



SIMPLIFIED A-Z GUIDE ON

HAJJ AND 'UMRAH

SHEHU ABDUS-SALAM ALADODO

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DEDICATION

This publication is dedicated to the intending and returning *hujjaaj* (pilgrims). May Allah accept your hajj rites. Aameen.

FOREWORD

The significance and value of Hajj (and 'Umrah) in the life of a Muslim cannot be overemphasized. Apart from being a pillar of Islam alongside tawheed (Islamic monotheism), salat (five daily prayers), sawm (Ramadan fast), and zakah (compulsory charity), it presents the opportunity to feel directly the essence of professing the Islamic faith. Through Hajj, a Muslim has the opportunity to see the House of Allāh in Makkah with his naked eyes, visit the masjid of Prophet Muhammad (peace be upon him) in Madeenah, as well as other monumental sites in the history of Islām. Anyone who has ever performed Hajj or 'Umrah would understand that this is one of the greatest favours in life that Allāh grants whoever He wishes.

During Hajj (and 'Umrah), Muslims are able to feel the mercy and favour of Allāh upon the adherents of the Islamic faith. Specifically, Hajj affords pilgrims the opportunity to perform acts of worship in the most sacred places in the world and the best of the days of our lives (the first ten days of Dhul-Hijjah) in respect of which Allāh سبحانه وتعالى says:

وَالْفَجْرِ وَلَيَالٍ عَشْرٍ

By the dawn, And [by] ten nights. [Al-Fajr:
Verses 1 and 2]

These ten (10) days are the days in which good deeds are most beloved to Allāh, and the best deeds that a Muslim can perform in them are Hajj and 'Umrah. Abdullahi Ibn 'Abbās reported that the Prophet ﷺ said:

مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ

No good deeds are better than what is done in these first ten days (of Dhul Hijjah) [Sahih Bukhari, 926].

However, it is unfortunate that many Muslims who go for Hajj (or 'Umrah) in our contemporary time lack the knowledge and understanding of what the journey is all about, which often leads them to misplace their priorities. In the cases of many Muslims of our era, Hajj is no more than tourism because it does not fulfill its purposes in them. That is why you will see some pilgrim focusing more on taking pictures and posing for videos to be shared on social media throughout the duration instead of focusing their attention on the Hajj and 'Umarh rites. What some people aim to achieve with their Hajj or 'Umrah journey is the societal recognition attached to it rather than the spiritual values embedded in it.

Out of ignorance and negligence, many Muslims go to Hajj (or 'Umrah) and still fall into shirk and several other sins in the process. Some pilgrims have their Hajj rewards tainted with kufr (disbelief), bid'ah (innovation), riyā' (show-off), and so on, even before returning home. For instance, some pilgrims rub their hands, clothes, or other items on the Ka'bah to seek blessings. Some mix freely with the opposite gender in a way that could lead to zina. Some mix with people of bid'ah to perform religious activities not legislated in the Deen. Some people even go to Hajj or 'Umrah to attend political or business meetings.

It must be noted that the only Hajj (and 'Umrah) acceptable to Allāh is that which is based on knowledge according to Qur'ān and Sunnah. Therefore, there is a need for those in charge of Hajj activities, not only in Nigeria but worldwide, to take the education and orientation of intending pilgrims on Hajj (and 'Umrah) rites and their significance more seriously.

This book "SIMPLIFIED A-Z GUIDE ON HAJJ AND 'UMRAH" written by my brother, Ustadh Abdus-Salam Aladodo (Alfa Shehu), aims to bridge the gaps mentioned above. It eases Hajj and 'Umrah tasks using simple words that anyone with an elementary understanding of English will find highly beneficial. It is a concise guide for anyone who wishes to achieve an acceptable Hajj and 'Umrah in line with the Qur'ān and Sunnah. I strongly believe that this book, In Shaa Allah, will help reduce the ignorance usually exhibited by many pilgrims during Hajj and 'Umrah.

May Allāh accept this incredible effort from him, help him to purify his intention, and accept it from him as an act of 'ibādah.

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10th Dhul-Qa'dah 1445 AH (18th May 2024)

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INTRODUCTION

In the name of Allah, the Most Beneficent, Most Merciful. May His peace and blessings be upon His beloved Prophet, Muhammad, his companions, and household. Aameen.

Last year, 1444AH, equivalent to the year 2023, Allah made it easy for me to perform Hajj and 'Umrah for the very first time. While in Madeenah awaiting the period of 'Umrah, I was privileged to attend the classes of Shaykh Sulaiman ibn Salimullah al-Ruhayli (May Allah grant him goodness), a professor at the Islamic University of Madeenah, a teacher at Masjid Nabawi, and an Imam at Masjid Quba.

My friend, Ustadh Olalekan Abdullah (may Allah grant him goodness), who is presently a student at the Prophet's mosque, took me to his gathering. On that same day, he (Shaykh Sulaiman al-Ruhayli) started explaining the book *At-Tahqeeq wal idaah* (a book regarding the rites and frequently asked questions on Hajj and 'Umrah) of Shaykh Bin Baz to assist pilgrims who arrived early in Madeenah.

I was present throughout the explanation of the book (majority of which constitutes the writings in this treatise), which lasted for five days, and on the third day, I had the opportunity to ask Shaykh this question: "May Allah be pleased with you and grant you goodness. I came to the Kingdom of Saudi Arabia from Nigeria to perform *Hajj*. What's your advice for me, honoured shaykh?"

Shaykh Sulaiman al-Ruhayli responded: "My advice to you is that you should fear *Allah Subhānahu wa ta'ala* in all your dealings, build, strengthen, and prioritise the bond between you and your *Rabb 'Azza waja*, and the most excellent way to do that is to remain steadfast in your belief (*Tawheed*). In this blessed journey of *Hajj*, be keen on purifying your soul from all sins and misdeeds. And when you return home after *Hajj*, in sha Allah, you'll become a better person, honoured, dignified, increased in goodness, freed from sins/evil deeds, keen on pleasing *Allah 'Azza waja* until the time of death."

The response of Shaykh above is my advice to anyone who's picking up this book to read as an intending or returning pilgrim. I ask Allah grant you sincerity in intention and worship. Please, do not forget me and everyone who contributed to the success of this publication (the proofreaders and editors) in your *du'aa*. May Allah make it easy for you to observe the *Hajj* rites as it should be observed, and may He accept your supplications.

Yours in Islam,

Shehu Abdus-Salam Aladodo

8 Dhu'l-Qa'dah, 1445AH.

CHAPTER ONE

Hajj: The Journey of a Lifetime

It is a general knowledge that Hajj is the fifth pillar of Islam, legislated by Allah and His Prophet for Muslims who have the strength, financial capability and freedom to engage in the sacred pilgrimage. Allah tells us about the position of hajj in the Qur'an as thus:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. — Surah Āli-‘Imrān, verse 97.

In another verse, we were made to know what is expected of anyone who sets out for Hajj:

الْحُجُّ اَشْهُرٌ مَّعْلُوْمَةٌ فَمَنْ فَرَضَ فِيْهِنَّ الْحُجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ وَلَا جِدَالَ فِي الْحُجِّ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَعْلَمُهُ اللّٰهُ وَتَزُوْدُوْا فَاِنَّ خَيْرَ الْزَادِ التَّقْوٰى وَاتَّقُوْا يٰۤاُولِيَ الْاَلْبَابِ

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you

do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding. — Surah Al-Baqarah, verse 197.

Going by the above, Muslims are expected to strive to perform hajj, at least once in their lifetime. Our beloved Prophet (peace be upon him) enjoined us to hasten regarding the performance of hajj, before one will be unable to do so.

Ibn 'Abbaas, may Allah be pleased with him, said: "The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: 'Whoever wants to go for Hajj, let him hasten to do it, because he may fall ill or some other problems may arise.'" (Reported by Abu Daawood, 1732).

Kinds of Hajj

It is important to know that Hajj is of three kinds, namely:

- 1) Ifrad
- 2) Qīran
- 3) Tamattu'

The best of the kinds is Tamattu', which the Prophet (peace be upon him) himself recommends. Tamattu' is when a pilgrim enters *ihrām* for `Umrah during the months of Hajj (which are Shawwal, Dhu'l-Qa'dah and the first ten days of Dhu'l-Hijjah) and performs `Umrah and exits *ihrām*, then he enters *ihrām* again for Hajj from Makkah or its environs on the day of *al-Tarwiyah* (the eighth day of Dhul-Hijjah) in the same year as his `Umrah. Hajj Tamattu' is also

the popular form of hajj which the majority of intending or returning pilgrims perform, and it is the major subject of discussion in this book, bi idhnillah.

For more information about the kinds of hajj, visit the link.¹

The Rewards of Hajj

Allah has embedded bountiful rewards in hajj so much that anyone who thinks of it will want to make hajj every year. Knowing that one will earn the pleasure of His Lord and have his sins forgiven is enough reason to want to embark on such a journey, leaving one's family and hard-earned possessions.

Abu Hurayrah, may Allāh be pleased with him, said: "I heard the Prophet, sallallaahu 'alayhi wa sallam, say: 'Whoever does Hajj for the sake of Allāh and does not have sexual relations (with his wife), commit sin, or dispute unjustly during the Hajj, will come back like the day his mother gave birth to him.'" (Reported by Al-Bukhaari).

In another narration:

Abu Hurayrah, may Allāh be pleased with him, reported that the Prophet, sallallaahu 'alayhi wa sallam, said: "'Umrah is an expiation for the time between it and the previous 'Umrah, and an accepted Hajj has no less a reward than Paradise." (Reported by Al-Bukhaari).

¹ [How to Perform Hajj - Islam Question & Answer \(islamqa.info\)](http://islamqa.info)

In yet another narration:

Abdullah ibn Mas'ood, may Allah be pleased with him, said: "The Messenger of Allah, sallallaahu 'alayhi wa sallam, said: 'Keep on doing Hajj and 'Umrah, for they eliminate poverty and sin just as the bellows eliminate impurities from iron and gold and silver.'" (Reported by at-Tirmidhi, 810).

The above narrations are sufficient for anyone who wishes to know why Muslims long so much to perform Hajj and 'Umrah. The narrations are also enough evidence for pilgrims who think Hajj is a form of tourism and something to show off with. No, it is an act of worship which is done only for the sake of Allah and not for earning praises or validations of people.

CHAPTER TWO

As you set out to perform *Hajj* or '*Umrah*, it is important for you to know that this is a religious act legislated by Allah and His Prophet (peace be upon him). As such, you must take the following into consideration:

- 1) Purify your intentions, making sure that your *hajj* and '*umrah* is solely for the sake of Allah and nothing else. You are not after a tag, you are not after public praises, you're solely doing to earn the pleasure of your Lord.
- 2) Ensure that you make due provisions for your family.
- 3) Prepare everything that will ease the journey for you, be it food items, clothing and what you'll roughly spend throughout your stay. However, the best preparation is the fear of Allah. (Refer to Suratul Baqarah, verse 197).
- 4) Ensure that the source of money you're using for *Hajj* and '*Umrah* is *halāl*, for Allah will not accept anything from you except that which is pure. (Refer to Sahih Muslim, 1015).
- 5) Repent of all your sins and seek Allah's forgiveness from your misdeeds. (Refer to Suratul Nur, verse 31)

Leaving your house

1. Just before leaving your house to embark on the pilgrimage, make *du'aa* for your family by saying:

أَسْتَودِعُكُمْ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ

Astawdi'ukumu-llāha-lladhī lā taḍī'u wadā'i'uh.

Meaning: “I leave you in the care of Allah, who does not allow anything entrusted to Him to be lost.” — (Refer to Ibn Mājah, 2825)

Then step out and utter the statement:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillah, tawakkaltu 'alallah, wa la hawla
wa la quwwata illa billah.

Meaning: “In the Name of Allah, I have placed my trust in Allah. There is no power (in averting evil) or strength (in attaining good) except through Allah.” — (Refer to Sunan Abu Dawud, 4/325).

2. Once you are en route and/or in the aircraft ready to take off, it's encouraged to supplicate saying:

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا
كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا
هَذَا الْبِرَّ وَالْتَقْوَى ، وَمِنَ الْعَمَلِ مَا تَرْضَى ، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا
هَذَا وَاطْوِ عَنَّا بُعْدَهُ ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ ، وَالْخَلِيفَةُ
فِي الْأَهْلِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ ، وَكَآبَةِ الْمُنْظَرِ
، وَسَوْءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

“Allāhu akbar, Allāhu akbar, Allāhu akbar,
subhāna-l-ladhī sakhkhara lanā hādhā wa mā
kunnā lahū muqrinīn, wa innā ilā rabbīnā la-
munqalibūn, Allāhumma innā nas'aluka fī
safarinā hādhā-l-birra wa-t-taqwā, wa mina-l-

‘amali mā tarḍā, Allāhumma hawwin ‘alaynā
safaranā hādhā wa-ṭ-wi ‘annā bu‘dah,
Allāhumma Anta-ṣ-ṣāhibu fi-s-safar, wa-l-
khalīfatu fi-l-ahl, Allāhumma innī a‘ūdhu bika
min wa‘thāi-s-safar, wa ka-ābati-l-manẓar, wa
sū‘i-l-munqalabi fi-l-māli wa-l-ahl.”

Meaning: Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. How perfect is the One who has given us control over this; we could not have done it by ourselves. Truly it is to our Lord that we are returning. O Allah, we ask You for piety, taqwā (Allah-consciousness) and deeds which You will be pleased with on this journey of ours. O Allah, make this journey easy for us and let us cover its distance swiftly. O Allah, You are our Companion on the journey and the One in whose care we leave our family. O Allah, I seek Your protection from the difficulties of the journey, from distressing scenes, and from an ill-fated outcome with my wealth and family. — (Refer to Sahih Muslim, 1342).

**After making the *du'aa*, ensure you continue to engage in *dhikr* throughout the flight. Do not talk except when necessary. Do not engage in acts that could cause you to sin against Allah, be courteous with fellow Muslims, and lower your gaze.

CHAPTER THREE

Upon Reaching the City of Madeenah

Depending on the agency you travelled with, your flight might land in the city of our beloved Prophet (peace be upon him), Madeenatul Munawwarah. As you descend from the flight, recite the following adhkaar recommended by the Prophet upon reaching a town or city:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ ، وَرَبَّ الْأَرْضِينَ السَّبْعِ
وَمَا أَقْلَلْنَ ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّلْنَ ، وَرَبَّ الرِّيَّاحِ وَمَا ذَرَيْنِ
، أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا وَخَيْرَ مَا فِيهَا ، وَأَعُوذُ بِكَ
مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيهَا

“Allāhumma Rabba-s-samāwāti-s-sab‘i wa mā aẓlaln, wa Rabba-l-arḍīna-s-sab‘i wa mā aqlaln, wa Rabba-sh-shayāṭīni wa-mā aḍlaln, wa Rabba-r-riyāḥi wa mā dharayn, as’aluka khayra hādhihi-l-qaryati wa khayra ahlihā wa khayra mā fihā, wa a‘ūdhu bika min sharrihā wa sharri ahlihā wa sharri mā fihā.”

Meaning: O Allah, Lord of the seven heavens and all that they shade, Lord of the seven earths and all that they carry, Lord of the devils and all that they lead astray, Lord of the winds and all that they scatter — I ask You for the good of this town, the good of its people, and whatever good is in it; and I seek Your protection from the evil of this town, the evil of its people, and whatever evil is in it. — (Refer to Sunanul Kubrah 5/256).

Once in Madeenah, ensure that you observe your five daily *salat* at the Prophet's (peace be upon him) mosque, for it is highly rewarding. Move and relate with fellow pilgrims who are very serious about the Deen, and not those who are fond of discussing football, politics, fashion and other irrelevant subject matter unrelated to the reasons why you left home.

When entering the Prophet's Masjid, you're required to go in with your right leg while saying:

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي،
 وَفَتْحْ لِي أَبْوَابَ رَحْمَتِكَ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ،
 وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ.

“Bismi-llāh, wa-ṣ-ṣalātu wa-s-salāmu ‘alā Rasūl-
 i-llāh, Allāhumma-ghfir lī dhunūbī, waftaḥ lī
 abwāba raḥmatik. A‘ūdhu bi-llāhi-l-‘aẓīm, wa bi
 wajhihi-l-karīm, wa sulṭānihi-l-qadīm, mina-sh-
 Shayṭāni-r-raġīm.”

Meaning: In the Name of Allah. Peace and blessings be upon the Messenger of Allah. O Allah, forgive my sins. O Allah, open the gates of Your mercy for me. I seek protection in Allah, the Supreme, His Noble Countenance, and His Eternal Authority – from the accursed Shayṭān. — (Refer to Ibn Mājah, 771).

When leaving the Masjid, you're to go out with your left leg while saying:

بِسْمِ اللَّهِ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
فَضْلِكَ

“Bismi-llāh, wa-ṣ-ṣalātu wa-s-salāmu ‘alā rasūl-
illāh, Allāhumma innī as’aluka min faḍlik.”

Meaning: In the Name of Allah. Peace and blessings be upon the Messenger of Allah. O Allah, I ask You from Your bounty. — (Refer to Ibn Mājah, 771).

Also, below are a number of activities you can do while in Madeenah:

1. Make sure that you observe all your five daily salat at the prophet's mosque and perform as many countless nawāfil as possible. This is because one prayer in the prophet's mosque is better than one thousand prayers elsewhere (except the *Masjidul haram* in Makkah where one prayer there is better than one hundred thousand prayers elsewhere).
2. Visit the Prophet: You can visit the Prophet by making *tasleem* to the direction of his grave and that of his two companions (Abubakr & Umar) who were buried beside him. You are not required to seek their blessings or beseech them for your needs, just make *tasleem* and leave.

You say *tasleem* to the prophet as thus:

السلام عليك يا رسول الله، ورحمة الله وبركاته

Assalamu alayka ya nabiyyallah, warahmatullahi
wabarakatuhi

*Move a bit towards the left to Abubakr's direction, and say:

السلام عليك يا أبا بكر، ورحمة الله وبركاته

Assalamu alayka ya Ababakri siddiq
warahmatullahi wabarakatuhu.

*Move a bit to the right to Umar's direction, and say:

السلام عليك يا عمر، ورحمة الله وبركاته

Assalamu alayka ya umar warahmatullah
wabarakatuh.

3. Visit *Jannatul Baqee'* Cemetery: This is the cemetery where most of the companions of the Prophet were buried, along with several other Muslims. The visitation is to reflect on Allah's decree regarding death and to pray for the deceased. You pray for them by saying:

الْسَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ ، وَإِنَّا إِن شَاءَ
اللَّهُ بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“As-salāmu ‘alaykum ahla-d-diyāri minal-
mu’minīna wal-muslimīn, wa innā in shā’a-llahu
bikum lāḥiqūn, as’alullāha lanā wa-lakumu-l-
‘āfiyah.”

Meaning: Peace be upon you, O believing and Muslim inhabitants of this place. Indeed — Allah willing — we will join you. We ask Allah for well-being for us and you. — (Refer to Ibn Mājah, 1547).

4. Visit Masjid Qubaa: This is the first mosque built by the Prophet (peace be upon him) when he reached Madeenah. Make sure to perform ablution from your hotel, then go to Qubaa and perform two units of nawafil (supererogatory prayers). If you do this, you'll have the reward of having performed Umrah. (Refer to Sunan Ibn Mājah, 1412).
5. Visit the battlegrounds of *Al-Badr* and *Uhud*: This visitation is only for sightseeing and reflecting on the incidents that happened to early Muslims. There are no rewards attached to this and no special prayer involved.
6. Attend gatherings of Islamic knowledge held in the prophet's mosque if you understand Arabic. You can also ask around for classes that will help you perfect your recitation of the Qur'an, its revision or memorization.
7. Visit the *rawdah* of the Prophet. The *rawdah* is an area between the Prophet's *mimbar* (pulpit) and his house. It is an area considered as one of the gardens in paradise. Make *nawāfil* at the *rawdah* and observe any of the five daily salat there, if possible. Admittance to the *rawdah* is strictly by application, as such, ask your agency when the date of your visitation to the *rawdah* is. You can also book a visit for yourself by downloading the "Nusuk" app on playstore and enter the required information for admittance.
8. Visit other historic places that are central to Islam and its origin. This should be done without attaching any special reward or trying to collect stones or sands from the places hoping to seek blessings through it.

CHAPTER FOUR

Getting Ready for 'Umrah

Once it is time to leave Al-Madeenah, your agents will notify you, and you'll be required to enter the state of *ihrām*.

The *ihrām*

For men, the attire of *ihrām* consists of two pieces of white clothing: one for the upper body (referred to as *ridaa*) and the other for the lower body (known as *izaar*). This attire is meant to be worn without an underwear (shorts or boxers) or vest.

Women are allowed to put on any clothing as *ihrām* (including underwear); it is not compulsory that it must be white, as long as it fulfills the conditions of a Muslim woman's clothing. Before putting on the clothes, pilgrims must perform *ghusl* (Islamic ritual bath), and there's nothing wrong if males perfume their bodies (women are prohibited from doing this) before covering themselves with their *ihrām* garments.

Once you put on the garments of *ihrām*, it is forbidden for you to do the following:

1. Trimming, cutting or shaving any hair from any part of the body
2. Clipping your fingernails or toenails
3. Using perfume
4. Hunting

5. Covering your head with the ihram clothing isn't allowed, but, you can use umbrella and stay under shades if the weather seems unbearable
6. Having sexual relations with your spouse
7. Covering the face (by women) when no male strangers are around
8. Arguing, cursing, swearing or uttering of vulgar words to fellow pilgrims.

It is recommended to enter the state of ihrām at the meeqāt station (the meeqāt station is the appointed station for individuals coming from different parts of the world to enter the state of ihrām, you can make further research about this. For those coming from Madeenah, their meeqāt is a place called Abyar 'Ali), however, if due to a reason or another you cannot do so at the meeqāt station, there's nothing wrong in entering the state of ihrām from your hotel, but you must not make intention to perform 'Umrah yet, and you must not make talbiyah until you reach the meeqāt station.

Reaching The meeqāt

1. Once you are at the meeqāt, you enter into the state of ihrām, and then make your intention to perform 'Umrah by saying the following (silently or loudly):

اللهم ليك عمرة

"Allahumma Labayka 'Umrah"

Meaning: Oh Allah! I answer your call to perform 'Umrah

2. Then, proceed to your bus while saying the *talbiyah*:

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

“Labbayka Llāhumma labbayk, labbayka lā sharīka
laka labbayk, inna l-ḥamda wa n-ni’mata, laka wa l-
mulk, lā sharīka lak.”

Meaning: Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner”.

Continue saying this until you reach Makkah. — (Refer to At-Tahqeeq wal īdaah).

WARNING ⚠

As you journey to Makkah, you're about to start the great journey of Hajj and 'Umrah, please avoid making videos of yourself while performing *tawāf*; saying different form of *dua*' (maybe for yourself or another person), *sa'yu* or other acts of worship. Avoid the urge to show off your worship on social media. Focus on making all the rites of Hajj and 'Umrah a spiritually enriching moment between you and Allah. Please.

CHAPTER FIVE

The Practical Aspects of 'Umrah

Enter Makkah while making the talbiyah. If you're required to keep your luggage inside the bus or in your respective hotel rooms, please do so, then proceed to the sacred mosque (Masjidul Haram).

1. When you reach the mosque, enter Masjidul Haram with your right leg saying:

أَعُوذُ بِاللّٰهِ الْعَظِيمِ ، وَبِوَجْهِهِ الْكَرِيمِ ، وَسُلْطَانِهِ الْقَدِيمِ ، مِنَ الشَّيْطَانِ
الرَّجِيمِ ، بِسْمِ اللّٰهِ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللّٰهِ ، اَللّٰهُمَّ اغْفِرْ
لِيْ ذُنُوْبِيْ ، اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

“A‘ūdhu bi-llāhi-l-‘azīm, wa bi wajhihi-l-karīm, wa sulṭānihi-l-qadīm, mina-sh-Shayṭāni-r-rajīm. Bismi-llāh, wa-ṣ-ṣalātu wa-s-salāmu ‘alā Rasūl-i-llāh, Allāhumma-ghfir lī dhunūbī, Allāhumma-f-taḥ lī abwāba raḥmatik.”

Meaning: I seek protection in Allah, the Supreme, His Noble Countenance, and His Eternal Authority — from the accursed Shayṭān. In the Name of Allah. Peace and blessings be upon the Messenger of Allah. O Allah, forgive my sins. O Allah, open the gates of Your mercy for me. — (Refer to Sunan Abu Dawud, 466).

2. Once you're at the front of the *Ka'bah*, it is recommended that you stop the talbiyah.

3. Go to the point where *hajarul aswad* (the black stone) is to start your *tawāf* (circumambulation of the Ka'bah). Before starting the *tawāf*, men are recommended to do what is known as *idttiba* (exposing the upper part of their right arm and shoulder). Everyone who is making *tawāf* will place the *ka'bah* by the left. Point your palm at the black stone and say the statement:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

" Bismillahi wallahu Akbar".

Meaning: In the name of Allah, Allah is The Greatest.

Note: Do not kiss your palm after this statement unless you're able to touch the stone. If you're unable to touch it, just point to it, say the statement, and return your palm to its normal position.

4. Once you're set to start your *tawāf*, it is recommended to say the following:

اللهم إيماناً بك، وتصديقاً بكتابك، ووفاء بعهدك، واتباعاً لسنة

نبيك محمد صلى الله عليه وسلم

"Allahumma iimaanan bik, wa tasdeeqan bi Kitaabik, wa wafaa'an bi a'dik, wa tiba'ab li sunnati nabiyyika muhammadin salla llahu Alayhi wa sallam"

Meaning: In the name of Allah, Allah is the greatest. O Allah, out of faith in You, conviction in Your book, in fulfilment of Your

covenant, and in emulation of Your Prophet's Sunnah (peace be upon him).

5. Proceed to walk around the *Ka'bah* while supplicating in any language of your choice.
6. When you reach the *ruknul yamaani* area (the 4th edge of the *Ka'bah* before the edge of *hajarul aswad*, you'll see people crowded around the area as it's not covered with clothes like the other), it is required that you stop every prayer you're making, rub the *ruknul yamaani* (if you can) and say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Robbana atina fi dunya hasanatan wa fil aakhirati hasanatan, wa kinna adhaba naar"

Meaning: Our Lord, grant us the good things in this world, and the good things in the next life, and save us from the punishment of the Fire. — Refer to Suratul Baqarah, verse 201.

You'll keep saying this until you reach the edge of *hajarul aswad*. Point to the stone, say "Allahu Akbar" and continue like you did in the first instance.

NB: This is what you'll repeat till you circumambulate the *Ka'bah* 7 times. Your starting point is the location of the black stone. In the first three rounds, the men are required to do what is called *ar-raml* (trotting or jogging), and in the last four, they should walk gently. Do not push others, do not fight to touch the stone,

and maintain orderliness. Women who are menstruating or experiencing postpartum bleeding are exempted from *tawāf*.

7. After the 7th time, readjust your *ihrām* clothing by covering the right part you had exposed earlier. After doing that, move to the area of *maqām Ibraheem* and perform two units of *nawāfil* behind the *maqām* if you're able to. If you're not able to due to security restrictions, any place in the mosque is sufficient for you to do so.

On the first *rak'ah*, recite suratul *kaafiroon*, and on the second *rak'ah*, recite *suratul ikhlaas*.

8. After that, proceed to the *zamzam* water tanks made available everywhere in the mosque to drink from them. Drink the *zamzam* in three sips saying "Bismillah" at every sip. After the third sip, drink to your fill while making *du'aa* as much as you can, for the water of *zamzam* is a source of blessing and a food that satisfies (Refer to Sahih Muslim, 4/1922).
9. Proceed to make *As-Sa'yu* (Walking between *Safa* and *Marwa* Mountain).

As you're approaching *As-Safa*, recite the following verse:

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

“Inna Saffa Wal Marwata Min Sha'aahiriLLAH,
faman hajjal bayta awi'tamara fala junaaha Alayhi
an yatawāfa bihima, waman tatawa'a khayran fa
Inna Allaha shaakirun aleem.”

Meaning: Indeed, as-Safa and al-Marwah are among the symbols of Allah . So, whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing. — (Surah Al-Baqarah, verse 158)

Thereafter, say this:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

“Abda'u bima bada'a Allahu bihi”

Meaning: I am starting with what Allah started with.

10. Once you are on the mountain of *Safa*, face the direction of the Ka'bah, raise your hands, and say:

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

“Allahu Akbar, la illaha illa llahu wahdahu la
sharikallah, lahul mulk, wa lahul hamd wa huwa
ala kulli shay'in qadeer. La illaha illa llahu wahda,

anjaza wa'da, wa nasoro 'abda. Wa azama -l-ahzaaba wahdah.”

Meaning: There is no god but Allah alone, with no partner or associate, His is the dominion and to Him be praise, and He is able to do all things; there is no god but Allah alone, He fulfilled His promises and granted victory to His slave and defeated the confederates alone. — (Refer to Sahih Muslim, 1218).

After saying the *adhkār*, stay silent for some minutes and make dua' in any language of your choice.

**Do this 3 times at the spot.

10. After the third time, proceed to *Marwa* mountain while making dua' in any language of your choosing. When you reach the area where a green light is situated, the men are required to quicken their walking pace by jogging until they reach the end of the green light. Women are to maintain the same walking pace all through.

11. Once you are at *Marwa* mountain, face the *Ka'bah*, stretch out your palms and say:

الله أكبر، لا إله إلا الله، والله أكبر. لا إله إلا الله وحده
لا شريك له، له الملك، وله الحمد، وهو على كل شيء
قدير. لا إله إلا الله وحده، أنجز وعده، ونصر عبده،
وهزم الأحزاب وحده.

“Allahu Akbar, la illaha illa llahu wallahu akbar.
La illaha illa llahu wahdahu la sharikallah, la hul

mulk, wa laahul hamd wa huwa ala kulli shay'in qadeer. La illaha illa llahu wahda, anjaza wa'da, wa nasoro 'abda. Wa azama -l- ahzaaba wahdah.”

Meaning: There is no god but Allah alone, Allah is the greatest. There is no god but Allah alone, He is without partner or associate, His is the dominion and to Him be praise, and He is able to do all things; there is no god but Allah alone, He fulfilled His promises and granted victory to His slave and defeated the confederates alone. — (Refer to Sahih Muslim, 1218)

Embrace a moment of silence after that and make dua' in any language of your choice.

**Do this 3 times at the spot also.

12. Proceed to *Safa* again. When you reach the area where a green light is situated, men are required to quicken their walking pace by jogging until they reach the end of the green light. The females are to maintain the same walking pace all through.

13. Your *sa'yu* between *Safa* and *Marwa* is to be done 7 times. From *Safa* to *Marwa* counts as 1, from *Marwa* to *Safa* counts as 2, from *Safa* to *Marwa* counts as 3, From *Marwa* to *Safa* counts as 4, From *Safa* to *Marwa* counts as 5, From *Marwa* to *Safa* counts as 6, from *Safa* to *Marwa* counts as 7.

This means you'll start the *sa'yu* at *Safa* and end it at *Marwa*, In Shaa Allah.

14. After the final lap at *Marwa*, you are to exit the Masjid area, trim a finger's length from your hair if you're a female. Find a nearby barbershop to have your hair cut or shaved completely if you are male.

With that, you have ended the '*Umrah* rites. (Refer to the hadith of Jaabir in Sahih Muslim, 1218).

Once you're done with the activities of '*Umrah*, all the things that were made forbidden for you while in the state of *ihram* become permissible. As you await the days of Hajj to commence, you can move around the city of Makkah, trying to get familiar with people and different locations. Avoid wasting your time on unproductive activities. All acts of worship are encouraged while in Makkah, and sins are emphatically prohibited.

Strive to observe all your five daily prayers in the sacred mosque for the reward is 100,000 times greater than Salat observed in any other mosque. When not in full strength, observe them at the area mosque closer to the hotel you live.

You can also make *tawāf* without having to perform *sa'yu* between safa and marwa, this kind of *tawāf* is referred to as *tawāful nāfilah*. You do it as a means of moving closer to Allah and to supplicate for your needs.

If you're a student of Islamic knowledge, you can join the different circles of Islamic teachings from reputable scholars which are held inside Masjidul Haram. Ask around about the circles of knowledge and you'll be directed there.

CHAPTER SIX

The Activities of Hajj

The activities of Hajj commences on the 8th day of Dhul-Hijjah (also known as *Yawmu tarwiyah*). The agents in charge of your journey will make buses available to convey you to *Mina/Muna* where the hajj activities will kick off. Some *hujjāj* (pilgrims) get conveyed the night before, and some, on the 8th; depending on the agents in charge.

Below are the things you should do in preparation for your journey to *Mina/Muna*:

- 1) Ensure to sleep very early the night before in order to gather enough strength by the will of Allah
- 2) Prepare your backpack with necessary items such as toothpaste, toothbrush, snacks, two to three pieces of clothing, underwears, chargers, sunshades, *Qur'ān* and your *adhkaar* book.
- 3) Perform *ghusl* (the Islamic ritual bath) and put on your white *ihrām* clothing (for men, any modest clothing for women) like you did during 'umrah. Remember that once you put on this clothing, clipping your nails, wearing perfume, and removing any hair from your body becomes impermissible for you. However, you're permitted to change the clothing to a similar one when it gets dirty.

4) Upon entering the bus that will convey you to *Mina*, once the journey is about to start, make your intention to perform hajj by saying:

اللهم ليك حاج

"Allahumma Labayka Hajja".

Meaning: "O Allah! I answer your call to perform hajj"

After this statement, you are expected to chant the *talbiyah* (Labayka Allahumma labayk) continuously until you reach *Mina*.

At Mina

Once you arrive at *Mina* on the 8th day of Dhul-Hijjah, you'll be assigned to a tent where you'll keep your backpacks, lay your backs, and get ready for the great task ahead. There are separate tents for men and women at *Mina*. Avoid free-mixing with strange men or women and do not leave your tent except when it is absolutely necessary.

Here are the activities expected of you at *Mina*:

- 1) Continue to chant the *talbiyah*, make lots of du'aa, read a great deal of the *qur'an*, avoid meaningless talks and the use of social media.
- 2) It is recommended that you combine your dhuhr and asr prayers, shortening them to two rak'ahs each, and you do not need to perform any nawāfil.

3) It is recommended that you combine your *salatul Maghrib* and 'ishā, shortening the 'ishā to two units of rak'ah, while *Maghrib* remains three. Also, do not perform any *nawāfil*.

4) Take a few minutes of rest when you feel tired, but do not sleep away all your time.

******Once it is nightfall on the 8th day at *Mina*, agents in charge of your welfare will make an announcement regarding your journey to the plains of 'Arafah. Some individuals will be transported hours after 'ishā prayer, while others will be transported around midnight till the time of *salatul subh*. It is advisable to wait and observe your *salatul subh* at *Mina*, but if conditions do not permit it, then you can proceed with the next available bus to 'Arafah.

NB: Amidst all these activities, you are to continue chanting the *talbiyah*. The situation might seem tense. Ask Allah for strength, and do not get distracted.

At 'Arafah

The Day of 'Arafah is the 9th day of Dhul-Hijjah. Upon arriving at 'Arafah, you'll be guided to your tent. The day of 'Arafah is a day of unending supplications, as such, if you get to 'Arafah early, try to quickly catch about 30-45 minutes of rest.

It is compulsory on all pilgrims to be present at the plains of 'Arafah, for the Prophet (peace be upon him) said: "Hajj is 'Arafah" (Sunan al-Nasa'i 3016). By implication, whoever does not make it to 'Arafah will not have the reward of *Hajj*.

Here are the activities expected of you at 'Arafah:

1) Once it's daybreak, start engaging in acts of worship like chanting of the *talbiyah*, reading the Qur'an, supplicating to Allah, amongst other acts of goodness. The best supplication on the day of 'Arafah is to say:

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

“La ilaha ill-Allah wahdahu la sharika lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadir.”

Meaning: There is no god but Allah Alone, with no partner or associate; His is the dominion, to Him be praise, and He has power over all things. — (Refer to al-tirmidhi, 3585)

2) The *khutbah* of 'Arafah will be delivered at *Masjidul Namirah*, after which the Imām will lead the pilgrims in prayer. *Salatul Dhuhr* and *Asr* will be combined while shortening both to two units of *rak'ah*. There is no *nawafil* before or after the two *salat*.

3) If you are able to reach *Masjidul Namirah*, endeavour to do so, if not, listen to the *khutbah* of anyone appointed as the leader under your tent and pray behind him.

4) Once the *Salat* is over, it is recommended that you stand up, face the *qiblah* and start supplicating to Allah until sunset. When you feel tired, you can sit and continue your supplication and once you regain strength, stand up again and continue supplicating.

5) Everywhere you are on that day is 'Arafah (even under your tent). However, there is nothing wrong in moving close to the mountain known as *Jabalu Rahmah* (popularly referred to as 'Arafah mountain).

6. There is no special reward for climbing the mountain or writing your name on the rocks. As such, stay wherever you are and make *du'aa*, do not subject yourself to harm by trying to climb the mountain.

7. Once it is sunset, round off your *du'aa* and get ready to be transported to a place called *Muzdalifah* where the next Hajj rite will be performed.

***(Refer to the hadith of Jaabir in Sahih Muslim, 1218).

At Muzdalifah

Buses will be arranged at 'Arafah to convey you to *Muzdalifah*. Should the driver of your bus decide to drop you at *Mina* (because *Muzdalifah* is filled up), find your way back to *Muzdalifah* with other pilgrims.

Once you're at *Muzdalifah* on the night of the 9th day of Dhul-Hijjah, you're expected to do the following:

1) Combine Maghrib and 'ishā. Remember to shorten your 'ishā into 2 units of rak'ah. Maghrib remains 3 units.

2) Continue chanting the *talbiyah*

3) *Muzdalifah* is a plain ground. As such, everyone—the rich and old, young and poor—is expected to sleep on the plains of *Muzdalifah* without beds, reclining chairs, or pillows.

4) No act of *ibadah* is required of you at *Muzdalifah*, just get there, observe *Salatul Maghrib* and '*ishā*, and sleep.

*** (Refer to the hadith of Jaabir in *Sahih Muslim*, 1218).

CHAPTER SEVEN

The 10th day of Dhul-Hijjah.

On this day, the pilgrims are expected to perform four major activities:

1. Stoning the major *jamaraat* (the big-sized pole at the stone throwing ground)
2. Shaving the head (for males) and removing part of the hair (for females)
3. Slaughtering of *Udhiyah* (sacrificial animal)
4. Observance of *tawāful Ifaadah* (this *tawāf* is the *tawāf* of hajj)

NB: Any pilgrim who carries out 1-3 above without doing *tawāful ifaadah* on the 10th day is free to put off his *ihrām* clothing, and the restrictions of *ihrām* becomes permissible for him, except sexual relations with his spouse. Additionally, pilgrims who are able to carry out the four activities can put off their *ihrām* and all restrictions are lifted for them.

Below is a breakdown of how the day should go, *bi idhnillah*:

- 1) Once awake at *Muzdalifah* on the tenth day of Dhul-Hijjah, observe *salatul subh* with the rest of the pilgrims and wait a bit to supplicate for some minutes until the sky is clear.

2) After your supplication, you'll notice people picking pebbles which will be thrown at *jamrah* (the pelting ground), join them and pick 7 pebbles or more.

3) Proceed with the other pilgrims to *jamrah* (the pelting ground) while still chanting the *talbiyah*. Once at *jamrah*, there are three poles (the small-sized pole, the mid-sized pole and the big-sized pole) to pelt, however, being the first day of stone throwing, you are expected to pelt only the big-sized pole (*jamratul kubrah*).

4) Once at the big-sized pole, stop *the talbiyah* and start with the first pebble by uttering the statement "Bismillahi Allahu Akbar". Throw the stone, making sure it hits the pole and falls into the ditch, if it doesn't, the throwing becomes invalid. Thereafter, throw the remaining six stones the same way while saying "Allahu Akbar" without "Bismillah".

5) It is believed that as at the time of stoning, the agency in charge of your sacrificial animals would have slaughtered them on your behalf, so, you have successfully done two activities. Also, the *talbiyah* ends with the first stoning. To keep yourself busy while heading to Makkah, you can utter any statement of *dhikr* to replace the *talbiyah*.

6) For those who wish to do *tawāful Ifaadah* (number 4), as earlier stated, from *jamaraat*, you are expected to proceed to Makkah on foot or bus (if available). Once you're in Makkah, you're to perform all the rites of *tawāf* and *sa'yu* between *Safa* and *Marwa* (like you did for 'Umrah).

7) Those who do not want to do *tawāful lfaadah* that day can head back to their tents at *Mina* once they're done throwing the seven stones at *jamrah*. Once at *Mina*, they can get their head shaved (for males) or trim a finger's length from it (for females), and then remove their *ihrām* clothing. Everything that was made forbidden for them in the *ihrām* clothing becomes permissible, except sexual relations with their spouse.

8) After you're done with *tawāful lfaadah*, you can then proceed to shaving or removing from your hair.

9) There's nothing wrong if you take some hours of rest at your hotel, but you must make sure that you return to *Mina* before sunset.

10) Once you're back at *Mina*, continue to engage in dhikr, reading of the Qur'an, seeking Allah's forgiveness and other acts of *ibadaat*. Put off your *ihrām* clothing and embrace casual wear. Everything that was made forbidden for you in the *ihrām* clothing now becomes permissible, including sexual relation with your spouse.

NB: It is strongly detested for the females to beautify themselves excessively on this day. They should remember that they are amongst strange men and should fear Allah.

This ends the activities for the 10th day of Dhul-Hijjah.

**(Refer to the hadith of Jaabir in Sahih Muslim, 1218).

CHAPTER EIGHT

The 11th, 12th and 13th Day of Dhul-Hijjah.

The days above mark the concluding days of hajj rites. Pilgrims at *Mina* are mandated to do the following:

- 1) Observe the five daily *salawaat* at their respective times (not combined). However, the four units will be shortened to two units, and no *nawāfil* before or after.
- 2) Engage in acts of worship like reading the Qur'an, supplicating, giving beneficial speeches and engaging in acts of charity.

One of the best *du'aa* to make is:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana aatina fi dunya hasana wa fil aakhirati
hasana wa qinna adhaaba naar.

Meaning: Our Lord, grant us the good things in this world, and the good things in the next life, and save us from the punishment of the Fire. — Refer to Suratul Baqarah, verse 201.

- 3) The stoning at *jamaraat* continues on the 11th day. It is recommended that pilgrims set out for the stoning ground after *salatul dhuhr*. However, this time around, they are to throw 21 stones each day (11th, 12th and 13th); 7 at the small-sized pole, 7 at the mid-sized pole, and 7 at the big-sized pole.

- 4) After throwing the stone at the small-sized pole, you are to move forward a bit, face the qiblah, and make *du'aa* to Allah.

Repeat this same process after stoning at the mid-sized pole, however, at the big-sized pole, you're only required to throw your stones and then head back to *Mina*.

4) Pilgrims are to pick the stones they want to throw for each day before leaving their tents at *Mina*. Those who already had their stones stored in a bottle prior to that day are free of this.

5) Any pilgrim who wishes to leave *Mina* after stoning on the 12th day can do so. However, if such a pilgrim delays leaving until sunset, he cannot leave *Mina* again except he stones again on the 13th day.

5) Those who do not want to leave on the 12th day can wait till the 13th day. This is in line with statement of Allah which reads:

*وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ
 عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ
 إِلَيْهِ تُحْشَرُونَ

And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered. — Surah Al-Baqarah, verse 203.

CHAPTER NINE

Returning to Makkah and Journeying Back Home

Upon returning to Makkah, pilgrims who didn't do their *tawāful Ifaadah* on the 10th day of Dhul-Hijjah will enter the state of *ihrām* and proceed to make *tawāf* and *sa'yu* between *safa* and *marwa* (like they did during 'Umrah).

Those who have done the *tawāf* before will only return to their hotels to rest and regain their strengths. This marks the end of the hajj rites, bi idhnillah.

Journeying Back Home

- 1) Concluding the Hajj rites is not a licence to engage in any forbidden acts. As such, pilgrims must remain righteous, knowing that Allah is all aware of what they do.
- 2) Pilgrims are expected to continue doing Tawaf al-Nafilah, observing their daily Salaat at the sacred mosque, engaging in a lot of *dhikr*, and participating in charity, among other rewarding acts of worship.
- 3) Once the agency in charge of your affairs tells you that you'll be journeying back home on a particular date, prepare ahead to make your Tawaf al-Wada' (farewell Tawaf).
- 4) The farewell Tawaf is made like Tawaf al-Nafilah, which means you'll not observe *Sa'yu* between *Safa* and *Marwah*.

5) Once the Tawaf is done, some pilgrims will head to Madinah (if they haven't been there before), while others will head straight to Jeddah in order to board the next flight back to their respective countries.

6) Now that you're back home, let the lessons of Hajj remain with you until the end of your life. Stay away from sins, immerse yourself in the constant worship of Allah, and remain a dutifully obedient servant of your Lord.

PRAYER REQUEST

Please do not forget to make du'aa for the author of this publication, the editors, proofreaders, and those who contributed financially towards making it available in print. Jazaakumullahu khairan.

APPRECIATION

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PICTURES OF SOME PLACES IN THE HOLY LAND



IMAGE OF THE PROPHET'S MOSQUE FROM AFAR

Photo Credit: Aladodo Abdus-Salam



A PARANOIC SHOT OF A STREET IN MINA

Photo Credit: Aladodo Abdus-Salam



A LANDSCAPE SHOT OF A STREET IN MINA

Photo Credit: Aladodo Abdus-Salam



PILGRIMS AT JAMRAH

Photo Credit: www.atalayar.com



IMAGE OF HAJARUL ASWAD
Photo Credit: Haramain Facebook Page



PILGRIMS AT 'ARAFAH

Photo Credit: muslimHands.org.uk



PILGRIMS MAKING SA'YU BETWEEN SAFA AND MARWAH

Photo Credit: <https://islamicmentors.com>



PILGRIMS AT THE KA'BAH MAKING TAWAF

Photo Credit: <https://blog.umrahme.com>

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ABOUT THE BOOK

The significance and value of Hajj (and 'Umrah) in the life of a Muslim cannot be overemphasized. Apart from being a pillar of Islam alongside tawheed (Islamic monotheism), salat (five daily prayers), sawm (Ramadan fast), and zakah (compulsory charity), it presents the opportunity to feel directly the essence of professing the Islamic faith.

This book "SIMPLIFIED A-Z GUIDE ON HAJJ AND 'UMRAH" aims to bridge the gaps mentioned above. It eases Hajj and 'Umrah tasks using simple words that anyone with an elementary understanding of English will find highly beneficial. It is a concise guide for anyone who wishes to achieve an acceptable Hajj and 'Umrah in line with the Qur'an and Sunnah.

ABOUT THE AUTHOR

Shehu Abdus-Salam Aladodo is a student of knowledge, entrepreneur, and digital service provider. He writes articles and opinion pieces on Islam, finance, and personal development. He's also the founder of Mobile Caps Mall (MCM), a fashion brand dedicated to complementing men's casual dress with befitting caps.

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