

Your Guide
to

HAJJ AND UMRAH



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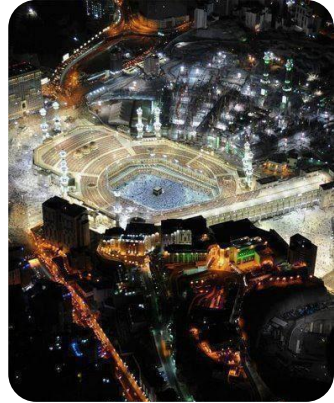
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Introduction

Praise be to Allah. We thank Him, the Most High, and seek His Help and Forgiveness. We seek refuge in Allah from the evils within ourselves and that of our bad deeds. We bear witness that there is no god but Allah and that Muhammad is His final Prophet (peace and blessings be upon him). We ask Allah to bless our Prophet Muhammad, his family, his Companions, and all his followers, from the beginning of his call to the Day of Judgment.



As the most blessed days of the year are approaching, and millions of Muslims all over the world are heading for the holy sites to respond to the call to pilgrimage, announced by Prophet Ibrahim and reiterated by Prophet Muhammad (peace and blessings be upon both of them), it is our pleasure at Onislam.net to present our dear readers with this simple but comprehensive e-book on Hajj and `Umrah, providing not only useful information about the involved rituals,



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but also spiritual provisions for the pilgrims as well as tips for the journey preparations.

The first chapter: *Getting Prepared* highlights necessary arrangements in preparation for Hajj and featuring a special FAQs section about Hajj and `Umrah.

In the second chapter: *Getting Started*, a step by step description of the rituals of Hajj is provided covering the days and nights of Hajj.

After finishing Hajj, a Muslim turns over a new leaf, being purified and absolved of his/her sins. The last chapter: *After Hajj* gives advice to pilgrims on how to keep a good relation with Allah and lead a virtuous life.

We pray that Allah *subhanahu wa ta`ala* grant Muslim pilgrims a blessed, safe and spiritually fulfilling experience and enable them practice the rituals in ease and comfort. We also ask Almighty Allah to enable brothers and sisters who did not make Hajj yet to have this privilege in the near future.

And finally we pray to Him Almighty to make this humble effort acceptable and to make it useful for our brothers and sisters. *Amen!*

Getting Prepared

- **Spiritual Preparation**
- **Your Suit Case in Hajj**
- **Hajj FAQs**



Getting Prepared

■ Spiritual Preparation

Being in the preparation stage, one important element to care for is the spiritual preparation. True, learning about the rituals of Hajj is necessary, making travel arrangements is essential, and taking health precautions is a must; yet, without proper spiritual preparation, you would not get the maximum benefit of the journey.

Shedding light on this important angle, Sheikh Ahmad Kutty provides the following tips:

"It is important to know that while the form of Hajj is important, equally, if not more important is the spirit of Hajj. If a person is not keen to guard the spirit of Hajj, it becomes nothing more than empty rituals devoid of any deep meaning. It is only by diligently preserving the

spirit of Hajj that the Muslim can hope to gain the maximum benefits from performing it.

With this purpose in mind, let us list some of the most important points to keep in mind before embarking on the Hajj journey as well as during the course of Hajj:

1) The Muslim who is planning to undertake Hajj should make sure that the fare and expenses of Hajj have been earned through lawful sources of income, free from all taints of *haram*. A Hajj funded through unlawful means merits no reward.

2) It is equally important to make sure that he undertakes the journey in as clean a state as possible. In order to achieve this, the Muslim should pay off his debts, seek forgiveness from those whom he may have offended or hurt, and reconcile with those who have strained relations. While it is important to reconcile with everyone, it is even more crucial to reconcile with his own close blood relations such as parents, brothers, sisters, uncles and aunts, from both the paternal and maternal sides of the family. The Prophet (peace and blessings be upon him) said that One who severs blood relations cannot hope to enter Paradise. Therefore, by failing to make up with his blood relations prior to

performing Hajj, he is depriving himself of the true rewards of Hajj.

3) The Muslim who is leaving behind dependents must ensure that they are provided for and taken care of, during his absence.

4) The Muslim should leave a will stating his obligations and liabilities towards others and how to discharge of them in case of being unable to return.

5) It is a true sign of piety to advise his family members who are left behind to be mindful of Almighty Allah and to observe the path of righteousness.

6) The Muslim should also try as much as possible to travel in the company of those who are knowledgeable and pious. This is because the Prophet (peace and blessings be upon him) said that a Muslim should take care of the company he keeps as they have either a beneficial or harmful influence on him. By keeping the company of the righteous, the Muslim can hope to be inspired and enlightened both spiritually and morally, thus, hoping to reap the full benefits of Hajj.

7) The Muslim should also be diligent in the performance of *dhikr* (remembrance of Allah) before,

during and after returning from Hajj. There are prescribed *du`aa'* to be recited before and during the journey as well as while performing the various rites of Hajj. Moreover, the Muslim should also try to make his tongue and heart always supple with *dhikr*. He may be inspired to do this by remembering that *dhikr* of Allah is the true spirit of Hajj.

8) The Muslim can never exaggerate the importance of nurturing patience and tolerance both during the journey as well as while performing the rites of Hajj. Doing everything he can to help others, or at least sparing others of his harm should be the consistent policy to follow.

9) Finally, the Muslim should fill his heart with true love for Almighty Allah and His Messenger (peace and blessings be upon him) and perform all the rites of Hajj while being attentive to their inner meanings, with a sense of awe and reverence. Also, he should always remember the Prophetic saying, **"Show mercy to others if you wish to receive Allah's mercy."**

May Allah accept our acts of worship and grace us with His vision on the Day Resurrection. *Amen.*"

■ **Your Suit Case in Hajj¹**

When planning your Hajj, there is a lot to consider. First, you have to decide what to pack so that you will be prepared for anything but, at the same time, you need to keep it to a minimum so that you will not be overloaded with unnecessary things. Second, you must determine what are the most essential items; like documentation and medication. You should avoid taking things that are going to slow you down. After all, the Hajj journey is all about leaving the trappings of this world behind. The last thing you want to do is carry around unnecessary items with you on the most important journey of your life.

Small Travel Pouch

This should be a small yet sturdy fabric pouch that you can wear firmly around your waist. It is best to keep it under your ihram since theft is unfortunately rampant during the Hajj journey. Keep your most important documents here, including:

1. Airplane ticket

¹ By sister Sumayyah Meehan, excerpted from sisters-magazine.com

2. A photocopy of your passport and visa, since your passport will be handed in to the 'Unified Agents Office' on arrival

3. *Shahadah* certificate (if you are a revert to Islam from a non-Muslim country, you may be asked to provide proof of *Shahadah*. This can be obtained from your local Imam);

4. Your hotel address (written in English and Arabic)

5. Medication

6. Cash

7. Glasses, hearing aids, contact lenses

Your Suitcase

For the five days of Hajj, and traveling between Mina, Muzdalifa, `Arafat, back to Mina and Makkah, you will require a small to medium lightweight suitcase that is easy to carry. A backpack is ideal. Anything larger is going to be awkward for you to carry around.

However, before packing, let's look at what you will be wearing for the five days of Hajj. Ihram is easy for a

woman. You will need to set aside one full set of clothing that will be your ihram. Keep this on the side.

Into your suitcase will go:

- A second full set of clothing (underwear, pants, `abaya (loose fitting dress), hijab, socks, and so on). The emphasis on Hajj is to forget about your physical appearance, so extra clothing is unnecessary.

- A light-weight sweater or a shawl that can double as a blanket for the cool nights in Muzdalifa;

- A small hand towel;

- An extra pair of slippers/sandals;

- Unscented lotion or Vaseline;

- Unscented sunscreen;

- A small umbrella: a light-colored one will reflect rather than absorb light;

- Small flashlight;

- Toilet paper;

- Snacks, such as energy bars, dried fruit and nuts;
- Refillable water bottles;
- A spray bottle is indispensable for making *wudu'* when getting to the taps is difficult in the crowd;
- Hajj manual, a small copy of the Qur'an and books with *du`aa'*, and so on.
- Check with your travel agent if they will be providing meals and blankets, otherwise you may need to take a sleeping bag/blankets and disposable plates;
- An old sheet; which many sisters have found useful as a cover as well as for dividing a tent and creating a barrier from men should the need arise;
- Essential medication and a small first-aid kit containing Band-Aids, painkillers, and so on;
- Toiletries such as deodorant for when you come out of ihram.

Carry-on Faith

{And take a provision (with you) for the journey, but the best of provisions is righteousness 'Fearing Allah'. So fear Me, O ye that are wise!} (Al-Baqarah 2:197)

Other items to 'pack' include your intention. Why are you going for Hajj in the first place? The answer to that question should be to please Almighty Allah and fulfill His rights upon you. Another vital item to add is provision. Not earthly provisions like you packed in your suitcase, but rather provisions for your soul, which include piety, obedience to the rites of Hajj and consciousness of the fleeting nature of this world and sound belief in the Hereafter.

Now that your bags are packed and sitting beside the door, all you have to do is remember to be cautious during the Hajj journey for the sake of your own safety and the safety of other Hajj travelers. Remember not to waste a minute of your time during this monumental trip as it will be over before you know it.

■ Hajj FAQs

1. What are Hajj and `Umrah and what are the differences between them?

Hajj and `Umrah are the pilgrimages of Islam. Hajj is usually referred to as the major pilgrimage or the Pilgrimage, and `Umrah as the lesser one. Both Hajj and `Umrah consist of a journey to Makkah that involves certain rituals such as ihram, circumambulating the Ka`bah, walking between the hills of Safa and Marwah, and shaving or cutting the hair. The above are the basic rituals of `Umrah while Hajj has these and additional rituals, including spending days and nights in `Arafah, Mina, and Muzdalifah - areas neighboring the city of Makkah. Another difference between the major and minor pilgrimages is that there is a prescribed time for Hajj whereas `Umrah can be performed at any time in the year. In addition, Hajj and `Umrah differ regarding the ruling of each of them, as discussed below.

2. What is the ruling of Hajj and `Umrah?

Hajj is one of the pillars of Islam. Allah says in the Qur'an

{And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither} (Aal `Imran 3:97).

`Abdullah ibn `Umar (may Allah be pleased with him) quoted the Prophet (peace and blessings be upon him) as saying

"Islam has been built on five [pillars]: testifying that there is no god but Allah that Muhammed is the Messenger of Allah, performing the prayers, paying the zakah, making the pilgrimage to the House, and fasting in Ramadan."

So, Muslim scholars are unanimously agreed that Hajj is obligatory once in a lifetime for those eligible. What makes people eligible is discussed below.

As for `Umrah, Muslim scholars disagree whether it is obligatory or merely a recommended *Sunnah*. However, it is better to perform it in order to be on the safe side. You can choose the mode of Hajj known as *tamatu`* in which both `Umrah and Hajj are performed. More information on *tamatu`* and the other modes of Hajj are provided later in this section.

3. Who is eligible to perform Hajj?

Hajj is obligatory on male and female Muslims who meet the following conditions:

a. Muslim

The acts of worship are accepted only from Muslims. If non-Muslims pray, fast, or perform Hajj or `Umrah, their acts will never be accepted since the first and foremost requirement, that of being a Muslim, is absent.

b. Reaching puberty

Attaining the age of puberty is the second condition. Little boys and girls are not required to do Hajj or `Umrah. It is acceptable and rewardable to let them participate with their families in performing Hajj and `Umrah, but they are still required to do Hajj and `Umrah again when they reach the age of puberty, which can be verified by meeting one of the following criteria:

1. Having a wet dream
2. Ejaculating semen
3. Reaching the age of 15

4. Growing pubic hair

5. Menstruating

c. Sane

Insane people are not required to perform the acts of worship until they regain their sanity.

d. Having the ability

As it is clear from the above verse, Hajj is only required from those able to do it. The ability mentioned here is in terms of three things:

1. Health

People who are ill and are not expected to recover or to be able to perform Hajj in the future, or who are too old to perform Hajj are excused from Hajj. However, if they are financially able, they have to send another person to perform Hajj on their behalf.

2. Financial ability

People should also be able to afford the costs of Hajj and to leave enough money for these they are

responsible for. Muslims are not required to take loans to perform Hajj or `Umrah. Actually, Hajj is not obligatory on those who are in debt.

However, if someone has a long-term loan and they are required to pay only a certain amount each month, then their debt is only that which is due each month. If they pay off all the debt and then nothing is left with them to make Hajj, then Hajj is not obligatory on them. But if they only pay their monthly dues and then have enough money to make Hajj, then they should make Hajj because it is obligatory on them.

If someone is in debt and their creditor allows them to go for Hajj, then they can perform Hajj. If someone takes a loan to perform Hajj and makes Hajj, their Hajj is valid, although they were not required to perform it and Hajj was not obligatory on them.

3. Safety

If traveling to Hajj would risk someone's life, such as if there were a war or the like, they are not required to perform Hajj because they are unable to do so safely.

4. What are the modes of Hajj?

There are three modes of Hajj: *ifrad*, *tamatu`* and *qiran*:

a. *Ifrad* involves performing the rituals of Hajj only.

b. *Tamatu`* involves a complete `Umrah and a complete Hajj, each separated from the other. This means that the `Umrah is performed first in the months of Hajj and after completing it, one goes out of the state of ihram. Afterwards, on Dhul-Hijjah 8, one initiates ihram once again for performing Hajj.

c. *Qiran* is a combination of `Umrah and Hajj, performed with no break between them. After performing `Umrah, one remains in the state of ihram until starting the rituals of Hajj on Dhul-Hijjah 8.

Getting Started

- [All About Ihram](#)
- [How to Make `Umrah](#)
- [How to Make Hajj](#)



Getting Started

■ All About Ihram

After you have made the necessary preparations - paid your debts, repented, absolved yourself of any wrongdoing toward others, etc. - you are ready to take the first step in the blessed journey: ihram.

What is ihram?

The word ihram is used for three meanings:

1. The two pieces of cloth worn by male pilgrims.

2. The very act of starting Hajj or `Umrah by making the intention that one is now starting Hajj or `Umrah and saying the *Talbiyah*.



3. The state of consecration in which the pilgrims are during Hajj or `Umrah. After putting on ihram (first meaning) and making the intention of ihram (second meaning), the pilgrims enter automatically the state of ihram, which requires them to avoid certain things. Below are more details on ihram in its three senses.

How do I put on ihram?

Cleanliness is recommended before putting on the clothing of ihram. It is recommended that you clip finger and toe nails, shave off armpit and pubic hair, comb the hair and beard, trim the moustache, bathe (perform *ghusl*) or at least make wudu'. Men, but not women, are also recommended to put on perfume.

For men, the clothing of ihram comprises two sheets of cloth. One is wrapped round the upper part of the body except the head. It is normally draped over both shoulders but in certain times it is to be draped over one shoulder. This will be discussed later. The other is wrapped round the lower part of the body. You can fix this piece by a belt, a money belt, or a pin.

For women, the ihram is ordinary loose-fitting clothes that cover all of the body except the face and hands. In some countries it is a tradition for women to wear

special clothes, such as white dresses or black cloaks, for ihram, but this is not required.

There are no restrictions as for women's footwear. But for men, footwear should not cover the toes and ankles. Socks and shoes, therefore, should not be used by men.

Putting on ihram is the first step in Hajj and `Umrah. As mentioned above, you first put on ihram and then make the intention of starting Hajj or `Umrah (the second meaning of ihram). You can put on ihram in your home or wherever you want, provided that when you intend to start Hajj or `Umrah, you are dressed in the clothing of ihram.

As you will see later in this section, there are prescribed places that you should not pass before putting on ihram and making the intention of starting Hajj or `Umrah.

How, where, and when do I start pilgrimage?

Now after putting on the clothing of ihram, you are ready to start your pilgrimage by making the intention of starting Hajj or `Umrah. It is recommended to make the intention after performing one of the obligatory prayers or after praying two rak`ahs. You express this

intention by saying, in the case of `Umrah, "*Labbayka, Allahuma, `Umrah*" (O Allah, I answer Your call by performing `Umrah). As for Hajj, the intention varies according to the mode of Hajj you choose:

1. In **ifrad** Hajj, you are going to perform only Hajj and therefore you make the intention of Hajj saying "*Labbayka, Allahuma, Hajjan*" (O Allah, I answer Your call by performing Hajj).

2. In **tamatu`** Hajj, you are going to perform a full `Umrah followed by a break and then a full Hajj. Therefore, you make the intention of `Umrah saying "*Labbayk, Allahuma, `Umrah*" (O Allah, I answer Your call by performing `Umrah). On Dhul-Hijjah 8, you start Hajj so you make then the intention of Hajj saying "*Labbayk, Allahuma, Hajjan*" (O Allah, I answer Your call by performing Hajj).

3. In **qiran** Hajj, you are going to combine `Umrah with Hajj, so you make the intention of both `Umrah and Hajj saying "*Labbayk, Allahuma, `Umratan wa Hajjan*" (O Allah, I answer Your call by performing `Umrah and Hajj).

There are certain places at which you should make your intention. These places are called *mawaqit* (plural

of *miqat*). You should not pass your fixed *miqat* without putting on the cloth of ihram and making the intention of ihram. These are five places:

1. Dhul-Hulaifah, a place southwest of Madinah and 18 km from its mosque. It is the *miqat* for the people coming from Madinah and beyond.

2. Dhat-`Iraq, a place 94 km to the northeast of Makkah. It is the *miqat* for the people coming from Iraq and beyond.

3. Al-Juhfah, a place 187 km to the northwest of Makkah. This was the *miqat* for the people coming from or passing through Syria and Egypt. It was on the eastern coast of the Red Sea, but it has completely disappeared and Rabigh (to the north of Al-Juhfah) is used as this *miqat* now.

4. Qarn Al-Manazil, 94 km to the east of Makkah. It is the *miqat* for the people of Najd and the pilgrims who pass by it.

5. Yalamlam, 54 km to the south of Makkah. It is the *miqat* for those coming from Yemen and the pilgrims who pass by it.

If you are traveling by land, it is easy to stop at the *miqat* and make the intention. People traveling by air are usually notified when reaching the *miqat* or a short time before so that they can make the intention. In such a case you are supposed to be ready, having put on your ihram clothing in advance.

As mentioned in the section "FAQs on Hajj and `Umrah", there is a prescribed time for Hajj: the months of Shawwal, Dhul-Qi`dah and Dhul-Hijjah. So making the intention of Hajj should take place in the period from Shawwal 1 to Dhul-Hijjah 9. It is not possible to start Hajj on Dhul-Hijjah 10 or afterwards because this means missing the ritual of staying in `Arafah on the day or night of Dhul-Hijjah 9, which is one of the pillars of Hajj.

What are the prohibitions while in the state of ihram?

Having started Hajj or `Umrah, you are now in the state of ihram. From now until you finish the `Umrah or until you are done with the major tasks of Hajj, you are supposed to abandon certain things (called *mahzurat al-ihram*) or the don'ts of the state of ihram. They are the following:

1. Clipping nails and shaving hair from any part of the body.
2. Using perfume in any way.
3. Making foreplay, speaking lustful words, touching your spouse with desire, and having sexual intercourse.
4. Contracting marriage.
5. Hunting or eating from game meat: Pilgrims are forbidden to hunt, help in hunting, or eat of any land game prepared for their sake, at their suggestion, or with their help.
6. For men, covering the head or wearing clothes sewn to fit the body's limbs. So wearing shirts, robes, trousers, turbans, hats, gloves, socks, etc. is prohibited.
7. For women, wearing *Niqab* or gloves.

■ How to Make `Umrah

As mentioned in the section "FAQs on Hajj and `Umrah", `Umrah is the lesser pilgrimage. It involves ihram, Tawaf (circumambulating the Ka`bah), Sa`i (walking between mounts of Safa and Marwah), and shaving or cutting the hair.

1. Ihram

The first steps in your `Umrah are to put on the clothing of ihram and to make the intention of `Umrah. For more information on ihram and its restrictions, refer to the section "All About Ihram."

After making the intention of ihram, try to spend your time in remembering Allah, reading the Qur'an, and supplicating. It is recommended also to chant *Talbiyah* frequently. The words of *Talbiyah* are:

Labbayka Allahumma labbayk. Labbayka la shareeka laka labbayk. Inna al-hamda wa-n-ni`mata laka wal-mulk. La shareeka lak.

Here I am at Your service, O Lord, here I am. Here I am at Your service. You have no partners. Yours alone is all praise and all bounty, and Yours alone is sovereignty. You have no partners.

Male pilgrims are recommended to raise up their voices when repeating the words of *Talbiyah*. Males and females repeat *Talbiyah* until they start Tawaf.

2. Tawaf

The first ritual to perform after arriving in Makkah is Tawaf. There is no problem if you rest before going to Tawaf if you feel tired.



When you reach Makkah, leave your baggage in the hotel or in a safe place, and prepare yourself for Tawaf by performing *ghusl* (ritual bathing), if possible, or at least *wudu'* (ablution). Scholars have two opinions regarding the necessity of purity for Tawaf. Some scholars hold that you must have *wudu'* before Tawaf and others deem it unnecessary. The latter opinion is stronger since the Prophet (peace and blessings be upon him) did not ask people accompanying him in his pilgrimage to make *wudu'* for Tawaf. According to this opinion, someone who loses *wudu'* before or in the middle of Tawaf need not renew it; they can make Tawaf without *wudu'*. It is up to you to choose either of the opinions.

Menstruating women cannot do Tawaf until they are pure and have performed *ghusl*.

For men, it is recommended that you drape the upper piece of ihram over your left shoulder only, exposing the right one. This is called *idtiba`*. It was practiced by the Prophet (peace and blessings be upon him) and his Companions when they made `Umrah in AH 7. At the time, the polytheists claimed that the fever of Madinah weakened Muslims, so the Prophet ordered his Companions to uncover their right shoulders and to jog in the first three rounds to show the polytheists their strength.

On entering the Sacred Mosque (Al-Masjid Al-Haram), it is recommended to say the *du`aa'* of entering mosques:

*A`udhu bi-llahi al-`azheem, wa bi-wajhihi al-kareem,
wa sultanihi al-qadeem, mina ash-shaitani ar-rajeem.
Allahumma salli `ala Muhammad. Allahumma ighifirli
dhunubi waftah li abwaba rahmatik.*

I seek refuge with Allah the Supreme, I seek refuge with His honored face, with His everlasting authority, from the cursed Devil.

In the name of Allah. O Allah, Bless Muhammad! O Allah! Forgive my sins and open Your doors of mercy for me.

Now you are ready to start Tawaf. Tawaf involves walking around the Ka`bah seven times. Each round starts and ends with the Black Stone, with the Ka`bah being on your left side. If it is possible to reach the Black Stone, kiss it quietly; if it is not, you can touch it and kiss your hand or just face it and point at it saying "*Bismillah, Allahu Akbar*" (In the name of Allah, Allah is the Greatest). In the first three rounds, males are recommended to jog from the Black Stone to the Yemeni corner, the third of the Ka`bah's corners and the one preceding the Black Stone.

While doing Tawaf, busy yourself with *dhikr* (remembrance of Allah) and supplication. You are in a very blessed time and a very blessed place, so do not miss the chance. Pray Allah to forgive your sins, to dispel your worries, to grant you the benefits of the world and the hereafter, and to give you whatever favors you would like. Show humbleness and genuine need to Allah, and ask Him the Almighty for you, your parents, your family, and the whole Muslim Ummah.

When you reach the Yemeni corner try to touch it if possible. If you can't, you need not point at it or do anything. Supplicate Allah until you reach the Black Stone saying:

Rabbana a`tina fi ad-dunya hasanatan wa fi al-akhirati hasanatan wa qina `adhaba an-nar.

Our Lord! Grant us good in this world and good in the hereafter, and save us from the punishment of the Fire.

After finishing Tawaf, pray two *rak`ahs* behind Maqam Ibrahim (the Station of Ibrahim) or a little bit away from it. Recite Surat Al-Kafirun (Surah 109) in the first *rak`ah* and Surat Al-Ikhlâs (Surah 112) in the second *rak`ah*.

It is recommended that you drink Zamzam water after you have finished Tawaf and the two-*rak`ah* prayer.

Be careful of the following things:

- Do not crowd to kiss the Black Stone or to touch the Yemeni corner.
- Make sure that Hijr Isma`il (the Enclosure of Isma`il - the arch between the north and the west corners of the Ka`bah) is included in your Tawaf. This place is considered part of the Ka`bah and therefore your circumambulation should be outside it.

- If you are unable to perform the two-*rak`ah* prayer after Tawaf at Maqam Ibrahim, you can perform it any place in the mosque. Some people insist on performing it at the Maqam, disturbing the smooth movement of the pilgrims; this is not a proper act.

Note also that what is obligatory in Tawaf is just making the seven rounds, starting and ending with the Black Stone and keeping the Ka`bah on your left side. The supplications mentioned above, kissing the Black Stone or pointing at it, touching the Yemeni corner, praying two *rak`ahs* after Tawaf, etc. are recommended. Your Tawaf is not damaged if you missed any of them.

3. Sa`i

The next step in your `Umrah is to make Sa`i between As-Safa and Al-Marwah mounts. If you feel tired after performing Tawaf, you can take a break before heading to As-Safa to start Sa`i. Wudu' is not necessary for Sa`i. When you are ready, do the following steps:

- a. Head to As-Safa. When you are about to reach it, recite the following verse:

{*Inna As-Safa wal-Marwata min sha`airi-llah*}
(Al-Baqarah 2:158)

Surely As-Safa and Al-Marwah are among the signs appointed by Allah

b. Then say "I start my Sa`i from the place which Allah mentioned first" (that is, As-Safa mentioned in the above verse).

c. Ascend As-Safa. It is easy nowadays to ascend both As-Safa and Al-Marwah; they are paved and covered with marble. In addition, the two mounts are not that high, and you need not climb to their top. You just have to walk back and forth the full distance between these two points. If any part of this distance is left untraversed, the Sa`i will remain incomplete. This requires ascending even a small part of both mounts, but it is recommended that you go up until you are able to see the Ka`bah.

d. Face the Ka`bah and say

La ilaha illa Allah, Allahu Akbar.

La ilaha illa Allah wahdahu la shareeka lah, lahu al-mulku wa lahu al-hamdu wa huwa `ala kulli shai'in qadir

La ilaha illa Allah wahdah, anjaz wa`dah, wa nasar `abdah, wa a`az jundah wa hazam al-ahzab wahdah.

There is no god but Allah, Allah is the Greatest.

There is no god but Allah. He has no partners. To Him belong the sovereignty and all praise. He has power over all things.

There is no god but Allah. He has fulfilled His promise, given victory to His servant, and He alone defeated the confederates.

e. Start performing the Sa`i by walking from As-Safa to Al-Marwah. The distance between the two mounts is about 420 meters. If you are a male, it is recommended that you hasten between the two green signs. On reaching Al-Marwah, ascend it, face the Ka`bah, and repeat what you said on As-Safa. You have now completed one of the seven parts of Sa`i.

f. Go back to As-Safa, walking easily. Again, if you are male, hasten on reaching the green sign.

g. Keep on remembering Allah and supplicating Him while going between As-Safa and Al-Marwah.

h. Repeat the same steps in each of the seven parts. Going from As-Safa to Al-Marwah is reckoned as one part, and the return to Al-Safa is another part. Sa`i, therefore, begins with Al-Safa and ends at Al-Marwah.

4. Shaving or Cutting the Hair

Just one step is remaining, that is shaving or cutting the hair on your head. If you are a male, you should have your hair either completely shaved or shortened. If you intend to make Hajj shortly after `Umrah (*tamattu` mode*), you are advised to shorten your hair because you are going to shave or shorten it as part of your Hajj. If you are a female, you should shorten your hair slightly.

■ How to Make Hajj

The first steps in Hajj are to put on the clothing of ihram and then to make the intention of ihram at *themiqat*. The intention of ihram varies according to the mode of Hajj you choose. For detailed information on ihram, its etiquettes, its exact location, time limits, and its restrictions, refer to the section "All About Ihram."

What to do after that depends on the mode of Hajj as follows:

Tamattu`

Having made the intention of `Umrah, you should make a full `Umrah. After finishing it, you automatically go out of the state of ihram. The restrictions of ihram no longer apply to you until you go into the state of ihram once again on Dhul-Hijjah 8, this time for making Hajj.

Ifrad

Having arrived at Makkah, you make the Tawaf of arrival, which is recommended, not obligatory. It is performed in the same way the Tawaf of `Umrah is performed. (For more details on how to perform Tawaf, you can review the section "How to Make `Umrah.")

After performing the Tawaf of arrival, you can make the Sa`i of your Hajj. This Sa`i is obligatory and is one of the pillars of Hajj. You can do it either after the Tawaf of arrival or after the second Tawaf of Hajj - Tawaf Al-Ifadah.

You remain in the state of ihram until you are done with the major rituals of the `Eid day, Dhul-Hijjah 10. It is recommended to repeat *Talbiyah* from time to time until you cast the pebbles of Al-`Aqabah on the day of `Eid.

Qiran

Generally speaking, pilgrims who perform Qiran perform the same rituals of *ifrad* with one exception, they have to offer *hadi* (animal slaughtered in Makkah as a gift for its poor people.)

Rituals of Dhul-Hijjah 8

If you are performing *tamattu`* Hajj, put on your ihram clothing again and make the intention of Hajj saying "*Labbayka Allahuma Hajjan*" (O Allah, I answer Your call by performing Hajj.) Now you are ready to undertake the rituals of Hajj. Pilgrims who perform *ifrad* or *qiran* Hajj are already in the state of ihram so they skip this step.

On the morning of Dhul-Hijjah 8, it is recommended for all pilgrims to go to Mina where they spend the rest of the day and the night, performing five prayers there, namely Zhuhr, `Asr, Maghrib, `Isha' and the Fajr of Dhul-Hijjah 9, shortening the prayers of Zhuhr, `Asr, and `Isha' to two *rak`ahs*.

■ **Rituals of Dhul-Hijjah 9**

After the sun rises on Dhul-Hijjah 9, pilgrims leave Mina to `Arafah. Staying in `Arafah is a major pillar of Hajj. The Prophet said, "**Hajj is (staying in) `Arafah.**"

The time for staying in `Arafah starts from the Zhuhr Prayer of Dhul-Hijjah 9 and ends at the Fajr Prayer on Dhul-Hijjah 10. Staying for any portion of time within this range is acceptable. The Prophet stayed in `Arafah until the sun set, and therefore some scholars hold that pilgrims should not leave `Arafah before sunset. The preponderant opinion, however, is that this is not necessary, especially if there is a need for leaving `Arafah earlier. In `Arafah you pray Zhuhr and `Asr, joining them at the time of Zhuhr if possible, and shortening each of them to two *rak`ahs*.

While being in `Arafah, you should busy yourself with *dhikr*, *du`aa*, and asking for Allah's forgiveness.

The Day of `Arafah is a very blessed day. `A'ishah (may Allah be pleased with her) narrated that the Prophet (peace and blessings be upon him) said,

There is no day in which Allah frees a greater number of His slaves from the Hellfire than the Day of `Arafah. Allah comes close to His slaves and boasts about them to the angels, then asks (a rhetorical question): "What do these slaves seek?" (Muslim)

The Prophet (peace and blessings be upon him) also said,

The best supplication is that of the Day of `Arafah, and the best thing that I and other Prophets before me said, is:

La ilaha illa allahu wahdahu la sharika lah, lahu al-mulku wa lahu al-hamdu wa huwa `ala kulli shai'in qadeer.

There is no god but Allah alone. He has no partners. To Him belong the sovereignty and all praise. He has power over all things.

■ Mistakes to Be Avoided at `Arafah

- Some pilgrims do not recite the *Talbiyah* aloud on their way from Mina to `Arafah. It was proven that the Prophet (peace and blessings be upon him) continued to recite the *Talbiyah* until he threw the pebbles of Al-`Aqabah on the day of `Eid.

- One of the most serious mistakes that some pilgrims make is to stop outside `Arafah and then stay there until the sun sets, after which they leave for Muzdalifah. Those who stand in these places have not performed Hajj. There are big and clear signs showing the boundaries of `Arafah.

- Some people think that they have to go to the place where the Messenger of Allah (peace and blessings be upon him) stood beside the mountain and to stand there. They put themselves through a great deal of trouble in order to reach that place. This is wrong. It was proven that the Prophet (peace and blessings be upon him) said, "**I am standing here but all of `Arafah is the place of standing.**"

- Some pilgrims think that the mountain by which the Prophet (peace and blessings be upon him) stood is holy, so they go and climb it seeking blessings from the

stones and soil around it. These are unacceptable *bid`ahs* (innovations in religion).

- Some people think that it is essential to pray Zhuhr and `Asr Prayers with the imam in the mosque, seeking that place from far away. This causes them a great deal of difficulty and many of them go astray. There is no need for all of that. It is enough to pray in your place.

■ The Night of Dhul-Hijjah 9

After spending some time in `Arafah, preferably from Zhuhr till Maghrib Prayers, you leave to Muzdalifah. On your way from `Arafah, keep remembering Allah and seeking His forgiveness.

On reaching Muzdalifah, join Maghrib and `Isha' Prayers at the time of the latter; three *rak`ahs* for Maghrib and two for `Isha'.

If you fear that you may miss these prayers due to the throng of people at Muzdalifah, then you may perform prayers on your way to it. Then when you reach Muzdalifah, you can sleep till dawn. This is the Sunnah of the Prophet. However, according to some scholars you can leave after midnight. The Maliki school even

holds that it is adequate to pray Maghrib and `Isha' in Muzdalifah, have a meal, and then leave for Mina. This opinion is preferred by the prominent scholar Dr. Yusuf Al-Qaradawi because of the huge number of pilgrims these years.

Take note of this: Muzdalifah is an open area; you will find no tents there. So remember to ask your journey's organizers if they will provide you with blankets or sleeping bags; these will prove very useful, especially if it is cold that night.

■ **Rituals of Dhul-Hijjah 10**

As mentioned above, you may leave Muzdalifah after midnight, especially if your family is accompanying you on Hajj. If you are strong and young, you may follow the Prophet's Sunnah, spending the whole night in Muzdalifah and praying the Fajr Prayer there. After Fajr, the Prophet headed to Al-Mash`ar Al-Haram, supplicated Allah until the twilight became clear, and then moved to Mina before the sun rose.

After arriving at Mina, there are four rituals to do:

1. Throwing the pebbles

2. Slaughtering the *hadi* animal
3. Shaving or cutting the hair
4. Making Tawaf Al-Ifadah

1. Throwing the Pebbles

The first ritual on Dhul-Hijjah 10 is to throw pebbles at Jamrat Al-`Aqabah, also called Al-Jamarah Al-Kubra.

Seven pebbles (not bigger than beans) should be thrown into the Jamrah basin. You may collect the pebbles from Muzdalifah or from wherever you like, but do not use the pebbles thrown by other pilgrims. It is a good idea to collect all the pebbles you will use throughout the three or four days (Dhul-Hijjah 10-13). If you intend to spend three days in Mina after the day of `Eid, then you will need 70 pebbles. If you intend to spend just two days after `Eid, then you need only 49 pebbles.

The Prophet threw the pebbles when he reached Mina after sunrise of Dhul-Hijjah 10. Women and weak persons are allowed to spend half the night in Muzdalifah and then go to Mina, where they are allowed

to throw the pebbles when they arrive, even if it is before the Fajr Prayer of Dhul-Hijjah 10. The time of throwing pebbles extends until the Fajr Prayer of Dhul-Hijjah 11.

When throwing the pebbles, make sure that they fall in the basin of the Jamrah. The pillar of the Jamrah is merely a sign indicating the throwing place. So hitting the pillar is not required. Actually, a pebble hitting the pillar and not falling in the basin is not counted. It is recommended to say "*Bismillah, Allahu Akbar*" when throwing each pebble.

Note the Following

- Cease reciting *Talbiyah* when you start throwing pebbles. From now on repeat the Takbir of `Eid:

Allahu Akbar, Allahu Akba, La ilaha illa Allah

Wallahu Akbar, Allahu Akbar, wa lillahi al-hamd.

Allah is the Greatest, Allah is the Greatest, there is no god but Allah. And Allah is the Greatest, Allah is the Greatest, and to Him belongs all praise.

- Take extra pebbles with you. It may happen that one or more pebbles miss the basin.
- Never take luggage with you. Tragic stampede accidents occurred in past years because luggage blocked the way.
- Try to choose suitable times. Never try to throw pebbles when the place is crowded.
- Take care of your money and important documents when going to throw pebbles and in any crowded place. Unfortunately, some thieves do not care for the sacredness of the place and time of Hajj and exploit such big gatherings in robbing the pilgrims.
- If you lose your shoe, never bend down to take it. This could put you in a serious risk of being trampled.

2. Slaughtering the *Hadi* Animal

People who perform *tamattu`* or *qiran* Hajj are required to slaughter an animal and give it as a gift for the poor of Makkah. This animal is called *hadi*.

The animals that can be slaughtered as *hadi* are sheep, goats, cows, and camels. One sheep or one goat is enough for one person; whereas seven persons can share in one cow or camel. You may eat part of your *hadi*, give part of it as a gift to whomever you like, and distribute the rest among the poor of Makkah. According to some scholars, at least half of the *hadi* should go to the poor. Do not give the butcher any part of the *hadi* in lieu of his wage.

The following conditions should be met in your *hadi*:

- A goat should be no less than 1 year old; a sheep no less than 6 months on condition that it is fat; a cow no less than 2 years; and a camel 5 years.
- The animal should be healthy and free from physical defects. It should not be one-eyed, limping, mangy, or very thin and weak.

You may find it difficult to slaughter and distribute the *hadi* meat. So the Islamic Development Bank has set up booths around Makkah and Mina to facilitate the purchase of coupons for slaughtering and distributing *hadi* animals.

3. Shaving or Cutting Hair

The next step is to shave or cut your hair. A woman is required to gather her hair and cut a small amount from the end of it. In Mina, there are places reserved for barbers near the Jamarat where you can have your hair shaved or cut. Women can cut their hair in their tents by themselves or with the help of other women or *mahrms* (male relatives).

After throwing the pebbles and shaving or cutting your hair, you are partially absolved of the state of ihram and may change into other clothes. All the restrictions of ihram cease to be in effect with one exception: intimate relations with your spouse. This restriction remains in force until you make Tawaf Al-Ifadah.

4. Tawaf Al-Ifadah

The last ritual on Dhul-Hijjah 10 is making Tawaf Al-Ifadah. This Tawaf is an indispensable pillar of Hajj. It differs from the Tawaf of `Umrah in two things:

1. There is no *idtiba`* (exposing the right shoulder for men) in it, simply because people in this Tawaf do not wear ihram. They are permitted to wear their ordinary clothes after throwing the pebbles and shaving or cutting their hair.

2. There is no *ramal* (jogging) in it.

Otherwise, it is done in the same way Tawaf of `Umrah is done.

It is recommended to perform Tawaf Al-Ifadah on Dhul-Hijjah 10, especially if women fear that their period might start before they make Tawaf. Yet it is acceptable to delay it until before leaving Makkah; in this way you do not need to make Tawaf Al-Wada` (Tawaf of leaving or Farewell Tawaf).

If you are performing *tamattu`* Hajj, you need not to make Sa`i after Tawaf Al-Ifadah according to some scholars. The Sa`i of `Umrah is enough. However, some scholars deem it obligatory to make a second Sa`i.

If you are performing *ifrad* or *qiran* hajj and you have already made Sa`i after the Tawaf of arrival, you do not need to make another Sa`i. If you did not make Sa`i

after the Tawaf of arrival, you have to make it after Tawaf Al-Ifadah.

5. Leaving to Mina

After making Tawaf Al-Ifadah (and Sa`i if applicable), you are done with the major rituals of Hajj and you are totally absolved from the state of ihram. All the restrictions of ihram, including intimate relations with your spouse, are no longer applicable to you.

However, these rituals of Hajj still remain:

1. Spending two or three nights in Mina
2. Throwing the pebbles
3. Making the Farewell Tawaf

Final Days of Hajj

1. Spending Nights in Mina

You have to spend two or three nights following the first day of `Eid in Mina. If you intend to spend just two nights in Mina, you have to leave before the Maghrib Prayer of Dhul-Hijjah 12. Throughout the three days

following the first day of `Eid you are not obliged to stay in Mina in the daytime, yet staying in Mina is the *sunnah*. These three days are called the Days of *Tashreeq*. The Prophet (peace and blessings be upon him) is reported to have said, "**The Days of *Tashreeq* are days of eating, drinking, and remembering Allah.**" It is recommended, therefore, that you repeat the *Takbir* of `Eid throughout these days, especially after each prayer.

2. Throwing Pebbles at the Three Jamarat

On each day of Dhul-Hajjah 11-13, you throw pebbles at the three *Jamarat*, starting with the small *Jamarah* (*Al-Jamarat As-Sughra*), then the middle one (*Al-Jamarat Al-Wusta*), and finally the big *Jamarah* (*Al-Jamarat Al-Kubra*). The time for throwing the pebbles starts from the Fajr Prayer of each day and extends to the next day's Fajr Prayer. Some people insist that the time for throwing the pebbles starts after Zhuhr Prayer; this is the opinion of some scholars but it is a weak one. Furthermore, it poses a great difficulty on both pilgrims and Saudi authorities because of the huge number of pilgrims.

Throw seven pebbles into the basin of each *Jamarah*, saying "*Bismillah, Allahu Akbar*" when throwing each pebble. After finishing the first *Jamarah* (the small one),

it is recommended that you stand and supplicate Allah Almighty as long as you can. It is recommended that you also do so after you finish the second *Jamarah* (the middle one).

If you plan to spend only two days and nights in Mina, you throw the pebbles on Dhul-Hijjah 11 and 12 only.

3. Making the Farewell Tawaf

Now that you are going to leave the sacred sites, you have to bid farewell to the sacred mosque and refresh your eyes with the sight of the Ka`bah before departing. This is done by performing Tawaf Al-Wada` (Farewell Tawaf), which you should do immediately before leaving Makkah. This Tawaf is performed in the same way as Tawaf Al-Ifadah; no *idtiba`* (exposing the right shoulder) or *ramal*(jogging) is involved.

You may prefer to delay Tawaf Al-Ifadah until you are about to leave Makkah. This practice is acceptable, but note that the intention of this Tawaf should be that it is Tawaf Al-Ifadah. After finishing it, you need not make another special Tawaf for leaving.

A menstruating woman need not make the Farewell Tawaf so long as she has already made Tawaf Al-Ifadah.

But if she has not made Tawaf Al-Ifadah yet, she has to stay until she is pure and performs *ghusl* (ritual bathing) and then she can make Tawaf Al-Ifadah (which would serve also as the Farewell Tawaf if she leaves directly after it). If such waiting would pose an unbearable difficulty on her, for example if she would miss her flight, she is allowed to make Tawaf Al-Ifadah even if she has her period. This opinion is held by the prominent scholars Ibn Taymiyah and Ibn Al-Qayyim and is preferred by Dr. Yusuf Al-Qaradawi.



After Hajj

- **Visiting Madinah**
- **A Model for Life**

After Hajj

■ Visiting Madinah

Visiting Madinah is not a rite of Hajj or `Umrah, but the unique merits of the Prophet's city and his mosque attract every pilgrim to visit it. Muslims' hearts are always drawn to the city that witnessed the construction of the edifice of Islam and from which the



shining rays of the message spread. Muslims are always eager to visit the city they have cherished for long and to pray in the mosque established by their beloved Prophet. Such a visit revives the Muslims' faith and devotion and reminds them of the great sacrifices and tireless endeavor of the Prophet (peace and blessings be

upon him) and his Companions to deliver to us the invaluable gift of Islam.

Because visiting Madinah is not part of Hajj, you may choose whether you will visit Madinah, and if so, whether before or after the Hajj or `Umrah. There is no ihram or *Talbiyah* for the visit to Madinah or the Prophet's Mosque.

Merits of Madinah

Madinah is the city that accommodated the Prophet (peace and blessings be upon him) and his Companions when they migrated from Makkah. At the time, the Muslim residents of Madinah, known as the Ansar (the Helpers), showed unbelievable generosity and solidarity with the Muhajirun (the Immigrants). Together, the Muhajirun and the Ansar struggled to uphold the cause of Islam and to convey its message to all corners of the globe.

The Prophet (peace and blessings be upon him) highlighted the merits of Madinah:

"It (Madinah) expels the (bad) persons from it, as fire expels the impurities of iron." (Al-Bukhari)

And he supplicated Allah on its behalf:

"O Allah! Bestow on Madinah twice the blessings You bestowed on Makkah." (Al-Bukhari)

Anas (may Allah be pleased with him) related that whenever the Prophet returned from a journey and observed the walls of Madinah, he would make his mount go fast because of his love for Madinah. (Al-Bukhari)

Merits of Visiting the Prophet's Mosque

The Prophet (peace and blessings be upon him) participated in the construction of this mosque, called it "my mosque," and led prayers in it for years. Visiting this mosque and praying in it are immensely rewarding. The Prophet (peace and blessings be upon him) said,

"One prayer in my mosque is better than one thousand prayers in any other mosque excepting Al-Masjid Al-Haram (of Makkah)."

Imagine! One prayer earns you a reward better than making a thousand prayers. So you should seize the

opportunity of being in Madinah and pray as many prayers in the Prophet's Mosque as possible.

Moreover, the mosque has a very special place; a garden from Paradise (Ar-Rawdah). The Prophet (peace and blessings be upon him) said,

"The space between my house and my pulpit is a garden of the gardens of Paradise." (Al-Bukhari)

When entering the mosque, start with your right foot. Say the *du`aa'* of entering mosques:

*A`udhu bi-llahi al-`azheem, wa bi-wajhihi al-kareem,
wa sultanihi al-qadeem, mina ash-shaitani ar-rajeem.
Allahumma salli `ala Muhammad. Allahumma ighfiri
dhunubi waftah li abwaba rahmatik.*

I seek refuge with Allah the Supreme, I seek refuge with His honored face, with His everlasting authority, from the cursed Devil. In the name of Allah. O Allah, bless Muhammad! O Allah! Forgive my sins and open Your doors of mercy for me.

Then pray two *rak`ahs* as a greeting for the mosque before you sit down. After that you may go to visit the

beloved Prophet and His two Companions Abu Bakr and `Umar.

Visiting the Prophet's Grave

Face the Prophet's grave and greet him saying:

As-salamu `alayka, ya rasul Allah. As-Salamu `alayka, ya nabi Allah. Ash-hadu an la ilaha illa Allah, wa ash-hadu annaka `abduhu wa rasuluh, wa ash-hadu annaka qad ballaghta ar-risalah, wa-addyta al-amanah, wa nasahta al-ummah wa-jahdta fi allahi hak jihadih.

Peace be upon you, Messenger of Allah. Peace be upon you, Prophet of Allah.

I testify that there is no true god but Allah, and that you are Allah's servant and Messenger.

I testify that you conveyed the message, fulfilled the mission, advised the Ummah, and made the due struggle in the cause of Allah.

Then move two or three steps to the right to face the grave of Abu Bakr As-Siddiq (may Allah be pleased with him) and greet him saying

As-salamu `alayka, ya Aba Bakr. Jazak Allahu khair al-jazaa'.

Peace be upon you, Abu Bakr. May Allah give you the best of reward.

Move another two steps to the right to greet `Umar ibn Al-Khattab (may Allah be pleased with him) saying:

As-salamu `alayka, ya `Umar. Jazak Allahu khair al-jazaa'

Peace be upon you, `Umar. May Allah give you the best of reward.

After that, move to another place, face the qiblah, and supplicate Allah Almighty for yourself, your family, and the whole Ummah.

Some people try to touch the walls of the Prophet's grave in pursuit of blessings. Others throw into the room papers on which they have written requests of the Prophet, or they ask him to bless and heal them. All

these practices are unacceptable innovations. It is Allah Almighty alone Who is to be supplicated and asked for cure and blessings.

Visiting the Baqi` Cemetery

Visiting cemeteries is an efficient means to soften your heart and to remember the inevitable fate that awaits each and every person. Such visits remind you of the next life and prompt you to prepare for the life to come. The Prophet (peace and blessings be upon him) said,

"Visit the graves, for that makes you mindful of death" (Muslim).

Baqi` is the cemetery of Madinah. It is the place where most of the Prophet's wives and a great number of his Companions were buried. Visiting Baqi` is a good chance to recollect the stories of sacrifice and tireless effort done by those great men and women in defense of Islam.

When you visit Baqi`, say the *du`aa'* taught by the Prophet:

As-salamu `alaYkum ahla ad-diyari mina al-Mu'minina wal-Muslimin, wa inna in sha' Allahu bikum lahiqun. As'alul-laha lana wa-lakumu al-`afiyah.

Peace be upon you, inmates of the abodes of the believers and the Muslims, and Allah willing, we will follow you. I pray to Allah for well-being for ourselves and for you.

Visiting the Qibaa' Mosque

This mosque was built when the Prophet (peace and blessings be upon him) approached Madinah in his migration from Makkah.

The Prophet (peace be upon him) used to go to the mosque of Qibaa' every Saturday and pray in it (Al-Bukhari). He promised a special reward for praying in it:

"Whoever cleans himself in his house and goes to the Qibaa' Mosque and prays in it a prayer will be given the reward of performing `Umrah."

Visiting Mount Uhud

The area beside Mount Uhud witnessed the second important battle between Muslims and the polytheists known as the Battle of Uhud. In this battle, 70 of the Prophet's Companions were martyred and the Prophet himself was severely injured. Among the martyrs was Hamza ibn Abdul-Muttalib, the Prophet's uncle and one of the Muslim veterans, hailed by the Prophet as the master of martyrs. Visiting Mount Uhud and greeting its martyrs is a reminder of these great sacrifices.

When you reach the martyrs' graveyard, say the above *du`aa'* of visiting the graves. You may also supplicate Allah to grant them mercy and forgiveness and to be pleased with them.

■ Hajj: A Model for Life

After finishing the rituals of Hajj, with all of its spirituality, devotion, sincerity, sacrifice and dedication, the question is: Should all of these awe-inspiring feelings be restricted to the few days of Hajj? We should always think of Hajj as a journey intended to guide us on how to lead our larger journey of life. It is the model after which Muslims should pattern their lives. This connection between Hajj and life is very important; after all, both of them are journeys that need special preparation and should have special goals.

Take for example, the first steps pilgrims do in preparation for their Hajj journey. They pay off their debts and bathe themselves. The lesson here is that our lives should be based on purity and cleanliness. How beautiful life would be if each and every one of us tried to adhere to this principle. If only everyone tried to steer clear of anything that may taint their beliefs or blemish their relations with Allah. Of course, it may happen that Muslims commit a sin or succumb to Satan's whispers, but once such a thing occurs, they hasten to "clean" and "wash" their spirits. Just as they wear pure and clean clothes for their Hajj journeys, they are keen to meet Allah after the journey of life with a pure and clean heart.

“Labbayk, Allahuma, labbayk. Here I am, O Allah, at Your service.” This eternal call, chanted by millions of Muslim pilgrims every year, gives us further inspiration. The pilgrims respond to Allah’s call with pleasure, paying no heed to the trouble they may undergo; they come to Him declaring in words and in deeds their submission to His commands—their unconditional obedience to His orders, their love of what He loves, and their honor to what He honors. This is the spirit that Muslims should keep throughout their entire whole lives. Labbayk, Allahuma, labbayk. This is not merely a ritual phrase to be uttered in Hajj and then forgotten afterwards, rather, it is a motto for every Muslim, a way of life.

After hours—even long days and months—of travel, Muslim pilgrims reach Makkah and cool their eyes with the sight of the holy sites. Throughout their observances of Hajj, in their movements from place to place, and from rite to rite, Muslims recall great scenes of sacrifice by their great forbearers, such as Prophet Ibrahim (peace be upon him) and his family, Prophet Muhammad (peace and blessings be upon him) and his noble Companions. These glorious scenes inspire us and motivate us to face the challenges of life with a bold heart as well as to rise up to our responsibility of working and sacrificing in defense of our religion and for the advancement of our Ummah.

Furthermore, in Hajj, pilgrims feel brotherly and sisterly affections towards their fellow Muslims. They meet Muslims from all over the world, from Asia and Africa, from the North and the South, Arabs and non-Arabs, white and black, rich and poor. Muslims from all four corners of the earth meet in this awe-inspiring gathering, in full submission to Allah. They try their best to be good to one another and to avoid anything that may harm or disturb one another; to become absorbed in such a sense of unity and solidarity with fellow Muslims; to feel that you are a member of a big family that embraces Muslims wherever they come from; to care for your brothers and sisters; to avoid doing anything that may trouble them; to feel anguish for their pains and pleasures for their happiness. All of this is important, not only in Hajj, but also in our entire lives.

In addition, Hajj is a good chance to practice patience and to taste the sweetness of forbearance. Amidst such a large multitude of people, pilgrims are bound to face some difficulties and problems, and they are most likely to get upset by the behavior of some pilgrims. However, in order to make sure that their Hajj is accepted, they exercise self-restraint and show patience and forbearance. This is a lesson which we should learn and apply in our daily life.

We should apply it in our homes and workplaces. We need to show patience and forbearance with our spouses, colleagues, and friends. This is important for our lives to move smoothly, and most importantly, for Allah to love us.

In conclusion, the lessons reaped from Hajj are countless, and the spiritual provisions taken from it for the journey of life are truly indescribable. We believe that by forming connections between both journeys—namely Hajj and life—and with more reflection on the underlying wisdoms of Hajj, Muslims pilgrims can maximize the benefits they gain from Hajj and can experience a real life-long Hajj.