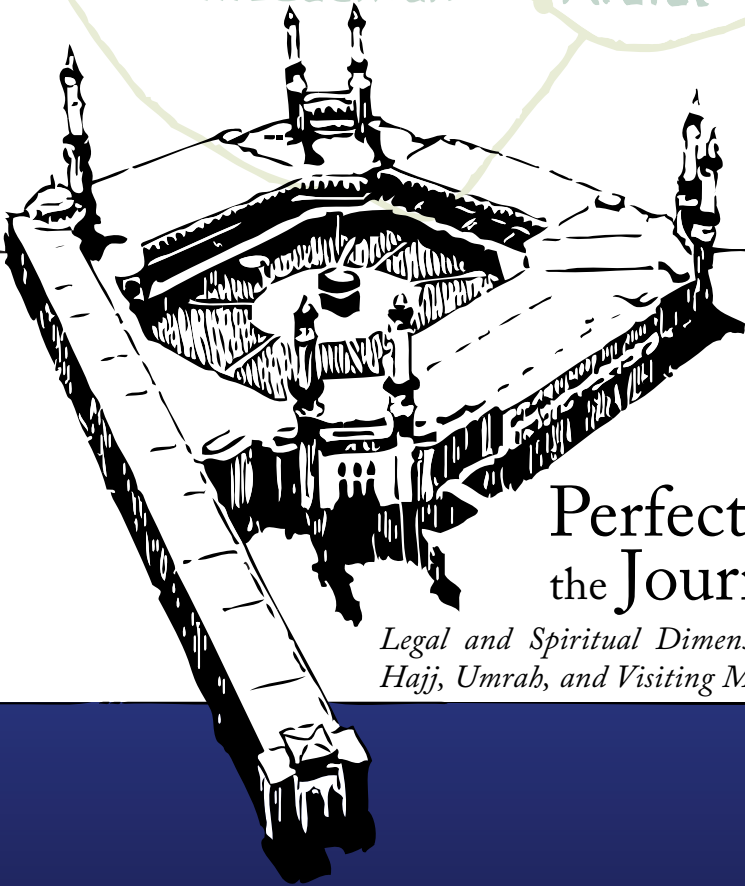




Makkah      Miná  
Muzdalifah      'Arafāt



# Perfecting the Journey

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

2024 Edition

*Compiled by*  
Husain Abdul Sattar



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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].*



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## Author's Note

All praise is due to Allah, Lord of the Worlds, 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](http://www.sacredlearning.org)—*Hajj classroom*). Together these resources will prepare you for a Hajj or Umrah whose effects will, insha'Allah, provide lasting fruits in this life and the next.

The first edition of this text was compiled 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 come across while reviewing this booklet. 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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FEBRUARY 2, 2024 | RAJAB 21, 1445

# **Perfecting the Journey**

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



## CHAPTER ONE

# General Considerations

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 (termed *tawaf*) seven times and then walking between two small hills called Safa and Marwah (termed *sa'ee*) seven times as well. Over a few hours, these acts cleanse 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 also first do 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

The power of Hajj is immense. It accepts the most sinful servants and, within a few short days, renders them 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 اِلَيْهِ  
سَبِيْلًا

*As a right of Allah, humanity is 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, the mandate of Hajj is not uplifted until you perform it 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) If you can afford Hajj but cannot physically make the journey, you must commission someone to perform Hajj on your behalf (termed Hajj Badal; see Appendix B). 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].

(5) Once Hajj becomes mandatory, you should perform it (or, if applicable, commission 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].

#### 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 types of food served at the hospital. And they certainly do not worry about taking the perfect image in front of the hospital for their social media feeds. Instead, they remain fixated on 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 and avoid being distracted from the goal of attaining 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 he allows 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 to Allah and more beloved to Him 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 9<sup>th</sup> 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 10<sup>th</sup> of Dhul Hijjah) and the three days following it (the 11<sup>th</sup> to 13<sup>th</sup>). The Prophet ﷺ prohibited fasting on the two days of Eid [Bukhari and Muslim]. Additionally, he mentioned that the 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Dhul Hijjah “are days of eating, drinking, and remembering Allah” [Muslim].

## CHAPTER TWO

# Seeking Acceptance

Hajj has the potential to erase a lifetime of mistakes while simultaneously providing the reward of Jannah. It is important to note, however, that the Prophet ﷺ 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 or Hajj.

### **Avoiding the Prohibited**

Hajj and Umrah are sacred acts, whose acceptance is contingent on maintaining this sanctity. Hence, while planning or performing Hajj and Umrah, 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 sneaking into areas of the masjid reserved for those performing *tawaf*). In addition, you should avoid *haram* (unlawful) funds while saving for the journey's expenses. 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 his Lord but lacks acceptance due to his food, drink, and clothing being *haram*. The Prophet commented, "So how can his 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 travelled 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 all members of a group make 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 it means sacrificing some of the worldly comforts offered with another package.

### **Studying Hajj and Umrah**

The spiritual benefits of any ritual arise only when its legal aspects are mastered. Keeping this in mind, you should

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 toward 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 who you might have physically, verbally, or emotionally wronged in the past (if they are difficult to approach or locate, give charity on their behalf instead); and (c) mend any broken relations with relatives, even if it means accepting undue blame.



## 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, "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) Obtain necessary immunizations well in advance of the trip. The body takes weeks to fully develop protection after an immunization.
- (2) 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.
- (3) 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 the caravan. In response, the Prophet ﷺ commented, "Those with a light load have taken the lead." When the Companions 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 Judgement due to their spiritually lightened loads [Muslim].

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

(5) Make your luggage distinct—for example, with a thick pink ribbon tied to the 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) Head to the airport well in advance of the 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) Respect fellow travelers by being 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 scholars of the Hanafi school of legal interpretation, this ruling applies after you have travelled more than forty-eight (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 fifteen days or (b) return home. Of note, the *fard* prayers are not shortened when praying behind a resident (non-traveler) *imam*. So, for example, while praying behind the *imam* at the masjid, all *fard* prayers will be performed fully.

(2) Sunnah prayers are not shortened when traveling, but these do become less emphasized. When stationary (e.g., settled in a hotel), you should attempt to offer all the 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 cycles of prayer before the dawn prayer are better than the world and everything in it” [Muslim].

(3) Prayers on a plane are offered based on the sun’s position at your current location. So, for example, if you see the sun setting from the window of your plane, then Maghrib will be offered shortly thereafter.

(4) 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 prayer 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 make abundant *dua*. 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 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. It applies to those performing Umrah at any time, including at the beginning of Hajj.



## CHAPTER FOUR

# Ihram

Before approaching Mecca to perform Hajj or Umrah, the Prophet ﷺ first established a ritual state known as *ihram*. In preparation for this state, 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 Hajj or Umrah and, finally, recited a phrase called the *talbiyah* to officially begin *ihram*. This chapter details each step of entering *ihram* and also reviews actions that must be avoided when in this holy 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 worn by men while in this state. Throughout this text, the term *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 (termed *miqat*, figure 1). The Prophet ﷺ entered *ihram* at a location called Dhul Hulayfah, which is a few miles outside of Madinah. In addition, he also designated similar boundaries to enter *ihram* for those coming to Mecca from other directions. The Prophet ﷺ said, “These are the boundaries for those coming from beyond their borders...” [Bukhari].

### LEGAL RULINGS

(1) Given modern transportation and the distances from which pilgrims arrive, you will likely perform the actions to enter *ihram* well before crossing the traditional *miqat* boundaries. The exact location for each step of entering *ihram* will vary depending on your specific itinerary, as summarized at the end of this chapter.

(2) Jeddah is within the *miqat* boundary. Hence, if you are en route directly to Mecca via Jeddah, then you must enter *ihram* prior to landing.

(3) Madinah falls outside the *miqat*. Hence, if you are heading to Madinah first, whether directly or via Jeddah, then *ihram* is not required. Instead, you will enter *ihram* from Madinah when heading to Mecca.

### LEGAL RULING

A woman experiencing her period will enter *ihram* before crossing the *miqat* boundary. However, she will not enter

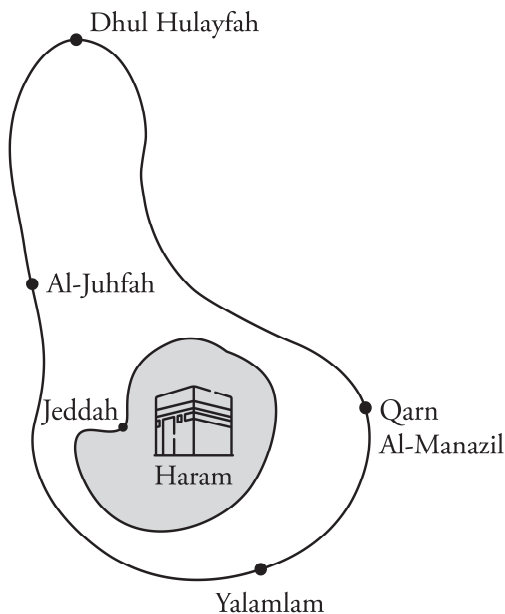


FIGURE 1: THE IHRAM BOUNDARIES OF MECCA

a masjid or perform *tawaf* (circling the Kabah) until her cycle is complete and she makes *ghusl* (see Appendix D).

#### 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 entitled, “*Violations During Hajj and Umrah*” for more details).

## SPIRITUAL DIMENSIONS

(1) The Prophet ﷺ and the thousands of Companions accompanying him for Hajj assumed *ihram* at the *miqat* boundary near Madinah (Dhul Hulayfah). They then travelled 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 being pregnant and 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 moustache. The Prophet ﷺ recommended completing

these acts of cleanliness at least once every forty days throughout adulthood [Tirmidhi]. Hence, scholars recommend that you also complete these before departing for Hajj or Umrah.

### **Taking a Bath**

It is sunnah to perform *ghusl* before changing into *ihram* clothing. 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

If you are traveling to Jeddah via a connecting flight, it is unlikely that a shower will be available at the layover. In such cases, women are encouraged to shower and change into *ihram* clothing at home before departure. Men can shower before departing from home and then merely perform *wudu* at the time of changing into *ihram* clothing at the layover airport. If water is not available at the layover, this step can be skipped altogether—neither *wudu* nor *ghusl* is necessary to enter *ihram*.

#### LEGAL RULING

You can and should use scented soap and shampoo when taking a bath before *ihram*. The prohibition of using fragranced products applies after *ihram* begins (i.e., after the *talbiyah* is recited), and not while you are preparing for it.

## Clothing of Ihram

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

Women, on the other hand, retain their usual clothing—head scarf, 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

According to the Hanafi school, the top surface of a man's foot (over the shoelace area) should remain mostly uncovered in a state of *ihram*. This can be achieved, for example, by wearing sturdy slippers. Other schools of Islamic law permit sandals that cover this part of the foot. In such matters, it is best to respect any differences of opinion, while also personally maintaining the ruling you learned from the scholars that you rely upon.

### 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), describing her journey to Hajj while in *ihram*, stated, “When men on camels came opposite or parallel to us while traveling, we would let down our veils from our heads over our faces. When 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 initial 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.

### **Scenting the Body**

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.

### **Salah Before Reciting the Talbiyah**

*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 start time of Dhuhr), and while the sun is actively setting (the few minutes before the start time of Maghrib)” [Muslim]. The disliked times are “after offering Fajr prayer until sunrise and after offering Asr prayer until the sun sets (Maghrib)” [Bukhari].

LEGAL RULING

Any *fard* or sunnah prayer can also suffice to fulfill the recommended act of praying before entering *ihram*.

LEGAL RULING

A woman experiencing her period will not offer prayer before entering *ihram* (see Appendix D).

### **Making the 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 travelled for Hajj, he also first performed an Umrah. More specifically, he ordered his

Companions to enter *ihram* for this Umrah, exit *ihram* upon its completion, and, a few days later, to re-enter a new state of *ihram* for Hajj. Performing Umrah and Hajj with a break of *ihram* in this manner is termed Hajj Tamattu'. The remainder of this text details how to combine Hajj and Umrah in this manner (other possibilities are discussed in Appendix C).

#### 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.

### Talbiyah

Reciting the *talbiyah* once 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 وَالْمُلْكَ 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 prayer, are all useful reminders to recite the *talbiyah*. As an important exception to the above, however, the *talbiyah* is not recited during *tawaf* (circling the Kabah) or *sa'ee* (walking between Safa and Marwah).

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 will certainly pronounce the *talbiyah* in the valley of Rawha” [Muslim].

#### SPIRITUAL DIMENSION

The Arabic phrase “*labbaik*” is a formal way of responding to someone’s call. In this instance, the *labbaik* of the *talbiyah* represents a response to Prophet Ibrahim’s (upon him be peace) call made 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 technology 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* of one believer 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 his right and on his left, until the ends of the lands” [Tirmidhi]. If this is the effect of one *talbiyah*, imagine the universal effect of millions of believers all proclaiming it in unison throughout the days of Hajj.

#### Prohibited Acts During Ihram

During *ihram*, a few normally permissible acts become prohibited. More specifically, you must avoid the following while in a state of *ihram*:

(1) Romantic interaction, whether verbal or physical, including kissing or embracing. In fact, intercourse, should it occur before the stay in Arafah, invalidates the entire Hajj. As such, some scholars recommend that husband and wife have marital relations the night before departing 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*. The Prophet ﷺ and his noble Companion Abu Bakr (Allah be pleased with him) shared a camel to carry their luggage on the way to Hajj. Interestingly, it got lost during travel, even though Abu Bakr 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, “Look at this person in *ihram*...how is he behaving?” [Abu Dawud].

(3) Applying fragrance to the body or *ihram* clothing in any form (e.g., fragrant soap, deodorant, cologne, perfume, mint toothpaste). As mentioned earlier, this prohibition does not apply to scented products or fragrance used in preparation for *ihram*. Rather, once the *talbiyah* is recited, you can no longer use fragrance or scented products.

(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 cover, 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 entitled, “Violations During Hajj and Umrah” for more details about charity and the animal sacrifice in relation to 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 make *wudu* or *ghusl*, as needed, while in *ihram*.

### **Maintaining Ihram**

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

## SUMMARY OF ENTERING IHRAM

- 1) Prior to travel, remove underarm and pubic hair, clip the nails, and, for men, trim the moustache.
- 2) Perform *ghusl*. If entering *ihram* at an airport you can perform *ghusl* at home and then make *wudu* at the airport at the time of entering *ihram*. Women entering *ihram* at an airport can also change into their *ihram* clothing at home after making *ghusl*. This *ghusl* is for cleanliness. Hence, it is performed even if a state of purity exists and is performed by a woman experiencing her period.
- 3) Change into *ihram* clothing and apply deodorant and fragrance (men) 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) Make intention for Umrah, Umrah of Hajj, or Hajj itself.
- 6) Recite the *talbiyah* verbally to enter *ihram*. Of note, if you are traveling to Mecca from Madinah by air or train, you will offer prayer and recite the *talbiyah* in your room. If traveling by road, the prayer and *talbiyah* can be done at Dhul Hulayfah, which is just outside Madinah (check with your agent to see if Dhul Hulayfah is part of the itinerary).
- 7) 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 directly.
- 8) Maintain *ihram* until Umrah or the appropriate steps of Hajj are complete.



## CHAPTER FIVE

# Entering Mecca

After establishing *ihram*, the next milestone is to enter Mecca. There you will get situated in your hotel room, rest as much as necessary to ensure energy and focus during the Umrah, and then head to the masjid to perform the *tawaf* and *sa'ee* of Umrah. 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 get 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 slippers and place them 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, enter the masjid 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 other 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 *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, highlights the state that should be present generally 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 component of Umrah and is also performed as one of the rituals of Hajj. Additionally, *tawaf* is an independent act of worship that can be done during your free time in Mecca. In each of these 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] and is similar to *Al-Bait al-Ma'mur*, which is the house of worship established for the angels in the Heavens. The Kabah 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). It marks the unifying focal point (*qiblah*) for the hearts and minds of believers across the world.

#### 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 despite stains of sin being so stubborn in nature.

### Step One: Wudu

A state of *wudu* is necessary (*wajib*) for *tawaf*. If needed, use the restroom and make *wudu* at your hotel, as *wudu* 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 wall of the masjid 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 the darkness of 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].

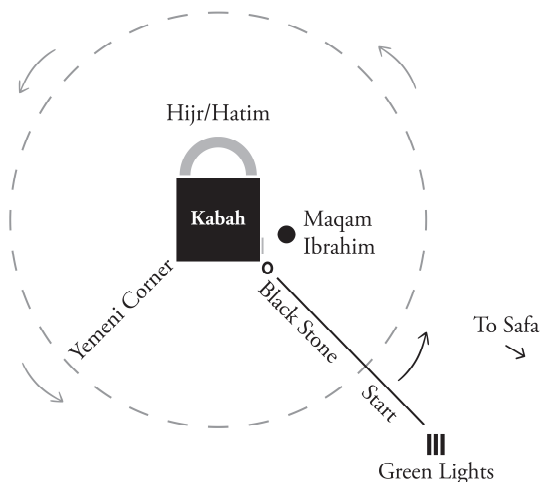


FIGURE 2: LANDMARKS OF TAWAF

### **Step Three: Expose the Right Shoulder**

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

#### 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

During Umrah, recitation of the *talbiyah* concludes once *tawaf* begins. During Hajj, on the other hand, it concludes with the pelting on the 10<sup>th</sup> 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 start 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 وَ لِلَّهِ 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 kiss or touch the Black Stone. Given the large crowds that are usually present, 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 your palms, and then returning your

arms to your side. Greeting the Black Stone in such a manner is called *istilam* and will be done every time you arrive at the Black Stone while circling the Kabah.

#### SPIRITUAL DIMENSION

The noble Companion Ibn Umar (Allah be pleased with him) reported, “Allah’s Messenger faced the Black Stone, touched it, and then placed his lips on it and wept for a long time. The Prophet ﷺ then said, ‘This is the place where tears should be shed’” [Al-Hakim]. Such an interaction with the Black Stone should be aimed for, even when engaging the stone 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 end of this chapter).

#### 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 light jogging 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

As a sign of the love and attention required of the heart during *tawaf*, circling is performed with the heart, which is present on the left side of the chest, being physically close to the structure of the Kabah.

### **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 good in the Hereafter. And save 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 by performing *istilam*. Again, this occurs by extending your arms with your palms facing the Stone, reciting “*Bismillahi Allahu Akbar*,” kissing your palms, and then returning your arms to your side.

### **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 *ihram* cloth so that the right shoulder is no longer exposed.

### **Step Ten: Salah**

After completing any *tawaf*, you must (*wajib*) offer two *rakahs* of *salah*. 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, “And take the spot where Ibrahim stood (*maqam*) 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* (due to the crowds). Hence, you will not offer prayer in this area. Instead, find an empty location far behind Maqam Ibrahim to offer this prayer. If this area is also crowded, then perform the prayer anywhere in the masjid. Overall, it is essential to avoid inconveniencing others who are making *tawaf* and to choose a spot where you can perform the prayer in peace with concentration and focus.

#### SPIRITUAL DIMENSION

The Prophet Ibrahim and Ismail’s (upon them be peace) rebuilding of the Kabah 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, including on

the path toward *sa'ee*. 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

You should make *dua* for both the 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:

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.*

#### 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 and 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* (facilities are limited 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 start 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). It was originally part of the structure; however, the Quraysh left it out due to a lack of pure funds when they rebuilt the Kabah a few years before the Prophet ﷺ received his first revelation. When making *tawaf*, do not enter this area. If you cross through it during *tawaf*, the round becomes void and must be repeated.

#### SPIRITUAL DIMENSION

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

## Perfecting the Journey

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 palms.
- 4) Circle the Kabah seven times, greeting the Black Stone each time you pass it. During *tawaf*, recite any *dhikr* or *dua* that you are familiar with. 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 good in the Hereafter. And save us from the torment of the Fire [Quran 2:201].*

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



## 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 while in the barren desert that would eventually become Mecca. During her running, Allah sent an angel, who caused the well of Zamzam to gush forth and who gave Hajar glad tidings that her son and husband would eventually re-build the Kabah. This source of water provided Hajar and her son with sustenance and led to tribes settling in the area, forming the foundations for the blessed city of Mecca. The Kabah, of course, would become the spiritual spring, not only for those residing in Mecca but for the entire world. Allah, Most High, states, "Verily, Safa and Marwah are from among the signs of Allah" [Quran 2:158].

As mentioned above, *sa'ee* is done as part of Umrah. It is also performed during Hajj. In each case, *sa'ee* is done in the manner described below.

#### LEGAL RULING

*Sa'ee* is performed 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* (in contrast 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 palms.

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

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

*I begin with what Allah began with* [Tirmidhi].

Followed by the verse from the Quran:

## إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

*Verily, Safa and Marwah are from 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 end in a beneficial manner. When heading toward Safa, you may make *dua* 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 conotes “striving with intent.” When performing *sa'ee*, you should 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 (Allah’s blessings be upon him) 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 وَعَدَهُ 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 resulted in the establishment of civilization and, eventually, Islam in this barren land. So—O Allah—through my running back and forth between these two hills, allow this religion to be established 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 the noble Companion Umar.”

### **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 (see *Spiritual Dimension* at end of this chapter). 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).

### Step Seven: Dhikr Upon Marwah

The first stretch of *sa'ee* is complete upon arrival at Marwah. 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. The seventh stretch of *sa'ee* ends with *dhikr* and *dua* at Marwah.

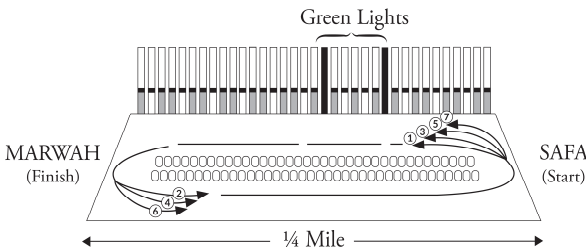


FIGURE 3: LANDMARKS OF SA'EE

### **Step Nine: Exiting Ihram**

If performing Umrah, you are now ready to exit *ihram* (those performing Hajj will likely have exited *ihram* by this point, but are referred to chapter 11 for more details). 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 Messenger of Allah, 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 entire 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 barber shops 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 will also separately apply when the head is re-shaved after 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 Umrah and Hajj with a single *ihram* (termed Hajj Qiran, see Appendix C), you will not shave your head at this point.

### **Return 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 to complete the *sa'ee*.
- (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]. Some examples of possible *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 involved 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:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ  
إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

*I begin with what Allah began with. Verily, Safa and Marwah are from the signs of Allah*

2) Make abundant *dhikr* and *dua* upon arrival at Safa as follows:

- (a) Recite “*Allahu Akbar, la ilaha illallah*” three times
- (b) Make *salawat* on the Prophet ﷺ
- (c) Make *dua* for a few minutes

3) Go back and forth, between Safa and Marwah, running between the green lights (men) and making *dua* and *dhikr* when you arrive at either destination, as described above. *Sa'ee* ends upon arrival at Marwah to complete the 7<sup>th</sup> 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 barber shops located outside the masjid; women will trim their hair in their hotel room.

## 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 doing 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 the reward of “one *qirat* (a measure of reward the size of Mount Uhud)” [Bukhari and Muslim].

## Extra 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 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 Umrah on the journey for Hajj, you should not do an additional Umrah. Instead, if desired, you can perform Umrah again after Hajj is complete.

#### **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."

### SUMMARY OF UMRAH

- 1) Settle in your hotel room making sure to eat and rest before Umrah. Use the restroom and make *wudu* before heading to the masjid.
- 2) Enter the masjid while observing its etiquettes.
- 3) Head toward the Kabah reciting the *talbiyah* and make *dua* upon sighting the Kabah.
- 4) Perform seven rounds of *tawaf* followed by two *rakahs* of required *salah*, ideally reciting *Surah al-Kafirun* in the first *rakah* and *Surah al-Ikhlās* in the second.
- 5) Drink Zamzam.
- 6) Walk seven stretches between Safa and Marwah, beginning at Safa and ending at Marwah.
- 7) Shave the head or trim the hair to exit *ihram*.
- 8) Take advantage of free time in Mecca by catching every prayer in the masjid and making extra *tawaf*, as feasible.

# HAJJ

After completing Umrah, the Prophet ﷺ performed Hajj over multiple days, starting on the 8<sup>th</sup> of Dhul Hijjah. During this period, he visited three desert plains—Mina, Arafah, and Muzdalifah—before heading to Mecca to perform *tawaf* and *sa'ee* of Hajj (figure 4). This section describes each of the steps 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 entitled “*Visiting Madinah.*”



## CHAPTER NINE

### Day One—8 Dhul Hijjah

The Prophet ﷺ began Hajj on the morning of the 8<sup>th</sup> of Dhul Hijjah by heading to Mina, a large open desert approximately three miles from Mecca (figure 4). He spent a day and night in Mina offering five prayers—Dhuhr, Asr, Maghrib, Isha, and Fajr—before he headed to Arafah the next day. The journey to Mina and the time spent 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 done early in the morning (before Fajr) on the 8<sup>th</sup> of Dhul Hijjah from wherever you might be 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 any underarm and pubic hair and trim the moustache, if necessary. Then, make *ghusl*, apply deodorant and fragrance, and change into the *ihram* clothing. You may perform the two *rakahs* of prayer for *ihram* and recite the

## Perfecting the Journey

*talbiyah* in your hotel room or, if convenient and staying near the Kabah, in the masjid.

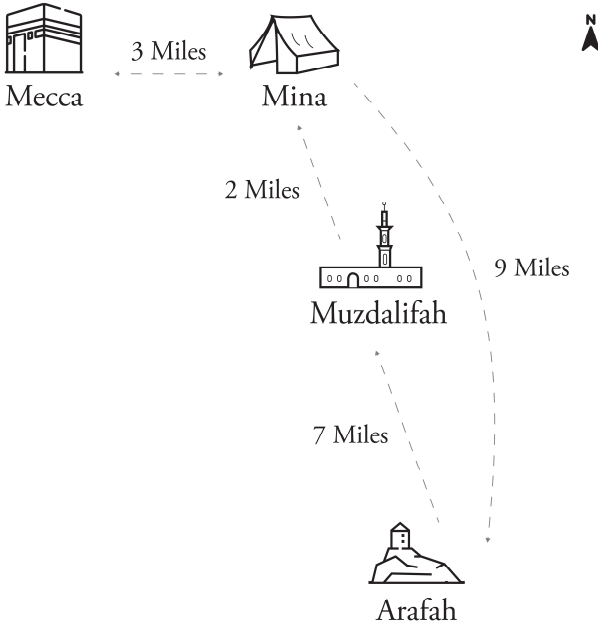


FIGURE 4: THE LOCATIONS OF HAJJ

### 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 to Mina even before Fajr.

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 (check with your group organizer as often bedding is provided), 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]. Given that those on foot are mentioned before those on transport, some scholars derive particular 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 slithering 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 8<sup>th</sup> of Dhul Hijjah. However, millions of people 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 you have been given 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. You should be respectful of others by limiting the amount of space taken 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 for you to perform five prayers—Dhuhr, Asr, Maghrib, Isha, and Fajr—in Mina. According to scholars of the Hanafi school of legal interpretation, each prayer is offered in congregation at its respective time; whereas other schools rule that Dhuhr and Asr and, later, Maghrib and Isha are to be combined. According to all schools, Dhuhr, Asr, and Isha are shortened, from four *rakahs* to two, due to travel.

While in Mina, you should try to pray all the generally 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, you should 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 are delayed in arriving to Mina, you will offer your prayers wherever you may be located. The 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), your Hajj remains intact and no penalty is due.

LEGAL RULING

According to the Hanafi school, it is necessary to recite the *takbir* of Eid after every *fard* prayer beginning with Fajr on the 9<sup>th</sup> of Dhul Hijjah and ending with Asr on the 13<sup>th</sup>. 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 timings of when it should be recited, depending on whether or not one is performing Hajj.

## CHAPTER TEN

# Day Two—9 Dhul Hijjah

The Prophet ﷺ departed Mina after sunrise to spend the 9<sup>th</sup> day of Dhul Hijjah in Arafah, which is 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 between Dhuhr on the 9<sup>th</sup> to dawn on the 10<sup>th</sup>.

### 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 to head to 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.

### **Wuqf in Arafah**

The key event in Arafah is to spend time making *dua* and *dhikr* while occasionally standing (termed *wuqf*). The *wuqf* of Arafah occurs from Dhuhr to Maghrib and is the essence of the entire journey. With this in mind, you should 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, you should remain in your tent and perform the following:

- (1) Pray Dhuhr at its time, even on *jumuah*. The two *farḍ rakahs* of Dhuhr are offered in congregation.
- (2) Make *dua*, *dhikr*, and *talbiyah*, occasionally standing with your hands raised in *dua*.
- (3) Pray Asr at its time. The two *farḍ rakahs* are offered in congregation.
- (4) Engage in *dhikr*, *dua*, and *talbiyah* until sunset, again, occasionally standing with your hands raised.
- (5) Delay Maghrib—you will pray it in Muzdalifah (the next destination) at the time of Isha.
- (6) Use the toilet and make a fresh *wudu* before leaving Arafah—restrooms are limited in Muzdalifah.
- (7) 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.

### LEGAL RULING

In the above sequence, Dhuhr and Asr prayer are not combined, in accordance with the Hanafi school. According to other schools of law, however, these two prayers will be combined.

### 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 with the Prophet Muhammad (upon them be peace). Additionally, it highlights the amazing sincerity and sacrifice of the Companions, 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 an 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 and brotherhood. 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 come in handy.

#### 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**

After arriving in Muzdalifah, you will search for a location where your group can settle comfortably. Muzdalifah is usually crowded, so be patient while looking for open space. Once settled, and after the time for Isha has entered, you will then 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 you are praying individually, this sequence is still 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 starting your next day, which begins with Maghrib prayer, after reaching 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, you should collect pea-sized pebbles for pelting the stoning walls later in the Hajj. Pebbles are

easily found around the nearby hills. 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 10<sup>th</sup>, twenty-one for pelting three walls on the 11<sup>th</sup>, and twenty-one for pelting three walls on the 12<sup>th</sup>). If you plan on performing the optional pelting on the 13<sup>th</sup> an additional twenty-one pebbles, for a total of seventy, are required. You may also collect extra pebbles in case a few are lost during the journey.

LEGAL RULING

The pebbles for pelting 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 10<sup>th</sup> of Dhul Hijjah is the busiest day of Hajj. The Prophet ﷺ began its 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) shave his head, 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 10<sup>th</sup> 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 فَادْكُرُوا 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 due to the crowds 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, you should also 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, your 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, you should proceed calmly, as the Prophet ﷺ encouraged the people to be tranquil as they departed Muzdalifah [Nasai].

### Beyond Muzdalifah

After leaving Muzdalifah you need to complete four major tasks: (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 scholars of the Hanafi school, pelting, animal sacrifice, and cutting or shaving the hair must remain 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 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 10<sup>th</sup> 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 elderly people in your group, consider waiting until Asr before proceeding. During this time, the Jamarat is 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, you should 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 you are 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 get to the Jamarat due to extreme illness or weakness. Under such circumstances, the one who is ill or weak must specifically assign this responsibility to you, and you must first throw your own pebbles before pelting on behalf of someone else.

#### SPIRITUAL DIMENSION

The Prophet Ibrahim (upon him be peace) situated his family in a barren desert, was ready to sacrifice his son to please Allah, and re-built 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, you should 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 theoretically 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

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

فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحُجِّ 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].*

Although it is ideal to perform this sacrifice with your own hands, such opportunities are generally not available given the large number of people at Hajj. Instead, the government (or group leader) organizes the sacrifice on your behalf.

### 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, male or female, who possesses excess wealth above the *nisab* threshold (i.e., savings, investments, and gold totaling more than \$6800 as of May 2024). 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 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, at the time of sacrifice, “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 of the greatest of creation ﷺ, even if this entails sacrificing your personal desires on occasion.

### **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 the entire 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, which 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 (see Chapters 6 and 7). It is sunnah to perform the *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 10<sup>th</sup> of Dhul Hijjah until sunset on the 12<sup>th</sup>.

#### 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 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).

#### SPIRITUAL DIMENSION<sup>1</sup>

Each step of Hajj is like a petition to circle the House of the Lord. 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 overnight only to awaken so that you can once again stand beseeching your Lord. Only then are you 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.

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<sup>1</sup> Adapted from "Virtues of Hajj" by Shaykh Muhammad Zakariyya al-Khandhlawi.

Finally, you are permitted to circle the Kabah in amazing worship of the Lord of the Worlds.

#### SPIRITUAL DIMENSION<sup>2</sup>

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 Lord. The Prophet ﷺ said, “Allah Almighty boasts to His angels about the pilgrims standing at Arafah at sunset and says, ‘Look at My servants who came to Me disheveled and covered with dust’” [Ahmad].

#### **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 night of the 10<sup>th</sup> of Dhul Hijjah there. Keep this in mind when planning the above-described acts.

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<sup>2</sup> Adapted from “Virtues of Hajj” by Shaykh Muhammad Zakariyya al-Khandhlawi.

## CHAPTER TWELVE

### Day Four—11 Dhul Hijjah

On the 11<sup>th</sup> of Dhul Hijjah, the Prophet ﷺ pelted all three walls. There are no additional rituals that 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**

It is sunnah to complete the pelting of the 11<sup>th</sup> anytime from just before Dhuhr until sunset. However, if necessary, you can perform it until dawn the following day.

#### **Pelting**

On this day you will pelt each of the three walls 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. Next, move away from the wall, turn

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

You will repeat this process at the second and third walls, with the exception that *dhikr* and *dua* is not made 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 10<sup>th</sup> to the 13<sup>th</sup> of Dhul Hijjah.

#### SPIRITUAL DIMENSION

It was in Mina, during the period of Hajj, that the earliest visitors from Madinah came to pledge their allegiance to the Prophet ﷺ, eventually 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 spiritual “madinahs” when you return home.

## CHAPTER THIRTEEN

# Day Five—12 Dhul Hijjah

On the 12<sup>th</sup> 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 13<sup>th</sup>. Pelting on the 13<sup>th</sup> is optional, and most groups leave after pelting on the 12<sup>th</sup> to spend additional time in Mecca.

### **Pelting of the 12<sup>th</sup>**

It is sunnah to pelt all three walls on the 12<sup>th</sup> between Dhuhr and sunset. However, if necessary, you may pelt until dawn of the next day. This pelting is performed as it was done 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 13<sup>th</sup> on the next day.

### LEGAL RULING

If you remain in Mina until the start of Fajr on the 13<sup>th</sup>, then the pelting of the 13<sup>th</sup> 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 13<sup>th</sup>, as local authorities encourage anyone remaining in Mina to leave shortly after sunrise.

### **Departing Mina**

With the final pelting on the 12<sup>th</sup> or the 13<sup>th</sup>, the rites of Hajj in Mina are complete. For the remainder of the trip, you should spend your free time engaged in worship, learning, and good deeds. Use this time wisely, as good habits established immediately after Hajj tend to stick over time.

### **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, each prayer in Masjid al-Haram is worth 100,000 times prayer in any other masjid.

### **Extra Umrahs After Hajj**

Although additional Umrahs can be performed after Hajj, many scholars emphasize performing extra *tawaf* instead. If you decide to make an additional Umrah, you will prepare for and change into *ihram* in your hotel room. Then you will take a short taxi ride to Masjid Aishah, which is located outside the boundary (*miqat*) of Mecca, to offer prayer and recite the *talbiyah* before returning to perform Umrah. 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. There is no *sa'ee* after this *tawaf*.

### LEGAL RULING

The farewell *tawaf* is usually performed 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 this *tawaf*.

### SPIRITUAL DIMENSION

The farewell *tawaf* can be viewed as a commemoration of Hajj, providing an opportunity to circle the Kabah while running a highlight reel of the journey. Each step is

underscored by a caption indicating that an undeserving servant was blessed by the All-Merciful to perform each of the 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].

### QUICK SUMMARY OF HAJJ

- 1) Re-enter *ihram* at your hotel room on the early morning of the 8<sup>th</sup> of Dhul Hijjah.
- 2) Head to Mina and offer five prayers there (Dhuhr to Fajr the next day).
- 3) Proceed to Arafah after sunrise on the 9<sup>th</sup> to perform the *wuquf* of Arafah from Dhuhr to Maghrib.
- 4) Head to Muzdalifah after sunset; upon arrival perform Maghrib and Isha together, collect pebbles for pelting, and then remain there overnight.
- 5) Perform the *wuquf* of Muzdalifah from Fajr until just before sunrise on the 10<sup>th</sup>.
- 6) Return to Mina and then (a) pelt the third wall, (b) confirm the animal sacrifice, and (c) shave or trim the hair, in sequence.
- 7) Perform the *tawaf* and *sa'ee* of Hajj in Mecca, returning to Mina as quickly as possible to spend the night there.
- 8) Remain in Mina on the 11<sup>th</sup> and 12<sup>th</sup> to pelt all three walls with seven pebbles (each) on both days. If not yet complete, the *tawaf* and *sa'ee* of Hajj may be performed on either day.
- 9) After pelting on the 12<sup>th</sup>, leave Mina or remain overnight to perform a final pelting of all three walls on the 13<sup>th</sup>.
- 10) Perform the farewell *tawaf* as the last rite of Hajj before leaving Mecca. This obligation is waived for a woman experiencing her period.



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 grave. 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 opportunities afforded by 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, you should recite abundant *salawat* on the Prophet ﷺ. Additionally, upon arrival, you are encouraged to take a shower and change into clean 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.

## Entering the Masjid

You should walk toward the masjid while reciting *salawat* and enter it with the right foot while stating the *dua* for entering the masjid. If the Arabic is unfamiliar, you can recite a similar supplication in English:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

*O Allah open the doors of Your mercy for me* [Muslim].

After you have entered, it is recommended to greet the masjid by offering two *rakahs* of prayer.

### **Arriving at the Prophet's ﷺ Resting Place**

The Prophet's ﷺ resting place is situated at the front of the masjid in an enclosed structure surrounded by large golden metal screens. On the side of this structure that is closest to the *qiblah*, there are three pairs of screens. The Prophet ﷺ and his noble Companions Abu Bakr and Umar (Allah be pleased with them) are resting behind the middle pair (in between the two pillar-like protrusions). More specifically, this middle pair of screens has three small circular openings that are surrounded by golden borders. The Prophet ﷺ is directly in line with the first opening while the Companions Abu Bakr and Umar are in line with the second and third, respectively. Of note, women give *salam* from an area adjacent to the structure, and hence, will not notice the screens described above.

### **Giving Salam**

While in the vicinity of the Prophet's ﷺ grave, give *salam* by completing the steps below. Of note, time in front of the grave 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 as well as those 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 grave, 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 you would have behaved had you been in the Messenger's ﷺ company. The Prophet ﷺ said, "He 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 أَنفُسَهُمْ 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 on your behalf on the Day of Judgement.

(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 the Messenger of Allah. 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 make *salawat* on the Prophet ﷺ daily. Allah, Most High, states, “Allah and His angels send blessings on the Messenger. O you who believe, pray to bless him and send peace upon him” [Quran 33:56].

### **Making Dua to Allah**

Every blessing is from Allah. Hence, after *salam*, exit the masjid, move away from the grave area, turn toward the Qiblah, and make *dua* thanking Allah for the amazing opportunity to visit the Prophet ﷺ and request that its effects are lasting.

### **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 grave and his pulpit (*minbar*), this space is unique because it is a piece 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 via an online app provided by the Saudi government, depending on the type of visa you obtain.

It is best to arrive at least thirty (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 prayer and making *dua*. Note that reservations generally last ten minutes. Hence, the opportunity for prayer and *dua* will be limited.

#### 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 Judgement."

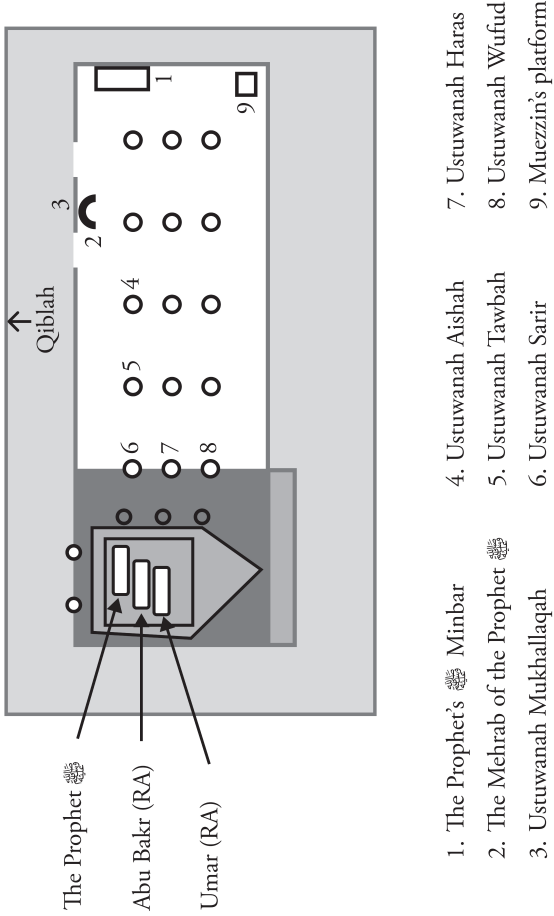


FIGURE 5: THE RAWDAH

SPIRITUAL DIMENSION

Within the Rawdah there are several noteworthy pillars (called *ustuwanah*; figure 5) that mark areas of spiritual significance. Each has a green circular plaque with gold Arabic writing identifying it. When visiting the Rawdah, try to identify each pillar and appreciate its significance. Scholars recommend offering two *rakah* of salah 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 Rawdah reservation and the size of each group that is admitted, it is unlikely that you be able to pray near the pillars. So, instead, simply offer two *rakahs* anywhere in the Rawdah and then make *dua* appreciating the significance of each one. The following is a list of the pillars that 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 Companions 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 the Mother of the Believers, 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) *Ustuwanaḥ Tawbah*—pillar at which 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) *Ustuwanaḥ Haras*—pillar where the Companions would guard over the Prophet’s ﷺ house when they feared for his safety.

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

(6) *Ustuwanaḥ 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, you should stay in Madinah long enough to complete forty prayers at the Prophet’s 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 a day. For men, the entrance labelled *Bab al-Salam* leads directly to the procession of those waiting to make *salam*, providing easy access from the plaza of the masjid. This entrance is located beneath the green-tipped minaret next to the Prophet’s ﷺ green dome.

### Uhud and Masjid Quba

Madinah has multiple sites of religious significance that are worth visiting. In particular, you should 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 dress and belly. When his companions 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 that eventually come to an end. However, the lessons learned throughout the trip and the blessings associated with it should last a lifetime. Upon your return, speak well of the trip and relate the amazing benefits of the journey as an exhibition 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 someone were critical of your home after being invited as a guest. It is unlikely that you would call such a person to return.

### SPIRITUAL DIMENSION

When returning from Hajj, you should make *dua* for others, and the one who visits 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 an increased consistency upon the mandates of *din*

## Perfecting the Journey

(religion), a greater attachment to the Sunnah, an improvement in character, a 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, you should be grateful and value the life-changing opportunity, as these, like Hajj, tend to be 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 sanctity of the Sacred Precinct (Haram), such as cutting a blade of grass or hunting or harming an animal therein, and (3) omission of acts that are legally necessary (*wajib*) during Hajj or Umrah. These violations are collectively termed *jinayat*. Depending on the extent of the violation, these 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 giving 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* to make up for an error during Hajj or Umrah involves providing the needy with an amount similar 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 to a poor individual anywhere in the world, including via an online charity, for example.

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). You can make arrangements for such a sacrifice through your group leader.

SPIRITUAL DIMENSION

Through His infinite mercy, Allah provides numerous opportunities to rectify our 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 Hajj on your behalf (termed Hajj Badal). Basic rulings related to Hajj Badal are listed below:

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

(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 initially performed an Umrah during his journey for Hajj. Hence, most pilgrims traveling for Hajj also do the same. Based on how this Umrah is combined with the Hajj, there are three types of Hajj:

(1) Hajj Tamattu'—In this type of Hajj you perform Umrah and then shave or trim your hair to exit *ihram*. Days later you re-enter *ihram* to perform Hajj. This is the method that the Prophet ﷺ ordered his Companions to perform. Hence, almost all individuals traveling from abroad perform Hajj in this manner (most of this text was focused on how to perform Hajj Tamattu').

(2) Hajj Qiran—In this type of Hajj you perform Umrah and then remain in *ihram*, usually for days, to eventually perform Hajj. In this case, you will not trim or shave your hair after Umrah. The Prophet ﷺ himself performed this type of Hajj, although he encouraged Hajj Tamattu', as mentioned above.

(3) Hajj Ifrad—In this type of Hajj you perform Hajj only, without performing Umrah. Local residents of the Sacred Precinct (Haram) perform Hajj in this manner, but it can also be performed by anyone who is physically unable to perform 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

If performing Hajj Qiran, you will do the following:

(1) Enter *ihram* with the intention of combining Hajj and Umrah in a single state of *ihram*. When making intention ask Allah to make the Hajj and Umrah easy and to accept it.

(2) Perform Umrah after getting comfortably situated in Mecca. After Umrah, do not cut or shave your hair; instead, you will remain in *ihram*, being careful to maintain all its restrictions while awaiting Hajj. 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 10<sup>th</sup> of Dhul Hijjah after returning

from Arafah and Muzdalifah. In the case of Hajj Qiran, however, it is recommended to do this *sa'ee* earlier, in conjunction with *tawaf qudum*. During this *tawaf*, men will perform the jogging-like motion (*ramal*) during the first three rounds and keep the right shoulder exposed throughout it. Again, *talbiyah* is not recited during *tawaf* or *sa'ee*.

(4) Complete the rites of Hajj as described earlier 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 (so, you will only do *tawaf* of Hajj, and no *sa'ee*, on the 10<sup>th</sup> of Dhul Hijjah).

### **Method of Performing Hajj Ifrad**

If performing Hajj Ifrad, you will do the following:

(1) Enter *ihram* with the intention of performing Hajj only. When making intention, ask Allah to make it easy and to accept it.

(2) Perform an extra *tawaf* (termed *tawaf qudum*) after getting comfortably 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, you will remain in *ihram*, maintaining all of its necessary restrictions, until you perform Hajj.

(4) Complete the rites of Hajj as described throughout 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, you should 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 still enter *ihram*; although, the prayer for *ihram* will not be offered. All

other etiquettes of *ihram* are not affected, including making *ghusl* or *wudu* before entering *ihram*, which is done for cleanliness. Importantly, reciting the *talbiyah* is permitted and must be done to enter *ihram*.

#### LEGAL RULING

If you fear that the menstrual cycle will hinder making an initial Umrah before Hajj, then Umrah can be skipped. Instead, you can intend Hajj only at the time of entering *ihram* (termed Hajj Ifrad—see Appendix C).

(4) You cannot perform *tawaf* 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, you should perform *tawaf* and *sa’ee* early in the sequence of events on the 10<sup>th</sup> of Dhul Hijjah to ensure its completion.

(5) You cannot enter the masjid during *hayd*. Hence, *sa’ee*, which occurs in the masjid, also cannot be performed during *hayd*.

(6) Aside from *tawaf* and *sa'ee*, you can perform all other essential acts of Hajj 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) You can give *salam* 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].

*This text is a production of Sacred Learning, an organization dedicated to the spiritual and academic advancement of the Muslim community for over two decades. We organize lectures, host retreats, publish books, and manage the Sacred Learning Center near Chicago, which serves as a masjid for the local community and a spiritual center for visitors from across the world. Our materials, including this text, are available for free download at [www.sacredlearning.org](http://www.sacredlearning.org)*

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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.

