

Perfecting the Journey
*Spiritual and Legal Dimensions
of Hajj, Umrah, and Visiting
Madinah*

2022 EDITION

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Please share these materials with your family, loved ones, and friends (www.sacredlearning.org – Hajj classroom). Spreading goodness is a relatively easy means to great reward. The Prophet (Allah bless him and give him peace) said, “Whoever guides to good gets a reward similar to the one who does that good” [Muslim].

Introduction

All praise is due to Allah, Lord of the Worlds. And, may peace and blessings be upon His noble messenger, Muhammad (Allah bless him and give him peace).

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 reviewing each chapter with its corresponding online lecture to gain a deeper understanding of these life changing journeys. While compiling these materials, I certainly have made many errors. May Allah overlook my imperfect attempt to describe these perfect rituals, and, instead, allow you to benefit from the blessings inherently present within Hajj, Umrah, and visiting Madinah.

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General Considerations

Hajj and Umrah involve visiting Mecca (and Madinah) to seek Allah's forgiveness, pleasure, and reward. Umrah is performed by circling the Kabah (termed tawaf) and walking between two small hills called Safa and Marwah (termed sa'ee). Over a few short hours, these two acts cleanse years of sin and shortcomings. The Prophet (Allah bless him and give him peace) stated, "Umrah is an expiation for the sins committed between it and the previous Umrah" [Bukhari and Muslim].

Hajj involves performing several rituals in the vicinity of Mecca, including tawaf and sa'ee, during the Islamic month of Dhul Hijjah. In just a few short days, Hajj erases a lifetime of mistakes while simultaneously opening the doors to Jannah (paradise). The one who performs Hajj without committing obscenity or transgression "returns as free from sin as the day they were born" [Bukhari and Muslim], as mentioned by the Prophet (Allah bless him and give him peace). 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 possible reward - being admitted to Jannah.

Umrah

The Prophet (Allah bless him and give him peace) performed multiple Umrahs during his lifetime, including an initial Umrah during his journey for Hajj. As such, Umrah can be performed at almost any time throughout the year and is also done by those traveling for Hajj.

SPIRITUAL DIMENSION

Umrah during Ramadan carries especially lofty benefits. The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) replied, “to perform Umrah during Ramadan” [Tabarani].

Hajj

Hajj is mandatory once during the lifetime of an adult who can afford it. Allah Most High states,

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

*And for Allah, humanity is assigned Pilgrimage
to the House, if one is able to make the
journey [3:97].*

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. Children who perform Hajj earn a reward. However, the mandate is not uplifted until one performs it as an adult. A woman presented a child to the Prophet (Allah bless him and give him peace) asking if he will be rewarded for performing Hajj. The Prophet (Allah bless him and give him peace) replied, “Yes, and you will also have a reward” [Muslim].

(2) Hajj is only mandatory on adults who 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 an adult can afford the cost of the journey along with their monthly expenses and payments while away, then Hajj becomes mandatory.

(3) One who can afford Hajj but cannot physically make the journey must commission someone to perform Hajj on their behalf (termed Hajj Badal; see Appendix C). A

woman whose father was elderly asked, “O Messenger of Allah, 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 (Allah bless him and give him peace) responded, “Perform Hajj on his behalf” [Muslim].

(4) Once Hajj becomes mandatory, it should be performed (or, if applicable, commissioned) at the earliest possible opportunity without delay. The Prophet (Allah bless him and give him peace) 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) One should perform Hajj and Umrah 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 one’s journey on social media should not distract from this goal. Allah Most High states, “And complete Hajj and Umrah for Allah” [2:196].

(2) A pilgrim is like a cancer patient who travels to a world-renowned hospital seeking cure. Such patients 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 to update their social media feeds. Instead, they remain fixated on their disease and the hope of finding a cure. Likewise, the pilgrim should focus on the spiritual cancers of their soul

and the unique opportunity that Allah has provided for renewal and cure.

Frequently Performing Hajj and Umrah

It is encouraged to perform Hajj and Umrah regularly – ideally, at least once every five years. The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) 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 (Allah bless him and give him peace) said, “There are no days greater to Allah and more beloved to Him for righteous deeds than these ten days [of Dhul Hijjah]” [Ahmad]. He (Allah bless him and give him peace) also fasted the first nine days of Dhul Hijjah [Abu Dawud] and specifically encouraged fasting on the 9th day stating that it “absolves sins of the prior year and the upcoming one” [Muslim]. Hence, those not traveling for Hajj are encouraged to increase their dhikr, 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 (10th of Dhul Hijjah) and the three days following it (11th to 13th). The Prophet (Allah bless him and give him peace) prohibited fasting on the two days of Eid [Bukhari and Muslim]. Additionally, he (Allah bless him and give him peace) said, “The days of tashriq (11th to 13th of Dhul Hijjah) are days of eating, drinking, and remembering Allah” [Muslim].

Seeking Acceptance

Hajj erases a lifetime of mistakes while simultaneously providing the reward of Jannah. It is important to note, however, that the Prophet (Allah bless him and give him peace) explicitly linked these benefits with the acceptance of Hajj, and not merely its performance. This theme, in fact, broadly applies to all acts of worship. It is only with Allah's acceptance that rewards and benefits are obtained. In the case of Hajj and Umrah, the path to acceptance begins well before the physical departure. This chapter highlights a few initial steps that form the foundation for increasing 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. While planning or performing Hajj and Umrah, 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. In addition, avoid unlawful (haram) funds while saving for the journey's expenses. The Prophet (Allah bless him and give him peace) 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 (unlawful). The Prophet commented, "So how can his supplications be answered?" [Muslim].

SPIRITUAL DIMENSION

One should be generous with Hajj expenses. The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) 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. So, 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. Before traveling, (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, (a) return borrowed items and pay back any loans owed to others; (b) seek forgiveness from anyone that 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.

Preparing For Departure

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, as any mishap is minor in the context of the greater opportunity provided by Hajj and Umrah, and, furthermore, nothing happens except by the will of Allah. Interestingly, during the Prophet's (Allah bless him and give him peace) Hajj, the camel carrying his luggage was temporarily lost despite meticulous preparation and planning. Throughout this entire ordeal, he (Allah bless him and give him peace) remained light-hearted and encouraged others to remain patient. The camel was eventually located; however, the Prophet's (Allah bless him and given him peace) reaction provided one of the great lessons of Hajj, even before the rituals of worship had begun. Regarding preparation for the journey of Hajj, Allah Most High states, "And take provisions, but the best provision is God-consciousness (taqwa)" [2:197].

Weeks Before Departure

In preparation for the journey and to minimize potential disturbances, complete the following logistical measures in the weeks and days leading up to 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 these are lost during the trip.
- (3) Pack early to avoid forgetting items and to reduce last-minute stress. Pack light to reduce your burden and to increase your ability to assist others with their loads.

SPIRITUAL DIMENSION

Traveling with a light load makes a journey easier physically. Likewise, lightening the load of sin simplifies one's spiritual journey toward the Hereafter. During the Prophet's (Allah bless him and give him peace) travel to Hajj, some with physically light loads had moved ahead of the caravan. In response, the Prophet (Allah bless him and give him peace) commented, "Those with a light load have taken the lead." When the Companions inquired further about this statement, the Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) 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 (Allah bless him and give him peace) advised his Companions to avoid rushing during travel.

(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 (Allah bless him and give him peace) 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. Allah Most High lists “the companion at your side and the traveler” among those to whom excellent character should be exhibited [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; each being present only through His grace and mercy. Hence, be respectful toward Allah’s honored guests.

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

LEGAL RULINGS

(a) A traveler will shorten the fard of Dhuhr, Asr, and Isha from four rakahs to two. This ruling applies after one has travelled more than 48 miles from the border of their city and remains in effect until one (i) makes an intention to remain at any location for at least 15 days or (ii) returns 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.

(b) Sunnah prayers are not shortened when traveling, but these do become less emphasized. When stationary (e.g., settled in a hotel), one 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. Aishah (Allah be pleased with her) narrates that the Prophet (Allah bless him and give him peace) “was not as strongly committed to any voluntary prayers as he was to the two rakahs before Fajr” [Muslim]. The Prophet (Allah bless him and give him peace) also stated, “Two cycles of prayer before the dawn prayer are better than the world and everything in it” [Muslim].

(c) Prayers on a plane are offered based on the movement of the sun at one’s current location. So, for example, if the sun is seen setting from the window of the plane, then Maghrib will be offered shortly thereafter. Of note, apps

are available that provide timings for expected prayers along the route of a plane.

(d) While traveling on a plane, mandatory prayers should ideally be offered standing. If this is not possible (as is usually the case), then the prayer can be offered 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 will be made up as two rakahs after arriving at the destination.

SPIRITUAL DIMENSION

The duas of a traveler are accepted. Hence, while traveling one should make abundant dua. The Prophet (Allah bless him and give him peace) 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 his child” [Tirmidhi].

Ihram

Before approaching Mecca to perform Hajj or Umrah, a pilgrim must first establish a ritual state known as ihram. This is done by reciting an Arabic phrase called the talbiyah while making an intention to perform Umrah or Hajj. Immediately prior to entering ihram, the Prophet (Allah bless him and give him peace) first performed some preparatory acts such as (1) ghusl (ritual bath), (2) changing into two white sheets of cloth, (3) applying fragrance to the body, and (4) offering salah. He then recited the talbiyah to officially begin ihram.

While in a state of ihram, certain otherwise permissible actions such as using fragrance, romantic interactions with one's spouse, and, for males, wearing stitched clothing become impermissible. This chapter details each step of entering ihram, as well as the acts that must be avoided when in this holy state.

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 males while in this state. Throughout this text, the term ihram implies the state of ihram, unless clothing is specifically mentioned.

The Ihram Boundary

All pilgrims enroute to Mecca must be in a state of ihram prior to crossing specific boundaries that surround Mecca (termed miqat, figure 1). The Prophet (Allah bless him and give him peace) entered ihram at Dhul Hulaifah, which is a few miles outside of Madinah en route to Mecca. In addition, he (Allah bless him and give him peace) also designated similar boundaries to enter ihram for those coming to Mecca from other directions. The Prophet (Allah bless him and give him peace) said, “These are the boundaries for those coming from beyond their borders...” [Bukhari].

LEGAL RULINGS

(1) Nowadays, given modern transportation and the distances from which pilgrims arrive, the actions to enter ihram are usually performed much before crossing the miqat boundaries. The exact location for each step of entering ihram will vary depending on one’s particular itinerary as described below.

(2) Travelers en route to Mecca via Jeddah must enter ihram prior to landing since Jeddah is within the miqat boundary. As such, those flying to Jeddah via a connecting flight typically perform ghusl at home and then perform final pre-ihram rituals (wudu, changing into ihram clothing, two rakahs prayer, and recitation of

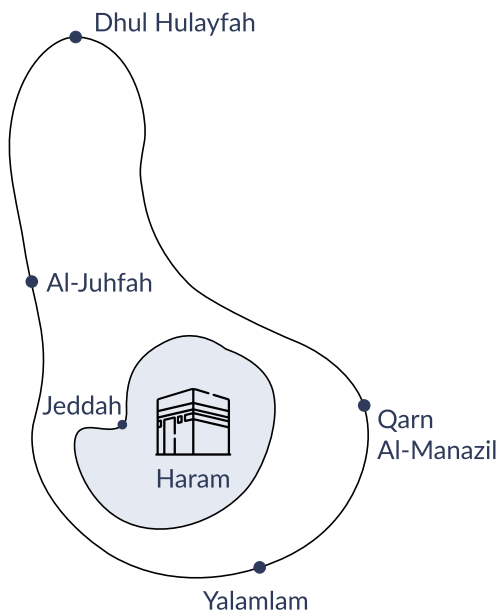


FIGURE 1: THE IHRAM BOUNDARIES OF MECCA

the talbiyah) at the layover airport (males, remember to pack your ihram clothing and slippers in your carry-on; females, it is common to wear your ihram clothing before departing from home). On the other hand, those flying on a direct flight to Jeddah perform pre-ihram rituals and recite the talbiyah at home or at the airport before departure, depending on whichever is most convenient.

(3) Madinah falls outside the miqat. Hence, travelers heading initially to Madinah, whether directly or via Jeddah, do not require a state of ihram. Instead, when

departing for Mecca, they will perform ghusl and change into the ihram clothing in their hotel room and then offer prayer and recite the talbiyah either in their room (if flying to Jeddah or traveling by train) or at Dhul Hulayfah (if traveling by car or bus), which is a few miles outside Madinah en route to Mecca.

LEGAL RULING

A woman experiencing her period will enter ihram before crossing the miqat boundary. However, she will not enter a masjid or perform tawaf (circling the Kabah) until her cycle is complete and she makes ghusl (see Appendix E).

LEGAL RULING

One who crosses the miqat boundary without a state of ihram should ideally return to the boundary to enter ihram. If this is not possible (as is usually the case), then ihram is assumed from one's location and an extra animal sacrifice (damm) must be arranged as a penalty (see chapter entitled, 'Violations During Hajj and Umrah' for more details).

SPIRITUAL DIMENSIONS

(1) The Prophet (Allah bless him and give him peace) 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]. One should reflect on the amazing devotion of these pious predecessors while also being grateful for the tremendous ease with which Hajj and Umrah are performed 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 (Allah bless him and give him peace). 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

Scholars recommend cleansing the body in preparation for ihram. Prior to departing from home, clip the nails, remove armpit and pubic hair, and, for males, trim the moustache. The Prophet (Allah bless him and give him peace) recommended completing these acts of cleanliness at least once every forty days throughout adulthood [Tirmidhi]. Hence, scholars recommend that these also be done before departing for Hajj or Umrah.

Taking a Bath

It is sunnah to perform ghusl (bath) before changing into ihram clothing. This step is encouraged for physical

cleanliness and, hence, should be performed even if ghusl or wudu is not needed. Additionally, it should also be performed by a woman experiencing her period.

LEGAL RULING

Males changing into ihram clothing at an airport can shower before departing from home and then merely perform wudu at the time of changing into ihram clothing. If water is not available, this step can be skipped altogether - neither wudu nor ghusl is necessary to enter ihram.

LEGAL RULING

Scented soap and shampoo can and should be used when taking a bath before ihram. The prohibition of using fragranced products applies after ihram begins (i.e., after talbiyah), and not during preparation for it.

Clothing of Ihram

Ihram prohibits males from wearing stitched clothing or footwear. Males must change into two unstitched white sheets of cloth and slippers. All other clothing, including undergarments, socks, head coverings, and shoes, cannot be worn in ihram.

Females, on the other hand, retain their usual clothing – head scarf, socks, shoes, etc. – during ihram, taking special care to maintain both hijab and modesty. Of note, the ihram clothing for females need not be a specific fabric type or color.

LEGAL RULING

Clothing or cloth washed in scented detergent may be worn when entering ihram. However, after reciting the talbiyah, changing into scented clothing or cloth should be avoided.

LEGAL RULING

For males, the top surface of the foot (over the shoelace area) should remain uncovered in a state of ihram. This can be achieved, for example, by wearing sturdy slippers. Of note, some schools of Islamic law permit covering this part of the foot. As a general principle, it is best to respect these differences, rather than critique others who may not follow a particular legal opinion.

LEGAL RULING

Cloth cannot touch the face while in ihram. As such, a woman who wears niqab may use a visor or cap to distance the cloth from her face. The Mother of the Believers, 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 a believer from family, work, home, and wealth and then mandate that he shroud himself in two white sheets of cloth. These initial steps bear a striking resemblance to death, symbolizing the

power of Umrah and Hajj to bury one's prior sins and provide a new spiritual lease on life.

Scenting the Body

After changing into the ihram clothing, it is sunnah for males to apply fragrance to the body. Males and females 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, it is 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

One who enters ihram at a time when salah is either prohibited (haram) or disliked (makruh) may skip this prayer or wait until prayer once again becomes permissible. 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 E).

Making the Intention

Like all acts of worship, ihram requires an intention. When making it, clearly state the purpose of the ihram (i.e., Umrah or Hajj) while also asking Allah to make it easy and to accept it.

LEGAL RULING

When the Prophet (Allah bless him and give him peace) travelled for Hajj, he also first performed an Umrah. More specifically, he encouraged 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 between 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 D).

LEGAL RULING

A verbal intention is recommended, although a silent intention is also acceptable. Additionally, the intention can be made in any language, and does not need to be made in Arabic.

LEGAL RULING

When performing Hajj on behalf of someone else (termed Hajj Badal), the name of that individual should be included when making the intention.

Talbiyah

Recitation of the talbiyah officially begins ihram. Males are encouraged (sunnah) to recite the talbiyah aloud, while females should recite it softly. In no case, however, should the initial talbiyah be absolutely 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

Males should recite the talbiyah loudly. The Prophet (Allah bless him and give him peace) 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 of Hajj, the Prophet (Allah bless him and give him peace) 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

The talbiyah should be recited consistently throughout the pilgrimage. Useful reminders to recite the talbiyah include boarding or exiting a vehicle, meeting others, arriving or departing from any location, and after completing prayers. Of note, 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 (Allah bless him and give him peace) 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” [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 device 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 (Allah bless him and give him peace) 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]. One can only imagine the universal effect of millions of believers all proclaiming the talbiyah in unison during the days of Hajj.

Prohibited Acts During Ihram

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

(1) Romantic interaction, whether verbal or physical, including kissing or embracing.

LEGAL RULING

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 before departing for Hajj, particularly the night before donning the ihram, to ensure that each is comfortable throughout the Hajj 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
[2:197].*

SPIRITUAL DIMENSION

One should remain light-hearted when things go wrong during Hajj and Umrah, especially while in ihram. The Prophet (Allah bless him and give him peace) and his noble Companion Abu Bakr (Allah be pleased with him) shared a camel to carry their luggage on the way to Hajj. Although Abu Bakr assigned someone to specifically watch over this camel, it still got lost during travel. When Abu Bakr heard the news, he expressed his displeasure and scolded the individual saying, “Only one camel and you lost it!” In response, the Prophet (Allah bless him and give him peace) 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 and fragrance used in preparation for ihram. Rather, once the talbiyah is recited, no additional fragrance may be applied.

(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 males, including head cover, underwear, socks, shoes, etc. Males must also keep the upper surface of the foot as well as the ankles exposed and, hence, are to wear slippers.

(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 made up by giving charity (sadaqah) or arranging for an animal sacrifice (dammm), depending on the extent of the violation. For example, one who covers the face with a medical mask (whether of their own accord or due to a mandate established by local authorities) 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 chapter entitled, 'Violations During Hajj

and Umrah' for more details about sadaqah 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 the ihram clothing, for example if it becomes soiled or dirty, or removing the ihram clothing, for example to take a shower.
- (5) Washing the body or brushing the teeth provided that all toiletries are fragrance-free.
- (6) Covering the body with a blanket or sleeping bag, even if stitched. The face and head, however, must remain uncovered.
- (7) Using a pillow, despite the back of the head or side of the face being covered by its fabric.
- (8) Covering the face with a tissue while sneezing or drying the 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 wudu breaks (e.g., by using the washroom) or ghusl is lost (e.g., by a wet dream), then the state of ihram remains

intact. One may make wudu or ghusl, as needed, while in ihram.

Maintaining Ihram

The state of ihram must be maintained 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 males, trim the moustache.
- 2) If entering ihram at an airport, make ghusl at home just before travel and then make wudu at the layover airport immediately before entering ihram. If entering ihram from a hotel room or from home, make ghusl immediately before entering ihram. This step is for cleanliness and, hence, is performed even if ghusl or wudu is not needed and is also performed by a woman experiencing her period.
- 3) Change into the ihram clothing and apply deodorant and fragrance (males) to the body.
- 4) Pray two rakahs – ideally reciting Surah al-Kafirun in the first rakah and Surah al-Ikhlâs in the second; this prayer is not offered at times when prayer is prohibited or disliked.
- 6) Make intention of ihram for Umrah or Hajj.
- 7) Recite the talbiyah verbally to officially enter ihram.
- 8) All of the above must be performed before crossing the miqat boundary. Of note, Jeddah is within this boundary and, hence, ihram must be entered before landing in Jeddah for those directly en route to Mecca.
- 9) Maintain ihram until the completion of Umrah (or the appropriate steps of Hajj).

Entering Mecca and Performing Umrah

After assuming ihram, the next major step, whether traveling for Hajj or Umrah, is to enter Mecca to perform Umrah. The Prophet (Allah bless him and give him peace) performed multiple Umrahs during his lifetime, including an Umrah upon arrival in Mecca for Hajj. On each occasion, he (Allah bless him and give him peace) performed Umrah by (1) entering ihram, (2) circling the Kabah seven times (tawaf), (3) walking between Safa and Marwah seven stretches (sa'ee), and (4) eventually exiting ihram (in the case of Hajj, the ihram was maintained until after Hajj was complete). The initial actions performed when entering Mecca to do Umrah, independently or as part of Hajj, are described below.

Arriving in Mecca

The first step upon arrival is to get situated at your place of stay. Settle into your hotel room, eat, and rest as long as is necessary to ensure energy and focus during Umrah. When traveling for Hajj, the Prophet (Allah bless him

and give him peace) encamped outside Mecca, allowed the caravan to rest overnight, and then entered Mecca the next morning after Fajr prayer to perform Umrah [Bukhari].

SPIRITUAL DIMENSION

Mecca is situated in a sacred sanctuary called the Haram. An important feature of this sanctuary 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 when entering the Haram (just a few minutes before entering Mecca) that Allah grant every part of their being security from the Hellfire, just as He has granted every living thing in the Haram security from being harmed.

Heading Toward the Masjid

Approach the masjid with humility and respect. At the entrance, remove your shoes and place them in a drawstring bag or backpack (shoes left in the cubicles at the doors are easily lost and will usually not be found when you return). Finally, enter with the 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 common) duas in Arabic. However, if the Arabic is unfamiliar, the meaning of the dua can be stated in any language until the Arabic is memorized.

LEGAL RULING

It is sunnah to greet any masjid with two rakahs of prayer at the time of entering. One exception, however, is when a person in ihram enters the masjid to perform Umrah. In this instance, 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, a believer should remain in awe of Allah's greatness and humbled by their weakness when entering His house. Allah Most High states, "It is not for them to enter (the mosques of Allah) except in a state of fear" [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 upon arrival is an occasion of acceptance of dua. Proceed toward the center of the masjid where the Kabah is located while reciting the talbiyah. If possible, locate an area off to the side where you can comfortably make dua. Then, focus on the Kabah and supplicate abundantly. The Prophet (Allah bless him and give him peace), upon catching a glimpse

of the Kabah from a distance, “faced the Qiblah 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.

Performing Umrah

Umrah is performed by doing tawaf and then sa’ee in a state of ihram. Tawaf involves circling the Kabah seven times and then praying two mandatory rakahs of salah (see Appendix A for more details). Sa’ee is performed by walking seven times between Safa and Marwah (see Appendix B for more details). Of note, the talbiyah is no longer recited once tawaf begins.

Exiting Ihram

After Umrah is complete, the state of ihram is exited by trimming or shaving the hair. For men, trimming is an option, however, greater reward lies in shaving. The Prophet (Allah bless him and give him peace) 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].

For males, 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 on the head of a man, then the head must be shaved. Of note, barbershops located outside the masjid will cut men's hair for a small fee.

A woman will not shave her head; instead, she should divide her hair into three sections (right, left, and middle) and have one inch trimmed from each. This usually occurs in a hotel room or Hajj tent, as hair salons for females are not present in the vicinity of the masjid.

LEGAL RULING

One who intends to perform Hajj in the few days after Umrah should still shave their head. The greater reward for shaving is applicable to Umrah and will also separately apply when the head is re-shaved after Hajj.

LEGAL RULING

When exiting ihram, a person may cut their own hair. Additionally, a person in ihram may cut the hair of others to help them exit ihram.

SPIRITUAL DIMENSION

It is recommended (mustahabb) to face the Qiblah while the hair is cut and to ask the barber to begin with the right side. The Prophet (Allah bless him and give him peace) called for a barber and asked him to shave his right side before shaving the left [Muslim].

Return to a Non-Ihram State

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

LEGAL RULING

Additional Umrahs may be performed after an initial Umrah (although many scholars emphasize performing extra tawafs instead). To perform an additional Umrah, one prepares for and changes into ihram clothing in their hotel room. They then take a short taxi ride to Masjid Aishah, which is outside the boundary (miqat) of Mecca, to offer the prayer and recite the talbiyah, before returning to perform Umrah. Of note, taxi drivers will provide round trip transportation, so long as you negotiate this with the driver beforehand.

LEGAL RULING

One who completes their Umrah and is awaiting Hajj should not perform an additional Umrah. Instead, if desired, additional Umrahs should be done after Hajj is complete.

Prayers in Mecca

Mecca is packed with blessings. Once Umrah is complete, take advantage of its many benefits, especially by offering every prayer in the masjid. The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) 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].

SPIRITUAL DIMENSION

Every moment in Mecca is highly beneficial. While there, one should make tawbah 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.”

Extra Tawafs

Tawaf is the preferred form of extra worship in Mecca, as it cannot be performed anywhere else in the world. After completing Umrah, additional tawafs may be performed at any time and are encouraged at least once daily. If performing Hajj in the next few days, however, be careful of overexerting yourself – it is important to rest and conserve energy to ensure focus, health, and strength for the upcoming Hajj.

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 (Allah bless him and give him peace) 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].

SPIRITUAL DIMENSION

The section of wall between the Kabah's door and its Black Stone is called the Multazam. If the opportunity arises, one 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 door of the Kabah is called 'the Multazam.' Whoever applies himself there and supplicates to Allah, He gives him whatever he supplicates for" [Baihaqi].

SUMMARY OF ENTERING MECCA AND
PERFORMING UMRAH

- 1) Settle in your hotel room making sure to eat and rest before Umrah.
- 2) Enter the masjid while observing its etiquettes.
- 3) Make dua upon sighting the Kabah.
- 4) Perform seven rounds of tawaf followed by two rakahs of required (wajib) salah, ideally reciting Surah al-Kafirun in the first rakah and Surah al-Ikhlās in the second. For further details regarding tawaf, see Appendix A.
- 5) Drink Zamzam.
- 6) Walk seven stretches between Safa and Marwah, beginning at Safa and ending at Marwah. For further details regarding sa'ee, see Appendix B.
- 7) Shave 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 tawafs, when convenient.

Day One of Hajj - 8 Dhul Hijjah

The next several sections apply to those who are performing Hajj. If you are performing Umrah only (outside of the season of Hajj), please skip these sections and move on to the section entitled, “Violations During Hajj and Umrah.”

After Umrah, the next ritual is Hajj, which usually spans five days (a potential 6th day is optional). During this time, the Prophet (Allah bless him and give him peace) visited three desert plains – Mina, Arafah, and Muzdalifah – where he spent time making dua and dhikr before heading to Mecca to perform tawaf and sa’ee of Hajj (figure 2). His initial stop was Mina, a large open desert approximately three miles from Mecca, where he (Allah bless him and give him peace) spent a day and night, offering five prayers - Dhuhr, Asr, Maghrib, Isha, and Fajr - before heading to Arafah the next day.

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 8th of Dhul Hijjah from

Perfecting the Journey

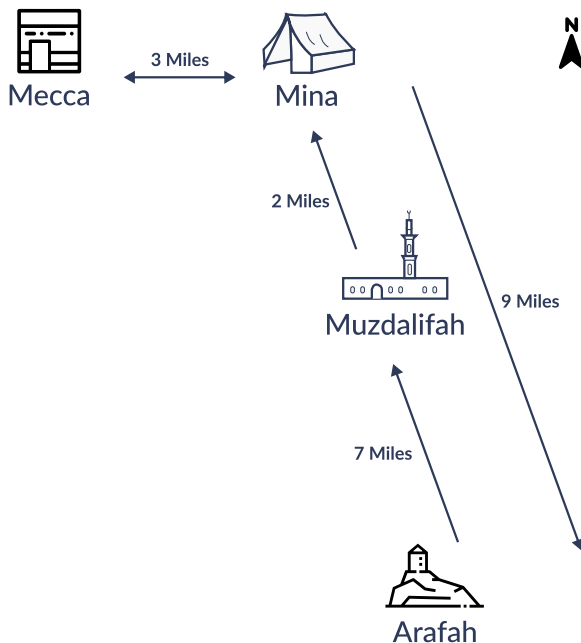


FIGURE 2: THE LOCATIONS OF HAJJ

wherever you might be staying - you do not need to exit the miqat boundary when re-entering ihram for Hajj.

In preparation for ihram, if necessary, remove any underarm and pubic hair and trim the moustache. Then, take a bath, apply deodorant and fragrance, and change into the ihram clothing. You may perform the two rakahs of prayer for ihram and recite the talbiyah in your hotel room or, if convenient, in the masjid.

SPIRITUAL DIMENSION

It is best to enter ihram well 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.

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 complete 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 one's bus or tent, should be viewed as an opportunity. Allah Most High 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" [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, those who would like to walk during any part of the Hajj should discuss this with their group leader before proceeding.

Arrival in Mina

Pilgrims hope to arrive in Mina sometime before Dhuhr on the 8th 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 to seek forgiveness and reconnect with your Lord while free from the distractions of everyday life.

Upon arrival in Mina, men and women are shown their respective tents. Be respectful of others by limiting the amount of space 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 (Allah bless him and give him peace) 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].

LEGAL RULING

One whose arrival to Mina is delayed prays wherever they are 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 one's control), the Hajj remains intact and there is no penalty.

The Stay in Mina

It is sunnah to perform five prayers - Dhuhr, Asr, Maghrib, Isha, and Fajr - in Mina. Each prayer is offered in congregation at its respective time, but Dhuhr, Asr, and Isha are shortened, from four rakahs to two, due to travel.

While in Mina, try to pray all the generally emphasized sunnah rakahs of prayer. The Prophet (Allah bless him and give him peace) said, "Whoever persists in praying twelve rakahs from the sunnah will have a house built for them in jannah – four rakahs before Dhuhr and two after it, two rakahs after Maghrib, two rakahs after Isha, and two rakahs before Fajr" [Tirmidhi].

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

LEGAL RULING

It is necessary (wajib) to recite the takbir of Eid after every fard prayer beginning with Fajr on the 9th of Dhul Hijjah

and ending with Asr on the 13th. This ruling applies to Muslims everywhere, including those performing Hajj. Abdullah ibn Umar (Allah be pleased with him) used to raise his voice with takbir while in Mina, and people would follow his lead, reciting takbir until the entire camp resounded with their voices [Bukhari]. The words of the takbir, as narrated by Abdullah Ibn Masud (Allah be pleased with him), are as follows:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَاللَّهُ 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.*

Day Two of Hajj – 9 Dhul Hijjah

The major event on the second day of Hajj is to spend the afternoon in Arafah, which is a large desert plain approximately nine miles from Mina. There, the Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) said, “Hajj is Arafah” [Tirmidhi].

LEGAL RULING

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

SPIRITUAL DIMENSION

Arafah is the location where Allah initially gathered all created souls to take a covenant from them. He asked, “Am I not your Lord?” to which all replied, “Yes, we testify” [7:172]. The return to Arafah during Hajj is an opportunity to seek forgiveness for shortcomings in

upholding this covenant while also renewing one's commitment to it. The Prophet (Allah bless him and give him peace) 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, transport may depart immediately after Fajr prayer or much later in the morning. Be patient while waiting for the bus or train to arrive. On the way to Arafah, recite the talbiyah and make 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. If needed, use the restroom and perform wudu before Dhuhr enters in preparation for this special window of time.

While in Arafah, the Prophet (Allah bless him and give him peace) gave a sermon at a location called Namirah and then led the congregation in Dhuhr prayer immediately followed by Asr prayer. He then proceeded to the base of a small hill in Arafah known as Jabal al-Rahmah, where he performed wuquf, standing and making dhikr and dua to Allah until Maghrib.

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

- (1) Pray Dhuhr at its time, even on jumuah. The two fard 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 fard 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.

SPIRITUAL DIMENSION

The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) 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” [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 (Allah bless him and give him peace), 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 (Allah bless him and give him peace) 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, one should reflect on this sermon, supplicating that Allah make them among those who preserve the basic rights of all human beings, fulfill the rights of their spouse, and maintain the ties of kinship and brotherhood. One 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 (Allah bless him and give him peace) 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

One should proceed from Arafah to Muzdalifah with tranquility, making dua for calmness throughout life. The Prophet (Allah bless him and give him peace) 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, find a location where your group can settle comfortably. Muzdalifah is crowded, so be patient while searching for an open space. Once settled, and after the time for Isha has entered, perform the following in sequence:

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

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

SPIRITUAL DIMENSION

One buries their old life in Arafah and then moves to Muzdalifah to start anew. This may be one of the wisdoms of the Maghrib prayer being delayed until reaching Muzdalifah.

Spending the Night in Muzdalifah

It is sunnah to spend the night in Muzdalifah. Before settling down, however, 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 pillar on the 10th, twenty-one for pelting three walls on the 11th, and twenty-one for pelting three walls on the 12th). Those who plan on performing the optional pelting on the 13th will require an additional twenty-one pebbles, for a total of seventy. One may also collect a few 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. One should not, however, collect them from the location where the actual pelting occurs (known as the Jamarat).

Day Three of Hajj - 10 Dhul Hijjah

The 10th of Dhul Hijjah is one of the busiest days of Hajj. On this day, the Prophet (Allah bless him and give him peace) began his morning with wuquf (dua and dhikr) 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 of the Kabah and sa'ee between Safa and Marwah. He (Allah bless him and give him peace) then returned to Mina to spend the night there. Each of these acts is described below.

Wuquf of Muzdalifah

The first event on the 10th day of Dhul Hijjah is the wuquf of Muzdalifah. As in Arafah, the wuquf involves making dua and dhikr while occasionally standing. The Prophet (Allah bless him and give him peace) 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)
[2:198].*

LEGAL RULING

Most schools of law classify this wuquf as mandatory, requiring that one spend at least a few moments between Fajr and sunrise in Muzdalifah. The sick, elderly, and women who find it too difficult to remain due to the crowds are exempted. Otherwise, anyone who misses this mandatory wuquf must perform an extra animal sacrifice (damm) as a penalty.

SPIRITUAL DIMENSION

While making dua in Muzdalifah, one should also ask for consistency with the sunnah in all acts of worship. The Prophet (Allah bless him and give him peace) stated while in Muzdalifah, “Take from me your rituals for Hajj” [Muslim].

Departing Muzdalifah

After Muzdalifah, the next stop is to return to Mina, where it is sunnah to spend the remaining days and nights of Hajj. Some groups return to their tent in Mina directly from Muzdalifah for a short break before heading out to perform the next set of rituals. Others first perform some of the rituals before eventually returning to the tents in Mina later in the day. In either case, proceed calmly, as the Prophet (Allah bless him and give him peace)

encouraged the people to be tranquil as they departed Muzdalifah [Nasai].

Beyond Muzdalifah

After leaving Muzdalifah, four major tasks need to be completed: (1) going to the Jamarat to pelt the third of three walls representing shaytan, (2) confirming the animal sacrifice, (3) shaving or trimming the hair, and (4) performing the tawaf and sa'ee of Hajj. The Prophet (Allah bless him and give him peace) completed these tasks in the above order. Hence, effort should be made to preserve this sequence.

LEGAL RULING

According to the scholars of the Hanafi school, pelting, animal sacrifice, and cutting or shaving the hair must remain in sequence (wajib). 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

The 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 (Allah bless him and give him peace) 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 [Baihaqi].

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

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

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

Once situated comfortably in front of the wall, throw seven pebbles, one at a time, using the index (shahadah) finger and thumb of the right hand, reciting “Bismillahi

Allahu Akbar” with each throw. The pebbles must fall within the clearly demarcated area surrounding the wall, even if the wall itself is not hit. After pelting, locate your group and then proceed forward; dua is not made after pelting the third wall.

LEGAL RULING

The talbiyah of Hajj ends when the first pebble is thrown; it will no longer be recited throughout the remainder of Hajj.

LEGAL RULING

Pelting may be done 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 someone else, and the one who is throwing the pebbles must first throw seven pebbles for themselves before pelting on behalf of someone else.

SPIRITUAL DIMENSION

The Prophet Ibrahim (upon him be peace) situated his family in a barren desert, attempted 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 act of worship that memorialized his sacrifices until the end of time. In reflecting on this, one should recognize that they are 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, when followed in any aspect of life, is always the greatest weapon against shaytan. The Prophet (Allah bless him and give him peace) stated after emphasizing the small size of the pebbles to be used, “Beware of going to extremes in religion, for such extremism has destroyed the people before you” [Nasai].

Task Two: Animal Sacrifice

The second responsibility after pelting is 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 الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ

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

Although it is ideal to perform the sacrifice with your own hands, such opportunities are generally not available given the large number of people at Hajj. Instead, group leaders organize the sacrifice with a local slaughterhouse and inform you once it is complete.

LEGAL RULING

The above sacrifice is to show gratitude for combining Umrah with Hajj in a single journey and is not a sacrifice for Eid al-Adha. The sacrifice of Eid is not required for travelers, including those on Hajj.

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 (Allah bless him and give him peace) 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, one should aim to give from the best of it. Allah Most High states, “You will never attain righteousness until you spend from that which you love” [3:92].

SPIRITUAL DIMENSION

The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace). Taking a lesson from this, one should strive to follow the blessed sunnah of the greatest of creation

(Allah bless him and give him peace), sacrificing their personal desires when necessary.

Task Three: Shaving or Trimming the Hair

After ascertaining that the sacrifice is complete, the next task is to shave or trim the 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 will not 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 the 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, a person may cut their own hair. Additionally, a person in ihram 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 Umrah (see Appendix A and B). 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 10th of Dhul Hijjah until sunset on the 12th.

LEGAL RULING

If tawaf and sa'ee are done before exiting ihram, then males 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 E).

SPIRITUAL DIMENSION¹

Each step of Hajj is like a petition to circle the House of the Lord. First, one waits standing in Arafah, outside the Sacred Precinct (Haram) and relatively distant from the Kabah. After hours of begging and shedding tears, they are then permitted to enter the Sacred Precinct to head toward Muzdalifah, where they sleep on the desert ground overnight only to awaken so that they can once

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

again stand beseeching their Lord. One is then permitted to come closer to the Kabah by proceeding to Mina, where they pelt to show disgust for shaytan, offer a sacrifice to show gratitude to the Master of the Universe, and shave or trim their hair as an exhibition of renewal. Only then are they finally permitted to circle the Kabah in amazing worship of the Lord of the Worlds.

SPIRITUAL DIMENSION¹

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 (Allah bless him and give him peace) 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, return to Mina. It is sunnah to spend at least part of the night of the 10th of Dhul Hijjah there. Keep this in mind when planning the above-described acts.

Day Four of Hajj – 11 Dhul Hijjah

The only additional ritual on the 11th of Dhul Hijjah is pelting. The Prophet (Allah bless him and give him peace) pelted all three walls on this day. 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 11th anytime from just before Dhuhr until sunset. However, if necessary, you can perform it until dawn the following day.

Pelting

Each of the three walls are pelted with seven pebbles. Stand in front of the first wall, ideally with the Qiblah to your left. Throw each stone separately using the index finger and thumb of the right hand, reciting “Bismillahi Allahu Akbar” each time. Then, move away from the

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

Repeat this process at the second and third walls, with the exception that 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 10th to the 13th of Dhul Hijjah.

SPIRITUAL DIMENSION

It was in Mina, during the days of Hajj, that the earliest visitors from Madinah came to pledge their allegiance to the Prophet (Allah bless him and give him peace), eventually laying the groundwork for his migration from Mecca to Madinah. Likewise, while in Mina, one should pledge themselves to the Sunnah of the blessed Messenger (Allah bless him and give him peace) and the service of Islam, making dua that that the blessings of Mecca migrate with them to form spiritual 'madinahs' when they return home.

Day Five of Hajj - 12 Dhul Hijjah

As on the 11th, the only additional ritual on the 12th of Dhul Hijjah is pelting. The Prophet (Allah bless him and give him peace) pelted all three walls on this day. He then remained in Mina for the remainder of the day and night before completing one final pelting of all three walls on the 13th. Pelting on the 13th is optional, and most groups leave after pelting on the 12th to spend additional time in Mecca.

Pelting of the 12th

It is sunnah to pelt all three walls on the 12th 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 13th on the next day.

LEGAL RULING

If one remains in Mina until the start of Fajr on the 13th, then the pelting of the 13th becomes necessary (wajib).

This final pelting of Hajj involves all three walls and is performed anytime from dawn to sunset. Pelting after Dhuhr is sunnah; however, plan on pelting early in the morning of the 13th, as local authorities encourage anyone remaining in Mina to leave shortly after sunrise.

Departing Mina

With the final pelting on the 12th or the 13th, the rites of Hajj in Mina are complete. For the remainder of the trip, spend 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 tawafs. 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 tawafs instead. If you decide to make an additional Umrah, prepare for and change into ihram in your hotel room. Then, take a short taxi ride to Masjid Aishah, which is located outside the boundary (miqat) of Mecca, to offer prayer and recite the talbiyah 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.

Farewell Tawaf

Prior to departing Mecca, the Prophet (Allah bless him and give him peace) performed a farewell tawaf (tawaf wida) as a final ritual. 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, one 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

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 one's schedule forces them to depart Mecca, they should recall the Prophet's (Allah bless him and give him peace) 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 the hotel on the early morning of the 8th 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 9th to perform the wuquf of Arafah from Dhuhr to Maghrib.
- 4) Head to Muzdalifah after sunset; perform Maghrib and Isha together, collect pebbles for pelting, and remain overnight.
- 5) Perform the wuquf of Muzdalifah from Fajr until just before sunrise on the 10th.
- 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 11th and 12th 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 12th, leave Mina or remain overnight to perform a final pelting of all three walls on the 13th.
- 10) Perform the farewell tawaf as the last rite of Hajj before leaving Mecca. This obligation is waived for a woman experiencing her period.

Violations During Hajj and Umrah

There are three types of violations that can occur during Hajj or Umrah: (1) violations of the state of ihram, (2) violations 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 necessary (wajib) during Hajj or Umrah. These violations are collectively termed jinayat. Depending on the extent, such violations are rectified by giving a small amount of charity (sadaqah), offering an additional animal sacrifice (damm), or fasting a specified number of days. For example, crossing the miqat boundary without being in the necessary state of ihram or missing the necessary wuquf of Muzdalifah without a valid legal excuse mandates an extra 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 make them up 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). One can make such arrangements through their group leader.

SPIRITUAL DIMENSION

Through His infinite mercy, Allah provides numerous opportunities to rectify errors. Likewise, one should overlook mistakes and make as many excuses for others as possible. The Prophet (Allah bless him and give him peace) said, “Be merciful to others and you will receive mercy. Forgive others and Allah will forgive you” [Ahmad].

Visiting Madinah

One of the greatest blessings of performing Hajj or Umrah is the opportunity to visit Madinah. The Prophet (Allah bless him and give him peace) said, “A prayer in my masjid is better than a thousand prayers in any other mosque 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 (Allah bless him and give him peace) said, “O Allah grant Madinah twice the blessings you have bestowed on Mecca” [Bukhari].

With that said, the highlight of the masjid is the opportunity to present salawat (blessings) and salam (peace) directly in front of the Prophet’s (Allah bless him and give him peace) grave. Sending salawat is an act of worship that is highly rewarded, irrespective of where it is performed. The Prophet (Allah bless him and give him peace) stated, “Whoever sends blessings upon me once, Allah will send blessings upon him ten times” [Muslim]. One can only 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 (Allah bless him and give him peace) himself.

Preparing for the Visit

Given the opportunities afforded by Madinah, prepare for the visit by learning about the Prophet's life (Allah bless him and give him peace) 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 (Allah bless him and give him peace) and deepens the connection with him and his noble city.

Entering Madinah

During the journey to Madinah, recite abundant salawat on the Prophet (Allah bless him and give him peace). Then, take a shower and change into clean clothing upon arrival in preparation for visiting the masjid and grave of the Messenger (Allah bless him and give him peace).

LEGAL RULING

Women's access to the grave area is limited to specific timings and locations. Hence, before proceeding to the Prophet's grave (Allah bless him and give him peace), women should ask their group leader for details about visitation hours and protocols.

Entering the Masjid

Walk toward the masjid while reciting salawat and enter it with the right foot while stating the appropriate dua. If the Arabic is unfamiliar, recite a similar supplication in English:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah open the doors of Your mercy for me

[Muslim].

After entering, it is recommended to greet the masjid by offering two rakahs of prayer.

Arriving at the Grave

The Prophet's resting place is situated at the front of the masjid in an enclosed structure surrounded by large golden metal screens. At the front of this structure are three pairs of screens, the middle pair of which (in between the two pillar-like protrusions) marks the area where the Prophet (Allah bless him and give him peace) and his noble Companions Abu Bakr and Umar (Allah be pleased with them) are resting. More specifically, this middle pair has three small circular openings which are surrounded by golden borders. The Prophet (Allah bless him and give him peace) 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 grave, and hence, will not notice the screens described above.

Giving Salam

While in the vicinity of the Prophet's 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 (Allah bless him and give him peace) 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 relatively 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 the 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 present in the company of the Messenger (Allah bless him and give him peace). The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace).

(3) Ask the Prophet (Allah bless him and give him peace) 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 [4:64].

(4) Ask the Prophet (Allah bless him and give him peace) 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), give salam and express gratitude to Allah each on behalf of yourself and the ummah. 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 (Allah bless him and give him peace) is always available, no matter where one is located. The Messenger of Allah (Allah bless him and give him peace) said, "Allah has angels who travel the earth, conveying to me the salam of my ummah" [Nasai]. Keeping this in mind, one should make

salawat on the Prophet (Allah bless him and give him peace) 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” [33:56].

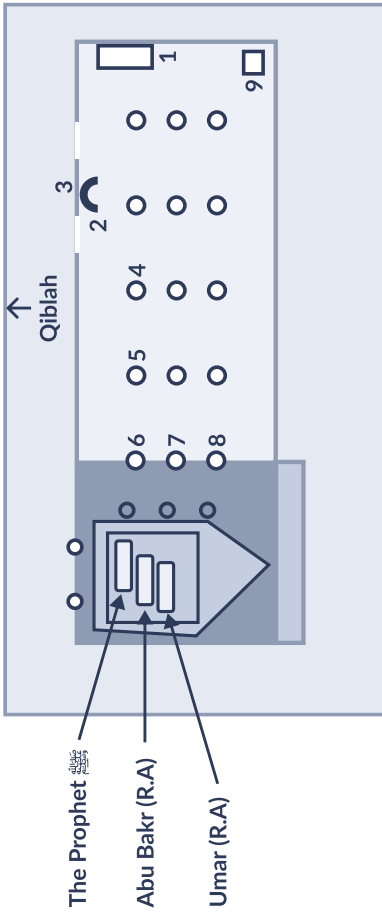
Making Dua to Allah

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 (Allah bless him and give him peace) and request that its effects are lasting.

Visiting the Rawdah

Another highlight of the Prophet’s (Allah bless him and give him peace) masjid is the opportunity to pray and make dua in an area of the masjid called the Rawdah (figure 3). Situated at the front of the masjid between the Prophet’s (Allah bless him and give him peace) grave and his pulpit (minbar), this space is unique in that it will be part of Jannah physically. The Prophet (Allah bless him and give him peace) stated, “The area between my house and my minbar is a garden from the gardens of Paradise” [Bukhari and Muslim].

You can enter the Rawdah throughout the day; however, it is usually least crowded early in the morning (two to three hours before fajr). After locating this area, await your turn to enter, step forward with the right foot, and then spend time offering prayer and making dua. When done, proceed forward and pass through the gate at the



1. The Mimbar (pulpit) of the Prophet ﷺ
2. The Mehrab of the Prophet ﷺ
3. Pillar of Al-Mukhallaqah
4. Pillar of 'Aisha
5. Pillar of Taubah (Abu Lubabah)
6. Pillar of As-Sareer
7. Pillar of Hirs
8. Pillar of Al-Wufud
9. Muezzin's platform

FIGURE 3: THE RAWDAH

front of the Rawdah, which leads to the procession of those waiting in line to give salam to the Prophet (Allah bless him and give him peace) at his grave (one of the benefits of visiting the Rawdah is that it leads to the opportunity to give another salam).

SPIRITUAL DIMENSION

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

SPIRITUAL DIMENSION

Within the Rawdah, there are several noteworthy pillars (called *ustuwanah*) that mark areas of spiritual significance. Each has a green circular plaque with gold Arabic writing identifying it. If possible, offer two rakahs of salah at each pillar and make dua based on its significance. The following is a list of the pillars that are currently visible in the Rawdah (although, at times, these pillars may not be accessible):

(1) *Ustuwanah Mukhallaqah* - pillar marking the tree trunk that the Prophet (Allah bless him and give him peace) initially leaned on as a support during Friday sermons. It wept audibly and was consoled by the Prophet (Allah bless him and give him peace) when he

began to use a pulpit instead. Jabir (Allah be pleased with him) narrated, “It cried like a child and the Prophet descended from the pulpit and embraced it while it continued moaning like a child being comforted. Then, the Prophet (Allah bless him and give him peace) 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) Ustuwanah Tawbah - pillar where the noble Companion Abu Lubabah (Allah be pleased with him) tied himself until Allah forgave him for mistakenly revealing the Prophet’s plan during the siege of Banu Qurayzah.

(4) Ustuwanah Haras - pillar where the Companions used to guard over the house of the Prophet (Allah bless him and give him peace) when they feared for his safety.

(5) Ustuwanah Wufud - pillar where the Prophet (Allah bless him and give him peace) received delegations that came to meet him.

(6) Ustuwanah Sarir - pillar where the Prophet (Allah bless him and give him peace) would rest during itikaf.

Spending Time in Madinah

During the stay in Madinah, make every effort to join each congregational prayer. The Prophet (Allah bless him and give him peace) said, “A prayer in my masjid is better than a thousand prayers in any other mosque except the Sacred Mosque in Mecca” [Ahmad].

SPIRITUAL DIMENSION

If possible, one should stay in Madinah long enough to complete forty prayers at the Prophet’s masjid. The Prophet (Allah bless him and give him peace) 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 (Bab al-Salam) beneath the green-tipped minaret (next to the green dome) leads directly to the procession of those waiting to make salam, allowing for easy access to the grave area from the outside plaza of the masjid.

Uhud and Masjid Quba

Madinah has multiple sites of religious significance that are worth visiting. In particular, try to visit Mount Uhud, which is the site 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 blessed uncle of the Prophet (Allah bless him and give him peace). The Messenger (Allah bless him and give him peace) stated regarding Uhud, “This mountain loves us and we love it” [Bukhari].

Additionally, try to visit Masjid Quba at the outskirts of Madinah, which was the first masjid the Prophet (Allah bless him and give him peace) established during the Hijrah. 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 (Allah bless him and give him peace) 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, make a final salam and give thanks and praise to 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.

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 can last a lifetime. Upon your return, speak well of the trip and relate the amazing benefits of the journey as an exhibition of gratitude and as encouragement for others to make the journey in the future. 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 invite such a person to return.

SPIRITUAL DIMENSION

One who returns from Hajj should make dua for others and the one who visits them should also request dua. The Prophet (Allah bless him and give him peace) 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 (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, one should be grateful and value the life-changing opportunity, as these, like Hajj, tend to be limited.

Appendix A

Tawaf

Tawaf involves circling the Kabah seven times. It is performed as part of the rituals of Hajj and Umrah and can also be done as an independent act of worship during one's free time in Mecca. In each case, it is performed in the manner described below.

SPIRITUAL DIMENSION

The Kabah is the first house of worship established for mankind on Earth [3:96] and is similar to 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 continue to provide pristine renewal despite the stubborn stains of sin.

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 not available 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, identify this special corner of the Kabah. Opposite to it is a set of green lights on the wall of the covered masjid that surrounds the plaza. Draw an imaginary line from the Black Stone to these green lights – tawaf begins anywhere along this line (figure 4).

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 the heavens, one can only image the potential effects of evil company and negative environments on human hearts. The Prophet (Allah bless him and give him peace) 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].

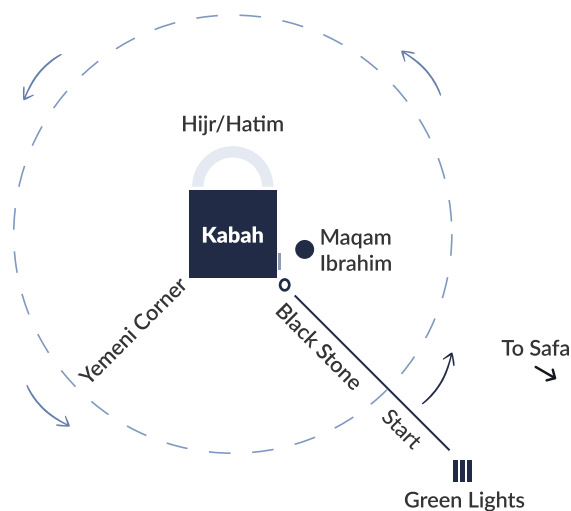


FIGURE 4: LANDMARKS OF TAWAF

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. Set the upper garment accordingly before reaching the Black Stone start line.

LEGAL RULING

If one forgets 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. Of note, this intention can be made 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 10th of Dhul Hijjah. In either case, the talbiyah is not recited during tawaf.

Step Five: Takbir

Like salah, tawaf begins with a takbir. 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 وَلِلَّهِ الْحَمْدُ

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

Then, greet the Black Stone from a distance by partially stretching your arms out with both palms facing the Black Stone, kissing your palms, and then returning your arms to your side (this entire sequence is called istilam).

SPIRITUAL DIMENSION

It is sunnah to kiss or touch the Black Stone at the start of tawaf. However, due to the crowds present today, this is not possible without harming others or being harmed. So, one instead engages the stone from a distance by performing istilam. 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 (Allah bless him and give him peace) then said, ‘This is the place where tears should be shed’” [Al-Hakim].

Step Six: Circling the Kabah

It is sunnah to focus on Allah’s remembrance during tawaf. 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). There is no assigned dhikr for tawaf; however, it is important to have a plan for what to recite and to be in the 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 (called ramal). If one forgets to perform ramal during the first three rounds, it is not made up in later rounds.

SPIRITUAL DIMENSION

When making tawaf, it is recommended to keep one's 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 4). It is recommended (mustahabb) to touch this corner with the right hand while passing it. However, this is usually not possible due to the crowds. Hence, 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 [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, stretch your arms out with your palms facing the Stone, recite “Bimillahi Allahu Akbar,” kiss your palms, and then return your arms to your side (again, this sequence is termed *istilam*).

Step Nine: The Final Round and Istilam

Near the end of the seventh round, slowly begin heading 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 the upper *ihram* cloth so that the right shoulder is no longer exposed.

Step Ten: Salah

After completing any *tawaf*, it is necessary (*wajib*) to 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 you complete *tawaf* at a time when prayer is disliked or prohibited.

The Prophet (Allah bless him and grant him peace) offered this prayer near Maqam Ibrahim, which is the stepping stone from Paradise used by the Prophet Ibrahim (upon him be peace) during his re-building of the Kabah [Ahmad]. Allah Most High states, “And take the spot where Ibrahim stood (maqam) as a place for prayer” [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, do 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 most important 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 [2:125]. The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) performed tawaf and then “went to Zamzam and drank from it and poured some over his head” [Ahmad].

SPIRITUAL DIMENSION

One should make dua for both spiritual and physical benefits when drinking Zamzam. The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) and Islam. Therefore, when consuming Zamzam, one should make dua that just as Allah made it a source

of spiritual revival for the world, that He also make it a source of revival for one's spiritual heart and physical body.

SPIRITUAL DIMENSION

Zamzam should be consumed abundantly while visiting the Holy cities. Along with drinking Zamzam after any tawaf, one should keep a water bottle filled with Zamzam in their hotel room for use throughout the day, especially during meals. The Prophet (Allah bless him and give him peace) 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 your tawaf, make wudu (facilities are outside of the masjid), and then resume 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 restart your fifth round at the Black Stone imaginary 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 4). 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 (Allah bless him and give him peace) 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 blessed wife of the Prophet, 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’” [Al-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, the ideal is 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” [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 (Allah bless him and give him peace) would ask according to circumstance. For example, when he saw himself in a mirror, he would supplicate, “O Allah, just

as you made my face beautiful, also make my manners and character beautiful.” 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” [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” [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” [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” [2:196]. So, we should ask Allah that

Perfecting the Journey

He accept our coming and make it for Him alone since we have come for His sake.”

Appendix B

Sa'ee

Sa'ee involves walking between two small hills called Safa and Marwah seven times. This act of worship commemorates the efforts of Hajar, 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 foundation 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" [2:158].

LEGAL RULING

Sa'ee is performed after tawaf on certain occasions and is not an independent act of worship. 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 to 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 اللهُ 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 [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 starting at Safa, one may make dua that Allah make all their 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 implies, 'striving with intent.' When performing sa'ee, one 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. More specifically, one should contemplate efforts that can be made to change their life

and revive their heart, hoping to attract Allah's mercy and blessing as they perform their 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, face 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 (Allah bless him and give him peace).
- (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 Zulfiqar 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 Darul 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 (Darul Arqam was located near Safa), grant me the same fervor for Islam that You granted the noble Companion Umar.”

Step Five: Heading Toward Marwah

It is sunnah to focus on Allah’s remembrance during sa’ee. As you head toward Marwah, make dhikr and dua. Although there is no assigned dhikr for sa’ee, it is important to have a plan for what to recite and to be in the proper mindset throughout sa’ee. 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.*

SPIRITUAL DIMENSION

Sa'ee is a time for making dua. Shaykh Zulfiqar 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 [2:158]. Some examples of possible duas include:

- (1) O Allah, just as You gave Prophet Ibrahim true understanding of your oneness (tawhid), 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 [4:125].
- (3) O Allah, just as You granted Prophet Ibrahim the characteristic of hosting guests with nobility, also grant us this characteristic [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 [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 [2:127]. Similarly, grant us children who will also assist us in serving Your religion. From his offspring, You brought forth the Prophet (Allah bless him and give him peace). 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 [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 [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 [14:37]. Also grant our offspring halal (permissible) and pure sustenance, give them abundant fruits to eat, 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 [25:74].

Shaykh Zulfiqar 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 don’t 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.”

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.

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 5). As you head back and forth between Safa and Marwah, 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. Once sa'ee is complete, if you are in ihram and need to exit this state, you must shave or trim your hair.

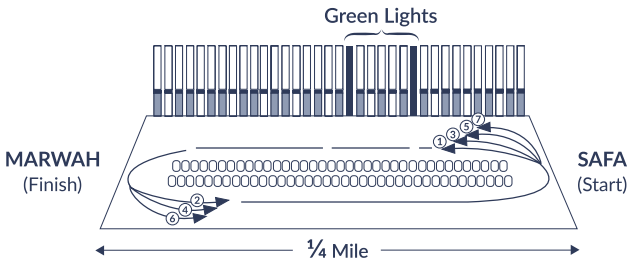


FIGURE 5: LANDMARKS OF SA'EE

LEGAL RULING

One performing Umrah and Hajj such that both are done with a single ihram (termed Hajj Qiran) will not shave their head at this point. Although this type of Hajj is not commonly performed, additional details regarding Hajj Qiran are provided in Appendix D.

Additional Points

- (1) Wudu is preferred, but not required, during sa'ee. 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.

Appendix C

Hajj Badl

An individual who can afford Hajj but is physically unable to make the journey must commission someone to perform Hajj on their 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 female, lack of non-marriageable kin (mahram) with whom she can make the journey.

(2) Hajj Badal should be completed during one's lifetime. If not, it must be commissioned in a will so that it can 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 one's estate. The Prophet (Allah bless him and give him peace) 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 (Allah bless him and give him peace) 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 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 (Allah bless him and give him peace) asked an individual performing Hajj on behalf of his relative, "Have you performed Hajj on your own behalf?" The person replied: "No." He 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) The 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) The assigned representative must travel from the individual's homeland. For example, if the deceased lived in Canada, then the person assigned should also initiate the Hajj journey from Canada.

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

Appendix D

Types of Hajj

During his journey for Hajj, the Prophet (Allah bless him and give him peace) initially performed an Umrah. Hence, most pilgrims traveling for Hajj also do the same. Based on how Umrah and Hajj are combined, there are three types of Hajj:

(1) Hajj Tamattu' – Perform Umrah and then shave or trim your hair to exit ihram. Days later, re-enter ihram to perform Hajj. This is the method that the Prophet (Allah bless him and give him peace) ordered his Companions to perform. Hence, almost all individuals traveling from abroad perform Hajj in this manner (and most of this text focuses on how to perform Hajj Tamattu').

(2) Hajj Qiran – Perform Umrah and then remain in ihram (for days) to eventually perform Hajj. In this case, you do not trim or shave your hair after Umrah. This is the method of Hajj that the Prophet (Allah bless him and give him peace) himself performed, although he encouraged Hajj Tamattu', as mentioned above.

(3) Hajj Ifrad - Perform Hajj only, without Umrah. Local residents of the Sacred Precinct (Haram) perform this type of Hajj, 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 females who cannot perform Umrah before Hajj due to their menstrual period).

Method of Performing Hajj Qiran

The salient steps when performing Hajj Qiran are as follows:

(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 the hair; instead, 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 routinely 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, and, during Hajj Qiran, it is recommended to prepone the sa'ee of Hajj by performing it immediately after this tawaf. During this tawaf, males 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 do not perform it after tawaf of Hajj.

Method of Performing Hajj Ifrad

The salient steps when performing Hajj Ifrad are as follows:

(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, during Hajj Ifrad, it is not recommended to prepone the sa'ee of Hajj after it. During this tawaf, males will neither perform the jogging-like motion (ramal) during the first three rounds nor expose the right shoulder. The talbiyah is not recited during tawaf; however, after tawaf, continue to recite it routinely until the first pelting of Hajj.

LEGAL RULING

Tawaf qudum is not mandatory and can be skipped without penalty, if needed.

Perfecting the Journey

(3) Remain in ihram until the Hajj, maintaining all of the necessary restrictions of ihram.

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

Appendix E

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, such medications should be initiated 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, still enter ihram; however, do not offer the prayer for ihram. 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 one fears that the menstrual cycle will hinder making an initial Umrah before Hajj, then Umrah can be skipped. Instead, one can intend only Hajj at the time of entering ihram (termed Hajj Ifrad - see Appendix D).

(4) Tawaf is not permissible in a state of hayd, including the mandatory tawaf of Hajj. Safiyyah bint Huyay, a wife of the Prophet (Allah bless him and give him peace), got her period toward the end of their Hajj. When informed, the Prophet (Allah bless him and give him peace) asked “Perhaps this will delay us?” 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, one should perform tawaf and sa’ee early in the sequence of events on the 10th to ensure its completion.

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

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

(7) The farewell tawaf is not required for those 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 this tawaf and the Hajj remains intact.

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