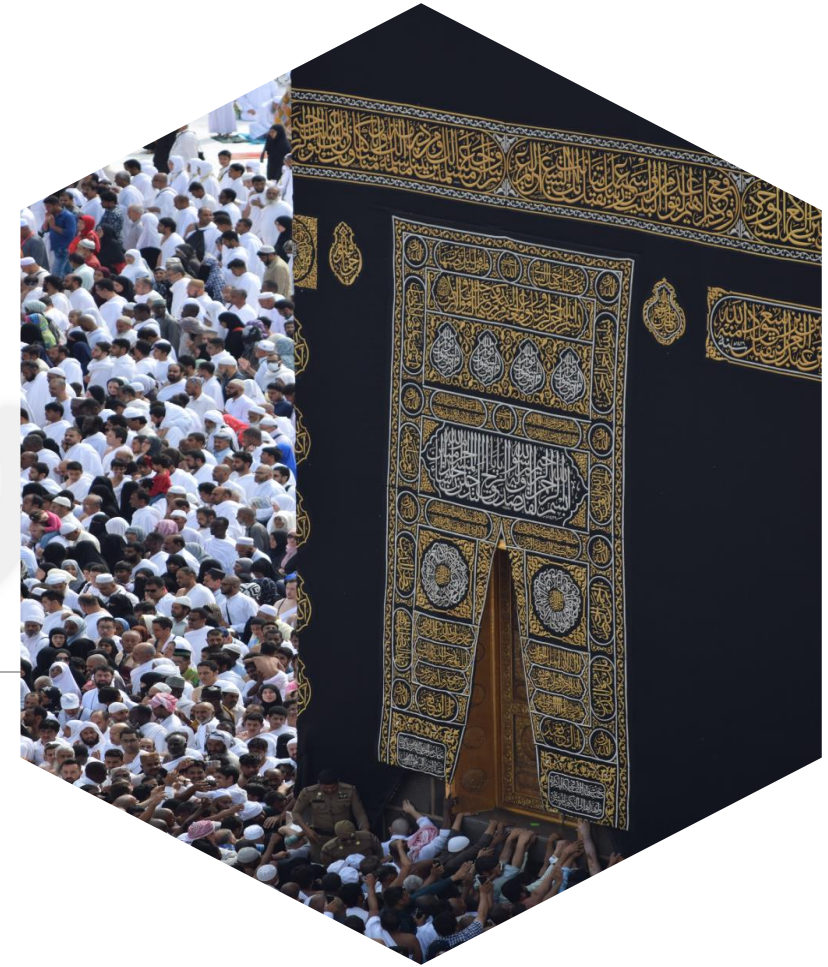


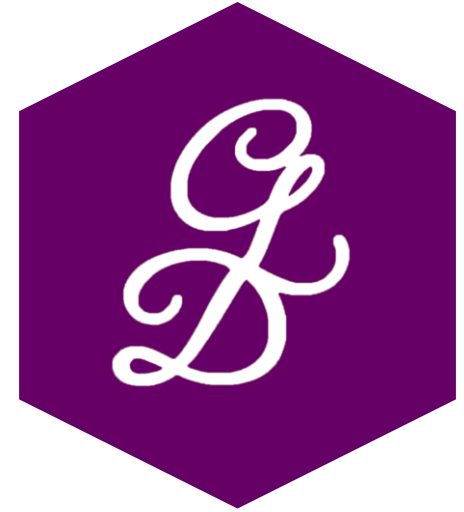
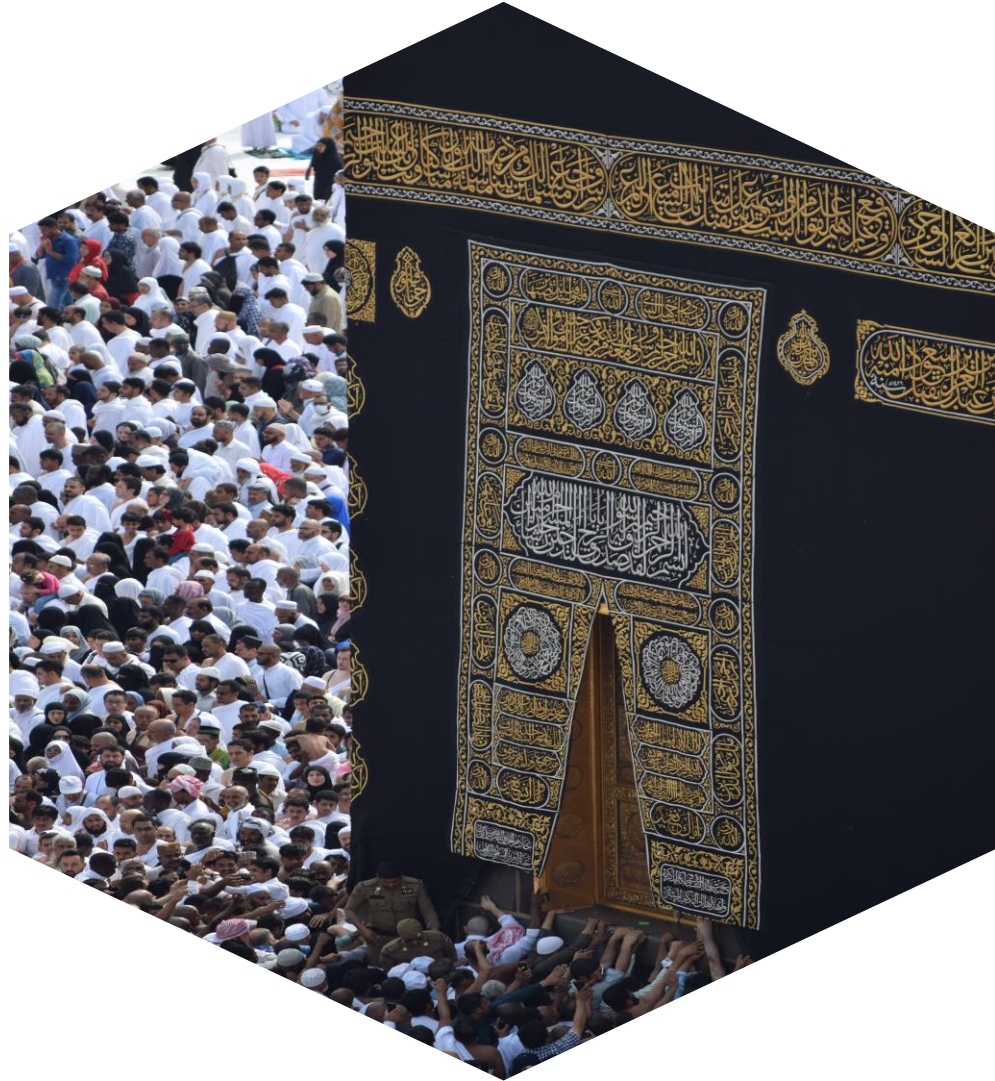
Fiqh of Hajj

SHAYKAAH SHAFALIA YOUNIS

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Months of Pilgrimage



Months of Pilgrimage



Shawaal

Dhul Qi'dah

Dhul Hijjah

Months of Hajj

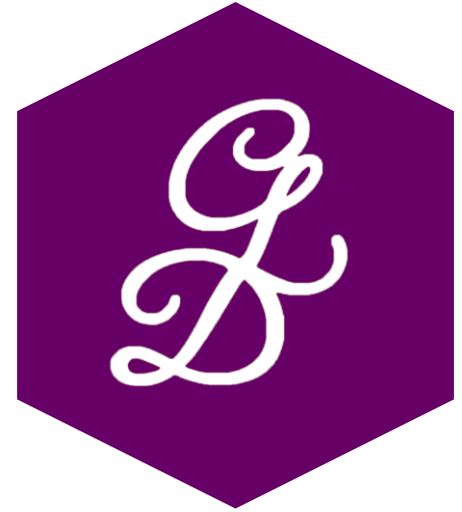
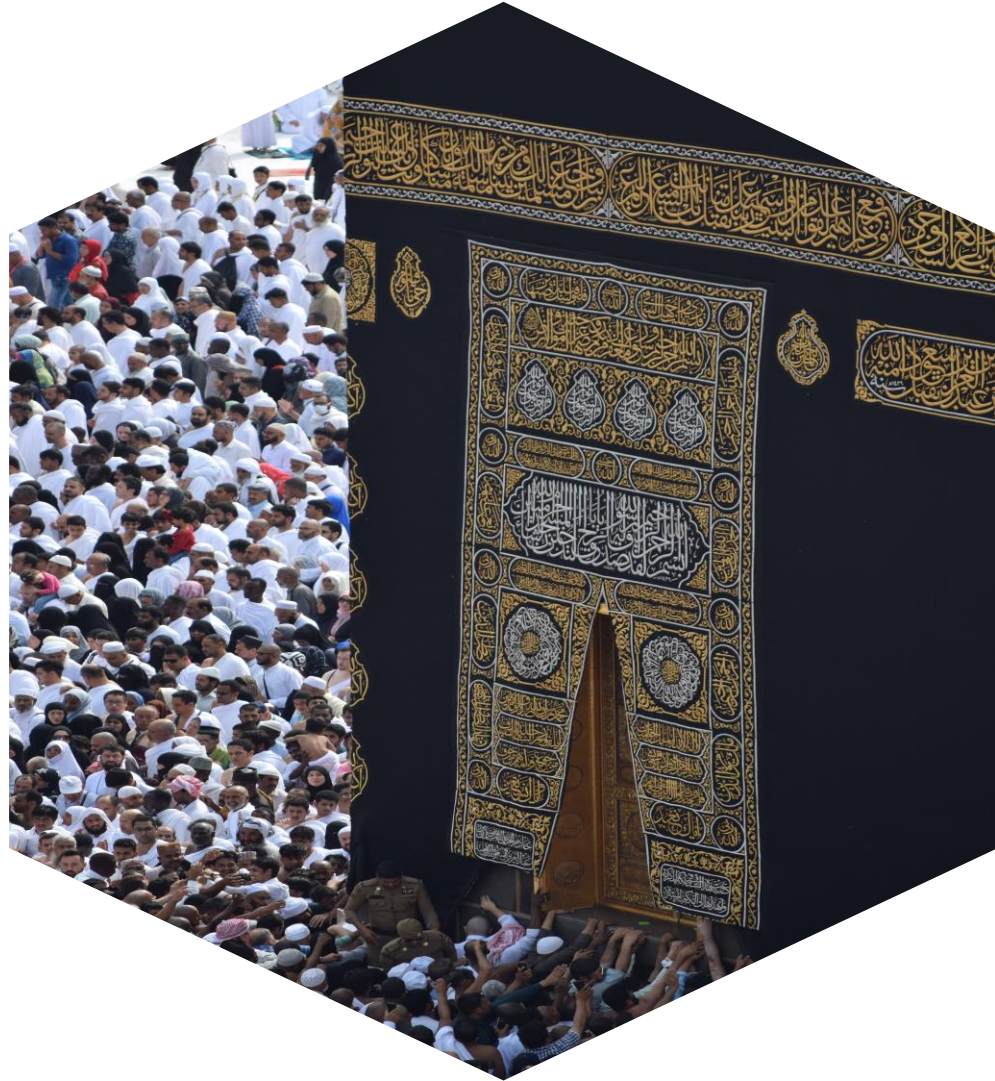
Yahya related to me from Malik, from Abdullah ibn Dinar, that Abdullah ibn Umar used to say,

"Anyone that does umra in the months of hajj, that is, in **Shawwal, Dhu'l-Qada**, or in **Dhu'l-Hijja** before the hajj, and then stays in Makka until the time for hajj, is doing tamattu if he then does hajj. He must sacrifice whatever animal it is easy for him to obtain, and if he cannot find one then he must fast three days during hajj and seven days when he returns."

(Muwatta)

Types of Hajj





Types of Hajj



Hajj Ifraad

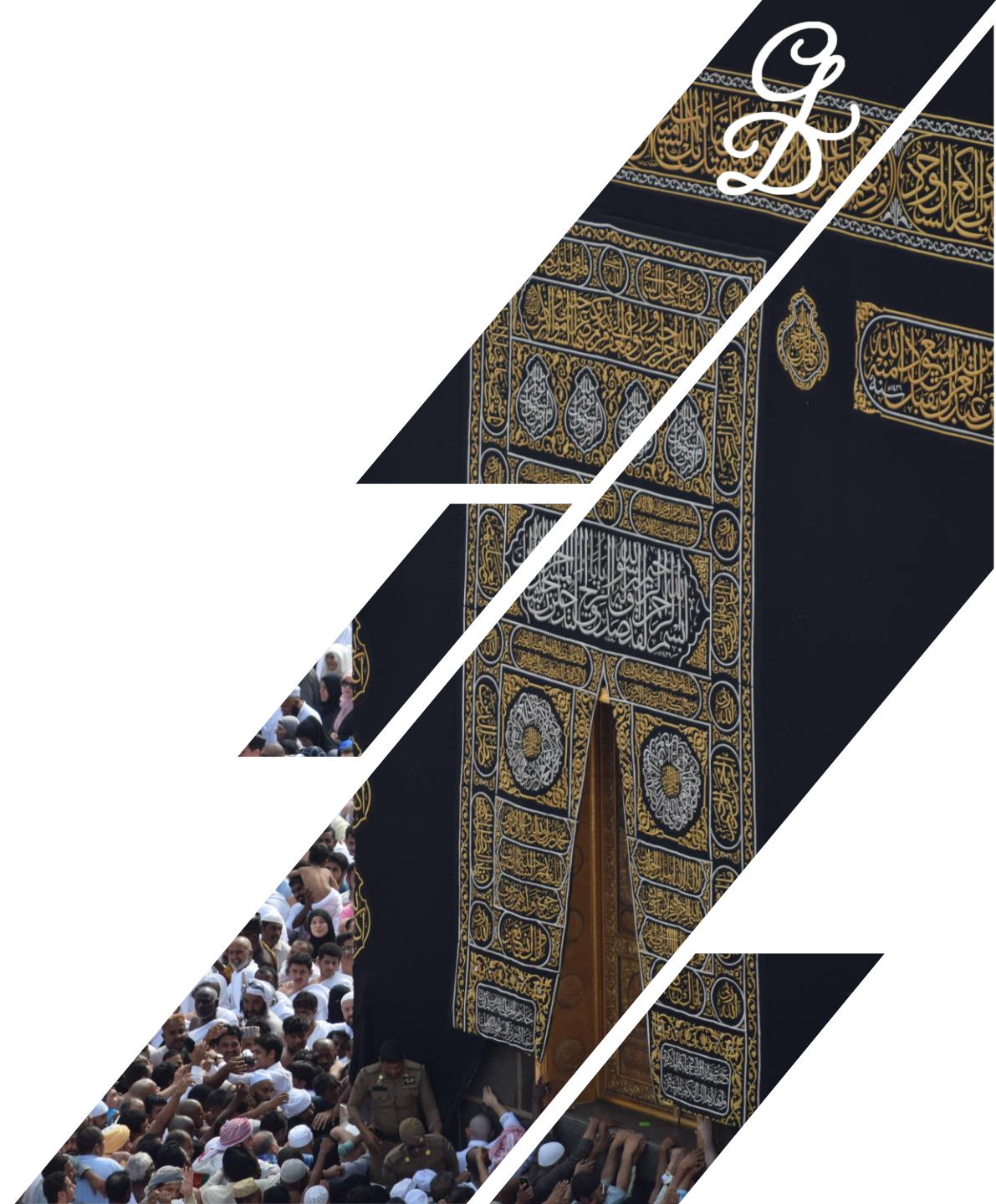
Hajj Qiraan

Hajj Tamattu

Hajj Ifraad

Hajj without Umrah

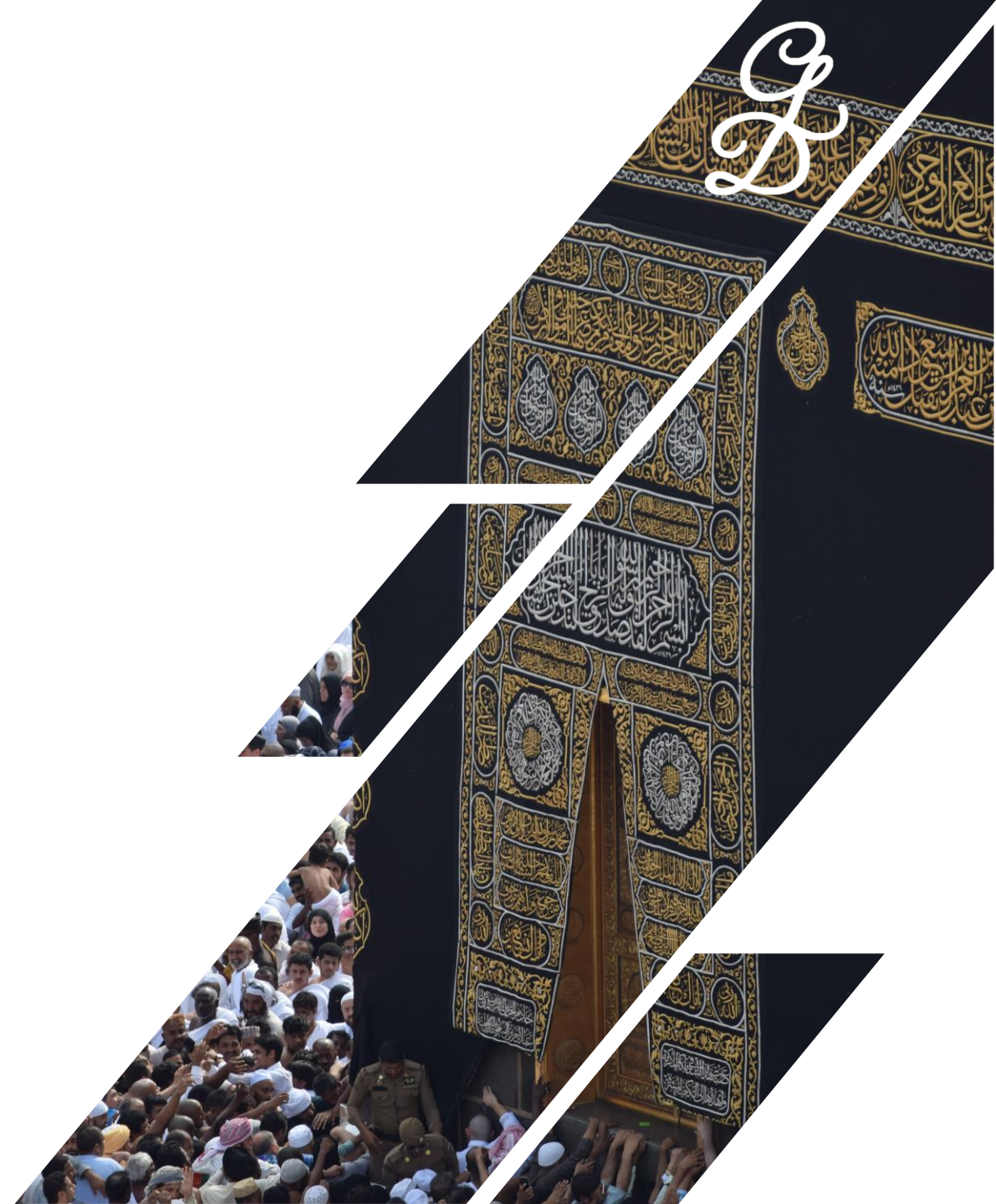
- Hajj by itself
- Does not include a Umrah
- Does not include a sacrifice



Hajj Qiraan

Hajj with Umrah

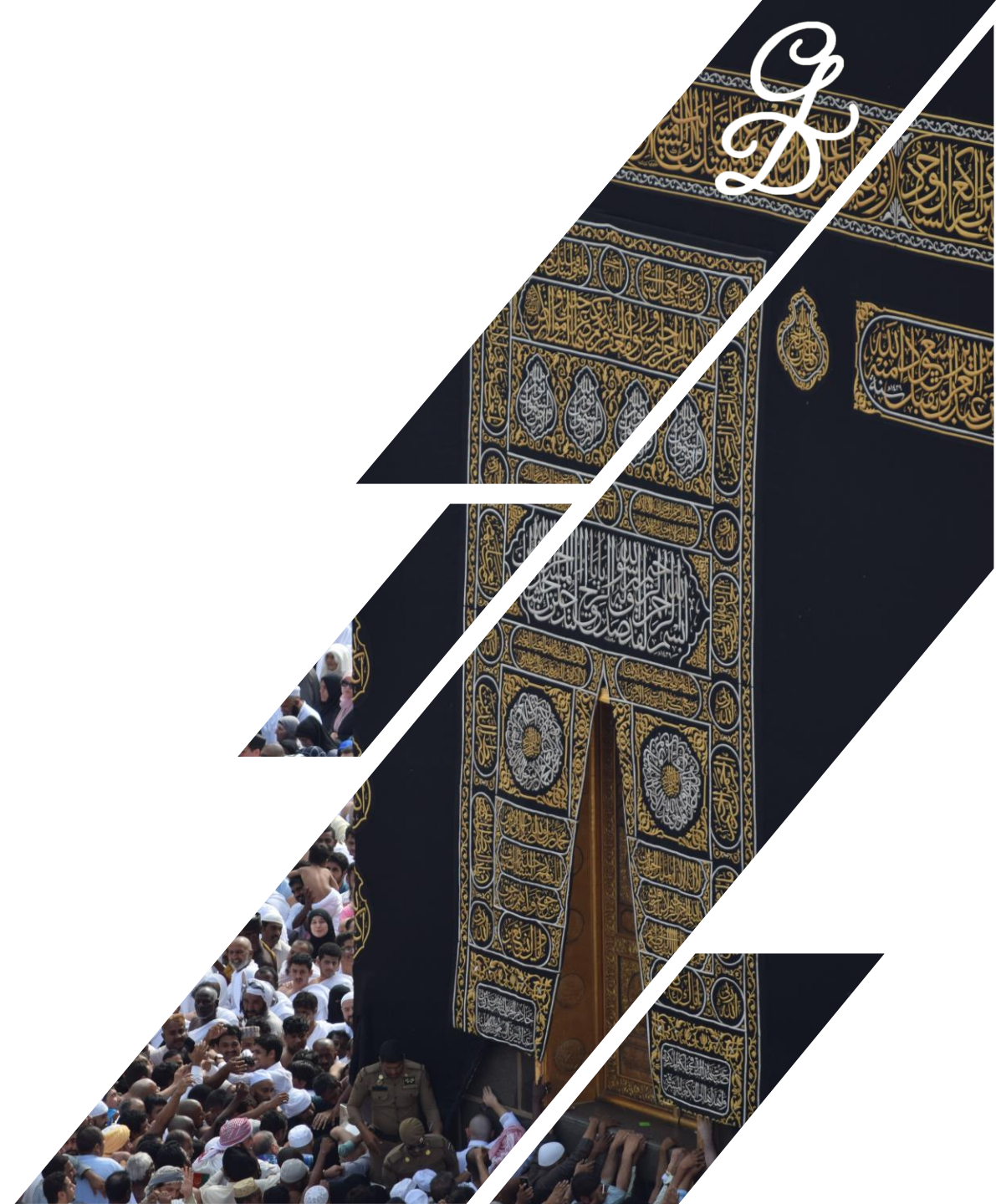
- Hajj that includes a Umrah
- Has to bring the sacrifice animal with him/her
- Performs Umrah
- Remains in the same Ihram for Hajj
- Sets out to Mina in the same Ihram
- Sacrifices the animal brought with him/her



Hajj Tamattu

Hajj with Umrah

- Intention to first perform Umrah followed by Hajj
- Disregards the Ihram, after performing Umrah
- Assumes Ihram again for Hajj & set's out to Mina
- Required to also purchase an animal to sacrifice on the day of sacrifice



Three Types of Hajj

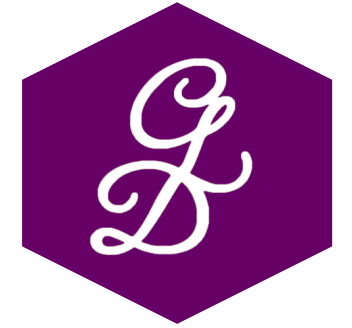
A'isha (Allah be pleased with her) said:

Some among us put on Ihram for Hajj alone (**Hajj Mufrad** مُفْرَدًا) ; some of us for Hajj and Umra together (**Qiran** قِرْن), and some of us for **Tamattul** تَمَتُّع (first for Umra and after completing it for Hajj)

Prerequisites

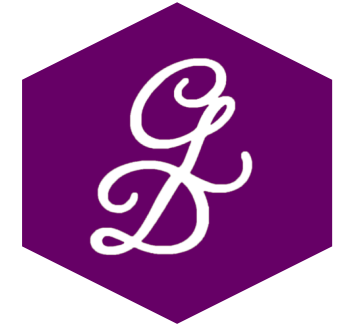


Prerequisites: Hanafi



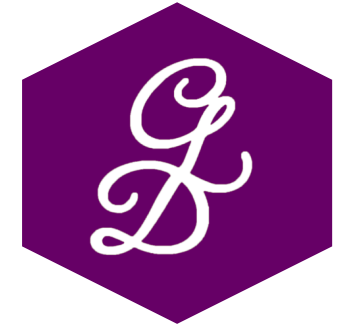
- Free person
- Reached age of maturity
- Sane mind
- Good health
- Provisions
- Means of travel
- Mehram

Prerequisites: Malaki



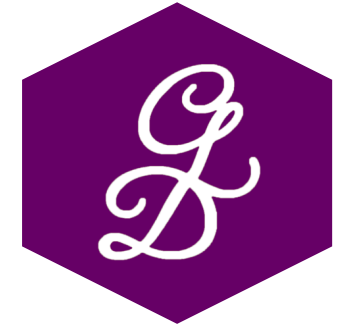
- Ability: to find the way to House of Allah (swa)/has health to undertake journey/Provisions
- Islam; meaning Muslim
- Freedom
- Adulthood (Minor can perform hajj & is valid, but is not dissolved from obligatory)
- Sanity
- Mehram or alternative option of going with trustworthy female

Prerequisites: Shafi



- Muslim
- Reached age of Maturity (minor allowed to preform hajj with permission of guardian)
- Sane
- Able; Health, Provisions for trip, Transportation, Money
- Mehram or alternative option of going with trustworthy female

Prerequisites: Hanbali



- Muslim
- Adult
- Sane
- Free from slavery
- Provisions
- Mehram for a woman

Prerequisites - Age

Ibn 'Abbas (RAA) narrated that the Messenger of Allah (ﷺ) said:

“Any minor (child) who performs Hajj must perform it again after coming of age; any slave who performs Hajj and is then freed, must perform his Hajj again.”

Reported by Ibn Shaibah and Al-Baihaqi. Its narrators are authoritative but scholars say that it is Mawquf

Prerequisites - Mehram

Narrated Ibn `Abbas:

A man came to the Prophet (ﷺ) and said, "O Allah's Messenger (ﷺ)! I have enlisted in the army for such-and-such Ghazwa, and my wife is leaving for Hajj." Allah's Messenger (ﷺ) said, "Go back and perform Hajj with your wife."

(Bukhari; 4:3061)

Prerequisites - Mehram

Narrated `Adi bin Hatim:

While I was in the city of the Prophet, a man came and complained to him (the Prophet,) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, **"If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka`ba, fearing none but Allah."** I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet (ﷺ) further said. "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz;

Prerequisites - Mehram

and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him: 'Didn't I send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Didn't I give you wealth and do you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell 'Adi further said: I heard the Prophet (ﷺ) saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." 'Adi added: (later on) I saw a lady in a Howdah traveling from Al-Hira till she performed the Tawaf of the Ka'ba, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet (ﷺ) Abu-l-Qasim had said: 'A person will come out with a handful. of gold...etc.

Minor Not Obligated

Ibn 'Abbas (RAA) narrated, T

he Messenger of Allah (ﷺ) came across some riders at ar-Rauha' (a place near Madinah). He asked them, "Who are you?" They replied, 'Who are you?' He replied, "I am the Messenger of Allah." A woman then lifted up a boy, and asked the Prophet, Will this boy be rewarded for Hajj? The Messenger of Allah replied, "Yes, and you too will be Rewarded."

Related by Muslim.

Hajj By Delegation

Hajj by Delegation

Hanafi: Hajj is obligatory for one, who is disabled, as he can delegate someone to do it, but not for the one who is blind (Muhammad disagreed & said the blind can be guided through another). Hajj on behalf of deceased is allowed, even if not delegated by deceased according to Abu Hanafi.

Malaki: Valid to perform hajj on behalf of a dead person, though preferred that the deceased has already performed the hajj whilst alive, however, not mandatory. Hajj on behalf of living is not valid.

Shafi: Hajj can be performed for the one chronically ill/of old age, by hiring someone. One who has no money can give permission to someone to perform hajj on his/her behalf, as a form of donation. It's obligatory that the person performed their own hajj first & if a person was delegated to perform hajj for another person & had yet not performed obligatory/make-up/vowed hajj for themselves then the delegated hajj would be converted as their own hajj.

Hanbali: A person who neglects his duty to perform hajj & dies then one should perform hajj on behalf of the deceased with his own estate; left behind. If a person first performs hajj for someone else, before performing their own then that hajj automatically converted as their own hajj. Hajj is valid for anyone, who lacks the proper means; including woman without a mahram.

Hajj By Delegation - Dead

Abdullah bin Buraidah narrated from his father who said:

"A woman came to the Prophet and said: 'My mother died and she did not perform Hajj should I perform Hajj on her behalf?' He said: 'Yes, perform Hajj on her behalf.'"

(Tirmidhi; 2:929 –Hassan Sahih)

Hajj By Delegation - Age

Laqit bin 'Amir (May Allah be pleased with him) reported:

I came to the Prophet (ﷺ) and said: "My father is a very old man and does not have strength to perform Hajj (pilgrimage) or 'Umrah or to undertake the journey." The Prophet (ﷺ) said, "Perform Hajj and 'Umrah on behalf of your father."

[Abu Dawud and At- Tirmidhi].

Hajj By Delegation - Health

He told of a woman of Khath'am saying, "Messenger of God, God's ordinance that His servants should perform the pilgrimage has come when my father is a very old man and is unable to sit firmly on a camel. May I perform the pilgrimage on his behalf?" He replied that she might. That was at the Farewell Pilgrimage.

(Bukhari and Muslim)

Hajj By Delegation – Condition

Ibn 'Abbas (RAA) narrated,

The Messenger of Allah (ﷺ) heard a man saying, ‘O Allah! Here I am in response to Your call (saying Labbayk on behalf..) on behalf of Shubrumah.’ **لَبَّيْكَ عَنْ شُبْرُمَةَ**

The Messenger of Allah (ﷺ) asked him. "Have you performed your own Hajj?" He replied, ‘No,’ whereupon the Prophet told him, “You must perform Hajj on your own behalf first, and then perform it on behalf of Shubrumah. **شُبْرُمَةَ**”

Related by Abu Dawud and Ibn Majah. Ibn Hibban graded it as Sahih.

Types of Ihram



Type of Ihram

Hanafi: Take a ghusl, or at least make wudu. He should wear two new cloths or washed loin cloths; though new cloths are preferred. Forbidden to wear stitched clothes. Apply perfume, before wearing the ihram, but forbidden to apply, after ihram.

Malaki: Preform ghusl before wearing ihram, clip nails & remove pubic hair. Remove stitched clothes, wear a wrapper, cloak & sandals.

Shafi: To perform a purification bath, if unable to then perform wudu, recommended to shave pubic hair, apply perfume to body not clothes To remove all stitched clothes, wear a cloth over the shoulder and a waist wrapper, sandals that expose the toes & heels. Covering toes requires one to offer sacrifice. Perfume body not the clothes. Women should cover all body, except hands & face, not apply perfume & recommended to dye hands & face with henna.

Hanbali: Preform ghusl, remove stitched clothes, wear izar (waist wrapper) rida a unstitched cloth over shoulders. Apply perfume.

Type of Ihram

Narrated Salim from his father:

I heard that Allah's Messenger (ﷺ) assumed Ihram with his hair matted together).

(Bukhari; 2:1540)

Type of Ihram

Zaid bin Thabit (RAA) narrated,

‘When the Messenger of Allah (ﷺ) intended to make Ihram for Hajj, he would wash, and take off his ordinary clothes (and put on his white Ihram).”

Related by At-Tirmidhi who declared it to be Hadith-Hasan.

Type of Ihram

A'isha (RAA) narrated,

‘We left Madinah with the Messenger of Allah (ﷺ) to perform the Farewell Hajj. **Some of us declared Ihram to perform 'Umrah, while others declared their intentions to perform both Hajj and 'Umrah. Yet others declared their Ihram to perform Hajj only.** The Prophet (ﷺ) declared Ihram for Hajj only. Those who intended 'Umrah terminated their Ihram as soon as they finished the rituals of 'Umrah. Those who intended to perform Hajj only or to combine Hajj with 'Umrah, did not terminate their Ihram until the Day of Slaughtering (i.e. the day of sacrifice or 'Idul Ad-ha).’

Agreed upon.

Type of Ihram

Ibn 'Umar (RAA) narrated,

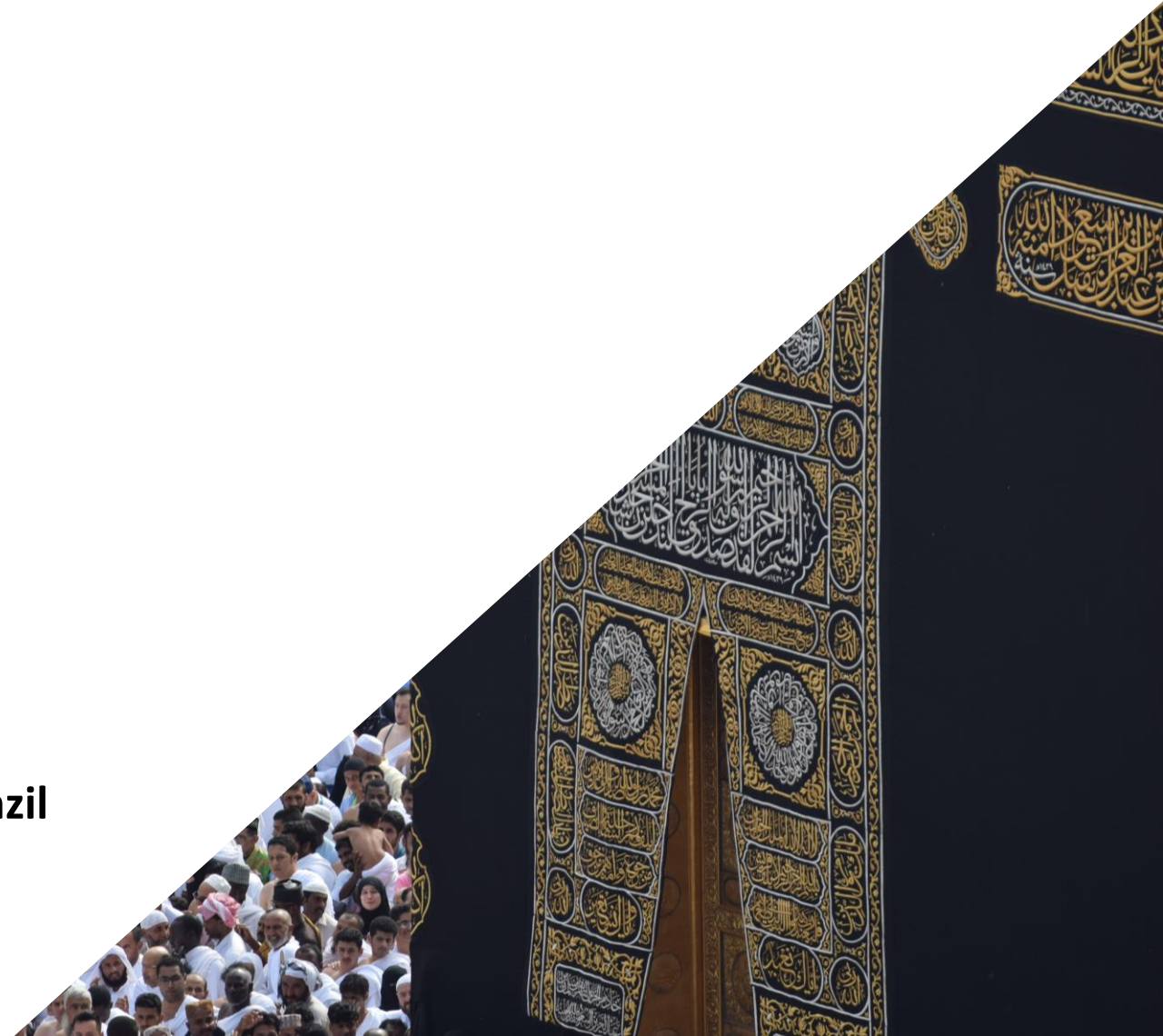
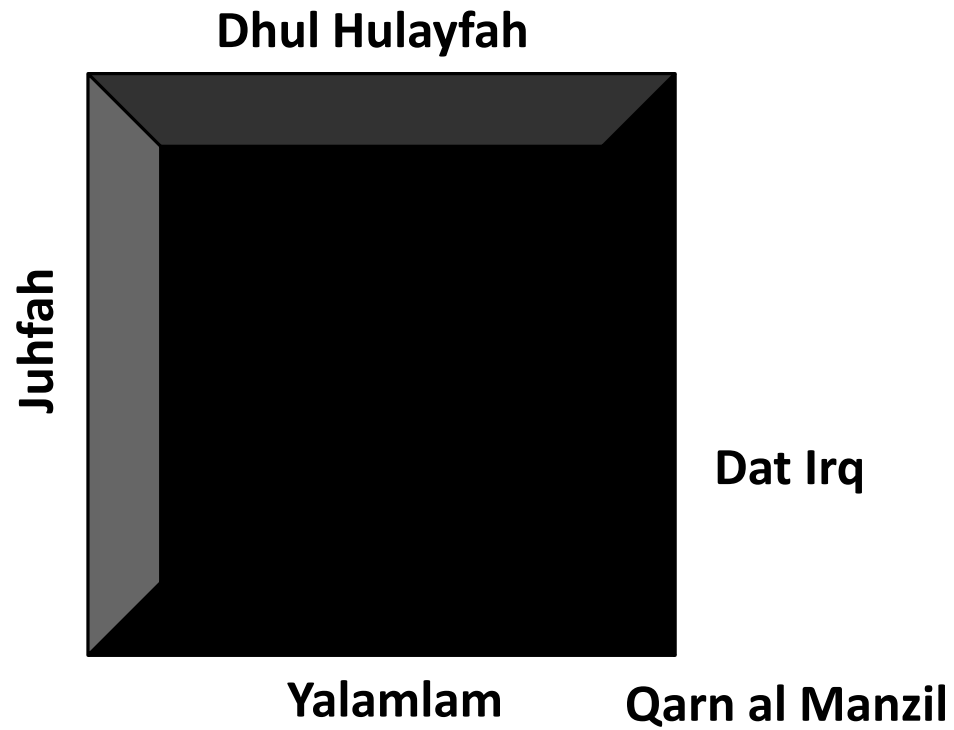
‘The Messenger of Allah (ﷺ) used to start saying the Talbiyah. (after entering the state of Ihram) from the mosque of Dhul Hulaifa (i.e. from the Miqat of Madinah).

(Agreed upon)

Miqaat



Miqaat



Miqaat

Ibn 'Abbas (RAA) narrated that the Messenger of Allah (ﷺ) specified for the people of Madinah, **DhulHulaifah** (a place 540 km to the north of Makkah) as miqat. For those coming from ash-Sham (including Syria, Jordan and Palestine), he specified **al-Juhfah** (a place 187 km to the north-west of Makkah and close to Rabigh, where they now perform their Ihram). For those coming from Najd, he specified **Qran al-Manazil**, (a mountain, 94 km to the east of Makkah, overlooking 'Arafah. For those coming from Yemen, he specified **Yalamlam** (a mountain 54 km to the south of Makkah. These places are for the people (coming from the above specified countries) as well as for others, who pass by them on their way to perform Hajj or 'Umrah. Those living within those boundaries can assume Ihram from where they set out (for the journey), and even the residents of Makkah, their Miqat would be the place where they are staying in **Makkah**.'

(Bukhari: 1524 & Muslim: 1181)

Miqaat

A'ishah (RAA) narrated'

'The Messenger of Allah ((ﷺ) specified for those coming from Iraq, **Dhat 'Irq** (a place 94 km to the north-east of Makkah) as their Miqat.'

Related by Abu Dawud and An-Nasa'i`.

Missing Miqat



Miqaat

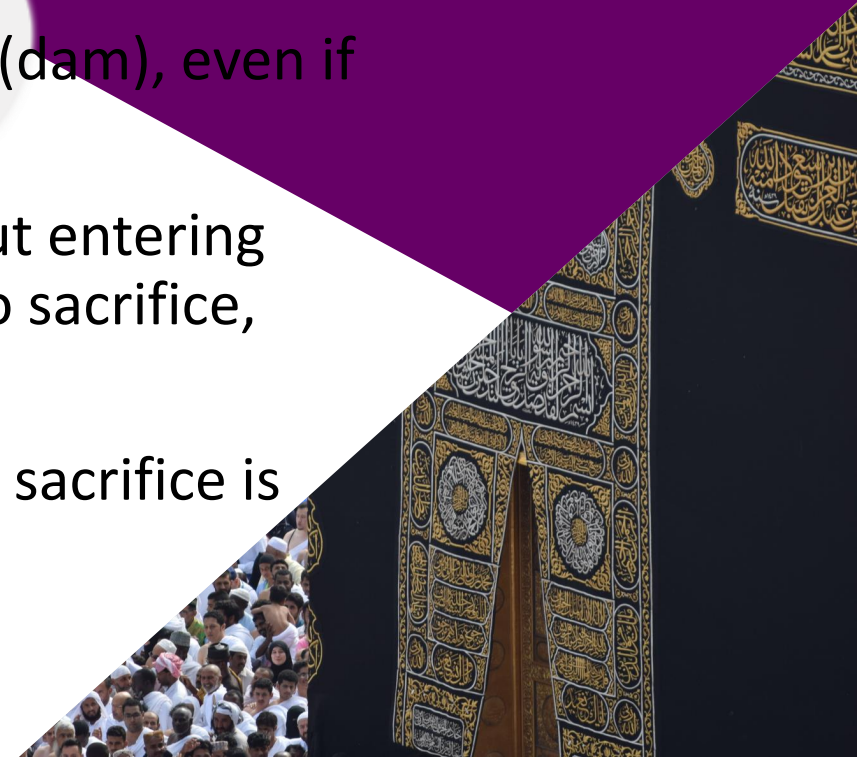
Missing The Miqaat

Hanafi: If the person returns to the Miqat reciting the Talbiyah then he/she is not liable for sacrifice, but if the person returns to Miqaat without reciting Talbiyah then he/she is liable for sacrifice.

Malaki: The person, who misses Miqaat should offer Sacrifice (dam), even if he returns to the Miqaat.

Shafi: One must offer sacrifice if he/she crosses miqaat without entering Ihram, but if the person returns to the miqaat then there is no sacrifice, provided he/she has not performed a single hajj rite.

Hanbali: One should go back to the miqaat, if he does then no sacrifice is incumbent.



State of Ihram



State of Ihram – Intention & Talbiyah

Hanafi: Offer two Rakkah at miqaat, recite the talbiyah and form intention of either hajj/umrah – state of ihram is not formed with intention alone, without the talbiyah .

Malaki: Reciting the talbiyah straight after Fard/Nawafal prayer & make the intention of what you're intending to do 'Umrah/Hajj.

Shafi:, offer two rakkah (Kafiroon first rkakah & Iklaas in second rakkah), form intention in the heart, recommended to utter the intention with tongue & reciting talbiyah.

Hanbali: offer two rakkahs, after which he/she should utter precondition of whatever he/she intends to perform. Seated on mount (vehicle) the person recites talbiyah.

Uttering Talbiyah constantly high & low.

Intention

A'isha (RAA) narrated,

‘We left Madinah with the Messenger of Allah (ﷺ) to perform the Farewell Hajj. **Some of us declared Ihram to perform 'Umrah, while others declared their intentions to perform both Hajj and 'Umrah. Yet others declared their Ihram to perform Hajj only.** The Prophet (ﷺ) declared Ihram for Hajj only. Those who intended 'Umrah terminated their Ihram as soon as they finished the rituals of 'Umrah. Those who intended to perform Hajj only or to combine Hajj with 'Umrah, did not terminate their Ihram until the Day of Slaughtering (i.e. the day of sacrifice or 'Idul Ad-ha).’

Agreed upon.

Talbiyah

Ibn 'Umar (RAA) narrated,

‘The Messenger of Allah (ﷺ) used to start saying the Talbiyah. (after entering the state of Ihram) from the mosque of Dhul Hulaifa (i.e. from the Miqat of Madinah).

Agreed upon

Talbiyah

Khallad bin as-Sa'ib narrated on the authority of his father, 'The Messenger of Allah (ﷺ) said:

“Jibril (peace be upon him) came to me and told me: ‘Command your Companions to raise their voices when saying Talbiyah.’”

Related by the five Imams and rendered authentic by At-Tirmidhi and Ibn Hibban.

Talbiyah

Narrated `Abdullah bin `Umar:

The Talbiya of Allah's Messenger (ﷺ) was : 'Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmulk, La sharika Laka' (I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

Ihram Restrictions

Restrictions in Ihram – Hanafi

- Obtaining from obscenity (intercourse), wickedness (sins/prohibitions/obscene language) & argumentation.
- Not hunting, or assisting in hunting
- Cannot wear, trousers, turban, or boots, unless unable to find sandals, in which case boots can be worn if cut down to the rising joint in the middle of the foot, referred to as Ka'b.
- A man should not cover the face and head
- A woman should not cover the face
- Not allowed to apply oil, not shave the hair or bodily hair, or trim beard
- Not allowed to wear clothing dyed with waras (yellow dye), saffron, or safflower, unless it cannot be removed with washing
- A person is allowed to shower/bath in state of ihram
- Allowed to tie a money-belt around the waist

Restrictions in Ihram – Malaki

- No harm in killing harmful animals; like loin, dog, snake, rat or anything else that's dangerous including birds
- Avoiding intercourse or any type of pleasure like kissing/embracing. Emission of semen if not via pleasure do not acts as an invalidation, unless done out of pleasure
- Not allowed to apply perfume
- Not allowed to wear stitched clothes (men)
- No hunting
- Not allowed to kill or remove lice from hair/body
- Men are not allowed to cover the head, any shaving or covering injury requires a sacrifice
- Women should adhere to same rules (killing, intercourse), except that they can wear stitched clothes, should not uncover her head
- Women should not cover their faces or hands
- Women can wear Khuffs
- Men are not allowed to wear Khuffs, if they do they must cut them down to below their ankles.

Restrictions in Ihram – Shafi

- No stitched garments (trousers/khuff), even if cloths are woven together. No tying with string/noting allowed
- Can tie a string to the ends of the cloth and tie the strings together
- Can fasten the cloths with safety pins, tie string over it, add a waist belt to hold it
- No perfume & unlawful to smell flowers
- Not allowed to apply unscented oils like olive oil to beard/scalp, unless bold, in which case can be applied to skin
- Food with strong cosmetic taste, smell, or colour like saffron/rose water
- Scented deodorant/or eyeliner
- Cutting/plucking hair expiation based on number of hairs pulled (0.51 litres of food for one hair, twice the amount for two hairs and for three/more hairs a full expiation is required. (No combing or running fingers through beard)
- No clipping of nails
- Sexual intercourse/foreplay not allowed
- Sexual intercourse intentionally, invalidates hajj and making up for it is required though rites should be continued to be performed & sacrifice offered
- No Hunting/killing, allowed to kill lice, other harmful insects
- Marrying or getting engaged while in ihram

Restrictions in Ihram – Hanbali

- Not shaving hair/clipping nails
- No stitched clothes, unless cannot find unstitched cloth or sandals, in that case can wear both stitched clothes and shoes, without offering expiation
- Not covering head, including ears, as they form part of head
- No perfume on body/clothes
- No hunting of game (wild animal for food) can kills domestic animals and game of sea is permissible
- Contracting marriages is unlawful, but no sacrifice required
- Sexual contact without intercourse, ejaculation as a result means offering sacrifice, but hajj not invalid
- Intercourse invalidates pilgrimage, must complete it and make up for it later & offer sacrifice
- Same rules apply to woman, except she can wear stitched clothes & cannot cover her face

Ihram Restrictions – Stitched Clothes

‘Ibn ‘Umar (RAA) narrated,

‘The Messenger of Allah (ﷺ) was asked about what the person who is in a state of Ihram (Muhrim) should wear. He answered, "A person in the state of Ihram. is not allowed to wear a sewn shirt, a turban, trousers, a hooded robe, shoes or sewn slippers (Khuff), unless one is unable to find unsown slippers, then he may wear his Khuff or shoes provided one cuts them below the ankles, and you must not wear clothing that has been dyed with sweet smelling fragrance (such as saffron)."

Agreed upon, and the wording is from Muslim.

Ihram Restrictions – Stitched Clothes

‘Abd Allaah bin Umar said that he heard the Apostle of Allaah (ﷺ) prohibiting women in the sacred state (wearing ihram) to wear gloves, veil(their faces) and to wear clothes with dye of waras or saffron on them. But afterwards they can wear any kind of clothing they like dyed yellow or silk or jewelry or trousers or shirts or shoes.

Abu Dawud said ‘Abdah and Muhammad bin Ishaq narrated this tradition from Muhammad bin Ishaq up to the words “And to wear clothes with dye of waras or saffron on them”. They did not mention the words after them.

Ihram Restrictions – Perfume

A'ishah (RAA) narrated, '**I used to apply perfume to the Prophet (ﷺ) when he intended to enter the state of Ihram, before he put on his Ihram (garments). And again when he ended his state of Ihram,** but before he had made Tawaf around the Ka'bah.'

Agreed upon.

Ihram Restrictions – Hunting

'Abdullah b. Abu Qatada reported on the authority of his father (Allah be pleased with him): The Messenger of Allah (ﷺ) set out for Pilgrimage and we also set out along with him. He (Abu Qatada) said: There proceeded on some of his Companions and Abu Qatada was (one of them). He (the Prophet) said: You proceed along the coastline till you meet me. He (Abu Qatada) said: So they proceeded ahead of the Prophet of Allah (ﷺ), **all of them had entered upon the state of Ihram, except Abu Qatada; he had not put on ihram. As they went on they saw a wild ass, and Abu Qatada attacked it and cut off its hind legs.** They got down and ate its meat. They said: We ate meat In the state of Ihram. **They carried the meat that was left of it.** As they came to the Messenger of Allah (way peace be upon him) they said: Messenger of Allah, we were in the state of Ihram whereas Abu Qatada was not. We saw a wild ass and Abu Qatada attacked it and cut off its hind legs. We got down and ate its meat and we thus ate the meat of a game while we were In the state of Ihram. We have (carried to you) what was left out of its meat. **Thereupon he (the holy Prophet) said: Did anyone among you command him (to hunt) or point to him with anything (to do so)? They said: No. Thereupon he said: Then eat what is left out of its meat.**

Ihram Restrictions – Marriage/Engagement

'Uthman bin 'Affan (RAA) narrated that the Messenger of Allah (ﷺ) said:

“A Muhrim (one in the state of Ihram) must not contract marriage, nor help others contract marriage, nor get engaged to marry.”

Related by Muslim.

Ihram Restrictions – Sexual Relations

Narrated `Amr:

We asked Ibn `Umar: "May a man have sexual relations with his wife during the Umra before performing Tawaf between Safa and Marwa?" He said, "Allah's Messenger (ﷺ) arrived (in Mecca) and circumambulated the Ka`ba seven times, then offered two rak`at behind Maqam Ibrahim (the station of Abraham), then performed Tawaf between Safa and Marwa." Ibn `Umar added, "Verily! In Allah's Apostle you have a good example." And I asked Jabir bin `Abdullah (the same question), and he replied, "You should not go near your wives (have sexual relations) till you have finished Tawaf between Safa and Marwa. “

(Bukhari; 2:690)

Ihram Restrictions – Combing Hair

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ) shortly before the appearance of the new moon of Dhi-l-Hijja and he said, "Whoever wants to assume Ihram for `Umra may do so, and whoever wants to assume Ihram for Hajj may do so. Had not I brought the Hadi with me, I would have assumed Ihram for `Umra." Some of the people assumed Ihram for `Umra while others for Hajj. I was amongst those who had assumed Ihram for `Umra. I got my menses before entering Mecca, and was menstruating till the day of `Arafat. I complained to Allah's Messenger (ﷺ) about it, he said, "Abandon your `Umra, undo and comb your hair, and assume Ihram for Hajj." So, I did that accordingly. When it was the night of Hasba (day of departure from Mina), the Prophet (ﷺ) sent `Abdur Rahman with me to at-Tan`im. The sub-narrator adds: He (`Abdur-Rahman) let her ride behind him. And she assumed Ihram for `Umra in lieu of the abandoned one. Aisha completed her Hajj and `Umra, and no Hadi, Sadaqa (charity), or fasting was obligatory for her.

(Bukhari; 3:1786)

Ihram Restrictions – Combing Hair

It says in al-Mawsu'ah al-Fiqhiyyah (11/179):

- ❖ “If the pilgrim in ihram is certain that some hair will fall out as a result of combing it, then there is no difference of opinion among the jurists that combing it is haram in that case.”

Ihram Restrictions – Combing Hair

- ❖ The first view is that it is allowed and permissible – quoting evidence in the previous slide in which Aisha (ra) was permitted to comb her hair
- ❖ The second view is that it is haram. This is the view of some of the Hanafis
- ❖ The third view is that it is makruh, because it exposes one to the risk of committing one of the acts that are prohibited whilst in the state of ihram . This is the view of the Shafi'is and Hanbalis.
- ❖ An-Nawawi said in al-Majmu' (7/374): “It is makruh (for the pilgrim in ihram) to comb his hair and beard, because that is more likely to make hair fall out.”
- ❖ Shaykh Ibn ‘Uthaymin said in Fatawa Nur ‘ala ad-Darb (Fatawa al-Hajj wa’l-Jihad/Bab Mahzur al-Ihram): “The pilgrim in ihram should not comb his hair, because what the muhrim should be is dishevelled and dusty, but there is nothing wrong with him washing his head. As for combing his hair, it brings the risk of causing hair to fall out.”

Ihram Exceptions

Ihram – Exceptions

A'ishah (RAA) narrated 'The Messenger of Allah (ﷺ) said:

"Five kinds of animals are vicious and harmful, and they may be killed outside or inside the sacred area of Ihram (Sanctuary). These are: the scorpion, the kite, the crow, the mouse, and the rabid dog."

Agreed upon.

Ihram – Exceptions

Ka'b bin 'Ujrah (RAA) narrated,

‘I was carried to the Prophet (ﷺ) and the lice were falling over my face. He said, “I did not know that your disease is hurting you as much as what I see. Can you sacrifice a sheep?” I said, ‘No.’ He then said. “Fast for three days or feed six poor people, half a Sa’ each.”

Agreed upon.

Acts Permitted In Ihram

Permitted In Ihram - Cupping

Ibn 'Abbas (RAA) narrated,

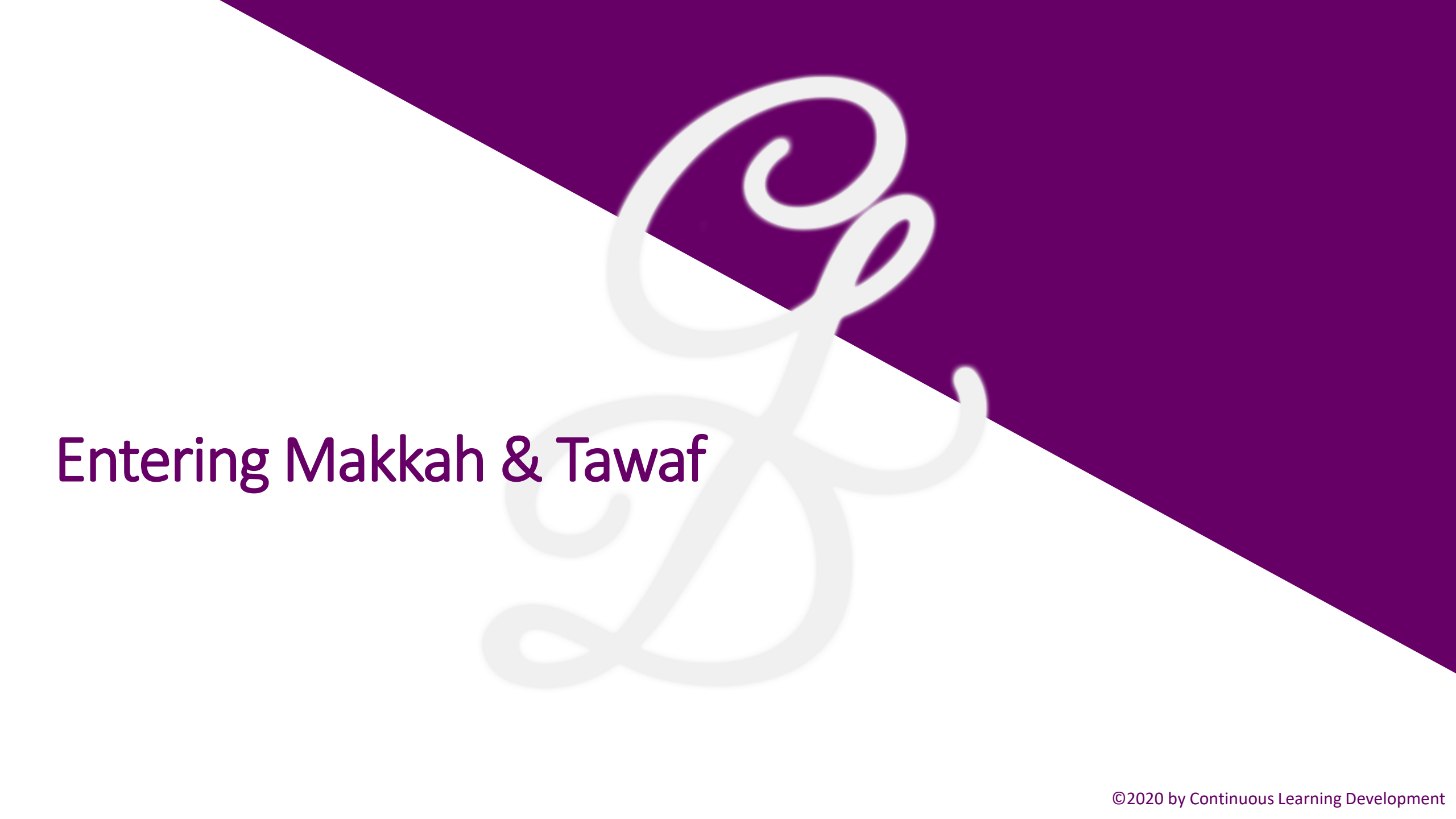
‘The Messenger of Allah (ﷺ) had himself cupped while he was in the state of Ihram

Agreed upon.

Permitted In Ihram – Washing

It was narrated from 'Abdullah bin 'Abbas and Al-Miswar bin Makhramah that: they had a difference of opinion in al-Abwa. Ibn 'Abbas said: "The Muhrim (Pilgrim in Ihram) may wash his head." Al-Miswar said: "He should not wash his head." Ibn 'Abbas sent me (the narrator) to Abu Ayyub Al-Ansari to ask him about that. I found him performing Ghusl in front of the well, screened with a cloth. I greeted him with Salam and said: "Abdullah bin 'Abbas has sent me to you to ask you how the Messenger of Allah used to wash his head when he was in Ihram." Abu put his hand on the cloth and lowered it, until his head appeared, then he told someone to pour water on his head. Then he rubbed his head with his hands, back and forth, and said: "This is what I saw the Messenger of Allah do."

(Sunan an-Nasa'i; 3:2665)



Entering Makkah & Tawaf

Entering Makkah/Tawaaf - Hanafi

- When one enters Makkah he/she should go straight to the Masjid al Haraam, as the house is inside it. When he sees the Kabbah he utters the takbir & tahlil (لا اله إلا الله).
- The person then greets al-hajar al-aswad (black stone) by greeting it with saying the tahlil & raising the hands.
- One should touch the black stone with both hands & kiss it, if possible, if not then to touch the stone with a branch & kiss the branch instead.
- If unable to do any other that then one should greet the black stone from a distance
- He drops the top end of his ihram & passes it through his right armpit & allowing the cloth drop from over the left shoulder (Idtiba)
- He begins with the right side in line with the door of the Kabbah for circumnuting
- One completes 7 circuits, going around the Hatim
- First three circles he should perform “Ramal”, which means walking briskly from the black stone to the black stone (men)
- Remaining circuits should be walked in
- One should kiss the stone every time he/she passes
- If unable to kiss the from a distance she should pronounce the takbir & tahlil
- One should try to kiss the Yemani Rukn (corner)
- Completing the tawaf with kissing the black stone

Entering Makkah/Tawaaf - Malaki

- Entering from the of Bani Shayba one proceeds for arrival tawaf (طواف القدوم) which is obligatory, unless one assumes ihram from the Haram
- Greet the black stone by kissing it if possible, if not touch it & place hands on lips without kissing the hands
- If unable to touch with hands touch black stone with a stick & place stick to mouth without kissing it
- Begin Twaaf keeping house on left & go round 7 times
- One can kiss black stone & Yemini corner (by touching with hand & placing on mouth without kissing hand) at beginning of every circuit of Twaaf
- On every circuit of tawaf mention Takbir
- Men should perform 3 circuits at fast pace (not running) & 4 at normal walking speed
- Ensure to remain in state of purity whilst performing Twaaf
- Twaaf should begin from the side of the black stone, by keeping it to the left side & standing slightly before the black stone, to ensure the stone is encompassed within the Twaaf, as if not then Twaaf becomes invalid
- One must begin from the Black stone corner, if one began from any other corner then a sacrifice must be offered
- Continuity is important, but, if one forgot to do a circuit and leaves place of Twaaf, but returns soon after to complete it then it's accepted, if a long time has lapsed then repetition of tawaf is required (like prayer)
- Supplication at the الْمُتَزَّمُ is classified as sunnah (hadith traces back to

Entering Makkah/Tawaaf - Shafi

- Perform Ghusl, before entering Mekkah
- Enter from the Mu'alla gate
- To walk barefoot (provided no najasah - uncleanness)
- No pushing & annoying others
- Entering Masjid al Haram from Bani Shayba door for the Twaaf without delay
- Arrival Twaaf طواف القدوم is desirable for all entering Haram whether or not in state of ihram
- Upon seeing the Kabbah first time lift hands & say:
- “O Allah, increase this house in nobility, honour, reverence, and dignity. Increase those going on hajj or 'umrah who honour and reverence it in honour, reverence, and piety. O Allah, You are Peace, the Source of Peace; O Lord, raise us after death in peace.”
- **Before** beginning **Twaaf** one goes to the black stone; kissing it thrice & placing the forehead on it thrice
- At this point one should cease to say the Talbiyah
- Men should expose right shoulder by placing top end of cloth under the arm and placing ends on the left shoulder
- Keeping black stone on right side one stands back a little from the black stone behind the black strip that marks the beginning of the tawaf
- **Beginning Twaaf** one repeats the kissing of the black stone thrice & placing the forehead on it thrice
- One then say's Takbir 3X

Entering Makkah/Tawaaf - Shafi

- At the Kabbah door one say's; "O Allah, verily this house is Your house, the sanctuary Your sanctuary, the safety Your safety, and this is the station of him who took refuge in You from fire"
- When one reaches the corner of Hijir (Hateem) he/she say; "O Allah, I take refuge in You from doubt, from ascribing partners to You, from discord, hypocrisy, evil traits, and from bad turns of fortune in money, spouse, and children."
- When level with the rainspout (Spout of Mercy (Mizab al-Rahma), at the top of the Kaaba, one says: "O Allah, shade me in Your shade on a day when there is no shade but Yours. Give me to drink from the cup of Your prophet Muhammad (Allah bless him and give him peace), a wholesome drink after which I will never thirst."
- Between the third corner & the Yamani corner one should say, "O Allah, make this a pious hajj, a rewarded effort, an accepted work, and a transaction that will never perish, O All-powerful and Oft-forgiving one."
- Whenever one reaches the Yamani corner, one does not kiss it, but touches it and then kisses one's hand
- A person should not kiss/touch any other part of the Kabbah (except kissing black stone & touching Yemini corner)
- Reaching the black stone again means completion of one circuit, falling short of it mean incompleteness of the Tawaaf

Entering Makkah/Tawaaf - Shafi

- One then adds: “O Allah, out of faith in You and to affirm Your book, fulfil Your covenant, and follow the sunnah of Your prophet Muhammad (Allah bless him and give him peace).“
- One should be facing the black stone while passing it then after having passed the black stone one can turn to face ahead (facing stone is not obligatory)
- Ramal – trotting first 3 rounds
- Sa’l is allowed after arrival Twaaf and acts as a sunnah like the Twaaf of arrival and a second should be performed as part of pilgrimage
- While performing raml one say’s; "O Allah, make this a pious hajj, a rewarded effort, and forgive my sins
- In the last four rounds of one's circumambulation, it is sunna to proceed at one's normal pace aying: "My Lord, forgive me, show me mercy, and pardon that which You know. Verily You are the All powerful and the Most Generous. Our Lord, give us what is good in this world and the next, and keep us from the torment of hell.'- This supplication is particularly recommended in the odd-numbered rounds of the circumambulation
- Supplications are recommended, whilst performing Twaaf over recital of Qur’an
- It is recommended to kiss the Black Stone if! each round (0: and to place the forehead on it, each three times) and to touch the Yamani corner, particularly in the odd-numbered rounds
- If it is not possible to kiss the Black Stone because of crowds or because one fears to hurt people (0: or be hurt) by jostling, one may touch it with one's hand and then kiss the hand. If this is not possible, one may touch it with a stick (0: or the like, such as a scarf) and kiss the stick. If this too is impossible, then one points to it (0: or the Yamani corner) with the hand (and it is sunnah to kiss one's hand).

Entering Makkah/Tawaaf - Shafi

- If it is not possible kiss the Black Stone, then one may touch it with one's hand and then kiss the hand. If this is not possible, one may touch it with a stick (or the like, such as a scarf) and kiss the stick. If this too is impossible, then one points to it (or the Yamani corner) with the hand (it is sunnah to kiss one's hand).
- After kissing the black stone one must stand up keeping head level to the structure of the Kabbah stepping back where one started from, without moving from the spot to complete the circuit
- Moving away from the spot invalidates the full Twaaf, unless one makes up for the mistake, by adding an additional circuit to the Twaaf for the one that was spoiled
- One must cover nakedness, women should cover all hair & a strand should not be uncovered, if nakedness/hair becomes apparent unintentionally during tawaf it invalidates the circuit, if not covered immediately equal to the time it takes to say SubhanAllah
- Ritual purity there is a dispensation of ruling on nullification of wudu, when touching woman; due to the difficulty in hajj
- Free from najassah (uncleanliness)
- Twaaf comprises of 7 circuits inside of the haram
- Keep Kabbah to the left
- Go around the Hijir
- Various supplications are a sunnah

Entering Makkah/Tawaaf - Hanbali

- Entering from the Bani Shaiba gate to the Sacred Mosque
- Upon seeing the Kabbah one should raise hands as in Takbir, praises him & say's a prayer of supplication
- One then should perform Twaaf of Umrah or Twaaf of arrival for one on Hajj
- The middle part of the wrapper (rida) should be tucked under the right armpit & two ends are draped over left shoulder
- One should, before commencing the tawaf approach the black stone touch it with hand kiss it & say "In the name of Allah & Allah is supremely Great. O Allah with faith in you and belief in your book and in fulfilment of your covenant and following the example of your prophet Muhammad (pbuh)".
- Moving to the right keeping house to the left circulate 7 times
- Moving briskly for the first three circuits from the stone to the stone
- Walking leisurely during last four circuits
- Throughout the tawaf whenever one reaches the Yemani corner & black stone one should touch the with the hand & say the Takbir & Tahlil (there is not god except Allah)
- Between the Yemani corner & black stone one should say; "O Lord, grant us good in this world & good in the hereafter & save us from the torment of the fire"
- One can also include other supplications, if one desires

Discontinuing Talbiya

Narrated Nafi`:

On reaching the sanctuary of Mecca, Ibn `Umar used to stop, reciting Talbiya and then he would pass the night at Dhi-Tuwa and then offer the Fajr prayer and take a bath. He used to say that the Prophet (ﷺ) used to do the same.

(Bukhari; 2:643)

Tawaf

Narrated Ibn `Abbas:

The Prophet (ﷺ) performed Tawaf of the Ka`ba riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said Takbir.

(Bukhari; 2:682)

Tawaf – Men's Ihram

Narrated Abdullah ibn Abbas:

The Messenger of Allah (ﷺ) and his Companions performed umrah from al-Ji'ranah. They went quickly round the House (the Ka'bah) moving their shoulders proudly. They put their upper garments under their armpits and threw the ends over their left shoulders.

(Sunan Abi Dawud 1884)

Tawaf

Ibn 'Abbas (RAA) narrated that the Messenger of Allah (ﷺ) commanded them to trot for three circuits and walk (with a normal pace) for four circuits, between the two corners (The Black Stone and the Yemeni corner).

Agreed upon.

Tawaf – Riding

I complained to Allah's Messenger (ﷺ) that I was sick, so he said, "Perform the Tawaf (of Ka`ba at Mecca) while riding behind the people (who are performing the Tawaf on foot)." So I performed the Tawaf while Allah's Messenger (ﷺ) was offering the prayer by the side of the Ka`ba and was reciting: 'By the Mount (Saini) and by a Decree Inscribed.'

(Bukhari; Vol 6:376)

Tawaf & Talking

Ibn Abbas narrated that :

the Prophet said: "Tawaf around the House is similar to Salat except that you talk during it. So whoever talks in it, then let him not say but good."

(Jami` at-Tirmidhi; 2: 960)

No Tawaf For Menstruating

Narrated `Aisha:

I was menstruating when I reached Mecca. So, I neither performed Tawaf of the Ka`ba, nor the Tawaf between Safa and Marwa. Then I informed Allah's Messenger (ﷺ) about it. He replied, "Perform all the ceremonies of Hajj like the other pilgrims, but do not perform Tawaf of the Ka`ba till you get clean (from your menses)."

(Bukhari; Vol 2:712)



Station (Maqaam) of Ibrahim

Station of Ibrahim (as)

Hanafi: Offering two obligatory rakkahs at the station of Ibrahim, or wherever at the Mosque. These Rakkahs are to be offered after every tawaf & person should return to kiss the black stone

Malaki: One must offer two rakkahs at the station of Ibrahim straight after completing the tawaf. If one returns home omitting the rakkahs one must perform them immediately, if purification hasn't been deliberately nullified, if purification has been broken deliberately then one must repeat tawaf, two sunnahs & Sa'i. If the omitted rakaahs are for an obligatory tawaf then one must offer a sacrifice. If the two rakkahs are part of obligatory tawaf and one hasn't gone far or broken his/her purity then one is only obliged to repeat the two rakkahs. Once one returns to kiss the stone & it's recommended to go & drink from Zamzam.

Shafi: Proceeding to offer the two rakkahs, better to perform them behind the station of Ibrahim men should cover their shoulders for the two rakkahs. One should recite kafiroom in first rakkah & Iklaas in the second rakkah followed by supplicating to Allah. One can pray in the Hijr, or anywhere in the sacred mosque. It is sunnah to recite the surahs out aloud if offered in the night & silently, if recited during the day. After the two rakkahs it's desirable to recite the following supplication; "O Allah, this is Your city, and al-Masjid al-Haram, and Your inviolable house, and I am Your slave, the son of Your slave and bondwoman. I have come to You with many sins, mistakes, and wicked acts, and this is the station of him who took refuge in You from the fire; so forgive me, verily You are the All-forgiving and Compassionate. O Allah, You have called Your servants to Your inviolable house, and I have come, asking for Your mercy and seeking what pleases You, and You are the Rewarder, so forgive me and have mercy on me, verily You have power over everything"

Hanbali: One should perform two Sunnahs at station of Ibrahim & return to the Yemani corner & touch it

Station of Ibrahim

Abu Hurairah said

When the Prophet(ﷺ) entered Makkah he circumambulated the House(the Ka'bah) and offered two rak'ahs of prayer behind the station. That is, he did so on the day of the Conquest (of Makkah).

(Bukhari; 2:709)

Station of Ibrahim

It was narrated from Jabir bin Abdullah that when the Messenger of Allah came to Maqam Ibrahim he recited:

"And take you the Maqam (place) of Ibrahim as a place of prayer." Then he prayed two Rakahs reciting the Opening of the Book (Al-Fatihah) said: "Say: O you disbelievers" and "Say: He is Allah, (the) One." Then he went back to the Corner and touched it, then he went out to As-Safa.

(Sunan an-Nasa'i; 3:2963)

Sa'i/Sa'y



Sa'i

Narrated `Amr bin Dinar:

I heard Ibn `Umar saying, "The Prophet (ﷺ) arrived at Mecca and performed Tawaf of the Ka`ba and then offered a two-rak`at prayer and then performed Tawaf between Safa and Marwa." Ibn `Umar then recited (the verse): "Verily! In Allah's Messenger () (ﷺ p.b.u.h) you have a good example. "

(Bukhari; 2:1647)

Sa'i

Jabir said:

"Messenger of Allah went out to As-Safa and said. We will start with that with which Allah started. Then he recited: 'Verily, as-Safa and Al-Marwah (two Mountains in Makkah) are of the symbols of Allah.'"

{ إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ }

(Sunan an-Nasa'i; 3:2970)

Sa'i

Hanafi: Proceed to Safa; salute the house, pronounce the takbir (Allah Akbar) & Tahlil (لَا إِلَهَ إِلَّا اللَّهُ) & send blessings on the prophet. He is to raise his hands & supplicate for his needs. One should climb to Safa till he/she can see the Kabah. One can approach al-Safa from any direction, but to approach it through Bab-al Safa (door of Safa) is sunnah. One should then proceed to Marwah in normal pace, but run when reaching the centre of valley (between two green lights), after that one returns to normal pace till he/she reaches Marwah & repeats the acts performed at Safa. One should perform 7 circuits between the two mountains; beginning at Safa and ending at Marwah.

Sa'i

Malaki: Go to Safa, by leaving from the door of Safa; stand there & make du'a. From there you walk to Marwa going faster across the bottom of the valley. When you reach Marwa you stand for a time making du'a and then walk back to Safa. You do this seven times. (walk quickly in the bottom of the valley, particularly when going to Marwa: this is the sunna for men rather than women). The valley is what is between the two green markers which are on the wall of the Masjid al-Haram to the left going to Marwa. No specific supplication. This sa'i is one of the pillars of the hajj and umra which is necessary and no sacrifice or anything else can compensate for its omission. **Conditions:** Sa'i after Tawaf, long break of sitting invalidates Sa'i, if wudu becomes invalid, redo the wudu & pick up Sa'i, where left off from. Should speak softly during Sa'i, completing 7 circuits, if one omits even a cubit of the Sa'i; he/she has to return to complete it, even if that means returning from his/her country. Should be preceded by a tawaf, one opinion says any sound tawaf is sufficient, while the second opinion says it's obligatory for sa'i to be preceded by Tawaf al-Ifada and Tawaf of Arrival

Sa'i

Shafi: Recommended to use the Safa door if one wishes to go for Sa'l immediately. It is necessary to perform Sa'l prior to Arafat, or after one's arrival circumambulation (tawaf al-qudum). If performing Hajj Tamattu then the Sa'l is part of Umrah & not Hajj. One begins from Safa saying: *"La ilaha ila Llah, Allahu akbar"* & *"There is no god but Allah alone, without partner. His is the dominion, His the praise, He gives life and causes to die, all good is in His hand, and He has power over everything. There is no god but Allah alone, without partner. He kept His promise, give His slave the victory, and routed the Confederates alone. There is no god but Allah. We worship none but Him, making our religion sincerely for Him, though unbelievers be averse"*. Then one supplicates for his wishes after repeating the above supplications 2/3 times. Then one descends from Safa and walks (towards Marwa) at one's normal pace until within three meters of the first green marker suspended from the left wall. Here one runs (women walk) until midway to the second green marker, at which midpoint one resumes one's usual pace until one reaches Marwa.

Sa'i

Hanbali: Making way to Sa'i one should go from the gate as-Safa & say both Takbir & tahlil (there is not God, but Allah), along with a supplication. Men should walk calmly to the last-mile post then move at rapid pace till the last-mile post then from there the pace should drop till they reach Marwa & repeat what he did at Safa. Men must walk at normal pace and increase it where indicated. The process should be repeated till 7 laps are completed. One will begin at Safa & finish at Marwa. One can cut hair short if in Umrah, if on Hajj & still in state of ihram then this does not apply to them.

Sa'i

Shafi: One climbs Marwa and says the same invocation as was said at Safa. Then one descends from Marwa and returns, walking and running at the proper places, until one reaches Safa. At Safa one says the same invocation and supplication, and then goes back to Marwa. One repeats the process until one has completed seven times, finishing at Marwa. **Conditions:** beginning at Marwah, covering full distance without missing a span, touching with heel mount Safa & toe mount Marwa, complete 7 circuits (from Safa to Marwa equals one), Sa'i to take place after Tawaaf, unless after performing arrival Tawaaf one needs to go to Araaft). **Sunnans:** wudu, nakedness covered, while between Safa and Marwa: "My Lord, forgive, show mercy, and overlook that which You know. Verily You are the Most Powerful and Generous. O Allah, our Lord, give us what is good in this world and the next, and protect us from the torment of hell." Reciting duas transmitted from hadiths that are the best.

Sa'i

He began (his Sa'y) at Mount Safa climbing it, until he could see the House. He then faced the Qiblah repeating the words: Lā ilāha illallāh, Allāhu Akbar Then he said: Lā ilāha 'illallāh waḥdahu lā sharīka lah, Lahu 'l-mulku wa lahu 'l-ḥamd wa Huwa `alā kulli shay'in Qadīr, lā 'ilāha illallāhu waḥdahu, anjaza wa`dahu, wa naṣara `abdahu, wa hazama 'l 'aḥzāba waḥdah. Then he would ask Allah for what he liked, repeating the same three times. He did at Mount Marwah as he did at Mount Safa. Whenever the Prophet (ﷺ) approached Mount Safa, he would recite:

Surely Safa and Marwah are among the signs of Allah. I begin by that which Allah began.

He began (his Sa'y) at Mount Safa climbing it until he could see the House. He then faced the Qiblah repeating the words: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾

There is none worthy of worship but Allah, and Allah is the Most Great. Then he said: None has the right to be worshipped but Allah alone, Who has no partner, His is the dominion and His is the praise, and He is Able to do all things. None has the right to be worshipped but Allah alone, He fulfilled His Promise, He aided His slave, and He alone defeated Confederates.

Sa'i

A'ishah (RAA) narrated, 'The Messenger of Allah (ﷺ) said to her, "Your Tawaf by the Ka'bah and your Sa'i between Safa and Marwah is sufficient for both your Hajj and 'Umrah (i.e. one Tawaf and one Sa'i are sufficient as she combined Hajj and 'Umrah.)'

(Related by Muslim)

Mina



Leaving for Mina

It was narrated that Jabir said:

"We came with the Messenger of Allah on the fourth day of Dhul-Hijjah. The prophet said: 'Exit Ihram and make it Umrah.' We were distressed and upset by that. News of that reached the Messenger of Allah and he said: 'O people, exit Ihram. Were it not for the Hadi that I brought with me, I would have done what you are doing.' So we exited Ihram, and had intercourse with our wives, and we did everything that the non-Muhrim does until the day of At-Tarwiyah, when we put Makkah behind us (When we headed for Mina) and entered Ihram for Hajj."

(Sunan an-Nasa'i 1:2994)

Leaving for Mina

Jabir b. Abdullah reported that;

The Messenger of Allah (ﷺ) ordered us to put on Ihram (again) as **we proceeded towards Mina** after we had put it off (i. e. '**on the 8th of Dhu'l-Hijja**'). So we pronounced Talbiya at al-Abtah.

(Muslim; 7:1214)

Staying At Mina

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

“The days of Mina (11th, 12th, and 13th of Dhul-Hijjah) are days of eating and drinking.’

(Sunan Ibn Majah; 1:1719)

Not Staying At Mina

‘Asim bin ‘Adi (RAA) narrated that;

The Messenger of Allah (ﷺ) excused the herdsmen of camels from sleeping at Mina and asked them to throw pebbles on the day of sacrifice (i.e. throw Jamrat-ul ‘Aqabah and they do not have to spend the night at Mina), and then to throw the pebbles of the next day and the day after (i.e. of the 11th and the 12th combined (on the 12th), and then throw pebbles again on the 13th

(Related by the five Imams. At-Tirmidhi and Ibn Hibban graded it as Sahih)

Shortening Prayer - Mina

It was narrated that 'Abdullah (ﷺ) said:

"I prayed two rak'ahs in Mina with the Messenger of Allah (ﷺ)." (

(Sunan an-Nasa'i; 2:1448)

Arafah



Leaving For Arafah

Ata reported that Ibn Abbas narrated:

"The Messenger of Allah led us in Salat at Mina for Zuhr, Asr, Maghrib, Isha, and Fajr, then he left in the morning to Arafat."

(Jami` at-Tirmidhi; 2:879)

Virtues of Arafah

A'isha (Allah be pleased with her) reported Allah's Messenger (ﷺ) as saying:

There is no day when God sets free more servants from Hell than the Day of 'Arafa. He draws near, then praises them to the angels, saying: What do these want?

(Muslims; 7:1348)

Arafah

Hanafi: The Imam delivers a sermon on the 7th Dhul Hijjah a day prior to the 8th of Dhul Hijjah and instructs people about the prayer at Arafat and the ifadah (tawaf). The purpose of this sermon and others delivered on the 9th Dhul Hijjah (day of Arafah) and 11th Dhul Hijjah are there to impart instruction. On the 8th Dhul Hijjah a person offers fajr prayer at Makkah and departs for Mina & stays in mina till the day of Arafah and offers Fajr at Mina. If one spends the night of Arafah at Makkah; offering Fajr prayer there and then goes to Arafat passing through mina, is valid though not recommended, as the person would not have followed the sunnah and neglected it. The person leaves mina after Fajr for Arafah and stays there. If one leaves before Fajr it's valid; though preferred time is after Fajr. When at Arafah, after sun has declined; the imam leads people in prayer combining both Zhur and Asar and delivers the after prayer sermon (resembling Jummah); instructing people of the rites of hajj. The imam leads people for both prayers at Zhur time with one Adhan & two Iqaamahs. No sunnahs to be offered between the prayers. If imam offers prayer without the sermon; its valid, as sermons is not obligatory.

Arafah

Hanafi: After the prayer the imam is to move with the people towards the station (jabal al-Rahmah) close to the mountains. The entire Arafah is a station except the Batn Uranah. It is preferred for imam to stay on his mount, as did the prophet, but being on foot is valid; however, former is preferred. It is also preferred to face the Qiblah while staying at the station. He should make supplication outstretching his hands & instruct the people to do the same. It is recommended to bath before the station of Arafah, or wudu. One is to pronounce talbiyah after short intervals, until he reaches Jamrat al-Aqabah.

Arafah

Malaki: When you have prayed Subh (Fajr) on the ninth day at Mina, it is recommended not to leave it until after sunrise. Then you go to 'Arafat, which is the place of standing. When you reach 'Arafat, it is recommended that the camp at Namira, which is at the end of the Haram and the beginning of the non Haram. From the time you leave from sunrise you continue talbiya. The place of prayer is the mosque of Namira. You should perform a ghusl after midday before going out. You do not rub thoroughly in the ghusl, but only pass the hands over. This is the last of three ghusls of hajj. It is for standing, not for prayer, and the woman who is menstruating or in postnatal bleeding should do it as well. Dhur & Asar are joined & shortened with two adhans and two iqamas and recitation is silent, not aloud, even if it coincides with Jumu'a because he is praying Dhuhr and not Jumu'a. If someone misses joining with the Imam, he joins the prayers wherever he is. Shortening at 'Arafa is for the sunna. Standing of 'Arafa is not its prayer place. It is valid to stand in every part of it although it is recommended to stand at the large boulders lying at the base of the Mount of Mercy, the mountain in the middle of 'Arafat.

Arafah

Malaki: That because it is where the Prophet stood. The standing begins after midday. He stands with him until sunset, according to some not including the nightfall, but the school of thought say it should include part of the night. One can stand anywhere if likes at Arafah, except for the bottom of 'Uruna. Standing at 'Arafa after midday is obligatory, including part of the night, after sunset, which can only be rectified with a sacrifice. If he passes through 'Arafat at night and does not stand, that is adequate with two conditions: he knows that this place is 'Arafa and that he intends to be present at 'Arafa. This does not include the one who passes not knowing that this place is 'Arafa. It is recommended to stay there mounted since the Prophet did that. It is recommended to glorify and praise Allah, say the shahada and the prayer on Sayyiduna Muhammad (pbuh), and make supplication. It is recommended to not fast so as to be strong in worship.

Arafah

Shafi: On 7 Dhul Hijja it is recommended for the imam (i.e. the caliph or his representative) to give a sermon after the noon prayer (zuhr) in Mecca (at the Kaaba), instructing the pilgrims about the rites they will soon perform, and ordering them to go forth on the following day (the morning of the eighth) to Mina. The imam goes forth with them after the dawn prayer (subh) on 8 Dhul Hijja. He prays the noon, mid-afternoon, sunset, and nightfall prayers with them at Mina, and they spend the night and pray the following dawn prayer there. When the sun rises over the mountain at Mina that is called Thabir, they proceed to 'Arafa. Spending the night and staying at Mina during this time are a sunna (and not part of the hajj rites. If one does not spend the night at Mina at all, or go there, it does not entail any consequences) that many people no longer do, but come to 'Arafa at the end of the night with lighted candles. This lighting of candles is a disgraceful innovation (as is their coming there a day or two before 9 Dhul Hijja, is a mistake that violates the sunna, and through which they miss many other sunnas).

Arafah

Shafi: It is sunna on the way to 'Arafa to say: "O Allah, to You I betake myself, seeking Your noble countenance. Forgive me my sins, make my hajj a pious one, show me mercy, and do not disappoint me"; and to do much of chanting "Lab bayk," invocation (dhikr), supplication, and Bles sings on the Prophet (Allah bless him and give him peace). When the pilgrims reach a place called Namira (N: the site of a large mosque) just before 'Arafa, they stop, and do not immediately enter 'Arafa. When the time for the noon prayer comes, it is sunna for the imam to give two sermons before the prayer, and then they pray, joining the noon and mid afternoon prayers together. Then they enter 'Arafa after the sunna bath (ghusl) for standing at 'Arafa, chanting "Labbayk" in lowliness and humility. It is recommended to stand exposed to the sun (and not take shade beneath a tent, umbrella, or other, unless there is an excuse such as harm from exposure) facing the direction of prayer (qibla) with one's heart fully attentive and not occupied with this-worldly matters, and to do much of chanting "Labbayk," reciting the Blessings on the Prophet (Allah bless him and give him peace), asking Allah's forgiveness, supplicating, and weeping, for here tears are shed and mistakes annulled.

Arafah

Shafi: The greater part of one's words should be: "There is no god but Allah alone, without partner. His is the dominion, His the praise, and He has power over everything." And one should pray for one's family, friends, and all Muslims. It is recommended to stand (if possible without hurting anyone) by the large round boulders that lie at base of the hill called Jabal al Rahma (lit. "Mount of Mercy"). As for climbing Jabal al-Rahma, which lies in the middle of 'Arafa, there is no merit in doing so (above that is standing in other parts of 'Arafa). Standing is valid anywhere in the whole expansive plain, and this bluff is merely a part of it, the same as any other, though standing by the boulders below is better (as the Prophet (Allah bless him and give him peace) did so). It is better to be mounted, and not fasting. It is best for women to sit at the edge of the crowd (not in the middle of it, because men should not randomly mix with women).

Arafah

Shafi: The obligatory elements of standing at 'Arafa are: (a) to be present (while in ihram) in some portion of 'Arafa; (b) while sane and in full possession of one's faculties; (c) at some point between the noon prayer (zuhr) on 9 Dhul Hijja and dawn of the following day. (It is sunna to remain at 'Arafa until sunset so as to include both night and day.) Anyone who is present and sane during any of this time, even if merely passing through for a moment, has accomplished the hajj (as the Prophet (Allah bless him and give him peace) said, "The pilgrimage is 'Arafa," meaning that most of it is 'Arafa). Someone who misses standing at 'Arafa or who spends it unconscious has missed the hajj, and he releases himself from ihram by performing the rites of 'umra; that is, by circumambulating, going between Safa and Marwa, and cutting his hair, and he is thus released from his ihram. Such a person is obliged to make up the hajj and to slaughter as do those who perform an 'umra first (tamattu') hajj.

Arafah

Hanbali: One should go out to Arafah, when the sun has declined from it's highest point. One must combine the Zhur & Asar prayers with a single Adhan & two Iqamahs. One should proceed to the place of standing, which is whole of Arafat, except Batn Irna; however, its recommended to stand near the rocks. One should face the Qibla and say; *"There is no God except Allah alone, no partner has he. To him belongs the kingdom and to him belongs the praise. He brings to life & causes death, while he is Ever-Living & never dies. All goodness is in his hand and he is powerful over all things."* One can say own supplications until the setting of sun.

Arriving at Arafah

Narrated Urwah ibn Mudarris at-Ta'i:

I came to the Messenger of Allah (ﷺ) at the place of halting, that is, al-Muzdalifah. I said: I have come from the mountains of Tayy. I fatigued my mount and fatigued myself. By Allah, I found no hill (on my way) but I halted there. Have I completed my hajj? The Messenger of Allah (ﷺ) said: **Anyone who offers this prayer along with us and comes over to Arafat before it by night or day will complete his hajj and he may wash away the dirt** (of his body).

Abu Dawud:1950 – Sahih Al-Abani

Arriving in Arafah Before Dawn

It was narrated that Abdur-Rahman bin Yamur said:

"I saw the Messenger of Allah when people came to him and asked him about Hajj. The Messenger of Allah said: 'Hajj is Arafat. Whoever catches up with the night of Arafat before dawn comes on the night of Jam (Al-Muzdalifah), his Hajj is complete.'"

Salah Time

Ibn Shihab said:

Salim said, "In the year when Al-Hajjaj bin Yusuf attacked Ibn Az-Zubair, the former asked 'Abdullah (Ibn 'Umar) what to do during the stay on the Day of 'Arafa (9th of Dhul-Hajjah). I said to him, "If you want to follow the Sunna (the legal way of the Prophet (ﷺ) **you should offer the Salat just after midday on the Day of the 'Arafa.** 'Abdullah bin 'Umar said, 'He (Salim) has spoken the truth.' " They (the Companions of the Prophet (ﷺ) used to offer the Zuhr and Asr prayer together according to the Sunna, I asked Salim, "Did Allah's Messenger (ﷺ) do that ?" Salim said, "And in doing that do you (people) follow anything else except his (ﷺ) Sunna?"

Combining Prayer

Ibn Mas'ud said “

I never saw the Apostle of Allaah (ﷺ) observe a prayer out of its proper time except (two prayers) at Al Muzdalifah. He combined the sunset and night prayers at Al Muzdalifah and he offered the dawn prayer that day before its proper time.

(Sunan Abi Dawud 1934)

Combining Two Salahs

It was narrated that Sa'eed bin Jubair said:

"I was with Ibn 'Umar when he departed from 'Arafah. When he came to Jam' (Al-Muzdalifah), he combined Maghrib and 'Isha', and when he finished he said: 'The Messenger of Allah (ﷺ) did similar to this in this place.'"

(Nasa'i; 1:607)

Dua At Arafah

`Amr bin Shu`aib narrated from his father, from his grandfather, that the Prophet (ﷺ) said:

“The best of supplication is the supplication of the Day of `Arafah. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allah, Alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (Lā ilāha illallāh, waḥdahu lā sharīka lahu, laḥul-mulku wa laḥul-ḥamdu, wa huwa `alā kulli shai’in qadīr).”

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(Jami` at-Tirmidhi; 6:3585 - Sahih)

Standing At Arafa - Hajj

"Someone who does not stand at Arafa on the night of Muzdalifa

before the dawn breaks has missed the hajj, and some one who stands at Arafa on the night of Muzdalifa before the dawn breaks has caught the hajj.

Malik said, about a slave freed during the wuquf at Arafa, (في المَوْقِفِ بِعَرَفَةَ) "His standing does not fulfil for him the hajj of Islam, except if he was not in ihram and then he went into ihram after he was freed and he stood at Arafa that same night before the dawn broke in which case that is enough for him. If, however, he did not go into ihram until after the dawn had broken, he is in the same position as someone who misses the hajj by not catching the standing at Arafa before the breaking of the dawn on the night of Muzdalifa, and he will have to do the hajj of Islam later."

(Muwatta Imam Malik: 879)

Fasting on Arafah

Abu Hurairah (RAA) narrated that The Messenger of Allah (ﷺ) forbade fasting on the day of Arafah for the one who is actually at Arafah (i.e. performing Hajj).

(Related by the five Imams except for At-Tirmidhi. Ibn Khuzaimah and al-Hakim graded it as Sahih)

Muzdalifah



Muzdalifah

Hanafi: When the sun sets the imam & people should set out at normal pace for Muzdalifah. One can set earlier and leave ahead of the crowds & Imam, if fearing overcrowding, but should not leave Arafah, before the setting of sun. One may delay their departure to Muzdalifah, after sun-set & that's valid. When one arrives at Muzdalifah, it's called Quzah. The imam should lead the people in prayer for Magrib & Isha with a single adhan & Iqamah; though congregation is not stipulated there is no optional prayers between the two prayers. If one does offer voluntary prayer then he should repeat the Iqama & Adhan; though the school deems the repetition of Iqama alone as sufficient. If a person offers Magrib before reaching Muzdalifah will need to repeat the prayer, as long as dawn has not appeared. Abu Yusuf say's the prayer offered before reaching Muzdalifah is valid, though it would be considered as the worshipper as having done a bad thing. His reasoning is that the prayer has been offered at the appointed time, but the bad thing here is that the person neglected the sunnah. The imam is to lead the people for morning prayer in the last part of darkness.

Muzdalifah

Hanafi: They should depart prior to the sun rising to Mina and should begin with the Jamrat al-Aqabah & is to throw 7 pebbles at it from the base valley, with small size chips, larger stones can be used, if not too large that they hurt people. If one throws from a higher than the Aqabah away from a place than the base of valley; it's valid. The person should pronounce Takbir before throwing each stone; reciting tasbih instead of takbir is valid, but one should stop reciting Talbiyah. One should place the stone behind the thumb supporting it with the index finger & throw the stone with a distance of 5 armlenghts, less than that is considered tossing the stone, which would be valid, but disapproved as it was thrown at the feet. If the stone is thrown close to Jamarah it's valid, if thrown away from Jamarah then it's invalid. Throwing all 7 stones at once are counted as one stone not 7. Collecting the stones can be done from anywhere, except from the jamarah. Anything considered part of the earth (clay) can be used for ramy (throwing).

Muzdalifah

Malaki: After sunset on the day of 'Arafa when the night is well advanced, you set out with the Imam for Muzdalifa. If you go before him after sunset, then you abandon the best course. When you arrive there, the first concern is to perform the prayer shortly after stopping. You pray the prayers with the Imam at Muzdalifa joined and shortened, except for the people of Muzdalifa. When dawn comes, it is recommended for him to pray Subh with the Imam at the beginning of the time. So it is recommended to spend the night at Muzdalifa. Dismounting is obligatory. It is not enough to make the camel kneel: you must dismount. Whoever fails to dismount without excuse until dawn owes a sacrifice. Whoever omits it for an excuse owes nothing. [It is recommended in the well-known school to stop with him facing the House. Mash'ar is a mountain at Muzdalifa. Shortly after sunrise, you go to Mina hurrying your mount across the Valley of Muhassir. Muhassir is a valley between Muzdalifa and Mina. The path is between them. If he is walking, he walks quickly. A woman does not hurry. This hurrying is an act of devotion.

Muzdalifah

Malaki: Stoning is done from dawn to sunset on the Day of Sacrifice and the time of making it up covers all of the days of sacrifice. Indeed, the night after every day is for making up for that day. There is no disagreement that sacrifice is obliged for missing it. Missing it occurs at sunset of the fourth of the days of Mina. They disagree about its obligation whether the hajj is invalidated by missing any of the jamras. One of the preconditions of validity is that he puts the stone between his thumb and forefinger. It is said that he holds it with his thumb and middle finger. They are thrown one after the other, Less than that is not adequate, even if he throws seven pebbles at once reckoning each of them to be one of the stones he throws. Mud is not acceptable nor are minerals like iron. There is disagreement about the size of what is thrown. That which most shaykhs say is that it is like a date stone. The very small, like gravel is not enough. If he does not say that takbir, the stoning is enough, and he continues to throw the pebbles. It is disliked for him to take a stone and break it and to make pebbles. It is desirable to pick them up from the earth and that they be pure. The stoning should be from the bottom of the valley, Stoning the Jamra al-'Aqaba makes everything lawful except women and hunting. It is called the lesser coming out of ihram.

Muzdalifah

Shafi: When the sun sets on 9 Dhul Hijja, those on hajj go forth to Muzdelifa, occupied with invocation (dhikr), chanting "Labbayk," proceeding with tranquillity and dignity and they join the sunset and nightfall prayers in the time of the nightfall prayer (,isha) at Muzdelifa. (It is necessary to have made the intention to join the prayers while in the time of the sunset prayer). When they reach Muzdelifa, they stop, pray, and spend the night there (which is best, and optimal). If one cannot spend the night, then the obligation to be present at Muzdelifa can be met by being there for a brief moment, during the second half of the night, (for spending the night merely means to be present there during the second half of the night, not actually staying over night). If someone misses spending the night at Muzdelifa in the above-mentioned sense, does not return there before dawn, and has no excuse then he is obliged to slaughter as one does for an 'umra first. But if he misses spending the night there for one of the same reasons which justify not spending the night at Mina then he is not obliged to slaughter.

Muzdalifah

Shafi: Other valid excuses for **not** spending the night at Muzdelifa & not having to slaughter include:

- being occupied with standing at 'Arafa because of not having arrived there until after sun set, since it is more important than Muzdelifa
- going forth from 'Arafa after the middle of the night to Mecca in order to perform the (A: obligatory) going-forth circumambulation (tawaf al-ifada), missing Muzdelifa because of being occupied with it, since it too is more important than Muzdelifa.

In the morning, the pilgrims pray the dawn prayer at the first of its time. They also pick up seven pebbles, not one stone broken into seven to throw at the stoning site at Mina, and it is best that these be the size of a broad bean (i.e. about the size of a thumbprint). After the dawn prayer, it is sunna to stop by a hill at the last of Muzdelifa called “al-Mash'aral-Haram”, which others believe refers to all of Muzdelifa.

Muzdalifah

Shafi: It is desirable to face the direction of prayer (qibla), to do much of chanting "Labbayk," supplication, and invocation (dhikr), and to say, "O Allah, as You have brought us to stand in it and shown us to it, so too, give us success in Your remembrance, as You have guided us. Forgive us, and show us the mercy You have promised us by saying (and Your word is the truth). When the day lightens considerably, the pilgrims proceed to Mina with gravity and tranquility before the sun rises. The stones can be picked from anywhere, other than the site of stoning & places like waqf (mosques). When one begins to stone Jamrat al 'Aqaba, one ceases chanting "Labbayk," and does not resume it thereafter. The way to stone jamrat al 'Aqaba is to stand in the middle of the valley after the sun is up so that 'Arafa lies to the right, Mecca to the left, and the stoning-site before one, and to throw the pebbles one by one (as throwing them two at a time or all at once counts as having thrown one pebble) with the right hand, saying "Allahu akbar" with each pebble, lifting the arms high enough when throwing (for males not females). One should throw the pebbles & not flick them.

Muzdalifah

Hanbali: One should set off with the imam for Muzdalifa , once having reached there one should perform the margrib & isha prayers by combining the two & set up a camp & spend the night there. Then after performing the dawn prayer in the darkness of the last part of the night, one should proceed to Al-Ma'shar al-Haram stand beside it and offer supplications. He should stand there till the day is glowing, before the rising of sun, when he reaches the valley of Mahsir he should run at high speed to reach Mina & perform the stoning, by starting with Jamarat-al-Aqaba raising both hands while throwing & uttering Allah Akbar. One should cease the Talbiyah at the beginning of stoning.

No Optional Prayer - Muzdalifah

It was narrated from Salim, from his father,

That the Prophet (S.A.W) joined them (Maghrib and 'Isha') in Al-Muzdalifah, and he prayed each of them with an Iqamah, and **he did not offer any voluntary prayer before or after either of them.**

(Sunan an-Nasa'i; 1:660)

Leaving Muzdalifah

'Umar (RAA) narrated,

‘The pagans did not use to depart from Muzdalifah until the sun had risen, and they would say, ‘Let the sun shine on Thabir (the highest mountain in Makkah). The Messenger of Allah (ﷺ) contradicted them and departed from Muzdalifah before sunrise.’

Related by Al-Bukhari

Leaving Muzdalifah

It is narrated from Umm Habiba:

We used to set forth from Muzdalifa to Mina, (very early in the dawn) when it was dark. And in the narration of Naqid (the words are): " We set from Muzdalifa in the darkness (of the dawn)."

(Muslim; 7:1292)

Leaving Earlier

Ibn 'Abbas (RAA) narrated,

'The Messenger of Allah (ﷺ) sent me at night from al-Muzdalifah (to Mina) with the weak members of his family (women and children).' Agreed upon.

(Bukhari; 1856 & Muslim; 1293)

Reaching Muzdalifah

Abdur Rahman bin Yamur Ad-Daili said:

"I saw the prophet in Arafat when some people from Najd came to him. They told a man to ask him about Hajj. He said: "Hajj is Arafat. Whoever comes on the night of Jam (Al-Muzdalifah) before Subh prayer, then he has caught up with Hajj. And the days of Mina are three days. But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him.' Then he made a man ride behind him, and he started proclaiming it to the people."

(Sunan an Nisa'I; 3044)

Jamrah



Pebbles Size

Jafar bin Muhammad bin 'Ali bin Husain narrated that his father said:

"We entered upon Jabir bin 'Abdullah and I said: 'Tell me about the Hajj of the Prophet. He said: 'The Messenger of Allah stoned the Jamart which is by the tree, with seven pebbles, saying the Takbir with each pebble - pebbles that were the size of data stones or fingertips. And he threw them for the bottom of the valley, then he went to the place of sacrifice in Mina.'"

(Sunan an-Nasa'i 3,3076)

Talbiyah To Jamrah

Al-Fadl bin 'Abbas said:

"I was riding behind the Messenger of Allah and he continued to hear him reciting the Talbiyah until he stoned Jamratul 'Aqabah, then when he stoned (the Jamrah) he stopped reciting the Talbiyah."

(Sunan an-Nasa'i; 3:3080)

Stoning – Jamrah al-Aqabah

Ibn 'Abbas (RAA) narrated,

‘The Messenger of Allah said to us, "Do not throw the pebbles at Jamrah al-Aqabah until sunrise.”

Related by the five Imams except An-Nasa'i, but with a disconnected chain of narrators.

Stoning – Jamrah al-Aqabah

'Abdullah bin Masud (RAA) narrated that he kept the Ka'bah on his left and Mina on his right and threw the seven pebbles of Jamrat-ul 'Aqabah. He then said,

‘This is the location where the one on whom surah al-Baqarah. (surah no. 2) was revealed (i e. the Messenger of Allah ﷺ)

Agreed upon

Sacrifice



Sacrifice

Hanafi: Thereafter he slaughters the animal & shaves his head/or cuts it short. Because cutting hair causes one to exit ihram the slaughtering comes before shaving/cutting; though both are allowed; shaving entire head has more merit due to the hadith stressing it. Shaving one-fourth of head is sufficient. Cutting hair equal to fingertip. All acts become lawful except intercourse.

Malaki: Then, if you have a sacrificial animal with you, you make sacrifice. Then you shave your head, after the sacrifice. Or you can shorten it if a man's hair is not matted or plaited. If it is matted or plaited, then it is shaved. Shaving is only obliged in those two cases. The entire head must be shaved. Doing part of it is like not doing it. If someone has something wrong with his head so that he cannot shave, he sacrifices. As for the woman, the sunna for her is to shorten her hair. Everything becomes allowed; intercourse & hunting. If you do not have a sacrificial animal you should fast three days during the hajj, that being between the time you go into ihram and the Day of 'Arafa.

Sacrifice

Shafi: When finished stoning one slaughters a voluntary sacrifice animal (hady) driven to hajj or one due by reason of hajj. Then men have their entire head shaved, which is optimal, though one may confine oneself to (removing (by any means» three hairs thereof (i.e. from the head, not something else such as the beard or mustache), or may merely shorten it, for which the optimal is to dip a little less than two centimetres from all the hair. . As for women, it is optimal for them to shorten their hair in the latter way (it being offensive for a woman to shave her head). While having one's hair cut it is best: (1) to face the direction of prayer (qibla); (2) to say "Allahu akbar" (that is, "Allahu akbar, Allahu akbar, Allahu akbar, wa lillahi l-hamd"); (3) for the person shaving to start from the right; (4) and to bury the hair afterwards (a measure recommended for any parts separated from a living being). Cutting the hair is an integral without which the hajj remains unfinished (and which may not be compensated for by merely slaughtering), and a person remains in ihram until it is done. Someone without hair can simply pass a razor over his head (which is recommended, not obligatory).

Sacrifice

Hanbali: He should then slaughter his sacrificial animal. The male should shave his head, or cut his hair short & everything becomes lawful, except intercourse.

Sacrifice

Narrated `Aisha:

We set out with Allah's Messenger (ﷺ) and some of us assumed the Ihram for `Umra, some assumed it for Hajj, and some assumed it for both Hajj and `Umra. Allah's Messenger (ﷺ) assumed the Ihram for Hajj. So those who had assumed the Ihram for Hajj or for both Hajj and `Umra, did not finish their Ihram till the day of An-Nahr (i.e. slaughter of sacrifices).

(Bukhari; 5:4408)

Shaving/Cutting



Shaving/Cutting Short

Ibn 'Umar (RAA) narrated that the Messenger of Allah (ﷺ) said:

“May Allah bless those who shaved.” The Companions asked him, ‘O Allah’s Messenger, what about those who cut their hair short?’ They repeated their question twice (and each time he repeated his saying, ‘May Allah bless those who shaved.’) On the third time, the Messenger of Allah (ﷺ) then said, “And (may Allah bless) those who cut their hair short.”

(Agreed upon – Bukhari & Muslim)

Time of Shaving/Cutting

Al-Maisur bin Makhramah (RAA) narrated,

‘The Messenger of Allah (ﷺ) sacrificed his animal before he shaved and commanded his companions to do so.’

Related by Al-Bukhari.

Women's Hair

Ibn Abbas (RAA) narrated that the Messenger of Allah (ﷺ) said:

"Women (pilgrims) do not have to shave (their heads); they may only shorten their hair."

Related by Abu Dawud with a good chain of narrators.

Restrictions Lifted, Except Intimacy

A'ishah (RAA) narrated, The Messenger of Allah (ﷺ) said:

"When one of you threw the pebbles and shaved his hair, everything including perfume becomes lawful for him except women (i.e. sexual intercourse)."

Related by Ahmad and Abu Dawud with a weak chain of narrators.

Tawaf Al-Ifada



Twaaf Al-Ifaadah

Hanafi: Then one goes to Makkah on the same day of sacrifice, or next day, or day after to perform Twaaf al-Ziyarah, completing 7 tawaafs. Twaaf on the day of sacrifice is recommended, which beginning, after rising of dawn of the day of sacrifice. After that one should return to Mina & perform Zhur. There is no Sa'y after the Twaaf al Ziyarah, if one has already performed Sa'y with the Twaaf al-Qudum (arrival Twaaf). However, if sa'y has to be performed then ramal (brisk walk) has to be performed during tawaf al-Ziyarah, otherwise there is no ramal. One then offers two rakahs after tawaf and thereafter making intercourse lawful again. Performing Twaaf 3 days after the day of sacrifice is disapproved & caused one to become liable for atonement.

Twaaf Al-Ifaadah

Malaki: After that you go the House and do Tawaf al-Ifada going round seven times and finishing with the prayer. It's better to go to do the Twaaf on the Day of Sacrifice. But if you delay it past the days of tashriq, sacrifice is not obliged. Sacrifice is obliged if you leave it until Dhu'l-Hijja is over in the famous position. A counter statement is that if he delays it to the 11th, then he is obliged to sacrifice. The explanation of "going around" is that he does not hurry in this tawaf or do sa'y because he did sa'y after the Tawaf of Arrival. This in respect of the one who is not pressed for time. As for the one who was pressed for time so that it was not feasible for him to do the Tawaf of Arrival, it is desirable that he proceeds with Tawaf of Ifada .

Twaaf Al-Ifadah

Shafi: On the same day (A: 10 Dhul Hijja) one enters Mecca and performs the circumambulation (tawaf al-ifada), which is an integral without which the hajj remains unfinished; meaning that it may not be compensated for by merely slaughtering, though the time it may be performed is anytime there after, according to our school. After it, one prays two rak'as. Then, if one has already gone between Safa and Marwa after the arrival circumambulation (dis: j6.1), one does not repeat it, though if one has not yet done it, one must do so, since going between Safa and Marwa is also an integral without which the hajj is unfinished, and one remains in ihram. The best order in which to perform: (1) stoning Jamrat al-' Aqaba; (2) cutting the hair; (3) and the going-forth circumambulation (tawaf al-ifada); the sunna is to do all three on this day), though it is valid to do them in some other order. The time for these three begins at the middle of the night (between sunset of 9 Dhul Hijja and dawn of the tenth). When finished with the going-forth circumambulation (tawaf al-ifada) and going between Safa and Marwa (0: Le. doing the latter if one had not previously performed it after the arrival circumambulation

Twaaf Al-Ifaadah

Hanabli: He should go forth with the people to Mecca & perform Twaaf Al-Ziyara, which is an obligatory tawaf that marks the end of Hajj. If the pilgrim is Mutamatti (Tamattu hajj) & had not performed the rite of Sa'y after the first tawaf of arrival (tawaf al-qudum), should perform it now and with it everything will become lawful again that had been prohibited during ihram. It is recommended to drink zamzam after it & say the following dua.

O Allāh, let it be for us a
[source of] useful knowledge,
and ample sustenance, and a
quenching and a satisfaction,
and a remedy for every sickness.
And wash with it my heart,
then fill it with Your awesomeness
and Your wisdom!

Allāhumma 'j'al-hu la-nā
'ilman nāfi'an
wa rizqan wāsi'a wa rayyan
wa shab'an wa shab'an
wa shifā'an min kulli dā':
wa 'ghsil bi-hi qalbī
wa 'mla'-hu min khashyati-ka
wa hikmati-k.

Tawaf al Ifada

Ibn Umar reported that

Allah's Messenger (ﷺ) observed the circumambulation of Ifada on the Day of Nahr (10th of Dhu'l-Hijja), and then came back and observed the noon prayer at Mina. Nafi' (one of the narrators) said that Ibn Umar used to observe the circumambulation of Ifada on the Day of Nahr, and then return and observe the noon prayer at Mina, and mentioned that Allah's Apostle (ﷺ) did that.

(Muslim: 7:1308)

After Tawaf al - Ifada

Ibn 'Umar said that God's messenger hastened to Mecca on the day of sacrifice, then returned and prayed the noon prayer at Mina.

(Muslim transmitted it)

Tashreeq Days



Spending Days at Mina

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

“The days of Mina (11th, 12th, and 13th of Dhul-Hijjah) are days of eating and drinking.”

(Sunan Ibn Majah; Vol. 1:1719)

Timing of Jamarah

Jabir bin 'Abdullah (RAA) narrated,

‘The Messenger of Allah (ﷺ) threw Jamrat—ul 'Aqabah on the Day of Sacrifice (the 9th of Dhul Hijjah) in the forenoon. On the following days he threw them when the sun had passed its meridian.’

Related by Muslim.

Days of Stoning

‘Asim bin ‘Adi (RAA) narrated that the

Messenger of Allah (ﷺ) excused the herdsmen of camels from sleeping at Mina and asked them to throw pebbles on the day of sacrifice (i.e. throw Jamrat-ul ‘Aqabah and they do not have to spend the night at Mina), and then to throw the pebbles of the next day and the day after (i.e. of the 11th and the 12th combined (on the 12th), and then throw pebbles again on the 13th

Related by the five Imams. At-Tirmidhi and Ibn Hibban graded it as Sahih.

Stoning



Stoning Three Pillars

Narrated Az-Zuhri:

Whenever Allah's Messenger (ﷺ) stoned the Jamra near Mina Mosque, (**Jamrat-ud-Dunya**) he would do Rami of it with seven small pebbles and say Takbir on throwing each pebble. Then he would go ahead and stand facing the Qiblah with his hands raised, and invoke (Allah) and he used to stand for a long period. Then he would come to the second **Jamra (Al-Wusta)** and stone it with seven small stones, reciting Takbir on throwing each stone. Then he would stand facing the Qiblah with raised hands to invoke (Allah). Then he would come to the Jamra near the 'Aqaba (**Jamrat-ul-'Aqaba**) and do Rami of it with seven small pebbles, reciting Takbir on throwing each stone. He then would leave and not stay by it. Narrated Az-Zuhri: I heard Salim bin 'Abdullah saying the same that his father said on the authority of the Prophet (ﷺ). And Ibn 'Umar used to do the same.

(Bukhari; 2:1753)

Ramy - Stoning

Hanafi: One returns to Mina and stays there. On the second day, after sun declines one should stone all three jimar. One begins stoning to the closest pillar, by throwing 7 pebbles, saying Takbir with every throw, while standing next to it making supplication. One then throws pebbles to the next one in the same manner & stands next to it, for supplication. The one proceeds to throw at the Jamrat Aqabah in the same way, but does not stand next to it. One should stand near the two jamarahs praise God, glorify him, recite tahlil & takbir then invoke blessings on the prophet followed by on supplication for one's own needs, with hands being raised for supplication. On the third day one is to repeat ramy in the same manner, after the declining of the sun. If one wishes to proceed to Makkah; he/she may do so. If one wishes to remain to continue ramy on the fourth day after the declining of the sun. one may leave after two days, but there is greater merit in staying till the fourth day. If one decided to leave on the fourth day, one must do so before rising of dawn, if sun has risen one should not leave.

Ramy - Stoning

Hanafi: Abu Hanafi extended the time for ramy till sunset, but preferred timing is after sun has risen, if ramy is delayed till the next day it warrants atonement. Performing ramy sitting or riding is valid, provided it's the last one, as the first includes more merit; due to it requiring standing & praying during it. One should not stay away from min during days of stoning, if one does so he/she is not liable for atonement. It is disapproved for one to send baggage ahead to Makkah, while staying on for ramy.

Ramy - Stoning

Malaki: You then stay for three days at Mina. Three days and nights if he is not in a hurry. If he omits most of the nights, he is obliged to sacrifice. Shortening of the prayer is not prescribed. On each day after the sun has passed the zenith, you first stone the jamra nearest Mina using seven small pebbles and saying, 'Allahu akbar' with each pebble thrown. You then stone the other two jamras with the same number of pebbles again saying "Allahu akbar" as you throw each one. After stoning the first two jamras you stand and make du'a but after stoning the jamra al-'aqaba you do not stand but move straight off. Stoning, "after the zenith" means before the prayer. If he stones before the zenith, it is not enough and he repeats it after midday.

Ramy - Stoning

Shafi: on 'Eid al-Adha (though it is best for the stoning to take place after sunrise). The (preferred) time for stoning Jam rat al-'Aqaba ends at the end of the day of the 'Eid at sunset. As for the permissible time, it lasts until the end of the three days after the 'Eid. The best time to stone on 'Eid al-Adha finishes at noon. Thus, the stoning has three times: the best (Eid al-Adha), the preferred (Sunset on day of Eid al-Adha) and the merely permissible (three days after Eid). One still has to stone at the three stoning sites and stay overnight at Mina during the days following the 'Eid (Ayam al-Tashriq». It is desirable to arrive before noon to perform the noon prayer there as the Prophet did (Allah bless him and give him peace», and one spends the night there. One picks up twenty-one pebbles from Mina on the days after the 'Eid (the first of which is the second day of the 'Eid), taking care to shun the three places mentioned above After the time for the noon prayer has come (0: on 11 Dhul Hijja, the first day after the 'Eid) one stones with the pebbles before performing the noon prayer. The time for stoning on each of the three days that follow the 'Eid (Ayam al-Tashriq) begins at noon of that day and ends at sunset on the third day after the 'Eid.

Ramy - Stoning

Shafi: One must begin by stoning with the intention of performing it for the first day of the 11th Dhul Hijjah, starting at the first stoning site (Jamrat al-Kubra), followed by supplication, while facing Qibla & making it a lengthy supplication, as long as a hour (as long as it take to recite surah Baqarah), then stoning the second site (Jamrat al-Wusta), followed by supplication, as long as it take to recite surah Baqarah and then the third (Jamrat al-'Aqaba) without standing there. One is obliged to spend the night at Mina. The following day, the second day after the 'Eid (12th Dhul Hijja), one picks up twenty one pebbles, and after the noon prayer's time has come, one stones the three stoning sites as described above, seven pebbles at each site. It is not permissible to stone for each of the days after the 'Eid until after the noon prayer's time arrives. The correct sequence of stoning the sites is obligatory: the one closest first, the middle one second, and Jamrat al 'Aqaba third. It is recommended to take a bath (ghusl) each day for stoning.

Ramy - Stoning

Shafi: Permissibility of leaving early (on the second day rather than the third) which is permissible provided: (a) that one's departure takes place after the noon prayer's time has come; (b) after having stoned the three stoning (c) that one's departure is from Mina itself, as it is not permissible to leave directly from Jamrat al-'Aqaba, in view of the position that it is not part of Mina; (d) that one intends leaving while within the boundaries of Mina; (e) and that one leaves before sunset). Then the imam bids them farewell. If the sun sets and one is still at Mina, it is not permissible to leave early, and one is obliged to spend the night there and stone the sites the next day. If there is an acceptable excuse for not spending the night at Mina, then not doing so does not entail any consequences. Excuses include: (1) having property one fears to lose were one to stay overnight; fearing for one's person or the funds with having a sick person with one who requires care; (4) having an illness that makes spending the night a hardship; (5) or a similar excuse. People in such circumstances do not have to spend the night, and may leave on the second day after the 'Eid, even after sunset.

Ramy - Stoning

Hanbali: The pilgrim should return to Mina and spend three nights there. During the day after sun declines from zenith one should perform stoning of satanic pillars. Throwing 7 pebbles at each pillar. Starting with the first pillar (Jamrat al-ula) he should throw his pebbles facing Qibla followed by supplication. One should then approach the middle pillar Jamarat al-wusta & stone it in the same manner. The one should stone the Jamart al Aqba, but he should not stand beside it after having stoned it. The stoning should be repeated the second day in the same manner. If one prefers to leave mina after two days, can do so, before sunset; however, if the sun sets the person should spend the night at Mina. If the pilgrim is Mutamatti, or Qarni who are performing both Umrah & hajj have concluded their hajj. A Mufrid (performing hajj alone) should leave Mina go to Mecca to perform tawaf, sa'y and shave the head, which completes the hajj.

Stoning over two Days

It was narrated from al-Baddah bin Asim bin Adiyy from his father, that:

the Messenger of Allah granted a concession to some camel herders, allowing them to not stay overnight in Mina, and allowing them to stone the Jimar on the Day of Sacrifice, **then to combine the stoning of two days after sacrifice**, so that they could do it on one of the two days.

(Sunan an-Nasa'i; 3:3069)

Leaving Muzdalifah Earlier

Narrated Salim:

`Abdullah bin `Umar used to send the weak among his family early to Mina. So they used to depart from Al-Mash'ar Al-Haram (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allah as much as they could, and then they would return (to Mina) before the Imam had started from Al- Muzdalifa to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would throw pebbles on the Jamra (Jamrat-Al- `Aqaba) Ibn `Umar used to say, "Allah's Messenger (ﷺ) gave the permission to them (weak people) to do so."

(Sunan an-Nasa'i; 3:3048)

Stoning Earlier

Ata bin Abi Rabah told them that he heard Ibn Abbas say:

"The Messenger of Allah sent me with the weak ones of his family to pray Subh in Mina and stone the Jamrah."

(Sunan an-Nasa'i; 3:3048)

Tawaaf Al-Wada



Tawaf al Wada

Narrated Ibn `Abbas:

The people were ordered to perform the Tawaf of the Ka`ba (Tawaf-al-Wada`) as the lastly thing, before leaving (Mecca), except the menstruating women who were excused.

(Bukhari; 2:810)

Exemption - Tawaf Al-Wada

Narrated Ibn `Abbas:

A woman is allowed to leave (go back home) if she gets menses (after Tawaf-Al-Ifada). Ibn `Umar formerly used to say that she should not leave but later on I heard him saying, "She may leave, since Allah's Messenger (ﷺ) gave them the permission to leave (after Tawaf-Al-Ifada)."

(Buhari; 2: 329 – 330)

Tawaaf al-Wada

Hanafi: If one intends to leave he/she descends on the valley of al-muhassab, which is a flat valley. Then one enters Makkah performs Tawaaf 7 times around the Kababh with no raml called Tawaaf al-Sadr/Widal the farewell Tawaaf. This should be the last association with the house, which is the final tawaf. Menstruating women are exempt from the Tawaaf. People residing in Makkah are exempt from the farewell tawaf. One should offer two rakahs of tawaaf and drink Zamzam water. After that one is to proceed to the door of Kabaah, kiss the threshold and move to the Multazam (part between the stone & door). One should place his/her chest against it & cling to the drapes for a moment, before returning to his/her people, with the completion of hajj.

Tawaaf al-Wada

Malaki: When you have finished stoning on the third day, making four days including the 'Id, you leave for Makka does not stay at Mina after stoning on the third day. It is recommended to stop at Muhassab and pray Dhuhr, 'Asr, Maghrib and 'Isha' there and to enter Makka at night. Praying Dhur before reaching Muhassab is acceptable and not stopping at the place is also valid. When you are about to leave Makka you do the Tawaf of Farewell and the two rak'as after it and then leave. This tawaf is recommended and sacrifice is owed for omitting it. If one misses the two rakahs and is close by then one should return to offer them, even if it means repeating wudu. If one reaches home, he/she should offer them and is not required to offer any sacrifice.

Tawaaf al-Wada

Shafi: When one wants to return home, one comes to Mecca and performs the farewell circumambulation (tawaf al-wada') (as is obligatory. It is disobedience to Allah to leave without the farewell circumambulation) and one must return to Mecca to perform it if still within 81 km/50 mi. of it. If farther than this, one is not obliged to return, but must slaughter. The integrals and conditions of the farewell circumambulation are the same as the obligatory circumambulation. The farewell circumambulation is not only for those performing hajj or 'umra, but is required from anyone leaving Mecca a considerable distance, no matter whether intending to return or not). After the farewell circumambulation, one prays two rak'as (a sunna in our school) and stands at the place between the Black Stone and the door of the Kaaba, and supplicates. One then immediately prepares for departure. If one stops to stand (lengthily), or becomes involved in something unconnected with travel (like shopping. paying a debt, visiting a friend or sick person, and so forth), then one's farewell circumambulation is invalid.

Tawaaf al-Wada

Shafi: But if one's activity concerns travelling, such as making one's baggage fast or buying travel provisions and the like (such as a rope with which to tie up one's baggage) then it is permissible. A woman in her monthly period may depart without a farewell circumambulation, and need not slaughter in expiation (though it is sunna for her to come to the door of the mosque supplicate (see Shafi manual). It is recommended when one has finished the hajj to visit the tomb of the Prophet (Allah bless him and give him peace) (in Medina). (One should enter his mosque with the right foot first, as in any mosque, and say the well-known supplication: "In the name of Allah, praise be to Allah. O Allah. bless our liegelord Muhammad, his folk and his Companions, and give them peace. O Allah, open unto me the gates of Your mercy.")

Tawaaf al-Wada

Hanbali: When one intends to return to his/her home, the person should perform the farewell Tawaaf, before departing. This should be completed after all other business has been concluded and is the last rite to fulfil. If one involves in trade he/she should repeat the farewell Tawaaf. During the Tawaaf one should halt at Multazam (between the corner & door of Kabbah). One should add whatever supplication he/she wishes. If one leaves without performing Tawaaf & are close by the person should return to complete it, if they have gone far out then they should offer sacrificial animal. There is no farewell tawaf for the menstruating female or one experiencing postnatal bleeding, but it's recommended to stand near the mosque & make dua.

Miscellaneous



Rites of Hajj

Urwah bin Mudarras (RAA) narrated that the Messenger of Allah (ﷺ) said:

“Anyone who offered this prayer -at al-Muzdalifah- along with us, and waited with us until we returned to Mina, and he stayed at 'Arafat (on the 9th) before that by night or day, he would have completed the prescribed duties of Hajj.”

Related by the five Imams. At-Tirmidhi and Ibn Khuzaimah graded it as Sahih.

Hajj is Arafah

Narrated 'Abdur-Rahman bin Ya'mar:

that the Messenger of Allah (ﷺ) said: "The Hajj is 'Arafat, the Hajj is 'Arafat, the Hajj is 'Arafat. The days of Mina are three: But whoever hastens to leave in two days, there is no sin on him, and whoever stays on, there is no sin on him (2:203). And whoever sees (attends) the 'Arafah before the rising of Fajr, then he has performed the Hajj." Ibn Abi 'Umar said: "Sufyan bin 'Uyainah said: 'This is the best Hadith that Ath-Thawri reported.'"

(Jami` at-Tirmidhi 3:2975)

Mistakes During Hajj

Narrated `Abdullah bin `Amr:

Allah's Messenger (ﷺ) stopped (for a while near the Jimar at Mina) during his last Hajj and the people started asking him questions. A man said, "Ignorantly I got my head shaved before slaughtering." The Prophet replied, "Slaughter (now) and there is no harm in it." Another man said, "Unknowingly I slaughtered the Hadi before doing the Rami." The Prophet (ﷺ) said, "Do Rami now and there is no harm in it." So, on that day, when the Prophet (ﷺ) was asked about anything (about the ceremonies of Hajj) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

(Bukhari; 2:1736)

Postponing Umrah/Hajj

'Ikrimah narrated on the authority of Al-Hajjaj bin 'Amro al-Ansari (RAA), that the Messenger of Allah (ﷺ) said:

"If anyone breaks (a leg) or becomes lame (while he was performing Hajj or 'Umrah) he is released from him Ihram and must perform Hajj the next year.' 'Ikrimah said, 'I asked Ibn 'Abbas and Abu Hurairah about this statement of Al-Hajjaj and they said that he had spoken the truth.

Related by the five Imams. At-Tirmidhi graded it as Hasan.

The End

A large, faint, light gray logo of the CLD Institute is centered in the background. It features a stylized 'C' and 'L' intertwined, with a 'D' and 'I' also integrated into the design.

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