

English

The obligations of Hajj

Ihram

It is started by forming the intention to enter into the ritual, and declaring the exact form of worship that the pilgrim intended saying: “Labbayka Allahumma Hajjan” for Ifrad and Tamatu’ Hajjs (after performing the Umrah), or “Labbayka Umratan and Hajjan.”

Standing at Arafah until the sun sets

It is the greatest pillar of Hajj, as the Prophet, may peace and blessings be upon him, said: “Hajj is Arafah, and whoever catches up with the night of Arafah before the rising of Fajr, then he has performed the Hajj”.

Spending the night in Muzdalifah

The pilgrims must stay at Muzdalifah after midnight, even if only for a while.

Spending the night in Mina during the days of Tashreeq

The pilgrims must spend most of the night at Mina.

Throwing the Jamarat

Jamrat Al-Aqabah from the Day of Sacrifice (the 10th day of Dhul-Hijjah), and the three Jamarat during the days of Tashreeq.

Hair cutting or shortening

In Hajj or Umrah, it is prescribed for men to shave or trim their hair (shaving is better), and women are only required to trim their hair.

Tawaf Al-Wadaa’ (the farewell circumambulation)

It will be after the pilgrim has finished all Hajj and private matters. The Tawaf is the last engagement of pilgrims with the House (Ka’bah), and it is seven rounds.

Journey of Hajj

Airport at the pilgrim's country

Ihram

Men wear Ihram clothes and women wear their normal clothes.

When the pilgrims pass by Miqat on the plane, they must intend to assume Ihram.

Going through rituals and Talbiyah when aligning with Miqat, saying: "Labbayka Allahumma labbayk, Labbayka laa shareeka laka labbayk, Innal hamda wan-ni'amata laka wal mulk, laa shareeka laka" . The pilgrims continue Talbiyah until they reach the Holy Sites.

When the pilgrim assumes Ihram, he/she must avoid all prohibitions of Ihram.

The pilgrim chooses one of the patterns of Hajj, which are:

Tamattu' Hajj: The pilgrim assumes Ihram for Umrah only, saying: "Allahumma labbayka Umrah" [This statement begins the rites of Umrah]. Then, the pilgrim completes Umrah and comes out of the state of Ihram .

When the time of Hajj comes, he/she assumes Ihram from Makkah and becomes obliged to bring Hady [animal sacrifice]. This pattern is the easy one .

Hajj: The pilgrim assumes Ihram for Hajj only, saying: "Allahumma labbayka Hajj" [This statement begins the rites of Hajj], without animal sacrifice .

Qiran Hajj: The pilgrim assumes Ihram for Hajj and Umrah, saying: "Allahumma labbayka Hajj and Umrah". The Qiran pilgrim performs Hajj acts only, which are the same as Ifrad Hajj acts, but animal sacrifice is required.

Cautions

Ihram of menstruating women is valid. Whoever wants to assume Ihram must intend saying: "I intend Hajj and Umrah, and I assume Ihram for the sake of Allah, Allahumma labbayka Hajj and Umrah, and if an impediment detains me, then, I will dissolve (my Ihram) wherever/whenever You (O Allah) detain me". The benefit of this stipulation is that if the pilgrim faces an emergency, such as disease, and it is impossible for him/her to complete Hajj, he/she may come out of the state of Ihram. This is the mercy and help of Allah Almighty.

It is permissible to take off Ihram clothes and put on another Ihram outfit, if necessary.

Hajj remains valid if any prohibition is committed, except for sexual intercourse, and the pilgrim shall be obliged to pay a fidyah (expiation).

Upon arrival in Makkah

Tawaf

Tawaf Al-Qudoum (Arrival Tawaf) is seven rounds for the pilgrim performing Iqad and Qiran. After that, he/she prays the two-rak'ahs of Tawaf behind Maqam Ibrahim if possible. He/she may perform the Sa'y of Hajj first after this Tawaf, and thus he/she will not have to perform another Sa'y. Pilgrims do not cut any of their hair, but they remain in the state of Ihram until it is time to go to the Mashaer (Holy Sites).

Pilgrims performing Tamattu' shave or trim their hair and come out of the state of Ihram. When the time to go to the Mashaer on the night of the eighth day, they assume Ihram to perform Hajj from Makkah.

Mina (the Day of Tarwiyah)

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Pilgrims go to Mina from the Fajr (dawn) on the eighth day of Dul-Hijjah, and remain there until the Fajr on the ninth day.

Spending the night in Mina on the Day of Tarwiyah is Sunnah and not a duty; the pilgrim may go directly to Arafah on the ninth day.

Cautions

Men wear Ihram clothes and women wear their normal clothes. When the pilgrims pass by Miqat on the plane, they must intend to assume Ihram. Going through rituals and when aligning with Miqat

Arafah (Day of the Greater Hajj)

Standing at Arafah rules and etiquettes

The pilgrim goes to Arafah on the ninth day of Dhul-Hijjah.

He/she combines and shortens Zuhr and Asr prayers in congregation.

He/she remains in Arafah until the sunset.

The pilgrim should devote him/herself to Allah on this day until sunset. He/she should pray a lot for him/herself, his/her family, and all Muslims for the good of this world and the Hereafter. He/she should recite the comprehensive prophetic supplications. The Prophet, peace and blessings of Allah be upon him, said: "The best supplication is that on the Day of Arafah, and the best of what I and the Prophets before me have said is: "There is no god but Allah, alone,

without any partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things.”

Muzdalifah

Spending the night in Muzdalifah

Pilgrims go peacefully to Muzdalifah after the sunset.

When they arrive, they must combine Maghrib and Isha prayers.

Pilgrims collect seven Jamaraat (pebbles) to throw the Jamrat Al-Aqabah.

The Prophet spent the night in Muzdalifah until the Fajr.

Pebbles should be small close to the size of a fingertip.

It is prescribed for the pilgrim to pick up pebbles from Muzdalifah, but if he/she collects them from any other place, then this is also permissible.

Cautions

١- Men wear Ihram clothes.

٢- Women wear their normal clothes. When the pilgrims pass by Miqat on the plane, they must intend to assume Ihram. Going through rituals and when aligning with Miqat

Mina (Jamrat Al-Aqabah)

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Pilgrims go to Mina on the day of Eid, the ١٠th of Dhul-Hijjah, and stone the Jamrat Al-Aqabah with seven pebbles that fall into a basin located in the Jamrah place.

When the pilgrims throw the pebbles, they stop reciting the Talbiyah and start saying Takbeer (Allaahu Akbar).

After the pilgrims stone the pebbles, it is prescribed for men to shave and for women to trim their hair, and then they come out of the state of Ihram and all prohibitions of Ihram, except for Jimaa' (sexual intercourse), are allowed.

After stoning and shaving, it is Sunnah to perform ghusl (bath), clean, perfume and put on clothes, as the Prophet (PBUH) did.

Sacrifice

Sacrifice

Sacrifice: The sacrifice is the animal which the pilgrim sacrifices in order to draw closer to Allah. It is prescribed to revive the Sunnah of Ibrahim - may peace be upon him - and it takes place on one of the best days for Allah, and is considered the best way for a servant to draw closer to Him. The pilgrim can use the website of Adahi project, which is the Kingdom of Saudi Arabia Project for Utilization Of Hady and Adahi managed by the Islamic Development Bank.

*For more information, you can visit the website:

<https://www.adahi.org/ar/Pages/Home.aspx>

The pilgrim chooses one of the patterns of Hajj, which are:

It is an allowed Sunnah for the pilgrim and non-pilgrim, and for those who are inside or outside Makkah. It is a Sunnah that is not related to Hajj acts, and its time is from after the Eid prayer on the 10th day of Dhul-Hijjah until the sunset on the 13th day of the same month.

Cautions

Ihram of menstruating women is valid. Whoever wants to assume Ihram must intend saying: "I intend Hajj and Umrah, and I assume Ihram for the sake of Allah, Allahumma labbayka Hajj and Umrah, and if an impediment detains me, then, I will dissolve (my Ihram) wherever/whenever You (O Allah) detain me". The benefit of this stipulation is that if the pilgrim faces an emergency, such as disease, and it is impossible for him/her to complete Hajj, he/she may come out of the state of Ihram. This is the mercy and help of Allah Almighty.

It is permissible to take off Ihram clothes and put on another Ihram outfit, necessary.

Hajj remains valid if any prohibition is committed, except for sexual intercourse, and the pilgrim shall be obliged to pay a fidyah (expiation).

Tawaf Al-Ifadhah and Sa'y of Hajj

Tawaf Al-Ifadhah

Pilgrims go to the Holy Mosque in Makkah to perform Tawaf Al-Ifadhah.

They pray the two rak'ahs [units of prayer] of Tawaf.

They perform Sa'y if they haven't performed it. If they performed Sa'y first with Tawaf Al-Qudoom, they shouldn't repeat it.

Cautions

Purification and covering 'Awra (the private parts) during Tawaf is a condition.

Purification in Sa'y is Sunnah, not a condition, and the pilgrim may perform Sa'y without wudoo' (ablution).

A menstruating woman shall wait until she purifies, and then she performs the Tawaf Al-Ifadhah; if it is never possible for her to wait until she purifies because she abides by travel dates that cannot be modified, then she may take into account the saying of the Hanafi scholars that she can perform the Tawaf, and she has a sacrificial camel to be distributed to the poor of the Holy Mosque of Makkah.

A menstruating woman may perform Sa'y.

Spending the night of the 10th day of Dhul-Hijja (first Tashreeq night) in Mina

Spending the night in Mina

The pilgrims return to Mina to spend the nights of Tashreeq, and throw the Jamaraat.

Spending the nights of Tashreeq in Mina starts from the evening of the 10th day (11th night) until the evening of the 12th day (13th night) of Dhul-Hijjah.

The Sunnah on the days of Tashreeq is to recite a great deal of Takbeer, especially after the prayers.

The 11th day of Dhul-Hijja in Mina

Throwing the Jamaraat

Throwing the three Jamarat begins after noon, and extends until the sunset on the 11th day of Dhul-Hijjah. The pilgrim throws seven pebbles at the Small Jamrah, then he/she stops, raises his/her hands in supplication and prays for a long time as the Prophet did. After that, he/she stones the middle (second) Jamrah with seven pebbles, and then he/she stops and pray for a long time as the Prophet did. Finally, he/she stones the major Jamrah (Jamrat Al-Aqabah) with seven pebbles and leave.

Cautions

If someone is unable to throw, he/she may delegate someone else to throw on his/her behalf.

On the 12th of Dhu-Hijjah (the first Nafr Day) in Mina

Throwing the Jamaraat

The three Jamaraat are stoned after the sun passes its zenith.

Whoever wants to hasten and leave, he/she must leave Mina before the sunset. If the sun sets and he/she does not leave Mina, he/she must the night there.

*(It is permissible to stone before the zenith on this day according to the saying of Ataa, Tawoos, Muhammad Al-Baqir, and the narration of Abu Hanifa, and the saying of Ibn Al-Jawzi and Ibn 'Aqil Al-Hanbali. These sayings can be taken into account if it is overcrowded in stoning this day)

Cautions

If the pilgrim throws pebbles and gets on the bus for leaving Mina and the sun sets while he/she is inside the bus before leaving Mina, he/she does not have to spend the night there.

The 12th of Dhul-Hijjah in Mina

Throwing the Jamaraat

The three Jamaraat are stoned after the sun has passed its zenith and ends with the sunset.

Tawaf Al-Wadaa' (farewell circumambulation)

Tawaf

It is the last phase of the Hajj journey.

The pilgrim performs Tawaf Al-Wadaa' and travels immediately.

Performing Tawaf Al-Wadaa' is obligatory, and whoever does not perform it must offer a sacrifice.

If a woman menstruates, she does not have to perform Tawaf Al-Wadaa'.

Pillars of Hajj

Ihram from Miqat

It is started by forming the intention to enter into the ritual, and declaring the exact form of worship that the pilgrim intended saying: “Labbayka Allahumma Hajjan” for Ifrad and Tamattu’ Hajjs (after performing the Umrah), or “Labbayka Umratan and Hajjan” for Qaran Hajj, and the pilgrim can complete them saying: “If an impediment detains me, then, I will dissolve (my Ihram) wherever/whenever You (O Allah) detain me.”, in case the pilgrim fears that he/she will not be able to perform the rituals due to a disease or condition that is about to affect him/her.

Standing at Arafah

It is the greatest pillar of Hajj, as the Prophet, may peace and blessings of Allah be upon him, said: “Hajj is Arafah, and whoever catches up with the night of Arafah before the rising of Fajr (dawn), then he has performed the Hajj. The time for standing at Arafah is from the sunrise until the sunset. Facing the Qiblah and supplicating at Arafah until the sunset.

Tawaf Al-Ifadhah

It is one of the most important pillars of Hajj, and it is called the circumambulation of the visit and the circumambulation of the pilgrimage, which is the circumambulation of the Ka'bah 7 rounds, due to the Almighty's saying: Then let them end their idle talk, fulfill their vows, and circumambulate the ancient House of Muzaffa\, starting from the middle of the night of Dhul-Ifada · from the time of the Tawaf of Eid-ul-Ifadah. The time for tawaf al-ifada ends with the end of the month of Dhul-Hijjah.

Sa'y [going back and forth between Mount Safa and Mount Marwah]

Sa'y consists of seven runs between Safa and Marwa. The pilgrim starts from Safa and goes to Marwa. He/she completes one round when he/she reaches Marwa. The second round is completed when the pilgrim returns to Safa, and so on, until the seventh round ends at Marwa. It is Sunnah for men, rather than women, to hasten between the two green columns, and neither purification nor continuity is required for the Sa'y. If the pilgrim has performed Sa'y with Tawaf Al-Qudoum (arrival circumambulation), he/she should not repeat it.

Prayers:

The supplication of Sheikh Yasser Al-Dosari:

O Allah, praise and blessings be upon You, filling the earth and the heavens and filling whatever You will after it. By the right of what Your servant said, and we are all Your servants. O Allah, no one can prevent what you have given, and no one can give what You have prevented, and no effort from us can benefit us without Your help. O Allah, You are our Lord, there is no god but You, and we are Your servants, and we are upon Your promise and Your covenant as much as we are able. We seek refuge in You from the evil of what we have done. We acknowledge Your blessings upon us and our sins. O Allah, forgive us, for no one forgives sins but You. O Allah, forgive our past sins, protect us in what remains of our lives, provide us with righteous deeds that You are pleased with. O Allah, make us grateful to You, remember You, obedient to You, and devoted to you. We turn to You, we repent to You, and we seek Your faith and certainty that will not be followed by disbelief, and mercy that will grant us the honor of Your dignity in this life and in the hereafter. O Allah, we ask you for a pure life, a good death, and a resurrection that is not shameful or embarrassing. We ask You for the pleasure after the decree, the coolness of life after death, the pleasure of looking at Your noble face, and the longing to meet You in a time without harm or misguidance. O Allah, we seek refuge in You from the punishment of Hell, the punishment of the grave, and the trials of life and death, and the trials of the false messiah. O Allah, help us and do not abandon us, support us and do not support those who oppose us, plan for us and do not let others plan against us, guide us and make guidance easy for us, and grant us victory over those who wrong us. O Allah, we ask You for the best of requests, the best of supplications, the best of deeds, the best of rewards, the best of life, and the best of death. O Allah, grant us understanding in the religion and provide us with knowledge about You and Your Messenger, peace be upon him, until we reach the rank of the truthful, the martyrs, and the righteous by Your mercy, O most Merciful of the merciful. O Allah, we seek refuge in You from laziness, lethargy, poverty, and sin. We seek refuge in You from returning to the worst of our age. O Allah, we seek refuge in You from helplessness, pride, and all evil and from all treacherous and ungrateful people. O Allah, we seek refuge in You from associating partners with You knowingly, and we seek Your forgiveness for what we do not know. O Allah, relieve our worries, soothe our pain, fulfill our debts, heal our sick, reform our children, have mercy on our dead, grant victory to our soldiers and security personnel, guide our leaders, the servant of the two holy mosques and his crown prince, to whatever you love and are pleased with, and whatever is good for the country and its people, by Your mercy, O most Merciful of the merciful, O answerer of prayers, O helper in difficulties. O Allah, we are Your servants, and we have gathered in Your sacred house seeking Your pleasure, hoping for Your mercy, and seeking Your forgiveness. Do not disappoint us, fulfill our hopes, answer our prayers, and do not disperse us except for a forgiven sin, an appreciated effort, and a good deed. O Allah, bless our Prophet and his family and companions and grant them peace.

The supplication of Sheikh Maher Al-Muaiqly

O Allah, You are our Lord, there is no god but You. You created us and we are Your servants, and we remain steadfast to Your covenant and promise to the best of our ability. We seek refuge in You from the evil of our deeds. We acknowledge Your blessings upon us and confess our sins to You. So forgive us, for none can forgive sins except You. O Allah, You created and fashioned, decreed and guided, and bring forth sustenance and make it easy for us. You extend Your hand during the night to accept the repentance of those who sinned during the day, and You extend Your hand during the day to accept the repentance of those who sinned during the night. You alternate the night and the day, and You are the Almighty. Glory be to you and all praise is due to You, as numerous as Your creation and as pleasing as Your pleasure, and as heavy as Your throne and as vast as Your words. Glory be to You, O Allah, the Almighty. There is no god but You, You are glorified. We have been unjust to ourselves. O Allah, the Possessor of Majesty and Honor, the Ever-Living, the Sustainer of all that exists. You hear our words, see our place, and know our secrets and our public expressions. You are the One whose greatness is exalted and whose names are sanctified. There is no god but You. We come to You with humility and supplication, seeking Your pleasure and happiness. As You have gathered us together in this honorable and blessed night, in Your holy sanctuary and by Your sacred house, O Allah, gather us together in the highest paradise, with the Prophets, the Truthful, the Martyrs, the Righteous, our fathers, our mothers, our spouses, our offspring, our brothers, our rulers, our scholars, and those whom we love for Your sake, and those who love us for Your sake. O Allah, gather us together in paradise without reckoning or punishment, as brothers who are happy and content in Your mercy, shade, and gardens. O Most Merciful of the Merciful, You are forgiving and love forgiveness, so forgive us. O Allah, You are forgiving and love forgiveness, so forgive those whom You love. O Allah, You are forgiving and love forgiveness, so forgive us. O Living, Sustaining, Possessor of Majesty and Honor, rectify our religion, which is the protection of our affairs, and rectify our worldly life, which is our livelihood, and rectify our hereafter, which is our final destination. Make our life a source of increase in all that is good, and make death a rest for us from all that is evil. Grant us reward from the humiliation of this world and the torment of the hereafter, through Your mercy and by the virtue of Your presence, O Most Merciful of the Merciful. O Allah, make our good deeds the seal of our deeds, and make the best day of our lives the day we meet You, while You are pleased with us and not angry. And let our final words in this world be a testimony that there is no god but you and that Muhammad is Your Messenger. O Living, Sustaining, Possessor of Majesty and Honor, guide our leader, the servant of the Two Holy Mosques, to do what You love and are pleased with. O Allah, guide him and his successor, the trustworthy of Allah, to what brings victory and goodness to Islam and the Muslims. O Allah, grant victory to Your religion, Your book, and the Sunnah of Your Prophet, peace be upon him.

The supplication of Sheikh Abdur Rahman Al Sudais

O Allah, our Lord, all praise is due to You, abundant, pure, and blessed. You fill the heavens and the earth and whatever else You will after that. The ones deserving of praise and glory are the ones who are most truthful in their speech, and we are all Your servants, O Allah. All praise is due to You, just as we say it, and better than what we say, and all praise is due to You, just as You say it, until You are pleased, and all praise is due to You when You are pleased, and all praise is due to You after You are pleased. O Allah, we praise you for every blessing You have bestowed upon us, whether old or new, private or public, concealed or visible. All praise is due to you for Islam, for the Quran, for wealth, for family, and for health. You have repelled our enemies, expanded our security, and opened up our sustenance. You have repelled our enemies and granted us excellent health. And whatever we asked of you, our Lord, You have given to us. All praise is due to you, abundant as you give, and all thanks are due to you, plentiful as You reward generously. There is no god but you, glory is to you, and we were indeed among the wrongdoers. Glory is to you, our Lord, how great you are, glory be to you, our Lord, how honorable you are, glory be to you, our Lord, how merciful You are. Glory is to you, we have not worshiped you as you deserve to be worshiped, and we have not thanked you as You deserve to be thanked. There is no god but You, glory be to You, and with Your praise we count the number of Your creations, and with Your satisfaction we weigh the balance of Your Throne, and with Your words we fill the extent of Your knowledge. We have no power or strength except through You. May the blessings and peace of Allah be upon the chosen Prophet and the Messenger, and upon his family and companions, and upon those who follow them. O Allah, guide us as You have guided others, grant us health as You have granted others, take care of us as You have taken care of others, and bless us in all that You have given us. Protect us from the evil of what you have decreed, for you decree and no one can decree against you. Blessed be you, our Lord, and exalted. O Allah, grant us from your fear what will protect us from disobedience to you, and from your obedience what will bring us closer to Your Paradise. Grant us certainty that will make the calamities of this world easy for us to bear, and let our eyes, ears, and strength be among those who inherit from us. Make our revenge against those who have wronged us, and grant us victory over those who have opposed us. Do not let our religion become a source of affliction for us, and do not let the world be our greatest concern, nor the limit of our knowledge, nor our destination to the Fire. Forgive us, for we have sinned against you, and have mercy upon us, O Most Merciful of the merciful. O Allah, we ask for your satisfaction and Paradise, and we seek refuge in You from Your wrath and the Fire. O Allah, we ask for guidance, righteousness, chastity, and wealth. O Allah, makes our end in all matters good, and gives us a reward that will protect us from the shame of this world and the punishment of the Hereafter. O Allah, we ask for the causes of your mercy and the determinants of your forgiveness, and the determination to do what is right, and the benefits of every good deed, and safety from every sin, and victory in Paradise, and deliverance from the Fire. O Allah, You are the Forgiving, the Generous, and you love forgiveness, so forgive us. O Allah, You are the Merciful, the Forgiving, and you love forgiveness, so forgive us.

The supplication of Sheikh Bandar Bilyla

Oh Allah, all praise is due to You for Your completeness and perfection. All praise is due to You, the praise that is rightfully Yours and no one else's. All praise is due to You for all the praises we know and those we don't. And thanks to You for all the blessings we know and those we don't. All praise is due to You in times of ease and times of difficulty, in times of hardship and prosperity, in times of comfort and affliction. All praise is due to You in all circumstances and thanks to You in both worlds. Oh Allah, we praise You for what You have given us and praise You for guiding us to what we know and what we don't know. We seek Your forgiveness and mercy, for You are the Oft-Forgiving and Merciful. We ask for Your guidance and steadfastness in doing what is right, and we ask for Your acceptance of our worship. We seek refuge in You from the evil of what we know and what we don't know. We seek Your favor and mercy, for You alone possess them. We ask for forgiveness, well-being, and perpetual good in this life and the Hereafter. We ask for all types of goodness, both known and unknown, and seek Your protection from all types of evil, both known and unknown. Oh Allah, enrich us with our dependence on You and keep us from ever thinking that we can do without You, O Generous One. We ask You for Your mercy, insight, safety from sin, and abundance of good deeds, and for success in achieving paradise and salvation from Hellfire. Oh Allah, honor Islam and the Muslims, uphold the faith, humiliate polytheism and polytheists, and make this country a haven of safety and security for believers. Help our leaders with Your guidance and support them with Your assistance. Guide them to what is good for Islam and the Muslims and for the well-being of the country and its inhabitants, both in this life and the Hereafter. Our Lord, do not make us among those who witness Ramadan but do not receive forgiveness. We seek refuge in You from loss and disappointment. Our Lord, do not make us among those who witness Ramadan but do not receive forgiveness. Our Lord, we seek refuge in You from leaving Ramadan in a worse state than when we entered it. We seek refuge in You from loss and disappointment.