

The Way to Perform

Al-Hajj & Umrah

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Introduction

The Hajj, or pilgrimage to Makkah, a central duty of Islam whose origins date back to the Prophet Ibrahim (Abraham), brings together Muslims of all races and tongues for one of life's most moving spiritual experiences.

For 14 centuries, countless millions of Muslims, men and women from the Four Corners of the earth, have made the pilgrimage to Makkah, the birthplace of Islam. In carrying out this obligation, they fulfill one of the best forms of ritual worship and one of the most sublime deeds because it is one of the five ritual pillars of Islam that Allah sent Muhammad (SAW) with.

Hajj is a form of ritual worship, which is only acceptable when the following are true:

One devotes it to Allah (SWT) alone, with a desire for the Hereafter. One follows the Messenger Muhammad (SAW)'s example, in words, deeds. Etc.

Hajj Leads to Paradise

The pilgrim Al-Haaj must fear his lord through obedience to Him, and must be very careful not to fall into that which Allah has forbidden as Allah (SWT) says:

"For Hajj are the months well-known. If anyone has undertaken that duty their-in, let there be no obscenity nor wrangling in the Hajj" [EMQ 2:197]

And is reported by Bukhari, Ahmad, An-Nasaiee and Ibn Majah upon the authority of Abu Hurairah that the Messenger Muhammad (SAW) said: "He who performs Hajj and does not speak obscenely or commit evil, he returns without his sins just as the day his mother gave birth to him", and if he does so then his Hajj will be accepted and it is reported by Bukhari and Ahmad upon the authority of Abu Hurairah the Messenger Muhammad (SAW) said: "There is no less a reward for the accepted Hajj than Paradise".

The Definition of Hajj

The Meaning of Hajj in the Arabic Language

Linguistically the word Hajj means to travel to a holy place or to travel with the intention to perform ritual activity.

The Definition of Hajj in Divine Terminology

In Shari'ah terminology Al-Hajj means specific actions which are performed at a specific time, at a specific place and in a specific way.

Examples of specific actions are Tawaaf and Saiee, the 9th of Dhul Hijja is a specified time, both Makkah and Arafat are specific places for the rites of Hajj whilst to be in Ihram and to stone the Rajm are the ways in which one performs Hajj.

The History of Hajj Legislation in Islam

Hajj was legislated in the last days of year nine after the Hijrah. This is the case because the first verse legislating Hajj for Muslims is when Allah (SWT) says:

"Pilgrimage thereto is a duty people owe to God, those who can afford the journey; but if any deny it, God stands not in need of any of His creatures." [EMQ 3:97]

and this was revealed in the last days of year nine after Hijrah. Imam Bukhari and Imam Muslim reported that the Messenger Muhammad (SAW) performed his Hajj in the tenth year after the Hijrah, a year after this verse was revealed. This verse is agreed upon by most of the classical scholars of Islam.

The Divine Rule (Hukm) Of Al-Hajj

To perform Hajj once in a lifetime is an obligation upon every male and female who satisfy certain conditions i.e. that they be Muslim, Mature, Sane, Free and Capable.

The evidence that it is Fard is that Allah (SWT) says:

"Allah obliges upon the people Hajj, for those who have the capability"

And because the Messenger Muhammad (SAW) said: *"Islam is based on five and one of them is Performing Hajj"*

Hajj is one of those ritual obligations, which are known from Islam by necessity; any Muslim who denies it will be called an apostate. The evidence that it is Fard once in your lifetime is the Hadith in which it is narrated that the Messenger Muhammad (SAW) said: *"O people, Allah has obliged Hajj upon you therefore performs it" and one man asked "Every year?" to which the Messenger was silent. The man repeated "Every year?" and again the Messenger was silent. The same man asked a third time "Oh Messenger of Allah, Every year?" to which our beloved Messenger Muhammad (SAW) said "If I said yes it would become Fardh and you would never be able to fulfil it"*

When Hajj Becomes Obligatory

Hajj will be Fardh immediately if certain conditions are met i.e. if anyone meets these conditions he/she will be obliged to go to Hajj that same year and if it is delayed he/she will be sinful. That this is so is agreed upon among the Hanafis, Malikis and Hanbalis. The Shafi'ies however say that Hajj is Fardh A'la Al-Tarakhi (Fardh with some leeway). Imam Shafi'e said that whoever delayed it from the year he/she is capable to the following year will not be sinful if he/she has the intention to perform it the following year and does not fear that they will lose their capability through old-age, illness etc. otherwise it will be Fard Ala Fawriyyah (Fardh without leeway) and must be performed this year.

The Conditions (Shart) of Al-Hajj

The following lists some of the conditions required for Al-Hajj:

1) Al-Islam: The Hanafis, Shaafis and Hanbalis agree that to be Muslim is Shart Mulzem (a binding condition). The Malikis state that it is Fard on the Kafir as well, except that it will never be valid until he/she becomes Muslim. As far as the apostate is concerned it is not an obligation upon him/her to perform Hajj for the Hanafis and Hanbalis whereas for the Malikis and Shaafis it is an obligation but with the proviso that it will never be valid until he/she repents.

2) Al-Bolough (Maturity): If a person below the age of maturity performs Hajj it will be rewardable but it will not release him/her from the obligation to perform it upon maturity since the Messenger Muhammad (SAW) said: *"If any child performs Hajj, even if performed ten times, he/she will still be obliged to perform Hajj upon maturity"*

3) Al-Aqil (Sanity): The Messenger Muhammad (SAW) said: *"Three people are not accountable; a child until he/she becomes mature, the one asleep until he/she awakes and the one who is insane until he/she recovers"*

4) Al-Huriyyah: (Free-Will) Hajj is not obligatory upon the slave, However it will be accepted from him/her if performed. The evidence for this is that the slave lacks the condition of capability to perform Hajj.

5) Al-Istitta'ah (Capability): Hajj is not an obligation upon the one who does not have capability as is evidenced by the aforementioned verses and all Islamic schools of thought agree on this. However the schools differ on the extent or limit of ones capability.

NB: The capability: involves having enough provisions for food and transportation but with the condition that these are over and above ones basic needs i.e. ones debts, shelter, clothing, livestock or tools of the trade and weapons. These provisions also need to be above the needs of the people he/she is obliged to maintain during his/her absence. With

regard to transportation Hanafi Fiqh considers whether it is suitable according to the custom of the people if he/she does not live more than three days distance from Makkah. Whoever lives near Makkah is obliged to perform Hajj even if he/she is not capable of affording transportation as long as they are capable of walking. As far as food is concerned for the one living over three days journey from Makkah, capability involves having extra food for the duration of the journey.

The Types or Forms of Al-Hajj

There are three forms of Hajj:

1. Hajj Al-Tamattu': A pilgrim wears Ihram for Umrah only during the months of Hajj, which means when he reaches Makkah, he makes Tawaf and Sa'ee for Umrah. He then shaves or clips his hair. On the day of Tarwiya, which is the eighth of Dhul-Hijja, he puts on his Ihram for Hajj only and carries out all of its requirements.

2. Hajj Al-Ifraad: A pilgrim wears Ihram for Hajj only. When he reaches Makkah, he performs Tawaf for his arrival and Sa'ee for Hajj. He doesn't shave or clip his hair and he doesn't disengage from Ihram. Instead, he remains in Ihram until after he stones Jamrah Al-Aqaba on the Eid day. It is permissible for him to postpone his Sa'ee for Hajj until after his Tawaf for Hajj.

3. Hajj Al-Qiran: A pilgrim wears Ihram for both Umrah and Hajj or he wears Ihram first for Umrah, then makes intention for Hajj before his Tawaf for Hajj. The obligations on one performing Ifraad are the same as those on one performing Qiran, except that the latter must slaughter whereas the former is not obliged to do so. The best of the three forms is Tamattu'. It is the form that the Messenger Muhammad (SAW) encouraged his followers to perform. Even if a pilgrim makes intention to perform Qiran or Ifraad he is allowed to change his intention to Tamattu'; he can do this even after he has performed Tawaf and Sa'ee.

When the Messenger Muhammad (SAW) performed Tawaf and Sa'ee during the year of the Farewell Hajj with his companions, he ordered all those who hadn't brought sacrificial animals to change their intentions for Hajj to intentions for Umrah, to cut their hair and to disengage from Ihram until Hajj. He (SWT) said, "*If I had not brought the sacrificial animal, I would have done what I have ordered you to do.*"

The Miqaat

The Miqaat (places for assuming Ihram) are five: Dhul Hulaifah, Al-Juhfah, Qarn-ul manaazil, Yalamlam and Dhaatu `Irq. They are for those who live there and those who pass by them intending Hajj or 'Umrah. And he whose house is nearer than them to Makkah then he makes Ihram from his house, the people of Makkah making Ihram from Makkah.

DHUL HULAIFAH is the place for the people of Madinah and is a village six or seven miles away - and it is the furthest Miqaat from Makkah - being ten riding stations away - or less depending on the route, there being many routes from there to Makkah as Ibn Taimiyyah points out. And it is called (wadi ul `Aqqeq,) and its masjid is called (Masjid-ush-shajarah) (mosque of the Tree), and there is spring there called `the spring of `Ali' by the ignorant masses - believing that `Ali: killed jinn there - and that is a lie.

AL-JUHFAH is a village between Madinah and Makkah - about three travel stages away. It is the Miqaat for the people of Madinah h if they come by this route. Ibn Taimiyyah said: "It is the Miqaat for those who make Hajj from the direction of the west, like the people of Shaam or Syria, Lebanon and Palestine, and the people of Egypt and the rest of the West. And it is today ruined and deserted, therefore the people now go into Ihram before it in the place called "Raabigh".

QARN- UL- MANAAZIL which is also called "Qarn-uth-Tha'aalib" is near Makkah - being a day and night's journey away - and is the Miqaat for the people of Najd.

YALAMLAM is a place two nights distant from Makkah, thirty miles away and is the Miqaat for the people of Yemen.

DHAATU-`IRQ is a place out in the desert, marking the border between Najd and Tihaamah, being forty-two miles from Makkah. It is the Miqaat for the people of Iraq.

How to Perform Al-Hajj

In the forenoon of the eighth day of Dhul-Hijja, a pilgrim purifies himself once again by bathing as he did before Umrah in the place in which he is staying, if convenient. He puts on his Ihram and he should say the talbiyah of the Messenger Muhammad (SAW): *"Labbaik Allah-umma Labbaik Labbaika laa Shareeka laka labbaik Innal-hamda Wan-na'mata Laka Wal-Mulk Laa Shareeka lak"* (Here I am for Hajj, Oh Allah, here I am, there is no partner for You, here I am. Verily all praise, grace and dominion is Yours, and You have no partner).

If he fears that something will prevent him from completing his Hajj he should make a condition when he makes his intention, saying: *"If I am prevented by any obstacle my place is wherever I am held up."* If he has no such fear, he doesn't make this condition.

A pilgrim goes to Mina and there prays Dhuhr, Asr, Magrib, Isha and Fajr, shortening his four unit prayers so as to make them two units each, without combining them.

When the sun rises, he goes to Arafah and there prays Dhuhr and Asr combined at the time of Dhuhr, making each one-two units. He remains in Namira Mosque until sunset if possible. He remembers Allah and makes as many supplications as possible while facing the Qibla.

The Messenger Muhammad (SAW) prayed thus: *"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 Magrib, Isha, and Fajr. If he is tired or has little water, it is permissible for him to combine Magrib and Isha. 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 prayer until after midnight. He remains there, in Muzdalifah, making supplications and remembering Allah until just before sunrise.

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

Near sunrise, a pilgrim goes from Muzdalifah to Mina. Upon reaching it he does the following:

He throws seven consecutive pebbles at Jamrah Al-Aqaba which is the closest monument to Makkah, saying: "Allah is the Greatest," as he throws each pebble.

He slaughters the sacrificial animal, eats some of it, and gives some to the poor. To slaughter is an obligation on the Mutamati and Qiran.

He shaves or clips his hair; shaving is preferable. A woman clips her hair the length of a fingertip.

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 Ihram. He can wear other clothing and do everything that was lawful before Ihram except engaging in marital relations.

He then goes to Makkah to perform Tawaf Al-Ifadha and Sa'ee, also for Hajj. It is Sunnah to put perfume on before going to Makkah.

With the completion of this Tawaf and Sa'ee, a pilgrim is allowed to do everything that was lawful before Ihram, including engaging in marital relations.

After performing Tawaf and Sa'ee, he returns to Mina to spend the nights of the eleventh and twelfth days there.

He stones the three Jamrah 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-Aqaba. Each one should be stoned with seven consecutive pebbles accompanied by Takbeer. He stops after the first and middle Jamrah to make supplications facing the Qibla. It is not permissible to stone before noon on these two days. It is best to walk to the Jamrah, but riding is permissible.

If he is in a hurry after stoning on the Twelfth Day, he leaves Mina before sunset. But if he wishes to prolong his stay, which is best, he spends the night of the thirteenth in Mina and stones that afternoon in the same manner as on the Twelfth Day.

When he is ready to return to his country, he makes Tawaf Al-Wadaa, which is seven circuits around the Ka'bah. Menstruating women and women experiencing postnatal discharge are not obliged to perform Tawaf Al-Wadaa.

The Umrah

If a pilgrim wishes to be ritually pure for Umrah, he should shed his clothing and bathe as he would after sexual intercourse, if convenient. He should perfume his head and beard with the best oil he can find. There is no harm in what remains of it after Ihram.

Bathing for Ihram 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 time. Otherwise, he makes his intention by praying the two Sunnah Rikk'ah which are made each time Wudhu is performed.

When he finishes his prayer he should say: *"Here I am for Umrah, here I am, Oh Allah, here I am. Here I am. You have no partner. Here I am. Surely all praise, grace and dominion is yours, and you have no partner."* [Talbiyyah].

A man raises his voice when saying this and a woman says it so that only one beside her may hear her.

One in Ihram should say the Talbiyyah as often as possible, especially when times and places change. For example: 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 Ihram until he starts Tawaf. During Hajj he should say it starting from the time he puts on his Ihram until he starts to stone Jamrah Al-Aqaba on the day of Eid.

When a pilgrim enters the Holy Mosque he puts forth his right foot first and says: *"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 approaches the Black Stone, touches it with his right hand and kisses it. If this isn't possible, he should face the Black Stone and point to it.

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

When touching the Stone, a pilgrim should say the following: "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 Messenger Muhammad (SAW).

A pilgrim must walk, keeping the Ka'bah on his left. When he reaches the Rukn Al Yamani he should touch, but not kiss it, and say: "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 Your forgiveness and health in this life and in the Hereafter."

Each time he passes the Black Stone he should say: "*Allah is the Greatest.*"

During the remainder of his Tawaf he may say what he pleases of supplications, mentioning Allah, and reciting the Quran. This is because Tawaf, Sa'ee, and Stoning the Jamrah have been devised for the purpose of mentioning Allah.

During the Tawaf it is necessary for a man to do two things:

Al-Idhte'baa' from the beginning of Tawaf until the end. Al-Idhte'baa' means placing the middle of one's Reda' under his right arm and the ends of it over his left shoulder.

When he is finished performing Tawaf, he may return his Reda' to its original state because the time for Idhte'baa' is only during Tawaf.

Al-Raml during the first three circuits. Al-Raml means speeding 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 Tawaf, he approaches Maqam Ibrahim and recites:

*"And take ye the station of Ibrahim (Abraham) as a place of Prayer"
[EMQ 2:125].*

He prays two short Rikk'ah, as close as conveniently possible, behind Maqam Ibrahim. During the first Rikk'ah he recites Surah Al-Kafirun [Chapter 109] and during the second one Surah Al-Ikhlâs [Chapter 112].

When he completes the two Rikk'ah he should return to the Black Stone and touch it, if convenient. He goes out to the Masa' a and when he nears As-Safa he recites *"Verily As-Safa and Al-Marwah are among the shrines of Allah"* [EMQ 2:158].

He ascends As-Safa until he is able to see the Ka'bah. Facing the Ka'bah and raising his hands, he praises Allah and makes any supplications he chooses. The Messenger Muhammad (SAW) prayed thus: *"There is no Deity but Allah alone,"* three times, supplicating in between.

He descends As-Safa and heads for Al-Marwah at a normal pace until he reaches the green marker. He should then run fast until the next green marker. He continues toward Al-Marwah at a normal pace. When he reaches it, he ascends it, faces the Qibla, raises his hands and repeats what he said on As-Safa. He descends Al-Marwah heading towards As-Safa; taking care to walk where walking is designated, and run where running is designated.

He continues this procedure until he completes seven laps. Going from As-Safa to Al-Marwah is a lap and returning is another lap.

During his Sa'ee he may recite what he wills of supplications, recitation of the Qur'an, and mentioning Allah.

Upon completion of the Sa'ee he shaves his head. A woman clips her hair the length of a fingertip.

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

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

Visiting the Prophet's Mosque

1. A pilgrim can go Madinah before or after Hajj with the intention of visiting the Prophet's mosque and praying in it. Prayer there is better than a thousand prayers elsewhere except in the Holy Mosque in Makkah.

2. Upon reaching the mosque he prays two Rikk'ah of salutation or performs any obligatory prayer that is due.

3. He goes to the grave of the Messenger Muhammad (SAW) and he stands before it. He greets him saying, *"May the peace, mercy, and blessings of Allah be upon you, Oh 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, Oh Abu-Bakr, Caliph of the Messenger of Allah. May Allah be pleased with you and grant you a good reward on behalf of Muhammed'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, Oh Umar, Ameer of the believers. May Allah be pleased with you and grant you a good reward on behalf of Muhammad's people."*

4. In a state of purity, he goes to pray in Qubaa Mosque.

5. He goes to Al-Baqee to visit Uthman's grave (May Allah be pleased with him). He stands before it and greets him saying: *"May the peace, mercy and blessing of Allah be upon you, Oh Uthman Ameer of the believers. 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.

6. He goes to Uhud and visits the grave of Hamza (May Allah be pleased with him) and the other martyrs there with him. He greets them and prays to Allah to grant them forgiveness, mercy, and pleasure.

Important Issues to do with Hajj

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

1. That he is committed to Allah's religious obligations upon him such as prayer in its time (in congregation for men).
2. That he avoids what Allah has prohibited such as obscenity, inequity, and disobedience. Allah (SWT) says:

"If anyone undertakes Hajj therein' let there be no obscenity, nor wickedness, nor wrangling during Hajj" [EMQ 2:197]

3. That he avoids harming Muslims with words or actions within the Masha'ir or elsewhere.
4. That he avoids all of the restrictions of Ihram:
 - a. He shouldn't cause the loss of any of his hair or nails. A prick by a thorn or the like is unobjectionable, even if there is bleeding.
 - b. He shouldn't perfume himself, his clothing, his food or his drink after entering Ihram. 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 Ihram.
 - c. He shouldn't touch, kiss, etc. his spouse out of passion and, even worse, he shouldn't have sexual intercourse.
 - d. He shouldn't be wed or propose to a woman for himself or for others. He shouldn't wear gloves, although there is no harm in wrapping the hands in cloth. This ruling goes for both men and women.

The following pertains specifically to men:

- a) He cannot 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. Only if he is unable to obtain an Ezar or sandals can he wear trousers or shoes.

c) He cannot wear anything with the same qualities of the above mentioned such as an Abea', Qubaa, hat, undershirt, etc.

It is permissible for him to wear sandals, rings, glasses, a hearing aid, a watch 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, even if some of his hair falls unintentionally. In such cases there is no obligation on him because of these.

A woman cannot wear a Niqab or Burqa'. The Sunnah is for her to uncover her face.

Allah is the giver of success. May His blessings be upon our Messenger Muhammad (SAW) and all of his family and companions.

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Abaya': cloak like, woollen wrap.

Abu Bakr: first Muslim Caliph.

Al-Baqee': a place in Madinah .

Al-Idhtebaa: placing the middle of the Reda' under the right arm and the ends of it over the left shoulder during Tawaf.

Al-Ikhlās: Chapter 112 (Purity of Faith).

Al-Kafirun: Chapter 109 of the Qur'an (Those who reject Faith).

Al-Marwah: name of the hillock where a Muslim begins Sa'ee.

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

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

Ar-Ramy: The Stoning.

As-Safa: name of the hillock where a Muslim ends his last lap of Sa'ee.

Asr: the afternoon prayer.

Burqa': a face veil like a Niqab.

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

Dhuhr: the noon prayer.

Eid: celebration for Muslims.

Ezaar: lower cloth of Ihram.

Fajr: dawn prayer.

Hajj: official Muslim pilgrimage to Makkah.

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

Ifraad: isolated form of Hajj.

Ihram: the ceremonial state of making Hajj or the Hajj garments themselves. Isha night prayer.

Jamrah: Monument in Mina.

Jamrah Al-Aqaba: the monument closest to Makkah.

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

Magrib: dusk prayer.

Maqam Ibrahim: the stepping stone of the prophet Abraham.

Mes'aa: the stretch between As-Safa and Al-Marwah.

Masha'ir: ceremonial shrines.

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

Muhammad: the last of the prophets, the prophet of Islam.

Muhrim: a person in Ihram.

Mutamati: a pilgrim performing Hajj Tamattu'.

Muzdalifah: one of the ceremonial shrines of Hajj, between Mina and Arafah.

Namira: mosque in Mina.

Niqab: a face veil revealing the eyes through slashes

Qiran: a pilgrim performing Hajj Qiran.

Qibla: the direction Muslims face to pray.

Qiraan: Accompanied form of Hajj.

Quba: a mosque in Madinah , used to be on the outskirts.

Qur'an: the Book of Allah.

Rikk'ah: a unit of prayer.

Reda': the upper cloth of Ihram.

Rukn Al-Yamani: the corner of the Ka'bah which faces Yemen.

Sa'ee: the walk made between As-Safa and Al-Marwah.

Sunnah: way of the Prophet.

Surah: a chapter of the Qur'an.

Takbeer: saying "Allahu Akbar ("Allah is Greatest")

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

Tamattu': enjoyable form of Hajj.

Tarwiyya: the eighth of Dhul-Hijja.

Tawaf: circumambulation of the Ka'bah

Tawaf Al-Ifadha: tawaf for Hajj. **Tawaf Al-Wadaa:** farewell Tawaf.

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

Umar: the second Muslim Caliph and first Ameer of the believers.

Umrah: minor Hajj: the combination of Tawaf and Sa'ee.

Uthman: the third Muslim Caliph and second Ameer of the believers.