

Umrah and Hajj notes

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In the Name of Allaah the Most Merciful the Most Beneficent

The rites of 'Umrah made easy according to the authentic honorable *Sunnah*

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Note: when it says (**Must**) it means obligatory/ (**Must not**) it means forbidden, (**recommended**) it means not obligatory, (**Sunnah**) it means is not obligatory. (**Should**) it means recommended not obligatory. **All rules apply to the underage children.**

Advice to the one making *Umrah*: follow these teachings and do not act contrarily because they are the closest to the *Sunnah* of the Messenger (S). Repent to Allaah from your sins before traveling. Make your intention sincere for the Face of Allaah. Do not make *Umrah* except from permissible earnings (money). Ask for forgiveness from those you have wronged. Write your will. Do not speak with impermissible speech.

Calm yourself and do not become angry. Hajj/umrah is jihaad and difficulties so have lots of patience. Do not shave your beard or wear gold rings (for men). Drink lots of *zamzam* water especially after *tawaaf* and make lots of supplication after drinking it. Make lots of remembrance and supplication while you are making *Umrah*. And do not waste your time with eating and sleeping. And most important pray and make *Tawaf* as much as you can in *Al-Masjid Al-Haram* while you are in **Makkah** do not waste your time on shopping and sleeping. Pray as much as you can in the *Al-Masjid An-Nabawi* when you are in al-Madinah.

What is allowed for the one making Hajj/Umrah:

It is allowed for him/her to carry an umbrella. It is allowed to wear a belt. It is allowed to carry a bag around your waist and to wear glasses, a watch, a ring, which is not gold (for men). It is allowed to make ablution with *zamzam* water. **It is allowed to scratch the head and skin, and if hair falls out, he/she is not blameworthy. It is allowed to remove a fingernail if it breaks, and he/she is not blameworthy.** It is allowed to take medicine and withdraw/ receive blood. It is allowed to have someone else slaughter for you. It is allowed to sleep and rest and use the restroom, and to change the garments of *ihraam* for new clean garments of *ihraam*. It is allowed for the weak and disabled (or children) to be carried while making *tawaf* and *sai* . It is allowed for the weak and the disabled to ask others to throw the stones for them. And Allaah Knows best.

1-It is **recommended** for the one who wishes to make '*Umrah* to bathe before entering the state of *ihraam*. It is recommended that for the man (not the woman) to put on perfume before entering the state of *ihram*.

2-Then **the man must** wear the clothing of *ihraam* which is: (**izaar**) a lower garment (a piece of fabric in the shape of a towel) and (**ridaa'**) an upper garment (a piece of fabric in the shape of a towel). Furthermore, he **must not wear any garment that is sewn like a shirt and pants,** nor should he wear underwear, or a *dishdaashah* (robe), or an '*abaa' ah* (cape) etc. Moreover, he **must** wear *ni'aal*, which is any slippers or shoes, which do not reach up to the ankles. He **must** also leave his head **bare** without wearing any head covering (not a hat, or a headwrap, or a turban).

3-The **woman must not** remove anything of her normal Islamic garments or her shoes, but she **must** remove the (*Niqab, burqua*) face veil from her face, although she can veil her face **if she wishes** by headscarf, which she puts on her head and allows to hang down over her face. And she **must** remove the gloves, which are worn on the hands.

4-It is also **allowed** for the man to wear the garments of *ihraam* whenever he wishes even before leaving the house, and the one traveling in a plane can wear them before entering the plane or after entering. However, he **must not** uncover any of his shoulders. It is also **allowed** for him to wear a belt above his lower garment as well as tying its ends together or fasten it with safety pins.

5- It is **obligatory** upon the one making '*Umrah* that he/she (children too) enters the state of *ihraam* upon reaching the **miqaat** (the border which should not be crossed except after entering the state of *ihraam* for *Hajj* or '*Umrah*). After entering the state of *ihram*, there onwards, engaging in sexual relations, or marrying anyone, or marrying others to each other, or putting on perfume, or cutting hair, or nails or hunting becomes **forbidden** for the one making '*Umrah*.

6- The one **traveling by a plane** to **Makkah** through the route of **Jeddah must** enter into the state of *ihraam* **while** in the plane **before** the plane's arrival at the city of **Jeddah by around twenty minutes.**

7- However, if he /she will travel from **Jeddah** to **Madinah** and then from **Madinah** to **Makkah** by land then he/she **must** enter the state of *ihraam* at **Dhu al-Hulayfah (Abbaar 'Ali).** **If traveling by plane from Madinah to Makkah through** the route of **Jeddah** then you **must** enter into the state of *ihraam* **while** in the plane **just after the plane takes off.**

8- If the one making '*Umrah* can face the *qiblah* before entering into the state of *ihraam* then let him/ her standup and face it and say with **a raised voice: Labbayka Allaahumma bi 'Umrah** "Oh Allaah I am here to make '*Umrah*."(Standing and facing the *qiblah* **is not obligatory**). (the parent can say it on behalf of the underage children if thy are not able to say it)

Then he/she **should** say after that, **if he/she fears** he /she will become sick or something will happen to prevent him/her from completing the '*Umrah*: **Allaahumma mahilli haythu habastani** "Oh Allaah my breaking out of *ihraam* is where You stop me." (It is allowed to say it in any language). (the parent can say it on behalf of the underage children if thy are not able to say it).

So if something happens that prevents him/her from completing the '*Umrah* then there is no burden upon him/ her or any penalty.

9- Then, after that, the **men and women and children should** repeat in **a raised voice: Labbayk Allaahumma labbayk, laa shareeka laka labbayk, innal hamdu wa an-n'imatu laka, wal mulk, laa shareeka**

lak. "Oh Allaah here I am, here I am, You have no partner, here I am, indeed all praise and all blessings belong to You, as well as the dominion, You have no partner." Until he/she reaches **Makkah al-Makarramah**.

10- When he/she arrives at **Makkah** he/she should stop saying the *talbiyyah*.

11- It is **allowed** for him/her (and the children) to rest and sleep and bathe **before** he/she goes to the **Ka'bah al-Musharrafah**.

12- Then he/she (and the children) **Must** go to the *Ka'bah* and the **man or the boy should (not obligatory)** uncover his **right** shoulder-only- and face the **Black Stone**, pointing towards it with his/her hand, and saying: *Bismillaah Allaahu Akbar*, and he/she **should** do that for each **round** of the *tawaaf* (circumambulating) around the *Ka'bah al-Musharrafah*. (However, it is preferred to kiss the black stone but due to the over-crowding sometimes it is not possible for the one making *'umrah* to touch or kiss the Black Stone.) (**Touching, kissing or waving to the black stone is not obligatory**).

13- Then the **man or the boy** should leave his **right** shoulder uncovered and place the Black Stone to the left of him/ her, and then he/she should begin the *tawaaf*. He/she **must** begin with the **Black Stone** and end at **the Black Stone**, doing this **seven times**. And if his/her (**Wudu**) ablution is broken he/she **should** leave and repeat his/her ablution- **and it is allowed for him/her to make tawaaf without ablution**- and he/she should continue from where he/she stopped, **without repeating it all over**. In other words: if his/her ablution is broken in the fourth round- for example- then he/she should only repeat the fourth one and continue after that until he completes seven. And this is the same for the case when the **prayer is established**. So he/she should stop, pray with the congregation, and then after the prayer he/she should continue from where he/she stopped without repeating it all over.

14- During this *tawaaf* he/she **should** recite what he/she has memorized of **Qur'aan** and he/she should **remember Allaah** with the likes of: *Subhaan Allaah, al-hamdu lillaah, laa ilaaha illallaah, Allaahu Akbar, astaghfir Allaah wa atoobu ilayh, Allahumma salli wa sallim 'alaa 'abdik wa rasoolik Muhammad*, and Oh Allaah enter me into paradise and keep me from the hell-fire. And he/she should supplicate for whatever he/she wishes from the good of this life and the next, for himself, his parents, relatives, friends, and the rest of the Muslims. And he/she should not recite from any book. (**It is allowed to supplicate in any language you choose**). It is recommended that you touch the **Yamani** corner of the **Kabah** in each round of the *tawaf*. (it is recommended to say while making Tawaf between the **Yamani corner and the Black stone : Rabana Atina fi Adunya hasnah wa fi Al-Akhirah hasanah wa qina athab an-nar: our Lord give us good in this life and in the Hereafter and save us from the Hellfire**)

15- After **the man or the Boy** completes the *tawaaf* around the *Ka'bah* he **must** cover his **right and left shoulder**, and he **must** cover his body from the shoulders to the bottom of his knees. Then he/she **should** pray two *raka'ahs* behind the **station of Ibraheem (AS)**. And due to the over-crowding **it is allowed** to pray them in any place within the *Masjid al-Haraam*, and they are a *sunnah* and not obligatory.

16- Then it is recommended to go and drink as much as you can of the water of Zamzam and put some on your head.

17- Then go back and face the **Black Stone**, pointing towards it with his/her hand, and saying: *Bismillaah Allaahu Akbar*.

18- Then, he/she **must** go to the mountain of *as-Safaa* and make *sa'i (walk)* between *as-Safaa* and *al-Marwah* seven times. He/she **must** begin at *as-Safaa* and end at *al-Marwah*. And from *as-Safaa to al-Marwah* is one round and from *al-Marwah to as-Safaa* is another round. And **it is not obligatory** that he/she should have ablution between *as-Safaa* and *al-Marwah*. Furthermore, he/she should recite whatever he/she wishes of Qur'aan and he/she should remember Allaah and seek Allaah's forgiveness and repent to Him. And he/she should supplicate for whatever he/she wishes from the good of this life and the next, for himself, his parents, his relatives, and his friends. Just as has proceeded for the *tawaaf* around the *Ka'bah*. (**It is allowed to supplicate in any language you choose**). It is recommended to face the **kabah** when you are on *As-Safaa* and *al-Marwah*. (See the "Fortress of the Muslim" for the supplication page 168-170)>

19- You walk in each round until you reach "green zone" and if you are able you should run from its one end to the other.

20- Then after finishing the **seventh round**, at *al-Marwah*, the man or the boy **should** Shave all of his hair but if he chooses not then he must have a full hear cut t. The woman or girl **must** cut only from the tips of her hair, the length of the tip of the finger. And cutting the hair can be done in any place in **Makkah**. (the woman must cut her hear in privacy).

21- After cutting the hair the rites of '*Umrah*' are completed and the state of *ihraam* is over. So he/she should wear whatever he/she wishes of garments and everything becomes permissible **as it was before 'Umrah**.

Visiting the *Masjid an-Nabawi* is not from the obligatory rites of *Hajj/ Umrah* or from its voluntary ones. However it is from the *Sunnah* to visit the ***Masjid of the Messenger (S) in Madinah***. So if he/she goes there he/she should pray in the *Masjid* much then he/she should take advantage of that opportunity to visit the **grave of the Messenger (S) and the grave of Abu Bakr and 'Umar, and the graves of the companions at al-Baqee' and Uhud**. So if he/she visits the grave of the Messenger (S) he/she should not add anything additional to facing the grave and saying: *as-Salaamu 'alayka yaa Rasool Allaah, as-Salaamu 'alayka yaa Abaa Bakr, as-Salaamu 'alayka yaa 'Umar* "Peace be upon you Oh Allaah's Messenger, Peace be upon you Oh Abu Bakr, Peace be upon you Oh 'Umar." Then he/she should leave immediately. And if he/she visits the graves of the companions at al-Baqee' and Uhud then he/she should not add anything additional to his/her saying: *as-Salaamu 'alaykum ahl ad-diyaari min al-muslimeen wal mu'mineen antum as-saabiqoon wa nahnu al-laahiqoon nas'al Allaaha lanaa wa lakum al-'aafiyah* "Peace be upon you Oh people of these dwellings from the Muslims and the Mu'mins, you are the fore-runners and we are to follow behind. We ask Allaah that He pardon you and us."

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1. The Muslim who wishes to make *Hajj* without bringing an animal to slaughter from his/her homeland as an ***udh-hiyyah*** (*Sacrifice*) **must** make the intention for ***Hajj at-Tamattu'***. And this means: that he/she should have the intention to first make ***'Umrah*** and then come out of his/ her state of ***Ihraam*** until the **eighth** day of Dhul Hijjah. Then he/ she enters the state of ***Ihraam*** again and makes ***Hajj***.

2. It is **recommended** for the one who wishes to make ***Hajj*** to bathe before entering the state of ***ihraam***. It is recommended that for the man (not the woman) to put on perfume before entering the state of ***ihraam***.

3. Then **the man must** wear the clothing of ***ihraam*** which is: (***izaar***) a lower garment (a piece of fabric in the shape of a towel) and (***ridaa'***) an upper garment (a piece of fabric in the shape of a towel). Furthermore, he **must not (forbidden) wear any garment that is sewn like a shirt and pants**, nor should he wear underwear, or a *dishdaashah* (robe), or an *'abaa' ah* (*cape*) etc. Moreover, he **must** wear ***ni'aal***, which are any slippers or shoes, which do not reach up to the ankles. He **must** also leave his head **bare** without wearing any head covering (not a hat, or a headwrap, or a turban).

4. The **woman must not** remove anything of her normal Islamic garments or her shoes, but she **must** remove the (***Niqab, burqua***) face veil from her face, although she can veil her face **if she wishes** by headscarf, which she puts on her head and allows to hang down over her face. And she **must** remove the gloves, which are worn on the hands.

5. It is also **allowed** for the man to wear the garments of ***ihraam*** whenever he wishes even before leaving the house, and the one traveling in a plane can wear them before entering the plane or after entering. However, he **must not** uncover any of his shoulders. It is also **allowed** for him to wear a belt above his lower garment as well as tying its ends together or fasten it with safety pins.

6. It is **obligatory** upon the one making ***Hajj*** that he/she enters the state of ***ihraam*** upon reaching the ***miqaat*** (the border which should not be crossed except after entering the state of ***ihraam*** for ***Hajj*** or ***'Umrah***) And after entering the state of ***ihraam***. There onwards, engaging in sexual relations, or marrying anyone, or marrying others to each other, or putting on perfume, or cutting hair, or nails or hunting becomes **forbidden** for the one making ***Hajj*** or ***'Umrah***.

7. The one **traveling by a plane** to **Makkah** through the route of **Jeddah** **must** enter into the state of ***ihraam*** **while** in the plane **before** the plane's arrival at the city of **Jeddah** **by around twenty minutes**.

8. However, if he /she will travel from **Jeddah** to **Madinah** and then from **Madinah** to **Makkah** by land then he/she **must** enter the state of ***ihraam*** at **Dhu al-Hulayfah (Abyaar 'Ali)**.

9. If the one making ***Hajj*** can face the ***qiblah*** before entering into the state of ***ihraam*** then let him/ her stand and face it and say with **a raised voice: Labbayka Allaahumma bi 'Umrah** "Oh Allaah I am here

to make 'Umrah."(Standing and facing the *qiblah* **is not obligatory**). Then he/she **should (not obligatory)** say after that, **if he/she fears** he /she will become sick or something will happen to prevent him/her from completing the *Hajj or 'Umrah: Allaahumma mahilli haythu habastani* "Oh Allaah my breaking out of *ihraam* is where You stop me." (**It is allowed to say it in any language**) So if something happens that prevents him/her from completing the *Hajj or 'Umrah* then there is no burden upon him/ her and he/she if **able, must** make *Hajj* the next year, if he/she **has not** made *Hajj* before.

10. Then, after that, the **men and women** should repeat in **a raised voice: Labbayk Allaahumma labbayk, laa shareeka laka labbayk, innal hamdu wa an-n'imatu laka, wal mulk, laa shareeka lak.** "Oh Allaah here I am, here I am, You have no partner, here I am, indeed all praise and all blessings belong to You, as well as the dominion, You have no partner." Until he/she reaches **Makkah al-Makarramah**.

11. When he/she arrives at **Makkah** he/she should stop saying the *talbiyyah. 'Umrah*.

12. It is **allowed** for him/her to rest and sleep and bathe **before** he/she goes to the **Ka'bah al-Musharrafah** if he/she has a time.

13. Then he/she **Must** go to the *Ka'bah* and the **man** should (**not obligatory**) uncover his **right** shoulder-only- and face the **Black Stone**, pointing towards it with his/her hand, and saying: *Bismillaah Allaahu Akbar*, and he/she should do (**not obligatory**) that for each **round** of the *tawaaf* (circumambulating) around the *Ka'bah al-Musharrafah*. And due to the over-crowding it is not possible for the one making *Hajj* to touch or kiss the Black Stone.) (**Touching, kissing or waving to the black stone is not obligatory**)

14. Then the **man** should leave his **right** shoulder uncovered and place the Black Stone to the left of him/ her, then he/she should begin the *tawaaf*. He/she **must** begin with the **Black Stone** and end at **the Black Stone**, doing this **seven times**. And if his/her (**Wudu**) ablution is broken he/she **should** leave and repeat his/her ablution- **and it is allowed for him/her to make tawaaf without ablution**- and he/she should continue from where he/she stopped, **without repeating it all over**. In other words: if his/her ablution is broken in the fourth round- for example- then he/she should only repeat the fourth one and continue after that until he completes seven. And this is the same for the case when the **prayer is established**. So he/she should stop, pray with the congregation, and then after the prayer he/she should continue from where he/she stopped without repeating it all over.

15. During this *tawaaf* he/she **should** recite what he/she has memorized of Qur'aan and he/she should remember Allaah with the likes of: *Subhaan Allaah, al-hamdu lillaah, laa ilaaha illallaah, Allaahu Akbar, astaghfir Allaah wa atoobu ilayh, Allahumma salli wa sallim 'alaa 'abdik wa rasoolik Muhammad*, and Oh Allaah enter me into paradise and keep me from the hell-fire. And he/she should supplicate for whatever he/she wishes from the good of this life and the next, for himself, his parents, relatives, friends, and the rest of the Muslims. And he/she should not recite from any book. (**It is allowed to supplicate in any language you choose**)

16. After **he** completes the *tawaaf* around the *Ka'bah* he **must** cover his right and left shoulder, without uncovering any of them, and he **must** cover his body to the bottom of his knees. Then he/she should pray two *raka'ahs* behind the **station of Ibraheem (AS)**. And due to the over-crowding **it is allowed** to pray them in any place within the *Masjid al-Haram*, and they are a *sunnah* and **not obligatory**.

17. Then, after praying, he/she **must** go to the mountain of *as-Safaa* and make *sa'i* (walk) between *as-Safaa* and *al-Marwah* seven times. He/she **must** begin at *as-Safaa* and end at *al-Marwah*. And from *as-Safaa* to *al-Marwah* is one time and from *al-Marwah* to *as-Safaa* is another time. And **it is not obligatory** that he/she should have ablution between *as-Safaa* and *al-Marwah*. Furthermore, he/she should recite whatever he/she wishes of Qur'aan and he/she should remember Allaah and seek Allaah's forgiveness and repent to Him. And he/she should supplicate for whatever he/she wishes from the good of this life and the next, for himself, his parents, his relatives, and his friends. Just as has proceeded for the *tawaaf* around the *Ka'bah*. **(It is allowed to supplicate in any language you choose)**

18. Then after finishing the **seventh time**, at *al-Marwah*, the man **must** cut (not Shave) all of his hair and the woman **must** cut only from the tips of her hair, the length of the tip of the finger. And cutting the hair can be done in any place in **Makkah**.

29. After cutting the hair the rites of *'Umrah* are completed and the state of *ihraam* is over. So he/she should wear whatever he/she wishes of garments and everything becomes permissible **as it was before Hajj**.

20. The one making *Hajj at-Tamattu'* must remain in this state of **hill** (out of *Ihraam*) enjoying everything until the eighth day of the month Dhu al-Hijjah, and that is the first of the days of *Hajj*, and it is called *Yawm at-Tarwiyah*.

21. At *Dhuhaa* (the forenoon) of the **eighth day**, wherever he/she happens to be staying, the one making *Hajj* should bathe if he/she is able and the **only men** should put on perfume then he **must** put on the garments of *ihraam*. Then he should face the *qiblah* and say, while standing: *Labbayk Allaahumma bi Hajj* "Here I am Oh Allaah, for *Hajj*." And: *Allaahumma mahilli haythu habastani* "Oh Allaah my breaking out of *ihraam* is where You stop me." Meaning just as he did the first time when he made *ihraam for' Umrah*. So after this, sexual relations, marrying, and marrying others to each other, cutting hair, and fingernails, and perfumes become **forbidden** for him/her.

22. Then he/she **should** begin the *talbiyyah*, men and women, with **raised voices** saying: *Labbayk Allaahumma labbayk, laa shareeka laka labbayk, innal hamdu wa an-n'imatu laka, wal mulk, laa shareeka lak*. "Oh Allaah here I am, here I am, You have no partner, here I am, indeed all praise and all blessings belong to You, as well as the dominion, You have no partner." And he/she **should** continue to say the *talbiyyah* until he/she completes the stoning of the large *'Aqbah* pillar. Which is the stoning of *shaytaan*.

23. Then he/she **should** go to *Minaa* and pray *Zhuhr* there as well as the rest of the prayers, while shortening them (shortening only *Zuhr*, *'Asr*, and *'Ishaa'*, praying each prayer as two *raka'ahs*). This should be done **without combining**. Furthermore, **it is obligatory** upon him/her, if he/she is able, to spend the night of *'Arafah* at *Minaa*.

26. So when the **sun rises** for the **ninth day**, which is the day of *'Arafah*, **(and it is the most important of the days of Hajj because "Hajj is 'Arafah.")** he/she **must** go to *'Arafah* **as soon as possible**. And on the way he /she **should** say the *talbiyyah* and say *takbeer* until he/she reaches *'Arafah*.

27. Then he/she **must** make sure he/she entered the limits of *'Arafaat*, and at *'Arafaat* he/she **should** pray *Zhuhr* and *'Asr* by shortening them and combining them during the time of *Zhuhr* which is called *jama' taqdeem*.

28. At '*Arafaat* he/she **should** spend his/her time, **until the setting of the sun**, by saying *talbiyyah, takbeer*, remembering Allaah, and saying much: "*laa ilaaha illallaah, wahdahu laa shareeka lah, laahul mulk, wa laahul hamd, wa huwa 'alaa kulli shay'in Qadeer.*" "There is no deity worthy of worship but Allaah, alone without partners, to Him belongs the dominion and the praises, and He is over all things Capable." And he **should** recite Qur'aan and make supplication for himself, his parents, his relatives, his friends, and the rest of the Muslims. And he should not fast (**It is allowed to supplicate in any language you choose**). Furthermore, it is **allowed** for him to rest and sleep and bathe.

29. Upon the **setting of the sun**, he/she should leave '*Arafaat* **as soon as possible** with tranquility and calmness for *Muzdalifah*. Upon reaching there he/she **should** pray *Maghrib* and '*Ishaa*', by shortening them and combining (**Maghrib is prayed as three raka'ahs and 'Ishaa' as two**). This is to be done during the time of *Maghrib*. Furthermore, if he/she reaches there after the time for *Maghrib* is over, then he **should** pray both of them, by shortening and combining, during the time of '*Ishaa*'. And he/she **should not** pray anything after that, not the *sunnah* nor *witr*. Then he/she should sleep until *Fajr* prayer.

30. Then, upon the **entrance** of the time for *Fajr*, he/she **must** pray *Fajr* at *Muzdalifah*. And **spending the night in Muzdalifah**, and **praying Fajr there**, for the one who is **NOT** weak or a woman, **is obligatory and a pillar. Without doing that the Hajj is invalidated and it is not sufficient.** As for the weak and the women and those like them then it is allowed for them and their company to leave **after the middle** of the night in order to escape the crowds.

31. Then, after praying *Fajr* at *Muzdalifah*, and **before** the rise of the sun, he/she should leave and return to Minaa while saying the *talbiyyah*. And there is no blame on him/her if he/she cannot leave before the rising of the sun.

32. Then when he/she reaches *Minaa* he/she **must** find seven pebbles (the size of a chickpea) then he/she **must** go to the large '*Aqbah* pillar, face it, and throw the seven pebbles. This is by throwing the first and then the second ... etc, and saying *takbeer* before each throw (saying *takbeer is not obligatory*) . And he/she **must not throw them except after the rising of the sun. Furthermore, it is allowed (because of the heavy crowd) for him/her to delay his/her stoning till the night** (*Manaasik al-Hajj* by al-Albaani p. 33).

33. And upon completing the throwing at the large '*Aqbah* pillar he/she **must** remove the garments of *ihraam* and where his normal garments and put on perfume. And everything becomes permissible for him except sexual relation. **This is the case even if he/she did not cut his/her hair or slaughter.**

34. Then, if he/she is **able**, he/she **should** go to the place of slaughtering and slaughter that day. Although it is **allowed** for him/her to give someone the money for a slaughtering to slaughter for him/her.

35. Then after slaughtering **he** should shave his head or cut from all parts of his hair, and shaving is more virtuous. However the women only cut, as she had done for '*Umrah*.

36. Then he/she **must** go to *Makkah* (while wearing normal cloths) and make the *tawaaf of al-Ifaadhah* seven times around the *Ka'bah* as he/she did the first time, although **he** does not uncover his shoulder, nor does he run. Then he/she **should** pray two *raka'ahs* at the **station of Ibraheem**, or any place in Masjid Al-Haram.

37. Then he/she **must** make *sa'i* (walk) between *as-Safaa* and *al-Marwah* seven times like they did the first time.

38. After that *tawaaf of al-Ifaadhah* everything becomes **permissible** for him/her even sexual relations with his/her spouse.

39. This **sequence** is what is **best**, however if one were to perform one before the other then he/she is **not blameworthy**, and if he/she were to delay one of them (i.e., shaving the head or cutting the hair, slaughtering, *tawaaf of al-Ifaadhah, or sai*) till the second or third day then there is no **burden** upon him/her as well, and the **Hajj is valid**.

40. Then after the *sa'i* he/she **must** return and spend the night at *Minaa* for all of the days of *tashreeq*. (11.12.13)

41. And for the next day (the 11th day) after the time for *Zuhr enters*, he/she **must** go and stone the three pillars. He/she should begin with the first pillar (the smallest one) then go to the second (the middle one) then to the third (the largest one). And it is **allowed** for him to delay it **till the night** (*Fataawah Muhimmah by Ibin Baaz p.51 and Manaasik by al-Albaani p. 41*)

42. And for the 12th day he /she **must** stone the pillars as he/she did the 11th day.

43. After stoning on **the 12th day it is allowed** for him/her to leave *Minaa*, and it is **not necessary** for him to stay till the 13th day.

44. So if he/she stays then that is better and he/she **must** stone the three pillars as he/she did on the 11th and 12th day.

45. Then after completing the stoning he/she **must** go to *Makkah al-Mukarramah* and **should** pray much and make *tawaaf* around the *Ka'bah* until the day that he/she intends to leave *Makkah*.

46. On the day he/she intends to leave *Makkah* it is **obligatory** upon him/her to go and make *tawaaf* around the *Ka'bah* seven times, which is the *tawaaf of al-Widaa'*, just as he did/she before. Then he/she **must** leave the *Masjid* and travel. And that is the completion of *Hajj*. (**And there is no *sa'i* of *al-Widaa'* between *as-Safaa* and *al-Marwah***)

47. **Visiting the *Masjid an-Nabawi*** is not from the obligatory rites of *Hajj* nor from its voluntary ones. However it is from the *Sunnah* to visit the **Masjid of the Messenger (S) in Madinah**. So if he/she goes there he/she should pray in the *Masjid* much then he/she should take advantage of that opportunity to visit the **grave of the Messenger (S) and the grave of Abu Bakr and 'Umar, and the graves of the companions at al-Baqee' and Uhud**. So if he/she visits the grave of the Messenger (S)

he/she should not add anything additional to facing the grave and saying: ***as-Salaamu 'alyka yaa Rasool Allaah, as-Salaamu 'alayka yaa Abaa Bakr, as-Salaamu 'alayka yaa 'Umar*** "Peace be upon you Oh Allaah's Messenger, Peace be upon you Oh Abu Bakr, Peace be upon you Oh 'Umar." Then he/she should leave immediately. And if he/she visits the graves of the companions at al-Baqee' and Uhud then he/she should not add anything additional to his/her saying: ***as-Salaamu 'alaykum ahl ad-diyaari min al-muslimeen wal mu'mineen antum as-saabiqoon wa nahnu al-laahiqoon nas'al Allaaha lanaa wa lakum al-'aafiyah*** "Peace be upon you Oh people of these dwellings from the Muslims and the Mu'mins, you are the fore-runners and we are to follow behind. We ask Allaah that He pardon you and us."

48. Advice to the one making ***Hajj***: follow these teachings and do not act contrarily because they are the closest to the *Sunnah* of the Messenger (S). Repent to Allaah from your sins before traveling. Make your intention sincere for the Face of Allaah. Do not make ***Hajj*** except from permissible earnings. Ask for forgiveness from those you have wronged. Write your will. Do not speak with impermissible speech. **Calm yourself and do not become angry. *Hajj* is *jihaad* and difficulties so have lots of patience.** Do not shave your beard or wear gold rings (for men). Drink lots of ***zamzam*** water especially after ***tawaaf*** and make lots of supplication after drinking it. Make lots of remembrance and supplication while you are making ***Hajj***. And do not waste your time with eating and sleeping.

48. **What is allowed for the one making *Hajj***: It is allowed for him/her to carry an umbrella. It is allowed to wear a belt. It is allowed to carry a bag around your waist and to wear glasses, a watch, a ring, which is not gold (for men). It is allowed to make ablution with ***zamzam*** water. **It is allowed to scratch the head and skin, and if hair falls out, he/she is not blameworthy. It is allowed to remove a fingernail if it breaks, and he/she is not blameworthy.** It is allowed to take medicine and withdraw/ receive blood. It is allowed to have someone else slaughter for you. It is allowed to sleep and rest and use the restroom, and to change the garments of ***ihraam*** for new clean garments of ***ihraam***. It is allowed for the weak and disabled to be carried while making ***tawaaf*** and ***sai***. It is allowed for the weak and the disabled to ask others to throw the stones for them. And Allaah Knows best.