats* after *Tawaf* . It is better to pray them behind *Maqama Ibrahim* if possible, otherwise one should pray them in any place in *al-Masjid al-Haram*. It is *Sunnah* to read *surah al-Kafrun* in the first *raka'at* (after *al-Fatiha*) and *surah al-Ikhlash* in the second *raka'at*.

(12) Aaadab (etiquettes) of Tawaf:

One should perform *Tawaf* in complete *khushu'* (humility) recalling the greatness of Allah and fear from Him.

- One should not talk during *Tawaf* except for necessity.
- One should not harm any other pilgrim in any way.
- One should increase in *dhikir*, *du'a* and *Assalatu alan-Nabi*.

(13) It is *Sunnah* to drink from the water of *Zamzam* well. Rasulullah (*salla Allahu alaihi wasallam*) said about *Zamzam* water: "It satisfies the hunger and cures the disease."

He also (*salla Allahu alaihi wasallam*) said: "The water of *Zamzam* is for whatever purpose you drink it for, and I drink it for the thirst on the Day of Judgement. She then drank."

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

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

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

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

(14) Types of Tawaf :

- *Tawaf al-Qudum* (arrival)
- *Tawaf al-Ifadhah* (Hajj *Tawaf*.)
- *Tawaf al-Wida`* (farewell)
- *Tawaf al-Tatawu'* (voluntary, optional)

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

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

(16) Passing in front of someone who is praying in al-Masjid al-Haram:

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

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

① One goes to *al-Mas'a* (place of *Sa'i*) through *al-Safa* gate (inside *al-Masjid al-Haram*- marked with a white signboard) reciting the words of Allah:

"إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ."

"*Innas-Safa wal-Marwata min sha'iril-lahi faman hajjal-Baita awi-itamarfala junaha alihi ayyatawafa bihima.*"

One should ascend on *as-Safa* until one is able to see the *Ka'bah*. It is *Sunnah* to face the *Ka'bah* and say "*Allahu akbar*" three times and then say:

"لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعَدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ ."

"*La ilaha illa Allah, wahdahu la shareeka lahu, lahul-mulku walahul-hamdu, yuhyee wa yumeet wa howa 'ala kulli shay'in Qadeer. La ilaha illal-lahu wahda, anjaza wa'da, wa nasara 'abda, wa hazamal-ahzaba wahda.*"

One should then supplicate Allah with any *du'a*. One should repeat this *dhikr* and *du'a* three times.

② One should descend and walk towards *al-Marwa*. When one reaches *al-Mayl al-Akhdhar* (the green pillar) it is recommended to run (men) until one reaches the second green pillar. One should do this in every phase of *Sa'i*. One should then continue one's walking until one reaches *al-Marwa*. It is *Sunnah* for one to say the same *dhikr* and *du'a* as one did at *al-Safa*.

③ Conditions of Sa'i

- Niyyah.
- It should be preceded by *Tawaf* (*wajib* or optional.).
- It should be seven phases starting at *al-Safa* and ending at *al-Marwah*.
- To walk if one is able to do so.
- It should be continuous. One can interrupt *Sa'i* for a valid reason (e.g. for prayer). When one resumes, one builds on whatever one has done.
- It should be in the specified course.

④ Aadab (etiquettes) of Sa'i:

One who is doing *Sa'i* should lower one's gaze, control one's tongue and should not harm any other person with words or action. One should recall one's humility and poverty before Allah, and one's need for Allah's guidance and forgiveness.

⑤ After one completes *Sa'i*, one shaves or cut one's hair. In this way one completes one's *Umrah*. If one cuts one's hair and leaves shaving until after performing Hajj, then that is better.

⑥ Climbing on *al-Safa* and *al-Marwah*: It is not a pre-condition for the correctness of *Sa'i* to climb on the two hills. However, one should at least touch both of them (with one's feet).

⑦ Taharah for *Sa'i*: It is not essential. However, it is *Mustahab* to be in a state of *Taharah* when performing all the acts of Hajj.

⑧ Du'a between *Safa* and *Marwa*: It is *Mustahab* during *Sa'i* to make *Dhikr*, read the Qur'an etc. It has been narrated that Rasulullah (*salla Allahu alaihi wasallam*) used to say during *Sa'i*:

" رَبِّ اغْفِرْ وَارْحَمْ، وَاهْدِنَا السَّبِيلَ الْأَقْوَمَ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ."

"*Rabbi-ghfir warham, wahad-dinnis-sabeel-al-aqwam, innaka antal-A'azzul-Akram*".

⑨ Origin of *Sa'i*:

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

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

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

He replied: "Yes."

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

Hajar remained with her son eating from the dates and drinking from the water and feeding her infant until her food and drink ran out. Her milk stopped and the child became very hungry and thirsty. The child started crying and kicking the ground with his feet. Hajar could not bear looking at him. She walked away from him and started looking for help until she came to the hill of *as-Safa*. She climbed up the hill and started looking

into the valley to see if there was anyone who could help her. She could not see anyone. She came down the hill, crossed the valley until she came to the hill of *al-Marwa*. She climbed up the hill and looked into the valley. She repeated this act of running between the two hills for seven times. After the seventh phase she went to see her son. She found a spring of water running beneath the child from the place where he was kicking the ground with his feet. She gave her son water to drink and then she drank. That spring was the origin of the present well of *Zamzam*. Allah commemorated the movements of Hajar between the two hills in the Sa'i which pilgrims do as part of the Hajj and 'Uumrah.

Acts of the Eighth Day of *Dhul-Hijjah*

(*Youm at-Tarwiyah*- Day of giving water to the pilgrims to drink)

- 1) Pilgrims who are performing Hajj *at-Tamatu'* and people of Makkah enter into *Ihram* from their places of residence in Makkah. One cleans his body, takes *Ghusl* and wears the *Ihram* clothing etc. as one did when one enters into *Ihram* for *Umrah* at the *Miqat*.
- 2) One goes to *Mina* before noon. It is recommended to say much *Talbiyah* and *Dhikr* when traveling to *Mina*, and to pray *Dhuhr*, *Asr*, *Maghrib*, *Isha'*, and spend the night there.

Acts of the Ninth Day of *Dhul-hijjah* (Day of *Arafat*)

- (1) STANDING AT *ARAFAT* is the greatest pillar of Hajj. It means one must be present at any part of *Arafat* in any state i.e. riding or standing or sitting, *Tahir* or not *Tahir*.
- (2) After sunrise on the ninth day of *Dhul-Hijjah* the pilgrims move to *Arafat*. They pray *Dhuhr* and *Asr*; joining and shortening the two prayers.
- (3) The pilgrims then stand (stay) at *Arafat*. It is Sunnah to stand facing the *Qiblah* at the rocks and *Jabal ar-Rahmah* (Mount of Mercy.) It is not necessary to climb on the hill. Rasulullah (*salla Allahu alaihi wasallam*) stood there and said: "I stand here and all of *Arafat* is a place for standing, except the valley of 'Uranah" (on the west side of *Arafat*.) One should raise one's hands, increase in *du'a*, *Istighfar* showing one's weakness and poverty before Allah. One should ask Allah to free one from the Hell-fire. One should try to shed some tears and renew a sincere *Tubah*, repentance to Allah. The Day of *Arafat* is a great day on which Allah pours down His Bounty over His servants, and He boasts about them in front of His angels.

- (4) The best *du'a* on the day of *Arafat* is the following *du'a*:

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

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

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

(5) Talhah ibn Abdullah said: 'Rasulullah (*salla Allahu alaihi wa sallam*) said: "Shaytan was never seen smaller and more defeated, irritated and humiliated on any day more than on the Day of *Arafat* –with the exception of the day of *Badr*- because of what he sees of the descent of mercy and the forgiveness of the great sins. It was said: 'What did he see on the day of *Badr*?' He (*salla Allahu alaihi wa sallam*) said: "He saw *Jibril* leading the angels (to fight on the side of the Muslims.)

(6) A pilgrim should stay in *Arafat* for part of the day and part of the night. Whoever does not stay for part of the night before dawn, he/she has missed the *Hajj*.

(7) After sunset the pilgrims move from *Arafat* to *Muzdalifah*. It is recommended that the movement should be quietly with tranquility. *Maghrib* prayer is delayed until the pilgrims arrive at *Muzdalifah*. There they pray *Maghrib* and *Isha'* together.

(8) The pilgrim should stay in *Muzdalifah* until after mid-night or until dawn. The latter is better because it was the practice of Rasulullah (*salla Allahu alaihi wasallam*.) According to the *Hadith*: Rasulullah (*salla Allahu alaihi wasallam*), arrived at *Muzdalifah* from *Arafat*, prayed *Maghrib* and *Isha'*, lied down until dawn, prayed *Fajr*, mounted his camel until he came to *Al-Mish'ar Al-Haram* المَشْعَرُ الْحَرَامُ stood there until just before sunrise and then he moved to *Mina*.

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

(9) It is permissible for the pilgrim to move from *Muzdalifah* to *Mina* after mid-night. Aisha, may Allah be pleased with her, said: "Rasulullah (*salla Allahu alaihi wasallam*) sent Umm Salamah on the Night of Sacrifice to throw the *Jamrah* before dawn. She then went to *Makkah* and did the *Tawaf*. It is better that only women, children and weak people leave to *Mina* (to throw the *Jamrah*) after mid-night and before dawn.

(10) If one leaves from *Muzdalifah* before mid-night , then one must make a *fidyah* (by slaughtering a *Qurbani*) unless one returns to it before dawn.

(11) Whoever stays in *Muzdalaifah* overnight, he/she should pray *Fajr* immediately after dawn, stand at *al-Mish'ar al-Haram* supplicating Allah and then leaves *Muzdalifah* before sunrise. According to the *Sunnah* of Rasulullah (*salla Allahu alaihi wasallam*) One should increase in *dhikr* and *du'a* as Allah (*subhanahu wa ta'ala*) says:

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

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

"When you pour down from Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though before this you were astray. Then depart from the place from where all the people depart and ask forgiveness of Allah. Indeed Allah is forgiving and Merciful."

Acts of the Day of Sacrifice

① The acts of Hajj on the Day of Sacrifice are in the following order: One starts by *Ramii* (throwing stones at the *Jamrat al-Aqabah*), slaughtering, shaving or cutting one's hair, performing *Tawaf* and *Sa'i*. Performing these acts in this order is *Sunnah*, however, one may follow a different order.

② The pilgrims may pick the pebbles for throwing the *Jamarat* from any place he/she wishes. It is not necessary to pick them from *Muzdalifah*. Imam Ahmed said: "Take the pebbles from wherever you wish." The pebbles should be small (bigger than a chickpea and smaller than a chestnut.) Only pebbles should be used. It is disliked to use big stones. It is not recommended to wash the pebbles. One should not use pebbles which have already been used for throwing the devil.

③ According to the *Sunnah* one should pick seven pebbles on the Day of Sacrifice to throw *Shaytan* at *Jamrat al-'Aqabah*- the Greater *Jamrah*. On the following three days one picks twenty one (21) pebbles from *Mina* on each day to throw the three *Jamarat*, each with seven pebbles.

④ When the pilgrim arrives at *Mina* from *Muzdalifah*, he/she should throw at *Jamarat al-'Aqabah* – the first or Greater *Jamarat*. One should stop *Talbiyah* once one starts throwing.

⑤ It is a prerequisite that one should throw the pebbles one by one. If one throws more than one pebble at a time that will be counted as one pebble.

⑥ The guardian of a young child may throw on behalf of the child – after throwing on behalf of him/herself. A person who is incapable of throwing due to sickness, old age or pregnancy may deputise someone else to throw on his/her behalf.

⑦ One should then slaughter *Qurbani* whether it is *wajib* or voluntary, then shaves or cuts one's hair; however shaving is better. It is not enough that one should only cut hair from one part of the head but from all parts. It is *Sunnah* for one to cut one's nails and one's moustache. A woman cuts a small part from every plait of her hair. When the pilgrim does the above then wearing ordinary clothes, putting perfume and all other restrictions of the *Ihram* – with the exception of marital relation- become permissible for him/her. This is called the 'first or lesser *Tahallul* تَحْلُلٌ.'

⑧ The first *Tahallul* (lesser) takes places by doing two of the following three things:

- Throwing the *Jamrat al-'Aqabah*.
- Shaving or cutting one's hair.
- Performing *Tawafal-Ifadhah* (Hajj *Tawaf*.)

The greater *Tahallul* takes place after doing all the above three plus doing *Sa'i*.

⑨ The pilgrim goes to Makkah to perform *Tawaf al-Ifadhah* (the Hajj *Tawaf*) and *Sa'i* (Hajj *Sa'i*.) The pilgrim then returns to *Mina*, and there he/she spends three or two nights.

⑩ Throwing the *Jamarat*:

i) Its Origin: When *Sayyiduna Ibrahim (alaihi-Salam)* was performing Hajj, *Shaytan* appeared before him at the place of *Jamrat-ul-'Aqabah*. *Ibrahim (alaihi-Salam)* stoned him with seven pebbles and *Shaytan* disappeared. *Shaytan* appeared once again at the place of the second *Jamrah*, *Ibrahim (alaihi-Salam)* stoned him with seven pebbles. *Shaytan* appeared again at the place of the third *Jamrah*, and *Ibrahim (alaihi-Salam)* stoned him with seven pebbles.

ii) Its wisdom: To obey the order of Allah (*ta'ala*), and to follow the way of *Sayyiduna Ibrahim (alaihi-Salam)*. It also symbolises the rejection of *Shaytan* and its ways. It reminds one of *Shaytan's* enmity to human beings, and makes one resolve to struggle against him etc.

iii) Its place in Hajj: *Wajib*, if missed one can make up for it by slaughtering a sheep.

vi) The number of pebbles:

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

49 pebbles, if one spends two nights in Mina.

The pebbles are thrown as follows:

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

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

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

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

Acts of the Days of Tashriq (11th, 12th and 13th of *Dhul-Hijjah*)

① The pilgrim is required (*Wajib*) to stay in these days in *Mina*. He/she is permitted to stay for two days instead of three if he/she so wishes. Allah (*subhanahu wa ta'ala*) says: "Remember Allah during the Appointed Days, but if anyone hastens to leave in two days, there is no blame on him. And if anyone stays on, there is no blame on him, if his aim is to do right".

② The pilgrim throws the three *Jamarat*; the Minor, the Middle and the Greater (*Jamrat al-'Aqabah*) on these days.

③ The throwing starts on these days after zenith (at Dhuhr time) until sunset.

One starts with the Minor *Jamrah* - the furthest from Makkah- and throws it with seven pebbles, saying *Takbir* with every pebble. One then stands in front of it, facing the *Qiblah*, and supplicates Allah.

One then goes to the Middle *Jamrah*, throws it with seven pebbles, saying *Takbir* with every pebble. One then stands in front of it, facing the *Qiblah*, and supplicates Allah.

One then goes to *Jamrat al-'Akabah* and throws it with seven pebbles saying *Takbir* with every pebble. One leaves immediately and does not stop or supplicate after throwing *Jamarat al-'Aqabah*.

④ Whoever stays in *Mina* on the second day of the Days of *Tashriq* until sunset, he/she must stay over night and stays until throwing on the third day

⑤ Al-Hadiy (Qurbani or Sacrificial Animal)

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

Its types:

- *Mustahab*: This is the slaughtering by the pilgrim who is performing Hajj *Al-Ifrad* (singular)

- *Wajib*: These are the *Hadiy* slaughter by:

- i) A pilgrim who is performing Hajj *Al-Tamatu'* or Hajj *Al-Qiran*.
- ii) One who misses one of the *Wajib* acts of Hajj such as: throwing the stones, not entering into *Ihram* at the *Miqat*, not staying overnight in *Mina*, missing the farewell *Tawaf*.
- iii) Committing one of the prohibited things for a *Muhrim* e.g. using perfume, shaving one's hair etc.

***Tawaf al-Wada'* (Farewell)**

1- When the pilgrim finally prepares to leave Makkah and return to his/her homeland, it is a duty (*wajib*) upon him/her to perform the Farewell *Tawaf* so that the *Al-Bait*, the House of Allah, should be the last place he/she visits in Makkah. A menstruating woman is excused from performing *Tawaf al-Wada'* if her fellow pilgrims decide to travel, and cannot wait for her until such time comes when she can perform *Tawaf*.

2- It is *Sunnah* to kiss the Black Stone and pray two *raka'ats* after *Tawaf*.

3- If one performs *Tawaf al-Wada'* and then busies oneself with any business other than packing one's luggage e.g. buying etc. then one should repeat *Tawaf al-Wada'*.

4- If the pilgrim leaves Makkah before performing *Tawaf al-Wada'* he must return to it - without *Ihram* if he/she has not gone very far or makes *Ihram* if he has travelled far, performs *Umrah*, and then performs *tawaf al-Wida'*.

DU'A OF TAWAF, SA'I AND THE DAY OF ARAFAT

i) Du'a during Tawaf:

1) When starting a round of *Tawaf* after touching the black Stone or pointing towards it:

"بِسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ، اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

2) During the rounds of *Tawaf*, one says:

"رَبِّ اغْفِرْ وَارْحَمْ وَاهْدِنِي السَّبِيلَ الْأَقْوَمَ وَاعْفُ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ."
"اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا."

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

3) One says between *al-Rukn al-Yamani* and the Black Stone:

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

4) One can say any other *dhikr* or read Qur'an.

ii) Du'a during Sa'i:

1) One climbs *as-Safa*, faces the *Ka'bah*, raises both hands and supplicates:

• "لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ

قدير، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعَدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ." ثم يدعوا بما

تيسر من الدعاء، ويكرر هذا الذكر والدعاء ثلاث مرات.

• "رَبِّ اغْفِرْ وَارْحَمْ، وَاهْدِنَا السَّبِيلَ الْأَقْوَمَ."

• "رَبِّ اغْفِرْ وَارْحَمْ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ."

iv) Du'a on the Day of Arafat:

• سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ. ﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ

الظَّالِمِينَ﴾.

• لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ ، لَهُ النِّعْمَةُ وَهُوَ الْفَضْلُ وَكَهُ النَّعَاءُ الْحَسَنُ ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ .

• لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

• رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً ، وَفِي الْآخِرَةِ حَسَنَةً ، وَقِنَا عَذَابَ النَّارِ .

• اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي ، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي ، وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ ، وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ .

• أَعُوذُ بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ ، وَدَرَكِ الشَّقَاءِ ، وَسُوءِ الْقَضَاءِ ، وَشَمَاتَةِ الْأَعْدَاءِ .

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْهَمِّ وَالْحَزَنِ ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ ، وَأَعُوذُ بِكَ مِنَ الْجَبْنِ وَالْبُخْلِ ، وَأَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ، أَعُوذُ بِكَ اللَّهُمَّ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَمِنْ سَيِّئِ الْأَسْقَامِ .

• اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ . اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رُوعَاتِي ، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي ، وَعَنْ يَمِينِي وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي .

• اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي . اللَّهُمَّ اغْفِرْ لِي جَدِّي وَهَزْلِي وَخَطِيئِي وَعَمْدِي وَكُلَّ ذَلِكَ عِنْدِي . اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

• اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ، إِنَّكَ عَلَّامُ الْغُيُوبِ .

• اللَّهُمَّ رَبَّ النَّبِيِّ مُحَمَّدٍ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ اغْفِرْ لِي ذَنْبِي، وَأَذْهِبْ غَيْظَ قَلْبِي وَأَعِزَّنِي مِنْ مُضِلَّاتِ الْفِتَنِ مَا أَبْقَيْتَنِي .

• اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ أَقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ .

• اللَّهُمَّ أَنْتَ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ .

• اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَمْتُ، أَعُوذُ بِعِزَّتِكَ أَنْ تُضِلَّنِي، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ .

• اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا .

• اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ .

• اللَّهُمَّ الْهَمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي .

• اللَّهُمَّ أَكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ .

- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِنْيَ .
- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالعِنْيَ .
- اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ ، عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ ، عَاجِلِهِ وَآجِلِهِ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ ، وَأَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلْتُكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .
- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، أَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا .
- لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، سُبْحَانَ اللهِ ، وَالْحَمْدُ لِلَّهِ ، وَلَا إِلَهَ إِلَّا اللهُ ، وَاللهُ أَكْبَرُ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .
- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مُجِيدٌ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ .
- رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً ، وَفِي الْآخِرَةِ حَسَنَةً ، وَقِنَا عَذَابَ النَّارِ .

Pilgrimage of a Child

- 1) Pilgrimage is not an obligation upon a child under the age of puberty even if he/she accompanies his/her parents for Hajj. However, Hajj is correct and acceptable if done by a child. According to the *Hadith*, Rasulullah (*salla Allahu alaihi wa sallam*) met a group of people who were on pilgrimage at a place called al-Rawha. He asked them: "Who are you?" They answered: We are Muslims. They asked him: 'And who are you?' He said: "I am Rasulullah." A woman from amongst the people picked up a small child and inquired: 'Can this child do Hajj?' He said: "Yes, and you will have the reward."
- 2) Pilgrimage done by a young child under the age of puberty, will not make up for *Hajjat al-Islam* (*Fard Hajj*) when the child reaches maturity.
- 3) A child who has reached the age of discretion does *Ihram* for him/herself, and should observe *Ihram* restrictions like an adult. Whatever acts of Hajj he/she is unable to do (such as *Talbiyah* and *Rammi*), his/her guardian does it on his/her behalf.
- 4) A person who does *Rammi* (throwing of *Jamarat*) on behalf of a child should do that only after doing *Rammi* for him/herself.
- 5) *Tawaf* could be done for a child while carried, and his/her guardian makes the intention on his/her behalf if he/she is under the age of discretion. To be on the safe side, it is better for one who is carrying a child to make separate *Tawaf* and *Sa'i* for the child.

Visiting the Prophet's Mosque

- 1) It is *Sunnah* to visit the Prophet's Mosque after or before the Hajj (and outside the Hajj season.) Rasulullah (*salla Allahu alaihi wa sallam*) said: " A prayer in my *Masjid* is better than a thousand prayers anywhere else with the exception of *al-Masjid al-Haram*, and a prayer in *al-Masjid al-Haram* is better than hundred thousand prayers in any other *Masjid*."
- 2) When the visitor arrives at the Prophet's Mosque, it is recommended that he/she enters with the right foot first and says: "A`udhu-bil-lahil-`adheem wa bi-wajhihil-kareem wa-sultanihil-qadeem minash-shaytanir-rajeem. Bismillah, Allohomma salli `ala Muhammadin wa aalihi wa sallim. Allahomma aghfir li dhunubi waf-tah li`abwaab rahmatika."

"أَعُوذُ بِاللَّهِ الْعَظِيمِ ، وَبِوَجْهِهِ الْكَرِيمِ ، وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، بِسْمِ اللَّهِ ، اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ . اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ."
- 3) Then one prays two *rak'ats Tahiyyat al-Masjid*. It is better if possible to pray in *al-Rawdah al-Sharifah*. However, the desire to pray in *al-Rawdah* does not justify pushing or harming other people.
- 4) It is recommended for the visitors of the Prophet's Mosque to visit the Prophet's grave and the graves of his companions Abu Bakr and Umar to greet them. The visitor should face the Prophet's grave and says: "Assalamu alayka ya Rasulullah." He then should move forward a little bit and greets Abu Bakr saying: "Assalamu alayka ya Aba Bakr." One should then move forward a little bit and greets Umar ibn al-Khattab. saying: "Assalamu alayka ya Umar."
- 5) No one should kiss the room in which the Prophet (*salla alaihi wa sallam*) and his companions are buried or ask the Prophet (*salla alaihi wa sallam*) something which should only be asked from Allah.
- 6) It is not recommended that one should repeat or frequently visit the Prophet's grave during his stay in Madinah such as visiting after every prayer, or every day after a certain prayer etc.
- 7) It is recommended for the visitors and residents of Madinah to visit *Qubah Mosque* and to pray in it following the practice of Rasulullah

(*salla Allahu alaihi wa sallam*) who used to visit *Qubah Masjid* every Saturday and pray two *raka'ats* in it. He (*salla Allahu alaihi wa sallam*) said: "Whoever visits this *Masjid*- meaning *Qubah*- and prays in it will get a reward equal to the reward of *Umrah*." Other than the Prophets *Masjid* and *Qubah Masjid* no other *Masjid* in Madinah should be visited.

- 8) It is recommended for the visitors of Madinah to visit the *Baqi'* graveyard and *Uhud* martyrs.

Al-Hajj Al-Mabroor

- 1) The pilgrim should adhere to the good Islamic moral qualities during his/her pilgrimage such as generosity, open heartedness, good speech, having a smiling face, patience, perseverance, deliberateness, control of anger, forgiveness and overlooking the mistakes of others. He/she should be kind with all people and not harm anyone of them in any way. The above and other good moral qualities are part of the Hajj being *Mabroor*. The Prophet (*salla Allahu alaihi wa sallam*) said: "There is no reward for *al-Hajj al-Mabroor* except *al-Jannah*." They asked: What is *al-Hajj al-Mabroor*? He replied: "Giving food to others and spreading *Salaam*"
- 2) The pilgrim should be happy with what he/she spends during Hajj. One should have more provision (money) than one needs - so that one can give *Sadaqah* to the needy and poor. One should remember that money spent on Hajj will be replaced by Allah and blessed, and that it is like spending on Jihad for the sake of Allah: the reward for whatever spent will be multiplied seven hundred times.
- 3) One should ensure that his/her Hajj is free from unlawful acts, acts of disobedience and argumentation and disputes. One should not dispute with one's spouse, companion (s) or with any other pilgrim. One should be lenient and easy going with those with whom one deals until one completes one's Hajj in a peaceful manner.
- 4) The pilgrim must observe the religious obligations during his/her journey such as prayer on time and with the *Jama'at*. One should not busy oneself with worldly affairs such as buying to the extent that one misses the *Ibadat*. One should do as much *Tawaf* and prayer in *al-Masjid al-Haram* and the Prophet's *Masjid* as one can.
- 5) Al-Hassan Al-Basri was asked: What is *al-Hajj al-Mabroor*? He said: "It is when you return less interested in *Dunyah* and more interested in *Aakhirah*."

Completed by the Grace of Allah on Saturday 19 *Dhul Qa'diah* 1427
A.H. corresponding to 09/12/2006.

Yahya Mohammad Al-Hussein