

A Handbook of Umrah & Hajj

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FLOW DIAGRAM FOR UMRA

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Chapter 1

HOW TO USE THIS HANDBOOK

The writer's experience with the existing texts available on the subject of Umrah and Hajj, which provided him with the incentive and the justification for writing this handbook, has already been mentioned in the introduction "**A Personal Note**". The format and the subject matter presented in this book are a direct outcome of that experience.

Even a quick and cursory glance through these pages will show that their structure, organization, and textual format are radically different from most books on the subject. In order to be able to use it in the most efficient way possible, it is recommended that the reader follow the sequence of study suggested below. It is the writer's opinion that any attempt to circumvent the suggested methodology is likely to cause confusion and, indeed, will be self-defeating in that it would force the reader eventually to revert to the suggested sequence anyway!

Since the thrust of this book is the simplification of the understanding of Umrah and Hajj, the following sequence of study is strongly recommended:

1. Familiarize yourself thoroughly with the terms defined and described in Chapter 2 (**Glossary**). All technical and ritual details of Umrah and Hajj that follow in subsequent sections use these terms extensively without elaborating upon them in the text. You will be lost without an adequate study of this chapter.
2. Skip Chapter 3 (**Before You Leave**) and Chapter 4 (**When You Get To Saudi Arabia**), except for Sections 3.1, 3.2 and 3.3 which contain useful information about the prerequisites of Hajj. The rest of these chapters advise you on how to prepare for Hajj, what to pack for the journey, etc. They can wait till later. Use the information you have learned in Chapter 2 to your advantage since it is still fresh in your mind, and proceed to Chapter 5 to learn the technical aspects of Umrah and Hajj in its light.
3. Go to Chapter 5 (**Umrah And Hajj**) and study it in the light of Chapter 2. You may need to return frequently to Chapter 2 to refresh your memory of definitions and procedures. You must be fully comfortable with your understanding of all that is involved in Umrah and Hajj before you advance any further in your reading. At this stage, you may also want to decide on the type of Hajj you wish to perform and pay special attention to its specific details.
4. You may now read Chapter 3 and Chapter 4. You can also start planning your schedules, travel and residential arrangements, etc. in the light of this information. Talk to your travel agent if any questions come to your mind during this study that are not answered in these chapters.
5. Save Chapter 6 (**Prayers And Supplications**) for a "rainy day" when you have a reasonable amount of time to memorize any or all of the prayers if you so desire. The seven prayers for the Tawaf of Kabah are highly recommended. They possess an intensity of emotion and devotion that increases as the Tawaf

progresses. It moves you even as it enlightens you, and it reaches its zenith in the seventh prayer where you find yourself asking Allah for His ultimate Grace and Mercy.

Take your time in memorizing the text as well as understanding the meaning of these prayers. They will keep you focused before and during your journey on your mission of Hajj, as well as on your obligations towards Allah.

As a matter of convenience, this handbook is written as if addressed to male pilgrims only. Needless to say, all information presented is equally applicable to female pilgrims also. Such information as is meant for male pilgrims only is self-evident. *Information which is intended exclusively for female pilgrims has been italicized for easy recognition.*

Chapter 2

GLOSSARY

This handbook uses a large number of technical terms applicable to Umra and Hajj. They are defined, and where considered necessary, briefly described below. A discussion of terms that require more extensive treatment is deferred until later in the text at the appropriate places. It is strongly recommended that the reader familiarize himself thoroughly with all terms defined. It may be emphasized that since definitions of various terms often incorporate other terms, more than one reading of this adfadfadffchapter may be needed for a fuller understanding of its contents:

Arafat

A desert location approximately nine miles from Makah where the pilgrim spends the 9th of Zul Hijjah as a rite of Hajj.

Ayyam ut Tashreeq

The 11th, 12th, and 13th of the month of Zul Hijjah. The pilgrim performs Rummy in Mina on these days.

Dum

The expiation required of a pilgrim for a willful violation of a prohibition or obligation of the state of Ihram.

Hajj

A set of acts of worship prescribed by Allah and Rasool Allah (pbuh) to be performed in and around Makah at least once in a lifetime by every Muslim satisfying certain conditions. Hajj is one of the Five Pillars of Islam. There are three types of Hajj one may perform as defined below:

Hajj ul Ifrad

The type of Hajj wherein the pilgrim pronounces his niyyah (i.e.,intention) to perform **only Hajj** at Meeqat while changing into Ihram.

Hajj ul Qiran

The type of Hajj wherein the pilgrim pronounces his intention to perform **both Umra and Hajj together with the same Ihram** at Meeqat.

Hajj ut Tamattu

The type of Hajj wherein the pilgrim pronounces his intention to perform **only Umra** at Meeqat when changing into Ihram. A second niyyah, and a second change into Ihram follow on the 8th of Zul Hijjah for the performance of the remaining rites of Hajj.

Hajar ul Aswad

The Sacred Black Stone built into the south-east corner of the Kabah at a height of approximately four feet. The stone does not belong to the geology of the region and is a part of the original construction of the Kabah by Prophet Ibrahim. Hajar ul Aswad has a special significance for Muslims during Hajj. It was personally installed in the wall of the Kabah by Rasool Allah (pbuh) himself during its reconstruction following its destruction by a flash flood. The Prophet (pbuh) also kissed it during his Last (Farewell) Hajj. Thus, touching and kissing, or Istilam, of Hajar ul Aswad during Umra and Hajj are not only his sunnah but also constitute an emotional and spiritual bond between him and his people.

Halq

The act of completely shaving his head by the male pilgrim on the 10th of Zul Hijjah. This is the last thing he does before getting out of the state of Ihram. See Taqseer also. *For female pilgrims, the requirements of Halq and Taqseer are satisfied if they trim their hair by approximately half an inch.*

Haram ash Shareef

The mosque around the Kabah in Makah, as well as the mosque in Medina. The latter, also known as Al Masjid un Nabawi contains within its premises the grave of Rasool Allah (pbuh).

Hateem

The area adjacent to the Kabah on its west side, enclosed by a low semi-circular wall. Tradition has it that Hajar (wife of Prophet Ibrahim) is buried in this enclosure. It is highly recommended that the pilgrim should offer salat us sunnah and supplications to Allah in this area. However, this is not a part of the official rites of Hajj.

Idtiba

The mode of Ihram used during Tawaf ul Qudoom. The male pilgrim drapes one end of the top part of his Ihram over his left shoulder back-to-front. The other end goes across his back, under his right arm, across his front, and is finally draped over his left shoulder.

Idtiba is not observed in any other type of Tawaf. Also, when the pilgrim offers salat us sunnah after Tawaf ul Qudoom or an obligatory salat during this Tawaf, he must cover both his shoulders. In other words, Idtiba is practiced only while actually performing Tawaf ul Qudoom. *Female pilgrims wear no Ihram, so that the question of Idtiba for them does not arise.*

Ihram

The distinctive garb of the male pilgrim worn during Umra or Hajj. It consists of two pieces of white, unsewn and plain cloth. One of the pieces is wrapped around the midriff to cover his body from just above his navel to his ankles, and the other is draped around his shoulders to cover the upper body. *For ladies, their ordinary, and unpretentious clothes of daily wear constitute their Ihram.*

Istilam

The act of kissing Hajar ul Aswad at the beginning and the end of every circumambulation (circuit) of the Kabah during Tawaf. If it is not possible physically to kiss Hajar ul Aswad for any reason, the pilgrim may extend his hand to touch the Sacred Stone and then kiss his own hand. If even that is not possible, he may raise his hand towards Hajar ul Aswad and, thereafter, kiss his own hand.

Jamraat

The three stone pillars in Mina which symbolically represent the locations where the devil (shaitan) is stated in tradition to have tried to tempt Prophet Ibrahim in an effort to dissuade him from the path of Allah. The pilgrim symbolically stones these pillars on the 10th through the 13th of Zul Hijjah in commemoration of the rejection of the devil by Prophet Ibrahim, and of his steadfastness to the cause of Allah. The Jamraat are located within a few hundred feet of one another in a line and are named as follows:

Jamrat ul Kubra

The last stone pillar in the line. This is also called Jamrat ul Uqabah.

Jamrat ul Oola

The first stone pillar in the line.

Jamrat ul Wusta

The second (middle) stone pillar in the line.

Kaffarah

Another name for Dum.

Marwah

A small knoll (i.e., hillock) located approximately one hundred yards from the Kabah inside Al Masjid ul Haram. The pilgrim performs the devotional rite of Sai between the knolls of Safa and Marwah.

Mahram

The husband, or a male companion of a female pilgrim to whom her marriage is expressly prohibited by the shariah (e.g., father, brother, uncle, nephew, etc.) A woman must necessarily be accompanied by a Mahram for Umra and Hajj.

Masjid ul Haram

The mosque around the Kabah also known as Haram ash Shareef.

Meeqat

An imaginary boundary around Makah. A prospective pilgrim cannot cross this boundary without first changing into Ihram. This boundary is anchored by different townships and localities in different directions (Zul Hulaifa in the north, Yalamlam in the south-east, Dhat Irq in the north-east, Juhfah in the north-west, Qarn ul Manazil in the east.) The pilgrim changes into Ihram at Meeqat and pronounces his intention to perform Umra or Hajj. For people living inside the Meeqat permanently, their place of residence is their Meeqat.

Mina

A desert location approximately three miles from Makah where several rites of Hajj are performed.

Muallim

A knowledgeable professional who can guide the pilgrim during Hajj; also called a Mutawwif.

Muhrim

A pilgrim in the state of Ihram.

Multazam

The part of the Kabah between its door and Hajar ul Aswad. This is a specially sacred part of the Kabah. It is recommended that, if possible, the pilgrim should touch the Kabah at Multazam and offer supplications to Allah. However, this is not a part of the official rites of Hajj.

Maqam-o-Ibrahim

The step-stone used by Prophet Ibrahim during the original construction of the Kabah. The stone carries the imprints of his feet, and is housed in a glass enclosure on the north side of the Kabah.

Mutamatti

One who has performed Hajj ut Tamattu.

Mutawwif

See Muallim.

Muzdalifah

A desert location approximately midway between Mina and Arafat. The pilgrim spends the night of the 10th of Zul Hijjah here.

Niyyah

Intention. All acts of worship are preceded by an appropriate niyyah.

Qarin

One who has performed Hajj ul Qiran.

Qasr

The mode of shortened prayers usually offered when on a journey.

Ramal

The ritual in which male pilgrims are required to walk briskly with their chests thrust forward and with their shoulders rolling slightly during the first three circuits of Tawaf ul Qudoom. *Ladies are not required to practice Ramal.*

Rummy

The act of symbolically stoning the devil (shaitan) in Mina on the 10th through the 13th of Zul Hijjah. This commemorates the tradition that Prophet Ibrahim was tempted three times by the devil, and rejected all three of his overtures by stoning him, and driving him away. These three locations are symbolized by three stone pillars in Mina.

Safa

A small knoll approximately half a mile from the Kabah inside Al Masjid ul Haram. The pilgrim performs the devotional act of Sai between the knolls of Safa and Marwah.

Sai

The devotional act of walking seven times back and forth between the knolls of Safa and Marwah. This act retraces the footsteps of Hajar (wife of Prophet Ibrahim), during her desperate search for water for her infant son Ismail after they were left in the desert by Prophet Ibrahim in response to a divine vision.

Salat

Obligatory or supererogatory prayers.

Shawt

One complete circumambulation, or circuit, of the Kabah. Each shawt (pl. ashwaat) starts and ends at Hajar ul Aswad. Seven ashwaat constitute one Tawaf.

Talbiyah

A devotional recital of the following words by the pilgrim during Umra and Hajj.

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

(Labbaik Allahumma Labbaik. Labbaik, La Shareek Laka, Labbaik. Innal Hamdah, Wan Nematah, Laka wal Mulk, La Shareek Laka)

Trans: "Here I am at Thy service O Lord, here I am. Here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners."

The Talbiyah is a prayer as well as an assertion of the pilgrim's conviction that he intends to perform Hajj only for the glory of Allah. The pilgrim starts the recital upon changing into the Ihram, and continues to recite it frequently throughout Hajj. Male pilgrims recite the Talbiyah loudly whereas *female pilgrims are required to recite it in a low voice.*

Taqseer

Shortening or clipping of the whole head of hair by the male pilgrim following the completion of Hajj. This may be performed in lieu of Halq. However, snipping off a few hairs here and there is not acceptable. The sunnah of Rasool Allah (pbuh) supports only Taqseer and Halq.

Tawaf

The devotional act of circumambulating the Kabah while reciting prayers. It constitutes an integral part of Umra and Hajj. There are five different types of Tawaf one may perform:

Tawaf ul Ifadah

The Tawaf performed by the pilgrim on the 10th of Zul Hijjah as the last formal rite of Hajj in Makah after changing into street clothes (also called Tawaf uz Ziyarah).

Tawaf un Nafl

A devotional Tawaf which may be performed any time.

Tawaf ul Qudoom

The initial Tawaf performed by the pilgrim upon entering Al Masjid ul Haram in Makah pursuant upon his intention for Hajj.

Tawaf ul Umra

The Tawaf performed as a rite of Umra.

Tawaf ul Wuda

The Farewell Tawaf performed by the pilgrim just before leaving Makah for his next destination.

Umra

A set of religious and devotional rites performed in Makah in an order ordained by Allah and Rasool Allah (pbuh). Umra can be performed at any time of the year and, unlike Hajj, does not involve the rites at Mina, Muzdalifah, and Arafat.

Yaum un Nahr

The 10th of Zul Hijjah. This day is designated as the preferred day of sacrifice during Hajj.

Yaum ut Tarwiyah

The 8th of Zul Hijjah signifying the start of Hajj. The pilgrim proceeds to Mina on this day.

Zul Hijjah

The last month of the Islamic calendar during which Hajj is performed.

Chapter 3

BEFORE YOU LEAVE

3.1 General

Hajj is one of the five pillars of Islam. All Muslims who fulfill certain conditions must perform Hajj at least once in their lifetime. What are these conditions? Are there any prerequisites of Hajj? The answers to these and many other similar questions can help you in making decisions, and in planning for Hajj in a better and more efficient fashion.

3.2 Who Must Perform Hajj

Every Muslim who fulfills the following conditions must perform Hajj at least once in his lifetime:

- a. He must be of sound mind, and in full control of his mental faculties.
- b. He must be old enough, and mature enough to understand the full import, and significance of what he is setting out to do.
- c. He must be financially sound enough to be able not only to bear all of his expenses for Hajj but also to provide adequately for his dependents during his absence and until his return.

3.3 Prerequisites Of Hajj

Since Hajj is an act of worship, it must be performed in peace, and with single minded devotion. There are a number of simple, yet important, things you can do to get in the right frame of mind for this unique experience. All of these are self-evident and are based on common sense. They are reiterated below for completeness of the discussion and as a reminder:

- a. Your intention must be to perform Hajj solely for the sake of Allah. Considerations of pleasing or impressing others with your show of piety should never be a factor.
- b. All Hajj expenses must be paid out of money obtained through legitimate (Halal) means. Money obtained through illegitimate or doubtful means is not acceptable.
- c. All of your debts and financial obligations must be fully discharged before you start your journey and, where necessary, a written acknowledgement of the transaction obtained for future use.
- d. You must make an honest effort to resolve your outstanding differences with others and seek forgiveness from those you may have hurt in any way in the past. This is based on specific instructions of Rasool Allah (pbuh) and must be followed for the Hajj to be meaningful.

3.4 Preparations For Hajj

Since Hajj is a once-in-a-lifetime experience for most people, the importance of early and adequate preparation cannot be over-emphasized. There is a considerable investment of money, time, and physical effort required for the Pilgrimage to be fulfilling and meaningful. Information has to be collected, itineraries must be worked out, and documents have to be readied. The purpose of these preparations is not only to minimize physical discomfort, emotional aggravation and monetary expenses, but also to enable you to perform Hajj in relative peace of heart and mind. Therefore, it makes sense to be as ready as possible for this momentous journey of self-discovery, self-appraisal, and spiritual enlightenment.

Arrangements must be started early enough so that you are not rushed for time in the few days before your voyage commences. The paperwork, shopping, finalizing your travel and residential arrangements inside Saudi Arabia etc., consume a great deal of time. Three to four months ahead of your actual date of departure is a good estimate for starting your preparations. Your travel agent, or a knowledgeable friend who has performed Hajj recently, can also guide you in your preparations. Be sure to apply a "factor of safety" to their recommendations and allow yourself a somewhat greater period of preparation than they advise!

The following guidelines are intended to get you started in the right direction. Since individual needs and preferences vary widely you will, in all probability, add to the list as you prepare for the journey:

1. **Travel Agent**

Choose a travel agent who offers a wide selection of "packages" for Hajj. There are a large number of travel agencies all over the country that offer Hajj services, and not all of their products are of equal quality and value. Choosing the right agent is of crucial importance. Hopefully, a representative of your travel agent will be your constant guide and trouble shooter during Hajj. Invest time and effort in this essential phase of your preparation.

Talk to friends and acquaintances who may have recently used the services of various companies and ask them for recommendations. The quality of service and commitment to the comfort and well-being of the pilgrims vary significantly among travel agents. Whereas a good and responsible agent can "make" your Hajj, a bad one can just as easily "break" it.

Be sure to ask the travel agent specific questions and have him give you specific answers:

- a. What will be the duration of your stay in Makah and Medina? What dates? Is the program flexible or will it allow no changes once it is made? Is there any additional cost to such changes? If so, what is it?
- b. How far away will you be staying from Haram ash Shareef, both in Makah and in Medina? If your place of residence is not within easy walking distance (10-15 minutes), what type of transportation to and from Haram ash Shareef will be made available? How often during the day will it be available?
- c. Will a representative of the travel agent who is fully conversant with the rites of Hajj, and Saudi rules and procedures for customs, immigration, and travel be with you at all times? Will he stay in Saudi Arabia for the duration of your visit? You do not want to be left in Saudi Arabia without adequate guidance and assistance. The laws and procedures there can be very difficult, frustrating, and time-consuming.
- d. Will the representative of the agent be conversant with the Arabic language? If not, will an interpreter be provided in Saudi Arabia? Most Saudi authorities do not speak English, and your command of Arabic is likely to be limited.
- e. Will you have the option of travelling within Saudi Arabia, (for example from Makah to Medina), in a taxi hired by you at your own expense instead of the prepaid bus provided by your muallim? How about possible return by air from Medina to Jeddah on your way out of the country instead of the usual prepaid bus? Get a good idea of this additional expense.

You may want to use the above options in view of the fact that the bus journeys during Hajj season can be nerve-racking. For example, a bus journey from Makah to Medina (approximately 400 km or 250 miles) can take as long as twenty to thirty hours, whereas a taxi will cover the same distance in three to four hours. The small additional cost you will incur is well worth the money in terms of time saved and physical discomfort avoided.

If you choose to use any of the alternate travel options (and it is highly recommend that you give them very serious consideration), be sure to redeem your unused bus

coupons at Jeddah airport on your way out. Your travel agent should be able to help you in this.

- f. What kind of arrangements will be made for your stay in Mina and Arafat? How about the food arrangements in Mina, Arafat, and Muzdalifah?
- g. Does the price of your package include meals? See if the agents make an effort to vary the menu. You may have to supplement your meals with milk, fruits etc. Food supplied by the agents tends to be monotonous, and the lack of variety is likely to kill your appetite after a couple of days!
- h. Will the agent arrange for a sacrifice on your behalf on the 10th of Zul Hijjah? This is a common service agents often provide for a small fee. They will inform you of the time of the sacrifice so that you may perform other rites accordingly.

1. **Vaccinations**

You will need certain vaccinations for the issuance of a Hajj visa. The World Health Organization (WHO) issues annual guidelines and requirements concerning vaccinations for travel to various countries including Saudi Arabia. Your physician will have the necessary information or will be able to access it readily.

Check either with your travel agent or the Saudi Arabian Embassy for additional requirements. The Saudi Government requirements are usually stricter than the WHO recommendations. For instance, whereas the WHO recommended immunization against only meningococcal meningitis for travel to Saudi Arabia in 1997, the Saudi authorities required immunization against cholera also.

Your doctor may recommend additional vaccinations in the light of his knowledge and experience. The writer's doctor (a specialist in infectious diseases) recommended and administered immunization against typhoid fever, polio, pneumonia, diphtheria/tetanus (D/T) and malaria.

This may sound like "over-kill" and it probably is in most cases. However, it can also save you a lot of worry and misery in those unfortunate instances where extra care is needed. To cite an example : in 1997 there was an outbreak of typhoid in India and some of the pilgrims in the writer's group, who travelled to India after Hajj, became seriously ill with the illness while there. It is possible that they contracted the disease from carriers among the Indian pilgrims in Saudi Arabia, or they may have contracted the disease in India itself. In any case, earlier vaccination against the disease would have saved them from much suffering and anxiety. Had they contracted typhoid in Saudi Arabia itself from the Indian pilgrims, they would have had serious problems completing their Hajj.

Be sure to obtain an official Vaccination Record Book (the "Yellow Book") from your County or State Health Department. Have your physician fill it out, sign it, and stamp it. Anything less may be unacceptable to the Saudi visa authorities, and you don't want your visa application rejected for a small detail like this. Keep the vaccination record book with your other important documents and take it with you to Saudi Arabia. You never know when you may need it.

2. **Documents**

- a. Saudi Government regulations require your passport to be valid for at least six months past the date of your departure. If it is not, have its validity extended or get a new passport well ahead of time. It takes several weeks for a passport to be issued or extended under normal circumstances. Your local post office should have the necessary forms and other relevant information.

If you are not a U.S. citizen and hold a "green card", your passport also needs to be valid for six months past the date of your departure. Your travel agent will be able to advise you of any additional requirements.

- b. You will need a round-trip ticket to Saudi Arabia for a Hajj visa to be issued. Your travel agent will ask you for a specific package of documents to be submitted with your visa application. Normally, the agent will take care of the visa application as a part of his services.
- c. Your travel agent will probably ask you for four to five passport-sized pictures for a visa and other paper work. Have an additional four to five copies of the photos made and take them with you to Saudi Arabia. They may be needed for ID cards issued by your muallim and other Saudi documents and procedures. Having spare pictures on hand will save you the time, aggravation, and expense involved in having them made in a foreign land.
- d. If you were born in the U.S.A., you may be required to have a certificate issued by a competent authority (e.g., the Imam of your local mosque) stating that you are a Muslim. Since non-muslims are not allowed in the holy cities of Makah and Medina, such a document is of crucial importance, especially if you do not happen to have a typical Muslim name. Your travel agent or the Saudi Embassy can advise you about the details of the said certificate.
- e. Prepare a Last Will and Testament and have it properly notarized. Consult an attorney if it is a complicated will, or if you have concerns about your assets and property in case of something untoward happening to you during Hajj. Leave the original in a safety deposit box accessible to a member of your family. The executor/executrix of your will should also be given a copy, and your attorney should probably retain a copy also. Have him explain to you, and the immediate members of your family affected by the will, the probate laws of your state and advise them as to the best course of action in case of your death abroad.

1. **General**

- a. You will be exerting considerable physical effort during Hajj. All Hajj rites (Tawaf, Sai, Rummy etc.) require a great deal of strength and endurance. The constant crush of hundreds of thousands of other pilgrims, each trying to perform the same rites at the same time in limited spaces and very hot weather, compounds the demands on your physical conditioning and mental toughness.

In order to be prepared for the rigors expected of you, you must be in good physical shape. To achieve this, start a program of brisk walking and jogging for twenty to thirty minutes a day about three to four months before your departure. Gradually increase this regimen to an hour every day or every other day.

After a few days of walking/jogging start reciting audibly the Talbiyah and the prayers for Tawaf. This will keep your mind occupied during the monotony of the exercise, and will also help you get in a peaceful frame of mind. Concentrating on the meaning of the prayers will help you get ready for the actual Hajj as well.

- b. Obtain and study books on Hajj and its rites if you wish to know more about its history and traditions. Familiarize yourself with all aspects of the Hajj process. Memorize the prayers you will be reciting and also learn their meaning. It requires very little effort to do so and it is so much more fulfilling and rewarding when you understand what you recite. It serves little purpose to recite prayers mindlessly with no comprehension of the words spoken.

The more you know about Hajj, its obligations, and & prohibitions, the more comfortable and at peace you will feel during the whole process. You will be confident of what you are doing, and will also be independent of the advice and prompting of your friends or a mutawwif. Your prayers will bear the hallmark of the single-

mindfulness and devotion born of knowledge and confidence. You will also be able to help and guide your less knowledgeable companions, answer their questions, and allay their fears.

Some people do not take the trouble of learning the rites and prayers of Hajj themselves and, consequently, depend on professional mutawwifs for the performance of these rites. You will find such people performing the Tawaf under the leadership of these professionals, trying to keep up with their "leader" in the milling throngs of pilgrims around the Kiblah, and at the same time, trying to repeat the prayers intoned by their mutawwif! With a little bit of effort, you can avoid the problems and frustrations of trying to follow someone else closely enough in a vast, moving crowd to listen to and parrot his intonations.

- c. *A female pilgrim must travel in the company of her husband or a mahram i.e., a member of her immediate family with whom her marriage is expressly prohibited by the shariah e.g., father, brother, son, uncle, etc. A female pilgrim, who is forty five years of age or older, may be allowed to travel with a group of pilgrims without a mahram if a family in the group sponsors her. Ask your agent for details.*

3.5 Things To Take With You

The following is a fairly comprehensive list of things you will need to take with you to make your journey, and subsequent stay in Saudi Arabia safe, convenient, and relatively care-free. Since personal needs and preferences vary, you may want to make changes in this list to suit your own requirements.

1. Ihram

The Ihram consists of two pieces of white, unsown and plain cloth, either 100% cotton or light terry-cloth. These are cool to wear and also provide for better absorption of the heavy perspiration you will inevitably experience during Hajj. The sizes of the two pieces are as follows:

Bottom Part : 45" (1 1/4 yd) x 120" (3 1/3 yd)

Top Part : 45" (1 1/4 yd) x 72" (2 yd)

- a. Tear off two, two to three inch wide strips of a sufficient length from the same material. Use one as a belt to secure the bottom portion of the Ihram. Keep the other as a spare. An ordinary belt or fanny belt may also be used for the same purpose, but a strip of Ihram cloth is a lot more practical, and unobtrusive. It keeps the Ihram firmly in place and, unlike a fanny belt or pouch, does not have to be inspected by the police at the entrance to the Haram ash Shareef.
- b. Tear off an eight to ten inch wide strip of sufficient length from the same material. Use it to secure money, credit cards, airline ticket, etc. around your midriff under the Ihram. Use a plastic sandwich bag inside this make-shift pouch to keep these things dry, and secure. This is as pilfer-proof as possible and, unlike a belt or fanny pouch, does not attract the unwanted attention of pickpockets and thieves. You may still use a fanny pouch to carry other things such as medication, pen, a handkerchief, and a small amount of money for daily use. Your fanny pouch will be inspected by the police at the entrance to Haram ash Shareef in Makah and Medina. Be patient and understanding as the police are only doing their job.

1. Medication

Gastrointestinal and respiratory infections are very common during Hajj . People from all over the world bring with them all kinds of infections, and the unavoidable closeness of the

hundreds of thousands of pilgrims facilitates easy spread of these illnesses. Fatigue, and lack of sleep from the physically demanding regimen of Hajj rites as well as the over-enthusiastic exertions in prayers and devotions, lower one's immunity and resistance, thereby making one more vulnerable to disease. However, you can take elementary precautions to minimize your chances of becoming ill, and also to ensure that you will get back on your feet faster should you get sick. Getting and staying in good physical shape by regular exercise prior to your departure is a good first step. You can also carry certain medicines with you for use later.

- a. Ask your doctor to prescribe a broad-spectrum antibiotic to be taken prophylactically (i.e., as a preventive measure) throughout your stay in Saudi Arabia. The writer's doctor prescribed 250 mg of the antibiotic CIPRO to be taken daily. He found it to be very helpful and effective as he was about the only person in his group of approximately seventy five people who remained healthy and free of all infections during his stay. CIPRO is easily available in Saudi Arabia. Some people were prescribed AMOXICILLIN by Saudi doctors and pharmacists with good results. Most medicines are available over the counter in Saudi Arabia, and even pharmacists readily prescribe medication. However it is preferable to consult your doctor in the U.S.A. for your needs for obvious reasons.
- b. Carry a reasonable supply of over-the-counter drugs such as :

ASPIRIN, TYLENOL, ADVIL or ALEVE (for pain)

TYLENOL PM (as a sleep-aid)

BENGAY, ASPERCREME (for muscular pain)

PEPTOBISMOL, IMMIDIUM (for diarrhea)

EMETROL (for nausea)

COUGH DROPS, MULTI-VITAMINS, BAND-AIDS, ANTI-BACTERIAL CREAM (for cuts)

1. **Waist Pouch (Fanny Pouch)**

Keep valuables (documents, money, travelers' checks, keys, credit cards, etc.) in the fanny pouch around your waist at all times. **Do not ever leave your home without it.** Be especially careful and wary in crowded places. Unfortunately, there are thieves and pickpockets even inside Haram ash Shareef! Hold on to the pouch with your hand in crowds e.g., while doing Tawaf or when visiting Al Masjid un Nabawi in Medina. Buy a good quality fanny belt or pouch. It is a small but a very good investment.

2. **Suitcase**

Hard-cased, high quality luggage with a built-in locking system is highly recommended. Do not use a soft, vinyl suitcase with outside hasps for locks. Both the suitcase as well as the locks can be easily cut and the contents stolen. Many people have the mistaken notion that every one in and around the holy cities of Makah and Medina and Al Haram ash Shareef is a God fearing, devoted Muslim. Therefore, they feel immune from criminal activity. Unfortunately, that is just not true. In spite of the severe punishments awarded to convicted criminals by Saudi authorities, crime does exist. Pickpockets and crooks find it easy to prey on unsuspecting pilgrims whose guard is down because of their preoccupation with Hajj activities.

Always keep your suitcase locked and do not ever leave money, important papers or other valuables in it. Your residential room will be periodically cleaned by the

cleaning staff, and the best way to keep every one honest is not to offer any temptation. Take two sets of keys for your suitcase. Keep one set in the fanny pouch, and the other in a separate, and safe location.

3. Money

Take a sufficient amount of currency to cover your projected expenses. It is difficult to recommend an amount since individual needs, travel and living arrangements, shopping plans etc. vary widely. Only you can decide on the amount to carry. In any event, do not advertise to others either the amount of money you possess or its place of safekeeping. You can never be too careful. The following are some useful guidelines in this area:

- a. Have most of your money in the form of travelers' checks. They are safe to carry, can be cashed almost anywhere, and are easily replaced in case of theft or loss. Since your passport will have been taken from you for the duration of your stay by the Saudi authorities in Jeddah, the ID card issued by your muallim will most probably be used for check cashing purposes. The importance of this card cannot be over-emphasized. Take good care of it!

Besides the Saudi banks, the travelers' checks can also be cashed at the numerous "sarrafs" (money changers) located in the market in Makah and Medina.

- b. Carry a small amount of Saudi riyals with you. A minimum of one thousand riyals (1 Dollar = 3.75 Riyals) is recommended. You can purchase them at almost all currency exchanges located in major American airports. This Saudi currency will help you take care of your immediate expenses upon your arrival until you become familiar with the local system. You will also save time and aggravation associated with making trips to the banks to cash your checks. All banks tend to be crowded during the Hajj season and may also be closed at certain times of the day and certain days of the week.
- c. Take only one credit card with you to minimize problems in case of its loss. Make sure that you can use it to charge telephone calls also. Do not forget to carry the information required to contact the credit card issuing institution in case of its theft or misplacement.
- d. Take some U.S. currency also with you. You can exchange it for Saudi currency everywhere in emergencies, and may need it immediately upon your return to the U.S.A.

1. Clothing

Saudi Arabia is a very hot part of the world most of the year. The presence of two to three million pilgrims during Hajj in rather congested spaces with the inevitable pushing and shoving adds to the discomfort. The Hajj rites, ziyarah (i.e., visiting places of religious or historical interest), shopping, etc. require considerable walking and physical exertion. Consequently, light and airy clothes for street wear are the best.

Take enough changes of clothes to make your stay comfortable, but be careful not to overburden yourself with unnecessary clothes. In the hot Saudi Arabian weather, one set of clothes lasts only a day. Professional laundry facilities are available in Saudi Arabia, though coin-operated laundries are a rarity. Getting your clothes cleaned professionally is quite expensive, particularly as the prices tend to sky-rocket during the Hajj season.

Some do-it-yourself light laundry may be necessary and is, indeed, highly recommended. It is a good idea to pack some laundry detergent, and wash your Ihram and other light items yourself. You will have a considerable amount of spare time before and after Hajj. Use it for "housekeeping".

For street wear, Indo-Pak shalwar-qamees, and kurta-pajama as well as the Saudi thoub (a one-piece head-to-toe garment) are ideal and are recommended. Thoubes are easily available everywhere in Saudi Arabia.

Depending on the time of the year, you may want to pack a light sweater for early morning wear in Medina, which tends to be cool at that time of day in November and December.

2. **Foods/Snacks/Water**

There is no real need for you to carry items of food with you. Everything is readily available in Saudi Arabia at a reasonable cost. Saudi authorities do not allow perishable food items to be brought into the country in significant quantities anyway. Packaged and canned products in limited quantities, however, may be brought in by tourists and pilgrims. For emergencies and during periods of long waiting (e.g., at Jeddah airport) carry-on food may come in useful and handy. All kinds of food are available at Jeddah airport also. Some people may, however, prefer to use their own food immediately upon arrival in a foreign land. Some general guidelines are given below:

- a. A couple of packs of cookies and crackers are helpful and provide a good snack. Remove them from their boxes; they occupy much less space as individual rolls. Granola bars, packaged dates, fig newtons and similar items are recommended also.
- b. All varieties of fruits are easily obtainable everywhere in Saudi Arabia and provide much needed flavor and nutrition. Peelable fruits (bananas, oranges etc.) are recommended to minimize exposure to infection from insanitary handling. Wash all fruits carefully before use, and avoid fruits and food exposed to the elements.
- c. Soft drinks of all kinds are obtainable in Saudi Arabia at all major and minor shopping establishments, and are entirely safe to drink. **Bottled water is cheap, and should be the only water you drink.** Tap water or water from any other source (except, of course, the Zam-Zam water) should not be used for drinking purposes.
- d. Milk, yogurt, buttermilk, ice cream, and other dairy products are widely available, and should be liberally used to supplement your diet.
- e. Take two 18-oz cans of powdered POWERADE or GATORADE with you. Mixed directly with a bottle of cold water, they make for a nutritious and delicious drink and also serve to replenish body salts and chemicals lost through the inevitable heavy perspiration.

1. **Miscellaneous**

The following is a list of items of daily use you should carry with you. They will make your life easier, and your stay in Saudi Arabia more comfortable.

- a. multi-blade pocket knife, can opener, nail clipper, small scissors.
- b. tooth brush, tooth paste, disposable razors, shaving cream, small mirror, comb, toilet paper (2 rolls), napkins, soap (2 cakes), plastic soap dish, small shampoo bottle, deodorant, chapstick, small vaseline, tooth picks.
- c. pocket Quran, tasbeeh, pen, pencil, notebook.
- d. slippers (flip-flops, thongs, chappals), sneakers, folding umbrella, sunglasses (or clip-on sunshades), small flash light with extra batteries, travel alarm clock, elastic eye-glass holder, baseball cap, 10 zippered sandwich bags, 4 garbage bags, plastic spoons, laundry detergent, 6 plastic grocery bags.
- e. towels (2 large, 2 small), musalla (i.e. prayer rug), one heavy sheet, inflatable pillow.

Chapter 4

When You Get To Saudi Arabia

4.1 General

Very little information is available about Saudi Arabia in books on Hajj. Answers to the many questions you will have are hard to come by. What should you expect in Saudi Arabia in terms of living conditions, rules and regulations, customs and travel? What is going to happen in Jeddah? Where is Meeqat, and what facilities for shower and bath, if any, are available there? What precautions and arrangements will make your stay more comfortable? These and other similar questions are dealt with in this chapter.

4.2 At Meeqat

Your travel agent will inform you about the location of your Meeqat. There, you will shower if possible, take care of general personal hygiene and then change into Ihram.

Wrap the larger of the two portions of the Ihram around your waist to cover your body from just above the navel to about the ankles. Secure the Ihram either with a belt or with a two to three inch wide strip of fabric torn from the Ihram material. Drape the other part of the Ihram over the back and the shoulders. Do not cover your head even for salat while in a state of Ihram. You may use perfume before changing into Ihram, but be sure not to apply it directly to your Ihram.

You are now a Muhrim (i.e., one in a state of Ihram) and are subject to certain obligations and prohibitions which are given later in this chapter.

Offer two rakah salat us sunnah and pronounce your intention to perform Umra or Hajj, as the case may be. Start reciting the Talbiyah loudly and frequently, and continue to do so until you arrive at the Masjid ul Haram.

Ihram for ladies consists of their simple and unpretentious clothes of daily wear. They are required to keep their hands and faces uncovered in the state of Ihram.

While in Ihram, you may use certain things for comfort and convenience. You may wear flip-flops, or similar slippers, provided that they cover as little of your feet as possible. You may also wear eyeglasses or a watch, use an umbrella, take a shower or a bath, wash and change your Ihram, use unscented soap, use a belt and a pillow, and cover yourself with a blanket during cold weather leaving your head and face uncovered. *Ladies may continue to wear intimate apparel and socks but may not use gloves.*

4.3 Obligations And Prohibitions Of Ihram

A Muhrim must observe certain obligations and prohibitions. A willful violation of any of them will require a Dum or Kaffarah, while an inadvertent violation carries no penalty. A Dum is not designed to punish you for your violation! It simply reminds you of your special state and offers you an opportunity to renew your commitment to perform Hajj according to the dictates of Allah and the sunnah of Rasool Allah (pbuh). The rules of Ihram are as follows:

- a. Keep your head uncovered at all times. *Ladies will keep their heads covered.*

- b. Do not shave, cut your hair, clip your nails, use perfume, or wear sewn clothes of any kind.
- c. Do not perform a marriage (nikah) or enter into one yourself.
- d. Do not kill an animal of any kind for any reason unless it poses a danger to you or to other people around you.
- e. Do not enter into conjugal relations with your spouse. Avoid suggestive and provocative talk or gestures, and remain focussed on your mission of Hajj.

4.4 Dum

As has already been mentioned, you are not accountable for inadvertent violations of the prohibitions of Ihram. Should you violate the sanctity of the Ihram knowingly and willfully, you are required to offer a Dum by way of expiation and of renewing your commitment to Hajj. There are three ways you may offer this Kaffarah:

- a. By offering a sacrifice.
- b. By feeding six indigent and poor people.
- c. By fasting for three days.

You must offer the Dum as soon as possible. However, you may delay it to a more suitable time and place if absolutely necessary.

4.5 Jeddah And On To Makah

There are legal formalities to be completed and paperwork to be done at Jeddah airport, and they will take a lot of time! To put things in perspective : Makah, which is usually the first stop after Jeddah for most people, is a mere fifty miles from Jeddah. You will, in all likelihood, spend as many as eight to twelve hours completing formalities and travelling in a bus to cover this distance. Be patient. There is not much you can do to speed up the process.

After going through a maze of procedures, paperwork, customs and immigration, travel coupons for internal travel within Saudi Arabia will be attached to your passport and you will be escorted to government buses for your journey to Makah. At this time, your passport will be taken away. Do not expect a receipt; none will be provided. The passport will be kept by the muallim assigned to you by the Saudi government, and you will next see it again at Jeddah airport the day you leave for home! You will be issued a picture-ID card in Makah by your muallim in lieu of the passport. **Take good care of this vital document until your passport is returned to you.**

The bus will take you first to the Hujjaj Reception Center on your way to Makah. After your papers are checked once again over an indeterminate period of time, you will be taken to your muallim's office in Makah. There you will be issued a plastic bracelet or some other form of a document with the name, address and the telephone number of your muallim printed on it. **Be sure always to have it on your person. If you ever get lost or are in an accident, the bracelet/document will be your passport to the right people. Without it you may face tremendous difficulties in returning to your place of residence.** Your agent will next take you to your residence in Makah.

Once you put your belongings safely away, and finally settle down, you will be ready to go to Masjid ul Haram for Tawaf ul Qudoom!

4.6 Travel Within Saudi Arabia

Travel within Saudi Arabia is highly restricted. As a pilgrim, your travels will be limited to the cities of Makah and Medina, to the tent cities of Mina and Arafat, and to Muzdalifah. Inter-

city travel (for example between Makah and Medina) will require you, or your travel agent, to inform your muallim's office twenty four to forty eight hours before the projected time of your departure. You will travel by government bus using one of your travel coupons. You may also be able to travel by taxi at an additional cost to you. In either case, your passport will be handed over to the Saudi bus/taxi driver (a non-Saudi driver is not acceptable) by the muallim. The driver will personally hand the passport over to the relevant Saudi authority at your destination. **At every such exchange of the passport, request to see the document in order to ensure that it really is yours!** You do not want to reach your destination only to discover that someone else's passport has been inadvertently substituted for yours! This can happen. Be pro-active, alert and informed of everything that is happening at all times.

It may be to your advantage to use private taxis at an extra expense to you for inter-city travel. Your travel coupons are designed to be used for such trips by government buses only. However, the paperwork, government bureaucracy, and the bus system are excruciatingly slow, especially during the Hajj season. To cite a couple of examples :

- a. The Jeddah-Makah journey (a distance of merely fifty miles) may take eight to twelve hours by bus from the time you land to the time you reach your residence in Makah.
- b. The Makah-Medina journey (a distance of about 250 miles) may take twenty to thirty hours by bus from the time you report to the muallim's office to when you arrive at your final destination. Some people in the writer's group spent forty hours during this journey in a government bus!

A taxi will make short work of these trips in one and a half to two hours and three to four hours, respectively. The paper work is also abbreviated because you arrange for the taxi yourself and don't have to wait on other passengers, nor are you at the mercy of the bus driver. You will pay for the taxi out of your own pocket, but the time, frustration, and physical toll this will save far outweighs the small monetary expense. Talk to your travel agent beforehand to ensure that this highly desirable option will be available to you.

Also, remember to redeem your unused travel coupons at Jeddah airport on your way out of the country. Your agent should be able to help you in this matter. Do not forget to inform your muallim of your plans to travel by taxi well ahead of time, otherwise he will remove the coupons from your passport and you will not be able to have the appropriate amount of money refunded.

There is no civilian airport at Makah, but there is one in Medina. You may choose to fly from Medina to Jeddah at your own expense. However, with the extra paperwork, the drive to the Medina airport, and the inevitable wait there, you will probably end up spending as much time flying as you will spend by travelling in a taxi.

4.7 The DO'S and DONT'S Of Hajj

The following are some suggestions based on common sense and the experience of the writer and his fellow pilgrims. They will make your life easier and your Hajj experience more pleasurable, Insha Allah:

The DO'S:

1. **DO** carry sufficient money with you to cover your expenses comfortably. Even if your agent has made adequate arrangements for your meals, you will want to eat out at times, and then there is shopping! You may also choose to travel by taxi between cities at an additional charge to you. It is no fun running short on funds in a foreign country, especially during Hajj.
2. **DO** wash all fruits in clean water before consumption. Stick to fruits that have to be peeled before use. Avoid pre-cut fruits, salads, and food handled in an insanitary fashion. Avoid all food exposed to the elements. Fast food is available at some places

but tends to be of somewhat lower quality than its American counterpart. It is, however, safe and sanitary.

3. **DO** keep the name, address and the telephone number of your muallim as well as of your place of residence with you at all times. **DO** wear the bracelet issued by the muallim and **DO** carry your picture ID card at all times. They will prove to be invaluable should something happen to you or if you get lost.
4. **DO** be aware of the heat and the problems it can cause (e.g., dehydration, heat stroke). Drink plenty of water (**bottled water only**, with or without GATORADE), soft drinks, and fruit juices. Stay in the shade when possible and use an umbrella and sunglasses to protect yourself from the harsh sun.
5. **DO** pace yourself in everything, including acts of worship. Know your physical limits and stay well within them. It is only too easy to get caught up in the emotion of the moment and exceed the boundaries of your strength and stamina. Pilgrims often try to spend every spare moment of their time in prayers and devotionals in Haram ash Shareef and often become sick. It is very painful and frustrating to get sick in a foreign country and an illness during Hajj is even worse as it defeats the purpose of your visit.
6. **DO** carry an ample supply of general purpose medicines for personal use. Most medicines are readily available in Saudi Arabia over the counter. Talk to a pharmacist or see a doctor promptly if you need help.
7. **DO** spend some time in studying and memorizing the layout and the location of your tent at Mina and Arafat, and your place of temporary stay in Muzdalifah with respect, possibly, to a nearby permanent landmark. All tents and pilgrims look alike. Should you get lost or confused, you will be faced with an extremely difficult, even an impossible, task of getting back to your base.
8. **DO** be patient, understanding, caring and compassionate. The hot weather, the tremendous crush of the pilgrims, and the considerable physical demands of Hajj tend to make people irritable and short of temper. You can avoid potentially awkward situations and unnecessary arguments by remaining focussed on your mission of Hajj, and by maintaining a positive and caring attitude towards others.
9. **DO** try to be responsive to others in need of guidance or help. Realize that your physical stamina and mental toughness will be repeatedly tried during Hajj.

The DONT'S:

1. **DON'T** ever leave money or other valuables (eg. papers, jewelry etc.) in your room. Always carry them with you on your person and be aware of people around you. Unfortunately, there are pickpockets and thieves in and around the Haram ash Shareef. Keep your fanny pouch covered by the top part of your Ihram in order to avoid drawing unwanted attention.
2. **DON'T** expect Hajj to be a pleasure trip. Try to take your frustrations, hardships, and disappointments (and there will definitely be many!) in stride as a part of the sacrifice expected of you. See if you can ease someone else's burden a little by offering your support.
3. **DON'T** break or try to circumvent Saudi laws and regulations. The rules are clear and rigid, and the authorities are very strict.
4. **DON'T** get involved in unnecessary religious discussions with anyone. You will see slight variations in religious and Hajj practices among different people. Someone may even point out to you the "wrongness" of your ways. Be patient and walk away from a difficult situation. Patience and understanding go a long way towards making your Hajj more meaningful and enjoyable.

4.8 Prices In Saudi Arabia

The following prices in Saudi Riyals (SR) of a few representative items are intended to give you an idea of what to expect in the marketplace. Haggling for prices is common and, indeed, seems to be expected. Talk to knowledgeable people (e.g., your travel agent or a local friend) to decide on an opening price for an item. In the experience of the writer and his fellow pilgrims, 75% to 85% of the asking price appeared to be an acceptable opening figure:

Casual Shirt : SR 10-15

Average Quality Thoub : SR 20-25

High Quality Thoub : SR 60-80

Musalla : SR 15-20

Bottled Water (1 liter) : SR 1

(2 liters) : SR 2

Soft Drinks (12 oz can) : SR 1

Fruit Juice (12 oz can) : SR 1-2

Ice Cream (2 scoops) : SR 2

Milk (1 liter) : SR 3-4

Vegetarian Dinner : SR 5-7

Non-Vegetarian Dinner : SR 7-10

Deep-fried Chicken Dinner : SR 10-12

Barbecued Chicken Dinner : SR 12-15

Flip Flops (Thongs) : SR 10

Taxi (Makah-Medina) : SR 50-60 per person

Halq/Taqseer (Haircut) : SR 10

Chapter 5

UMRA AND HAJJ

5.1 General

This chapter describes the rites of Umra and Hajj in detail. The following are pertinent to this discussion:

- a. Since the rites of Tawaf and Sai are central to both Umra and Hajj, they are described first.
- b. Because the rites of Umra are an integral part of Hajj, they are described next, followed by the remaining rites specific to Hajj only.
- c. The technical terms defined in Chapter 2 are liberally used in this chapter. This makes for a concise, easy-to-follow presentation and avoids repetition. Therefore, you must be thoroughly familiar with this vocabulary in order to understand the process of Umra and Hajj.
- d. The rites of Hajj to be performed in Mina, Arafat, and Muzdalifah are described in a separate section, even though reference to them is made in earlier sections about the rites of Hajj. This is done for convenience and to avoid redundancy.

5.2 Tawaf

The devotional act of circumambulating (i.e. walking around) the Kabah while reciting prayers and supplications is called Tawaf. One complete circuit around the Kabah constitutes a shawt (pl. ashwaat), and seven ashwaat complete one Tawaf.

5.2.1 Types of Tawaf

As was briefly described in Chapter 2, there are five types of Tawaf you may perform:

1. **Tawaf ul Qudoom** is the initial Tawaf you will perform upon arrival at the Masjid ul Haram in Makah for the first time pursuant upon your niyyah of Umra or Hajj. **This is the only Tawaf in which you are required to wear Ihram and practice Idtiba and Ramal.** They are not required in any other type of Tawaf.
2. **Tawaf ul Ifadah (Tawaf uz Ziyarah)** is the Tawaf you will perform on the 10th of Zul Hijjah after taking off the Ihram and changing into street clothes and before returning to Mina for Rummy. **Ihram, Idtiba and Ramal are not required in this Tawaf.** However, Sai is required of a Mutamatti, but is not required of a Qarin or a Mufrid. 	
3. **Tawaf ul Wuda (The Farewell Tawaf)** is the Tawaf you will perform immediately before leaving Makah for your next destination following the completion of Hajj. This is the last act you perform in Makah. You are not supposed to linger there after this Tawaf. Ihram, Idtiba, Ramal and Sai are not required in Tawaf ul Wuda.
4. **Tawaf un Nafil** is a devotional Tawaf you may perform any time, and as many times as, you wish. No Ihram is required for this Tawaf. Sai is also not required, although you may perform it if you so desire.
5. **Tawaf ul Umra** is the Tawaf you perform as a part of the rites of Umra. It is identical to Tawaf ul Qudoom in its essentials except for the niyyah.

5.2.2 Details Of Tawaf

Tawaf of the Kabah is the heart and soul of the rites of Hajj. The mode and the details associated with Tawaf were prescribed by Rasool Allah (pbuh) himself. The intent in this section is to describe the Tawaf in some detail in order to clarify the procedure, and also to answer any questions that may arise during that process.

The essentials of Tawaf are as follows:

1. Like any other act of worship, Tawaf also starts with the intention (niyyah) to perform this act for the sake of Allah only.
2. Each circuit, or shawt, starts from Hajar ul Aswad with the pilgrim reciting "**Bismillah, Allah-o-Akbar**" and performing the Istilam of the sacred stone. In order for you to recognize the point of initiation of the Tawaf, the floor of the Masjid ul Haram has a strip of brown-black marble radiating from the Hajar ul Aswad out to the wall of the Masjid ul Haram. At night, there is a green light on the same wall to identify this location.
3. Each shawt ends at Hajar ul Aswad with its Istilam. The pilgrim will begin a new shawt after reciting "**Bismillah, Allah-o-Akbar**" as before from this spot.
4. Each shawt is performed in the counterclockwise direction with the Kabah always to your left.
5. Ihram is worn only for Tawaf ul Qudoom and Tawaf ul Umra. Every day street clothes are worn for other types of Tawaf.
6. Idtiba and Ramal are performed only in Tawaf ul Qudoom and are not required for other types of Tawaf.
7. *Women are not required to perform Ramal.*
8. Tawaf is to be completed with no interruptions. However, if "azan" (the call to prayers) is recited during the Tawaf, you should stop to join the prayers at wheresoever you may be at that point in time, and resume the Tawaf from there after the prayer is over. It is not necessary to restart the interrupted shawt afresh from Hajar ul Aswad.
9. After the Tawaf, you will offer two rakahs of salat us sunnah, preferably with the Maqam-o-Ibrahim between you and the Kabah. If that is not possible, prayer offered anywhere in the Masjid ul Haram is acceptable.
10. Sai may be required after Tawaf depending on the niyyah pronounced by you at the beginning. However it is not essential for Sai to follow the Tawaf immediately. Tawaf can be performed in the morning with the Sai following in the afternoon or evening.
11. You will be reciting prayers and supplications during Tawaf. However, there are no specific prayers to be recited during Tawaf. You may pray in any way and in any language you prefer, but the prayers most often recited by pilgrims are given in Chapter 6. You will find them very moving and meaningful and may want to use them.
12. *There are special provisions to be observed by a female pilgrim who is in a state of "ceremonial impurity" (menstruation or post-natal bleeding). Should she enter this state before Meeqat, she will pronounce her intention to perform Hajj, and enter in the state of Ihram as usual. She will then proceed to perform all rites of Umra and Hajj, including those at Mina, Arafat and Muzdalifah, except:*
 - a. *She will refrain from offering all prayers (salats).*
 - b. *She will perform neither Tawaf nor Sai.*
 - c. *She will not perform Tawaf ul Ifadah.*

After she gets out of her state, she will perform Tawaf, Sai, and Tawaf ul Ifadah to complete her Hajj.

5.3 Sai

5.3.1 General

The devotional act of walking seven times between the knolls of Safa and Marwah which are located some distance from the Kabah inside Masjid ul Haram, is called Sai.

According to tradition, Prophet Ibrahim left his wife, Hajar, and infant son, Ismail, in the desert close to where Kabah is located today in response to a divine revelation. Unfortunately, his wife and son were with few provisions. After her meager supply of water was exhausted and her son started crying with thirst, Hajar began looking for water in the desert. In her desperation, she repeatedly ran between the hillocks of Safa and Marwah, climbing them to get a better view of the landscape and, perhaps, also to see if there was a desert traveler in sight. Upon her return to her son after one of her runs, she discovered that a spring had miraculously sprouted near the infant. This spring, called Zam-Zam is located to the east of Kabah inside Masjid ul Haram today. It still runs as strong today as it has for thousands of years. In a land where water is scarce, the sweet elixir of Zam-Zam runs abundantly in eloquent testimony to the power and mercy of Almighty Allah. Millions of people have drunk from it since that amazing day, and continue to do so today with no end in sight to this miracle of God.

You will retrace the steps of Hajar in Sai, in commemoration of her search for water and Allah's mercy in answering her prayers with the miracle of Zam-Zam, and also to assert your own commitment to walk in the path of Allah.

5.3.2 Details Of Sai

The details of Sai are as follows:

1. You will start your Sai at Safa where you will face the Kabah, raise your hands in supplication to Allah, recite "**Bismillah, Allah-o-Akbar**" three times and start walking towards Marwah, all the time reciting prayers and supplications of your choice.
2. Starting about midway between Safa and Marwah, you will walk faster, or jog, for the length marked by green lights overhead. These lights define the length covered by Hajar running to get to higher ground faster. Your arrival at Marwah completes one leg of the Sai.
3. Upon arriving at Marwah, you will repeat the supplications offered at Safa (i.e. face the Kabah and repeat "**Bismillah, Allah-o-Akbar**" three times), turn around and retrace your walk back to Safa. This will complete the second leg of the Sai.
4. You will repeat steps 1 to 3 until you complete the seventh leg which will end at Marwah. The Sai is now complete.

#### Notes:	

- a. If azan is recited for prayer during the Sai, you will stop wheresoever you may be at that point in time, and resume the Sai from that spot after the prayer. It is not necessary to restart the Sai, or the leg affected by the pause, afresh from its starting point.
- b. *Women are not required to run between the green lights in deference to the modesty expected of them in Islam.*

5.4 Umra

5.4.1 General

Umra (sometimes referred to as The Lesser Pilgrimage) consists of the performance of a set of devotional rites in the Masjid ul Haram in Makah. These rites also form an integral part of

Hajj, and were prescribed by Allah and Rasool Allah (pbuh). Umra may be performed at any time of the year and as many times as you may wish.

The following are the essential elements of Umra:

1. Changing into Ihram at Meeqat, followed by the pronouncement of the intention (niyyah) to perform Umra and frequent recital of the Talbiyah thereafter.
2. Tawaf ul Umra of the Kabah followed by two rakah salat us sunnah and partaking of the waters of Zam-Zam.
3. Performance of Sai.
4. Halq or Taqseer, followed by changing into street clothes.

This will complete your Umra. See also the Flow Diagram For Umra at the back of this handbook.

5.5 Hajj

5.5.1 General

Hajj consists of the performance of a set of devotional rites in and around Makah (i.e., in Mina, Arafat, and Muzdalifah) in a prescribed order. The rites of Umra form an integral part of Hajj. They have already been described above.

5.5.2 Types Of Hajj

There are three different types of Hajj a pilgrim may perform. All of them involve the performance of essentially the same rites and acts of worship. The difference consists basically in the niyyah pronounced by the pilgrim at Meeqat. The specifics of the Hajj then follow directly from this niyyah. The three types of Hajj are described below:

5.5.2(I) Hajj ul Ifrad

In Hajj ul Ifrad, you will pronounce the intention of performing only Hajj at Meeqat. The rites that follow from this niyyah are given below in order:

- a. Tawaf ul Qudoom, followed by two rakah of salat us sunnah, partaking of the waters of Zam-Zam, and the Sai in that order.
- b. After step (a) above, **you will not take off your Ihram, and will continue to observe all of its obligations and prohibitions.**
- c. You will then complete the rites of Hajj on the 8th through the 10th of Zul Hijjah in Mina, Arafat, and Muzdalifah. See Section 5.6. These rites will culminate in Rummy of Jamrat ul Kubra in Mina on the 10th of Zul Hijjah.
- d. A sacrifice is not obligatory for Hajj ul Ifrad. It is, however, recommended (i.e., mustahab) that you do offer a sacrifice.
- e. Halq or Taqseer will follow. You may then shave, shower, and change into street clothes. You are no longer bound by the prohibitions of the Hajj, except that you may not engage in conjugal relations with your spouse until you have performed Tawaf ul Ifadah.
- f. Tawaf ul Ifadah will follow in Makah as soon after step (e) as possible. The sunnah prayers and the Sai associated with Tawaf ul Qudoom, are not required after Tawaf ul Ifadah. The Sai performed after Tawaf ul Qudoom will suffice since you are performing only Hajj. You may, however, perform Sai once again if you so desire. You will return to Mina after the above rites.

- g. You will stay in Mina until at least the 12th of Zul Hijjah as Rummy on the 13th is optional. Rummy of Jamrat ul Oola, Jamrat ul Wusta, and Jamrat ul Kubra, in that order, will follow on the 11th, 12th, and 13th of Zul Hijjah.
- h. You will perform Tawaf ul Wuda just before departing from Makah on your way to your next destination. Again, the two rakah of salat us sunnah and the Sai are not required after Tawaf ul Wuda. The sunnah of Rasool Allah (pbuh) directs that you leave Haram ash Shareef and Makah as soon after Tawaf ul Wuda as possible and do not linger in town.

You have completed Hajj ul Ifrad and are, now, a Mufrid.

5.5.2(II) Hajj ul Qiran

For Hajj ul Qiran, you will pronounce your niyyah of performing both Hajj and Umra simultaneously with the same Ihram. Thereafter, the rites to be performed are as below in order:

- a. Tawaf ul Qudoom followed by two rakah of salat us sunnah, partaking of the waters of Zam-Zam, and the Sai. These rites will qualify as your Umra.
- b. You will not take off your Ihram after step (a) and will continue to observe all of its obligations.
- c. You will then fulfill the rites of Hajj on the 8th through the 10th of Zul Hijjah in Mina as detailed under Hajj ul Ifrad.
- d. A sacrifice is required for Hajj ul Qiran. In the days of Rasool Allah (pbuh), people who brought their sacrificial animals to Makah with them were instructed to perform Hajj ul Qiran. Those, who did not bring their animals, were instructed to perform Hajj ut Tamattu. Sacrificial animals are available in Mina these days. Your agent will help you arrange for one.
- e. Halq or Taqseer, Tawaf ul Ifadah, Rummy on the 11th through the 13th of Zul Hijjah and Tawaf ul Wuda will follow, exactly as in Hajj ul Ifrad.

You have completed Hajj ul Qiran and are, now, a Qarin.

5.5.2(III) Hajj ut Tamattu

For Hajj ut Tamattu, you will pronounce your niyyah of performing Umra only at Meeqat. A second niyyah for Hajj will follow later as described below. Thereafter, the rites of Hajj will be as follows in order:

- a. Tawaf ul Qudoom followed by two rakah of salat us sunnah, partaking of the waters of Zam-Zam, and Sai.
- b. Halq or Taqseer will follow. You will now shave, shower, and change into street clothes. This will complete your Umra. All restrictions of the Ihram are now temporarily lifted from you. You will wait for the 8th of Zul Hijjah to start the rites of Hajj.
- c. **On the 8th Zul Hijjah, you will pronounce a new niyyah to perform Hajj at your place of residence.** There is no need for you to go to Meeqat for this. You will change into Ihram in the prescribed manner and will proceed to Mina soon after the Fajr prayers.
- d. You will stay in Mina, Arafat, and Muzdalifah to perform the prescribed rites as detailed in Hajj ul Ifrad.
- e. A sacrifice is required for Hajj ut Tamattu.
- f. Halq or Taqseer, Tawaf ul Ifadah with the sunnah prayers, partaking of the waters of Zam-Zam, and a second Sai will follow. This Sai is required simply because your first Sai was performed for Umra.
- g. Rummy on the 11th through the 13th of Zul Hijjah and Tawaf ul Wuda will complete the rites of Hajj.

You have completed Hajj ut Tamattu and are, now, a Mutamatti.

5.6 Mina, Arafat, And Muzdalifah (8th-13th of Zul Hijjah)

The rites to be performed at Mina, Arafat, and Muzdalifah are an integral part of Hajj. Since they are performed in all three types of Hajj in an identical manner and since they require a somewhat lengthy description, they are presented in a separate section here. This keeps the treatment of Hajj short, concise, and free of repetitions.

You will be staying at Mina, Arafat, and Muzdalifah in the following sequence:

1. **Mina**: From after Fajr on 8th of Zul Hijjah to after Fajr on 9th of Zul Hijjah.
2. **Arafat**: From after Fajr on 9th of Zul Hijjah to slightly after sunset on the same day.
3. **Muzdalifah**: From after sunset on 9th of Zul Hijjah to after Fajr on 10th of Zul Hijjah.
4. **Mina and Makah**: (10th-13th of Zul Hijjah)
 - a. Arrive in Mina on 10th of Zul Hijjah, preferably before midday, for the Rummy of Jamrat ul Kubra followed by the sacrifice and Halq or Taqseer.
 - b. Go to Makah for Tawaf ul Ifadah on 10th of Zul Hijjah.
 - c. Come back to Mina the same day to stay for Rummy of the three Jamraat on 11th-13th of Zul Hijjah.

The details are as below:

5.6.1 Mina (8th of Zul Hijjah)

This day is called Yaum ut Tarwiyah. You will depart for Mina from Makah in the morning after Fajr. One of the following two conditions applies to you:

1. If you are performing Hajj ul Ifrad or Hajj ul Qiran, you are already in a state of Ihram since you did not take off your Ihram after performing Umra.
2. If you are performing Hajj ut Tamattu, you took off your Ihram after Umra. Therefore, you will now shower and pronounce a new niyyah for Hajj after changing into Ihram afresh at your place of residence. Contrary to popular belief, it is not necessary to perform Sai after putting on the Ihram for Hajj. You will offer the Fajr prayers in Makah before leaving for Mina:
3. Proceed to Mina after sunrise so as to arrive there before midday. Recite the Talbiyah often and with devotion and fervor during your journey.
4. After you settle down in your tents, you will offer Zuhr, Asr, Maghrib, and Isha prayers in the "qasr" mode by shortening them as if you are in the course of a journey. This applies to every one regardless of whether he is a resident of Makah or is an outsider. While in your tent, spend as much time as you can in prayers, and supplications to Allah.
5. After spending the night in Mina, you will offer the Fajr prayers there in the morning. Thus, you will have offered a total of five obligatory prayers at Mina before departing for Arafat after sunrise on the morning of the 9th of Zul Hijjah.
6. You may collect some or all of the seventy pebbles required later for Rummy in Mina during your stay there. Contrary to popular belief, it is not necessary that you collect all of them at Muzdalifah.

5.6.2 Arafat, and Muzdalifa (9th of Zul Hijjah)

(I) Arafat:

You will have arrived at Arafat before midday. **This is the Day of Arafat! Your Hajj will not be complete without Qayam ul Arafat (see below) in accordance with the sunnah of Rasool Allah (pbuh).** You should spend as much time in prayers and remembrance of Allah as possible. You may never see this day again in your life. Make the most of it:

After settling down in your tent, you will offer the Zuhr and Asr prayers in the qasr mode. You will also combine them, i.e. offer them at the same time with one azan and two separate takbeer, one each for Zuhr and Asr. Only two rakahs each will be offered both in Zuhr and Asr prayers. No nafl, or any other prayers, will be performed either before or after these obligatory prayers.

You will thereafter stay in Arafat until sunset. Spend your time in reading The Quran, Talbiyah, and offering supplications to Allah.

Qayam ul Arafat : In the late afternoon just before sunset, stand in the open outside your tent facing the Qiblah and raise your hands in supplication to Allah. Rasool Allah (pbuh) spent this time in submitting himself in humility and total devotion to Allah, raising his hands in prayers until after sunset. There are no prescribed prayers for Qayam ul Arafat. During these sacred moments, you are alone with Allah. Pray as you want to and ask that your sins and lifelong shortcomings be forgiven. You may pray in any language and in any manner you desire.

You will not offer Maghrib at Arafat. You will do so at Muzdalifah later tonight.

After sunset, you will depart for Muzdalifah. Keep reciting the Talbiyah and other prayers as you proceed towards Muzdalifah.

(II) Muzdalifah:

You will stay under the sky at Muzdalifah. No tents or other residential facilities will be available. Arrangements for toilet and wudu are, however, available. They are, understandably, very crowded all the time. Give yourself plenty of time for your needs and be patient with fellow pilgrims.

You will also collect seventy pebbles at Muzdalifah for Rummy if you have not collected them at Mina already. Stay close to your bus and memorize its location with respect to a prominent and permanent landmark, such as a light pole or a wudu facility. Light poles and buildings are usually marked with identification numbers. It is very easy to get lost and equally difficult to get back "home"!

You will offer Maghrib and Isha prayers combining them in the qasr mode. Thus, after the azan, three rakahs of Maghrib will be offered following the usual "iqamah". Another iqamah (but no azan) will be called and then two rakahs of Isha will be offered.

Walk to the foot of the nearby hills, and collect seventy pea-size pebbles for Rummy. It is a good idea to collect an additional ten stones to make up for accidental losses. Do not collect the pebbles lying around the bathroom facilities.

You will spend the night at Muzdalifah and offer Fajr there. You will then leave for Mina before sunrise on the morning of the 10th of Zul Hijjah.

5.6.3 Mina (10th of Zul Hijjah)

The rites to be performed on this day are as follows:

You will perform **Rummy of Jamrat ul Kubra only**. Preferably before midday, you will stone the pillar symbolizing the devil seven times as you recite "Bismillah, Allah-o-Akbar"

with each pebble. *Rummy for the elderly, the sick and women may be performed by others delegated for this responsibility.*

A sacrifice is now required for Hajj ul Qiran and Hajj ut Tamattu, and is recommended for Hajj ul Ifrad.

You may now shave, shower, and change into street clothes. You are no longer bound by the obligations of Ihram except that you may not have conjugal relations with your spouse until after Tawaf ul Ifadah.

You will now proceed to Masjid ul Haram in Makah for Tawaf ul Ifadah.

You will return to Mina after Tawaf ul Ifadah and stay there until the 12th or the 13th of Zul Hijjah for Rummy.

5.6.4 Mina (11th-13th of Zul Hijjah)

You will perform **Rummy of Jamrat ul Oola, Jamrat ul Wusta and Jamrat ul Kubra, in that order**, after midday on all three days. Rummy on the 13th of Zul Hijjah is optional. You may return to Makah after Rummy on the 12th of Zul Hijjah to perform Tawaf ul Wuda.

5.7 Tawaf ul Wuda

This is the Farewell Tawaf you will perform just before leaving Makah for your next destination. Spend as much time as you can in Haram ash Shareef in Tawaf un Nafl, prayers and supplications in the days preceding Tawaf ul Wuda. Make the most of this golden opportunity Allah has provided you. You may never see these times again.

There is no Ihram, Ramal, or Sai required in Tawaf ul Wuda. You will offer two rakah salat us sunnah after Tawaf, offer any supplications you desire, and leave Makah as soon as you can.

**Alhamdulillah, you have now completed your Hajj. May Allah accept your Hajj, and may you be a better person for your efforts in His path. 	**

Chapter 6

Prayers And Supplications

Hajj is an act of worship. It is also one of the Five Pillars of Islam. The fact that a Muslim is required to perform Hajj only once in his lifetime imparts certain unique qualities to it. During the few days that Hajj lasts, the pilgrim is required to immerse himself totally in this unique experience. He discards his usual clothes and changes into a shroud-like attire, gives up all pleasures and temptations of everyday life and, along with millions of similar minded and attired Muslims from all over the world, devotes every waking minute to the remembrance of Allah. He lives in tents and under the sky, is subject to physical hardship and emotional stress, and sacrifices of himself and whatever he possesses-all in the path of Allah. He expects that his sins will be forgiven, and believes that he will be transformed by this great experience into a better human being. This spiritual and religious event in Islam has absolutely no parallel in human history.

Hajj is also unique in that it has no prescribed prayers and supplications. The pilgrim may pray in a fashion and language of his choosing. Books on Hajj, however, do recommend some prayers, many of which have their origin in books of Ahadith. The reader is advised to consult these books if he so desires. The intent of this chapter is to present a few of the prayers commonly recited by the pilgrims during Hajj. The seven prayers of Tawaf are specially recommended.

(a) Talbiyah

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

" Here I am at Thy service O Lord, here I am. Here I am at Thy service, and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners. "

(b) Prayer At Maqam-o-Ibrahim

اللَّهُمَّ إِنَّكَ تَعْلَمُ بِيْرِي وَعَلَانِيَتِي قَاتِلَ مَعْدِرَتِي وَتَعْلَمُ
 حَاجَتِي فَأَعْطِنِي سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَأَغْفِرْ لِي ذُنُوبِي ۝
 اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا ثَابِتًا شِرْقُلِي وَيَقِيْنًا صَادِقًا حَتَّى
 أَعْلَمَ أَنَّكَ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا مِنْكَ بِمَا قَسَمْتَ
 لِي أَنْتَ وَلِي فِي الدُّنْيَا وَالْآخِرَةِ تَوَقُّعِي مُسْلِمًا وَالْحَقِيْقِي بِالصَّالِحِيْنَ
 اللَّهُمَّ لَا تَدْرِكْنِي فِي مَتَابِعِهَا هَذَا أَذُنْبًا الْأَعْفَرُتَهُ وَلَا هَتَا إِلَّا
 فَرَجْتَهُ وَلَا حَاجَةَ إِلَّا قَضَيْتَهَا وَيَسِّرْتَهَا قَسْرًا مُؤَرَّنًا وَ
 اشْرَحْتَهُ مُسَدَّدًا وَتَوَرَّقْتَهُ لَوْيْتًا وَاحْتَمَيْتَهُ بِالصَّالِحَاتِ أَعْمَالًا
 اللَّهُمَّ تَوَقُّدْنَا مُسْلِمِيْنَ وَالْحَقِيْقًا بِالصَّالِحِيْنَ غَيْرَ حَرَايَا وَلَا
 مَعْتُوْبِيْنَ أَمِيْن يَا رَبِّ الْعَالَمِيْنَ ۝

O Allah! Thou knowest that which I keep secret and that which I disclose. Grant me Thy pardon. Thou knowest my needs; grant me my wishes. Thou knowest that which is in my breast; forgive me my sins. O Allah! I seek from Thee a faith that will saturate my heart, and a true conviction that will make me realize that naught can befall me except what Thou hast decreed for me, and that I may find contentment in whatever Thou hast given me. Thou art my patron in this world and the Hereafter. Allow me to die in a state of Islam and to be counted among the righteous. O Allah! on this occasion of our presence in this place, let not any of our sins go unforgiven, nor any of our worries undispeled, nor any of our needs unfulfilled or unfacilitated by Thee. And let all our tasks be made easy, and our minds relieved, and our hearts illuminated and our actions judged as pious. O Allah! allow us to die as Muslims and to join the ranks of the virtuous without any distress. Amen, O Lord of the Universe.

(c) Prayer at Multazam

اللَّهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيْقِ أَعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا
 وَأُمَّهَاتِنَا وَإِخْوَانِنَا وَأَوْلَادِنَا مِنَ النَّارِ يَا ذَا الْجُودِ وَالْكَرَمِ
 وَالْقُدْرَةِ وَالْمِنَّةِ وَالْعِلَاءِ وَالْإِحْسَانِ اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ
 كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ اللَّهُمَّ لَوْ أَنَّ
 عَبْدَكَ وَابْنُ عَبْدِكَ وَقَاعِقُكَ تَحْتُ بَابِكَ مُلْتَزِمٌ بِأَعْتَابِكَ
 مُتَدَلِّلٌ بَيْنَ يَدَيْكَ أَرْجُو رَحْمَتَكَ وَأَخْشَى عَذَابَكَ مِنَ النَّارِ يَا قَدِيْمَ
 الْإِحْسَانِ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعْ
 وَزْرِي وَتُصَلِّحَ أَمْرِي وَتَهْلِكِ قَلْبِي وَتَوَرِّقْ لِي فِي قَبْرِي وَتَقْفِرْ لِي ذُنُوبِي
 وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ أَمِيْن ۝

O Allah! Lord of this Ancient House, free our necks and the necks of our fathers and mothers and brothers and children from the fires of Hell. O Thou who art Master of Beneficence, Benignity, Grace, Bounty, Munificence and Benevolence! O Allah! let the final result of all our affairs be good, and protect us from degradation in this world and eternal doom in the Hereafter. O Allah! truly I am Thy slave and the son of Thy slave, standing beneath Thy door and holding to Thy threshold in humility before Thee. I hope for Thy Mercy and I fear Thy punishment in Hell. O The Eternally Beneficent! O Allah! I ask Thee to accept my remembrance of Thee, and relieve me of my burdens, and set right my affairs, and purify my heart, and illuminate my grave for me and forgive me my sins. And I beseech of Thee high ranks in Paradise. Amen.

(d) Prayers of Tawaf

The prayers usually recited during Tawaf of the Kabah are given below:

(i) First Shawt (i.e., Circuit)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ إِنِّي بِكَ وَتَصَدِيقًا
بِكَلِمَاتِكَ وَوَقَائِكَ بِعَهْدِكَ وَإِتِّبَاعًا لِسُنَّةِ نَبِيِّكَ وَحَيْثُكَ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَاذَةَ الدَّائِمَةَ فِي
الذِّينِ وَالذَّمِّ وَالْأُخْرَةَ وَالْفُوزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ
يَا رَبَّ الْعَالَمِينَ

All Glory is to Allah! All Praise is to Allah! There is none worthy of worship but Allah! Allah is the Greatest. There is no power, nor strength except that from Allah, The Most High, The Greatest! Blessings and Peace be upon the Prophet of Allah, Muhammad (pbuh). O Allah! By my faith in Thee, and by my belief in Thy Book, and in fulfillment of the vows I made to Thee, and following the sunnah of Thy beloved Prophet, Muhammad (pbuh), (I perform the Tawaf of the Holy Kabah). O Allah! truly I ask Thy forgiveness, and Thy protection, and everlasting soundness in faith in this world and in the Hereafter , and that I be granted Paradise and be freed from the fires of Hell.

Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of fire, and allow us to enter Paradise with the righteous ones. O Glorious One! O All Forgiving! O Lord of the Universe!

(11) Second Shawt (i.e., Circuit)

اللَّهُمَّ إِنَّ هَذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَالْأَمْنَ أَمْنُكَ
وَالْعَبْدَ عَبْدُكَ وَأَنَا عَبْدُكَ وَابْنُ عَبْدِكَ وَهَذَا أَعْتَمُرُ الْعَافِيَةَ
بِكَ مِمَّا النَّارِ فَحَرِّمْ لِحُومَتَايَ وَبَشْرَتَنَا عَلَى النَّارِ اللَّهُمَّ
حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكَثِّرْ لَنَا الْكُفْرَ
وَالْفُسُوقَ وَالنَّعْصِيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ اللَّهُمَّ قِنِّي عَذَابَكَ
يَوْمَ تَبْعَثُ عَبَادَكَ اللَّهُمَّ ارْتُقِ حَقِّي الْجَنَّةَ
بِعَفْوِكَ
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ يَا رَبَّ الْعَالَمِينَ

O Allah! This House is Thy House, and this Sanctuary is Thy Sanctuary, and this Security is Thy Security, and this slave is Thy slave. I am Thy slave and the son of Thy slave. And this place is a refuge from the fires of Hell for him who seeks Thy protection. Forbid our flesh and our bodies to the Fire. O Allah! Endear to us the Faith, and adorn with it our hearts, and make hateful to us disbelief, wickedness and transgression, and cause us to be among those who are rightly guided.

O Allah! Protect me from Thy punishment on the Day when thou shalt resurrect Thy slaves. O Allah! Allow me to enter Paradise without any accounting.

Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of fire, and allow us to enter Paradise with the righteous ones. O Glorious One! O All Forgiving! O Lord of the Universe!

(iii) Third Shawt (i.e., Circuit)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشِّرْكِ وَالشَّقَاقِ وَالنِّقَاقِ
 وَسُوءِ الْأَخْلَاقِ وَسُوءِ الْمُنَظَرِ وَالْمُنْقَلَبِ فِي الْمَسَالِ
 وَالْأَهْلِ وَالْوَالِدِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ
 سَخَطِكَ وَالنَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَأَعُوذُ
 بِكَ مِنْ فِتْنَةِ السَّحَابِ وَالْمَمَاتِ ۝
 رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
 وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا عَفَّارُ يَا رَبَّ الْعَالَمِينَ

O Allah! Truly, I seek refuge in Thee from doubt and from associating with Thee others (in worship), and from discord, hypocrisy, and immorality, and from returning home to see my family and my children in an evil state of affairs. O Allah! Truly I ask Thee for Thy pleasure and that I be allowed to enter Paradise. And I take refuge in Thee from Thy anger and from the fire of Hell. O Allah! I seek refuge in Thee from falling from your grace in my grave and from the temptations in this life and trials at the time of death.

Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of fire, and allow us to enter Paradise with the righteous ones. O Glorious One! O All Forgiving! O Lord of the Universe!

(iv) Fourth Shawt (i.e., Circuit)

اللَّهُمَّ اجْعَلْهُ حِجَابًا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا وَ
 عَمَلًا صَالِحًا مَقْبُولًا وَتِجَارَةً لَنْ تَبُورَ يَا عَالِمَ مَا فِي الصُّدُورِ
 أَخْرِجْنِي يَا اللَّهُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
 مُوجِبَاتِ رَحْمَتِكَ وَعَسَائِجِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ
 كُلِّ إِشْمٍ وَالْعَفْوَ مِنْ كُلِّ بَرَةٍ الْعَوْرِ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ
 النَّارِ يَا رَبِّ قَنِصْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيهِمَا أَفْطَيْتَنِي
 وَأَخْلَقْتَ عَلَيَّ كُلَّ غَائِبٍ تَوَلَّى مِنْكَ بِحَسْبِهِ ۝
 رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
 وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا عَفَّارُ يَا رَبَّ الْعَالَمِينَ

O Allah! Allow this pilgrimage to be accepted, and this endeavor to be rewarded, and my sins to be forgiven, and my good deeds to be approved and cause my business to flourish; O Thou, who knoweth all that is in our hearts! O Allah! Take me out of darkness into light. O Allah! I ask thee, that I be worthy of Thy Mercy, and certain of Thy Forgiveness, and immune to all sins, and be worthy of rewards for all my virtues, and be worthy of entering Paradise and be immune from Hell. O My lord! Make me content with what Thou hast bestowed upon me. And let Thy Blessings be with what Thou hast given me. And compensate all that I lack with Thy own favor.

Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of fire, and allow us to enter Paradise with the righteous ones. O Glorious One! O All Forgiving! O Lord of the Universe!

(v) Fifth Shawt (i.e., Circuit)

اللَّهُمَّ اِظْلِمْنِي نَحْوَتِ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّكَ الْاِظْلِمَ عَرْشِكَ وَلَا
 بَاقِيَ اِلَّا وَجْهَكَ وَاسْقِنِي مِنْ حَوْضِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ
 صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَرْبَةً هَتَيْتَهُ تَرْبَةً لَا نَظْمًا
 بَعْدَهَا اَبَدًا اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ خَيْرِ مَا سَأَلْتَ مِنْهُ نَبِيَّكَ
 سَيِّدَنَا مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاعُوذُ بِكَ مِنْ شَرِّ
 مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ سَيِّدَنَا مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
 اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْجَنَّةَ وَتَعْيِنتَهَا وَمَا يَقْرُبُنِيْ اِلَيْهَا مِنْ قَوْلٍ
 اَوْ فِعْلٍ اَوْ عَمَلٍ اَوْ عَمَلٍ اَوْ عَمَلٍ اَوْ عَمَلٍ
 رَبَّنَا اِنْتَا فِي السَّمٰوٰتِ حَسْبُنَا وَفِي الْاَرْضِ وَحَسْبُنَا وَتَوَاتَا عَذَابُ النَّارِ
 فَاَدْخِلْنَا الْجَنَّةَ مَعَ الْاَبْرَارِ يَا عَزِيزُ يَا عَفَّارُ يَا رَبَّ الْعَالَمِيْنَ

O Allah! Bestow upon me the shade of Thy Throne on the Day when there shall be no shade except Thine, and there shall be no countenance except Thine. And allow me a drink from the cistern of Thy Prophet, Muhammad (pbuh)- a drink so pleasant that it may quench my thirst for ever. O Allah! I ask Thee the best of that which Thy Prophet, our Master Muhammad (pbuh) has asked of Thee. And I seek refuge in Thee from the evils from which Thy Prophet, our Master, Muhammad (pbuh) has sought refuge in Thee. O Allah! Truly I beseech Thee to grant me Paradise and its delights and whatever may bring me nearer to it whether by word, or by act, or by deed. And I seek refuge in Thee from the fires of Hell and whatever may bring me nearer to it whether by word, or by act or by deed.

Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of fire, and allow us to enter Paradise with the righteous ones. O Glorious One! O All Forgiving! O Lord of the Universe!

(vi) Sixth Shawt (i.e., Circuit)

اللَّهُمَّ إِنَّكَ عَلَى حَقُوقِكَ كَثِيرَةٌ فِي مَا بَيْنِي وَبَيْنَكَ وَحَقُوقًا
 كَثِيرَةٌ فِي مَا بَيْنِي وَبَيْنَ خَلْقِكَ اللَّهُمَّ تَاكُونَ لَكَ مِنْهَا قَاعُ غَيْرُهُ لِي
 وَمَا كَانَ لِي لِمَخْلُوقِكَ فَتَحَمَّلْهُ عَنِّي وَأَعِزَّنِي بِمَعْلَاكَ عَنِ حَرَامِكَ وَبِطَاعَتِكَ
 عَنِ مَعْصِيَتِكَ وَبِقَضَائِكَ عَنِ مَنْ سِوَاكَ يَا وَاسِعَ الْمَغْفِرَةِ
 اللَّهُمَّ إِنَّ بَيْتَكَ عَظِيمٌ وَوَجْهَكَ كَرِيمٌ وَأَنْتَ يَا أَدَّهُ
 حَلِيمٌ كَرِيمٌ عَظِيمٌ تُحِبُّ الْعَفْوَ قَاعُ عَنِّي.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
 وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا عَفَّارُ يَا رَبَّ الْعَالَمِينَ

O Allah! Thou hast many claims on me in my relations to Thee, and many claims in my relations to Thy creatures. O Allah! release me of those which I owe to Thee, and give me the strength to bear those which I owe to Thy creatures. Make me content with what Thou hast made lawful and enable me to reject what Thou hast declared forbidden. And make me content with obedience to Thee, and let me beware of Thy disobedience. And make me content with Thy favor so that I may not seek favor from any one else, O Thou, whose Mercy is All Embracing. O Allah! Truly Thy house is Glorious and Thy Countenance Benign, and Thou, O Allah! art Clement, Noble and Great. Thou lovest forgiveness, so forgive me.

Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of fire, and allow us to enter Paradise with the righteous ones. O Glorious One! O All Forgiving! O Lord of the Universe!

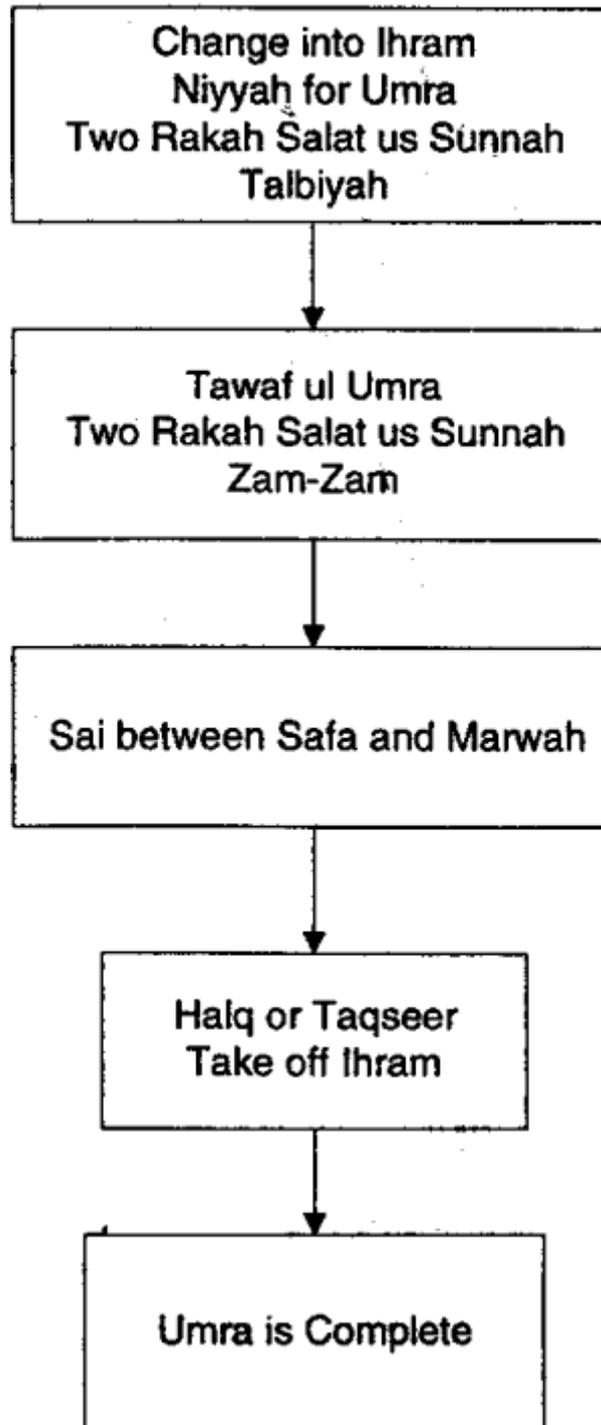
(vii) Seventh Shawt (i.e., Circuit)

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا كَامِلًا وَيَقِينًا صَادِقًا وَرِزْقًا وَاسِعًا وَقَلْبًا حَاشِعًا
 وَبِسَانًا ذَاكِرًا وَرِزْقًا حَالًا لَا طَيْبَةَ تَتُوبُهُ نَصُوحًا وَتُوبَةً
 تَبْلُغُ الْمَوْتَ وَرَاحَةً عِنْدَ الْمَوْتِ وَتَغْفِرَةَ وَمَغْفِرَةً وَرَحْمَةً بَعْدَ الْمَوْتِ
 وَالْعَفْوَ عِنْدَ الْحِسَابِ وَالْفَوْزَ بِالْحَيَاتِ وَالنَّجَاةَ مِنَ النَّارِ بِرَحْمَتِكَ
 يَا عَزِيزُ يَا عَفَّارُ رَبِّ زِدْنِي عِلْمًا وَآخِرُ حَيَاتِي بِالصَّالِحِينَ
 رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
 وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا عَفَّارُ يَا رَبَّ الْعَالَمِينَ

O Allah! I seek from Thee a faith that is perfect, a conviction that is true, a heart that is full of devotion towards Thee, and a tongue that is forever engaged in Thy remembrance; and provisions that are vast, lawful and clean, and a repentance that is sincere; a repentance before death, peace at the time of death and Thy Benign Forgiveness and Mercy after death, and Thy Pardon at the time of reckoning, and the reward of Paradise and a reprieve from the fires of Hell. Accept my prayers O The Mighty One! O The Forgiver! O My Lord! Increase me in my knowledge and may I be counted among the righteous.

Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of fire, and allow us to enter Paradise with the righteous ones. O Glorious One! O All Forgiving! O Lord of the Universe!

Flow Diagram for Umra



Flow Diagram for Hajj

