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ISLAMIC LAW
A SIMPLIFIED PRESENTATION



◆ CHAPTER 7: ◆

THE PILGRIMAGE



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Chapter 7

The Pilgrimage (i.e. *hajj*)

The Arabic word *hajj*, i.e. the pilgrimage, originally means ‘to go for a definite aim’. In Islamic contexts it means ‘an act of worship through the fulfilment of certain rites in particular places during a specified period of time, in accordance with Allah’s messenger’s practice.’³⁶⁷

Importance: The pilgrimage is one of the five pillars upon which the structure of Islam is built. Allah says: ‘And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves – then indeed, Allah is free from need of the worlds.’ (3: 97). ‘Perform to their completion both the pilgrimage and the [*umrah* purely for Allah’s sake’ (2: 196). He also says: ‘Proclaim to all people the duty of pilgrimage. They will come to you on foot and on every kind of fast mount. They will come from every far-away quarter, so that they might experience much that shall be of benefit to them, and that they might extol the name of Allah on the days appointed [for sacrifice], over whatever heads of cattle He may have provided for them. Eat, then, of such [sacrificed cattle] and feed the unfortunate poor’ (22: 27–28).

³⁶⁷ Ibn [Abidin, *Al-Durr al-Mukhtar*, vol. 2, p. 189; al-Khatib al-Shirbini, *Mughni al-Muhtaj*, vol. 1, p. 459; Ibn Qudamah, *Al-Mughni*, vol. 3, p. 21.



As we have already noted, the *hadith* that mentions the five pillars of Islam includes the pilgrimage as one of them: ‘The structure of Islam has been built on five pillars: testifying that there is no deity other than Allah and that Muhammad is the Messenger of Allah (peace be upon him), attending regularly to prayers, paying the zakat, making the pilgrimage to the House, and fasting in Ramadan.’ The Muslim community is unanimous that the pilgrimage is a duty incumbent on everyone who is able to undertake the journey, physically and financially at least once in a lifetime.

Many are the *hadiths* that speak of the importance of the pilgrimage and its great reward. Abu Hurayrah quotes the Prophet (peace be upon him) as saying: ‘Performing the *[umrah]* more than once ensures the forgiveness of any sin committed in between them, and a dutiful pilgrimage earns the reward of nothing less than admittance into heaven.’³⁶⁸ The Prophet (peace be upon him) says: ‘Whoever performs the pilgrimage, keeping it free of any lewdness and wicked conduct, returns home [after completing his pilgrimage] free of sin, just like the day he was born.’³⁶⁹ [A]ishah reports that the Prophet (peace be upon him) said: ‘On no day does Allah free from hell more people than on the day of [attendance at] Arafat. Allah comes close and shows [the pilgrims] to the angels and says: “What do these people want?”’³⁷⁰ The reference to Allah ‘coming close’ means that He bestows His grace on the

³⁶⁸ Related by al-Bukhari, *hadith* No. 1,773; Muslim, *hadith* No. 1,349.

³⁶⁹ Related by al-Bukhari, *hadith* No. 1,521; Muslim, *hadith* No. 1,350.

³⁷⁰ Related by Muslim, *hadith* No. 1,348.

pilgrims. [Abdullah ibn Mas[ud reports that the Prophet (peace be upon him) said: ‘Perform the pilgrimage and the *[umrah* frequently, for they remove poverty and sins just like the furnace removes the foreign particles from iron, gold and silver. A dutiful pilgrimage earns no less a reward than heaven.’³⁷¹ Abu Hurayrah reports that the Prophet (peace be upon him) said: ‘Those who perform the pilgrimage and the *[umrah* are a delegation visiting Allah: if they pray Him, He grants their prayers and if they seek His forgiveness, He forgives them.’³⁷² [A’ishah reports: ‘I said: “O Messenger of Allah, we think that jihad (i.e. striving for Allah’s cause) is the best thing people can do. Should we not undertake jihad?” He said: “No, because the best type of jihad is a dutiful pilgrimage.”’³⁷³ Abu Hurayrah reported: ‘Allah’s messenger was asked: “Which deed is best?” He said: “To believe in Allah and His messenger.” People said: “Which comes next?” He said: “Jihad for Allah’s cause.” People further asked: “Then which?” He said: “A dutiful pilgrimage.”’³⁷⁴ Needless to say, the *hadith* reported by [A’ishah applies to women. They are not required to join the Muslim army on a campaign of jihad. Their best type of jihad is a dutiful pilgrimage.

Conditions: Five conditions need to be met to make the pilgrimage obligatory:

³⁷¹ Related by al-Tirmidhi, *hadith* No. 810; al-Nassa’i, *hadith* No. 2,631.

³⁷² Related by Ahmad, *hadith* No. 3,669; Ibn Majah, *hadith* No. 2,892; al-Tabarani in *Al-Mu[jam al-Awsat*, *hadith* No. 6,311.

³⁷³ Related by al-Bukhari, *hadith* No. 1,520.

³⁷⁴ Related by al-Bukhari, *hadith* No. 26; Muslim, *hadith* No. 83.

1. Islam: Making the pilgrimage is not acceptable from an unbeliever. To be a Muslim is essential to make any act of worship valid.
2. Sanity: Islamic duties are not required of a person who has lost his mind until he has regained sanity. [Ali quotes the Prophet (peace be upon him) as saying: ‘The pen (of accountability) is lifted as regards three types of people: the sleeper until he wakes up; the child until he has attained puberty; and the insane until he regains his sanity.’³⁷⁵
3. Puberty: The pilgrimage is not required of children, because they have not attained the age when duties become applicable to them, as noted in the *hadith* quoted above. However, if a child does perform the pilgrimage, his pilgrimage is counted as valid but it does not count toward meeting the duty of pilgrimage required of Muslims once in a life-time. When the child who already offered the pilgrimage in childhood attains puberty, the duty of pilgrimage applies to him or her. There is no disagreement among scholars on these points. Ibn [Abbas reports: ‘A woman lifted a child and asked: “O Messenger of Allah, is this child’s pilgrimage valid?” He said: “Yes, and you earn a reward.”’³⁷⁶
4. Freedom: The pilgrimage does not apply to a slave, but if a slave performs the pilgrimage, his pilgrimage is valid. If a slave is freed, the pilgrimage duty applies to him even if

³⁷⁵ Related by Ahmad, *hadith* No. 1,362; Abu Dawud, *hadith* No. 4,403; al-Tirmidhi, *hadith* No. 1,423; Ibn Majah, *hadith* No. 2,042.

³⁷⁶ Related by Muslim, *hadith* No. 1,336.

he had performed the pilgrimage when he was in bondage; he must perform another pilgrimage as a free man.

5. Ability: Allah says: ‘Pilgrimage to this House is a duty owed to Allah by all people who are able to undertake it’ (3: 97). The ability meant here is both physical and financial. This means that the person should be in good enough health to be able to undertake the journey. If he cannot because he is elderly, or has a chronic disease that is unlikely to be cured, he should send someone else to perform the pilgrimage on his behalf and he should pay that person all his expenses. The ability condition also means that the route a person travels to offer the pilgrimage should be safe, and that he has enough money both for his expenses during his travel and the expenses of his dependants during his absence, in addition to the cost of his travel whether by road, sea or air. Even if all these conditions are met but a person cannot travel for a reason beyond his control, for example the inability to obtain the necessary visa or travel permit, then the ability condition is not met. Such a situation might arise in countries that allow only those who are over 60 years of age to travel for the pilgrimage. In this case, if someone dies before reaching this age and was otherwise able to undertake the journey, his heirs should arrange for someone to offer the pilgrimage on his behalf. For females, the condition of an accompanying mahram³⁷⁷ is also required, though some

³⁷⁷ A mahram is either a husband or any male member of her relatives that she can't ever marry such as a father, brother, son, uncle, nephew etc.

scholars have ruled that a woman can travel for the pilgrimage as part of a group.

Essentials: The pilgrimage includes four essential requirements, i.e. *rukns*:

1. *Ihram*, i.e. consecration, is a state where an individual commits himself to be in before setting off to perform either the major or minor pilgrimage (*[umrah]*). When an individual is in the state of *Ihram*, certain things become forbidden for him to do which were previously permissible.
2. Attendance at Arafat on 9 Dhul-Hijjah. It is universally agreed that this attendance is essential, i.e. *rukhn*, as the Prophet (peace be upon him) says: ‘The pilgrimage is [attendance at] Arafat.’³⁷⁸ Attendance at Arafat starts at midday on that day and extends until the break of dawn of the following day.
3. The *tawaf* after Arafat. This is called *tawaf* of *ifadah* because it takes place after the pilgrims have proceeded on their journey to complete their other duties, after having attended at Arafat. Again it is universally agreed to be a *rukhn* as Allah says: ‘Thereafter let them complete the rites prescribed for them, fulfil their vows, and circumambulate the Ancient House’ (22: 29).

³⁷⁸ Related by Ahmad, *hadith* No. 18,774; al-Tirmidhi, *hadith* No. 889; Abu Dawud, *hadith* No. 1,949; al-Nassa’i, *hadith* No. 3,016; al-Hakim, vol. 2, p. 305.

4. Walking between the two hills of al-Safa and al-Marwah. This is the fourth *rukun*, based on [A'ishah's *hadith*: 'Allah does not take as complete the pilgrimage or the [*umrah* of a person who does not do the walk between al-Safa and al-Marwah.'³⁷⁹ The Prophet (peace be upon him) also says: 'Do the *sa [i* (which is the walk between al-Safa and al-Marwah) for it has been ordained to you.'³⁸⁰.

Duties

1. Entering into the state of consecration, i.e. *ihram*, at the designated point (*Meeqat*) on one's route.
2. Staying at Arafat until sunset, if one arrives at Arafat during the day, because the Prophet (peace be upon him) stayed there until sunset as we will see when we report how he performed his pilgrimage. He said: 'Learn your rites from me.'³⁸¹
3. Staying at Muzdalifah until the break of dawn, after proceeding from Arafat. The Prophet (peace be upon him) permitted women, children and the weak to leave Muzdalifah after midnight.
4. Spending the next two or three nights at Mina.
5. Stoning the Jamrahs in the right order.
6. Shaving one's head for men, or cutting one's hair, as Allah says: 'with your heads shaved or your hair cut short' (48:

³⁷⁹ Related by Muslim, *hadith* No. 1,277.

³⁸⁰ Related by Ahmad, *hadith* No. 27,367; Ibn Khuzaymah, *hadith* No. 1,764; al-Hakim, vol. 4, p. 79; al-Bayhaqi, vol. 5, p. 98.

³⁸¹ Related by Muslim, *hadith* No. 1,297.

27). The Prophet (peace be upon him) did this and ordered that it should be done by all.

7. The *tawaf* of farewell at the end, except for women who are in the period or having postnatal bleeding. Ibn [Abbas reports: ‘Allah’s messenger ordered that people should make this *tawaf* the last thing they do before they depart, but he made it easier for women in the period.’³⁸²

Whoever omits any of these duties, either deliberately or out of forgetfulness, should compensate for it by sacrificing a sheep and in this case his pilgrimage is still considered valid. It is authentically reported that Ibn [Abbas said: ‘Whoever forgets or omits a part of his worship should offer a sacrifice.’³⁸³

Recommended practices

1. Taking a bath, wearing perfume (for men only) and putting on two white *ihram* garments.
2. Clipping one’s nails, removing pubic and armpit hair and trimming one’s moustache.
3. Performing the *tawaf* of arrival for those doing the pilgrimage in the *ifrad* or *qiran* methods.
4. Jogging in the first three rounds of the *tawaf* of arrival.
5. Baring one’s right shoulder when doing the *tawaf* of arrival.
6. Staying at Mina the night that proceeds the day of Arafat.

³⁸² Related by al-Bukhari, *hadith* No. 1,755; Muslim, *hadith* No. 1,328.

³⁸³ Related by al-Daraqutni, *hadith* No. 2,534; al-Bayhaqi, vol. 5, p. 30.

7. Repeating the phrases of *talbiyah* from the time of entering into the state of consecration (*Ihram*) until one has done the stoning at the Grand Jamrah, on the Day of Eid, i.e. 10th of the month.
8. Offering the Maghrib and [Isha' prayers together at Muzdalifah.
9. Stopping close to *al-Mash [ar al-Haram* at Muzdalifah from Fajr until shortly before sunrise, if possible. If not, at any place at Muzdalifah.

Practices prohibited during consecration (i.e. *ihram*)

The following nine practices are prohibited for anyone who is in the state of -consecration:

1. Men may not wear anything that is tailored to take the shape of the body or any part of it, whether it is a robe or trousers or anything similar. They wear two pieces of cloth, one is wrapped around the body, covering them from the waist to well below the knees, and the other thrown over their shoulders and covering the top part of the body. If one cannot find a garment to wrap himself with, i.e. *izar*, he may wear trousers. Women may wear whatever they wish except veils and gloves. They have to leave their faces and hands uncovered.
2. Wearing perfume after entering the state of *Ihram*, on body or clothes, and deliberately taking a smell of perfume. He may, however, smell plants and use kohl that has no smell.

3. Removing hair and clipping nails. This applies to both men and women. One may wash one's head gently. If one's nail is broken, one may get rid of it.
4. A man may not use a head cover, but he may be in the shade of something like a tree, a tent, etc., or he may use an umbrella when needed. Women may not cover their faces with something like a veil, whether showing their eyes or not.

If a person wears perfume, covers his head, or wears something tailored out of ignorance, forgetfulness, or because he is forced to do so, his mistake is overlooked. However, when the reason is removed, as when the person concerned learns of the prohibition or remembers or the compulsion is ended, he should stop this immediately.

5. Proposing or marrying, for oneself or someone else.
6. Sexual intercourse with one's wife. This renders the pilgrimage invalid if done before the initial release from consecration, even after the attendance at Arafat is over.
7. Sexual foreplay including kissing, touching and gazing with desire, but this does not invalidate the pilgrimage.
8. Hunting and killing game. He may kill the types of harmful animals that the Prophet (peace be upon him) allowed to kill in the Haram and elsewhere. These are ravens, rats, scorpions, kites, snakes and vicious dogs. He may not help in hunting or killing game, not even by pointing at game. If someone hunts an animal while not in the state of *Ihram* and was not assisted by someone in

Ihram, it is permissible to eat from it. Otherwise, this is prohibited.

9. No one, whether in consecration or not, may cut the trees of the Haram area, or its green plants that are not harmful. Branches that stretch into people's way and cause inconvenience may be cut. Excepted is a type of shrub tree called *al-idhkhar*, and what people themselves grow.

Compensations

When a person commits an offence and cuts one's hair, clips one's nails, wears tailored clothes or perfume, covers one's head, ejaculates as a result of gazing at women, or indulges in foreplay without ejaculation, a compensation is due which may be any of three things: 1) fasting three days; 2) feeding six poor people; or 3) sacrificing a sheep. When the Prophet (peace be upon him) saw Ka'ab ibn 'Ajrah, who was troubled by lice in his head, he told him: 'Shave your head and fast three days, or feed six poor people, or sacrifice a sheep.'³⁸⁴ The same compensation is extended to the other offences by analogy.

For hunting or killing game: The person who killed it is given a choice; either to sacrifice a similar animal or to estimate the price of the animal and buy with it food. The food may be given to the poor in compensation for being unable to do an obligatory fast, giving everyone the equivalent of the fill of a man's cupped hands of wheat, or twice that of other food such

³⁸⁴ Related by al-Bukhari, *hadith* No. 1,815; Muslim, *hadith* No. 1,201.

as dates or barley. Alternatively, he may fast a day in place of feeding every poor person. Allah says: ‘O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally – the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.’ (5: 95).

Sexual intercourse during the pilgrimage before the first release from consecration renders the pilgrimage invalid. Further compensation is required including repentance of his sin, sacrificing a camel and making up for the pilgrimage the following year. If this is done after the first release from consecration it does not invalidate the pilgrimage, but it requires sacrificing a sheep in compensation. Likewise, deliberate ejaculation by masturbation, foreplay, kissing or persistent gazing at women requires the sacrifice of a sheep in compensation but does not invalidate the pilgrimage.

For making a marriage contract, no compensation is required but the contract is null and void.

How to conduct the pilgrimage

The pilgrimage starts on 8 Dhul-Hijjah and ends at sunset on 13 Dhul-Hijjah. Before this, the pilgrim does the following:

1. A pilgrim choosing the *tamattu* [method starts his *ihram*, i.e. consecration, at the point of *miqat* and declares: *labbayka Allahumma [umrah*, (which means: I am responding to you, my Lord, intending to perform the [umrah). On reaching Makkah, he performs the *tawaf* and the *sa [i* (which is the walking between al-Safa and al-Marwah). He then shaves his head, which is preferable if he comes a month or so before Arafat, or cuts short his hair. He then releases himself from *Ihram* and wears his ordinary clothes. He then stays in Makkah or travels to nearby cities providing he doesn't return to his hometown.
2. A pilgrim choosing the *qiran* method starts his *ihram* at the point of *miqat* and declares: *labbayka Allahumma hajjan wa [umrah*, (which means: I am responding to you, my Lord, intending to perform the pilgrimage and the [umrah). On reaching Makkah, he performs the *tawaf* and the *sa [i* but he neither shaves his head nor releases himself from *Ihram*. He remains in *ihram* until he has performed the stoning at the Grand Jamrah on 10 Dhul-Hijjah.
3. A pilgrim choosing the *ifrad* method starts his *ihram* at the point of *miqat* and declares: *labbayka Allahumma*

hajjan, (which means: I am responding to you, my Lord, intending to perform the pilgrimage). On reaching Makkah, he performs the *tawaf* and the *sa[i]* but he neither shaves his head nor releases himself from consecration. He remains in *ihrām* until he has performed the stoning at the Grand Jamrah on 10 Dhul-Hijjah.

The *tawaf* of arrival is a Sunnah for those doing this great duty in either the *ifrad* or *qiran* methods. Following this *tawaf* with *sa[i]* is a recommended Sunnah. One may also delay the *sa[i]* until he has performed the *tawaf* of *ifadah*, i.e. after attending at Arafat.³⁸⁵

The pilgrimage days

1. 8 Dhul-Hijjah, which is called *Yawm al-Tarwiyah*

Pilgrims staying in Makkah or resident in Makkah are recommended to take a bath, wear perfume, and then enter into the state of consecration for the pilgrimage during mid-morning. Pilgrims start their consecration from the place where they happen to be in Makkah or Mina or any other place. They declare: *Labbayka Allahumma hajjan* (i.e. I respond to You, my Lord, intending to do the pilgrimage). The pilgrims who chose the *qiran* or *ifrad* methods are already in consecration.

³⁸⁵ Al-Nadawi, *Al-Fiqh al-Muyassar*, p. 184.

Everyone who wants to perform the pilgrimage starts their journey to Mina before midday. It is a Sunnah to offer there the prayers of Thuhur, [Asr, Maghrib, [Isha' and Fajr in Mina, shortening every 4 *rak* [ah prayer to two *rak* [ahs only, but does not combine prayers. Those who are unable to join the imam may offer these prayers where they are, preferably in congregation. Each prayer is offered at its time. Pilgrims should repeat the phrases of *talbiyah* frequently. They stay the night in Mina, offering night worship and the witr prayers. They should steer away from all sin.

[Abd al- [Aziz ibn Rufay [reports: ‘I said to Anas ibn Malik: “Tell me something you are sure of about Allah’s messenger’s practice: where did he offer Thuhur and [Asr prayers on *yawm al-tarwiyah* (i.e. 8 Dhul-Hijjah)?” He said: “In Mina.” I asked: “Where did he offer [Asr prayer on the last day of the pilgrimage?” He said: “At al-Abtah (in Mina).” He then said to me: “Do as your leader does.”’

2. 9 Dhul-Hijjah

It is a Sunnah for pilgrims to offer the Fajr prayer at Mina and then devote themselves to the glorification of Allah and supplication. After sunrise, they go from Mina to Arafat and repeat phrases of *talbiyah* and glorification of Allah. The best known form of *talbiyah*, which means ‘positive response’, is: *Labbayk Allahumma labbayk; labbayk la shar ik laka labbayk; inna al-hamda wal-ni [mata laka wal-mulk; la shar ik lak*. This



means: ‘I come in response to You, my Lord; I respond to You, for You have no partner; all praise, blessings and dominion belong to You; You have no partners; I respond to You.’ There are other forms and they are good enough, but this is the one the Prophet (peace be upon him) used and most people, Arabs and non-Arabs, know it.

If it is easy for the pilgrim to stop at Namirah, the valley before reaching Arafat, he may do so. When it is midday, he should proceed to the adjacent area of Arafat. It is a Sunnah for the imam of the Muslim community to deliver a speech there. He should be inside the mosque where his speech should take the present situation into account. When the imam finishes his speech, the *Thuhur* prayer is called and the imam leads the prayer. The pilgrims offer the two obligatory prayers, *Thuhur* and [Asr, one after the other, and each is shortened to two *rak[ahs* only. There is one call to prayer, *adhan*, for both prayers and one *iqamah* for each. Pilgrims who cannot do that offer their prayers with the people sharing their camp in the same way: i.e. the two prayers together and shortened. After the prayer, the Sunnah is to proceed inside Arafat and stay there.

Attendance at Arafat means the presence of the pilgrim there on 9 Dhul-Hijjah in any form. He may be standing, sitting, mounted, in a car or a vehicle, etc. Such presence is a *rukn* of the pilgrimage, without which the pilgrimage is invalid. The time range for attendance at Arafat is from the break of dawn on 9 Dhul-Hijjah until the break of dawn on the following day. Any pilgrim who manages to be at Arafat at any time within

these two limits, even for a moment, fulfils the *ruk'n* and his pilgrimage is valid.

However, it is recommended to come into Arafat after the sun has started to come down at midday, and stay there until after sunset.

[Urwah ibn Mudarris reported: ‘I went to the Prophet (peace be upon him) at Muzdalifah when he was about to start the prayer and said: “O Messenger of Allah, I travelled from the mounts of Tayyi’. I urged myself on and exhausted my camel. By Allah, I left no mountain but climbed it [to declare my intention]. Is my pilgrimage valid?” The Prophet (peace be upon him) said: “Whoever has joined us in this prayer of Fajr at Muzdalifah, and stopped with us until we move on, and has prior to that been at Arafat where he stopped by day or night, has completed his pilgrimage and achieved his purpose.”³⁸⁶

The whole plain of Arafat is suitable for meeting the requirement of attendance at Arafat, except the middle of the Valley of Uranah which is just before Arafat. The Prophet (peace be upon him) stopped near the mount, which is known as Mount Arafat. Therefore to stop there is recommended, particularly if one can manage to position himself between the Mount and the Ka [bah. He should neither go on the Mount, nor climb up the rocks. If a pilgrim cannot stop by the Mount, he may stop at any place in Arafat.

³⁸⁶ Related by Abu Dawud, *hadith* No. 1,950; al-Tirmidhi, *hadith* No. 891.

It is a Sunnah to spend as much time as possible glorifying Allah, stopping where he feels the spirituality of the place, facing the *qiblah*, raising his hands in humility. He may stand up, sit down, or be in any means of transport and praise Allah, glorify Him, pray for His forgiveness and make his requests of Him. He may repeat the phrases of *talbiyah* as often as he wishes, and declare Allah's oneness and His supremacy. He should keep in mind that this is the greatest day of the year, when Allah's grace is bestowed in abundance. A pilgrim does well to choose the supplications included in the Qur'an and the *Hadith* and declare his repentance of past sins, repeatedly praying for Allah to erase these from his record. He should extol Allah's praises and pray Him to grant Prophet Muhammad (peace be upon him) (peace be upon him) His best blessings. His supplication should be marked with urgency and frequency, declaring his great need for Allah's help and support. He continues to glorify Allah and supplicate until sunset.

When the sun has disappeared, pilgrims should leave Arafat heading to Muzdalifah. If a pilgrim leaves Arafat before sunset, his attendance at Arafat and pilgrimage are valid, but he abandons a mandatory act that requires the expiation of slaughtering a sheep to be distributed to the poor of the Haram area.

After nightfall pilgrims proceed to Muzdalifah to spend the night there. They are urged to behave calmly and repeat the

phrases of *talbiyah* and cause no congestion. When they arrive at Muzdalifah, they say the call to prayer, *adhan*, and pray Maghrib and [Isha', one after the other, with one *iqamah* for each. This should be done after the time for [Isha' prayer has fallen, so that pilgrims would be delaying Maghrib until [Isha' time. Pilgrims stay that night at Muzdalifah. Then when Fajr is due, they pray Fajr, preceded by its Sunnah.

After offering Fajr prayer, pilgrims are recommended to go to the area called al-Mash [ar al-Haram, which is where the mosque is located. They stop there, facing the *qiblah*, raising their hands and supplicating and glorifying Allah. They praise Him, declare His oneness and repeat phrases of *talbiyah* and glorification. They do all this standing, seated or in their vehicles. They continue until shortly before sunrise, then they proceed towards Mina before sunrise. Anyone who finds it difficult to go to al-Mash [ar al-Haram, particularly because of the presence of large numbers of pilgrims, may stop anywhere in Muzdalifah and do the same things.

Men and women who are physically weak, or have a reason to opt for a lighter duty, may leave Muzdalifah and proceed to Mina after midnight, and they may perform the stoning at the Grand Jamrah, Aqabah, when they arrive at Mina.

3. 10 Dhul-Hijjah, the grand day of pilgrimage, which is the Eid day

Pilgrims calmly proceed from Muzdalifah to Mina before sunrise, repeating the phrases of *talbiyah* as they move along. If they are delayed because of the congestion there is no harm, they move when they can. When they reach Muhassir Valley, which is in between Muzdalifah and Mina, if they are walking they increase their speed for a short distance. Each pilgrim should pick up seven pebbles at Muzdalifah, or on the way to Mina, or in Mina itself, all of which is from the *sunnah*. This is valid but not necessary. They glorify Allah as they proceed and do not stop repeating the phrases of *talbiyah* until they have reached the Grand Jamrah.

When pilgrims are in Mina they have to do the duties that fall due, which are: stoning the Grand Jamrah; slaughtering their sacrifice; shaving their heads or cutting their hair; the *tawaf* of *ifadah* and the *sa'i*. When a pilgrim arrives at the Grand Jamrah at Aqabah, which is the last one coming from Mina and the first coming from Makkah, he throws his seven pebbles at it after sunrise, saying *Allah-u akbar* as he throws each pebble. He holds the pebble in his right hand and lifts his arm to throw it, with Makkah to his left and Mina to his right, if he can manage to do so. When he has finished, he leaves the place and releases himself from *ihram*.

When a pilgrim finishes this act of stoning and shaves or clip his hair, all the restrictions of *ihram* are lifted except sexual intercourse with one's spouse.

When picking one's pebbles, the Sunnah is to choose small ones, no bigger than hazel nuts. It is not permissible to throw large stones, or anything other than little stones such as shoes, slippers, metal objects, etc. When doing the stoning, one must be careful not to harm others, or push them. On this day the time for stoning starts at sunrise and extends until the break of dawn the following day. If one performs this duty before dawn or after it but before sunrise, it is valid, but it is preferable to delay it until sunrise.

The second duty on the Day of the Eid is to slaughter the sacrificial animals. Pilgrims who have opted for the *tamattu* [or *qiran* methods need to slaughter their sacrifice. It is recommended for everyone who offers a sacrifice to partake of its meat and sip of its sauce when cooked, and to feed the poor. Sacrifice is an incumbent duty on those doing the pilgrimage in the *tamattu* [or *qiran* methods, and recommended for the ones choosing the *ifrad* method. It is perfectly appropriate to do the slaughter through the initiative organized by the Kingdom of Saudi Arabia to ensure that the sacrificial meat is used to the full. This is easily accomplished by buying the required voucher and appointing the Bank taking the money to do the sacrifice on one's behalf. The initiative aims to give the sacrificial meat to those in need anywhere in the Muslim world. To do the sacrifice in this way means that one forgoes partaking of the meat of the sacrifice, which is perfectly permissible.

Another duty that falls due on this day is to shave one's head or cut one's hair. Male pilgrims shave their heads, which is the



preferable option, or else they cut a little of their hair. Women cut about an inch or two centimetres.

It is permissible to delay shaving one's head and slaughtering one's sacrifice. The time range for these duties extends until the end of 13 Dhul-Hijjah. The stoning at the Grand Jamrah must be done on this day, 10 Dhul-Hijjah, and its time range extends until the night.

The most important duty of *tawaf* of *ifadah* also falls due on this day. When the pilgrim has finished his stoning, sacrifice and shaved his head or cut his hair, he may take a shower, put on his ordinary clothes, wear some perfume and proceed to Makkah to perform the *tawaf* of *ifadah*, which is the *tawaf* of the pilgrimage. No jogging is recommended in this *tawaf*, but when one finishes this *tawaf* one is recommended to pray two *rak'ahs* behind Maqam Ibraheem. The time for the *tawaf* of *ifadah* starts after the break of dawn on the Eid day, but its most preferable time is mid-morning on that day. If a pilgrim proceeded from Muzdalifah after midnight on the night before, and went on to Makkah and arrived before Fajr, he may perform the *tawaf* of *ifadah* before dawn. It is permissible to delay it so as to combine it with the *tawaf* of farewell in one action, so as to make it easier for the pilgrim himself and reduce the overcrowding at the Ka'bah. It is possible to delay this *tawaf* as its time extends to the end of the month of Dhul-Hijjah. Even if it is delayed further, it remains valid. Imam al-Nawawi and other scholars said that if a pilgrim forgets the

tawaf of *ifadah* and performs the *tawaf* of farewell, without intending to combine it with the *tawaf* of *ifadah*, or because of being unaware of this duty, this *tawaf* suffices for both.³⁸⁷

The fifth duty that becomes due on the day of the Eid is the *sa [i*, i.e. the walk between the two hills of al-Safa and al-Marwah. Pilgrims who have opted for the *tamattu [* method have this duty to perform. The same applies to pilgrims who opted for either the *ifrad* or *qiran* methods unless they had performed it after their first *tawaf*, which is the *tawaf* of arrival. In these two methods, there is one *sa [i* due, which is preferably performed after the *tawaf* of arrival, but if it is delayed, then it should be performed after the *tawaf* of *ifadah*.

When a pilgrim has completed these duties, his release from *Ihram* is complete. All that was restricted or prohibited during *ihram* is now permissible, including sexual intercourse with one's wife.

This particular order of the duties that fall due on the Day of the Eid, i.e. 10 Dhul-Hijjah, is the one done by the Prophet (peace be upon him), but it is not required. Nor is it right to impose it on people. Many of his Companions came to the Prophet (peace be upon him) during his pilgrimage and told him that they did one duty ahead of another. He gave the same answer to all of those who reported a different order, saying, for example, that they did the sacrifice before the stoning or

³⁸⁷ Al-Nawawi, *Sharh Sahih Muslim*, vol. 8, p. 193; S. al-Oadah, *If[al wala Haraj*, p. 93.

performed the *tawaf* before shaving their heads. His answer was: ‘You may do so, and there is no harm’. He wanted to make things easier for people, because ease is an essential aspect of this great act of worship. Allah does not want to afflict people. He says: ‘And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.’ (2: 220) and ‘Allah wants to lighten your burdens,’ (4: 28).

Pilgrims should now return to Mina, where they stay for the rest of the day and the following two or three days and nights. They should offer the five obligatory prayers with the congregation in the al-Kheef Mosque, if possible. If not, then they should form congregations at any place in Mina to offer their obligatory prayers. Each 4-*rak* [ah prayer is shortened to two *rak* [ahs only, but the prayers are offered individually, each at its own time. No two prayers are joined together.

4. 11 Dhul-Hijjah

The following applies to all three days called the Tashriq days, i.e. 11, 12 and 13 Dhul-Hijjah.

Pilgrims stay in Mina on these days and nights. Scholars have different views, with some of them saying that staying on these nights in Mina is a duty, while many others say that it is a Sunnah, or recommended. This means that if one does not stay in Mina one need not make any compensation. However, pilgrims should do the stoning at the three Jamrahs every day. The proper time for stoning is after midday, but if one does it



at night, this is permissible. It is permissible to do it at night when needed but not after the break of dawn of the other day. The stoning takes 21 pebbles for each day, and pilgrims may pick these anywhere in Mina. If they had picked them at Muzdalifah, that is fine. The Sunnah is to walk to the Jamrahs, if possible. On each day, pilgrims may begin the stoning duty, starting at the first Jamrah, which is the nearest to the al-Kheef mosque. The pilgrim lifts his arm, facing the *qiblah* if possible, and says *Allah-u-akbar* before throwing each of his seven pebbles, which he should throw consecutively. When he has finished he moves forward a little to the right, faces the *qiblah*, lifts his hands and glorifies Allah, saying a long supplication. He then proceeds to the middle Jamrah and throws another seven of his pebbles in the same way, lifting his right arm with each and saying *Allah-u-akbar* as he throws each. Again, when he has finished stoning he moves forward a little, stops, faces the *qiblah*, lifts his arms and supplicates, but his supplication this time is a little shorter than at the first Jamrah. He then proceeds forward to the Grand Jamrah, Aqabah, and throws his last seven pebbles, one by one, in the same way. He stands, if possible, with Makkah to his left and Mina to his right. He does not stop for supplication after this stoning. Thus, the pilgrim would have done the complete stoning duty for this day, throwing 21 pebbles at three locations. He then goes back to his camp and spends his time, glorifying Allah, supplicating, reciting the Qur'an, enjoining others to do good and speaking against unacceptable behaviour, meeting people, offering them food and socializing.

5. 12 Dhul-Hijjah

On this day the pilgrim proceeds to do exactly what he did the previous day, stoning at the three Jamrahs. If he wishes to leave on this day, he should leave Mina before sunset. If he prepares to leave and starts on his way, but does not manage to leave Mina before sunset because of the congestion, he is not required to stay that night in Mina, but if he is still properly settled in Mina after sunset, he must stay and do the stoning again on the following day. On the other hand, if he intends to stay to the next day, he goes back to his camp and does the same as on the previous two days. This is the preferable option, as the Prophet (peace be upon him) did this on his pilgrimage.

6. 13 Dhul-Hijjah

On this day, pilgrims do the stoning at the three Jamrahs, as they did the previous two days. The time for stoning ends at sunset on this day.

All three Tashriq days are open for stoning, hence pilgrims may do the stoning for two days, on one day, delay the stoning until the last day, or do it at night; only if there is a need³⁸⁸.

If the stoning is delayed

³⁸⁸ Such as overcrowding or frailty on the part of the pilgrim, etc.

A pilgrim who has delayed the stoning until the last day starts doing this duty as for the first day, i.e. 11 Dhul-Hijjah, and performs the stoning at the three Jamrahs in the right order, as explained earlier. After stoning at the Grand Jamrah, he goes back to the first Jamrah to do the stoning for the second day, 12 Dhul-Hijjah, at the three Jamrahs in the same order. He repeats the whole process again for the last day, 13 Dhul-Hijjah. When he has done this, his pilgrimage duties are completed and he should leave Mina. It should be noted that if stoning is not done before sunset of the 13th, it cannot be done afterwards.

It is a Sunnah, if possible, to stop at al-Abtah, and offer the prayers of Thuhur, [Asr, Maghrib and [Isha', and to spend part of the night there. However, this has become practically impossible for almost all pilgrims. Omitting it does not cause a problem.

After that, pilgrims proceed to Makkah where they should do the *tawaf* of farewell if they are not resident in Makkah. Women who are in the period or still have postnatal bleeding are exempt from this *tawaf*. A pilgrim should make the *tawaf* of farewell the last thing he does in Makkah, but if he needs to delay his departure for a short time to have a meal, wait for other pilgrims in his group, or wait for his transport, he does not need to repeat the *tawaf* of farewell.

When the pilgrim has completed his pilgrimage, he is recommended to glorify Allah and praise Him for having facilitated his performance of this great and essential duty of

Islam, praying Him to overlook and forgive any shortcoming in his performance. Allah says: ‘When you have fulfilled your sacred duties, remember Allah as you remember your fathers – nay with a yet keener remembrance’ (2: 200).

On the way back

[Abdullah ibn [Umar reported: ‘When the Prophet (peace be upon him) started his journey home after an expedition, or after the pilgrimage or [umrah, whenever he came to a narrow passage or an open space, or a plateau, he would say *Allah-u akbar* three times then add: *La ilaha illa Allah wahdahu la shar iqa lah. Lahul-mulk wa la hul-hamd, wa huwa [ala kulli shay'in qadir. Ayibun, ta'ibun, [abidun, sajidun, lirabbina hamidun. Sadaq Allah wa [dah, wa nasar [abdah, wa hazam al-Ahzaba wahdah.*’³⁸⁹ This means: ‘There is no deity worthy of being worshipped other than Allah; He has no partners. To Him belongs all dominion and all praise; He is able to do everything. We take our way back, repenting of our sins, worshipping Allah and prostrating before Him, praising Him. Allah has fulfilled His promise, giving victory to His servant and on His own defeated the allied forces.’

The Sacrifice and its Rulings

³⁸⁹ Related by al-Bukhari, *hadith* No. 1,797; Muslim, *hadith* No. 1,344.

Al-hady is an Arabic term that refers to the sacrifice offered as part of the pilgrimage. The sacrifice comprises animals: camels, cows and sheep that are slaughtered to earn Allah's reward.

Types of sacrifice

1. Offering a sacrifice by slaughtering a sheep is obligatory for people offering the pilgrimage in the *tamattu* [or *qiran* methods. This is a sacrifice offered in gratitude to Allah for enabling the pilgrim to offer both the pilgrimage and the [*umrah* in the same season. If a pilgrim cannot find a sheep to sacrifice, or cannot afford it, he is required to fast three days during the pilgrimage. It is permissible for such a pilgrim to fast during the Tashriq days, i.e. 11–13 Dhul-Hijjah. He should also fast seven more days when he returns home. Allah says: 'He who takes advantage of performing the [*umrah* before the pilgrimage shall make whatever offering he can easily afford; but he who lacks the means shall fast three days during the pilgrimage and seven more days on returning home; that is, 10 days in all ' (2: 196). It is recommended that the pilgrim should partake of the meat of this type of sacrifice, as Allah says: 'Eat of their meat, and feed the poor who is contented with his lot, as well as the one who is forced to beg' (22: 36).
2. Sacrifice in compensation: This is the sacrifice that is compulsory when a pilgrim omits doing a duty or commits a violation of the restrictions of consecration, or in the case

of a pilgrim who starts the journey and enters into consecration but cannot reach Makkah to perform the pilgrimage. Allah says: ‘But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals.’ (2: 196). Ibn [Abbas said: ‘Whoever forgets to perform, or omits, any part of his pilgrimage should offer a sacrifice.’ This type of sacrifice must be totally given to the poor in the Haram area. The person who needs to make it may not partake of its meat. The person prevented from entering Makkah or completing his ritual must slaughter his sacrifice wherever he is and distribute the meat to the poor.

3. Voluntary sacrifice: This is recommended to all pilgrims and all those doing the *[umrah]*, in order to follow the Prophet’s (peace be upon him) example. He sacrificed one hundred camels when he performed his pilgrimage. It is also recommended to partake of the meat of such sacrifice. The Prophet (peace be upon him) gave instructions to put a piece of every camel he sacrificed in a saucepan and the meat was cooked. He ate of it and sipped of its sauce.³⁹⁰
4. Pledged sacrifice: This refers to the sacrifice a pilgrim may pledge to be slaughtered in the Haram area, to earn Allah’s reward. Such a pledge must be honoured. Allah says: ‘Then let them end their untidiness and fulfill their vows’ (22: 29). It is not permissible for the person making such a pledge to eat of this type of sacrifice.

³⁹⁰ Related by Ibn Majah, *hadith* No. 3,158.

Time

1. The sacrifice for pilgrimage in the *tamattu* [or the *qiran* methods may be offered any time between the Eid prayer on Eid day (i.e. an hour after sunrise) until the end of the Tashriq days which is the 13th .
2. The sacrifice for having to break the *ihrām* restrictions, such as having to shave one's head or wear ordinary clothes, has no specific time: its time is when this is done. The same applies to the sacrifice for omitting a duty. However, it should be as soon as possible without delay.
3. The sacrifice for being prevented from continuing with the pilgrimage: its time is when this takes place. What is required is to sacrifice a sheep. Seven people may share a sacrifice of one camel or a cow. Allah says: 'But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals.' (2: 196).

Compensation

These are the obligations a pilgrim should offer in compensation for violating one of the restrictions during the pilgrimage, or neglecting any of its essentials or duties. These compensations are as follows:

1. Compensation for omitting some duties of the pilgrimage, such as not stoning or not entering into consecration at the point allocated for his place of start. Any of these

omissions requires the sacrifice of one sheep, or its equivalent, which is determined at one-seventh of a camel or cow. A pilgrim who cannot afford or cannot find such a sacrifice must fast three days during the pilgrimage and seven days when he has returned home. Allah says: ‘He who takes advantage of performing the [*umrah*] before the pilgrimage shall make whatever offering he can easily afford; but he who lacks the means shall fast three days during the pilgrimage and seven more days on returning home; that is, 10 days in all. All this applies to those whose families are not resident in the vicinity of the Sacred Mosque’ (2: 196).

It is recommended that the three days during the pilgrimage should be before the day of attendance at Arafat. If one misses out on this and fasts during the Tashriq days, this is acceptable. If one delays fasting until the Tashriq days are over, he is in error and the fasting is considered to be compensatory. This ruling outlines an order of priority. The compensation is to sacrifice, and this must be done except when one cannot find a sheep to sacrifice or cannot afford it. Only then can he fast instead.

2. Compensation for inability to continue with the pilgrimage journey. This takes place if something happens to stop the pilgrim and prevent him from reaching Makkah after the pilgrim has started his journey and entered into the state of consecration. It could be if an enemy stops Muslims from reaching Makkah, or a pilgrim is unjustly arrested, or if he falls ill and his illness is aggravated by

movement, or if his money is lost and he cannot pay his expenses, etc. This also applies to someone who starts on his journey having violated the local travel regulations and the security officers at the checkpoint stop him from continuing with his journey. He is, therefore, obliged to go back.

The compensation due is to slaughter a sheep, or its equivalent as mentioned earlier. Allah says: ‘But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals.’ (2: 196).

3. Compensation for the violation of restrictions. This is the sacrifice that becomes due when a restriction associated with the state of consecration is violated, apart from sexual intercourse, killing an animal of game and making a marriage contract. Examples of such violations are having a haircut, wearing tailored clothes, clipping one’s nails, wearing perfume, etc.

Compensation for any such violation is to sacrifice a sheep or feed six persons or fast for three days. It is up to the pilgrim to choose which of these three compensations he offers. Allah says: ‘If any of you is ill or suffers from an ailment of the head [making shaving necessary must offer], he shall redeem himself by fasting, or alms, or sacrifice’ (2: 196). The Prophet (peace be upon him) asked Ka[b ibn [Ujrah when he saw lice falling from his head over his face: ‘Are you troubled by these?’ He affirmed that he was. The Prophet (peace be upon him) said: ‘Then

shave your head and fast three days, or feed six poor people or sacrifice a sheep.’

4. Compensation for killing game. This applies more widely than actually killing animals of game; it applies to a pilgrim who helps to kill such animals, even by only indicating where the animal is hiding, or handing something to the one who kills the animal, etc. If animals like the killed one are available, he must sacrifice a similar animal and give its meat to the poor in the Haram area. Allah says: ‘O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed.’ (5: 95). This means that the person concerned may opt for the alternative of buying food to give to the poor of the Haram area, to the same amount as the value of the killed game animal. Alternatively, he may fast a number of days. The number is determined by fasting one day for the portion that is sufficient for one person of the food he needs to buy. If the killed animal does not have similar ones, it is valued and the estimated sum is used to buy food for the poor, or the person concerned fasts instead.
5. Compensation for sexual intercourse. If a pilgrim has sexual intercourse with his wife before his first release from consecration, his pilgrimage is rendered invalid. He

has to atone for his grave error by sacrificing a camel. If he cannot, then a cow can be substituted.

As we see, in all this the compensation may be fasting, donation or sacrifice. As Allah says: ‘And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice.’ (2: 196).

Compensation is due in two situations: 1) Violation of a prohibition without a valid reason. In this case, the compensation is required; and 2) the violation is done for a valid reason, and this requires compensation but no sin is incurred. If sacrifice is chosen for compensation, the sacrificed animal must be free of any physical defect, such as being lame or one-eyed or ill. If the sacrifice is in compensation for violation of restriction, the person concerned may not partake of its meat. If it is for the pilgrimage, or voluntary, he may eat some of it. Sacrifices may be slaughtered anywhere in the Haram area, except in the case of inability to continue one’s journey. In this case, the sacrifice is offered at the place where the pilgrim is stopped.