

Guide to FIQH

Part 5

Umrah & Hajj

فقه العمرة والحج



Nadia Iblagh

Guide to Fiqh

Part 5

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Introduction

All praise is due to Allah, the Exalted, and may peace and blessings be upon Prophet Muhammad ﷺ, his family, and his companions.

This book “**The Fiqh of Hajj and Umrah**“ is the fifth book of the Guide to Fiqh series. In this book, students learn the rulings of Hajj and Umrah, equipping them with the knowledge needed to perform these sacred rites with sincerity, confidence, and in accordance with Islamic guidance.

The content of this book has been derived from reliable and authentic sources of Islamic law, mainly following the Shafi’ school of thought.

The book has been structured in a simple and gradual manner to make it easy to read, teach, and learn. It is especially suitable for new Muslims, beginners, halaqah circles, Islamic schools, and colleges. The lessons are presented in short sections, allowing students to absorb the rulings in manageable portions. At the end of each lesson, review questions are included to ensure that the material has been understood before moving on to the next topic. The purpose of translating, summarizing, and simplifying these texts is to produce a clear and accessible guide that presents practical “how-to” instructions for various acts of worship in Islam.

Latifa AlSaeed



Principles Umrah and Hajj



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Review Questions 1

3.1 Basic Aspects of Umrah and Hajj

3.1.1 Definitions

Hajj

Linguistically: The word “Hajj” means heading for an honorable person or place.

In Shari’ah: Hajj means worshipping Allah by performing the Hajj rituals, which are defined as specific acts performed at a specific time and in a specific way.

Umrah

Linguistically: The word “Umrah” is derived from l’tmar which means a visit.

In Shari’ah: Umrah means paying a visit to Ka’aba and performing specific acts in a time other than the Hajj time in a specific way.

The Difference between Hajj and Umrah

There are a number of differences between Hajj and Umrah and the major one is the timing. Umrah has no specific time while Hajj must be performed at a specific time period, namely the month of Dhul-Hijjah. Another major difference between the two is that Hajj is Fard for everyone once in a lifetime and while financially and physically capable.

Umrah involves only the rites of Tawaf and Sae’ with Ihram. However, Hajj involves more rites which Umrah does not contain, such as, standing over the plains of Arafah, staying in Muzdalfah, and pelting the stone pillars and finally the sacrifice. Scholars have different opinions on whether the Umrah is obligatory just like hajj or not.

3.1.2 Date of Legislation

Hajj was legislated in the 9th year of Hijrah according to the Prophet’s saying to the delegation of ‘ Abdul-Qais, who came to him at the beginning of the ninth year Hijra, asking him about the commands that they should do.

قوله ﷺ لوفد عبد القيس الذين قدموا على النبي ﷺ في أول العام التاسع للهجرة، وقد سألوه عن الأوامر التي يجب أن يأتروا بها: «أمركم بالإيمان بالله، وإقامة الصلاة، وإيتاء الزكاة، وصوم رمضان، وأن تعطوا الخمس من المغنم». (رواه الشيخان)

He said, “I order you to believe in Allah, to establish prayer, to pay Zakat, to fast Ramadan, and to give one-fifth of the war booty.” (Narrated by Al-Shaikhan)

If Hajj was legislated before the 9th year of Hijra, Prophetﷺ would have ordered them to perform Hajj.

3.1.3 Its rulings and proofs

Both Hajj and Umrah are obligatory according to Shafii School. However, it is not obligatory more than once in a person’s lifetime unless one has vowed to perform Hajj or Umrah more than once

The proof of Hajj:

قال الله: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ (آل عمران: 97)

{... and Hajj (pilgrimage to Makkah) is a duty that mankind owes to Allah, those who can afford (the expenses for one's conveyance, provision and residence).} (Ali Imran : 3:97)

عن ابن عمر رضي الله عنه قال: قال ﷺ: "بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمداً رسول الله، وإقام الصلاة، وإيتاء الزكاة، والحج، وصوم رمضان" (رواه البخاري)

Ibn Umar reported: The Messenger of Allah ﷺ said: "Islam is built on five pillars: testifying that La ilaha illallah wa anna Muhammad ar-Rasool Allah (there is no true god except Allah and Muhammad is the Messenger of Allah), establishing as-Salah (the prayer), paying Zakat, pilgrimage to the House of Allah and Saum (fast) in the month of Ramadan." (Narrated by Bukhari)

From census: all the scholars have agreed that Hajj is Fard and the one who denies it, is Kafir because it is a pillar of Islam.

The proof of Umrah:

قال الله تعالى: ﴿وَأَتَمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ (البقرة: 196)

{ And complete the hajj and 'umrah for Allah } (Al-Baqarah :196)

Notes:

Both Hajj and Umrah are obligatory only once in lifetime unless one has vowed to do more. This is according to the following Hadith:

وعن أبي هريرة رضي الله عنه قال: خطبنا رسول الله ﷺ فقال: «يا أيها الناس إن الله قد فرض عليكم الحج فحجوا»، فقال رجل: أكل عام يا رسول الله؟ فسكت حتى قالها ثلاثاً، فقال رسول الله ﷺ: «لو قلت نعم لوجبت، ولما استطعتم»، ثم قال: «ذروني ما تركتكم، فإنما هلك من كان قبلكم بكثرة سؤالهم واختلافهم على أنبيائهم، فإذا أمرتكم بشيء فأتوا منه ما استطعتم، وإذا نهيتكم عن شيء فدعوه». (رواه مسلم)

The Messenger of Allah ﷺ delivered a sermon and said, "O people! Hajj has been made obligatory upon you, so perform Hajj." **A man inquired:** "O Messenger of Allah, is it prescribed every year?" He ﷺ remained silent until the man repeated it thrice. **Then he ﷺ said,** "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterwards he said, "Do not ask me so long as I do not impose anything upon you, because those who were before you were destroyed on account of their frequent questioning and their disagreement with their Prophets. So, when I order you to do something, do it as far as you can; and when I forbid you from doing anything, avoid it." (Narrated by Muslim)

Can one delay performing Hajj and Umrah while he is capable of performing them immediately?

Imam al-Shafii holds the opinion that one can delay the performance of hajj with the condition that he has intention to perform it in the future. However it is Sunnah to perform them immediately if a person is capable of performing. The Prophet ﷺ performed four Umrahs and one Hajj.

3.1.4 Wisdom behind Hajj:

There is great wisdom behind Hajj, and the most important of it is that Allah prepares human beings for the absolute submission to Allah.

Hajj also emphasizes the principle of equality between people. It clearly declares that humans are all equal.

عن أبي النضرة قال: حدثني من سمع خطبة رسول الله ﷺ في وسط أيام التشريق فقال: «يا أيها الناس ألا إن ربكم واحد وإن أباكم واحد، ألا لا فضل لعربي على أعجمي ولا لأعجمي على عربي، ولا لأحمر على أسود ولا لأسود على أحمر إلا بالتقوى». (رواه أحمد)

Abu Nodhra reported: I heard the sermon of the Messenger of Allah ﷺ during the middle of the days of Tashreeq (the three days which follow Eid). **He said,** “O people, verily your Lord is One and your father (Adam) is one. There is no favouritism of an Arab over a foreigner, nor a foreigner over an Arab, and neither red (person) over black (person) nor black over red except through righteousness.” (Narrated by Ahmad)

Hajj is the sign of universality of the divine message. People all around the world come together wearing the same color cloth, and performing the same rites.

Hajj is also a reminder of the people of the past, the Prophets and the ancestors. Every part of Hajj reminds of some past events, such as the story of Abraham and his son Ishmael. And also when the Prophet kissed the stone and broke the idols, etc...

By entering the state of total sanctity that prevents him from violating other's lives and safety, this trains and reminds the one performing pilgrimage the importance of keeping away from violence. It is a lesson in courage, determination and complete submission to the One and Only God, leaving one's house, country, family and all the luxuries and performs Hajj only in two pieces of cloth the same as everyone else, going through hardship for the sake of Allah.

3.1.5 Who should perform Hajj and Umrah

Hajj and Umrah are obligatory upon every adult Muslim, sane, free person who is capable at the right time and with the right conditions.

3.1.5.1 Capability

Capability is considered to be of two types:

Those who have the ability of going to Hajj himself who:

- Are healthy and physically fit (enough to be able to bear the hardships of travelling).
- Are able to obtain provisions for the trip.
- Have enough money to afford transportation and the trip expenses and also money to provide for his family in his absence and also the route taken for travel must be safe.

Those who are unable to fulfill the Hajj themselves (terminal illness or died before performing hajj), someone else may be sent on their behalf.

Notes:

If one has property and he is in debt and he would sell his property to fulfill his debt, then the scholars say due to that, one is not obliged to sell his house or the furniture which he is using in order to go to Hajj, because these are considered as necessities.

If one needs to take a wife because he fears that he may not be able to avoid evil, then he must get married, for it is his immediate need. However, if one thinks that he can control himself then he can go to Hajj.

The above conditions apply equally to a woman, who in addition requires someone to accompany her to protect her, such as a husband, an unmarriageable male relative. This is only in the case of obligatory Hajj and not in nafil Hajj. In that case, she is to be accompanied by a Mahram. Also, she should not go to Hajj during waiting period for divorce or the waiting period after the death of her husband.

A lady should not go to Hajj without her husband's permission, and if she dies and was capable but her husband had not allowed her, then she has not sinned.

3.1.5.2 Timings of Hajj

The specific months:

Shawwal, Dhul-Qa'adah and Dhul-Hijjah are called "Months of Pilgrimage." These are specific months for performing the Hajj. One can prepare and wear the Ihram (defined later) starting from these months.

3.1.5.3 Age

It is valid for a child (of the age of discrimination) and a slave to enter the state of Ihram with the permission of the guardian. This is according to the following hadeeth:

عن ابن عباس رضي الله عنه قال: رُفِعَتْ امرأةٌ صبيّاً لها، فقالت: يا رسول الله، ألهدا حج؟ قال: «نعم ولك أجر». (رواه مسلم)

Ibn Abbas reports: During Hajj, a woman lifted a boy and asked the Prophet ﷺ: "Will this boy be rewarded for Hajj?" The Prophet ﷺ said: "Yes, and you too will be rewarded."
(Narrated by Muslim)

(However, the child should perform obligatory Hajj when reached the age of puberty, likewise, a slave should perform Hajj if he is freed.

3.1.6 Al-Ihram

3.1.6.1 Definition:

Ihram is the intention to make Hajj or Umrah or for both together.

The state of pilgrim sanctity

The first action for Hajj is Ihram. In order to understand Ihram, three things are to be known clearly. They are:

3.1.6.2 Al-Meeqat (Time and place)

a. Timing of entering Ihram for Hajj or Umra:

As previously mentioned, it is not permissible to enter Ihram for Hajj other than its months (Shawwal, Dhul-Qa'adah and the first ten nights of Dhul-Hijjah). However, if one enters the state of Ihram before that then it is considered as Umrah.

قال الله تعالى: {الحج أشهر معلومات} (البقرة: 197)

{The Hajj is in the well-known months.} (Al-Baqarah: 197)

b. Stations for Ihram (Hajj and Umrah)

Meeqats are stations around Makkah which are defined by the Prophet ﷺ. These stations are to be entered before entering Makkah, and from there a pilgrim gets into the state of Ihram, i.e., follows the conditions of someone in Ihram. These stations are:

People who depart towards Hajj from west by plane must enter Ihram before boarding it, or even during the flight before it passes the airspace that is even with the city of Rabigh, on the western coast of the Arabian Peninsula. However, this is generally announced in the plane.

For those who come from Madinah, they enter Ihram from (Dhul Hulaifa), nowadays this is called 'Abyar Ali'. It is also recommended to wear the Ihram in the Masjid of Meeqat that the Prophet ﷺ did.

Residents of Syria-Palestine region, Egypt and north Africa enter Ihram at Juhfa Residents of al-Tihama in Yemen enter Ihram at Yalamlam.

Residents of the Najd of Yemen and the Najd of Hijaz enter Ihram at Qarn

Residents of Iraq and Khurasan enter Ihram at Dhat 'Irq. Preferable at al Aqiq. This is according to the following hadeeth:

أخبرني أبو الزبير أن جابر بن عبد الله رضي الله عنهما قال: سمعت (وأحسبه رفعه إلى النبي ﷺ) يقول: «مُهَلُّ أهل المدينة من ذي الحليفة، والطريق الآخر الجحفة، ومُهَلُّ أهل العراق من ذات عرق، ومُهَلُّ أهل نجد من قرن، ومُهَلُّ أهل اليمن من يلملم». (رواه مسلم)

Abu Zubair heard Jabir bin 'Abdullah (RA) as saying when he was asked about (the place for entering upon the state of Ihram): I heard (and I think he carried it directly to the Apostle of Allah ﷺ) him saying: "For the people of Madinah Dhu'l-Hulaifah is the place for entering upon the state of Ihram, and for (the people coming through the other way, i.e. Syria) it is Juhfah; for the people of Iraq it is Dhat al-'Irq; for the people of Najd it is Qarn (al-Manazil) and for the people of Yemen it is Yalamlam." (Narrated by Muslim)

Someone who is in Makkah, even if merely passing through, enters Ihram of Hajj in Makkah and for Umrah must go (at least) to the nearest place outside the Haram, of which the best is al-Jir'aa, al-Tan'm and last Hudaybiya. Someone residing closer to Makkah than the Meeqat, then the place of his residence is the meeqat.

3.1.6.3 Things that should be performed prior to Ihram

Purification bath (Ghusl): With the intention to bath for Hajj or Umrah. If there is not enough water, one can merely perform Wudu and if still there is not enough water, then one can perform Tayammum (dry ablution).

Wearing perfume (for men): The perfume may be used on the body as well as the hajj clothes even if it smells afterwards.

عن عائشة رضي الله عنها قالت: «كأني أنظر إلى وبيص الطيب في مفارق رسول الله ﷺ وهو محرم». (رواه البخاري)

Narrated Aisha: "As if I were now observing the glitter of the scent in the parting of the hair of the Prophet ﷺ while he was Muhrim." (Narrated by Bukhari)

Taking off all sewn clothes and putting the Hajj garb (men): The garb is two sheets of cloth the first wrapped around the upper part and the second around the lower part of the body. As for a lady, she should cover herself completely except for her hands and her face and she should not wear perfume.

This is according to the following Hadeeth:

عن عبد الله بن عمر رضي الله عنهما أن رجلاً قال: يا رسول الله ما يلبس المحرم من الثياب؟ فقال رسول الله ﷺ: «لا يلبس القميص ولا العمامة ولا السراويلات ولا البرانس ولا الخفاف، إلا أحد لا يجد النعلين فليلبس الخفين وليقطعهما أسفل من الكعبين، ولا تلبسوا من الثياب شيئاً مسه الزعفران أو الورد». (رواه البخاري)

Reported by Ibn Umar(RA): A man asked the Messenger of Allah ﷺ, "What clothes can the Muhrim wear?" The Messenger of Allah ﷺ said: "He should not wear shirts nor turbans or pants or burnouses or khuffs, unless a person cannot find sandals, in which case he may wear khuffs. But he should cut them to come lower than the ankles. Do not wear anything that has been touched by saffron or waras." (Narrated by Bukhari)

Praying two rakk'ahs and repeating talbiya:

Once all the above has been performed, and as soon as the person is to leave the meeqaat, he should pray two rakk'ahs and make intention to assume the state of ihram.

P.S. The intention should be done in the heart. However, it is sunnah to verbalize it.

After intention the pilgrim should repeat (Talbiya) and say:

لبيك اللهم لبيك Labbayk Allahomma Labbayk Allohomma

Once this is done, one has entered the state of ihram, and is ready to enter Almasjid Al-Haram with the right foot first.

3.1.6.4 Things unlawful when in the state of Ihram

There are ten things one should avoid and which are restricted when in the state of Ihram for Hajj or Umrah.

For men: wearing any sewn clothes .e.g. shirt, underpants or even covered shoes. Instead he wears slippers or sandals which uncovers most of his feet.

Covering the head or part of the head without a valid reason: These are things such as a cap or a hat whether it covers all of the head or some of it. This is according to the Hadith mentioned before.

Ibn Umar reported: 'A person in the state of Ihram is not allowed to wear a sewn shirt, a turban, a hooded robe, underpants...'

Combing the hair: This is in case one fears the hair falling down. Otherwise it is makrooh.

Cutting or shaving hair by any means; except in extreme need. This is according to Allah's order in the Quran:

قال الله تعالى: {ولا تحلقوا رؤوسكم حتى يبلغ الهدى محله} (البقرة: 196)

{and do not shave your heads until the animal reaches the place of sacrifice} (Al Baqara: 196)

Clipping nails: It is forbidden for a person in Ihram to clip his nails without any valid reason, such as a broken nail which has to be removed.

Using perfume on the body: This is restricted in all of its forms such as applying perfume on the body or eating or drinking something which is mixed with scent or sitting and sleeping on a perfumed mat or place. However, smelling a rose or its water in a container is not considered as a restriction.

Hunting: It is forbidden for a person in Ihram to hunt (except sea food) by killing or slaughtering or even pointing out its place whether visible or invisible, or spoiling the eggs of the animals living on land.

قال الله تعالى: {يا أيها الذين آمنوا لا تقتلوا الصيد وأنتم حرم، ومن قتله منكم متعمداً فجزاء مما قتل من النعم يحكم به ذوا عدل منكم هدياً بالغ الكعبة أو كفارة طعام مساكين أو عدل ذلك صياماً ليذوق وبال أمره عفا الله عما سلف ومن عاد فينتقم الله منه والله عزيز ذو انتقام} (المائدة: 95)

{ O you who believe! kill not game while you are in a state of Ihram for Hajj or 'Umrah, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'aba, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed poor persons, or its equivalent in fasting, that he may taste the heaviness of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is All Mighty, All-Able of Retribution.} (Al-Ma'idah: 95)

Contracting a marriage: This is forbidden in both cases whether acting on behalf of himself or acting as a guardian for someone. This is according to the following hadeeth:

عن عثمان بن عفان رضي الله عنه أن رسول الله ﷺ قال: «لا يَنْكِحُ الْمُحْرِمُ، ولا يُنْكَحُ، ولا يَخْطُبُ». (رواه مسلم)

'Uthman bin 'Affan reported that Allah's Messenger ﷺ said: "A Muhrim must neither marry himself, nor arrange the marriage of another one, nor should he make the proposal of marriage." (Narrated by Muslim)

Intimacy between spouses.

Being engaged in any matter leading to intimacy: such as kissing, touching or talking with spouse about intimacy or related matters.

قال الله تعالى: {الحج أشهر معلومات فمن فرض فيهن الحج فلا رفث ولا فسوق ولا جدال في الحج وما تفعلوا من خير يعلمه الله وتزودوا فإن خير الزاد التقوى واتقون يا أولي الألباب} (البقرة: 197)

{ The Hajj is the well-known months. So whosoever intends to perform Hajj therein, then he should not have sexual relations, nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, Allah knows it. And take a provision for the journey, but the best provision is piety. So fear Me, O men of understanding! } (Al-Baqarah: 197)

Review Questions 1

Choose the correct answer:

1- Hajj is:

- a. Worshipping Allah by performing the Hajj rituals, which are defined as specific acts performed at a specific time and in a specific way.
- b. Paying a visit to Ka'aba and performing specific acts in a time other than the Hajj time in a specific way.
- c. All of the above
- d. None of the above.

2- Umrah is defined as:

- a. Worshipping Allah by performing the Hajj rituals, which are defined as specific acts performed at a specific time and in a specific way.
- b. Paying a visit to Ka'aba and performing specific acts in a time other than the Hajj time in a specific way.
- c. All of the above
- d. None of the above.

3-Umrah involves the following rites:

- a. Tawaf
- b. Sae' with Ihram
- c. All of the above
- d. None of the above.

4- Hajj was legislated on:


- a. The 9th year of Hijrah
- b. In the 10th year of Hijrah
- c. In the 11th year of Hijrah
- d. None of the above


5- According to Fiqh of Shafii, Hajj and Umrah are:

- a. Obligatory once in life time
- b. Optional once in life time
- c. Haram
- d. None of the above

6-Hajj is:

- a. A pillar of Islam.
- b. A pillar of Iman
- c. None of the above
- d. All of the above

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- 7- Hajj and Umrah are:
- Obligatory
 - Optional
 - Makrooh
 - None of the above
- 8- Hajj and Umrah are obligatory upon every:
- Adult and Muslim
 - Sane and a free person
 - Who is capable at the right time and with the right conditions.
 - All of the above.
- 9- Ihram is defined as :
- Ihram is the intention to make Hajj or Umrah or for both together.
 - Ihram is wearing the Hajj clothes
 - All of the above
 - None of the above
- 10- Actions to be performed prior to Ihram for men are :
- Purification bath (Ghusl): With the intention to bath for Hajj or Umrah.
 - Wearing perfume
 - Praying two rakk'ahs and repeating talbiya
 - All of the above.
- 11- By meeqat we mean:
- Timing of entering Ihram only
 - Stations for the Ihram around Makkah only
 - Both timing and stations for Ihram
 - All of the above
- 12- Things that woman should not do during Ihram:
- Wear perfume
 - Wear garbs
 - Only a
 - a&b
- 13- Things unlawful when in the state of Ihram:
- Covering the head or part of the head without a valid reason (for men)
 - Cutting or shaving hair by any means; except in extreme need.
 - Clipping nails and hunting



d. All of the above

14-True or false :

- a. Someone in a state of Ihram can get engaged with a marriage contract.
- b. When in a state of Ihram intimacy is allowed
- c. Sleeping during Ihram is allowed
- d. Combing the hair is makrooh during Ihram.



Umrah

Summary: Umrah at a Glance

- Ihraam
- Circumambulation- Tawaaf
- Sa'e • Release from Ihram





3.2 Umrah

3.2.1 Ihram

3.2.2 Tawaf

3.2.2.1 Conditions

3.2.2.2 How to perform Tawaf

3.2.3 Sa'e

3.2.3.1 How to perform Sa'e

3.2.3.2 The conditions of Sa'e

3.2.3.3 The sunan (Desirable actions) of Sa'e

3.2.4 Release from Umrah (Tahallul)

Review Questions 2

3.2.1 Ihram

Ihram (mentioned previously in details) at the meeqat or at home. This is the beginning of the umrah.

3.2.2 Tawaf:

This is circumbulating (going around in circle) around the Kaaba seven times. The round begins moving clockwise from the black stone and coming back to the same point after the round.

قال الله تعالى: {وليطوفوا بالبيت العتيق} (الحج: 29)

{And perform tawaf around the ancient House.} (22:29)

3.2.2.1 Conditions:

- a. Making intention for tawaf as an act of obedience dedicated to Allah alone.
- b. Purification from major and minor impurities,
- c. Purification of the clothes.
- d. Covering of the nakedness (the awra).

For men : one should put the entire of one's upper garb under the right arm and its two ends over the left shoulder so the right shoulder is bare.

3.2.2.2 How to Perform Tawaf:

First: Facing the black stone and touching it if possible.

Second: Saying بسم الله والله أكبر Bismillah wallahu Akbar. (Repeating the two steps at the beginning of each round.)

Third: Going around Kaaba anti clockwise.

Fourth: (Al-Raml)

Trotting for men. This is hastening one's gait (without harming others), as trotting is Sunnah for men on the first three rounds only. While walking with normal pace on the last four rounds.

Fifth : Supplicating and remembering Allah during Tawaf

Sixth: Touching the Yamani corner of Ka'aba when reaching it and reciting the following:

قال الله تعالى: {رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ} (البقرة: 201)

{ Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire! } (2:201)

Seventh : When one finishes Tawaf, he/ she should move to the station of Ibrahim (Maqamu Ibrahim) and read the following Ayah:

قال الله تعالى: {واتخذوا من مقام إبراهيم مصلى} (البقرة: 125)

{ And take, [O believers], from the standing place of Abraham a place of prayer. } (2 :125)

And prays two rakaas, reciting Surat Al-Kafiroon on the first rakaa and Surat Al-Ikhlaas on the second.

3.2.3 Sa'e

Sa'e between the mounts Safa and Marwa:

Safa and Marwa are two hills near the Kaaba facing each other.

The word Sa'e means walking back and forth between the two, seven times, the starting point is Safa and the ending point is Marwa.

قال الله تعالى: {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ} (البقرة: 158)

{ Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the season, or at other times, should encompass them. It is no sin in them. And if anyone obeys his own impulse to good be sure that Allah is He Who recognizes and knows } (2 :158)

3.2.3.1 How to perform Sa'e

When approaching the Safa hill:

Male Pilgrims : climb up to the top, till Kaaba is visible.

Female pilgrims: may stay at the bottom and avoid the crowd at the top.

1- Face the Kaaba and make the intention of performing Sa'e.

The Du'a at this place narrated from the Messenger of Allah (peace be upon him), is preferable and is as follows:

Allahu akbar Allahu Akbar , Allahu Akbar,

La ilaha illa Allah wahdahu la shareeka lahu, Lahul mulk, Wa lahu Hamd Yuhyi wa yumeet Wa huwa 'ala kulli shay'in Qadeer , La ilaha illa Allah Anjaza wa'adah, Wa Nasara 'Abdah Wa Hazamal ahzaba Wahdah.

Allah is great Allah is great Allah is great

There is no deity worthy of worship except Allah Alone. He has no partners

To Him belongs the Kingdom

And all praise

He alone grants life and causes death, He has power over all things

There is no God but He, alone

He has fulfilled His promise

Given victory to His servant

And He alone defeated the confederates

It is Sunnah to repeat the supplications thrice.

Pray for anything good in this life and the next. Both for yourself and others.

Proof:

قال الله تعالى: {إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ} (البقرة: 158)

{ Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the season, or at other times, should encompass them. It is no sin in them. And if anyone obeys his own impulse to good be sure that Allah is He Who recognizes and knows. } (2:158)

Hadeeth

حديث صفة حج النبي ﷺ عن جابر قال: ثم خرج من الباب إلى الصفا، فلما دنا من الصفا قرأ: «إن الصفا والمروة من شعائر الله» «أبدأ بما بدأ الله به»، فرقي الصفا حتى رأى البيت، فاستقبل القبلة فوحد الله وكبره وقال: «لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير، لا إله إلا الله وحده أنجز وعده، ونصر عبده، وهزم الأحزاب وحده»، ثم دعا بين ذلك ثلاث مرات، ثم نزل إلى المروة حتى إذا انصبت قدماه في بطن الوادي سعى حتى إذا صعدتا مشى إلى المروة، ففعل على المروة كما فعل على الصفا... (رواه مسلم)

..... Then he went out of the gate to Safa, and as he approached it, he recited:

“Verily as-Safa and Marwah are among the signs appointed by Allah,” (2:158), adding, “I begin with what Allah began.” He first mounted as-Safa until he saw the House, and facing the Qiblah he declared the Oneness of Allah and glorified Him and said: ‘La ilaha illa-llah wahdahu la sharika lahu, la hul mulk wa la hul hamd, wa huwa ‘ala kulli shai’in qadeer, la ilaha illa-llahu wahdahu anjaza wa’dahu, wa nas ara ‘abdahu, wa hazamal ahzaba wahdah’ (There is no God but Allah, He is One, and has no partner. His is the dominion, and His is the praise and He has Power over all things. There is no God but Allah alone, Who fulfilled His promise, helped His servant and defeated the confederates alone.”) He said these words three times making supplications in between. He then descended and walked towards Marwah, and when his feet touched the bottom of the valley, he ran; and when he began to ascend, he walked (at his normal pace) until he reached Marwah. There he did as he had done at Safa. (Narrated by Muslim)

2- Move towards the hill Marwa

3- On reaching the first green light, male pilgrims should start to speed up their pace until they reach the second green light. (Between these two green lights one should supplicate [making dua’a] as much as possible)

4- Recite the mentioned above supplication when reaching Marwa hill

Allahu akbar Allahu Akbar , Allahu Akbar,

La ilaha illa Allah wahdahu la shareeka lahu, Lahul mulk, Wa la hul Hamd Yuhyi wa yumeet Wa huwa ‘ala kulli shay’in Qadeer , La ilaha illa Allah Anjaza wa’adah, Wa Nasara ‘Abdah Wa Hazamal ahzaba Wahdah.

Ask for anything good in this life and the hereafter both for yourself and others.

It is Sunnah to repeat the dua'a three times.

5- Make the trip between Safa' and Marwa seven times.

3.2.3.2 The conditions of sa'e :

1. It should be preceded by a valid Tawaf
2. The sa'e should be made seven times. To walk from one hill to another is considered as one Sa'e trip and to return back is another.
3. To complete all the distance between Safa and Marwa. Hence, if there is one step left, the sa'e would be invalid.
4. To begin with Safa and end with Marwa. If the pilgrim begins with Marwa and ends with Safa, this is considered invalid.

3.2.3.3 The sunan (desirable actions) of Sa'e

1. Going through "Safa door" to the Hill of Safa (if possible).
2. To perform sa'e immediately after the Tawaf and on consecutive rounds.
3. To be clean from impurity
4. To walk and not ride if he is able to walk.
5. Men must climb up the mountains of Safa and Marwa until they can see the holy Ka'ba
6. To invoke and glorify Allah ﷻ
7. Men must run in the midst of the sa'e between the two green milestones.

3.2.4 Release from Umrah (Tahallul)

As we have mentioned earlier, when one enters a state of ihram or "restriction of some acts", then at the end there is ihlal or ending the restrictions. This is done by cutting or (shaving for men) the hair.

عن نافع أن عبد الله رضي الله عنه قال: حلق رسول الله ﷺ وطائفة من أصحابه، وقصّر بعضهم (رواه البخاري)

Narrated Abdullah (RA): The Prophet ﷺ and some of his companions got their heads shaved and some others got their hair cut short. (Narrated by Bukhari)

Review Question 2

Choose the correct answer:

1-The components of Umrah are:

- a. Ihraam
- b. Tawaaf and Sa'e
- c. Release from Ihram
- d. All of the above

2- The following are conditions of Tawaf except:

- a. Making intention for Tawaf as an act of obedience dedicated to Allah alone.
- b. Purification from major and minor impurities
- c. Covering of the nakedness (the awra).
- d. Wearing perfume

3- Raml during sa'e means:

- a. Trotting for men. This is hastening one's gait (without harming others).
- b. Trotting for women. This is hastening one's gait (without harming others).
- c. None of the above
- d. All of the above

4- The word Sa'e means:


- a. Walking back and forth between the two mounts (Safa and Marwa), seven times
- b. Walking back and forth between the two mounts (Safa and Marwa), five times
- c. Circumbulating the holy Kaaba
- d. None of the above

5- All of these are conditions of sa'e except:

- a. It should be preceded by a valid Tawaf
- b. The sa'e should be made seven times.
- c. To complete all the distance between Safa and Marwa.
- d. To begin with Marwa and end with Safa.

6- All of these are sunan (desirable actions) of Sa'e except

- a. Going through "Safa door" to the Hill of Safa (if possible).
- b. To perform sa'e immediately after the entering the Masjid and on consecutive rounds.
- c. To be clean from impurity
- d. Starting the sa'e from Safa.

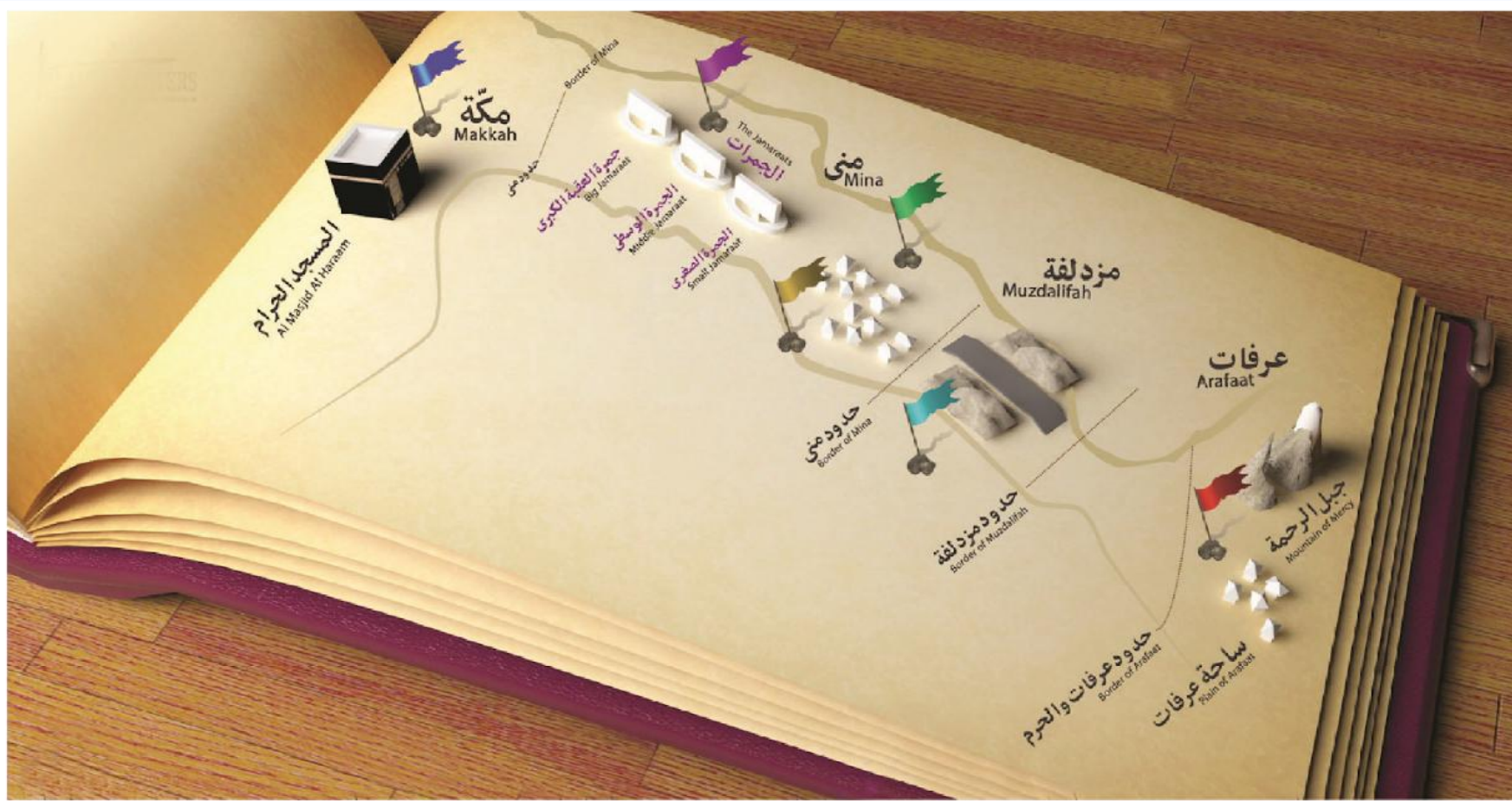


7- Ending Ihram restrictions (Ihlal) for umrah is done by:

- a. Cutting or shaving (for men) the hair.
- b. Shaving women's hair
- c. None of the above
- d. All of the above

8- **True or false:**


- 1. When performing Tawaf one has to start from the Yemeni corner
- 2. One cannot supplicate during Tawaf
- 3. Sa'e starts from Safa.
- 4. Trotting is sunnah for men
- 5. During sa'e : Female Pilgrims : climb up to the top, till Kabaa is visible.



Hajj

Summary: Hajj at a Glance

- 8th of Thul Hujjah:
- Ihram and staying the night in Mina
- 9th of Thul Hujjah:
- Day: Arafat standing.
- Night: Spending the night in Muzdalifa
- 10th Thul Hujjah:
- Throwing pebbles
- Slaughtering
- Shaving/ shortening the hair
- Tawaf Al-ifada (Farewell tawaf)
- Sa'e

- 
- 3.3 Hajj
 - 3.3.1 Rulings of the actions of Hajj
 - 3.3.2 The route to Hajj
 - 3.3.3 Sunan of Hajj
 - 3.3.3.1 Sunnah of Ihram
 - 3.3.3.2 Sunan of entering Makkah
 - 3.3.3.3 Sunan of Tawaf
 - 3.3.3.4 Sunan of Sa'e (between Safa & Marwa)
 - 3.3.3.5 Sunan of Arafah
 - 3.3.3.6 Sunan of staying in Muzdalifa
 - 3.3.3.7 Sunan of throwing the pebbles
 - 3.3.4 Release from Hajj (Tahallul)

Review Questions 3

3.3.1 Rulings of the actions of Hajj

Pillars	Wajib (Fard)	Sunnahs
Ihram	Ihram at Meeqat	Sunnah acts of Ihram
Intention	Spending the night In Muzdalifa	Verbalizing the intention
Arafat	Throwing pebbles	Ettiquette of entering Makkah
	Spending the night in Mina	Sunnan of Tawaf , Sa'e & Arafat
	Farewell Tawaf	

1. If any of the pillars are missed then the hajj has become invalid.
2. The difference between wajib and pillar is that if one did not perform a wajib part, he should offer a sacrifice to mend it, while if a pillar is not performed then it cannot be mended by offering a sacrifice.
3. Ihram at the prescribed station (meeqat), at the proper time .i.e. Hajj times if the person passed the meeqat and has not done the Ihram then he has not performed one of the essentials of Hajj. On the other hand, if he did Ihram before reaching the place, then it is still valid.

3.3.2 The route to Hajj :

1. Ihram: Ihram means the intention of entering Hajj. The way to enter the state of Ihram was mentioned earlier.

Different types of Ihram intentions:

There are three kinds of Ihram and the pilgrim should choose amongst them during the intention, these are:

a. Iffrad (Hajj only)

In Iffrad, a pilgrim intends to perform Hajj only. Then when one finishes, he may return to Meeqat to perform the intention of Umrah. This kind of Ihram is the best type according to the hadeeth narrated by Jabir that the Prophet ﷺ performed Ihram of this type.

b- Tamatuu (Combining both Umrah and Hajj with a break in between)

Combining Hajj and Umrah with a break in between. In tamatuu a pilgrim performs Umrah during the Hajj season (months) and then subsequently makes Hajj in the same year. The pilgrim performs Umrah, then enjoys normal life and then makes Hajj. This type is second best.

c- Qiran (combining both Umrah and Hajj)

In Qiran, a pilgrim declares and intends both Hajj and Umrah together, then follows the Hajj procedures which Umrah procedures come under it too, thus gets the reward of both Hajj and Umrah. This comes third in rank.

2. Staying at Mina

3. Arafah: This is on 9th of Dhul-Hijjah. The Prophet ﷺ said: "Hajj is Arafah." The pilgrim must be at the Mount of Arafah on the ninth of Dhul-Hijjah after Dhuhr time. Anyone who misses the Arafat day, his/her hajj is void. Hadith: "Hajj is only valid by attending Arafah." Conditions:

To be present on the Mount of Arafah at least a portion of the time between Dhuhr of 9th of Dhul Hijjah and the fajr of the next day. This means that if he was there before or after, then he is not considered to have performed Hajj. If he left Arafah before Maghrib, it is recommended (not obliged) to offer sacrifice.

A pilgrim may spend the day of Arafah anywhere within the bounds of Arafah except "Urah" which is a place at the bottom of the valley, to the west of Arafah.

4. Spending the night at Muzdalifah: If the pilgrim came down from Mount Arafah after sunset he reaches Muzdalifah, that is a place between Arafah and Mina, it is obligatory upon him to spend the night there until after midnight .i.e. it is not obligatory to stay there till Fajr.

This is according to the hadith of Jabir

حديث صفة حج النبي ﷺ عن جابر قال: حتى أتى المزدلفة فصلى بها المغرب والعشاء بأذان واحد وإقامتين ولم يسبح بينهما شيئاً، ثم اضطجع حتى طلع الفجر، فصلى الفجر حين تبين له الصبح بأذان وإقامة، ثم ركب حتى أتى المشعر هـ (مسلم الحرام... (رواه

Jabir b. Abdullah said: "...He reached al-Muzdalifa. There he led the evening and 'Isha prayers with one Adhan and two Iqamas and did not glorify Allah in between them (i.e. he did not observe supererogatory rak'ahs between Maghrib and 'Isha prayers). The Messenger of Allah ﷺ then lay down till dawn and offered the dawn prayer with an Adhan and Iqama when the morning light was clear. He again mounted al-Qaswa, and when he came to al-Mash'ar al-Haram..." (Narrated by Muslim)

5. Throwing pebbles: After descending the Mount of Arafah

6. The night in Muzdalifah, the pilgrim should go to a place called Jamrat alAqaba which is at the end of Mina, at that part the pilgrim should throw seven pebbles at Jamrah, those pebbles should be thrown in the area of Jamrah. The time for throwing pebbles starts on the night of Eid, and ends by sunset of Eid day, which is the day of offering the sacrifice.

Proof:

حديث صفة حج النبي ﷺ عن جابر قال: ثم سلك الطريق الوسطى التي تخرجك إلى الجمرة الكبرى حتى أتى الجمرة التي عند الشجرة فرمى بسبع حصيات يكبر مع كل حصاة منها، مثل حصى الخذف، ورمى من بطن الوادي... (رواه مسلم)

Jabir b. Abdullah said: "...and following the middle road, which comes out at the greatest jamra, At this he threw seven small pebbles, saying Allahu Akbar while throwing every one of them in a manner in which the small pebbles are ..." (Narrated by Muslim)

Afterward in each day of tashreeq, (the three days which follow Eid), the pilgrim should throw seven pebbles at each Jamrah (Jamra alawla, Jamra alwosta, Jamra alaqaba), all in Mina. However, one can delay the throwing till dawn. If the pilgrim is in hurry, he may leave Mina on the second day after performing the rites and he is not obliged to throw the stones on second day.

7. Spending the night at Mina: It is obligatory to stay 2 – 3 nights in Mina (11th and 12th). The pilgrim has the option to leave Mina and not stay for the third night.

8. Farewell Tawaf & Sa'e When a pilgrim has finished all that he has to do and has decided to travel, and then he has to make a farewell tawaf.

Proof:

عن ابن عباس رضي الله عنه قال: كان الناس ينصرفون في كل وجه، فقال رسول الله ﷺ: «لا ينفِرَنَّ أحدٌ حتى يكون آخر عهده بالبيت». (رواه مسلم)

Ibn 'Abbas reported that the people used to return through every path, whereupon Allah's Messenger ﷺ said: "None amongst you should depart until he performs the last circumambulation round the House." (Narrated by Muslim)

So when he finishes the Tawaf he must make this the last thing he does in Makkah and does not go back to do other daily duties, such as visiting others. However, if not, then he must repeat farewell Tawaf.

3.3.3 Sunan of Hajj

These are actions that the Prophet ﷺ practiced which are not a part of the obligations. Without them, the Hajj is still valid and by performing them more reward is given.

3.3.3.1 Sunnah of Ihram "The recommended acts":

a- It is Sunnah for a pilgrim to take a complete bath before entering the state of Ihram. However, if one was not able to do so then it is sunnah to do tayammum instead. As it is also recommended for the pilgrim to clip the nails, trim the moustache; shave the hair from underarms and pubic area, and remove any dirt. b- To verbalize the intention, followed by talbiyah which is:

”لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ“

Which means: Here I am O Allah! Here I am, there is no partner unto You. Here I am, all praise and favors and sovereignty belongs to You, there is no partner unto You.

It is Sunnah to recite the talbiyah loudly (for men) from the point of Meeqat until he reaches Makkah. It is Sunnah to recite talbiyah till the day of sacrifice. However, women should recite it to themselves. During Ihram, one should face the Qibla and c- Avoid worldly talk specially the makrooh and haram types.

3.3.3.2.: Sunan of entering Makkah

When entering Makkah, the pilgrim performs the following acts of Sunnah:

- a. To enter Makkah before standing on Mount Arafah. Then go to Mount Arafah.
- b. To take a bath near a well called “Thee Towa” according to the Sunnah of the Prophet ﷺ.
- c. To enter Makkah from a road “highroad” called Kadaa’
- d. To head straight to do Tawaf on arriving as a greeting.
- e. To enter Masjid al-Haram from the gate called Bani Shaiba, and when one sights the Ka’aba, he should say:

اللهم زد هذا البيت تشريفًا

Oh Allah increase this Sacred House an honour.

3.3.3.3 Sunan of Tawaf

- a. To walk around Kaaba while performing Tawaf. However, if one is ill, it is not makrooh to do the Tawaf while being lifted “riding”.

عن أم سلمة رضي الله عنها قالت: شكوت إلى رسول الله ﷺ أني أشتكي، فقال: «طوفي من وراء الناس وأنت راكبة». (رواه البخاري)

Narrated Um Salama(RA): (the wife of the Prophet ﷺ) I informed Allah's Messenger ﷺ that I was ill, so he said: “Perform the Tawaf while riding behind the people.” (Narrated by Bukhari)

- b. To go straight to al-Hajar al-Aswad “The Black Stone” and start Tawaf from there. To touch the stone with the right hand and say “Bismillah wa Allahu Akbar (in the name of Allah and Allah is Great). However, if one cannot touch the stone, it is Sunnah to raise the right hand and point towards it and say “Allahu Akbar”. This is done at the beginning of each round and at the end of Tawaf. As for a woman, it is Makrooh if she pushes herself in the crowd for the sake of touching the Black Stone.
- c. During tawaf, it is important to keep calm and dignified. A person can say whatever supplication he wants and he can remember Allah (dhikr). It is Sunnah to recite the following supplication between rukn-yemeni and the Black Stone.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“O Allah our Lord, give us good in this world and good in the Hereafter and save us from the punishment of fire.”

One supplicates for whatever one wishes and supplicating as the Prophet ﷺ did is better.

- d. It is Sunnah to hurry in the first three Tawafs (recommended for men, not women). This is known as ramil and the last four should be done at ease.

عن ابن عمر رضي الله عنه قال: سعى النبي ﷺ ثلاثة أشواط ومشى أربعة في الحج والعمرة. (رواه البخاري)

Narrated Abdullah bin Umar(RA): "The Prophet ﷺ did Ramal in the first three rounds of Tawaf, and walked in the remaining four, in Hajj and Umrah." (Narrated by Bukhari)

- e. To pray two raa'kahs behind Maqam Ibrahim, after finishing Tawaf where it is Sunnah to recite Surah al-Kaafiroon and Surah Al-Ikhlās.

3.3.3.4 Sunan of Sa'e (Between Safa and Marwah)

- a. It is Sunnah not to repeat Sa'e. Once it is done after Tawaf of arrival, it is Makrooh to repeat it after Tawaf of ifada which is a part of Hajj.
- b. It is sunnah to go first to Mount Safa, face the Qibla and to see the Ka'bah if possible and raise the hand while saying the following: refer to 3.3.1
- c. To perform the Sa'e walking if possible and to hurry up (for men) between the two green lights and to supplicate for oneself and all Muslims during climbing the Mounts Safa and Marwah

3.3.3.5. Sunan of Arafah

- a. As you know by now standing on Mount Arafah is one of the most important parts of Hajj. One can go to Arafah directly without passing by Makkah. However, the Sunnah is to pass by Makkah, and perform the tawaf of arrival.
- b. As it is Sunnah on the leader of the believers or their elder to give a sermon / Khutba at Dhuhr time in Makkah on the 7th of Dhul-Hijjah, and ask them to head to Mina the next morning and clarify for them the hajj actions they have to perform.
- c. It is Sunnah to go to Mina on the 8th of Dhul-Hijjah and stay there while performing the prayers in a Masjid. The Prophet ﷺ used to pray in a place called "al-Khayf"
- d. On the 9th of Dhul-Hijjah and after sunrise, it is Sunnah to head to Arafah, and if reached there before sunset, it is Sunnah not to enter it and stay behind Arafah limits. This place is called Namera. It is Sunnah to pray Dhuhr and Asr as joined prayer at the time of Dhuhr. Then after entering Arafah supplicating tahleel (saying La ilaha illa Allah) and takbeer (Allahu Akbar) till sunset.

3.3.3.6. Sunan of Staying in Muzdalifa

Staying in Muzdalifa as mentioned earlier is wajib. The following are recommended measures of staying in Muzdalifa:

- a. Staying in Muzdalifa till fajr and praying fajr at its early time.

- b. Heading to mina after collecting 7 pebbles from Muzdalifa. The pebbles are to be bigger than the size of a single pea.

عن جابر بن عبد الله رضي الله عنه يقول: «رأيت النبي ﷺ رمى الجمرة بمثل حصي الخذف». (رواه مسلم)

Narrated Jabir bin Abdullah: "I saw the Prophet ﷺ stoning the Jamrah with pebbles like the pebbles of Khadhf." (Narrated by Muslim)

It is Sunnah to stop at al-Mash'ar al-Haram (a specific place in Muzdalifah) till daylight spreads, before the sunrise. The time spent there must be used for supplicating and remembering Allah and repeating the following supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

- c. Then they should head to Mina from Muzdalifah which they would reach after sunrise.

3.3.3.7. Sunan of Throwing the Pebbles

- To start with throwing pebbles when one reaches Mina, and not to do anything else before that.
- To stop the talbiyah when throwing each pebble and replace it with takbeer.
- To say takbeer at the time of throwing each pebble and to throw it with the right hand and to raise the right hand high as such as that the armpit can be seen.
- To throw the pebbles at midday and before praying Dhuhr, except if there was a delay due to the number of people.
- To throw the pebbles while facing the Qibla, continuously and without any gap and not all at once i.e. together.
- To move aside after throwing the pebbles in order to avoid being hit by stones and to move forward keeping the Jamra behind and facing the Qibla.
- One may start prayers for himself and others and it is Sunnah to stay as for the length of reciting Surah al-Baqarah. The same procedure is to be followed for the second and third Jamra.

3.3.4 Release from Hajj (Tahallul)

As we have mentioned earlier, when one enters state of hajj called "Ihram" or restriction of some acts, then at the end there is "ihlal" or release from those restrictions.

When the pilgrim has come from Mount Arafah and has stayed a night in Muzdalifah and has started going towards Mina, here Ihlal starts from midnight of 1st day of Eid, if the pilgrim finished doing /performing two of the three acts of Hajj and these are:

Stoning of Jamrat al-Aqaba

Cutting the hair

The going-forth Tawaf (tawaf al-lfada)



It is Sunnah to do them in order. However, not following the order is still valid.

The release from Ihram in Hajj is in two stages: partial release and full release.

Partial release occurs when any of the two rites of stoning, cutting the hair and tawaf al-ifada are performed. Thus, at this stage the pilgrim removes the ihram clothes and wears normal clothes and all the ten things mentioned earlier to be forbidden for him in a state of ihram is now allowed except for intimacy with spouse or touching with desire or getting married.

Full release occurs when all three rites have been performed and at this stage everything that was unlawful by ihram becomes permissible.

Review questions 3

Fill in the spaces:

8th, 9th, 10th, Pillar, wajib, Ihram, meeqat (words can be used more than once)

1. _____ of Thul Hujjah : Throwing pebbles
2. _____ of Thul Hujjah : Arafat standing
3. _____ of Thul Hujjah : Spending the night in Muzdalifa
4. _____ of Thul Hujjah: Ihram and staying the night in Mina
5. If any of the _____ were missed then the hajj has become invalid.
6. The difference between _____ and pillar is that if one did not perform a _____ part, he should offer a sacrifice to mend it, while if a _____ is not performed then it cannot be mended by offering a sacrifice.
7. _____ at the prescribed station at the proper time .i.e. Hajj times if the person passed the _____ and has not done the _____ then he has not performed one of the essentials of Hajj. On the other hand, if he did _____ before reaching the place, then it is still valid


Fill in the table with the right words :

Ihram, Intention, Spending the night In Muzdalifa, staying in Arafat , Ihram at Meeqat, Throwing pebbles, Spending the night in Mina, Verbalizing the intention, Farewell Tawaf.

Pillars	Wajib (Fard)	Sunnahs

Choose the correct answer:

- 1- Of the conditions of staying in Arafah ,
 - a. To be present on the Mount of Arafah at least a portion of the time between Dhuhr of 9th of Dhul Hijjah and the fajr of the next day.
 - b. A pilgrim may spend the day of Arafah anywhere within the bounds of Arafah except "Urah" which is a place at the bottom of the valley, to the west of Arafah.

- 
- c. All of the above
d. None of the above
- 2- The Prophet ﷺ used to pray in a place called _____ in Arafa.
- a. Urnah
b. Aqsa
c. All of the above
d. None of the above
- 3- While throwing the pebbles one should
- a. Say bismillah
b. Say Allahu Akbar
c. All of the above
d. None of the above
- 4- The three types of Hajj are
- a. Ifrad, tammatu and Qiran
b. Ifrad sunnah and makrooh
c. Ifrad , tamattu and Quran
d. None of the above
- 5- If a pilgrim finished Hajj and wants to do some shopping and leave Makkah then
- a. He has to do Farewell Tawaf then shop
b. Let the farewell Tawaf the last thing to be done
c. None of the above
d. All of the above
- 6- The Prophet [did Ramal in the first _____ rounds of Tawaf,
- a. Three rounds
b. Four rounds
c. None of the above
d. All of the above
- 7- Praying two raa'kahs behind Maqam Ibrahim, after finishing Tawaf is
- a. Sunnah
b. Fardh
c. Makrooh
d. None of the above
- 8- It is sunnah to stop at _____ (a specific place in Muzdalifah) till daylight spreads, before the sunrise.

- a. al-Mash'ar al-Haram
- b. Al Haram
- c. None of the above
- d. Al – Kayf

9- The time spent in Muzdalifa must be used for:

- a. Supplicating
- b. Remembering Allah
- c. Socializing with friends
- d. a&b

10- It is _____ to do the ihlal steps in order.

- a. Fardh
- b. Sunnah
- c. Makrooh
- d. None of the above

11- Partial release is

- a. When any of the two rites of stoning, cutting the hair and tawaf al-ifada are performed.
- b. When any one of the rites of stoning, cutting the hair and tawaf al-ifada are performed
- c. None of the above
- d. All of the above

True or False:

1. Staying in Muzdalifa is Wajib
2. The pilgrim collects the seven pebbles from Muzdalifa
3. One should recite talbiya during throwing the pebbles.
4. The last thing a pilgrim does in Makkah is shopping



**Key to
review questions**





3. Fiqh of Hajj & Umrah

Basic aspects of Umrah & Hajj

Key to review questions 1:

Choose the correct answer:

1. a
2. b
3. c
4. a
5. a
6. a
7. a
8. d
9. a
10. d
11. c
12. d
13. d

True or false

1. False
2. False
3. True
4. True



Umrah

Key to review questions 2:

Choose the correct answer:

1. d
2. d
3. a
4. a
5. d
6. b
7. a

true or false

1. false
2. false
3. true
4. true
5. false

Hajj

Key to review questions 3:

Fill in the spaces

1. 10th
2. 9th
3. 9th
4. 8th
5. Pillars
6. Wajib – wajib - Pillar
7. Ihram - Meeqat – ihram – ihram
- 8.

Pillars	Wajib (Fard)	Sunnahs
Ihram	Ihram at Meeqat	Sunnah acts of Ihram
Intention	Spending the night In Muzdalifa	Verbalizing the intention
Arafat	Throwing pebbles	Ettiquette of entering Makkah
	Spending the night in Mina	Sunnan of Tawaf , Sae & Arafat
	Farewell Tawaf	

Choose the correct answer

1. c
2. a
3. b
4. a
5. b
6. a
7. a
8. a
9. d
10. b
11. a

True or False

1. true
2. true
3. false
4. false



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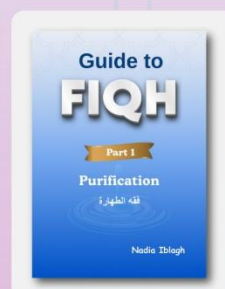


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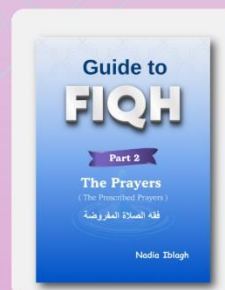
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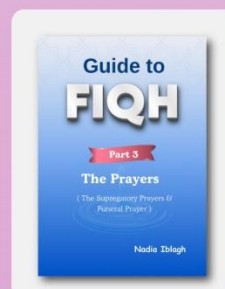
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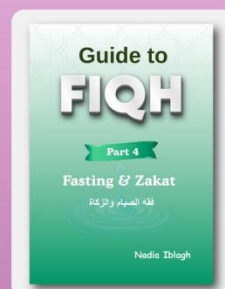
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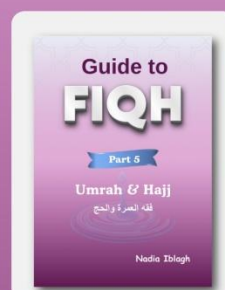
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(The Prescribed
Prayers)



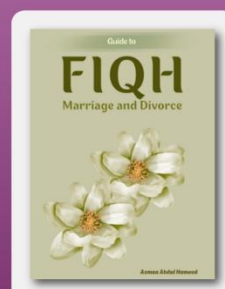
The Prayers
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**Fasting &
Zakat**



**Umrah &
Hajj**



**Marriage &
Divorce**