



# Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

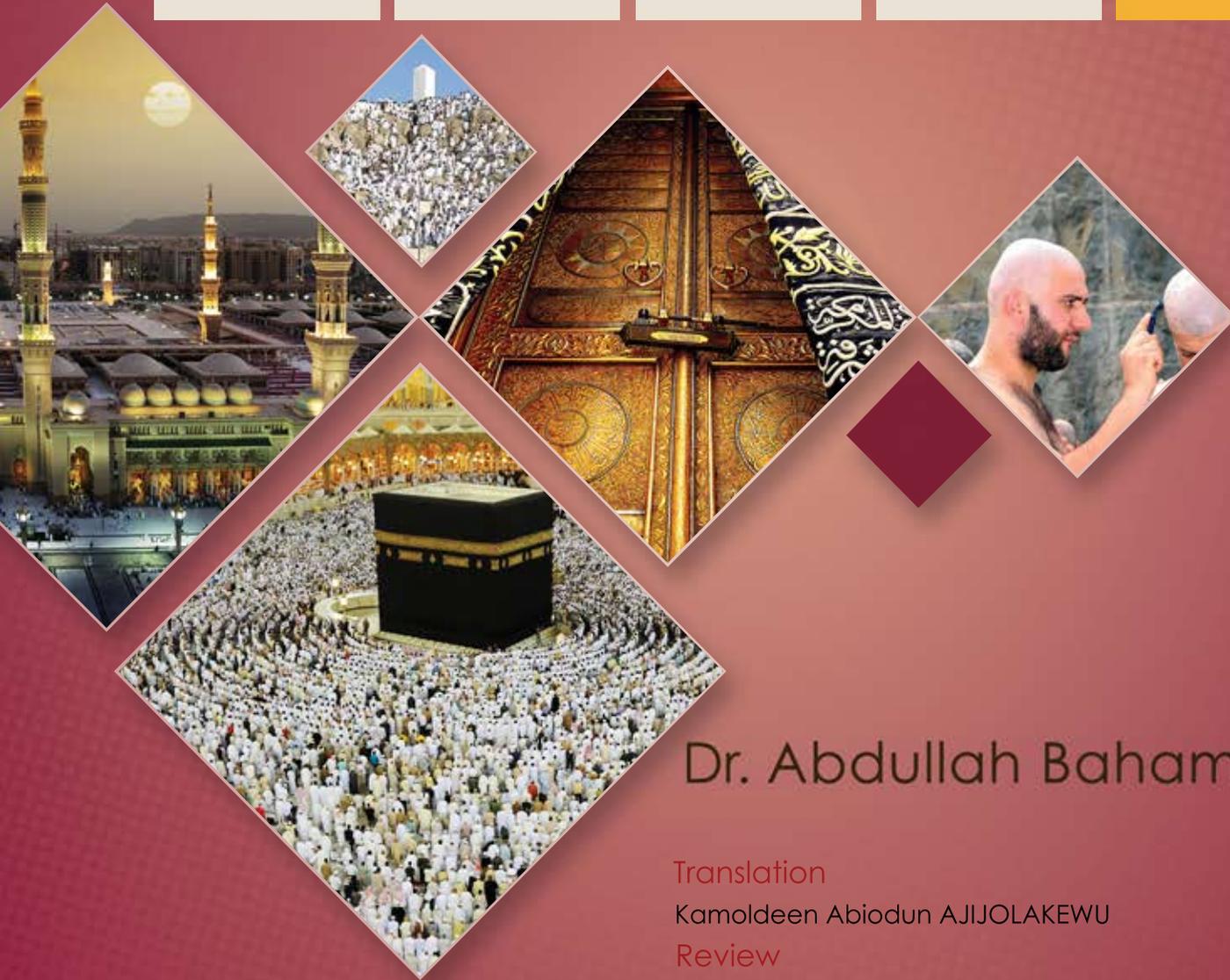
At-Tahara

As-Salāh

As-Saum

Az- Zakah

Al-Hajj



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## Rites of Hajj and Talbiyah

# An-Nusk and At-Talbiyah (Hajj Rites and At-Talbiyah ( Assent Statement))

## An-Nusk

### An-Nusk literal meaning:

Worship

### An-Nusk in context of the Shari`ah:

The words and actions of the rites of worship performed during Hajj or 'Umrah

## Intention for An-Nusk.

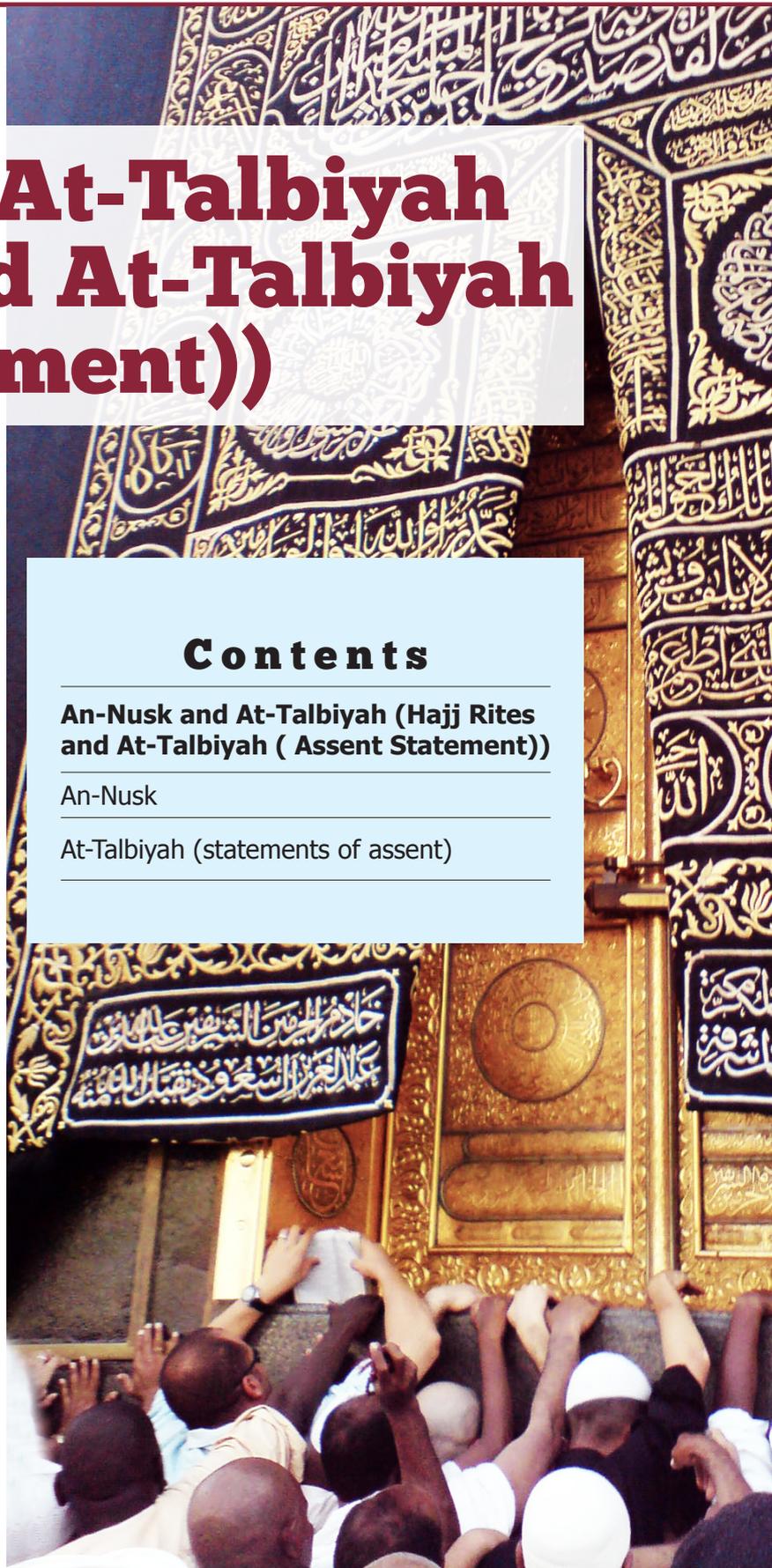
When the person intending Ihram has finished bathing and cleaning himself and has worn his Ihram garments, and (a male) has taken off any fitted garments, he then makes the intention to commence An-Nusk, either for Hajj or 'Umrah. It is recommended to state clearly the sequence of Nusk the person intends to perform. For instance he says, when he wishes to perform at-Tamattu', i.e. 'Umrah, after which he becomes released (i.e. free and disengaged from the obligations of ihram) before starting Hajj: "Labbaykal-Laahumma 'Umuratan mutamat-ti'an biha ilal Hajj: "O Allah, I have answered Your call and here I am to serve You through 'Umrah, after which I will become

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released (from the obligations of ihram) until I start Hajj,” or “Labbaykal-Laahumma ‘Umura”: “O Allah, I have answered Your call and here I am to serve You through ‘Umrah.” Then at Hajj he says: “Labbaykal-Laahumma Hajjan”: “O Allah, I have answered Your call and I am ready to serve You through Hajj.” And the person who intends Hajj al-Ifrad (Hajj alone) says; “Labbaykal-Laahumma Hajjan”: “O Allah, I have answered Your call and here I am to serve You through Hajj”; while the person who intends to merge Hajj and ‘Umrah together (Qiraan) says: “Labbaykal-Laahumma Hajjan wa ‘Umurah”: “O Allah, I have answered Your call and here I am to serve You through Hajj and ‘Umrah.” This is according to the hadeeth by Anas رضي الله عنه, who said: “I heard the Messenger of Allah ﷺ say: “O Allah, I answered Your call and here I am to serve You through Hajj and ‘Umrah.”<sup>(1)</sup> However, if one does not pronounce anything, the intention he made in his mind is enough.

## **Types of An -Nusk**

### **1. At-Tamatu’:**

This is by assuming Ihram for ‘Umrah in any of the months of Hajj, and thereafter disengaging from his Ihram after completing the ‘Umrah, then later, in the same year, assuming Ihram for Hajj.

When the person performing Tamattu’ Hajj reaches Makkah, he performs the actions of ‘Umrah which are: Tawaaf (Circumambulation around the Ka’ba), Sa’y (the stroll between the two hills of Safa and Marwa), shaving or trimming the hair, then leaving the state of Ihram and wearing his ordinary clothes. Following that, on the eighth day of Dhil-Hijjah he enters into the state of Ihram again, in order to perform Hajj, and then performs the actions of Hajj. He has to sacrifice an animal since he performed Hajj tamattu’.

### **2. Al-Qiran:**

This is by assuming Ihram for Hajj and ‘Umrah at the same time, or he enters into the state of Ihram to perform ‘Umrah then enters into Hajj before he performs the Tawaaf of the ‘Umrah. A Qarin (person performing Al-Qiran Hajj) continues in his state of Ihram until he completes his actions and he has to slaughter an animal as fedyā for performing Qiran Hajj.

### **3. Al-Ifrad:**

This is by assuming Ihram for Hajj alone.

One performing Hajj Al-Ifrad continues in his state of Ihram until he completes his Hajj, and he does not have to slaughter an animal.

The best of the Hajj rites is At-Tamatu’; this is because the Prophet ﷺ ordered his companions to observe it.<sup>(2)</sup> This is followed by al-Qiran, then al-Ifrad.

(1) Agreed upon.

(2) Reported from the hadeeth by A’ishah in Sahih Muslim

## The differences among the three forms of an-Nusk:

	<b>At-Tamatu'</b>	<b>Al-Qiran</b>	<b>Al-Ifrad</b>
<b>Description</b>	'Umrah then Hajj	Umrah and Hajj	Hajj only
<b>Assumption of Ihram</b>	Assumes Ihram twice; the first Ihram for 'Umrah, which he then disengages himself (from the ihram) after it ('Umrah), and then another Ihram for Hajj	Assumes Ihram once for Hajj and 'Umrah together	Assumes Ihram only once, for Hajj.
<b>At-Talbiyah</b>	At the instance of the first Ihram, he says, "Labbayka 'Umrah", then during that of Hajj, he says, "Labbayka Hajjan" or "Labbayka Umratan muttamati'an bihaa ilal Hajj."	He says at the instance of assuming Ihram, "Labbayka Umratan wa Hajjan "	He says at the instance of assuming Ihram, "Labbayka Hajjan "
<b>The Sacrificial Animal.</b>	Sacrificial animal is compulsory.	Sacrificial animal is compulsory.	Sacrificial animal is not compulsory
<b>Circumambulation (Tawaaf)</b>	Consists of two circumambulations; the first for 'Umrah and the other for Hajj.	Consists of one compulsory circumambulation and that is for Hajj.	Consist of one compulsory circumambulation and that is for Hajj.
<b>(As-Sa'y) The Stroll</b>	Consists of two strolls: The first for 'Umrah and the second for Hajj.	Consist of only one stroll and that is for Hajj	Consist of only one stroll and that is for Hajj.

## At-Talbiyah (statements of assent)

### At-Talbiyah

This is the saying of “Labbayka Lahumma Labbayka, Labayka laa shareeka Laka Labbayka, Innal hamda wan ni’mata Laka walmulka La sharreeka Laka” by a Muhrim, meaning: “I am here at your service, Oh Allah, I am here at your service, You have no partner. Surely all praise and blessings are yours, and also all sovereignty. You have no partner”.

This is due to the hadeeth on the authority of Ibn ‘Umar رضي الله عنه: “Indeed the Talbiyah of the Messenger of Allah is like that.”<sup>(1)</sup> The meaning of “*Labbayka Lahuma Labbayka*” is a successive response to Allah’s call, time after time. And surely, Talbiyah consists of glorifications and thanks to Allah, and a response to His call, a demonstration of belief in His Oneness, and freedom from associating partners with Him (shirk).

### Ruling regarding at-Talbiyah

Talbiyah is Sunnah (a recommended or non-obligatory act), a man raises his voice when saying it and a female lowers her voice, not to cause any temptation.

### Periods and places for at-Talbiyah

The Muhrim begins to say at-Talbiyah after assuming Ihram and says it several times on his way to many places and whilst doing various activities. There are many situations when it is particularly important to say it, for example when he ascends a hill or descends into a valley, observes a prescribed

salāh, at night-fall or as the day brightens. He ceases to say at-Talbiyah during ‘Umrah when he sees the House (Ka’abah) and reaches the Black Stone. Concerning Hajj (he would cease to say at-Talbiyah) the moment he starts stoning Jamaratul aqabah on the ‘Eid (festive) day.



(1) Agreed upon.