

A Brief Guide to Hajj

Hajj is one of the best acts of worship. It is one of the pillars of Islam with which Allah sent Muhammad and without which a person's religious commitment is incomplete.

Conditions of accepting acts of worship:

Worship cannot bring a person closer to Allah and cannot be accepted unless it meets two conditions :

1. Sincerity towards Allah Alone, i.e., it is done to seek the Countenance of Allah and the Hereafter, and is not done to show off, to enhance one's reputation or for worldly gain.
2. Following the Prophet (peace and blessings of Allah be upon him) in word and deed.
Following the Prophet (peace and blessings of Allah be upon him) can only be achieved by knowing his Sunnah.

Hence the one who wants to worship Allah by doing any act of worship – Hajj or anything else – has to learn the teachings of the Prophet (peace and blessings of Allah be upon him) concerning it, so that his actions will be in accordance with the Sunnah.

We will sum up in these few lines the description of Hajj as narrated in the Sunnah.

Types of Hajj:

There are three types of Hajj: Tamattu', Ifrad and Qiran.

1. Tamattu' means entering ihram for 'Umrah only during the months of Hajj (the months of Hajj are Shawwal, Dhu'l-Qi'dah and Dhu'l-Hijjah; see al-Sharh al-Mumti', 7/62). When the pilgrim reaches Makkah he performs tawaf and sa'i for 'Umrah, and shaves his head or cuts his hair, and exits ihram. Then when the day of al-Tarwiyah, which is the 8th of Dhu'l-Hijjah, comes, he enters ihram for Hajj only, and does all the actions of Hajj. So Tamattu' involves a complete 'Umrah and a complete Hajj.
2. Ifrad means entering ihram for Hajj only. When the pilgrim reaches Makkah he performs tawaf al-qudum (tawaf of arrival) and sa'i for Hajj, but he does not shave or cut his hair and does not exit ihram, rather he remains in ihram until he exits ihram after stoning Jamrat al-'Aqabah on the day of 'Eid. If he delays the sa'i of Hajj until after the tawaf of Hajj, there is nothing wrong with that.
3. Qiran means entering ihram for 'Umrah and Hajj both together. Or entering ihram for 'Umrah first then including Hajj in that before starting the tawaf of Hajj. That is done by intending that his tawaf and sa'i will be for both Hajj and 'Umrah.

The actions done in Qiran are the same as those done in Ifrad, except that the pilgrim doing Qiran has to offer a hadiy (sacrifice) whereas the pilgrim doing Ifrad does not.

The best type of hajj

The best of these three types of Hajj is Tamattu'. This is what the Prophet (peace and blessings of Allah be upon him) enjoined upon his Companions and urged them to do.

Even if a person enters ihram for Qiran or Ifrad, then it is strongly recommended for him to change his intention to 'Umrah, then complete 'Umrah and exit ihram, so that he will then be doing Tamattu'. He may do that after doing tawaf al-qudum and sa'i – because when the Prophet (peace and blessings of Allah be upon him) did tawaf and sa'i during his Farewell Pilgrimage, and his Companions were with him, he told everyone who did not have a sacrificial animal (hadiy) to change his intention and make his ihram for 'Umrah and to cut his hair and exit ihram, and he said, "Were it not that I have brought the hadiy with me, I would do what I have commanded you to do."

Ihram:

Ihram means having the intention of starting the rituals of Hajj or 'Umrah .

When the pilgrim wants to enter ihram , he should change his clothes and do ghusl like the ghusl done to cleanse oneself of janabah (impurity following sexual activity). Then he should apply whatever perfume is available, musk or whatever, to his head and beard. It does not matter if traces of that perfume remain after he enters ihram, because of the hadith narrated in al-Sahihayn from 'Aishah (may Allah be pleased with her) who said: When the Prophet (peace and blessings of Allah be upon him) wanted to enter ihram, he would perfume himself with the best perfume he could find, then I would see shining traces of that musk on his head and beard after that."

(Narrated by al-Bukhari, 271; Muslim, 1190)

Doing ghusl when entering ihram is Sunnah for both men and women, even women who are bleeding following childbirth or menstruating, because the Prophet (peace and blessings of Allah be upon him) commanded Asma bint 'Umayy when she was bleeding following childbirth to do ghusl when she entered ihram, and to bandage her private parts and enter ihram. (Narrated by Muslim, 1209)

Then after doing ghusl and putting on perfume, the pilgrim should put on the ihram garments and – apart from women who are bleeding following childbirth or menstruating – pray the obligatory prayer if that is at the time of an obligatory prayer, otherwise they should pray two rak'ahs with the intention of the Sunnah prayer of wudu. When the pilgrim has finished praying he should face the qiblah and enter ihram. He may delay ihram until he has boarded his means of transportation, and is ready to move off, but he should enter ihram before he leaves the miqat for Makkah.

Then if he is doing Tamattu', he should say, "Labbayk Allahumma bi 'Umrah (Here I am, O Allah, for 'Umrah)."

If he is doing Qiran, he should say, "Labbayk Allahumma bi Hajjah wa 'Umrah (Here I am, O Allah, for Hajj and 'Umrah)."

If he is doing Ifrad, he should say, “Labbayk Allahumma Hajjan (Here I am, O Allah, for Hajj).”

Then he should say, “Allaahumma hadhihi hijjah la riya-a fiha wa la sum’ah (O Allah, this is a pilgrimage in which there is no showing off or seeking reputation).”

Reciting the Talbiyah:

Then he should recite the [Talbiyah](#) as the Prophet (peace and blessings of Allah be upon him) did: “Labbayka Allahumma labbayk, labbayka la sharika laka labbayk. Inna al-hamd wa’l-ni’mata laka wa’l-mulk, la sharika lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).”

The Talbiyah of the Prophet (peace and blessings of Allah be upon him) also included the words, “Labbayka ilah al-haqq (Here I am, O God of Truth).”

Ibn ‘Umar used to add to the Talbiyah the words, “Labbayk wa sa’d dayka, wa’l-khayru bi yadayka, wa’l-raghbau ilayka wa’l-amal (Here I am and blessed by You, and all good is in Your hands, and desire and action are directed towards You).”

Men should raise their voices when saying this, but a woman should recite in such a manner that those who are beside her can hear it, unless there is a man beside her who is not one of her mahrams, in which case she should recite it silently.

If the person who is entering ihram fears some obstacle that may prevent him from completing his pilgrimage (such as sickness, an enemy, being stopped from proceeding any further, etc), then he should stipulate a condition when entering ihram by saying, “If I am prevented then my exiting ihram is where I am prevented” – i.e., if something prevents me from completing my pilgrimage such as sickness or delay etc, then I will exit my ihram. The Prophet (peace and blessings of Allah be upon him) commanded Duba’ah bint al-Zubayr, when she wanted to enter ihram but she was sick, to stipulate such a condition, and he said, “Your condition is valid with your Lord.” Narrated by al-Bukhari (5089) and Muslim (1207).

If he stipulates this condition and something happens to prevent him from completing his pilgrimage, then he exits his ihram and does not have to do anything (i.e., offer a sacrifice in compensation).

But the one who does not fear that some obstacle may prevent him from completing his pilgrimage does not have to stipulate any conditions, because the Prophet (peace and blessings of Allah be upon him) did not stipulate conditions nor did he command everyone to do so. Rather he told Duba’ah bint al-Zubayr to do that because she was sick.

The muhrim (person who has entered ihram) should recite the Talbiyah a great deal, especially when circumstances and times change, such as when going up to a high place or going down to a low place, or when night or day begin. After that he should ask Allah for His good pleasure and for Paradise, and seek refuge in His Mercy from the Fire.

The Talbiyah is prescribed in 'Umrah from the moment one enters ihram until one starts Tawaf. In Hajj it is prescribed from the moment one enters ihram until one stones Jamrat al-'Aqabah on the day of 'Eid.

Performing Tawaf:

Then when he enters al-Masjid al-Haram he should do so with his right foot first, and say, "Bismillah wa'l-salatu wa'l-salam 'ala Rasul-Allah. Allahumma ighfir li dhunubi waftah li abwab rahmatika. A'udhu Billah il-'Azim wa bi wajhih il-karim wa bi sultanih il-'qadim min al-Shaytan il-rajim (In the name of Allah, and blessings and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your mercy. I seek refuge with Allah the Almighty and in His noble Countenance and His eternal power from the accursed Satan)."

Then he should go to the Black Stone in order to start tawaf . He should touch the Stone with his right hand and kiss it; if he cannot kiss it then he should touch it with his hand and kiss his hand. If he cannot touch it with his hand then he should face the Stone and point to it with his hand and say "Allahu akbar", but he should not kiss his hand.

There is a great deal of virtue in touching the Black Stone , because the Prophet (peace and blessings of Allah be upon him) said: "Allah will raise up the Black Stone on the Day of Resurrection and it will have two eyes with which it will see and a tongue with which it will speak, and it will bear witness for those who touched it in sincerity." (Classed as sahih by al-Albani in Sahih al-Targhib wa'l-Tarhib, 1144)

It is better not to crowd around and cause annoyance to people or be annoyed by them, because of the hadith in which the Prophet (peace and blessings of Allah be upon him) said to 'Umar: "O `Umar, you are a strong man, do not crowd around the Stone and disturb the weak. If you find space, then touch it, otherwise just face it and say 'Allahu akbar.'" (Narrated by Ahmad, 191; classed as qawiy by al-Albani in Risalat Manasik al-Hajj wa'l-`Umrah, p. 21)

Then he should move towards the right, with the Ka'bah on his left, and when he reaches the Yemeni Corner (al-Rukn al-Yamani, which is the third corner after the Black Stone) he should touch it, without kissing his hand or saying "Allahu akbar". If he cannot touch it then he should move on, and not crowd around it. Between the Yemeni Corner and the Black Stone he should say, "Rabbana atina fi'l-dunya hasanah wa fi'l-akhirah hasanah wa qinna 'adhab al-Nar (Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire)." Narrated by Abu Dawud and classed as hasan by al-Albani in Sahih Abi Dawud, 1666.

Every time he passes the Black Stone he should face it and say 'Allahu akbar', and in the rest of his tawaf he should recite whatever he likes of dhikr, du`a and Quran, because tawaf around the Ka'bah has been established for the remembrance of Allah.

- In tawaf men should do two things:
 1. Uncover the right shoulder (idtiba`) from the beginning of tawaf until the end. This is done by placing the middle of the rida (upper garment) beneath the right armpit and the ends of the rida over the left shoulder. When the pilgrim finishes tawaf, he should put his rida back

as it was before tawaf, because the time for wearing it with one shoulder uncovered is only in tawaf.

2. Raml in the first three circuits only. Raml means walking quickly with short steps. In the last four circuits there is no raml, rather the pilgrim should walk normally.

When the pilgrim has completed seven circuits of tawaf, he should cover his right shoulder and then go to the Station of Ibrahim (Maqam Ibrahim) and recite the words (interpretation of the meaning):

“And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka’bah] as a place of prayer (for some of your prayers, e.g. two Rak’at after the tawaf of the Ka’bah at Makkah),” [Al-Baqarah 2:125]

Then he should pray two rak’ahs behind the Station; in the first rak’ah after reciting al-Fatihah he should recite Ya ayyaha’l-kafirun (Surat al-Kafirun 109) and in the second Qul Huwa Allahu ahad (Surat al-Ikhlās 112). Then when he has finished this prayer he should go to the Black Stone and touch it if he can. It is prescribed at this point to touch it only; if he cannot do that then he should go away and not point to it.

Performing sa`i:

The pilgrim who is doing Tamattu’ should do sa’i for ‘Umrah; those who are doing Ifrad and Qiran should do sa’i for Hajj, and they may delay it until after Tawaf al-Ifadah.

To Perform sa`i the pilgrim should go out to the Mas’a (place for sa`i) and when he comes near to al-Safa he should recite (interpretation of the meaning):

“Verily, As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah.” [Al-Baqarah 2:158]

And he should say: “Nabda-u bima bada-a Allah bihi (We start with that with which Allah started).”

Then he should climb al-Safa until he can see the Ka`bah, then he should face it and raise his hands and praise Allah, and make du`a as he wishes. The Prophet (peace and blessings of Allah be upon him) used to say: “La ilaha ill-Allah wahdahu la sharika lah, lahu’l-mulk, wa lahu’l-hamd, wa huwa ‘ala kulli shay-in qadir. La ilaha ill-Allah wahdah, anjaza wa’dah, wa nasara ‘abdah, wa hazama al-ahzaba wahdah (There is no god but Allah Alone, with no partner or associate; His is the Dominion, all praise is due to Him, and He is able to do all things. There is no god but Allah Alone; he fulfilled His promise, granted victory to His slave, and defeated the confederates alone).” (Narrated by Muslim, 1218)

He should repeat that three times, and make du`a in between. He should recite this dhikr then make du`a, then recite it again and make du`a, and recite it a third time, then come down to al-Marwah, and not make du`a after the third time.

When he reaches the green marker he should run as quickly as he can without disturbing anyone, because it was proven that the Prophet (peace and blessings of Allah be upon him) did sa`i

between al-Safa and al-Marwah, and he said, “The river bed is not crossed except with vigour.” (Narrated by Ibn Majah and classed as sahih by al-Albani in Sahih Ibn Majah, 2419) The river bed [it was a dried river bed in the time of the Prophet (peace and blessings of Allah be upon him)] is the area between the two green markers that stand there now.

When he reaches the second green marker, he should walk normally until he reaches al-Marwah. He should climb up it and turn to face the qiblah, and raise his hands and say what he said at al-Safa. Then he should come down from al-Marwah and head for al-Safa, walking in the place of walking and running in the place of running. When he reaches al-Safa he should do what he did the first time, and the same when he goes back to al-Marwah, until he has completed seven circuits; going from al-Safa to al-Marwah is one circuit, and coming back from al-Marwah to al-Safa is another circuit. During his sa`i he can say whatever he likes or dhikr and du`a, and recite Quran.

Note: The verse (interpretation of the meaning): “Verily, As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah” [Al-Baqarah 2:158] should be recited by the pilgrim who wants to perform sa`i when he approaches al-Safa at the beginning of sa`i only. It is not mustahabb to repeat it every time he approaches al-Safa and al-Marwah, as some people do.

Shaving the head or cutting the hair

When the pilgrim who is doing Tamattu' has completed seven circuits of sa'i, he should shave his head if he is a man, or cut his hair. If he shaves his head he must shave his entire head, and if he cuts his hair he must cut from all over his head. Shaving is better than cutting because the Prophet (peace and blessings of Allah be upon him) made du'a three times for those who shaved their heads and once for those who cut their hair. (Narrated by Muslim, 1303)

But if the time of Hajj is so close that there will be no time for the hair to grow back, then it is better to cut one's hair at this point, so that there will be some hair left to shave during Hajj. The evidence for that is the fact that the Prophet (peace and blessings of Allah be upon him) commanded his Companions, during the Farewell Pilgrimage, to cut their hair during 'Umrah, because they arrived on the morning of the 4th of Dhu'l-Hijjah.

Women should cut the length of a fingertip from their hair.

With these actions, the 'Umrah of the one who is doing Tamattu' is concluded, after which he should exit ihram completely and do everything that those who are not in ihram do, such as wearing regular clothes, wearing perfume, having intercourse with their wives, etc.

Those who are doing Iqra' or Qiran should not shave their heads or cut their hair, or exit ihram, rather they should remain in ihram until they exit ihram on the day of 'Eid, after stoning Jamrat al-'Aqabah and shaving their heads or cutting their hair.

Day of al-Tarwiyah:

Then when the day of al-Tarwiyah comes, which is the 8th day of Dhu'l-Hijjah, the one who is doing Tamattu' should enter ihram for Hajj in the morning from the place where he is in Makkah. It is

mustahabb for him to do the same when entering ihram for Hajj as he did when entering ihram for 'Umrah, namely doing ghusl, putting on perfume and praying. He should form the intention of entering ihram for Hajj and recite the Talbiyah, and say, "Labbayk Allahumma Hajjan (Here I am, O Allah, for Hajj)."

If he fears some obstacle that may prevent him from completing his Hajj, he should stipulate a condition by saying, "If I am prevented then my exiting ihram is where I am prevented." If he does not fear any such obstacle then he should not make any such condition. It is mustahabb to recite the Talbiyah out loud until he starts to stone Jamrat al-'Aqabah on the day of 'Eid.

Going to Mina:

Then the pilgrim should go out to Mina and pray Zuhr, 'Asr, Maghrib, 'Isha and Fajr there, shortening the prayers but not joining them, because the Prophet (peace and blessings of Allah be upon him) used to shorten his prayers in Mina but he did not join them. Shortening the prayers means making the four-rak'ah prayers two rak'ahs. The people of Makkah and others should shorten their prayers in Mina, 'Arafah and Muzdalifah because the Prophet (peace and blessings of Allaah be upon him) used to lead the people in prayer during the Farewell Pilgrimage and there were people from Makkah with him, but he did not tell them to offer their prayers in full. If it had been obligatory for them to do so, he would have told them to do so as he did on the day of the Conquest of Makkah. But since the city has spread and incorporated Mina so that it is like one of the quarters of Makkah, then the people of Makkah should not shorten their prayers there.

Going to 'Arafah:

When the sun rises on the day of 'Arafah, the pilgrim travels from Mina to 'Arafah and stops in Namirah until the time of Zuhr (Namirah is a place just before 'Arafah), if he can do so. If he cannot do it, it does not matter because staying in Namirah is Sunnah but it is not obligatory. When the sun passes its zenith (i.e., when the time for Zuhr prayer begins), he should pray Zuhr and 'Asr, two rak'ahs each, and join them together at the time of Zuhr, as the Prophet (peace and blessings of Allaah be upon him) did, so as to leave a lot of time for standing and making du'a.

Then after the prayer he should devote his time to making dhikr and du'a and beseeching Allah, and praying as he likes, raising his hands and facing the qiblah even if the mountain of 'Arafah is behind him, because the Sunnah is to face the qiblah, not the mountain. The Prophet (peace and blessings of Allah be upon him) stood by the mountain and said, "I am standing here, but all of 'Arafah is the place of standing."

Most of the Prophet's du'a in that great place of standing was: "La ilaha ill-Allah wahdahu la sharika lah, lahu'l-mulk, wa lahu'l-hamd, wa huwa 'ala kulli shay'in qadir (There is no god but Allah Alone, with no partner or associate; His is the Dominion, all praise is due to Him, and He is able to do all things)."

If the pilgrim gets tired and wants to have a break by talking to his companions about useful things or by reading from some useful books, especially things that have to do with the generosity and

great bounty of Allah, in order to increase his hopes on that day, this is good. Then he can go back to beseeching Allah and praying to Him. He should strive to make the most of the end of the day by making du'a. The best of du'a is du'a made on the day of 'Arafah.

Going to Muzdalifah:

When the sun sets, the pilgrim should go to Muzdalifah . When he reaches there, he should pray Maghrib and 'Isha with one adhan and two iqamahs. If he fears that he will not reach Muzdalifah before midnight, he should pray on the way, because it is not permissible to delay 'Isha prayer until after midnight.

He should stay overnight in Muzdalifah, then when dawn comes he should pray Fajr early, with the adhan and iqamah, and then head for al-Mash'ar al-Haram (which is the site of the mosque in Muzdalifah) and proclaim the oneness and greatness of Allah (by saying La ilaha ill-Allah and Allahu akbar), and making du'a as he likes, until it has become very light (i.e., when the light of day appears before the sun has actually risen). If it is not easy for him to go to al-Mash'ar al-Haram, he should make du'a where he is, because the Prophet (peace and blessings of Allah be upon him) stood there and all of Muzdalifah is the place of standing. When he is reciting dhikr and making du'a he should face the qiblah and raise his hands.

Going back to Mina:

When it has become very light, before the sun rises, he should go to Mina and hasten through Wadi Mahsar (which is a valley between Muzdalifah and Mina). When he reaches Mina he should stone Jamrat al-'Aqabah, which is the last one that is closest to Makkah, throwing seven pebbles one after another, each of which should be approximately the size of a fava bean, saying "Allahu akbar" with each throw. (The Sunnah when stoning Jamrat al-'Aqabah is to face the Jamarah with Makkah to one's left and Mina to one's right). When he has finished this stoning, he should slaughter his sacrificial animal, then shave his head or cut his hair if he is male; women should cut the length of a fingertip from their hair. This is the first stage of exiting ihram, in which it becomes permissible to do everything except have intercourse with one's wife. Then the pilgrim should go back to Makkah and do tawaf and sa'i for Hajj. Then comes the second stage of exiting ihram, after which everything becomes permissible which was forbidden whilst in ihram.

The Sunnah is to put on perfume when one wants to go to Makkah to do tawaf after stoning the jamarat and shaving one's head, because 'Aishah (may Allah be pleased with her) said: "I used to apply perfume to the Prophet (peace and blessings of Allah be upon him) before he entered ihram and when he exited ihram, before he circumambulated the House." Narrated by al-Bukhari, 1539; Muslim, 1189.

Stoning the jamarat

Then after tawaf and sa'i, he should go back to Mina and stay there for two nights, the 11th and 12th of Dhu'l-Hijjah, and stone the three jamarat during those two days, when the sun has passed its zenith. It is better for him to go to the jamarat walking, but if he rides that is acceptable. He should stone the first jamrah, which is the one that is furthest away from Makkah and next to Masjid al-Khif, with seven pebbles, one after another, and say "Allahu akbar" after each throw. Then he should go forward a little and say a lengthy du'a, saying whatever he likes. If it is too difficult for him to stand for a long time and make du'a, he should say whatever is easy for him, even if it is only a little, so that he will have done the Sunnah.

Then he should stone the middle jamrah with seven pebbles, one after another, saying "Allahu akbar" with every throw. Then he should move to his left and stand facing the qiblah, raising his hands, and offer a lengthy du'a if he can. Otherwise he should stand for as long as he can. He should not omit to stand and make du'a because it is Sunnah. Many people neglect that because of ignorance or because they take the matter lightly. The more the Sunnah is neglected the more important it becomes to do it and spread it among the people, lest it be abandoned and die out.

Then he should stone Jamrat al-'Aqabah with seven pebbles, one after another, saying "Allahu akbar" with each throw, then he should go away and not offer a du'a after that.

When he has completed the stoning of the Jamarat on the 12th day of Dhu'l-Hijjah, if he wants he may hasten and leave Mina, and if he wants he may delay his departure and stay there for another night, the night of the 13th, and stone the three Jamarat after noon as he did before. It is better to delay, but it is not obligatory unless the sun has set on the 12th and he is still in Mina, in which case it is obligatory to stay until one has stoned the three Jamarat after noon on the following day. But if the sun sets on the 12th and he is still in Mina but not by choice, such as if he had already started out and boarded his means of transportation, but got delayed because of crowded conditions and traffic jams etc., then he is not obliged to stay there, because the delay until sunset was not by his choice.

Farewell tawaf:

When the pilgrim wants to leave Makkah and go back to his country, he should not leave until he has performed the farewell tawaf (tawaf al-wada'), because the Prophet (peace and blessings of Allah be upon him) said: "No one should leave until the last thing that he does is (tawaf) around the House." (Narrated by Muslim, 1327)

According to another version, he told the people that the last thing they should do was (tawaf) around the house, but he made an exception for women who were menstruating. Narrated by al-Bukhari, 1755; Muslim, 1328.

Women who are menstruating or bleeding following childbirth do not have to do the farewell tawaf; neither should they stand by the door of al-Masjid al-Haram to bid farewell, because that was not narrated from the Prophet (peace and blessings of Allah be upon him).

The last thing the pilgrim should do when he wants to leave is to circumambulate the House. If after the farewell tawaf he stays and waits for his companions or to load his luggage or to buy something he needs on the way, there is nothing wrong with that, and he does not have to repeat the tawaf, unless he intends to delay his journey, such as if he intended to travel at the beginning of the day and he did the farewell tawaf, then he delays his travelling until the end of the day, for example; in this case he has to repeat the tawaf so that it will be the last thing he does in Makkah.

Things to consider when entering ihram:

The pilgrim who enters ihram for Hajj or 'Umrah has to do the following:

1. He has to adhere to that which Allah has enjoined of religious laws, such as praying on time in congregation.
2. He has to avoid all that Allah has forbidden of obscene and immoral speech and sin, because Allah says (interpretation of the meaning):
“So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.”
[al-Baqarah 2:197]
3. He should avoid annoying the Muslims with his words or actions, at the holy sites and elsewhere.
4. He should avoid all things that are forbidden when in ihram (**prohibitions apply equally to men and women**):
 - So he should not cut anything from his hair or nails, but removing thorns and the like is fine, even if that results in some bleeding.
 - He should not apply perfume after entering ihram, either to his body, his clothes, his food or his drink. He should not wash with perfumed soap either. But if any traces of perfume remain from that which he put on before entering ihram, that does not matter.
 - He should not hunt.
 - He should not have intercourse with his wife.
 - He should not touch her with desire or kiss her etc.
 - He should not enter into a marriage contract for himself or arrange a marriage for anyone else, or propose marriage to a woman for himself or on behalf of another.
 - He should not wear gloves, but wrapping one's hands with a piece of cloth does not matter.

Things forbidden to men in ihram:

The following apply only to men:

- Men should not cover their heads with something that stays on the head. Shading their heads with umbrellas, car roofs and tents, and carrying mats etc. (on one's head, when moving them from one place to another), is acceptable.
- They should not wear shirts, turbans, burnouses, pants or leather slippers, unless someone cannot find an izar (waist wrapper), in which case he may wear pants; and if he cannot find sandals he may wear shoes.
- They should not wear anything that is akin to the above, such as abayas, cloaks, hats, t-shirts and the like.
- It is permissible for men to wear sandals, rings, eyeglasses and hearing aids, and to wear wristwatches, or to put watches on strings around their necks, and to wear money belts.
- It is permissible for them to wash with unperfumed soaps, and to scratch their heads and bodies, and if any hairs fall unintentionally as a result, there is no sin on them.

Things forbidden to women in ihram:

Women should not wear niqab , which is what they use to cover their faces, with holes cut for the eyes. They should not wear the burqa' either.

The Sunnah is for them to uncover their faces unless non-mahram men can see them, in which case they should cover their faces whilst in ihram and at other times.

Reference:

<https://islamqa.info/en/answers/31819/what-is-umrah>