

# SWEETNESS *of* HAJJ



Step-By-Step Guide

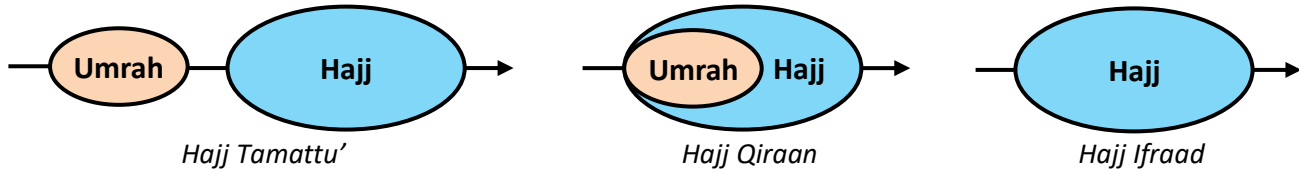
Fiqh Explanations

Spiritual Insights

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## HAJJ

- There are three types of Hajj: Tamattu', Qiraan, and Ifraad.
- **Tamattu'**: To perform Umrah during the months of Hajj, leave the state of Ihraam, and then perform Hajj. This is the type the Prophet ﷺ recommended the Sahaba perform.
- **Qiraan**: To perform Umrah and Hajj together without leaving Ihraam in between. This is the type the Prophet ﷺ himself performed.
- **Ifraad**: To perform Hajj only, without Umrah. This is mostly relevant to those living in and around Makkah.



- Entering Ihraam: When travelling to Makkah with the intention of performing Hajj or Umrah, one must not cross a geographical boundary – known as the *Meeqaat* – without first entering the state of Ihraam. If you are travelling to Medina first, you will do this step when you depart to Makkah. If however, Makkah is your first destination, you will fly over the Meeqaat prior to landing in Jeddah, and thus, must enter Ihraam on the plane.
- To enter Ihraam, men must be wearing the two simple cloths, preferably white (can be worn prior to boarding flight to Jeddah or on the plane itself), while women wear their normal Islamic clothing. You will then utter the intention of what type of Hajj you are performing, out loud, *at or prior to* crossing the Meeqaat:
  - Hajj Tamattu': لَبَّيْكَ اللَّهُمَّ عُمْرَةً "Here I am oh Allah for Umrah."
    - Note: This is the intention for Umrah. A second intention will be made when entering Ihraam for Hajj.
  - Hajj Qiraan: لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَحَجًّا "Here I am oh Allah for Umrah and Hajj."
  - Hajj Ifraad: لَبَّيْكَ اللَّهُمَّ حَجًّا "Here I am oh Allah for Hajj."
- Umrah consists of Ihraam, performing Tawaaf, praying two rak'ahs behind Maqaam Ibrahim, Sa'i, and then cutting one's hair. One performing Hajj Qiraan does not cut their hair as they are to remain in state of Ihraam.
- Each of these steps is explained in further detail in the coming sections.

- Hajj literally means an aim, purpose, and destination. Your sole aim and purpose is to answer the call of Allah and earn His pleasure. Your destination is the House of Allah. If you get distracted from this, then by definition, you are not a *Haaj* (one who is performing Hajj). No matter the distractions, keep your focus!
- The two most important provisions you will need are *Taqwa* (constant awareness of Allah) and *patience*.
- It is the nature of Hajj that your patience will inevitably be tested. These tests are a not a punishment, but a gift – a way of uncovering areas in ourselves and our lives we still need to work on.
- Hajj is a once-in-a-lifetime journey. You have invested a tremendous amount of time, money, and sacrifice to be here. Don't waste all that by committing sins, losing your temper, arguing, or retaliating because of a wrong done to you. Forget about your rights and the expectations you have, and maintain your focus on Allah.
- The reward for an accepted Hajj is Paradise. Do not let anything take you away from that ultimate goal. NOTHING, no matter how big, is worth a shot at Paradise!
- You are an honored guest of the Most Merciful and Generous. Know that *Allah* is hosting *you* at *His* house, in the most loved land to Him, in the best days of the year!
- Do not forget that *everyone* there is a guest of Allah. No matter what you see that may bother you, smile, forgive and be charitable to His guests. Whatever good you do - including actions of the heart that no one else sees - Allah knows and will reward you accordingly.
- When amid heavy crowds, rather than become stressed, let your heart long for the moment when believers will similarly crowd around the gates of Paradise, waiting to enter. Pray that Allah SWT make you among them.

## Day #1: 8<sup>th</sup> Day/9<sup>th</sup> Night Dhul Hijjah – The Day of Tarwiyah (Spent in Mina)

### Figh of Ihraam

- Take Ghushl, shave pubic hair/underarms & wear cologne (men) before wearing the two white cloths of Ihraam.
- Men wear their two white cloths, while women wear proper Islamic clothing (no specific color).
- If performing Hajj Tamattu', you will reenter the state of Ihraam again from anywhere (i.e., you do not have to go back to the Meeqaat). If performing Hajj Qiraan, the dual intention for Umrah and Hajj would have already been made at the Meeqaat before your Umrah. For Hajj Ifraad, entering Ihraam will occur at the Meeqaat.
- Officially enter the state of Ihraam by saying: **لَبَّيْكَ اللَّهُمَّ حَجًّا** "Here I am Oh Allah for Hajj".
- If you fear that something will prevent you from completing your Hajj, also say:
 

**إِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسْتَنِي** "If anything holds me back, then my place is where You held me."
- Things *NOT* allowed while in Ihraam: to cut or trim your hair or nails, wear cologne (it also better to avoid scented soap, shampoo, scented Vaseline, etc.), have relations with spouse or touch with desire, hunt wild animals, or consummate a marriage contract. Note, there is no blame or expiation due upon the one whose hair falls off unintentionally.
  - Men cannot wear any clothes sewn to shape of body (including shoes, socks, underwear, jackets, etc.) or directly cover their head, even with the Ihraam towel.
  - Women can enter Ihraam while on their menses. They cannot cover the face with niqab or wear gloves, but can cover the face in the presence of men by draping a cloth over the face.
- You can take a shower and gently wash your hair (even if hair falls unintentionally), brush your teeth with toothpaste, change your Ihraam, wear a watch or ring, wear a money belt, and use unscented soap.
- If one were to break one of the rules of Ihraam with other than intercourse, they should preferably offer a sacrifice as expiation (they can also feed six poor people or fast for three days). Intercourse would nullify one's Hajj and a larger expiation would be required. Consult with your group leader if an issue arises.

### Reflections on Ihraam

- Ihraam literally means "to disengage." From this moment on, completely disengage from the disobedience of Allah, arguments, and worldly affairs that will distract you from your ultimate goal of earning Allah's pleasure.
- Ihraam comes from the root word which means "sanctuary, place of comfort." Thus, when you enter Ihraam, you should find spiritual comfort as your heart focuses on Allah and is disengaged from sin and vain talk.
- Reflect on the moment when you will be wrapped in two similar white cloths: the death shroud. This realization of wearing your own death shroud will push you to sincerity and exertion in your worship of Allah.

### Talbiyah

- From the moment you enter Ihraam for Hajj until the 10<sup>th</sup> day of Dhul Hijjah when you throw the pebbles at Jamratul Aqabah (or whichever of the four prescribed actions you do first that day), *continuously* say the Talbiyah, men loudly and women softly:

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

*Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.*

- The Talbiyah reminds you to forget about your rights and focus on Allah despite whatever tests you may face. You are here for Allah as a slave, seeking forgiveness, freedom from Hell fire, and Paradise.
- As you say "Here I am," be concerned that your heart is as present as your body.
- This slogan lives in the hearts of the Hujjaj every day of their lives; everything they do and say is for Allah alone. When tested, they remember that they must keep their focus on Allah and strive to draw closer to Him in all circumstances. This slogan begins in Hajj, but should spill over into life after; so let the meaning of the Talbiyah sink into your heart and color your view of the world.

- Proceed to Mina. There you will pray Thuhr, Asr, Maghrib, Isha, and Fajr.
- Shorten Thuhr, Asr, and Isha to two rak'ahs, but do not combine the prayers.
- Get good rest during the night... tomorrow is the most important day of your life!

## Day #2: 9<sup>th</sup> Day Dhul Hijjah – The Day of Arafah

Fiqh

- Arafah is a pillar of Hajj (*Rukn*). You must be somewhere within its boundaries between Thuhr and Maghrib (sunset), or at the absolute latest before the start of Fajr the next morning, for your Hajj to be accepted.
- You do not *have* to go outside your tent or be on the mountain.
- You attend the Khutbah of Arafah, pray Thuhr and Asr shortened and combined, and then spend the rest of the day until sunset in Dua and Dhikr of Allah. Do not leave before sunset.
- When not making Dua, the best thing the Prophet ﷺ and all Prophets before him said was:
 

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

*There is no God but Allah, He is One, He has no partners, to Him is the dominion, and to Him is the praise, and He, over every single thing, is Powerful and Capable.*
- After sunset, you will proceed to Muzdalifah and pray Maghrib and Isha there, shortened and combined.

Reflections

- The few hours on the day of Arafah are the most important hours of your life, don't waste even one second!
- Arafah comes from the root word which means "to know, acknowledge." On this day, you acknowledge all your sins to Allah and beg for His forgiveness.
- You also acknowledge Allah's beautiful attributes and call upon Him by them. For example:
 

الرَّحْمَنُ <i>Abundantly Merciful</i>	الْغَفَّارُ <i>Repetitively Forgiving</i>	الْوَدُودُ <i>Most Loving</i>
التَّوَّابُ <i>Acceptor of Repentance</i>	الْوَلِيُّ <i>Protecting Friend</i>	الرَّزَّاقُ <i>Provider</i>
الْمُجِيبُ <i>Constantly Answers</i>	الْوَهَّابُ <i>Bestower of Gifts</i>	الْعَزِيزُ <i>Almighty</i>
الْفَاتِحُ <i>Grantor of Victory</i>	الشَّافِي <i>Ultimate Healer</i>	الْقَرِيبُ <i>Constantly Near</i>
النَّصِيرُ <i>The Supreme Helper</i>	الْقَوِيُّ <i>Supremely Strong</i>	السَّمِيعُ <i>All Hearing</i>
- Another root meaning of Arafah is "to scent, make fragrant." Before going to visit someone special to you, you first adorn and scent yourself. Similarly, you stand on Arafah before going to the House of Allah STW for Tawaaf Al-Ifaadhah, and hope that He adorns you with the scent and fragrance of forgiveness and mercy.
- Have confidence in your Dua and think good of Allah and that He will answer you.
- On this day, Allah SWT descends to the lowest heaven and boasts of the Hujjaj at Arafah to His angels, and says, "My slaves have come to Me disheveled from every distant road, hoping for my Paradise. So if your sins were like the number of grains of sand, or drops of rain, or foam in the sea, I will forgive it. Go forth, my slaves, you have been forgiven, and for whom you interceded for." [Hasan]
- The Prophet ﷺ said, "There is no day when Allah sets free more servants from Hell than the Day of 'Arafah. He draws near, then praises them to the angels, saying: What do they want?" [Muslim]. To be freed from hellfire is an act of generosity and forgiveness from Allah. Whatever sin or shortcomings come after that, Allah will guide a person to repent, or forgive them through His mercy, so they will never enter the hellfire. Pray you are among those freed from the Hell fire on this day and that Allah answers all your needs and wants.
- Beware of long food lines (wastes time) and overeating (makes you tired). Eat light and keep hydrated.
- If able, go out and stand under the sun and pray to Allah for some time. The heat of the sun will remind you of the Day of Judgment when the sun will be one mile away, and people will be sweating according to their evil deeds. Standing outside with no shade will remind you of the Day there is no shade but the shade of Allah which He only gives to select believers. This will push you to call upon Allah with more sincerity & desperation.
- Again reflect on wearing clothes similar to the death shroud. On the day you will be wearing the death shroud itself, you will not be able to ask for forgiveness, so beg now.
- Perhaps the most bittersweet moment of Hajj is when sunset nears. The last moments of such an incredible manifestation of Allah's mercy are drawing to a close. Let the tears flow and pour your heart out to Allah.

## Night #2: 10<sup>th</sup> Night Dhul Hijjah – Muzdalifah

<b>Fiqh</b>	<ul style="list-style-type: none"> <li>You leave Arafah after sunset. You will pray Maghrib and Isha, shortened and combined, in Muzdalifah. If held up for some reason, do not delay Maghrib and Isha past half the night (midway point between Maghrib and Fajr), even if you have not yet reached Muzdalifah. No expiation is required if one does not pray in Muzdalifah.</li> <li>It is obligatory (<i>Wajib</i>) according to the majority opinion to reach Muzdalifah during the night. If one does not reach there before Fajr, they must offer a sacrifice as expiation.</li> <li>Continue to say the Talbiyah, and ask Allah SWT for forgiveness, as Allah SWT says, <i>“Then depart from the place the people depart from (i.e. Arafah) and ask Allah for His Forgiveness, certainly Allah is Abundantly Forgiving, Constantly Merciful.”</i> [2:199]</li> <li>The Sunnah is to sleep right after praying Isha.</li> <li>The Prophet ﷺ prayed Fajr when it first came in, then stood facing the Qiblah making Dua and Dhikr of Allah until just before sunrise. He then proceeded towards Mina before the sun rose.</li> <li>The Prophet ﷺ did allow the elderly and women to leave after half the night.</li> <li>You can collect your pebbles for the Jamaraat here or in Mina (total of 49 or 70 will be needed, depending on whether you will leave Mina on the 12<sup>th</sup> or 13<sup>th</sup> of Dhul Hijjah).</li> </ul>
<b>Reflections</b>	<ul style="list-style-type: none"> <li>Muzdalifah comes from the root word which means “to draw close.” While geographically you are drawing closer to the House of Allah SWT, you hope that spiritually, your heart is also drawing closer to Allah SWT.</li> <li>Reflect on the simplicity of this station. All are sleeping under the open sky with no tents, beds, or luxury. Commit yourself to being less attached to this worldly life.</li> <li>Despite leaving Arafah where one’s sins are forgiven, Allah commanded us to continue to seek forgiveness. This teaches us to constantly humble ourselves to Allah and ask for His forgiveness for any of our shortcomings, and that Shaitan will be waiting for us, trying to lure us back into sin immediately.</li> <li>Marvel at Allah’s continued generosity to the Hujjaj. Before leaving Muzdalifah, the Prophet ﷺ said, <i>“Allah has been very gracious to you in this gathering of yours. He has forgiven the wrongdoers among you because of the righteous among you, and He has given the righteous among you whatever they ask...”</i> [Sahih].</li> </ul>

## Day #3: 10<sup>th</sup> Day Dhul Hijjah – The Day of Al-Nahr (in Mina)

<b>Basics</b>	<ul style="list-style-type: none"> <li>You will do 4 things today, in any order, although it is preferred to do it in the order the Prophet ﷺ did below: <ol style="list-style-type: none"> <li>Stone Jamratul Aqabah</li> <li>Sacrifice an Animal</li> <li>Cut or shave hair for men, trim for women</li> <li>*Perform Tawaaf Al-Ifaadhah and Sa’i</li> </ol> <p><i>* Tawaaf Al-Ifaadhah and Sa’i can be delayed to the 11<sup>th</sup>, 12<sup>th</sup>, or 13<sup>th</sup> of Dhul Hijjah, or after, but it is better to do it as soon as you can.</i></p> </li> <li>Once you perform 3 of the 4 steps above, you are partially out of Ihraam and everything that was forbidden while in the state of Ihraam is now permissible except relations with one’s spouse.</li> <li>Once you complete the final step remaining, you will be fully out of Ihraam.</li> <li>You pray each prayer at its time, but shorten Thuhr, Asr, and Isha to two rak’ahs.</li> <li>You must spend at least half the night in Mina (<i>Wajib</i>).</li> <li>Remember, you stop saying the Talbiyah when you begin the first of any of the four above actions.</li> <li>This is the Day of Eid! Although the Hujjaj do not pray the Eid prayer, it is still a day of celebration.</li> </ul>
<b>Jamaraat Fiqh</b>	<ul style="list-style-type: none"> <li>On the 10<sup>th</sup> Dhul Hijjah, only stone Jamratul Aqabah (the third, furthest one) with 7 pebbles, one by one.</li> <li>The pebbles do not have to hit the pillar, but should fall into the basin surrounding it.</li> <li>With each pebble you throw, say, <i>الله أكبر</i> “Allah is Greater.”</li> <li>It can be done any time after sunrise. Ideally, it should be completed before sunset. It can be delayed out of need, but must be completed before Fajr of the following day.</li> <li>The Shaitan is not physically present or tied to the pillars. Do not throw anything other than the pebbles.</li> </ul>

<b>Jamaraat</b> <b>Reflections</b>	<ul style="list-style-type: none"> <li>• As Ibrahim (AS) was proceeding to slaughter his son Ismail (AS) after being commanded to do so by Allah SWT [see 37:102], Shaitan approached him three separate times to try to stop him. Ibrahim (AS) threw 7 pebbles at him each time causing Shaitan to flee. We stone the Jamaraat to commemorate what he did.</li> <li>• Realize that Shaitan is very weak. It just took small pebbles to defeat him. Reflect on his weakness and your ability to overcome him when you mention Allah’s Name and seek His help.</li> <li>• This is a physical manifestation of our battle with Shaitan. Commit yourself to taking him as an enemy for the rest of your life, as Allah SWT says, <i>“Indeed, Shaitan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the blazing Fire”</i> [35:6].</li> <li>• As your tongue says <i>“Allah is Greater,”</i> reflect that He indeed is greater than everything, including your past sins and obedience of Shaitan, and can forgive your shortcomings and help you overcome your weaknesses.</li> <li>• Jamaraat comes from the root word which means “burning embers.” From the same root comes the word <i>Majmar</i> which means a container that holds these burning embers, protecting those outside. When you cast each pebble, feel as though you are casting away any habits, ideas, philosophies, or practices in your life that are not in accordance with Allah’s will. You are jailing them forever in this basin, never to return to them again.</li> <li>• Reflect on the physical movement of your hand as you cast each pebble. Feel as if you are literally casting away your past servitude to Shaitan with each throw.</li> </ul>
<b>Fiqh</b>	<ul style="list-style-type: none"> <li>• Sacrificing an animal is required for the one performing Hajj Tamattu’ and Hajj Qiraan, and recommended in the case of Hajj Ifraad.</li> <li>• In the majority of cases, the sacrifice will be performed on your behalf. Your Hajj leader typically informs you when the sacrifice has been completed.</li> <li>• If one is unable to afford offering a sacrifice, then he is to fast three days during the days of Hajj, and seven days upon returning home.</li> </ul>
<b>Sacrifice of an Animal</b> <b>Reflections</b>	<ul style="list-style-type: none"> <li>• Ibrahim (AS) was deprived of having children until a very old age, until he was blessed with Ismail (AS). When Ismail was still young, Ibrahim (AS) received a command from Allah to slaughter him. Imagine Ibrahim’s love for his son, and what it meant to have to sacrifice the child he had waited so long for. Yet, he did not hesitate for a moment in following Allah’s command.</li> <li>• When Ibrahim (AS) placed Ismail (AS) down for the slaughter, he put the knife to his neck and attempted to carry out Allah’s command but the knife would not cut. Ibrahim (AS) did not stop, but continued moving it back and forth, pressing harder and harder with each and every slitting motion.</li> <li>• After he did this and they both fully demonstrated their submission to Allah’s will, Allah SWT called out to Ibrahim (AS) informing him that he fulfilled the command. A ram was sent and was offered in sacrifice instead.</li> <li>• Ibrahim (AS) did not slaughter his son that day, but what he did do was slaughter his <i>nafs</i> (ego, lower self) and prove that his love for Allah superseded his love for anything else, even that which was most dear and close to his heart, his own son. He demonstrated complete submission to Allah SWT.</li> <li>• While you will likely not offer the sacrifice yourself, take a moment during the day to reflect on this profound lesson of complete and utter submission to Allah. Allah has not burdened us with such a test of sacrificing our children with our own hands, but do we still refrain from submitting to far simpler commands Allah asks of us? <i>Now</i> is the time to commit ourselves to truly being a “Muslim,” one who has <i>fully</i> submitted themselves to Allah SWT.</li> <li>• About the sacrifice, Allah SWT says <i>“It is not its meat or blood that reaches Allah, but what reaches Him is Taqwa (piety) from you”</i> [22:37]. Allah wants us to draw near to Him through our deeds with hearts that are present and aware.</li> </ul>

Fiqh	<ul style="list-style-type: none"> <li>Men: It is Sunnah to shave your hair; or you may trim your hair (from all areas, not just the sides).</li> <li>Women: Trim a small portion from the end of your hair (fingertip's length, less or more).</li> <li>The Prophet ﷺ said, "And as for shaving your hair, for every hair that falls, for you is a reward." [Hasan]</li> </ul>
Haircut Reflections	<ul style="list-style-type: none"> <li>Hair is a symbol of beauty, for which people can develop a sense of pride or arrogance. Symbolically, when we cut/shave our hair, we hope that we are removing any last bit of arrogance that may be in our hearts.</li> <li>Reflect upon the importance of following the Sunnah of the Prophet ﷺ, and commit yourself to learning more about him and following his ways in your life.</li> <li>When one has a newborn child, it is Sunnah to slaughter an animal (<i>Aqiqah</i>) and shave the baby's hair. Similarly, after leaving Arafah, we slaughter an animal and shave our hair, hoping to be like a newborn child, free of sin. The Prophet ﷺ said, "Whoever performs Hajj and does not have relations with his spouse or commit sin, then he will return (as pure &amp; free from sin) as the day his mother gave birth to him" [Bukhari]</li> </ul>
Tawaaf Al-Ifaadah Fiqh	<ul style="list-style-type: none"> <li>There is a Tawaaf called <i>Tawaaf Al-Qudoom</i>, which refers to the Tawaaf performed upon entering Makkah. For the one performing Hajj Tamattu' and Qiraan, their Tawaaf of Umrah counts as that Tawaaf. For the one performing Hajj Ifraad, it is recommended to perform Tawaaf Al-Qudoom.</li> <li>Tawaaf is always done in units of seven; meaning seven circuits around the Ka'bah completes Tawaaf, no more or less.</li> <li>You must have Wudu when making Tawaaf. If you lose Wudu during a circuit, renew your Wudu and restart all seven circuits from the beginning, or from the beginning of the circuit you were on when you lost Wudu according to some scholars (ex: if you lose Wudu in the middle of 3<sup>rd</sup> circuit, restart from beginning of 3<sup>rd</sup>).</li> <li>The Ka'bah must be to your left as you proceed counterclockwise.</li> <li>During Tawaaf Al-Qudoom, it is recommended for men to jog during the first three circuits (<i>Raml</i>) and uncover their right shoulder (<i>Idhtibaa'</i>) for all seven. This is not done during Tawaaf Al-Ifaadah.</li> <li>You start in line with the Black Stone. Face your open right hand towards it and say اللهُ أَكْبَرُ "Allah is greater" and begin. You will do this at the start of every circuit. <ul style="list-style-type: none"> <li>It is Sunnah to kiss the black stone or touch it if you can, but do not harm anyone in the process. If you cannot, then raise your hand as above.</li> <li>You will see a green light to your right that indicates you are in line with the Black Stone.</li> </ul> </li> <li>It is Sunnah to touch <i>Rukn Al-Yamaani</i>, which is the corner before the Black Stone (i.e. to its left). The Prophet ﷺ said, "Certainly, the touching of the Black stone and Yemeni corner lower away one's sins." [Sahih]. If you are unable to touch it, do not signal to it (or kiss it) like you do in the case of the Black Stone.</li> <li>In between Rukn Al-Yamaani and the Black Stone, it is Sunnah to repeatedly recite the following Dua: <p style="text-align: center;">رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ</p> <i>Oh our Master, grant us good in this world &amp; good in the Hereafter &amp; save us from the punishment of the fire.</i> </li> <li>During the rest of Tawaaf, you can make Dua, Dhikr, read Quran, or simply reflect.</li> <li>After completing seven circuits, you proceed to <i>Maqaam Ibrahim</i> and recite: <p style="text-align: center;">وَآخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ</p> <i>"...And take the station of Ibrahim as a place of prayer..." [2:125]</i> </li> <li>Pray two rak'ahs behind it if possible. If unable to due to the crowds, then pray anywhere in the Masjid. It is Sunnah to recite Surah Al-Kaafiroon in the first rak'ah and Surah Al-Ikhlaas in the second.</li> <li>It is Sunnah to then proceed to drink Zamzam water and make Dua. The Prophet ﷺ said, "The water of Zamzam is good for what it is intended for while drinking." [Hasan]</li> <li>Before proceeding to Sa'i, it is Sunnah to go back to the Black Stone and kiss it. If unable, then face your open right towards it and say اللهُ أَكْبَرُ "Allah is Greater".</li> </ul>

- Now that you are partially out of Ihraam (in the case that you did the acts of worship of the 10<sup>th</sup> of Dhul-Hijjah in the order the Prophet ﷺ did), take a ghusl, wear nice clothes, wear cologne (men), and prepare yourself – mentally, physically, and spiritually – to go to the House of Allah SWT for Tawaaf.
- Ifaadhah comes from the root which means “flood” and literally means “a burst.” Your heart is flooding and bursting with emotions and desire for the House of Allah, for Allah SWT Himself, and for being granted His pleasure.
- Allah SWT called the Ka’bah “...my house...” [22:26], a use of “my” that shows the honor and status of this House of Worship. The degree to which you inwardly realize that *you* are being hosted at *His* house by *Allah SWT Himself*, will help maximize your experience at Hajj. What an honor!
- After bringing comfort and coolness to your eyes when you see the Ka’bah for the first time, let your heart long to be given the greatest joy of Paradise, to be able to see the face of Allah SWT, how Perfect and Majestic is He, in a magnificent gathering in the company of the Prophets, martyrs, and righteous.
- Allah called the Ka’bah “*Al-Bait Al-‘Ateeq.*” One of the meanings of ‘*Ateeq* is “liberating, freeing.” As you make Tawaaf, pray that Allah liberates your heart from the shackles of this worldly life and the sins that have darkened it, so you can worship and call upon Him alone, and pray that He frees you from the Hell fire.
- Reflect on the repetitive nature of the circuits of Tawaaf. Each is similar to the previous. But with each circuit, we earnestly hope for acceptance, forgiveness, and to draw closer to Allah. Similarly, our lives are often repetitive circuits... each day, we wake up, get ready, go to school/work, come home, eat, pray, study, spend time with family, sleep, then repeat. Yet, are we striving our utmost to draw closer to Allah SWT each day as we do with each circuit of Tawaaf?
- You will find a lot of bumping and pushing during Tawaaf. Remember, Allah SWT says in the context of Hajj, “...and whatever you do of good, Allah knows it...” [2:197] So the smile in response to a shove, the words of kindness, the acts of goodness... every good you do, including to those who harm you, is known to Allah and He will reward you accordingly.
- The Prophet ﷺ said about Tawaaf, “*No one will place one foot on the ground and raise the other without Allah removing a sin from him on account of it and recording a blessing for him on account of it.*” [Sahih]
- The Prophet ﷺ said, “*The Black Stone and Maqaam Ibrahim are two of the rubies of Paradise...*” [Sahih]. Cry to Allah that just as He has let you come so close as to see and maybe even touch something from Paradise in this world, that He not deprive you of being admitted to the highest level of Paradise in the Hereafter.
- The Prophet ﷺ said, “*The Black Stone descended from Paradise while it was whiter than milk, then it was blackened by the sins of the Children of Adam.*” [Hasan]. Reflect, if this is the effect of our sins upon a pure, white ruby from Paradise, then what do you think of the effects our sins have upon our hearts - hearts whose soil is so fertile that whatever is planted in it will take root?
- The Prophet ﷺ said, “*Allah will most definitely resurrect the Black Stone on the Day of Standing, it will have two eyes by which it can see and a tongue by which it can speak. It will testify to he who greeted it with its right.*” [Sahih] Imagine, every time you kiss, touch, or signal towards the Black Stone, it takes a picture of the state of your heart and will testify to that state on the Day of Judgment. Are you doing so with a heart full of love for following the Sunnah of the Prophet ﷺ and yearning to draw closer to Allah SWT?

- Menstruating women do all the steps of Hajj except for Tawaaf and Salah.
- However, all women must perform Tawaaf Al-Ifaadhah before leaving as this is a pillar of Hajj (*Rukn*). If she is on her menses during the 10<sup>th</sup>-13<sup>th</sup> of Dhul Hijjah, she has to wait until she finishes, even if it is after the 13<sup>th</sup>.
- If the day of her departure from Mekkah arrives and she is still on her menses, she is allowed to perform Tawaaf Al-Ifaadhah in that state and then leave the masjid immediately. She would not pray two rak’ahs behind Maqaam Ibrahim after completing the Tawaaf.
- If the woman is local to Mekkah or it is not difficult for her to return to perform her Tawaaf, then she should wait until her menses finishes; and thus would remain in a partial state of Ihraam until she does the Tawaaf.

- Sa'i is required after Tawaaf Al-Ifaadah for the one performing Hajj Tamattu'.
- For the one performing Hajj Qiraan or Ifraad, Sa'i is only done once, either with the initial Tawaaf Al-Qudoom or with Tawaaf Al-Ifaadah. The Prophet ﷺ did his the Sa'i with Tawaaf Al-Qudoom.
- Sa'i is only performed following a Tawaaf. It is never done on its own.
- It is permissible to take a short break between performing Tawaaf and Sa'i to rest if needed.
- You do not have to be in Wudu' during Sa'i, although it is better to.
- You will start at Safa and end at Marwa, making a total of seven units between them. Going from Safa to Marwa counts as one, back to Safa is two, back to Marwa is three, and so on. Do not do 14!
- Proceed to Safa first. As you near it, recite the following verse. Note that this is only recited once upon the *initial* approach of Safa:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

*"Verily, the Safa and Marwah are among the signs of Allah."* [2:158]

- Then say as the Prophet ﷺ said, *أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ* "I start with what Allah started with" (meaning, he began the Sa'i with Safa, as Allah began the verse above by mentioning Safa first).
- Once you ascend Safa, face the Ka'bah and say the following Dhikr three times. After each time, make whatever Dua you wish. This will be done every time you ascend both Safa and Marwa throughout the Sa'i:

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

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ، أَنْجَزَ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

*Allah is Greater, Allah is Greater, Allah is Greater. There is no god but Allah alone with no partner or associate, to Him specifically belongs the kingdom, and to Him specifically belongs all the praise, and He has full power over all things; there is no god but Allah alone, He fulfilled His promise, granted victory to His slave, and defeated the confederates alone.*

- Descend the mountain. You will see two green lights. Between the two, it is Sunnah for the men to hasten their pace. However, due to the crowds, you may be unable to. In that case, follow the Sunnah to the best of your ability by simply making the body motions of jogging even if you do not actually increase your pace.
- During the Sa'i, you can make Dua, Dhikr, read Qur'an, or simply reflect.

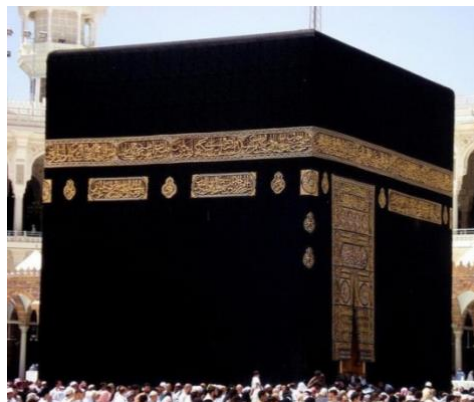


*What do you see in the box to the left? Chances are, you see a dark dot. But you know what people often don't see? The hundreds of bright dots! In Hajj, and in life, it can be easy to focus on negative "dark dots" while overlooking so many positive "bright dots." To have an amazing Hajj, it is critical to maintain a positive outlook. Be grateful to Allah SWT no matter what the circumstance.*

*Often, what happens to you is much less important than what happens within you! Whatever tests might come your way, stay positive and keep looking for the positives!*



- One day, Ibrahim (AS) went with his wife Haajar (AS) and their young baby Ismail (AS) on a trip. Suddenly, in the middle of the desert in an area with no water, vegetation, or inhabitants, he turned around and left, leaving them with only a sack of dates and a small amount of water.
- Haajar (AS) called out to Ibrahim (AS) and asked why he was leaving them. He kept walking away without turning around. She continued to call to him without getting a response until she asked, *“Did Allah command you to do this?”* He said, *“Yes.”* She said, *“In that case, He will not forsake us.”*
- After the food and water ran out, Ismail began to starve and was curled up in hunger. Out of desperation, Haajar (AS) went to the nearest mountain, Al-Safa, and climbed it, hoping to find someone who could help. Seeing no one, she descended and went to the next nearest mountain, Al-Marwa, ascended, and looked there for help. Six more times, she went back and forth between Safa and Marwa, but found no one. Finally on Marwa, after going back and forth seven times, she heard a sound. She called out, looked around, and saw an angel next to Ismail (AS). With his heel or wing, he struck the ground next to him and water, now known as Zamzam, began pouring forth.
- Haajar (AS) had unshakeable faith that despite facing certain death, Allah SWT would not forsake her or her son. But she did her part, going back and forth between the two mountains looking for help. We must do the same. Trust and faith in Allah does not negate planning, working, and trying your best. The word Sa'i itself means “to put forth effort.”
- Imagine what the heart of the Prophet ﷺ must have felt when he recited the *Dhikr* mentioned upon Safa and Marwa. Just a few years prior, he was in the same land, oppressed and rejected. Now, he is saying that Allah SWT fulfilled His promise and gave victory to the Ummah. As you say those same words, reflect on the current state of the Ummah and that despite what it is going through, Allah SWT is fully capable of bringing victory to the believers and removing the oppression and corruption that has spread through the lands, just as He did during the time of the Prophet ﷺ. Commit yourself - as the Prophet ﷺ did - to bringing about that change, starting with yourself and those close to you.
- When you are faced with tests, know that Allah SWT is fully aware of your difficulties and fully capable of providing a way out for you. You simply need to demonstrate unshakeable faith, reliance on Him, and do your part, as He says, *“...And whoever keeps his duty to Allah, He will provide a way out for him, and provide him from means he never imagined. And whoever puts his trust in Allah, then He will be sufficient for him. Certainly, Allah will accomplish His purpose. Indeed Allah has set a measure for all things.”* [65:2-3]
- Safa carries the meaning of “purification.” Reflect on the state of your heart, and pray that Allah SWT purifies it from its diseases, sins, and attachments to other than Him. Also realize that trials and difficulties are themselves a means of purification from Allah to raise your rank and forgive your sins.
- Marwa carries the meaning of “dignity, virtue.” Pray that Allah SWT accepts your Hajj, helps you lead a dignified life as a believer, and honors you with virtue in this world and the Hereafter. Reflect on the changes you need to make to have that prayer fulfilled. Umar ibn Al-Khattab (R) taught us the formula how when he said, *“We are a people who Allah gave honor and dignity to through Islam, and if we seek honor and dignity by any other means, Allah will humiliate us.”*



## Day #4 to #5 or #6: 11<sup>th</sup> to 12<sup>th</sup> or 13<sup>th</sup> Dhul Hijjah – The Days of Al-Tashreeq

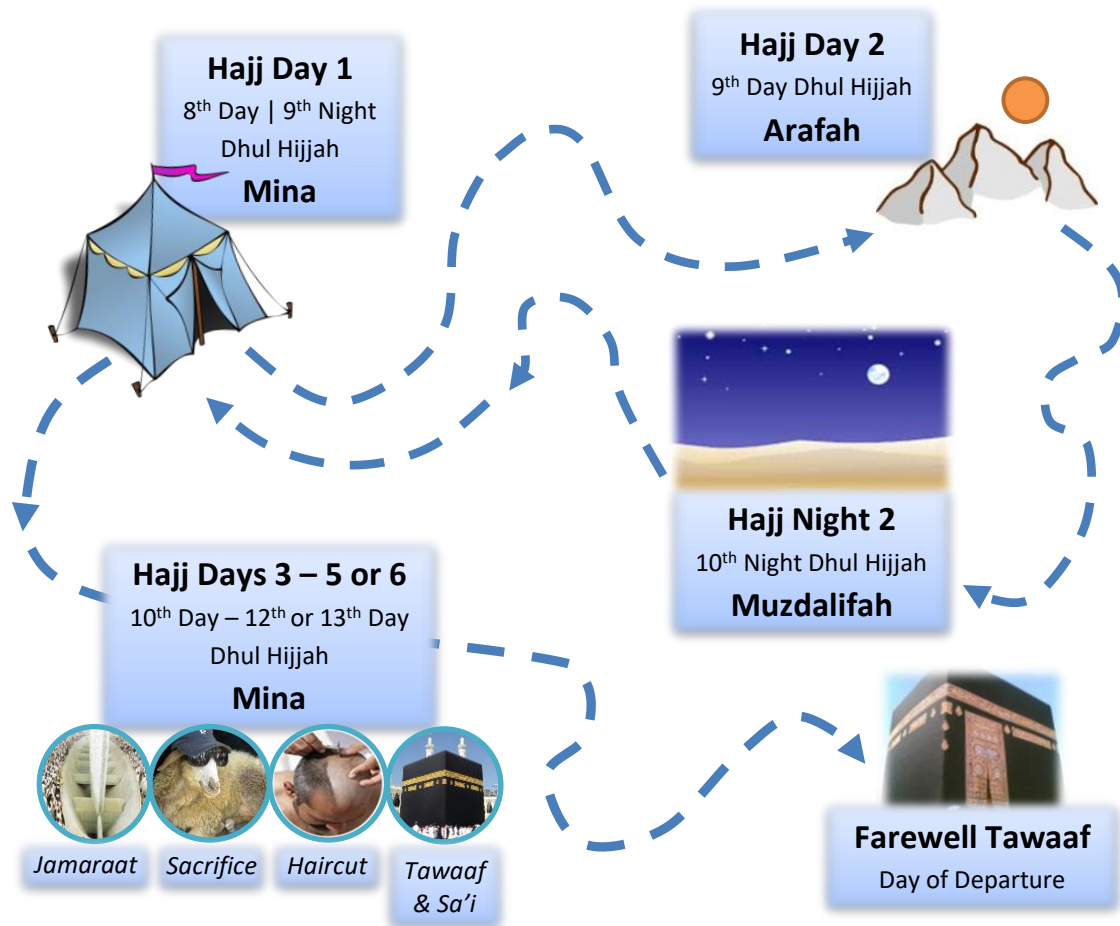
Fiqh	<ul style="list-style-type: none"> <li>• The Hujjaj have the option of leaving Mina on either the 12<sup>th</sup> or 13<sup>th</sup> of Dhul Hijjah. If leaving on the 12<sup>th</sup>, you must leave before Maghrib. If you are in Mina after Maghrib on the 12<sup>th</sup>, then you must stay until the 13<sup>th</sup> (unless it is due to circumstances beyond your control).</li> <li>• Spend the time here in the Dhikr of Allah SWT, as He says, <i>“And remember Allah during the appointed days (i.e., the days of Tashreeq)...”</i> [2:203]. The Prophet ﷺ also said, <i>“The days of Tashreeq are days of eating, drinking, and remembering Allah, Mighty and Majestic is He.”</i> [Sahih]</li> <li>• The only action required during these days is to stone the Jamaraat. During these days you stone all three Jamaraat, starting with Jamrat Al-Sughraa (first one, furthest from the Ka’bah), then Al-Wustaa (middle), then Al-Aqabah (last one, closest to the Ka’bah).</li> <li>• If you find difficulty due to illness or weakness, you can appoint someone to throw the pebbles on your behalf.</li> <li>• Unlike the 10<sup>th</sup> of Dhul Hijjah when you may stone after sunrise, during these days, you may stone after midday (Thuhr time). It is better to stone before sunset, but if it is too difficult, it can be delayed, but should be performed before Fajr the following day at the latest.</li> <li>• You throw 7 pebbles, one by one, saying <b>الله أكبر</b> <i>“Allah is Greater”</i> with each throw. Do this at each Jamarah.</li> <li>• After stoning Jamrat Al-Sughraa, the Prophet ﷺ stood to its right facing the Qiblah and made Dua for as long as it would take to read Surah Al-Baqarah. After stoning Jamrat Al-Wustaa, he stood to its left and did the same. He did not make Dua after stoning Jamratul Aqabah. Be sure not to stand in the way of others.</li> <li>• You must spend at least half the night in Mina (<i>Wajib</i>).</li> <li>• You pray each prayer at its time, but shorten Thuhr, Asr, and Isha to two rak’ahs.</li> </ul>
Reflections	<ul style="list-style-type: none"> <li>• From Muzdalifah, you proceed to Mina for the remaining days of Hajj. Another name for Mina is Mona, which means “desire.” Here, your heart grows in its desire to go to the House of Allah and to draw closer to Him.</li> <li>• On the way back to Mina from doing Tawaaf, the Prophet ﷺ had stopped where Banu Abdul Muttalib was. They were responsible for providing water to the Hujjaj. He ﷺ said that if it were not for fear of the people crowding, he would have provided water to the Hujjaj with them. So be in service of others and be giving.</li> <li>• You will see poverty in Mina. If able, find someone in need, away from the eyes of others, and give him a very generous gift. This will increase their love for Allah and give them more confidence in their Dua. And how great a deed it is to help increase someone else’s love for Allah and bring them closer to their Lord.</li> <li>• While there is no specified reward for praying in Masjid Khaif (the main masjid in Mina), it is the place where the Prophet ﷺ prayed, and some narrations (although not strong) say 70 previous prophets also prayed there.</li> <li>• The diversity of Islam and unity among the different cultures and races takes a remarkably vivid picture here with Hujjaj from all nations of the world gathered to worship Allah. Reflect upon the need for the Ummah to unite upon the truth as they have in Mina and commit yourself to actualizing that goal.</li> <li>• Beware of distractions! You will likely be in close proximity to others, so avoid excessive socializing and idle talk. Avail from the time you are at Hajj by doing as Allah commanded, remembering, praising, and glorifying Allah SWT.</li> <li>• The last thing done before leaving Mina is stoning the Jamaraat. Pray that you have successfully freed your heart from anything other than Allah SWT as you leave.</li> </ul>



## Last Day in Mekkah: Tawaaf Al-Wadaa' (The Farewell Tawaaf)

<b>Fiqh</b>	<ul style="list-style-type: none"> <li>The farewell Tawaaf should ideally be the absolute last thing one does before leaving Mekkah (i.e. no shopping after, staying another day, etc.). There is no Sa'i after this Tawaaf.</li> <li>A woman on her menses does not have to perform this Tawaaf and no expiation is required of her.</li> <li>The same etiquettes of Tawaaf Al-Ifaadhah apply to this Tawaaf, including praying two rak'ahs behind Maqaam Ibrahim after Tawaaf is complete. See page 6.</li> </ul>
<b>Reflections</b>	<ul style="list-style-type: none"> <li>This is the last time you will be at the House of Allah during this incredible journey. Let your eyes flow with tears and open your heart to Allah SWT.</li> <li>You may never come back to make Tawaaf again for the rest of your life. Beg Allah SWT to have accepted your Hajj and forgiven your sins. Ask Him that if there were any shortcomings or if He was not pleased with you, that He be pleased with you now before you leave, for this is the time of your departure.</li> <li>Ask Allah to continue to fill your heart with love and longing for Him as He has done to you for His house, and that this not be the last time you visit it.</li> <li>The absolute last thing you do before leaving Mekkah is pray two rak'ahs Salah behind Maqaam Ibrahim. Reflect on that... the last thing you do on this incredible journey is commit yourself to the prayer. Never miss another Salah again for the rest of your life. Pray each prayer on time and with humility.</li> </ul>

# HAJJ OVERVIEW



*This document is meant to serve as cliff notes to the full course "Sweetness of Hajj". It is highly recommended to listen to the full course. Course videos are available [here](#), and mp3 audios [here](#). If you found any benefit, please remember the author, his parents, family, teachers, mentors, and the Ummah, particularly those oppressed and those in need, in your sincere Dua during this Journey.*