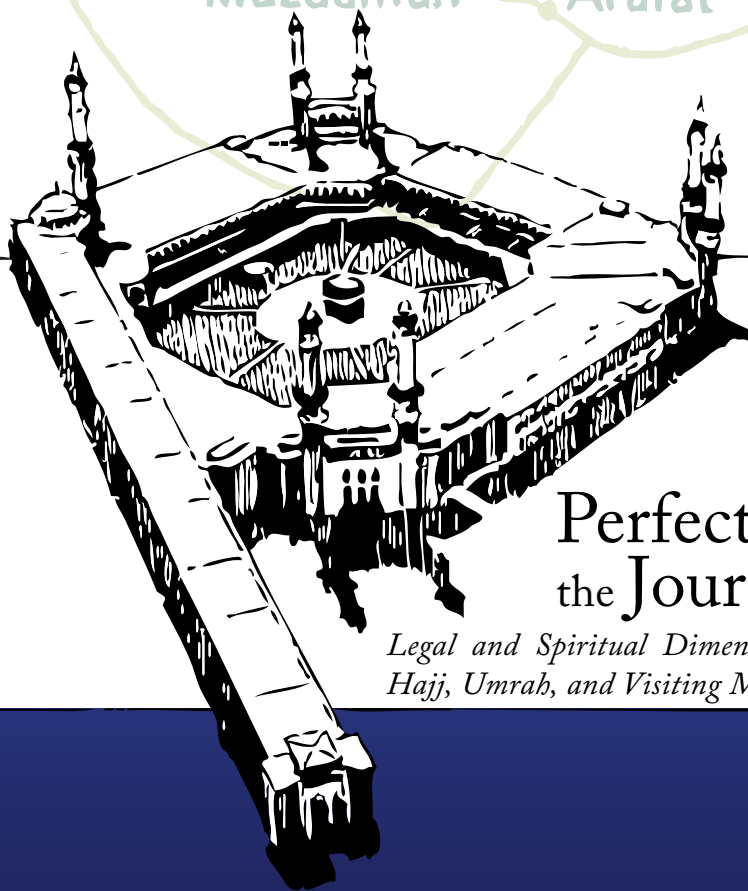




Makkah Miná
Muzdalifah 'Arafāt



Perfecting the Journey

*Legal and Spiritual Dimensions of
Hajj, Umrah, and Visiting Madinah*

2025 Edition

Compiled by
Husain Abdul Sattar

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Husain A. Sattar



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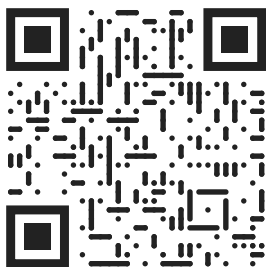
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Please share these materials with your family, loved ones, and friends. In fact, spreading goodness is a relatively easy means to gain great reward. The Prophet ﷺ said, “Whoever guides to good gets a reward similar to the one who does that good” [Muslim].



www.sacredlearning.org/hajj-and-umrah

This booklet and its accompanying video lectures are available for free download using the QR code provided above.

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Author's Note

All praise is due to Allah, Creator and Sustainer of the Universe, and may peace and blessings be upon His noble messenger, Muhammad ﷺ.

This work is a practical, yet comprehensive manual that describes the legal and spiritual dimensions of Hajj and Umrah. Although it can act as a standalone guide, I recommend that you review each chapter with its corresponding online lecture to gain a deeper understanding of these life changing journeys (www.sacredlearning.org—*Hajj classroom*). Together these resources will prepare you for a Hajj or Umrah that will, insha'Allah, provide lasting benefits in this life and the next.

The first edition of this text was compiled over twenty years ago. Since then, I have attempted to regularly improve the materials over time. Regardless, many errors still remain. I humbly request that you share any mistakes that you find while reviewing this booklet (info@sacredlearning.org). More importantly, I hope and

pray that Allah overlooks my imperfect attempt to describe these perfect rituals, and, instead, allows you to benefit from the blessings inherently present within Hajj, Umrah, and visiting Madinah.

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JANUARY 28, 2025 | RAJAB 28, 1446

Perfecting the Journey

*Legal and Spiritual Dimensions
of Hajj, Umrah, and Visiting
Madinah*

CHAPTER ONE

Introducing Hajj and Umrah

Hajj and Umrah involve visiting Mecca to seek Allah's forgiveness and pleasure. By performing a series of rituals, you gain the opportunity to shed past sins and mistakes, exhibit gratitude for life's countless blessings, earn tremendous reward, and re-affirm a connection with your Creator and Sustainer. This chapter introduces these amazing acts of worship.

Umrah

Umrah is performed by circling the Kabah seven times (termed *tawaf*) and then walking between two small hills—Safa and Marwah—seven times (termed *sa'ee*). Although it is not mandatory, Umrah is highly encouraged given its many benefits. For example, Umrah cleanses years of sin and shortcomings. The Prophet ﷺ stated, “Umrah is an expiation for the sins committed between it and the previous Umrah” [Bukhari and Muslim].

The Prophet ﷺ performed multiple Umrahs during his lifetime, including an Umrah at the beginning of his journey for Hajj. As such, you can perform Umrah at

almost any time of the year. Additionally, you will first complete Umrah when traveling for Hajj.

SPIRITUAL DIMENSION

Umrah during Ramadan carries especially lofty benefits. The Prophet ﷺ said, “Umrah during Ramadan is like Hajj with me” [Muslim]. On another instance, when asked to describe an act equivalent to performing Hajj in his company, the Prophet ﷺ replied, “to perform Umrah during Ramadan” [Tabarani].

Hajj

Hajj involves performing several rituals in the vicinity of Mecca, including *tawaf* and *sa’ee*, during the Islamic month of Dhul Hijjah. It erases a lifetime of mistakes while simultaneously opening the doors to Jannah (Paradise). The Prophet ﷺ mentioned that the one who performs Hajj without committing obscenity or transgression “returns as free from sin as the day they were born” [Bukhari and Muslim]. He also said, “The reward for an accepted Hajj is none other than Jannah” [Bukhari and Muslim].

SPIRITUAL DIMENSION

Hajj is essentially two journeys, one physical and the other spiritual. Physically you move from place to place performing acts of worship. Spiritually, however, you move from the impurity of sin to forgiveness and become worthy of the highest reward—admission into Jannah.

The Mandate of Hajj

Hajj is mandatory once during your lifetime if you can afford it. Allah, Most High, states:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

As a right of Allah, the people are assigned Pilgrimage to the House, whoever is able to make the journey [Quran 3:97].

Further emphasizing this point, Allah's Messenger ﷺ mentioned, "O people, Allah has obligated the Hajj pilgrimage upon you, so undertake it" [Muslim].

LEGAL RULINGS

(1) The mandate of Hajj applies to adults, and not children. Islamic law defines adulthood as reaching puberty or an age greater than fourteen and a half years (fifteen lunar years), whichever comes first.

(2) Children who perform Hajj earn a reward. However, its mandate is not uplifted until they perform Hajj as an adult. A woman once presented a child to the Prophet ﷺ asking if he will be rewarded for performing Hajj. The Prophet ﷺ replied, "Yes, and you will also have a reward" [Muslim].

(3) Hajj is mandatory only if you can afford the journey. Affordability includes the cost of the trip as well as any expenses necessary to support dependents staying behind. Monthly payments on long-term debt (e.g., home and school payments) are included as necessary expenses. However, the total value of the debt (e.g., total cost of the house or value of the entire loan) is not considered. So, if you can afford the cost of the journey along with your

monthly expenses and payments while away, then Hajj becomes mandatory.

(4) Once Hajj becomes mandatory, you should perform it at the earliest possible opportunity without delay. The Prophet ﷺ stated, “Whoever intends to perform Hajj, let him hasten to do so, for he may fall sick, lose his means of transport, or be faced with some need” [Ibn Majah].

(5) If Hajj becomes mandatory but you cannot physically make the journey, for example, due to chronic illness, then you must commission someone to perform it on your behalf (termed Hajj Badal; see Appendix B for details). A woman whose father was elderly asked, “O Messenger of Allah ﷺ, my father is an old man, and the obligation of Hajj is upon him, but he cannot ride on the back of a camel.” The Messenger ﷺ responded, “Perform Hajj on his behalf” [Muslim].

SPIRITUAL DIMENSIONS

(1) Hajj and Umrah should be performed with absolute focus on seeking Allah’s pleasure, forgiveness, and mercy. The conveniences of luxury hotels, large shopping complexes, and vast food courts, as well as the urge to advertise the journey on social media, should not distract from this goal. Allah, Most High, states, “And complete Hajj and Umrah for Allah” [Quran 2:196].

(2) A pilgrim is like a cancer patient who travels to a world-renowned hospital seeking cure. Patients in such a condition are not concerned with the view from their hospital rooms, items for sale in the gift shop, or the food served at the hospital. And they certainly do not worry about taking the perfect image in front of the clinic for

their social media feeds. Instead, they remain preoccupied with their disease and the hope of finding a cure. Likewise, when performing Hajj and Umrah, you should focus on the spiritual diseases of your soul along with the opportunity to attain renewal and cure.

Frequently Performing Hajj and Umrah

Hajj and Umrah should be performed regularly—ideally, at least once every five years. The Prophet ﷺ said, “Allah says, ‘A servant to whom I grant health and financial means is deprived if they allow five years to pass without visiting Me’” [Musnad Abi Ya’la]. He also said, “Alternate between Hajj and Umrah for these remove poverty and sin just as the forge removes impurities from iron, gold, and silver” [Tirmidhi].

Benefitting From a Distance

The ripple effects of Hajj are far reaching, providing opportunity even for those not performing it. The Prophet ﷺ said, “There are no days greater and more beloved to Allah for righteous deeds than these ten days (of Dhul Hijjah)” [Ahmad]. Accordingly, the Prophet ﷺ would fast the first nine days of Dhul Hijjah [Abu Dawud]. Furthermore, he specifically encouraged fasting on the 9th day stating that it “absolves sins of the prior year and the upcoming one” [Muslim]. Hence, even if not traveling for Hajj, you should increase your *dhikr* (remembrance of Allah), worship, and good deeds, including charity and fasting, during the first ten days of Dhul Hijjah.

LEGAL RULING

It is not permissible to fast on Eid al-Adha (the 10th of Dhul Hijjah) and the three days following it (the 11th to

13th). The Prophet ﷺ prohibited fasting on the two days of Eid [Bukhari and Muslim]. Additionally, he mentioned that the 11th, 12th, and 13th of Dhul Hijjah “are days of eating, drinking, and remembering Allah” [Muslim].

CHAPTER TWO

Seeking Acceptance

Hajj erases a lifetime of mistakes while simultaneously providing the reward of Jannah. The Prophet ﷺ, however, explicitly linked these benefits with Allah's acceptance of the Hajj, and not merely its performance. This theme, in fact, applies broadly to all acts of worship. It is only with Allah's acceptance that rewards and benefits are gained. In the case of Hajj and Umrah, the path to acceptance begins well before departure. This chapter highlights a few initial steps that increase the likelihood of performing an accepted Umrah and Hajj.

Avoiding the Prohibited

Hajj and Umrah are sacred acts, whose acceptance is contingent on maintaining this sanctity. Hence, while planning and performing them, you should refrain from any sin such as lying, (e.g., by misrepresenting personal information or vaccination status on a visa application), violating the law (e.g., by procuring a visa in an illicit manner), or attempting to deceive others, including the local authorities who organize Hajj and Umrah (e.g., by deceptively entering areas of the masjid reserved for those

performing *tawaf*). In addition, you should avoid *haram* (unlawful) funds while saving for the journey's expenses.

In general, purity of any deed increases the likelihood of its acceptance. The Prophet ﷺ said, "Allah is pure and only accepts that which is pure." He then mentioned the example of a disheveled traveler who supplicates to their Lord but lacks acceptance due to their food, drink, and clothing being *haram*. The Prophet commented, "So how can their supplications be answered?" [Muslim].

SPIRITUAL DIMENSION

Be generous with Hajj expenses. The Prophet ﷺ said, "Spending on Hajj is like spending in the path of Allah: It is multiplied 700 times" [Ahmad]. At the same time, however, extravagance should be avoided. The Prophet ﷺ traveled to Hajj on a simple camel with a common sheet and said, "O Allah, I present myself for a Hajj that is free from show and seeking fame" [Ibn Majah].

Seeking Like-Minded Companions

Acceptance is more likely when each member of a travel group makes a concerted effort to perform the best Umrah or Hajj possible. As such, select a travel group that provides pious company and righteous scholars, even if this means sacrificing some of the worldly comforts offered by another package.

Studying Hajj and Umrah

The spiritual benefits of any ritual arise only when its legal aspects are mastered. Keeping this in mind, carefully study Hajj and Umrah, including a thorough review of

taharah (purity) and *salah* (prayer), such that each ritual becomes familiar well in advance of the journey.

Rectifying the Past

The journey towards the Creator requires rectifying past shortcomings with Him as well as His creation. Hence, before traveling you should (a) make *tawbah* (repentance) for previous sins, and (b) create a plan to make up missed prayers or fasts and to pay any past due *zakah* (mandatory charity). Additionally, you should (a) return borrowed items and pay back any loans owed to others; (b) seek forgiveness from anyone you might have physically, verbally, or emotionally wronged; and (c) mend any broken relations with relatives, even if it means accepting undue blame. If an individual is unapproachable or cannot be located, give charity on their behalf instead. When doing so, ask Allah to multiply its rewards and credit it to the one that you wronged, such that no deficiency remains on the Day of Judgment.

CHAPTER THREE

Preparing For Departure

During the Prophet's ﷺ Hajj, the camel carrying his luggage was temporarily lost despite meticulous preparation and planning. Throughout this ordeal, he remained light-hearted and encouraged others to remain patient. The camel was eventually located, but the Prophet's ﷺ reaction provided one of the great lessons of Hajj, even before the ritual had begun.

Travel, like life, is ripe with unexpected challenges. Although preparing for a journey goes a long way in mitigating some of these difficulties, things will still go wrong. When they do, it is important to remain patient and content, especially since any mishap is minor in the context of the greater opportunity that Hajj and Umrah provide. Regarding preparation for the journey of Hajj, Allah, Most High, states,

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

And take provisions, but the best provision is God-consciousness (taqwa) [Quran 2:197].

Weeks Before Departure

In preparation for the journey and to minimize potential disturbances, you should complete the following logistical measures in the weeks and days leading up to your departure:

(1) Undergo a physical exam with your primary care doctor to ensure health before the journey. Additionally, obtain necessary immunizations well in advance of the trip. The body takes weeks to fully develop protection after an immunization.

(2) Exercise and eat healthy in preparation for the trip. Regular physical activity and a good diet build strength, boost energy, and reduce stress, each of which are essential for a successful journey.

(3) Provide copies of important travel documents, including images of your passport details, to a family member who will remain at home and to a companion traveling with you. This will facilitate replacing the documents in case they are lost during the trip.

(4) Pack early to avoid forgetting items and to reduce last-minute stress. In addition, pack light to reduce your burden and to increase your ability to assist others with their loads.

SPIRITUAL DIMENSION

Traveling with a light load eases your journey physically. Likewise, lightening the load of sin simplifies your spiritual journey toward the Hereafter. During the Prophet's ﷺ travel to Hajj, some with physically light

loads had moved ahead of their caravan. In response, the Prophet ﷺ commented, “Those with a light load have taken the lead.” When the Companions (Allah be pleased with them) sought further clarification about those with light loads, the Prophet ﷺ added, “Men and women who remember Allah much,” suggesting that the people of excessive *dhikr* will take the lead on the day of Judgment due to their spiritually lightened loads [Muslim].

(5) Consider packing an extra *ihram* cloth in case one of the pieces that you are wearing becomes soiled (e.g., when using the restroom).

(6) Make your luggage distinct—for example, with a thick pink ribbon tied to its handle—so that you can quickly identify your bags among the hundreds of other pieces of luggage that you will encounter throughout the trip. In addition, tag each piece of luggage with your name, phone number, address, email, and group name, and take a picture of each bag. In the unlikely event of lost luggage, this will make tracking a bag easier.

Departure Day

The day of departure is one of the most exciting times of the journey. Consider the following to channel this excitement constructively:

(1) Give charity immediately prior to travel and throughout the journey to reduce the likelihood of mishaps during the trip. The Prophet ﷺ stated, “Hasten in charity, for calamities do not penetrate it” [Tabarani].

(2) Arrive at the airport well in advance of your departure time, and do not rush when boarding or deboarding planes. Tranquility helps in maintaining focus toward Allah. In fact, on more than one occasion during Hajj, the Prophet ﷺ advised his Companions to avoid rushing when moving from one location to another.

(3) Maintain cohesion with your group and the group leader. Individuals are more likely to succeed as a group, and a group is more likely to succeed by assigning a leader. The Prophet ﷺ said, “If three people are traveling, then appoint one to be the leader” [Abu Dawud].

(4) Be pleasant and respectful toward all passengers and staff on airplanes and at airports. In particular, do not leave restrooms messy, especially after making *wudu* (ablution). Allah, Most High, lists “the companion at your side and the traveler” among those to whom excellent character should be exhibited [Quran 4:36].

(5) Turn criticism inward, rather than focusing on others, especially when interacting with people from different cultures and backgrounds. Everyone at Hajj and Umrah is Allah’s guest, and each is present only through His grace and mercy. Hence, be respectful toward Allah’s honored guests.

(6) Maintain the five *fard* (mandatory) daily prayers and the *witr* prayer throughout the trip, including while traveling. If any of these prayers is missed, make it up immediately.

LEGAL RULINGS

(1) While traveling, you will shorten the *fard* of Dhuhr, Asr, and Isha from four *rakahs* (cycles) to two. According to legal scholars of the Hanafi school, this ruling applies after you have traveled more than 48 miles from the border of your city and remains in effect until you (a) make an intention to remain at any single location for at least 15 days or (b) return home. Of note, Hajj involves moving from place to place. As such, when traveling for Hajj, you will likely remain a traveler during your entire journey.

(2) The *fard* prayers are not shortened when praying behind a resident (non-traveler) *imam*. For example, while praying behind the *imam* at the masjid, all *fard* prayers will be performed fully.

(3) Sunnah prayers are not shortened when traveling, but become less emphasized. When stationary (e.g., settled in a hotel), you should attempt to offer sunnah prayers. However, when actively traveling from place to place (e.g., through an airport), the sunnah prayers may be skipped. The main exception is the two sunnah *rakahs* before Fajr, which should be preserved even during active travel. Our spiritual mother Aishah (Allah be pleased with her) narrates that the Prophet ﷺ “was not as strongly committed to any voluntary prayers as he was to the two *rakahs* before Fajr” [Muslim]. The Prophet ﷺ also stated, “Two *rakahs* of prayer before the dawn prayer are better than the world and everything in it” [Muslim].

(4) Prayers on a plane are offered based on the sun’s position at your current location. For example, if you see

the sun setting from the window of your plane, then Maghrib will be offered shortly thereafter.

(5) While traveling on a plane, mandatory prayers should ideally be offered standing. If this is not possible (as is usually the case), then you can offer the prayers while sitting. Of note, some scholars recommend making up such prayers later when standing is possible. So, for example, the two *rakahs* of Dhuhr offered while sitting on a plane would be made up as two *rakahs* after arriving at the destination.

SPIRITUAL DIMENSION

The *duas* (supplications) of a traveler are accepted. Hence, while traveling supplicate abundantly. The Prophet ﷺ said, “Three supplications are answered without a doubt: the supplication of the oppressed, the supplication of the traveler, and the supplication of the parent for their child” [Tirmidhi].

UMRAH

The Prophet ﷺ performed multiple Umrahs during his lifetime, including an Umrah upon arrival in Mecca for Hajj. On each occasion, he performed it in a similar manner. More specifically, Umrah entails (1) entering a sanctified state of devotion and clothing called *ihram*, (2) performing *tawaf* around the Kabah seven times, (3) performing *sa'ee* between Safa and Marwah seven times, and (4) exiting *ihram*. This section describes each step of Umrah and is relevant for those performing Umrah at any time of the year, including at the beginning of their Hajj.

CHAPTER FOUR

Ihram

Before approaching Mecca to perform Umrah or Hajj, the Prophet ﷺ first entered a sacred state of devotion and clothing known as *ihram*. In preparation for this, he made *ghusl* (ritual bath), changed into two white sheets of cloth, applied fragrance to the body, and offered *salah*. The Prophet ﷺ then made intention for Umrah or Hajj and, finally, recited a phrase called the *talbiyah* to officially establish the state of *ihram*. This chapter details each step of entering *ihram* and also reviews actions that must be avoided when in this sanctified state, such as using fragrance, and, for men, wearing stitched clothing.

LEGAL RULING

The term '*ihram*' is commonly used for the spiritual state required to approach Mecca as well as the two sheets of cloth men wear while in this state. Throughout this text, *ihram* implies the 'state of *ihram*,' unless clothing is specifically mentioned.

The Ihram Boundary

When heading toward Mecca, you must be in a state of *ihram* prior to crossing specific boundaries that surround

it. These are also referred to as the *miqat* (figure 1). The Prophet ﷺ designated these locations and said, “These are the boundaries for those coming from beyond their borders...” [Bukhari].

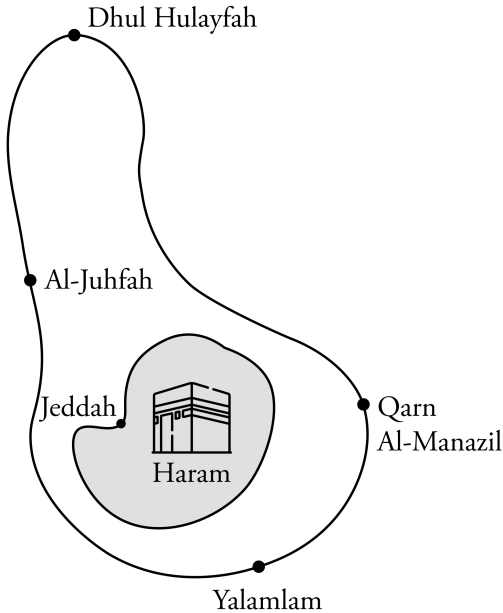


FIGURE 1: THE IHRAM BOUNDARIES OF MECCA (INNER SHADED REGION REPRESENTS THE SANCTIFIED AREA AROUND MECCA; OUTER OVOID SHAPE MARKS THE MIQAT BOUNDARY)

LEGAL RULING

Jeddah is within the *miqat* boundary. Hence, if landing in Jeddah and then heading directly to Mecca, you must

enter *ihram* at least 60 minutes before landing. Madinah, on the other hand, is outside of the boundary. Hence, if heading to Madinah first, even if via Jeddah, you will enter *ihram* from Madinah before traveling to Mecca. Of note, the exact locations where each step of *ihram* will occur are dependent on your itinerary and will be discussed later in this chapter after the steps of *ihram* are introduced.

LEGAL RULING

A woman experiencing her period will assume *ihram* before crossing the *miqat* boundary. However, she will not enter a masjid or perform *tawaf* until her cycle is complete and she performs *ghusl* (see Appendix D for details).

LEGAL RULING

If the *miqat* boundary is crossed without a state of *ihram*, you should return to the boundary to enter *ihram*. If this is not possible (as is usually the case), you will assume *ihram* from your location and are required to arrange an animal sacrifice (*damm*) as a penalty (see Appendix A for details).

SPIRITUAL DIMENSIONS

(1) The Prophet ﷺ and the thousands of Companions (Allah be pleased with them) accompanying him for Hajj assumed *ihram* at the *miqat* boundary near Madinah (Dhul Hulayfah). They then traveled through the desert in *ihram* for nearly ten days. Some walked (roughly 100 hours) while others rode on mounts (approximately 280 miles). Amazingly, the wife of the noble Companion Abu Bakr (Allah be pleased with them), despite giving birth at the boundary, still entered *ihram* and proceeded for the

journey the very next day [Muslim]. When entering *ihram*, you should reflect on the amazing devotion of our pious predecessors while also being grateful for the tremendous ease with which you are able to perform Hajj and Umrah today.

(2) The distance from the *miqat* of Madinah to Mecca is significantly greater than the distance from any other *miqat* boundary. Shah Waliullah stated regarding this, “The people of Madinah have been assigned the farthest *miqat*. This is because it is the cradle of divine revelation, the fortress of faith, the home of migration, and the first city to embrace belief in Allah and his Messenger ﷺ. As such, the people of Madinah have the greatest right to be vanguards in raising the word of Allah and striving in obeying Him” [Hujjatullah al-Balighah].

Cleanliness Prior to Departure

Before departing from home, you should clip the nails, remove armpit and pubic hair, and, for men, trim the mustache. The Prophet ﷺ recommended completing these acts of cleanliness at least once every 40 days throughout adulthood [Tirmidhi]. Hence, scholars recommend that you also complete these before departing for Hajj or Umrah.

Step One: Taking a Bath

It is sunnah to perform *ghusl* before entering *ihram*. This step is encouraged for physical cleanliness, and, hence, you should perform it even if *ghusl* or *wudu* is not needed. It should also be performed by a woman experiencing her period.

LEGAL RULING

You can and should use scented soap and shampoo when taking a bath in preparation for *ihram*. Although using fragranced products while in *ihram* is not permitted, this prohibition begins only after the *talbiyah* is recited (which officially marks entry into *ihram*), and not while you are preparing for it.

Step Two: Clothing of Ihram

Men must change into two unstitched white sheets of cloth and slippers or sandals. All other clothing, including undergarments, socks, head coverings, and shoes, cannot be worn by men while in *ihram*.

Women, on the other hand, retain their usual clothing—headscarf, socks, shoes, and so on—during *ihram*, taking special care to maintain both *hijab* and modesty. Of note, the *ihram* clothing for women need not be a specific fabric type or color.

LEGAL RULING

You can wear clothing or cloth washed in fragranced detergent when initially entering *ihram*. However, after reciting the *talbiyah*, changing into a fresh set of fragranced clothing or cloth should be avoided.

LEGAL RULING

Men must keep their ankles uncovered while in *ihram*. Additionally, according to the Hanafi school, the top surface of a man's foot (the area covered by the tongue of a gym shoe—cuneiform bones) should remain mostly uncovered. This can be achieved, for example, by wearing sturdy slippers. Other schools of Islamic law permit

sandals that cover the top surface of the foot so long as the ankle remains exposed.

LEGAL RULING

Cloth cannot touch the face while in *ihram*. As such, a woman who maintains *niqab* (face covering) may use a visor or cap, if desired, to distance the cloth from her face. Our spiritual mother Aishah (Allah be pleased with her) described her journey to Hajj stating, “When men on camels came opposite or parallel to us while traveling, we would let down our veils. After they passed us, we would then unveil our faces” [Ahmad].

SPIRITUAL DIMENSION

Hajj and Umrah separate you from family, work, home, and wealth and then mandate that men shroud themselves in two white sheets of cloth. These steps bear a striking resemblance to death, symbolizing the power of Hajj and Umrah to bury your prior sins and provide a new spiritual lease on life.

Step Three: Fragrance

After changing into the *ihram* clothing, it is sunnah for men to apply fragrance to the body. Men and women may use deodorant as well. As mentioned earlier, the prohibition of using fragranced products applies after the state of *ihram* begins (i.e., after recitation of the *talbiyah*), and not during preparation for it. Additionally, men may consider applying Vaseline to the inner aspect of the thighs to avoid chafing.

Step Four: Salah Before Entering Ihram

Ihram officially begins with recitation of the *talbiyah*. However, before reciting it, two *rakahs* of prayer are recommended. During this prayer you are encouraged to recite *Surah al-Kafirun* (chapter 109) after *Surah al-Fatihah* in the first *rakah*, and *Surah al-Ikhlās* (chapter 112) after *al-Fatihah* in the second.

LEGAL RULING

If you enter *ihram* when *salah* is either *haram* (prohibited) or *makruh* (disliked), you will skip the prayer for entering *ihram* or wait until prayer once again becomes permissible before offering it. The three prohibited times for prayer are “while the sun is actively rising (the few minutes after the end-time for Fajr), when the sun is at its zenith (the few minutes before the starting time of Dhuhr), and while the sun is actively setting (the few minutes before the starting time of Maghrib)” [Muslim]. The disliked times are “after offering Fajr prayer until the sun rises and after offering Asr prayer until the sun sets (Maghrib)” [Bukhari].

LEGAL RULINGS

- (1) Any *fard* or sunnah prayer can also suffice to fulfill the recommended act of praying before entering *ihram*.
- (2) A woman experiencing her period will not offer prayer before entering *ihram* (see Appendix D for details).

Step Five: Making an Intention

Like all acts of worship, *ihram* requires an intention. When making it, you should clearly state the purpose of

the *ihram* (i.e., Umrah, Umrah of Hajj, or Hajj) while also asking Allah to make the act easy and to accept it.

LEGAL RULING

When the Prophet ﷺ traveled for Hajj, he told his Companions to enter *ihram* for their Umrah, exit *ihram* upon its completion, and, a few days later, to re-enter a new state of *ihram* for Hajj. You too will perform Hajj and Umrah in this manner (called Hajj Tamattu). So, when performing the initial Umrah before Hajj, you will make an intention for Umrah (and you will make an intention for Hajj later, when re-entering *ihram* at the beginning of Hajj).

Of note, other methods of combining Hajj and Umrah are also possible but are much less common. Hence, these are not extensively discussed in this manual (see Appendix C for details).

LEGAL RULINGS

(1) Before any act of worship, a verbal intention is recommended, although a silent intention is also acceptable. Additionally, the intention can be made in any language—you do not need to make it in Arabic.

(2) When performing Hajj on behalf of someone else (termed Hajj Badal), you must include the name of that individual when making the intention.

Step Six: Talbiyah

Reciting the *talbiyah* officially begins *ihram*. Men are encouraged to recite the *talbiyah* aloud, while women should recite it softly. In no case, however, should the initial *talbiyah* be silent. The *talbiyah* is as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ - لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
- إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ -
لَا شَرِيكَ لَكَ

I am at Your service. O Allah, I am at Your service—I am at Your service. You have no partner. I am at Your service—Surely, all praise and grace are for You, as is dominion over the entire universe—You have no partner.

LEGAL RULING

Men should recite the *talbiyah* aloud. The Prophet ﷺ stated, “The Angel Jibril came to me and commanded me to order my Companions to raise their voices with the *talbiyah*” [Tirmidhi]. Additionally, during his journey for Hajj, the Prophet ﷺ stated, “It is as if I can see Musa putting his fingers in his ears and raising his voice to Allah reciting the *talbiyah* as he passes through this valley” [Ibn Majah].

LEGAL RULING

You should regularly recite the *talbiyah* throughout the pilgrimage. Simple milestones during the journey, such as boarding or exiting a vehicle, meeting others, arriving or departing from any location, and completing daily prayer, are all useful reminders to recite the *talbiyah*. As an important exception to the above, however, the *talbiyah* is not recited during *tawaf* or *sa’ee*.

SPIRITUAL DIMENSION

Hajj, the noblest of journeys, was performed over thousands of years by many prophets. Each year a new

link is added to this chain, such that the All-Merciful allows His least-deserving servants to join this noble procession. The Messenger ﷺ stated during his travel to Hajj, “Seventy prophets went through the Rawha passage to perform Hajj, each wearing woolen garments” [Abu Ya’la]. At another location he said, “It is as if I am looking at Yunus reciting the *talbiyah* on a red camel wearing a woolen cloak with the rein of his camel made from date palms” [Ibn Majah]. He also said, “By Him in whose hand is my soul, the son of Maryam (‘Isa) will certainly pronounce the *talbiyah* in the valley of Rawha” [Muslim].

SPIRITUAL DIMENSION

The Arabic phrase ‘*labbaik*’ is a formal way of responding to a call. In this instance, the *labbaik* of the *talbiyah* represents a response to a call that Prophet Ibrahim (upon him be peace) was commanded to make thousands of years ago. Allah, Most High, states, “And announce the pilgrimage to humanity. They will come to you on foot and on every transport, emerging from every deep mountain pass” [Quran 22:27].

Amazingly, Prophet Ibrahim’s sincerity was such that this singular call, made alone in a desert, reverberated through time and space so that people of diverse languages, cultures, and backgrounds have continuously come for Hajj over centuries. And this has occurred without the need for extensive reminders or exhortations from any central governing body. This highlights the power of *taqwa* (piety), which leads to blessings that no technology can ever reproduce.

SPIRITUAL DIMENSION

The *talbiyah* is the first major milestone of Umrah and Hajj. When reciting it, hope of acceptance and fear of rejection would overcome our pious predecessors. It is reported that when Shaykh Ali Zainul Abidin entered *ihram*, his face became pale, and his body shook as he struggled to recite “*labbaik*.” When asked why, he stated, “I fear greatly that in reply to my ‘*labbaik*,’ a cry may come saying, ‘*La labbaik*. Your presence here is not accepted.” He then uttered “*labbaik*” and fell off his camel unconscious.

SPIRITUAL DIMENSION

The *talbiyah* is so powerful that its effects reverberate across the planet. The Prophet ﷺ stated, “No Muslim states the *talbiyah* except that it is reverberated by the rocks, trees, and ground, on their right and on their left, until the ends of the lands” [Tirmidhi]. This is the effect of a single *talbiyah*. Imagine the universal effect of millions of believers all proclaiming it in unison throughout the days of Hajj.

Locations for Each Step of Ihram

Historically, pilgrims would perform the steps to enter *ihram* at the *miqat* boundaries surrounding Mecca. Given modern transportation and the distances from which pilgrims arrive today, however, you will perform these steps well before crossing the boundary. In fact, the exact location for each step will vary depending on your itinerary.

SCENARIO: TRAVELING TO MECCA FIRST

Jeddah is within the *miqat* boundary. Hence, if you are traveling directly to Mecca via Jeddah, then you must complete the steps of *ihram* at least 60 minutes before your flight lands in Jeddah. The following sequence is recommended to establish *ihram* given the limitations of travel:

(1) Remove the pubic and armpit hair and trim the nails and mustache at home before departing for the journey.

(2) Perform *ghusl* at home hours before departing.

(3) Change into *ihram* clothing and apply deodorant either at home or an airport. Women usually do this at home since their *ihram* consists of everyday clothing. Men can perform this step at home, at the departure airport, if flying directly to Jeddah, or at a layover airport, if traveling from a distance. If changing into *ihram* at a layover, it is recommended to perform *wudu* before changing as well.

LEGAL RULING

If a direct flight to Jeddah is lengthy, for example via New York, then men may consider changing into the bottom portion of the *ihram* cloth at the airport (or home) while maintaining their undergarments and wearing an upper garment (e.g., *thaub*). They can then replace the upper garment and remove their undergarments later during the flight (this avoids the hassle of trying to change into the lower garment in the tight space of an airplane bathroom).

(4) Perform *salah* and make *talbiyah*. This is usually done at the airport from which the flight to Jeddah will depart, but it may also be done at home or on the plane ride to Jeddah. If making *talbiyah* on the plane ride, this should be done at least 60 minutes before your scheduled arrival in Jeddah (to ensure that you establish *ihram* before crossing the *miqat* boundary).

SCENARIO: TRAVELING TO MADINAH FIRST

Madinah falls outside the *miqat*. Hence, if you are arriving in Madinah first, whether directly or via Jeddah, then *ihram* is not required. Instead, you will enter *ihram* as follows when departing from Madinah to Mecca:

(1) Remove the pubic and armpit hair and trim the nails and mustache. This should be done at home before departing for the journey, but can also be performed at the hotel room in Madinah.

(2) A few hours prior to leaving from Madinah, perform *ghusl*, change into the clothing of *ihram*, and apply deodorant (men and women) and fragrance (men only) in your hotel room.

(3) Offer the prayer and state the *talbiyah* in your hotel room in Madinah. If traveling by vehicle and your itinerary includes a stop at Dhul Hulayfah (where the Prophet ﷺ entered his *ihram*), you can also make the prayer and recite the *talbiyah* at the masjid there.

Prohibited Acts During Ihram

Once *ihram* is established, a few normally permissible acts become prohibited. More specifically, you must avoid the following:

(1) Romantic interaction, whether verbal or physical, including kissing or embracing: In fact, intercourse, should it occur before the stay in Arafah, invalidates the Hajj completely. As such, some scholars recommend that husband and wife have marital relations the night before traveling for Hajj, to ensure that each is comfortable throughout the journey.

(2) Fighting or arguing with others: Arguments violate the sanctity of *ihram* and decrease the blessings of the journey. Hence, no matter the circumstance, it is never worth arguing during the trip. Allah, Most High, states:

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ
وَلَا جِدَالَ فِي الْحَجِّ

So, whoever undertakes Hajj in its months should know that there is no indecent speech, misbehavior, or quarrelling during Hajj [Quran 2:197].

SPIRITUAL DIMENSION

You should remain light-hearted if things go wrong during Hajj and Umrah, especially while in *ihram*. During the Prophet's ﷺ Hajj, the camel carrying his luggage got lost, even though the noble Companion Abu Bakr (Allah be pleased with him) had assigned someone to specifically watch over it. When Abu Bakr heard the

news, he expressed his displeasure and scolded the individual saying, “Only one camel (to watch after) and you lost it!” In response, the Prophet ﷺ smiled and said, referring to Abu Bakr, “Look at this person...in *ihram* and behaving in this manner?” [Abu Dawud].

(3) Applying fragrance to the body or *ihram* clothing in any form (e.g., fragrant soap, deodorant, cologne, perfume, mint toothpaste, gum): This prohibition comes into effect only after the *talbiyah* is recited. As mentioned earlier, scented products and fragrance are permitted in preparation for *ihram*.

(4) Clipping nails or removing hair from any part of the body, including shaving, combing the hair, running fingers through the beard, or biting the nails: Hair that falls naturally from the body, for example while making *wudu*, is overlooked and exempt from this prohibition.

(5) Wearing stitched clothing for men, including head coverings, underwear, socks, shoes, etc.

(6) Hunting or assisting in the hunting of any animal or creature; even killing an ant is prohibited

(7) Covering the skin of the face

LEGAL RULING

Violations of *ihram* must be rectified by giving charity (*sadaqah*) or arranging for an animal sacrifice (*damm*), depending on the extent of the violation. For example, if you cover your face with a medical mask (whether by your own accord or due to a mandate established by local authorities) you must make amends for this technical

violation of *ihram*. If a mask is worn for more than twelve hours continuously at any point while in *ihram*, then an animal sacrifice becomes necessary. Anything less necessitates that charity be given to the needy. So, wearing a mask for a few hours, removing it for a few minutes (or even moments), and then putting it back on again for a few hours requires charity, and not an animal sacrifice (see Appendix A for details regarding violations of *ihram*).

Permissible Acts While in Ihram

The following are examples of permissible acts while in *ihram*:

- (1) Using an umbrella (e.g., for shade)
- (2) Wearing a ring, glasses, hearing aid, watch, or money belt
- (3) Wearing a backpack
- (4) Changing your *ihram* clothing, for example if it becomes soiled or dirty, or removing your *ihram* clothing, for example to take a shower
- (5) Washing your body or brushing your teeth, provided that all toiletries are fragrance-free
- (6) Covering your body with a blanket or sleeping bag, even if stitched: Your face and head, however, must remain uncovered.

(7) Using a pillow, despite the back of your head or side of your face being covered by its fabric

(8) Covering your face with a tissue while sneezing or drying your face with a towel after taking a shower or making *wudu*

(9) Use of hand sanitizer, without added fragrance: Of note, the natural chemical odor of sanitizer is not considered fragrance.

LEGAL RULING

If your *wudu* breaks (e.g., by using the washroom) or your *ghusl* is lost (e.g., by a wet dream), then the state of *ihram* remains intact. You may perform *wudu* or *ghusl*, as needed, while in *ihram*.

Maintaining Ihram

You must maintain a state of *ihram* until Umrah (or the appropriate step of Hajj) is complete. Details related to exiting *ihram* are provided later in this text.

SUMMARY OF ENTERING IHRAM

- (1) Prior to travel from home, remove underarm and pubic hair, clip the nails, and, for men, trim the mustache.
- (2) Perform *ghusl*. Of note, this *ghusl* is for cleanliness. Hence, it is performed even if a state of purity exists and is also performed by a woman experiencing her period.
- (3) Change into *ihram* clothing and apply deodorant (women and men) and fragrance (men only) to the body.
- (4) Pray two *rakahs*—reciting *Surah al-Kafirun* in the 1st and *Surah al-Ikhlās* in the 2nd. This prayer is not offered at times when prayer is prohibited or disliked.
- (5) Recite the *talbiyah* while making an intention to enter *ihram* for Umrah, Umrah of Hajj, or Hajj itself.
- (6) The above must be performed before crossing the *miqat* boundary. Jeddah is within this boundary and, hence, *ihram* must be entered before landing in Jeddah for those en route to Mecca. If traveling to Mecca directly, each of the above steps may occur at different locations (home, airport, etc.) depending on your itinerary (see section titled, “Locations for Each Step of Ihram” for more details). If traveling to Madinah first, you will establish *ihram* from your hotel room before departing to Mecca.
- (7) Maintain *ihram* until Umrah (or the appropriate step of Hajj) is complete.

CHAPTER FIVE

Entering Mecca

After establishing *ihram*, the next milestone for Umrah is to enter Mecca. There you will get situated, rest, and then head to the masjid to perform *tawaf* and *sa'ee*. Each of these preparatory steps are described below.

SPIRITUAL DIMENSION

Mecca is situated in a sacred sanctuary called the Haram. An important feature of the Haram is that everything living within it is granted security, such that even harming an animal or cutting a blade of grass is prohibited. Given this sanctity, some scholars recommend making *dua* for security from the Hellfire when entering the Haram (just a few minutes before entering Mecca). In particular, they suggest asking Allah to grant every part of your being security from the Hellfire, just as He has granted every living thing in the Haram security from being harmed.

Arriving in Mecca

The first step upon arrival is to become situated at your place of stay. Settle into your hotel room, eat, and then rest for as long as necessary to ensure energy and focus

during the upcoming Umrah. When traveling for Hajj, the Prophet ﷺ encamped outside Mecca, allowed the caravan to rest overnight, and then entered Mecca the next morning after Fajr prayer to perform Umrah [Bukhari].

Heading Toward the Masjid

You should approach the masjid with humility and respect. At the entrance, remove your footwear and place it in a drawstring bag or backpack (footwear left in the cubicles at the doors is easily lost and will usually not be found when you return). Then, step forward with your right foot while reciting the *dua* for entering a masjid [Muslim]:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah open the doors of Your mercy for me.

LEGAL RULING

It is best to recite this and similar supplications in Arabic. However, if the Arabic is unfamiliar, you can state the meaning of the *dua* in any language until the Arabic is memorized.

LEGAL RULING

It is sunnah to greet any masjid with two *rakahs* of prayer when entering it. One exception, however, is when you enter the masjid to perform Umrah. In this instance, your upcoming *tawaf* suffices as a greeting for the masjid.

SPIRITUAL DIMENSION

One's demeanor certainly changes upon entering the court of a judge or the office of a respected and powerful individual. Even more so, you should remain in awe of Allah's greatness and humbled by your weakness when entering His house. Allah, Most High, states, "It is not for them to enter (the masjid of Allah) except in a state of fear" [Quran 2:114]. This verse, despite addressing the wicked, generally highlights the state that should be present when entering any masjid.

Sighting the Kabah

Sighting the Kabah for the first time during your journey is a memorable experience and happens to be an occasion of acceptance of *dua*. As you proceed toward the center of the masjid where the Kabah is located, continue reciting the *talbiyah*. Once in the vicinity of the Kabah, try to locate an area off to the side where you can comfortably take in the moment. Then, focus on the Kabah and supplicate abundantly. The Prophet ﷺ, upon catching a glimpse of the Kabah from a distance, "faced it and made *dua*" [Nasai].

SPIRITUAL DIMENSION

Scholars suggest a variety of *duas* when initially sighting the Kabah, including asking for the love of Allah, success in this life and the next, and entry into Jannah without account. One particularly noteworthy *dua* is to ask for the acceptance of all future *duas*, wherever and whenever these might be made.

Final Talbiyah

After making *dua*, you are now ready to begin Umrah by performing *tawaf*. Before doing so, however, consider reciting the *talbiyah* one last time. The *talbiyah* will no longer be recited once *tawaf* begins.

CHAPTER SIX

Tawaf

The next step of Umrah is to perform *tawaf*, which involves circling the Kabah seven times. This is a major feature of Umrah. Additionally, *tawaf* is also performed during Hajj and as a voluntary act of worship during your free time in Mecca. In all cases, it is performed in the manner described below.

SPIRITUAL DIMENSION

The Kabah is the first house of worship established for mankind on Earth [Quran 3:96]. It was erected by the Prophet Adam, lost during the flood of Prophet Nuh, and finally re-established by the Prophets Ibrahim and Ismail (upon them be peace). The Kabah marks the unifying focal point (*qiblah*) for the hearts and minds of believers across the globe.

SPIRITUAL DIMENSION

Circling the house of Allah can be likened to the cycling of a washing machine. For centuries, believers from all backgrounds have come to the Kabah with buckets of sin and disobedience, seeking purity from their Lord. Seven cycles around it continues to provide pristine renewal, even for the most stubborn of stains.

Step One: Wudu

A state of *wudu* is necessary (*wajib*) for *tawaf*. If needed, use the restroom and make *wudu* at your hotel, as facilities are limited once you enter the masjid.

Step Two: Locate the Starting Point

Tawaf begins in line with the Black Stone (*Hajar al-Aswad*). When standing in the open plaza where *tawaf* occurs, this special corner of the Kabah is identified by a set of green lights on the masjid wall that surrounds the plaza. Draw an imaginary line from the Black Stone to these green lights—*tawaf* begins anywhere along this line (figure 2).

SPIRITUAL DIMENSION

The Black Stone is a stone from Paradise that was originally white but became dark due to the sins of people touching it. If sin can taint a stone from Heaven, imagine the potential effects of evil company and negative environments on human hearts. The Prophet ﷺ stated, “The Black Stone came down from Paradise, and it was whiter than milk, but the sins of the sons of Adam turned it black” [Tirmidhi].

Step Three: Expose the Right Shoulder

It is sunnah for men in *ihram* to expose their right arm and shoulder for the entirety of *tawaf*. If you are in *ihram*, set the upper garment accordingly before reaching the Black Stone starting line.

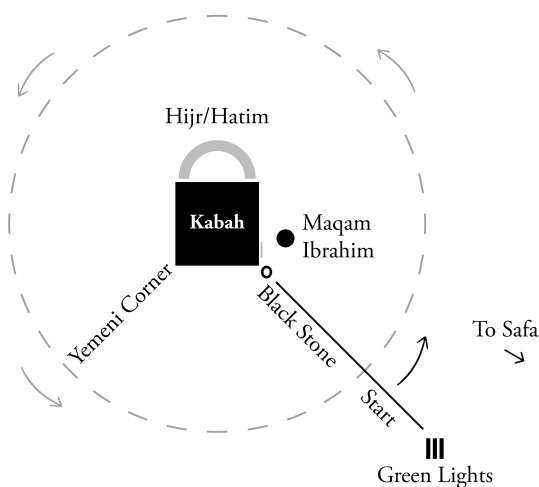


FIGURE 2: LANDMARKS OF TAWAF

LEGAL RULING

If you forget to expose the right shoulder, the *tawaf* still occurs. There is no penalty for forgetting to perform this sunnah act.

Step Four: Intention

An intention is required for *tawaf*. A silent intention in the heart to perform *tawaf* suffices. However, it is best to verbally intend to perform the seven circuits of *tawaf* for the sake of Allah, asking Him to make it easy and to accept it. You can make this intention in any language.

LEGAL RULING

When performing Umrah, recitation of the *talbiyah* concludes once *tawaf* begins. When performing Hajj, on

the other hand, it concludes with the pelting on the 10th of Dhul Hijjah (as discussed in the section on Hajj). In either case, the *talbiyah* is not recited during *tawaf*.

Step Five: Takbir and Greeting the Stone

Like *salah*, a *takbir* is made at the beginning of *tawaf*. Upon reaching the starting line, turn your chest toward the Kabah, raise your hands as if making *takbir* for *salah*, and say:

بِسْمِ اللَّهِ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَلِلَّهِ الْحَمْدُ

With the name of Allah, Allah is the Greatest. There is no god except Allah, and to Allah belongs all praise.

It is then sunnah to place your hands on the Black Stone and to kiss it. Given the large crowds, however, this is not possible without harming others or being harmed. So, you will instead engage the Stone from a distance by partially stretching your arms with both palms facing the Black Stone, kissing the inner surface of your hands, and then returning your arms to your side.

SPIRITUAL DIMENSION

The noble Companion Ibn Umar (Allah be pleased with him) reported, “Allah’s Messenger ﷺ faced the Black Stone, touched it, and then placed his lips on it and wept for a long time. He then said, “This is the place where tears should be shed” [Al-Hakim]. You should aim for such an interaction with the Black Stone, even when engaging it from afar.

Step Six: Circling the Kabah

Tawaf is an opportunity to focus on Allah's remembrance. As you circle, recite any *dhikr* or *dua* that is easy to recall (e.g., the *shahadah*, surahs of the Holy Quran, *salawat* on the Prophet ﷺ). There is no assigned *dhikr* for *tawaf*. At the same time, it is important to plan what you will recite and to maintain a proper mindset throughout it (see Spiritual Dimension at the end of this chapter for details).

LEGAL RULING

During the first three rounds of *tawaf*, it is sunnah for men in *ihram* to walk briskly on the balls of their feet while moving the shoulders and arms in a jogging-like motion (this movement is called *ramal*). If you forget to perform *ramal* during the first three rounds of *tawaf*, it remains valid. *Ramal* is not made up in later rounds.

SPIRITUAL DIMENSION

When making *tawaf*, it is recommended to keep your gaze lowered to ensure focus. Outside of *tawaf*, however, even just looking at the Kabah is an act of worship. Ata ibn Abi Rabah stated, "Looking at the House is an act of worship" [Ibn Abi Shaybah].

SPIRITUAL DIMENSION

The Kabah is circled counterclockwise, with the heart being physically close to its structure. This is a sign of the love and attention required of the heart during *tawaf*.

Step Seven: Passing the Yemeni Corner

The corner before the Black Stone is called the Yemeni corner (figure 2). It is recommended to touch this corner

with your right hand while passing it. However, this is usually not possible due to the crowds. Hence, you will pass this corner silently without raising or kissing your hands. Each time you pass this corner, it is sunnah to repeatedly recite the following until you reach the Black Stone:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

Our Lord! Give us good in this world and in the Hereafter, and protect us from the torment of the Fire [Quran 2:201].

Step Eight: Completing the Rounds

Upon reaching the Black Stone, the first round is complete. Each time you arrive at the Black Stone, you will greet it (termed *istilam*). This occurs by raising your hands with the palms facing the Stone and saying the following:

بِسْمِ اللَّهِ ، اللَّهُ أَكْبَرُ

With the name of Allah, Allah is the Greatest.

After reciting this, some scholars also recommend kissing the inner surface of your hands (as was done at the start of *tawaf*).

Step Nine: The Final Round and Istilam

As you proceed with the seventh round, slowly head to the outer edge of the crowd to make exiting the plaza easy.

When you reach the Black Stone, perform one final *istilam* and leave the gathering. Do not attempt to walk opposite the direction of flow, as this will inconvenience others.

LEGAL RULING

Once *tawaf* is complete, men in *ihram* should reset their cloth so that the right shoulder is no longer exposed.

Step Ten: Salah

After completing *tawaf*, you must offer two *rakahs* of *salah* (*wajib*). During this prayer, it is sunnah to recite *Surah al-Kafirun* (chapter 109) after *Surah al-Fatihah* in the first *rakah* and *Surah al-Ikhlās* (chapter 112) after *al-Fatihah* in the second. Of note, you will delay this prayer if *tawaf* is completed at a time when prayer is disliked or prohibited.

The Prophet ﷺ offered this prayer near Maqam Ibrahim, which is the stepping stone from Paradise used by the Prophet Ibrahim (upon him be peace) during his rebuilding of the Kabah [Ahmad]. Allah, Most High, states,

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And take the spot (maqam) where Ibrahim stood as a place for prayer [Quran 2:125].

In current times, this stone is enclosed in a glass structure that falls in the path of people making *tawaf*. Hence, you will not pray in this area. Instead, find an empty location far behind Maqam Ibrahim. If this area is also crowded,

then perform the prayer anywhere in the masjid. It is essential to avoid inconveniencing others who are making *tawaf* and to choose a spot where you can pray in peace with concentration and focus.

Once the prayer is complete, take some time to enjoy the Kabah while sitting in the plaza. The ground floor of *tawaf* is reserved only for those who are performing *tawaf* of Umrah or Hajj. You will not be permitted to return to this area, and, instead, will have to make any extra *tawaf* on the upper floors.

SPIRITUAL DIMENSION

The Prophets Ibrahim and Ismail's rebuilding of the Kabah (upon them be peace) was so beloved to Allah that even the stepping stone used during construction was sent from Paradise and made a place of prostration [Quran 2:125]. The Prophet ﷺ said, "The Black Stone and the Maqam are two of the precious stones of Paradise" [Ahmad].

Step Eleven: Drinking the Water of Zamzam

After completing the prayer, it is sunnah to drink the blessed water of Zamzam. Several Zamzam taps and coolers are present throughout the masjid. After finding a convenient location, face the Kabah and drink abundantly, in three sips, saying "*Bismillah*" at the beginning and "*Alhamdulillah*" at the end. You may also wipe a small amount over your face and head, taking care to avoid water falling on the floor, as this will inconvenience others. The Prophet ﷺ performed *tawaf* and then "went to Zamzam and drank from it and poured some over his head" [Ahmad].

SPIRITUAL DIMENSION

Make *dua* for both spiritual and physical benefits when drinking Zamzam. The Prophet ﷺ stated, “The water of Zamzam provides whatever you intend” [Ibn Majah]. Exemplifying this, the noble Companion Ibn Abbas (Allah be pleased with him) used to recite the following while drinking Zamzam:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا
وَشِفَاءً مِنْ كُلِّ دَاءٍ

O Allah, I ask You for knowledge that is beneficial, provision that is plentiful, and cure from all disease.

SPIRITUAL DIMENSION

The well of Zamzam played an integral role in establishing Mecca as a city, which in turn became the birthplace of the Prophet ﷺ as well as Islam. Therefore, when consuming Zamzam, you should make *dua* that just as Allah made it a source of spiritual revival for the world, He also make it a source of revival for you spiritually and physically.

SPIRITUAL DIMENSION

You should drink Zamzam abundantly while visiting the Holy cities. Along with drinking it after any *tawaf*, consider filling a water bottle with Zamzam for use throughout the day, especially during meals. The Prophet ﷺ stated, “The best water on the face of the earth is the water of Zamzam. In it is nourishment and healing from sickness” [Tabarani].

Additional Points

(1) Perform all seven rounds of *tawaf* consecutively in a state of *wudu*. If *wudu* breaks during *tawaf*, you must suspend it, make *wudu* (limited facilities are present within the masjid), and then resume *tawaf* at the last complete round that you made. For example, if you are working on your fifth round when *wudu* breaks, then make *wudu* and re-start your fifth round at the Black Stone starting line.

(2) You can perform *tawaf* on any level of the masjid. Wheelchairs and electric scooters can be obtained on the upper levels, should you need such assistance.

(3) If confused about the number of rounds, go with the certain (lower) number. For example, if you are debating whether you have completed three or four rounds, then assume three and continue with *tawaf*.

(4) A short, C-shaped wall is present on one side of the Kabah. The area between this wall and the Kabah is called the Hatim or the Hijr (figure 2). This was originally part of the Kabah. However, the Quraysh left it out when they rebuilt the Kabah a few years before the Prophet ﷺ first received revelation. When making *tawaf*, do not enter this area. If you cross through it, the round becomes void and must be repeated.

SPIRITUAL DIMENSION

Entering the Hatim is like entering the Kabah itself. The Prophet's ﷺ blessed wife, Aishah (Allah be pleased with her), narrated, "I wanted to enter the House and pray inside. Allah's Messenger ﷺ took me by my hand, led me

inside the Hijr, and said, ‘If you want to go inside the House, then pray here, for it is part of the House, but your people reduced its area when they rebuilt it’” [Nasai].

(5) Your body should face the direction of flow when making *tawaf*. Hence, avoid turning your chest or your back toward the Kabah while circling it.

(6) If congregational prayer arises during *tawaf*, join the prayer from your location and resume *tawaf* from the same location once the *fard* prayer is complete.

(7) Cell phones should be turned off during *tawaf*, and, if possible, during Umrah and Hajj altogether.

SPIRITUAL DIMENSION

Shaykh Zulfiqar Ahmad stated, “During *tawaf* many things can be recited, but it is best to make *dua*. If you have the habit of reciting *duas* from a book, then do so. However, it is ideal to read your heart and ask for those *duas* that are written there. These *duas* do not need to be in Arabic. You can ask in your own language.

The next question is what to ask for. Keep in mind one simple principle: Asking according to the circumstance of a situation is ideal. An example of this is present in the Holy Quran. Maryam (upon her be peace) was once eating fruits outside of their season. Prophet Zakariya (upon him be peace) found her in this state and inquired ‘From where have you attained these provisions?’ She responded, ‘This is from Allah.’ Prophet Zakariya quickly recognized that if Allah could give her fruits out of season, then He could similarly give him a child despite his barren old age. So, he immediately supplicated, ‘O my

Lord! Grant me from Your presence a righteous offspring.’ An angel then called out, while he was still standing and praying, ‘Allah gives you glad tidings of Yahya’ [Quran 3:37-41]. From this example, we learn that *duas* made according to circumstance are accepted quickly.

This is also the beauty of the *duas* present in the sunnah. The Prophet ﷺ would ask according to circumstance. For example, when he saw himself in a mirror, he would supplicate, ‘O Allah, just as you made my outer form beautiful, also make my manners and character beautiful’ [Ahmad]. This is one of the benefits of regularly and consistently making those *duas* that are found in the sunnah.

With this in mind, here are some important principles when making *dua* during *tawaf*:

(1) Allah, Most High, told Prophet Ibrahim to ‘proclaim the pilgrimage among humanity...so that they may witness the benefits provided for them’ [Quran 22:27-28]. In this verse, we learn that Allah desires that people come to gain benefit. Thus, we should supplicate for the benefits of both this world and the Hereafter.

(2) Allah, Most High, describes His house as ‘full of blessings and guidance for people’ [Quran 3:96]. So, we should ask for blessings (*barakah*) in our wealth, sustenance, age, health, decisions, children, and acts of worship. And, we should ask for guidance for ourselves, our parents, children, relatives, friends, and the entire *ummah*.

(3) Allah, Most High, states regarding His Sacred Precinct, ‘And whoever enters it attains security’ [Quran 3:97]. Thus, we should ask for security from the filth of our base desires (*nafs*), *Shaytan*, the envy of the envious, our enemies, those who appear to be our friends but are actually our enemies, all fears in this world, and the fire (Jahannam) on the Day of Judgment.

(4) Allah, Most High, states, ‘And complete Hajj and Umrah for Allah’ [Quran 2:196]. So, we should ask Allah that He accept our coming and make it for Him alone since we have come for His sake.”

SUMMARY OF TAWAF

- (1) Ensure a state of *wudu*, which is required for *tawaf*.
- (2) Locate the starting point, which is in line with the Black Stone. As you approach this area, make an intention. Men in *ihram* should also expose their right shoulder.
- (3) Begin *tawaf* by making a *takbir*. Then, greet the Black Stone by extending your palms towards it, reciting “*Bismillahi Allahu Akbar*,” and kissing your hands.
- (4) Circle the Kabah seven times, greeting the Black Stone each time you pass it. During *tawaf*, recite any *dhikr* that you are familiar with or make dua. While approaching the Black Stone from the corner before it, recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

*Our Lord! Give us good in this world and in the
Hereafter, and protect us from the torment of the
Fire [Quran 2:201].*

- (5) Head towards the edge of the gathering during your final round (to make exiting easier) and complete *tawaf* by greeting the Black Stone.
- (6) Pray two *rakahs* upon completion of *tawaf*, ideally reciting *Surah al-Kafirun* (chapter 109) in the 1st *rakah* and *Surah al-Ikhlās* (chapter 112) in the 2nd.

CHAPTER SEVEN

Sa'ee

The final act of Umrah is *sa'ee*, which involves walking between two small hills called Safa and Marwah seven times. This act of worship commemorates the efforts of Hajar, the wife of the Prophet Ibrahim, who desperately ran between these two hills seeking assistance when she and her son Ismail (upon them be peace) had run short of provisions in the barren desert.

During Hajar's running, Allah sent an angel, who caused the well of Zamzam to gush forth and who gave glad tidings that her son and husband would eventually rebuild the Kabah. Zamzam provided Hajar and her son with sustenance and led to tribes settling in the area, forming the foundations for the blessed city of Mecca. And the Kabah would become the spiritual spring, not only for those residing in Mecca but for the entire world. Allah, Most High, states,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Indeed, Safa and Marwah are among the signs of Allah
[Quran 2:158].

Sa'ee is performed during Umrah as well as Hajj in the manner described below.

LEGAL RULING

Sa'ee is done only after *tawaf* of Umrah and *tawaf* of Hajj. It is not an independent act of worship. Hence, a voluntary *sa'ee*, for example, is not performed.

Step One: Wudu

Wudu is not required for *sa'ee* (as opposed to *tawaf*). However, it is best to perform *sa'ee* in a state of *wudu*.

Step Two: Approaching Safa

Sa'ee begins at Safa, which is toward the back of the covered area of the masjid, in line with the Black Stone. Along the way to Safa, it is recommended that you pause at a location where you can see the Kabah to perform one final *istilam* [Tirmidhi]. As a reminder, this is done by stretching the arms and palms in the direction of the Black Stone, reciting “*Bismillahi Allahu Akbar*,” and then kissing the hands.

Also, when approaching Safa, it is encouraged to recite:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

I begin with what Allah began with [Tirmidhi].

Followed by the phrase from the Quran:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Indeed, Safa and Marwah are among the signs of Allah
[Quran 2:158].

SPIRITUAL DIMENSION

Note the emphasis placed on beginning with that which Allah began with. This highlights the importance of starting any endeavor properly, as acts that are started correctly are more likely to be completed in a beneficial manner. When heading toward Safa, you may supplicate that Allah make all your beginnings appropriate and that He provide the best of endings.

Step Three: Intention

An intention is required for *sa'ee*. Although a silent intention in the heart suffices, it is best to verbally intend to perform seven stretches of *sa'ee* between Safa and Marwah, asking Allah to make the act easy and to accept it. The intention can be made in any language.

SPIRITUAL DIMENSION

Sa'ee literally connotes “striving with intent.” When performing *sa'ee*, recall the blessings that resulted from Hajar’s striving back and forth between Safa and Marwah, despite her being in a barren unpopulated desert. With this in mind, you should contemplate efforts that you can make to change your life and revive your heart, hoping to attract Allah’s mercy and blessing as you perform your own personal *sa'ee*.

Step Four: Dhikr at Safa

It is sunnah to make *dhikr* and *dua* at Safa. As you climb the ramp leading to Safa, find a less crowded area off to the side. Then, facing the direction of the Kabah, raise your hands for *dua* and perform the following:

(1) Recite “*Allahu Akbar, la ilaha illallah*,” three times.

(2) Make *salawat* on the Prophet ﷺ.

(3) Make *dua* for a few minutes, interspersing the following (if easily memorized), which was recited by the Prophet ﷺ when he made *dua* at Safa [Muslim]:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ
وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no deity except Allah, alone without a partner. To Him belongs the dominion, and to Him belongs all praise, and He has power over everything.

There is no deity except Allah alone. He fulfilled His promise, supported His servant, and defeated the confederates alone.

SPIRITUAL DIMENSION

Shaykh Zulfikar Ahmad suggested the following *dua* at Safa, “O Allah! Through the running back and forth of Hajar (upon her be peace) you provided the well of

Zamzam, which established civilization and, eventually, Islam in this barren land. So, O Allah, through my running back and forth between these two hills, establish this religion in my barren heart as well as in my spiritually barren home and city.”

He also suggested the following *dua*: “O Allah! At Dar al-Arqam you gave the noble Companion Umar (Allah be pleased with him) the guidance to accept Your religion, and You made him firm in his attachment to it. As I pass by this area (Dar al-Arqam was located near Safa), grant me the same fervor for Islam that You granted him.”

Step Five: Heading Toward Marwah

Sa’ee is an opportunity to focus on Allah’s remembrance. As you head toward Marwah, make *dhikr* and *dua*. Although there is no assigned *dhikr* for *sa’ee*, it is important to plan what you will recite and to maintain a proper mindset throughout it (Spiritual Dimension at the end of this chapter for details). One suggested *dua* is that which Abdullah ibn Masud (Allah be pleased with him) used to recite during *sa’ee*:

رَبِّ اغْفِرْ وَارْحَمْ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

My Lord forgive and be merciful. You are the Most Mighty, the Most Noble.

Step Six: The Green Lights

Two green lights mark the stretch of the valley where Hajar increased her pace when going between Safa and

Marwah. Men should run slowly between these two points when heading toward Safa or Marwah (figure 3).

LEGAL RULING

After running, men may pause and wait for their group to catch up with them.

Step Seven: Dhikr Upon Marwah

The first stretch of *sa'ee* is complete at Marwah. Upon arrival, find a less crowded area off to the side, face the direction of the Kabah, and make *dhikr* and *dua* in the same manner as was done at Safa.

Step Eight: Completing Sa'ee

Sa'ee requires walking seven stretches between Safa and Marwah (Safa to Marwah is the first, Marwah to Safa is the second, etc., figure 3). As you head back and forth, remain focused on Allah, run slowly (men) between the green lights and, upon arrival at either location, make *dhikr* and *dua* as described above.

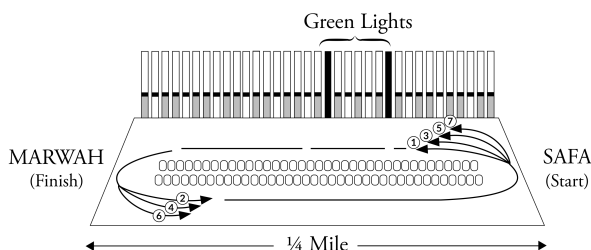


FIGURE 3: LANDMARKS OF SA'EE

Step Nine: Exiting Ihram

Upon completion of the seventh stretch of *sa'ee*, you are ready to exit *ihram* (of note, those performing *sa'ee* as part of their Hajj will likely have already exited *ihram* before starting the *tawaf* and *sa'ee* of Hajj). This occurs by trimming the hair or shaving the head. For men, greater reward lies in shaving. The Prophet ﷺ said, "May Allah have mercy upon those who shave their heads." The people requested, "O Allah's Messenger ﷺ, and those who trim their hair?" He again said, "May Allah have mercy upon those who shave their heads." This happened once more until he finally said, "and those who trim their hair" [Muslim]. Women are not permitted to shave. Hence, they will trim their hair, instead.

LEGAL RULING

For men, trimming involves clipping at least an inch of hair across the majority of the head. If less than one inch of hair (or no hair) is present, then the head must be shaved. Women too must have one inch trimmed from their hair. This can be achieved by dividing it into three sections (right, left, and middle) and having one inch trimmed from each. Of note, men will have their hair trimmed or head shaved at the barbershops located near the masjid. Salons for women, however, are not present. Hence, they will trim their hair in their hotel room or Hajj tent.

LEGAL RULING

Men who intend to perform Hajj in the few days after Umrah should still shave their heads. The greater reward for shaving is applicable to Umrah and also separately applies when the head is re-shaved during Hajj.

LEGAL RULING

You may cut your own hair to exit *ihram*. Additionally, while in *ihram*, you may cut the hair of others to help them exit *ihram*.

SPIRITUAL DIMENSION

It is recommended to face the Qiblah while your hair is cut and to ask the barber to begin with the right side. The Prophet ﷺ called for a barber and asked him to shave his right side before shaving the left [Muslim].

LEGAL RULING

If you are performing both Umrah and Hajj while maintaining a single state of *ihram* (termed Hajj Qiran, see Appendix C for details), you will not shave your head or trim your hair after performing Umrah. Instead, this will occur after completing the rites of Hajj.

Returning to a Non-Ihram State

All the restrictions of *ihram* end once your hair is cut. If you are performing Hajj or an additional Umrah later, obtain a new set of *ihram* clothing or have the current set washed for future use.

Additional Points

- (1) *Wudu* is preferred during *sa'ee*, but is not required. If *wudu* breaks during *sa'ee*, you do not need to remake it.
- (2) You may perform *sa'ee* on any level of the masjid.
- (3) It is sunnah to perform all seven stretches of *sa'ee* without taking a lengthy break in between. If needed,

however, you may pause to rest, drink water, or re-join your group.

(4) If a congregational prayer arises during *sa'ee*, join the prayer at your location and then resume after prayer ends.

(5) If confused about the number of stretches performed, go with the certain (lower) number.

(6) Perform *sa'ee* walking on your own strength. If needed, however, electric scooters and wheelchairs are available for rent in the area of *sa'ee*.

SPIRITUAL DIMENSION

Sa'ee is an opportunity for making *dua*. Shaykh Zulfikar Ahmad stated, "When making *dua* during *sa'ee*, keep in mind the household of Prophet Ibrahim (upon him be peace). After all, it is because of the running of Hajar (upon her be peace) between Safa and Marwah that each hill is included among the signs of Allah [Quran 2:158].

Examples of *duas* include:

(1) O Allah, just as You gave Prophet Ibrahim true understanding of your *tawhid* (Oneness), grant us such understanding of *tawhid* as well.

(2) O Allah, just as You granted Prophet Ibrahim Your friendship, also grant us the benefits of a close relationship with You [Quran 4:125].

(3) O Allah, just as You granted Prophet Ibrahim the characteristic of hosting guests with nobility, also grant us this characteristic [Quran 11:69].

(4) O Allah, just as You gave Prophet Ibrahim a progeny of many prophets, also make us parents of a progeny of *awliya* (those close to Allah). Just as You gave Prophet Ibrahim a son like Ismail (upon him be peace), who was willing to sacrifice his life based on his father's revealed dream [Quran 37:102], grant us offspring who are willing to sacrifice their desires to serve Your religion.

(5) O Allah, Prophet Ismail assisted his father in building Your house [Quran 2:127]. Similarly, grant us children who will also assist us in serving Your religion. From his offspring, You brought forth the Prophet ﷺ, so from our offspring bring a *mujaddid* (reviver) of Islam.

(6) O Allah, just as You granted Hajar patience and reliance upon You when Prophet Ibrahim left her in the barren desert of what would later become Mecca, also grant our household patience and reliance upon You.

(7) O Allah, Prophet Ibrahim settled his family in a barren desert near Your house in order that his family establish regular *salah* [Quran 14:37], so grant us the *tawfiq* (ability) to live close to a masjid and also make our children among those that consistently worship You.

Prophet Ibrahim then asked that the hearts of the people be filled with love toward his family [Quran 14:37], so turn people's hearts toward our families with love as well.

He also asked that his family be given sustenance of fruits so that they may give thanks [Quran 14:37]. Also, grant our offspring *halal* and pure sustenance, give them abundant fruits, and make them among the thankful.

(8) Those who are the head of a household might ask: Just as You made Prophet Ibrahim the leader of such a righteous household, grant us spouses and offspring who will be the comfort of our eyes and make us heads of righteous households [Quran 25:74].”

Shaykh Zulfikar then concluded, “These types of *duas* arise when one reads their heart, alleviating the need for a physical book from which *duas* are read. In this manner, you will see spiritual states naturally arise from your heart. Remember, the mother who has lost her child does not need to be read eulogies in order to cry. She cries based on the state of her heart. So, if the heart of a person is engaged and they recognize, ‘O Allah, You brought me to this Holy place. And, I do not know if I will ever return. And, on my head I carry buckets of sins, which I have brought to be forgiven,’ then, to cry, such an individual will not need a book of *duas* from which to recite. Instead, the eyes will naturally shed tears.”

SUMMARY OF SA'EE

(1) Locate Safa and head towards it. While approaching, make *istilam* of the Kabah, then, as you move toward Safa, recite:

أَبَدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

I begin with what Allah began with. Indeed, Safa and Marwah are among the signs of Allah

- (2) Make *dhikr* and *dua* upon arrival at Safa by:
- (a) Reciting “*Allahu Akbar, la ilaha illallah*,” three times
 - (b) Making *salawat* on the Prophet ﷺ
 - (c) Making *dua* for a few minutes
- (3) Go back and forth between Safa and Marwah, running between the green lights (men), and make *dua* and *dhikr* when you arrive at either destination, as described above. *Sa'ee* ends upon arrival at Marwah after completing the 7th stretch (Safa to Marwah is one stretch, Marwah to Safa is the second, etc).
- (4) If performing Umrah, independently or before Hajj, exit *ihram* by trimming the hair or shaving the head. For men, shaving is more meritorious; women are not permitted to shave. Men will have their hair cut or shaved at one of the local barbershops. Women will trim their hair in their hotel room (or Hajj tent).

CHAPTER EIGHT

Spending Time in Mecca

Mecca is full of blessings. Once Umrah is complete, you should take advantage of its many benefits, such as praying in the masjid and making *tawaf*. If you are performing Hajj during the next few days, however, be careful to avoid overexerting yourself with extra acts of worship. It is important to rest and conserve energy to ensure focus, health, and strength for the upcoming Hajj.

Prayers in Mecca

To the best of your ability, offer every prayer in the masjid. The Prophet ﷺ stated, “A prayer in Masjid al-Haram is better than 100,000 prayers elsewhere” [Ibn Majah]. Additionally, take a few minutes to join the funeral prayers that commonly occur after each *salah*. The Prophet ﷺ mentioned that the one who prays the funeral prayer receives a measure of reward the size of Mount Uhud [Bukhari and Muslim].

Extra (Nafl) Tawaf

Tawaf is the preferred form of extra worship in Mecca, as it cannot be performed anywhere else in the world. After completing Umrah, you can perform additional

tawaf at any time and are encouraged to do so at least once daily. Of note, *ihram* is not required for an extra *tawaf*.

SPIRITUAL DIMENSION

As opposed to the angels, believers have been blessed with the opportunity to return to Allah's house for prayer and *tawaf* repeatedly during a single trip, and, if fortunate, throughout their lives. The Prophet ﷺ mentioned, "I was shown *al-Bait al-Ma'mur* (the equivalent of the Kabah in the heavens). I asked Angel Jibril about it, and he said, 'This is *al-Bait al-Ma'mur* where 70,000 angels perform prayers daily, and when they leave, they never return to it'" [Bukhari].

Additional Umrah

You may perform additional Umrahs after your initial Umrah (although many scholars emphasize performing extra *tawaf* instead). To perform a second Umrah, you must first enter *ihram*. This involves preparing for and changing into *ihram* clothing in your hotel room, and then taking a short taxi ride to Masjid Aishah, which is outside the boundary of Mecca, to offer the prayer and recite the *talbiyah*. Once *ihram* is established, you will then return to perform Umrah. Of note, taxi drivers will provide round-trip transportation, so long as you negotiate this with the driver beforehand.

LEGAL RULING

After completing the initial Umrah on the journey for Hajj, you should not perform an additional Umrah. If desired, you can do Umrah again after the days of Hajj (i.e., after Maghrib on the 13th of Dhul Hijjah).

Dua at the Kabah

The section of wall between the Kabah's door and the Black Stone is called the Multazam. If the opportunity arises, you should make *dua* there, as it is a place of acceptance. The noble Companion Ibn Abbas (Allah be pleased with him) said, "The space between the Black Stone and the Kabah's door is called 'the Multazam.' Whoever applies himself there and supplicates to Allah, He gives him whatever he supplicates for" [Baihaqi].

SPIRITUAL DIMENSION

Every moment in Mecca is highly beneficial. While there, you should make *tawbah* (repent) for past mistakes, think about life changes that can guard against future sins, and resolve to maintain a state of piety after returning home. Imam al-Zamakshari stated, "We, as well as those before us, have tried but have not found any place that is more conducive to subduing the *nafs* (base desires), resisting desires, focusing the mind, concentrating one's resolve, becoming content with one's lot, repelling *Shaytan*, keeping away from temptation, or better for one's religious commitment in general than living in the Sacred Precinct, close to the House of Allah. All praise is for Allah for making this easy, blessing us with patience, and inspiring us with gratitude."

HAJJ

After completing Umrah, the Prophet ﷺ performed Hajj over multiple days, starting on the 8th of Dhul Hijjah. During this period, he visited three desert plains—Mina, Arafah, and Muzdalifah—before heading to Mecca to perform the *tawaf* and *sa’ee* of Hajj (figure 4). This section describes each step of Hajj. If you are performing Hajj and have not yet completed the initial Umrah, return to the prior section on Umrah. If you are performing Umrah only—outside of the season of Hajj—you can skip these chapters and move on to the section titled “Visiting Madinah.”

CHAPTER NINE

Day One—8 Dhul Hijjah

The Prophet ﷺ began Hajj on the morning of the 8th of Dhul Hijjah by heading to Mina, a large, open desert approximately three miles from Mecca (figure 4). He spent a day and night there offering five prayers—Dhuhr, Asr, Maghrib, Isha, and Fajr—before heading to Arafah the next day. The journey to Mina and the stay there are described below.

Re-Entering Ihram for Hajj

Ihram is required for Hajj. Hence, you must first re-enter *ihram* before departing for Mina. This is usually done early in the morning (before Fajr) on the 8th of Dhul Hijjah. However, some groups enter *ihram* on the night of the 7th and head to Mina early given the large crowds. In either case, you will enter *ihram* from wherever you are staying. You do not need to exit the *miqat* boundary when re-entering *ihram* for Hajj.

Ihram will be established in a manner similar to how you entered it for Umrah. In preparation for *ihram*, remove

Perfecting the Journey

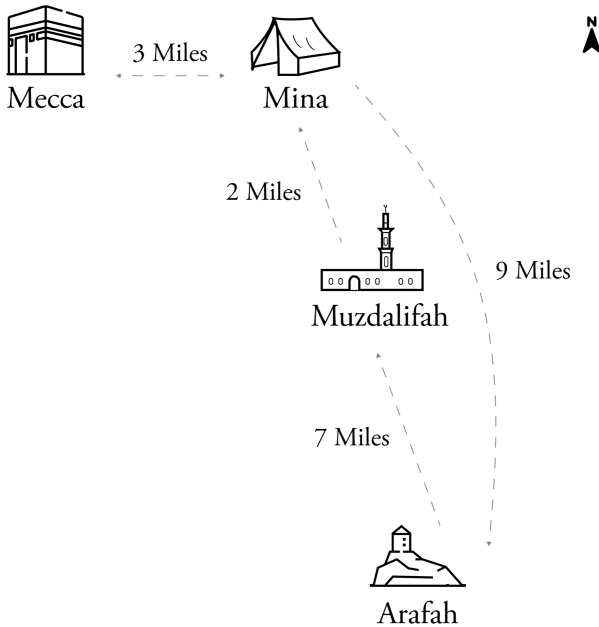


FIGURE 4: THE LOCATIONS OF HAJJ

any underarm and pubic hair and trim the mustache (men) and nails, if this was not done before leaving home. Then, make *ghusl*, apply deodorant and fragrance (men), and change into the *ihram* clothing. You may perform the two *rakahs* of prayer for *ihram* and recite the *talbiyah* in your hotel room or, if convenient and staying near the Kabah, in the masjid.

LEGAL RULING

Some groups perform their initial Umrah in Mecca and then travel to Madinah before the days of Hajj begin. If

doing so, you will re-enter *ihram* for Hajj in Madinah when departing for Mecca.

SPIRITUAL DIMENSION

It is best to enter *ihram* hours before leaving for Mina to ensure calmness and focus at the time of departure.

Heading to Mina

It is sunnah to depart for Mina sometime after sunrise. However, depending on the availability of transport, group organizers might arrange for departure before Fajr (or even the night before, as mentioned above).

You should pack lightly for the five days of Hajj, as you will stay in large tents during this period, moving from place to place by bus, train, or foot. Try to limit yourself to one carry-on sized bag and a backpack. Important items to bring include a copy of the Holy Quran, a sleeping bag and pillow (useful for the overnight stay in Muzdalifah), casual clothing to change into after you exit *ihram*, a towel, toiletries, scissors (useful for women to cut their hair when exiting *ihram*), and other essentials such as medication. All remaining luggage stays in your hotel room or is stored by your group organizer.

SPIRITUAL DIMENSION

Any part of the journey performed by foot, even walking to your bus or tent, should be viewed as an opportunity to exhibit humility. Allah commanded Prophet Ibrahim (upon him be peace) to announce the pilgrimage to humanity and then mentions that they will respond by coming “on foot and on every transport” [Quran 22:27]. Because those on foot are mentioned before those on

transport, some scholars derive virtue in performing at least some of the Hajj journey by foot. As an example, Qadi Ayyad narrated the story of a pious man who traveled the entire journey by foot. When asked about the difficulty encountered and the reason for his traveling in this manner, he replied, “When a servant has run away from his Master, is it more appropriate that he returns to his Master on foot or on horseback? Had I the strength to present myself before Him crawling on my face, I would have done so.” Of note, if you would like to walk during any part of the Hajj, discuss this with your group leader before proceeding.

Arrival in Mina

Your goal is to arrive in Mina sometime before Dhuhr on the 8th of Dhul Hijjah. However, millions of pilgrims are all trying to reach Mina simultaneously. Therefore, be patient. Do not worry about the exact time of arrival. Instead, focus on the once-in-a-lifetime opportunity to seek forgiveness and reconnect with your Lord while free from the distractions of everyday life.

Upon arrival in Mina, men and women are shown their respective tents. Be respectful of others by limiting the amount of space you take and by keeping the tent neat and orderly. Remember, everyone present is a guest of Allah—so be mindful of His guests. The Prophet ﷺ said, “Pilgrims on Hajj and Umrah are delegates of Allah. If they supplicate to Him, He answers them, and if they ask Him for forgiveness, He forgives them” [Ibn Majah].

The Stay in Mina

It is sunnah to perform five prayers—Dhuhr, Asr, Maghrib, Isha, and Fajr—in Mina. According to Hanafi scholars, each prayer is offered in congregation at its respective time; whereas some other schools permit combining Dhuhr and Asr and, later, Maghrib and Isha. According to all schools, Dhuhr, Asr, and Isha are shortened, from four *rakahs* to two, due to travel.

While in Mina, try to offer the emphasized sunnah *rakahs* of prayer. The Prophet ﷺ said, “Whoever persists in praying twelve *rakahs* from the sunnah will have a house built for them in Jannah—four *rakahs* before Dhuhr and two after it, two *rakahs* after Maghrib, two *rakahs* after Isha, and two *rakahs* before Fajr” [Tirmidhi].

Outside of prayer, spend time engaged in *dhikr*, recitation of the Holy Quran, sending *salawat* (salutations) on the Prophet ﷺ, glorifying Allah, and resting for the next day.

LEGAL RULING

If you follow the Hanafi school and your group is combining Asr with Dhuhr or Isha with Maghrib, you may participate in Asr or Isha with an intention of praying sunnah and then later offer these prayers when their respective time arises.

LEGAL RULING

If your arrival to Mina is delayed, offer the five prayers wherever you are located. These prayers do not need to be performed in Mina specifically. Furthermore, although the stay in Mina is a highly beneficial sunnah, if

missed altogether (e.g., due to factors beyond your control), Hajj remains valid and no penalty is due.

LEGAL RULING

According to the Hanafi school, it is necessary (*wajib*) to recite the *takbir* of Eid after every *fard* prayer beginning with Fajr on the 9th of Dhul Hijjah and ending with Asr on the 13th. This ruling applies to Muslims everywhere, including those performing Hajj. Abdullah ibn Umar (Allah be pleased with him) used to raise his voice with *takbir* while in Mina, and people would follow his lead, reciting *takbir* until the entire camp resounded with their voices [Bukhari]. The words of the *takbir*, as narrated by Abdullah Ibn Masud (Allah be pleased with him), are as follows:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

Allah is the greatest. Allah is the greatest. There is no god but Allah. Allah is the greatest. Allah is the greatest, and for Him is all praise.

Of note, other schools of law view this *takbir* as highly recommended and vary in the exact timing of when it should be recited.

CHAPTER TEN

Day Two—9 Dhul Hijjah

The Prophet ﷺ departed Mina after sunrise to spend the 9th day of Dhul Hijjah in Arafah, a large desert plain approximately nine miles from Mina. There, he gave a sermon, led Dhuhr and Asr prayer, and spent the afternoon making *dua* and *dhikr* before departing at sunset to spend the night in Muzdalifah. The time in Arafah is the single most important part of Hajj. The Prophet ﷺ said, “Hajj is Arafah” [Tirmidhi].

LEGAL RULING

For Hajj to be valid, you must spend at least a moment in Arafah from Dhuhr on the 9th to dawn on the 10th.

SPIRITUAL DIMENSION

Arafah is the location where Allah initially gathered all created souls to take a covenant from them. He asked, “Am I not your Lord?” to which all replied, “Yes, we testify” [Quran 7:172]. The return to Arafah during Hajj is your opportunity to seek forgiveness for shortcomings in upholding this covenant while also renewing your commitment to it. The Prophet ﷺ said, “There is no day on which Allah frees more of His servants from the Fire than the day of Arafah. He draws near and then proudly

speaks about them before the angels saying, ‘What do these servants desire?’” [Muslim]

Departing Mina for Arafah

It is sunnah to depart Mina after sunrise for Arafah. However, due to the crowds, your transport may depart immediately after Fajr prayer or much later in the morning. Be patient while waiting for your bus or train to arrive. On the way to Arafah, your focus should be on reciting the *talbiyah* and making abundant *dhikr* and *dua*.

After departing, you will not return to your tent in Mina until the next morning (up to twenty-four hours later). Again, travel light, carrying only a backpack. Necessary items for the next twenty-four hours of the journey include a sleeping bag and pillow (for the overnight stay in Muzdalifah), a towel, medication, and a copy of the Holy Quran. Your remaining luggage will stay in Mina.

Wuquf in Arafah

The key event in Arafah is to spend time making *dua* and *dhikr* while occasionally standing (termed *wuquf*). The *wuquf* of Arafah occurs from Dhuhr to Maghrib and is the essence of the entire journey. With this in mind, use the restroom and perform *wudu* before Dhuhr enters in preparation for this special window of time.

While in Arafah, the Prophet ﷺ gave a sermon at a location called Namirah and then led the congregation in Dhuhr prayer immediately followed by Asr prayer. He then proceeded to the base of a small hill in Arafah known

as Jabal al-Rahmah, where he performed *wuquf*, standing and making *dhikr* and *dua* to Allah until Maghrib.

In current times, due to the massive crowds and the risk of getting lost, it is difficult to go to the masjid at Namirah for the sermon and prayers or to Jabal al-Rahmah for *wuquf*. Instead, remain in your tent and perform the following:

(1) Pray Dhuhr. The *adhan* is called followed by the *iqamah*. Two *fard rakahs* are then offered in congregation. Of note, some groups may conduct a sermon before offering Dhuhr prayer. If so, you should listen attentively.

(2) Pray Asr. According to most schools of Islamic law, Dhuhr and Asr will be combined at the time of Dhuhr. This is also one of the opinions of the Hanafi school. In this case, the *iqamah* for Asr is immediately called after praying Dhuhr (without a second *adhan*) and sunnah prayers are not offered after either prayer.

LEGAL RULING

The preferred opinion of the Hanafi school is that Dhuhr and Asr should not be combined unless praying at masjid Namirah. If you would like to follow this opinion, you may participate in the early Asr prayer with your group while making an intention of completing the sunnah of Dhuhr and then separately pray Asr when its time arises.

(3) Engage in *dhikr*, *dua*, and *talbiyah*, occasionally standing with your hands raised, until the time of Maghrib.

(4) Delay Maghrib—you will pray it in Muzdalifah (the next destination) at the time of Isha.

(5) Use the bathroom and make a fresh *wudu* before leaving Arafah—restrooms are limited in Muzdalifah.

(6) Head to Muzdalifah by bus, train, or foot. If you choose to go by foot, note that the walk to Muzdalifah can take up to three hours, depending on the crowds and your location in Arafah.

SPIRITUAL DIMENSION

The Prophet ﷺ said, “The best supplication is that which is made on the day of Arafah. And the best of it is what was said by me and the prophets before me:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ،
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god but Allah alone, without any partner. To Him belongs the dominion and all praise, and He has power over all things” [Tirmidhi].

SPIRITUAL DIMENSIONS

(1) When Mutarraf ibn Abdullah and Bakr ibn Abdullah al-Muzani stood at Arafah, one of them said, “O Allah, do not reject the *dua* of the people of Arafah because of me.” The other said, “How honorable and great is this situation for the people except that I am one of them.”

(2) Fudayl ibn Iyad once said on the plain of Arafah, “Should this huge assembly of people come begging for a

cent at the door of the most generous person, do you ever foresee that he would send them back disappointed?" The people responded, "No, we cannot see him refusing them." Fudayl replied, "I swear by Allah that for Allah to forgive them all is so much easier than for the most generous person to grant them a cent."

(3) Ibn al-Mubarak came to Sufyan al-Thawri in Arafah while he was kneeling and weeping and asked, "Who is the worst person in this assembly?" Sufyan al-Thawri replied: "The one who thinks that Allah does not forgive him."

SPIRITUAL DIMENSION

Among the most majestic events during the Prophet's ﷺ stay at Arafah was the revelation of the Quranic verse: "This day I have perfected your religion for you, and have completed My favors upon you, and have chosen Islam as your religion" [Quran 5:3]. This verse proclaims the culmination of guidance for mankind which began with Adam and proceeded through numerous prophets, including Ibrahim, Musa, and Isa, only to be completed and perfected in Arafah upon the Prophet Muhammad (upon them be peace). Additionally, it highlights the amazing sincerity and sacrifice of the Companions (Allah be pleased with them), who graduated as perfect students, capturing the essence of everything taught by the Prophet ﷺ, such that religion was deemed complete and perfect until the end of time. It is no wonder that the noble Companion Umar (Allah be pleased with him) narrated that a member of the Jewish community once said to him regarding this verse, "Had it been revealed to us, we would have taken that day as a day of celebration" [Bukhari].

SPIRITUAL DIMENSION

The Prophet ﷺ gave a part of his famous farewell sermon in Arafah. During it, he reminded the community of the sanctity of each individual's property, life, and honor; the rights of women, particularly in relation to marriage; and the rights of believers between one another. He also asked those present to bear witness that he had indeed delivered Allah's message. While in Arafah, you should reflect on this sermon, supplicating that Allah make you among those who preserve the basic rights of all human beings, fulfill the rights of their spouse, and maintain their ties of kinship, brotherhood, and sisterhood. You should also ask to be among those who enact and spread the Prophetic message.

Heading to Muzdalifah

The next stop during Hajj is Muzdalifah, which is an open plain approximately seven miles from Arafah in the direction of Mina. The Prophet ﷺ stayed there overnight to perform *dhikr* and *dua* (*wuquf*) the next morning. Muzdalifah does not have tents. Hence, a sleeping bag and pillow will be useful.

SPIRITUAL DIMENSION

You should proceed from Arafah to Muzdalifah with tranquility, making *dua* for calmness throughout life. The Prophet ﷺ slowed his camel when heading toward Muzdalifah and said, "O people, be calm. Virtue is not found in rushing" [Bukhari].

Arriving in Muzdalifah

It can take several hours to reach Muzdalifah given the crowds and the bus schedules. Once you arrive, search for

a location where you can settle comfortably. Muzdalifah is usually crowded, so be patient while looking for open space. Once situated (and after the time for Isha has entered), perform the following in sequence:

- (1) Call the *adhan* and the *iqamah*.
- (2) Pray the three *fard rakahs* of Maghrib, as a group.
- (3) Pray the two *fard rakahs* of Isha, as a group (without a second *iqamah*).
- (4) Pray the sunnah of Maghrib, individually.
- (5) Pray the sunnah of Isha, individually.
- (6) Pray Witr, individually.

The above is usually performed in small groups. However, even if praying individually, this sequence will be followed.

SPIRITUAL DIMENSION

Arafah is a place of forgiveness—you bury your old life in Arafah and then move to Muzdalifah to start anew. This may be one of the wisdoms of delaying Maghrib prayer, which initiates a new Islamic day, until after you reach Muzdalifah.

Spending the Night in Muzdalifah

The Prophet ﷺ and his Companions spent the night in Muzdalifah; hence, it is sunnah to do so. Before settling down, however, collect pea-sized pebbles for pelting the stoning walls over the next few days. These are easily found nearby. Afterward, get some rest in preparation for a busy next day.

LEGAL RULING

At least forty-nine pebbles are needed for pelting during the Hajj (seven for pelting one wall on the 10th, twenty-one for pelting three walls on the 11th, and twenty-one for pelting three walls on the 12th). If you plan on performing the optional pelting on the 13th, an additional twenty-one pebbles, for a total of seventy, are required. When collecting pebbles, consider gathering a few extra in case some are lost during the journey.

LEGAL RULING

Pebbles may be collected anywhere throughout the Hajj, and do not specifically need to be collected in Muzdalifah. However, you should not collect them from the location where the actual pelting occurs (known as the Jamarat).

CHAPTER ELEVEN

Day Three—10 Dhul Hijjah

The 10th of Dhul Hijjah is the busiest day of Hajj. The Prophet ﷺ began the morning with *wuquf* in Muzdalifah and then continued onward just before sunrise to (1) pelt one of the three walls that represents *Shaytan*, (2) perform his animal sacrifice, (3) have his head shaved, and (4) perform *tawaf* and *sa'ee* in Mecca. He then returned to Mina to spend the night. Each of these acts is described below.

Wuquf of Muzdalifah

The first event on the 10th day of Dhul Hijjah is the *wuquf* of Muzdalifah. As in Arafah, the *wuquf* involves making *dua* and *dhikr* while occasionally standing. The Prophet ﷺ performed this *wuquf* from the beginning of Fajr until just before sunrise. Allah, Most High, states:

فَإِذَا أَفْضَيْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ
الْمَشْعَرِ الْحَرَامِ

And when you leave Arafah, remember Allah at the Sacred Monument (in Muzdalifah) [Quran 2:198].

LEGAL RULING

Most schools of law classify the *wuquf* of Muzdalifah as mandatory, requiring that you spend at least a few moments between Fajr and sunrise there. The sick, elderly, and women who find it too difficult to remain are exempted. Otherwise, if you miss this mandatory *wuquf*, you must offer an animal sacrifice (*damm*) as a penalty.

SPIRITUAL DIMENSION

While making *dua* in Muzdalifah, ask for consistency with the sunnah in all acts of worship. The Prophet ﷺ stated while in Muzdalifah, “Take from me your rituals for Hajj” [Muslim].

Departing Muzdalifah

After Muzdalifah, the next step is to return to Mina, where it is sunnah to spend the remaining days and nights of Hajj. Some groups return to their tent in Mina directly from Muzdalifah for a short break before heading out to perform the next set of rituals. Others first perform some of the rituals before eventually returning to the tents in Mina later in the day. In either case, proceed calmly, as the Prophet ﷺ encouraged the people to be tranquil as they departed Muzdalifah [Nasai].

Beyond Muzdalifah

After leaving Muzdalifah, four major tasks need to be completed: (1) going to the Jamarat to pelt the third of three walls representing *Shaytan*, (2) confirming your animal sacrifice, (3) shaving or trimming your hair, and (4) performing the *tawaf* and *sa'ee* of Hajj. The Prophet ﷺ completed these tasks in the above order. Hence, you should make every effort to preserve this sequence.

LEGAL RULING

According to the Hanafi school, pelting, animal sacrifice, and cutting or shaving the hair must (*wajib*) occur in sequence. Breaking this sequence necessitates the penalty of an additional animal sacrifice (*damm*).

LEGAL RULING

The *tawaf* and *sa'ee* of Hajj can be performed anywhere along the sequence of the acts listed above. However, it is better (sunnah) to perform *tawaf* and *sa'ee* last.

Task One: Pelting at the Jamarat

Your first task after Muzdalifah is to head to the Jamarat where three large walls mark locations where Prophet Ibrahim (upon him be peace) pelted *Shaytan* during his Hajj. The Prophet Muhammad ﷺ stated, “When Ibrahim wanted to perform the Hajj rites, *Shaytan* blocked his way near Aqabah. Ibrahim threw seven pebbles at him causing *Shaytan* to sink into the ground.” This occurred thrice, once near each of the three areas of pelting [Bayhaqi].

On this day, you will pelt only the third of the three walls with seven pebbles. This pelting may be performed anytime from dawn on the 10th until dawn of the next day. Within this twenty-four-hour window, it is encouraged (sunnah) to pelt any time after sunrise until just before the time of Dhuhr enters, and it is disliked (*makruh*) to delay it past Maghrib. If there are elders in your group, consider waiting until Asr before proceeding. During this time, the Jamarat are less crowded, and the weather is cooler.

You will approach the Jamarat by foot. This walk can take as long as 90 minutes each way depending on crowds and the location of your tent. During this time recite the *talbiyah* abundantly, as it will no longer be recited once the pelting begins.

Upon arrival at the Jamarat, the stoning walls are approached via a wide ramp that leads to a platform. On this platform there are three large walls, each representing a location for pelting *Shaytan*. You will pass by the first two walls and head toward the third wall. Again, on this day, only this final wall is pelted.

Once situated comfortably in front of the wall, throw seven pebbles, one at a time, using the index (*shahadah*) finger and thumb of the right hand. With each throw recite, “*Bismillahi Allahu Akbar*.” The pebbles must fall within the demarcated area surrounding the wall even if the wall itself is not hit. After pelting, locate your group and proceed forward. *Dua* is not made after pelting the third wall (although it will be made after pelting the first and second walls over the next two days).

LEGAL RULING

The *talbiyah* during Hajj ends when the first pebble is thrown. It will no longer be recited throughout the remainder of Hajj.

LEGAL RULING

You may pelt on behalf of someone who is not able to physically go to the Jamarat due to extreme illness or weakness. Under such circumstances, the one who is ill or weak should specifically assign this responsibility to you. Additionally, you will first throw your own pebbles

at each pillar before pelting on behalf of someone else (i.e., you will pelt the pillar on your behalf with seven stones and then pelt the same pillar on their behalf with seven stones).

SPIRITUAL DIMENSION

The Prophet Ibrahim (upon him be peace) situated his family in a barren desert, offered to sacrifice his son to please Allah, and rebuilt the Kabah with his own hands. Yet, *Shaytan* still sought to distract him during the very acts of worship that would memorialize his sacrifices until the end of time. In reflecting on this, recognize that one is never safe from the whisperings of *Shaytan*, irrespective of their knowledge, piety, pure intentions, or prior good deeds.

SPIRITUAL DIMENSION

It is sunnah to use small pebbles when pelting *Shaytan*, even though throwing large heavy objects would inflict greater damage. These pebbles highlight the power of the sunnah, which is always the greatest weapon against *Shaytan* when followed in any aspect of life. The Prophet ﷺ stated after emphasizing the small size of the pebbles to be used, “Beware of going to extremes in religion, for such extremism has destroyed the people before you” [Nasai].

Task Two: Animal Sacrifice

The second responsibility after pelting is the animal sacrifice. This is necessary (*wajib*) if you perform both Umrah and Hajj during your journey. Allah, Most High, states,

فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

During times of security, whoever combines Umrah with Hajj should offer what is readily available from the sacrificial animals
[Quran 2:196].

Historically, this sacrifice would be performed by the pilgrims themselves. Nowadays, however, the Hajj ministry organizes this sacrifice on your behalf. Hence, so long as you have arranged for this sacrifice through your agent, you will consider this step complete and move on to the next task.

LEGAL RULING

The above sacrifice is to show gratitude for combining Umrah with Hajj in a single journey. It is distinct from the sacrifice for Eid al-Adha, which according to the Hanafi school is *wajib* on each adult, man or woman, who possesses excess wealth above the *nisab* threshold (i.e., savings, investments, and gold totaling more than the value of 87.5g of gold). Travelers, however, are exempted. Hence, those on Hajj do not need to perform the Eid sacrifice.

SPIRITUAL DIMENSION

Books of Islamic law (*fiqh*) provide rulings related to the quality of an animal that may be sacrificed during Hajj. Although the opportunity to personally select an animal no longer exists, these discussions are a reminder of the importance of maintaining quality when sacrificing anything for the sake of Allah. The Prophet ﷺ once

commented regarding a person who donated low-quality dates to the needy, “If he desired, the donor of the charity could have given better than this. The one who gave this charity will eat brittle dates on the Day of Resurrection” [Abu Dawud]. Thus, when offering wealth, time, and energy for the sake of Allah, you should give from the best of it. He, Most High, states, “You will never attain righteousness until you spend from that which you love” [Quran 3:92].

SPIRITUAL DIMENSION

The Prophet ﷺ sacrificed multiple camels during Hajj. Amazingly, “they approached him,” as if competing to be the first sacrificed by his blessed hand [Abu Dawud]. These animals understood the opportunity of submitting to the Messenger ﷺ. Taking a lesson from this, you should strive to follow the blessed sunnah in every endeavor, sacrificing your personal desires when necessary.

Task Three: Shaving or Trimming the Hair

After ascertaining that the sacrifice is complete, the next task is to shave or trim your hair. For men, greater reward lies in shaving. Trimming involves clipping at least one inch of hair across most of the head. If less than one inch of hair (or no hair) is present on the head of a man, then the head must be shaved.

A woman is not permitted to shave her head. Instead, she should divide her hair into three sections (right, left, and middle) and have one inch trimmed from each.

All restrictions of *ihram* end after your hair is trimmed or shaved, except the restriction on romance and marital

relations. This is uplifted only after completing the *tawaf* of Hajj (the next task). Therefore, after the hair is cut, you may shower and change into everyday clothes, apply fragrance, and clip your nails, if desired.

LEGAL RULING

When exiting *ihram*, you may cut your own hair. Additionally, while in *ihram* you may cut the hair of others to help them exit *ihram*.

Task Four: Tawaf and Sa'ee of Hajj

The last of the four tasks is to return to Mecca to perform the *tawaf* of Hajj (also known as *tawaf ziyarah* or *tawaf ifadah*). This mandatory component of Hajj is followed by the *sa'ee* of Hajj, and each is performed in a manner similar to how it was performed during Umrah (to review *tawaf* and *sa'ee*, see Chapters 6 and 7). It is sunnah to perform this *tawaf* and *sa'ee* after pelting, sacrificing an animal, and shaving or trimming the hair. However, as mentioned earlier, *tawaf* and *sa'ee* can also be done at any point along this sequence. The window for completing the *tawaf* and *sa'ee* of Hajj is from Fajr on the 10th of Dhul Hijjah until sunset on the 12th.

LEGAL RULING

If *tawaf* and *sa'ee* are done before exiting *ihram*, men will expose the right shoulder throughout the *tawaf* and walk with a brisk jogging-like motion (*ramal*) during its first three rounds.

LEGAL RULING

A menstruating woman can pelt, have an animal sacrificed, and trim her hair. However, she must wait

until she attains a state of purity before performing the mandatory *tawaf* of Hajj (see Appendix D for details).

SPIRITUAL DIMENSIONS¹

(1) Each step of Hajj is like a petition to circle the House of the Creator. First, you wait standing in Arafah, outside the Sacred Precinct (Haram) and relatively distant from the Kabah. After hours of begging and shedding tears, you are permitted to enter the Sacred Precinct to head toward Muzdalifah where you sleep on the desert ground only to awaken so that you can once again stand beseeching your Lord. You are then permitted to come closer to the Kabah by proceeding to Mina, where you pelt to show disgust for *Shaytan*, offer a sacrifice to show gratitude to the Master of the Universe, and shave or trim your hair as an exhibition of renewal. Only then are you finally permitted to circle the Kabah in amazing worship of the Lord of the Worlds.

(2) Hajj is an exposition of overwhelming love. Those performing it leave normal dress and speech, wandering about in two white sheets while consumed with chanting “*labbaik*.” They have no concern with worldly romance and become disheveled with dust, wandering from desert to desert seeking attention from their Beloved. The Prophet ﷺ said, “Allah Almighty boasts to His angels about the pilgrims standing at Arafah and says, ‘Look at My servants who came to Me disheveled and covered with dust from every distant path. Bear witness that I have forgiven them’” [Ahmad].

¹ Adapted from “Virtues of Hajj” by Shaykh Muhammad Zakariyya al-Khandhlawi.

Return to Tents in Mina

Once the *tawaf* and *sa'ee* are complete, you will return to Mina. It is sunnah to spend at least part of the 10th night there. Given the crowds and the complexities of transportation, however, you might be delayed. If you are not able to spend the night in Mina, there is no penalty and the Hajj remains intact. Additionally, the elderly and those who are sick may choose to stay in their hotel rooms, instead of returning to Mina.

CHAPTER TWELVE

Day Four—11 Dhul Hijjah

On the 11th of Dhul Hijjah, the Prophet ﷺ pelted all three walls. Hence, you will do the same. No additional rituals need to be performed. Separately, anyone who has not yet completed the *tawaf* and *sa'ee* of Hajj may also perform these acts on this day.

Timing

The time for pelting on the 11th begins a few minutes before Dhuhr and lasts until dawn the following day. It is sunnah to complete this pelting before sunset. However, if necessary, you can perform it later at night as well.

Pelting

On this day, each of the three walls is pelted with seven pebbles. This is done in the same manner as the pelting the day before. More specifically, stand in front of the first wall, ideally with the Qiblah to your left. Then, throw each stone separately using the index finger and thumb of the right hand, reciting “*Bismillahi Allahu Akbar*” each time. Finally, move away from the wall, turn

toward the Qiblah, glorify Allah, recite *salawat*, and make *dua* for a few minutes.

This process is repeated at the second and third walls, with the exception that you will not make *dhikr* and *dua* after pelting the third wall.

Return to Tents in Mina

Aside from the pelting, it is sunnah to spend the remainder of the day and night in Mina. Fill your free time with good deeds such as reciting the Holy Quran, listening to any scheduled talks, and making *dhikr*.

LEGAL RULING

It is sunnah to spend as much time as possible in Mina from the 10th to the 13th of Dhul Hijjah.

SPIRITUAL DIMENSION

It was in Mina, during the period of Hajj, that the earliest visitors from Madinah pledged their allegiance to the Prophet ﷺ, laying the groundwork for his migration from Mecca to Madinah. Likewise, while in Mina, you should pledge yourself to the sunnah of the blessed Messenger ﷺ and the service of Islam, making *dua* that the blessings of Mecca migrate with you to form a spiritual “madinah” when you return home.

CHAPTER THIRTEEN

Day Five—12 Dhul Hijjah

On the 12th of Dhul Hijjah, the Prophet ﷺ pelted all three walls. He then remained in Mina for the remainder of the day and night before completing one final pelting of all three walls on the 13th. This pelting on the 13th is optional and is not performed by most groups.

Pelting of the 12th

The pelting of the 12th begins a few minutes before Dhuhr and lasts until dawn the following day. It is sunnah to complete this pelting before sunset. However, if necessary, you can perform it later at night as well.

All three walls are pelted just as they were pelted the day before. After completing this pelting, you may leave Mina permanently or remain in Mina for another night to perform the sunnah pelting of the 13th on the following day.

LEGAL RULING

If you remain in Mina until the start of Fajr on the 13th, then the pelting of the 13th becomes necessary (*wajib*). This final pelting of Hajj involves all three walls and is

performed anytime from dawn to sunset. Pelting after Dhuhr is sunnah. However, plan on pelting early in the morning of the 13th, as local authorities encourage anyone remaining in Mina to leave shortly after sunrise.

Departing Mina

With the final pelting on the 12th or the 13th, the rites of Hajj in Mina are complete. For the remainder of the trip, you should spend free time engaged in worship. Use this time wisely, as good habits established immediately after Hajj tend to persist.

Additional Time in Mecca

If staying in Mecca after Hajj, make sure to catch every prayer in the masjid and try to perform extra *tawaf*. As mentioned earlier, prayer in Masjid al-Haram is 100,000 times better than prayer in any other masjid.

Umrahs After Hajj

Extra Umrahs can be performed after the days of Hajj are complete (i.e., after Maghrib on the 13th of Dhul Hijjah). However, many scholars suggest focusing your energy on performing extra *tawafs* instead. If you choose to make an additional Umrah, prepare for and change into *ihram* clothing at your hotel room. Then, take a short taxi ride to Masjid Aishah, which is located outside the boundary (*miqat*) of Mecca, to offer prayer and recite the *talbiyah*. Of note, taxi drivers will wait while you pray and then bring you back, so long as you negotiate this with the driver beforehand.

CHAPTER FOURTEEN

Farewell Tawaf of Hajj

Prior to departing Mecca, the Prophet ﷺ performed a farewell *tawaf* (*tawaf wida*) as a final ritual of Hajj. This *tawaf* is necessary (*wajib*), although the obligation is waived for a woman during her menstrual cycle. Of note, *sa'ee* is not performed after this *tawaf*.

LEGAL RULING

The farewell *tawaf* is usually done a few hours before departing from Mecca. However, if needed, it can be performed any time after the *tawaf* of Hajj, including immediately after it.

LEGAL RULING

Ideally, the farewell *tawaf* is the last ritual performed before departing Mecca. However, you may still enter the masjid to pray after completing this *tawaf*.

SPIRITUAL DIMENSION

The farewell *tawaf* can be viewed as a commemoration of Hajj, providing an opportunity to circle the Kabah while imagining a highlight reel of the journey. With every step, you should be overwhelmed that the All-

Merciful allowed His least deserving servant to perform each of the amazing rites of Hajj.

SPIRITUAL DIMENSION

As your schedule forces you to depart Mecca, you should recall the Prophet's ﷺ words when he was forced to depart for the Hijrah. He stated, "By Allah, you are the best part of Allah's earth and the dearest to Him. Had I not been expelled from you, I would not have left" [Tirmidhi].

VISITING MADINAH

CHAPTER FIFTEEN

Madinah

One of the great blessings of performing Hajj or Umrah is the opportunity to visit Madinah. The Prophet ﷺ said, “A prayer in my masjid is better than a thousand prayers in any other masjid except the Sacred Masjid in Mecca” [Ahmad]. Scholars indicate that this increased reward is characteristic of Madinah in general, applying not only to prayer but to all good deeds performed in this blessed city. The Prophet ﷺ said, “O Allah grant Madinah twice the blessings you have bestowed on Mecca” [Bukhari].

The highlight of the masjid is the opportunity to present *salawat* (blessings) and *salam* (peace) directly in front of the Prophet’s ﷺ blessed resting chamber. Sending *salawat* is an act of worship that is highly rewarded, irrespective of where it is performed. The Prophet ﷺ stated, “Whoever sends blessings upon me once, Allah will send blessings upon him ten times” [Muslim]. Imagine the rewards of presenting *salawat* and *salam* in the blessed city of Madinah with the focus, love, respect, and concentration that arises from being within the masjid, directly in front of the Prophet ﷺ himself.

Preparing for the Visit

Given the blessings of Madinah, you should prepare for the visit by learning about the Prophet's life ﷺ and the history of his great city. In addition, become familiar with and enact as many of the Prophetic sunnahs as possible. Learning the *seerah* (Prophetic history) and enacting the sunnah increases love for the Messenger ﷺ and deepens the connection with him and his noble city.

Entering Madinah

During the journey to Madinah, recite abundant *salawat* on the Prophet ﷺ. Additionally, upon arrival, you are encouraged to take a shower and change into fresh clothing in preparation for visiting the masjid and resting place of the Messenger ﷺ.

Of note, women's access to the Prophet's ﷺ resting place is limited to specific timings and locations. Hence, before proceeding to this area, women should ask their group leader for details about visitation hours and protocols.

Arriving at the Prophet's ﷺ Resting Place

The Prophet's ﷺ resting place is situated at the front of the masjid. To get there, you will walk across the exterior plaza until you arrive at the area of the green-tipped minaret (adjacent to the famous green dome). Look for the procession of men heading toward the entrance of the masjid to give *salam*. Upon arrival at the door (labeled 'Bab as-Salam'), step forward with the right foot while stating the *dua* for entering a masjid, if easily remembered.

After walking across the masjid, you will pass a large structure with three pairs of golden metal screens. The middle pair (in between the two pillar-like protrusions) has three small circular openings surrounded by golden borders. The Prophet ﷺ is in line with the first small opening, while the noble Companions Abu Bakr and Umar (Allah be pleased with them) are in line with the second and third, respectively. Of note, women give *salam* from an area adjacent to this structure. Hence, they will neither enter this area nor see the screens described above.

Giving Salam

While in the vicinity of the Prophet's ﷺ resting chamber, give *salam* by completing the steps below. Of note, time here is limited (often less than thirty seconds) as the authorities keep the large crowds moving at a brisk pace.

(1) Give salutations to the Prophet ﷺ by reciting *salam* on behalf of yourself and others who requested that you present *salam* on their behalf. This can be done in any language, although one simple *salam* is as follows:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Peace and blessings be upon you, O Messenger of Allah.

While making *salam*, do not raise your hands, touch the chamber, speak loudly, bow down, or disturb others. Instead, your hands should be at your side and your gaze lowered with humility. The general principle is to behave as if you were in the Messenger's ﷺ company. The

Prophet ﷺ said, “One who visits my grave is like one who visited me in my lifetime” [Tabarani].

(2) State the *shahadah* in front of the Prophet ﷺ.

(3) Ask the Prophet ﷺ to make *dua* that Allah forgive your shortcomings and mistakes, particularly keeping in mind the following verse of the Holy Quran:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا
اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ
تَوَّابًا رَحِيمًا

If only they [the hypocrites] had come to you [O Messenger] when they wronged themselves—seeking Allah’s forgiveness while the Messenger prayed for their forgiveness—they would have found Allah Relenting and Merciful [Quran 4:64].

(4) Ask the Prophet ﷺ to intercede for you on the Day of Judgment.

(5) As you pass the noble Companions Abu Bakr and Umar (Allah be pleased with them), who are buried next to the Prophet ﷺ, give *salam* and express gratitude to each on behalf of yourself and the *ummah* (community). One suggested *salam* is as follows: “Peace and blessings be upon you, O Khalifah of Allah’s Messenger ﷺ. May Allah reward you on behalf of the *ummah*.”

SPIRITUAL DIMENSION

The opportunity to give *salam* to the Prophet ﷺ is always available, no matter where you are located. The Messenger ﷺ said, “Allah has angels who travel the earth, conveying to me the *salam* of my *ummah*” [Nasai]. With this in mind, you should maintain a habit of making *salawat* on the Prophet ﷺ daily. Allah, Most High, states, “Allah and His angels send blessings on the Messenger. O you who believe, send blessings and peace upon him” [Quran 33:56].

Making Dua to Allah

After making *salam*, you will follow the procession as it exits the masjid. As you depart from the area, thank Allah for providing such an amazing opportunity and ask that He allow this visit to have a lasting impact on you.

Visiting the Rawdah

Another highlight of the Prophet’s ﷺ masjid is the opportunity to pray and make *dua* in an area called the Rawdah (figure 5). Situated at the front of the masjid between the Prophet’s ﷺ resting chamber and his pulpit (*minbar*), this special space is a portion of Jannah. The Prophet ﷺ stated, “The area between my house and my *minbar* is a garden from the gardens of Paradise” [Bukhari and Muslim].

To enter the Rawdah, a reservation is required. This will be made through your package sponsor or through an online app provided by the Saudi government, depending on the type of visa you obtain.

It is best to arrive at least 30 minutes before your appointment time. When your group is called, you will be led to the Rawdah area. Enter with the right foot and then spend time offering extra prayers (in sets of two *rakahs*) and making *dua*. Note that reservations generally last ten minutes. Hence, the opportunity for prayer and *dua* will be limited.

LEGAL RULING

Rawdah reservations occur throughout the day, including after Fajr and Asr prayers. Although it is disliked to offer extra prayers after praying Fajr (until the sun rises) and after Asr (until the sun sets), making up missed prayers is permitted. Hence, if your reservation for the Rawdah is during these windows of time, you may instead offer a prior missed prayer (e.g., two *rakahs* of Fajr). If no prayers are due, then you will simply make *dua* and *dhikr* after entering the Rawdah (without offering extra prayer).

SPIRITUAL DIMENSION

Allah, Most High, states that the inhabitants of Paradise, after entering, will reside therein forever [Quran 2:82]. Keeping this in mind, when entering the Rawdah you may supplicate: “O Allah! You mentioned in your Holy Book that one who enters Paradise will reside therein forever. Today, I am stepping into what the Prophet ﷺ mentioned to be a garden of Paradise. So please let this entrance be permanent such that I go straight to Jannah on the Day of Judgment.”

SPIRITUAL DIMENSION

Several pillars of spiritual significance (called *ustuwanah*; figure 5) are located in the Rawdah. These are identified by green circular plaques with gold Arabic writing. When

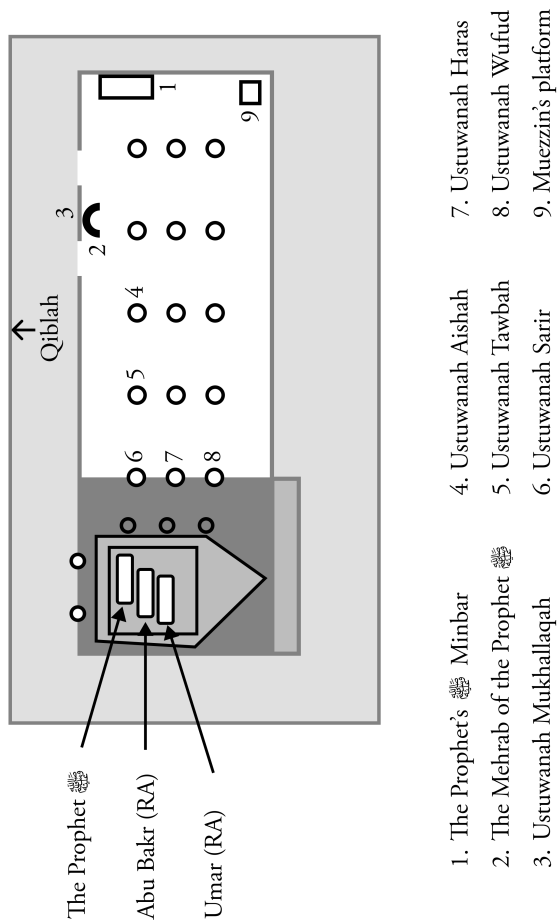


FIGURE 5: THE RAWDAH

visiting, try to identify each pillar while appreciating its significance.

Scholars recommend offering two *rakahs* of prayer near each pillar. The noble Companion Anas (Allah be pleased with him) mentioned, “I saw the greatest of the Prophet’s ﷺ Companions hurrying towards the pillars at Maghrib prayers” [Bukhari]. However, given the time limits of your reservation and the crowds, praying near the pillars will be difficult. So, instead, offer two *rakahs* anywhere in the Rawdah and make *dua* appreciating the significance of each one. The following pillars are visible in the Rawdah:

(1) *Ustuwanah Mukhallaqah*—pillar marking the tree trunk that the Prophet ﷺ initially leaned on as a support during Friday sermons. It wept audibly and was consoled by the Prophet ﷺ when he began to use a pulpit instead. The noble Companion Jabir (Allah be pleased with him) narrated, “It cried like a child and the Prophet ﷺ descended from the pulpit and embraced it while it continued moaning like a child being comforted. Then, the Prophet ﷺ said, ‘It was crying because it missed hearing *dhikr* near it’” [Bukhari].

(2) *Ustuwanah Aishah*—pillar identified by our spiritual mother, Aishah (Allah be pleased with her), who mentioned that if people knew the merits of this pillar, they would cast lots to pray there.

(3) *Ustuwanah Tawbah*—pillar where the noble Companion Abu Lubabah (Allah be pleased with him) tied himself until Allah forgave him for mistakenly

revealing the Prophet's ﷺ plan during the siege of Banu Qurayzah.

(4) *Ustuwanah Haras*—pillar where the Companions would guard over the Prophet's ﷺ house when they feared for his safety.

(5) *Ustuwanah Wufud*—pillar where the Prophet ﷺ received delegations that came to meet him.

(6) *Ustuwanah Sarir*—pillar where the Prophet ﷺ would rest during *itikaf*.

Spending Time in Madinah

During the stay in Madinah, you should make every effort to join each congregational prayer. The Prophet ﷺ said, "A prayer in my masjid is better than a thousand prayers in any other masjid except the Sacred Masjid in Mecca" [Ahmad].

SPIRITUAL DIMENSION

If possible, try to stay in Madinah long enough to complete forty prayers at the Prophet's ﷺ masjid. The Prophet ﷺ said, "Whoever prays forty prayers in my masjid without missing a prayer, will have freedom from the fire, freedom from punishment, and freedom from hypocrisy written for him" [Ahmad].

Daily Salam

Try to give *salam* often, at least once daily. This can be done throughout the day and will be performed as previously described.

Visiting the al-Baqi Graveyard

The Prophet ﷺ established al-Baqi as the graveyard of Madinah shortly after his arrival. It contains the graves of many of the Prophet's ﷺ wives and children, thousands of noble Companions (Allah be pleased with them), and tens of thousands of our pious predecessors and great scholars. In fact, the Prophet ﷺ made dua for its inhabitants regularly. Our spiritual mother, Aishah (Allah be pleased with her) mentioned that the Prophet ﷺ would often go to al-Baqi towards the end of the night and supplicate: "O Allah, forgive the inhabitants of al-Baqi" [Muslim].

This graveyard is situated at the southeast corner of the masjid complex, outside the area where the green dome is located. It remains closed to visitors most of the day (men can sometimes enter if they follow a burial procession from the masjid). Regardless, you can make dua from the outside plaza of the graveyard. When doing so, ask Allah to forgive its inhabitants and express your desire to be buried there. The Prophet ﷺ mentioned that the inhabitants of al-Baqi will be among the first to be raised with him on the Day of Judgement and that he will intercede on their behalf [Tirmidhi].

Uhud and Masjid Quba

Madinah is home to many sites of religious significance. In particular, try to visit Mount Uhud, which is where the famous battle between the Muslims of Madinah and the Kuffar of Mecca took place in the third year after Hijrah. While there, make *dua* for the martyrs of Uhud (Allah be pleased with them), including Hamza, the Prophet's ﷺ blessed uncle. The Messenger ﷺ stated

regarding Uhud, “This mountain loves us, and we love it” [Bukhari].

Additionally, try to visit Masjid Quba at the outskirts of Madinah, which the Prophet ﷺ established during the Hijrah as the first masjid of Islam. He often visited this masjid on Saturdays, sometimes walking and sometimes riding a mount [Bukhari]. Regarding its merits, he said, “Whoever purifies himself in his house and then comes to Masjid Quba and prays in it will have a reward similar to Umrah” [Ibn Majah].

SPIRITUAL DIMENSION

The Prophet ﷺ participated in constructing Masjid Quba with his own hands. A Companion narrated that “he used to carry stones and rocks on his back until it was bent. I also saw dust on his clothes and belly. When his would come to relieve the load, he would refuse and ask them to go and carry a similar load instead” [Tabarani].

Leaving Madinah

Prior to departing Madinah, you are encouraged to make a final *salam* and to thank and praise Allah for granting the incredible blessing of visiting such a special place. Remember to ask for forgiveness for any shortcomings and to also ask that the trip has a lasting impact on your life moving forward.

CHAPTER SIXTEEN

The Return Home

Hajj and Umrah are short journeys; however, their blessings can last a lifetime. Upon your return, speak well of the experience and relate its amazing benefits as an expression of gratitude to Allah and as encouragement for others to make the journey. Most importantly, avoid complaining about any aspect of the trip. Imagine if a guest were critical of your home. It is unlikely that such a person would be invited to return.

SPIRITUAL DIMENSION

After returning from Hajj, you should make *dua* for others, and those who visit you should also request *dua*. The Prophet ﷺ supplicated, “O Allah, forgive the sins of the one who returns from Hajj and the sins of the one for whom they seek forgiveness” [Tabarani].

SPIRITUAL DIMENSION

Among the signs of an accepted Hajj or Umrah are consistency upon the mandates of *din* (religion), greater attachment to the sunnah, improvement in character, focus on avoiding sin, and a general inclination toward success in the Hereafter. In fact, these signs indicate progress in any religious pursuit. When such progress

occurs, be grateful and value the life-changing opportunity, as these, like Hajj, are limited.

APPENDICES

APPENDIX A

Violations During Hajj and Umrah

Three types of violations can occur during Hajj or Umrah: (1) violations of the state of *ihram*, (2) violations of the Sacred Precinct's (Haram) sanctity, such as cutting a blade of grass or harming an animal therein, and (3) omission of acts that are legally necessary (*wajib*) during Hajj or Umrah. These are collectively termed *jinayat*. Depending on their extent, such violations are rectified by giving a small amount of charity (*sadaqah*), offering an additional animal sacrifice (*damm*), or fasting a specified number of days. For example, crossing the *miqat* boundary without being in the necessary state of *ihram* or missing the necessary *wuquf* of Muzdalifah without a valid legal excuse mandates an animal sacrifice. On the other hand, accidentally washing the hands with fragranced soap while in *ihram* necessitates charity to the needy. The details regarding violations and how to rectify them are beyond the scope of this text. Instead, questions regarding these matters should be referred to your group leader or scholar.

LEGAL RULING

Sadaqah for an error during Hajj or Umrah involves providing the needy with an amount equivalent to that which is given as Sadaqat al-Fitr during Ramadan (i.e., the value of a portion of dates, wheat, or barley). This can be given anywhere in the world, including through an online charity.

LEGAL RULING

An animal offered in compensation for an error or omission during Hajj or Umrah must be sacrificed in the vicinity of the Sacred Precinct (Haram). This can be arranged through your group leader.

SPIRITUAL DIMENSION

Through His infinite mercy, Allah provides numerous opportunities to rectify errors. Likewise, we should overlook others' mistakes and make as many excuses for them as possible. The Prophet ﷺ said, "Be merciful to others and you will receive mercy. Forgive others and Allah will forgive you" [Ahmad].

APPENDIX B

Hajj Badl

If you can afford Hajj but cannot physically make the journey, you must commission someone to perform it on your behalf (termed Hajj Badal). Basic rulings related to Hajj Badal are listed below:

(1) Physical inability to make the journey includes (a) chronic illness or old age, (b) reasonable fear of physical harm should the journey be undertaken, for example due to an epidemic of disease, and (c) lack of non-marriageable kin (*mahram*) with whom a woman can make the journey.

(2) Hajj Badal should be completed during your lifetime. If not, it must be commissioned in your will to be done after death.

(3) When commissioned through a will, Hajj Badal must be funded from the maximum one-third of assets that may be allocated to charity after debt and funeral expenses have been deducted from your estate. The Prophet ﷺ prohibited bequeathing more than a third of one's property stating, "One-third is much" [Muslim].

(4) Adult children are encouraged to perform Hajj on behalf of a parent who did not do so. The Prophet ﷺ was asked by a woman whose mother had died after vowing to perform Hajj, “She did not perform Hajj. Should I perform it on her behalf?” He said, “Perform Hajj on her behalf. Had there been a debt on your mother, would you not have paid it? So, pay Allah’s debt as He has the most right to be repaid” [Bukhari].

(5) An individual upon whom Hajj is mandatory must first complete their own Hajj before performing it on behalf of someone else. The Prophet ﷺ asked an individual who was performing Hajj on behalf of his relative, “Have you performed Hajj on your own behalf?” The person replied: “No.” The Prophet ﷺ then said, “Perform Hajj on your own behalf then on behalf of (your relative named) Shubrumah” [Abu Dawud].

(6) An individual upon whom Hajj is not mandatory may perform Hajj on behalf of someone else. However, it is better to select a representative who has already completed their mandatory Hajj.

(7) Your assigned representative must be funded for all common expenses of Hajj and visiting Madinah, including visa processing fees, immunizations, airfare, hotel, ground transportation, animal slaughter, and meals throughout the journey. At the same time, it is not permissible to offer or to accept extra payment or wages for the performance of the Hajj.

(8) Your assigned representative must travel from your homeland. For example, if you lived in Canada, then the

person assigned should also initiate your Hajj Badl journey from Canada.

(9) The name of the person for whom Hajj is being performed should be included at the time your representative makes intention for *ihram*.

APPENDIX C

Types of Hajj

The Prophet ﷺ first performed an Umrah during his journey for Hajj. This Umrah can be combined with the Hajj in three different ways:

(1) Hajj Tamattu'—In this method, you perform Umrah and then shave or trim your hair to exit *ihram*. Days later you re-enter *ihram* to perform Hajj. The Prophet ﷺ ordered his Companions (Allah be pleased with them) to perform this type of Hajj. Hence, most pilgrims complete Hajj in this manner (as detailed throughout this text).

(2) Hajj Qiran—In this method, you perform Umrah and then remain in *ihram* (without cutting your hair) to perform Hajj. The Prophet ﷺ himself performed this type of Hajj, although he encouraged Hajj Tamattu', as mentioned above.

(3) Hajj Ifrad—In this method you perform Hajj only, without performing Umrah. Local residents of the Sacred Precinct (Haram) perform Hajj in this manner. However, it can also be performed by those physically unable to complete both Umrah and Hajj during a single journey

(e.g., the elderly, the sick, or women who cannot perform Umrah before Hajj due to their menstrual period).

Method of Performing Hajj Qiran

Hajj Qiran is performed as follows:

(1) Enter *ihram* with the intention of combining Hajj and Umrah. When doing so, ask Allah to make the Hajj and Umrah easy and to accept it.

(2) Perform Umrah. Upon completing it, do not cut your hair. Instead, remain in *ihram*, maintaining its restrictions until Hajj is performed. Of note, the *talbiyah* is not recited during *tawaf* or *sa'ee*. However, after completing Umrah, continue to recite it regularly until the first pelting of Hajj.

(3) Perform an extra *tawaf* (called *tawaf qudum*) any time after Umrah but before departing to Mina for Hajj. This *tawaf* is sunnah. Additionally, it is recommended that you perform the *sa'ee* of Hajj immediately after it. Recall that the *tawaf* and *sa'ee* of Hajj are normally performed on the 10th of Dhul Hijjah after returning from Arafah and Muzdalifah. In this case, however, it is recommended to do this *sa'ee* earlier, in conjunction with *tawaf qudum*. During this *tawaf*, men will expose the right shoulder and will also perform the jogging-like motion (*ramal*) during its first three rounds. Again, *talbiyah* is not recited during *tawaf* or *sa'ee*.

(4) Complete Hajj as described in this text. Of note, if you performed *sa'ee* of Hajj with *tawaf qudum*, as recommended above, then you will not perform it after

tawaf of Hajj (i.e., you will do *tawaf* of Hajj without *sa'ee*, on the 10th of Dhul Hijjah).

Method of Performing Hajj Ifrad

Hajj Ifrad is performed as follows:

(1) Enter *ihram* with the intention of performing Hajj only (i.e., without an initial Umrah). When doing so, ask Allah to make the Hajj easy and to accept it.

(2) Perform an extra *tawaf* (termed *tawaf qudum*) after getting situated in Mecca. This *tawaf* is sunnah, and can be skipped if needed. The *talbiyah* is not recited during *tawaf*. However, after *tawaf*, continue to recite it regularly until the first pelting of Hajj.

LEGAL RULING

Sa'ee of Hajj is not performed after this *tawaf*. As such, men will neither perform the jogging-like motion (*ramal*) during the first three rounds of *tawaf* nor expose the right shoulder.

(3) After *tawaf*, do not cut your hair. Instead, remain in *ihram*, maintaining its restrictions until Hajj is performed.

(4) Complete Hajj as described in this text, including the *tawaf* and *sa'ee* of Hajj. Of note, an animal sacrifice is not required if you perform Hajj Ifrad.

APPENDIX D

Issues Related to the Menstrual Cycle

A woman's cycle (*hayd*) precludes certain actions including praying *salah*, entering a masjid, performing *tawaf*, and reciting or physically handling the Holy Quran. The following are some important considerations regarding *hayd* in relation to Umrah and Hajj:

- (1) Try to select a travel package that provides a few extra days in Mecca to ensure that all essential acts of Hajj or Umrah can be completed even if *hayd* arises.
- (2) Although not recommended, birth control medication may be used to prevent or limit *hayd*. However, initiate any medication at least three months before the journey, as these take weeks to produce an effect and will not stop an impending cycle if taken right before departure.
- (3) If experiencing *hayd*, you will enter *ihram* without offering the prayer before it. All other etiquettes of *ihram* are unaffected, including making *ghusl* or *wudu*, which

are done for physical cleanliness. Importantly, reciting the *talbiyah* is permitted and is necessary to enter *ihram*.

LEGAL RULING

If the menstrual cycle will hinder making an initial Umrah before Hajj, then Umrah can be skipped. Instead, you can intend Hajj alone when entering *ihram* (termed Hajj Ifrad—see Appendix C for details).

(4) *Tawaf* cannot be performed in a state of *hayd*, including the mandatory *tawaf* of Hajj. Safiyyah (Allah be pleased with her), the wife of the Prophet ﷺ, began her menstrual cycle toward the end of their Hajj. When informed, the Prophet ﷺ asked “Perhaps this will delay us (in departing)?” The people said, “She has already performed the mandatory *tawaf* of Hajj.” He said, “Then we will not be delayed” [Bukhari].

LEGAL RULING

The *tawaf* of Hajj is mandatory and must be performed in a state of purity before leaving Mecca. If concerned about the possibility of *hayd* after Arafah, perform *tawaf* and *sa’ee* early in the sequence of events on the 10th of Dhul Hijjah to ensure their completion.

(5) Entering a masjid is prohibited during *hayd*. Hence, *sa’ee*, which occurs in the masjid, also cannot be performed during *hayd*.

(6) Aside from *tawaf* and *sa’ee*, all other essential acts of Hajj can be performed during *hayd*, including staying in Mina, *wuquf* in Arafah and Muzdalifah, and stoning at the Jamarat. *Dhikr* and *dua* at each location are also permitted.

(7) The farewell *tawaf* of Hajj is not required if you are experiencing *hayd* (as opposed to the mandatory *tawaf* of Hajj, which remains a requirement). If you need to leave Mecca before the *hayd* ends, there is no penalty for missing the farewell *tawaf* and the Hajj remains intact.

(8) *Salam* can be given to the Prophet ﷺ during *hayd*. However, this should not occur from within the masjid. Instead, do so from the exterior plaza near the Green Dome or any other place in Madinah. The Prophet ﷺ said, “Allah has angels who travel the earth, conveying to me the *salam* of my *ummah*” [Nasai].

CHECKLISTS

Packing Checklist

TRAVEL DOCUMENTS AND ESSENTIALS

- ☐ Passport and/or Green Card, including printed copies
- ☐ Saudi visa, printed
- ☐ Vaccination documentation, printed
- ☐ Flight ticket/itinerary, printed
- ☐ Train ticket, if applicable, printed
- ☐ Cell phone, charger, & power bank
- ☐ Nusuk app, useful for Rawdah reservation (open the app and register before departure)
- ☐ Cash—newer \$100 bills
- ☐ Credit/bank cards
- ☐ Group ID
- ☐ Luggage tags—affixed to all personal items, carry-ons, and check-ins

TRAVEL-RELATED (PACKED IN CARRY-ON)

- ☐ Sweatshirt and socks for plane and train rides; the train between Mecca and Madinah can be cold
- ☐ *Wudu* socks for travel, if you intend to wipe over your feet when re-making *wudu*
- ☐ Travel pillow, blanket, & eye mask
- ☐ Dry snacks
- ☐ Travel prayer mat

Perfecting the Journey

- ☐ Reading materials, including a copy of the Quran
- ☐ Medications
- ☐ Reading glasses
- ☐ Face masks, if desired
- ☐ Nail clippers

IHRAM (PACKED IN CARRY-ON IF ENTERING IHRAM AT AN AIRPORT)

- ☐ *Ihram* clothing (men, consider bringing a spare sheet)
- ☐ Travel belt to store cash & other essentials
- ☐ Slippers/sandals for men
- ☐ Unscented soap & toothpaste
- ☐ Vaseline (for men to avoid chafing of the thighs when in *ihram*)
- ☐ Unscented wipes

MISCELLANEOUS (PACKED IN CHECKED LUGGAGE)

- ☐ Sturdy closed-toe shoes (for walking)
- ☐ Everyday Islamic clothing
- ☐ Travel outlet adapter
- ☐ Umbrella (to shade from the sun)
- ☐ Drawstring bag (to carry shoes in the masjid)
- ☐ Sunscreen & sunglasses
- ☐ Scissors (for women to cut hair when exiting *ihram*)
- ☐ Ziplock bag, small (for storing Hajj pebbles)
- ☐ Cooling towel, useful for Hajj during summer months
- ☐ Gatorade powder packets, for Hajj
- ☐ Sleeping bag & pillow (for stay in Muzdalifah during Hajj, if not provided by travel group)

Pre-Departure Checklist

WEEKS BEFORE TRAVEL

- ☐ Seek forgiveness from anyone you may have wronged, return any borrowed items, pay back any debts/loans, and rectify any broken relationships, especially involving family.
- ☐ Seek Allah's forgiveness for any prior sins and mistakes and begin making up any missed acts of worship (e.g., fasting, prayers, *zakah*). If these cannot be completed before travel, create a plan to make them up once you return.
- ☐ Undergo a physical exam with your primary care doctor to ensure health before the journey and to obtain necessary immunizations.
- ☐ Exercise and eat healthy to boost energy and stamina.
- ☐ Make copies of important travel documents and provide a set to a family member or friend.
- ☐ Seek dua from your parent(s) for the journey—a parent's dua for their child is highly accepted.

HOURS BEFORE LEAVING HOME

- ☐ Remove armpit and pubic hair and clip the nails.
- ☐ Make *ghusl* (in preparation for *ihram*), if you are traveling to Mecca first. Those heading to Madinah first can make *ghusl* from there before departing for Mecca.
- ☐ Give charity (e.g., online) to increase blessings and deflect hardships.
- ☐ Tag and take an image of each piece of luggage to facilitate recovery in case bags are lost during travel.
- ☐ Pray two *rakahs* (optional) before departing for the airport to bring blessings into the journey. Prayer should not be offered during prohibited times (the ten minutes while the sun is actively rising, setting, or just before Dhuhr starts) or disliked times (after Asr has been prayed but Maghrib has not yet come in).
- ☐ Arrive at the airport well in advance of your departure time.

QUICK SUMMARIES

Umrah Summary

Step One: Ihram

Ihram is required to perform Umrah. Prior to departing from home remove pubic and armpit hair, trim the mustache, and clip the nails. If traveling to Madinah first, you can enter *ihram* from your hotel room just before departing for Mecca. If traveling to Mecca first, you might perform the below steps at different locations depending on your itinerary (see section titled, “Locations for Each Step of Ihram” in Chapter Four for details):

- Take a shower (*ghusl*). This *ghusl* is for cleanliness. Hence, it is performed even if a state of purity exists and is also performed by a woman experiencing her period.
- Change into *ihram* clothing.
- Apply fragrance (men) and deodorant (men and women).
- Pray two *rakahs* of *salah*—reciting *Surah al-Kafirun* in the 1st *rakah* and *Surah al-Ikhlās* in the 2nd. This prayer will be delayed or skipped during times when prayer is disliked or prohibited.
- Recite the *talbiyah* aloud while making an intention for Umrah. The *talbiyah* is as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ - لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
- إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ -
لَا شَرِيكَ لَكَ

I am at Your service. O Allah, I am at Your service—I am at Your service. You have no partner. I am at Your service—Surely, all praise and grace are for You, as is dominion over the entire universe—You have no partner.

- Once *ihram* is established, maintain its restrictions by avoiding fragrance, stitched clothing (men), and romantic speech or actions. Additionally, any conflict or argument should be avoided.
- Recite the *talbiyah* abundantly until *tawaf* begins.
- Upon arrival in Mecca, eat and rest before Umrah, if needed.

Step Two: Tawaf

Perform *tawaf* by circling the Kabah seven times, beginning and ending in line with the Black Stone. *Wudu* is required. Otherwise, the following are also encouraged (but not required):

- Recite the *talbiyah* while heading to the masjid.
- Enter the masjid while reciting the appropriate *dua*.
- Make abundant *dua* upon sighting the Kabah.
- Expose the right shoulder (men) just before joining the procession of *tawaf*.
- Make a verbal intention asking Allah to accept the *tawaf* and to make it easy.

- Begin *tawaf*, in line with the Black Stone, by making *takbir*, as done for *salah*.
- Greet the Black Stone by facing the palms towards it, reciting ‘*bismillah Allahu Akbar*,’ and then kissing your hands. This will be done each time you arrive at the Black Stone, including when you end your *tawaf*.
- Walk with a jogging-like motion (men) during the first three rounds of *tawaf*.
- When circling from the corner before the Black Stone until the Black Stone, recite:

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

Our Lord! Give us good in this world and in the Hereafter, and protect us from the torment of the Fire [Quran 2:201].

- Upon completion of your final round of *tawaf*, greet the Black Stone.

Step Three: Prayer

Offer two *rakahs* of prayer after completing *tawaf*. This is necessary (*wajib*). Also consider the following:

- It is sunnah to pray these two *rakahs* near Maqam Ibrahim. However, given the ongoing *tawaf*, select an area toward the back of the masjid and far from crowds to avoid inconveniencing others or being distracted.
- Recite *Surah al-Kafirun* (chapter 109) in the first *rakah* and *Surah al-Ikhlās* (chapter 112) in the second.

- If *tawaf* is completed at a time when prayer is prohibited or disliked, wait to offer this prayer.
- Partake of Zamzam after prayer. One suggested *dua* when drinking Zamzam is as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا
وَشِفَاءً مِنْ كُلِّ دَاءٍ

O Allah, I ask You for knowledge that is beneficial, provision that is plentiful, and cure from all disease.

Step Four: Sa'ee

Perform *sa'ee* by walking between Safa and Marwah seven times, starting at Safa. *Wudu* is not required but is recommended. The following are also encouraged (but not required):

- While heading toward Safa, greet the Black Stone from a distance in the manner done during *tawaf*.
- On the way to Safa, say, "I begin with that which Allah began with," and then recite the following:

إِنَّ الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Indeed, Safa and Marwah are among the signs of Allah

[Quran 2:158].

- Make *dua* upon arrival at Safa.
- Make a verbal intention for *sa'ee*, asking Allah to accept the act and to make it easy.

- As you walk between Safa and Marwah, run between the two green lights (men) and make *dua* each time you arrive at Marwah or Safa.

Step Five: Exit Ihram

Trim your hair or shave your head to exit *ihram*. Once the hair is cut, the restrictions of *ihram* are uplifted and Umrah is complete.

- Men may trim their hair, but shaving the head is more rewarded. Shaving or trimming occurs at the barber shops near the masjid.
- Women must trim their hair and will do so in their hotel room.

Hajj Summary

8 Dhul Hijjah

- Re-enter *ihram* early in the morning (or even the night before). As with your prior Umrah, this is done by (a) making *ghusl*, (b) changing into *ihram* clothing, (c) applying fragrance, (d) offering two *rakahs* of prayer, and (e) reciting the *talbiyah* while making an intention for Hajj. Each of these steps are performed wherever you are located. You do not need to exit the *miqat* boundary to enter *ihram* for Hajj.
- Head to Mina, where five prayers will be offered (Dhuhr to Fajr the next day).

9 Dhul Hijjah

- Sometime after Fajr, proceed to Arafah. There, perform *wuquf* from Dhuhr to Maghrib—which entails making *dhikr* and *dua* while occasionally standing.
- After sunset, head to Muzdalifah without praying Maghrib. Upon arrival, perform Maghrib and Isha together any time after Isha enters. Then, collect 49 pebbles for pelting and remain in Muzdalifah overnight. If you plan on doing the optional pelting on the 13th, collect 70 pebbles, instead.

10 Dhul Hijjah

- Perform *wuquf* in Muzdalifah from Fajr until just before sunrise.
- Return to Mina and then (a) pelt the third wall, (b) intend the animal sacrifice, and (c) shave or trim the hair, in sequence. The restrictions of *ihram* now end except the restriction on romance. Hence, you can change into everyday clothing.
- Head to Mecca to perform the *tawaf* and *sa'ee* of Hajj (this can also be delayed and performed any time until sunset on the 12th). Both *tawaf* and *sa'ee* are done just as they were performed during Umrah, with the exception that you will no longer be in *ihram*. Once *tawaf* is complete, the restriction on romance is uplifted.
- Return to Mina to spend the night, if possible.

11 Dhul Hijjah

- Remain in Mina to pelt each of the three walls with seven pebbles (anytime between Dhuhr and the start of Fajr the next day).
- If not yet complete, perform *tawaf* and *sa'ee* of Hajj.
- Spend the night in Mina.

12 Dhul Hijjah

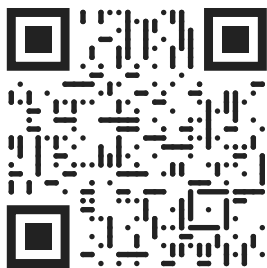
- Remain in Mina to pelt each of the three walls with seven pebbles (anytime between Dhuhr and the start of Fajr the next day).
- After pelting, leave Mina or remain overnight to perform a final pelting of all three walls on the 13th (after Fajr).

Farewell Tawaf

Before departing Mecca, perform the farewell *tawaf* as the last rite of Hajj. This obligation is waived for a woman experiencing her period.

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HAJJ & UMRAH CLASSROOM

The Sacred Learning website hosts multiple classrooms, including one dedicated to Hajj and Umrah. This classroom provides video lectures that cover the materials in this manual with emphasis on the spiritual and legal aspects of Hajj and Umrah, including preparing for the journey, performing Hajj and Umrah, and extending the lessons of Hajj and Umrah to our everyday lives.

