

2- Virtues of Pilgrimage :

Many virtues of pilgrimage are mentioned in different sayings of the prophet peace and blessings of Allah be upon him, including the following points :

*Pilgrimage is one of the best deeds and acts of worship. Abu Hurayrah reported that the Messenger peace and blessings of Allah be upon him was asked which deed is best. He said: "Belief in Allaah and His Messenger." He was asked: "Then what?" He said: "Djihad for the sake of Allaah." He was asked, then what? He said: "An accepted Hajj."

*Pilgrimage equals (in reward) Jihad for the Sake of Allah. Aisha, the Mother of the Believers said: "I said, O Messenger of Allah, we see jihad as the best thing to do, shall we not fight?" He said: "No, but the best jihad is an accepted pilgrimage."

*The reward for an accepted pilgrimage is Heaven. Abu Hurayrah reported that the Prophet peace be upon him said: " Umrah is an expiation for the time between it and the previous Umrah, and an accepted Hajj has no less a reward than Paradise."

*Pilgrimage forgives sins.

3- Conditions for pilgrimage:

*All expenses needed in pilgrimage must be legitimate and halal i.e. should be earned in legal and lawful ways as goodness is a quality of Allah who accepts nothing but good.

*Pilgrims should perform this act purely and sincerely for the sake of Allah alone and not for their own ends or for showing off.

*The pilgrimage is performed in accordance to the appointed months Allah made for it; during the month of Shawwal, Dhu al-Qi'dah and during the first 10 days of Dhu al-Hidjah, thus, Ihram for pilgrimage is only in these months.

4- Ihram :

*Ihram is marked by the "intention" of the person willing to perform all rites of Pilgrimage or Umrah without which his Pilgrimage or Umrah are incorrect. Certainly, the place of the intent is the "heart".

***Ihram means also staying away from everything that is forbidden and entering into a state of faith and sincerity to God Almighty.**

*As soon as the person performing the pilgrimage or Umrah reaches the Ihram Point (Mikat), he should wear the garment of ihram. For men it consists of two white pieces, which are the garment (cloths/dress) that covers the upper part of the body (a long piece of seamless cloth), and the garment that covers the lower part and with no headgear. It is conditional for

men not to wear sewn cloths. While, women can wear their regular decent cloths(with no specific color) and are not required to cover the face, wear the niqab or gloves.

*The Messenger peace be upon him has set the places or points of ihram(called also mawaqit) according to the countries from which pilgrims came:

For pilgrims from Medina - Dhu al-Hulyfa.

For pilgrims from Syria/Sham - Al Gahfa.

For pilgrims from Yemen -Yalamlam.

For pilgrims from Najd - Qarn al-Manazil.

For pilgrims from Iraq- Dhat Irq.

These are designated points of Ihram for the citizens concerned and for other people from various regions who pass through these places in the course of their journey, and If they do not pass through them, they put on the Ihram dress in their own countries before travelling.

NOTE : the word miqat refers to both time and place of Ihram.

****Lecture n°2 :**

المحاضرة رقم 2

5- Kinds of Ihram : Ihram is divided into three kinds and the all of them are legal and permitted.

a - Hadj al qiran (combined) : During this kind of Hadj, the pilgrim combines Hadj and Umrah (without a break in between). He supposes "niyah/intention to do both saying: "Labayk Allahuma on pilgrimage and Umrah". The pilgrim who performs this kind of Hadj is called a "Qarin".

Qarin supposes Ihram first for Umrah and then for Hadj. He should make his intention for Hadj just before performing Tawaf for Hadj (circling the Kaba).It is obligatory to offer a "Hady"(sacrificial animal*sheep or goat* offered by pilgrims) in Qiran Hadj.

b - Hadj al ifrad (single) : During this kind of Hadj, the pilgrim supposes "niyah/intention to do Hadj only saying: "Labayk Allahuma on pilgrimage". It is not obligatory for him to offer "Hady". The person performing Hadj al-Ifrad is called "Mufrid".

c - Hadj al tamatu'e or enjoyment (pleasure or satisfaction) : In this type of Hadj, a pilgrim assumes intention to perform Umrah rites during the months of pilgrimage and then to perform the pilgrimage in the same year (with a break in between). The person who performs this kind of Hadj is called a "Mutamatti".

It is obligatory to offer a "Hady" in this type. Pilgrims who cannot offer sacrifice should fast three days during Hadj and seven days when they return to their homeland.

**The best of the three types recommended by Prophet Muhammad peace be upon him is Hadj al-Tamattu'e, performing Umrah during the months of Hadj followed by Hadj in the same year.

6- Tawaf in Enjoyment, Single and Combined :

It is enough for pilgrims combining the Umrah and pilgrimage and those performing single rites to make the circles round the Holy Kaaba (Tawaf) and the course between al-Safa and al-Marwa (Saie) only once for both.

It is necessary for the Enjoyment rites to make the Tawaf and the Saie twice. First, the pilgrim should make the Tawaf and the Saie for Umrah and then Tawaf al-Ifadhah after the pilgrimage rites and finally the Saie for Hadj.

7- Talbiyah : It is a prayer mentioned over and over by the pilgrims as a declaration that they want to perform the Hadj only for the glory/sake of Allah. The text of the Talbiyah is as follows :

“Here I am [at your service] my God

Here I am [at your service]

You have no partners (no other gods)

To You alone is all praise and all Grace

And to You is all sovereign/possession

You have no partner"

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

****Lecture n°3 :**

المحاضرة رقم 3

8- Acts forbidden in Ihram : Pilgrims must stop doing things which are:

1 - Cutting or shaving the hair.

2 - Clipping his nails.

3 - Covering his head with a fixed headgear.

4 - Wearing sewn garments for men and niqab for women.

5 - Using perfumes.

6 - Killing or hunting game.

7 - Having relations and getting married.

9- Tawaf :

a-Starting Point For Tawaf :

Pilgrims circle the Kaaba seven times, starting from the Black Stone, which they kiss, touch if possible or salute. From this point, they start their Tawaf leaving the Sacred House on their left to circle round the Kaaba, three times running with short paces and four times walking slowly. If the crowds (many people) about the Kaaba are too great, the pilgrim may take the rounds in any possible manner, but it is preferable to touch the Yemenite corner and kiss the Black Stone or salute it in every round.

It is better that the pilgrims ask Allah to give them good in this world and in the Hereafter and defend them from the torment of fire. At the end of the circling, they visit the Station of Ibrahim and pray two rak'ahs there.

b- How to wear Ihram garments in Tawaf :

It is Sunnah to put the garment on the shoulders, and to place the ends on the chest. However, in Tawaf, the pilgrim should put the middle of the garment under the right arm and its two ends on the left shoulder in accordance with the Traditions of the Apostle.

10- Running or coursing between al-Safa and al-Marwa:

After completing the Tawaf, the pilgrim goes to perform the Saie .i.e to walk back and forth seven times between the two small mountains of Safa and Marwa, located close to the Kaaba in Masjid al-Haram.

It is Sunnah for the pilgrim to recite ,before Saie, the following sign from Surah al-Baqara, verse 158: "Indeed, Safa and Marwa are among the Signs of Allah." إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ.

When reaching the Safa, the pilgrims should face the direction of the Kaaba so that they see it (if possible), glorify and praise Allah and raise their hands in prayer three times. Then, they get down and walk towards Marwa(it is Sunnah for men to hurry a little bit in walking while women should continue normally). The running from the Safa to Marwa is considered as one round and so is from the Marwa to the Safa. Pilgrims should repeat this procedure until they have completed seven rounds.

If the pilgrims are performing Enjoyment pilgrimage, they will have their hair shaved (means the end of the state of Ihram). But if they are performing the single or the combined pilgrimage they won't have their hair cut and will remain in the state of Ihram until the Day of Slaughter (Yawm al-Nahr).

*****Lecture n°4 :***

المحاضرة رقم 4

11- Going out to Mina on the Tarwia Day :

The 'Tarwia' Day is the eighth day of Dhu al-Hidjah when the Pilgrims leave for Mina in the morning wearing their Ihram Dress. It is preferable to repeat prayers on the way and ask Allah to accept their Pilgrimage since the reward for an acceptable pilgrimage is paradise.

The pilgrims remain in Mina during the Tarwia Day to attend the noon, afternoon, sunset and evening prayers and the dawn prayer on the Day of Arafat. i.e they do not leave Mina until sunrise on the following day, the ninth of Dhu al-Hidjah. ((It's not wrong if the pilgrim goes to Arafat without passing through Mina))

12- Departure for Arafat :

The ninth day of Dhul-Hidjah is the standing on Arafat which brings the great pilgrimage to a climax. The pilgrim leaves for Arafat on the morning of this day. He keeps crying out "Labayka Allahuma", glorifying Allah the and repeating prayers.

13- Arafat Day and its virtues :

- a- Standing Day on Arafat :*** Standing on Arafat begins at midday (Zawal) on the ninth day of Dhu al-Hidjah and ends by the break of dawn on the following day the tenth of Dhu al-Hidjah (The first day of the Feast of Sacrifice). The Apostle, peace be upon him, announced that pilgrimage is Arafat i.e. standing on Arafat is the greatest pillar of pilgrimage.
- b- Leaving Muzdalifa after sunset :*** After sunset on the Day of Arafat, the pilgrims leave for Muzdalifa and pray the 'Maghrib' and 'Isha' there (pray late the Maghrib when the time for Isha begins). Then, they collect pebbles and spend their night in Muzdalifa until they perform the dawn prayer.
- c- Leaving Muzdalifa for Mina :*** Before sunrise, the pilgrims leave Muzdalifa for Mina in which they stone seven pebbles (jamarat al aqaba al kobra) glorifying Allah each time and calling on Him to accept their pilgrimage and to forgive their sins.
- d- Slaughter of Sacrifice:*** After throwing the pebbles at Jamarat al Aqaba, the pilgrim goes to the slaughter place and kills his sacrifice either personally or through someone else on his behalf.
- e- Shaving or cutting of hair :*** The final rite on the day of the feast after the offer of sacrifices is the shaving or cutting of the hair. Shaving, however, is preferable according to the prophet peace be upon him.