



A Guide to Hajj and 'Umrah



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Introduction

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

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

We should know that worship cannot bring a person closer to Allaah The Almighty and cannot be accepted by Him unless it meets two conditions:

1 – Sincerity towards Allaah The Almighty alone. That is, that it is performed to seek the countenance of Allaah The Almighty and the Hereafter, and is not done to show off, to enhance one's reputation or for worldly gain.

2 – Following in the tradition 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 Allaah The Almighty by doing any act of worship has to learn the teachings of the Prophet ﷺ from the scholars through written or oral sources. Scholars who have inherited the knowledge of the Prophet ﷺ and have taken their position in his *Ummah* (nation) must 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. In this way, they will be among the victorious who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

What follows is a summary of the rites of *Hajj* and ‘*Umrah* (lesser pilgrimage), written in accordance with the knowledge I have of the texts of the Quran and *Sunnah*. I ask Allaah The Almighty to render it as sincere for Him and beneficial for His worshippers.

Etiquettes of Traveling:

Whoever wants to travel for *Hajj* or other such acts of worship has to renew in his heart the intention of drawing close to Allaah The Almighty in all his states and conditions so that his words, deeds and spending may indeed draw him close to Allaah The Almighty. This is because the reward of deeds depends upon the intentions behind them and every person will receive the reward according to

what he has intended. The traveler should display noble manners such as generosity, tolerance, magnanimity, cheerfulness towards his companions, assistance towards them with his money and effort, bringing joy and happiness to their hearts as well as observing all the acts of worship that Allaah 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 is reported from the Prophet ﷺ. Amongst these are:

If one puts his leg on his mount he is to say "*Bismillaah* (in the name of Allaah)." Then, when he has settled upon it he should mention the grace of Allaah The Almighty upon His worshipers by easing for them different types of mounts. Then he should say: "*Allaahu akbar (Allaah is the Greatest),*" three times, and then, "*Subhaan allathi sakhkhara lana hatha wa ma kunna lahu muqrineen wa innaa 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 innaa nas'aluka fi safarina haatha al-birra wat-taqwa wa min al-'amali ma tardhaa. Allaahumma hawwin 'alayna safarana haatha watwi 'anna bu'dah. Allaahumma anta as-saahibu fis-safar wa'l-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 Allaah, we ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allaah, facilitate our journey and let us cover its distance quickly. O Allaah, You are the companion on the journey and the custodian of the family (the one who guards them in a person's absence). O Allaah, 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) whenever ascending and *Tasbeeh* (Subhaan Allaah) when descending.
- 2- If one makes a stop, then he should say: "*A'oothu bi kalimaat-illaah it-taammati min sharri ma khalaq (I seek refuge in the perfect words of Allaah from the evil of that which He has created).*" According to the Prophet ﷺ: "*Whoever says so, then nothing will harm him until he moves on from that place.*"

Women Traveling

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. This is due to the broadness of the statement of the ﷺ: "*No woman should travel except with a Mahram.*" [Al-Bukhaari & Muslim]

The wisdom behind the prevention of 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 to do something she may not otherwise do. She may also be religiously weak so that she may rush due to her desires and thus be abused. Thus, 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* with respect to 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 *Mahrms* by ties of blood are of seven types:

- 1- The woman's forefathers, no matter how far back the line of ascent goes, whether through her father or her mother.
- 2- Her male offspring, starting from her sons and 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-Bukhaari & 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 her (co-wives), 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 (in marriage) once the marriage contract is concluded, and even if he is to be separated from her by death, divorce or annulment, the prohibition remains permanently valid.

4- Husbands of mothers and grandmothers, no matter how far back the line of ascent goes. However, such husbands do not become *Mahrms* 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 divorces her. However, if he has concluded the contract of marriage of a woman then divorced her before consummating the marriage, then he will not be a *Mahram* to her daughters or granddaughters.

The Prayer of the Traveler:

The Islamic religion is based upon ease. It does not involve any hardship or difficulty. Whenever there is a difficulty, Allaah The Almighty opens the doors of ease. Allaah 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: ***“The religion (of Islam) is ease.”*** [Al-Bukhaari]

The Islamic scholars have stated that hardship shall bring alleviation. That is, that the presence of a difficulty necessitates that concessions be made to effect ease.

Because travel is often difficult, 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. However, if he believes that he may reach water before the end of the time of the prayer that is due upon him, then it is better for him to delay the 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 *Rak'ahs* (units) to only two *Rak'ahs* as soon as he leaves his town or city until he returns to it, no matter how long his journey is. This is because it was proved in *Saheeh Al-Bukhaari* from *Ibn 'Abbaas* رضي الله عنه and his father, that, “*The Prophet* ﷺ *stayed in Makkah for nineteen days in the year of the Makkah conquest during which he shortened prayers, and stayed in Tabook for twenty days during which he shortened the prayers.*”

However, if the traveler performs prayer behind a resident (i.e. not a traveler) *Imaam*, in the case of the prayer that consists of four *Rak'ahs*, then he has to pray the complete four *Rak'ahs*, and this is whether he started with the *Imaam* at the beginning of the prayer or during it. So when the *Imaam* says the final *Tasleem* (“*As-salaamu 'alaykum wa rahmatullaah* (may the peace and mercy of Allaah be upon you)”), he has to get up and complete the four *Rak'ahs*. The same applies for the three *Rak'ah* prayers as well. This is based upon the words of the Prophet ﷺ:

- ***“The Imaam is appointed to be followed, so do not contradict him.”*** [Al-Bukhaari & Muslim]
- And the broadness of his words: ***“Pray whatever you catch (with the people), and whatever you miss, complete it.”*** [Al-Bukhaari & Muslim]
- *Ibn 'Abbaas* رضي الله عنه and his father, was asked, “*Why does the traveler pray two Rak'ahs when he prays alone and four when he follows an*

Imaam who is a resident (non-traveler)?” He said, “That is the Sunnah” – meaning, that it is the way of the Messenger of Allaah ﷺ.

- Whenever *Ibn ‘Umar*  and his father, prayed with the *Imaam*, he would pray four *Rak‘ahs* 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 his/her situation most.

However, if he does not need to combine them, then he should not do so. For example, if he stops at a place in 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. This is because there is no need for doing so.

Mawaaqeet of Hajj:

These are the fixed places that the Prophet ﷺ demarcated for the one who intends to perform *Hajj* or ‘*Umrah* to don his *Ihraam* (ritual consecration) from. They are five places:

- 1- *Thul-Hulayfah*: This is also called *Abyaar ‘Ali*. It is ten *Maraahil* (stations) from *Makkah*. It is the *Meeqaat* (point) for the people of *Madeenah* and whoever passes through it other than them.
- 2- *Al-Juhfah*: This is an ancient village five *Maraahil* from *Makkah*. It is now ruined and is no longer suitable for housing pilgrims, so people have shifted to another place called *Raabigh*. It is the *Meeqaat* for the people of *Ash-Shaam* (the Levant) and whoever passes through it other than them.
- 3- *Yalamlam*: This 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*: This 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*: This is also 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*, then they are to assume *Ihraam* for *Hajj* or '*Umrah* from where they reside. The people of *Makkah* assume *Ihraam* from *Makkah*.

If someone's route is to the right or left of the *Meeqaats*, he should assume *Ihraam* when he becomes parallel to the nearest *Meeqaat* to him. Similarly, those who travel by plane should assume *Ihraam* once they know that they are flying over the *Meeqaat*. They should be prepared and wear the clothes of *Ihraam* before they become parallel to the *Meeqaat* from above. Once they become parallel to it, then they should intend *Ihraam* immediately and should not delay it. Some people who are traveling by plane to offer *Hajj* or '*Umrah* do not assume *Ihraam* when they become parallel to the *Meeqaat*; rather, they delay it until the plane lands at the airport. This is not permissible because it is a transgression of the limits of Allaah The Almighty. However, if someone passes through the *Meeqaat* while he does not intend to perform *Hajj* or '*Umrah*, then he intended afterwards to perform *Hajj* or '*Umrah*, then he should assume *Ihraam* from the place he initiated his intention and there is no blame upon him.

Whoever passes through the *Meeqaats* while not wanting to perform *Hajj* or '*Umrah*, but merely seeking go to *Makkah* to visit a relative, trade, seek knowledge, medical treatment or the like, does not have to assume *Ihraam*. This

is because of the *Hadeeth* reported by *Ibn 'Abbaas* رضي الله عنه and his father, who said, "The Prophet ﷺ specified the *Meeqaats* 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-Bukhaari & 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 *Ihraam* from them.

It is not a must to perform *Hajj* or '*Umrah* for he 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 Daawood, An-Nasaa'i & Ibn Maajah] But it is better for him not to deprive himself of the supererogatory acts so that he may be rewarded, especially since assuming *Ihraam* is easy for him during this era, and all perfect praise is due to Allaah The Almighty.

The Types of Hajj:

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

Tamattu' means initially entering *Ihraam* for '*Umrah* only during the months of *Hajj* (*Shawwaal*, *Thul-Qi'dah* and *Thul-Hijjah*). When the pilgrim reaches *Makkah*, he performs *Tawaaf* (circumambulation of the *Ka'bah*) and *Sa'y* (walking between mounts *As-Safaa* and *Al-Marwah*) for '*Umrah*, then shaves

his head or cuts his hair short, and exits *Ihraam*. Then, when the day of *At-Tarwiyah*, which is the 8th of *Thul-Hijjah*, comes, he enters *Ihraam* again for *Hajj* only, and does all the actions of *Hajj*.

Ifraad means entering *Ihraam* for *Hajj* only. When the pilgrim reaches *Makkah*, he performs *Tawaaf Al-Qudoom* (the *Tawaaf* of arrival) and *Sa'y* for *Hajj*, but he does not shave or cut his hair and does not exit *Ihraam*; rather, he remains in *Ihraam* until he exits *Ihraam* after stoning the *Jamarat Al-'Aqabah* (large stoning area) on the day of 'Eed. If he delays the *Sa'y* of *Hajj* until after the *Tawaaf* of *Hajj*, then there is no harm.

Qiraan means entering *Ihraam* for both 'Umrah and *Hajj* together; or entering *Ihraam* for 'Umrah first and then including *Hajj* in that before starting the *Tawaaf* of 'Umrah. This is done by intending that the *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 *Ihraam* for *Qiraan* or *Ifraad*, it is still strongly recommended for him to change his intention to 'Umrah, then complete 'Umrah and exit *Ihraam*, so that he would 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 *Ihraam* for 'Umrah and to cut his hair and exit *Ihraam*. He ﷺ said: **“Had I not brought the Hady with me, I would do what I have commanded you to do.”** [Al-Bukhaari]

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

First example: A woman intended to perform *Hajj Tamattu'*. That is, she entered *Ihraam* for 'Umrah so that she could then exit *Ihraam* and perform *Hajj* in the same year. But then she got her menses or post-partum bleeding before performing *Tawaaf* and she did not become pure except at the time of standing at 'Arafah. In that case, she should intend combining the *Hajj* with 'Umrah and so it becomes *Qiraan*. She should retain her state of *Ihraam* 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. He should then intend combining his *Hajj* with 'Umrah, and so it

becomes *Qiraan*. He should then retain his *Ihraam* and perform the rituals of *Hajj*.

The Pilgrim who has to Offer Hady:

This is the pilgrim who intends to do *Hajj Tamattu'* or *Qiraan*, and not the one who intends to do *Hajj Ifraad*.

The one who intends to perform *Hajj Tamattu'* is the one who enters *Ihraam* for '*Umrah* during the months of *Hajj* - that is, after the month of *Shawwaal* begins - and then exits *Ihraam* then assumes *Ihraam* again for *Hajj* in the same year. If he assumes *Ihraam* for '*Umrah* before the month of *Shawwaal* begins, he will not be deemed as performing *Hajj Tamattu'* and does not have to offer *Hady*, whether he fasted *Ramadhaan* in *Makkah* or not. Fasting *Ramadhaan* in *Makkah* has no relation to this. What counts is the time of assuming *Ihraam* for '*Umrah*; that is, if it is before the month of *Shawwaal* begins, then he does not have to offer *Hady*. However, if he does so after the month of *Shawwaal* begins, then he has to offer *Hady* if all obligatory conditions are met. As for what some lay people believe that what counts is fasting *Ramadhaan* and that whoever fasts in *Makkah* does not have to offer *Hady* and whoever does not, has to offer it, then this is an incorrect belief.

The one who intends to perform *Hajj Qiraan* is the one who enters *Ihraam* for both '*Umrah* and *Hajj* together, or enters *Ihraam* for '*Umrah* first 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* (the 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 the *Haram* and those who are near it, meaning the distance between them and the *Haram* is not deemed a traveling 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 from *Al-Haram*, meaning that there is between them and the *Haram* a distance that is deemed travel, such as the people of *Jeddah*, then they have to offer a *Hady*.

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

The *Hady* obligatory upon the one who intends to perform *Hajj Tamattu'* or *Qiraan* is a sheep or goat that meets the conditions of a sacrificial animal of *`Eed*, or one seventh of a camel, or one seventh of a cow. If the pilgrim is unable to make this sacrifice then 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*, which is the 11th, 12th and 13th of *Thul-Hijjah*.

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

The proper time of slaughtering the *Hady* is the Day of ‘*Eed* (10th of *Thul-Hijjah*) and the three days after it. Whoever slaughters his *Hady* before those days, his sheep will be slaughtered merely for its meat and it will not suffice as a *Hady*. This is because the Prophet ﷺ did not slaughter his *Hady* before the Day of ‘*Eed*. Also, the *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 Tashreeq are days of sacrifice.”** [Ibn Hibbaan in his *Saheeh* and Ad-Daaraqutni in his *Sunan*] The days of *Tashreeq* are the three days that come after the day of ‘*Eed*.

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 is no harm.

One should know that the making of the *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 type of exhausting one's body in vain. On the contrary, it is a type of completion and perfection of the rituals of *Hajj* and '*Umrah*. Out of the mercy and kindness of Allaah The Almighty, He The Exalted prescribed for His worshipers what would complete and perfect their worship and that which brings them close to their Lord, increases their rewards and raises high their ranks. 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 *Hajj Ifraad* so as not to offer a *Hady*. In this way, they deprive themselves of the reward of *Hajj Tamattu'* and that of *Hady*. This is indeed heedlessness that one has to beware of.

A Description of 'Umrah

If the pilgrim wishes to assume *Ihraam* for '*Umrah*, he has to discard his clothes, perform *Ghusl* like that done to cleanse oneself of *Janaabah* (sexual impurity) 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 *Ihraam* because of the *Hadeeth* narrated by '*Aa'ishah*  who said, "*When the Prophet*  *wanted to enter Ihraam, he would perfume himself with the best*

perfume he could find, then I would see shining traces of that musk on his head and beard after that.” [Al-Bukhaari & Muslim]

Performing *Ghusl* when entering *Ihraam* is *Sunnah* (recommended) for both men and women, even post-partum bleeding or menstruating woman, because the Prophet ﷺ commanded *Asmaa’ Bint ‘Umays* ﷺ when she was bleeding following childbirth, to perform *Ghusl* when she entered *Ihraam*, and to wear a cloth (as a sanitary pad) and enter *Ihraam*. [Muslim]

Then after doing *Ghusl* and putting on perfume, the pilgrim should put on the *Ihraam* garments and – apart from the post-partum bleeding or menstruating woman – pray the obligatory prayer if it is the time of an obligatory prayer, otherwise he should pray two *Rak’ahs* with the intention of performing the *Sunnah* prayer of *Wudhoo’* (ablution). When the pilgrim has finished praying he should enter *Ihraam* and say, "*Labbayk ‘Umrah* (In response to Your call I perform *‘Umrah*)."

Then, he should recite the *Talbiyah* (*Hajj* or *‘Umrah*-related chant) saying, ***“Labbayka Allaahumma labbayk, labbayka laa shareeka laka labbayk. Inna al-hamda wan-ni‘mata laka wal-mulk, laa shareeka lak (Here I am, O Allaah, here I am. Here I am, You have no partner, here I am. Indeed all praise and blessings are Yours, and all sovereignty. You have no partner).”***

The man should raise his voice with the *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 *Ihraam* fears some obstacle that may prevent him from completing his pilgrimage (such as sickness, an adversary, or being stopped from proceeding any further), then he should stipulate a condition when entering *Ihraam* by saying, “If I am prevented then my exiting *Ihraam* is where I am prevented” – that is, if something prevents me from completing my pilgrimage such as sickness or delay etc, then I will exit my *Ihraam* there and then. The Prophet ﷺ commanded *Dhubaa'ah Bint Az-Zubayr* ﷺ when she wanted to enter *Ihraam* but she was sick, to stipulate such a condition, and said: **“Your condition is valid with your Lord.”** [Al-Bukhaari & Muslim]

If he stipulates this condition and something happens to prevent him from completing his pilgrimage, then he can exit his *Ihraam* 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* ﷺ to do that because she was sick.

The one in *Ihraam* should recite the *Talbiyah* a great deal, especially when circumstances and times change, such as when ascending or descending, or when night or day begins. After that he should ask Allaah The Almighty for His good pleasure and for Paradise, and seek refuge in His mercy from the Hellfire.