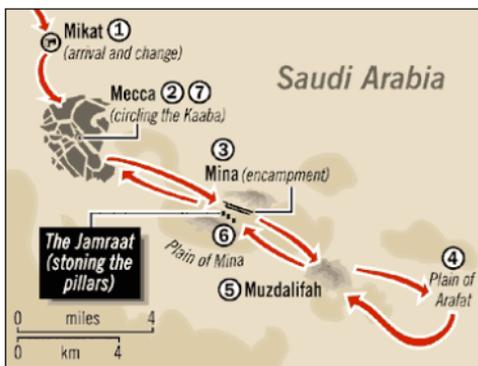


ASSUMING THE IHRAAM & THE MEEQAAT



*The places you will visit during Hajj.
Umrah alone does not take you beyond Mecca.*

Ihraam is the state entered into at the Meeqaat in which certain acts and types of clothing are forbidden.

1. It is recommended for anyone going for Hajj or 'Umrah to take a ghusl (bath) for ihraam - even for a woman is in her period.
2. The man wears an upper garment and a lower garment, sandals or any footwear that does not cover the ankle-bone.
3. The man does not wear anything that covers his head. As for the woman, she wears her normal clothing and a jilbaab in accordance to Islaamic guidelines, except that she should not tie on the face-veil and not wear gloves. It is permissible to for the women to cover her face, but she

should not tie on a niqaab. She may pull down the Jilbaab from her head to cover her face around men.

4. A man may put on the clothing of ihraam before reaching the meeqaat even in his own house as the Prophet and his Companions did, but he does not make the intention of ihraam until very shortly before the Meeqaat.

5. A man may use colorless perfume and a women may use something odorless before making the intention at the Meeqaat.

6. When one reaches the Meeqaat it is obligatory to assume the Ihraam - and the mere wish and intention to perform Hajj is not sufficient as that has been with him since leaving his own land, rather he must perform by word and action what will cause him to be in a state of Ihraam. So when he recites the Talbiyyah then his Ihraam is concluded, as is agreed upon by the scholars.

7. The Meeqaats (places for assuming Ihraam) are at five locations. They are for those who live there and those who pass by them intending Hajj or 'Umrah. Your Hajj guide (or airline pilot) will inform you before you reach the Meeqaat so that you are well prepared.

8. Just before reaching the Meeqaat (if on an airplane) one says the Talbiyyah for Umrah only. He stands and faces the Qiblah, and say:

لَبَّيْكَ اللَّهُمَّ بِعُمْرَةٍ

Labbaik Allaahumma bi-Umrah.

[Here I am O Allaah making Hajj]

8. If one fears that he will not complete the Umrah or Hajj due to illness or fear, he should say:

اللَّهُمَّ مَحَلِّي حَيْثُ حَبَسْتَنِي

Allaahumma mahillee haithu habastanee.

[O Allah my place is wherever you prevent me]

Then he should say:

اللَّهُمَّ هَذِهِ عُمْرَةٌ لَا رِيَاءَ فِيهَا وَلَا سُمْعَةَ

Allaahumma haazihii Umrah, laariyaa'a feehaa wa laa sum'ah.

[O Allah this is a Hajj, there being no ostentation in it or hypocrisy]

10. Then he should say the Talbiyyah of the Prophet which is:

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

Labbaik allaahumma labbaik labbaika laa shareeka laka labbaik innal hamda wan ni'mata laka wal mulka laa shareeka laka

[Here I am O Allah, here I am, there is no partner for You, here I am, Verily all praise for You, and every bounty is from You, and all dominion is Yours - You have no partner.]

One should raise their voice with this Talbiyyah, even the women as long as there is no danger of temptation. When the Grand Mosque is reached and the houses surrounding it are seen, one stops the Talbiyyah and performs the Umrah.

The Grand Mosque, Tawaaf al-Qudoom

11. Enter the Grand Mosque with your right foot first and say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمَ اللَّهُمَّ
افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Allaahumma salli 'alaa muhammad wa sallim - Allaahumma aftah-lee abwaaba rahmatika.

[O Allaah! Send salutations upon Muhammad and peace. O Allaah! Open for me the doors of your Mercy.]

12. Then one should go straight to the Black Stone and facing it say "Allaahu Akbar". Then he touches the Black Stone with his hand and kisses it also, and prostrates upon it also if he is able.

13. If it is not possible to kiss it then he touches it with his hand, then kisses his hand. If he cannot touch it he should raise his hand towards it and say "Allaahu Akbar" (without kissing his hand). And he does that in every circuit. And he must not push the crowds to get to the Black Stone.

14. Then he should begin making Tawaaf around the Ka'bah - with the Ka'bah being to his left. He goes around past the Black Stone seven times - from the Black Stone to the Black Stone being one. He wears the ihraam under his right armpit and over the left shoulder throughout the Tawaaf. He should walk quickly and with boldness in the

first three (called Ramal), from the Black Stone to the Black Stone. Then he walks normally in the rest.

15. And he touches the Yemeni corner with his hand each time he passes and does not kiss it, and if he is not able to touch it then he should not make any sign towards it with his hand at all. The other two corners are not to be touched at all.

16. And one should say between the Yemeni corner and the Black Stone:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Rabbanaa aatinaa fid-dunyaa
hasanatan wa fil aakhirati hasanatan wa
qinaa 'azaaban naar*

[Our Lord! Give us good in this world
and good in the Hereafter, and defend
us from the torment of the Fire.]

17. There is no particular zikar (prescribed remembrances) for Tawaaf - so he may read the Qur'aan or utter any zikars he pleases.

18. It is forbidden for a menstruating woman to make Tawaaf of the Ka'bah, likewise she should not perform Sa'ee till she is pure.

19. So when he finishes the seventh round, he covers his right shoulder and moves to the Station of Ibraaheem (عَلَيْهِ السَّلَام) and recites:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّئًا

Wattakhidhoo min-maqaami Ibraaheema musalla.

[And take the Station of Ibraaheem as a place of prayer.]

20. And he places the Station of Ibraheem (عَائِدَةُ السَّكَمِ) between himself and the Ka'bah and then prays two Rak'ahs. He recites therein Sooratul-Kaafiroon in the first rak'ah and Sooratal-Ikhlaas in the second. Avoid walking in front of praying people and always take a person or an object to pray behind.

21. Then after praying he goes to the Zamzam water and drinks from it and pours it over his head.

22. Then he returned to the Black Stone, says "Allaahu Akbar" and touches it, as before, if he is able.

THE SA'EE

23. Then he goes off for Sa'ee between Safaa and Marwah (the two small hills). And when he reaches the foot of Safaa he recites:

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

*Innas-safaa wal marwata min sha'aa 'irillaahi
faman hajjal baita awi' tamara falaa janaaha
'alaihi an yattawwafa bihimaa wa man tatawwa'a
kхайran - fa'innallaaha shaakirun 'aleem.*

[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.]

He recites this only on this one occasion and not in every circuit.

24. Then he says (on this occasion only):

نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

Nabda'u bimaa bada'allaahu bihi

[We begin with what Allaah began with]

25. Then he climbs as-Safaa it until he can see the Ka'bah.

Facing it, he recites:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ
 وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
 يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا
 إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، أَنْجَزَ وَعَدَهُ ،
 وَتَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

Allaahu akbar, allaahu akbar, allaahu akbar. Laa illaaha illallahu wahdahu laa shareekalahu, lahul mulku wa lahul hamdu, yuhyee wa yumeet, wa huwa 'alaa kulli shay-in qadeer. Laa ilaaha illallahu wahdahu laa shareekalahu - anjaza

*wa'dahu wa nasara 'abdahu - wa hazamal
ahzaaba wahdahu.*

Saying that three times and supplicating after each time whilst raising his hands.

26. He then descends as-Safaa and heads towards al-Marwa. He walks till he reaches to green markers and lights, so he runs till he reaches the next green marker.

27. Then he walks up to al-Marwah and ascends it and does upon it as he did on as-Safaa facing the Qiblah, saying what he said on as-Safaa (see point 25). That then forms one complete circuit.

28. Then he returns till he ascends as-Safaa - walking in the place for walking, and running in the place for running - and that is a second circuit, and so one repeats this till he completes seven seven circuits finishing on al-Marwah.

29. It is permitted to wear one's sandals throughout and avoid causing hardship to oneself.

30. Then when he finishes from the seventh circuit upon al-Marwah he shortens the hair of his head. The woman cuts a fingertip's length of her hair - thus ending the 'Umrah. Everything that became forbidden to him upon entering the ihraam state now becomes permissible again. He remains in this state until the 8th of Zul-Hijjah.

8th Zul-Hijjah - "Yaum at-Tarwiyah"

31. So when it is the morning of the 8th Zul-Hijjah, he puts on his Ihraam exactly as he did when assuming Ihraam for 'Umrah (see points 1-6). However, he calls out with the Talbiyyah of Hajj this time with the words, "Labbaika

Hajjah” and then does as he did before [at the Meeqaat] but this time from his residence in Mecca.

32. Now he leaves out for Minaa before noon, and he prays Zuhr and the rest of the five prays there - shortening them, and praying them at their correct times without combining.

9th Zul-Hijjah - The Day of 'Arafah

33. After sunrise the next day, the 9th Zul-Hijjah, he leaves Minaa and proceeds to the large area known as 'Arafah whilst continually reciting the Talbiyyah (as in point 10).

34. If possible, he stops at Namirah near Arafah, listens to Sermon that is delivered there. Then he prays Zuhr and 'Asr combined at Zuhr time in congregation - with one Azaan and two Iqaamahs. And he who is not able to pray along with the Imaam, then he prays in the same way on his own, or with those in a similar situation around him. And if one is not able to pray except once he has reached 'Arafah, then there is no harm in that.

35. He then stays in Arafah for the rest of the day in worship.

36. If he is able, he stands upon the rocks beneath the Mount of Mercy (Jabal ur-Rahmah) and if not then all of 'Arafah is place of standing, and supplication. And he stands facing the Qiblah, not facing the Mountain, raising his hands, supplicating and reciting the Talbiyyah. And he oft-repeats the following as it is the best of utterances on the Day of 'Arafah:

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

*Laa ilaaha illallaahu wahdahu laa shareeka lahu -
lahul mulk wa lahul hamd - wa huwa 'alaa kulli
shay'in qadeer.*

37. It is a Sunnah for those at Arafah not to fast.

Leaving 'Arafah for Muzdalifah & then to Minaa

38. So when the Sun has set he leaves 'Arafah for Muzdalifah - going with calmness and tranquility, not jostling or pushing the people.

39. Upon reaching Muzdalifah, he calls the Azaan and prays Maghrib and 'Ishaa (shortened), each one preceded with the Iqaamah. Then he sleeps till Fajr so he is refreshed, awakes and prays Fajr in its earlier time. However, it is allowed for the weak and women (and their carers) to depart from Muzdalifah after half the night out of fear of the crushing crowds.

40. After the prayer, one stands in Muzdalifah, facing the Qiblah and glorifies Allaah and supplicates until the sky becomes very bright. This is now the 10th Zul-Hijjah, the Day of 'Eid and the Day of Nahr (Sacrifice).

41. Then he sets off to Minaa (whilst still reciting the Talbiyyah) where he collects seven small stones each one only slightly larger than a chick-pea, whilst heading towards the stoning of "Jamratul-'Aqabah". It is the last of

the Jamaraat (Stoning Pillars) and the one nearest to Mecca.

42. Once he has reached the Stoning Pillar, he faces it having Mecca to his left and Minaa to his right, and stones it with the seven stones uttering "Allaahu Akbar" with each throwing. He ceases reciting the Talbiyyah with the casting of the last stone. This stoning can be performed anytime during the day right up until the night if one finds difficulty in doing so earlier.

43. So when he has stoned this Pillar everything becomes lawful for him again except sexual relations, even if he has not sacrificed or shaven his head - so he may wear his clothes and use perfume. He must, however, perform the Tawaaf al-Ifaadah before Maghrib on this day to remain out of Ihraam. If he does not make the Tawaaf, then he must put on the Ihraam once more, until he makes the Tawaaf.

44. After the stoning he offers the sacrifice. One sheep per person, or one cow shared between seven, or one camel shared between seven. If one carries out his own slaughtering, he should say whilst slaughtering:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَكَأَنَّكَ
اللَّهُمَّ تَقَبَّلْ مِنِّي

Bismillaahi wallaahu Akbar, Allaahumma inna haadha minka wa laka, Allaahumma taqabbal minnee.

[In the name of Allah and Allah is greater. O Allah this is from You and for You. O Allah accept it from me.]

One has the leeway to sacrifice from this day till the last day of Tashreeq, the 13th Zul-Hijjah. One eats from the meat, gives it as a gift and gives some of it to the poor.

45. Then he shaves all of his hair off or shortens it, even though it is better to shave for men. The women shorten only by a finger-joint after bunching it together.

Tawaaful-Ifaadah & Sa'ee

46. Then he heads off to the Ka'bah and makes Tawaaf of it seven times just as he did before except that he does not wear the ihraam under his right shoulder nor does he walk briskly in the first three circuits. Then he prays the two Sunnah prayer behind the station of Ibraaheem (عَلَيْهِ السَّلَام), and performs the Sa'ee just as before between as-Safaa and al-Marwa (see points 11-29). After this, everything becomes lawful to him, even sexual relations, as he is no longer in Ihraam. He prays Zuhr in Mecca or in Minaa and drinks from the Zamzam water.

47. And the Sunnah is to do the previous actions of Hajj in order: the stoning, then slaughter, then shaving the head, then Tawaaful-Ifaadah, then the Sa'ee. However if he brings something forward in the order or delays something in the order (doing things out of order) then that is permissible, except that the Sa'ee should not come before the Tawaaf.

48. The menstruating woman (and the one in post-natal bleeding) does all of these things except for the Tawaaf, Sa'ee and the prayers. So she delays the Tawaaf and Sa'ee until she is pure, even if it is days later. She must remain patient till she is pure. If it is another type of bleeding other than menstrual or post-natal blood, then she completes her Hajj rites as normal.

Spending the Nights in Minaa - 10th to 13th Zul-Hijjah

49. Then he returns to Minaa and remains there for the days of Tashreeq and their nights.

50. He must stone the three Pillars, each one with seven small stones in each of those days, after midday, just as he did with the Jamrat al-'Aqabah. Those too weak or ill may appoint someone to carry out this stoning. So the appointed one stones each Pillar after having stoned it himself.

51. He begins with the first Jamrah, which is the nearest to Masjid al-Khayf in Minaa, and after stoning it he moves on and stands facing the Qiblah for a long time supplicating with his hands raised.

52. Then he comes to the second Jamrah (Pillar) and stones it in the same way, then he moves to the left and stands for a long while facing the Qiblah, supplicating with his hands raised.

53. Then he comes to the third Pillar and it is Jamrat al-Aqabah - and he stones it in the same way - standing so that Ka'bah is to his left and Minaa to his right but does not stand making du'aa afterwards.

54. Then on the second day he repeats this stoning and on the third day.

55. Spending two days and nights of Tashreeq in Minaa are an obligation. The third day is optional and rewardable. So if he leaves after stoning on the second day not remaining for the third day's stoning, then that is permissible. Additionally he should try and pray in Masjid al-Khayf whilst he is in Minaa.

56. And it is lawful for him to visit the Ka'bah and make Tawaaf [with seven circuits] during each of the nights of Minaa as the Prophet did.

57. So after completing the stoning on the second day or third day of the days of Tashreeq - then he has completed the rites of Hajj and therefore returns to Makkah.

The Farewell Tawaaf (Tawaaful-Wadaa')

58. So when he has finished the rites of Hajj and has decided to travel then he is obligated to perform a farewell Tawaaf of the Ka'bah.

59. As for the woman who has performed the Tawaaful-Ifaadah for Hajj and then starts menstruating after that, then she can leave Mecca without performing the Farewell Tawaaf. Otherwise, if she

60. So when he finishes the Tawaaf he leaves the mosque like the rest of the people (not walking backwards!), and he leaves putting out his left foot first, saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
فَضْلِكَ

*Allaahuma salli 'alla Muhammadin wa sallim -
Allaahumma innee as'aluka min fadhlika.*

[O Allaah send blessings and peace upon
Muhammad. O Allaah, I ask You for Your bounty.]

60. He may carry away with him whatever he can of
Zamzam water because of the blessings therein.

And that concludes his visit to perform the rites of Hajj and
Umrah. May Allaah accept it from His sincere servants who
hold tightly to Sunnah and to the Path of the Companions
of Allaah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).