

"Learn your rites of Hajj from me."

[PROPHET MUHAMMAD - SALLA ALLAHU ALAYHI WA SALLAM]

understanding

HAJJ

A WORKBOOK BASED ON THE SERIES OF LESSONS
BY ABU MUADH TAQWEEM ASLAM



WHAT DOES HAJJ MEAN?

The scholars of Islam usually describe something with two definitions: a linguistic one and an islamic one.

The linguistic meaning tells us the general meaning of the word in the Arabic language. The islamic meaning tells us what that word means in the islamic science it belongs to.

So, what is the meaning of the word "Hajj"?

- Linguistic meaning: an intention to do something.
- Islamic meaning: Going to the House of Allah in Makkah to perform the pilgrimage, in its specific manner and at its specific time.

IS HAJJ OBLIGATORY?

Yes. It is obligatory for every Muslim to perform Hajj once in his or her lifetime, if they are able.

There are many proofs of Hajj being obligatory from the Qur'an and the Sunnah. You will find two of these evidences below.

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا
 قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " بُنِيَ
 الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ
 اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ
 [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

Abdullah ibn Umar (rady Allahu anhuma) said:

I heard the Messenger of Allah (ﷺ) say, "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah, paying the zakat, making the Hajj to the House, and fasting in Ramadhan."

[Bukhari and Muslim]

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ
 { ... اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ }

{... And Hajj to the House is a duty that mankind owes to Allah, those who can afford the expenses; and whoever disbelieves, then Allah stands not in need of any of the 'Alamin (mankind and jinns).}

[Surah Aal-Imraan 3:97]

WHEN DID IT BECOME OBLIGATORY?

Hajj was made obligatory in the year 9 H (after hijrah), only about one year before the death of the Prophet (salla Allahu alayhi wa sallam).

IS UMRAH OBLIGATORY?

No. According to the majority opinion, performing Umrah is not obligatory once in a lifetime, but it is mustahabb (good and recommended).

HOW MANY TIMES DID THE PROPHET DO HAJJ?

He did Hajj only once and it is known as the "farewell Hajj".

Before Makkah became a Muslim land, the polytheists that lived there worshipped several idols along with Allah. They kept their statues on the Ka'bah and performed their own rituals around it. This was not Hajj because it contained shirk. On top of that, the people used to do tawaaf (walking around the Ka'bah) naked!

In this situation it was impossible for the Prophet to perform Hajj. He could do so only after Allah revealed that, after that year, the polytheists would not be allowed in Makkah anymore. Allah said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ
عَامِهِمْ هَذَا

{O you who believe! Verily, the Mushrikun are Najasun (impure). So let them not come near Al-Masjid-al-Haram after this year ...}

[Surah at-Tawbah 9:28]

With that solved, the Prophet (salla Allahu alayhi wa sallam) could finally perform Hajj. As for Umrah, he did it 4 times.

RESEARCH QUESTION

What did the Prophet tell his Companions on the farewell Hajj?

WHY WAS HAJJ MADE OBLIGATORY SO LATE ?

Think about the 5 pillars of Islam and consider how often we perform them.

SHAHADAH	—————→	All the time!
SALAH	—————→	5 Times a day
ZAKAH AND		
FASTING RAMADAN	—————→	Once a year
HAJJ	—————→	Once in a lifetime

Can you see the connection?

Hajj was revealed so late because it is a pillar that is obligatory only once in a lifetime and only if one is able to do it.

WHAT DOES IT MEAN TO BE "ABLE" TO DO HAJJ ?

When the Prophet (salla Allahu alayhi wa sallam) told the Companions that Hajj was obligatory for those who were able, one of them asked: "What does it mean to be able?"

The Prophet (salla Allahu alayhi wa sallam) replied: "To have provisions and a riding animal."

RESEARCH QUESTION

If you have everything you need for Hajj, can you decide not to go?

What does "provisions" mean?

It means to have food, water or money enough for your trip there and back. If a Muslim is responsible for others, he must make sure to leave enough provisions with the relatives he leaves behind while he goes for Hajj.

In the time of the Prophet (salla Allahu alayhi wa sallam), people travelled on animals such as horses or camels. Nowadays, for most people, the travel arrangements necessary for Hajj include a plane ticket.

Another thing a person needs to do Hajj is good health and sufficient strength.

A woman that wants to do Hajj will need, on top of all of the above, a mahram, a male relative, that will travel with her, such as her father, her husband, her brother or her adult son.

IS HAJJ OBLIGATORY FOR EVERYBODY?

No.

Hajj is obligatory for the Muslim (and not the kafir).

It is obligatory for the one who has reached puberty (and not for the child).

It is not obligatory for those who are not able to do it for a valid reason (they are too old, too ill, cannot afford it or - in the case of a woman - don't have a mahram that can travel with them).

CAN A CHILD GO TO HAJJ ?

Ibn Abbas (radly Allahu anhumu) narrates that the Prophet (salla Allahu alayhi wa sallam) came across a caravan of people traveling to Hajj. They had never seen him before. He asked "Who are you people?" They replied: "We are Muslims, and who are you?" When he informed them that he was the Prophet, a woman came to ask him a question; she lifted a child and asked, "Is there Hajj for him?" The Prophet (salla Allahu alayhi wa sallam) answered, "Yes, and you will get rewarded for it."

[Muslim]

Children of all ages - even babies - can go to Hajj.

If a child is big enough to understand, (about 5 years old and over), his parents should explain to her how to do Hajj and she must make her own intention.

If a child is too young to understand (such as a baby or a toddler) then his parent does the intention for Hajj for himself and for the child.

Children of all ages can be carried and helped by their parents while performing the rites of Hajj, and the parent can perform the rites the child cannot do on her behalf.

The child will get rewarded and so will the parent, however, the Hajj of children does not count their once in a lifetime because they have not yet reached puberty.

WHO DID THE VERY FIRST HAJJ?

As we mentioned, people were already performing a sort of Hajj before the Prophet Muhammad (salla Allahu alayhi wa sallam) was sent with Islam.

How did they know about it? Who had started it all?

Allah tells us in the Qur'an that the Ka'bah was built in Makkah by the prophets Ibrahim and Ismaeel (alayhim assalam):

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And remember when Ibrahim and Ismaeel were raising the foundations of the House (the Ka'bah at Makkah), saying, "Our Lord! Accept this service from us. Verily, You are the All-Hearer, the All-Knower."

[Surah al-Baqarah 2:127]

After Ibrahim and Ismaeel had finished building the Ka'bah, Allah told Ibrahim to call the people to come and perform Hajj:

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And proclaim to mankind the Hajj. They will come to you on foot and on every lean camel, they will come from every deep and distant mountain highway (to perform Hajj).

[Surah al-Hajj 22:27]

In his tafseer of this ayah, Ibn Katheer explains that, when Ibrahim was commanded to announce the Hajj to mankind, he said:

"O Lord, how can I convey this to people when my voice will not reach them?"

It was said: "Call them and We will convey it."

So Ibrahim stood up and said, "O mankind! Your Lord has established a House so come on pilgrimage to it."

It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allah has decreed will make the pilgrimage, until the Day of Resurrection: "Labbayka Allahumma labbayk (at Your service, my Lord, at Your service)!"

THE VIRTUES OF HAJJ

Abu Hurayrah narrated that the Prophet Muhammad (salla Allahu alayhi wa sallam) said:

“From one ‘Umrah to the next is an expiation for whatever sins came between them, and for an accepted Hajj there is no other reward than Paradise itself.”

[Bukhari and Muslim]

From this narration we understand that, if our Hajj is accepted (مَبْرُور) Allah will reward us with Jannah.

So, what is an "accepted Hajj"? And how can we make sure our Hajj is acceptable?

The scholars have explained that an accepted Hajj is the one performed without committing any sins during it.

It is also the Hajj that is done sincerely for the sake of Allah and performed accurately according to the Sunnah.

Part of performing Hajj sincerely to please Allah is to do so without showing off.

A Muslim should not go to Hajj so that the people can call him "haji" and have special regard for him when he comes back. Similarly, taking selfies at the various sites of Hajj and posting them on social media is, as well as impermissible, also ruining the sincerity of one's Hajj by showing off.

A sign of an accepted Hajj can be that a person is better in his or her Imaan after performing Hajj than they were before.

WHAT IS IHRAAM?

When they think about ihraam, most people think of the special white cloth that the male Muslims wear when they perform Hajj or Umrah. Those clothes are part of ihraam, but that is not all there is to it.

Some acts of worship require us to be in a special condition. For example, in order to do salah we must be in a condition of purity (we must do wudhu). Ihraam is the special condition we adopt when we set off to do Hajj or Umrah.

You start your ihraam by making the intention to perform Hajj or Umrah. You must do so before you pass the special signpost on your way to Makkah (your "miqaat", we will speak about them later).

When you are in ihraam you should try at all costs to avoid sins and to remember Allah as much as you can.

When you are in ihraam, certain things that are usually halal become prohibited to you, some of these things are:

- Shaving or cutting the hair anywhere on the body
- Cutting or shortening the your nails
- Wearing any kind of hat or head cover (for men only)
- Wearing any kind of clothing that is tailored to the shape of the body (Such as trousers, T-shirts, underwear, etc... for men only)
- Wearing perfume
- Getting married
- Hunting

IHRAAM CLOTHES

The wisdom behind the ihraam clothing is that all pilgrims will go to perform this great act of worship for Allah's sake and with the utmost humility. They will all look the same: Nobody will be able to show off his expensive outfits!

Abdullah ibn Umar narrated: A man stood up and he said, "O Messenger of Allah, what should I wear to prepare for the pilgrimage?"

The Prophet (salla Allahu alayhi wa sallam) said, "Do not wear a shirt, or trousers, or a turban, or a hooded cloak. If someone has no shoes, he may wear leather socks if they are cut lower than his ankles. Do not wear any perfume or fragrance. The woman prepared for pilgrimage should not cover her face or wear gloves."

[Bukhari]

When a Muslim enters the state of ihraam to perform Hajj or Umrah, he is not allowed to wear any stitched, shaped clothing. Items that are stitched but not tailored to the shape of the body, such as belts, are allowed. There is no problem in using safety pins to keep the pieces of the ihraam together.

Men are not allowed to wear any kind of hat or head cover. Some people take this to extreme, saying that the male pilgrims cannot use an umbrella, or sit in a tent or a car because that would be "covering their head". This is not correct. There is nothing wrong with having shelter over one's head. The hadeeth refers to what is worn on the head, such as hats and turbans.

Women keep wearing their regular clothes and hijab when they enter ihraam. However, they are not allowed to wear the niqaab and gloves. The scholars have explained that this does not mean they are forbidden from covering the face and hands during Hajj; what is forbidden is those specific garments (the niqaab and gloves) because they are cut and stitched to fit those parts of the body. A woman can try to cover her face and hand in other ways.

SUNAN OF IHRAAM

There are some Sunnah actions that it is good to do when you enter ihraam.

- Ghusl - It is good to take a complete bath or shower before entering the state of ihraam. Although it is not obligatory, it is good to be clean and presentable when you set out to do Hajj. You will be allowed to shower when you are in ihraam too, but without using fragranced products.
- Do all the grooming actions that will not be permissible during ihraam, such as trimming your nails.
- If a man wants, he can wear some perfume before entering ihraam, as long as he puts it on his body and not on the ihraam clothes.
- Don't talk too much - One should limit unnecessary chit-chat and only speak if what he will say is good and beneficial.
- Remembrance of Allah - One should busy him or herself with the dhikr of Allah, reciting the Qur'an and saying the talbiyah.
- Talbiyah with raised voices - The Prophet (salla Allahu alayhi wa sallam) said that Jibreel came to him and told him to command the Companions to raise their voices as they recite the talbiyah. In general, this applied to men; a woman should not recite the talbiyah in a loud voice if there are non mahram men around her.

The wording and meaning of the talbiyah are:

Here I am, oh Allah, at Your service,
Here I am, at your service, You have no
partner,
Indeed all Praise, Bounty
and Sovereignty are yours,
You have no partner

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنُّعْمَةَ
لَكَ وَالْمُلْكَ
لَا شَرِيكَ لَكَ

THE DIFFERENT TYPES OF HAJJ

There are three possible ways of performing Hajj and that are correct and acceptable. They are:

- Hajj Tamattu' (التَّمَتُّعُ)
- Hajj Qiraan (الْقِرَانُ)
- Hajj Ifraad (الإِفْرَادُ)

Hajj Tamattu' includes, Umrah as well as Hajj.

The Umrah is performed first; at any point in the months of Shawwal, Dhul Qi'dah and until the 8th day of Dhul Hijjah, a Muslim can enter the state of ihraam and perform Umrah. After he concludes his Umrah, he leaves the state of ihraam. He will take a new ihraam at the start of his Hajj.

Hajj Qiraan also includes Umrah and Hajj. However, the two are done with the same ihraam. This means that the Muslim enters the state of ihraam, performs Umrah and after, without breaking his ihraam, he also performs Hajj.

Hajj Ifraad is when only the Hajj is performed, without Umrah.

Which kind of Hajj is best?

The scholars differ. Some say that Hajj Tamattu' is best, because the Prophet (salla Allahu alayhi wa sallam) ordered his Companions to do that.

Others say that Hajj Ifraad is the best because that is the Hajj that the Prophet did (although some scholars say that he actually did Hajj Qiran).

The bottom line is: all three are good and acceptable in Islam.

CAN YOU DO HAJJ ON BEHALF OF SOMEONE ELSE?

Ibn Abbas narrated that once, during Hajj, the Prophet (salla Allahu alayhi wa sallam) was riding a donkey with Fadl ibn Abbas and a woman approached him. She said: "The obligation of Hajj has come upon my father but he is too old to sit on a riding animal, shall I perform Hajj on his behalf?" The Prophet (salla Allahu alayhi wa sallam) said, "Yes, perform Hajj on his behalf."

[Bukhari and Muslim]

A woman told the Prophet (salla Allahu alayhi wa sallam): "My mother vowed to do Hajj, but she died without doing it. Shall I do it on her behalf?" The Prophet said: "Yes. If your mother had a debt, would you have paid it on her behalf?" She answered: Yes. He continued: "Fulfil the rights of Allah, for indeed the rights of Allah are more deserving to be fulfilled."

[Bukhari]

Ibn Abbas narrated that the Prophet (salla Allahu alayhi wa sallam) heard a man saying, "Labbayk 'an Shubrumah! (Here I am O Allah, on behalf of Shubrumah)." The Prophet asked, "Who is Shubrumah?" He said: "Is is a relative of mine." The Prophet asked: "Have you performed Hajj on your own behalf?" He said: No. He said: "Perform Hajj on your own behalf first and then on behalf of Shubrumah."

[Abu Dawud, Ibn Majah, graded sahih]

These narrations clearly show that performing Hajj on behalf of someone else is permissible and correct, whether this person is dead or permanently unable to perform it. However, one should do Hajj for himself first.

A WOMAN'S HAJJ

Hajj is obligatory for the Muslim woman as it is for the Muslim man. She also must be able to afford the expenses of Hajj (either with her own money or paid for by her father, husband or other mahram), Just like the men, she must be healthy enough for the journey and the hardship that Hajj entails. However, there is something else that a woman needs in order to be able to perform Hajj: a mahram man that will travel with her.

A mahram is either her husband or a male relative that she would never be allowed to marry, such as her father, father-in-law, brother, adult son, uncle, nephew, and so on.

Ibn Abbas narrated that once the Prophet (salla Allahu alayhi wa sallam) was addressing the people saying, "A man should never be alone with a woman unless a mahram is present. A woman cannot travel except with a mahram." Then a man said, "Oh Rasulullah, my wife has gone to do Hajj and I was busy taking part in such and such battle..." The Prophet told him, "Go and perform Hajj with your wife."

[Bukhari]

This narration shows us how important this issue is: that man was busy fighting for Allah's cause - one of the best actions one can do - yet the Prophet commanded him to abandon the battle in order to go to Hajj with his wife.

Nowadays it happens that a woman joins a group of women and they all travel together to do Hajj, but this is not right: no matter how many women assemble in one group, they can never be a mahram for each other! Each of them needs a mahram to go to Hajj with.

THE SIGNPOSTS OF HAJJ - المَوَاقِيت

Mawaqeeet (مَوَاقِيت - singular مِيقَات) is an Arabic word that means "signposts".

You can think of the mawaqeeet as the starting points of a person's Hajj or Umrah.

The signposts of Hajj are some special locations found all around Makkah that anyone intending to do Hajj or Umrah cannot pass without entering the state of ihraam. A Muslim that travels to Hajj, has to make the intention for it and wear his special ihraam clothes before passing his miqaat. If you want to perform Hajj but you go past your miqaat without entering the state of ihraam you will have to go back to it and start over.

There are 5 mawaqeeet and they are situated all around Makkah.

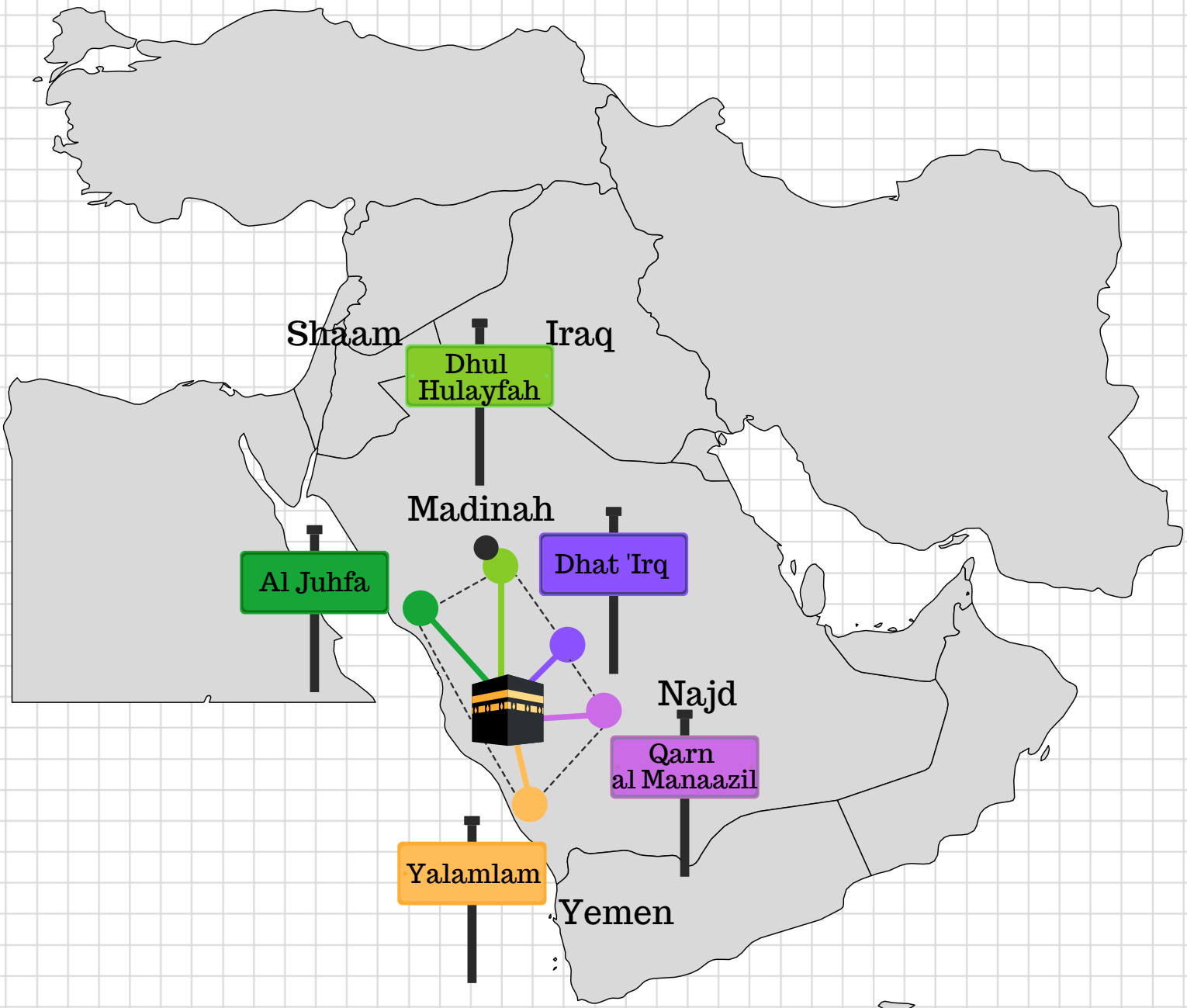
Each miqaat is specific for the people that come to Makkah from that direction. Wherever in the world you come from, there is a miqaat for you!

When choosing your miqaat - the starting point of your Hajj or Umrah - it doesn't matter which nationality you are or where you usually live; what determines which miqaat you must use is where you are traveling from in that occasion. If one lives between the miqaat and Makkah, he can take any point as a start to his Hajj, even his house.

It was the Prophet himself (salla Allahu alayhi wa sallam) to pinpoint the 5 signposts for each direction the people could enter Makkah, and they are as follows:

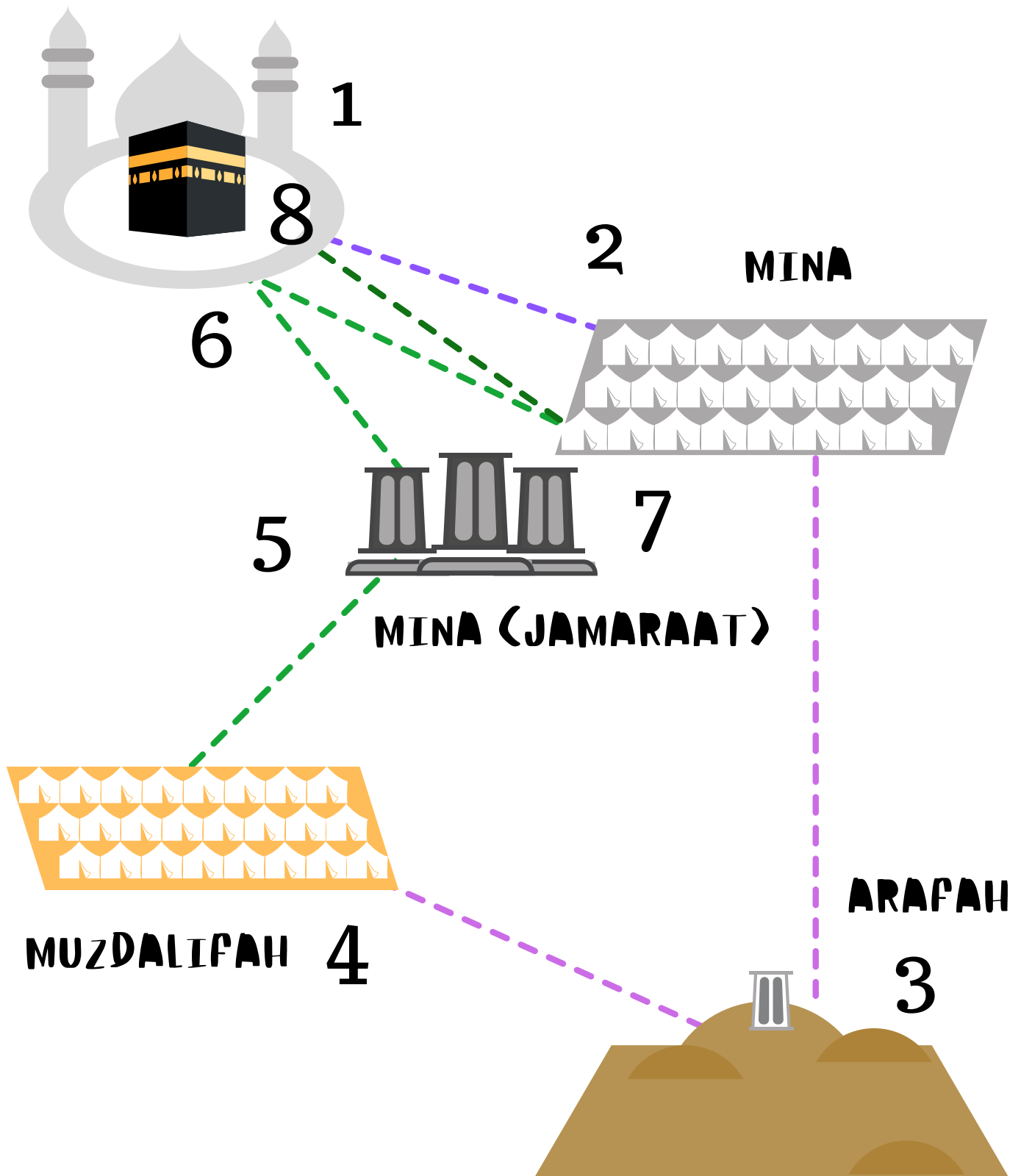
- For the people coming from Madinah: —————> Dhul Hulayfah
- For the people coming from Shaam: —————> Al-Juhfa
- For the people coming from Najd: —————> Qarn al-Manaazil
- For the people coming from Iraq: —————> Dhat 'Irq
- For the people coming from Yemen: —————> Yalamlam

MAP OF THE MAWAQEET



MAP OF THE HAJJ SITES

MASJID AL-HARAM



HAJJ DAY 1 - MINA

يَوْمُ التَّوْبَةِ

Hajj starts on the 8th day of the Islamic month of Dhul Hijjah (the last month of the Islamic calendar).

All pilgrims have entered the state of ihraam, did intention for their Hajj and the men wore their special Hajj clothes; all of this before traveling past their specific miqaat. They have gathered in Makkah and are ready to start their Hajj. They start off by doing tawaaf (circling) around the ka'bah 7 times.

After fajr prayer and before the middle of the day, the hujjaj (the people performing Hajj) travel to a place called Mina, in the outskirts of Makkah.

Mina is an area that comprises of a "tent-city" where millions of people stay during Hajj as well as the area for stoning the Jamaraat (which the hujjaj will do at another time).

The hujjaj will spend the day and night in the tents of Mina, supplicating and remembering Allah. At fajr time, they will pray the fajr prayer in Mina and then they will all leave towards Arafah.

RESEARCH QUESTION

Why is it called Yawm at-Tarwiyah?

HAJJ DAY 2- ARAFAH يَوْمَ عَرَفَةَ

It is very early on the 9th day of Dhul Hijjah and the second day of Hajj has started.

The pilgrims have woken up in Mina, prayed fajr and left after the prayer. They are headed to the plain of Arafah. The plain of Arafah is a large empty space where the hujjaj will spend the day before Eid.

Staying at Arafah on the 9th of Dhul Hijjah is a pillar of Hajj, meaning that your Hajj will not be valid without doing it. It is so important that the Prophet (salla Allahu alayhi wa sallam) said:

"Hajj is Arafah."

[Ahmad]

To mean that Arafah is one of the most important parts of Hajj. He (salla Allahu alayhi wa sallam) also said:

"There is no day in which Allah frees more people from the Hellfire than on the day of Arafah."

[Muslim]

The people gathered at Arafah will spend the day supplicating to Allah and asking for forgiveness. They will pray their prayers shortened and combined (Dhuhur and Asr, 2 rakaat each, prayed with only one adhaan at the beginning and an iqamah for each.)

Some people say that the best place to go to in Arafah is a hill call Jabal ar-Rahmah. However, this is not true: you can spend your time doing dua anywhere in Arafah, standing or sitting.

RESEARCH QUESTION

What does Allah say about the hujjaj gathered at Arafah?

The best dhikr that one can do on the day of Arafah is:

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

There is no god worthy of being worshipped except Allah, Alone, without any partner. To Him belongs the Kingdom, and all praise is due to Him, and He is Powerful over everything’.

[Tirmidhi]

The hujjaj cannot leave Arafah until maghreb time has come. At that point, they travel to yet another location: Muzdalifah.

It is sunnah to travel in peace and tranquility, without pushing or crowding each other.

RESEARCH QUESTION

What does Yawm an-Nahar mean?

The 10th of Dhul Hijjah has started, it is the day of Eid al-Adha, and a very busy day for the hujjaj! Below is a breakdown of all the rites that they will complete today:

- Night in Muzdalifah

It is maghreb time on the 9th day of Dhul Hijjah and the pilgrims have concluded their stay at Arafah. They leave to another locality called Muzdalifah, where they will spend the night in tents.

As soon as they arrive in Muzdalifah, the hujjaj will pray maghreb and isha', shortening and combining the two (3 rakaat for maghreb and 2 for isha', with only one adhaan at the beginning and an iqamah for each). After salah, they will set up camp and settle for the night.

The sunnah is to rest in the night in Muzdalifah and to spend the whole night there. The hujjaj pray fajr in Muzdalifah as soon as the time for fajr enters.

- Returning to Mina for the Stoning

Before sunrise, they will leave Muzdalifah and return to Mina. On the way to Mina, each person will collect 7 pebbles (small stones, more or less the size of a chickpea) and head to the stoning area (the Jamaraat).

The Jamaraat consists of 3 pits, each of them has a huge pillar inside. The Hujjaj will only stone one of the Jamaraat today (al-Jamarah al-Kubrah). They throw 7 pebbles, one at a time, inside the pit. It is not necessary for the stone to hit the pillar, it just has to go down in the pit.

The stoning (رمي) can be done on ground level or from a multi level bridge from which you can easily access the Jamaraat. It was built to accommodate the huge volume of people that go to Hajj every year, alhamdulillah.

- Sacrifice

After the stoning, the hujjaj perform the sacrifice.

This means to slaughter an animal, usually a sheep (but could be a cow or a camel). They will have to do a sacrifice only if they are doing Hajj 'Tamattu' or Qiraan (there is no sacrifice for Hajj Ifraad).

There are slaughtering facilities near the Jamaraat where the hujjaj can have their animal slaughter in front of their eyes, if they don't wish to do it themselves.

- Cutting their hair

At this point the men will cut their hair or shave it all off. Women can simply trim off the ends of their hair.

Now the men can remove their ihraam clothes and change into their normal ones.

- Back to Makkah for Tawaaf and Sa'ee

On this day, the hujjaj will also return to Makkah, where they will perform another tawaaf around the ka'bah and "sa'ee" (السَّعْيِ).

Sa'ee is walking briskly or jogging seven times between the hills of Safa and Marwa, also located within the boundaries of the Haram in Makkah.

- Night in Mina

After performing all the rites prescribed for the day of Eid, the hujjaj must return to Mina to spend the night there and get ready for the next activity.

RESEARCH QUESTION

What is the story behind the sacrifice?

RESEARCH QUESTION

What is the story behind the Saa'ee?

HAJJ DAYS 4-5-6 أيام التَّشْرِيقِ

RESEARCH QUESTION

Why are they called Ayyam at-Tashreeq?

It is now the 11th day of Dhul Hijjah, the day after Eid al- Adha, and the hujjaj have slept in Mina.

They will spend the next 2 or 3 deay there, and each of those days they will do the same thing: stoning the Jamaraat.

While on the day of Eid the pilgrims stoned only the largest pillar, on the days that follow they will stay in Mina and they will stone all three Jamaraat.

The time for stoning the Jamaraat is in the afternoon (after the sun has passed its highest point in the sky) and until sunset.

Each Jamarah will be stoned with 7 small pebbles.

When stoning the Jamaraat it is important to only use small pebbles. No other object or material is allowed and one should not choose big stones to throw.

After performing the stoning on the 11th and 12th days of Dhul Hijjah, it is permissable to leave and conclude the Hajj, as long as one leaves Mina before maghreb.

If at maghreb you are still in Mina, you will stay and stone the 3 jamaraat again on the 13th day of Dhul Hijjah.

Once the stoning is over (on the 12th or 13th day of the month) it is time for the last of the Hajj rites: the "farewell tawaaf".

The pilgrims return once more to Makkah to perform the final tawaaf. After that, their Hajj is over and the can return to their homes.

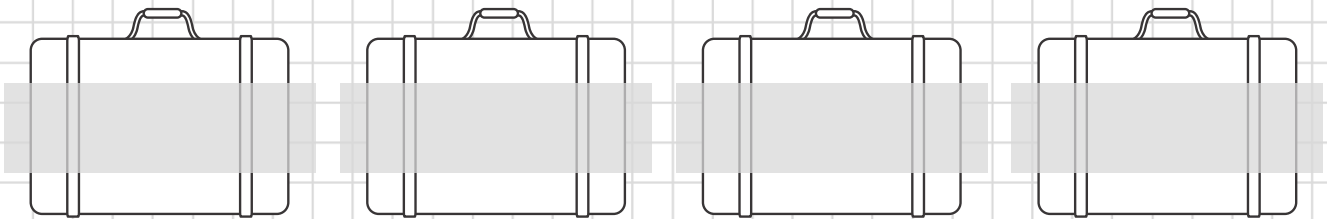
RESEARCH QUESTION

What is the story behind stoning the Jamaraat?

QUESTIONS

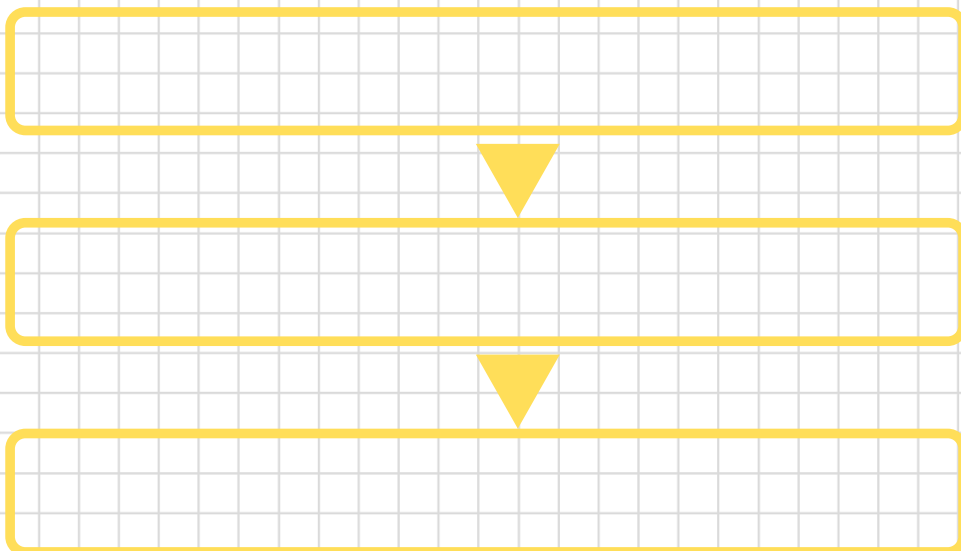
▶ What is the LINGUISTIC meaning of Hajj?

▶ What does a person need to have to be able to do Hajj? write in the suitcases below:



▶ Why did the Prophet Muhammad (salla Allahu alayhi wa sallam did Hajj only once?

▶ Who established the first Hajj? What did he do? How did the people find out? Write the events in the diagram below:



QUESTIONS

▶ In each of the texts below, underline the proof of hajj being obligatory. Challenge yourself to find it in the Arabic texts too!

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " بُنِيَ الْإِسْلَامُ عَلَى
خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ،
وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ
[رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

Abdullah ibn Umar (rady Allahu anhuma) said:

I heard the Messenger of Allah (ﷺ) say, "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the salah, paying the zakat, making the Hajj to the House, and fasting in Ramadhan."

[Bukhari and Muslim]

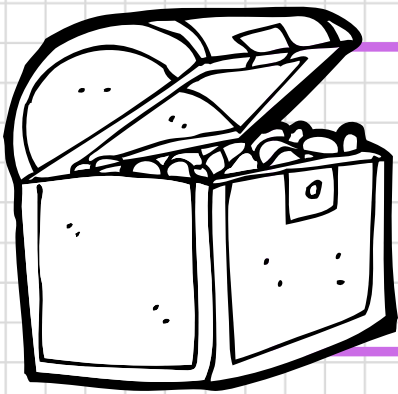
وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ
{ ... عَنِ الْعَالَمِينَ }

{... And Hajj to the House is a duty that mankind owes to Allah, those who can afford the expenses; and whoever disbelieves, then Allah stands not in need of any of the 'Alamin (mankind and jinns).}

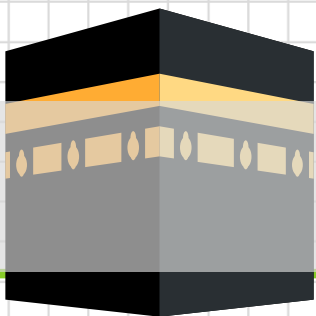
[Surah Aal-Imraan 3:97]

QUESTIONS

- ▶ If you were going to Hajj this year, would it count as your once in a lifetime? Why or why not?
- ▶ What did the Prophet (salla Allahu alayhi wa sallam) say about the virtues of Hajj?

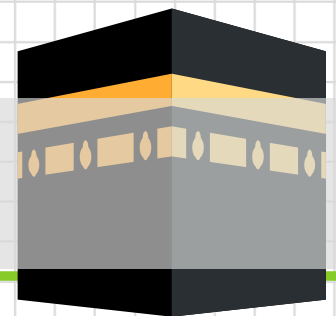
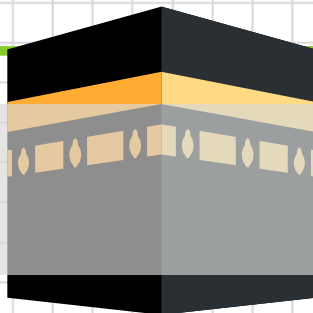


- ▶ Label the following types of Hajj with their correct name:



In this Hajj, you perform Hajj only, with no Umrah

In this Hajj, you perform Umrah and Hajj with the same ihraam

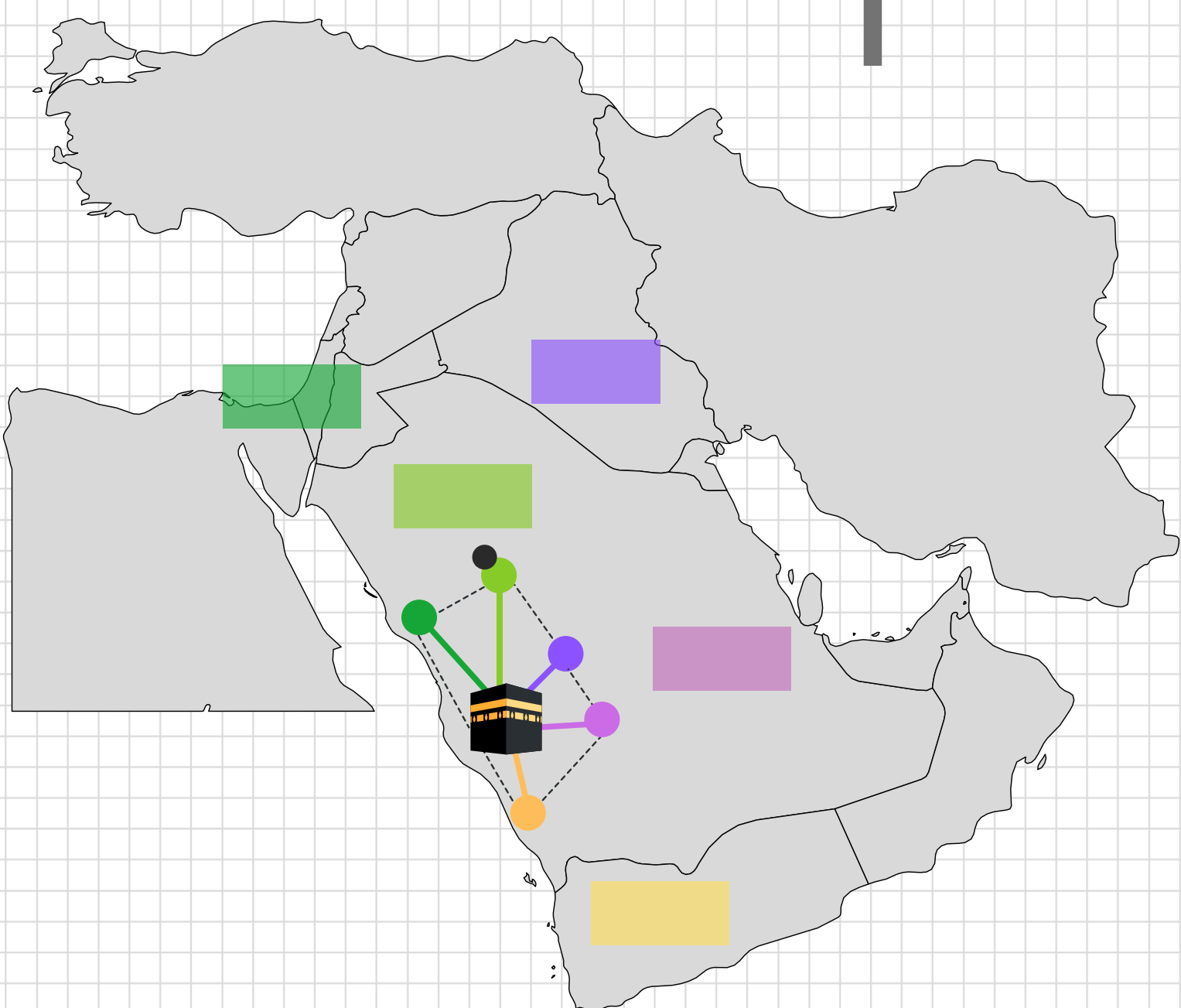


In this Hajj, you perform Umrah and Hajj with 2 different ihraams

QUESTIONS

- ▶ Complete the map below with the names of the countries/regions as well as their respective mawaqeeat.
- ▶ **RESEARCH QUESTION:** find out what your miqaat would be if you travelled to Hajj from where you live:

My miqaat is



QUESTIONS

▶ Which aspects of Hajj are different for women?

▶ RESEARCH QUESTION: How do we perform TAWAAF and SA'EE?



SA'EE



TAWAAF

QUESTIONS

► Create a key by giving each of the days of Hajj a colour, then colour each action according to the day it is performed:

Before you start

Day 1 (8th of Dhul Hijjah)

Day 2 (9th of Dhul Hijjah)

Day 3 (10th of Dhul Hijjah)

Day 4,5,6 (11th,12th, 13th
of Dhul Hijjah)

SACRIFICE

NIGHT IN
MUZDALIFA

STAND AT
ARAFAH

DAY IN
MINA

ARRIVE AT
MAKKAH

STONE THE
JAMARAAT

TAWAAF &
SA'EE

FAREWELL
TAWAAF

ENTER
IHRAAM

CUT HAIR

MAKE
INTENTION

STONE ONLY
1 JAMARAH