



UMRAH & HAJJ GUIDE

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June 2024

May 2025

May 2026

Topics

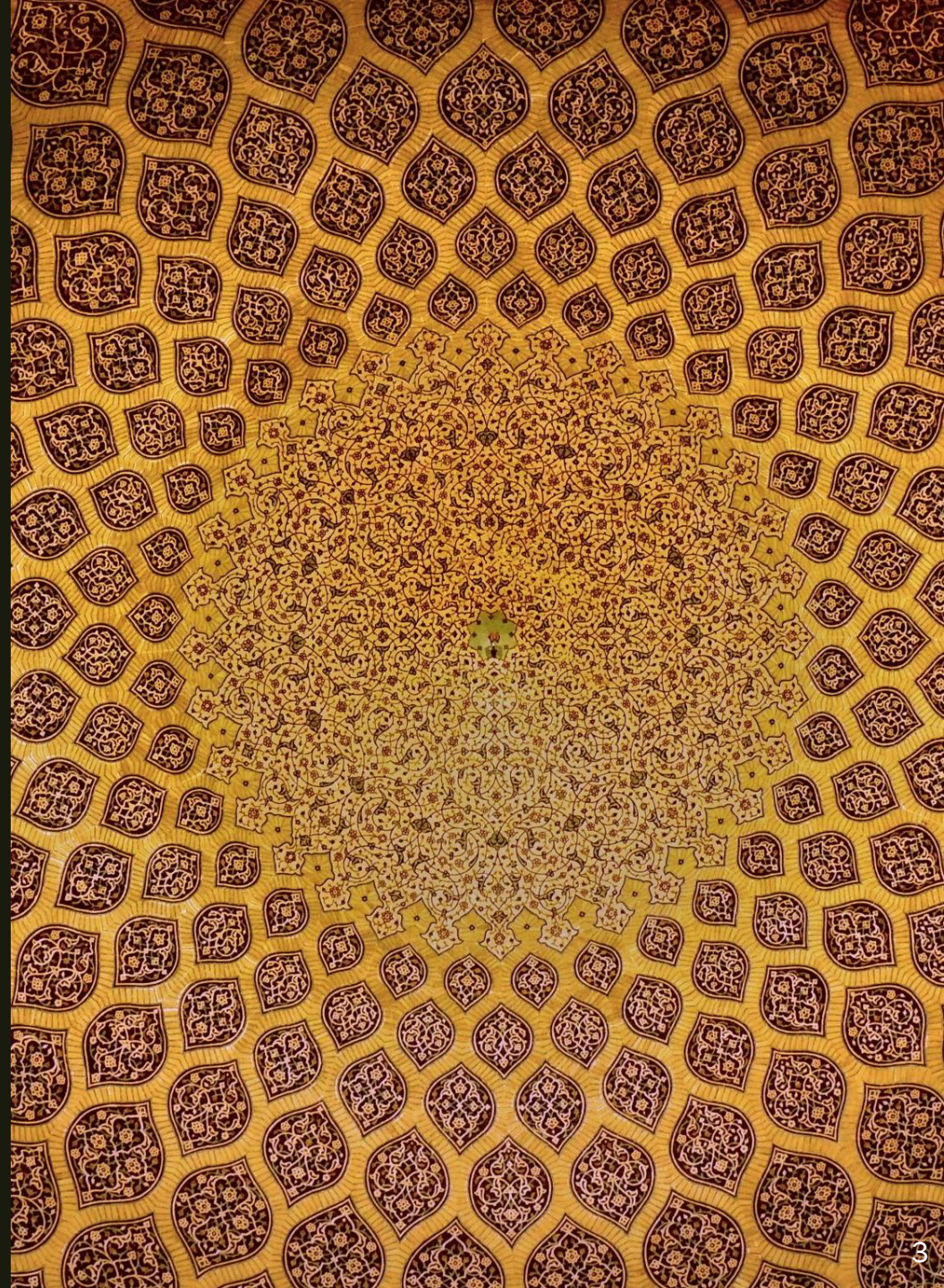
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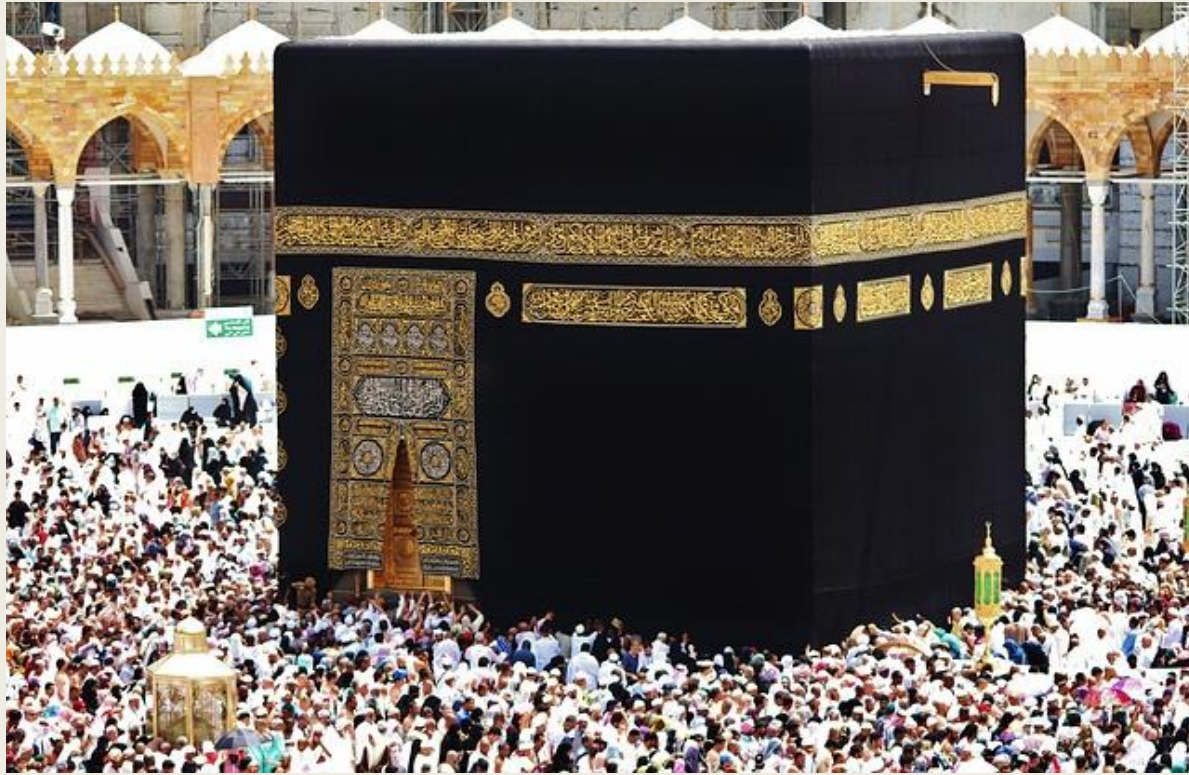
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SECTION ONE

BEFORE
UMRAH & HAJJ





MEANINGS, VIRTUES, AND MONTHS

Definitions

- What do the words 'Umrah & Hajj Mean?
 - Umrah:
 - Linguistic: Visitation
 - Islamic: To worship Allah through visitation of the The Sacred Mosque (in Makkah) to perform certain rites in a specific manner (i.e., circumambulation of the Ka'bah, Sa'i between Safa & Marwa, and shaving or trimming the hair on the head to remove the restrictions of Ihram).
 - Hajj:
 - Linguistic: Purposely Intending and directing one's efforts toward someone or something that is respected.
 - Islamic: To worship Allah by purposely intending to go Sacred Sites to perform specific rituals during a specific time.
- Why is Umrah defined as visitation and Hajj as purposely intending something? Perhaps because Umrah is easier to perform, and it is possible to visit The Ka'bah at any time of the year for this act of worship. However, Hajj requires considerable effort, can only be performed in a certain time of the year, and is not limited to The Sacred Mosque (i.e., it extends to other sacred sites also). Therefore, a person intends to perform it after deliberation and planning due to the effort and expense involved in it.

Virtues of Umrah & Hajj

■ Virtues of Umrah

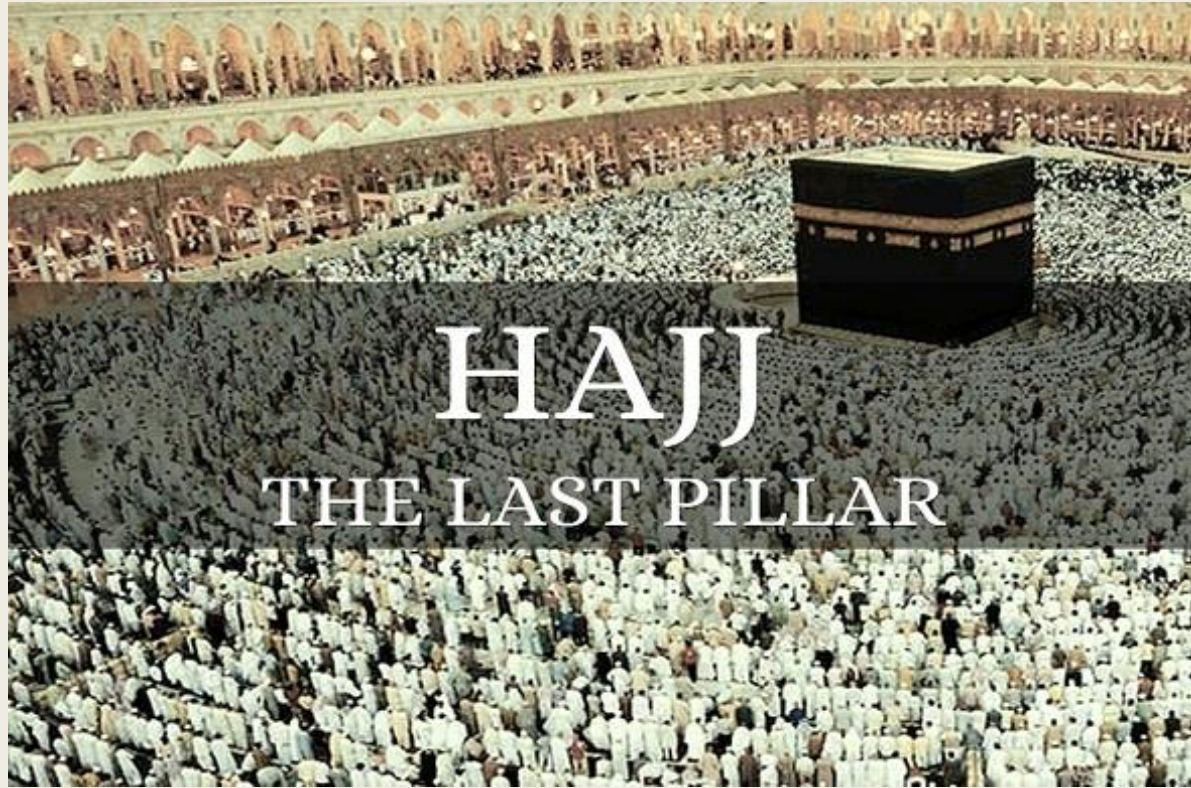
- *Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah ﷺ said, "(The performance of) Umrah is an expiation for the sins committed between it and the previous Umrah"* (Bukhari: 1733 & Muslim: 1349) – The meaning of this Hadith is that simply by sincerely performing Umrah, Allah forgives all the minor sins of a person related to the rights of Allah.
- Ibn Umar was clinging on the two corners – (Al Rukn Al Yamani & Al Hajar Al Aswad) – (in a manner that I had not seen any of the Companions of the Prophet doing) so I said: 'O Abu Abdur-Rahman! You are clinging on the two corners in a manner that I have not seen any of the Companions of the Prophet clinging.' So, he said: 'I do it because I heard the Messenger of Allah saying: "Touching them atones for sins." And I heard him saying: "Whoever performs Tawaf around this House seven times, and he keeps track of it, then it is as if he freed a slave." And I heard him saying: "One foot is not put down, nor another raised except that Allah removes a sin from him and records a good deed for him."' (Tirmidhi: 959)
- The Prophet (peace be on him) said: "Umrah performed during Ramadan is equivalent to performing Hajj with with me (in reward)." (Bukhari: 1863 & Muslim: 1256 & Abu Dawud: 1990)

■ Virtues of Hajj

- *Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah ﷺ said, "(The reward of a Hajj Mabrur (i.e., accepted Hajj) is nothing but Jannah."* (Bukhari: 1733 & Muslim: 1349) - The meaning of the Hadith is that whoever does a Hajj sincerely for Allah, along with its necessary and recommended actions, while avoiding sins, arguments, and the prohibited actions of Hajj, (s)he will enter Jannah.
- Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah ﷺ said, "Whoever performs Hajj (pilgrimage) and does not have intimate relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day which his mother gave birth to him." (Bukhari: 1820 & Muslim: 1350). This means that an accepted Hajj forgives all minor and major sins related to the rights of Allah. However, rights of Allah, such as missed Zakah payments, must still be given. The sin for neglecting the Zakah payment is forgiven but the obligation to make-up for it and give it to the poor still remains. Moreover, sins related to the rights of other humans are not forgiven. Rather, these rights must still be returned to the people.
- It was narrated that 'Abdullah said: "The Messenger of Allah said: 'Perform Hajj and 'Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver, and Hajj Al-Mabrur brings no less a reward than Paradise.'" (Nasaai: 2630) This Hadith encourages performing Umrah and Hajj one after the other and multiple times in one's life because such an action enriches a person and removes sins. This is one of the evidences some scholars use to say that performing voluntary Umrah and Hajj is better than giving in voluntary charity.

Months of Umrah & Hajj

- Umrah can be performed at any time of the year – technically even in the days of Hajj. If a person performs Umrah during the months of Hajj and then removes the state of Ihraam, the person will automatically be performing Hajj Tamattu'. If he performs the Umrah along with Hajj, then the person will automatically be performing Hajj Qiraan. The types of Hajj will be covered in detail later.
- There are three months of Hajj . They are (1). Shawwal (2). Dhul Qi'dah (3). Dhul Hijjah (Either the first ten days only or all this month according to the different scholars)
- Allah says: *The Hajj is during well-known (specific) months. Whoever commits to performing the Hajj—there shall be no intimate relations, nor misconduct, nor quarreling during the Hajj. Whatever good you do, Allah knows it. And take the necessary provision, but the best provision is righteousness. And be mindful of Me, O possessors of understanding.* (2: 197)
- What is the purpose of saying Hajj is these three months when the actions of Hajj on the start of 8th of Dhul Hijjah?
 - The second purpose is all Muslims to understand that these months have a special sanctity in the sight of Allah. Therefore, one should be extra vigilant to avoid sins during these months
 - The second purpose is for the person who is performing Hajj Tamattu' only. Hajj Tamattu' is a type of a Hajj in which a person performs Umrah, removes the Ihraam, and then performs Hajj. Understanding that the months of Hajj begin with Shawwal means that the earliest a person can perform this Umrah for the Hajj of that year is on the first of Shawwal (Eid Al Fitr) and then he will remove this Ihram and wait till the 8th of Dhul Hijjah to begin the actions of Hajj. If a person begins this Umrah before Shawwal with the intention of performing Hajj Tamattu' that year, that Umrah is not valid for Hajj. Rather, it will count as a stand-alone Umrah. If he wants to do Hajj Tamattu' that year again, he will have to repeat the Umrah in the designated months of Hajj.



OBLIGATION OF UMRAH & HAJJ

Obligation of Umrah

- Muslim scholars differ whether Umrah is obligatory or not
 - Imam Abu Hanifah, Malik, & Ibn Taymiyyah (may Allah have mercy on them) hold the view that Umrah is not obligatory. Rather, it is Sunnah and recommended to perform it at least once in the lifetime. Among their evidences is the following Hadith: *The Prophet (peace be on him) was asked whether 'Umrah is obligatory. He said, "No, but if you do Umrah it is better."* (Tirmidhi: 931) Some scholars say this Hadith with weak in authenticity.
 - Imam Shafi and Ahmed (may Allah have mercy on them) hold the view that Umrah is obligatory to perform at least one time in a person's life, if the prerequisites for it are met, just like Hajj. Their evidence is several narrations, such as: *It was narrated from Abu Razeen Al-Uqayli that he said: "O Messenger of Allah! My father is an old man who cannot perform Hajj or Umrah, nor can he travel." He said, "Perform Hajj and Umrah on behalf of your father."* (Abu Dawud: 1810)
- Note:
 - All scholars hold the view that if a person performs Hajj Tamattu or Hajj Qiran, then the Umrah performed as part of this type of Hajj will fulfill the obligation of performing Umrah once in the lifetime. However, if a person has not performed Umrah before and performs Hajj Ifraad, then (s)he will have to make another, separate trip to perform Umrah.
 - The majority scholars say it is allowed, in fact, recommended to perform more than one Umrah in a year. This is based on the Hadith: It was narrated that 'Abdullah said: "The Messenger of Allah said: 'Perform Hajj and 'Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron (Nasaai: 2630)

Obligation of Hajj

- Hajj is obligatory once in a person's lifetime if the pre-requisites and conditions of performing Hajj are fulfilled (as mentioned in the upcoming slides). This is based on the following evidence:
 - Allah says: ...*Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of 'any of His' creation.* (3:97) Regarding the last portion of the Ayah which says, 'whoever disbelieves,' Ibn Abbas, Al Hasan, and Ataa said this refers to the person who denies the obligation of Hajj
 - The Prophet (peace be on him) said: *O people, Allah has made Hajj obligatory for you, so perform Hajj. Thereupon, a person said: Messenger of Allah, (is it to be performed) every year? The Prophet (peace be on him) kept quiet, and so the man repeated (his question) thrice. (After the third time), Allah's Messenger ﷺ said: "If I were to say 'Yes,' it would become obligatory (for you to perform it every year) and you would not be able to do it." Then he said: 'Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their Messengers. So, when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it (completely).* (Muslim: 1337)
 - Ibn Mundhir, Ibn Hazm, and Al Kaasani mention that all Muslim Scholars have unanimously agreed that that Hajj is obligatory once in the lifetime if the prerequisites for it are met.

Obligation of Hajj

Am I Allowed to Delay Hajj if I can Perform It Now?

- Many scholars – Hanbalis, Some Malikis, an opinion from Abu Hanifah & Abu Yousuf – say you are not allowed to delay Umrah or Hajj if you are physically and financially capable of performing it now, and your needs, such as food, clothing, and shelter, are being met – even if a person is living in a rental residence.
- That means if you have enough money to perform Hajj vs. saving for a large purchase, like a new car or house, you must put that money towards Hajj expense and delay the large purchase. This is assuming you have a place to live, even if it is a rented place, food, clothing, and other maintenance expenses for the upcoming months.
- Other scholars – Shafis, Muhammad Ibn Al Hasan, and an opinion of Imam Ahmad – say that once you are financially and physically capable of performing Hajj, you are allowed to delay Hajj till a later year as long as you have the intention of performing it.
- It is safer to take the first opinion – Hajj should be performed without delay, after capability. Why?
 - Evidence:
 - Allah commands us to hasten towards good deeds: *Compete and hasten towards goodness* (2: 148)
 - The Prophet (peace be on him) said: *He who intends to perform hajj should hasten to do so, for he may fall sick, lose his mount, or be faced with some need.*” (Abu Dawud: 1732; Ibn Majah: 2883)
 - You don’t know what the future holds. An adversity could prevent you from Hajj, leading to regret.
 - Your hereafter is more important than this Dunya. Take care of rights of Allah before pursuing more of the Halal wants and luxuries of Dunya that can be delayed without harm. However, if the situation is such that spending on the obligatory Hajj will result in harm to his family or make them fall into Haraam, it is obligatory to spend the money on the family
- The details of physical and financial capability will be covered later.

Obligation of Hajj

Can I perform Hajj on behalf of someone else?

- There is detailed discussion among the scholars regarding who can and cannot perform Hajj on behalf of someone else. In summary, the following guidelines should be taken:
 - The one performing Hajj should be someone who Hajj is obligatory on. This means a child should not perform Hajj on behalf of someone else to avoid the difference of opinion as many scholars say this will count in the favor of the child and his parents but will not count in favor of the one who Hajj is being performed on behalf of. The Hanafis do allow for a pre-pubescent child to perform Hajj on behalf of someone else – whether it is obligatory or voluntary Hajj – but they stipulate that the child must be a Muslim and of sound mind.
 - The one performing Hajj should have performed his own obligatory Hajj first. It is not appropriate for a person to perform Hajj on behalf of someone else, whether alive or deceased, if he hasn't taken care of his own obligation. This is based on the following evidence: *The Prophet (Peace be on him) heard a man say: Labbayk (always ready to obey) on behalf of Shubrumah. He asked: Who is Shubrumah? He replied: A brother or relative of mine. He asked: Have you performed hajj on your own behalf? He said: No. He said: perform hajj on your own behalf, then perform it on behalf of Shubrumah.* (Abu Dawud: 1811)
 - The one the Hajj is performed on behalf of must be deceased or permanently incapable of performing Hajj due to physical reasons, such as a debilitating illness, old age, etc. This is covered in more detail in the next slide

Obligation of Hajj

In What Situations Can I Perform Hajj on Behalf of Someone Else?

- There are two situations to when a person cannot perform Hajj himself and some one performs Hajj on his or her behalf:
 - The first situation – Incapable Living Person:
 - If the person is alive and the following conditions are met:
 - (1). He has the financial means to pay for his own Hajj or for someone else to perform Hajj on his behalf
 - (2). He has a permanent health condition that prevents him from performing Hajj, such as a terminal illness, old age, or physical handicap, etc.
 - In this case, the incapable person is obligated appoint someone, from his locality or somewhere else, to perform Hajj on his behalf. All expenses of Hajj will be the responsibility of the one deputizing and not the one deputized. However, any expenses incurred due to violating the prohibitions of Ihraam are the responsibility of the one who is deputized.
 - The permission and approval of the incapable person is required before performing Hajj on his behalf. In other words, one cannot just perform Hajj on behalf of the incapable person without telling him, even if it is from a personal expense, and then inform him afterwards. This Hajj will not count in favor of the incapable person.
 - The second situation – Deceased Person:
 - If the person is deceased, did not perform Hajj during his lifetime, and he was someone who Hajj was obligatory on, then money must be taken from his estate before the inheritance is distributed and Hajj must be performed on his behalf with this money. Who should perform the Hajj? The Malikis say only the person he mentioned in his will can perform this Hajj on his behalf. The Hanafis say any inheritor can do this. The Shafis and Hanbalis say the relatives should do this, but a foreigner can do it also.
 - Note: Gender agreement is not a condition for the validity of deputization in Hajj. A man can perform Hajj on behalf of a woman and vice versa.
 - Note: If a person is physically capable of performing Hajj or has a temporary illness he hopes to recover from but does not have the financial ability to perform Hajj, Hajj is not obligatory on him. He is not allowed to deputize someone to perform Hajj on his behalf. He must wait till he recovers from the illness and then perform the Hajj himself.

Obligation of Hajj

Can I Take Money for Performing Hajj on Behalf of Someone Else?

- The most rewarding thing to do is not take money for performing Hajj on behalf of someone else and to spend from one's own money for the expenditures for someone else's Hajj. This is the recommended course of action.
- However, since if one decides not to take the recommended route, keep these points in mind:
 - It is not allowed to perform Hajj on behalf of someone else for the sole purpose of making money. This is because Hajj is an act of worship, and it is not allowed to monetize acts of worship.
 - However, it is allowed to take money to facilitate the performance of Hajj - even if this money is more than the base expenses of the Hajj (i.e., an extra fee beyond the expenses of Hajj). Any surplus money for expenses must be returned to the owner though.

قال ابن تيمية (رحمه الله): هَذِهِ الْحَاجَّةُ عَنِ الْمَيِّتِ إِنْ كَانَ قَصْدُهَا الْحَجَّ أَوْ نَفْعَ الْمَيِّتِ كَانَ لَهَا فِي ذَلِكَ أَجْرٌ وَتَوَابٌ وَإِنْ كَانَ لَيْسَ مَقْصُودُهَا إِلَّا اخْتِذَا الْأَجْرَةَ فَمَا لَهَا فِي الْأَجْرَةِ مِنْ خَلْقٍ. " (مجموع الفتاوى: ١٨/٢٦)

- Ibn Taymiyyah said: *"This woman performing Hajj on behalf of the deceased — if her intention was to perform Hajj or to benefit the deceased, then she will have a reward and recompense for that. But if her only intention was to take the payment, then she will have no share in the Hereafter."*
- Think if it as this way:
 - 'Am I taking money so I can facilitate the performance of this Hajj' or 'Am I performing Hajj so I can make money?'
 - The first scenario is allowed because it is facilitating the performance of an act of worship which would not have been done if expenses were an issue.
 - The second is prohibited because it shows the mindset monetizing this act of worship.
- The reward of the Hajj will be for the one the the Hajj is done on behalf of. However, it hoped that both will be great rewarded depending on the sincerity of each. and the Du'aas made will be for the one performing the Hajj, unless he makes Du'aa for the person he is doing Hajj on behalf of.

Obligation of Hajj

If I have already performed Hajj, should I spend my money or charity or perform Hajj again?

- This depends on the person's personal situation and there is no one answer that applies to all people. It depends on the need for the charity, its urgency, the benefit involved, and the financial capacity of the person. Both opinions are valid opinions and whatever opinion you pick that is fine, but it is not correct to criticize those who other other opinion.
- Some scholars say that performing multiple voluntary Hajj is preferable to giving general charity. They also say that by the same token performing Udhiyyah and Aqeeqah is better than giving that money away in charity.
 - “Hajj in the prescribed manner is better than charity that is not obligatory. But if a person has needy relatives, then giving charity to them is better. The same applies if there are people who need his help. But if both are voluntary, then Hajj is better because it is an act of worship which is both physical and financial.”
(Ibn Taymiyyah in Al Iktiyaaraat (p. 206))
- Other scholars say that giving to the poor in charity is better than performing voluntary Hajj.
 - Abdullah Ibn Al-Mubarak (May Allah have mercy on his soul) was going for performing Hajj and while doing so he found a girl in his way addressing him:” My brother and I don't have any dress except this veil and eat only from trash to the degree where unlawful dead animal has become lawful for us to eat , then he gave them his Hajj expenses and said” This is more preferable for us than performing Hajj for this year and turned back home.” (Al-Bidayah Wa-Nihaya vol.10 pp.191)
 - Al-Hassan Al-Basri (May Allah have mercy on his soul) said:” A person is always concerned in performing Hajj for many times meanwhile there are many acts which takes precedence over it such as strengthening the ties of kinship, helping the oppressed and showing kindness to neighbors.” (Imam Ahmed in Al-Zuhd)
 - Al-Imam Ahmad (May Allah have mercy on his soul) said: ”Giving the expense of Hajj as a charity to the people suffering from hunger is more preferable than performing voluntary Hajj.” (Ibn Muflih in Al-Furoo' vol.3 pp.386)
- What about the situation in which a person has the expenses to perform obligatory Hajj – In this case, is it better to perform the obligatory Hajj or give in charity to the needy?
 - In this case, it is better to perform the obligatory Hajj. In fact, many scholars say that it is obligatory on him to perform the Hajj instead of giving the money away in charity because Hajj is an obligation on him while giving charity in this case is voluntary.



CONDITIONS OF UMRAH & HAJJ

Conditions of Umrah & Hajj

Islam & Sound Mind

- Understanding the conditions of these two acts of worship. There are two types of conditions:
 - (شرط الوجوب) – (Condition of Obligation) – (i.e., for Umrah or Hajj to become obligatory on them)
 - (شرط القبول) – (Condition of Acceptance) – (i.e., for the action to be accepted by Allah)
 - (شرط الإجزاء) – (Condition for fulfillment) – (i.e., for the Umrah & Hajj to count has having fulfilled the obligation of Umrah/Hajj)
- (1). Islam - Condition of Obligation & Acceptance
 - This means that Umrah & Hajj are only obligatory on a Muslim & they are only accepted by Allah when performed from a Muslim.
 - Islam is a condition for acceptance of good deeds because Allah says: Nothing prevents their charitable contributions from be accepted (by Allah) except that they disbelieve in Allah and His Messenger ... (9:53)
- (2). Sound Mind – Condition of Obligation & Acceptance
 - This means that Umrah & Hajj are only obligatory on a person with normal, functioning mind and they are only accepted when accepted performed by such a person.
 - What constitutes a normal, functioning mind? The ability to formulate an intention of the acts of worship and to understand the rites one performing and worshipping Allah with.
 - This means that mild depression, mood swings, etc. do not exclude a person from this condition. Rather, a person with these mental states is still considered as having a normal, functioning mind.
 - Umrah and Hajj are not obligatory on a person with permanent mental handicap, such as down syndrome, debilitating chronic schizophrenia, or some other type of chronic debilitating mental illness or handicap. Moreover, if such a person were to perform Hajj, it will not be valid because (s)he does not have a mental capacity to understand the rites taking place. If a severe mental illness is episodic, then it may exclude a person based on certain situations and consultation with medical professionals.
 - Does amnesia exclude a person from the obligation of Hajj? If two trustworthy doctors say that the condition is permanent and there is no hope for recovery, then he is excluded from the obligation of Hajj. In this case, Hajj can be performed on the sick person's behalf from his wealth if the situation permits.

Conditions of Umrah & Hajj

Puberty & Freedom

- (3). Puberty – Condition of Obligation & Fulfillment
 - A person before puberty is not obliged to perform Hajj, but if his parents take him for Hajj, his Hajj is valid and accepted by Allah. The child will have the reward of Hajj, and his parents will also have a reward.
 - However, since puberty is a condition of fulfillment, Umrah or Hajj performed before puberty does not fulfill the obligation of Umrah or Hajj once during the lifetime. This means that the child will have to perform the Umrah and Hajj again after puberty. This ruling applies to boys and girls.
 - Ibn Abbas (Allah be pleased with them) reported: *A woman lifted her child and said: Messenger of Allah, is the Hajj of this child valid? Thereupon he said: Yes, and you will be rewarded.* (Muslim: 1336)
 - For a child below the age of seven, the guardian should make the intentions for the child for Ihraam and the acts of worship. For example, he should intend, “My child has entered Ihram for Umrah. My child will perform Tawaaf; etc.” The guardian does not make the intention on behalf of the child as this is not correct. So, he does not say, “I have entered Ihraam on behalf of my child for Umrah; etc.”
 - The child who is performing Hajj is required to stay away from the prohibitions of Ihraam and other follow all other requirements of Ihraam, Umrah, & Hajj. If the child intentionally commits one of the prohibitions of Ihraam, the penalty is due on his guardian.
- (4). Freedom from Captivity – Condition of Obligation & Fulfillment
 - If (s)he performs Hajj in a state of slavery, (s)he is rewarded. However, this Hajj does not fulfill the obligation for Umrah & Hajj, and (s)he must perform Hajj again after freedom.
 - Ibn 'Abbas (May Allah be pleased with him) narrated that the Messenger of Allah (peace be on him) said: *“Any minor (child) who performs Hajj must perform it again after the coming of age (i.e., puberty); any slave who performs Hajj and is then freed, must perform his Hajj again.”* (Al-Baihaqi: 8875)
 - Is Hajj obligatory on a prisoner? Hajj is not obligatory on him while he is in prison. If he gets out, it is obligatory. If it is life imprisonment, and he has money to deputize someone to perform Hajj on his behalf, he must do so. This applies even to rightfully incarcerated Muslim prisoners in Muslim lands. The scholars say they are not allowed leave for Hajj, Eid, Jumu'ah, etc.

Conditions of Umrah & Hajj

Physical Capability

(5). Physical Capability – Condition of Obligation

- A person must be physically capable of undertaking the rigors of Umrah & Hajj for them to be obligatory on him.
- Reasons that can exclude a person from performing Umrah & Hajj due to physical capability include, but are not limited to: Old age, terminal illness, dialysis, severe respiratory or heart concerns, liver failure, severe mental issues, etc.
- If a person has a health condition that prevents him from performing Umrah or Hajj and he hopes to recover from this condition, he must wait till recovery and then perform the ritual. He is not allowed to deputize someone to perform Hajj on his behalf.
- If a person has a health condition that prevents him from performing Umrah or Hajj and he does not hope to recover from this situation, then there are two scenarios:
 - The person has the financial capability of performing Hajj. In this case, according to majority of scholars (as opposed to Imam Malik) he must appoint someone to perform hajj on their behalf as mentioned earlier. This is because the lack of physical can be compensated for by another healthy person who can perform Hajj on behalf of the physically incapable person. If the ill person recovers after the Hajj is performed on his behalf, he is not required to do another Hajj.
 - The person does not have the financial capability of performing Hajj. In this case Hajj is not obligatory on him by consensus of scholars.
- If a physically incapable person ends up performing Umrah or Hajj, then they are valid and count as having fulfilled the obligation – assuming the previous conditions of acceptance are met.

Conditions of Umrah & Hajj

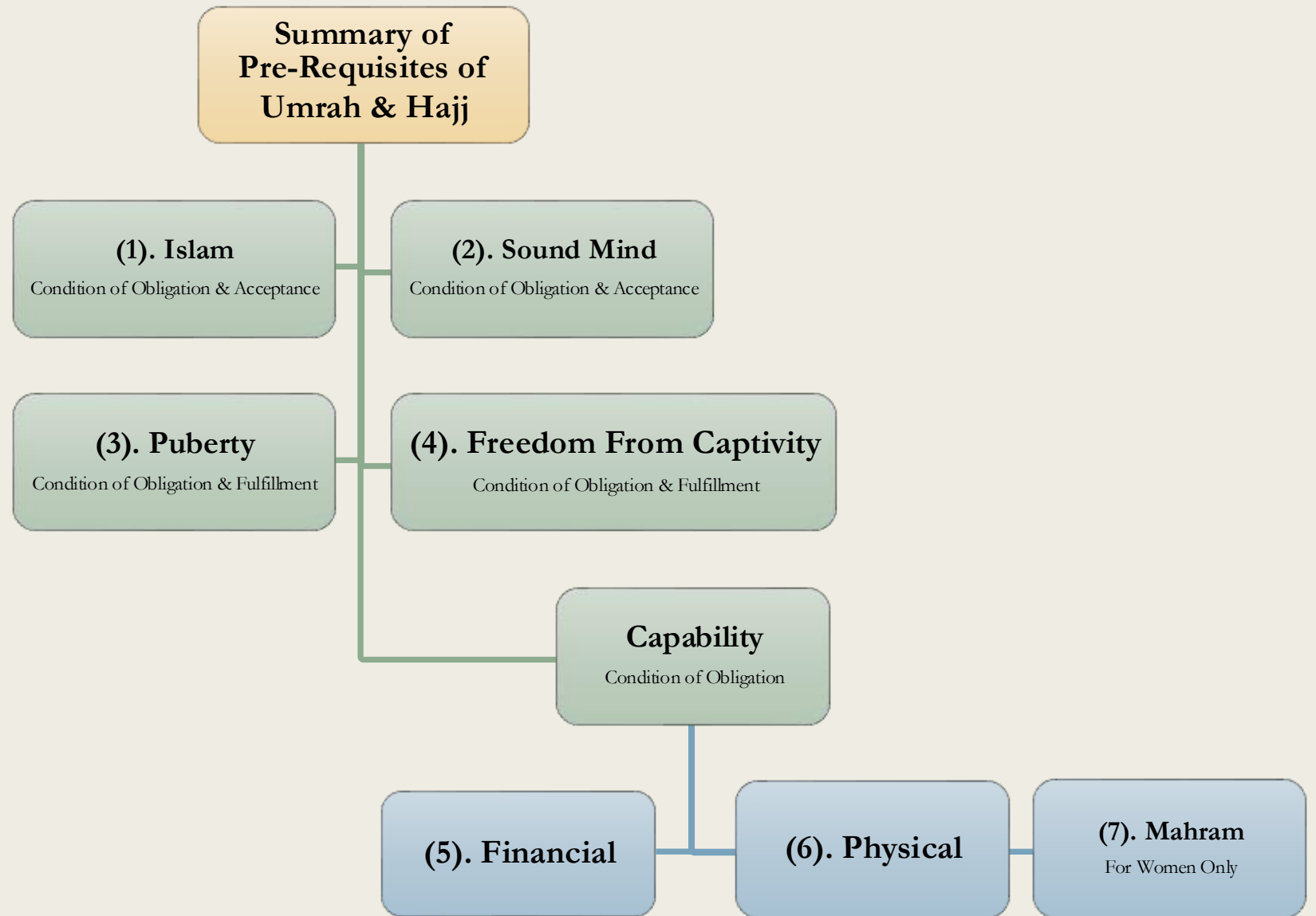
Financial Capability

- (6). Financial Capability – Condition of Obligation
 - Financial capability includes all the necessary expenses for Hajj such as transportation, residence, food, airfare, visas, etc. – for departure and return.
 - Financial capability does not include the ability to pay for luxury packages. If a person can pay for the base packages, then this condition is met.
 - The condition of financial capability is the responsibility for the person performing the Hajj. This means that the husband or father is not required to provide for the Hajj expenses for his wife or child. Rather, they are responsible for their own Hajj expenses. If he pays for them out of generosity, then that is encouraged and acceptable.
 - Financial capability also includes the ability to resume normal operations and day to day matters for himself and his family after returning for Hajj. This means that if a person doesn't have a job, he is not obligated to drain his savings to go for Hajj and then come back to a grim financial situation. In such a case, a person can wait till the next year and build his savings more and then go for Hajj. A general acceptable outlook of future financial security is sufficient for a person to be considered financially capable for Hajj. Absolute certainty about the future is not required nor feasible.
 - A person is not required to sell his essential living items, such as car, house, furniture, to become financial capable for performing Hajj.
 - Deduction of Liabilities for Hajj
 - Immediate (approx. one month) liabilities, such as bills, debts, Zakah payments (including past-due payments), must be deducted from savings to determine if a person is financially capable for performing Hajj. After subtracting these liabilities if a person still has surplus wealth to completely pay for Hajj expenses, then Hajj becomes obligatory.
 - Long-term liabilities, such as over many months or years, are not to be considered when determining financial capability of performing Hajj. For example, if a person has a Halal car loan of \$50k that is to be paid over five years, the amount of the entire loan is not considered deductible from savings to determine Hajj eligibility. Rather, only one or two months of the debt are eligible for deduction.
 - It is not required to take a loan to pay for Hajj. There is consensus of scholars on this matter.
 - If a person does not have the financial ability to perform Hajj and ends up performing Hajj – such as someone else pays for his Hajj – then the Hajj is valid and counts as having fulfilled the obligation – assuming the previous conditions of acceptance are met.

Conditions of Umrah & Hajj

Mahram

- (7). Mahram (Non-Marriageable Muslim Male Adult Relative) – Condition of Obligation (according to many scholars)
 - All scholars agree that if the woman is performing a voluntary Hajj, she must be accompanied by a Mahram. It is not allowed for her to perform a voluntary Hajj without a Mahram
 - The difference of opinion arises regarding an obligatory Hajj: If she wants to perform an obligatory Hajj, is she required to travel with a Mahram or can she go without one?
 - First Opinion: A Mahram is a condition for the obligation of Hajj for a woman who lives outside of Makkah. She must travel with a Mahram and If she doesn't have a Mahram, then Hajj is not obligatory on her – Hanafis & Hanbalis
 - Second Opinion: The Mahram is not a condition of obligation of Hajj. Rather, what is an obligation is that she travels with a group in which her safety is likely ensured. – Shafi's & Malikis. Imam Abu al-Hasan Ibn Battaal mentions in his Sharh of Sahih Al Bukhari, “[Imams] Malik, al-Awza'i and al-Shafi'i said, 'A woman who does not have a Mahram, may travel for her obligatory Hajj with other women in trustworthy company; most scholars permit this. The hadiths forbidding a woman to travel without a Mahram pertain to lack of security which was the case in previous times. Based on this, the prohibition is lifted if a woman's safety is ensured.’” (Sharh Al Bukhari: 4/532)
 - If a woman does Hajj without a Mahram – all scholars consider her Hajj valid and acceptable. However, scholars of the first opinion will consider her action of traveling without a Mahram sinful, whereas scholars of the second camp say there is no sin on her for that.
 - No doubt, the safer opinion and course of action is to travel with a Mahram. If a woman does decide to travel without a Mahram, she should keep in mind (1). The risks involved by traveling alone (2). She must travel with a strong group in which her safety is ensured (3). She should stick with the group when performing the rites of Hajj and not leave them. (4). She is recommended to travel with a female travel companion who has performed Hajj before.
 - Questions regarding the Mahram – all these questions pertain to those who hold the first opinion that a Mahram is a necessary condition for the obligation of Hajj on a woman:
 - What if the Mahram refuses to take her for Hajj? Hajj is not obligatory on her.
 - What if he refuses to pay for her expenses and she doesn't have the money? Hajj is not obligatory on her.
 - What if he refuses to go unless she pays for his expenses & she doesn't have money for that? Hajj is not obligatory on her.



*All conditions apply to men and women, except for the last condition which is an added condition for women according to Hanafi & Hanbali Schools of Law only

UMRAH & HAJJ RITUAL SITES



Hajj Ritual Sites

There are seven sites for the rituals of Hajj. As for Umrah, all its actions take place in Al Masjid Al Haraam (The Holy Mosque).

- (1). Al Haram Al Makki
- (2). Makkah
- (3). Al Masjid Al Haraam (The Holy Mosque)
- (4). 'Arafah
- (5). Muzdalifah
- (6). Jamaraat
- (7). Mina

Al Haram Definitions

■ What is the Haram?

- The word (حَرَمٌ) – (Haram) comes from the root letter (حَرَمَ), which mean ('to prohibit')
- The Haram is a sacred geographical location where certain prohibitory laws apply. These laws only apply within this geographical location that do not apply elsewhere. This is the reason why this location is called Al Haram – because certain actions are prohibited in this location only.
- There are two Haram where these laws apply: (1). Al Haram Al Makki – The Haram which is a part of the city of Makkah. (2). Al Haram Al Madani – The Haram which is a part of the the city of Madinah. Collectively these two Haram are called 'Al Haramain Al Shareefain'
- Al Masjid Al Aqsa is considered a sacred mosque and the land around it is blessed, but it is not considered a Haram by the definition stated above.
- The word 'Haram' is translated as 'Holy Sanctuary' or even 'The Grand Mosque' (in reference to Al Masjid Al Haraam – The Holy Mosque – in the Haram).

■ What is the differences between Al Haram & Makkah?

- The Haram is a holy geographical location marked by a boundary said to have been designated by Ibrahim 'Alayhis Salam. However, Makkah refers to a city. Historically, Makkah was small that it fit within the boundaries of the Haram. Now the city of Makkah has expanded so much that part of Makkah are outside of the Haram boundary. The same applies for Madinah.

Al Haram Laws

- What are prohibitory laws that apply in the two Haram (Al Haramain Al Shareefain)?
 - Stronger prohibition of committing sins. Sins are more grave in the sight of Allah in this sacred land. Allah says: ... whoever intends to deviate by doing wrong in it, We will cause them to taste a painful punishment. (22: 25) "While Mujahid and Qatadah have interpreted this word to mean unbelief and denial of the Oneness of Allah (kufr and shirk) other commentators have given this word its literal meaning which embraces all kinds of sins so much so that even hurling abuses to one's servant is also included in it." (M'aariful Qur'an)
 - Prohibition of fighting, arguing, quarreling, and shedding blood in it.
 - Prohibition of openly carrying weapons (i.e., unsheathed).
 - Prohibition of implement legal penalties for specific crimes according some scholars
 - Prohibition hunting and killing of any animal in them. Hence, if an animal does not pose a threat to you, it should be left alone.
 - Six animals can always be killed in the Haram – whether one is in the state of Ihraam or not. They are Mice, Scorpions, Snakes, Predatory Animals, Kites, Crows.
 - Prohibition of cutting down of trees, bushes, harming vegetation
 - Prohibition picking up lost items unless a person publicly announces it for a year according to some scholars.
 - Specific Laws regarding Al Haram Al Makki
 - It is prohibited for non-Muslims to enter it. Some scholars allow them to enter it without residence.
 - Most scholars say that the reward of prayer is multiplied 100,000 times in all of Al Haram Al Makki and not just in Al Masjid Al Haraam. They also say that the multiplication of reward of prayer in all the Haram is exclusive for Al Haram Al Makki and for Al Haram Al Madani, the reward of the prayer is multiplied only in the Masjid
- Are good deeds also multiplied in the Haram?
 - Good deeds in general are multiplied in reward but unlike prayer there is no specific number mentioned

Al Haram Sanctity

- It was narrated from Abu Shuraih, that he said to Amr bin Sad when he was sending troops in batches to Makkah: "O Commander! Permit me to tell you of a statement that the Messenger of Allah said the day after the Conquest of Makkah, which my ears heard, my heart understood, and my eyes saw when he said it. He (the Prophet) praised Allah, then he said: 'Makkah has been made sacred by Allah, not by the people. It is not permissible for any man who believes in Allah and the Last Day to shed blood in it or to cut its trees. If anyone seeks permission to fight in it because the Messenger of Allah fought in it, say to him: Allah allowed his Messenger (to fight in,) but He did not allow you. Rather, permission was given to me (to fight in it) for a short period in the daytime only, and now its sanctity has been restored as it as before. Those who are present must convey (this news) to those who are absent.'"

(Bukhari: 4295 & Muslim: 1354)

- Ibn 'Abbas reported Allah's messenger as saying on the day of the Conquest of Mecca, "(Now) there is no Hijra, but only Jihad and intention; and when you are called to battle, march forth." He also said on the day of the Conquest of Mecca, "Allah made this town sacred on the day He created the heavens and the earth, so it is sacred by the sacredness conferred on it by Allah till the day of resurrection. Fighting in it has not been lawful to anyone before me and it has been made lawful for me only during one hour on one day, so it is sacred by the sacredness conferred on it by Allah till the day of resurrection. Its thorns are not to be cut, its game is not to be frightened, things dropped are to be picked up only by one who publicly announces them, and its fresh herbage is not to be cut." Ibn 'Abbas suggested, "Except the rush-grass, O Messenger of Allah, for it is useful for their blacksmiths and for their houses." He then said, "Except the rush-grass." A version by Abu Huraira has, "Its trees are not to be lopped, and only one who announces it may pick up anything which falls in it."

(Bukhari: 1834 & Muslim: 1353)

The Boundaries of the Grand Mosque (Al Haram)

Praying within the boundaries of Al Haram is equal to praying in the Grand Mosque.

When entering the boundaries of Al Haram, hunting, clipping plants, and picking up the lost property of others are not permissible!





A modern marking of one of the *Haram* boundaries. This boundary, *Nakhlah*, which is 13 km from the *Masjid Al Haramis* on the Makkah-Taif road.



HARAM BOUNDARY ON THE JEDDAH MAKKAH EXPRESSWAY

Makkah

- Makkah is the name of the city in the Al Masjid Al Haraam (The Holy Mosque) is located. Historically Makkah was within the boundaries of Al Haram but now Makkah has expanded so much that part of it are outside of the boundaries of Al Haram.
- It is said that that the word (مَكَّة) comes from the verb (مَكَ), which means ('to suck out water; to dry') and the relationship between this name and its linguistical root is that city is dry due to the arid environment, so it is as if the water has been sucked out of the ground due to the heat. This is why the well of Zam Zam is such a great blessing and miracle that it provided water to millions of pilgrims for thousands of years.
- The name (مَكَّة) does not appear in the Qur'an. Rather, Allah refers to this city by another less-known name of it: (بَكَّة). He says: *The first house established for humanity is the one in Bakkah — full of blessings, and a guidance for humanity.* (3:96) It is said that the name (بَكَّة) comes from the verb (بَكَى), which means ('to make one weep'). The linguistical connection could be that the city makes the pilgrims weep with humility and love of Allah when they visit The Holy Mosque in it.
- As mentioned in the Ahadith previously, Allah made Makkah & the land around it sacred and holy the day He created the heavens and the earth, and it will remain sacred and holy till the Day of Judgment.
- The city of Makkah was established by the building of The Ka'bah (The Cuboidal Structure). Makkah is the birth-place and homeland of our beloved Prophet Muhammad (peace be on him).
- Makkah's metropolitan population in 2022 was 2.4 million, making it the third-most populated city in Saudi Arabia after Riyadh and Jeddah. Around 44.5% of the population are Saudi citizens and around 55.5% are Muslim foreigners from other countries. (Wikipedia)



Aerial view of Makkah with The Grand Mosque

Al Masjid Al Haraam

The Grand Mosque

- Al Masjid Al Haraam refers to the The Grand Mosque located in Makkah and within the boundaries of the Haram. The word "Haraam" in its name signifies a place of sanctity and prohibition of certain actions, such as fighting or killing. It is translated as 'The Grand Mosque' or 'The Holy Mosque.' The words 'Al Masjid Al Haraam' occur around fifteen times in the Qur'an.
- This Masjid is the most significant Masjid in Islam. All the actions of Umrah, (i.e., Tawaaf and Sa'i), except for cutting of the hair, take place in this Masjid
- The Masjid was originally established by the building of the the Ka'bah (The Cuboidal Structure) located in the center of the Masjid. Scholars differ over who first built the Ka'bah. Some say it was the angels, other say it was Adam 'Alayhis Salam, and others say it was Ibrahim 'Alayhis Salam.
- The Masjid has undergone many expansions over the years. Recently, the 'The Third Saudi Expansion of The Grand Mosque,' which began in June 2010, was has been completed after fifteen years of work. With this expansion, the mosque can now hold 1.28 million worshippers at once. Its area is 1.564 million square meters, up from 414,000 square meters, doubling the area allocated for prayer to 912,000 square meters.
(Saudi Gazette)
- There are several virtues associated with this Mosque:
 - The Prophet (peace be on him) said, "No (religious) journey is to be undertaken except to (pray in) three mosques: The Grand Mosque (in Makkah), The Aqsa Mosque (in Jerusalem), and this Mosque of mine (in Al Madinah).
(Bukhari: 1189 & Muslim: 1397). In this Hadith, the Prophet (peace be on him) prohibits the Muslims from taking a religious journey (i.e., a journey in which he hopes to be rewarded more for worship) except to these three mosques. In other words, prayer in all mosques is the same in reward except for these three mosques in which the reward of prayer is increased.
 - The Prophet (peace be on him) said, "One prayer in my mosque is better than one thousand prayers elsewhere, except The Grand Mosque – one prayer in The Grand Mosque is better than one hundred thousand prayers elsewhere"
(Ibn Majah: 1406 & Ahmed: 14694). Most scholars say that the multiplication of reward by 100,000 includes The Grand Mosque and the entire Haram and obligatory prayers and voluntary prayers



Al Masjid Al Haraam

Notable Sites

- There are five notable sites within Al Masjid Al Haraam:
 - (1). Al Ka'bah (The Cuboidal Structure)
 - (2). Al Mataaf (The Location of Tawaaf)
 - (3). Maqaam Ibrahim (The Station of Ibrahim 'Alayhis Salam)
 - (4). Al Zamzam (The Site of Zamzam)
 - (5). Safa & Marwa (The Mountains of Safaa & Marwah) – Location of Sa'i

Al Masjid Al Haraam

Notable Sites – Al Ka’bah

(1). The Ka’bah (The Cuboidal Structure)

- This is the black cuboidal structure located in the center of Al Masjid Al Haraam. The Ka’bah is a cuboidal structure (i.e., rectangular) and not perfect cubical (squarish), even though it looks closer to a square. In fact, the Ka’bah has always been a cuboidal structure.
- Before the Prophet (peace be on him) received revelation, The Quraish rebuilt the Ka’bah because flood from the valley of Mecca had severely damaged the Ka’bah, causing cracks in the walls and a weakened foundation. Moreover, the structure was very old – dating back to the time of Ibrahim (‘Alayhis Salam) and needed urgent rebuilding to prevent collapse. When they rebuilt the Ka’bah, they shortened the structure due to lack of halal funds and made it taller than wider – closer to a cubical structure but not completely cubical.
- There are several important sites within or on The Ka’bah
 - (1). Al Hateem/Hijr Isma’eel – This area is designated by a low-semi circular wall. It was originally part of the Ka’bah but when the Quraish rebuilt the Ka’bah they did not have enough funds to completely build the structure from this side. Therefore, they built a small semi-circular wall to indicate that this is a part of the Ka’bah and was the original boundary when Ibrahim ‘Alayhis Salam constructed it. Pilgrims do not walk in the area between this wall and the Kaaba because this area is considered within the Ka’bah and Tawaaf must be around the Ka’bah. This place is not called Hijr Isma’eel because Isma’eel is buried here.
 - (2). Al Rukn Al Aswad/Al Hajar Al Aswad – This is the corner of the Ka’bah in which ‘The black stone’ is located and is the corner with which Tawaaf begins from. The Black Stone descended from paradise, and it is recommended to touch and kiss it. If a person cannot touch it, which will most likely be the case during Umrah and Hajj, a person simply points to it and says the Allahu Akbar.
 - (3). Al Rukn Al Yamani (The Yemeni Corner) – This is the corner right before the Black Stone. It is recommended to only touch this corner also and recite the supplication mentioned by the Prophet (peace be on him) when passing by this corner (See section on the Du’aas for this supplication). It is not legislated to kiss it or point towards it if one is far away from it.
 - (4). Al Rukn Al Shaami (The Levant Corner) – This is the corner that faces Levant/Syria. There is no special action that is done at this corner.
 - (5). Al Rukn Al Iraaqi (The Iraaq Corner) – This is the corner that faces Levant/Syria. There is no special action that is done at this corner.
 - (6). Baab Al Ka’bah (The Door of the Ka’bah) – This is the entrance to the Ka’bah on its eastern side.
 - (7). Al Multazam – This is the area between Al Hajar Al Aswad and the door of the Ka’bah. Du’aas are accepted here



The Ka'bah in the time of Prophet Ibrahim (عليه السلام)



The Ka'bah in the time of the Quraysh



The Ka'bah in the time of Abdullah bin Zubair (رضي الله عنه)

- During the era of Abdullah bin Zubair (May Allah be pleased with him) the Ka'bah was damaged by catapult fire in 64 AH (685 CE) when the army of Yazeed Ibn Mu'awiyah laid siege to Makkah. One of Abdullah bin Zubair's companions lit a fire, a spark flew off and set alight the Kiswah (covering) of the Ka'bah. The wooden portions were burned which necessitated its demolition and reconstruction. Abdullah bin Zubair reconstructed it on the foundations of Ibrahim ('Alayhis Salam) thus, fulfilling what the Prophet (peace be on him) had wished for, as the construction made by the Quraysh was about three meters short because they had run out of lawful earnings to finance the build. (Islamiclandmarks.com)



The Ka'bah in the time of Hajjaj bin Yusuf

- When Hajjaj-bin-Yusuf had the governorship over Makkah he informed the Ummayyad Khalifah Abdul Malik Ibn Marwan that Abdullah bin Zubair had changed the Ka'bah to something that was different to how it was in the lifetime of the Prophet (peace be on him). He gave permission to change it again and in 73 AH (693 CE) it was changed to its previous state. The Ka'bah reverted to a cube shape, the Hateem was reinstated and the door on the western side was blocked again. However, when Abdul Malik came to know the Hadith of the Prophet (peace be on him) of how he had desired the Ka'bah to have been on the original foundations of Ibrahim 'Alayhis Salam, he was full of remorse about what he had done. The Ka'bah wen through other changes after this also till it current design today. (Islamiclandmarks.com)

The Ka'bah

The Ka'bah, also known as Baytullah (The House of Allah) is the first house built for humanity to worship Allah (Glorified and Exalted is He). The small, cubed building may not rival other famous buildings in terms of size but its impact on history and human beings is unmatched. It functions as the Qibla, the direction to which all Muslims pray five times a day

Meezab

The Meezab is the golden spout from where rainwater on the roof of the Ka'bah falls onto the Hijr Ismail. It is reported that the Prophet (peace and blessings of Allah be on him) supplicated under the Meezab.



Hateem/Hijr Ismail

The Hateem is the crescent shaped area immediately adjacent to the Ka'bah. Part of it is also known as the 'Hijr Ismail' as this was the place where Ebrahim (upon him be peace) constructed a shelter for Ismail (upon him be peace) and his mother Hajrah (upon her be peace).

Kiswah

The covering of the Ka'bah is known as the Kiswah and was first placed by the prophet Ismail (upon him be peace).

Rukan Yamani

This corner of the Ka'bah is called the Rukan Yamani because it is situated on the side of the Ka'bah which faces the land of Yemen.

Multazam

The area between the Hajar al-Aswad and the door of the Ka'bah is called the Multazam. It is approximately two metres wide and is a place where du'as (supplications) are accepted.

Door of the Ka'bah

This is the entrance of the Ka'bah on its eastern side. Originally it was at ground level but was raised when the Quraysh rebuilt the Ka'bah.

Maqame Ebrahim

The Maqame Ebrahim refers to the stone on which Ebrahim (upon him be peace) stood on while he was building the Ka'bah and which miraculously continued rising higher and higher as the walls rose. Allah (Glorified and Exalted is He) caused the trace of his footprints to remain on the stone as a reminder to the believers among his descendants.

Musallah Jibraeel

These brown marble pieces mark the spot where the angel Jibraeel (upon him be peace) taught the Prophet (peace and blessings of Allah be on him) how to pray

Hajar al-Aswad (The Black Stone)

The Hajar al-Aswad is set in the eastern corner of the Ka'bah and is where tawaf starts and ends from. It was brought from Jannah and presented to Ebrahim (upon him be peace). Du'as are accepted at the Hajar al-Aswad and on the Day of Judgement it will testify in favour of all those who kissed it.



V1

Infographic showing the main sections of the Ka'bah and surrounding area

GET TO KNOW THE PARTS OF THE KAABA

@deendose

THE YEMENI CORNER

Points towards Yemen in the south-west.

SHAMI CORNER

Points towards the Levant in the north-west.

THE IRAQI CORNER

Points towards Iraq in the north-east.

ISMAIL'S STONES (HIJAR ISMA'IL)

A low semi-circular wall. Used to be part of the Kaaba.

IBRAHIM'S SHRINE (MAQAM IBRAHIM)

A glass enclosure believed to have prophet Ibrahim's footprints.

THE BLACK STONE

The stone descended from heaven in the south-eastern corner of the Kaaba.

THE DOOR OF THE KAABA

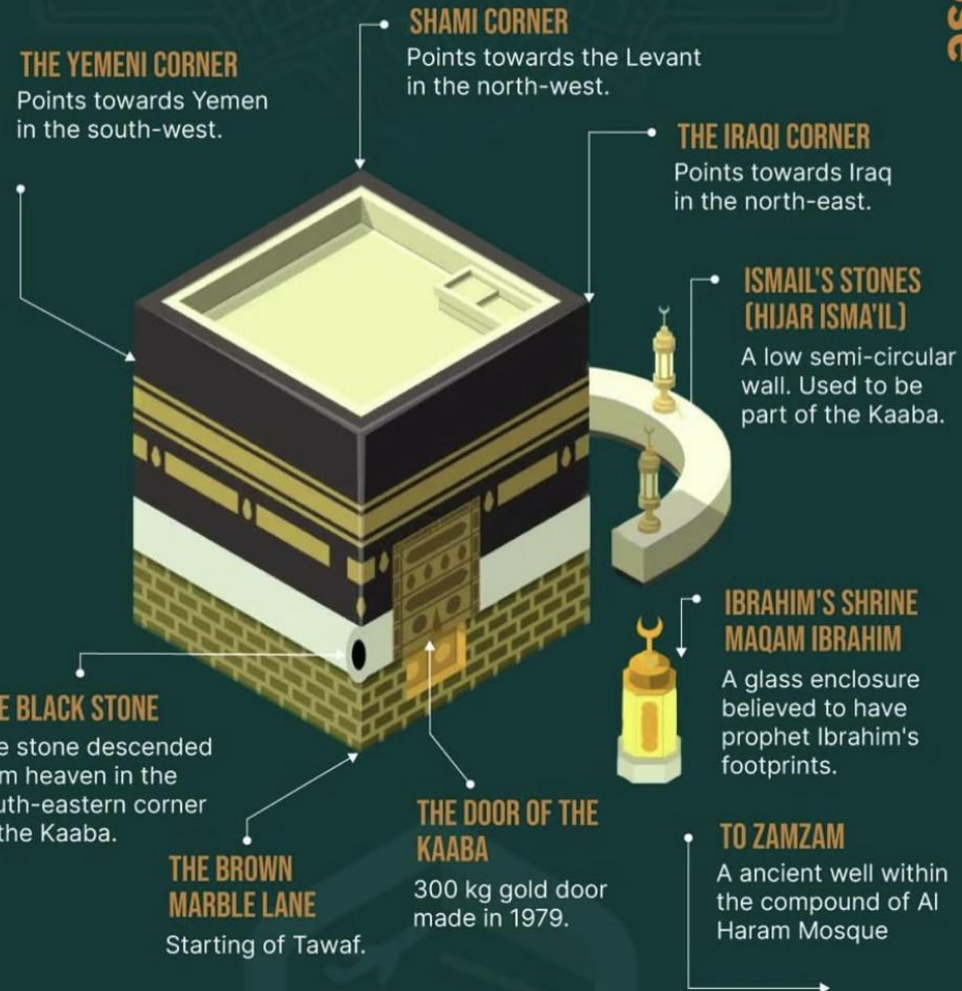
300 kg gold door made in 1979.

THE BROWN MARBLE LANE

Starting of Tawaf.

TO ZAMZAM

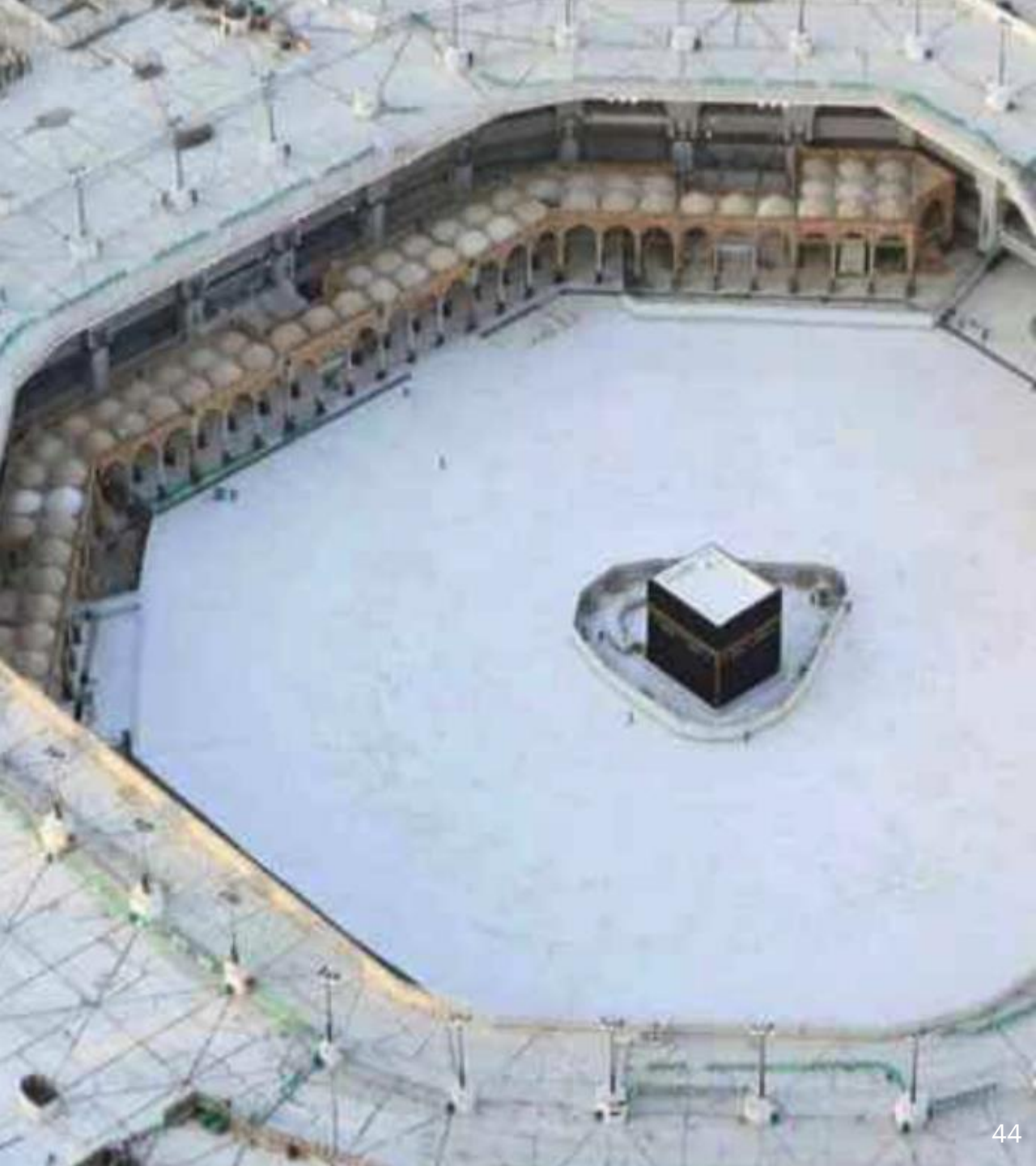
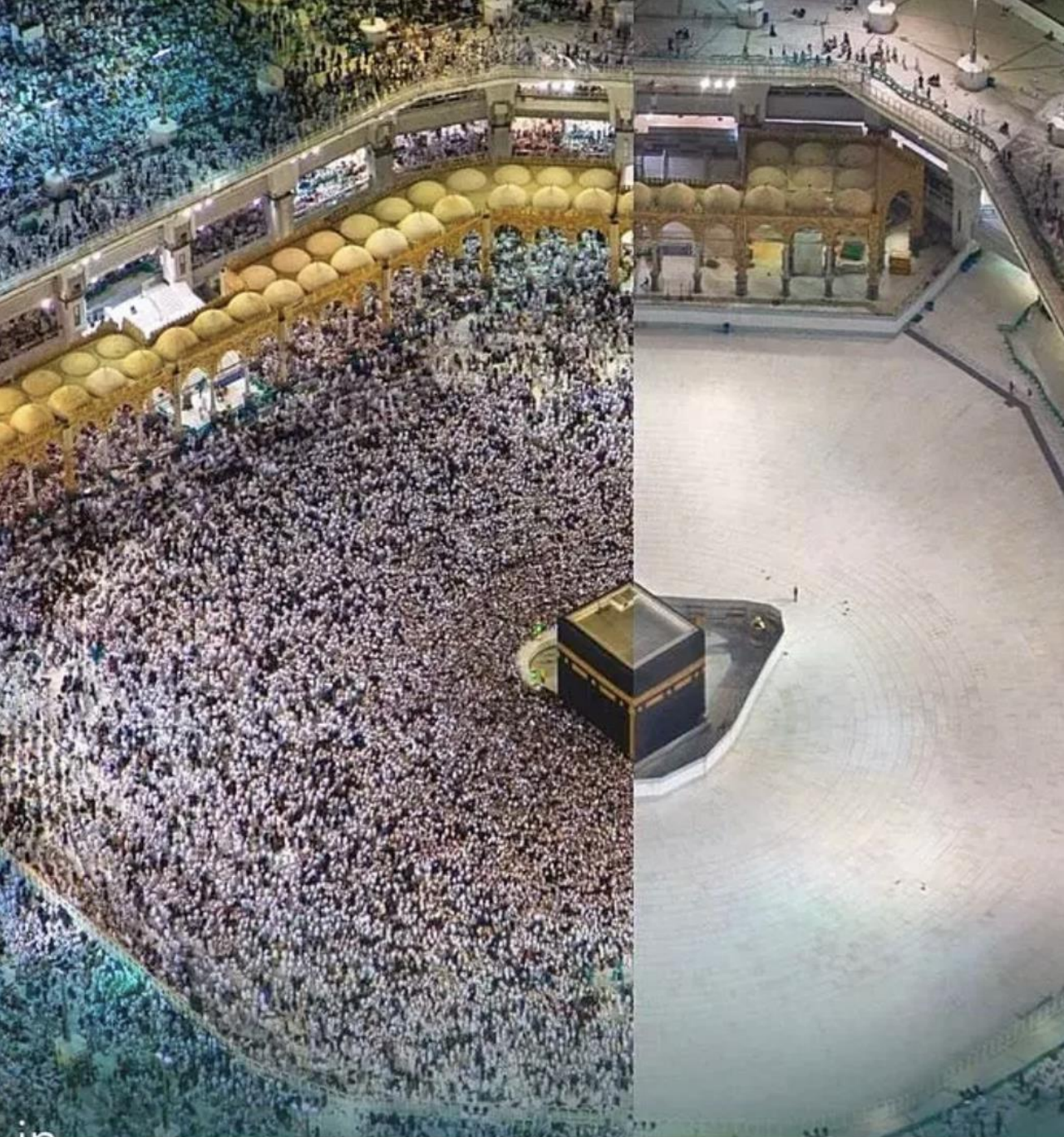
A ancient well within the compound of Al Haram Mosque



Al Masjid Al Haraam

Notable Sites – Al Mataaf

- The word ‘Mataaf’ literally means ‘The location for performing the rite of Tawaaf (Circumambulation around the Ka’bah)
- There are three levels for performing the Tawaaf: (1). Ground Level (2). First Level & (3). Second Level
- The word ‘Mataaf’ usually refers to the ground level on which Tawaaf is performed but as a secondary usage it can also refer to the first and second levels.
- The higher the level, the longer the distance for each circuit in the Tawaaf. It is advisable to perform the Tawaaf on the ground level if there is no rush, but if it is crowded, it is advisable to perform the Tawaaf on the second level.
- Performing Tawaaf on the higher levels does not affect the validity of the Tawaaf. However, it is more rewarding to perform Tawaaf on the higher levels due to the following narration: *"Whoever performs Tawaf around this House seven times, and he keeps track of it, then it is as if he freed a slave." And I heard him saying: "One foot is not put down, nor another raised except that Allah removes a sin from him and records a good deed for him."* (Tirmidhi: 959)
- The most virtuous voluntary action to do in Makkah is to perform voluntary Tawaaf because Tawaaf can only be done around the Ka’bah and cannot be done anywhere else in the world.



Aerial view of the Mataf area

Al Masjid Al Haraam

Notable Sites – Maqaam Ibrahim

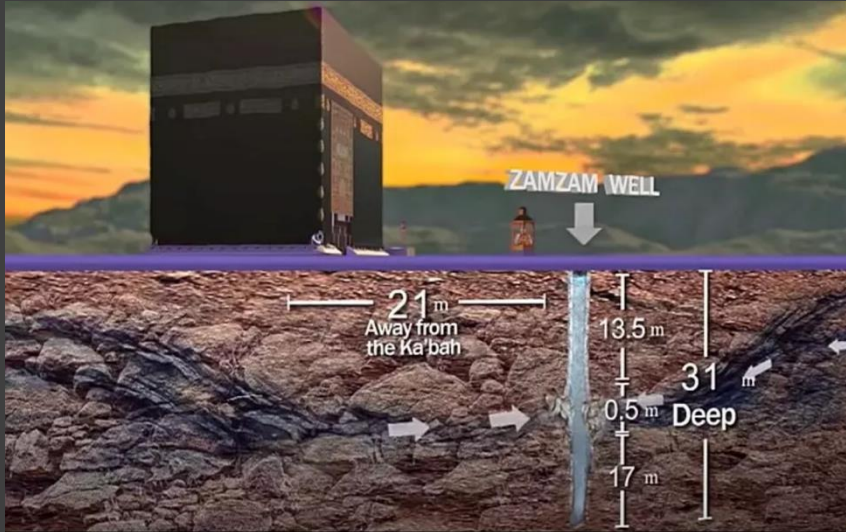
- The Maqaam of Ibrahim ‘Alayhis Salam (The Station of Ibrahim) is a small square stone, inside a golden glass enclosure, that bears the footprints of Prophet Ibrahim ‘Alayhis Salam’s.
- ‘According to tradition the imprint appeared when prophet Ibrahim stood on the stone while building the Ka’bah; when the walls became too high. The place it stands today is the spot where Prophet Ibrahim is said to have offered two Rak’ah prayers after the completion of construction of the Ka’bah to Allah.’ (madainproject.com)
- The significance of this structure for the pilgrim is that it is recommended for him to perform two voluntary Rak’ah behind this station after completing the Tawaaf. If he is not able to perform the Tawaaf behind the station due to the crowd, he can perform them anywhere in the Masjid. In the Qur’an, Allah commands the Muslims to take the Station of Ibrahim as a site of prayer.
- The Maqaam of Ibrahim ‘Alayhis Salam is mentioned two times in the Qur’an:
 - And ‘remember’ when We made the Sacred House a center and a sanctuary for the people ‘saying’, “Take the station of Ibrahim as a site of prayer.” (2: 125). Qataadah, Muqaatil, and Al Suddi (may Allah have mercy on them) said: *“They were commanded to pray at the Station of Ibrahim, but they were not commanded to wipe it or kiss it.”* (Tafsir Al Baghawi)
 - In it (i.e., Al Masjid Al Haraam) are clear signs and the standing-place of Abraham (3: 97). *The clear signs referred to in this Ayah are Al Hajar Al Aswad (The Black Stone), Al Hateem/Hijr Ismaeel, Zamzam, Safaa & Marwa, and The Maqaam of Ibrahim.* (Tafsir Al Baghawi) The Maqaam of Ibrahim ‘Alayhis Salam is mentioned specifically in the Ayah among the other signs as an honorific reference to Ibrahim ‘Alayhis Salam.



Al Masjid Al Haraam

Notable Sites – Zamzam

- The Origin of Zamzam water
 - Ibrahim (peace be on him) took his son Isma'eel (peace be on him) and the child's mother Haajr (peace be on her) to Makkah where he left them with only some water and dates as provisions. Once the provisions ran out, mother and son became thirsty and restless. Haajr climbed up Mount Safaa to see whether she could sight any people from whom she could get water. When she saw nothing, she crossed the valley and then climbed up Mount Marwah for the same reason. When she saw nothing here either, she started running from Safa to Marwah and back again in her anxiety. When she had done so seven times and was atop Mount Marwah, she heard a sound. When she returned (to where her son lay), she saw that an angel had struck his wing on the ground, causing water to gush forth from the spot. The name of the well comes from the phrase 'Zome Zome', meaning 'stop flowing', a command repeated by Haajr during her attempt to contain the spring water.' (islamiclandmarks.com)
- Virtues of Zamzam Water
 - There is healing power in Zamzam. Ibn Abbas (may Allah be please with him) reports that the Prophet (peace be on him) said, "The best water on the face of the earth is the water of Zamzam. In it is complete nourishment and healing from sickness." (Al Tabarani: 11167)
 - Abu Dhar (may Allah be pleased with him) reports that the Prophet (peace and blessings of Allah be upon him) said concerning the water of Zamzam, "It is a blessing, and it is food that satisfies." (Muslim: 1922). Another narrations says: "and a cure for the sick." (Al Tayaalisi: 61) These narrations mean that the drinking the water of Zamzam will suffice a person from other foods and will cure his sickness – but this is when he drinks it with faith and sincerity, as proven in the hadith of Abu Dhar Ak Ghifaari who stayed in Makkah for a month without any nourishment except Zamzam water.
 - Ibn Abbas would make the following prayer when drinking Zamzam: "O Allah, grant me beneficial knowledge, abundant sustenance, and cure from all diseases." (Al Haakim: 1739)
- Etiquettes of Drinking Zamzam
 - It is recommended to always drink Zamzam water and especially after completing the Tawaaf
 - The jurists have mentioned the etiquette that is recommended when drinking Zamzam water, such as facing the Ka'bah, saying Bismillah, pausing to take a breath three times, drinking one's fill, praising Allah after one finishes, and sitting whilst drinking it, as one should do when drinking other kinds of drinks.
 - It is recommended to drink one's fill of Zamzam water and to quench one's thirst.
 - As regards the hadith of Ibn 'Abbas (may Allah be pleased with him), who said, "I gave the Prophet (peace and blessings of Allah be upon him) Zamzam water to drink whilst he was standing," (Al Bukhari: 492), it is taken to mean that it is permissible to drink the water whilst standing,



Cross-section of the Zamzam Well



The Zamzam processing plant in Makkah



Zamzam well underneath the Mataf

Al Masjid Al Haraam

Notable Sites – Safaa & Marwah

- ‘Safaa and Marwaa are two small mounts or hills located in Al Masjid Al Haraam between which Muslims travel back and forth seven times during the ritual pilgrimages of Hajj and Umrah. The ritual of going back and between Safaa and Marwah is called Sa’i (i.e., ritual walking) and location where the Sa’i takes place is called Mas’aa.
- The Sa’i between the two hills commemorate the historic tradition of Haajr (Hagar) going back and forth between the two peaks in search of water. The background story is:
 - Ibrahim was commanded by Allah to leave his wife Haajr (Hagar) and their infant son alone in the desert between Safaa and Marwah with only basic provisions to test their faith. When their provisions were exhausted, Haajr went in search of help or water. To make her search easier and faster, she went alone, leaving the infant Isma’eel on the ground. She first climbed the nearest hill, Safaa, to look over the surrounding area. When she saw nothing, she then went to the other hill, Marwah, to look around. While Haajr was on either hillside, she was able to see Isma’eel and know he was safe. However, when she was in the valley between the hills, she was unable to see her son and would thus run while in the valley and walk at a normal pace when on the hillsides. Haajr travelled back and forth between the hills seven times in the scorching heat before returning to her son. When she arrived, she found that a spring had broken forth from where the Angel Jibreel hit the ground with his wing. This spring, known as the Zamzam Well, was revealed by the angel of Allah as both sustenance and a reward for Haajr's patience.
 - The mountain Safaa, from which the ritual walking, or Sa’i, begins, is the first hill Haajr climbed in search of water for Isma’eel. The mountain of Marwah is the turning point of Sa’i from which pilgrims return to the mount Safaa and come back for the next round. It is the farthest of the two hills from Ka’bah, Al Hajr Al Aswad and Zamzam.’
(madainproject.com)
- Allah mentions Safaa and Marwah in one place in the Qur’an: Indeed, ‘the hills of’ Safaa and Marwah are among the symbols of Allah. So, whoever performs the Hajj or Umrah, let them walk between ‘the two hills’. And whoever does good willingly, Allah is truly Appreciative, All-Knowing. (2: 158). “The reason for the revelation of this verse is that there were two idols on Al-Safa and Al-Marwah— “Isaaf” on Safaa and “Naailah” on Marwah. During the pre-Islamic era, the people of ignorance (Jahiliyyah) used to walk between Safaa and Marwah in veneration of these two idols and would rub themselves on them (seeking blessings from them). When Islam came and the idols were destroyed, the Muslims began to feel uneasy about performing Sa’i (the ritual walking) between Safaa and Marwah because of the former association with the idols. So, Allah granted permission for (Sa’i) and informed them that (Sa’i) is one of the rituals (symbols) of Allah (and so is Safaa and Marwah).” (Tafsir Al Baghawi)

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Hajj Ritual Sites

‘Arafah

- ‘Arafah – (عَرَفَةُ) is the main and most important ritual site of Hajj. ‘Arafah is located 21 kilometers from Makkah outside of the boundaries of the Haram. It is said to be called ‘Arafah because when Jibreel ‘Alayhis Salam showed Ibrahim ‘Alayhis Salam the rites of Hajj, he should say of him after each ritual and its site: (هلْ عَرَفْتُمْ؟) – (Did you understand)? Some scholars say that it is called ‘Arafah because this is where Adam and Hawaa met and recognized each other after descending from paradise. Allah knows best.
- Standing in ‘Arafah – every for a moment – on the 9th of Dhul Hijjah is the most crucial rite of Hajj. Without this rite, Hajj is not valid. This is because the Prophet (peace be on him) said: ‘Hajj is ‘Arafah’ (i.e., the most important right of Hajj is standing in ‘Arafah). (Nasaai: 3044) In ‘Arafah, the pilgrim prays Duhur and ‘Asr prayers combined and shortened in the time of Duhur with one Adhaan and two Iqaamahs. Afterwards, the person should listen attentively to the Khutbah and engage in abundant Du’aa till he leaves ‘Arafah after sunset.
- There are two important sites in ‘Arafah:
 - Jabal Al Rahmah/Jafal ‘Arafah – It is said this is where the farewell sermon was given and where Adam and Hawaa (‘Alayhimas Salam) were united after their descent from Paradise.
 - Masjid Namirah – “When the Prophet (peace be on him) was at Arafat on his farewell Hajj on the 9th of Dhul Hijjah (10 AH) he camped here at the location of Masjid Namirah. After midday, he delivered his famous sermon at the site of Masjid Namirah in the Urana Valley while seated on his camel. After the sermon he led the salah. More than 100,000 Sahabah accompanied him on this Hajj.” (islamiclandmarks.com) It is not required to go to Masjid Namirah as part of the rites of Hajj. However, if you do go there, realize that the front part of Masjid Namirah is outside the boundaries of ‘Arafah, so avoid going to this part. Pray Zuhur & ‘Asr in the part of the Masjid that is within the boundaries of ‘Arafah. If go to the part that is outside the boundaries of ‘Arafah & do not return before Maghrib, you’ll have to give a penalty as staying in ‘Arafah till Maghrib is one of the obligations of Hajj.
- Virtues of Day of ‘Arafah
 - “There is no day in which Allah sets free more souls from the fire of hell than on the day of ‘Arafat. And on that day Allah draws near to the earth and by way of exhibiting His Pride remarks to the angels, ‘What is the desire of these (slaves of mine)?’” (Muslim: 1348)
 - “The best invocation on the day of ‘Arafat, and the best of all the invocations I ever offered or other holy Prophets before me ever offered is: “There is no god but Allah, alone;. He has no partner, the whole universe belongs for Him and for Him belongs all praise, and He has all power over all things.” (Tirmidhi: 3585)
 - “Apart from the day of the Battle of Badr there is no day on which the Shaitan is seen to be more humiliated, more rejected, more depressed, and more infuriated, than on the day of Arafat, and indeed all this is only because of seeing the abundance of mercy descending (on the day) and Allah’s forgiveness of the great sins of the servants.” (Mishkat: 2600)
 - A man said: “O Messenger of Allah, what do you think of fasting on the day of Arafat?” He said: “It expiates for the sins of the previous year and of the coming year” [Muslim] Fasting on the day of ‘Arafah (9th of Dhul Hijjah) is only recommended for those who are not performing Hajj. This is because Allah’s Messenger forbade fasting the Day of ‘Arafah for those at ‘Arafah. (Ibn Majah: 1732)
- Note: The word (عَرَفَةُ) - (‘Arafah) is the name of the day, and the word (عَرَفَاتُ) – (‘Arafaat) is the name of the land. The word (عَرَفَةُ) is not mentioned in the Qur’an but the word (عَرَفَاتُ) is mentioned one time in the Qur’an: ... When you return from ‘Arafaat, praise Allah near the sacred landmark and praise Him for having guided you, for surely before this ‘guidance’ you were astray. (2: 198) The Ayah is instructing the pilgrims that when they leave the land of ‘Arafaat after Maghrib, they should remember Allah abundantly for having guided them.



Masjid Nimrah – Photo: Mecca.net

THE DAY OF 'ARAFÂH
DUA' | FASTING | DHIKR

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

Laa ilaaha ill-Allaah, wahdahu laa shareeka lah,
lahul-mulk wa lahul-hamd wa huwa ala kulli
shayin qadeer

'None has the right to be worshipped except
Allaah, alone, without partner. To Him belongs
all praise and sovereignty and He is over all
things omnipotent.'

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Hajj Ritual Sites

Muzdalifah

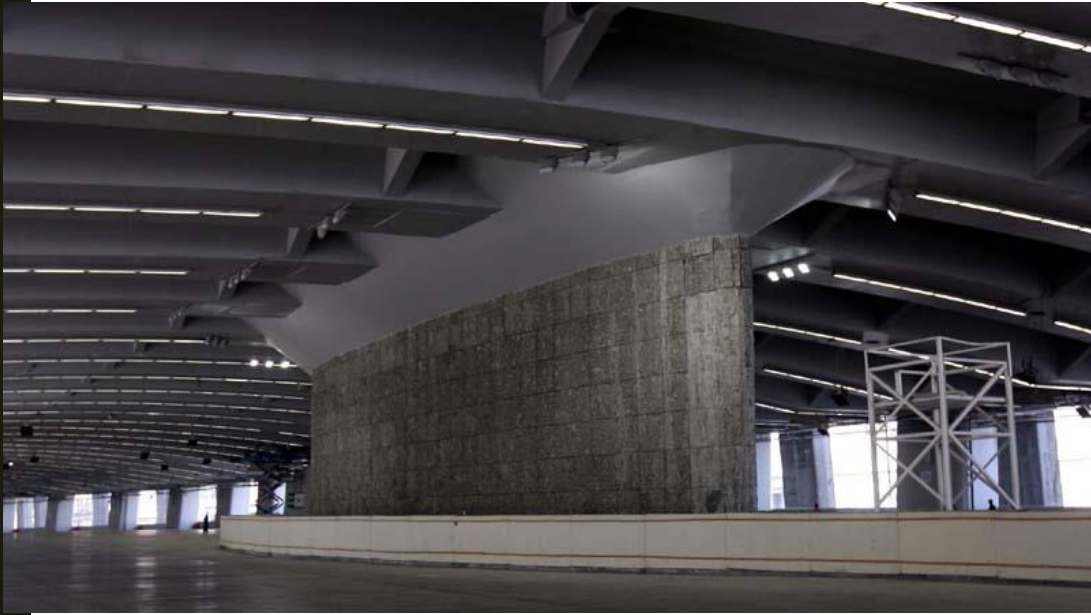
- Muzdalifah is an open area located southeast of Mina, on the way between Mina and Arafat. On the 9th Dhul Hijjah (second day of Hajj), pilgrims arrive here after sunset from 'Arafat and spend the night here. Muzdalifah It is four kilometers long and covers an area of 12.25 square kilometers. Muzdalifah is located after a valley called (وَادِي مُحَسِّرٍ) - (Valley of Muhassir). The Prophet peace be on him sped up when crossing this valley and some scholars say it is because the elephants from the army of Abraha, who tried to destroy the Ka'bah, rested because of fatigue in this valley while other scholars say it was the slope of the terrain that caused him to speed up.
- In Muzdalifah, pilgrims combine Maghrib and 'Isha prayers of the night of the tenth of Dhul Hijjah – combined and shortened. It is preferable to perform them in the time of 'Isha.
- The pilgrims spend the night in Muzdalifah. It is permissible to leave after half the night is over, but it is recommended to stay till sunrise after the Fajr prayer. If one arrives in Muzdalifah late, (s)he will spend only a short time till of half the night is over.
- The pilgrims should also collect 70 pebbles for the stoning of the Jamaraat during the days of Mina.
- After praying Fajr on the tenth of Dhul Hijjah, the pilgrim heads to Mina. It is best to stay in Muzdalifah till sunrise before heading back to Mina.
- Although the word Muzdalifah is not mentioned explicitly in the Qur'an, some of the commentators say that the words (الْمَشْعَرِ الْحَرَامِ) – (The Sacred Landmark) refer to Muzdalifah in the following Ayah: ... When you return from 'Arafaat, praise Allah near the sacred landmark and praise Him for having guided you, for surely before this 'guidance' you were astray. (2: 198)



Hajj Ritual Sites

Jamaraat

- “The Jamarat are three stone walls, formerly pillars, which are pelted as a compulsory ritual of Hajj in emulation of the actions of the Prophet Ibrahim ‘Alayhis Salam. They represent the three locations where Ibrahim pelted the Shaytan (Satan) with stones when he tried to dissuade him from sacrificing his son Ismail according to the command of Allah.
- At the point of Pelting the Jamarat, it is not the pillars we attack, (nor is Shaytan physically there thinking we are attacking him). Rather we attack the inner effects and tricks of Shaytan, reminding ourselves he is our enemy in life and disassociating ourselves from his effects, path, and whispers. We replace that with the remembrance of Allah and his Messenger (peace be on him). It is at this point we make our firm resolution to not turn back to the life of sin when we return home, the point where we exclude Shaytan from our lives.” (islamiclandmarks.com)
- The three stone walls, or pillars, are called Jamrah Al Sughraa (Small Pillar), Jamrah Al Wustaa (Middle Pillar), and Jamrah Al Kubraa/Aqabah (Large Pillar)’. When coming back from Muzdalifah, the large pillar comes (Jamrah Al Kubra) first and only this pillar is stoned. However, on the days of Mina, the small one first and then the middle one and then the large one. The sequence of pelting will also be in this order: the small one first, then the middle one, then the large one.
- It was narrated from the Prophet (peace be upon him) that he stoned Jamarat Al ‘Aqabah, which is Al-Jamarah Al Quswa, which is closer to Makkah, with seven pebbles, during the morning of the Day of Sacrifice, saying “Allahu Akbar” with every pebble which was a little bigger than a chickpea.
- The Prophet (peace and blessings of Allah be upon him) said: “Tawaf around the House, (Sa’i) between Al Safa and Al Marwah and stoning the Jamarat have been prescribed to establish the remembrance of Allah.” (Abu Dawud & Ahmed)
- Some mistakes people commit in regarding to stoning (Rami’):
 - Some people think that the stoning of the Jamarat is not valid unless it is done with pebbles from Muzdalifah .
 - Some people, when they pick up the pebbles, wash them, either for fear that someone may have urinated on them, or to clean them, because they think that if they are clean, this is better.
 - Some people think that these Jamarat are devils, and that they are really stoning Satan, so you may see them becoming very emotional and very angry, as if the Shaytan himself is in front of him
 - Some people are careless and do not care whether the pebbles land in the pit around the Jamarat or not .
 - Some people think that the pebbles must hit the pillar in the pit. This is a mistaken notion, because it is not essential for the stoning to be valid that the pebbles should hit this pillar. This pillar is only there as a marker for the pit in which the pebbles land. If the pebbles land in the pit that is sufficient, whether they hit the pillars or not.
 - One of the most serious mistakes that are made is when some people take the matter of stoning the Jamarat lightly, and delegate someone else to do it on their behalf even though they can do it themselves. This is a serious mistake, because stoning the Jamarat is one of the rituals of Hajj.
 - Stoning before Zawaal (Zuhur) for each day. The majority of scholars say stoning before Zawaal does not count.
 - Thinking that one cannot stone during the nighttime. Rather, the Hanafi and Shafi’ Madhabs allow stoning during the nighttime but they say it will count for the previous day and not the next day – recall the night comes before the day in the Islamic day, so stoning on the night of the 12th, counts for the 11th day. (islamqa.com)



Al-Jamra Al-Kubra
(Al-Aqaba)



Al-Jamra
Al-Wusta



Al-Jamra
Al-Soughra

Dalil-Alhaj.com



To Makkah

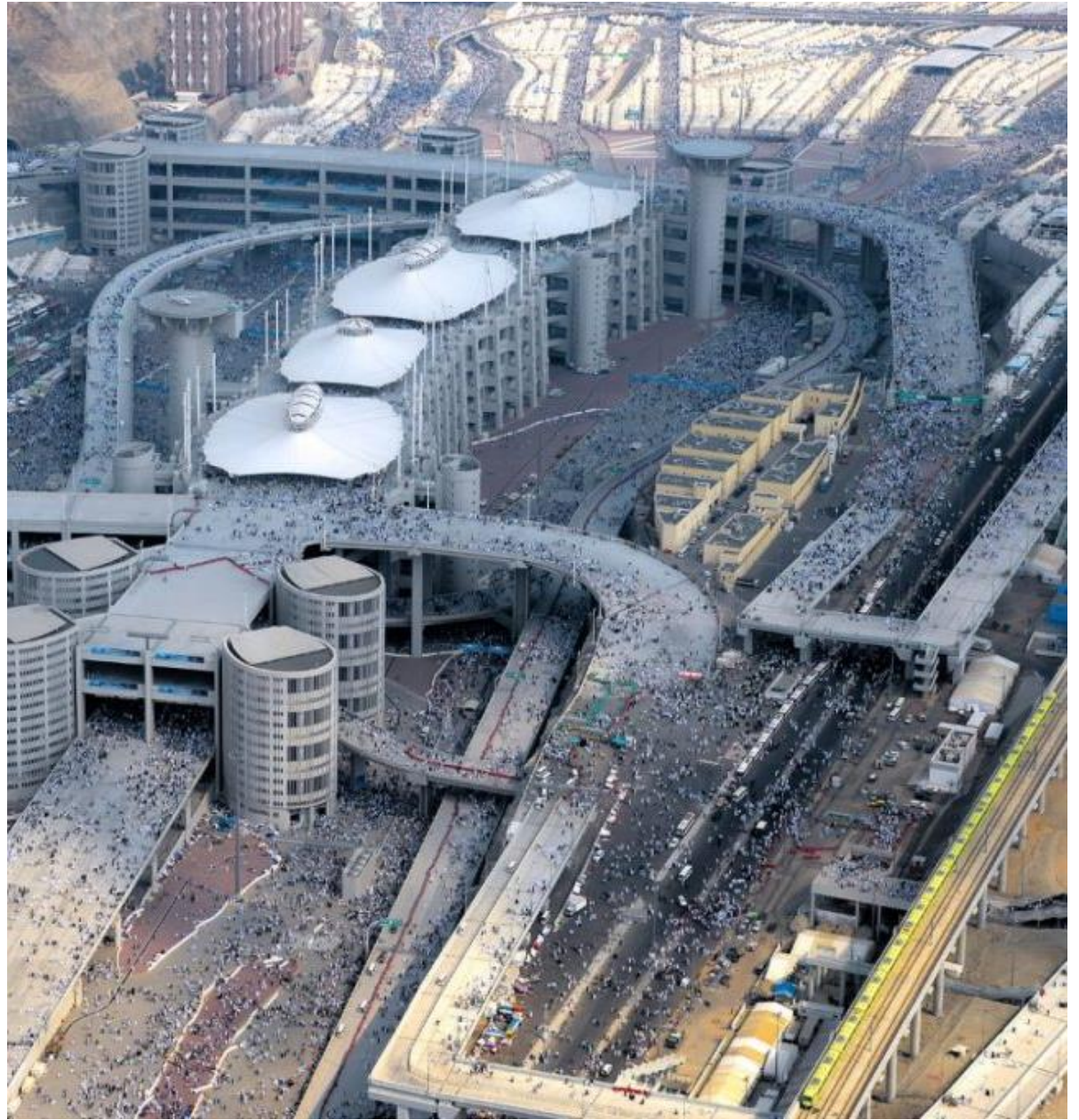


Order of stoning on the three days of Minaa (Small, Middle, Large)

Hajj Ritual Sites

Minaa

- “Mina is a valley six kilometers east of the Masjid al-Haram in Makkah. It’s where Hajj pilgrims sleep overnight on the 8th, 11th, 12th and 13th of Dhul Hijjah. The valley of Mina contains the Jamarat, the three stone pillars which are pelted by pilgrims as part of the rituals of Hajj.
- Around 3 million pilgrims stay annually in Mina as part of the Hajj pilgrimage. The 20 km² area accommodates them in more than 100,000 air-conditioned tents, leading to Mina also being known as the ‘Tent City’.
- Mina is derived from the word with the root letters (ma na ya) which means ‘to be put to the test’ or ‘to undergo’ or ‘to find.’ It is connected to word ‘manna’ and ‘Tamanna’ which means ‘to awaken a desire’ or ‘to hope for.’ It could be called called Mina because it is connected to the test that Prophet Ibrahim had to undergo when he was ordered to slaughter his son. When his resolve was proven, he sacrificed a ram in place of his son. The name implies the ‘place where he was tested’ and the ‘place where he succeeded.’ On the 10th Dhul Hijjah the Prophet stoned the Jamarat and went back to his camp in Mina where he sacrificed 63 of the camels. Ali slaughtered the remaining 37 camels, and the Prophet instructed that a part of each camel is cooked and served to him and his Companions.
- The word Mina can also mean ‘to flow’ because here the blood of sacrificial animals flows during the festival day of Eid Al Adha. During the Farewell Pilgrimage (Hajjah Al Wada’) the Muslims had brought with them 100 camels to be sacrificed.
- When we look back at the Seerah we see the First Pledge by a group of 12 Men (from Madinah) was taken in Mina. This consisted of not to associate partners with Allah, not to steal, commit adultery, kill children, bring false statements upon one another and not to be disobedient [when ordered] to do a good deed.” (islamiclandmarks.com)
- During the day of Mina, the pilgrim stays in Mina, stones the Jamaraat (in the sequence of the small one first, then the middle one, and then the large one) after Zuhur of each day. The time of the stoning is between Zuhur and Isha. Moreover, if the pilgrim is a traveler, he is recommended to shorten the prayers.





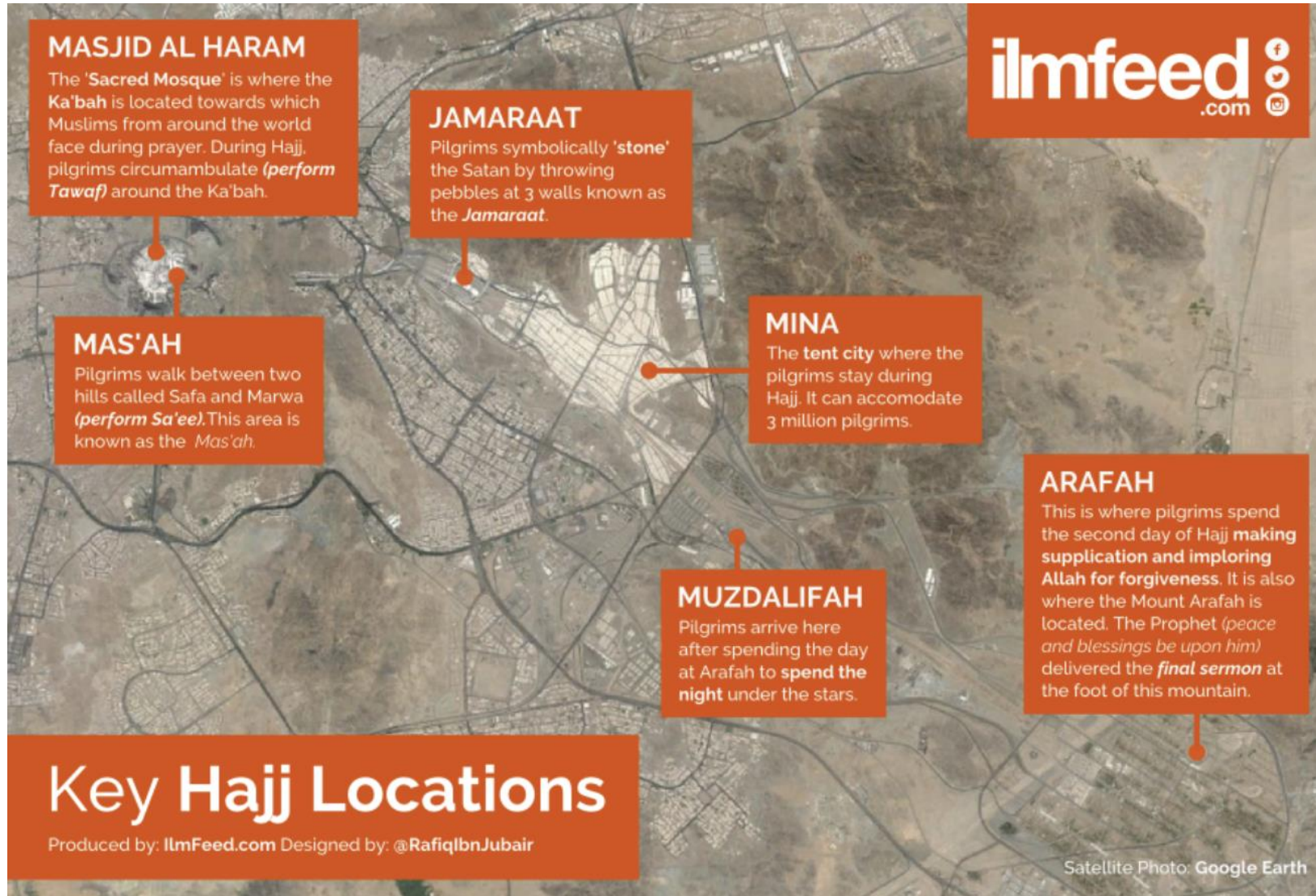
The 'Holy Areas Mosque' is (مسجد المشعر الحرام). It is said that the Prophet (peace be on him) descend here for a short period. It is more of a historical landmark. It is not from the rites of Hajj to go to this Masjid

The 'Al Khaif Mosque' is said to be a location where many prophets prayed. It is mentioned in a narration from Ibn 'Abbas: 70 Prophets prayed in Masjid Al Khaif (i.e., the location)

Approximate Walking Times to Holy Sites of Hajj

| Date | Location | Approx. Distance | Approx. Time Taken |
|---------------------------------|----------------------------|------------------|--------------------|
| 8 th of Dhul Hijjah | Masjid al-Haram to Mina | 5 miles | 2 hours |
| | Mina to Arafat | 8 miles | 3 hours |
| 9 th of Dhul Hijjah | Arafat to Muzdalifah | 5 miles | 2 hours |
| | Muzdalifah to Mina | 2.5 miles | 1 hour |
| | Mina to Jamarat | 2 miles | 30 minutes |
| 10 th of Dhul Hijjah | Jamarat to Masjid al-Haram | 3 miles | 1 hour 15 minutes |
| | Masjid al-Haram to Mina | 5 miles | 2 hours |
| 11 th of Dhul Hijjah | Mina to Jamarat | 2 miles | 30 minutes |
| | Jamarat to Mina | 2 miles | 30 minutes |
| 12 th of Dhul Hijjah | Mina to Jamarat | 2 miles | 30 minutes |
| | Jamarat to Masjid al-Haram | 3 miles | 1 hour 15 minutes |

Note: Please bear in mind that the above distances and times are approximations and may vary due to the location of your tent and the crowd present at the time of Hajj.



MASJID AL HARAM

The 'Sacred Mosque' is where the Ka'bah is located towards which Muslims from around the world face during prayer. During Hajj, pilgrims circumambulate (*perform Tawaf*) around the Ka'bah.

JAMARAAT

Pilgrims symbolically 'stone' the Satan by throwing pebbles at 3 walls known as the *Jamaraat*.

MAS'AH

Pilgrims walk between two hills called Safa and Marwa (*perform Sa'ee*). This area is known as the *Mas'ah*.

MINA

The tent city where the pilgrims stay during Hajj. It can accommodate 3 million pilgrims.

MUZDALIFAH

Pilgrims arrive here after spending the day at Arafah to spend the night under the stars.

ARAFAH

This is where pilgrims spend the second day of Hajj making supplication and imploring Allah for forgiveness. It is also where the Mount Arafah is located. The Prophet (*peace and blessings be upon him*) delivered the *final sermon* at the foot of this mountain.

Key Hajj Locations

Produced by: IlmFeed.com Designed by: @RafiqIbnJubair

Satellite Photo: Google Earth



TYPES OF HAJJ

Types of Hajj

- Why are there three types of Hajj?
 - Allah legislated three types of Hajj to make it easy on his slaves to worship Him in different ways. Some people want to do Umrah and then take a break and then begin the actions of Hajj – This is Hajj Tamattu'. Some people want to do Umrah and Hajj together without any break between the two – This is Hajj Qiraan. Some people only want to do Hajj – This is Hajj Ifraad.
- Comparison between the types of Hajj
 - Hajj Tamattu' and Hajj Qiraan are the same thing except that there is no exiting the state of Ihraam between Umrah and Hajj so there is no break from the restrictions of Ihraam.
 - Hajj Qiraan and Hajj Ifraad are the exact same steps except that there is no sacrificial animal in Hajj Ifraad and in Hajj Ifraad one is not credited as having performed Umrah.
- What is the best type of Hajj?
 - *Scholars have different opinions for what type of Hajj is the best type of Hajj:*
 - Hajj Tamattu is the best – Hanbali Madhab
 - Hajj Qiraan is the best – Hanafi Madhab
 - Hajj Ifraad is the best - Malik & Shafi
 - If you are doing Hajj the first time, the recommendation is to do Tamattu because you will be performing Umrah, taking a rest from the restrictions of Ihraam, and then performing Hajj like all other pilgrims in one journey. After this, it is recommended to perform all the types of Hajj if you are able to.

| Types of Hajj | Types of Tawaaf | Sa'i | Hady (Sacrificial Animal) | Steps |
|----------------------|--|---|--|---|
| Hajj Tamattu' | <ol style="list-style-type: none"> Tawaaf of Umrah Tawaaf Al Ifaadah Tawaaf Al Wadaa' <p>* All are obligatory. The first two are pillars (essential for the acceptance for the Hajj).</p> | <ol style="list-style-type: none"> Sa'ee after Umrah Sa'ee after Tawaaf Al Ifaadah | <p>A Hady is required</p> <p>(A Hady is not required for the people of for the people of Makkah. This is assuming the majority opinion that the people of Makkah can perform Tamattu' and Qiraan vs. Hanafiyyah)</p> | <ol style="list-style-type: none"> Make the intention for Umrah (لَبَّيْكَ اللَّهُمَّ عُمْرَةً) & complete the Umrah. Exit the state of Ihraam Enter the state of Ihraam again for Hajj (لَبَّيْكَ اللَّهُمَّ حَجًّا) on the 8th of Dhul Hijjah and complete the Hajj |
| Hajj Qiraan | <ol style="list-style-type: none"> Tawaaf Al Qudoom (Voluntary) Tawaaf Al Ifaadah (Pillar) Tawaaf Al Wadaa' (Obligatory) | <p>Sa'ee of Tawaaf Al Ifaadah</p> <p>This Sa'ee can be done after Tawaaf Al Qudoom or Tawaaf Al Ifaadah</p> | <p>Compulsory – except for the people of Makkah (assuming the majority opinion that the people of Makkah can perform Tamattu' and Qiraan vs. Hanafiyyah)</p> | <ol style="list-style-type: none"> Make a combined intention for Umrah and Hajj (لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَحَجًّا). Perform Tawaaf Al Qudoom if you want. You can perform Sa'ee now or later after Tawaaf Al Ifaadah. You cannot exit the state of Ihraam. Complete the steps of Hajj beginning of the 8th of Dhul Hijjah. |
| Hajj Ifraad | <ol style="list-style-type: none"> Tawaaf Al Qudoom (Voluntary) Tawaaf Al Ifaadah (Pillar) Tawaaf Al Wadaa' (Obligatory) | <p>Sa'ee of Tawaaf Al Ifaadah</p> <p>This Sa'ee can be done after Tawaaf Al Qudoom or Tawaaf Al Ifaadah</p> | <p>No Hady</p> | <ol style="list-style-type: none"> Make an intention for Hajj only (لَبَّيْكَ اللَّهُمَّ حَجًّا). Perform Tawaaf Al Qudoom if you want. You can perform Sa'ee now or later after Tawaaf Al Ifaadah. Complete the steps of Hajj beginning of the 8th of Dhul Hijjah. Hajj Ifraad has the same steps as Hajj Qiraan. |



ADVICES

Advices Before Leaving

- Make sure to have sincerity to Allah and fund the Hajj with Halal (Permissible) & Pure wealth. Make Istikhaarah before applying for Hajj.
- Take care of any immediate debts – whether related to the right of Allah or people. Plan for delayed debts.
- Finalize your Will & Inheritance
- Seek forgiveness from people for any wrongs
- Women: consider taking hormones to regulate your menses so they do not interrupt your Umrah/Hajj
- Packing (Some are necessary, and some are suggestions):

- Necessary documents – Passports, vaccination proof (meningitis), travel itinerary, tickets, copies of identification, etc. If you have dual citizenship, do not travel on the non-American passport.

- Saudi Riyals

- New and Crisp \$100 bills

- One Hajj/Umrah Book

- Safety Pins/Clips for Ihram

- Fanny Pack/Waist Pouch

- Medications & Electrolytes

- Anti-chafing stick/Vaseline

- Universal Travel Adapter

- Inflatable Pillow & Sleeping Bag (Useful in Mina & Muzdalifah)

- Pebble Bag

- Face mask

- Appropriate Footwear

- Blister Balm

- Unscented toiletries

- Power bank

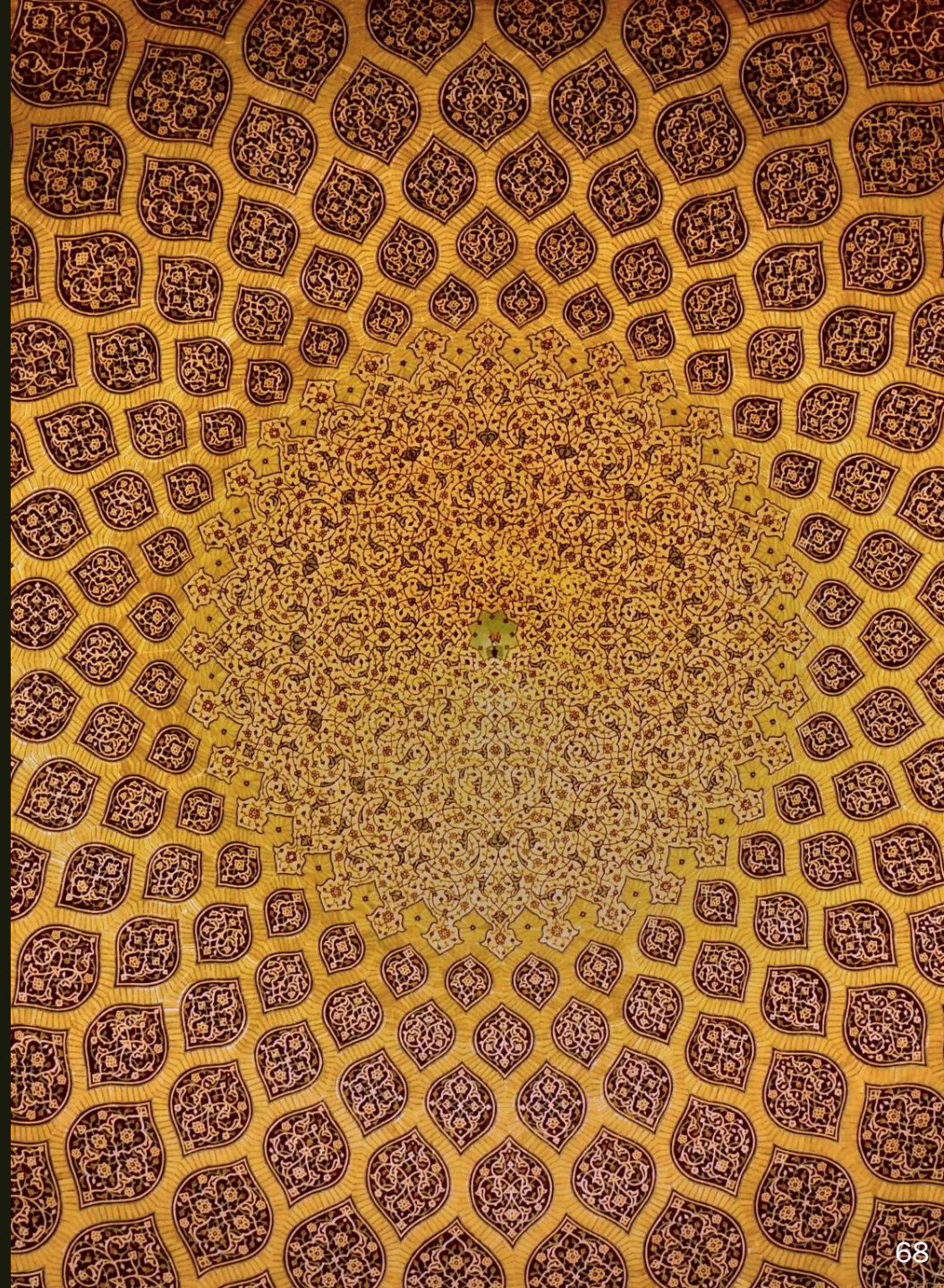


Advices While You Are There

- Have the proper mindset of sincerity, worshipping Allah, and returning as a positively changed person.
- Hajj is the combination of all the previous pillars of Islam – It is strong spiritual experience
- Patience, Patience, Patience! Constantly be thankful, tolerant, and avoid complaining and arguing. Know that the test begins as soon as you decide to do Hajj and apply – not when you get there.
- Avoid Politics and Dunya Discussions.
- Limit social media and phone usage.
- Put your heart in your Du'aas and invocations
- Set yourself prayer goals and stick to them
- You can use an umbrella to avoid sunlight. It is permissible for men and women to wear a sports visor.
- Rest between rituals and avoid making more effort than necessary.
- Drink plenty of fluids (especially Zamzam water!) and avoid fizzy drinks because they can make you feel thirstier. Avoid overeating.
- It is not for men and women allowed to wear a face mask, unless one has respiratory condition. If the person must wear it, the person is not sinful, but it will obligate a penalty (Fidyah Al Adhaa).
- Use sunscreen to avoid sunburn and dry skin, especially before performing Sa'i and Tawaf in the afternoon.

SECTION TWO

DURING UMRAH & HAJJ





IHRAAM

Ihraam

- To perform the rites of Umrah and Hajj, one needs to enter a special state of worship. This state of worship is called Ihraam and is called such because certain actions becomes Haraam (i.e., impermissible) during this state. Therefore, Ihraam is an intention & state of worship.
 - How does one enter the state of Ihraam? One makes the following intention in the heart and can say it out loud also:
 - **For Umrah:** (لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسْتَنِي) – (O Allah I answer you call with Umrah and if anything prevents me from completing this rite, then I will exit the Ihraam wherever I am prevented)
 - **For Hajj:** (لَبَّيْكَ اللَّهُمَّ حَجًّا وَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسْتَنِي) – (O Allah I answer you call with Hajj and if anything prevents me from completing this rite, then I will exit the Ihraam wherever I am prevented)
 - Note that both of these intentions are conditional intentions. It is recommended to make a conditional intention for the Ihraam. The benefit of making a condition intention is that if anything prevents the person from completing the *Umrah* or *Hajj*, the person can simply exit the state of Ihraam without having to offer a sacrificial animal. Otherwise, a person will have to offer a sacrificial animal, shave the head (for men), and possibly make up the ritual in the future.
 - The clothing a person wears represents this intention & state. Men and women have special rules regarding the Ihraam clothing.
 - Men: Their Ihraam clothing is more restrictive
 - They must wear two unstitched garments. Generally, these garments will be white. They cannot wear undershirts, underwear, pants, socks etc.
 - For men belts, safety pins, watches, bags, sport visors, and rings are allowed. Anything allowed for men are allowed for women also.
 - Men must wear appropriate footwear. Any footwear that covers the heel and/or toes is not allowed, such as shoes. See the footwear that is allowed for men in the pictures below. Only Hanafis allow the cros shown below.
 - Women: Their clothing is more flexible.
 - Any clothing and any type of footwear are permissible. They can wear shoes, socks, undergarments, normal clothing, etc.
 - They cannot wear gloves, & niqaab, or face mask. They can drape a cloth over their faces if they want to cover the face.



Permissible



Permissible



Permissible



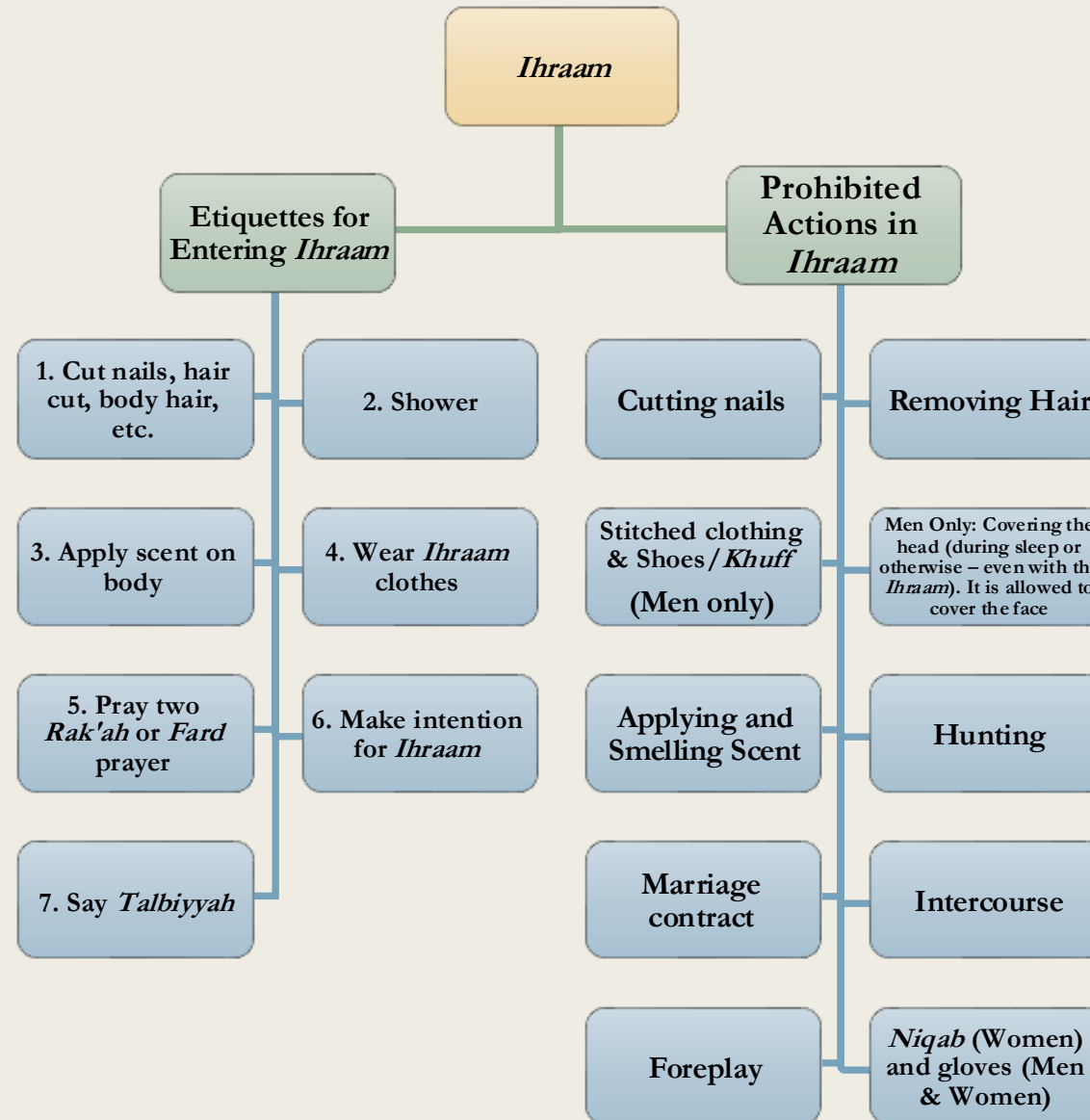
Avoid



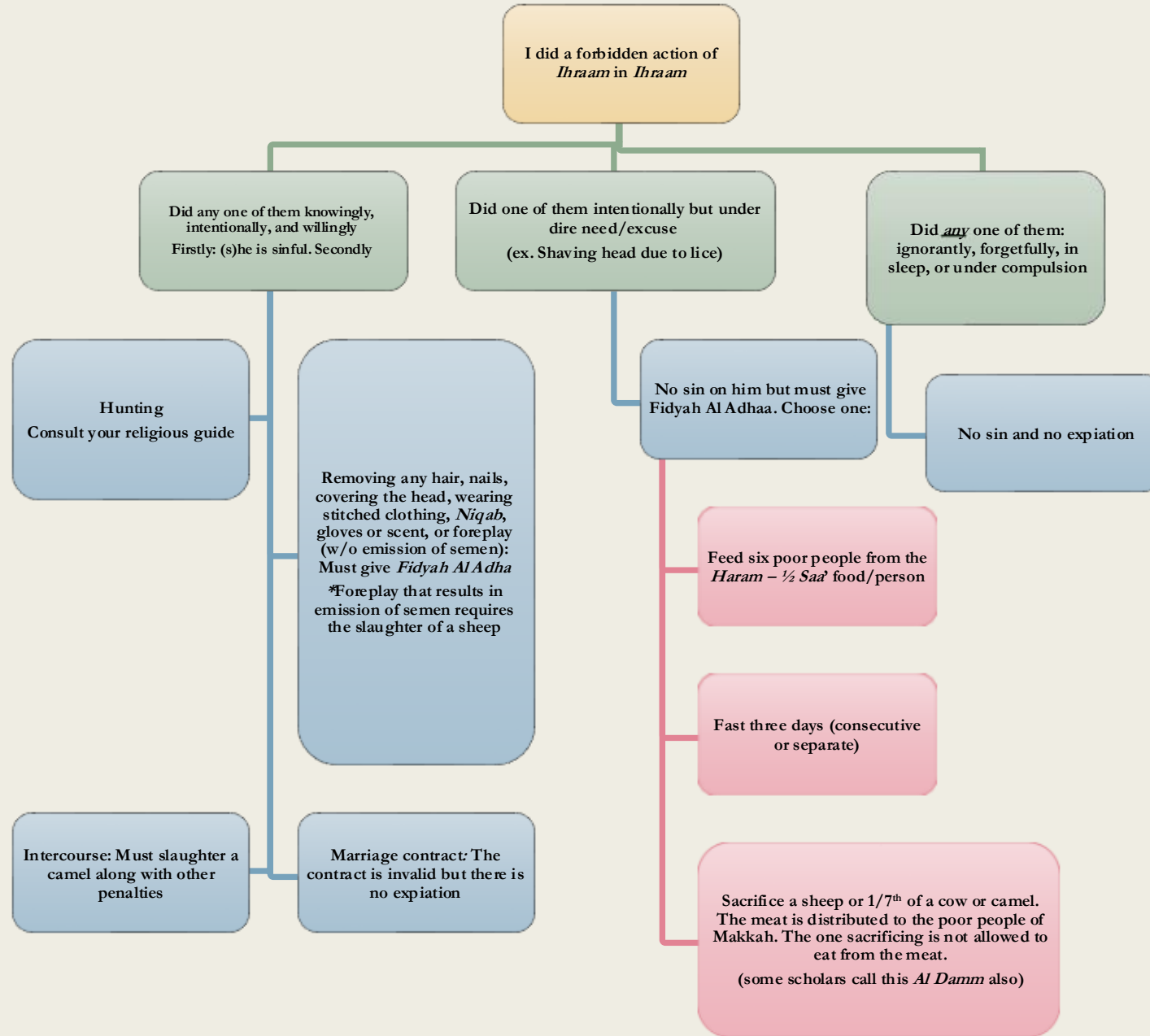
Impermissible for Men Only

Ihraam

Etiquettes & Prohibitions



Ihraam Violations

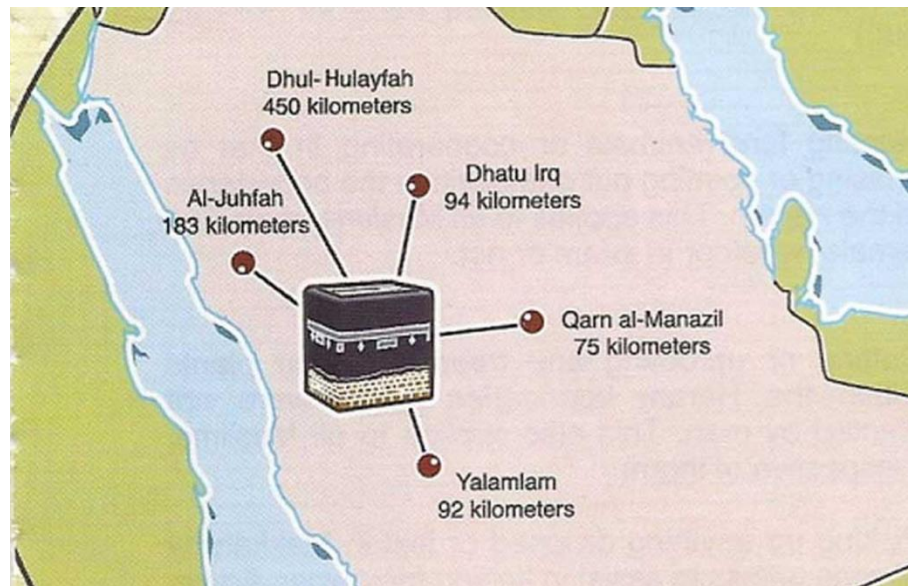




MEEQAAT

Geographical Boundaries

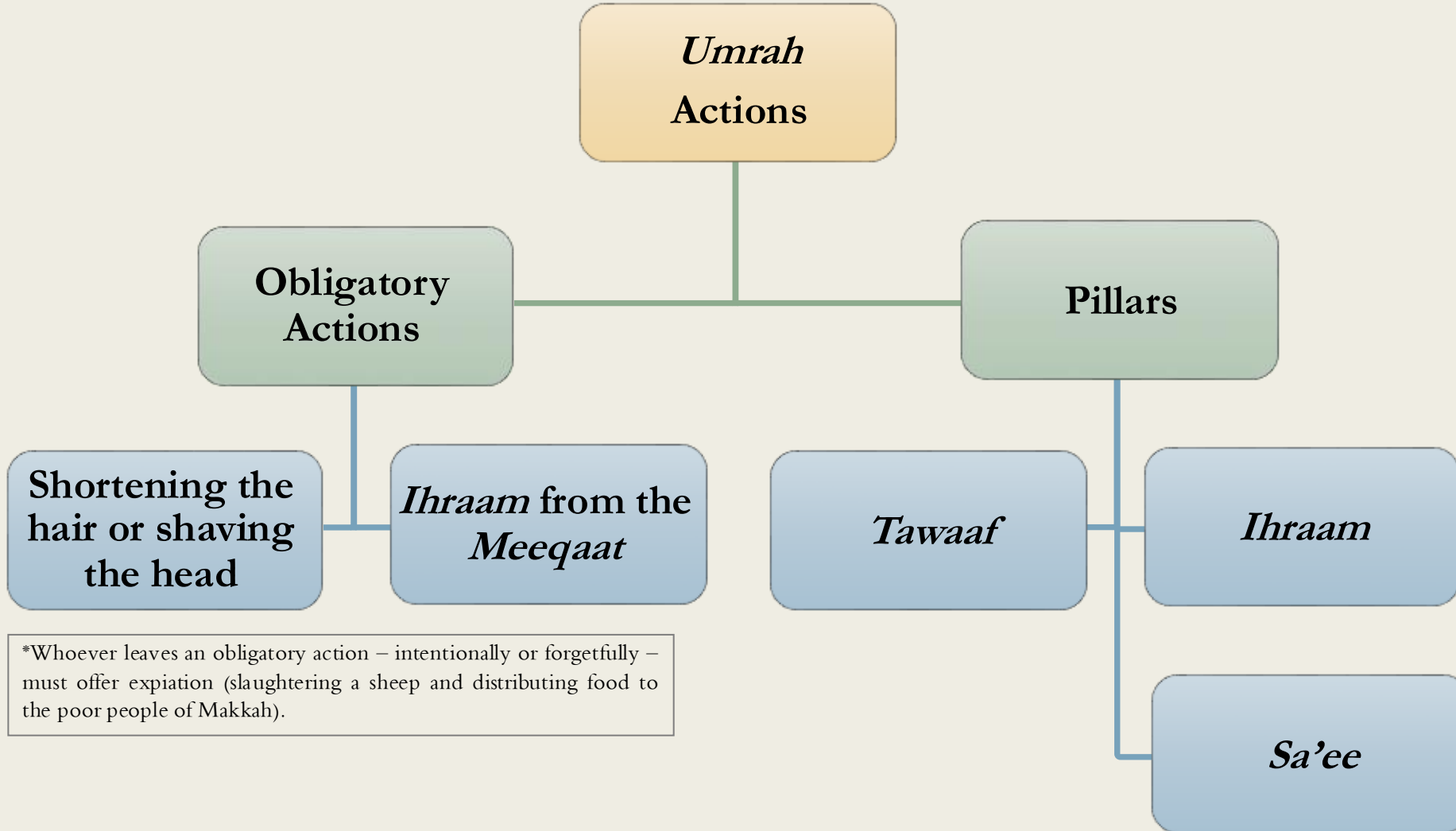
- The geographical boundaries of Umrah & Hajj refer to certain locations designated by the Prophet (peace be on him) for incoming pilgrims. These places are called Meeqaat (Plural: Mawaqeet).
- A pilgrim is not allowed to cross the geographical boundary without being in a state of Ihraam. Ibn 'Abbas (Allah be pleased with them) reported that the Messenger of Allah specified Dhul Hulaifah for the people of Medina; Juhfa for the people of Syria, Qarn Al Manazil for the people of Najd, Yalamlam for the people of Yemen (as their respective Mawaqeet), and he also said: *“These geographical boundaries are for those who lives in these locations and everyone who comes from beyond them for the sake of Hajj and Umra. As for those who live within (those boundaries, their Meeqaat is) from which they begin (their journey (i.e., their homes)), and for the people of Mecca, Mecca itself is (their Meeqaat).”* (Muslim: 1181)
- A pilgrim is required to enter the state of Ihraam before crossing the Meeqaat boundary. If he crosses the Meeqaat boundary without entering the state of Ihraam, he must return to the Meeqaat, enter the state of Ihraam and then resume the Umrah and Hajj Journey. If he is unable to return, he will have to offer a penalty, which is called a ‘Damm’ in Arabic. This covered in more detail in the upcoming slides.
- Some rules regarding the Mawaqeet
 - If you are flying straight to Jeddah, you must put enter the Ihraam and put on the clothes of Ihraam in the layover before boarding the flight to Jeddah or while in the flight to Jeddah. Remember Ihraam is an intention, and it must be coupled with the proper clothing.
 - If you are going from Madinah to Makkah, you must put on Ihraam from the Meeqaat of Dhul Hulayfah. Likewise, for other Mawaqeet.
 - The Meeqaat of people of Makkah is Adnaa Al Hill – Closest place outside the boundaries of Haram, which is usually Masjid ‘Aisha.
 - The Meeqaat of people who live between a Meeqaat and Makkah is their home
 - If a person is repeating Umrahs, he must go from the Hotel in Makkah to Masjid ‘Aisha to enter the Ihraam.





UMRAH

Umrah Essential Actions



*Whoever leaves an obligatory action – intentionally or forgetfully – must offer expiation (slaughtering a sheep and distributing food to the poor people of Makkah).

*Whoever leaves a pillar – intentionally or forgetfully: the Umrah is invalid

Umrah

Step by Step

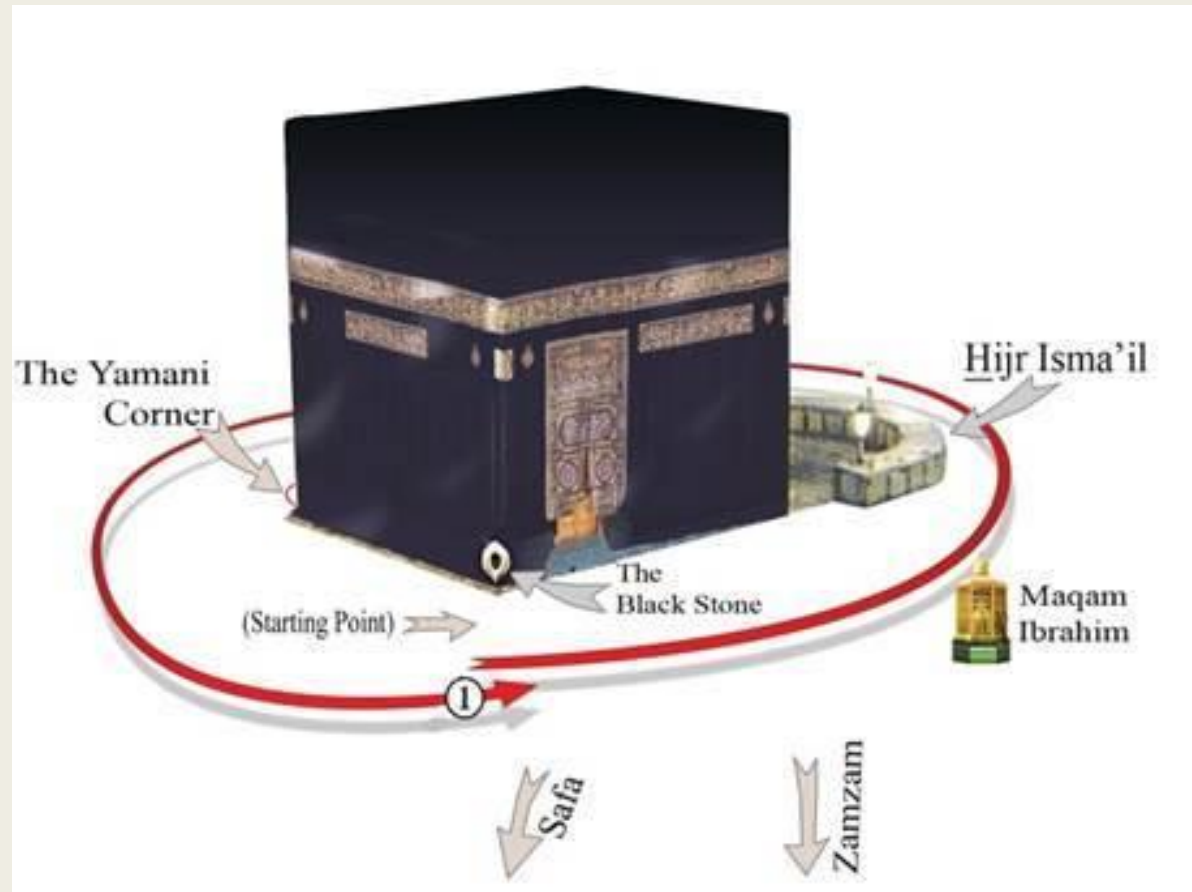
1. Enter the state of Ihraam from the Meeqaat
2. Perform Tawaaf (Seven Circuits starting from Al Hajar Al Aswad)
3. Two Rak'ah behind Station of Ibrahim or anywhere in the Masjid
4. Drink Zam Zam
5. Perform the Sa'i (Ritual Walking)
6. Cutting or shortening the hair.
7. Umrah is complete

Umrah Step by Step

Rules of Tawaaf

- The Tawaaf begins with Al Hajar Al Aswad Corner and goes counter-clockwise. There are seven circuits in one Tawaaf.
- Tawaaf begins at Al Hajr Al Aswad Corner. Each time the person passes the corner, he touches the black stone, if he can or simply points to it and says Allahu Akbar.
- Wudoo is required for Tawaaf. It is advisable to do Wudoo from the hotel room before coming to The Masjid to avoid the crowds in the bathrooms.
- A woman in her menses cannot perform Tawaaf. She must wait till her menses are over to perform Tawaaf. However, she can perform all the other rites of Umrah and Hajj. See the section on miscellaneous issues for more detail on this topic.
- Tawaaf can be interrupted for the obligatory prayer and after the prayer simply resume that circuit.
- If a person breaks his Wudoo during the Tawaaf, he must go perform Wudoo and then resume his Tawaaf. He must restart the circuit in which he broke his Wudoo.
- Men are recommended to uncover their right shoulder for the duration of the entire Tawaaf – This applies only to Tawaaf Al Qudoom and Tawaaf Al Umrah (i.e., every Tawaaf after which there is a Sa'i).
- Only men are recommended lightly jog during the first three circuits of the Tawaaf – This applies only to Tawaaf Al Qudoom and Tawaaf Al Umrah. Some scholars say this should be done for the entirety of the Tawaaf.
- There is no specific Du'aa to be recited during the Tawaaf except when reaching The Yamani Corner, one should recite the Du'aa mentioned by the Prophet (peace be on him) – See the section on Du'aas in this presentation.
- It is advisable to do Tawaaf on the higher levels due to the rush on the lower levels – if you can walk longer distances. Tawaaf becomes longer on the higher levels. There are three levels for the Tawaaf – Ground, first, and second.
- The majority of scholars – as opposed to the Shafi's – do not allow a person to use the electric scooters or smart golf carts during Tawaaf if he can walk. If the person has great difficulty walking or cannot walk, then all scholars allow him to use the electric carts or have someone push him on a wheelchair. It is allowed to give someone a wage to push him on a wheelchair.
- It is not allowed to deputize someone to perform Tawaaf on behalf of someone else. If the person cannot walk to perform Tawaaf, he can use the electric scooters or have someone push him in a wheelchair. If that is not even possible, consult your religious guide.
- It is allowed to wear footwear while performing the Tawaaf.

Umrah Tawaaf Step by Step



Steps for Performing *Tawaaf*

1. Make sure you have *Wudoo*
2. Make your intention to perform *Tawaaf* and the type of *Tawaaf* you are performing
3. Men: Uncover your right shoulders for the entire *Tawaaf* (*Tawaaf Al Qudoom* & *Umrah* only)
4. Start with Black Stone – Point to it and say *Bismillah Allahu Akbar*
5. Walk counterclockwise
6. Men: Jog light during the first three rounds
7. Do not go through *Hajar Al Isma'il* as this invalidates the *Tawaaf*.
8. When you reach the Yamani Corner recite *Rabbana Aatima...* Stop saying this *Du'aa* when you reach the black stone
9. When you reach the black stone one circuit is complete.
10. To begin the second circuit: point to the black stone and say *Allahu Akbar*
11. Do this for six more rounds and point and say *Allahu Akbar* each time you come to the black stone – including the last time. After seven circuits, *Tawaaf* is complete.
12. Men: Cover your shoulders now.
13. Pray Two *Rak'ah* voluntary prayer anywhere in the *Masjid* after completing the *Tawaaf*. It is recommended to recite *Surah Kafiroon* in the 1st *Rak'ah* and *Surah Ikhlaas* in the second *Rak'ah*
14. Drink *Zamzam* water. Make *Du'aa* before you drink *Zamzam*.

Umrah Step by Step


Rules of Sa'i

- It is recommended to perform Sa'i immediately after Tawaaf. However, this is not required, and one can take a break if needed
- It is recommended to have Wudoo for Sa'i. However, this is not required.
- There is no specific Du'aa from the Sunnah that is to be recited while walking between Safaa and Marwa. As for the Du'aa on Safaa and Marwa, that is mentioned in the Du'aa slide.
- For men only, it is recommended to jog between the two green markers.
- A circuit in Sa'i is walking from one mount to the other. Therefore, one will begin Sa'i on Safaa and end on Marwa.
- It is advisable to do Sa'i on the higher levels due to the rush on the lower levels. Sa'i does not become longer on the higher levels. There are four levels of Sa'i – Basement, ground, first, second
- The majority of scholars – as opposed to the Shafi's – do not allow a person to use the electric scooters or smart golf carts during Sa'i if he can walk. If the person has great difficulty walking or cannot walk, then all scholars allow him to use the carts or have someone push him on a wheelchair. It is allowed to give someone a wage to push him on a wheelchair.
- It is not allowed to deputize someone to perform Sa'i on behalf of someone else. If the person cannot walk to perform the Sa'i, he can use the electric scooters or have someone push him in a wheelchair. If that is not even possible, consult your religious guide.
- It is allowed to wear footwear while performing the Sa'i.

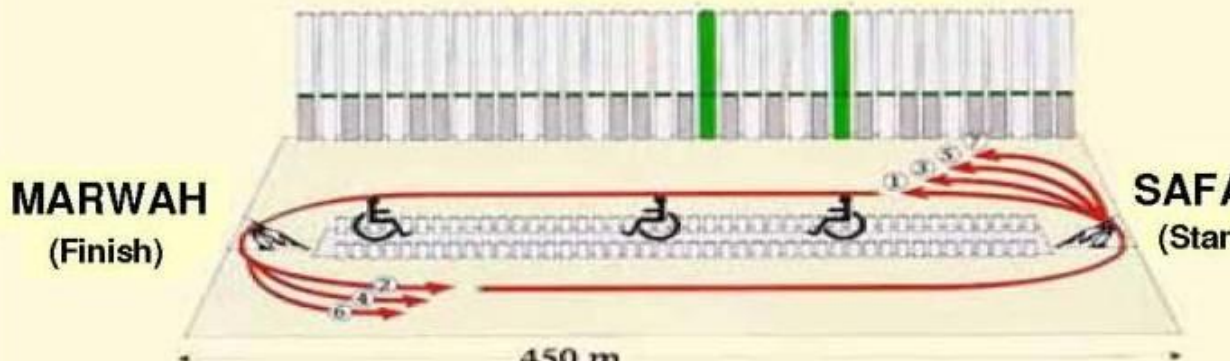
Sa'i

SA'IY

7 RUNS BETWEEN SAFA & MARWA




The Fast-Walking Area
Between the Green Columns



MARWAH (Finish) **SAFA** (Start)

450 m

>إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ
اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ يَطُوعَ خَيْرًا
فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ<



The Sa'i Area is approximately ½ Km each round
The total seven rounds is less than 3.5 km.

Steps for performing Sa'ee

1. Make the intention for Sa'ee and the type of Sa'ee one is performing
2. It is recommended to be in a state of *Wudoo*
3. Go to *Safaa* while reciting the *Ayah* in *Surah Baqarah*:
... إِنَّ الصَّفَا وَالْمَرْوَةَ... (2:158)
4. Upon reaching *Safaa* say: *أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ*
5. After climbing *Safaa*, face the *Ka'bah* (according to the lines on the ground) and try to see it
6. Say the following:
 1. اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
 2. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.
7. Make any *Du'aa* you want now
8. Repeat this two more times
9. Start walking to *Marwa*
10. Men: Jog between two green columns
11. When reaching *Marwa*, one circuit is complete, and six circuits are remaining.
12. Say the same *Du'aa* you said on *Safaa* three times while making any *Du'aa* after each time.
13. Go to *Safaa* now and upon reaching *Safaa* the second run will be complete.
14. *Sa'i* on *Safaa* and ends on *Marwa*
15. Those performing *'Umrah* or *Hajj Tamattu* can shorten (preferably for *Tamattu*) or shave their heads. Those performing *Qiraan* on *Ifraad* wait till the 10th of *Dbul Hijjah*) to cut their hair.

Umrah

Rules of Cutting Hair

- Trimming or shaving the hair on the head is one of the necessary rites of Umrah and Hajj. If a man intentionally leaves this puts on his normal clothing without trimming or shaving the hair on the head, he will have to offer a penalty for violating a prohibition of the Ihraam.
- The sunnah of the Prophet (peace be on him) is to shave or trim all the hair on the head. This applies to men only.
- For men who are bald, they simply pass a razor over their heads.
- For women, For women, they cut their hair equivalent to 1/3rd of a finger. Women should shorten their hair in the hotel to prevent exposing their hair in public.
- For men performing Hajj Tamattu' it is recommended to shorten the hair here so he can shave it on the 10th of Dhul Hijjah
- Men and women who have completed all the previous steps can shorten/cut their hair or someone else's hair who has completed 'Umrah.

لَبَّيْكَ اللَّهُمَّ حَجًّا

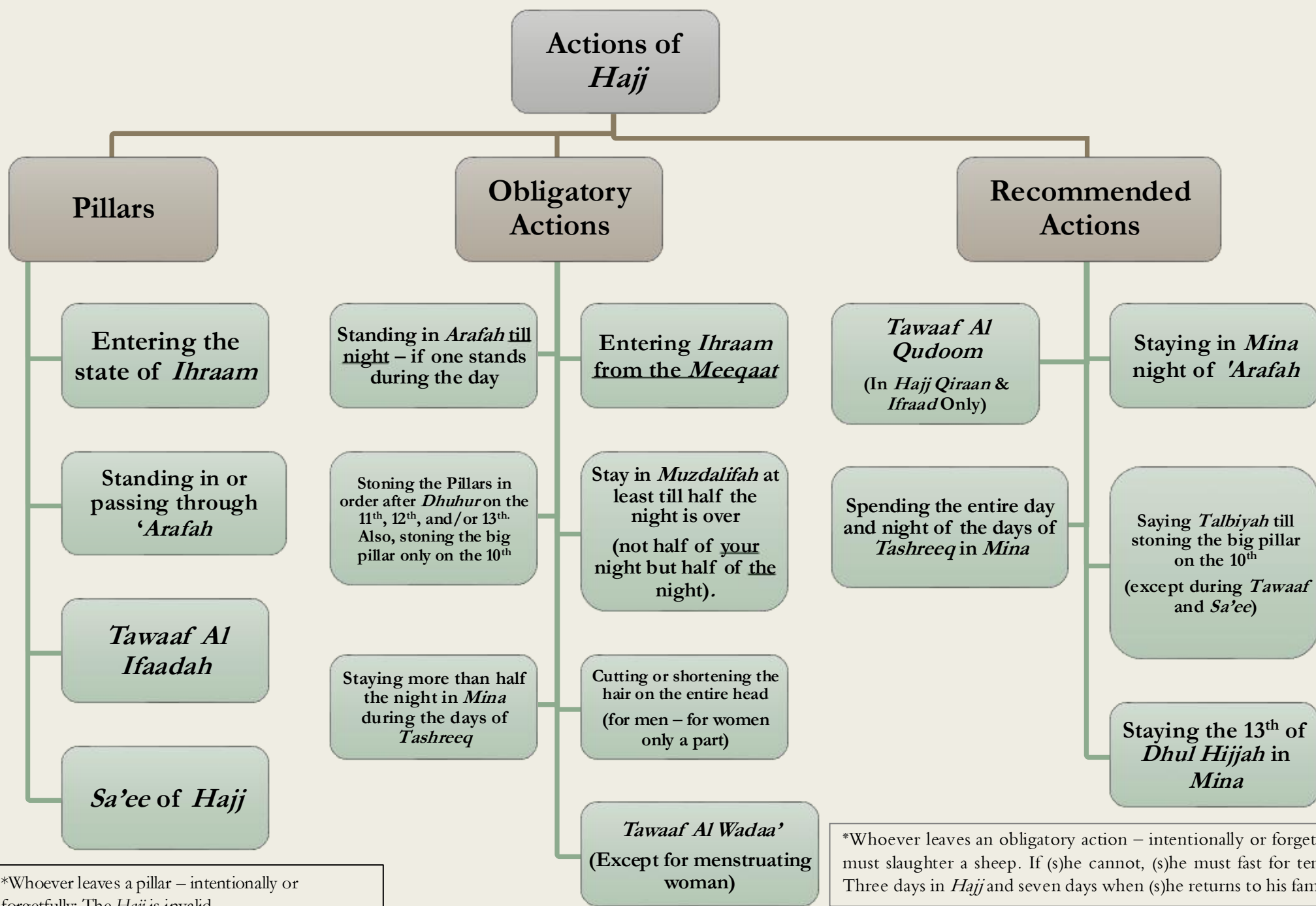
"Labbayk Allahumma Hajjan."

"Oh Allah here I am performing Hajj."

Intention for Hajj

1B

HAJJ TAMATTU'



*Whoever leaves a pillar – intentionally or forgetfully: The Hajj is invalid

*Whoever leaves an obligatory action – intentionally or forgetfully – must slaughter a sheep. If (s)he cannot, (s)he must fast for ten days: Three days in Hajj and seven days when (s)he returns to his family

Steps of Hajj Tamattu'

- (1). 'Umrah
 - (1). Perform 'Umrah
 - (2). Exit the state of Ihraam. All the of the restrictions of Ihraam.
- (2). Hajj
 - (3). 8th of Dhul Hijjah – Put on Ihraam from the hotel and then preferably spend the day in Mina
 - (4). 9th of Dhul Hijjah – Pray Dhuhur and 'Asr in 'Arafah and stay there till sunset
 - (5). 10th of Dhul Hijjah (Night) – Head to Muzdalifah. Pray Maghrib & 'Isha here. Spend the night there and collect seventy pebbles for the stoning of the Jamaraat during the Days of Minaa. After Fajr and sunrise head back to Mina.
 - (6). 10th of Dhul Hijjah (Day) – Upon arriving in Mina do three things: (A). Stone the The Large Jamarah (Jamarah Al Kubra/'Aqabah) only (2). Sacrifice the animal (3). Shave/trim the head. Remove the Ihraam. All the restrictions of Ihraam are removed except for three: Foreplay, intimacy, and enacting a marriage contract. Perform Tawaaf Al Ifaadah and Sa'i. After this, all the remaining restrictions of Ihraam are removed.
 - (7). 11th, 12th, & 13th (Days & Nights) – Spend these days and nights in Mina and stone the three pillars each day after Duhur - beginning from the smallest one, then the middle one, and then the largest. Each pillar is stoned seven times.. The stoning must be done between Dhuhur and Maghrib of that day.
 - (8). After leaving Mina and before leaving Makkah, perform Tawaaf Al Wadaa' There is no Sa'i after this Tawaaf. Hajj is complete.



HAJJ DAY BY DAY

Hajj Day by Day

8th *Dhul Hijjah – Yawm Al Tarwiyah*

1. Enter the *Ibraam*. Say the intention: *لَبَّيْكَ اللَّهُمَّ حَجًّا* after putting on the garments of *Ibraam* For those performing *Hajj Tamattu* they will enter *Ibraam* from their hotel. For those performing *Hajj Qiraan & Ifraad* this will be from their *Meeqaat* (on this day or before this day).

2. Those performing *Hajj Qiraan* and *Ifraad* should perform *Tawaaf Al Qudoom* (recommended) and they can perform the *Sa'ee* of *Hajj* after this *Tawaaf*. This will absolve them from performing the *Sa'ee* of *Hajj* after *Tawaaf Al Ifaadah* on the 10th of *Dhul Hijjah*.

3. Spend the day in *Mina*. Arrive before *Dhuhur* in *Mina* and pray *Dhuhur*, *'Asr*, *Maghrib*, *'Isha*, and *Fajr* of the next day (9th of *Dhul Hijjah*) in *Mina*.

4. The *Non-Makki* is allowed to shorten and combine the prayers on all of the days of *Hajj* (8th – 13th). However, the *Sunnah* for the 8th day and the 10th – 13th, is to pray each prayer in its proper time while shortening it. The *Sunnah* for *Dhuhur* and *'Asr* in *'Arafah* and *Maghrib* and *'Isha* in *Muzdalifah* is to combine and shorten them.

Hajj Day by Day

9th of *Dhul*
Hijjah –

Day of
‘Arafah

1. Arrive in *‘Arafah* before *Dhuhur* prayer time or during its time.

2. Pray *Dhuhur* and *‘Asr* combined and shortened in the time of *Dhuhur* with one *Adhaan* and two *Iqaamah*. Listen to the *Khutbah* afterward

3. Engage in abundant *Du’aa* and say this supplication often today:

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

There is no god but Allah, alone;. He has no partner, the whole universe belongs for Him and for Him belongs all praise, and He has all power over all things

4. Do not fast or pray extra voluntary prayers as this is not from the *Sunnah*. The *Sunnah* is just to make as much *Du’aa* as you can and say the supplication mentioned in the previous step.

5. Stay in *‘Arafah* till sunset and then head to *Muzdalifah*. Do not leave the boundaries of *‘Arafah* before sunset.

Hajj Day by Day

10th of Dhul Hijjah – Yawm Al Nahr

1. Upon reaching *Muzdalifah* pray *Maghrib* and *'Isha* combined and shorted (preferably in the time of *'Isha*).

2. Stay in *Muzdalifah* till at least half of the night is over – This rule applies to all people (those who are sick, with or without special needs, & healthy). It is permissible to leave after half the night is over, but it is recommended to stay till sunrise after the *Fajr* prayer. If one arrives in *Muzdalifah* late, (s)he will spend only a short time till of half the night is over.

3. During the stay in *Muzdalifah*, collect 70 pebbles for stoning the pillars in the upcoming days.

4. Pray *Fajr* prayer in *Muzdalifah*. Make *Du'aa* to *Allah* until the yellowness is seen in the sky (i.e., sunrise) and then head to *Mina*.

5. On the way back to *Mina*, stone the large pillar only (*Jamaratul 'Aqabah*) with seven stones while saying *Allahu Akbar* before each throw. When coming from *Muzdalifah* to the *Jamaraat*, the big pillar comes first, then the middle one, and then the small one. You are only stoning the large pillar here (*Jamarah Al 'Aqabah*).

6. Sacrifice the *Hady*, if possible. Otherwise, it will be sacrificed for you. The *Hady* is not obligatory on the *Mufrid* and the people of *Makkah* who are performing *Hajj*. If the *Mutamatti* or *Qaarin* cannot afford a *Hady*, (s)he must fast for ten days – three days in *Hajj* and seven days when (s)he goes back home. The three days in *Hajj* can be the 7th, 8th, and 9th (preferred) or the 11th, 12th, and 13th of *Dhul Hijjah*.

7. Shorten the hair on the head (or preferably shave it). The previous three actions (Stoning, Sacrifice, and Shaving) can be done in any order, but it is best to do them in the order mentioned. All the restrictions of *Ibraam* are lifted except for intercourse, foreplay & marriage. (i.e., *Al Taballul Al Annal* occurs by doing two of the three actions in any order: Stoning Big Pillar, Shaving, & *Tawaaf Al Ifaadah*).

8. Perform *Tawaaf Al Ifaadah* and the *Sa'ee* after the *Tawaaf*. If the *Qaarin* and *Mufrid* performed the *Sa'ee* of *Hajj* after *Tawaaf Al Qudoom* they do not need to do *Sa'ee* after *Tawaaf Al Ifaadah*.

9. *Tawaaf Al Ifaadah* can be delayed and combined with *Tawaaf al Wadaa'* if one has the intention to do so. The *Sa'ee* will still have to be performed after it.

10. All the restrictions of *Ibraam* are lifted after *Tawaaf Al Ifaadah* is performed.

(i.e., *Al Taballul Al Thani* occurs by doing all three actions: Stoning Big Pillar, Shaving, & *Tawaaf Al Ifaadah*).

Hajj Day by Day

11th 12th & 13th

Days of *Tashreeq*

1. Spend these days in *Mina*. The minimum required time to spend in *Mina* for each day is more than half the night, and then one can go to the hotel in *Aziziyah* or *Makkah*. The preferred time is to spend the entire day and night in *Mina* as this is the *Sunnah*.

2. The *non-Makki* can shorten and combine the prayers during these days, but the *Sunnah* is to perform each prayer in its proper time without shortening it.

3. Stone the pillars after *Dhuhur* each day. Stoning before *Dhuhur* is not valid according to the majority of scholars. The end time for stoning for each day is *Maghrib* of that day according to the *Hanbalis* whereas the *Hanafi* and *Shafi* *Madhabs* allow stoning at night after *Maghrib*. However, stoning at night counts for the day before, and not the upcoming new day.

4. Stoning must be done in order starting with the small pillar first (which is the first pillar when coming from the direction of *Mina*), then the middle one, and then the large one (*Jamarah Al'Aqabah*). As one leaves the pillar compound, one heads towards *Makkah*.

5. Stone each pillar with seven stones. Before throwing each stone say *Allah u Akbar*. Make sure the stone hits the pillar or else it will not count.

6. After stoning the small and middle pillar, face the *Qiblah*, and make abundant *Du'aa* as this is from the *Sunnah*.

7. According to the *Hanbali Madhab* it is permissible to postpone the stoning of one day(s) to the day(s) after it. Ex. the stoning of the 11th and 12th can be delayed till the 13th. However, when stoning on the 13th one will have to stone for each day in order. Ex. Stone for the 11th day in order (small, middle, big), and then for the 12th day in the same order, and then the 13th day in the same order. It is not allowed to prepone the stone of a day to the day before it. Ex. Stoning of the 12th and 13th is done on the 11th. The end time for all the stoning is the sunset of the 13th. If one does not complete all stoning by then (s)he will have to give an expiation (*Damm*).

8. It is permissible to leave *Mina* on the 12th day after stoning for that day. However, it is a condition that one leaves *Mina* before sunset. If the time for *Maghrib* starts and one is still in *Mina*, (s)he will have to spend the 13th in *Mina* also.

9. After the stoning on the 12th (or 13th) one leaves *Mina* and returns to *Makkah*. Perform *Tawaaf Al Wadaa'* (or *Tawaaf al Ziyaarah* if one hasn't done so). The menstruating woman is absolved from performing *Tawaaf Al Wadaa'*.

10. *Tawaaf Al Wadaa'* is the last thing that should be done before leaving *Makkah*. After this *Tawaaf*, only preparations for travel can be made and one cannot unnecessarily stay in *Makkah*.

11. *Hajj* is complete! It is highly recommended to visit the Prophet peace be upon him's *Masjid* in *Medina* and say *Salams* to him. However, if one does not do so, the *Hajj* is still valid.

THE HAJJ JOURNEY

Al Jum'ah Magazine presents a colorful look at Hajj at-Tamatt'u and its rites in an easy to follow step by step chart. May you all have a Hajj Mabroor.

1 IHRAM

Bathe yourself (Ghusl). Put on Ihram garments. Make intention for Umrah. Recite Talbiyah. Avoid forbidden acts during Ihram.

2 UMRAH

Make Tawaf around the Ka'bah. Pray two rak'ah behind Maqam Ibrahim. Make Sa'i between Safa and Marwah. Trim hair and remove Ihram garments.

1 MIQAT



10 GOING HOME

One is encouraged to visit the Prophet's masjid in Madinah, but it is not a part of Hajj.

8 RETURN TO MINA

The 10th, 11th, 12th and 13th: Spend the Tashreeq days in Mina. After Dhuhr of each day, stone the three jamarat starting from the small and ending with Al-Aqabah. You may leave on the 12th after stoning the Jamarat.

7 TAWAF AL-IFADHA

On the 10th or after: Make Tawaf Al-Ifadha. Make Sa'i between Safa and Marwah. After Tawaf Al-Ifadha, all restrictions of Ihram are lifted.

3 GOING TO MINA

Noon, the 8th: Put on Ihram garments again. Make intention for Hajj. Remain in Mina during the Tarwyah Day (the 8th of Thul Hijjah) and perform the five prayers starting from Dhuhr prayer and ending with the Fajr prayer on the Day of Arafat.

4 GOING TO ARAFAT

Morning, 9th: Leave for Arafat on the morning of the 9th of thul-Hijjah and stay till sunset. Stay in any part of Arafat. Glorify Allah, repeat supplication, repent to Allah and ask for forgiveness. Combine Dhuhr and Asr.

5 GOING TO MUZDALIFAH

After sunset, 9th: Leave for Muzdalifah soon after sunset of the 9th day of Thul Hijjah. Perform Maghrib and the Isha salah combined (Isha is shortened to two rak'ah). Stay overnight and perform the Fajr salah.

6 RETURN TO MINA

Sunrise, 10th: Shortly before sunrise, leave Muzdalifah for Mina. Go to Jamarat Al-Aqabah and stone it with seven pebbles. Slaughter your sacrifice. Shave your head or trim your hair. Take off Ihram garments. All Ihram's restrictions are lifted except sexual intercourse.

9 FARWELL TAWAF

After the 12th: Go to Makkah and make Tawaf. Perform two rak'ah of Tawaf. Let the Tawaf be the last thing you do in Makkah.



MISCELLANEOUS ISSUES

Menses

- Purity and Wudoo is one of the conditions of Tawaaf. This means that a woman must be free from her menses to be able to perform the Tawaaf. However, all the other rites of Hajj, besides the prayers, can be performed while she is in her menses. The majority of scholars - i.e., the preponderant opinion in all four Madhabs – do not allow a menstruating woman to enter the Masjid at all. However, there are a minority of scholars – Al Muzani & Ibn Hazm – who allow her to enter the Masjid provided she ensures that no fluid will come on the Masjid floor.
- She can consult her doctor to take menstrual suppression or regulation pills months in advance to try to make sure she does not have her menses during the time she is performing Hajj.
- If she does have her menses, there are a few scenarios:
 - If the menses start before she begins the Hajj rites, she will have to perform Hajj Qiraan or Hajj Ifraad and cannot perform Hajj Tamattu. This is because she will not be able to perform the obligatory Tawaaf of Umrah for Hajj Tamattu. However, she can skip the voluntary Tawaaf Al Qudoom in Hajj Qiraan and Ifraad if her menses continue till the ninth of Dhul Hijjah.
 - If she made the intention of Umrah for Hajj Tamattu and her menses started before she could begin the Tawaaf for the Umrah, then she must change her Niyah to Hajj Qiraan by intending: (لَبَّيْكَ اللَّهُمَّ حَجًّا) – (O Allah I intend Hajj). She will now be performing Hajj Qiraan. She will not perform Tawaaf Al Qudoom and will perform the other rites of Hajj during the days of Hajj.
 - If her menses continue throughout the days of Hajj (8th, 9th, 10th, 11th, 12th, & 13th Dhul Hijjah) – she can perform all the rites of Hajj except for Tawaaf Al Ifaadah – an essential action of Hajj. There is no final date limit for Tawaaf Al Ifaadah. Even though it is best to perform it on the 10th of Dhul Hijjah, it can be done on any day after till the end of Dhul Hijjah or even after it. It remains in the person’s liability until it is performed. Therefore, she can wait till her menses finish, perform Tawaaf Al Ifaadah, the Sa’i of Hajj after it (since it was not performed with Tawaaf Al Qudoom), then Tawaaf Al Wadaa,’ and then finally leave Makkah.
 - If her menses continue throughout the days of Hajj, she is urgently required to travel back to her country, the time of departure is nearing, and she still has not performed Tawaaf Al Ifaadah, then as a last resort she can take the opinion that considers legally valid the performance of Tawaaf Al Ifaadah during menses. Bear in mind that this is a last resort due to the pressing-need of the situation. Although the scholars of this opinion say the Tawaaf is valid, they do not allow it generally, and some (such as the Hanafis) say it must be compensated for by offering a camel or a cow as sacrificial penalty. Most scholars say that she will must either stay till her menses finish, perform the Tawaaf and then leave, or if she leaves without performing the Tawaaf then her Hajj will be incomplete, and she will have come back again another time to complete her Hajj by performing Tawaaf Al Ifaadah. If she made a conditional intention for Hajj, then she can exit the state of Ihraam and leave Makkah before performing Tawaaf Al Ifaadah due to the urgency of the situation. However, that will result in an invalid Hajj. Some scholars also say she can also consider taking a medication to immediately temporarily stop the flow of blood, perform the Tawaaf Al Ifaadah, and then leave. A little bit of spotting after taking the medication will not prevent her from performing the Tawaaf.
 - If her menses begin after she completes Tawaaf Al Ifaadah and before she can start Tawaaf Al Wadaa’, she does not have to perform Tawaaf Al Wadaa’. Her Hajj is complete, and she can leave before performing this Tawaaf without any penalty.

Prevention From Completing Hajj

- What if I can't complete the Hajj due to severe sickness, injury, lack of Hajj permit, etc.?
 - The most essential action after entering the state of Ihraam for Hajj is on the ninth of Dhul Hijjah, even for a moment. All the other actions of Hajj (except Tawaaf Al Ifaadah & Sa'i of Hajj) can be compensated for by giving a penalty or forgiven as they are recommended actions. After entering the state of Ihraam for Hajj, if a person is prevented from standing in 'Arafah, there are three situations:
 - If the person made a conditional intention for Hajj, such as – (“O Allah I answer you call with Hajj and if anything prevents me from completing this rite, then I will exit the Ihraam wherever I am prevented”) – then he simply takes off his Ihraam and leaves without doing any make-up actions or offering any penalty. The Hajj will not be valid and must make it up if it was an obligatory Hajj.
 - If the person did not make a conditional intention for Hajj, and is able to go to Makkah to perform Umrah, he must perform a complete Umrah with the Niyah of Umrah and then exit the state of Ihraam. He must make up this Hajj later if it was an obligatory Hajj.
 - If the person did not make a conditional intention for Hajj is not able to go to Makkah to perform Umrah, he must do two things: (1). He must offer a Damm (sacrificial animal of sheep) (2). Trim or shave his head. If he cannot do either of these things, he must stay in Ihraam till he is able to perform Umrah.
 - As for Tawaaf Al Ifaadah and Sa'i of Hajj if they are not performed – intentionally or forgetfully – the Hajj is invalid. The scholars do not allow deputization for these physical acts of worship. If the person cannot walk to perform Tawaaf or Sa'i, he can use the electric scooters or have someone push him in a wheelchair. If, due to very dire circumstances, that is not even possible, the scholars say he is only allowed to appoint someone to perform these acts on his behalf if his sickness is permanent and the chances of recovering from it are very little to none.



DU'AAS & INVOCATIONS

Du'aas & Invocations

Ihraam

- Intention for Ihraam – Its important to remember that the true intention takes place in the heart. The verbal utterance of the intention is simply meant to reinforce what is in the heart.
 - For Umrah: (لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسْتَنِي) – (“O Allah I answer you call with Umrah and if anything prevents me from completing this rite, then I will exit the Ihraam wherever I am prevented”)
 - For Hajj: (لَبَّيْكَ اللَّهُمَّ حَجًّا وَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسْتَنِي) – (“O Allah I answer you call with Hajj and if anything prevents me from completing this rite, then I will exit the Ihraam wherever I am prevented”)
 - For Umrah & Hajj (For Hajj Qiraan Only) – (لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَحَجًّا وَإِنْ حَبَسَنِي حَابِسٌ فَمَحَلِّي حَيْثُ حَبَسْتَنِي) – (“O Allah I answer you call with Umrah & Hajj and if anything prevents me from completing this rite, then I will exit the Ihraam wherever I am prevented”)
 - Note that all these intentions are conditional intentions. It is recommended to make a conditional intention for the Ihraam. The benefit of making a condition intention is that if anything prevents the person from completing the Umrah or Hajj, the person can simply exit the state of Ihraam without having to offer a sacrificial animal. Otherwise, a person will have to offer a sacrificial animal, shave the head (for men), and possibly make up the ritual in the future.
- All Du'aas and invocations from this point forwarded are recommended. If a person does not say them, the Umrah and Hajj are still valid. but the person will be missing out on a great reward.
- Talbiyyah - To be said by men and women after entering Ihraam. Men say it loudly and women say it softly.

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

(“I am here at Your service, O Allah, I am here at Your service. I am here at Your service, You have no partner, I am here at Your service. Surely all praise, blessings and all dominion only belong to You. You have no partner.”)

Du'aas & Invocations When Seeing the Ka'bah

- There is no authentic Du'aa narrated from the Prophet (peace be on him) that one should say when seeing the Ka'bah. However, Imam Al Nawwawi (may Allah have mercy on him) says in his book 'Al Adhkaar' that the Du'aa of a Muslim is accepted when he sees the Ka'bah. Moreover, he says that it is encouraged to say the following words:

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً، وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ مِنْ حَجَّهِ أَوْ اعْتَمَرَهُ تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا وَبِرًّا
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ

("O Allah! Increase this House in honor and reverence and nobility and awe, and increase those who honor and revere it as pilgrims for Hajj and Umrah in nobility and goodness and status and righteousness. O Allah, You are the One Who is free of all defects, and You are the One Who grants safety. O Allah, grant us safety from illnesses and defects.")

Du'aas & Invocations

Tawaaf

- It is Sunnah (i.e., recommended) to touch and kiss the black stone. However, if one cannot touch and kiss it, then when passing by it one can simply point to it and say the following words. One should say these words every time he passes by the black stone.

بِسْمِ اللَّهِ - اللَّهُ أَكْبَرُ

(“In the name of Allah. Allah is the greatest”)

Some scholars say that following words have been reported that Ibn ‘Abbas & it is encouraged to say them also every time one passes by the black stone.:

اللَّهُمَّ إِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ

(“O Allah, (I perform the Tawaaf with) faith in You, belief in Your Book, loyalty to Your covenant, and adherence to the Sunnah (i.e., way) of Your Prophet Muhammad (peace be on him) (Al Bayhaqi in Sunan Al Kubra)”)

- It is Sunnah to touch Al Rukn Al Yamani when reaching it. It is not legislated to kiss it when one is near it, nor is it legislated to point towards it if one is far away from from it. However, regardless of the situation, it is recommended to recite the follow Du'aa when reaching it. Some scholars say it is recommended to read this Du'aa continuously until one reaches Al Rukn Al Aswad (Al Hajar Al Aswad).

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(“Our Lord! Grant us the good of this world and the Hereafter and protect us from the torment of the Fire.”)

Note: Besides these invocations of Tawaaf, there are no other specific invocations during the Tawaaf. One can read any other invocation from the Sunnah, recite Qur'an, or do Dhikr during the Tawaaf. It is allowed to talk to others during Tawaaf also but one should limit that and focus on personal worship.

Du'aas & Invocations While Drinking Zamzam

- The Prophet (peace be on him) said, “The water of Zamzam is for whatever it is drunk for.” (Ibn Majah: 3062). The scholars say that it is recommended to make Du'aa before drinking Zamzam water. Any Du'aa can be made, such as Du'aa for cure from sickness, forgiveness of sins, health, wealth, children, knowledge, etc.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

The companion of the Prophet (peace be on him) Ibn Abbas (may Allah be pleased with him) would make the following prayer when drinking Zamzam water: (“O Allah, grant me beneficial knowledge, abundant sustenance, and cure from all diseases.”) (Al Haakim: 1739)

- One can also make the following Du'aa asking Allah for cure from any sickness:

اللَّهُمَّ إِنِّي أَشْرَبُهُ مُسْتَشْفِيًا بِهِ فَاشْفِنِي

- O Allah, I drink it seeking healing through it, so heal me. (Al Adhkaar by Imam Nawwawi)

Du'aas & Invocations

Sa'i

- It is recommended to recite the following Ayah from the Qur'an while walking towards Safaa

﴿البقرة ١٥٨﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

(“Safa and Marwa are among the rites of Allah. Whoever performs the Pilgrimage to the House, or performs the Minor Pilgrimage, must stride between them. And whoever volunteers good—Allah is Appreciative and Knowledgeable.”) (2: 158)

- It is recommended to say the following words when climbing Safaa for the first time:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

(“I begin with what Allah began with”) – The meaning here is that Allah mentioned ‘Safaa’ first in the abovementioned Ayah, so I begin the Sa'i with Safaa also.

- It is recommended to stand on Safaa, face the Ka'bah, and then say following invocation:

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

(“Allah is the greatest, Allah is the greatest, Allah is the greatest. None has the right to be worshipped but Allah alone, Who has no partner, His is the dominion and His is the praise, and He can do all things. None has the right to be worshipped but Allah alone, He fulfilled His Promise, He aided His slave, and He alone defeated Confederates.”)

- After this invocation, one should make any personal Du'aa.
- After the personal invocation, repeat this invocation and the personal Du'aa two more times – for a total of three times.
- Upon reaching Marwa repeat this process (3x).
- This should be done each time one goes to Safaa and Marwa.

Du'aas & Invocations

'Arafah

- The Prophet (peace be on him) said, “The best supplication is the supplication on the Day of Arafah, and the best thing that I and the prophets before me said is:

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

(“There is no god but Allah, alone;. He has no partner, the whole universe belongs for Him and for Him belongs all praise, and He has all power over all things”) (Tirmidhi: 3585)

- This Hadith teaches us two things: (1). It is recommended to make abundant Du'aa on the Day of 'Arafah as this is the best Du'aa (2). The best remembrance to say abundantly on the Day of 'Arafah is the one mentioned above.
- It is narrated that 'Ali (may Allah be pleased with him) used to make the following Du'aa on the Day of 'Arafah

اللَّهُمَّ أَعْتِقْ رَقَبَتِي مِنَ النَّارِ وَأَوْسِعْ لِي مِنَ الرِّزْقِ الْحَلَالِ وَصَرِّفْ عَنِّي فَسَقَةَ الْجِنَّ وَالْإِنْسِ

"O Allah, free my neck from the (Hell)fire, grant me permissible sustenance in abundance, and keep the wicked (ones) from of the jinn and humans away from me." (Ibn Abi Dunya)

Du'aas & Invocations

General & Comprehensive

- The following comprehensive Du'aas are taken from narrations of the Prophet (peace be on him). These Du'aas can be said at all times.
- The following are some of the etiquettes of Du'aas: (1). It is recommended to be in a state of Wudoo and face the Ka'bah (2). Begin your Du'aas with the praise of Allah (3). Send peace and blessings (i.e., Durood) on the Prophet (peace be on him). (4). Make Du'aa with focus and presence of heart and mind (4). End the Du'aa with peace and blessings on the Prophet (peace be on him) and praise of Allah.

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا

“O Allah, I ask You for all that is good, in this world and in the Hereafter, what I know and what I do not know. O Allah, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allah, I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil from which Your slave and Prophet sought refuge. O Allah, I ask You for Paradise and for that which brings one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good”) (Ibn Majah: 3846)

Du'aas & Invocations

General & Comprehensive

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ، وَأَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا، وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ؛ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

O Allah, I ask you for steadfastness in all matters (of religion) and the determination upon guidance. I ask You for all that which necessitates Your mercy and (I ask you for the) determination to do all (actions that result in) Your forgiveness. I ask You to make me grateful for Your blessings and to worship You in an excellent manner. I ask You for a sound heart and a truthful tongue. I ask You for the good of what You know, I seek Your protection from the evil of what You know, and I seek Your forgiveness for what You know. Indeed, You are the All-Knowing of the unseen. (Al Silsilah Al Sahihah: 3228)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى

- O Allah! I ask You for guidance, piety, chastity and self- sufficiency (Muslim: 2721)

Du'aas & Invocations

General & Comprehensive

■ اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي،
وَأَجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَأَجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ

- (“O Allah, set right for me my religion, which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my livelihood. And set right for me my Hereafter, which is my ultimate destination. Make (my) life for me an increase in all good and (my) death a relief from all harm.”)

(Muslim: 2720)

■ اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِمًا، وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِدًا، وَاحْفَظْنِي بِالْإِسْلَامِ رَاقِدًا، وَلَا تُشْمِتْ بِي عَدُوًّا حَاسِدًا، اللَّهُمَّ
إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ

- (“O Allah, protect me with Islam while standing, protect me with Islam while sitting, protect me with Islam while lying down and do not give my enemies a chance to rejoice over me, nor those who envy me. O Allah, I ask you for every good – the stores of which You possess – and I seek refuge in you from every evil – the stores of which You possess (i.e., have complete control over)”) (Al Mustadrak by Al Hakim: 1976)

Du'aas & Invocations

General & Comprehensive

■ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعِظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي

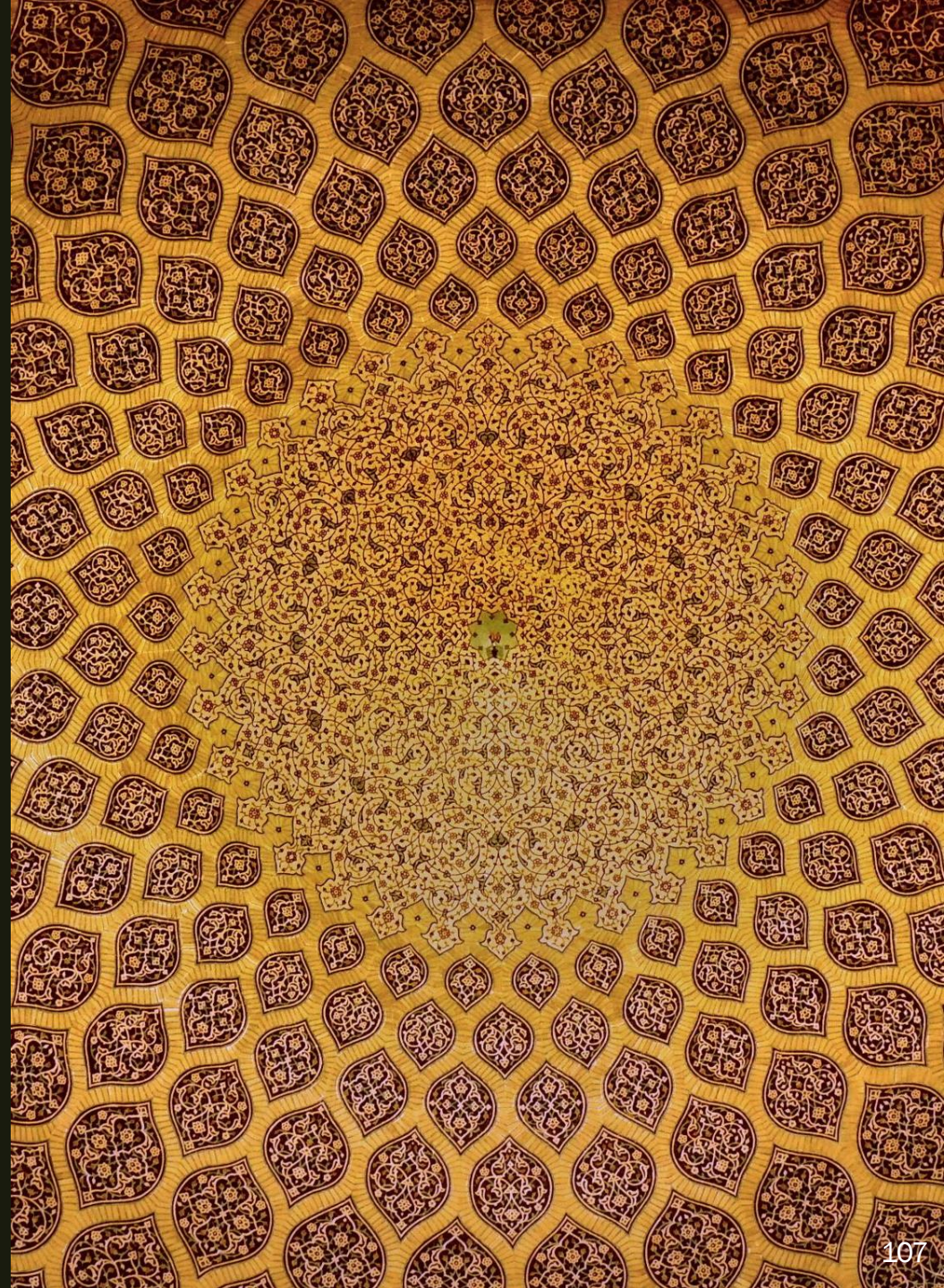
- (“O Allah, I ask You for forgiveness and well-being in this world and in the Hereafter. O Allah, I ask You for forgiveness and well-being in my religious and my worldly affairs. O Allah, conceal my faults, calm my fears, and protect me from before me and behind me, from my right and my left, and from above me, and I seek refuge in You from being taken unaware from beneath me”) (Ibn Majah: 3871)

■ اللَّهُمَّ بَعْلِمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي وَأَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَكَلِمَةَ الْإِخْلَاصِ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَفُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بِالْقَضَاءِ وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ وَأَعُوذُ بِكَ مِنْ ضَرَاءٍ مُضِرَّةٍ وَفِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

- (“O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.”) (Nasaai: 1306)

SECTION THREE

AFTER
UMRAH & HAJJ





VISITING MADINAH

Madinah

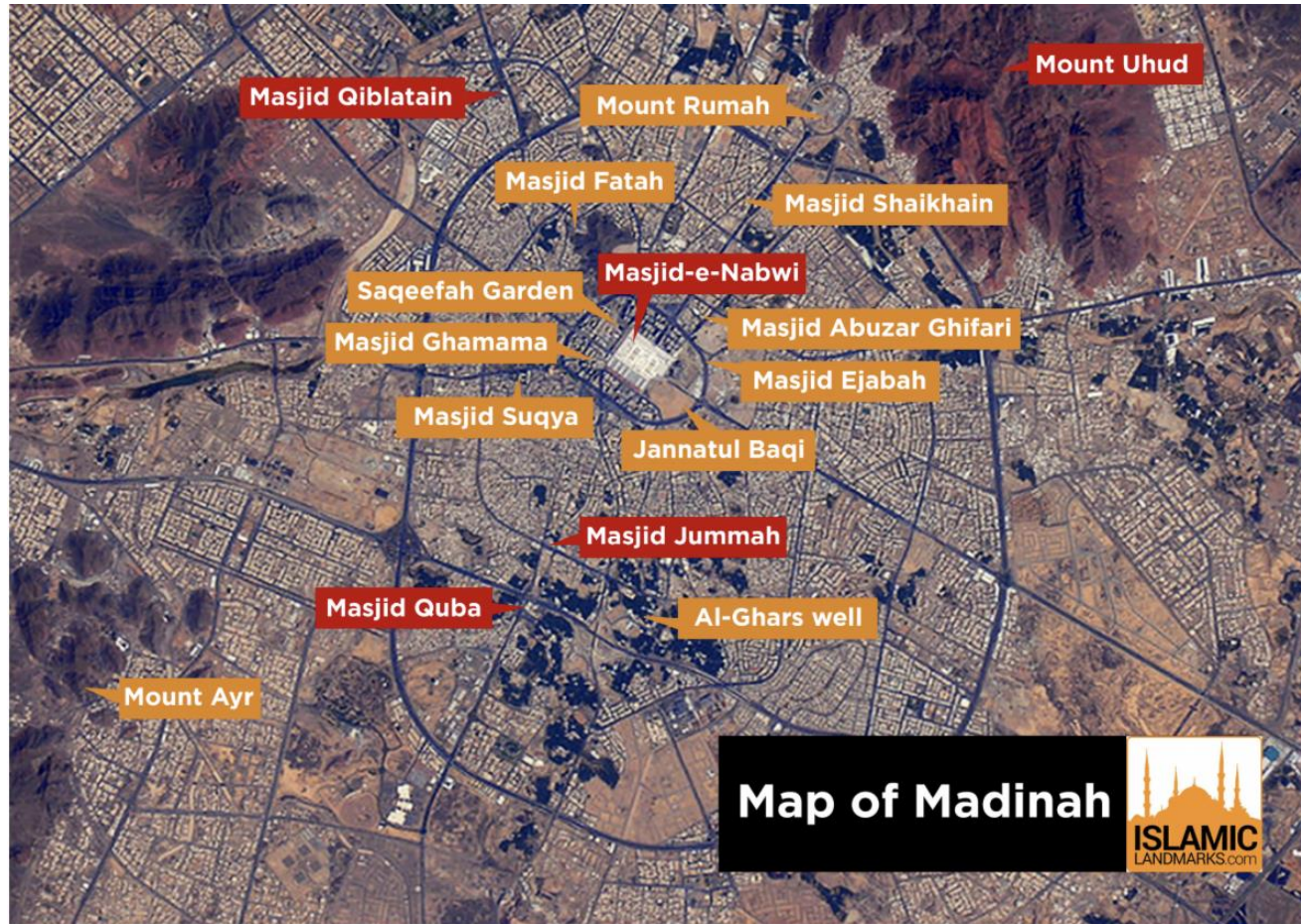
Place & Virtues

- “Many pilgrims visit Madinah before going for Hajj. However, this section has been placed here because visiting Madinah is the second, and not primary, intention of the Hajj journey.
- Al Madinah Al Munawwarah (“The Enlightened City”) ranks as the second holiest place in Islam after Makkah. It is the city that gave refuge to the Prophet Muhammad (peace be on him) and the early Muslims upon their migration from Makkah. It is where burial place of the Prophet (peace be on him), and many of his great companions (may Allah be pleased with all of them) is.” (Islamiclandmarks.com)
- Madinah has many blessings and virtues. The following are some of the statements of the Prophet (peace be on him):
 - ‘O Allah! Surely Ibrahim designated Makkah sacred and made it a sanctuary. I declare Madinah sacred – the area between its two mountains (‘Ayr & Thawr) is a sanctuary. No blood is to be shed therein, and no weapon is to be carried therein for the purpose of fighting – and the leaves are not to be shaken from their trees, except for fodder’ (Muslim: 1347)
 - ‘No one bears (Madinah’s) hardships with patience and then dies except that I will be an intercessor for him (or a witness) on the Day of Resurrection so long as he was a Muslim’ (Muslim: 1374)
 - ‘Whoever intends to do harm [or wishes ill] to the people of Madinah, Allah will cause him to melt like salt dissolving in water’ (Bukhari: 1877 & Muslim: 1387)
 - ‘There will be no town which Al Dajjal will not enter except Mecca and Medina, and there will be no entrance (road) (of both Mecca and Medina) but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants thrice (i.e., three earth-quakes will take place) and Allah will expel all the nonbelievers and the hypocrites from it.’ (Bukhari: 1881)
 - The Dajjal will come to Al-Madinah to find the angels have surrounded it. Neither the plague nor the Dajjal will enter it, if Allah wills (Bukhari: 7 134)
 - ‘Faith will retreat to Madinah as a snake retreats to its hole.’ (Bukhari: 1876 & Muslim: 147)
 - ‘One prayer offered in my masjid is superior to one thousand prayers offered in other masjids except Al Masjid Al Haram.’ (Bukhari: 1190)
 - “Whoever performs forty salah in my masjid, not missing one salah in the masjid, for him is granted exemption from the fire of Hell, and exemption from punishment and he shall remain free of hypocrisy.” (Ahmad: 12583) – Scholars have graded this Hadith weak in authenticity.

Madinah

Some Ettiquettes

- (1). Understand the great sanctity, honor, and status of Madinah. In this city, lies the most honorable of Allah's creation – Allah's Messenger (peace be on him). This city is the second best holiest of all places on the earth, so respect it as it should be respected, honor its sanctity and try your best to observe your best etiquettes, behaviors, and manners with the people and the environment. Do not take the city of Madinah casually and for granted.
- (2). Beware of committing any sins and innovated actions to the best of your ability – whether they are fighting and arguing with others, personal sins, or sins involving social media, etc. The Prophet (peace be on him) said, “Madinah is a Haram (Sanctuary), so whoever commits evil (i.e., major sins and innovated actions) therein or gives protection to an evildoer, the curse of Allah, the angels and all of mankind may be upon him. Allah will not accept any obligatory or voluntary deed from him on the Day of Resurrection” (Bukhari: 1867 & Muslim: 1370)
- (3). Moreover, avoid criticizing, complaining, and finding faults in the people and the environment.
- (4). The guards in the Masjid there can be harsh in their temperament sometimes but do not fight and argue with them. Simply follow their instructions and if they do not allow you to go in a certain location, do not try to try to force your way in or fight them. They are simply following instructions.
- (5). Visit the sacred grave of the Prophet (peace be on him) and offer you Salam and salutations with respect and dignity.
- (6). Try your best to offer as many prayers as you can in The Prophet's Masjid as one prayer offered here is better than a thousand prayers offered anywhere else, except for Al Masjid Al Haraam.
- (7). It is not allowed to seek blessing (barakah) from any part of the Prophet's Mosque, such as the pillars, walls, doors, Mihraab, or Minbar, by touching or kissing them. It is also not permitted to seek blessing from the Prophet's Hujrah (Chamber) by touching it, kissing it, or wiping one's clothes against it or making Tawaaf around it. (islamqa.com)
- (8). It is encouraged for the one who visits the Prophet's Mosque to pray two or more Rak'ah in the Rawdah as there is virtue for doing so as mentioned in many Ahadith.
- (9). Try your best to visit Masjid Qubaa and pray two Rak'ah there as there is religious virtue.
- (10). Try your best to visit other religious and historical sites, such as Mountain of Uhud, Masjid Qiblatain, etc. to learn about the history and connect with the life of the Prophet (peace be on him) at a deeper level.

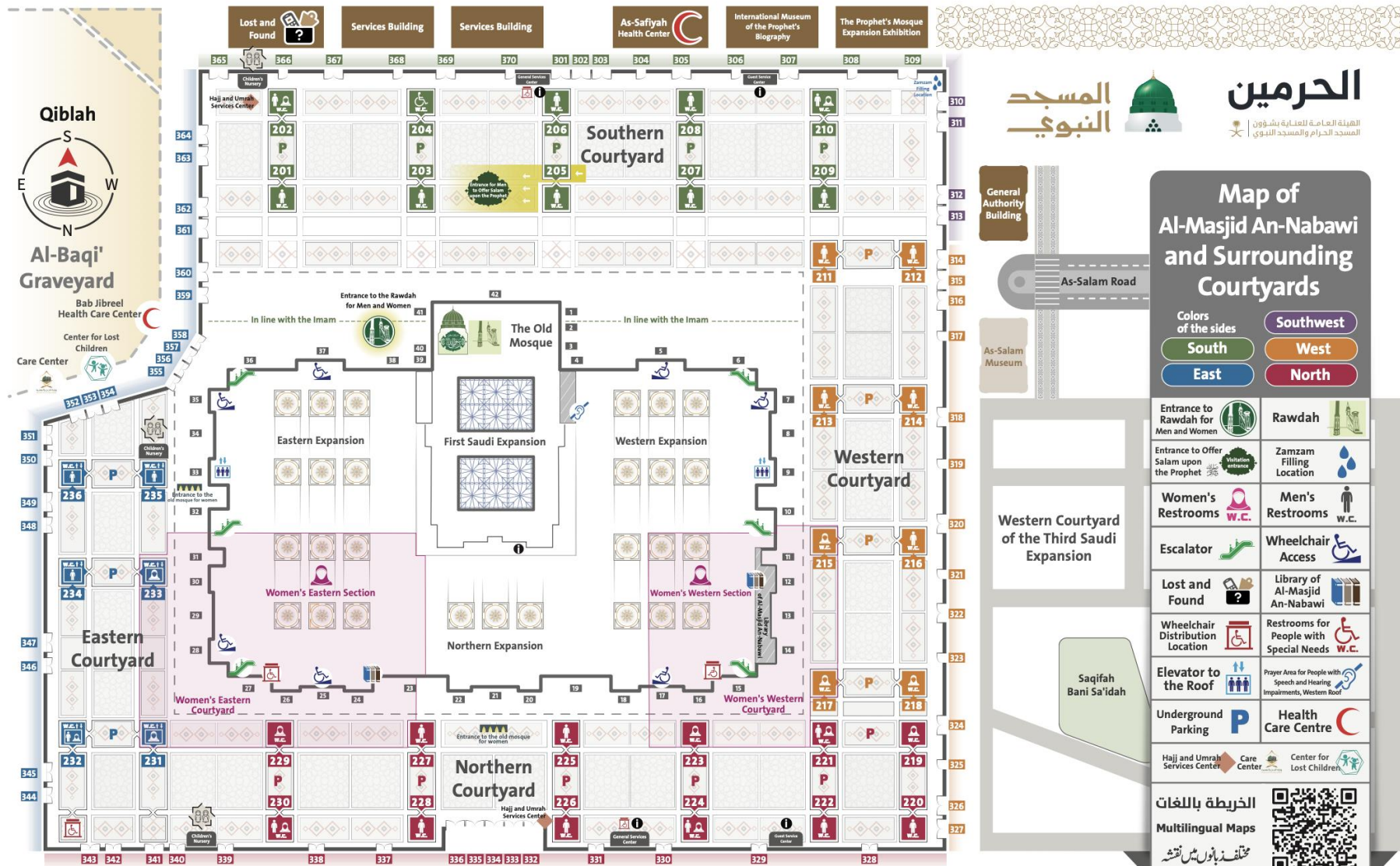


Map of Madinah



Map of Madinah with major landmarks





المسجد النبوي
الحرمين
الهيئة العامة للسياحة والتراث الوطني
المسجد الحرام والمسجد النبوي

Map of Al-Masjid An-Nabawi and Surrounding Courtyards

- Colors of the sides
- Southwest
- South
- West
- East
- North

| | |
|--|--|
| Entrance to Rawdah for Men and Women | Rawdah |
| Entrance to Offer Salam upon the Prophet | Zamzam Filling Location |
| Women's Restrooms W.C. | Men's Restrooms W.C. |
| Escalator | Wheelchair Access |
| Lost and Found | Library of Al-Masjid An-Nabawi |
| Wheelchair Distribution Location | Restrooms for People with Special Needs W.C. |
| Elevator to the Roof | Prayer Area for People with Speech and Hearing Impairments, Western Roof |
| Underground Parking | Health Care Centre |
| Hajj and Umrah Services Center | Care Center |
| | Center for Lost Children |

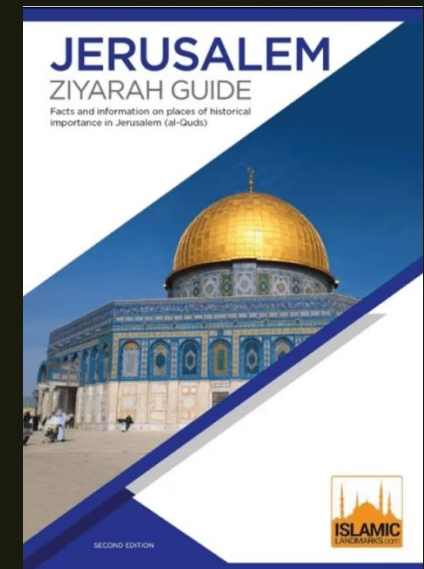
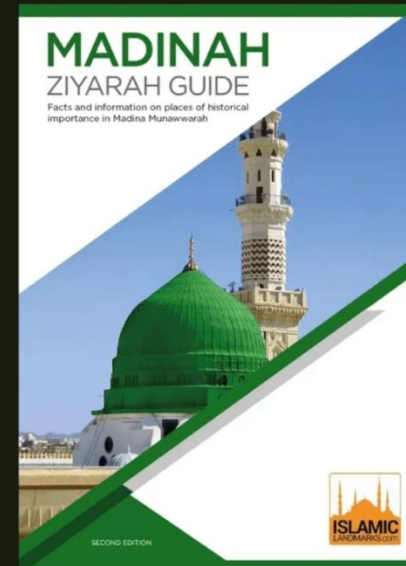
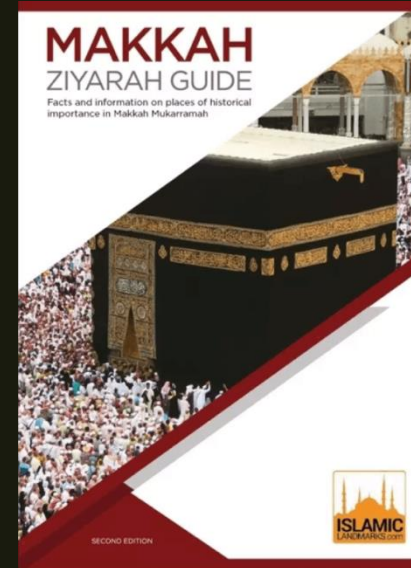
الخريطة باللغات
Multilingual Maps
مختلفة اللغات

Signs of an Accepted Umrah & Hajj

- The Prophet (peace be on him) said: *“(The reward of a Hajj Mabruur (i.e., accepted Hajj) is nothing but Jannah.”*
(Bukhari: 1733 & Muslim: 1349)
- What are the signs of an accepted Hajj? A person will not know for absolute certainty whether his Hajj has been accepted or not until the hereafter. However, the scholars mentioned several signs that indicate an accepted Hajj:
 - The person used Halal (permissible) and pure wealth to perform the Hajj
 - The person performed the Hajj sincerely for the sake of Allah and not for fame or other worldly gains
 - The person sincerely repents from past sins and not go back previous sinful practices. If the person returns to the previous sins he was committing before going to Hajj, this is sign that there is a strong deficiency in his Hajj.
 - After Hajj, the person seeks to make-up for the neglected right of Allah, such as missed prayers, Zakah payments, fasts, etc.
 - After Hajj the person seeks to restore the rights of Allah that he may have unjustly taken.
 - After hajj, the person seeks to improve relations with family members that he may have had grudges and arguments with and may not have spoken to for years.
 - After Hajj, becomes more reluctant to worldly temptations and more interested in doing actions that will benefit him in the hereafter
- The core principle is that during Hajj the person reflects over his life, identifies his shortcomings, sins, and acts of disobedience to Allah he is engaged in and sincerely resolves not to commit them again after returning.

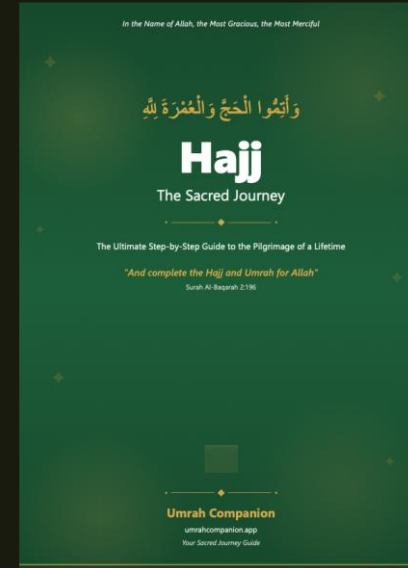
Book Recommendations

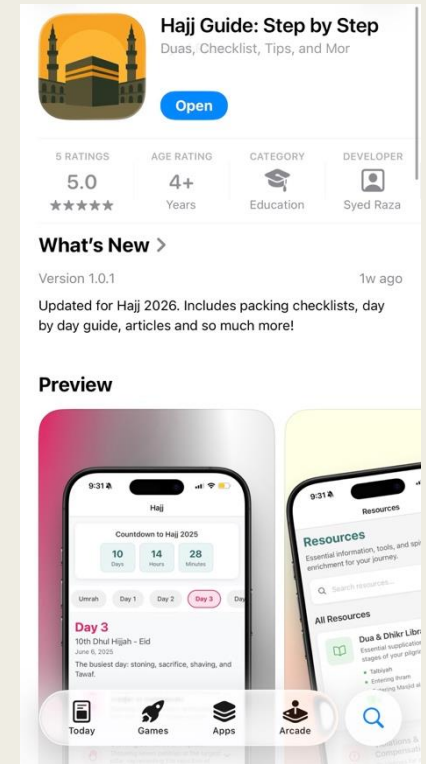
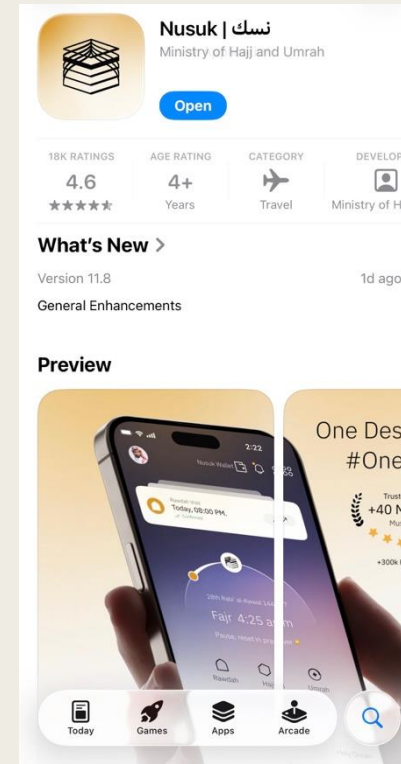
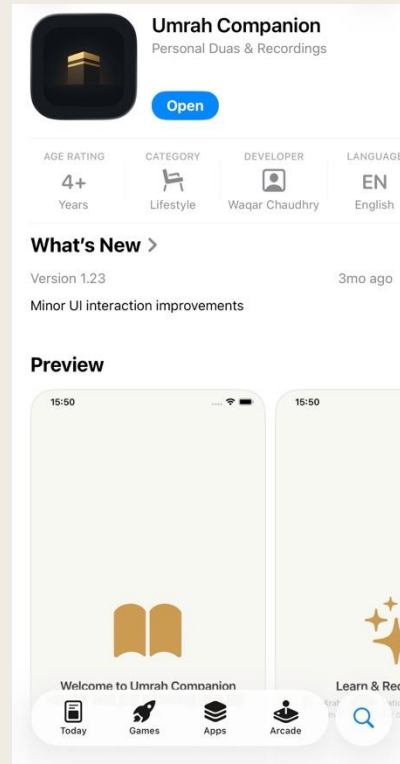
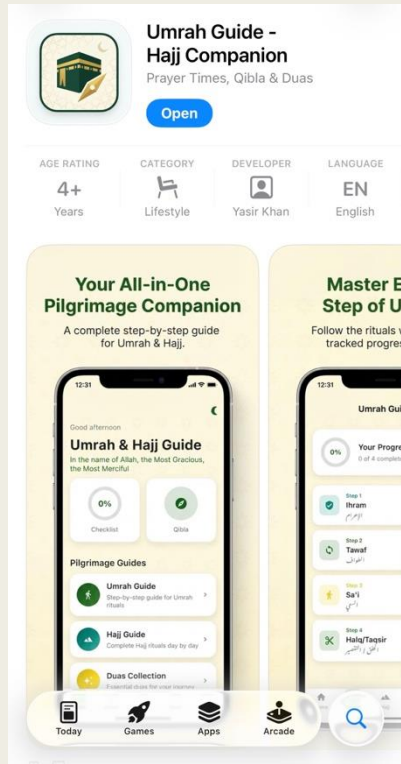
- The following books are recommended for visiting historical and important sites in Makkah, Madinah, and Jerusalem. PDF versions of these books can be found at the link below.
- <https://www.islamiclandmarks.com>



Additional Quick Reference Guides

- <https://umrahcompanion.app/download/hajj-guides>





APP RECOMMENDATIONS



May Allah Accept Your Umrah and Hajj!

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praise is for *Allah*, by Whose Grace good things are accomplished