HAJJ, UMRAH AND ZIYARAH
(BASED ON QUR’AN AND SUNNAH)

الحج والعمرة والزيارة
على ضوء الكتاب والسنة

Prepared by:
HAFIZ ATEEQ-UR-RAHMAN KAILANI
King Saud University

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Kailani.- Riyadh.

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1- Hajj I- Kailani, Hafiz Ateeq-ur-
Rahman ( tran. ) II- Title
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PREFACE

Praise be to Allah the Exalted for enabling me to present this work and I invoke Allah’s blessings and peace upon His Messenger (ﷺ). 

_Hajj_ is one of the basic pillars of Islam. Comprehensive, direct and to the point books written in an easy manner are always required. The following targets were kept in mind while compiling this book.

1. To be based on Qur’an and Sunnah (Authentic Hadeeth only)

2. Islamic terminology should be used as much as possible.

3. The book should be short, comprehensive and to the point and it should be of pocket size so that it may be easily carried by Hajis during performing their rites.

4. It should not only contain the correct procedure to perform Hajj rites but it should also contain other informations
which a *Haji* may need during his journey.

To what extent I am successful is left to the readers to judge. We believe that Islamic subjects may not be understood well without Islamic terminology just like scientific subjects may not be understood without scientific terminology.

As with our previous works, we have preferred retaining Islamic terminology as much as possible. In some cases, for clarity only, the Islamic terms have been retained with an English equivalent within brackets. For example the word *Rabb* can not be simply translated as Master. It implies Lord, Nourisher, Sustainer etc.

A portion of this book is a translation from the well-known book *Minhaj-ul-Muslim* by Sheikh Abu Bakar Jaber Al Jazairy, who is a teacher in Islamic
University Madinah-al-Munawwarah and a teacher at Masjid Nabawi. Saudi Radio also broadcasts his valuable lectures regularly.

The following chapters are from his book.

1. *Hajj* and *Umrah*.

2. How to perform *Hajj* and *Umrah*.

*Hajj, Umrah and Ziyarah* at a Glance is a translation of a paper which was written by the well-known scholar *Sheikh Saleh al-Uthaimeen*.

I thank all my friends who contributed in preparing this book at various stages. Proof reading was done by Aslam Farouk and Masud Alam Hilaly. Ahmad Abbas helped with part of translations from original Arabic. May Allah grant the best of rewards to all of them.

Readers are strongly encouraged to forward any suggestions and criticism to
me to improve this book in future editions.

In conclusion, I humbly request that all readers remember me in their *Dua’s* especially while performing *Hajj* and *Umrah* and during their journey for it.

Ateeq-ur-Rahman Kailani,
10th March 1996.
P. O. Box 90712, Riyadh 11623.
Tel & Fax 966-1-4036269
# IMPORTANT TELEPHONE NUMBERS

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- Lahore: 9242

## Somalia
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## Syria
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## Taiwan
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## Turkey
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- Istanbul: 901
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PERSONAL INFORMATION

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Father's Name........................................................

Passport/Iqama No:....................................................

Blood Group.............. Group No:............................

Hajj Advisor...........................................................

Incoming Flight No .......... Date .........................

Time................... Ticket No:.............................

Outgoing Flight No:........ Date.........................

Time ................ Ticket No:.............................

Contact in Makkah..............................................

Contact in Madina............................................... 

Permanent Contact in Home Country ............

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SKETCH OF THE BAiT-UL-LAH

OPEN TO SKY AREA OF HARAM
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Hajj is a Pillar of Islam

Pillars of Hajj

- Mawqaeet (Places where Hajj intends for Ihram)
  - Makkah (People of Makkah)
  - Dhau-irq (People of the East)
  - Qarn Al-Manazil (People of Naid)
  - Al-Juhfah (People of Egypt, Morocco & Syria)
  - Yalamlam (People of Yemen)
  - Dhul Al-Halifah or Abar-Ali (People of Madinah)

- Ihram
  - Wagoof-e-Arafah
  - Tawaf Al-ziyarah
  - S'ai
**Obligations of Hajj**

- **Ihram** from the prescribed Miqat
- **Wuqoof-e-Arafah** until Sunset
- Spending the night of the 9th Duha Hijjah at Muzdalifah
- Spending Two Nights of Tashreeq days at Mina
- **Rami-Jamar** i.e. Throwing pebbles at the three Jamrahs
- Shaving or Shortening the hair of the head
- **Tawaf-e-Wida’** Menstruating and post natal period women are exempted

**Remarks**

- One who misses a Sunnah of Hajj, there is no sin for him.
- One who misses an obligation of Hajj, should slaughter a sheep as a Fidya.
- One who misses a pillar of Hajj, his Hajj is nullified unless he performs it again.
There are Three ways to Perform **Hajj**

**QIRAN**  
*(Combined)*  
Hajj & Umrah is combined in such a way that Ihram is not removed after Umrah but it is removed after performing Hajj also.

---

**TAMATT’U**  
*(Un Combined)*  
Entering the Ihram for Umrah during the months of Hajj (Shawwal, Dhul-Qa’dah and first 10 days of Dhul Hijjah) then removing Ihram after Umrah and entering into Ihram again for Hajj in the same year.

The Messenger of Allah (ﷺ) recommended Hajj Tamatt’u. especially for those who did not bring Hadiya with them.

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**IFRAD**  
*(Single)*  
Entering into Ihram for Hajj only.

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The Messenger of Allah (ﷺ) performed Hajj Qiran because he brought Hadiya with him.
**Hadiye is required**

**Hadiye must be brought from Miqat**

**Talbyah**
Entering into the state of Ihram by uttering:

أذ垄断 اللهم لبيئك حجًا وعمرة

Only One Sa’i is required.

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**Hadiye is required.**

If Hadiye is not brought from Miqat than Tamatt’u should be performed.

**Talbyah**
Entering into the state of Ihram from Miqat by uttering:

أذ垄断 اللهم لبيئك عمرة

Two Sa’is are required, one for Umrah and another for Hajj.

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**Hadiye** (Sacrificial Animal) is not required.

**Talbyah**
Entering into the state of Ihram by uttering:

أذ垄断 اللهم لبيئك حجًا

Only one Sa’i is required which is with Tawaf-e-Ifadha.
**ROUTE OF HAJJ**

1. **Tamattu'**
2. **Qiran**
3. **Ifrad**

- **Ihram from miqat**
  - During the months of **Hajj**

- **Tawaf-e-Qudoom**
  - On arrival (Bait-ullah)

- **Sai**
  - Between **Safa & Marwah**

- **Shaving/Cutting**
  - the hair of head

- **Removing the Ihram**

- **Ihram** from residence in **Makkah**—8th Dhul-Hijjah

- **Mina**
  - Reach before **Zuhr 8th Dhul-Hijjah** and leave at sunrise 9th Dhul-Hijjah

- **Muzdalifah**
  - Stay the night between 9th & 10th Dhul-Hijjah
  - Leave before sunset
**Tawafe-Wid’a (Bait-ullah)**
before leaving Makkah.

Spend 11th, 12th and 13th Dhul-Hijjah. Perform Rami Jamar daily after Zuhr. Leave on 12th for Makkah before sunset if you are in hurry

**Sa’i Between Safa & Marwah**

**Tawaf Ifadhah or Ziyarah**
or of Hajj (Bait-ullah)

**Tahallul al awwal**
after shaving or cutting the hair of head

**Nahr**
To slaughter (10th Dhul-Hijjah)

**Ifrad**  **Qiran**  **Tamattu’**

**Rami Jamar**
before noon.

**Mina**
10 the Dhul-Hijjah

**Arafah,**
Reach at Zuhar on 9th Zhul-Hijjah. Leave after sunset
Preparation Before Performing Hajj

Hajj is the fifth pillar of Islam. It is obligatory only once in lifetime (for whom who possesses the means for it). Hajj also involves a lot of labour and struggle and the reward for this great act of Ibadah (worship) is also proportional to the magnitude of labour or struggle undergone to perform Hajj.

You must prepare yourself thoroughly before going for this Holy Journey.

- First of all purify your faith from Shirk ( Associating with Allah) and deeds from Bida’h (Innovation). No deed is accepted by Allah, however noble it is, without such purification.

Allah the Exalted said:

إِنَّ أَشْرَكُتُ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ وَيُغْفِرُ مَا دُونَ ذَلِكَ

“If you associate (with Allah), your deeds will be ruined and verily you will be among the losers.”

(39:65)

Allah the Exalted further said:

لِيَسَ آخِرُ الْحَيَاتِ الْآيَةُ

"The end of life is the test"
“Verily Allah does not forgive him who associate others with Him and He forgives anyone whom He wills.”

(4:48)

Allah the Exalted Said:

יִאְלְיהَا الْدِّينَ أَمَّنُوْا أَطْبَعُوا اللَّهَ وَأَطْبَعُوا الرَّسُولَ وَلَا تُطِلُّوا أَعْمَالَ الْكُفَّارِ

O believers “Obey Allah and obey the Messenger (ﷺ) and make not vain your deeds.”

(47:33)

- Try to learn deeply about Shirk, Tawheed, Bida’h and Sunnah.
- Make sure that anything good in Islam is encouraged already and any thing bad is prohibited already.
- Purify your earnings. Only pure & lawful money should be used for Hajj & Umrah.

The Messenger of Allah (ﷺ) has said:

إِنَّ اللَّهَ طَيِّبٌ لَا يُخْفِّضُ الْأَطْبَابَ

“Allah is pure and does not accept but pure only.”¹

¹. Muslim.
• Fulfill any obligations that you owe to others before your journey. Set aright any oppression or wrong doing you did in the past.

• Learn thoroughly the rites of Hajj and Umrah because knowledge is light which enables you to differentiate between right and wrong.

• Choose good companions for the Hajj journey because one’s companions have great effect on one’s conduct.

• As described before, Hajj is a long journey and it requires a lot of money as well as physical efforts. This bound to create irritation in ones behaviour at certain times. For this reason one must on guard and control himself from any misconduct.

Allah the Exalted said:

 فلا رفث ولا فسوق ولا جذال في الحج 

“So during Hajj there should not be obscenity, nor wickedness, nor wrangling.”

(2:197)

Women must come along with their “Mahram” (a close relative with whom marriage is unlawful) If they have no Mahram, Hajj is not obligatory on them. The practice of taking a temporary Mahram is not advisable at all.
Again, as it is a long journey, at times, Hajies are likely to feel unwell & sick. So it is advised to keep some common medicines with every Haji.

May Allah help you and accept your efforts.

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**Some Hajj and Umrah Tour Operators**

These information are provided for the benefit of One who intends to perform Hajj or Umrah. These operators are selected on random basis. We can not accept any responsibilities towards authenticity of these information.

1) **AL-MANAR FOR HAJJ & UMRAH, RIYADH.**
   TEL. 4030820, 4082031

2) **AL-SAHIHAN FOR HAJJ & UMRAH, RIYADH.**
   TEL. 4111771, 4118285, 4010431, 2314086

3) **AL-QARI EST. FOR HAJJ, RIYADH.**
   TEL. 4038814, 4044087

4) **AL-SHOKANI OFFICE, RIYADH.**
   TEL. 4026364, 4038891, 4014741.
Ruling on Hajj and Umrah

Hajj is obligatory on every capable Muslim. Allah, the Most High says:

"وَلَهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مِنْ أَسْتَطَاعَ إِلَيْهِ سَيْلًا"

"Hajj to the House is a duty that mankind owes to Allah for those who can afford the journey."

(3:97)

The Messenger of Allah (ﷺ) said:

"بَنِي اِسْلَامُ عَلَى خَمسِ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا الَّهُ وَأَنَّ مَحْمُودًا رَسُولُ اللَّهِ وَإِقَامَ الْصَّلَاةِ وَإِيْتَاءَ الزَّكَاةَ وَحَجُّ الْبَيْتِ وَصُوْمَ رَمَضَانِ"

"Islam is built on five pillars: 1

a) To testify there is no god but Allah and that Muhammad (ﷺ) is Allah’s Messenger.
b) Establishment of Salah.
c) Paying the Zakah.
d) Performance of Hajj and

1. Bukhari & Muslim.
e) Fasting in the month of *Ramadan.*”¹

*Hajj* is a duty to be performed once in one’s lifetime. The Messenger of Allah Ḥasis said:

(الحج مرة، فمن زاد فهو طوع)

“*Hajj* is to be performed once in lifetime and to perform more than one time is a supererogatory act.”²

As for *Umrah*, it is an obligatory *Sunnah*. Allah the Most High says:

(وتَأْتِمُوا الْحَجَّةَ والْعَمْرَةَ لِلَّهِ)

And complete *Hajj* and *Umrah* for Allah.”

(2:196)

The Messenger of Allah Ḥasis said to the one who told him that his father was too old to perform *Hajj* or *Umrah* or embarking on a journey:

(حَجَّ عَن أَبِي بِكَ وَعَائِمَةَ)

“Perform *Hajj* and *Umrah* on behalf of your father.”³

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1. *Bukhari* & *Muslim*.
2. *Abu Dawud, Ahmad* and *Hakim*.
3. *Nassai*. 
Wisdom behind Hajj and Umrah

It is to purify the soul from sins in order to qualify for Allah’s Mercy in the Hereafter. The Messenger of Allah (ﷺ) said:

((مَنْ حَجَّ لِلّهِ فَلَمْ يَرْفَعْ وَلَمْ يَفْسَقْ، رِجَعَ كِيَوْمٌ وَلَدَتْهُ
آمَهُ))

“He who performs Hajj for Allah and does not behave in on obscene manner or acts unlawfully, will return sinless as in the day he was born.”

Conditions for Hajj and Umrah

1. Islam.
2. Soundness of mind.
3. Puberty.
4. Capability: this includes provision and costs of the journey. Allah, the Most High said:

((مَنِ اسْتَطَاعَ إِلَيْهِ سُبْحَانَ ))

“Those who can afford the journey.”

(3:97)

Therefore Hajj or Umrah is not obligatory on the indigent who does not possess adequate money to

1. Bukhari & Muslim.
feed his children during his absence and to make the journey to Makkah. It is also not obligatory if the journey to Makkah exposes the Haji’s life to risk.

**Virtues of Hajj and Umrah**

Allah the Exalted Said:

> ولَلَّهِ عَلَى النَّاسِ حَجُّ الْبَيْتِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبْيَلًا،
> ومن كَفَّرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

“Hajj to the House is a duty that mankind owes to Allah, those who can afford the journey; but if anyone denies, Allah stands not in need of any of His creatures.”

(3:97)

**Hajj and Umrah** are among the good deeds that Islam urges Muslims to perform. The Messenger of Allah ﷺ said:

> (أَفْضَلُ الْأَمَالِ: إِيَمانُ بِاللَّهِ وَحْدَهُ، ثُمَّ الْجِهَادُ، ثُمَّ حَجَّةُ مُبِرُورَةُ)

“The best of deeds are;

(a) To believe in Allah only.
(b) To launch Jihad (in Allah’s cause)
(c) The accepted *Hajj.*”¹
He also said:

(الحـججُ المبـرورُ لِيـس لَهُ جَزَاءَ إلَّا الـجَنَّةَ)

“The reward of accepted *Hajj* is no less than *Jannah* (Paradise).”²
He also said:

“The *Jihad* for the old, young and women is the accepted *Hajj*”³

The Messenger of Allah ⁴ said:

(العـمـرَةُ إلـى العـمـرَةِ كـفَارَةٌ لَمْ تَبْيِنَهَا، وَالـحـجُّ المبـرورُ لِيـس لَهُ جَزَاءَ إلَّا الـجَنَّةَ)

“The time between *Umrah* and the other is expiated and the accepted *Hajj* has no reward except *Jannah* (Paradise)”⁴

**Pillars of *Hajj* and *Umrah***

*Hajj* has four Pillars. They are: *Ihram,* *Tawaf,* *Saʿi* and *Waqoof* (standing) in *Arafah.* If a *Haji* fails to perform any one of these four pillars, his

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1. Ahmad.
2. Ahmad.
3. Nissai.
4. Bukhari & Muslim.
Hajj is void. Umrah has three pillars. They are: Ihram, Tawaf and Sa’i.

Ihram means to make intention to perform Hajj or Umrah.

Duties of Ihram

If the Haji fails¹ to do one of the duties he has to slaughter an animal. If he cannot afford to slaughter an animal he has to fast². The duties of Ihram are:

1) To make intention of Ihram from the Miqat (Prescribed place from where Ihram starts). Ibn Abbas (ﷺ) said:

“The Messenger of Allah (ﷺ) had designated Dhul-al-Hulifah for the people of Madinah, Al-Juhfah for the people of Syria, Qarn Al-Manzil for the People of Najd and Yalamlam for the people of Yemen as starting points of Ihram.

He further said:

1. If any one misses any of these duties by unintentional mistake then there is no harm.

2. Scholars differ in this point. Many scholars do not see any difference between duties & prohibitions of Ihram i.e. the duties are the prohibitions who commit one of them. He has to slaughter a sheep or goat or fast three days or feed six indigents.
These places are for the inhabitants of these region and for those who pass by intending to perform Hajj and Umrah. The starting point to perform Hajj and Umrah for the inhabitants of Makkah is Makkah itself by entering into the state of Ihram and reciting Talbiyah.”

2) Abstaining from wearing sewn clothes, keeping the head uncovered and not wearing shoes.

3) Repetition of Talbiyah

The Talbiyah is as follows:

\[
(\text{لَبِّيْكَ اَلِيْلُهُمَّ لَبِّيْكَ، لَبِّيْكَ لَا شَرِيكَ لَكَ لَبِّيْكَ، إِنَّ الحَمَدَ}
\]

\[
	\text{وَالْيَعْمَةَ لَكَ وَالْمَلكَ، لَا شَرِيكَ لَكَ.})
\]

Labbayk, Allahumma Labbayik -- Labbayk La Shareek Laka Labbayk-- Innal-hamda Wannimata laka wal-mulk -- La shareeka lak.

“Here I come to you O Allah. Here I am to worship you. Here I am to respond to you. There is no partner with you. Here I come to you, verily

1. Bukhari.
2. For men only.
3. Especially if these are higher than the ankles.
4. Men will utter loudly while women in a low voice.
Praise, Bounty, and Dominion belong to you. There is no partner with you.”¹

The *Talbiyah* is to be uttered when the *Haji* commences *Ihram* at the *Miqat*. It is recommended to utter *Talbiyah* while embarking, disembarking, at the time of *Azan* or at the end of *Salah*.

**Sunan (recommendations) of Ihram**

These are the deeds which if a *Haji* fails to perform, no *Fidya* (ransom or expiation) will be enjoined on him but he will miss great rewards.

1) **Bathing²** for *Ihram*. Bathing is also recommended for women in menses and in post delivery state. The Messenger of Allah (ﷺ) ordered one of Abu Bakr’s (ﷺ) wives, who intended to perform *Hajj³*, to wash herself after she had delivered.

2) **Clipping nails**, trimming the mustache, plucking the armpit hair and shaving the pubic hair for the Messenger of Allah (ﷺ) had done so.

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1. *Bukhārī* & *Mūsliμ*.

2. To apply perfume on head is also preferred before wearing *Ihram*.

3. For men only.
3) To wear white *rida* and *izar* \(^1\) (Upper and Lower *Ihram* *garb*) because this was the practice of the Messenger (ﷺ).

4) To start *Ihram* after praying an obligatory or supererogatory *Salah*.\(^2\).

5) To repeat and renew *Talbiyah* at the time of embarking, disembarking or *Salah*.

6) To supplicate and pray for the Prophet (ﷺ) after *Talbiyah*, because the Messenger of Allah (ﷺ) used to, after reciting *Talbiyah*, ask Allah for *Jannah* (Paradise) and used to seek refuge of Allah from the Hell fire.\(^3\)

**Prohibitions of *Ihram***

These are the acts prohibited while one is in the state of *Ihram*. If one commits any one of them, he has to offer *Fidya*. They are:

1. Covering the head.\(^4\)

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1. For men only.
2. There is no specific *Salah* for *Ihram*. If one finds *Salah* in routine he can pray and then enter into the state of *Ihram* because the Messenger of Allah (ﷺ) prayed Zuhr *Salah* than entered into the state of *Ihram*.
3. *Al-Shafei* and *Ad-Darqutni*.
4. This Prohibition is for men only.
2. Shaving or shortening any hair of the body.
3. Clipping the nails whether of the hands or the feet.
5. Wearing sewn clothes.¹
6. Killing game (animals hunted as food) of the land. Allah the Most High said:
   
   "You who believe! Kill not game while in Ihram."
(5:95)

7. Kissing and touching with sexual desire. Allah the Most High said:

   "Let there be no obscenity, nor wickedness, nor wrangling in the Hajj."
(2:197)

8. To marry or propose for marriage. The Messenger of Allah (ﷺ) said:

(لا ينكح السمحرم ولا ينكح ولا يخطب)

¹ This Prohibition is for men only.
“A man in the state of *Ihram* shall not be married or allowed to propose.”\(^1\)

9. Sexual intercourse because, Allah the Most High said:

\[
فَلاَ رَفَثَ وَلَا فُسُوقٌ وَلَا جَدَالٌ فِي الْحَجِّ
\]

“Let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*.”

(2:197)

Concerning the first five prohibitions\(^2\), he who commits anyone of them, has to offer a *Fidya* and it means to fast for three days or to feed six indigents by giving each one of them a handful (about 1.25 kg) of wheat or to slaughter a goat. Allah the Most High says:

\[
فَمَنْ كَانَ مَنْكِمْ مَرِيضاً أَوْ بِهِ أَذىً مِّنْ رَأْسِهِ فَفَدْيَةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْلُكِ
\]

“And if anyone of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation, either fast or feed (the poor), or offer sacrifice.”

(2:196)

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1. *Muslim*.

2. If by mistake, than no matter.
As for the killing of land game\(^1\) it has to be compensated in equivalent. Allah says:

\[
\text{“وَمَنْ قَتَلَ مِنكُمْ مُتَعَمَّدًا فَحَرُّهُا مُتَّقَلَّ مَا قَتَلَ مِنَ النَّعْمَانٌ يَحْكُمُ مَنْ ذَوَا عَدْلٌ مِنْ كُنْكُمْ هَدِيَّا بَالْغُهْرَةِ أَوْ كَفَّارَةَ طَعَامٌ مَّسَاكِينِ أَوْ عَدْلٌ ذَلِكَ صَيْمَاتَكُمْ.”}
\[

(5:95)

“If anyone of you, kills intentionally, the compensation is an offering brought to the Ka‘bah, of an animal equivalent to the one he killed. As adjudged by two just men among you or for expiation he should feed poor persons or its equivalent in fasting.”

For kissing during Ihram, the Haji has to slaughter a sheep or goat in compensation. Sexual intercourse invalidates Hajj but the Haji is advised to complete Hajj and to offer a Budanah (Camel) and perform Hajj the following year. If a Budanah is not available, he has to fast for ten days and perform Hajj next year. It was reported in Muwatta Imam Malik that Umar Ibn Al-Khattab, Ali Ibn Abi Talib and Abu Hurairah were asked about a man

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\(^1\) Sea Game is allowed. killing the snake, raven rat, mad dog, scorpion, kite is also allowed even in the Haram.
who had sexual intercourse with his wife while he was performing Hajj? They said: “they have to complete their Hajj as well as having to perform Hajj the next year and offer a sacrifice in compensation. As for marriage, proposing for marriage and other sins such as back-biting and slandering, the atonement is repentance and asking Allah’s forgiveness.

**Tawaf**

*Tawaf* means walking around the *Ka’bah* seven times.¹

**Conditions of Tawaf**

1. To make intention at the commencement.
2. Purification. Full purification as is done for *Salah* is required for *Tawaf*.
3. Clipping nails, trimming the mustache, plucking the armpit hair and shaving the pubic hair. These items of personal hygiene were done by the Messenger of Allah (ﷺ) before *Ihram*.
4. Covering the Private and shameful parts.

The Messenger of Allah (ﷺ) said:

---

¹ *Tawaf* is allowed on a carrier.
"Tawaf around the House is like Salah but in Tawaf you may talk and one who talks, shall talk of good things."\(^1\)

5. **Tawaf** shall be performed within the boundaries of **Masjid Al-Haram**.

6. The **Ka`bah** must be kept on the left side of the **Haji** while performing **Tawaf**.

7. **Tawaf** is composed of seven rounds starting from the **Hajr-e-Aswad** and ending at the same point.\(^2\)

8. To continue **Tawaf** without interrupting the rounds, unless it is necessary, otherwise it will be void.

**Sunan** (recommendations) of **Tawaf**

1. Men are advised to walk swiftly with short steps, if possible, in the first three rounds of **Tawaf-e-Qudoom** (arrival **Tawaf**).

2. Men should place the **Ihram garb** under the right armpit in **Tawaf-e-Qudoom** (arrival **Tawaf**).

---

1. *Tirmidhi*.

2. The round should also cover *Hateem*. 
3. To kiss the *Hajr-e-Aswad* at the beginning of *Tawaf* if it is possible. It is suffice to touch or to point at *Hajr-e-Aswad* if it is difficult to kiss. This is because the Messenger of Allah (ﷺ) had done so.

4. To say: at the beginning of the round:

Бисмілліहِ عَزِّ الَّذِیْنَ آَتَنَا فِی الْدُنْیَا حَسَنَاتٌ وِ فِی الْآخِرَةِ حَسَنَاتٍ وَ قَنَا عَذَّابَ النَّارِ

*Bissimi Allah wa Allah-u Akbar.*
(In the name of Allah. Allah is the Greatest)

5. To supplicate during *Tawaf*. It is not limited to certain supplications but it is recommended to say at the end of every round:

"Rabbana Aatina fid- Dunya hasanah- wa fi -l-Akhirati hasanah- wa qina a` zab an-Nar."

1. And in *Tawaf* for *Umrah* also.

2. The stick or the right hand by which *Hagr-e-Aswad* is touched — should be kissed. During kissing, touching or pointing the *Hagr-e-Aswad* one should say

Бисміلліхِ عَزِّ الَّذِیْنَ آَتَنَا فِی الْدُنْیَا حَسَنَاتٌ

*Bissmi Allah-i- wa Allah-u-Akbar*
To prostrate and weep at *Hajr-e-Aswad* is also a *Sunnah*. 
“Our Rabb grant us good in this life and in the Hereafter and protect us from the torment of the Hell fire.”

(2:201)

6. Touching the Yemeni corner and kissing Hagr-e-Aswad in every round of Tawaf because the Prophet (ﷺ) used to do so.

7. To supplicate at Al-Multazam (the place between the Ka`bah’s entrance and the Hagr-e-Aswad) at the end of Tawaf because Ibn Abbas (ﷺ) used to do so.

8. To offer two raka`hs after Tawaf behind Muq’am Ibraheem and to recite Surah Al-Kafiroun in the first rak`ah and Surah Al-Ikhlas in the second rak`ah. Allah the Most High said:

واتِخِذُوا مَيْسَامَ اِبْرَاهِيمَ مُصَلِّى

“And take the Muq’am Ibraheem as a place of Salah.”

(2:125)

9. To drink Zam Zam water and to pour it on the head after offering two raka`hs.

10. To return to the Hajr-e-Aswad and touch it

---

1. If it is possible easily.
before proceeding to Sa`i.¹

**Etiquette of Tawaf**

1. *Tawaf* shall be performed in humility and reverence of Allah.

2. The *Haji* should not talk while performing *Tawaf* of the Ka`bah unless it is necessary. The Messenger of Allah (ﷺ) said:

   
   
   (فَمَنْ تَكُلَّمَ فِيهِ فَلا يَتَكُلَّمُ إِلَّا بِخِيْرٍ)

   "He who talks, shall not talk except of good things."²

3. Not to harm others by speech or by deeds.

4. To remember Allah, supplicate and pray for the Prophet (ﷺ) frequently.

**Sa`i**

This is walking between Safa & Marwah back and forth and it is a pillar of *Hajj* and *Umrah*. Allah, the Exalted says:


> "Behold Safa and Marwah are among the Symbols of Allah."

(2:158)

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1. If it is easy.
2. *Tirmidhi.*
The Messenger of Allah (ﷺ) said:

اُسْتَغْفِرْ لُقَاءَ الْمَيَـمَّةِ وَالسَّفَارَةِ

"So walk, for Allah has prescribed Saʿi on you."¹

**Conditions of Saʿi**

1. To make intention² in compliance with Allah's order.
2. *Tawaf* shall be performed before *Saʿi*.
3. Not to interrupt the rounds of *Saʿi* but short intervals, if necessary, can be made.
4. To complete seven rounds.³ If, for any reason, one or part of a round is not done, the *Saʿi* remains incomplete.
5. To be performed after *Tawaf-e-Qudum* (arrival) or *Az-ziyarah* (visit).

**Sunan (recommendations) of Saʿi**

1. To run between the two green parallel lines on the edges of the valley. Women, old and sick are exempted.

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1. *Ibn Majah, Ahmad* and *Shafei*.
2. This should be in ones mind and not by utterance.
3. Covering the distance from *Safa* to *Marwah* is considered as one round and from *Marwah* to *Safa* is another round.
2. To stand\(^1\) on *Safa* and *Marwah* for the purpose of supplication.

3. To supplicate\(^2\) on *Safa* and *Marwah* on all seven rounds.

4. In every round while ascending *Safa* or *Marwah*, to say three times.

\[\text{الله أكبر}

"Allahu Akbar"

Allah is the Greatest

\[\text{لا إله إلا الله وحده لا شريك له لله المَلِكُ وَلَهُ}

الحَمْدُ وَهُوَ عَلَيْ كُل شَيْءٍ قَدِيرٌ.]

*Lailaha illalahu wahdahu La Shareeka Lahu Lahul Mulku walahul Hamdu, wa Huwa ala kulli Shain Qadeer.*

"There is no god but Allah Only. He has no partner praise, bounty and dominion belong to Him. He is Omnipotent."\(^3\)

---

1. Up to the level that one can see *Bait ul-Allah* (Ka`ba).
2. Facing *Qiblah*.
3. *Muslim.*
La ilaha illalahu wadhahu anjaz wa’dahu, wa nasra a’bdahu wa hazamal ahzaba wahdah.

“There is no god but Allah alone. Who fulfilled His promise, helped His slave and routed the confederates alone.”

5. To be performed immediately after *Tawaf* and not to stay for a short interval unless for a valid excuse.

**Etiquette of Sa’i**

1. To go to *Safa* through the entrance of *Safa* reciting the following verse:

   ﴿إِنَّ السَّفَا وَالْمَرْوَاذَةُ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبِيْتَ أَوْ اعْتَمَرَ فَلَا جَنَّاهُ عَلَيْهِ أَنْ يَطْوَفَ بِهِمَا، وَمَنْ تَطْوَعَ خَيْرًا، فَإِنَّ اللَّهَ شَاَكِرٌ عَلَيْهِ﴾

   “Behold *Safa* and *Marwah* are among the Symbols of Allah. So if those who perform *Hajj* or *Umrah* of the House (*The Ka’ba*), should

---

1. *Muslim*.

2. This means that *Sa’i* will start from *Safa* and end at *Marwah*. 
compass them round, it is no sin\(^1\) in them. And if anyone does good Voluntarily, be sure that Allah is All Recogniser, All Knower.”

\[(2:158)\]

2. To be in a purified state.
3. To walk on foot, if possible, without any difficulty.\(^2\)
4. To remember Allah and supplicate frequently.
5. To lower the gaze at women and to desist from committing sins by tongue.
6. Not to harm fellow Hajies or the passers by.
7. To show humility before Allah.

**Waqoof (Standing) at Arafah**

This is the fourth Pillar of *Hajj*. The Messenger of Allah (ﷺ) said:

\\[
(*الحجه عرفة*)
\\
“Hajj is Arafah.”\(^3\)
\\

---

1. Companions of the Prophet were hesitating to perform *Sa’i* because pagan kept idols at *Safa & Marwah* during the time of Ignorance.
2. Otherwise a carrier may be used.
3. *Ahmad* and *Tirmidhi*---- This is the most important pillar of *Hajj*. *Hajj* becomes void if any-one misses it. It will not expiated even by offering Fidiya. He who reaches *Arafah*
It means to be present at Arafah from the Zawal (noon) of 9th Dhul-Hijjah until the dawn of 10th Dhul-Hijjah.

**Conditions of Waqoof**

1. To be present at Arafah on the 9th of Dhu-Hijjah after the\(^1\) decline of the sun till sunset.
2. To stay the night of 10th Dhul-Hijjah at Muzdalifah after Waqoof-e-Arafah.
3. To stone Jamarah Al-Aqabah on the Youm-e-Nahr (sacrifice) i.e 10th Dul Hijjah.
4. Shaving or shortening the hair after Rami (the stoning) Jamarah Al-Aqabah on the Youm-e-Nahr (sacrifice).
5. To stay at Mina the nights of 11th, 12th and 13th of Dhul-Hijjah and two nights for one those who are in a hurry i.e. the 11th and 12th nights.
6. To stone the three Jamrahs after the Zawal (noon) on every Youm-e-Tashreeq, (11, 12, 13 Dhul Hijjah) respectively or 11 and 12 Dhul-Hijjah only.

___

between decline of the 9th and dawn of the 10th Dhul-Hijjah (night between 9th and 10th Dhul Hijjah) can fulfill the condition of Waqoof-e-Arafah and his Hajj will be accepted.

\(^1\) The Haji should not fast on this day.
Sunan of Waqoof

1. To set out for Mina on the Youm-e-Tarwiyyah (8th Dhul-Hijjah), stay upto the night of 9th Dhul-Hijjah and pray five times and not leave the area until sunrise.

2. To remain upto the Zawal (noon) at Namirah and pray shortened Zuhr and Asr Salahs in combination with the Imam.

3. After performing Zuhr and Asr Salahs, to go to Arafah for waqoof (standing) and remembrance of Allah, until sunset.

4. To delay Salat-ul-Maghrib so that it can be prayed at Muzdalifah combined with Salat-tul-Isha.

5. To stand facing the Qiblah and to remember Allah at Al-Mashar’ Al-Haram (Quzah Mountain) until dawn break.

6. To set out in order to stone the Jamarah al-Aqabah, slaughter an sacrificial animal, cut or shave and perform Tawaf Al-Ifadah.

7. To perform Tawaf al-Ifadah (or Ziyarah) on the Youm-e-Nahr (sacrifice) before sunset.
Etiquette of *Waqoof*

1. To leave Mina on the morning of the 9th Dhul-Hijjah for Namirah by the road of Dabb because the Messenger of Allah (ﷺ) had done so.

2. To bathe after the *Zawal* (noon) and stand at *Arafah*. It is permissible for women in menstruation and who are in the period of post delivery to stand at *Arafah* also.

3. To stand in the place where the Prophet (ﷺ) stood at the great rock at the foot of the Jabal Al-`Rahma in the middle of *Arafah*.

4. To remember and supplicate frequently while standing facing the *Qiblah* until sunset.

5. To return from *Arafah* by the road of *Al-Mazameen* and not from *Dabb* because the Prophet (ﷺ) went from one way and came from the other.

6. To return calmly for the Messenger of Allah (ﷺ) said:

((بِإِيَاثَعِ الْإِبْلِ))

((َيَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ،ْ وَالْوَقَارُ فَإِنَّ السَّرُّ لَيْسَ))
“O People! be calm for righteousness is not in hastening up.”

7. To repeat frequently the *Talbiyah* on the roads to Mina, Arafah, Muzdalifah and back to Mina until the stoning of *Jamarah Al Aqabah*.

8. To pick up seven pebbles from Muzdalifah so as to stone *Jamarah Al Aqabah*.

9. To move from Muzdalifah after the dawn break and before sunrise.

10. To hasten pace at Muhassir or speed up the vehicle for (a stone throw span) if possible.

11. To throw the pebbles at *Jamarah Al-Aqabah* between the time of sunrise and the *Zawal* (noon).

12. To utter *Allah-u-Akbar* at every time a pebble is thrown.

13. To slaughter the sacrificial animal or to attend its slaughtering and say:

   بسم الله، الله أكبر

   “*Bismillah, Allah-u-Akbar.*”

14. To eat something from the sacrificial animal for the Messenger (ﷺ) used to eat from the liver of his sacrificial animal.

---

1. Nissai.
15. To stone the Jamrahs on the Tashreeq days.
16. To utter Allah-u-Akbar every time a pebble is thrown.
17. To stand for supplication facing the Qiblah after the Rami of the first and the second Jamrahs with exception of the third (Jamarah Al-Aqabah). It is recommended to leave immediately after its Rami.
18. To stone Jamarah Al-Aqabah from the bottom of the valley keeping Bait-ul-Allah (the House) on the left and Mina on the right.

Restrictions:

This means to be prevented from entering Makkah or standing at Arafah due to an enemy or illness or other major forces. He who faces this, has to slaughter\(^1\) a sheep or a camel or a cow. Thereafter, he may disengage from Ihram. Allah the Exalted said:

\[
\text{"إِنَّ أَحْسَبْتُمُ فَمَا أُسْتَيْسِرُ مِنَ الْهَدِيِّ"}
\]

---

1. Or he can make a conditional intention of Ihram. So that he may be saved from the Fidya.
"But if you are prevented (from completing it), send an offering for sacrifice such as you may find."

(2:196)

**Tawaf-e-Wida**

It is a necessary Sunnah, he who omits it without an excuse, has to slaughter an animal. There is no harm if one omits it with an excuse. This *Tawaf* is to be performed when a *Haji* wishes to leave Makkah after completing *Hajj* or *Umrah* for his home. It should be done at the last moment and after its performance the *Haji* has to leave Makkah immediately. If a *Haji* after *Tawaf-e-Wida* stays to buy or sell unnecessary items, he has to repeat the *Tawaf* for the Messenger of Allah (ﷺ) said:

```
لا يُنفِرَ أحدٌ حَتَّى يَكُونَ أَخْرَ عَهْدِهِ الطَّوَافُ بالبيتِ
```

"No one of you should leave Makkah unless the last thing he has done is *Tawaf* of the House."

1. *Ahmad & Abu Dawood.*
How to Perform **Hajj & Umrah**?

He who wants to enter into the state of **Ihram**, should clip his nails, trim his mustache, shave his pubic hair, pluck or remove the hair of the armpits and take a bath. Then he wears the **Ihram** garb which consists of two white clean cloths and a pair of sandals. When a **Haji** or **Mu’tmer** (he who intends to perform **Umrah**) reaches the **Miqat**, (The post from where he makes his intention for **Ihram**) he may offer two **raka’hs**¹ and make intention by uttering the **Talabiyah**.

If he intends **Tamatt’u** or **Umrah** he should recite:

```
لبيك اللهم لبيك عمرة
```

**Labbayka Allahummm Labbayka Umrattan.**

“O Allah here I am before You to perform **Umrah**.”

If he intends **Ifrad** then he should recite:

```
لبيك اللهم لبيك حجأ
```

**Labbayka Allahummm Labbayka Hajjan**

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¹ There is no specific **Salah** for **Ihram**
“O Allah I am before You to perform Hajj”
If he intends for Qiran he should recite:

لَبِّيَكَ الْلَّهُمَّ لَبِّيَكَ حَجٌّاً وَعُمْرَةً

Labbayka Allahumma Labbayka Hajjan wa Umratan

“O Allah I am before You to perform Hajj and Umrah”

He can make conditions in his intention i.e.

(وَمَحْليٌّ مِنَ الأرضِ حيَثُ تُحِيْسِنِي) (1)

“In the event of an excuse I would be disengaged from Ihram at the time when I am prevented by an excuse.”

In such an event he does not have to offer Fidyah.

Then in raised voice he has to continue repeating the Talbiyah. Women should not recite Talbiyah in raised voice but she should recite it in such a way so that only her companions may hear her. It is recommended to supplicate and pray for the Prophet (ﷺ) after the Talbiyah. It is also recommended to renew Talbiyah at the time of

1. Nissai & Ahmad.
embarking, disembarking and at Salah times. He is advised to remember Allah and perform righteous deeds frequently. When he reaches Makkah, it is recommended to take a bath on entrance. When he reaches the Masjid Al-Haram, he has to enter through Bab-as-Salaam saying:

((بسم الله والسلام على رسول الله الههم اغفرل ذنوبى)

وافتتح لي أبواب رحمتك)

“In the name of Allah, Peace be on the Prophet O Allah forgive me my sins, O Allah! Open for me your gates of mercy.”

Then he proceeds to the Hagr-e-Aswad in a purfied state, with his right shoulder uncovered. Next, if possible, he kisses the Hagr-e-Aswad. If it is crowded he may touch or point towards it. Then he starts the Tawaf, keeping the Ka`bah on his left side and go around it in anti-clockwise direction, by uttering:

بسم الله والله أكبر

Bissimi Allah wa Allah Akbar

“In the Name of Allah. Allah is the Greatest.”

1. Ahmad & Ibn Majah.
2. Ahmad.
At the beginning of the Tawaf he has to run for first three rounds if it is Tawaf-e-Qudoom in remembrance of Allah or asking peace for the Prophet (ﷺ). When he reaches the Rukn-e-Yamani (Yemeni corner) or faces it he has to touch it. Then he completes the round with the following supplication:

"Rabbana Aatina fid-Dunya Hasanah wa fil Akhirati Hasanah wa qina a’zab-an-Nar”

“O Allah give us good in this life and the next one and protect us from the Hell fire.”

(2:201)

He should continue running for three complete rounds and from the fourth round, he should stop running and complete the rest four rounds at normal pace.

Then he goes to Al-Multazam to supplicate. Next he proceeds to Muqam-e-Ibraheem to pray two raka’hs reciting Surah Al-Kafiroun and Surah

1. Or Tawaf-e-Umrah
2. If its possible easily.
Al-Ikhlas after Surah Al-Fatiha in the first and second *raka'hs* respectively. After that he drinks the Zam Zam water till he satisfies his thirst\(^1\) and supplices for whatever he wishes. Then he goes to the Hagr-e-Aswad to kiss or touch it. After that he sets out for Sa'\'i reciting:

> إنَّ الصَّفا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أو
> اعْتَمَرَ فَلا جَنَاحٌ عَلَيْهِ أَنْ يَطْرُفَ بِهِمَا، وَمَنْ نَطَّعَ خَيْرًا،
> فَإِنَّ اللَّهَ شَاكِرٌ عَلَى مَلِكِ ٌ

"Behold Safa and Marwah are among the Symbols of Allah so it is not a sin for those who perform Hajj or Umrah of the House *(Bait-ul-Allah)* to perform Tawaf *(Sa'\'i)* between them. And whoever does good voluntarily, then Allah is All Recogansiser, All Knower."

*(2:158)*

When he reaches Safa, he has to ascend it and face the House and recite the following three times:

> اللَّهُ أَكْبَرُ

"Allah-u-Akbar"

Allah is the Greatest.

---

1. He may pour some water on his head also. This is a *Sunnah*. 
لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. لا إله إلا الله وحده، أنجز وعده ونصر عبده وزمة الأحزاب وحده.

Lailaha illalahu wahdahu La Shareeka Lahu Lahul Mulku walahul Hamdu, wa Huwa ala kulli Shain Qadeer. La ilaha illalahu wahdahu anjaz wa’duhu, wa nasra a’bdahu wa hazamal ahzaba wahdah.

There is no god but Allah alone, He has no partner. For Him belongs the dominion and praise. He encompasses everything. There is no god but Allah alone. He fulfilled his promise and gave victory to His slave and He routed the confederates alone.”

Then he may supplicate to Allah for whatever he wishes of good in this life and the life to come. Then he descends from Safa and march towards Marwah till he reaches the bottom of the valley (now it is marked by green pillars). At this point he has to hasten or move rapidly until he reaches the other green pillar. Then he walks at normal pace

1. Muslim.
2. This is for men only.
and supplicate and pray for the Prophet (ﷺ) till he reaches Marwah. After ascending Marwah he utters Takbeer and proclaims the Tawheed (Allah has no Partner) of Allah. Here he supplicates for whatever he wishes like that at Safa. Then he descends and walks toward Safa till he reaches the green pillar where he has to run until he reaches the other green pillar. After that he walks till he reaches Safa where he ascends it again, utters Takbeer and proclaims the Tawheed of Allah. In this way he has to complete seven rounds with eight standings, four on Safa and four on Marwah.

If he is performing Umrah, he has to shorten¹ his hair and his Umrah is completed. The Haji, who combines Hajj and Umrah (Qiran) or Mufrid, has to keep his Ihram until he stands at Arafah, stones Jamaarah Al-Aqabah and then he may take-off his Ihram.

On the 8th Dhul-Hijjah (Yaum-e-Tarwiyyah) the Haji who is in Ifrad (to perform Hajj only) or combination of Hajj and Umrah (Qiran) may not renew his intentions as the first one will suffice. Mutamatt’e (who performs Hajj and Umrah during

¹. Shaving or cutting and shaving is better.
the month of Hajj) will intend for Hajj in the same way he has done for Umrah. He has to proclaim Talbiyah in the morning, stay the night at Mina and pray five obligatory Salahs. At sunrise on Yaum-e-Arafah, he has to set out for Namirah uttering Talbiyah taking the road of Dabb and to stay there until Zawal (noon). Then he has to bathe and come to Masjid Namirah to pray Zuhr and Asr Salahs, shortened and combined, in congregation with the Imam. After completion of Salah, he has to go to Arafah to stand there at any part. The Messenger of Allah (ﷺ) said:

\[
\text{وفقَتُ هَٰئِلَا وَ (عَرْفَاتٍ) كَلِّهَا مَوَقِفٌ}
\]

“I stand here and the whole of Arafah is a place of stationing.”

It is recommended to stand at the foot of Al-Rahmah mountain whether riding, on foot or in a sitting posture remembering Allah and supplicating till sunset. Then he has to march humbly uttering Talbiyah towards Muzdalifah by Al-Mazameen road. In Muzdalifah he has to pray Maghrib and Isha in combination. He stays the

1. Muslim.
night there till dawn and offer Fajr prayer. Then he has to march towards Al-Masha' r Al-Haram to stand and supplicate because the Messenger of Allah (ﷺ) said:

( وَقَطَتْ هَذَا هُنَا وَجَمَعَ كُلّهَا مَوقَفٍ ))

"I stood here and the whole of Al-Muzdalifah is a place of stationing." ¹

Before sunrise, he has to pick up seven pebbles to stone Jamarah Al-Aqabah uttering Talbiyah and proclaiming Takbeer (greatness of Allah). Then he goes to Mina uttering Talbyah. When he reaches Muhassir valley, he has to hasten his pace for a stone throw distance. After reaching Mina, he has to go immediately to stone Jamarah Al-Aqabah. He has to throw seven pebbles uttering Allah-u-Akbar at every throw. Then he slaughters a sacrificial animal by himself or on his behalf in any part of Mina.

The Messenger of Allah (ﷺ) said:

( نُحْرِثُ هَذَا هُنَا وَ(مَنِّي) كُلّهَا مَنْحَرَ ))

---

¹. Muslim.
“I slaughter here and the whole of Mina is a place of slaughtering.”

Then he shaves or shortens his hair but shaving is better. After this stage, everything become lawful for him except sexual intercourse.

The Messenger of Allah said:

\[
\text{((إذا رَمَى أحَدُكم جَمْعَةٌ العَقِبَةِ وَحَلَقَ فَقُدْ حَلَّ لَهُ كُلُّ شيء‌ إلا النَّسَاءِ))}
\]

“If one of you stone Jamarah Al-Aqabah and shaves, everything is lawful for him except women (i.e. Sexual intercourse).”

It is permissible for him to cover his head and wear normal clothes. Now he may go to Makkah to offer Tawaf-e-Ifadah, the fourth pillar of Hajj. In this Tawaf there is no idtiba (leaving the right shoulder uncovered) as well as there is no Raml (swift walking around the Ka`bah). After completion of seven rounds, he has to pray two rak`ahs behind Muqam-e-Ibraheem. If he is performing Qiran (combined Hajj and Umrah) or

---

1. Muslim.
2. Abu Dawood.
3. If it is easy.
Ifrad (intention to perform Hajj only), he should not perform Sa`i if it has already been done on his arrival (i.e with Tawaf-e-Qudoom). The Mutamatt`e (benefitting from Hajj and Umrah) Haji has to perform another Sa`i and after completion of Sa`i, is allowed to disengage from Ihram completely. Then he has to go back to Mina the same day to spend the night there. After Zawal (noon) on the first day of Tashreeq, he has to stone the Jamarahs beginning with the first one which is situated behind Al-Khaif Masjid. Seven pebbles, one by one, are to be thrown at the First Jamarah with the utterance of Takbeer. After completion of stoning, he has to move a little to face Qiblah and ask Allah for whatever he wants. Then he has to move to the middle Jamarah and stone it with seven pebbles similarly. After throwing the pebbles, he has to supplicate and march towards Jamarah Al-Aqabah and do the same as he has done in the two Jamarahs with the exception of Dua`a (supplication) because the Haji is advised to leave it immediately as the Messenger of Allah ﷺ had done so. When the sun declines on the
second Youm-e-Tashreeq, the Haji, has to repeat the stoning ¹ of Jamarahs, in the same manner as he had done on the first Youm-e-Tashreeq. If he is in a hurry, he may leave for Makkah before sunset. If he is not in a hurry, he has to stay the night in Mina and on the third Youm-e-Tashreeq, he has to stone the Jamarahs in the same manner as he has done on previous two days. Thereafter, he has to leave for Makkah and if he intends to leave for home, he has to perform the Tawaf-e-Wida which comprises of seven rounds. After completion of Tawaf, he has to offer two raka’hs behind Muqam-e-Ibraheem and depart for his home uttering the following supplication.

\[
(لا* إِلَهَّ إِلَّا اللهُ وَحْدَهُ لَا شَرِيعَكَ لَهُ، لَهُ الْمَلْکُ، وَلَهُ
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ، أَسْبَعُونَ تَابِعُونَ، عَابِدُونَ,
سَاجِدُونَ لَرَبِّنَا حَامِدُونَ، صَدِقُ اللَّهَ وَعَدُّهُ وَنَصْرُ عَبْدَهُ،
وَهَزَمَ الأَحْزَابَ وَحَدَّهُ.\]

“There is no god but Allah alone. He has no partner. To Him belongs the dominion and praise. He has power over all things. We are returning

¹. Someone can stone on behalf of a child and the sick etc.
repentful, worshipping Allah and prostrating we are grateful to our Rabb. Allah fulfilled His promise and gave victory to His slave. He routed the confederates alone."

1. *Bukhari & Muslim.*
Masjid Nabawi

Virtues of Madinah

It is a sacred city where the Messenger of Allah ﷺ migrated and the place of his inspiration. The Messenger of Allah ﷺ made it a sacred area as Ibraheem  for Makkah when he said:

اللهُمَّ إنِّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَامًا وَإِنِّي حَرَّمَتُ السَّمَّاءِ

(O Allah! Ibraheem had made Makkah a sacred area So I made Madinah sacred.)

He also said:

المدِينَةُ حَرَارَمٌ مَا بِنَبِيَّ عِرْبَةِ إِلَى نَوْرٍ فَمَنْ أَحْدَثَ فِيهَا حَدَّثًا أَوْ أَوْرَى فِيهَا مَحْدُوْثًا فَعَلَّهُ لِعَنَّةِ اللَّهِ وَالْمَلَائِكَةَ وَالنَّاسِ أَجَمَّعِينَ، لَا يَقِلُ اللَّهُ مَنْهُ يُوعَدُ الْقِيَامَةَ صَرْفًا وَلَا عُدْلًا

(“Medina is sacred from A`ir to Thawr, So if anyone produces an innovation (in it) or gives protection to an innovator, the curse of Allah, the

1. Muslim.
2. Names of Mountains at Madinah
angels, and all men will fall upon him, and no repentance or Fidyah will be accepted from him on Dooms day.”¹

“Its fresh grass is not to be cut, its game not to be driven away, and things dropped in it are not to be picked up but by the one who publicly announces it, and it is not permissible for any man to carry weapon in it for fighting, and it is not advisable that its trees be cut except what he needs for his camels as fodder”²

Uday Ibn Zaid (ﷺ) said:

١٠٢٤

1. Bukhari & Muslim.
2. Abu Dawood.
“The Messenger of Allah (ﷺ) declared that one *bri'd* (three miles) was protected from each side. Its trees are not to be beaten off or cut, except what is required for the camel.”

The Messenger of Allah (ﷺ) said:

((من استطاع أن يموت بالمدينة فليميت ببها فإنَّى أشفع لِمَن يموت بِهَۡ))

“*He who is able to die* in Madinah, is advised to do so, for I will intercede for whomever dies in it.”

He also said:

((إِنَّمَا المَدِينَةُ كَالْكِيْرِ تَنْفِي حَبِيثَهَا، وَتَنْصَعُ طَيْبَهَا))

“Madinah is like a bellow (which cleans dross) and its air becomes suitable for those who wish to live in it.”

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1. *Abu Dawud*.
2. To stay there till death.
3. *Bukhari & Tirmidhi*.
4. *Muslim*.
Virtues of the People of Medinan

They are the neighbors of the Messenger of Allah (ﷺ) and they are the ones who build his Masjid. Hence, they are to be respected and supported.

The Messenger of Allah (ﷺ) said in this respect:

((لا يَكِيد أهْلَ الْمَدِينَةِ أَحَدٌ إِلَّا أَنْمَاعُ كَمَا يَنْمَاعُ الْمَلِحمُ

في السماء))

“He who intends to harm the people of Madinah, Allah will dissolve him as salt dissipates in water.”

The Messenger (ﷺ) had invoked Allah for them to be blessed and be provided with abundant provisions.

Virtue of Masjid-e-Nabawi.

It is one of the three Masaajid referred to in the Qur’an. Allah, the Exalted says:

سُبْحَانَ الَّذِي أَسْرَى بَعْدَهُ لِيَلَا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى

المَسْجِدِ الْأَقْصَىِ الَّذِي بَارَكَنَا حَوْلَاهُ

1. Bukhari.
“Glory to (Allah) who did take His slave for a journey by night from the Sacred Masjid to the farthest Masjid whose precincts we did bless.”

(17:1)

In the word “The farthest” there is a reference to Masjid-e-Nabawi.

He also said:

“\(\text{صلاة} \text{ في مسجدي أفضل من ألف صلاة فيما سوأه}\

إلا المسجد الحرام، وصلاة في المسجد الحرام أفضل من

\(\text{مئة ألف صلاة فيما سوأه}\)"

“A Salah in my Masjid is better than a thousand Salahs in other Masjids except the Bait-ul-Allah and a prayer in the Bait-ul-Allah is better than a hundred thousand Salahs in other Masjids.”

The Messenger of Allah (ﷺ) also said:

“لا تشد الرحال إلا إلى ثلاثة مساجد: المسجد الحرام و

مسجد هذا والمسجد الأقصى.”

“Journey should not be made (for reward from Allah) except three Masaajid; the Sacred Masjid (of Makkah), My Masjid and Al-Aqsa Masjid (in Jerusalem).”

1. Ibn Majah.
2. Bukhari & Muslim.
The Prophet ﷺ said:

(ما بَيْنِي وَمِنْبِرِي روضةً مِن رِيَاضِ الْجَنَّةِ)

"Between my house and my pulpit is a garden from the Gardens of Paradise."¹

Visiting Masjid-e-Nabawi.

Muslims should intend to visit Masjid-e-Nabawi to pray in it, to win the pleasure of Allah. When he reaches the Masjid, in state of purity, he has to enter in it with his right step first and say:

(بِسْمِ اللَّهِ الَّذِي نَعْلَمُ لَيْتَ رَبّي يَغْفِرْ لِي ذُنُوبِي وَأَفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ)

"In the name of Allah, peace and blessing be upon the Messenger of Allah ﷺ. O Allah! forgive my sins and open to me your gates of Mercy."²

Then, if possible, he has to come to the sacred Rawda (garden), or in any part of the Masjid to offer two raka’hs or more. Then he moves to the honoured room to greet the Prophet ﷺ by saying:

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1. Bukhari & Muslim.
2. Ahmad.
السلامُ عَلَيْكَ يا نَبِيِّ اللهِ، السَّلامُ عَلَيْكَ يا خَيرًا خَلِّقَ اِلَّهُ، السَّلامُ عَلَيْكَ أيها النَّبِيِّ ورَحْمَةُ اللَّهِ ورَبِّكَ مَثُلَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا الَّهُ، وَأَشْهَدُ أَنْكَ عَبْدُ الَّهِ ورَسُولُهُ، قَدْ بَلَغَتَ الرِّسَالَةَ، وأَدْيَتَ الأَمَانَةَ، ونَصَحَّتَ الأُمَةَ، وَجَاهَدْتَ فِي اللَّهِ حَقَّ جَهَادِهِ، صلى اللَّهُ عَلَيْكَ وَعَلَى أَلِيَّكَ وآزِواجِكَ وَذُرِّيَّاتِكَ.

"Peace be upon you O Messenger of Allah! (ﷺ) Peace be upon you O Prophet of Allah! (ﷺ), O the best of mankind! I testify there is no god but Allah and I do testify that you are a slave and a Messenger of Allah (ﷺ). You have delivered the message, fulfilled your trust, advised the Ummah and strived hard in the path of Allah. May Allah bless you, your relatives, your wives and your offspring."

Then he has to turn to the right to greet Abu Bakr al-Siddeeq (رضى الله عنه) saying:

السلامُ عَلَيْكَ أَبا بَكْرٍ الصَّدِيقُ صَفِّى رَسُولِ اللَّهِ، وصَاحِبُهُ فِي الَّغَارِ، جَزَاهُ اللَّهُ عَنَّ أَمَّةٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَراً.
“Peace be upon you O Abu Bakr! The intimate friend of Allah’s Messenger and his companion in the cave. May Allah reward your service to Islam and Muslims.”

Then, he has to turn to the right to greet Umar saying:

السَّلاَمُ عَلَيْكَ يَا عُمَرُ الفَارُوقُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ جَزَالَكَ

اللَّهُ عِنْ أَمَّةٍ مُّحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرًا.

“Peace be upon you O Umar! Al-Farouq! May Allah reward you for the service you have done for Islam and Muslims.”

Visiting other Places in Madinah

If a Muslim is able to visit Madinah, it is recommended for him to visit Quba Masjid and pray in it because the Messenger of Allah used to do so. He said:

من تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قَبَّاءٍ فَصَلَّى فِيهِ

كانَ لَهُ كُافِرٌ عَمْرَةً

“He who purifies himself in his home, comes to Quba Masjid and prays there, he will be rewarded a reward equal to that of an Umrah.”

1. Ibn Majah.
The Messenger of Allah ﷺ used to come to Quba riding or on foot to pray two raka'hs in it.¹ It is also recommended for the visitor of Madinah to visit the martyr's graves at Uhud because the Prophet ﷺ used to visit it and greet the Martyrs. He said:

(إنّ (أحَدُ) جَبَلٌ بُحِينًا وَ غَيْبًهُ)

"Uhud is a Mountain we love it and it loves us."²

It was narrated that the Messenger of Allah ﷺ, along with Abu Bakr ﷺ, Umar ﷺ and Uthman ﷺ passed by Uhud mountain once and it started to tremble. Then the Prophet ﷺ kicked it with his foot and said to it:

(أَتِّبَتْ (أحَدُ) - فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَ صِدِّيقٌ وَ شَهِيدٌ)

"Uhad, be firm! those on you are: a prophet, a Siddeeq (Abu Bakr, a friend) and two martyrs."³

It is recommended to visit Jannat-Al-Baq`i (graveyard of Madinah) because the Messenger of Allah ﷺ used to visit it to greet the dead that

1. Muslim.
2. Bukhari & Muslim.
included many of his companions, followers and other pious Muslims. The Messenger of Allah ﷺ used to greet them by saying:

((السلام عليكَم أهل الديار من المؤمنين والمسلمين، وإننا
إن شاء الله بكُم لا حقون، نسأل الله لنا ولكم العافية))

"Peace be upon you O the people of this place from the Believers and the Muslims! and we, Allah willing, will join you. We ask Allah to grant you and us His Protection."\(^1\)

اللّهُمَّ اغفر لَأهْل بَقِيع الْحَرَقَذٌ

"O Allah\(^2\) forgive the inhabitants of Jannat-Al-Baq'i."\(^3\)

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1. Muslim.
2. This Dua’a is common for all Muslim graveyards.
3. Muslim
Hajj, Umrah & Ziyarah

At a Glance

To gain love and forgiveness from Allah Almighty the best way to perform Hajj is the way the Prophet (SAW) performed.

Allah Almighty says:

وَأَيُّهَا الْمُؤْمِنُونَ { فَسَبِّ حَبِّكُمْ لِلَّهِ وَحْبَيْنِ { يُحَبِّكُمْ اللهُ

“Say if you love Allah, follow me; Allah will love you and forgive you your sins.”

(3:31)

The best type of Hajj is the Tamattu’ type. In Tamattu’ Hajj the Haji does not bring sacrificial animals with him. The Messenger of Allah (SAW) has commanded his companions to do that.

Tamattu’ Hajj is to perform Umrah in the months of Hajj and to disengage from Umrah and then again enter into the state of Iharm for Hajj in the same year.
UMRAH

1- If you want to perform Umrah, first perform ghusl (total wash), if possible, as you do for Janabah. Next put on the Ihram cloths (Izar & Rida). A female Muslim can wear any decent clothes that does not expose her body and beauty. Then Pronounce the Talbiyah (i.e Labbaiyk which means: I am ready to obey and respond to your call).

2- When you reach Makkah, do Tawaf of the Ka’bah seven times for Umrah starting from the Hajr-e-Aswad (Black stone) and finishing by it. Then perform two raka’hs behind Muqam-e-Ibraheem, if it is possible, or any place (behind it).

3- After the performance of two raka’hs, go to Safa to perform Sa’i between Safa and Marwah seven times commencing from Safa and ending at Marwah.

4- After completion of Sa’i you may shorten your hair. By this, your Umrah is complete and you may disengage from Iharm clothes and put on normal clothes.

★★★★★★★
HAJJ

1- On the pre-noon of the eighth Dhul-Hijjah. Enter into Ihram from your place and perform ghusl (total washing) if it is possible and put on the Ihram cloths and repeat the Talbiyah.

2- Set out and stay at Mina to pray Zuhr, Asr, Maghrib, Isha and Fajr Salahs. Every Salah comprising of four raka’hs is to be shortened to two raka’hs only.

3- At Arafah perform Zuhr & Asr Salahs in combination, each Salah is to be shortened to two Raka’hs. Stay there until sunset and implore Allah frequently Facing the Qiblah.

4- When the sun sets, march from Arafah to Muzdalifah. Once at Muzdalifah you should pray Maghrib, Isha and Fajr prayers. Stay there to implore Allah until sunrise. If you are weak and are not able to walk and mingle with the crowd, you may go to Mina at late night.

5- When the sun is about to rise, walk from Muzdalifah to Mina; when you arrive at Mina, do the following:

   A: Stone Jamarah Al Aqabah which is located nearset to Makkah. You have to throw seven
pebbles, one by one, pronouncing Takbeer at every throw.

B: Slaughter a sacrificial animal, eat from its meat and distribute the rest to the indigents. The slaughtering of a sacrificial animal is obligatory on Mutamatt'e (who benefits from Umrah to Hajj) and Qarin (who combines Umrah and Hajj).

C: Shave or shorten the hair of your head. Shaving is recommended (Women should shorten their hair equal to a finger tip length).

The order of the three above-mentioned acts is: first, throwing the pebbles, second, slaughtering the sacrificial animal and third to shave or shorten the hair of the head. There is no harm if the order is interchanged.

After completion of the above mentioned three acts, you can put on your normal clothes and do all the acts prohibited during the Hajj with the exception of sexual intercourse.

6- Then go to Makkah with the intention to perform Tawaf Ifadah. (Tawaf Al Hajj) and to perform Sa’i between Safa and Marwah (Sa’i Al Hajj). By completion of Tawaf Al-Ifadah, every act prohibited for the Haji during the Hajj time now becomes lawful including sexual intercourse.
7- After completion of Tawaf and Sa’i, go back to Mina in order to spend the two nights of 11th and 12th of Dhul-Hijjah.

8- On the days of 11th and 12th of Dhul al-Hijjah, after the sun declines, throw the pebbles at the three Jamarahs. Start with the furthest from Makkah and then the middle one and finally Jamarh Al-Aqabah. Throw seven pebbles at each Jamarah and pronounce the Takbeer every time a stone is thrown. After throwing at the first and the middle Jamarah, implore Allah facing the Qiblah; it is a must that throwing of the stones in these two days (i.e 11th & 12th) be after Zawal (noon).

9- When you complete throwing the pebbles on 12th Dhul-al-Hijjah, you may go out of Mina before sunset. If you want to delay going out it is better to spend the night of 13th Dhul Al-Hijjah at Mina and repeat throwing pebbles at the three Jamarahs after Zawal as before.

10- If you want to go back home, you have to perform a Tawaf-e-Wida` (seven rounds around the Ka’bah). As for a woman in postbirth state and menstruating women, there is no Tawaf-e-Wida` enjoined on them.
VISITING MASJID-E-NABAWI

1- You may go to Madinah before or after Hajj days with the intention to visit Masjid-e-Nabawi (ﷺ). Praying one Salah at Masjid-e-Nabawi equals a thousand Salahs performed in other masjids, other than the Masjid Al Haram.

2- When you arrive at the Masjid, offer two raka’hs, Salutation Salah of the Masjid or an obligatory Salah.

3- After performance of the Salah, go to the Prophet’s grave and greet the Prophet (ﷺ) by saying:

السّلّامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبِرَكَاتُهُ صلى الله عليه وسلم وَجَزَاكَ عَنْ أَمْيَالَكَ خَيْرًا.

“Peace be upon you O Prophet! May peace and blessings of Allah be upon you and May Allah bestow on you all that is good.”

Then move to Abu Bakr’s (ﷺ) grave and say:

السّلّامُ عَلَيْكَ يَا أَبَا بَكْرِ خَلِيفَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَرَحْمَةُ اللَّهِ وَبِرَكَاتُهُ رَضِيَ اٰللَّهُ عَنْكَ وَجَزَاكَ عَنْ أَمَّةٍ مُحْمَّدٍ خَيْرًا.

“Peace be upon you O Abu Bakr (ﷺ) successor of the Messenger (ﷺ)! May Allah be pleased
with you and may Allah Almighty bestow on you all that is good.”

After that move to the right to stand before the grave of Umar (ฎ). Greet him by saying:

السَّلَامُ عَلَيْكَ يَاعْمَرُ أمِيرُ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ

وءِبْرَكَاتُهُ رَضِيَ اللهُ عَنْكَ وَجَزَاكَ عَنَّ أَمَّةٍ مُحَمَّدٍ خَيْرًا.

“Peace be upon you O Umer (ฎ) Ameer al Momineen (Leader of the Believers)! May Allah be pleased with you and grant you all that is good.”

4- After that, set out for Masjid Quba in a state of purity with intention to offer Salah in it.

5- Then visit Jannat-ul-Baq‘i, visit Uthman’s (ฎ) grave and greet him by saying:

السَّلَامُ عَلَيْكَ يَاعْثَمَانَ أمِيرُ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَإِبْرَكَاتُهُ

رضى الله عنك وجزاك عن أمة محمد خيراً.

“Peace be upon you O Uthman (ฎ) Ameer al Momineen (Leader of the Believers)! May Allah be pleased with you and grant you all that is good.”

6- Greet all the dead Muslims in Jannat-ul-Baq‘i. Later go to Uhud mountain, visit Hamza’s (ฎ)
grave and there you have to greet him and all the Martyrs buried with him and ask Allah Almighty to forgive and be pleased with them all.
Obligations during *Hajj* and *Umrah*

1- To abide by the acts of worship such as performance of *Salah* in congregation at proper times.

2- To shun the prohibited acts such as obscenity, wickedness and wrangling in compliance with Almighty Allah's statement:

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فَمَنْ فَرَضَ فِي هِيَمِّ الْحَجِّ فَلاَ رَفَثَ وَلَا فَسُوقَ وَلَا
جَدَالٌ فِي الْحَجِّ
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"Let there be no obscenity, nor wickedness, nor wrangling in the *Hajj.*"

(2:197)

3- To avoid harming Muslims whether by tongue or deed or other.

4- To avoid all prohibited acts of *Iharm*:

(A). Not to pull a hair or cut finger or toe nails. Thorn prick on one's skin does not invalidate the state of *Iharm* even if it bleeds.

(B). Not to use perfume whether on the body or on the clothes. Not to bathe with a perfumed soap. Food with strong smell should also be avoided. Traces of perfume as a result of its usage prior to *Ihram*, do not void the *Ihram*.

(C). Not to kill game animals.
(D). Not to exercise any act that incites the sexual desire like kissing, touching or sexual intercourse.

(E). Not to Convene a *Nikah* (Marriage contract) for himself or for others.

(F). Not to put on hand gloves but bandges on hands are allowed and it is applicable for both males and females.

Men are prohibited from doing the following:
1- To wear sewn clothes, caps, cloacks, turbans or trousers but using umbrellas, sunshades, car roof and carrying luggage on the head, do not invalidate *Ihram*.

2- It is permissible to use slippers, rings, eye glasses, hearing aid, handwatch and belt. It is also permissible for one in the state of *Ihram* to bathe with non perfumed soap. It is also allowed to scratch or rub ones head or body even if it results in falling of a hair from his head. Women are not allowed to wear veils if there is no fear to be seen by other men who are not their *Mahrin* (those who are not allowed to marry them).
DAY TO DAY ACTIVITIES OF HAJJ

8th Dhul Hijjah (YAUM-E-TARWIYAH)

The 8th Day of Dhul Hijjah is called Yaum-e-Tarwiyah. On this day before noon, put on the Ihram cloths from one of the prescribed stations and proceed towards Makkah with the intention to perform Hajj.

Take a bathe, clip nails, trim mustache, shave the pubic hair, and wear white Ihram cloths (for male). Women can wear any decent clothes with the exception of wearing veils and gloves. Qarin and Mufrid are already in Ihram.

It is a Sunnah to cover shoulders after wearing Ihram and say:

لَبِيَّكَ حَجٌّ

“Labaik Hajjan”

(O Allah! Here I do respond for your call to Hajj).

If in state of fear to complete Hajj, you may make a conditional intention by saying:

((وَمَحِيلِي مِنَ الأَرْضِ حَيثُ تَحبِسِي ؛))
“If anything prevents me to complete the Hajj my place is where that thing obstructed me to complete it.”¹

After the intention to perform Hajj, shun all prohibited things.

You should Repeat Talbiyah frequently. Continue to repeat the Talbiyah until throwing of the pebbles at Jamarah Al-Aqabah on the 10th of Dhul-Hijjah.

Leave for Mina repeating the Talbiyah. At Mina pray Zuhr, Asr, Maghrib, Isha’ and Fajr Salahs. All Salahs should be performed in due time. The four raka’ah Salahs should be shortened to two raka’hs. Spend this night in Mina.

The Prophet ﷺ used to perform only the two raka’hs before the Fajr Salah and the witr from the routine Sunnah Salahs while he was on travel.

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1. Nissai & Ahmad.
9th Dhul Hijjah (YAUM-E-ARAFAH)

Soon after Salah-tul-Fajr and at sun rise on this day, leave for Arafah repeating Talbiyyah and Takbeer.

It is reprehensible to fast on this day because the Prophet (ﷺ) drank from a bowl of milk sent to him on this day.

It is a Sunnah to stay at Namirah until Zawal (noon) if it is possible.

Khutbah (sermon) should be addressed to the Hajies at Namirah after which Zuhr and Asr should be combined and offered in advance and shortened to two raka'hs each with one Azan and two Iqamahs.

You should make sure that you are within the boundaries of Arafah. The Valley of Uranah is not within the boundaries.

Any spot of Arafah suffices. If it is possible, the Mountain of Ar-Rahmah should be between you and the Qiblah.

It is not a Sunnah to climb Ar-Rahmah mountain.

It is recommended to face the Qiblah raising the hands during Dua`a in complete submission until sunset.
It is recommended to repeat frequently the following:

(( لا إِلَهَ إِلَّا اَللَّهُ وَحَدُّهُ لَا شَرِيكَ لِهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عِلْيَ كُلِّ شَيْءٍ قَدِيرٌ ))

“There is no god but Allah, He has no partner, the dominion belongs to Him alone, praise be to Allah, and He is able to do all things.”

1

Not to leave Arafah untill sunset.

After sunset, depart for Muzdalifah calmy. If the road is not crowded, you may (hasten).

After reaching Muzdalifah, pray Maghrib and Isha Salahs combined and delayed. (three raka’hs Maghrib and two raka’hs only for Isha). Do not offer any other Salah.

Sleep until dawn but the weak among men and women may depart for Mina by midnight.

1. Tirmidi.
10th Dhul Hijjah
(EID-AL-ADHA OR YAUM-E-NAHR)

Pray Fajr at Muzdalfah with the exception of the weak men and women who had earlier left for Mina.

After the Fajr Salah, face the Qiblah and praise Allah, utter Takbeer and Tahleel (negation of partners to Allah) as well as to make Dua`a until sunrise.

Before sunrise, leave for Mina uttering Talbiyah calmly.

While passing through Muhssir Valley, hasten if possible.

While walking towards Mina from Muzdalifah, pick up seven pebbles.

Throw seven pebbles at Jamarah al-Aqabah one by one uttering Allah-u-Akbar every time you throw a pebble. As soon as you complete the throwing, discontinue the Talbiyah.

Slaughter a sacrificial animal, eat from it and feed its meat to the needy and the poor. Slaughtering is obligatory on Qarin and Mutamatt’e.

Shave or shorten your head hair. Shaving is better and it is preferable to commence shaving from the right side. As for women, she may shorten
her hair equal to a finger tip length.

At this stage you are allowed to put on normal clothes and use perfume and scent. Prohibited acts during Hajj time, with the exception of sexual intercourse, no longer apply. This is called Tahallul al Awwal.

After throwing the pebbles go to Makkah to offer Tawaf al-Ifadhah (with out Ramal & Idhtib’a), offer the two raka’hs of Tawaf.

After Tawaf, perform Sa’i and by completion of Sa’i, you will return to normal life, Tahallul Thani.

Drink from Zam Zam water and pray Zuhr in Makkah if possible.

Spend the remaining nights in Mina.
11th Dhuhl Hijjah

After the spending the night in Mina, You are advised to pray the five daily Salahs in congregation.

This day and two following days are called Ayyam-e-Tashreeq and it is a Sunnah to repeat the Takbeer after every Salah whether you are staying or travelling and you are in Mina or anywhere else.

Throwing of stones at the three Jamarahs is to be commenced after Zuhr i.e. after the sun declines.

Start Rami at Jamarah, begin with the junior, the middle and then at Jamarah Al-Aqabah.

Throw seven pebbles at every Jamarah consecutively and the Takbeer should be uttered every time a pebble is thrown. The pebbles are to be collected from any place in Mina.

It is a Sunnah to keep Makkah on the left side and Mina on the right while throwing the pebbles. After completion of Rami at Jamarahs (Wusta & Sughra) go straight facing the Qiblah and invoke Allah as the Messenger of Allah (ﷺ) did so. After stoning Jamarah al-Aqabah leave immediately without any Dua `a.

Spend the night in Mina.
12th Dhul Hijjah

Spend your time in performing of good deeds and remembering Allah.

After Zuhr, throw the pebbles at the three Jamarahs as you did on the 11th day of Dhul Hijjah starting with the Jamarah Sughra, then Wusta and end with Jamarah al Aqabah.

Invoke Allah after throwing the pebbles at the Sughra and the Wusta.

If you are in a hurry to go back home, it is permissible to leave for Makkah after performance of the Tawaf-e-Wida’ a provided you leave before sunset. To delay to travel until the 13th day of Dhul Hijjah is better in order to throw the pebbles at Jamarahs because the Messenger of Allah (ﷺ) has done so.

It is recommended to pray, if possible, during Ayyam-e-Tashreeq at Al-Khaif Masjid.

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13th Dhul Hijjah

Throw the pebbles at all the three Jamrahs in the same manner as you did in the two preceding days.

If you wish to go back home, offer Tawaf-e-wid’a and a menstruating woman and the one in the state of postnatal period may leave without Tawaf-e-Wida’ (Farewell Tawaf).
Some Dua’as (Invocations)

Allah is the greatest, Allah is the greatest. How perfect He is, The one Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allah, we ask You for Birr and Taqwaa¹ in this journey or ours,

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¹- Birr and taqwaa. Two comprehensive terms which individually. Refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, birr refers to doing those actions which have been commanded and taqwaa refers to avoiding those actions which have been prohibited.
and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, you are The Companion on the journey and the Successor\(^1\) over the family. O Allah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and famly.\(^2\)

*---* *---* *---*

It is narrated that the prophet (ﷺ) said:

"The best of all Dua's is that asked on the Youm-e-Arafah and the best said is what I have said and that said by the Prophets who came before me; that is:

\[
(لاَ إِلَهَ إِلاَّ اللّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحُمْدُ

وَهُوَ عَلَى كُلِّ شِيَءٍ قَدِيرٌ).
\]

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\(^1\) One who succeeds another due to the latter's absence.

\(^2\) *Muslim* --- Dua’a for Travel.
"There is no god except Allah, He has no partner, praise and dominion belong to Him, He is Omnipotent."\(^1\)

The Messenger of Allah \((\text{ﷺ})\) used to say at times of hardship;

\\( (( لا إلَهِ إِلاّ اَللَّهُ اَعْظَمُ الْحَلِيمُ، لا إلَهِ إِلا اَللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لا إلَهِ إِلاّ اَللَّهُ رَبُّ السَّمَوَاتِ السُّعِيدُ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ ))\\)

"There is no god but Allah the Magnificent Most Forbearing. There is no god but Allah the Rabb of the magnificent throne, there is no god but Allah the Rabb of the seven skies, the Rabb of the earth and the Generous Rabb of the throne.\(^2\)

The Messenger of Allah \((\text{ﷺ})\) also used to say:

\\( (( اللَّهُمَّ اْسْلَّحُ لِي دِينِي الَّذِي هُوَ عَصْمَةٌ أَمْرِي، واْسْلَّحُ لِي دَنِيَايَ الَّتِي فِيهَا مَعَاشِي، وَاسْلَّحُ لِي أَخْرَجَيْنِي الَّتِي فِيهَا ))\\)

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1- *Tirmidhi.*
2- *Bukhari & Muslim.*
مَعَادٍ لَّي وَاجِلَ الْحَيَاةِ زِيَادَةً لَّيِ فِي كُلِّ خَيْرٍ وَاجِلَ الْمَوْتِ رَاحَةٌ لَّي مِنْ كُلِّ شَرٍّ)

"O Allah! Make good my religion because it is my protection, redress my life in which is my livelihood and make good my Hereafter because it is the place where I return to and make my life to increase every good thing and make death as a solace from every evil."¹

The Prophet (ﷺ) used to say:

(اللَّهُمَّ إِنِّي أَسَالُكَ الْهَدِيَ والْقَبْلَةَ وَالْعَفَافَ وَالْغُنَى)

"O Allah! I ask you guidance, piety, modesty and satisfaction."²

The Prophet (ﷺ) also used to say:

(اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِنْ زِوالِ نَعْمَتِكَ وَتَحْوِلِ عَافِيَتِكَ وَفَنَجَاءَ نَقْمَتِكَ وَجَمِيعٍ سَخَطْتِكَ)

1. Muslim.
2. Muslim.
O Allah! I seek refuge in you from the missing of your favour, missing of healthfulness, falling of a sudden misfortune and all kinds of your wrath.\(^1\)

The Prophet (ﷺ) also used to say:

اللٰهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِيفُ قَلْوُبِنا عَلَى طَاعَتِكَ

O Allah! You are the Manager of hearts, manage our hearts to obey you.”\(^2\)

The Prophet (ﷺ) also used to say:

اللٰهُمَّ أَنتُ رَبِي لَا إِلَهَ إِلَّا أَنتَ خَلَقْتِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَعَدْتَ مَا سَتَطْعَتْ أَعْوُذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ بِنَفْسِي وَأَبَوَيْ بَنِي، فَاغْفِرْ لِي

فِيَنَا لَا يُغْفِرُ الذُّنُوبَ إِلَّا أَنتَ.

O Allah, You are my Rabb (Lord) none has the right to be worshipped except You. You created me and I am Your abd (Slave) and I abide to Your covenant and promise as best I can, I take

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1. *Muslim.*
2. *Muslim.*
refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You."¹

The Prophet (ﷺ) also used to say:

اللَّهُمَّ اغْفِرْ ليْ خَطَائِي وَجَهَلَيْنِ وَاِسْرَافِي فِي أَمْرِي،
وَمَا أَنتُ أَعْلَمُ بِمَنِى اللَّهُمَّ اغْفِرْ ليُ هَزَلِي وَجَدِي وَخَطَائِي
وَعَمَّدِي وَكَلُّ ذَلِكَ عِنْدَكَ ((

O Allah! Forgive me my sins and my ignorance as well as my extravagance in affairs and everything that you know better than me. O Allah forgive me my jesting and my seriousness, my intentions and my mistakes and everything with me."²

¹ Bukhari.
² Bukhari.
The Prophet (ﷺ) also used to say:

اللَّهُمَّ إِني ظَلَمْتُ نَفْسِيُّ وَيَعْفَأُ الذُّنوبَ إِلاَّ أَنتَ فَاغْفِرْنِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنتَ الْعَفَّوُرُ الرَّحِيمُ

O Allah I did much injustice to myself and nobody forgives sins except You. O Allah! forgive me my sins and bestow your mercy on me for you are the Forgiver, the Merciful.”

The Prophet (ﷺ) also used to say:

ربَّنَا أَنَا فِي الْدُنْيَا حَسَنَةٌ وَ فِى الْآخِرَةِ حَسَنَةٌ وَ قَنَا عَذَابَ النَّارِ

“Our Rabb! Give us which is good in this life and give us good in the Hereafter and protect us against the torment of the fire.”

(2:102)

1. Bukhari & Muslim.
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