

Performing Hajj

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Day One (8th of Dhul Hajj)

- Leave for Mina
 - Located about 3 miles east of Makkah

Re-entering Ihram

- Individuals performing ifrad and Qiran are already in ihram
- If performing tamattu, enter ihram before leaving for Mina by
 - Performing ghusl
 - Wearing the cloth of ihram (men)
 - Performing two rakahs with the intention of ihram
 - Making the niyyah for hajj and then reciting the talbiya loudly

Ihram (Additional Points)

- Ihram can be re-entered anytime before leaving for Mina (e.g. the night before)
- Ideally ihram should be re-entered by offering two rakah and making niyyah at Masjidul Haram
- If not possible, ihram can be entered in one's room
- No need to go outside of miqat for re-entering ihram

Ihram (Additional Points)

- Once state of ihram is entered then all ruling of ihram apply

Leaving for Mina

- Head to Mina (usually by bus) after sunrise
 - Going earlier is not in accordance with the sunnah
 - Be patient, even after zawal okay
 - Carry only necessary items such as sleeping bag, extra pair of clothes, towel, etc
- Recite talbiyah while traveling

Arriving at Mina

- Locate tent and meet muallim
- Mustahabb to prayer 5 prayers (Zuhr, Asr, Maghib, Isha, and Fajr) at Mina
 - Beginning on the Fajr of 9th of Dhul Hijjah (i.e., last prayer in Mina) begin to recite takbirat of tashriq after each Fard salah

Mina (Additional Points)

- Sunnah to spend the night at Mina
 - Don't try to cut corners
 - Don't waste time running around
- Although no prescribed acts, attempt to use every moment for some type of dhikr

Day Two (9th of Dhul Hajj)

- Head towards Arafat
 - 9 miles southeast of Makkah
 - Six miles from Mina
 - Jabl Rahmah located here

Day Two (9th of Dhul Hajj)

- Leave for Arafat after sunrise
 - Leaving before sunrise is against the sunnah
- Arrive at Arafat for wuquf
 - Key Rukn of Hajj
 - Prophet (saw) said, “Hajj is Arafat.”
 - Must spend at least one moment of time between zawal on 9th and dawn of the 10th at Arafat for Hajj to have occurred
 - Wajib to remain at Arafat until sunset
 - If not owe dam

Understanding Wuquf of Arafah

- Arafah
 - Literally, derived from recognizing
 - Contains Jabal Rahmah, place where Adam (as) and Hawa (as) met on Earth
 - Large valley where an individual will hopefully re-connect with his Lord
- Wuquf
 - Literally to stop or stand still
 - Here will physically stand still, but hopefully heart and spirit will follow

Wuquf - Preparation

- Make talbiyah while traveling
- Take care of personal needs before zawal
 - Especially food and drink, use washroom, etc
 - Goal is to free oneself to focus on Allah from Zuhr to sunset
- Make wudu or ghusl right before zuhr

Wuquf - Ideal

- Begin at Zawal at Masjid Nimrah
 - Imam takes pulpit
 - Azan called
 - Two khutbahs
 - Iqamah and Zuhr
 - Iqamah and asr
 - No sunnahs for either prayer offered
- Head toward Jabal Rahmah for wuquf
 - Bidah to climb it
 - Black stones mark the location of the wuquf of Prophet (saw)

Wuquf - Reality

- Too difficult to get to Jabal Rahmah
- Perform ghusl (ideal) or wudu at zawal
- Pray Zuhr at its time
- Engage in ibadah after zuhr
- Perform Asr at its time
- Engage in ibadah after asr until sunset

Combining Zuhr and Asr

- Only to be done if Amir of hajj is leading the prayer in Masjid Nimrah
- If prayed in tents, each prayer will be offered at its time
- No Jumuah in Arafat.
 - Pray zuhr even on Friday.

Wuquf - Ibadah

- No set routine
 - Engage in dua, dhikr, salawat
 - Again make a plan
- Mustahabbs
 - Standing
 - Sitting or lying permissible, but lying makruh
 - With hands raised as in dua
 - Facing Qibla
 - Intersperse talbiyah often
- TIP: True wuquf is absolute focus on Allah

Arafah

- Fudhail bin Ayaad (rah) once said on the plain of Arafat, “Should this huge assembly of people come begging for a dirham at the door of the most generous person, do you ever foresee that he shall send them back disappointed?”
- People responded, “No we cannot see him refusing them.”
- Fudail (rah) said, “I swear by Allah that for Allah to forgive them all is so much easier than for the generous person to grant them a dirham.”