



Muzdalifa, where pilgrims stay overnight, reminds the pilgrims of the homeless and the needy, as their lifestyle in small tents has to be very simple.

The Day of Sacrifice

On the 10th of Dhul-Hijjah, upon reaching Mina and after sunrise, they should throw seven pebbles at al-Jamarah al-Aqabah (the largest Jamarah) saying ‘*Allahu Akbar*’ each time. While throwing pebbles they should stop reciting the *talbiyah*. Those who cannot perform *ramy* (throwing of the pebbles) before noon due to overcrowding are allowed to do so in the afternoon.

After stoning the greatest Jamarah, the pilgrims should slaughter their sacrificial animal at any convenient place in Mina or even in Makkah. The Prophet said:

“I slaughtered here, but the whole of Mina is a place of slaughtering.”

It is preferable to offer the sacrifice on the 10th of Dhul-Hijjah. However, one can do it on any one of the following three days, which are known as “days of *tashreeq*”. A pilgrim who cannot afford to offer a whole animal in sacrifice can share the sacrifice of an animal like a camel or a cow. A goat or a sheep cannot be shared.

It is essential for every pilgrim performing the *qiran* or *tamattu’* type of hajj to sacrifice an animal. However, one who does not have sufficient means to offer the sacrifice must observe ten days of fasting— three days during hajj and seven days upon returning home. At the time of slaughtering the animal, one should say “*Bismillah Allahu Akbar*”.

Next, they should either shave their heads or trim their hair. It is desirable for those (male) pilgrims who are performing the *tamattu’* type of hajj to shorten their hair on performing umrah and then shave their heads on the 10th day of Dhul-Hijjah. Women are forbidden to shave their heads. They should only cut the ends of their hair. The pilgrims should now remove their *ibrams*. This is the point when all restrictions of the state of *ibram* are lifted except that of conjugal relationships. After these devotional acts of this Day of Sacrifice, the pilgrims should go to Makkah for the *tawaf* which is known as *tawaf ifadah*. This *tawaf* is an essential part of hajj. Unlike *tawaf qudum*, in this *tawaf* observing *raml* (brisk walk) and *idbtiba* (slow walk) is not required.

Hajj: Round up

- Upon reaching the *miqat* the pilgrims should put on the *ibram* garments and then form the intention of performing hajj only in the case of hajj *Ifrad* or of performing only umrah in the case of hajj *Tamattu'* or umrah and hajj both in the case of hajj *Qiran*. And then they should begin calling out the *talbiyah* and should continue doing so intermittently.
- On reaching Makkah, they should enter al Masjid al Haram and perform *tarwaf al qudum*. They should observe *raml* and *idbtiba* in this *tarwaf*. In each circuit they should kiss the Black Stone if possible, otherwise touch it with their hands or a stick and then kiss it. If it is too crowded, they should merely point toward it with the hand saying *Allahu Akbar* each time. During *tarwaf*, they may recite any proper *dua* they wish. However, between al Rukn al Yamani and the Black Stone, it is preferable to recite:



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ

- After performing *tarwaf qudum*, the pilgrims should proceed to the Maqam Ibrahim reciting *وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ* then pray two *rak'ah* behind it if possible. If it is too crowded, they should offer this prayer anywhere else.
- Then they should go to the Well of Zamzam, drink their fill of its water and pour it on their heads.
- Then they should go back to the Black Stone and either kiss it or touch it with their hand or a stick.

The Prayers of Hajj

- *Dua* on boarding the conveyance:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ هَوِّنْ عَلَيْنَا هَذَا السَّفَرَ
وَاطْوِعْنَا بَعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ
وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ
السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ
وَالْأَهْلِ.

Glory be to Him who has subjected this for us though we were unable to subdue it. Behold, we are assuredly to return to our Lord. O Allah, make this journey easy for us and roll up its distance from us. O Allah, You are my companion on the journey and protector in my home. O Allah, I seek Your protection against the evils I may encounter during this journey, and the undesirable things I may see and that I should make an evil return to my belongings, wife and children.



Some Prayers from the Quran and the Hadith

Note: One can recite these *duas* at any time of one's own choosing.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ.

Our Lord, give us good in this world and good in the hereafter and defend us from the torment of the Fire.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ
مِنَ الْخَاسِرِينَ.

Our Lord, we have wronged our souls; if You do not forgive us and have mercy on us, we shall be among the lost.