

# HAJJ HANDBOOK

Perfecting the Journey

**FINAL DRAFT FOR 2009**



With spiritual insights from  
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## INTRODUCTION

This manual is a quick reference guide to Hajj. Please consult a scholar or your group leader if you have additional questions or need more detailed information.

## GENERAL CONSIDERATIONS

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

Umrah is a sunnah act and can be performed at any time during the year. Hajj, on the other hand, is mandatory on those who can afford it and must be performed during a specified time during the year called the Days of Hajj (the 8<sup>th</sup> through the 13<sup>th</sup> of the Islamic month of Dhul Hijjah).

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

## TYPES OF HAJJ

To perform this initial Umrah (and the subsequent Hajj) you must enter into the state of ihram (see appendix A for more details). Prior to entering the state of ihram, one of three intentions is possible:

- (1) Hajj Qiran - Intention to perform Umrah and then Hajj in the same ihram. After completing Umrah, you will not exit the state of ihram. Instead, you intend to remain in the state of ihram and later perform Hajj once the days of Hajj begin.
- (2) Hajj Tamattu - Intention to perform Umrah first and then re-enter ihram later to perform Hajj. In this case you will complete Umrah, exit the state of ihram, and then re-enter ihram later for Hajj. Most groups traveling from Canada, Europe and the U.S. perform this type of Hajj.
- (3) Hajj Ifrad - Intention to perform Hajj alone (no Umrah). Hajj Ifrad is rarely performed by those who travel to Makkah for Hajj from far distances.

## SPIRITUAL DIMENSION

Allah (Most High) states in His Glorious Book, "And complete Hajj and Umrah for Allah." This verse commands that Hajj and Umrah should be performed for Allah (Most High) alone. Hence, we should travel for Hajj solely for the pleasure of Allah (Most High) and not as a vacation, nor a place to go shopping, nor an opportunity to eat certain types of food, nor a chance to show others how many times we might have performed Hajj.

## 1.0 THE UMRAH OF HAJJ QIRAN

NOTE: This section applies to those performing Hajj Qiran. If you are performing Hajj Tamattu then skip to section 1.1. If you are performing Hajj Ifrad then skip to section 2.0.

### Entering the State of Ihram

Prior to crossing the miqat, enter into the state of ihram with the intention of performing the Umrah of Hajj Qiran. Specific details on entering the state of ihram, including its prohibitions, are mentioned in Appendix A.

### Entering Makkah Mukarramah

Upon entering Makkah Mukarramah your group leader will help you get settled in your hotel room. If needed, rest, and then proceed to the masjid for Umrah.

#### SPIRITUAL DIMENSION

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

### Entering Masjid al-Haram (the Sacred Mosque)

Head toward the masjid in a state of wudu and while reciting the talbiyah. When you enter the masjid, keep in mind that you are entering the house of Allah (Most High).

#### SPIRITUAL DIMENSION

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

### Heading Toward the Kabah

While reciting the talbiyah, slowly walk in the direction of the center of the masjid where the Kabah is located. Keep your gaze toward the ground until you approach the open space where the Kabah is located. Find an area where you can stand undisturbed, avoiding the path of the people entering and exiting the masjid. Once you are situated, raise your sight toward the Kabah and begin to make du'a. The first time you lay eyes on the Kabah is a time of acceptance of du'a. Hence, you should make abundant du'a during this special opportunity.

#### SPIRITUAL DIMENSION

Scholars have suggested a variety of du'as that should be made when one first sees the Kabah. For example, some have suggested asking for the Love of Allah, others suggest asking for success in this life and the next,

while others have suggested asking for direct entry into Jannah without being taken to account. Each of these has their place and ideally we should ask for everything that we can. However, technically speaking, the time of one's 'first glance' is limited. Hence, one particularly noteworthy du'a, as recommended by Imam Abu Hanifah (may Allah's mercy be upon him), is to ask that all future du'as, wherever and whenever they might be made, be accepted.

## **Umrah**

Umrah consists of a tawaf (seven circuits around the Kabah) followed by a sa'ee (seven circuits between Safa and Marwah). Tawaf is discussed in detail in Appendix B and sa'ee is discussed in Appendix C.

## **Remaining in the State of Ihram**

After completing Umrah, you will not have your hair cut or your head shaved. Instead, you will remain in the state of ihram until the completion of Hajj.

## **Tawaf Qudum (The Tawaf of Arrival)**

Sometime after Umrah, it is sunnah for the one performing Hajj Qiran to make an additional tawaf, called Tawaf Qudum. This can be performed anytime after one's Umrah is complete and should be completed before departing for Hajj. This tawaf is performed in the same way as the tawaf of Umrah.

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

### **RULING**

Legally, Tawaf Qudum must be completed before wuquf of Arafah, which occurs on the 9<sup>th</sup> of Dhul Hijjah. If one intends to go to Mina on the 8<sup>th</sup> of Dhul Hijjah (as is mustahabb) then Tawaf Qudum will be performed before departing for Mina.

### **RULING**

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

## **Awaiting the Hajj**

After completing Umrah and Tawaf Qudum, you will remain in the state of ihram. Some groups may visit Madinah during this time. Spend time engaged in worshipping Allah and in the dhikr of Allah. Your tour organizer may also conduct lectures during this time to prepare the group for the upcoming Hajj.

## 1.1 THE UMRAH OF HAJJ TAMATTU

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

### Entering the State of Ihram

Prior to crossing the miqat, enter into the state of ihram with the intention of performing the Umrah of Hajj Tamattu. Specific details on entering the state of ihram, including its prohibitions, are mentioned in Appendix A.

### Entering Makkah Mukarramah

Upon entering Makkah Mukarramah your group leader will help you get settled in your hotel room. If needed, rest, and then proceed to the masjid for Umrah.

#### SPIRITUAL DIMENSION

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

### Entering Masjid al-Haram (the Sacred Mosque)

Head toward the masjid in a state of wudu and while reciting the talbiyah. When you enter the masjid, keep in mind that you are entering the house of Allah (Most High).

#### SPIRITUAL DIMENSION

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

### Heading Toward the Kabah

While reciting the talbiyah, slowly walk in the direction of the center of the masjid where the Kabah is located. Keep your gaze toward the ground until you approach the open space where the Kabah is located. Find an area where you can stand undisturbed, avoiding the path of the people entering and exiting the masjid. Once you are situated, raise your sight toward the Kabah and begin to make du'a. The first time you lay eyes on the Kabah is a time of acceptance of du'a. Hence, you should make abundant du'a during this special opportunity.

## SPIRITUAL DIMENSION

Scholars have suggested a variety of du'as that should be made when one first sees the Kabah. For example, some have suggested asking for the Love of Allah, others suggest asking for success in this life and the next, while others have suggested asking for direct entry into Jannah without being taken to account. Each of these has their place and ideally we should ask for everything that we can. However, technically speaking, the time of one's 'first glance' is limited. Hence, one particularly noteworthy du'a, as recommended by Imam Abu Hanifah (may Allah's mercy be upon him), is to ask that all future du'as, wherever and whenever they might be made, be accepted.

### **Umrah**

Umrah consists of a tawaf (seven circuits around the Kabah) followed by a sa'ee (seven circuits between Safa and Marwah). Tawaf is discussed in detail in Appendix B and sa'ee is discussed in Appendix C. After Umrah, you will have your hair cut (see Appendix D) and remove your ihram. It is best to either have another set of ihram clothing available, or to have this set washed, for use during Hajj.

After leaving the state of ihram, you will await the start of the Hajj. Some groups may visit Madinah during this time. Spend time engaged in worshipping Allah and in the dhikr of Allah. Your tour organizer may also conduct lectures during this time to prepare the group for the upcoming Hajj.

### **Entering Ihram for Hajj**

On the morning of the 8<sup>th</sup> of Dhul Hijjah you will again enter the state of ihram, this time with the intention of performing Hajj. You will enter ihram in your hotel room in the manner described in Appendix A. In this particular case, since you are already in Makkah, you do not need to exit the boundary of the miqat. You can also perform ghusl (ritual bath) and change into your ihram in your hotel room, and then walk to the masjid to offer the salah of ihram and to recite the talbiyah.

## 2.0 DAY ONE

8 Dhul Hijjah

NOTE: The remainder of this manual applies to all individuals performing the Hajj, irrespective of type.

### Heading to Mina for the Hajj

It is mustahabb to perform five prayers (Dhuhr, Asr, Maghrib, Isha and Fajr) in Mina beginning with Dhuhr of the 8<sup>th</sup> of Dhul Hijjah. You will head to Mina from three possible locations depending where your hotel room is located: (1) Makkah, (2) some nearby location outside of Makkah (for example Aziziyah) or (3) Madinah.

If coming from Makkah or some nearby location, you will depart for Mina after praying Fajr on the 8<sup>th</sup> of Dhul Hijjah. If coming from Madinah, you will likely depart on the night of the 7<sup>th</sup> of Dhul Hijjah, pray Fajr on the way, and then head directly to Mina.

Depending on the availability of buses, you may head to Mina before Fajr (or perhaps right after Isha the night before). You should consult your tour organizer for details on exactly when, and from where, your bus will leave for Mina.

### Arrival in Mina

The buses generally arrive in Mina sometime before Dhuhr, but do not worry if you arrive later. Be patient and recognize that tens of thousands of people are all trying to reach Mina simultaneously. Focus on remembering Allah (Most High) and the fact that we have been invited to Hajj to seek forgiveness for our mistakes and shortcomings, insha'Allah. The next few days are going to be unique; we may never again get such an opportunity to spend focused time, away from the pandemonium of our daily lives, to reconnect with Allah (Most High).

### RULING

If you are late in arriving to Mina, you should pray your prayers wherever you might be. Ideally, you would like to catch at least one or two prayers in Mina. However, if this is not possible and you cannot even arrive for Fajr on the next day, then you should head directly to Arafah. Your Hajj will still occur and there is no penalty for missing the stay in Mina, as praying five prayers in Mina is mustahabb.

### Tent Assignment

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



## Staying in Mina

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

Pray all of your sunnahs and nawafil as your stay in Mina constitutes valuable time for the worship of Allah (Most High). The following is a suggested schedule of prayers:

Dhuhr	4 sunnah, 2 fard, 2 sunnah, 2 nafl
Asr	4 sunnah, 2 fard
Maghrib	3 fard, 2 sunnah
Awwabin (performed immediately after Maghrib)	6 rakahs (in sets of two rakah each)
Isha	4 sunnah, 2 fard, 2 sunnah, 2 nafl, 3 witr
Tahajjud	4-8 rakahs (in sets of two rakah each)
Fajr	2 sunnah, 2 fard
Ishraq (15-20 minutes after sunrise)	2 sunnah followed by 2 additional sunnah

Outside of these prayers, spend your time engaged in dhikr, sending prayers on the Prophet (peace and blessings be upon him), glorifying Allah, and resting, if necessary, for the next day in Arafah.

## 3.0 DAY TWO

9 Dhul Hijjah

### Departure

Sometime after sunrise, you will board your bus for departure to Arafah. Due to traffic and congestion, the buses are often delayed and the travel time is lengthened significantly. Be patient, and wait for your group leader to tell you when the bus will arrive. On the way, recite talbiyah, du'a, dhikr and takbir in abundance.

### Wuquf in Arafah

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

- (1) Perform wudu as soon as the time for Dhuhr begins.
- (2) Perform Dhuhr in congregation. Even if it is Friday, Jum'ah will not be offered, and instead the group will pray Dhuhr. Also, Asr will not be combined with Dhuhr.
- (3) Spend your time in ibadah and the remembrance of Allah (Most High). This is a key time in Hajj.
- (4) Perform Asr in congregation at its time.
- (5) Engage in dhikr and du'a until sunset.
- (6) At sunset DO NOT perform Maghrib. Maghrib will be performed together with Isha, during the time of Isha, in Muzdalifah.
- (7) Use the bathroom before leaving Arafah as facilities are limited in Muzdalifah.
- (7) Board the buses for Muzdalifah.

### Muzdalifah

While heading toward Muzdalifah, recite dhikr, du'a and salawat. After arriving in Muzdalifah, the group will wait for the time of Isha to enter and then perform the following sequence:

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

### Spending the Night in Muzdalifah

After finishing Maghrib and Isha, each person should collect 80-90 pea-sized pebbles for pelting during the coming days of Hajj (70 are required; each person should collect 10-20 extra). You will stay overnight in Muzdalifah. Spend the night in worship (ibadah) and, if necessary, rest for the next day.

## 4.0 DAY THREE

10 Dhul Hijjah

### **Wuquf of Muzdalifah**

Perform Fajr at the beginning of its time, i.e. right after dawn. Then make dhikr and du'a until sunrise. This time is designated for the Wuquf of Muzdalifah. It is a very blessed and virtuous time. Of note, the time for Fajr in Muzdalifah is roughly the time for Fajr in Makkah so be wary of performing Fajr too early.

### **Return to Mina**

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

### **Head Toward the Jamarat**

After arriving at Mina, your next step is to go to the jamarat for pelting. This pelting can be performed anytime after the beginning of the time of Fajr on the 10<sup>th</sup> day until right before the beginning of the time of Fajr of the next day. Within this time frame, it is sunnah to perform it anytime after sunrise until zawal (right before the time of Dhuhr enters) and it is disliked (makruh) to delay it until after Maghrib. If you have women or the elderly in your group, you might want to wait until the time of Asr before proceeding. During this time the jamarat tends to be less crowded and the weather is also somewhat cooler.

You will proceed to the jamarat by foot (approximately a 30-50 minute walk, each way, for those in standard tents, and a 10-15 minute walk for those in luxury tents).

### **Identifying the Large Shaytan**

As you approach the jamarat, you will ascend a wide ramp that will take you to a platform. On this platform, you will see three large walls. The walls each represent shaytan. The first wall is referred to as the small shaytan, the second as the medium shaytan and the third as the large shaytan. You will pass the first two walls and head toward the large shaytan (on this day you only need to pelt the large shaytan).

### **Pelting**

Stand in front of the wall that represents the large shaytan and throw seven pebbles, one at a time, at this wall. Each pebble should be held between the index finger and thumb of the right hand and thrown, with your hand at the level of your head, while reciting "Bismillahi Allahu Akbar" each time. The pebbles must fall within the area surrounding the stoning wall. After pelting, you should re-gather with your group and then proceed forward. No du'a is made after this pelting. With the throwing of the first stone, the talbiyah of Hajj ends. Therefore, talbiyah will no longer be recited throughout the remainder of the journey.

## **Perform Animal Sacrifice**

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

## **Qasr/Halaq**

Once you have ascertained that your sacrifice is complete, either shave your head (men only) or trim your hair (see Appendix C). For men, there is greater reward in shaving (women are not allowed to shave their heads). Trimming requires clipping 1 inch off from the hairs of the entire head. If less than 1 inch of hair (or no hair) is present on the head of a man, then the head must be shaved. Barbers are present in the Hajj camp and will cut your hair for a small fee. If you desire, you can remain in ihram and wait to have your hair cut at a barber shop the next time you are in Makkah (for example, before or after Tawaf Ziyarah).

All of the restrictions of the ihram end after the hair is trimmed or shaved, except the restriction on romance and marital relations - this is uplifted only after Tawaf Ziyarah is completed. Therefore an individual can now change into their everyday cloths, apply scent, clip their nails, etc.

## **Tawaf Ziyarah**

Tawaf Ziyarah is a mandatory component of Hajj. It is performed in a manner similar to the tawaf performed for Umrah and is followed by a sa'ee of Hajj (See Appendix B for details concerning tawaf and Appendix C for details of sa'ee).

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

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

### **RULING**

An individual may perform Tawaf Ziyarah before their hair is cut or their head is shaved. In this case, then once the hair is cut/head shaved, all of the restrictions of ihram, including the prohibition on romance, are uplifted simultaneously. If the hair is cut/shaved before Tawaf Ziyarah then all restrictions of ihram are uplifted except the prohibition on romance. This is uplifted only after Tawaf Ziyarah is completed.

#### RULING

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

#### RULING

If you perform Tawaf Ziyarah in the state of ihram and you intend to perform the sa'ee of Hajj after, then males should perform idtibā (exposing the right shoulder by bringing the ihram under the right armpit and placing it over the left shoulder) throughout the tawaf, and ramal (walking briskly in an erect posture) during its first three rounds.

#### RULING

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

### **Return to Mina**

It is sunnah to spend some portion of the night of the 10<sup>th</sup> of Dhul Hijjah in Mina. Therefore, once Tawaf Ziyarah is complete, you should return to Mina. This should be borne in mind when planning how you will complete the above described acts.

## 5.0 DAY FOUR

11 Dhul Hijjah

### **Pelting**

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

### **Timings**

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

### **Step One: Pelt the Small Shaytan**

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

After throwing all seven pebbles move away from the crowd, face the qiblah, glorify Allah, recite salawat and make du’a for a few minutes.

### **Step Two: Pelt the Medium Shaytan**

Move to the medium Shaytan. Pelt this Shaytan with seven stones in the manner described above and make dhikr and du’a as described above.

### **Step Three: Pelt the Large Shaytan**

Move to the large Shaytan. Pelt this Shaytan with seven stones in the manner described above; however, du’a is not made after this pelting.

### **Return to Camp**

Spend the remainder of the day and night in Mina. Fill your time with good deeds such as reciting the Holy Quran, du’a, dhikr, listening to the scheduled talks, etc.

## 6.0 DAY FIVE

12 Dhul Hijjah

### **Pelting**

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

### **Timings**

The time window for completing this pelting is from Zawal of the 12<sup>th</sup> until dawn of the next day. The ideal (sunnah) time is anywhere between Zawal and sunset on the 12<sup>th</sup>. Again, select a time which is safe and less crowded.

### **Step One: Pelt the Small Shaytan**

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

After throwing all seven pebbles move away from the crowd, face the qiblah, glorify Allah, recite salawat and make du’a for a few minutes.

### **Step Two: Pelt the Medium Shaytan**

Move to the medium Shaytan. Pelt this Shaytan with seven stones in the manner described above and make dhikr and du’a as described above.

### **Step Three: Pelt the Large Shaytan**

Move to the large Shaytan. Pelt this Shaytan with seven stones in the manner described above; however, du’a is not made after this pelting.

### **Return to Camp**

Spend the remainder of the day and night in Mina. Fill your time with good deeds such as reciting the Holy Quran, du’a, dhikr, listening to the scheduled talks, etc.

## 7.0 DAY SIX

13 Dhul Hijjah

### **Pelting**

The schedule for Day Six is essentially the same as that for Days Four and Five, except that you will return to Makkah after pelting the Jamarat. You may refer to the above two sections for details.

### **Return to Makkah Mukarramah or Madinah**

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

If you happen to be staying in Makkah, give preference to performing extra tawaf, as this is an act of worship that cannot be performed once you return home.

### **SPIRITUAL DIMENSION**

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



## 8.0 FAREWELL TAWAF

### **Tawaf Wida (Farewell Tawaf)**

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

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

## APPENDIX A

### IHRAM

#### 1.1 Introduction

Linguistically, ihram means “to make haram.” Legally, it refers to the state that a pilgrim must enter prior to visiting the house of Allah (Most High) in order to perform Umrah or Hajj. While in this state certain acts become haram on the pilgrim, hence the term ihram.

#### 1.2 Miqat

When traveling for the pilgrimage one must enter the state of ihram prior to crossing certain boundaries. These boundaries are established by the hadith of the Prophet (peace and blessings be upon him) and are called miqat. Any individual who intends to head directly the sacred precinct of the Kabah must enter the state of ihram before crossing the miqat.

RULING: Jeddah to Makkah

Since the city of Jeddah falls within the boundary of the miqat, anyone who intends to travel to Makkah directly via Jeddah must enter ihram before passing the miqat for Jeddah (which is approximately 1.5 hours before landing at Jeddah airport). This is best done by entering into the ihram at the last stop-over before departing for Jeddah.

RULING: Jeddah to Madinah

If one intends to head directly to Madinah from Jeddah, ihram is not required. Although the miqat is crossed, there is no intention of directly proceeding to the sacred precinct of the Kabah.

RULING: Madinah to Makkah

Madinah itself is approximately 6 miles outside of the miqat. Those traveling to Makkah from Madinah will either enter the state of ihram before departing from Madinah, or more commonly, will stop en route and enter the state of ihram at that time.

#### 1.3 Preparation for Entering Ihram

Prior to entering into the state of ihram the following is recommended:

(1) It is desirable (mustahabb) for both men and women to clip one’s nails and remove any excess hair (moustache, armpit, pubic area, etc.) as appropriate. This should be done before leaving home for the Hajj journey.

(2) Immediately before entering the state of ihram it is sunnah to make ghusl (for example, in one’s hotel room) or wudu (for example, if traveling at an airport). This is done for physical cleanliness (i.e., to remove dirt) and therefore should be done even if the individual is already in a state of wudu. Similarly, it should be done by menstruating women as well. If water is not available, this step can be skipped. It is not required in order to enter the state of ihram.

(3) It is sunnah to apply scent to the body immediately before changing into the clothing of ihram. This can be achieved by using scented soap during ghusl and/or by applying deodorant. Men may also apply itr (scent) to their bodies prior to changing into the clothing of ihram. It should be noted that once the state of ihram is entered, applying fragrance of any kind is no longer permitted.

#### RULING

Clothing or cloth that has been washed in scented detergent may be worn as ihram prior to entering the state of ihram. However, once the state of ihram is entered, it is not permissible to use scented clothing or cloth. Hence, if an individual changes into new clothing during the state of ihram, they should be sure that those clothes or cloth have been washed in non-scented detergent.

### **1.4 The Clothing of Ihram**

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

#### RULING

The sandals worn by men must keep the top central bone (over the shoelace area) of the foot uncovered. This can be achieved by wear thong sandals (also known as flip-flops).

The ihram for women is their usual clothing (hijab, socks, shoes, purse, etc.) Since it is impermissible for cloth to touch the face while in ihram, women should wear a baseball cap or visor under their niqab so that the cloth of the niqab does not make contact with the skin of the face. Menstruating women will also put on the clothing of ihram.

### **1.5 Salah for Ihram**

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

#### RULING

The makruh times for prayer are immediately after one has offered Fajr prayer until the sun has risen, and immediately after one has offered Asr prayer until the sun has set. The haram times for prayer are while the sun is rising or setting upon the horizon, or at its zenith (zawal). Zawal usually occurs for the 20 minutes preceding the start of the time for Dhuhur prayer.

#### RULING

Men should cover their head while making the prayer for entering ihram, either by wearing a kufi/hat or by using the upper cloth of their ihram. Since this prayer is offered before recitation of the talbiyah (see below), the impermissibility of covering the head due to the state of ihram is not yet an issue.

## 1.6 Making the Intention

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

### Umrah Alone (i.e. Umrah part of Hajj Tamattu)

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

*Oh Allah, I intend Umrah.  
Make it easy for me and accept it from me.*

### Hajj Alone (i.e. Hajj part of Hajj Tamattu or Hajj Iفراد)

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

*Oh Allah, I intend Hajj.  
Make it easy for me and accept it from me.*

### Hajj Qiran (i.e. both Umrah and Hajj with one ihram)

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي

*Oh Allah, I intend Hajj and Umrah.  
Make them both easy for me and give them from me.*

### RULING

The intention should be verbal, although if silent it is still accepted.

### RULING

The intention may be made in one's own language.

### RULING

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

## 1.7 Talbiyah

Next, the talbiyah should be recited three times (once is wajib while thrice is sunnah) as listed below. This recitation with an intention to enter ihram (as described above) enters an individual into the state of ihram. It is sunnah for men to recite the talbiyah loudly, while women should recite it softly to themselves. In no case should this initial talbiyah be absolutely silent.

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

*I am at Your service. Oh Allah! I am at Your service.  
I am at Your service. You have no partner, I am at Your service.  
Surely, all praise and blessings are for You, as well as the entire universe, while You have no partner.*

### RULING

Talbiyah should be regularly recited during the pilgrimage. Use changes in state, for example boarding the bus, exiting from the bus, standing, sitting, meeting others, etc., as a reminder that the talbiyah should be recited. Remember that the talbiyah is not recited during tawaf or sa'ee.

### Spiritual Dimension

It is reported that when Hadrat Ali Zainul Abidin (may the mercy of Allah be upon him) used to enter into ihram his face would become pale, his body would shake and he could not recite "labbaik." When asked why he stated, "I fear greatly that in reply to my 'labbaik', a cry may come saying 'lā labbaik.' Your presence here is not accepted." He would then utter "labbaik" and fall off his camel unconscious.

## 1.8 Prohibited Acts During Ihram

The above described actions enter an individual into the state of ihram. The following acts are prohibited while in this state:

- (1) Romance in all forms. This includes verbal words or physical touching (for example kissing or embracing). Of note, intercourse, should it occur, breaks the ihram and invalidates the Hajj!
- (2) Hunting, or assisting in the hunting of, any animal or creature; even killing an ant is prohibited.
- (3) Applying any fragrance to one's body, clothes, etc., in any manner (e.g. fragrant soap or deodorant, cologne/perfume, scented towelettes or wipes, etc.).
- (4) Removing hair or nails from any part of your body. Be particularly careful not to comb your hair or run your fingers through your beard. Also refrain from biting your nails. Hairs that fall naturally from the body, or while making wudu, are exempted from this prohibition.
- (5) For men, wearing stitched clothing in the shape of the body or sealed footwear. This includes underwear, undershirts, socks, etc. Men must keep the top central bone (over the shoelace area) of the foot uncovered and hence are required to wear appropriate sandals.

(6) Covering the head for men, and covering the skin of the face for both men and women. Women should wear a baseball cap or visor under their niqab so that the cloth of the niqab makes minimal contact with the skin.

(7) Fighting or arguing with anyone, even if you are in the right.

#### RULING

If one's wudu breaks, or one needs to perform ghusl (for example after a wet dream), the state of ihram remains intact. The individual should perform wudu/ghusl as needed, and if needed, change their ihram cloth to remove any impurity.

### **1.9 Permissible Acts While in Ihram**

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

## APPENDIX B

### TAWAF

#### Introduction

Tawaf legally refers to circling around the Kabah seven times with a proper intention. There are several types of tawaf that can be intended. These include:

- (1) Tawaf of Umrah
- (2) Tawaf Ziyarah of Hajj - performed after wuquf in Arafah and Muzdalifah
- (3) Tawaf Wida of Hajj - performed after Hajj, but before leaving Makkah
- (4) Nafl Tawaf - done during one's free time in Makkah
- (5) Tawaf Qudum of Hajj - performed only during Hajj Qiran

Each is performed in a fairly similar manner.

#### Step One: Wudu

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

#### Step Two: Locating the Starting Point

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

#### Step Three: Idtibā & Ramal

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

For men performing tawaf with idtibā, it is sunnah to also perform ramal. Ramal refers to walking erect on the balls of your feet with quick steps, while moving the shoulders and arms in a light jogging motion. This is done by men (and not women) and only during the first three rounds.

#### RULING

Idtibā and ramal are done only during that tawaf which is to be directly followed by sa'ee (seven circuits between Safa and Marwah) and are done only when an individual is in the state of ihram. Hence, idtibā and ramal will occur during the following:

- (1) Tawaf of Umrah

- (2) Tawaf Ziyarah of Hajj - during Hajj Tamattu if performed in the state of ihram, or during Hajj Qiran if the sa'ee of Hajj was not performed together with Tawaf Qudum.
- (3) Tawaf Qudum of Hajj - during Hajj Qiran, but only if the sa'ee of Hajj will also be performed immediately afterwards.

#### **Step Four: Intention**

Select a less-crowded area (usually toward the furthest edge of the mataf) a few steps before the imaginary start line from Hajar al-Aswad to the green light. Face your entire body (including feet and chest) toward the Kabah, establish your intention for tawaf, raise your hands as if you are making takbir for salah, and then say:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

*With the name of Allah, Allah is the Greatest and to Allah belongs all praise.*

#### **RULING**

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

#### **Step Five: Beginning Tawaf**

After having made your intention and takbir, turn your entire body (including feet and chest) toward the direction of those making tawaf. While your body is facing this direction, stretch out both arms toward the direction of Hajar al-Aswad (your chest will also slightly turn towards the Kabah, but your feet will remain facing the direction of flow). With your arms outstretched, your palms facing the stone and your fingers pointing upwards recite “Bismillahi Allahu Akbar.” Then bring your palms toward your face and kiss them. This is called Istilam and will be repeated each time you pass Hajar al-Aswad, including when you finish your tawaf, for a total of 8 times.

Lower your hands and begin tawaf in a counterclockwise motion, moving toward the door of the Kabah, with the Kabah to your left.

NOTE: Talbiyah is no longer recited once tawaf begins and is also not recited during sa'ee. If you are performing Umrah then talbiyah is now complete. If you are performing Hajj Qiran, then you may restart recitation of the talbiyah after the completion of tawaf and sa'ee.

#### **Step Six: Circling the Kabah**

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

#### **SPIRITUAL DIMENSION**

Shaykh Zulfikar states, “During tawaf many things can be recited, however, it is best to make du'a. If you have the habit of reciting du'a from a book then do so. However, the ideal is to read your heart and ask for those du'a that are written there. These do not need to be in Arabic. You can ask in your own language.”



The next question is what to ask for. Keep in mind one simple principle. Asking according to the background and circumstance of the situation/location is ideal. An example of this is present in the Holy Quran (3:37-41). Maryam (may Allah bless her) was once eating fruit outside of their season. Prophet Zakariyya (peace be upon him) found her in this state and inquired “From where have you attained these?” She responded, “This is from Allah.” Prophet Zakariyya, thinking that if Allah (Most High) could give her fruit out of season, could he not also give me a child in my barren old age, immediately supplicated for a child. He stated, “O my Lord! Grant me from your presence a righteous offspring.” An angel then called out, while he was still standing and praying, “Allah gives you glad tidings of Yahya.” So from this example we learn that du’as according to circumstance are quickly accepted.

This is also the beauty of the du’as present in the sunnah. The Prophet (peace and blessings be upon him) used to ask according to circumstance. For example when he saw himself in a mirror he would supplicate, “O Allah just as you made my face beautiful, also beautify my manners and character.” This is one reason to be regular and consistent in making those du’a that are found in the sunnah.

Likewise, we should keep four principles in mind when making du’a during tawaf:

(1) Allah (Most High) told his beloved khalil [friend] (Prophet Ibrahim) to, “Proclaim the pilgrimage among men...so that they may witness benefits provided for them” (22:27). In this verse, we learn that Allah (Most High) wants that people come here to gain benefit. Thus, with this verse in mind, we should supplicate for the benefits of both this world and the hereafter.

(2) Allah (Most High) describes His house as, “Full of blessings and of guidance for the entire world” (3:96). Thus, with this verse in mind, we should ask for barakah in our wealth, sustenance, age, health, decisions, children, acts of worship, etc. And, we should ask for guidance for ourselves, our parents, children, relatives, friends and the entire ummah.

(3) Allah (Most High) states regarding His sacred precinct, “And whoever enters it attains security” (3:97). Thus we should supplicate for security from the filth of our nafs, from shaytan, from the envy of the envious, from our enemies, from those who appear to be our friends but are actually our enemies, from all fears in this world and from the fire of Jahannam.

(4) Allah (Most High) states, “And complete Hajj and Umrah for Allah.” Thus we should supplicate that since we have come for the sake of Allah, if there is any deficiency in our Hajj may Allah (Most High) accept our deed and make it for Him alone.”

## **Spiritual Dimension**

As a sign of the love and concentration of the heart required during tawaf, circling is done counterclockwise resulting in the heart (which is present on the left side of the chest) being closer physically to the structure of the Kabah.

### Step Seven: Passing the Yemeni Corner

The corner before Hajar al-Aswad is called Rukun Yamani (the Yemeni corner). As you pass this corner, do not raise or kiss your hands. You will see many people doing this but remember to avoid it. Once you pass this corner, it is sunnah to recite the following until you reach Hajar al-Aswad.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَاقِنَّا عَذَابَ النَّارِ

*Our Lord, give us in this world that which is good, and in the Hereafter that which is good, and save us from the torment of the fire.*

### Step Eight: Completing the First Round

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

### Step Nine: The Final Round & Istilam

At the end of the seventh round, perform one final Istilam and slowly begin to head to the outer edge of the crowd to leave the gathering. Do not attempt to leave by walking in the opposite direction of flow. This is dangerous and causes great inconvenience to others.

### Step Ten: Salah at Maqam Ibrahim

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

### SPIRITUAL DIMENSION

The Prophet Ibrahim (peace be upon him) re-built Allah’s house. This deed was so beloved to Allah (Most High) that the stone on which his feet stood was made a place of prostration. Allah (Most High) states, “And take the Maqam (station) of Ibrahim as a place of prayer” (2:125). This is a sign of the acceptance of this location and of the sincerity of Prophet Ibrahim (peace be upon him).

## Step Eleven: Drinking the Water of Zamzam

After completing the prayer at Maqam Ibrahim one should partake of the blessed water of Zamzam. A number of Zamzam taps have been placed along the wall opposite Maqam Ibrahim, however you can drink from anywhere which is easiest (even from the orange coolers that are situated throughout the masjid). Make your intention, keeping in mind the hadith of the Prophet (peace and blessings be upon him), “The water of Zamzam is for which it is consumed<sup>1</sup> (i.e. it will be a cure for whatever you intend it to be).” Face the Kabah standing and drink abundantly. After you have drunk your fill, take a small amount of Zamzam and wipe it over your face, head and body.

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

The Prophet (peace and blessings be upon him) recommended the following du’a when drinking Zamzam:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا  
وَشِفَاءً مِنْ كُلِّ دَاءٍ

*Oh Allah, I ask You for knowledge that is beneficial, provision that is plentiful and a cure from all diseases.*

## Additional Notes

(1) You should perform all seven rounds of tawaf together consecutively in a state of wudu. If your wudu breaks before the completion of four rounds then you must break your tawaf, make wudu (outside of the masjid) and then start all over. If your wudu breaks after completing at least four rounds then you can suspend your tawaf, make wudu (outside of the masjid) and restart at the last complete round that you made. For example, if you were working on your fifth round when your wudu breaks, leave the gathering, remake wudu and restart your fifth round at the Hajar al-Aswad imaginary start line.

(2) It is permissible to perform tawaf on the second and third floors of the masjid.

(3) If you are confused about the number of rounds then go with the certain number (i.e. the lower number). For example, if you are debating whether you have completed 3 or 4 rounds, then assume 3.

(4) As you circle around the Kabah you will notice a short C-shaped wall on one side of the Kabah. The area between this wall and the Kabah is called the Hatīm and is actually part of the Kabah. When making tawaf, do not enter the Hatīm. If you cross through the Hatīm during tawaf, the particular round you are working on becomes void and you must repeat that round.

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<sup>1</sup> Narrated by Hadrat Jabir and recorded in Ibn Majah.

- (5) If you drop something while making tawaf DO NOT bend down to pick it up. You could easily fall and get trampled.
- (6) Your body must face the direction of flow when making tawaf. If you turn your chest such that you are facing the Kabah or that your back faces the Kabah (i.e. you are no longer facing the direction of flow) then you must move back to the spot where you turned away from the direction of flow and resume the round. If this is not possible, which is generally the case during Hajj, then that round becomes invalid and must be re-done from the start.
- (7) If a congregational prayer arises during tawaf then join the prayer (at your location). Resume tawaf once the fard or Janazah prayer is complete.
- (8) Husband and wife should not hold hands or touch physically during tawaf. Instead, they can stay together by holding the cloth or fabric of their ihram or clothing.
- (9) To the best of your ability you must perform tawaf walking on your own strength. Use of a wheelchair is permissible only with an excuse. Wheel chairs are available at the Haram for a small fee.
- (10) Cell phones should be turned off during tawaf, and if possible, during Umrah and Hajj altogether.

## APPENDIX C

### SA'EE

#### Introduction

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

#### Istilam

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

#### Wudu

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

#### Approaching Safa

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

أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ  
إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللهِ

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

## Intention

After arriving at Safa, one should climb the hill slightly (ideally so that the Kabah is visible) and then make an intention to perform seven rounds of sa'ee between Safa and Marwah. This intention can be made in any language. One suggested way of making the intention is the following:

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَشْوَاطٍ لِلَّهِ تَعَالَى فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

*Oh Allah I intend walking between Safa and Marwah seven circuits for the sake of Allah.  
Make it easy for me and accept it from me.*

## Dhikr Upon Safa

Face the Kabah, raise both hands to your shoulders (as if making du'a) and recite the following:

- (1) Allahu Akbar, la ilaha illallah (entire phrase three times).
- (2) Salawat on the Prophet (peace and blessings be upon him).
- (3) Make du'a (for a few minutes). Shaykh Zulfiqar (may Allah preserve him) suggested the following du'a, "Oh Allah! Through the running back and forth of Hadrat Hajirah, you provided the well of Zamzam which resulted in civilization and the din being established from this barren land. Oh Allah! Through my running back and forth between these two hills allow the din to be established in my barren heart and allow the din to be established in my spiritually barren home and city."

Shaykh Zulfiqar also suggested the following du'a, "Oh Allah! At Darul Arqam you gave Hadrat Umar (may Allah be pleased with him) the tawfiq to convert to this din, and you made him so firm in his attachment to it. As I pass by this area (Darul Arqam was located near Safa), grant me the same fervor for the din that you granted Hadrat Umar (may Allah be pleased with him)."

## Heading Toward Marwah

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

Rabbighfir warham antal a'azzul akram

*My Lord forgive and be merciful.  
You are the most Powerful, the most Honorable.*

## SPIRITUAL DIMENSION

Sa'ee is a time for making du'a. Shaykh Zulfiqar states, "When making du'a during sa'ee we should keep in mind the household of the Prophet Ibrahim (peace be upon him). After all, it is because of the running Hajirah (may Allah bless her) between Safa and Marwah that these are included among the 'signs of Allah'" (2:158). Some examples of possible du'as include:

(1) Oh Allah, just as you gave the Prophet Ibrahim (peace be upon him) true tawhid, grant us such tawhid as well.

(2) Oh Allah, just as you granted him your friendship and made him khalilullah, also grant us the benefit of such a relationship with you.

(3) Oh Allah, just as you granted him the characteristic of hosting guests (11:69), also grant us this characteristic as well.

(4) Oh Allah just as you gave Prophet Ibrahim (peace be upon him) a progeny with so many prophets, make us fathers of a progeny of awliya. Just as you gave Prophet Ibrahim a son like Prophet Ismail (peace be upon them both), who was willing to sacrifice his life based on his father's dream (37:102), in the same way grant us offspring who are willing to sacrifice themselves to serve your din.

Oh Allah, Prophet Ismail (peace be upon him) assisted his father in building Your house (2:127). So, grant us children who will also assist us in serving your din. From his offspring you brought Rasulullah (peace and blessings be upon him), so from our offspring bring a mujaddid (a reviver) of the din.

(5) Oh Allah, just as you granted Hajirah (may Allah bless her) patience and reliance upon You, also grant the women of our household patience and reliance upon You.

(6) Oh Allah, Prophet Ibrahim (peace be upon him) settled his family in a barren desert near Your house in order that they establish regular salah, so grant us the tawfiq to live close to a masjid and also make our children among those that consistently worship you. Prophet Ibrahim (peace be upon him) then asked that the hearts of the people be filled with love toward his family, so also turn people's hearts toward our families with love as well. He also asked that his family be given sustenance of fruits so that they may give thanks. So, also grant our offspring halal and pure sustenance and give them abundant fruits to eat and make them among the thankful (14:37).

(7) Those who are the head of a household might ask: Just as you made Prophet Ibrahim (peace be upon him) the leader of such a righteous household. So grant us wives and offspring who will be the comfort of our eyes, and make us heads of righteous households (25:74).

Shaykh Zulfiqar then concludes, "These types of du'as arise when one reads their heart, alleviating the need for a physical book from which du'as are read. In this manner, you will see spiritual states naturally arise from your heart. Remember, the mother whose child is lost does not need to be read eulogies in order to cry. She cries based on the state of her heart. So, if the heart of a person is involved and he recognizes, "Oh Allah, You brought me to this holy place and I don't know if I will ever return. On my head I carry buckets of sins, which I have brought to be forgiven." Such a person will not need a book of du'as to cause him to cry. Rather, the eyes will naturally shed tears."

## **The Green Lights**

Between Safa and Marwah is an area marked by green lights. Regardless of whether one is heading toward Safa or toward Marwah, men (and not women) should quicken their pace and run slowly between the two points marked by the green lights.

## **Upon Marwah**

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

- (1) Allahu Akbar, la ilaha illallah (entire phrase three times).
- (2) Salawat on the Prophet (peace and blessings be upon him) once.
- (3) Make du'a (for a few minutes).

This completes the first round of sa'ee.

## **Return to Safa**

Head back to Safa to complete the second round. Remember to run slowly (men only) between the green lights. Upon arriving at Safa, again climb the hill slightly, face the Kabah, and make dhikr and du'a (as described above).

## **Completion of Sa'ee**

The seventh round of sa'ee ends at Marwah. If you are performing a general Umrah or an Umrah for Hajj Tamattu, then after sa'ee you must shave or trim your hair to exit the state of ihram (see Appendix D).

## **Additional Notes**

- (1) It is permissible to perform sa'ee on the second and third floors of the masjid.
- (2) It is sunnah to do all rounds of sa'ee at one time without taking a break in between.
- (3) If a congregational prayer arises during sa'ee then join the prayer (at your location). Resume sa'ee once that fard or Janazah prayer is complete.
- (4) If you are confused about the number of circuits performed then go with the certain number (i.e. the lower number). For example, if you are debating whether you have completed 3 or 5 circuits, then assume 3.
- (5) Husband and wife should not hold hands or touch physically during sa'ee. Instead, they can stay together by holding the cloth or fabric of their ihram or clothing.
- (6) To the best of your ability you must perform sa'ee walking on your own strength. Use of a wheelchair is permissible only with an excuse. Wheel chairs are available at the Haram for a small fee.



## APPENDIX D

### HALAQ/QASR

#### **Introduction**

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

#### **Method for Men**

Hair must be removed by shaving the entire head or trimming at least 1 inch from every hair of the head. An individual with hair less than 1 inch long must shave his head. A bald individual must have a razor passed over his scalp.

#### **Method for Women**

A woman must trim slightly more than 1 inch from each area of the head. She should divide her hair into three sections (right, left and middle) and then trim the required amount from each section. This trimming should be done by a mehram or another female in a private location (e.g. one's hotel room or tent).

#### **Exiting Ihram Through Halaq/Qasr**

In the case of Umrah, after shaving or trimming the hair, all of the injunctions of ihram are lifted and Umrah is complete. In the case of Hajj, after shaving or trimming the hair, all of the injunctions of ihram are uplifted except the prohibition of romance/relations with one's spouse. This prohibition is lifted only after completion of Tawaf Ziyarah.

#### **RULING**

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