

How to Perform the Rituals of **Hajj, ‘Umrah and Visiting the Prophet’s Masjid**

by

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Prologue

In The Name of Allah

The Most Gracious, The Most Merciful

Praise be to Allah, Lord of the Universe. May the Peace and Blessings of Allah be upon Muhammad, the last of the prophets and messengers, and upon his family and esteemed companions.

Hajj¹ is one of the best forms of worship and is one of the most sublime deeds, for it is one of the pillars of Islam with which Allah sent Muhammad (ﷺ). A servant's religion is incomplete without it.

Worship is only acceptable if it meets the following two criteria:

1. One devotes it to Allah alone, desiring the Hereafter.² It cannot be done with the intention of being seen by others³ or for worldly gain.
2. One follows the Prophet's (ﷺ) example, in words and deeds. This cannot be accomplished except through knowledge of the Sunnah.⁴

¹ **Hajj**: The pilgrimage which every able Muslim must make to Makkah once in their lifetime.

² This is called **Ikhlās**, or making one's worship purely for Allah and seeking the Hereafter.

³ This is known as *riyaa'*, when someone does an act of worship to be seen by others.

Forms of Pilgrimage

There are three forms of Hajj:

- 1) Tamattu'
- 2) Ifraad
- 3) Qiraan

Tamattu'⁵

During the months of Hajj, a pilgrim wears the Ihraam⁶ making his intention for 'Umrah⁷ only. He proceeds to Makkah and makes Tawaaf and Sa'yi for 'Umrah. He then shaves or clips his hair. On the day of Tarwiyah, which is the eighth of Dhul-Hijjah, he wears his Ihraam again but this time making the intention for Hajj only, and then he carries out all of its requirements.

⁴ The Sunnah is the Prophet 'way' of doing things, his speech, actions, and tacit approvals. These have been narrated to us through hadeeth, or narrations about the Prophet (ﷺ).

⁵ **Tamattu'**: This type of Hajj is one in which a person performs an 'Umrah and then a Hajj, both separately.

⁶ **Ihraam**: the state which pilgrims enter, upon which certain things become prohibited for them. Many times, as here, the word is used to denote the clothing worn when performing Hajj or 'Umrah.

⁷ **'Umrah**: Minor Hajj; the combination of Tawaaf and Sa'yi.

Ifraad⁸

A pilgrim wears the Ihraam, making his intention for Hajj only. He proceeds to Makkah and performs Tawaaf for his arrival⁹ and Sa'yi for Hajj. He does not shave or clip his hair as he does not disengage from Ihraam. Instead, he remains in his Ihraam till after he stones Jamrah al-'Aqabah¹⁰ on the day of 'Eid. It is permissible for him to postpone his Sa'yi of Hajj until after his Tawaaf of Hajj.¹¹

Qiraan¹²

A pilgrim wears the Ihraam, making his intention for both 'Umrah and Hajj, or he may make intention for 'Umrah only, then makes the intention for Hajj only, and then adds the intention for Hajj before the Tawaaf of Hajj (Ifaadah). The obligations on one performing Ifraad are the same as those performing Qiraan, except that the latter must slaughter whereas the former is not obligated to do so. The best of the three forms is 'Tamattu'. It is the form that the Prophet (ﷺ) encouraged his followers to perform.

⁸ **Ifraad:** This type of Hajj is one in which a person performs a Hajj only without an 'Umrah.

⁹ This tawaaf is called the '**Tawaaf-ul-Qudoom**', the Tawaaf performed when one first reaches Makkah. It is not obligatory.

¹⁰ **Jamrah:** the structure at which one throws stones in Minaa.

¹¹ The Tawaaf of Hajj is also called the '**Tawaaf-ul-Ifaadah**'.

¹² **Qiraan:** This type of Hajj is one in which a person combines the rites of Hajj and 'Umrah, not performing each one separately.

Even if a pilgrim makes intentions to perform Qiraan or Ifraad, he is allowed to change his intentions to Tamattu'; he can do this even after he has performed Tawaaf and Sa'yi.

When the Prophet (ﷺ) performed Tawaaf and Sa'yi during the year of the Farewell Hajj with his companions, he ordered all those who had not brought sacrificial animals to change their intentions for Hajj to intentions for 'Umrah, cut their hair, and disengage from their Ihraam till Hajj. He said:

“If I hadn't brought the sacrificial animal, I'd have done what I've ordered you to do.”

The ‘Umrah

If a pilgrim wishes to be ritually pure for ‘Umrah, he should take off his clothing and bathe as he would in order to purify himself from a state of Janaabah¹³ if convenient. He should perfume his head and beard with the best perfume he can find¹⁴. There is no harm in what remains of it on his body after wearing the Ihraam.

Bathing for Ihraam is Sunnah for both men and women, including menstruating women and those experiencing postnatal bleeding. After bathing and preparing himself, a pilgrim, other than those menstruating or experiencing postnatal bleeding, prays the obligatory prayer if it is its time. Otherwise, he makes his intention by praying the two Sunnah Rak‘ahs of wudoo’.¹⁵

When he finishes the prayer, he should say [the Talbiyyah]:

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¹³ **Janaabah:** the state one enters after sexual discharge or upon having sexual intercourse, which requires a complete bath for purification.

¹⁴ He should not apply it to his clothes. Also, it is not permissible for women to do this, as they are in public.

¹⁵ One of the Sunnah prayers is the prayer of wudoo’, a prayer consisting of two rak‘ahs performed whenever a person makes wudoo’.

“Labbaika ‘Umratan. Labbaika-Allaahumma labbaik. Labbaika laa shareeka laka labbaik. Inn-al-hamda wan-ni’mata laka wal-mulk. Laa shareeka lak.”

“Here I am at your service for ‘Umrah. Here I am at your service, Oh Allah, here I am at your service. Here I am at your service. You have no partner. Here I am at your service. Surely all praise, grace and dominion is yours, and you have no partner.”

A man should raise his voice when saying this, while a woman should only say it loud enough that the person beside her may hear.

One in Ihraam should say the Talbiyyah as often as possible, especially when times and places change, such as when descending or ascending during travel or when day or night approach. He should also ask Allah for His pleasure, for Heaven, and seek refuge in Allah’s mercy from Hellfire.

One should say the Talbiyyah during ‘Umrah, starting from the time he puts on his Ihraam till he starts Tawaaf. During Hajj he should say it starting from the time he puts on his Ihraam till he starts to stone Jamrah al-’Aqabah on the day of Eid.

When a pilgrim enters the Holy Masjid, he puts forth his right foot first and says:

“Bismillahi, was-Salaatu was-Salaamu ‘alaa rasoolillaah. Allahumm-aghfir li, waftahli abwaaba rahmatik. A’oodhu billah-il-‘Adheem, wa bi wajhih-il-Kareem, wa bi sultaanih-il-Qadeem min ash-Shaytaan-ir-Rajeem.”

“In the name of Allah, may peace and blessings be upon the Messenger of Allah. Oh Allah, forgive me my sins and open to me the doors of Your mercy. I seek refuge in Allah the Almighty and in His Eminent Face and in His Eternal Dominion from the accursed Satan.”

He should approach the Black Stone, touch it with his right hand and kiss it. If this isn't possible, he should face the Black Stone and point to it [with his hand].

It is best not to push, shove, and crowd, causing harm and being harmed by other people.

When touching the Stone, the pilgrim should say the following:

(ﷻ)

“Bismillahi, Allahu Akbar. Allahumma Eemaanan bika wa tasdeeqan bi kitaabik, wa wafaa’an bi ‘ahdik, watti-baa’an li sunnati nabiyyika Muhammad (ﷺ).

“In the name of Allah, Allah is the greatest. Oh, Allah, with faith in You, belief in Your Book, loyalty to you, and in compliance to the way of your Prophet Muhammad (ﷺ).

The pilgrim must then walk [around the Ka’bah], keeping it on his left (counter clockwise). When he reaches the Rukn al-Yamani

(the Yemeni Corner – the corner before the corner of the Black Stone) he should touch, but not kiss it, saying:

“Rabbanaa aatinaa fid-dunyaa hasanah, wa fil-aakhirati hasanah, wa qinaa ‘adhaab-an-naar. Allahumma inni as`aluka al-‘afwa wal-‘aafiyyah fid-dunyaa wal-aakhirah.”

“Our Lord, grant us good in this life and good in the hereafter and save us from the punishment of the Hell fire. Oh Allah, I beg of You for forgiveness and health and safety in this life and in the Hereafter.”

Each time he passes the Black Stone he should say, **“Allahu Akbar.”**

During the remainder of his Tawaaf, he may say what he pleases of supplications, mentioning Allah, and recitation of the Qur`aan. This is because the Tawaaf, the Sa`yi, and the stoning of the Jamaraat have been devised for the purpose of mentioning Allah.

During this Tawaaf it is necessary for men to do two things:

1. Al-Idtibaa’ from the beginning of Tawaaf until the end. Al-Idtibaa’ means placing the middle of one’s Ridaa¹⁶ under his right

¹⁶ The cloth of the Ihraam which covers the upper part of the man’s body.

arm and the ends of it over his left shoulder (thus uncovering his right shoulder).

When he is finished performing Tawaaf, he may return his Ridaa' to its original state because the time for Idtibaa' is only during Tawaaf.¹⁷

2. Ar-Raml during the first three circuits. Ar-Raml means to speed up one's pace with small steps. A pilgrim should walk at a normal pace during his last four circuits.

When he completes seven circuits of Tawaaf, he should approach the Maqam Ibraaheem [Station of Ibraaheem] and recite:

“Wat-takhidhu mim-maqaami Ibraaheema Musallaa.”

“And take the station of Ibraaheem as a place of Prayer.”

[Surah al-Baqarah (2):125]

He prays two short Rak'ahs, as close as conveniently possible, behind Maqam Ibraahim. During the first Rak'ah, he should recite Surah al-Kaafiroon [Surah 109], and during the second Rak'ah Surah al-Ikhlaas [Surah 112].

When he completes the two Rak'ahs, he should return to the Black Stone and touch it, if convenient. He should then proceed to the Mas'aa¹⁸, and when he nears as-Safaa, he should recite:¹⁹

¹⁷ A common misconception is that the ridaa' must be worn in that manner all the time. This is not true, a person must cover both their shoulders, especially during the prayer.

“Innas-Safaa wal-Marwata min Sha‘aa`ir-illah.”

“Verily As-Safaa and Al-Marwah are among the shrines of Allah.” [Surah al-Baqarah (2):158]

He should ascend as-Safaa until he is able to see the Ka’bah. Facing the Ka’bah and raising his hands, he should praise Allah and make any supplications he wishes. The Prophet (ﷺ) prayed thus:²⁰

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“Laa ilaaha ill-Allahu wahdahu laa shareeka lah, lahul-mulku wa lahul-hamd, wa huwa ‘alaa kulli shay`in qad-eer. Laa ilaaha ill-Allahu wahdahu, anjaza wa’dah, wa nasara ‘abdah, wa hazam-al-ahzaaba wahdah.”

¹⁸ **Mas‘aa:** Literally the place of Sa’yi. The place where one walks and runs between Safaa and Marwah.

¹⁹ In other reports, he should then say:

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“Abda`u bima bada`u bih-illaah.”

“I start with that with which Allah started.”

²⁰ In other reports, he should first make the takbeer three times, saying:

“Allahu Akbar, Allahu Akbar, Allahu Akbar.”

“There is no Deity worthy of worship but Allah alone, without any partners, His is all dominion and praise, and He is Able to do all things. There is no Deity worthy of worship but Allah alone, without any partners, He fulfilled His promise, brought victory to His slave, and single-handedly defeated the allied forces [who fought against the Prophet (ﷺ)].”

He would say this three times, supplicating [with what he willed] in between.

He should descend from as-Safaa and head for al-Marwah at a normal pace until he reaches the green marker. He should then run as fast as he is able until he reaches the next green marker. He continues toward al-Marwah at a normal pace. When he reaches it, he should ascend it, face the Qiblah, raise his hands and repeat what he said on as-Safaa. He should then descend al-Marwah and head towards as-Safaa, taking care to walk where walking is designated and to run where running is designated.

He continues this procedure until he completes seven circuits. Going from as-Safaa to al-Marwah is considered to be one circuit and returning is another.

During his Sa'yi, he may recite what he wills of supplications, recitation of Qur`aan, and mentioning of Allah.

Upon completion of the Sa'yi, he should shave his head. A woman should clip her hair the length of a finger tip.

Shaving is preferable, except when Hajj is near and there is not sufficient time for hair to grow back. In this case, it is best to clip so that hair will remain for shaving during Hajj.

With that, the 'Umrah is completed, and a pilgrim is free to dress in other clothing, wear perfume and engage in marital relations,

[and all other things which were prohibited for him during Ihraam].

The Hajj

In the forenoon of the eighth day of Dhul-Hijjah, the pilgrim should purify himself once again by bathing, as he did before ‘Umrah, in the place where he is staying if convenient. He should put on his Ihraam and say:

“**Labbaika Hajjan. Labbaik-Allahumma Labbaik. Labbaik laa shareeka laka labbaik. Inn-al-hamda wanni’mata laka wal-mulk. Laa shareeka lak.**”

“**Here I am at your service for Hajj. Here I am at your service, oh Allah, here I am at your service. Here I am at your service. You have no partner. Here I am at your service. Surely all praise, grace and dominion is yours, and you have no partners.**”

If he fears that something will prevent him from completing his Hajj he should make a condition when he makes his intentions, saying:

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“**Wa in habasani haabisun, fa mahalli haythu habastani.**”

“If I am prevented by any obstacle, my place is wherever I am held up.”

If he has no such fear, he does not make this condition.²¹

A pilgrim should then proceed to Minaa, and there he should pray the Dhuhr, ‘Asr, Maghrib, ‘Ishaa and Fajr prayer, shortening his four unit prayers so as to make them two units each, but without combining them.²²

When the sun rises, he should proceed to ‘Arafah, and there he should combine the Dhuhr and ‘Asr prayer at the time of Dhuhr, making each one two units. He should remain in the Masjid of Namirah until sunset if possible. He should mention Allah and make as many supplications as possible while facing the Qiblah.

The Prophet (ﷺ) prayed thus:

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“Laa Ilaaha ill-Allah wahdahu laa shareeka lah. Lah-ul-Mulku wa lah-ul-hamd, wa Huwa ‘alaa kulli shay`in Qadeer.”

²¹ This condition can also be made for ‘Umrah as well.

²² He should pray each in its proper time without combining the Dhuhr with the ‘Asr, or Maghrib with the ‘Ishaa prayers. This period of stay in Minaa is considered Sunnah, and a person need not give expiation if he does not stay in Minaa before proceeding to ‘Arafah.

“There is no Deity but Allah alone. He has no partner. All dominion and praise are His, and He is powerful over all things.”

If he grows weary, it is permissible for him to engage in beneficial conversation with his companions or reading what he can find of beneficial books, especially those concerning Allah’s Grace and abundant gifts. This will strengthen his hope in Allah.

He should then return to his supplications and be sure to spend the end of the day deep in supplication because the best of supplication is the supplication of the day of Arafah.

At sunset he goes from Arafah to Muzdalifah, and there prays Maghrib, ‘Ishaa, and Fajr. If he is tired or has little water, it is permissible for him to combine the Maghrib and ‘Ishaa prayers. If he fears that he will not reach Muzdalifah until after midnight, he should pray before he reaches it for it is not permissible to delay ‘Ishaa prayer until after midnight. He should remain there in Muzdalifah, making supplication and mentioning Allah till just before sunrise.

If he is weak and cannot handle the crowd during ar-Ramy,²³ it is permissible for him to go to Minaa at the end of the night to stone the Jamrah before the arrival of the crowd.

Near sunrise, a pilgrim goes from Muzdalifah to Minaa. Upon reaching it he should do the following.

²³ **Ar-Ramy:** the stoning of the Jamarat.

a) He should throw seven consecutive pebbles at Jamrah al-‘Aqabah which is the closest monument to Makkah, saying, “**Al-lahu Akbar,**” with each throw.

b) He should slaughter the sacrificial animal, eat some of it, and give some to the poor. Slaughtering is obligatory on the *Mutamati’* and the *Qaarin*.²⁴

c) He should shave or clip his hair, while shaving is preferable. A woman should clip her hair the length of a finger tip.

These three should be done in the above order if convenient, but there is no restriction if one precedes another.

With that, one is allowed to come out of *Ihraam*. He may wear other clothing and do everything that was lawful before the *Ihraam*, except engaging in marital relations.

He should then go to Makkah to perform *Tawaaf al-Ifaadah* and the *Sa’yi* of Hajj [if he had not performed the *Sa’yi* of Hajj upon entering Makkah]. It is *Sunnah* to perfume oneself on before going to Makkah.

With the completion of this *Tawaaf* and *Sa’yi*, a pilgrim is allowed to do everything that was lawful before *Ihraam*, including engaging in marital relations.

After performing *Tawaaf* and *Sa’yi*, he should return to *Minaa* to spend the nights of the eleventh and twelfth days there.

²⁴ A **Mutamati’** is one who is performing Hajj *Tammatu’*, and a **Qaarin** is one who is performing Hajj *Qiraan*.

He stones the three Jamaraat in the afternoon of both the eleventh and twelfth days. He starts with the first Jamrah, which is furthest from Makkah, then the middle one, and lastly Jamrah al-‘Aqabah. Each one should be stoned consecutively with seven pebbles, accompanied by the Takbeer.²⁵ He should stop after the first and middle Jamrah to make supplication while facing the QiblstlyIt is not permissible to stone before noon on these two

Visiting the Prophet's Masjid

A pilgrim should go to Madeenah before or after Hajj with the intention of visiting the Prophet's Masjid and praying in it.²⁷ Prayer in his Masjid is better than a thousand prayers elsewhere except in the Holy Masjid in Makkah.

Upon reaching the Masjid, he should pray two Rak'ahs of salutation or perform any obligatory prayer that is due.

He should go to the grave of the Prophet (ﷺ) and stand before it. He greets him saying:

«...»

“May the peace, mercy, and blessings of Allah be upon you, O Prophet. May Allah grant you a good reward on behalf of your people.”

He takes a step or two to his right to position himself before Abu Bakr and greets him saying:

«...»

“May the peace, mercy, and blessing of Allah be upon you, O Abu-Bakr, Khaleefah the Messenger of Allah (ﷺ).”

²⁷ A common practice amongst people is that they proceed to Madeenah with the intention of visiting the grave of the Prophet (ﷺ), which is not permissible. One should have the intention of visiting and praying in the Prophet's (ﷺ) masjid, and while he is there for that reason, he should visit his grave and greet him with greetings of Salaam.

May Allah be pleased with you and grant you a good reward on behalf of Muhammad's people."

Then he takes a step or two to his right to position himself before 'Umar and greets him saying:

«... »

"May the peace, mercy and blessings of Allah be upon you, O 'Umar, Ameer-ul-Mu'minoon.²⁸ May Allah be pleased with you and grant you a good reward on behalf of Muhammad's people."

In a state of purity, he should go to pray in Masjid al-Qubaa'.

He should go to al-Baqee' to visit 'Uthman's grave (ﷺ). He should stand before it and greet him saying:

«... »

"May the peace, mercy and blessing of Allah be upon you, O 'Uthmaan, Ameer-ul-Mu'minoon. May Allah be pleased with you and grant you a good reward on behalf of Muhammad's people."

He greets any other Muslims in al-Baqee'.

He proceeds to the mountain of Uhud and visits the grave of Hamzah (ﷺ) and the other martyrs there with him. He greets

²⁸ **Ameer-ul-Mu'minoon:** The Leader of the Believer, the title given to the Khaleefah.

them and prays to Allah to grant them forgiveness, mercy, and pleasure.

Note

The following is incumbent upon the Muhrim for Hajj or ‘Umrah:

1. That he abide by Allah’s religious obligations upon him, such as prayer in its time (in congregation for men).
2. That he avoid all of what Allah has prohibited such as obscenity, disobedience, and argumentation.

“If anyone undertakes Hajj therein. Let there be no obscenity, nor wickedness, nor argumentation during Hajj.” [Surah al-Baqarah (2):197]

3. That he avoid harming fellow Muslims, whether by words or actions, within the Mashaa`ir²⁹ or elsewhere.
4. That he avoid all of the restrictions of Ihraam:
 - a. He should not cause the loss of any of his hair or nails. A prick by a thorn and the like is unobjectionable, even if there is bleeding.
 - b. He should not perfume himself, his clothing, his food or his drink after entering Ihraam. He should also abstain from cleansing himself with scented soap. There is no harm in what remains of the effect of perfume used prior to Ihraam.

²⁹ **Mashaa`ir**: ceremonial shrines of Hajj where one performs specific rituals.

c. He should not touch, kiss, etc. his spouse out of passion and, even graver, should not have sexual intercourse.

d. He should not be wed or propose to a woman for himself or others.

f. He should not wear gloves, although there is no harm in wrapping the hands in cloth. This ruling applies for both men and women.

The following pertains specifically to men:

a) He may not cover his head with something that touches it, although there is no harm in the use of an umbrella, the roof of a car or tent for shade. There is also no harm in carrying his baggage atop his head.

b) He cannot wear a shirt, turban, hooded cloak, trousers, or shoes or socks above the ankle. Only if he is unable to obtain an Izaar³⁰ or sandals can he wear trousers or shoes.

c) He cannot wear anything with the same qualities of the above mentioned such as an Abaa`ah,³¹ Qubba`ah, hat, under-shirt, etc.

It is permissible for him to wear sandals, rings, glasses, a hearing aid, a watch – whether worn on his wrist or hung from his neck – or a speech aid. It is permissible for him to cleanse himself with unscented cleansers and to wash and scratch his head and body,

³⁰ **Izaar:** The cloth of Ihraam which covers the lower half of the man's body.

³¹ **'Abaa`a:** a cloak which is worn from the shoulder down by men, and from the head by women.

even if some of his hair falls unintentionally. In such a case, he need not offer expiation.

A woman may not wear a niqaab or burqa'. The Sunnah is for her to uncover her face except if men not related to her might see her, in which case it is obligatory for her to cover her face³² during Ihraam and otherwise.

From Allah is all success, and may He exalt and send blessings be upon our Prophet Muhammad and all of his family and companions.

By the needy before Allah, Muhammad bin Saalih Al-'Uthaymeen.

³² She may cover her face with anything other than a niqaab, burqa' or its likes, such as a piece of cloth which she ties to her head, even if it may touch her face, contrary to common belief.

Glossary of Terms

Abaa`a: a cloak which is worn from the shoulder down by men, and from the head by women.

Abu Bakr: first Muslim Khaleefah.

Al-Baqee`: a place in Madeenah.

Al-Idtibaa`: placing the middle of the Ridaa´ under the right arm and the ends of it over the left shoulder during Tawaaf.

Al-Marwah: name of the hillock where a Muslim ends his last lap of Sa`yi.

Ar-Raml: walking quickly but with small steps during the first three circuits of Tawaaf.

‘Arafah: the most important stop during Hajj, located beyond Muzdalifah.

Ar-Ramy: The Stoning of the Jamaraat.

As-Safaa: the name of the hillock where a Muslim makes begins the Sa`yi.

‘Asr: the afternoon prayer.

Burqa`: a face veil like a Niqaab.

Dhul-Hijjah: the twelfth month of the Islamic calendar.

Dhuhr: the noon prayer.

Eid: celebration for Muslims.

Izaar: The cloth which covers the lower half of the body while wearing Ihraam.

Fajr: dawn prayer.

Hajj: official Muslim pilgrimage to Makkah.

Hamzah: one of the Prophet's uncles and a martyr during the battle of Uhud.

Ifraad: Hajj performed without an 'Umrah.

Ihraam: the ceremonial state of making Hajj, or the Hajj garments themselves.

'Ishaa: night prayer.

Jamrah: the monument which one stones in Minaa.

Jamrah al-'Aqabah: the monument closest to Makkah.

Ka'bah: the house of Allah in the Holy Masjid in Makkah.

Maghrib: dusk prayer.

Maqam Ibraaheem: the stepping stone of the Prophet Abraham.

Mas'aa: the stretch between As-Safaa and Al-Marwah.

Mashaa'ir: ceremonial shrines of Hajj where one performs specific rituals.

Minaa: one of the ceremonial shrines, a valley near Makkah.

Muhammad (ﷺ): the last of the prophets, the Prophet of Islam.

Muhrim: a person in Ihraam.

Mutamatti': a pilgrim performing Hajj Tamattu'.

Muzdalifah: one of the ceremonial shrines of Hajj where one spends the night after 'Arafah before proceeding to Minaa.

Namirah: A Masjid in ‘Arafah.

Niqaab: a face veil revealing the eyes through slits.

Qaarin: a pilgrim performing Hajj Qiraan.

Qiblah: the direction Muslims face to pray, i.e. the Ka’bah.

Qiraan: The type of Hajj within which an ‘Umrah is included.

Qubaa’: The first masjid the Prophet (ﷺ) stopped and prayed which previously was on the outskirts of Madeenah.

Qur`aan: the last Book of Allah revealed to the Prophet (ﷺ).

Rak’ah: a unit of prayer consisting of the standing, bowing and two prostrations.

Ridaa’: The cloth which covers the upper part of the man’s body.

Rukn Al-Yamani: The Yemeni Corner. The corner of the Ka’bah which faces Yemen.

Sa’yi: the walking and running between the mounts of as-Safaa and al-Marwah.

Sunnah: way of the Prophet.

Surah: a chapter of the Qur`aan.

Takbeer: saying “Allahu Akbar (Allah is Greatest)”.

Talbiyyah: the supplication a Muslim recites once he is in Ihraam and has made his intention.

Tamattu’: the type of Hajj in which one performs an ‘Umrah, and then a Hajj, both independently.

Tarwiyyah: the eighth of Dhul-Hijjah.

Tawaaf: the seven circuits performed around the Ka'bah.

Tawaaf al-Ifaadah: The Obligatory Tawaaf of Hajj which all pilgrims must make after spending the night in Muzdalifah.

Tawaaf Al-Wadaa': The Farewell Tawaaf made before one departs Makkah for his place of residence.

Uhud: the name of a mountain in Medina and the site of the battle by this name.

Umar: the second Muslim Caliph and first to be titled the Leader of the Believers.

'Umrah: Minor Hajj: the combination of Tawaaf and Sa'yi.

'Uthmaan: the third Muslim Caliph and second Leader of the Believers

Wudoo': ablution.