

PERFECTING THE JOURNEY

Spiritual and Legal Dimensions of Hajj

Spiritual Insights from

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INTRODUCTION

This manual is intended as a quick reference guide to Hajj and Umrah. Additional material, including audio lectures and presentation slides, is available for free download at www.sacredlearning.org. Please consult a scholar or your group leader if you have additional questions or need more detailed information.

In order to help us improve this work, please send corrections, comments and suggestions to info@sacredlearning.org.

GENERAL CONSIDERATIONS

Hajj and Umrah involve visiting the Kabah and performing an associated set of rituals. Both Hajj and Umrah are highly regarded acts of worship. The Prophet (peace and blessings be upon him) stated, “Umrah is expiation for the sins committed between it and a previous Umrah. And the reward for an accepted Hajj is none other than Paradise” (Bukhari and Muslim).

Umrah is a sunnah act and can be performed at almost any time during the year. Hajj, on the other hand, is mandatory once during the lifetime of an adult who can afford it and must be performed from the 8th through the 13th of the Islamic month of Dhul Hijjah (collectively referred to as the Days of Hajj).

LEGAL RULING

In Islam, adulthood is defined by either the attainment of puberty or age greater than 14 years and 7 months (15 lunar years). An adult who can afford Hajj must perform it at the first possible opportunity. Delaying the Hajj is a sin. Anyone who does so should seek forgiveness for delaying this mandatory act.

LEGAL RULING

If a child performs Hajj, the legal requirement of Hajj will not be uplifted. However, both the child and the parents will be rewarded for their effort. A woman presented a boy to the Prophet (peace and blessings be upon him) asking if he would be

rewarded for having performed the Hajj. The Prophet (peace and blessings be upon him) replied, “Yes, and you will (also) have a reward” (Muslim).

TYPES OF HAJJ

The Prophet (peace and blessings be upon him) performed one Hajj during his lifetime. During this journey, however, he also first performed an Umrah (as narrated in Muslim). Therefore, it is sunnah to initially perform an Umrah when you undertake the journey for Hajj.

When performing Hajj or Umrah, a special state called ihram is required. Based on your intention when entering ihram, Hajj is divided into three types:

1. Intention to perform the initial Umrah, exit ihram after its completion, and then re-enter ihram later to perform Hajj—this is called Hajj Tamattu. Most groups traveling from abroad perform this type of Hajj.
2. Intention to perform both the initial Umrah and the subsequent Hajj using a single ihram—this is called Hajj Qiran. After completing Umrah, you will not exit ihram. Instead, you intend to remain in ihram and later perform Hajj once the days of Hajj begin.
3. Intention to enter ihram and perform Hajj alone (without Umrah)—this is called Hajj Ifrad. It is usually not performed by those who travel to Makkah for Hajj from far distances. The elderly, sick, or menstruating women, however, might choose to perform this type of Hajj if they are worried that performing an initial Umrah might be too difficult or tiring.

Spiritual Dimension

Allah (Glorious and Exalted) states in His Holy Book, “And complete Hajj and Umrah for Allah” (Qur’an 2:196). This verse commands that Hajj and Umrah should be performed solely for the pleasure of Allah (Glorious and Exalted), and not as a vacation, a place to go shopping, an opportunity to eat certain types of food, or as a chance to show others how many times we have performed Hajj.

1.0 • THE UMRAH OF HAJJ QIRAN

This section applies to those performing Hajj Qiran. If you are performing Hajj Tamattu, then skip ahead to section 1.1. If you are performing Hajj Ifrad, then skip ahead to section 1.2.

ENTERING A STATE OF IHRAM

Prior to crossing the miqat, enter into a state of ihram with the intention of performing Umrah of Hajj Qiran. Details on the miqat, entering ihram, and the rulings related to ihram are covered in Appendix A.

ENTERING MAKKAH MUKARRAMAH

Upon entering Makkah Mukarramah, settle in your hotel room. If needed, rest, and then proceed to Masjid al-Haram for Umrah.

Spiritual Dimension

You may rest for as much time as is necessary before performing Umrah. For example, if you arrive early in the morning and would like to delay Umrah until the next day, you may do so. In general, it is best to perform Umrah after you have eaten and rested to ensure focus during this blessed act.

ENTERING MASJID AL-HARAM

Perform wudu, if necessary, and then head toward the masjid while reciting the talbiyah. When you enter the masjid, keep in mind that you are entering the house of Allah (Glorious and Exalted).

Spiritual Dimension

The demeanor of an individual certainly changes if he enters the court of a judge or the office of a respected and powerful individual. Even more so, we should be cognizant of our weakness and Allah's (Glorious and Exalted) greatness when we enter His house. Allah (Glorious and Exalted) states, "It is not for them to enter (the mosques of Allah) except in a state of fear" (Qur'an 2:114). Although this verse refers to unjust individuals, it highlights the state of heart that should be present when we enter Masjid al-Haram.

HEADING TOWARD THE KABAH

While reciting the talbiyah, slowly walk in the direction of the center of the masjid where the Kabah is situated. Keep your sight toward the ground until you approach the open space where the Kabah is located. Find a relatively less crowded area (to the side of the path that people are using to come and go from the masjid).

SIGHTING THE KABAH

Once situated, raise your sight toward the Kabah and begin to make dua. The first time you lay eyes on the Kabah is a time of acceptance of dua. Hence, make abundant dua during this special opportunity.

Spiritual Dimension

Scholars have suggested a variety of duas that can be made when first seeing the Kabah. For example, some have suggested asking for the Love of Allah

(Glorious and Exalted), others suggest asking for success in this life and the next, while others have suggested asking for direct entry into Jannah without account. Each of these has their place and the reality is that you should ask for everything that you can. However, technically speaking, the time of your 'first glance' is limited. Hence, one particularly noteworthy dua, as recommended by Imam Abu Hanifah (may the mercy of Allah be upon him), is to ask that all future duas, wherever and whenever they might be made, be accepted.

UMRAH

Perform Umrah, which consists of a tawaf (seven circuits around the Kabah) followed by a sa'ee (seven circuits between Safa and Marwah). Tawaf and sa'ee are explained in Appendix B and C, respectively.

REMAINING IN A STATE OF IHRAM

After completing Umrah, do not have your hair cut or your head shaved (since you are performing Hajj Qiran). Instead, remain in the state of ihram until the completion of Hajj.

TAWAF QUDUM (TAWAF OF ARRIVAL)

After Umrah, it is sunnah to make an additional tawaf (as part of Hajj Qiran), called Tawaf Qudum. This can be done immediately following Umrah or days later. But, it should be completed before departing for Hajj. This tawaf is performed in the same way as the tawaf of Umrah.

Immediately after Tawaf Qudum, you have the option of also performing the sa'ee of Hajj. This sa'ee is generally performed after Tawaf Ziyarah (the main tawaf to be performed later during the Hajj), but in the case of Hajj Qiran it is more meritorious to perform it immediately after Tawaf Qudum.

LEGAL RULING

Tawaf Qudum must be completed before the wuquf of Arafah, which occurs on the 9th of Dhul Hijjah. If you intend to go to Mina on the 8th of Dhul Hijjah (as is mustahabb) then Tawaf Qudum will be performed before departing for Mina.

LEGAL RULING

If you cannot perform sa'ee after Tawaf Qudum (due to fatigue or other reasons), you may delay the sa'ee and instead perform it after Tawaf Ziyarah of the Hajj.

AWAITING THE HAJJ

After completing Umrah and Tawaf Qudum, remain in a state of ihram. Your hotel will either be in Makkah or a nearby location such as Aziziyah. Spend time engaged in worshiping Allah (Glorious and Exalted) and in the dhikr of Allah (Glorious and Exalted). Your tour organizer may also conduct lectures during this time to prepare the group for the upcoming Hajj.

1.1 • THE UMRAH OF HAJJ TAMATTU

This section applies to those performing Hajj Tamattu. If you are performing Hajj Qiran, review section 1.0, and then move to section 2.0. If you are performing Hajj Ifrad skip ahead to section 1.2.

ENTERING IHRAM

Prior to crossing the miqat, enter into a state of ihram with the intention of performing the Umrah of Hajj Tamattu. Details on the miqat, entering ihram, and the rulings related to ihram are covered in Appendix A.

ENTERING MAKKAH MUKARRAMAH

Upon entering Makkah Mukarramah, settle in your hotel room. If needed, rest, and then proceed to Masjid al-Haram for Umrah.

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You may rest for as much time as is necessary before performing Umrah. For example, if you arrive early in the morning and would like to delay Umrah until the next day, you may do so. In general it is best to perform Umrah after you have eaten and rested to ensure focus during this blessed act.

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Perform wudu, if necessary, and then head toward the masjid while reciting the talbiyah. When you enter the masjid, keep in mind that you are entering the house of Allah (Glorious and Exalted).

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HEADING TOWARD THE KABAH

While reciting the talbiyah, slowly walk in the direction of the center of the masjid where the Kabah is located. Keep your sight toward the ground until you approach the open space where the Kabah is located. Find a relatively less crowded area (to the side of the path that people are using to come and go from the masjid).

SIGHTING THE KABAH

Once situated, raise your sight toward the Kabah and begin to make dua. The first time you lay eyes on the Kabah is a time of acceptance of dua. Hence, make abundant dua during this special opportunity.

Spiritual Dimension

Scholars have suggested a variety of duas that should be made when you first see the Kabah. For example, some have suggested asking for the Love of Allah

(Glorious and Exalted), others suggest asking for success in this life and the next, while others have suggested asking for direct entry into Jannah without account. Each of these has their place and the reality is that you should ask for everything that you can. However, technically speaking, the time of your 'first glance' is limited. Hence, one particularly noteworthy dua, as recommended by Imam Abu Hanifah (may the mercy of Allah be upon him), is to ask that all future duas, wherever and whenever they might be made, be accepted.

UMRAH

Perform Umrah, which consists of a tawaf (seven circuits around the Kabah) followed by a sa'ee (seven circuits between Safa and Marwah). Tawaf and sa'ee are explained in Appendix B and C, respectively.

EXITING IHRAM

After Umrah, you will have your hair cut (Appendix D) and remove your ihram. It is best to either have another set of ihram clothing available, or to have this set washed, for use during Hajj.

1.2 • TAWAF QUDUM OF HAJJ IFRAD

This section applies to those performing Hajj Ifrad. If you are performing Hajj Qiran, review section 1.0 and then move to section 2.0. If you are performing Hajj Tamattu review section 1.1 and then move to section 2.0.

TAWAF QUDUM (TAWAF OF ARRIVAL)

It is sunnah (as part of Hajj Ifrad) to make a tawaf (called Tawaf Qudum) sometime before departing for Hajj. This is performed in the usual manner of tawaf (see Appendix B).

LEGAL RULING

Tawaf Qudum must be completed before the wuqf of Arafah, which occurs on the 9th of Dhul Hijjah. If you intend to go to Mina on the 8th of Dhul Hijjah (as is mustahabb) then Tawaf Qudum will be performed before departing for Mina.

LEGAL RULING

Immediately after Tawaf Qudum, you have the option of also performing the sa'ee of Hajj. However, in the case of Hajj Ifrad it is more meritorious to perform this sa'ee after Tawaf Ziyarah (the main tawaf performed later during the Hajj).

2.0 • DAY ONE • 8 DHUL HIJAH

The remainder of this manual applies to all individuals performing the Hajj, irrespective of which type of Hajj you are performing.

ENTERING IHRAM FOR HAJJ

The rituals of Hajj require a state of ihram. Hence, if performing Hajj Tamattu you will need to re-enter ihram in your hotel room in the manner described in Appendix A. The salah for ihram and subsequent talbiyah will also be made in your room. If convenient, however, you can change into the ihram clothing in your room and then make the prayer and talbiyah in Masjid al-Haram.

LEGAL RULING

Although you are already in Makkah, you need not exit the boundary of the miqat to re-enter ihram. This ruling is particular to the ihram of Hajj (if you wanted to enter ihram to do an additional Umrah, for example, you would have to exit the boundary of the miqat to re-enter ihram).

HEADING TO MINA FOR THE HAJJ

It is mustahabb (recommended) to perform five prayers (Dhuhr, Asr, Maghrib, Isha, and Fajr) in Mina beginning with Dhuhr on the 8th of Dhul Hijjah. You will head to Mina either from (1) Makkah or (2) some nearby location outside of Makkah, depending on where your hotel is located. Although some groups visit Madinah before the Hajj, the Saudi Government has instituted a rule that

everyone in Madinah intending to perform Hajj should leave Madinah no later than the 5th of Dhul Hijjah. As such, most everyone will depart to Mina from Makkah or some nearby location outside of Makkah.

Most groups depart for Mina sometime after Fajr on the 8th of Dhul Hijjah. However, depending on the availability of buses, your tour organizer might arrange for you to head to Mina before Fajr (sometimes even the night before). You should consult your tour organizer for details on exactly when, and from where, your bus will leave for Mina.

This next part of the journey will last approximately 5–6 days. You should pack lightly for this journey as you will be staying in large tents during this period and will be moving from place to place by bus. Try to limit yourself to one carry-on bag and a backpack. Important things to bring include a copy of the Holy Qur'an, a sleeping bag and pillow, everyday clothing to change into after you exit ihram, a towel, toiletries, and other required items such as medication. Your remaining luggage will either remain in your hotel room or will be stored for you by your group organizer.

ARRIVAL IN MINA

The goal is to arrive in Mina sometime before Dhuhr. However, hundreds of thousands of people are all trying to reach Mina simultaneously. Therefore, be patient. Do not worry about exactly when you will arrive in Mina. Instead, focus on Allah (Glorious and Exalted). Remember that we have been invited to Hajj to seek forgiveness for our

mistakes and shortcomings. The next few days are unique. We may never again get such an opportunity to spend focused time, removed from the pandemonium of daily life, to reconnect with our Lord (Glorious and Exalted).

LEGAL RULING

If you are late in arriving to Mina, you should pray your prayers wherever you might be. Ideally, you would like to catch at least one or two prayers in Mina. However, if this is not possible and you cannot even arrive for Fajr on the 9th of Dhul Hijjah, then you should head directly to Arafah. Your Hajj will still remain valid and there is no penalty for missing the stay in Mina. Praying five prayers in Mina is *mustahabb*, but is not required.

TENT ASSIGNMENT

Once you arrive in Mina, men and women will be shown their respective tents. Be respectful of others by limiting the amount of space that you use and by keeping the tent clean and orderly. Remember, everyone present is a guest of Allah (Glorious and Exalted)—we should be mindful of His guests.

STAYING IN MINA

It is *mustahabb* to perform five prayers (Dhuhr, Asr, Maghrib, Isha, and Fajr) in Mina. Prayers will not be combined, but they will be shortened. Therefore, each prayer will be prayed at its proper time, but Dhuhr, Asr, and Isha will be shortened from four *rakah* to two.

Pray all of your sunnahs (and nafl) as your time in Mina constitutes valuable free time for the worship of Allah (Glorious and Exalted). The following is a suggested schedule of prayers:

DHUHR	4 sunnah, 2 fard, 2 sunnah, 2 nafl
ASR	4 sunnah, 2 fard
MAGHRIB	3 fard, 2 sunnah
AWWABEEN (performed immediately after Maghrib)	6 rakah (in sets of two rakah each)
ISHA	4 sunnah, 2 fard, 2 sunnah, 2 nafl, 3 witr
TAHAJJUD	4–8 rakah (in sets of two rakah each)
FAJR	2 sunnah, 2 fard
ISHRAQ (15 minutes after sunrise)	2 sunnah followed by 2 additional sunnah

Outside of these prayers, spend your free time engaged in dhikr, recitation of the Holy Qur'an, sending salawat (salutations) on the Prophet (peace and blessings be upon him), glorifying Allah (Glorious and Exalted), and resting, if necessary, for the next day in Arafah.

TAKBIR AT-TASHRIQ

Beginning from Fajr on the 9th of Dhul Hijjah (Day of Arafah) and continuing through Asr on the 13th of Dhul Hijjah, you will recite the Takbir at-Tashriq immediately after each fard prayer that you have offered. Men must recite the takbir aloud, while women will recite it softly.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

*Allah is the greatest, Allah is the greatest;
there is no god but Allah.*

*Indeed, Allah is the greatest, Allah is the
greatest and for Allah is all praise.*

3.0 • DAY TWO • 9 DHUL HIJJAH

DEPARTURE

After sunrise, you will board your bus for departure to Arafah. Due to traffic, the bus may be late. Be patient, and wait for your group leader to tell you when the bus will arrive. On the way, recite talbiyah, dua, and dhikr in abundance.

After departing, you will not return to your tent in Mina until the next morning. Again, you will need to travel light. Most of your luggage will stay in Mina. Pack only necessary items (e.g., a sleeping bag and pillow, a towel, medications, and a copy of the Holy Qur'an) for this next part of the journey.

WUQUF IN ARAFAH

Once you arrive in Arafah, you will be assigned a tent. Again, be mindful of others when settling down in your tent. After settling down, you should do the following:

1. Perform wudu before the time for Dhuhr begins.
2. Perform Dhuhr in congregation. Even if it is Friday, Jum'ah will not be offered. Instead the group will pray Dhuhr. Also, Asr will not be combined with Dhuhr.
3. Spend your time in ibadah (worship) and in the remembrance of Allah (Glorious and Exalted). This period of time (from Dhuhr to the beginning of Maghrib) is known as the wuquf

of Arafah. It is the essence of the journey and is the key act of Hajj.

4. Perform Asr in congregation at its time.
5. Engage in dhikr and dua until sunset.
6. At sunset do not perform Maghrib. Maghrib salah will be combined with Isha at the time of Isha and performed in Muzdalifah (your next destination).
7. Use the bathroom before leaving Arafah as facilities are limited in Muzdalifah.
8. Board the buses for Muzdalifah.

MUZDALIFAH

While heading toward Muzdalifah (by bus), recite dhikr, dua, and salawat. After arriving in Muzdalifah, the group will wait for the time of Isha to enter. Then, perform the following sequence:

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

The above sequence is usually performed in small groups (due to space limitations). If you pray individually, however, the above sequence will still be followed.

SPENDING THE NIGHT IN MUZDALIFAH

After finishing Maghrib and Isha, collect 80 pea-sized pebbles (70 for pelting and 10 extra) for pelting the Jamarat during the coming days of Hajj. You will stay overnight in Muzdalifah. Spend the night in ibadah and, if necessary, rest for the next day. This is a very blessed and virtuous time, so be sure to make as much dua and dhikr as possible.

4.0 • DAY THREE • 10 DHUL HIJAH

WUQUF OF MUZDALIFAH

Perform Fajr at the beginning of its time, i.e., right after dawn. Then make dhikr (talbiyah, tasbih, and dua) until sunrise. This time is known as the wuquf of Muzdalifah. It is necessary (wajib) to spend at least a moment in Muzdalifah during this time. The sunnah, however, is to perform wuquf from dawn to sunrise. Of note, the time for Fajr in Muzdalifah is roughly the same as the time for Fajr in Makkah—be careful not to perform Fajr too early.

LEGAL RULING

Although the wuquf of Muzdalifah is wajib, this requirement is uplifted for the sick, elderly, and women if they find it too difficult to remain in Muzdalifah overnight.

BACK TO MINA

Just before sunrise, you will board a bus to return to Mina. Recite talbiyah on the way back. Once in Mina you now have four major responsibilities: (1) going to the Jamarat (area of pelting) to pelt the large shaytan, (2) sacrificing an animal, (3) shaving the head or cutting the hair, and (4) performing Tawaf Ziyarah with sa'ee. One, two, and three must be performed in order. Tawaf Ziyarah may be performed at any time in the sequence. Each of these acts is described below.

HEADING TOWARD THE JAMARAT

After arriving at Mina, your next step is to go to the

Jamarat for pelting. Pelting on this occasion can be performed anytime after the beginning of Fajr on the 10th day until right before the beginning of the time of Fajr of the next day. Within this time frame, it is sunnah to perform it anytime after sunrise until just before the time of Dhuhr enters. It is disliked (makruh) to delay it until after Maghrib. If you have women or elderly people in your group, you might want to wait until the time of Asr before proceeding. During this time the Jamarat tends to be less crowded and the weather is also somewhat cooler.

You will proceed to the Jamarat by foot (approximately a 30–50 minute walk, each way, for those in regular tents, and a 5–10 minute walk for those in luxury tents). Recite the talbiyah abundantly while heading toward the Jamarat.

IDENTIFYING THE LARGE SHAYTAN

As you approach the Jamarat, you will ascend a wide ramp that will take you to a platform. On this platform, you will see three large walls. Each wall represents shaytan. The first wall is referred to as the small shaytan, the second as the middle shaytan, and the third as the large shaytan. You will pass the first two walls and head toward the large shaytan—on this day you only need to pelt the large shaytan.

PELTING

Stand in front of the wall that represents the large shaytan and throw seven pebbles, one at a time, at this wall. Each pebble should be held between the index finger and thumb

of the right hand and thrown, with your hand at the level of your head, while reciting “Bismillahi Allahu Akbar” each time. The pebbles must fall within the area surrounding the stoning wall, even if the wall itself is not hit. After pelting, you should re-gather with your group and then proceed forward. No dua is made after this pelting. With the throwing of the first stone, the talbiyah of Hajj ends. Therefore, talbiyah will no longer be recited throughout the remainder of the Hajj.

PERFORM ANIMAL SACRIFICE

Return to your tent at Mina by foot. Your group leader generally organizes your sacrifice and will inform you once the sacrifice is complete.

QASR/HALAQ

Once you have ascertained that your sacrifice is complete, either shave your head (men only) or trim your hair (see Appendix D). For men, there is greater reward in shaving (women are not allowed to shave their heads). Trimming requires clipping 1.5 inches from the hairs of the entire head. If less than 1.5 inches of hair (or no hair) is present on the head of a man then the head must be shaved. Barbers are present in the Hajj camp and will cut your hair for a small fee. If you desire, you can remain in ihram and wait to have your hair cut at a barber shop the next time you are in Makkah (for example, before or after Tawaf Ziyarah).

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

marital relations. This is uplifted only after Tawaf Ziyarah is completed. Therefore you can now change into your everyday clothes, apply scent, clip your nails, etc.

LEGAL RULING

If the hair is cut or the head is shaved before Tawaf Ziyarah, then all restrictions of ihram are uplifted except the prohibition on romance. This is uplifted only after Tawaf Ziyarah is completed. As mentioned in the next section, you may also perform Tawaf Ziyarah before your hair is cut or your head is shaved. In this case, once the hair is cut or the head is shaved, all of the restrictions of ihram, including the prohibition on romance, are uplifted simultaneously.

TAWAF ZIYARAH

Tawaf Ziyarah is a mandatory component of Hajj. It is performed in a manner similar to the tawaf performed for Umrah and is followed by the sa'ee of Hajj. Tawaf and sa'ee are covered in Appendix B and C, respectively.

Tawaf Ziyarah and the sa'ee of Hajj can be performed anytime from the beginning of the time of Fajr on the 10th of Dhul Hijjah until sunset on the 12th. They can also be performed anywhere along the sequence of pelting the large shaytan, animal sacrifice, and cutting of the hair. For example, you may pelt the large shaytan, perform Tawaf Ziyarah plus sa'ee, and then continue with the animal sacrifice and, finally, shave the head or trim the hair.

You will proceed to Makkah Mukarramah from Mina either by foot or bus to perform Tawaf Ziyarah.

LEGAL RULING

If you are performing Hajj Qiran, it is permitted (and more meritorious) to perform the sa'ee of Hajj after Tawaf Qudum. If it was performed at that time, then it will not be repeated again. Instead, you will only perform Tawaf Ziyarah.

LEGAL RULING

If you are performing Hajj Iفراد, it is permitted (but not more meritorious) to perform the sa'ee of Hajj after Tawaf Qudum. If it was performed at that time, then it will not be repeated again. Instead, you will only perform Tawaf Ziyarah.

LEGAL RULING

If you perform Tawaf Ziyarah in a state of ihram and you intend to perform the sa'ee of Hajj after, then males should perform Idtiba (exposing the right shoulder) throughout the tawaf and Ramal (walking briskly in an upright posture) during its first three rounds.

LEGAL RULING

A menstruating woman cannot perform tawaf. Therefore, a woman in such a state will remain in ihram until she attains a state of purity. She can, however, pelt the shaytan and have an animal sacrificed on her behalf.

RETURN TO MINA

It is sunnah to spend at least some of the night of the 10th of Dhul Hijjah in Mina. Therefore, once Tawaf Ziyarah is complete, you should return to Mina. This sunnah should be kept in mind when planning how you will complete the above described acts.

5.0 • DAY FOUR • 11 DHUL HIJAH

PELTING

The only new ritual to be performed on this day is the pelting of the Jamarat. All three Jamarat will be pelted in order (small, then middle, and then large).

TIMINGS

The timings for this pelting are from the beginning of Dhuhr on the 11th until just before dawn of the following day. The ideal (sunnah) time is anywhere between the start of Dhuhr and sunset on the 11th. You should select a time that is safe and less crowded. Your guide will inform you when the group will be going for pelting.

STEP ONE: PELT THE SMALL SHAYTAN

Beginning with the small shaytan, you will throw seven pebbles, one at a time, using the index finger and thumb of the right hand. Recite “Bismillahi Allahu Akbar” with the throwing of each stone.

After throwing all seven pebbles move away from the crowd, face the Qiblah, glorify Allah (Glorious and Exalted), recite salawat, and make dua for a few minutes.

STEP TWO: PELT THE MIDDLE SHAYTAN

Move to the middle shaytan. Pelt this shaytan with seven stones in the manner described above and make dhikr and dua as described above.

STEP THREE: PELT THE LARGE SHAYTAN

Move to the large shaytan. Pelt this shaytan with seven stones in the manner described above, however no dua is made after this pelting.

RETURN TO CAMP

Spend the remainder of the day and night in Mina. Fill your free time with good deeds such as reciting the Holy Qur'an, listening to the scheduled talks, etc.

6.0 • DAY FIVE • 12 DHUL HIJJAH

PELTING

The schedule for Day Five is essentially the same as that for Day Four. The only new ritual performed on this day is the pelting of the Jamarat. All three Jamarat will be pelted in the prescribed order (small, then middle, and then large).

TIMINGS

The timing for this pelting is from the start of Dhuhr of the 12th until just before dawn of the next day. The ideal (sunnah) time is anywhere between the start of Dhuhr and sunset on the 12th. Again, select a time which is safe and less crowded.

STEP ONE: PELT THE SMALL SHAYTAN

Beginning with the small shaytan, you will throw seven pebbles, one at a time, using the index finger and thumb of the right hand. Recite “Bismillahi Allahu Akbar” with the throwing of each stone.

After throwing all seven pebbles move away from the crowd, face the Qiblah, glorify Allah (Glorious and Exalted), recite salawat, and make dua for a few minutes.

STEP TWO: PELT THE MIDDLE SHAYTAN

Move to the middle shaytan. Pelt this shaytan with seven stones in the manner described above and make dhikr and dua as described above.

STEP THREE: PELT THE LARGE SHAYTAN

Next, move to the large shaytan. Pelt this shaytan with seven stones in the manner described above, however no dua is made after this pelting.

RETURN TO CAMP OR TO MAKKAH

Spend the remainder of the day and night in Mina. Fill your free time with good deeds such as reciting the Holy Qur'an, listening to the scheduled talks, etc.

Some groups may choose to leave Mina on the 12th. Note that if you are not able to leave Mina before the start of Fajr on the 13th, it will become necessary for you to pelt the Jamarat on the 13th.

7.0 • DAY SIX • 13 DHUL HIJAH

PELTING

The only prescribed act for this day is pelting. All three Jamarat will be pelted in the prescribed order (small, then middle, and then large).

TIMINGS

The timing for this pelting is from dawn to sunset. The ideal (sunnah) time is anywhere between the start of Dhuhr and sunset on the 13th.

RETURN TO MAKKAH OR MADINAH

With this final pelting, the rites of Hajj in Mina are now complete. Insha'Allah you will return to Makkah or Madinah, check-in to your hotel, and spend the remaining time in worship.

NAFL TAWAF

If you happen to be staying in Makkah try to perform extra tawafs, as this is one act of worship that cannot be performed when you return home.

NAFL UMRAH

After the 13th of Dhul Hijjah you can also perform additional Umrahs, if you like. The state of ihram can be entered by changing into the clothing of ihram in your hotel room and then taking a 15–20 minute taxi ride to Masjid Aisha (located outside of the border of the Haram). At Masjid Aisha you can pray the salah of entering ihram,

make intention, recite talbiyah (see Appendix A), and then return to Masjid al-Haram to perform Umrah.

Spiritual Dimension

In a hadith it is stated that angels visit the house of Allah regularly for tawaf and that once an angel visits they never return. It is the great blessing of Allah (Glorious and Exalted) that we are able to perform tawaf over and over again.

8.0 • FAREWELL TAWAF

TAWAF WIDA (FAREWELL TAWAF)

This is the final ritual of Hajj and is generally performed a few hours before one departs from Makkah to return home (or to go to Madinah), although technically it can be performed anytime after Tawaf Ziyarah. Tawaf Wida is wajib for all types of Hajj, although the obligation is waived for menstruating women. There is no sa'ee after it and it is done while wearing everyday clothing (i.e., not in a state of ihram), and therefore men will not perform Idtiba (exposing of the right shoulder) or Ramal (walking briskly in an upright posture) during this tawaf.

Some mistakenly think that Tawaf Wida must be the very last deed performed before leaving Makkah, and that one cannot enter Masjid al-Haram after performing Tawaf Wida. This is not true; even after performing Tawaf Wida you can still enter the masjid, pray, and even perform additional tawaf or Umrah.

APPENDIX A • IHRAM

DEFINITION

Ihram refers to the state that you must enter prior to going into the sacred precinct of Makkah for Umrah or Hajj. While you are in this state certain acts become haram—hence the term ihram (literally, “to make haram.”)

MIQAT

When traveling for the pilgrimage you must enter a state of ihram prior to crossing particular boundaries. These boundaries are established by the hadith of the Prophet (peace and blessings be upon him) and are called miqat. As a rule, if you intend to enter the sacred precinct of Makkah you must enter a state of ihram before crossing the miqat.

LEGAL RULING: JEDDAH TO MAKKAH

The city of Jeddah falls within the boundary of the miqat. If you intend to travel to Makkah directly via Jeddah you must enter ihram before passing the miqat (which is approximately 1.5 hours before landing in Jeddah). This is best done by entering into ihram at the last stop-over before departing for Jeddah.

LEGAL RULING: JEDDAH TO MADINAH

If you intend to head directly to Madinah from Jeddah then ihram is not required. You will cross the miqat by entering Jeddah, however, ihram is not required because you intend to exit the miqat

(by going to Madinah, which is outside the miqat) without heading directly to Makkah.

LEGAL RULING: MADINAH TO MAKKAH

Madinah is approximately 6 miles outside of the miqat. If you fly directly to Madinah you do not need to enter a state of ihram. If you travel to Makkah from Madinah you will enter ihram in or near Madinah before heading toward Makkah.

PREPARATION FOR ENTERING IHRAM

Prior to entering into a state of ihram you should complete the following:

1. Clip your nails and remove armpit and pubic hairs. These acts are *mustahabb*, for both males and females, and should be completed before leaving home for the pilgrimage.
2. Make ghusl (if in your hotel room) or wudu (if at an airport) immediately before entering the state of ihram. This is *sunnah* and is done for physical cleanliness (i.e., to remove dirt). Therefore you should do this even if you are already in a state of wudu. Similarly, a woman who is menstruating should do this as well (even though she will remain in a state of menstrual impurity). If water is not available, this step can be skipped. Neither wudu nor ghusl is required in order to enter the state of ihram.

Of note, use of scented soap during this step is

permissible and encouraged. The well-known prohibition of using anything scented during ihram applies only after, and not during preparation for, the state of ihram.

3. Apply scent to the body immediately before changing into the clothing of ihram. This is sunnah for males only. It should be noted that after the state of ihram is entered (see below), applying fragrance of any kind is no longer permitted.

LEGAL RULING

Clothing or cloth that has been washed in scented detergent may be worn as ihram prior to entering the state of ihram. However, once the state of ihram is entered, it is not permissible to use scented clothing or cloth. Hence, if you change into new clothing during the state of ihram, be sure that the clothing has been washed in non-scented detergent or does not have scent in it at the time of changing.

THE CLOTHING OF IHRAM

The ihram for men consists of two unstitched white sheets of cloth. Men must remove all other clothing (including undergarments, socks, shoes, and hat) and wear only these two sheets. It is preferable that the sheets be new, or if used, that they be washed. Shoes cannot be worn in a state of ihram. Instead, men in ihram must wear slippers.

LEGAL RULING

The slippers worn by men must keep the top central bone (over the shoelace area) of the foot uncovered. This can be achieved, for example, by wearing ‘flip-flops.’

The ihram for women is their usual clothing—hijab, socks, shoes, etc. A noteworthy point is that it is impermissible for cloth to touch the face while in ihram. However, women are still encouraged to maintain strict partition from non-mehram (non-related) males while in a state of ihram. The Mother of the Believers Aisha (may Allah be pleased with her) narrates, while in the state of ihram, “When they (non-related males) came opposite to us or parallel to us (while traveling), we (the women) would let down our veils from our heads over our faces. When they passed us, we would then unveil them.” Women may wear a baseball cap or visor under their niqab so that the cloth of the niqab does not make contact with the skin of the face.

SALAH FOR IHRAM

After assuming the clothing of ihram, offer two rakah of sunnah prayer with the intention of ihram. It is preferable to recite Surah Kafirun in the first rakah and Surah Ikhlas in second. This prayer, however, should not be offered at makruh or haram times, nor should it be offered by menstruating women.

LEGAL RULING

The makruh times for prayer are immediately after one has offered Fajr prayer until sunrise, and immediately after one has offered Asr prayer until sunset (Maghrib). The three prohibited times for prayer are while the sun is rising (the 10 minutes after the end of the time for Fajr), setting (the 10 minutes before the time of Maghrib), or at its zenith (the 10 minutes before the start of the time of Dhuhur).

LEGAL RULING

Men may cover their head with the upper cloth of their ihram while making the prayer for entering ihram. Since this prayer is offered before recitation of the talbiyah (see below), the impermissibility of covering the head due to the state of ihram is not yet an issue.

MAKING THE INTENTION

After completing the prayer, it is mustahabb to remain seated facing the direction of the Qiblah. Men should then uncover their head and make the intention for the ihram by clearly stating its purpose (i.e. Umrah, Hajj, or both). Depending on whether you are performing Umrah or Hajj, a few intentions are possible. These include the following:

(a) Umrah Alone (i.e., the initial Umrah of Hajj Tamattu or Umrah when traveling for Umrah alone)

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

O Allah, I intend Umrah.

Make it easy for me and accept it from me.

(b) Hajj Alone (i.e., Hajj part of Hajj Tamattu or Ifrad)

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

O Allah, I intend Hajj.

Make it easy for me and accept it from me.

(c) Hajj Qiran (i.e., both initial Umrah and subsequent Hajj with a single ihram)

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي

O Allah, I intend Hajj and Umrah.

*Make them both easy for me
and accept them from me.*

LEGAL RULING

The intention should be verbal, although if silent it is still accepted. Also, the intention can be made in your own language (i.e., it does not need to be made in Arabic).

LEGAL RULING

If you are performing Hajj on behalf of someone else (Hajj Badal), then the name of the individual on whose behalf the Hajj is occurring should also be included when making your intention.

TALBIYAH

Next, recite the talbiyah three times (once is wajib, thrice is sunnah) as listed below.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
 إِنَّ الْحَمْدَ وَالْبِعْثَةَ 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.

Recitation of the talbiyah with an intention to enter ihram begins the state of ihram. It is sunnah for men to recite the talbiyah aloud, while women should recite it softly to themselves. In no case should this initial talbiyah be absolutely silent.

LEGAL RULING

Talbiyah should be regularly recited throughout the pilgrimage. Use changes in state, for example

boarding the bus, exiting from the bus, standing, sitting, meeting others, etc., as a reminder that the talbiyah should be recited. Note that the talbiyah is not recited during tawaf or sa'ee.

Spiritual Dimension

It is reported that when Shaykh Ali Zainul Abidin (may the mercy of Allah be upon him) used to enter into ihram his face would become pale, his body would shake, and he could not 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 would then utter labbaik and fall off his camel unconscious.

PROHIBITED ACTS DURING IHRAM

The above described actions enter you into a state of ihram. The following acts are prohibited while in this state:

1. Romance in all forms. This includes verbal words or physical touching (for example, kissing or embracing). Of note, intercourse, should it occur, breaks the ihram and invalidates the Hajj (in this case the Hajj must be repeated in a subsequent year).
2. Hunting, or assisting in the hunting of, any animal or creature; even killing an ant is prohibited.

3. Applying any fragrance to your body, clothes, etc., in any manner (e.g., fragrant soap, deodorant, cologne/perfume, scented towelettes or wipes, etc.).
4. Removing hair or nails from any part of your body. Be particularly careful not to comb your hair or run your fingers through your beard. Also refrain from biting your nails. Hairs that fall naturally from the body, or while making wudu, are out of your control and, hence, are exempted from this prohibition.
5. For men, wearing stitched clothing in the shape of the body or sealed footwear. This includes underwear, undershirts, socks, etc. Men must keep the top central bone (over the shoelace area) of the foot uncovered and hence are required to wear sandals.
6. Covering the head for men, and covering the skin of the face for both men and women. Women should wear a baseball cap or visor under their niqab so that the cloth of the niqab does not make contact with the skin of the face.
7. Fighting or arguing with anyone, even if you are in the right.
8. Wearing a face mask.

LEGAL RULING

If wudu (e.g. by using the washroom) or ghusl breaks (e.g. by a wet dream), the state of ihram

remains intact. You may re-make wudu or perform ghusl while in ihram, as necessary.

SELECT PERMISSIBLE ACTS WHILE IN IHRAM

1. Using an umbrella or shade so long as it does not touch the head.
2. Wearing a ring, glasses, hearing aid, watch, or a money belt.
3. Wearing a backpack.
4. Removing the clothing of ihram, for example, for changing if they become soiled or dirty, or to take a shower.
5. Wearing a new set of ihram clothing. However, be careful to make sure that the clothing has not been washed in scented detergent or does not have a scent at the time of changing.
6. Washing the body.
7. Using unscented soap.
8. Hair falling naturally from the body.
9. Covering the body with a blanket or sleeping bag, even if stitched. The face and head must remain uncovered, however.
10. Using a pillow.
11. Using miswak.
12. Carrying a load or luggage on the head.
13. Covering the face with a handkerchief or tissue when sneezing.
14. Drying the face with a towel after taking a shower or making wudu.

APPENDIX B • TAWAF

INTRODUCTION

Tawaf legally refers to circling around the Kabah seven times with an intention to perform the act. There are several types of tawaf, including:

1. Tawaf of Umrah.
2. Tawaf Qudum of Hajj—performed before Hajj Qiran or Hajj Ifrad.
3. Tawaf Ziyarah of Hajj—performed after completing the wuquf in Arafah and Muzdalifah.
4. Tawaf Wida of Hajj—performed after Hajj, but before leaving Makkah.
5. Nafl Tawaf—performed during one's free time in Makkah.

Each type of tawaf is performed in a similar manner.

STEP ONE: WUDU

Ensure that you are in a state of wudu. A state of wudu is required (wajib) for all types of tawaf.

STEP TWO: LOCATING THE STARTING POINT

Tawaf begins at Hajar-ul Aswad (the Black Stone). If you are standing on the open ground where tawaf is performed (termed the mataf), the Black Stone is located opposite to a green light located on the wall of the covered portion of the masjid. Draw an imaginary line from the Black Stone to that green light. You will begin

tawaf anywhere along this imaginary line.

STEP THREE: IDTIBA AND RAMAL

During tawaf of Umrah (and a few other instances, see ruling below), it is sunnah for men (and not women) to expose their right shoulder and arm during the entire tawaf. This is done by wrapping the ihram along the side of your right chest underneath the right arm and then over the left shoulder. Exposing the right shoulder in this manner is called Idtiba. When performing Idtiba it is best to set your upper garment accordingly before reaching the Hajar-ul Aswad imaginary start line.

For men performing tawaf with Idtiba, it is sunnah to also perform Ramal. Ramal refers to walking upright on the balls of the feet with quick steps, while moving the shoulders and arms in a light jogging motion. This is done by men, but only during the first three rounds.

LEGAL RULING

Idtiba and Ramal are done only during that tawaf which is to be followed by sa'ee (seven circuits between Safa and Marwah) and are done only when wearing the clothing of ihram.

STEP FOUR: INTENTION AND TAKBIR

Select a less-crowded area (usually toward the outer edge of the mataf) a few steps before the imaginary start line from Hajar-ul Aswad to the green light. Face your entire body (including feet and chest) toward the Kabah and

establish your intention for tawaf. Raise your hands as if you are making takbir for salah, with the palms facing Hajar-ul Aswad, and then say:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

With the name of Allah, Allah is the Greatest.

And to Allah belongs all praise.

Then, drop your hands in preparation for Istilam (see Step Five below).

LEGAL RULING

Ideally you should specify which type of tawaf you are performing, but this is not mandatory. Simply making the intention that you are performing seven rounds of tawaf for the sake of Allah (Glorious and Exalted) is sufficient.

STEP FIVE: ISTILAM

After having made your intention and takbir, turn your entire body (including feet and chest) toward the direction of those making tawaf. While your body is facing this direction, stretch out both arms toward the direction of Hajar-ul Aswad (your chest will also slightly turn toward the Kabah, but your feet will remain facing the direction of flow). With your arms outstretched, your palms facing the stone, and your fingers pointing upwards recite:

بِسْمِ اللَّهِ الْأَكْبَرِ

With the name of Allah, Allah is the Greatest.

Then return your palms toward your face, kiss your palms, and then lower your arms to your side. This is called Istilam and will be repeated each time you reach the Black Stone, including when you finish your tawaf, for a total of 8 times.

NOTE: Talbiyah is no longer recited once tawaf begins and is also not recited during sa'ee.

STEP SIX: CIRCLING THE KABAH

Circle around the Kabah facing the direction of flow. The Kabah will always be to your left during tawaf. As you circle, recite any dhikr that is easy for you (e.g., the Kalimah, Surahs of the Holy Qur'an, salawat, etc.). There is no set dhikr that must be recited during tawaf.

Spiritual Dimension

Shaykh Zulfqar (may Allah preserve him) states, "During tawaf many things can be recited, however, 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 background and circumstance of the situation is

ideal. An example of this is present in the Holy Qur'an (3:37-41). Maryam (may Allah be pleased with her) was once eating fruits outside of their season. Prophet Zakariyya (peace be upon him) found her in this state and inquired 'From where have you attained these?' She responded, 'This is from Allah.' Prophet Zakariyya (peace be upon him), thinking that if Allah (Glorious and Exalted) could give her fruits out of season He could also give him a child in his barren old age, immediately supplicated for a child. He stated, '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.' So, from this example, we learn that duas made according to circumstance are quickly accepted.

This is also the beauty of the duas present in the sunnah. The Prophet (peace and blessings be upon him) 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 benefit in regularly and consistently making those duas that are found in the sunnah.

With this in mind, there are some important principles when making dua during tawaf.

The first is that Allah (Glorious and Exalted) told his beloved khalil (friend, Prophet Ibrahim) to, 'proclaim the pilgrimage among men...so that they may witness the benefit provided for them' (Qur'an 22:27). In this verse, we learn that Allah (Glorious and Exalted) wants that people come here to gain benefit. Thus, we should supplicate, with this verse in mind,

for the benefits of both this world and the Hereafter. The second is that Allah (Glorious and Exalted) describes His house as, ‘full of blessings and of guidance for the entire world’ (Qur’an 3:96). So, with this verse in mind, we should ask for barakah in our wealth, sustenance, age, health, decisions, children, acts of worship, etc. And, we should ask for guidance for ourselves, our parents, children, relatives and friends, and the entire ummah.

The third is that Allah (Glorious and Exalted) states regarding His sacred precinct, ‘And whoever enters it attains security’ (Qur’an 3:97). So, we should ask for security from the filth of our nafs, from shaytan, from the envy of the envious, from our enemies, from those who appear to be our friends but are actually our enemies, from all fears in this world, and from the fire of Jahannam on the Day of Judgment.

The fourth is that Allah (Glorious and Exalted) states, ‘And complete Hajj and Umrah for Allah.’ So, we should make dua that since we have come for the sake of Allah, if there is any deficiency in our Hajj may Allah (Glorious and Exalted) accept our deed and make it for Him alone.”

Spiritual Dimension

As a sign of the love and concentration of the heart required 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 Rukun Yamani

(the Yemeni corner). It is mustahabb to touch this corner while passing it. However, this is usually not possible due to crowding. Hence, you will simply pass this corner without raising or kissing your hands (although you will see many people doing this). After you pass this corner, it is sunnah to recite the following until you reach the Hajar-ul Aswad corner.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good.

*And save us from the torment of
the Fire!” (Qur’an 2:201)*

STEP EIGHT: COMPLETING THE ROUNDS

Upon reaching the Hajar-ul Aswad corner, your first round is complete. Each time you arrive at the Hajar-ul Aswad corner you will perform Istilam. Recall that this is done by facing both hands in the direction of Hajar-ul Aswad, with the palms facing the stone and arms outstretched, and then reciting ‘Bismillahi Allahu Akbar.’ The palms are then brought toward the face and kissed. The takbir (raising of the hands as if beginning salah), which was done to at the very beginning of the tawaf, should not be repeated during Istilam. Continue to complete the remaining 6 rounds.

STEP NINE: THE FINAL ROUND AND ISTILAM

At the end of the seventh round, perform one final Istilam and slowly begin to head to the outer edge of the mataf (to be able to easily and safely exit the area). Do not attempt to leave by walking in the opposite direction of flow. This is dangerous and inconveniences others.

STEP TEN: SALAH AT MAQAM IBRAHIM

After completing any type of tawaf it is necessary (wajib) to offer two rakah of salah, ideally near Maqam Ibrahim. This spot is marked by a small glass dome that contains a stone with the footprints of the Prophet Ibrahim (peace be upon him). However, because this area is almost always crowded (as it falls in the path of people making tawaf), it is best to offer this salah in the area toward the edge of the mataf that is behind Maqam Ibrahim. If it is too crowded to pray here, then this prayer can be offered anywhere in Masjid al-Haram. It is best to choose a spot where you can perform your prayer in peace, with concentration, and where you won't inconvenience others. It is sunnah to recite Surah Kafirun in the first rakah and Surah Ikhlas in the second rakah of this prayer.

Spiritual Dimension

The Prophet Ibrahim (peace be upon him) built Allah's house. This deed was so beloved to Allah (Glorious and Exalted) that the stone on which his feet stood was made a place of prostration. Allah (Glorious and Exalted) states, "And take the Maqam of Ibrahim as a place of prayer" (Qur'an 2:125). This is a sign of the

acceptance of this location and of the sincerity of Prophet Ibrahim (peace be upon him).

STEP ELEVEN: DRINKING THE WATER OF ZAMZAM

After completing the prayer at Maqam Ibrahim you should partake of the blessed water of Zamzam. A number of Zamzam taps have been placed along the wall opposite Maqam Ibrahim, however you can drink from wherever it is easiest (including the coolers that are situated throughout the masjid). Keep in mind the hadith narrated by Jabir in which the Prophet (peace and blessings be upon him) said, “The water of Zamzam is for which it is consumed (i.e., it will be a cure for whatever you intend it to be)” (Ahmad and Ibn Majah). Face the Kabah standing and drink abundantly. After you have drunk your fill, take a small amount of Zamzam and wipe it over your face, head, and body.

Ibn Abbas (may Allah be pleased with him) would recite the following dua when 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 a cure from all diseases.*

Spiritual Dimension

Zamzam should be consumed abundantly while visiting the Holy cities. In particular, one should take a break to drink Zamzam after any tawaf. Remember that the well of Zamzam played an integral role in the establishment of the city of Makkah, which in turn became the birthplace of the Prophet (peace and blessings be upon him) and Islam. Therefore make dua that just as Allah (Glorious and Exalted) made Zamzam a source of spiritual revival for the world, that He also make it a source of spiritual revival for our hearts, and a physical revival for our relations with our children, spouses, etc.

ADDITIONAL POINTS

1. Perform all seven rounds together consecutively in a state of wudu. If your wudu breaks before the completion of four rounds then you must break your tawaf, make wudu (facilities are located outside of the masjid), and then start over. If your wudu breaks after completing at least four rounds then you can suspend your tawaf, make wudu, and resume at the last complete round that you made. For example, if you are working on your fifth round when your wudu breaks, then leave the gathering, remake wudu, and restart your fifth round at the Hajar-ul Aswad imaginary start line.
2. It is permissible to perform tawaf on the second

and third floors of the masjid.

3. If you become confused about the number of rounds then go with the certain number (i.e., the lower number). For example, if you are debating whether you have completed 3 or 4 rounds, then assume 3.
4. As you circle around the Kabah you will notice a short C-shaped wall on one side of the Kabah. The area between this wall and the Kabah is called the Hatim, and is actually part of the Kabah. When making tawaf, do not enter the Hatim. If you cross through the Hatim during tawaf, the particular round you are working on becomes void and you must repeat that round.
5. If you drop something while making tawaf DO NOT bend down to pick it up. You could easily fall and get trampled.
6. Your body must face the direction of flow when making tawaf. If you turn your chest so that you are facing the Kabah or so that your back faces the Kabah then you must move back to the spot where you turned away from the direction of flow and resume the round. If this is not possible, which is generally the case during Hajj, then that particular round becomes invalid and must be re-done.
7. If a congregational prayer begins during tawaf then join the prayer (at your location). Resume tawaf once the fard prayer is complete. Of note,

be careful to resume from the same location that you stopped.

8. Husband and wife should not hold hands or touch physically during tawaf. If they need to stay together they can do so by holding a cloth or fabric.
9. To the best of your ability you must perform tawaf walking on your own strength. Use of a wheelchair is permissible, but only with an excuse. Wheelchairs are available at the area of tawaf for a fee.
10. Cell phones should be turned off during tawaf, and, if possible, during Umrah and Hajj altogether.

APPENDIX C • SA'EE

INTRODUCTION

Linguistically, sa'ee means "to run." Legally, it refers to going between Safa and Marwah seven times with an intention to perform the act. Sa'ee is performed after particular types of tawaf and is not an independent act of worship. Therefore, a nafl sa'ee, for example, does not exist.

ISTILAM

It is mustahabb to return to the general area of Hajar-ul Aswad and perform Istilam before beginning sa'ee. This is done by standing at a distance from the Black Stone, even if it is not clearly visible, stretching out your hands, with palms facing forward and fingers facing up, and then reciting, "Bismillahi Allahu Akbar." The palms are then brought toward the face and kissed.

WUDU

In contrast to tawaf, a state of wudu is not required for sa'ee. However, it is best to try to do sa'ee in a state of wudu.

APPROACHING SAFA

Sa'ee begins at a small raised hill called Safa. From the area of tawaf, Safa is in line with Hajar-ul Aswad (in the direction of the green light) and is located toward the back of the covered area of the masjid. While heading toward Safa, you should recite:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ
 إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

*I begin with what Allah began with.
 Verily, Safa and Marwah are from
 the signs of Allah (Qur'an 2:158).*

INTENTION

After arriving at Safa, make an intention to perform seven rounds of sa'ee between Safa and Marwah. This intention can be made in any language. One suggested way of making the intention is the following:

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةَ سَبْعَةَ أَشْوَاطٍ لِلَّهِ عَزَّ وَ
 جَلَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

*O Allah verily I intend walking between Safa
 and Marwah seven circuits for the sake of Allah,
 so make it easy for me and accept it from me.*

DHIKR UPON SAFA

Face the Kabah, raise both hands to your shoulders (as if making dua), and perform the following:

1. Recite "Allahu Akbar, la ilaha illallah" (entire phrase should be stated three times).
2. Make salawat on the Prophet (peace and blessings be upon him).

3. Make dua (for a few minutes).

Spiritual Dimension

Shaykh Zulfiqar (may Allah preserve him) suggested the following dua at this location, “O Allah! Through the running back and forth of Hajirah (may Allah be pleased with her) You provided the well of Zamzam, which resulted in civilization and Islam being established from 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 and allow this religion to be established in my spiritually barren home and city.” Shaykh Zulfiqar (may Allah preserve him) also suggested the following dua, “O Allah! At Darul Arqam You gave the noble Companion Umar (may Allah be pleased with him) the guidance to accept Your religion and You made him so 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 (may Allah be pleased with him).”

HEADING TOWARD MARWAH

Next, descend Safa, stay to the right, and head toward Marwah (reciting dhikr and making dua). In particular the following should be recited abundantly:

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 Zulfikar (may Allah preserve him) states, "When making dua during sa'ee keep in mind the household of Prophet Ibrahim (peace be upon them all). After all, it is because of the running of Hajirah (may Allah be pleased with her) between Safa and Marwah that these are included among the signs of Allah (Qur'an 2:158). Some examples of possible duas include,

1. O Allah (Glorious and Exalted), just as You gave Prophet Ibrahim (peace be upon him) true tawhid, grant us such tawhid as well.
2. O Allah (Glorious and Exalted), just as You granted Prophet Ibrahim (peace be upon him) Your friendship and made him khalilullah (the friend of Allah), also grant us the benefit of such a relationship with You.
3. O Allah (Glorious and Exalted), just as You granted Prophet Ibrahim (peace be upon him) the characteristic of hosting guests (Qur'an 11:69), also grant us this characteristic.
4. O Allah (Glorious and Exalted) just as You gave Prophet Ibrahim (peace be upon him) a progeny with so many prophets, make us fathers of a progeny of awliya (those close to Allah). Just as You gave Prophet Ibrahim a son like Ismail (peace be upon them both), who was willing to sacrifice his life based on his father's dream (Qur'an 37:102), in

the same way grant us offspring who are willing to sacrifice themselves to serve Your religion.

5. O Allah (Glorious and Exalted), Ismail (peace be upon him) assisted his father in building Your house (Qur'an 2:127). So, grant us children who will also assist us in serving Your religion. From his offspring You brought the Prophet (peace and blessings be upon him), so from our offspring bring a mujaddid (reviver) of Islam.
6. O Allah (Glorious and Exalted), just as You granted Hajirah (may Allah be pleased with her) patience and reliance upon You, also grant the women of our household patience and reliance upon You.
7. O Allah (Glorious and Exalted), Prophet Ibrahim (peace be upon him) settled his family in a barren desert near Your house in order that they (his family) establish regular salah, so grant us the tawfiq to live close to a masjid and also make our children among those that consistently worship You. Prophet Ibrahim (peace be upon him) then asked that the hearts of the people be filled with love toward his family, so also 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. So, also grant our offspring halal and pure sustenance and give them

abundant fruits to eat and make them among the thankful (Qur'an 14:37).

8. Those who are the head of a household might ask: just as You made Prophet Ibrahim (peace be upon him) the leader of such a righteous household, so grant us wives and offspring who will be the comfort of our eyes, and make us heads of righteous households (Qur'an 25:74)."

Shaykh Zulfiqar (may Allah preserve him) then concludes, "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 whose child is lost 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 he recognizes: 'O Allah (Glorious and Exalted), 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."

THE GREEN LIGHTS

Between Safa and Marwah is an area marked by green lights. Men should quicken their pace and run slowly between these two points marked by the green lights when heading toward Safa or Marwah.

UPON MARWAH

Upon arrival at Marwah, face the direction of the Kabah (you may not be able to actually see it). Then perform the following:

1. Recite, “Allahu Akbar, la ilaha illallah” (recite the entire phrase three times).
2. Make salawat on the Prophet (peace and blessings be upon him), once.
3. Make dua (for a few minutes).

This completes the first round of sa’ee.

RETURN TO SAFA

Head back to Safa to complete the second round. Remember to run slowly (men) between the green lights. Upon arriving at Safa, turn toward the Kabah, and make dhikr and dua (as described above).

COMPLETION OF SA’EE

The seventh round of sa’ee ends at Marwah. If you are performing Umrah for Hajj Tamattu, then after sa’ee you must shave (halaq) or trim (qasr) your hair to exit ihram (Appendix D). You will not cut your hair after the Umrah of Hajj Qiran.

ADDITIONAL POINTS

1. It is permissible to perform sa’ee on the upper levels of the masjid.
2. It is sunnah to perform all rounds of sa’ee at one

time without taking a break in between. It is, however, permissible to take a break to drink water so long as you remember to restart your sa'ee from the very spot you stopped.

3. If a congregational prayer arises during sa'ee then join the prayer (at your location). After the fard prayer, resume sa'ee from the place you stopped prior to starting the prayer.
4. If you are confused about the number of circuits performed, then go with the certain number (i.e., the lower number). For example, if you are debating whether you have completed 3 or 5 circuits, then assume 3.
5. Husband and wife should not hold hands or touch physically during sa'ee. Instead, they can stay together by holding the cloth of their ihram or clothing.
6. To the best of your ability you must perform sa'ee walking on your own strength. Use of a wheelchair is permissible only with an excuse. Wheelchairs are available at the area of sa'ee for a fee.
7. While it is preferred to have wudu during sa'ee, it is not required. You need not go and make wudu if it happens to break in between.

APPENDIX D • HALAQ/QASR

INTRODUCTION

Cutting (qasr) or shaving (halaq) one's head is required after Hajj or Umrah to release an individual from the state of ihram. For men, shaving is more meritorious than trimming. For women, trimming the hair is the only option, as it is impermissible for women to shave their head.

METHOD FOR MEN

Hair must be removed by shaving the entire head or trimming at least 1.5 inches from each hair of the head. An individual with hair less than 1.5 inches long must shave his head. A bald individual must have a razor passed over his scalp. Removing the hair, whatever the amount, can easily be done at the barber shops located outside of the masjid.

METHOD FOR WOMEN

A woman must trim 1.5 inches from each area of the head. She should divide her hair into three sections (right, left, and middle) and then trim the required amount from each section. This trimming should be done by a mahram (husband or non-marriageable kin) or another female in a private location (e.g., one's hotel room or tent). Hair salons for females are not present outside of the masjid.

EXITING IHRAM THROUGH HALAQ/QASR

In the case of Umrah, after shaving or trimming the hair all of the injunctions of ihram are lifted and Umrah is

complete. In the case of Hajj, after shaving or trimming the hair, all of the injunctions of ihram are lifted except the prohibition on romance. This prohibition is lifted only after completion of Tawaf Ziyarah.

LEGAL RULING

Tawaf Ziyarah can be performed prior to exiting ihram (section 4.0, subtitle Tawaf Ziyarah). If this is the case, then all of the restrictions of ihram, including romance, will be lifted once the hair is shaved or trimmed.

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