CARRYING PROVISIONS FOR PILGRIMAGE

POCKET GUIDE



مختصر زاد شكور الحج مبرور

Introduction

In the Name of God, Most Gracious, Most Merciful
Allah Akbar every time Islam flag is high. Allah Akbar every time Ka'aba is circled. Allah Akbar every time souls that would ever make the Hajj cried out Labaik allahuma labaik! Allah Akbar every time Muslims enter Mecca

Allah worthy of worship, creator of mankind, Who told His messenger to call for Hajj and tied people's hearts only to Him "There's no God but Allah". Muslims from all the world came with peaceful hearts and kept their hearts connected with Allah Al-mighty. People who left their sadness and hardship of Duniya (life) with souls that seek refuge and forgiveness. It is only a matter of days when they purify their souls and live in a different world that is filled with beauty. A beauty which makes them forget about life's problems and hardship of the past.
To all those who were chosen by Allah, it is time for real investments where you win the mercy of Allah and become free of sins as if you were newly born.

Meaning of pilgrimage

Allah SWT says:

{Pilgrimage to the House is a duty owed to Allah by all who can make their way to it. As for those who refuse to follow His command, surely Allah does not stand in need of anything} Al-i-Imran

The word Hajj means:

Linguistically, heading to a place for the sake of visiting

In Islamic terminology, it implies heading to Mecca to observe the rituals of pilgrimage

Hajj for women:

`Aishah (May Allah be pleased with her) reported: I said: "O Messenger of Allah! We consider Jihad as the best deed, should we not then go for Jihad?" The Messenger of Allah (PBUH) said, "The best Jihad for you women is Hajj Mabrur" Al-Bukhari

Meaning of pilgrimage

Hajj for Muslims:

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "(The performance of) `Umrah is an expiation for the sins committed between it and the previous `Umrah; and the reward of Hajj Mabrur is nothing but Jannah."

Al-Bukhari and Muslim

And the word "Mabrur" was explained in this Hadith:

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said: "Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him."

Al-Bukhari and Muslim

Pilgrimage in Quran

Allah SWT says:

"and make a proclamation to the people to come to you ,for Hajj from far and near on foot and on lean camels"

(22:27)

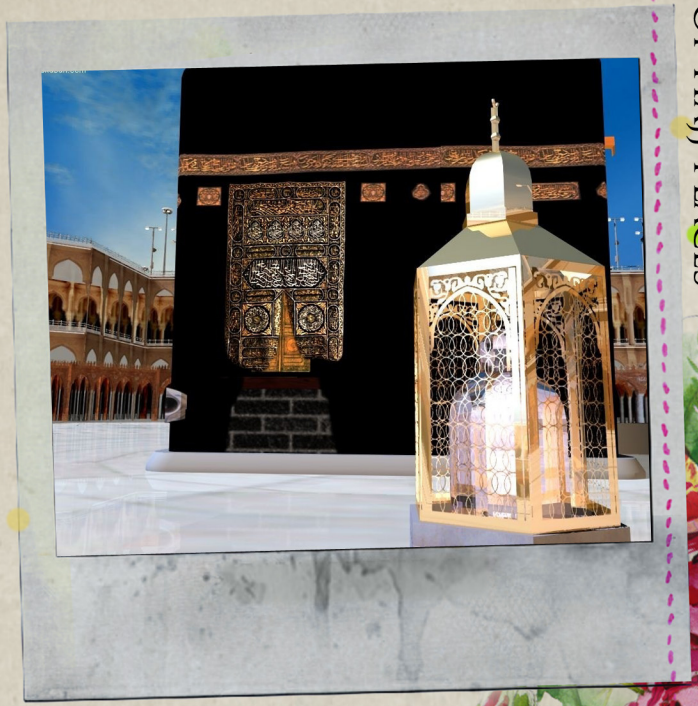
Explanation:

Call out, among the people the "[season for] Pilgrimage.'O people, your Lord has built a House and has made pilgrimage to it an obligation upon you, so respond to [the call of] your Lord', turning his face to the right and to the left, to the east and to the west; and every one of those for whom the performance of the pilgrimage had been preordained [by God] from among the loins of men and the wombs of women, responded to him.

The response to the command [clause] is [the following]: and they shall come to you on foot, walking and, riding, on every lean camel, that is, [on] every emaciated camel both male and female, They shall come, from every deep .ravine, [from every] distant route

*Tafsir al-Jalalayn.

Story of Hajj Places



Hajj and its rites were first ordained by Allah in the time of the Prophet Ibrahim [Abraham] and he was the one who was entrusted by Allah to build the Ka'ba - the House of Allah - along with his son Ismail [Ishmael] at Mecca

After building the Ka'ba, Prophet Ibrahim would come to Mecca to perform Hajj every year, and after his death, this practice was continued by his son. However, gradually with the passage of time, both the form and the goal of the Hajj rites were changed. As idolatry spread throughout Arabia, the Ka'ba lost its purity and idols were placed inside.

"My brother Pilgrim

Eager hearts to Hajj with longings have no limit and somewhat hardly longer, and this with aspirations has erected tents there on the land of Mecca, woven of purity Tales, and are of Modern purity, and before it can launch your convoy, and going to Mecca, in front of you few stops you stand out:

* Remember that your Hajj this year is a bless, so be sincere and keep your heart-body and soul directed to him, and remember that you are a slave to Him and He alone is your only refuge.
* God has chosen you, among many people, to make pilgrimage in His house and ask bounty, then beware beware that not be a thankful slave.
* You move your heart and all body to the Lord, who loves all good. Choose the best of what you own and give it away as charity, and do not be selfish, remember that you are moving in the way to Allah.
* Start to repent and clear yourself from being injustice, and pay your debts and commitments to their owners, and do not go to Hajj before you support your family with money and food.
* Make sure your company is righteous, motivated, and helpful.
* Write your will, say goodby to your family, a farewell of a person who will not be back, this helps you to be sincere.
* Ask Allah for guidance, not on worship, but on the trip and companionship.

Hajj At-Tamattu:

This is where a pilgrim assumes Ihraam for ‘Umrah only, during the months of Hajj, which means that when he reaches Mecca, he makes Tawaaf and Sa'i for ‘Umrah. Then he shaves or clips his hair. On the eighth day of Thul-Hijjah, the pilgrim assumes Ihraam again for Hajj only and carries out all of its requirements.

Hajj Al-Ifraad:

This is where a pilgrim assumes Ihraam for Hajj only. When he reaches Mecca, he performs Tawaaf for his arrival and Sa'i for Hajj. He does not shave or clip his hair, as he does not disengage from Ihraam. Instead, he remains in Ihraam until after he stones the Jamratul–'Aqabah on 'Eid day. It is permissible for him to postpone his Sa'i for Hajj until after his Tawaaf for Hajj (Tawaaf Al-Ifaadhah).

Hajj Al-Qiraan:

This is where a pilgrim assumes Ihraam for both ‘Umrah and Hajj, or he assumes Ihraam first for ‘Umrah, then makes his intention for Hajj before his Tawaaf for Hajj. The obligations on one performing Ifraad are the same as those on one performing Qiraan, except that the latter must slaughter whereas the former is not obligated to do so.

The best of the three forms is Tamattu.

Forms of Hajj

In Miqat

When you reach Miqat, you should do the following:

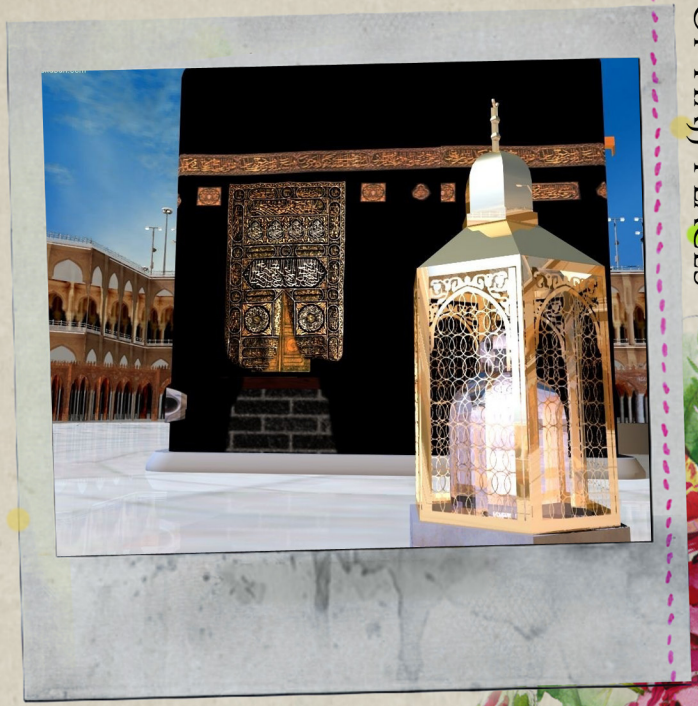
It is Sunnah to:

- Take a shower for both men and women.
- Put on perfume (for men only).
- Wear Ihram (for men only).
- Pray if it's time for prayer, or pray Sunnah after making ablution.
- Keep call out to God (Labaik Alla-huma Labaik) and raise your voice with Talbiyah for men, but women should say it quietly.

During Ihram, the following acts are forbidden:

- Cutting hair, shaving any parts of the body, or clipping nails.
- Putting on perfumes or colognes.
- Killing or hunting animals.
- Making sexual intercourse, marriage proposals, or marriage contracts.
-Covering head (for men).
- Wearing what details body features (for men).
- Wearing gloves or Niqab (for women).

***Note:** Women are obligated to cover their faces if men are encountered.



Miqat is an Arabic word, which literally means: 'a stated place'. The plural is Mawaqeet, which mean 'times', so we do Hajj in specific time on the year.

Miqat are specific places in which pilgrims going to do Hajj or Umrah must enter the state of Ihram. It is not permissible for a pilgrim to pass these stations without them being in the state of Ihram.

There are two type of mawaqeet: Temporal (miqat of time) and Spatial (miqat of place). Temporal miqat is special for Hajj, but Umrah doesn't have specific time, Allah SWT says: {The months for Hajj are well known to all; whoever makes up his mind to perform Hajj during these fixed months, let him totally abstain from all sorts of sexual indulgence, wickedness and wrangling during the Hajj and remember that Allah knows whatever good you do. Take necessary provisions for Hajj, and piety is the best of all provisions: so refrain from disobeying Me, O men of understanding!} (2:197).

The months for Hajj are: Shawwal, Thul-Qa`dah and the (first) ten days of Thul-Hijjah.

Spatial Miqat are five:

Allah's Messenger (PBUH) made Thul-Hulaifa as the Miqat for the people of Medina; Al-Juhfa for the people of Sham; Qarn-al-Manazil for the people of Najd; and Yalamlam for the people of Yemen; and these Mawaqit are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and `Umra; and whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

Sheikh Muhammad ibn Othaimeen says:

Whoever was headed right or left from these Miqats and pass by them, should intend their Umrah or Hajj. If the person doesn't pass through any Miqat such as people who live in Sawaken in Sudan, then make their intention of Hajj from Jeddah. Anyone who wants to make umrah or Hajj is obligated to make Ihram once he passes near Miqat. If a person is going on an airplane, he must make Ihram if the plane passes above Miqat, so should he get ready and wears Ihram clothes beforehand. If the plane is near Miqat, he immediately makes his intention and should not postpone it till it lands because this action is considered a kind of disobedience to Allah.

MAWAQEET

What a strong similarity!

Oh Miqat! Don't know why it always reminds me with the death moment.
Its name that takes me to His verse "Say, For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]"
The word "Miqat" is from "Time/date", that is, it is not allowed for you to consecrate for hajj before or after the defined "time/Miqat".

Similarly is death moment when time stops and it is called upon you to leave this dunya/world and everything in dunya stops and departs you.

Or would this similarity be when they strip you off your worldly clothes exchanging them with a coffin; colorless, sleeveless, no sewn. In this stage in hajj- in Miqat- you wrap yourself with the shroud leaving alone all life features as if it is being called on you: "hey STOP here, reconsider your life, this is a warning this would be your destination"
How similar is the Miqat with the moment when you give up your body to someone to take off your clothes, wash you up, aromatize you, takes you to the grave, prays for you, then the curtain falls and the whole story of you ends.

Dr. Ruqaya Al-Mohareb

What a Similarity!

If you enter Masjid Al-haram, do not forget to:



If you enter the masjid Al-haram, do not forget to enter by the right foot, and say: "Bismillah wa al salatu wa al salamu`ala rasoul allah - allahumma egfer li thonoby wa aftah li abwaba rahmatika "]it's mean: "in the name of Allah, Peace and blessings be upon the Messenger of Allah, O Allah, forgive my sins and open to me the doors of Your mercy".

Tawaf al Qudum:

When you reach Ka'ba:

* You should go straight to the Black Stone and facing it make takbir (Allah is the greatest) .Then touches the Black Stone with your hand and kisses it also, and makes sajda upon it also - as the prophet of Allah did that.
* Then you should begin making tawaf around the Ka'ba - it being to your left - and goes around past the Stone seven times - from the Stone to the Stone being one, wearing the ihram under your right armpit and over the left (called l-idteba'a) throughout the tawaf, And walking quickly and with boldness (ramal - a strong walk in which the shoulders are thrust forwards) in the first three, from the Stone to the Stone - then walk normally in the rest.
* There is no particular dhikr (Prayer) for tawaf - so you may read Quran or say any dhikr you please. according to the Prophet's saying: "Tawaf around the House is prayer, except that Allah has allowed speech in it, so he who speaks then let him not say except, good things and in a narration: so let him limit his talk in it".
* It is Sunnah to touch the Yemeni corner with hands each time you pass and do not kiss it, and if you .are not able to touch it, then you shouldn't make any sign towards it with your hand at all
* Say between the two corners: "Rabbana atina fid-dunya hasanatan wa fil akhirati hasanatan wa qina 'adhaban nar. " it's mean: "O Allah gives us good in this life, and good in the Hereafter and save us from the Punishment of the Fire".
* When you complete the seventh round, cover your right shoulder and move towards Maqam Ibrahim Place of Abraham) facing the Maqam and then pray two rak'ahs, and recite there in Surat-ul-Kafirun) and Surat Al-Ikhlas.

SA'I

*Then you go off for sa'i between Safa and Marwah (two small hills). And when you reach the foot of Safa, you read Allah's saying: {Innas-safa wal marwata min sha'a'irillahi faman hajjal baita ‘awi`tamara fala janaha ‘alaihi an yattawwafa bihima wa man tatawwa'a khiran fa'innallaha shakirun ‘alim} It means: {Indeed Safa and Marwah are among the emblems of Allah: it is, therefore, no sin for him, who performs Hajj or `Umrah to the House of Allah, to run between the two hills; and Allah knows and appreciates him who does any good with a willing heart} (2:158).

*Then face the Ka'ba - and make tawhid of Allah and takbir, saying: "Allahu akbar allahu akbar allahu akbar - laa illaha illallahu wahdahu laa sharikalahu - lahul mulku wa lahul hamdu - yuhiu wa yumitu wa huwa ‘ala kulli shai'in qadeer - laa ilaha illallahu wahdahu laa shareekalahu - anjaza wa'dahu wa nasara ‘ abdahu wa hazamal ahzaba wahdahu" Saying that three times and making du'a after each time.

*Walk till you reach the green sign-post - on the right and left - then run quickly till you reach the .next sign-post (for men only) women just walk in whole sa'i

*Then walk up to Marwah and ascend it and do upon it as you did upon as-Safa - facing the Qiblah, saying takbir and tahlil and making du'a and that forms one complete circuit.You start with Safa and finish with Marwah.

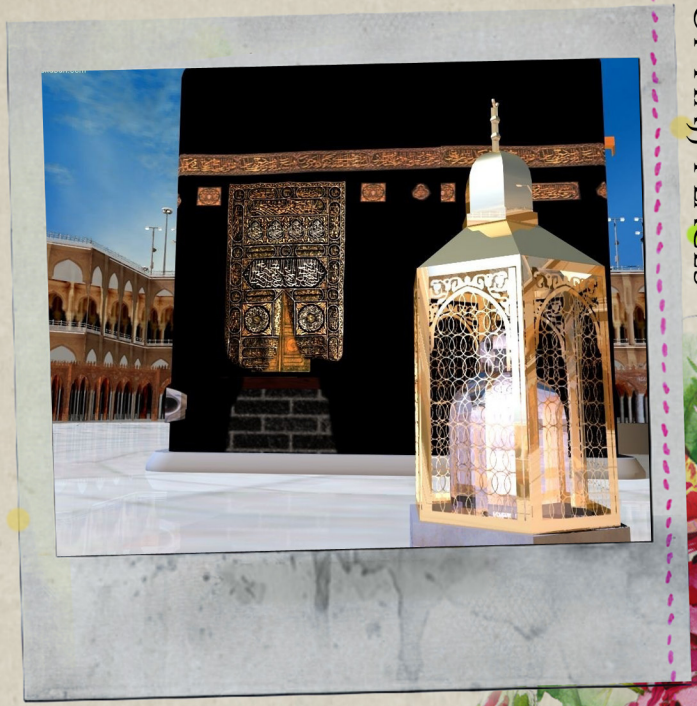
*When you finish from the seventh circuit upon al-Marwah, ends your 'Umrah rites by shaving your head or trimming your hair (women should cut a fingertip’s length from their hair) - and every-thing that became forbidden to you upon entering ihram now become permissible again - and you remain in the state of hill (being out of ihram) until Yawm at-Tarwiyah (8th thul-Hijja).

يَا رَاحِلِينَ إِلَى مِنًى بِقِيَادِي .. هَيَّجْتُمُو يَوْمَ الرَّحِيلِ فُؤَادِي

سِرْتُمْ وَسَارَ دَلِيلُكُمْ يَا وَحْشَتِي .. الشَّوْقُ أَقْلَقَنِي وَصَوْتُ الْحَادِي

The 8th of Thul-Hijjah. It is from the ten night that Allah swear of it in the Quran, and it is the day when Pilgrims stay on Mina.

*Tarwiya Day



Tarwiya is an Arabic word, which means irrigated.

Arabs used to irrigate people (Supply them with water) on that day. That is why it's called Tarwiyah day.

In that day, pilgrims go to Mina and they keep saying: "Labbayka Allahumma Lab-bayk. Labbayk La Shareka Laka Labbayk. Inna alhamda, Wa n-Niemata, Laka wal Mulk, La Shareka Lay".

It means: "Here I am at Thy service O Lord, here I am. Here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners".

But Arabs (before Islam) added: "No one is Your partner except one who is permitted by you. You are his Master and the Master of what he possesses" which is forbidden.

Deeds In Tarwiah Day

1- A pilgrim performing Hajj AlTamatt'u and for thos who performing Hajj Al-Ifraad and Al-Qiraan but they cut there first Ihram should intend Ihram, from the place where they are staying. Residents people in Mecca do their Ihram from Mecca.

2- A pilgrim performing Hajj Al-Ifraad and Al-Qiraan if they didn't cut there first Ihram they stay as they are.

3- Pilgrim does as he did when assuming ihram for 'Umrah which he did from the miqat - as regards bathing and putting on perfume, and wearing the rida' and izar (upper and lower garments) and reciting talbiyah.

4-The pilgrim should say the intention in his heart according to the type of Hajj, and say: "Labbayka Allahumma 'Hajja" which means "O Allah I answered Your call to perform Hajj", and If he fears that something will prevent him from completing his Hajj he should make a condition when he makes his intentions, saying: "If I am prevented by any obstacle my place is wherever I am held up". If he has no such fear, he doesn't make this condition. It is recommended to repeat the well known supplication of Hajj, called Talbeyah, as frequently as possible from the time of Ihram till the time of the first stoning of Jamrat Al-Aqabah in Mina.

5-Then he goes off to Mina in the morning of the 8th day (before down) and repeats the Tal beyah.

6-In Mina, pilgrims pray Dhuhr, Asr, Maghrib and Isha of the 8th day of Thul-Hijjah and Fajr of the 9th day of Thul-Hijjah. Dhuhr, Asr and Isha are ,each shortened to two Rak'ah only but are not combined.

7-The pilgrim remains in Mina until sunrise of the 9th day of ThulHijjah and then leaves to Arafat while reciting talbiyah of takbir.

8-All these deeds are not obligations, they are Sunnah. So if the pilgrim just came to Arafat from the 9th day, Hajj is right. But he had to stand on Arafat in Ihram.

When it is at-Tarwiyah day, it is not obligatory to do Ihram of Hajj this day, you may do it before or after Tarwiyah day

ويقول لي يا نائما جد السرى . . عرفات تجلو كل قلب صادي

مه نال مه عرفات نظرة ساعة . . نال السرور ونال كل مراد

The 9th of Thul-Hijjah. It is from the ten night that Allah swear of it in the Quran and it is the day when Pilgrims stand on Arafat to pray.

*Arafah Day

What a Similarity!

How similar this advent is with Doomsday!

Do you know that you put on your coffin two times: one after death and another on your first day of pilgrimage consecration “Ihram”?!

There! Where we prepare our luggage and decamped. And here where we reached the final point of the first journey from which we get out barefooted and nude. Reflect on your coming as acceding to Allah’s call "mulabbi" and consecrator to Allah on this day moving among the pilgrims' crowd uproar.

There, people are a lot closely packed that you barely see a rock or a small place free of people sitting down or standing up. In a majestic solemn scene, you couldn't see but a pilgrim. How similar this scene is with Doomsday where you go to Allah -with a free will- obeying and answering His call upon you throwing your world "dunya" behind you and taking only with you things you used to deny yourself as ascetic.

How similar this scene is with Doomsday! Allah say: {On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little} (17:52)

Dr. Ruqaya Al-Mohareb

-Deeds In Arafah Day-

* The pilgrim stays in Arafah until sunset. Although it is preferable to stay at Namira but if the pilgrim can't for any reason, then no obligations are required because it is Sunnah.

* After settling down and the sun demise, the pilgrim must offer the Dhuhur and Asr prayers in qasr (shortened) and combined modes, that is, 2 rak'ats each prayer instead of 4 Rak'ats, and the two prayers are offered at the same time, with one .adhan and two separate Iqamahs, one each for Dhuhur and Asr.

* After prayer, it is recommended to face Qiblah and spend the entire time reading the Quran, reciting the Talbiyah, and raise your hands in supplication to Allah, and repenting to Allah, the Prophet (PBUH) stand at the Mount of Rahmah (Mountain of .Mercy) if it was crowded you can stay in any place within the boundaries of Arafah.

* After sunset, the pilgrim departs for Muzdalifah quietly, they offer Maghrib and Isha prayers combining them and shortening the Isha. Thus, after the adhan is called, three rak'ahs of Maghrib are offered following the usual iqamah, Another iqamah (but not adhan) is called and then two rak'ahs of Isha are offered.

Story of Hajj Places :



Arafah is an Arabic word, which means "Know", and the reason for the label is Jibril took Ibrahim's hand and led him to Al-Mash`ar Al-Haram and `Arafat and said to him, `Have you `Arafta (known, learned) what I showed you' thrice. Ibrahim said, `Yes I did".

Arabs before Islam had traditions. They were taking a leader for Arafah day from special arabic house, so everyone have to follow him, no one can go unless he goes, and during the day, they sing, drink, commit adultery and other acts of immorality was rife amongst the pilgrims and the poetry competitions.

When prophet PBUH came He changed all bad habits, he spread the message of Tawheed [true monotheism] - the same message that Prophet Ibrahim and all the other Prophets came with - and es tablished the law of Allah upon the land.

Pilgrimage in Quran

:Allah SWT says

"There is no blame upon you for seeking bounty from your Lord during Hajj]. But when you depart] from 'Arafat, remember Allah at al- Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray"

(2:198)

There is no blame upon you for seeking" "[bounty from your Lord [during Hajj

Question: why Allah said "There is no blame upon you for seeking bounty" and hasn't directly said "seek bounty"?

Answer: This ayah (verse of Quran) was sent down to permit trading for Arabs in pilgrimage because this seasons and even times before and after it, are of great importance for Arabs so that they could buy, sell, compete each other with verses of poems, and compete with stories of their forefathers. Muslims, before this verse of Quran, were in a critical situation trying as much as they could not to deal with non-muslim traders in markets during Hajj. Yet Allah- Glorified and Sublime Be He- the All--Wise permitted Muslims to trade for Muslims to be powerful holding the reins of their matters and money and not succumb to disbelievers.

Allah SWT says: "There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray" (2:198).

"When you depart from 'Arafat"
Ifadah is a flowing movement in abundance and this is clear in people's Ifadah pilgrimage like water's outburst

Arafat: Allah said "Arafat" not "Arafa" because Arafat refers to the "place" (land of Arafat) but Arafa refers to the "time" (day of Arafa)

Question: When Allah mentioned Ifadah, why didn't He mentioned Arafa despite the commonly-known "Hajj is Arafa"?!!

Answer: because the verse was sent down to abolish what polytheists used to do. They were doing Ifadah from "Arafat" and other times they were doing Ifadah from Muzdalifah because. They were calling themselves "Humos" specializing themselves from other Arabs. They used to claim that they were the people of the holy place "Al-Haram" and refused to get out of it. Moreover, they stayed in bottom of Al-Haram; i.e., Muzdalifah and asked others to leave. However, when the Prophet (peace be upon him) came, he opposed their way and followed Ibrahim's way (peace be upon him).

"Remember Allah at al- Mash'ar al-Haram"
Al- Mash'ar al-Haram is Muzdalifah. People of pre-Islamic epoch "Jahiliya" used to come to Muzdalifah and not pray or mention Allah there.

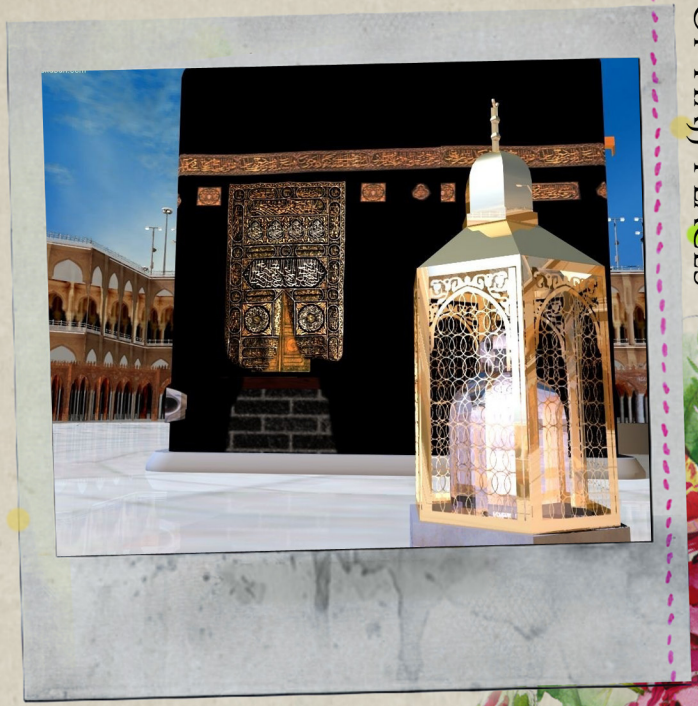
And remember Him, as He has guided you, for" ."indeed, you were before that among those astray
Guided us to what? He guided us to the origin; i.e., pilgrimage of Ibrahim (peace be upon him) and abolished all what polytheists falsely innovated. We swear by Allah that it is a grand gift from Allah (Glorified and Exalted Be He) that He revealed Truth to us showed us how pilgrimage was on Ibrahim's way and cleared it from polytheists' false .change

Pilgrimage in Quran

* The pilgrim must stay overnight in Muzdalifah, pray Fajr Prayer with adhan and iqamah. After Fajr prayer, the pilgrim goes through the Al-Mash'ar Al-Haram and makes du'a until brightness of the sun is widespread. The pilgrim must speed up the walk when passing by the Muhasir valley.
* Al-Mash'ar al-Haram is: Valley between Muzdalifa and Mina.
* Before sunrise, the pilgrim leaves to Mina on the morning of the 10th of Thul-Hijjah.

Stay overnight in Muzdalifah

Story of Hajj Places :



The Prophet (peace be upon him) and the Arabs before Called Muzdalifah "gather" a place that is called in the Quran "Al-Mash'ar al-Haram" ie; holy place.

It's called Muzdalifah because the pilgrims descend at the Zuluf –night- to Al-Haram Mosque, and it is "gather" because the prayers gathering, and because people gather to worship Allah, moreover Allah called it Holy place because it is a land from Al-Haram.

Muzdalifah is the first place that pilgrim goes to after Arafa.

يَالله ما أحلى المبيتَ على منـ .. ـى في ليل عيد أبـرك الأعيادِ

ضحُّوا ضحاياهم فسال دماؤها .. وأنا المتيم قد نحرتَ فؤادي

The 10th of Thul-Hijjah and the second Islamic holidays (Eid Al-Adha), It is from the ten night that Allah swear of it in the Qura, It's also named: the day of sacrifice and the great hajj day.

*The greatest Hajj day

Deeds of The greatest Hajj Day

This day is called 'Yawm al-Hajj al-Akbar' (Day of the Greatest Hajj) because it combines most of Hajj deeds, like:

* Stoning Jamrat Al-Aqabah
* Slaughter of Sacrifice
* Shaving or trimming your hair
* Tawaf-Al-Ifadah
* Sa'i

***Stoning Jamrat Al-Aqabah**

Pilgrim picks up in Mina stones with which he intends to do the stoning of Jamrat-ul-'Aqabah faces the Pillar (Jamrah), having Mecca to his left and Mina to his right, then he stones it with seven small stones, like the Stones of Khadhf - which are slightly longer than the chick-pea. And he recites takbir while throwing each stone.

He has to throw stone to the basin, but he shouldn't target the pillar.

The time of stoning Jamrat Al-Aqabah is after sunrise of 10th day until the fajr of next day.

The Prophet, (PBUH), threw the pebbles late in the morning and permitted weak people to stone after leaving Muzdalifah after midnight.

Deeds of The greatest Hajj Day

* Shaving or trimming the hair

The final rite on the tenth day after offering sacrifice is to shave one's head or to cut some of the hair.

Shaving the head is, however, preferable for it was reported that the Prophet prayed three times for those who shaved their heads, when he said: "May Allah's Mercy be upon those who shaved their heads."
(Bukhari and Muslim)

As for women, the length of hair to be cut is that of a fingertip.

* Slaughter of Sacrifice

After stoning Jamrat Al-Aqabah, the pilgrim who perform Hajj Al-Qiraan or At-Tamattu' goes to slaughter them sacrifice either personally or through the appointment of somebody else to do it on them behalf. If you were to perform Hajj Al-Ifraad, you don't slaughter a sacrifice.
The time for slaughter is in the four days of 'Eid – Yawm an-Nahr, and the three days of Tashriq (i.e. the II th, 12th and 13th day of Thul-Hijjah), as the Prophet said: "All the days of Tashriq are for sacrifice."

No one fast on Tashriq days, only those who didn't find a sacrifice to slaughter, so they have to fast three days now and seven days when they return home.

Deeds of The greatest Hajj Day

*** The small & big Tahalul**

If you did two of the three deeds: Stoning Jamrat Al-Aqabah, shaving or trimming your hair and performing Tawaf Al-Ifadhah, then everything becomes lawful for you again except women. It's called (Small Tahalul).
If you did all deeds and the Sa'i then everything becomes lawful for you. It's called (second or Big Tahalul).

Thus, the pilgrim ends from deeds of Eid day.

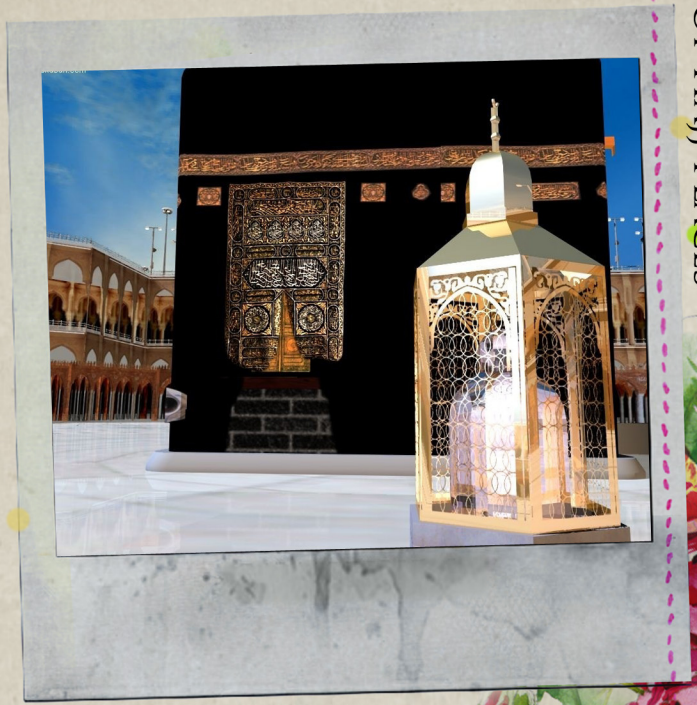
The pilgrim should return to Mina and spend there the night of 11th and 12th day if they finish from Tawaf Al-Ifadah and Sa'i.

*** Tawaf Al-Ifadhah**

Tawaf Al-Ifadhah is a fundamental rite of Hajj.
The pilgrim makes Tawaf-Al-Ifadhah by visiting Al-Masjid Al-Haraam and circling the Ka'bah seven times WITHOUT idhteba'a (exposing the right shoulder) and ramal, and praying two Rak'ahs behind Maqam Ibrahim or any place in Al-Haram.
Tawaf Al-Ifadhah can be delayed until the end of thul-hijjah.

*** Sa'i**

Then the pilgrim should make Sa'i between the Safa and the Marwah.
Sa'i can be delayed until the end of thul-hijjah.
Just who perform Hajj At-Tamattu' doing two Sa'i, one for Umrah and one for Hajj.



"Day of the greatest Hajj" was named because it has most rites of Hajj, on the other hand Umrah was called "day of smallest Hajj"

Pilgrimage in Quran

After the Hajj the Arabs used to hold ralies. At these rallies people from different tribes proudly narrated the achievements of their forefathers and indulged in much extravagant self-praise. So Allah says to him: {remember Allah} after Hajj, which mean to ,constant remembrance of Allah not just for few days but at all times. Muslims should continue to worship and follow up with good deeds. Allah says: {as you had been remembering your own forefathers, or even with greater zeal} Here they are asked to renounce all such things and devote the time which they formerly spent on trivialities to remembering God.

:Allah SWT says

"And when you have performed your Hajj, rites remember Allah as you had been remembering your own forefathers, or even with greater zeal. (Even those who remember Allah do it in different ways). Some say, Our Lord, give us all the good things"here in this world." Such people shall have no share in the Hereafter"

(2:203)

Story of Hajj Places :



The sacrifice performed on Eid Al-Adha by those performing Hajj is known as Hadi. For those pilgrims performing Hajj Qiran or Hajj Tammattu sacrificing an animal is Wajib. For those performing Hajj Ifrad (it is Sunnah recommended).

It is permissible for pilgrims to eat from the Hadi meat and it is important to note that this sacrifice is not fidyah or an expiation, it is a compulsory act for those performing Hajj Qiran or Tammattu.

Sacrificing an animal is a way to remember that Allah when commanded to slaughter a Hadi, does not want their meat nor their blood, but wanted to teach you all forms of piety, piety while contemplating the reason for redemption first, when Abraham finest ideals in response to God's orders, so he headed for the implementation of God's command to slaughter his son, and ignore everything else.

وحرمتموا جفني المنام ببعدكم .. يا ساكنين المنحنى والوادي

ويلوح لي مابين زمزم والصفا .. عند المقام سمعت صوت منادي

Tashriq days are the 11th, 12th and 13th of month of Thul- Hajjah.

*TASHRIQ DAYS

TASHRIQ DEEDS

*** On the 11th of Thul-Hajjah (the first day of Tashriq)**

the pilgrim starts stoning al Jamarat after the decline of the sun. stoning al Jamarat is done in order. The first Jamrah is after Al-Khaif mosque and it is the farthest one from Mecca. The pilgrim throws seven consecutive pebbles at the first Jamrah glorifying Allah "Allah is Great" with each pebble with his hands raised and facing Qibla.

It is sunnah to move a little forward and make the Jamrah on his left.

The pilgrim praises Allah and recites du'as or supplicates much. After this the pilgrim throws the second Jamarah. Here too facing Qibla but making the Jamarah on his right, the pilgrim praises Allah and earnestly seeks his mercy and blessings. The pilgrim doesn't stop at this Jamrah.

*** On 12th Thil-Hajja (the second day of Tashriq)**

The pilgrim throws the three Jamarat on this day as exactly done on the first day of Tashriq following the way of the prophet (PBUH). It is not permissible to stone before noon on these two days. Stoning the Jamarat is obligatory on the first and second days of Tashriq and so is staying the night in Mina except for the water carriers and shepherds. After stoning the Jamarat, if he is in a hurry, the pilgrim leaves Mina before sunset. But if he wishes to prolong his stay, which is best, he spends the night of the thirteenth in Mina and stones that afternoon in the same manner as on the twelfth day. Allah says: "And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered"

The Prophet(PBUH) allowed people to be in a hurry and leave Mina after stoning on the twelfth day, but he himself wasn't in a hurry and remained on Mina till stoning on the thirteenth day then left before Duhr prayer. When the pilgrim is ready to return to his country, he makes Tawaf Al-Wada', which is seven circuits around the Ka'bah. Menstruating women and women experiencing postnatal .'discharge are not obliged to perform Tawaf Al- Wada

Story Of Hajj Places:



It is said that Tashriq days are named so because pilgrims in the past were cutting the Sacrifice meat and "exposing" it to the sun.

Another story claims that Eid prayer is done after sunrise on those days and that is the story behind "Tashriq" days' name. Naming days according to events on them is linguistically know and common.

As for stoning the Jamarat, the story goes back to Prophet Ibrahim when he pelted Satan with seven stones when Satan appeared to him at the first Jamrat until he disappeared. Then when shaytan (Satan) appeared to Ibrahim at the second Jamrat, Ibrahim pelted him with other seven stones till Satan disappeared. And the same action reoccurred at the third Jamarat till Satan withdrew for him.

Islam kept this ritual and it is imitated by all pilgrims, symbolizing one's acknowledgement that Shaytan (Satan) is one's enemy and ought to be repulsed. Allah says: "Indeed, Satan is an enemy to you; so take him as an enemy"

Pilgrimage in Quran

Allah says: {few appointed days} means Tashriq days (i.e. from the 10th to 13th of Thul-Hijjah) there are no deeds except stoning, so real importance was not the number of days spent at Mina, but the intensity of one's devotion to God during the period of stay.

Allah says: {there is nothing wrong if one hastens on (from Mina) after two days} that's kind of Allah's mercy which allowed us to hastens.

{there is nothing wrong} it is not a sin for him it means he get his reward from Allah, and his Hajj is properly.

If pilgrim fears Allah during his pilgrimage - for such [a person] is truly a pilgrim -, and knows that ,to Him we shall be gathered in the Hereafter that He may requite us for our deeds.

{you shall be mustered before Him} when mutered in life was Al-Hajj, and the Departure of it seems to be like the Day of Gathering, whereon some will be in Paradise, and some in the Blazing Fire, Allah has mentioned this in the verse.

Allah SWT says:

" So pass these few appointed days in remembering Allah; then there is nothing wrong if one hastens on (from Mina) after two days or stays there (a day) longer, provided that he spends these days it piety, Do not disobey Him and remember that One Day you shall be mustered before Him "

(2:203)

Hajj Farewell Sermon...

Departure time has come and you now circulating around Ka'aba (in Farewell Tawaf) praying Allah to grant you the bless of coming back more times in the future.

You don't know whether you will continue living or your soul would depart your body and ascend to its creator accompanying your deeds sheet (your sahifa) Pilgrimage is specific numbered days, yet life time is unknown and indefinite.

Therefore, you must exploit every moment of your life in good deeds because you don't know which would lead you to Paradise.
Oh heart! How we yearn for a blessed ending free of sins that makes taste the pleasure of escape.

Oh pilgrim! You have spent those days earnestly praying Allah to leave free of sins, pure and clean as newly-born.

Oh you, who have just returned back from hajj, watch your heart: keep it clean and don't spoil the purity you gained in Hajj.
Even if life matters occupied you, must try deadly to cling to your agreement and promise with Allah. Try hard to satisfy your creator and seek his help. Make Hajj and Ummrah part of your priority.

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Interpretation of the Holy Quran by Al Baghawi

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How can a pilgrim perform Pilgrimage? by Shaikh ibn Othaimeen

The Quranic Citron Course - Surat Albaqarah by Shaikh Muhammad Al-Rabeeah

#Videos:

Why Muzdalifah was called Al-Mashaar Al-Haram? Dr. Khalid Al-Musleh

http://www.youtube.com/watch?v=woCycLXsMyk



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