



Hajj Course 2026

- 1) Hajj - Definition - Status and Rulings
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Hajj – Definition – Status and Rulings

All praise is due to Allah who made pilgrimage to His House an act of obedience upon the believers, from the time of Ibrahim AS to the time of Muhammad Ibn Abdullah (the best of the Mankind), have to do it. He distinguished this glorious nation with inheriting the Glorious House till the end of time and the coming of Hereafter. He made the Honorable Ka'bah an asylum of security, and made it a direction to which Muslims turn regardless of the place or the time. It is a sign for one nation who worship one God regardless of the time or the **place {Truly! This, your Ummah [Shari'ah or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone)}** [Surat Al-Anbiya 21:92]

{إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ} سورة الأنبياء: 92

Prayers and peace of Allah be upon the Prophet of guidance and mercy who had been sent for building the best nation humanity ever known. Ka'bah became the direction to which the people of this nation turn their faces, Hajj and Umrah became the tourism of this nation, Labaik Allahuma Labbaik became its national anthem and the Sacred Masjid became the place of its gathering to which its people come from far and wide to remember Allah by all languages and perform great act of worship by their money, bodies and hearts.

Indeed, Hajj is one of the best acts of obedience in the eyes of the Lord of the worlds. It is the supreme of good acts for expiating the sins of the sinners.

What is Hajj? What is its status in the religion? What are its conditions and basic elements?

1) Hajj's definition:

Hajj literally means: "to intend/betake oneself to some place" (i.e. 'A person performed Hajj to us' means that he betook himself to us.)

Hajj: To betake oneself to the Sacred Masjid with the prescribed obligatory and mandatory acts. It means betaking oneself to Ka'bah for performing specific acts, or visiting specific place in specific time with specific act; the visit is going, the specific place is Ka'bah and 'Arafah, the specific time is the months of Hajj (i.e Shawwal, Dhul-Qi'dah and the first ten days of Dhul-Hijjah). For every act there is specific timing, and for example specific acts: (to come while wearing Ihram intending to perform Hajj in Makkah).

2) When Hajj had been legislated?

Hajj had been enjoined at the end of the 9th year Hijrah; it had been enjoined by the saying of Allah Almighty {And Hajj (Pilgrimage to Makkah) to the House (Ka'bah) is a duty that Mankind owes to Allâh, for those who can afford the expenses (for one's passage, provision and residence)} [Surat Al-Imran 3:97]

Transliteration: walillahi 'Ala alnnasi hijjul bayti mani istata'Aa ilayhi sabeelan

{وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا} سورة آل عمران: 97

3) The status of Hajj and its merits and virtues:

Hajj is one of the best deeds; Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) had been asked: "Which deed is the best?" whereupon he said:

"Believing in Allah and His Messenger." It had been said: "Then what?" He replied: "Jihad in the cause of Allah." It had been said: "Then what?" He replied: "An Accepted Hajj." [Agreed upon]

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْعَمَلِ أَفْضَلُ فَقَالَ "إِيمَانُ بِاللَّهِ وَرَسُولِهِ". قِيلَ ثُمَّ مَاذَا قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ ". قِيلَ ثُمَّ مَاذَا قَالَ " حَجٌّ مَبْرُورٌ " متفق عليه

'Aisha (the mother of the faithful believers) said, "O Allah's Messenger (ﷺ)! We consider Jihad as the best deed." The Prophet (ﷺ) said, "The best Jihad (for women) is Hajj Mabruur. " [Reported by Al-Bukhari]

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلَا نُجَاهِدُ قَالَ " لَا، لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ ". رواه البخاري

Moreover, the Prophet (PBUH) declared that the accepted Hajj has no reward except Paradise. Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "One Umrah is an expiation for the sins committed between it and the next Umrah, and the Hajj which is accepted will receive no other reward than Paradise." [Bukhari & Muslim]

«الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ» متفق عليه

If the person who performs Hajj did not have sexual relation (with his wife) or commit a sin during Hajj, he would be purified from his sins and would return to the status he was at the day of his birth. Abu Hurayrah (may Allah be pleased with him) narrated that he heard the Messenger of Allah (PBUH) says: "Whoever performs Hajj without having sexual relation (with his wife) or committing a sin (during Hajj) would return like his status at the day of his birth." [Bukhari & Muslim]

« مَنْ حَجَّ لِلَّهِ فَلَمْ يَرِفْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ » متفق عليه

Congratulations all those who intend to perform Hajj, for the opportunity to have their sins forgiven InshaaAllah. They are the visitors of Allah Almighty.

The person who goes for performing Hajj and the person who goes for performing Umrah are the "Guests of Allah"; He called them and they responded to His call, they asked Him and He gave them what they asked." [Reported by Ibn Majah, Authenticated by Al-Albani]

« الْعَازِي فِي سَبِيلِ اللَّهِ وَالْحَاجُّ وَالْمُعْتِمِرُ وَقَدْ دَعَا اللَّهُ دَعَائِهِمْ فَأَجَابُوهُ وَسَأَلُوهُ فَأَعْطَاهُمْ » أخرجه ابن ماجه،

Moreover, Ibn Mas'ud (may Allah be pleased with him) narrated that the Messenger of Allah (PBUH) said: "Perform Hajj and Umrah one after another because they exterminate poverty and sins as fire exterminates the gangue of iron, gold and silver. And Hajj which is accepted will receive no other reward than Paradise." [Reported by At-Tirmidhi, Hasan (good) Sahih (authentic) Ghareeb (strange)]

« تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ حَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ تَوَابٌ إِلَّا الْجَنَّةُ » رواه الترمذي

4) The ruling of Hajj:

Scholars agreed upon the obligation of performing Hajj once in a lifetime; this is proofed by texts from the Quran and the Sunnah. As for the Quran; Allah says: {And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's transportation, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah)], then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Aalamîn (Mankind, Jinn and all that exists)} [Surat Al-Imran: 97]

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ﴾ سورة آل عمران: 97

Transliteration: walillahi 'Aala alnnasi hijjulbayti maniistataAAa ilayhi sabeelan waman kafara fa Inna Allaha ghaniyyun AAani alAAalameena

And as for the Sunnah; the Prophet (PBUH) says: "Islam is based on 5 Pillars: To testify that none has the right to be worshipped except Allah and Muhammad is the Messenger of Allah, to offer the prayers dutifully and perfectly, to pay Zakat (i.e. obligatory charity), to perform Hajj, (i.e. Pilgrimage to Makkah) and to observe fasting during the month of Ramadan" [Reported by Al-Bukhari and Muslim]

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ» متفق عليه

The evidence of its being obligatory to be performed one time in the whole life is the Hadeeth of Abu Hurayra (may Allah be pleased with him) in which he says: the Messenger of Allah (PBUH) addressed us and said: "O people, Allah has made Hajj obligatory upon you; so perform Hajj." Thereupon a person said: "O Messenger of Allah, (is it to be performed) every year?" He (the Prophet) remained silent, and the man repeated (these words) thrice, whereupon Allah's Messenger (PBUH) 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." [Reported by Muslim]

«أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا». فَقَالَ رَجُلٌ أَكُلُّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَوْ قُلْتَ نَعَمْ لَوَجَبَتْ وَلَمَّا اسْتَطَعْتُمْ" رواه مسلم

However, it may be obligatory to perform Hajj more than one time, because of extrinsic reason, such as saying "I vow performing Hajj for the sake of Allah". And it may turn to be prohibited; such as performing it with ill-gotten money. And it may turn to be disliked; such as performing it without taking permission from whom it is obligatory to take permission from (e.g. the person whose one of his parents needs his help, the debtor who has no money to pay back his debt to the creditor and the warranter who guarantees the debt).

Here is a question jurists talk about much; is performing Hajj obligatory to be done at once or it may be postponed? Jurists differed about this issue. Some said that it is obligatory to perform it at once; those are the Hanbali scholars, Hanafi and Maliki schools. They proofed their opinion with proofs including the saying of Allah Almighty: {And Hajj (pilgrimage to Mecca) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)} [Surat Al-Imran 3:97]

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾ سورة آل عمران: 97

Transliteration: walillahi AAala alnnasi hijju albayti mani istataAAa ilayhi sabeelan

And the saying of the Prophet "Hurry to performing Hajj , because you do not know what may happen" [Reported by Ahmed in his Musnad (2869) and declared authentic by Al-Albany in Sahih Al-Jami' (2957)], (meaning the obligatory one).

« تَعَجَّلُوا إِلَى الْحَجِّ، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي مَا يَعْزُضُ لَهُ » أخرجه أحمد في مسنده برقم (2869)،

Sa'eed Ibn Mansour reported in his Sunan, and Al-Baihaqi also reported on the authority of **Omar Ibn Al-Khattab** that he said: "I intended to send men to these countries to find those who did not perform Hajj, although having ability to perform it, and oblige them to pay Jezya (i.e. tribute). Indeed, they are not Muslims, they are not Muslims."

5) Hajj's conditions:

As for the conditions of the obligation of Hajj and Umrah, they are 5; Islam, freedom, mind, adulthood and having ability.

First: Islam; Hajj is not obligatory upon the non-Muslim, and it would not be accepted from him if he performed it; moreover, he should not be allowed to enter Makkah, because Allah Almighty says: {O you who believe (in Allâh's Oneness and in His Messenger Muhammad PBUH)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad PBUH) are Najasun (impure). So let them not come near Al-Masjid-al-Harâm (at Mecca) after this year} [Surat At-Taubah 9:28]

« يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا } سورة التوبة: 28

Transliteration: Ya ayyuha allatheena amanoo innama almushrikoona najasun fala yaqraboo almasjida alharama baAAda AAamihim hatha

Therefore, it is not allowed for non-believers, for any reason, to enter Makkah.

Second: Mind; Hajj is not obligatory upon the insane person. If the person were insane from before adulthood till death, Hajj would not be obligatory upon him, even if he were rich.

Third: Maturity; Hajj is not obligatory upon the person who did not reach the age of puberty. However, if he performed Hajj, his hajj would be sound and valid, but it would not take the place of the obligatory Hajj. The Prophet (PBUH) said "Yes, and you will have a reward" to the woman who lifted up a boy to him and asked: "Would this child be credited with having performed the Hajj?" [Reported by Muslim]

« رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ أَلْهَذَا حَجٌّ قَالَ " نَعَمْ وَلَكِ أَجْرٌ " » رواه مسلم

However, it does not take the place of the obligatory Hajj, because he is not addressed with Hajj (in this age).

It is important to note that on occasions of crowdedness where it is difficult to keep the children in the state of Ihram and make them perform their rituals well, it is better not to make them perform Hajj or Umrah, because this causes difficulties to the children and their parents too.

Fourth: Freedom; Hajj is not obligatory upon the slave, because he is preoccupied by serving his master; thereupon, he is not able to perform Hajj and he has an excuse.

Fifth: Having financial and physical ability; if the person has only financial ability, he could delegate someone to perform Hajj on his behalf. Ibn 'Abbas (may Allah be pleased with him and his father too) narrated that Al-Fadl (his brother) was riding behind the Messenger of Allah and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet turned Al-Fadl's face to the other side. The woman said, "O Messenger of Allah, The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet replied, "Yes." That happened during Hajj Al-Wada' [Reported by Al-Bukhari].

«عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَتْ امْرَأَةٌ مِنْ خَثْعَمَ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْآخِرِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ قَالَ " نَعَمْ ". وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ « رواه البخاري

This proves that it is obligatory upon the one who has only financial ability to delegate someone to perform Hajj on his behalf. However, Hajj is not obligatory upon the one who has only physical ability and cannot go to Makkah by his body.

Some scholars made the safety of the road part of this condition. This means that the road should be safe and free from dangers. If this condition was not available, Hajj would not be obligatory.

Here are additional conditions for women:

First: Having a Mahram (legal guardian) ie her husband, or unmarriageable kin, with her. If she does not have any, Hajj would not be obligatory upon her.

Second: Not to be in the period of 'Iddah because of divorce or husband's death. This is because Allah Almighty prevented women from going out their houses during 'Iddah by saying: {And turn them not out of their (husband's) homes nor shall they (themselves) leave} [Surat At-Talaq: 1], and because Hajj could be performed in another time. [سورة الطلاق](#): {لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرِجَنَّ}

Wisdoms and Objectives of *Hajj* in Islam

1. Fulfilling the command of *Allah*.

- *Allah* states in the Noble *Qur'aan*:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Translation: *Our Lord, make us submissive to You, and (make) of our progeny as well, a people submissive to You and show us our ways of Pilgrimage and accept our repentance. Indeed, You - and You alone - are the most Relenting, the most Merciful.*

(*Surah alBaqarah, Verse 128*)

2. Establishing and affirming *Tawhid*.

- *Allah* states in the Noble *Qur'aan*:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

Translation: *And (remember) when We pointed out for Ibrahim the place of the House (of Allah) saying, "Do not associate anything with Me as My partner, and purify My House for those who make Tawaf (circumambulation around it), and those who perform Qiyam (standing up in worship) and those who perform Ruku' (bowing down) and Sujud (prostration).*

(*Surah alHajj, Verse 26*)

- A few verses later, *Allah* warns us about *Shirk*:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (30) حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ (31)

Translation: *So refrain from the filth of the idols and refrain from a word of falsehood, (30) Inclining [only] to Allah, not associating [anything] with Him. (31)*

(*Surah alHajj, Verses 30-31*)

- In fact, when setting out for *Hajj*, the pilgrim is required to call out the *Talbiyah*, which is a statement of *Tawheed*:

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

Translation: *Here I am O Allah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner. (Sahih Muslim, 1184)*

- In addition to the *Talbiyah*, it has been narrated that the Prophet (s) recited *Surah alKafiroon* and *Surah allkhaas* in the two *Rak'aats* he performed after making *Tawaf*. (*Jami' alTirmidhi, 869*)
- Moreover, when ascending *Safa* and *Marwa*, it is *Sunnah* to face the *Qiblah*, praise *Allah* and thereafter say the following *Tahleel*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ، أُنْجَزَ وَعَدَهُ ، وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ .

Translation: *None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things Powerful. None has the right to be worshipped except Allah alone. He fulfilled His promise, aided His slave and single-handedly defeated the allies. (Sahih Muslim, 1218)*

- Finally, the Prophet (s) taught us that the best thing that a pilgrim can say on the Day of 'Arafah is the following *Tahleel*:

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

Translation: *None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things Powerful. (Jami' alTirmidhi, 3585)*

3. Attaining *Taqwa*.

- *Taqwa* is clearly connected with *Hajj*. Allah states in the Noble *Qur'aan*:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ... وَاتَّقُوا اللَّهَ.

Translation: *And complete the Hajj and 'Umrah for Allah... and fear Allah. (Surah alBaqarah, Verse 196)*

- In the very next verse, Allah states:

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ۖ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ.

Translation: *And take a provision (with you) for the journey, but the best provision is Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding! (Surah alBaqarah, Verse 197)*

4. Emulating the Prophet (s) thereby increasing one's love for him.

- The Prophet (s) commanded his noble companions to emulate him in *Hajj*. He said:

لِتَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ.

Translation: *Learn your rituals (from me), for I do not know whether I will be performing Hajj after this Hajj of mine. (Sahih Muslim, 1297)*

- *Saalim* (t) narrates:

رَأَيْتُ عُمَرَ يُقَبِّلُ الْحَجَرَ، وَيَقُولُ: إِنِّي لِأُقَبِّلَكَ وَأَعْلَمُ أَنَّكَ حَجْرٌ،
وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يُقَبِّلَكَ لَمْ أُقَبِّلَكَ.

Translation: *I saw 'Umar kissing the (black) stone and then he said: Indeed I kissed you knowing that you are a stone, and if I had not seen Allah's Messenger (s) kissing you, I would not have kissed you. (Sahih Muslim, 1270)*

5. Honouring the symbols of Allah.

- Allah says, after mentioning rules pertaining to Hajj:

وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ.

Translation: *And whoever honours the sacred things of Allah, then that is better for him with his Lord. (Surah alHajj, Verse 30)*

- Allah mentions a few verses later:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ.

Translation: *And whoever honours the symbols of Allah, then that is truly from the piety of the heart. (Surah alHajj, Verse 32)*

- The Prophet (s) is reported to have said:

لَا تَزَالُ هَذِهِ الْأُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هَذِهِ الْحُرْمَةَ حَقَّ تَعْظِيمِهَا ، فَإِذَا ضَيَعُوا ذَلِكَ هَلَكُوا.

Translation: *The goodness of this nation will not cease as long as they revere this sanctuary as it is due. But when they lose that reverence, they will be doomed. (Sunan ibn Maajah, 3110 & Musnad Ahmad, 18647)*

6. Frequently remembering Allah.

- Allah states in the Noble Qur'aan:

فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ.

Translation: *And remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the sacred monument. (Surah alBaqarah, Verse 198)*

- The Prophet (s) said:

إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ، وَرَمَى الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ.

Translation: *Making Tawaf (circumambulation around) the house (the Ka'bah), running between Safa and Marwa and the stoning of the pillars are meant only for the remembrance of Allah. (Sunan Abi Dawud, 1888)*

7. Those performing *Hajj* may witness things of benefit to them: the reward of *Hajj* in the Hereafter as well as some worldly benefits from trade.

- Allah states in the Noble *Qur'aan*:

لَيَشْهَدُوا مَنَفَعًا لَّهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّنْ بَهِيمَةِ الْأَنْعَامِ ،
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ.

Translation: *That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals.*

So eat of them and feed the miserable and poor.

(Surah alHajj, Verse 28)

8. Other objectives.

In addition to the above, there are many other wisdoms and objectives of *Hajj*, some of which are listed below:

- i) The ties of brotherhood are strengthened during *Hajj*.
- ii) Whilst performing *Hajj*, the pilgrim is connected in act and thought to the pious predecessors, stretching all the way back to Ibrahim (AS).
- iii) The pilgrim embodies many noble personality traits – both individual and communal - whilst performing *Hajj*. From among them are:
 - Chastity;
 - Suppression of anger;
 - Abandonment of quarrelling;
 - Patience;
 - Leniency;
 - Cohesion.
- iv) Finally, throughout *Hajj* the pilgrim is constantly reminded about the **Hereafter**. This is achieved through the wearing of the *Ihraam* sheets (a reminder of the *Kafn*) and the congregation in 'Arafah (a reminder of the Day of Judgement).

Hajj & 'Umrah Related Definitions

Al-Masjid al-Ḥarām (المَسْجِدُ الْحَرَامُ): the masjid surrounding the Ka'bah. It is commonly called al-Ḥarām (الحَرَمُ), but that is not accurate, as al-Ḥarām refers to the entire Ḥaram of Makkah.

Pillar (ركن): A necessary act of ḥajj, such as the standing in 'Arafah, the lack of which invalidates the ḥajj with no way to compensate for it.

Obligatory Act (واجب): An obligatory act of ḥajj, such as stoning of the jamarāt, which if missed for any reason, then a fidyah (animal sacrifice) is required as expiation.

Sunnah (سنة): desirable act of ḥajj other than a pillar or an obligatory act. There are many sunnahs in ḥajj and 'umrah.

Hady (هدي): animal sacrifice for performing tamattu' or qirān.

Shawṭ (شوط): One circuit of ṭawāf around the Ka'bah, or one lap of sa'y between aṣ-Ṣafā and al-Marwah. Plural is **ashwāt (أشواط)**.

Ṭawāf (طواف): Circumambulation around the Ka'bah seven times. Each circuit is called **shawṭ (شوط)**. There are several kinds of ṭawāf.

Sa'y (سعي): Walking between aṣ-Ṣafā and al-Marwah seven times. Each lap is called **shawṭ (شوط)**.

Iḥrām (إحرام): The state of ritual consecration or the ceremonial state of starting 'umrah or ḥajj.

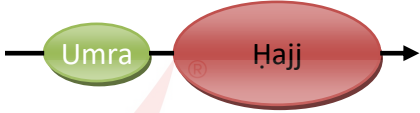


Prohibitions of iḥrām (محظورات الإحرام): all acts a person in a state of iḥrām is prohibited from doing.

Fidyah (فدية): expiation for missing an obligatory act (wājib) or violating a restriction of iḥrām. Fidyah is the fasting of three days, feeding of six needy people or an animal sacrifice. Missing a wājib requires an animal sacrifice.

Note: For a complete list of terms related to ḥajj and 'umrah refer to the
“**Glossary of Ḥajj and 'Umrah.**”



Kinds of Ḥajj

Kind of Ḥajj	Months of Ḥajj
<p>Tamattu' (التَّمَتُّعُ)</p> <ul style="list-style-type: none"> • 'Umrah then ḥajj during the months of ḥajj • Pilgrim called mutamatti' (مُتَمَتِّعٌ) • Requires hady (animal sacrifice) 	
<p>Qirān (الْقِرَانُ)</p> <ul style="list-style-type: none"> • Combined 'umrah and ḥajj during the months of ḥajj • Pilgrim called qārīn (قَارِئٌ) • Requires hady (animal sacrifice) 	
<p>Ifrād (الْإِفْرَادُ)</p> <ul style="list-style-type: none"> • Ḥajj only during the months of ḥajj • Pilgrim called mufrid (مُفْرِدٌ) • Does not require hady 	

The Prophet ﷺ commanded his companions to do **tamattu'**, even though he did qirān because he brought the hady (animal for sacrifice) with him.



‘Umrah Step by Step

‘Umrah Step 1 - Iḥrām

Notes

- The kind of ḥajj described in this document is tamattu’. ‘Umrah is described first and then ḥajj, separately.
- Ensure that you have iḥrām towels in your carry-on baggage, if you are going to Makkah first.
- Iḥrām is not required if you are going to Madīnah first. If you travel to Madīnah first, you do your iḥrām when traveling from Madīnah to Makkah at the mīqāt of Dhul-Ḥulayfah.
- Ḥajj travelers should assume iḥrām upon reaching or before passing the mīqāt.
- There are 5 mīqāt entry points delimited by the Prophet ﷺ. If your flight is coming from Europe, Jordan or Egypt, your mīqāt is al-Juḥfah (Rābigh).
- After entering iḥrām, it is prohibited for male pilgrims to wear fitting clothes or cover their heads. It is prohibited for all pilgrims to remove or pluck hairs, clip nails, use perfume/scented deodorant, hunt, enter into marriage contracts, have sexual intercourse, or cut the plants and trees of the Sacred Precinct (Ḥaram of Makkah).

Iḥrām Steps

1. Do a general clean up before getting into iḥrām: clip nails, shave private areas and trim mustache, if you haven’t done so at home before departure.
 2. Take a shower and wash your body the same way you do your ghusl of jumu‘a. This is a sunnah even for women in their menses. If showering is not possible, make wudū’.
 3. If you are traveling by air, it is strongly recommended to put on iḥrām towels in the last stop-over airport before boarding your flight to Jeddah. It is extremely difficult to put on iḥrām towels in the airplane.
-

4. When approaching the mīqāt (most flights announce the mīqāt), make intention for ‘umrah and say:

لَبَّيْكَ اللَّهُمَّ عُمْرَةً

Transliteration

labbayka Allāhumma ‘umrah

Translation

Here I am O Allāh, (intending) ‘umrah

Note: Now you are in a state of ihrām. Watch for the restrictions.

5. Then start talbiyah.

Talbiyah

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Transliteration

labbayka-Allāhumma-labbayk. labbayka lā sharīka laka labbayk. inna l-ḥamda wa-n-ni‘mata laka wa-l-mulk. lā sharīka lak.

Translation

Here I am O Allāh, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.

Notes

- Talbiyah should be continued (not necessarily non-stop) until you see the Ka‘bah.
- Make talbiyah especially:
 - while descending or ascending during travel,
 - joining a party of people,
 - after every salah,
 - in the morning and in the evening
- Talbiyah should be recited aloud. That is the sunnah of the Prophet ﷺ.

‘Umrah Step 2 - Ṭawāf al-Qudūm (Ṭawāf of Arrival)

1. Arrive at al-Masjid al-Ḥarām. Enter by the right foot and recite the usual du‘ā for entering a masjid.
2. When you see the Ka‘bah, raise your hands in du‘ā if you want to. And there is no particular du‘ā established from the Prophet ﷺ at this point. So, you may make du‘ā with whatever you wish.

Notes

- a. You should not believe that you have to enter the Masjid from a particular gate. You can enter from any gate.
 - b. Women in their menses should not enter the Masjid; it is not permissible.
 - c. Whenever you visit the Masjid, if you intend to perform ṭawāf, then you don’t have to pray the two rak‘ahs of taḥiyyat al-masjid.
3. Go to the Black Stone and start your ṭawāf from there by kissing and/or touching it or pointing at it and saying “Allāhu Akbar”.
 4. Keep the Ka‘bah to your left. Circumambulate it seven times while making dhikr and du‘ā.
 5. Men should uncover their right shoulder during all seven rounds of Ṭawāf al-Qudūm (ONLY).
 6. Touch the Yamānī Corner with the right hand every time you pass by it if possible, but neither kiss nor point at it.
 7. While passing between the two corners (Yamānī and Black Stone) say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Transliteration

rabbnā ātinā fi-d-dunyā hasanatan wa fi-l-ākhirati hasanatan wa qinā
‘adhāba-n-nār

Translation

O Lord! Give us good in this world and good in the Hereafter and save us
from the torment of the Fire

8. Ṭawāf ends after you have finished seven circuits of the Ka‘bah.

Note: Try moving outwards from the 5th shawṭ onwards, so you can exit more easily by the 7th shawṭ.

The two rak‘ahs of ṭawāf - Maqām Ibrāhīm

1. After ṭawāf, offer two rak‘ahs behind Maqām Ibrāhīm. If crowded, pray anywhere in the maṣjid.
2. Recite Surat al-Kāfirūn in the first rak‘ah and Surat al-Ikhlās in the second.
3. The two rak‘ahs of ṭawāf are a sunnah for all kinds of ṭawāf.
4. After praying, drink from Zamzam and pour some of the water on your head.
5. Then return to the Black Stone, say takbīr and touch it, as before, if possible.
6. Go to aṣ-Ṣafā to perform your sa‘y.

Ṭawāf Notes

- All kinds of ṭawāf, including optional ṭawāf, consist of seven ashwāṭ around the Ka‘bah.
 - The Ka‘bah should be to your left at all times during ṭawāf.
 - Ṭawāf shall be performed within the boundaries of al-Maṣjid al-Ḥarām.
 - You do not have to say your intention out loud to begin ṭawāf.
 - A state of wuḍū’ is required for all kinds of ṭawāf.
 - A menstruating woman does not perform ṭawāf until she becomes clean.
 - Continue ṭawāf without interrupting the ashwāṭ, unless it is necessary, otherwise it is void.
 - You do not have to touch the Black Stone for your ṭawāf to be accepted. If it is crowded you may face your right hand toward the Stone and say “Allāhu Akbar.”
 - Do not hurt anyone to kiss the Black Stone.
 - Do not stand at the Black Stone line for a long time. Point towards it with your right hand, say “Allāhu Akbar” and move on.
-

- Do not touch or point at the Gharbī and the ‘Irāqī corners at all.
- Do not kiss the Yamānī Corner. You may only touch it.
- Do not point your hand towards the Yamānī Corner saying “Allāhu Akbar.” This is only for the Black Stone.
- There is no particular dhikr for ṭawāf, so you may recite Quran or any dhikr you like.
- Do not follow those du‘ā books that make up a du‘ā for each shawṭ around the Ka‘bah. Read Quran and make du‘ā from your heart and glorify Allāh.
- Make du‘ā by yourself, do not follow a shouting group.
- Do not wipe the walls of the Ka‘bah during ṭawāf. The Messenger of Allāh ﷺ did not touch anything other than the Black Stone and the Yamānī Corner.

‘Umrah Step 3 - Sa‘y between aṣ-Ṣafā and al-Marwah

1. Starting from aṣ-Ṣafā, make seven laps between aṣ-Ṣafā and al-Marwah. Your last lap should end at al-Marwah.
2. Each one-way lap between aṣ-Ṣafā and al-Marwah, or vice versa, is counted as one shawṭ.
3. When starting at aṣ-Ṣafā, recite Āyah (2:158):

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

Transliteration

Inna-ṣ-Ṣafā wa-l-Marwata min sha‘ā’iri-l-llāhi faman ḥajja-l-baita ‘aw
i‘tamara falā junāḥa ‘alayhi an yattawwafa bihimā wa man taṭawwa‘a
khayran fa ‘inna-l-llāha shākirun ‘alīm.

Translation

Surely aṣ-Ṣafā and al-Marwah are among the symbols of Allāh; so, whoever makes a pilgrimage to the House or pays a visit (to it), there is no sin if he goes round them both; and whoever does good of his own accord, then surely Allāh is Grateful, Knowing.

4. Then say as the Prophet ﷺ said:

نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

Transliteration

Nabda'u bimā bada'a Allāhu bih.

Translation

We begin with that which Allāh began with (i.e. aṣ-Ṣafā).

5. Face the Ka'bah and raise your hands for supplication while saying the following dhikr three times and making du'ā in between:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

Transliteration

Allāhu Akbaru, Allāhu Akbaru, Allāhu Akbar

Translation

Allāh is great, Allāh is great, Allāh is great

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ

Transliteration

Lā ilāha illā Allāhu waḥdahū lā sharīka lahu, lahu-l-mulku wa lahu-l-ḥamdu, yuḥyī wa yumītu, wa huwa 'alā kulli shay' in qadīr.

Translation

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

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

Transliteration

Lā ilāha illā Allāhu waḥḍahu lā sharīka lahu - anjaza wa‘dahu wa naṣara
‘abdahu wa hazama-l-aḥzāba waḥḍahu.

Translation

None has the right to be worshipped except Allāh alone. He fulfilled His promise, gave victory to His Servant and single-handedly defeated the allies.

6. Walk between aṣ-Ṣafā and al-Marwah. When you reach the green-light area, hasten your walk until you reach the end of that area (men only), then slow down to a normal pace again.

Note: Continue to remember Allāh, supplicating to Him and reciting Quran while going between aṣ-Ṣafā and al-Marwah, because there is no specific supplication to be said while performing sa’y, except those recited on ascending aṣ-Ṣafā and al-Marwah.

‘Umrah Step 4 - Ḥalq (shaving) or Taqṣīr (trimming)

1. When you finish the seventh lap at al-Marwah, you shorten the hair of your head, thus ending the ‘umrah. Shaving is better unless this is the ‘umrah that precedes ḥajj (in the case of tamattu’).
2. Women shorten their hair about a finger-tip’s length.
3. Everything that became forbidden to you upon entering iḥrām now becomes permissible again.
4. You remain in the state of “ḥil” (being out of the state of iḥrām) until the day of Tarwīyah (8th of Dhul-Ḥijjah).



‘Umrah Summary

1. Iḥrām

- Assume iḥrām from a miqāt if coming from outside or from at-Tan‘īm if you are in Makkah
- Clean yourself and take a shower (ghusl)
- Put on two iḥram garments & flip-flops/sandals
- Pray two rak‘ahs or a prescribed salah
- Make intention and say "labbayka Allāhumma ‘Umrah"
- Recite talbiyah and go to Makkah (to al-Masjid al-Ḥarām)

2. Ṭawāf

- Arrive at al-Masjid al-Ḥarām
- Stop talbiyah when you see the Ka‘bah. Make du‘ā
- Go to the Black Stone and kiss it and/or touch it if possible, or point to it with your right hand and say “Allāhu Akbar”
- Start ṭawāf from the Black Stone line
- Make seven ashwāṭ around the Ka‘bah while making du‘ā
- Touch the Yamānī Corner in each shawṭ, if possible
- After the last shawṭ pray two rak‘ahs of ṭawāf anywhere in the Masjid
- Drink Zamzam and proceed to aṣ-Ṣafā for sa‘y

3. Sa‘y Between as-Safā and al-Marwah

- Start with aṣ-Ṣafā
- When you reach aṣ-Ṣafā, recite the Āyah [2:158]
- Climb on aṣ-Ṣafā and recite dhikr and du‘ā
- Walk to al-Marwah and jog in the green-light area
- Stand on al-Marwah and recite dhikr and du‘ā
- You finish the seventh lap on al-Marwah. Exit from there

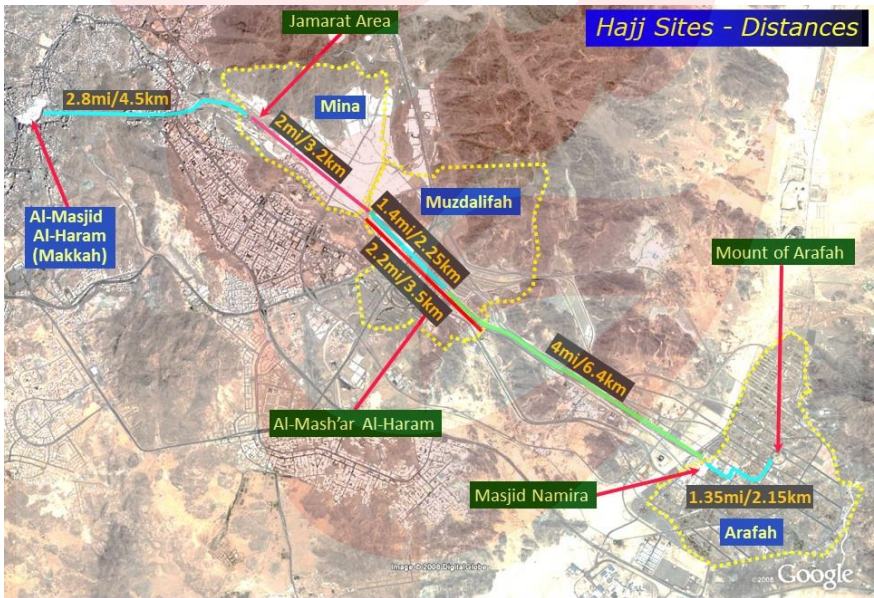
4. Cutting Hair

- Start with the right side
- Shave your head or cut your hair short from all over your head
- ‘Umrah is complete, and all iḥrām restrictions are lifted

Ḥajj Step by Step

Ḥajj Sites - Distances

From	To	Distance
Al-Masjid Al-Ḥarām (Makkah)	Jamarāt (Minā)	2.8 mi / 4.5 km
Jamarāt (Minā)	Minā / Muzdalifah Border	2 mi / 3.2 km
Minā / Muzdalifah Border	Al-Mash‘ar Al-Ḥarām (Muzdalifah)	1.4 mi / 2.25 km
Minā / Muzdalifah Border	End of Muzdalifah	2.2 mi / 3.5 km
Al-Mash‘ar Al-Ḥarām (Muzdalifah)	Masjid Namirah (‘Arafah)	4 mi / 6.4 km
Masjid Namirah (‘Arafah)	Mount of ‘Arafah	1.35 mi / 2.15 km



Hajj Step 1 - Ihṛām for Ḥajj

What	Ihṛām for ḥajj
When	<ul style="list-style-type: none">• Ideally on or before the 8th of Dhul-Ḥijjah.• After Fajr of the day of ‘Eid (10th of Dhul-Ḥijjah) ihṛām for ḥajj is no longer valid.
Where	<ul style="list-style-type: none">• If you are in Makkah, make ihṛām from your place of residence.• If you are in Madīnah, make ihṛām from the miqāt of Dhul-Ḥulayfah.
How	<ul style="list-style-type: none">• You do the same things that you did in your ihṛām for ‘umrah.• You say: “Labbayka Allāhumma Ḥajjā”• You continue the talbiyah until you throw the pebbles at Jamrat al-‘Aqabah on the 10th of Dhul-Ḥijjah.

Hajj Step 2 - Day of Tarwiyah

What	Day of Tarwiyah
When	8 Dhul-Ḥijjah
Where	Minā
How	<ul style="list-style-type: none">• Go to Minā in the morning of Yawm at-Tarwiyah (8th of Dhul-Ḥijjah).• Pray Zuhr, ‘Asr, Maghrib, ‘Isha, and Fajr in their time with qasr.• Use your time to gather your thoughts and prepare for the next important day of ḥajj: The day of ‘Arafah.• Pray in Maṣjid al-Khayf. It is reported that seventy prophets prayed in that maṣjid.• Stay overnight in Minā.

Hajj Step 3 - Day of 'Arafah

What	Stand in 'Arafah during the day and part of the night
When	9 Dhul-Ḥijjah
Where	Plane of 'Arafah
How	<ul style="list-style-type: none"> • After sunrise, on the day of 'Arafah, depart from Minā for 'Arafah while making talbiyah and/or takbīr. • Pray Ṣuḥr and 'Asr, with qasr (2 rak'ahs each), combined, early at the time of Ṣuḥr. • After salah, move to your place inside the limits of 'Arafah if you prayed at Masjid Namirah. • Stand or sit facing the Qiblah, raising your hands and making du'ā and reciting talbiyah. • When the sun has set, leave 'Arafah for Muzdalifah, going with calmness and tranquility, not jostling or pushing. • Delay the Maghrib prayer until you reach Muzdalifah.

The Prophet ﷺ said:

"The best thing that I and the Prophets have said on the evening of 'Arafah is:

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

Transliteration

Lā ilāha illa-llāhu waḥdahu lā sharīka lahu, lahu-l-mulku wa lahu-l-ḥamdu wa huwa 'alā kulli shay' in qadīr.

Translation

None has the right to be worshiped except Allāh, alone, without partner.
To Him belongs all sovereignty and praise, and He is over all things Omnipotent.

The Prophet ﷺ said:

*"There is no day on which Allāh frees more of His slaves from the Fire than the Day of 'Arafah, and He draws near, then praises them before the angles, saying:
What do these seek?"*

Hajj Step 4 - Night of Muzdalifah

What	Spend the night in Muzdalifah
When	Night of the 10 th of Dhul-Ḥijjah (the night from the 9 th to the 10 th)
Where	Muzdalifah
How	<ul style="list-style-type: none">• When you reach Muzdalifah, pray Maghrib (three rak‘ahs), then ‘Isha with qasr (two rak‘ahs). Then pray Witr.• You do not pray anything between them or after ‘Isha. However, you always pray Witr.• If you fear that you may miss these prayers due to the throng of people at Muzdalifah, then you may perform prayer on your way to it.• Never delay Maghrib and ‘Isha prayers past the middle of the night, even if you have not reached Muzdalifah.• Spend the night in Muzdalifah. Pray Fajr at the very beginning of its time.• It is permissible for weak persons, women, the sick, and those who accompany them, to leave after half of the night has passed for fear of the rush of people.• You may collect pebbles here. (7 for the first day, 21 each for 11th, 12th and 13th of Dhul-Ḥijjah = 70 in all). Collect a few extra pebbles.• Then you come to al-Mash‘ar al-Ḥarām or any other place in Muzdalifah and face the Qiblah. Recite takbīr, tahlīl, and make du‘ā until the sky becomes very bright.• Then you leave for Minā <u>before</u> sunrise, calmly while reciting talbiyah.• When you come to the river valley of Muḥassir, you should hurry if possible.

Ḥajj Step 5 - **Ramy at Jamrat al-‘Aqabah**

What	Ramy at Jamrat al-‘Aqabah
When	10 Dhul-Ḥijjah: <ul style="list-style-type: none">• Best time: in the morning after sunrise until zawāl (Zuhr time).• Permissible: from the middle of the night of Muzdalifah for those who have an excuse.• Next best time: from zawāl to sunset.• Next best time: from sunset to Fajr of the next day.• After that it becomes qadā’ until sunset of the 13th of Dhul-Ḥijjah.• After sunset of the 13th of Dhul-Ḥijjah this obligatory act is missed and an animal sacrifice is due.
Where	Minā (jamarāt area)
How	<ul style="list-style-type: none">• You stone Jamrat al-‘Aqabah only on this day, with seven small stones, slightly bigger than a chick-pea.• You say “Allāhu Akbar” while throwing each stone.• You cease reciting talbiyah when you start performing this ramy.• You cannot perform this stoning until after sunrise, except for the weak and women and those who accompany them who choose to leave Muzdalifah after the middle of the night.• And you may delay this ramy to the afternoon, or even up to the night, if you find difficulty in doing it before noon.• When you have stoned the jamrah, everything becomes lawful for you again, except sexual intercourse, even if you have not sacrificed an animal or shaved your head. So, you may wear your clothes and use perfume. This is the partial taḥallul.

Ḥajj Step 6 - **Naḥr (animal sacrifice)**

What	Naḥr (offering a hady)
When	10 Dhul-Ḥijjah or the days of Tashrīq (the four days of ‘Eid)
Where	Minā or anywhere in the Ḥaram of Makkah

How	<ul style="list-style-type: none"> • Skip this step if you made tawkīl for animal sacrifice (you bought a coupon). • Slaughter your animal in any part of Minā or Makkah. • Seven people may share in one camel or cow. • And he who cannot afford a sacrificial animal should fast three days in ḥajj (even the 3 days of tashrīq) and seven when he returns to his family.
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Ḥajj Step 7 - Ḥalq (head shaving) or Taqṣīr (trimming)

What	Ḥalq (head shaving) or Taqṣīr (hair trimming)
When	<ul style="list-style-type: none"> • 10 Dhul-Ḥijjah: This is the sunnah • Or any time afterwards
Where	<ul style="list-style-type: none"> • In Minā: this is the sunnah • Or anywhere else (even outside of the Ḥaram of Makkah)
How	<ul style="list-style-type: none"> • Then you shave all of your hair off or shorten it. And shaving is better (for men only). • Start with the right side of the head. • Women shorten their hair the length of a finger-tip.

Ḥajj Step 8 - Ṭawāf al-Ifāḍah

What	Ṭawāf al-Ifāḍah
When	10 Dhul-Ḥijjah
Where	Makkah
How	<ul style="list-style-type: none"> • Then you go off that day to Makkah and perform Ṭawāf al-Ifāḍah in the same way as in the Ṭawāf of Arrival, except that there is no iḍṭibā' (wearing the iḥrām under your right armpit and over the left shoulder) or ramal (hastening your walk in the first 3 ashwāt) in this ṭawāf. • Pray two rak'ahs behind Maqām Ibrāhīm or anywhere in the Maṣjid.

Ḥajj Step 9 - Sa'y between aṣ-Ṣafā and al-Marwah

What	Sa'y between aṣ-Ṣafā and al-Marwah
When	10 Dhul-Ḥijjah
Where	Makkah
How	<ul style="list-style-type: none">• After Ṭawāf al-Ifāḍah, perform sa'y between aṣ-Ṣafā and al-Marwah in the same way as described before.• After ṭawāf al-Ifāḍah and sa'y, you are in a state of complete taḥallul (released from all restrictions of iḥrām).• Drink from Zamzam.• Return to Minā.

Ḥajj Step 10 - Ramy at the Three Jamarāt

What	Ramy at the three jamarāt
When	11, 12 and 13 Dhul-Ḥijjah
Where	Minā (jamarāt area)
How	<ul style="list-style-type: none">• Stay in Minā for the days of tashrīq and their nights.• And stone the three jamarāt, each with seven pebbles in each of those days, after zawāl (Zuhr time).• After the first and the second jamarāt, move forward and stand facing the qiblah for a long du'ā while raising your hands.

Note: You may leave Minā after you throw the pebbles on the 12th of Dhul-Ḥijjah, but you have to leave before sunset. If you stay until sunset of the 12th then you have to stay for one more day, the 13th of Dhul-Ḥijjah, and throw the three jamarāt in the same manner.

Ḥajj Step 11 - Ṭawāf al-Wadā' (Farewell Ṭawāf)

What	Ṭawāf al-Wadā'
When	Last day in Makkah (NOT before)

Where	Makkah
How	<ul style="list-style-type: none"> • On your last day in Makkah, when you are about to leave, you perform ṭawāf in the same way you performed the other types of ṭawāf (no idṭībā' or ramal). • You don't perform sa'y after this ṭawāf. • When you finish the ṭawāf, you leave the Masjid normally - not walking backwards.

- The Prophet ﷺ said:

"None of you should depart until he makes his last act ṭawāf of the House."

- Ṭawāf al-Wadā' is not valid if performed before finishing ALL the rituals of ḥajj, including all the ramy.
- The Prophet ﷺ used to carry Zamzam water with him in water skins and containers, and he used to pour it upon the sick and give it to them to drink.

Recap

1. Ihṛām
2. Minā - 8 Dhul-Ḥijjah
3. 'Arafah - 9 Dhul-Ḥijjah
4. Muzdalifah - 9 Dhul-Ḥijjah – night
5. Minā - 10 Dhul-Ḥijjah
 - Ramy (throw pebbles at Jamrat al-'Aqabah)
 - Naḥr (sacrifice)
 - Ḥalq (head shaving) or Taqṣīr (hair trimming)
6. Makkah - 10 Dhul-Ḥijjah
 - Ṭawāf al-Ifāḍah
 - Sa'y between aṣ-Ṣafā and al-Marwah
7. Minā - 11, 12 (and 13) Dhul-Ḥijjah
 - Ramy (throw pebbles at the 3 jamarāt)
8. Makkah - last day
 - Ṭawāf al-Wadā' (Farewell Ṭawāf)

Hajj Summary

1 - Iḥrām

- Assume Iḥrām from a miqāt or your residence if you are in Makkah
- Clean yourself and take a shower (ghusl)
- Put on two Iḥrām garments & flip-flops/sandals
- Pray two rak'ahs or a prescribed salah
- Make intention and say "labbayka Allāhumma Ḥajjā"
- Recite talbiyah
- Go to Minā

2 - Minā - 8th

- Arrive in Minā the morning of the 8th of Dhul-Ḥijjah
- Spend the day and night there
- Pray Ṣuḥr, 'Asr, Maghrib, 'Ishā and Fajr in their time with qasr
- Leave Minā for 'Arafah after sunrise (on the 9th)

3 - Day of 'Arafah - 9th

- Arrive in 'Arafah before or around Ṣuḥr time on the 9th of Dhul-Ḥijjah
- Pray Ṣuḥr and 'Asr combined with qasr early in the time of Ṣuḥr
- Spend the day in supplication and remembrance of Allāh
- Leave 'Arafah for Muzdalifah after sunset

4 - Muzdalifah - 10th

- Arrive in Muzdalifah at night
- Pray Maghrib and 'Ishā combined with qasr
- Sleep until Fajr
- Pray Fajr early in its time & then make dhikr
- Leave Muzdalifah for Minā shortly before sunrise

5 - Minā - 10th

- Arrive in Minā in the morning
- Go to Jamrat al-‘Aqabah and stone it with seven pebbles
- Slaughter your animal
- Shave or trim off your hair
- First taḥallul: Take off iḥrām towels. All restrictions are lifted except sexual intercourse
- Take a shower and put on normal clothes
- Go to Makkah for ṭawāf al-ifāḍah and sa’y

6 - Makkah - 10th

- Proceed to al-Masjid al-Ḥarām
- Perform ṭawāf al-ifāḍah
- Perform sa’y
- Full taḥallul: All restrictions lifted
- Go back to Minā

7 - Minā - 11th, 12th & 13th

- Spend the days of tashrīq and their nights in Minā
- Stone the three jamarāt every day between Ḍuhr and Maghrib
- You may leave on the 12th after stoning and before sunrise if you wish

8 - Makkah – Last Day

- Perform Ṭawāf al-Wadā‘ (Farewell Ṭawāf)
 - Make it the last thing you do in Makkah
-

Pillars & Obligatory Acts

Pillars are necessary acts of ḥajj and ‘umrah. They have to be fulfilled or else the ḥajj or ‘umrah are invalid. There is no way to compensate for a pillar.

Obligatory Acts of ḥajj and ‘umrah are mandatory acts that have to be performed as well, but if they are missed for any reason then an animal sacrifice is required to compensate for each missed obligatory act.

Pillars & Obligatory Acts of Ḥajj

Pillars of Ḥajj

- (1) Iḥrām
- (2) Standing in ‘Arafah
- (3) Ṭawāf al-Ifāḍah
- (4) Sa‘y between aṣ-Ṣafā and al-Marwah

Obligatory Acts of Ḥajj

- (1) Iḥrām from the mīqāt
- (2) Standing in ‘Arafah until after sunset for the one who stood during the day (afternoon)
- (3) Spending one night in Muzdalifah (after ‘Arafah)
- (4) Staying overnight in Minā during the days of tashrīq
- (5) Stoning the jamarāt, and in order
- (6) Shaving head or cutting hair short (ḥalq or taqṣīr)
- (7) Ṭawāf al-Wadā‘ (farewell)

Pillars & Obligatory Acts of ‘Umrah

Pillars of ‘Umrah

- (1) Iḥrām
- (2) Ṭawāf
- (3) Sa‘y between aṣ-Ṣafā and al-Marwah

Obligatory Acts of ‘Umrah

- (1) Iḥrām from outside the Ḥaram of Makkah
- (2) Shaving head or cutting hair short (ḥalq or taqṣīr)

Pitfalls

Pitfalls of Iḥrām

- Crossing the miqāt without iḥrām. This violates a wājib and requires an animal sacrifice.
- Thinking that iḥrām is putting the two towels. Making the intention of ḥajj or ‘umrah or both is the essence of iḥrām.
- Thinking that the two Rak‘ahs before iḥrām are a condition to iḥrām or a wājib. Iḥrām is valid even without any ṣalah.
- Thinking that ghusl (shower) or Wudū’ is a condition of iḥrām. It is a sunnah, and iḥrām is valid without it.
- Uncovering the right shoulder (iḍṭībā‘) at the miqāt and during all the ḥajj and ‘umrah. Iḍṭībā‘ is a sunnah during the Ṭawāf of arrival ONLY.
- Thinking that anything that has stitches is forbidden for men to wear during iḥrām. Only sewn clothes made to fit the limbs are forbidden for men. Slippers, belts and iḥrām towels that have stitches are permissible.
- Women in their menses thinking that they cannot assume iḥrām and pass the miqāt without iḥrām. The only ritual a woman in her menses cannot perform is ṭawāf.
- Women thinking that iḥrām requires particular clothes or white clothes. The only iḥrām requirement for women is to uncover their face and hands.
- Starting a ḥajj or ‘umrah and quitting before completing it. After iḥrām is made the ḥajj or ‘umrah **must** be completed, regardless of whether it’s the farḍ ḥajj or nafl (optional).

Pitfalls of Sa‘y

- Raising the hands upon aṣ-Ṣafā and al-Marwa as in ṣalah. The sunnah is to raise them as in du‘ā facing the Qiblah.
 - Jogging all the way between aṣ-Ṣafā and al-Marwa. The sunnah is for men to jog in the green-light area only.
 - Reciting the ‘Āyah [2,158] in every lap when approaching aṣ-Ṣafā or al-Marwa. The sunnah is to recite it only once when reaching the foot of aṣ-Ṣafā at the beginning of sa‘y.
-

- Some pilgrims think that a lap (Shawṭ) is going from aṣ-Ṣafā to al-Marwa and coming back to aṣ-Ṣafā. That's two laps.
- Reciting a particular du'ā for every lap as found in some du'ā booklets. There is no such a thing in the sunnah of the Prophet ﷺ.

Pitfalls Related to 'Arafah

- Fasting the Day of 'Arafah. The sunnah for the pilgrim is not to fast that day.
- Leaving 'Arafah before sunset. Staying until after sunset is a wājib (or even a Rukn according to Imam Malik).
- Standing outside the limits of 'Arafah. This invalidates the Rukn and hence the whole ḥajj.
- Ascending the Mount of 'Arafah (commonly called Mount of Mercy) or facing it during du'ā thinking that it has some merit.
- Wasting time in sleeping, around food, in idle talk or wandering around for no purpose. The Day of 'Arafah is probably the best day of your life, do NOT waste it in anything other than du'ā and dhikr of Allah ﷻ.

Pitfalls Related to Muzdalifah

- Delaying Maghrib and 'Ishā prayers until after the middle of the night. The sunnah is to delay Maghrib and pray it with 'Ishā in Muzdalifah if one reaches Muzdalifah before the middle of the night. Otherwise it should be prayed anywhere within the time of 'Isha. 'Abdullāh Ibn 'Amr reported that the Prophet ﷺ said: "... and the time of the 'Isha prayer lasts until the middle of the night ..." [Muslim]
 - Spending the night outside of the limits of Muzdalifah. Staying the night within Muzdalifah is a wājib.
 - Thinking that the pebbles have to be collected from Muzdalifah. They can be collected from anywhere. However, it is more practical to collect them in Muzdalifah.
 - Leaving Muzdalifah before Fajr for fear of the crowd. The Prophet ﷺ gave permission to women and the weak only.
 - Staying in Muzdalifah until after sunrise. The sunnah is to leave close to sunrise (right before). Leaving *after* sunrise was a practice of the pre-Islamic period of jāhiliyyah.
-

Pitfalls of Ramy (pelting)

- Performing the Ramy during the Days of Tashrīq before zawāl (midday). The Prophet ﷺ did the Ramy in all three days after zawāl. It is permissible to delay it until after ‘Asr or even to the night if it’s too crowded.
- Throwing the pebbles all at once. They have to be thrown one by one.
- Thinking that the pebble has to hit the post or the wall. It is sufficient to cast the pebble into the circled area.
- Putting the pebbles into the circled area without casting. They have to be pelted.
- Casting more than seven pebbles. In matters of ‘ibādah (worship) prescribed numbers are to strictly be observed.
- Pushing and shoving. Stay calm as much as possible and do not hurt anyone while performing the Ramy.
- Throwing objects other than small pebbles, like shoes, sticks, umbrellas and large rocks. Do not pelt with anything other than small pebbles.
- Making Tawkīl (deputizing) in Ramy without a valid reason (like illness). A wājib is missed in doing so and therefore an animal sacrifice is due.

Pitfalls Related to Minā

- Spending the days of Minā and their nights outside of Minā (like in Makkah). Permission is given only to those with a valid reason (like caring for the sick or someone who cannot afford staying in Minā). Otherwise a wājib is missed.
- Some pilgrims go to Makkah to perform Ṭawāf al-Wadā‘ and return to Minā to do the Ramy. Ṭawāf al-Wadā‘ (not the Ramy) must be the last act of ḥajj.
- Leaving Minā before the 12th of Dhul-Ḥijjah. Pilgrims can leave Minā only on the 12th after performing Ramy of the three Jamarāt, or on the 13th after Ramy as well.

Jazaakumullahu Khairan,

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