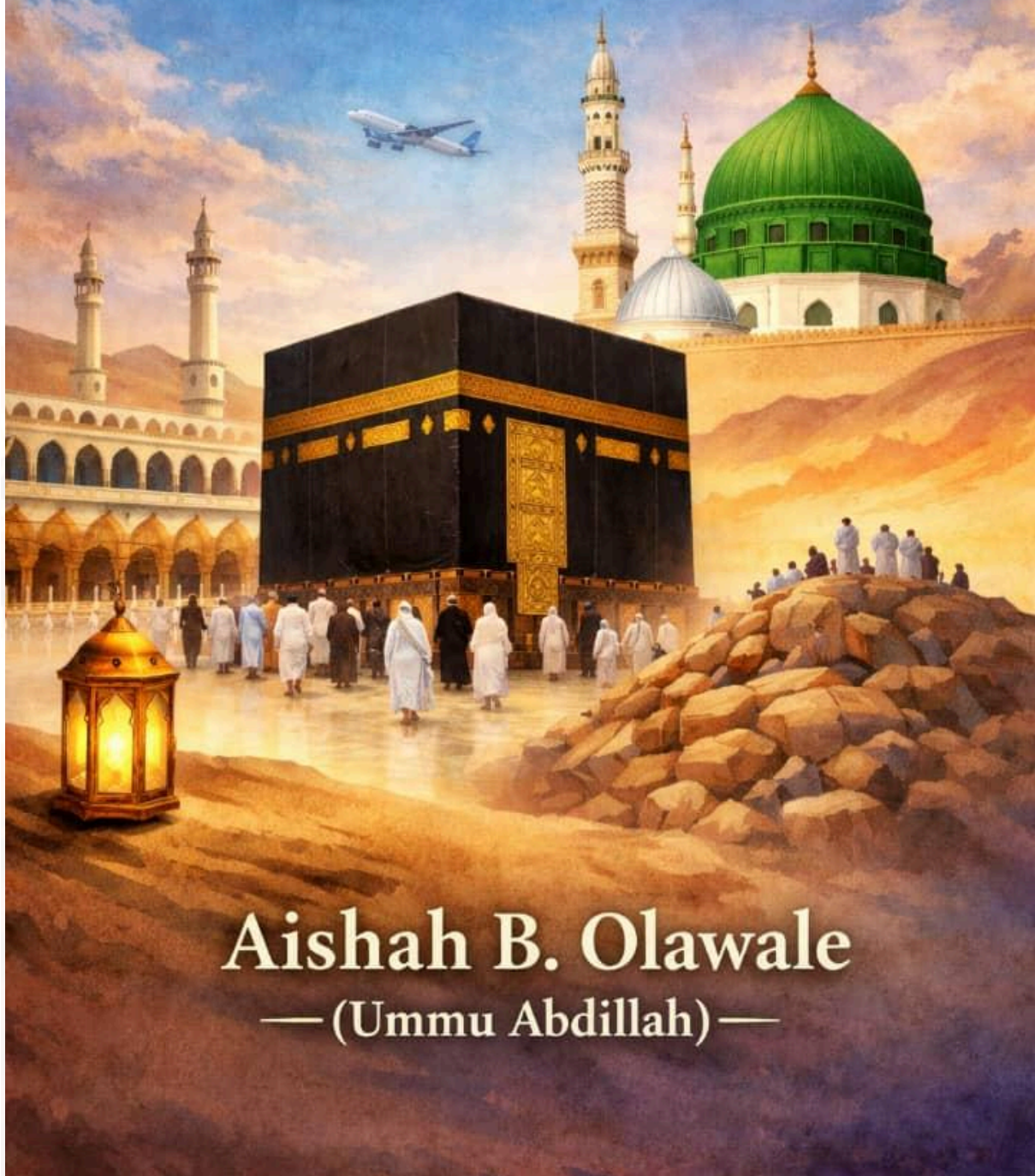


— Simplified Guide on —
Hajj And **Umrah**



Aishah B. Olawale
— (Ummu Abdillah) —

Simplified Guide on
SIMPLIFIED GUIDE ON HAJJ AND 'UMRAH
Hajj And Umrah

Aishah B. Olawale

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Aishah B. Olawale
— (Ummu Abdillah) —

TABLE OF CONTENTS

Simplified Guide on	
Hajj And Umrah	
Dedication	4
Acknowledgement	5
Foreword	6
Introduction	8
What is 'Umrah?	10
Pillars of 'Umrah	12
Obligations of 'Umrah	13
Clothing of Ihraam	14
Step by step description of 'Umrah	15
What is Hajj?	25
Pillars of Hajj	27
Obligations of Hajj	28
Types of Hajj	29
Activities of Hajj	31
References	41

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— (Ummu Abdillah) —

DEDICATION

— Simplified Guide on —
This work is dedicated to all Muslims around the world who strive hard to fulfill the obligation of Ḥajj and ‘Umrah.
Hajj And Umrah



Aishah B. Olawale
— (Ummu Abdillah) —

ACKNOWLEDGEMENT

All praise is due to Allah, the Most Beneficent, the Most Merciful who granted me the strength and knowledge to complete this treatise. May His peace and blessings be upon prophet Muhammad ^{صلى الله} _{عليه وسلم}, his household and his companions.

I would like to express my heartfelt gratitude to everyone who contributed to the successful completion of this piece titled "Simplified Guide on Hajj and 'Umrah".

Firstly I would like to thank Shaykh (Dr) Abdul- Mu' min Eleyinla, Dr. Dhikrullāh Bukhārī, and Ustādh Ibrāhīm Dasukī for the review and invaluable suggestions at the time of compilation of this work.

Special thanks to my husband for his support, encouragement , editing, and guidance.

I must appreciate my co - wife and my sister for their great support in typing and editing of the manuscript.

I am equally thankful to my family, friends and everyone who assisted one way or the other whether through advice, review, moral support throughout the process.

I pray Allah reward everyone of you abundantly with goodness. Oh Allah , make it a means of immense benefit to every reader so they can perform an acceptable spiritual journey to your house. Āmīn.

Olawale Aishah B. (Ummu Abdillah)

— (Ummu Abdillah) —

Thursday, 13 Dhūl-Qa'dah 1447 AH / 30th Of April 2026

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FOREWORD

All praise is due to Allah, Who made Ḥajj one of the pillars of Islam. May Allah’s continuous blessings and mercy be upon the Prophet صلى الله عليه وسلم, who said after performing his one and only Ḥajj, “Take your Ḥajj rites from me.” May His mercy also extend to the Prophet’s Companions, his household, and all who follow his path until the Day of Reckoning.

I have had the privilege and honor of reviewing the booklet titled - ‘*Simplified Guide on Ḥajj and ‘Umrah*’ authored by our sister in Islam, Umm Abdillah Aishah B. Olawale. The author is well known for her dedication to seeking knowledge of the Deen in accordance with the Qur’an and Sunnah, upon the understanding of the righteous predecessors. She has acquired a solid foundation in Islamic studies, which has enabled her to read, write, and understand Arabic—the primary language of our religion.

This booklet is not only the product of her theoretical knowledge but also of her practical experience from performing Ḥajj in 2025.

Concise and written in simple English, the booklet is accessible to readers of all levels. It clearly explains how to perform ‘Umrah and Ḥajj, and covers essential related matters such as how, when, and where to enter Ihraam; how to perform Ṭawāf and Sa’y between Ṣafā and Marwah; and the rites of Ḥajj from the 8th to the 12th or 13th of Dhūl - Ḥijjah.

Aishah B. Olawale
— (Ummu Abdillah) —

The booklet is indeed a reliable guide for intending pilgrims seeking to perform Ḥajj and ‘Umrah correctly, in line with the practice of the Prophet **صلی اللہ علیہ وسلم**.

I therefore present and recommend this work to the entire Muslim Ummah, especially those preparing to fulfill the fifth pillar of Islam.

Ibrahim Badmas Yusuph
Imam Masjid Daaril-Hadeeth, Ilorin
Member of Staff, National Ḥajj Commission of Nigeria, Ilorin
Zonal Office.

Friday, 14th of Dhūl-Qa‘dah, 1447AH / 1st of May 2026

Aishah B. Olawale
— (Ummu Abdillah) —

INTRODUCTION

In the name of Allah, the Most Beneficent, the Most Merciful. May the blessings and peace of Allah be upon our Prophet Muhammad, his household, his companions and those who follow his guidance from the beginning of his call till the day of judgment.

All praise be to Allah who made Ḥajj and ʿUmrah to His sacred house an obligation upon every able Muslim and made the accepted Ḥajj an expiation for sins and means of attaining paradise.

Ḥajj is a spiritual duty and a pillar of Islam. That is, Ḥajj must be performed by every Muslim at least once in a lifetime, as long as they are financially and physically able to do so.

I sought Allah's assistance in compiling this treatise to serve as a guide for pilgrims of Ḥajj and ʿUmrah, and to assist them perform their rituals correctly in line with the commands of Allah and the Sunnah of His Prophet Muhammad (May peace and blessings of Allah be upon him).

I relied on the works of scholars trusted for their knowledge and sound methodology based on the Qur'an and Sunnah.

This treatise titled "Simplified Guide on Ḥajj and ʿUmrah" was completed with the assistance of dedicated scholars. May Allah reward them with goodness in this life and the hereafter.

To the intending pilgrims, acts of worship (including Ḥajj and ʿUmrah) are only acceptable to Allah when done sincerely for His sake and in accordance with the dictates of the sunnah.

I ask Allah to enable you complete the rites of Hajj and 'Umrah in a way that is pleasing to Him, done purely for His sake and correctly, according to the Sunnah of His Prophet صلى الله عليه وسلم.

I ask Allah to accept your Hajj and 'Umrah, forgive your sins and make it weighty in your scale of good deeds.

I pray to Almighty Allah to bless this treatise, make it a source of immense benefit to the writer and those who will be reading it. May He accept it as an effort done sincerely for His sake.

May Allah's blessings and peace be upon our Prophet Muhammad, his household, and all his companions.



Aishah B. Olawale
— (Ummu Abdillah) —

SIMPLIFIED GUIDE ON 'UMRAH

Simplified Guide on بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WHAT IS 'UMRAH?

'Umrah linguistically means "visiting". In Islamic terminology, it means worshipping Allah the most High by visiting His sacred house in a specific manner.

It is one of the best deeds by means of which one may draw close to Allah. Allah raises His slaves in status and erases their sins through this means. The obligation of Hajj, once in the lifetime of a capable Muslim is agreed upon among the scholars. A similar view is also held by the overwhelming majority, regarding 'Umrah.

ITS PRESCRIPTION

Allah says:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ... الْبَقْرَةُ ١٩٦

"And complete the Hajj and 'Umrah for Allah".

(Al -Baqarah 196)

Also in the ḥadīth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ) رواه الشيخان

In the sunnah, it was narrated from Abu Hurayrah that the Messenger of Allah ﷺ said "From one 'Umrah to the next is an expiation for what is between them and the accepted Hajj has no reward except the paradise." (reported by Bukhari and Muslim)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: (يَا رَسُولَ اللَّهِ! هَلْ عَلَى النِّسَاءِ مِنْ جِهَادٍ؟ قَالَ: (عَلَيْهِنَّ جِهَادٌ لَا قِتَالَ فِيهِ: الْحَجُّ وَالْعُمْرَةُ). {رواه ابن ماجه وأحمد بإسناد صحيح}

Another ḥadīth is from 'Ā'ishah may Allah be pleased with her Who said: "Oh Messenger of Allah! Is there Jihad upon women?" He said "Yes, they have jihad with no fighting: Hajj and 'Umrah".

Aishah B. Olawale
— (Ummu Abdillah) —

PILLARS OF ‘UMRAH

1. Forming intention to enter Iḥrām because the prophet

صلى الله
عليه وسلم

said "Actions are built by intention"

Iḥrām is a sacred state a Muslim enters in order to perform Ḥajj or ‘Umrah.

2. Ṭawāf (circumambulation round the Ka‘bah)

3. Sa‘yu (the ritual walking between the planes of Ṣafā and Marwa).

‘Umrah is not valid if one of these pillars is missed or neglected.

Aishah B. Olawale
— (Ummu Abdillah) —

OBLIGATIONS OF ‘UMRAH

- ❖ Iḥrām from Mīqāt
- ❖ Shaving of hair: Shaving of hair is preferable for men performing ‘Umrah only. However, if they intend Ḥajj Tamattu’ they should have a low haircut. As for women, shortening the hair, the length of a fingertip is recommended.

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— (Ummu Abdillah) —

CLOTHING OF IHRAAM

❖ Men should wear izār (lower garment) and a ridā (upper garment). This attire is meant to be worn without underwear (boxers or shorts) or vest. And it is recommended that both be clean and white.

❖ As for women, they are allowed to wear any clothing including underwear. There is no colour specification for women's ihram ¹. It however, should fulfill the conditions for the clothing of Muslim women².

Also women are not allowed to wear a niqāb (face veil) or gloves while in Ihṛām, but they should cover their face without niqāb in the presence of non-maḥrām.

¹ There is a widespread misconception that the cloth of Ihram must be white for women, just as it is for men. This has no proof in the Sunnah of the Prophet صلى الله عليه وسلم. In fact, bright and attractive colours (like white) are best avoided as they are more prone to being transparent.

² The conditions for Muslim women clothing are :That it should cover the entire body except the face and the hands, be loose and wide so the shape of the body is not seen,not be transparent, not to resemble the clothing of men and non-Muslims, not perfumed in the presence of non-mahram, and not be attractive.

STEP-BY-STEP DESCRIPTION

At the hotel or at the Mīqāt³

❖ Pilgrims should perform ghuslu (Islamic ritual bath). It is permissible for men to wear perfume on their bodies before they put on the Iḥrām garment, but wearing perfume is prohibited for women.

❖ Wear the Iḥrām garment as mentioned above.

❖ Once you put on the garment, the following are forbidden :

- I. Trimming, cutting or shaving of hair from any part of the body.
- II. Cutting of the fingernails or toenails.
- III. Wearing sewn garments.
- IV. Wearing shoes or sandals that covers the ankle.
- V. Using perfume.
- VI. Hunting.
- VII. Covering the head with Iḥrām clothing, turban, and the like for men.

It is permissible for men to seek shade in a tent or use umbrella or sunglasses.

- VIII. Having sexual intercourse with your spouse
- IX. Covering the face by women when no male strangers are around.
- X. Proposing marriage and doing a marriage contract.
- XI. Arguing, cursing, swearing or uttering of vulgar words.

— (Ummu Abdillah) —

³ Mīqāt is an appointed station for individuals coming from different parts of the world to enter the state of Iḥrām

❖ At the Mīqāt, observe two units of Rak'ah (if possible) and this is peculiar to pilgrims entering through Madīnah Mīqāt only. Then, say Subḥānallāh, Alḥamdulillāh, Allāhu Akbar.

Then enter into the state of Iḥrām to make your intention to perform 'Umrah by saying silently or loudly while you face the qiblah:

لَبَّيْكَ اللَّهُمَّ عُمْرَةً

Labbayka Allāhumma 'Umratan

(Here I am O'Allah, For 'Umrah).

Don't make your intention at the hotel. Wait until you get to the Mīqāt).

After then you say this statement if you fear that something may hinder you from completing the rites:

اللَّهُمَّ مَجِّئِي حَيْثُ حَبَسْتَنِي

Allāhumma maḥillī ḥaythu ḥabastanī

*"Oh Allah! the place I will stop is wherever you make me stop."
All the aforementioned (declarations) are best done when you mount your rides at the Mīqāt.*

Aishah B. Olawale

❖ Then start chanting the Talbiyah by yourself, without using a congregational tone (with other pilgrims).

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ، لَبَّيْكَ إِنَّ الْحَمْدَ وَالنَّعْمَةَ، لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

Labbayka Llahuma Labbayk, Labbayka Laa sharīka lak, Labbayka innalhamda, Wan-N-ni‘mata, laka Walmulk Lā sharīka lak.

"Oh Allah, here I am at your service, here I am, you have no partner, here I am, Truly, all praise, blessings and dominion are yours, you have no partners."

❖ Continue saying the Talbiyah above until you reach Makkah. Men should chant it audibly while the women chant it silently.

Enter Makkah while still chanting the Talbiyah. And once you get there, keep your luggage in the bus, or in your hotel room and head to Masjidul Haram.

❖ Upon entering the masjid, enter with your right leg and say:

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

Audhu biLlahi-l-‘azīm, wa bi wajihihī-l-karīm, wa sultanihi-l-qadīm, min ash-shayṭān ir-rajīm. Bismillāh waṣ-ṣalātu was-salāmu ‘alā rasūlillāh. Allāhumma iftaḥ lī abwāba raḥmatik.

"I seek refuge in Almighty Allah, by His noble face, by His primordial power, from Satan the outcast. In the name of Allah, and blessings and peace be upon the Messenger of Allah. Oh Allah forgive my sins, Oh Allah, open before me the doors of your mercy."

❖ You should stop chanting the Talbiyah here once you are at the front of Ka'abah before commencing Ṭawāf.

Upon sighting the Ka'bah, there is no clear-cut supplication narrated from the prophet that you have to say.

❖ It is recommended for men to do iḍṭibāʿ during Ṭawāf. Iḍṭibāʿ means placing the middle of the Iḥrām garment under the right shoulder and having its ends draped over the left shoulder i.e exposing the upper part of the right arm and shoulder.

Note: It is not lawful to expose the right arm and shoulder for Ṭawāf al-Ifāḍah (Ṭawāf of Ḥajj) so you only do this for ʿUmrah.

❖ Head towards the point of the Hajarul-Aswad (The Black stone) and start your Ṭawāf (circumambulation of the Ka'bah) in the state of ablution. Everyone making Ṭawāf is to put the Ka'bah to one's left.

❖ Kiss the Blackstone (which is the best). If not possible, then rub it and kiss your hand alone. If not possible, then touch it with something like a stick and kiss the thing. If all these are not possible, then it suffices that you turn your face (not the entire body) towards the direction of the stone, raise your hand pointing towards it and say :

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Bismillāh Allāhu akbar

Do not kiss your hand /palm after this. Just point and return your palm to its normal position. This is mostly done due to crowd.

- ❖ Before the start of Ṭawāf, it is recommended to say:

اللَّهُمَّ إِيْمَانًا بِكَ، وَتَصْدِيقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ، وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Allāhumma īmānan bika, wa taṣḍīqan bikitābik, wa wafā'an bi'ahdik, wa ittībā'an lisunnati nabīyyika Muḥammad ṣallallāhu 'alayhi wa sallam.

"Oh Allah, out of faith in you and belief in your book, and to fulfill your covenant, and to follow the sunnah of your Prophet Muhammad (peace and blessings of Allah be upon him) .

- ❖ It is recommended for men to do Ar-Raml (fast walking with small footsteps) in the first three 3 rounds (provided there are no huge crowds) and then walk gently during the remaining four rounds.

- ❖ Proceed to walk around the Ka'bah supplicating in any language of your choice. There's no specific supplication here.

- ❖ When you reach Ruknul - Yamānī area, that is the pillar before the pillar you started from (Hajarul-Aswad), stop all supplications, touch it (if possible) and say gently and calmly:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbanā ātinā fid-dunyā ḥasanah, wa fil-ākhirati ḥasanah, wa qinā 'adhāban-nār.

— (Ummu Abdillah) —

"Oh Lord, grant us the good things in this world and the good things in the next life and save us from the punishment of fire."

Keep saying this until you get to the pillar of Hajarul-Aswad. Point your palm to it as you did in the first place. This marks the beginning of the second round of Ṭawāf. At this point, say:

الله أكبر

Allāhu akbar (alone)

"Allah is great"

❖ Continue like you did in the first round till you complete seven (7) rounds of circumambulation of the Ka'bah. So you begin each round at the black stone and end at the black stone.

Note: You need to be in a state of purification (Wuḍū)⁴ when doing the Ṭawāf. Women menstruating or experiencing postpartum bleeding are exempted from Ṭawāf .

❖ After the 7th round, it is recommended for men to re-adjust their Iḥrām clothing by covering the right shoulder and arm they exposed earlier.

❖ Then move to the Maqām Ibrāhīm(station of Ibrāhīm). Pray two units of nāfilah behind the station if possible, if not, pray anywhere in the mosque.

You are to recite after Al-Fātiḥah: Sūrat al-Kāfirūn in the first Rak'ah and in the second Rak'ah, Sūrat al-Ikhlāṣ.

❖ You may proceed to the zamzam⁵ water station available everywhere in the mosque and drink from it.

⁴ If your ablution gets invalidated during Ṭawāf, renew it and continue from where you stop. Do not start Ṭawāf afresh.

⁵ Drinking of Zamzam water is an encouraged act by the Prophet ﷺ as he would face the qiblah while drinking, say Bismillah (in the name of Allah), drink from it in three breaths or sips, while standing or sitting, but it is perfectly fine in accordance with Sunnah to drink Zamzam while standing. Although it's not a requirement for validity of the rites of hajj and umrah

❖ Go back to the corner where you started your Ṭawāf. Touch it if possible or point at it and say Allahu Akbar. And there is no problem if you are unable to go back to the corner/ blackstone.

❖ Then proceed to make Sa'yū (walking between Ṣafā and Marwa planes). As you approach Ṣafā, you should recite

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا، وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ. سورة البقرة : ١٥٨

Innaṣ-ṣafā wal-marwata min sha'ā'irillāh, faman Ḥajja al-bayta awi'tamara falā junāḥa 'alayhi an yaṭṭawwafa bihimā, wa man taṭawwa'a khayran fa-inna Allāha shākirun almost (Suratul Baqarah158).

"Verily, ṣafā and Marwa (two mountains in Makkah) are of the symbols of Allah. So it is not a sin on him who performs Ḥajj or 'Umrah (pilgrimage) of the house (the Ka'bah at Makkah) to perform the going Ṭawāf between them. And whoever does good voluntarily, then Allah is all recognizer, all knowing.

Also say;

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

Abdau bimā bada'a Allāhu bih.

"I begin by that which Allah began".

Being in a state of purity is preferred but not obligatory. Hence, Sa'yū is valid without Wuḍū.⁶

⁶ The majority of the scholars have stated that minor purity is not a condition for the Sa'yū to be accepted, this is because the Prophet ﷺ didn't purify himself with a new Wuḍū' for the Sa'yū.

- ❖ Once you are on the plane of Şafā, face the qiblah, raise your hands and say:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ
وَعَدَّهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

*Allāhu akbar, Allāhu akbar, Allāhu akbar, lā ilāha illa Allāh, waḥdah
lā sharīka lah, laḥul-mulku wa laḥul-ḥamd, yuḥyī wa yumīt wa huwa
ḥayy lā yamūt, wa huwa 'alā kulli shay'in qadīr. Lā ilāha illa Allāh
waḥdah, anjaza wa 'dah, wa naṣara 'abdah, wa hazamal-aḥzāba
waḥdah.*

*"Allah is great, Allah is great, Allah is great, there is no deity worthy
of worship except Allah, alone, he has no partner, His, is the
dominion and His is the praise, He brings life and causes death and
He is able to do all things. There is no deity worthy of worship but
Allah alone. He fulfilled His promise, He aided His slave, and He
alone defeated the confederate."*

After saying this, make du'ā' in any language of your choice.

(Do this adhkar and du'ā' 3 three times at the spot)

- ❖ Then proceed to the plane of Marwa and walk down towards it while supplicating in any language of your choice till you reach the two green light poles. Men are to quicken their steps by jogging until they come out of the two green light poles. Women are to maintain their walking pace all through.

— (Ummu Abdillah) —

❖ Once you get to the Marwa plane, climb it, then stay on it. Stretch your hand and say:

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، لا إِلَهَ إِلا اللهُ، وَحْدَهُ، لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لا إِلَهَ إِلا اللهُ وَحْدَهُ، أَنْجَزَ
وَعَدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

*Allāhu akbar, Allāhu akbar, Allāhu akbar, lā ilāha illa Allāh,
waḥdahū lā sharīka lah, laḥul-mulku wa laḥul-ḥamd, yuḥyī wa yumīt
wa huwa ḥayy lā yamūt, wa huwa 'alā kulli shay'in qadīr. Lā ilāha
illa Allāh waḥdah, anjaza wa'dah, wa naṣara 'abdah, wa
hazamal-aḥzāba waḥdah.*

*"Allah is great, Allah is great, Allah is great, there is no deity worthy
of worship except Allah, alone, he has no partner, His, is the
dominion and His is the praise, He brings life and causes death and
He is able to do all things. There is no deity worthy of worship but
Allah alone. He fulfilled His promise, He aided His slave, and He
alone defeated the confederate."*

After this, make du'ā' in any language of your choice. And do this 3-times at the spot (the adhkar and the du'ā' just as you did on the plane of Ṣafā.)

❖ Proceed and descend to Ṣafā again, walk down towards it till you reach the two green light poles. Men are to quicken their walking pace by jogging until they reach the end of the green light. Women are to maintain their walking pace.

❖ You should do all these seven times. Going from Ṣafā to Marwa counts as 1 round, from Marwa to Ṣafā counts as 2, from Ṣafā to Marwa counts as 3, from Marwa to Ṣafā counts as 4, from Ṣafā to Marwa counts as 5, from Marwa to Ṣafā counts as 6, and from Ṣafā to Marwa counts as 7.

Which means you will start Sa'yū from Ṣafā and end in Marwa.

❖ After that, exit the masjid area. Shave or cut your hair low for the male.

The sunnah is that men shave completely for Ḥajj and cut it low for 'Umrah, while women cut a fingertip length of hair.

❖ With all the activities done, you have completed your 'Umrah.

Then you exit Iḥrām. All the things that were made forbidden become permissible.

Note: If you intend 'Umrah alone, then you should observe Ṭawāf

al-Wadā' ⁷ just like Ṭawāf an-Nāfilah ⁸ Once it is time to leave Makkah to return home.

But if you intend 'Umrah together with Ḥajj then you should delay your Ṭawāf al-Wadā' till after Ḥajj.

Aishah B. Olawale
— (Ummu Abdillah) —

⁷ Ṭawāf al-Wadā' is the Farewell Circumambulations of the Ka'bah without Sa'yū between Ṣafā and Marwa. It's the last thing expected to be done.

⁸ Ṭawāf an-Nāfilah is a voluntary circumambulation of the Ka'bah performed outside the obligatory rites of Hajj or 'Umrah. This is also without Sa'yū between Ṣafā and Marwa.

SIMPLIFIED GUIDE ON HAJJ

WHAT IS HAJJ ?

"Hajj" linguistically means aiming or heading towards a place. In Islamic terminology, it means worshipping Allah the most high by heading towards His sacred house and other related holy sites, at a specific time, in a specific manner.

It is one of the pillars of Islam which is obligatory once in a lifetime on one who is a capable Muslim of sound mind and has reached the age of puberty.

ITS OBLIGATION

Allah says:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ ...
عَنِ الْعَالَمِينَ

(سورة آل عمران ٩٧)

"And (due) to Allah from the people is pilgrimage to the House-for whoever is able to find a way there. But whoever disbelieves, then indeed, Allah is free from the need of the worlds."

And in the ḥadīth

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» متفق عليه

The Prophet Muhammad (peace and blessings of Allah be upon him) says: "Islam is based on (the following) five (principles): To testify that none has the right to be worshipped except Allah and Muhammad is the Messenger of Allah, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay Zakat (i.e. obligatory charity), to perform Hajj, (i.e. Pilgrimage to Makkah) and to observe fast during the month of Ramadan" [Reported by Al-Bukhari and Muslim]

Aishah B. Olawale
— (Ummu Abdillah) —

THE PILLARS OF ḤAJJ

1. Iḥrām (a sacred state a Muslim enters in order to perform Ḥajj or ʿUmrah)
2. Standing at Arafat
3. Ṭawāf - al-Ifāḍah (circumambulation around the Kaʿbah for Ḥajj).
4. Saʿyu (the ritual walking between the planes of Ṣafā and Marwa).

All these pillars should be observed correctly for a complete, acceptable Ḥajj.

Aishah B. Olawale
— (Ummu Abdillah) —

OBLIGATIONS OF ḤAJJ

- ❖ Iḥrām from Mīqāt.
- ❖ Standing at ʿArafah until sunset
- ❖ Staying overnight in Muzdalifah
- ❖ Staying in Muna during the days of Tashrīq
- ❖ Stoning the pillars in the right sequence
- ❖ Cutting of hair completely for male and cutting of a fingertip length for females.
- ❖ Ṭawāf al-Wadāʿ (Farewell circumambulation of the Kaʿbah).

Whoever leaves an obligation must give a sacrifice of an animal (Camel, sheep or cow) which he must slaughter in Makkah and distribute to the poor and not eat from it.

Aishah B. Olawale
— (Ummu Abdillah) —

TYPES OF ḤAJJ

There are three different ways Ḥajj can be performed and every pilgrim must choose one of them.

1. Ḥajj Tamattu'

This involves that you perform 'Umrah, followed by Ḥajj separately and requires the sacrifice of an animal. That is, one assumes Iḥrām for 'Umrah during the months of Ḥajj (which are Shawwal, Dhū al-Qa'dah and the first ten nights of Dhul-Ḥijjah). You say **Labbayka Allāhumma 'Umratan** (Here I am Oh Allah, for 'Umrah), complete the Ṭawāf and Sa'yu of 'Umrah, cut the hair low for male and cut a fingertip length for female. The pilgrim is then released from Iḥrām and all its restrictions.

Then on the 8th Dhul-Hijjah, you assume Iḥrām again for Ḥajj from your residence in Makkah and set out to complete the rites of Ḥajj. You are required to offer sacrifice of a camel, sheep, or goat and if unable to do so, you must fast three days during Ḥajj and seven days when you return home. This (tamattu') is the best form of Ḥajj.

2. Ḥajj Qirān

This involves that you perform 'Umrah, followed by Ḥajj. It requires the sacrifice of an animal. That is, you make a single intention (in the same state of Iḥrām) for both 'Umrah and Ḥajj saying **Labbayka Allāhumma 'Umratan wa Ḥajjan**. Upon reaching Makkah, you perform Ṭawāf al-quḍūm⁹ and Sa'yu. This Sa'yu

⁹ Ṭawāf al-quḍūm means "Circumambulation of arrival, and it is performed when a pilgrim just arrive at Makkah.

serves for both ʿUmrah and Ḥajj. You do not cut your hair after Sa'yu. Instead, you will remain in Iḥrām until the 8th day of Dhul-Ḥijjah. Then complete the rites of Ḥajj, but without repeating Sa'yu a second time. You are also required to sacrifice a camel, sheep or goat. If unable to do so, then you must fast three days during Ḥajj and seven days when you return home.

3. Ḥajj Ifrād

This involves Ḥajj alone and does not require the sacrifice of an animal. That is, you enter the state of Iḥrām with the intention to perform Ḥajj only, saying **“Labbayka Allāhumma Ḥajjan” (Here I am Oh Allah, for Ḥajj)**. You will perform Ṭawāf al-quḍūm upon arrival in Makkah and Sa'yu for Ḥajj, remaining in Iḥrām until the rites are completed.

Aishah B. Olawale
— (Ummu Abdillah) —

THE ACTIVITIES OF ḤAJJ

- ❖ The activities of Ḥajj commence on the 8th day of Dhul-Ḥijjah, and that day is called Yawm at-Tarwiyah (The day of fetching water).
- ❖ On this day, you set out on a journey to Muna. It is recommended to go to Muna after sunrise before the time for ṣalāt az-ḡuhr.
- ❖ It is recommended for the pilgrims who are in Makkah to enter into Iḥrām for Ḥajj from their places of residence. Pilgrims not in Makkah on this day should also set out from their respective Mīqāt towards Muna.
- ❖ Perform ghusl (the ritual bath) before entering Iḥrām.

It is recommended for men to put on perfume before putting on the Iḥrām garment. Women are prohibited from wearing perfume.

- ❖ Men put on Iḥrām clothing and women put on modest clothing just as they did during ʿUmrah. It is important to remember and observe the prohibitions associated with Iḥrām.
- ❖ Once it's time to move, the pilgrim declares intention by saying;

لَبَّيْكَ اللَّهُمَّ حَجًّا

Labbayka Allāhumma Ḥajjan

(Here I am Oh Allah, for Ḥajj).

❖ After this statement, you start chanting the Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لِأَشْرِيكَ لَكَ ، لَبَّيْكَ إِنَّ الْحَمْدَ ، وَالنُّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ .

Labbayka Llahuma Labbayk, Labbayka Laa sharīka lak, Labbayka innal-hamda, Wan-N-ni‘mata, laka Walmulk Lā sharīka lak.

"Oh Allah, here I am at your service, here I am, you have no partner, here I am, truly, all praise, blessings and dominion are yours, you have no partner."

You chant it continuously until arrival at Muna.

❖ At Muna, you continue with the Talbiyah, recitation of Quran, and making a lot of du‘ā’.

❖ While at Muna, you should observe ṣalāt aḏ-ḏuhr, ‘Aṣr, Maghrib, Ishai and Fajr of the next day, shortening the prayers (except for Maghrib and Fajr). These prayers are to be observed at their respective times (without joining them) and without nāfilah. You are encouraged to always remember to chant Talbiyah.

❖ The next day is the ninth (9th) of Dhul-Ḥijjah which is called Yawm ‘Arafah (Day of Arafah).

❖ Observe Salatu Fajr at Muna and prepare to move to ‘Arafah after sunrise with continuous chanting of the Talbiyah.

❖ At ‘Arafah, continue with the Talbiyah. At ḏuhr time, observe ṣalāt aḏ-ḏuhr and ‘Aṣr shortened to (2) Rak‘ahs each and combined

(jam'u) with one(1) Ādhān and two (2) iqāmah without nāfilah before or after.

❖ Remain at 'Arafah, making supplications. It is recommended that you stand, face the qiblah, and continue supplicating until sunset.

All of Arafah is a place of standing including under the tent except for the valley of Urana or places marked with " 'Arafah ends here".

❖ It is encouraged for the pilgrims to strive in supplications, engage in remembrance of Allah with utmost humility. You should stand and raise your hands while doing these. If you get tired, you may sit for a while and stand again to continue supplication and remembrance with humility and a focused heart.

❖ It is recommended to recite frequently :

لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

lā ilāha illa Allāh, waḥdahū lā sharīka lah, lahul-mulku wa lahul-ḥamd wa huwa 'alā kulli shay'in qadīr.

"There is no deity worthy of worship except Allah, alone, without a partner. To Him belongs the dominion and to Him belongs all praise and He is capable of all things."

❖ Also one can engage in various forms of remembrance and supplication prescribed in Sunnah, and sending blessings upon the Prophet (peace be upon him). Do all these till sunset.

❖ At sunset, join the bus to convey you to Muzdalifah. Do not pray Ṣalāt al-maghrib at ʿArafah or on the road even if the night gets darkened.

❖ At Muzdalifah, pray Maghrib with three Rakʿahs and Isha with two Rakʿahs combined with one Adhan and two Iqāmahs. Observe the Salat anytime you arrive at Muzdalifah, whether you arrive at Maghrib time or after the time of Isha has begun. It is also recommended to pray witr prayer.

❖ Pilgrims should spend the night in Muzdalifah till the next day, the tenth of Dhul-Hijjah. It is required that you sleep and take good rest so as to prepare for the activities of the tenth day.

❖ It is permissible for the weak among women, children or ill people to proceed to Muna later in the night for their stoning (but will stone after sunrise). While those that stay behind should pray Fajr on the 10th day.

❖ On the 10th day of Dhul-Hijjah which is known as Yawm an-Naḥr (the day of slaughtering), observe Salat al-Fajr and after post-Fajr adhkar, face the qiblah, raise your hands and do a lot of supplications, glorification and remembrance of Allah;

Taḥmīd (Alḥamdu lillāh), Tahlīl (Lā ilāha illā Allāh), Takbīr (Allāhu akbar)

because duʿā is highly accepted here. You can do this anywhere in Muzdalifah. Also don't forget, the Talbiyah should be the bulk of what you will be saying.

❖ Still at Muzdalifah on the 10th day (Yawm an-Naḥr), about to leave for Muna, pick seven (7) pebbles or more in case any of them falls off so you can replace them. Pick small pebbles, slightly larger than chick peas. Continue chanting the Talbiyah.

❖ On this 10th day of Dhul-Ḥijjah (Yawm an-Naḥr), pilgrims are expected to perform four major activities:

- I. Stoning the big-sized pole at Jamārāt.
- II. Slaughtering of ʿudhiyah (sacrificial animal).
- III. Shaving of hair for male, and cutting a fingertip length of hair for females.
- IV. Then the ṭawāf of Ḥajj known as Ṭawāf al-Ifāḍah and Sa'yu between Ṣafā and Marwa.

❖ Proceed to Muna where you are going to throw the stones at Jamratul Aqabah which is the first activity on that day. Before you get there, you will pass by a valley called Muḥassir (Wādī al-Muḥassir)¹⁰. Here, you hasten your walk and proceed to where to throw the pebbles. Continue chanting the Talbiyah.

❖ When you get to Jamrah (the pelting ground), there are three poles to pelt (small-sized pole, the mid-sized pole and the big-sized pole). Being the first day of throwing, we are expected to pelt at the big-sized pole (Jamratul-Aqabah). And it should be done after sunrise.

while stoning, you keep the Makkah to your left and Muna to the right. Hold the pebble between your thumb and index finger. At the big-sized pole, move close and you are to throw (7) pebbles by raising your hand. Throw consecutively, one after the other. Such that it lands/falls into the target area. What is required is that the pebble lands in the ditch. Say as you throw each :

— (Ummu Abdillah) —

¹⁰ Wādī al-Muḥassir is a small valley where Allah destroyed the army of the elephant, Abraha al-Habashi and his companions.

الله أكبر

Allāhu Akbar (Allah is great)

At this juncture, the Talbiyah stops after throwing the seven pebbles at the Jamarāt.

- ❖ The second activity on that 10th day is slaughtering. The agency in charge of your sacrificial animals would have slaughtered them on your behalf. So by that you have completed two activities.
- ❖ The third activity is shaving the hair for male while females cut a fingertip length from their hair.
- ❖ The fourth is Ṭawāf of Ḥajj (Ṭawāf al-Ifāḍah) without exposing the right shoulder and no jogging.

Do the Ṭawāf as we described for 'Umrah. Be patient and be calm with people.

- ❖ Then you exit Ṭawāf and observe 2 units of Rak'ah behind Maqām Ibrāhīm as we explained for 'Umrah.
- ❖ You may move to zamzam station and drink from it as explained for 'Umrah.
- ❖ Return to where you started your Ṭawāf (if possible) and say "Allāhu Akbar" (Allah is great) as described for 'Umrah.
- ❖ Still on the 10th day, proceed to perform Sa'yu between Şafā and Marwa as described for 'Umrah.
- ❖ Then you can exit Iḥrām. **Exiting Iḥrām is of two types:**

1. The minor type: Which occurs when the pilgrim has stoned Jamratul-Aqabah, slaughtered, and cut his hair completely for male and a fingertip length for females but yet to do Ṭawāf al-Ifāḍah on the tenth (10th) day. In this case, everything that was made prohibited during Iḥrām becomes permissible except for marital relations.

2. The major type: Which occurs when the pilgrim has stoned the Jamratul-Aqabah, slaughtered sacrificial animal, cut the hair completely for male and a fingertip length for female and has also performed Ṭawāf al-Ifāḍah and Sa'yu on the tenth (10th) day. In this case, everything that was made prohibited during Iḥrām becomes permissible including marital relations.

❖ So whoever that wishes for the minor type of exiting Iḥrām as explained above, should go back to his tent at Muna after stoning and once he gets there, male should cut his hair completely and female cut a fingertip length while the slaughtering has been done already on his behalf.

❖ Also whoever that wishes for the major type of exiting Iḥrām will proceed to Makkah after the stoning at jamrah on foot or by bus (if available).

❖ When you get to Makkah, you should perform Ṭawāf al-Ifāḍah, pray behind Maqām Ibrāhīm, drink Zamzam, go back to the start of Ṭawāf (if possible), perform Sa'yu between Ṣafā and Marwa just as explained for 'Umrah.

❖ Then, you proceed to shaving of hair for males and a fingertip length for females while the slaughtering has been done on your behalf.

❖ You may go to your hotel at Makkah to take some rest but you must return back to Muna before sunset.

❖ Then the next day is the 11th day of Dhul-Hijjah known as Yawm al-Qarr (The day of stay at Muna). The stoning continues on this day and the pilgrim throws pebbles at three (3) jamarāt (pillars) . It is recommended to set out for stoning at Jamrah after the sun has passed its zenith (around the time of Zuhr prayer). You must have picked your stones from Muzdalifah or Muna and you should pick enough stones.

On this day, you are required to throw 21 pebbles in total. Starting from the smallest pillar (first Jamrah), stoning with seven (7) pebbles, raising your hand, and pelting them one after the other saying **"Allāhu Akbar" (Allah is great)** after each throw.

After this, you are to move ahead a little, placing the smallest pillar behind, on your left (that is, stand to the right of the Jamrah), face the qiblah, raise your hands and make abundant supplications.

❖ Head towards the middle pillar (second Jamrah), raise your hand, stone with seven (7) pebbles one after the other and say **"Allāhu Akbar" (Allah is great)** after each throw.

Move a little ahead of it, place it behind on your right (that is, stand to the left of the Jamrah), face the qiblah, raise your hands, and make abundant supplications.

❖ Head towards the biggest pillar (third jamrah/Jamratul Aqabah). Raise your hand, stone it with seven pebbles one after the other

and say "**Allāhu Akbar**" (**Allah is great**) after each throw. And you are not required to stand beside it. Just throw and take your leave back to the tent at Muna.

❖ Then next day is the 12th day of Dhul-Ḥijjah known as Yawm Nafril-Awwal (The first day of exit from Muna). Stoning continues this day too and you are required to stone 21 pebbles, throwing at the three places mentioned earlier (smallest Jamrah 7 stones, middle Jamrah 7 stones and the biggest Jamrah 7 stones). That is, you should throw on the 12th day just as you threw on the 11th day. It is recommended that pelting of pebbles are done after the sun has passed its zenith (around the time of Ḍuhr prayer)

Any pilgrim who wishes to depart after this stoning on the 12th day may do so. It is recommended that he should leave Muna after Ḍuhr or ʿAṣr but before sunset. And if he delays his departure until sunset, then he cannot leave Muna until the next day (13th day of Dhul-Ḥijjah) after stoning. He must have thrown 49 pebbles altogether after the stoning on the 12th day (7+21+21).

❖ The next day is the 13th day of Dhul-Ḥijjah known as Yawm an-Nafri - th-Thānī (The second day of exit from Muna). The exit should be after Ḍuhr or after ʿAṣr. He should throw 21 pebbles at the three jamarāt (7 pebbles at each of the pillars) just as he did on the 11th day.

Day 11th, 12th and 13th are known as Ayyām at-Tashrīq

❖ Pilgrims who didn't do their Ṭawāf al-Ifāḍah on the 10th day of Dhul-Ḥijjah and have exited Ihraam already, will head to Makkah and perform Ṭawāf al-Ifāḍah and Sa'yu as explained for ʿUmrah without necessarily putting on the iḥrām garment again.

Those who have Performed Ṭawāf al-Ifāḍah and Sa'yu on the 10th of Dhul-Ḥijjah will head to their hotel in Makkah to rest and regain strength.

❖ Once it is announced that you would be traveling back home on a particular day, then prepare ahead to observe Ṭawāf al-Wadāʿ (the farewell circumambulation of the Kaʿbah). Do the Ṭawāf just the way we explained for ʿUmrah and it is done without Sa'yu between Ṣafā and Marwa .It's just like Ṭawāf an-Nāfilah.

This ends the activities of Ḥajj. All praise is to Allāh by whose favour good things are accomplished.

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— (Ummu Abdillah) —

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