

How to Perform Hajj and ‘Umrah

By Shaykh Muhammad ibn Saalih Al-‘Uthaymeen (رحمه الله)

Introduction

All perfect praise is due to Allah. We praise Him and seek His help and forgiveness and repent to Him. We seek refuge with Allah from the evils of our own selves and from our evil deeds. Whomsoever Allah guides cannot be misled, and whomsoever He leaves astray cannot be guided. We bear witness that there is no god except Allah alone, with no partner or associate, and we bear witness that Muhammad is His slave and Messenger, and peace and blessings be upon his companions and those who followed them in righteousness to the Day of Resurrection.

Hajj is one of the best and most honored acts of worship. It is one of the pillars of Islam with which Allah, the Almighty, sent Muhammad, ﷺ, and without which a person's religious commitment is incomplete.

Worship cannot bring a person closer to Allah, the Almighty, and cannot be accepted unless it meets two conditions:

- 1 – Sincerity towards Allah, the Almighty, alone, i.e., it is done to seek the Countenance of Allah, the Almighty, and the Hereafter and is not done to show off, to enhance one's reputation, or for worldly gain.
- 2 – Following the traditions of the Prophet, ﷺ, in word and deed. Following the Prophet, ﷺ, can only be achieved by knowing his Sunnah.

Hence, the one who wants to worship Allah, the Almighty, by doing any act of worship has to learn the teachings of the Prophet, ﷺ, from scholars through written or oral sources. Scholars who have inherited the knowledge of the Prophet, ﷺ, and have taken their place in his Ummah have to apply what they have learnt from their Prophet, ﷺ, in their worship, conduct, and dealings with others and convey this to the Ummah and call them to it so that the legacy of the Prophet, ﷺ, can be attained in knowledge, action, and preaching. Thus, they will be among the winners who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

Following is a summary of the rites of Hajj and 'Umrah, written in accordance with the knowledge I have of the texts of the Quran and Sunnah. I ask Allah, the Almighty, to render it sincere for Him and beneficial for His worshippers.

Etiquette of travelling:

Whoever wants to travel for Hajj or other such acts of worship has to renew in his heart the intention of drawing close to Allah, the Almighty, in all his conditions so that his words, deeds, and spending may draw him close to Allah, the Almighty. That is because the reward of deeds depends upon the intentions and every person will receive the reward according to what he has intended. The traveler should show noble manners such as generosity, tolerance, magnanimity, cheerfulness toward his companions, helping them with his money and effort, bringing happiness to their hearts as well as observing all acts of worship that Allah, the Almighty, made obligatory upon him and avoiding all prohibited matters.

Also, the traveler should take ample provision and money with him and an additional amount to face any situation that may arise requiring that extra amount.

The traveler should recite in his journey what has been reported from the Prophet, ﷺ. Amongst these are:

If one puts his leg on his mount, he is to say, Bismillaah. Then, when he has settled upon it, he should mention the grace of Allah, the Almighty, on His worshipers by easing for them different kinds of mounts. Then he should say: *“Allaahu akbar (Allah is The Greatest)” three times, and, “Subhaan allathi sakhkhara lana hatha wa ma kunna lahu muqrineen wa inna ila rabbina lamunqaliboon (Exalted is He Who has subjected this to us, and we could not have [otherwise] subdued it. And indeed we, to our Lord, will [surely] return).” “Allaahumma inna nas’aluka fi safarina haatha al-birra wat-taqwa wa min al-‘amali ma tardha, Allaahumma hawwin ‘alayna safarana haatha watwi ‘anna bu’dah. Allaahumma anta as-saahibu fis-safar wal-khaleefah fil-ahl. Allaahumma inni a’oothu bika min wa’thaa’ as-safar wa ka’aabat al-manthar wa soo’ al-munqalab fil-maali wal-ahli wal-walad (O Allah, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allah, facilitate our journey, and let us cover its distance quickly. O Allah, You are the Companion on the journey and the Successor in the family (the One Who guards them in a person’s absence). O Allah, I seek refuge with You from the difficulties of travel, from being in a bad predicament, and I seek refuge with You from an ill-fated outcome with regard to wealth, family, and children).*

- 1- The traveler should say Takbeer (Allaahu Akbar) when going up to a high place and say Tasbeeh (Subhaan Allaah) when going down to a low place.
- 2- If one makes a stop, then one should say: ***A'oothu bi kalimaat-illaah it-taammati min sharri ma khalaq (I seek refuge in the perfect words of Allah from the evil of that which He has created). Whoever says so, then nothing will harm him until he moves on from that place.***

Traveling of women

It is not permissible for a woman to travel to perform Hajj or for any other purpose without a Mahram. It makes no difference whether the journey is long or short or whether there are other women with her or not or whether she is young or old for the generality of the words of the Prophet, ﷺ, ***"No woman should travel except with a Mahram."*** [Al-Bukhari and Muslim]

The wisdom behind preventing the woman from traveling without a Mahram is her lacking in reason. Also, she is unable to defend herself and may be abused by men. She may be deceived or compelled. She may be religiously weak so that she may rush after her desires and thus be abused. Then, the reason for a Mahram's presence being required is so that he can look after her, protect her honor, and defend her. The Mahram must be an adult of sound mind. A child who has not yet reached puberty is not fit to be a Mahram, and neither can someone who is not of sound mind.

A Mahram in terms of traveling is the husband and all men whom she is forever forbidden to marry because of blood ties, breastfeeding, or marriage ties.

The woman's male Mahrams by ties of blood are seven:

- 1- The woman's forefathers, no matter how far back the line of ascent goes, whether through her father or her mother.
- 2- Her sons, which include her grandsons, no matter how far down the line of descent goes and whether they are descended from her sons or daughters.
- 3- Her brothers, whether they are her full or half-brothers.
- 4- The sons of her brothers, whether they are the sons of her full or half-brothers.
- 5- The sons of her sisters, whether they are the sons of her full or half-sisters.
- 6- Paternal uncles, whether they are full or half-brothers to her father.
- 7- Maternal uncles, whether they are full or half-brothers to her mother.

The people who are Mahram to a woman because of blood ties are also Mahram because of Radhaa' (breastfeeding), for the Prophet, ﷺ, said, “ **Breastfeeding makes forbidden (for marriage) what is forbidden through blood ties.**” [Al-Bukhari and Muslim]

Mahrams by marriage:

- 1- Sons and grandsons of the husband, no matter how far the line of descent goes and whether they are descended from his sons or daughters and whether they are from a wife before, with, or after her.
- 2- The forefathers of the husband, no matter how far back the line of ascent goes and whether on his father's or on his mother's side.
- 3- Husbands of the daughters and granddaughters, no matter how far the line of descent goes and whether they are descended from the sons or daughters. This kind becomes prohibited once the marriage contract is concluded, and even if he was separated from her by death, divorce, or annulment, the prohibition remains valid.
- 4- Husbands of mothers and grandmothers, no matter how far back the line of ascent goes. However, such husbands do not become Mahrams for the daughters or granddaughters of their wives except after consummating the marriage with them. Whenever the marriage (of their mothers) is consummated, then the husband becomes a Mahram to the daughters of his wife whether they are from a husband before or after him. Also, he becomes Mahram to the daughters of her sons and daughters even if he later divorced her. However, if he concluded the contract of marriage of a woman and then divorced her before consummating marriage, he will not be a Mahram to her daughters or granddaughters.

The Prayer of the Traveler:

The Islamic religion is based on ease. It does not involve any hardship or difficulty. Whenever there is a difficulty, Allah, the Almighty, opens the doors of ease. Allah, the Almighty, says (what means): ***{He has chosen you and has not placed upon you in the religion any difficulty...}*** [Quran 22: 78]

Moreover, the Prophet, ﷺ, said, ***“Religion is ease.”*** [Al-Bukhari]

Scholars have said: Hardship shall bring alleviation (i.e., the presence of difficulty requires that concessions be made to effect ease).

And because travel is often difficult, so its rulings are made easy.

Amongst the examples of this are:

- 1- It is permissible for the traveler to do Tayammum (dry ablution) if he does not have water or if he has some but needs it for food and drink. But if he believes that he may reach water before the end of the time of the prayer, then it is better for him to delay prayer until he reaches water to purify himself with it.
- 2- A Muslim on a journey is to start shortening the prayer consisting of four units of prayer to only two units as soon as he leaves his town or city until he returns to it, no matter how long his journey is. That is because it was proved in Saheeh Al-Bukhari from Ibn ‘Abbas, may Allah be pleased with them, that “The Prophet, ﷺ, stayed in Makkah for nineteen days in the year of the Makkah conquest, during which he shortened the prayers, and he stayed in Tabook for twenty days, during which he shortened the prayers.”

However, if the traveler performed prayer behind a resident (i.e., not a traveler) imam, in the case of the prayer that consists of four units, he has to pray the complete four units, whether he started with the imam at the beginning of the prayer or during it. So when the imam says Tasleem, one has to complete the four units, based on the words of the Prophet, ﷺ, who said:

- ***“The imam is appointed to be followed, so do not differ from him.”*** [Al-Bukhari and Muslim]
- And the generality of his words: ***“Pray whatever you catch (with the people), and whatever you miss, complete it.”*** [Al-Bukhari and Muslim]
- Ibn ‘Abbas, may Allah be pleased with them, was asked, “Why does the traveler pray two units when he prays alone and four when he follows an imam who is a resident (non-traveler)?” He said, “That is the Sunnah”—meaning that it is the way of the Messenger of Allah, ﷺ.
- Whenever Ibn ‘Umar, may Allah be pleased with them, prayed with the imam, he would pray four units, and when he prayed on his own, he would pray two (i.e., while traveling).

3- It is permissible for a traveler to combine the Thuhr prayer and the ‘Asr prayer and, likewise, to combine the Maghrib prayer and the ‘Ishaa’ prayer at the due time of either of them if one needs to do so. It is better for the one who is permitted to combine prayers to combine them according to what suits their situation best.

However, if one does not need to combine them, then he should not do so. For example, if one stops in a place which he does not intend to leave except after the time of the other prayer becomes due, then it is better for him to perform each prayer at its due time and not to combine the prayers. That is because there is no need for doing this.

Mawaaqeet of Hajj:

They are the fixed places that the Prophet, ﷺ, has defined so that the one who intends to perform Hajj or 'Umrah may assume his ihram from there. They are five places:

- 1- Thul-Hulayfah: It is called Abyaar 'Ali. It is ten Maraahil (stations) from Makkah. It is the Meeqaat for the people of Al-Madeenah and whoever passes through it other than them.
- 2- Al-Juhfah: It is an old village five Maraahil from Makkah. It is now ruined and is no longer suitable for housing pilgrims, so people shifted to another place called Raabigh. It is the Meeqaat for the people of Ash-Shaam and whoever passes through it other than them.
- 3- Yalamlam: It is a mountain or a place in Tihaamah about two Maraahil from Makkah. It is the Meeqaat for the people of Yemen and whoever passes through it other than them.
- 4- Qarn Al-Manaazil: It is nowadays called As-Sayl. It is about two Maraahil from Makkah. It is the Meeqaat for the people of Najd and whoever passes through it other than them.
- 5- Thaatu 'irq: It is called Adh-Dhuraybah and is two Maraahil from Makkah. It is the Meeqaat for the people of Iraq and whoever passes through it other than them.

Regarding those who dwell in places that are nearer to Makkah than these Meeqaats, they assume ihram for Hajj or 'Umrah from their places. The people of Makkah assume ihram from Makkah.

If someone's route is to the right or left of the Meeqaats, he can assume ihram once he is parallel to the nearest Meeqaat to him. Similarly, those who travel by plane should assume ihram once they know that they are flying over the Meeqaat. They should be prepared and wear the clothes of ihram before they become parallel to the Meeqaat from above. Once they are parallel to it, then they should intend ihram immediately and not delay it. Some people who are traveling by plane to offer Hajj or 'Umrah do not assume ihram when they become parallel to the Meeqaat. Rather, they delay it until the plane lands at the airport. This is not permissible because they transgressed the Limits of Allah, the Almighty. However, if someone passed through the Meeqaat while he does not intend to perform Hajj or 'Umrah, and then he intended to perform Hajj or 'Umrah afterwards, then he should assume ihram from the place of his intention, and there is no blame on him.

Whoever passes through the Meeqaats while he does not want to perform Hajj nor 'Umrah but he wants only to go to Makkah to visit a relative, trade, seek knowledge, medical treatment or the like, then he does not have to assume ihram, given the hadith reported by Ibn 'Abbas, may Allah be pleased with them, who said, "The Prophet, ﷺ, specified the Meeqaats and then said, ***'They are for the people at those very places, and for those who come through those places with the intention of performing Hajj or 'Umrah.'***" [Al-Bukhari and Muslim]

He, ﷺ, confined the ruling to the person intending to perform Hajj or 'Umrah. Consequently, this indicates that whoever does not want to perform Hajj or 'Umrah does not have to assume ihram from them. Intention of Hajj or 'Umrah is not obligatory upon the one who has already fulfilled the obligation of Hajj, which is obligatory only once in a lifetime. The Prophet, ﷺ, said, ***"Hajj is once in a lifetime, and any more than that is voluntary."*** [Abu Dawood, An-Nasa'i and Ibn Majah]

But it is better for him not to deprive himself of the supererogatory acts so that he may be rewarded, especially since assuming ihram is easy for him at this time. All perfect praise is due to Allah, the Almighty.

Types of Hajj:

There are three types of Hajj: Tamattu', Ifraad, and Qiraan.

Tamattu' means entering ihram for 'Umrah only during the months of Hajj (Shawwaal, Thul-Qi'dah and Thul-Hijjah). When the pilgrim reaches Makkah, he performs Tawaaf and Sa'y for 'Umrah and shaves his head or cuts his hair short and exits ihram. Then, when the day of At-Tarwiyah, which is the 8th of Thu'l-Hijjah, comes, he enters ihram for Hajj only and does all the actions of Hajj.

Ifraad means entering ihram for Hajj only. When the pilgrim reaches Makkah, he performs Tawaaf Al-Qudoom (Tawaaf of arrival) and Sa'y for Hajj, but he does not shave or cut his hair and does not exit ihram. Rather, he remains in ihram until he exits ihram after stoning Jamarat Al-'Aqabah on the day of Eid. If he delays the Sa'y of Hajj until after the Tawaaf of Hajj, there is nothing wrong with that.

Qiraan means entering ihram for both 'Umrah and Hajj together, or entering ihram for 'Umrah first and then including Hajj in that before starting the Tawaaf of 'Umrah. That is done by intending that his Tawaaf and Sa'y will be for both Hajj and 'Umrah.

The actions done in Qiraan are the same as those done in Ifraad, except that the pilgrim doing Qiraan has to offer a Hady (sacrificial animal), whereas the pilgrim doing Ifraad does not.

The best of these three types of Hajj is Tamattu'. This is what the Prophet, ﷺ, enjoined upon his companions and urged them to do. Even if a person enters ihram for Qiraan or Ifraad, it is still strongly recommended for him to change his intention to 'Umrah and then complete 'Umrah and exit ihram so that he will then be performing Tamattu'. He may do that even after doing Tawaaf Al-Qudoom and Sa'y—because when the Prophet, ﷺ, did Tawaaf and Sa'y during his Farewell Pilgrimage, and his companions were with him, he told everyone who did not have a Hady to change his intention and make his ihram for 'Umrah and to cut his hair and exit ihram, and he, sallallaahu 'alayhi wa sallam, said, ***“Were it not that I have brought the Hady with me, I would do what I have commanded you to do.”*** [Al-Bukhari]

Someone may intend to make Hajj Tamattu' and then become unable to complete 'Umrah before standing at 'Arafah. In this case, he has to join Hajj to 'Umrah, and it becomes Qiraan. Let us give two examples to make the matter clearer.

First example: A woman intended to perform Hajj Tamattu', i.e., she entered ihram for 'Umrah so that she could then exit ihram and perform

Hajj in the same year. Then, she got her menses or post-partum bleeding before performing Tawaaf and did not become pure except at the time of standing at 'Arafah. In that case, she should intend joining Hajj to 'Umrah and it becomes Qiraan. She should retain her state of ihram and do whatever the pilgrim does except that she should not perform Tawaaf around the Sacred House or perform Sa'y between As-Safa and Al-Marwah until she becomes pure and performs Ghusl (ritual bathing).

Second example: Someone is prevented from entering Makkah before the Day of 'Arafah. Then he should intend joining Hajj to 'Umrah, and it becomes Qiraan. He retains his ihram and performs the rituals of Hajj.

The Muhrim who has to offer Hady:

It is the one who intends to do Tamattu' or Qiraan Hajj, not the one who intends to do Ifraad Hajj.

One who intends to perform Hajj Tamattu' is the one who enters ihram for 'Umrah during the months of Hajj i.e., after the month of Shawwaal begins, and then exits ihram and then assumes ihram again for Hajj in the same year. If he assumes ihram for 'Umrah before the month of Shawwaal begins, he will not be deemed performing Tamattu' Hajj and does not have to offer Hady, whether he fasted Ramadan in Makkah or not. Fasting Ramadan in Makkah has nothing to do with that. What counts is the time of assuming ihram for 'Umrah; i.e., if it is before the month of Shawwaal begins, then he does not have to offer Hady. However, if one does so after the month of Shawwaal begins, then he has to offer Hady if all obligatory conditions are met. As for what some

laypeople believe, that what counts is fasting Ramadan and that whoever fasts in Makkah does not have to offer Hady and whoever does not has to offer it, this is an incorrect belief.

One who intends to perform Hajj Qiraan is the one who enters ihram for both 'Umrah and Hajj together, or who enters ihram for 'Umrah first and then includes Hajj in that intention before starting the Tawaaf of 'Umrah. There is no Hady obligatory upon the one who intends to perform Hajj Tamattu' or Qiraan unless he is not a resident of the area of Al-Masjid Al-Haraam (Sacred Mosque). But if he is a resident there, he does not have to offer Hady.

Those who reside in the area of Al-Masjid Al-Haraam are the people of Haram and those who are near it, i.e., the distance between them and Al-Haram is not deemed a travelling distance, such as the people of Ash-Sharaa'i' (a village near Makkah), Hady is not obligatory upon them. As for those who are far away from Al-Haram, i.e., there is between them and Al-Haram a distance that is deemed a traveling distance, such as the people of Jeddah, they have to offer Hady.

Whoever is from the people of Makkah and traveled to another place to seek knowledge or the like and then returns to it intending to perform Tamattu' Hajj does not have to offer Hady, for what counts is the place of his residence and house, which is Makkah. But if he moved to live in a place other than Makkah and then returns to it intending to perform Tamattu' Hajj, he has to offer Hady. That is because he is not residing in the area of Al-Masjid Al-Haraam.

The Hady obligatory upon the one who intends to perform Tamattu' or Qiraan Hajj is a sheep that meets the conditions of sacrificial animal of Eid, or one seventh of a camel, or one seventh of a cow. If the pilgrim

is unable to make this sacrifice, he must fast three days during the Hajj and seven days after returning home. It is permissible for him to fast the days of Tashreeq i.e., 11th, 12th, and 13th of Thul-Hijjah.

He is also allowed to fast them before this time after performing ihram for 'Umrah. However, he must not fast them during the Day of Eid, nor on 'Arafah, for the Prophet, ﷺ, prohibited fasting on the days of the Two Eids and also forbade fasting on the Day of 'Arafah at 'Arafah. It is permissible to fast these three days either consecutively or separately, but he should not delay them till after the days of At-Tashreeq. The same applies to the seven days of fasting at home; one may fast them consecutively or separately.

The proper time of slaughtering Hady is the Day of Eid (10th of Thul-Hijjah) and the three days after it. Whoever slaughters his Hady before those days, his sheep will be slaughtered just for its meat and will not be sufficient for Hady. That is because the Prophet, ﷺ, did not slaughter his Hady before the Day of Eid. Also, Hady is one of the rites of Hajj, and the Prophet, ﷺ, said:

- **“Learn from me your rituals (of Hajj and 'Umrah).”** [Muslim]
- **“All the days of At-Tashreeq are days of sacrifice.”** [Ibn Hibbaan in his *Saheeh* and Ad-Daaraqutni in his *Sunan*] Days of Tashreeq are the three days that come after the day of Eid.

It is allowed to slaughter during those days, day and night. However, it is better to do that during the day. It is also permissible to slaughter in Mina or in Makkah, but Mina is better, except if slaughtering in Makkah will be more beneficial for the poor while slaughtering in Mina will not be of much benefit. One should do whatever is more beneficial and suitable. According to this, if one delays offering his Hady until the 13th

of Thul Hijjah and slaughters it in Makkah, then there will be no blame upon him.

One has to know that making Hady obligatory upon the one who is able, or fasting upon the one who cannot find Hady, is not in any way a penalty or a kind of exhausting one's body in vain. On the contrary, it is a kind of completing and perfecting the rituals of Hajj and 'Umrah. Out of the Mercy and Kindness of Allah, the Almighty, He, the Exalted, prescribed for His worshipers what can complete and perfect their worship and brings them close to their Lord, increases their rewards, and raises their ranks high. Spending in it will be returned, and efforts in it will be highly appreciated. Many people do not observe this benefit nor appreciate it. So you may find them avoiding it and seeking every means to not do it. Some of them even perform Ifraad Hajj so as to not offer Hady. Thus, they deprive themselves of the reward of Hajj Tamattu' and that of Hady. This is indeed heedlessness that one has to beware of.

Description of 'Umrah

If the pilgrim wishes to assume ihram for 'Umrah, he has to discard his clothes, perform Ghusl like that done to cleanse oneself of Janaabah, and apply whatever perfume is available, musk or whatever, to his head and beard. It does not matter if traces of that perfume remain after he enters ihram, because of the hadith narrated by 'Aa'ishah, may Allah be pleased with her, who said, "When the Prophet, ﷺ, wanted to enter ihram, he would perfume himself with the best perfume he could find, and then I would see shining traces of that musk on his head and beard thereafter." [Al-Bukhari and Muslim]

Performing Ghusl when entering ihram is Sunnah for both men and women, even postpartum bleeding or menstruating woman, because the Prophet, ﷺ, commanded Asmaa' bint 'Umays, when she was bleeding following childbirth, to perform Ghusl when she entered ihram, and to wear a cloth (as a sanitary pad) and enter ihram. [Muslim] Then, after doing Ghusl and putting on perfume, the pilgrim should put on the ihram garments and—apart from the postpartum bleeding or menstruating woman—pray the obligatory prayer if it is the time of an obligatory prayer. Otherwise, he should pray two units of prayer with the intention of performing the Sunnah prayer of ablution. When the pilgrim has finished praying, he should enter ihram and say, “Labbayk ‘Umrah” (Here I am for ‘Umrah).

Then he should recite the Talbiyah, saying, “Labbayka Allahumma, labbayk, labbayka laa shareeka laka, labbayk. Inna al-hamda wanni'mata laka wal-mulk, laa shareeka lak (Here I am, O Allah, here I am. Here I am. You have no partner. Here I am. Verily, all praise and blessings are Yours, and all sovereignty. You have no partner).”

The man should raise his voice with Talbiyah while the woman should recite it in a low voice such that only the person who is beside her can hear it.

If the person who is entering ihram fears some obstacle that may prevent him from completing his pilgrimage (such as sickness, an enemy, or being stopped from proceeding any further), then he should stipulate a condition when entering ihram by saying, “If I am prevented, then my exiting ihram is where I am prevented”—i.e., if something prevents me from completing my pilgrimage such as sickness or delay

etc., then I will exit my ihram. The Prophet, ﷺ, commanded Dhubaa'ah bint Az-Zubayr, when she wanted to enter ihram but was sick, to stipulate such a condition, and he said, ***"Your condition is valid with your Lord."*** [Al-Bukhari and Muslim]

If he stipulates this condition and something happens to prevent him from completing his pilgrimage, then he can exit his ihram and does not have to do anything (i.e., offer a sacrifice in compensation).

But the one who does not fear that an obstacle may prevent him from completing his pilgrimage does not have to stipulate any conditions, because the Prophet, ﷺ, did not stipulate conditions, nor did he command everyone to do so. Rather, he told Dhubaa'ah bint Az-Zubayr to do that because she was sick.

The Muhrim should recite the Talbiyah a great deal, especially when his circumstances and times change, such as when going up to a high place or going down to a low place, or when night or day begins. After that, he should ask Allah, the Almighty, for His good pleasure and for Paradise and seek refuge in His Mercy from the Hellfire.

Source: www.islameiat.com