

# HAJJ

## JOURNEY PROBLEMS AND THEIR EASY SOLUTIONS

Author: Qamaruddin S. Khan



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Written by: **Q. S. Khan.** B.E. ( Mech)

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# Foreword

All journeys cause difficulties and require efforts. Imam Ghazzali (r.a.) writes that whatever a person spends during Hajj he should spend it happily. One must bear all the physical and material losses for it, as it is the sign of acceptance of Hajj. Difficulties in Hajj are same as that in Jihad. Hence there is a great reward for all the effort and they won't go waste.

According to a tradition, the Holy Prophet (s.a.w.s.) said to Hazrat Aisha (r.a.), "O Aisha, the reward of the Hajj is according to the effort undertaken by you."

The reward of the Hajj is given according to the pains taken to complete this obligation. Therefore people bear all difficulties of Hajj quietly and do not even speak a word of distress. Neither do they relate their problems to anyone. Also people do not relate their problems to others lest others get discouraged.

When I was studying for Hajj before going for it, all scholars stressed only one point as to how to complete the Hajj. No one spoke as to how to face the difficulties during the 40 days' stay there. I felt during my 40 days' stay over there that many difficulties are caused due to our unawareness. It causes a great loss of our time, which would have been spent in worship. Hence I took up the job of writing this book. I want to give knowledge, guidance and suggestions to prospective pilgrims about the problems and their solutions during Hajj.

If pilgrims follow these advices, I hope they would be able to devote much of their time and energy in Allah's worship.

If you benefit from this book remember this sinner Qamruddin Khan also in your prayers. This book is written only to avoid/solve problems faced during Hajj. Please attend the Majaalis (Lectures/gatherings) organized by different organizations for complete knowledge Hajj rites. By which one will be able to fulfill the right of the great worship like Hajj in a better way. May Almighty Allah grant to you the favor of performing a good and acceptable Hajj.

Aameen.  
Was Salaam  
Seeking Dua  
Qamruddin S. Khan

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## Preface

*In the name of Allah the Beneficent the Merciful*

This book is written by a respected friend, al-Haaj Qamruddin, following the saying: "The best of men is one who benefits others." He has penned down his experiences during Hajj to educate respected pilgrims solely for the pleasure of Allah. We hope that pilgrims will benefit from this and spend most of their time in worship. This book not only contains experiences of the writer but it echoes his concern for his community. It also makes us aware of his literary expertise. This book reflects the effort in writing even though the writer is new to this field. Beauty of words and a nice order of sentences touches ones heart. May Allah increase the might of his pen.

We pray to the Lord of the worlds to make this book a treasure for the hereafter for the writer and grant Tawfeeq to common Muslims to get its benefit as much as possible.

"This prayer is from me and from all the world. Aameen."

Maulana Fasihuddin

Khadim Daar-e-Uloom-e-Husainia

Sonapur, Bhandup, Mumbai 78.

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## Glossary of Islamic Terms

Farz	= Compulsion
Wajib	= Obligation
Sunnat	= Recommendation
Dua	= Supplication
Niyyat	= Intention
Salam	= Salutation
Rizq	= Sustenance
Rauza	= Mausoleum
Sajdah	= Prostration

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# Identity Cards And Their Importance

You get different identity cards and bracelets at different stages of the journey. They are very important and the careless pilgrims face a lot of trouble on losing them. You should know their importance very well. You should keep them safely and use carefully.

## Intimation Letter and Cover Number of Hajj Committee

An 'intimation letter' would be delivered to your home after you have filled your Hajj form. You will get your 'cover number' along with lots of other information. This number is very important for you. It is used for your identification before and during the journey. None of your formalities will be complete without this number. Hence, one should keep this letter safely and always remember the cover number. You will get your passport, airline ticket, identity card, bracelet etc. from Hajj Committee only on presenting this letter. Your draft would be received by Hajj Committee only on this number.

## Importance of Passport

If you do not have a passport, there is no need to worry and even if you have one, it is not required. Hajj Committee issues a special passport for Hajj, which can be used only once and only for Hajj. It has a white cover. You should not forget to carry it around with you during the journey. Your Muallim will take it from you on reaching Mecca and give it back to you at airport while returning.

## Airline Ticket

You will get your airline ticket (boarding pass) along with passport from Hajj Committee. You will be allowed to board the plane only on presenting this. Hence you should keep it safe with utmost care till the time of return. You should not hand it over to Muallim along with passport.

## Identity Card

You will get an identity card with your photo affixed on it from Hajj Committee. It is large with a plastic cover

and should be worn around neck. You should always keep it with you and keep all the cards that you get in Mecca in its cover.

## Details Present on Identity Card

- 1) Your Name
- 2) Your Passport Number
- 3) Your Blood Group
- 4) Your Category

## Bracelet

You will get a steel bracelet from Hajj Committee. The following details would be engraved on it:

- 1) Your Name
- 2) Your Cover Number
- 3) Your Passport Number
- 4) Country

You should wear it around your wrist and not to remove it till you return. You will get a chain along with this bracelet. If you are uncomfortable, remove the chain but you should always keep the bracelet along with you. You are identified with this only whenever required.

By chance, if you fall unconscious due to some unfortunate accident or if you happen to lose all your belongings, you would be recognized only by the cover number on your bracelet and you would reach your place. I have heard of people who got lost without identity and were found resembling beggars after Hajj: Hence you should always keep this bracelet with you. Do not remove it even while bathing or going to toilet.

## Foreign Exchange

The sixth thing that you get from airport before your departure for Hajj is Saudi Arabia currency (Rial) or draft.

It is your necessity as well as enemy of your life. One of my neighbors went for Hajj in the year 2004 and died during the journey. On enquiring with his friends, it was known that officials had taken all of his money at the airport on pretext of checking. He thought that it would

be returned at Jeddah airport. However, when the money was not returned, he became tense and suffered a fatal heart attack. There lived a mother-daughter duo opposite our room in Mecca. All their money was stolen while circumambulating the Holy Haram. On enquiring it was learnt that they wanted to perform Umrah upon reaching Mecca but could not trust anyone as the room along with roommates was new to them. Hence they carried all of their money and their pocket was picked in the Holy Haram.

One of my friends is a lawyer in Mecca. He says that most theft cases in Mecca are reported from the Holy Haram only.

Therefore, you should keep the money you get at airport with special care. Upon reaching your place of stay in Mecca, you should either hand it over at the counter and take a receipt or give it to your Muallim and take receipt. Do not forget to take the receipt or else you would lose all your money. You should withdraw small amounts of money as and when required. If it is not possible to deposit your money at either of the two places, keep it in your suitcase and lock it properly.

Your passport would be taken from you on your way to hotel from Jeddah airport. You will get following three identifiers:

## Wrist Band

You will get a wrist band from Muallim with his address mentioned on it. If you get lost in Mecca anyone would drop you at your Muallim's office with help of this band. The guides at the office would drop you at your hotel.

## Muallim's Identity Card

Your Muallim would take your passport at Jeddah airport and hand over his identity card with Muallim's address, your building and room number written on it.

The bus will take you from Jeddah airport directly to your building. Muallim's men would carry all your luggage to your room.

## Computerized Identity Card

This is another important card, which you would receive from your Muallim in Mecca after one or two days. It is a plastic card, which is more or less your passport. It will contain all details of your passport along with your

photo. As per the law, every pilgrim should carry this I-card along with him/her and present it whenever asked required to do so. If you want to go to Jeddah or to some other city from Mecca then you cannot do so without this card.

When you go to Medina from Mecca, you will have another Muallim and a new place of lodging. Therefore, you will get a computerized I-card in Medina also without your photo along with I-card of Muallim. It will contain Muallim's address, your building and room number. You should keep these I-cards safely during your ten day stay at Medina. You will get your bus number for your return after seeing this card only. You will get your passport back in this bus only. The bus would drop you at the airport.

## Muallim's Identity Card (For Mina)

Muallim would again give you his identity card before going to Mina. It will contain your tent number at Mina. A Muallim has a number of tents at same place in Mina surrounded by iron grills for protection.

The security guards at the gate would allow you inside the camp only on presentation of identity card. Hence, you should carry this identity card with you and note down the number written on the pole nearest to your tent and the name of the bridge so that you do not forget the address of your tent in Mina.



# Journey Provision

How much provisions should a pilgrim carry so that his forty days pass easily is a tough question. I would discuss some of the cases witnessed by me. The conclusion is left to you.

## 1) Eatables

There are at least one or two kitchens on each floor of hotel building. Muallim or building owner lends gas stove free of cost for the first time. Pilgrims can carry all the provisions for food and get it cooked over there. According to the law of Saudi Arabia, it is prohibited to bring any type of eatables in the country from outside. However, I have seen that no one stopped anyone at either Indian airport or at Jeddah. The authorities of both the airport detain oil, water or other liquids.

There are innumerable Pakistani hotels in Mecca as well as Medina serving Indian cuisines. Their rates are as follows:

Dal	.....	4 Rial
Meat	.....	5-6 Rial
Rice	.....	2-3 Rial
Vegetables	.....	4-5 Rial

If you buy a plate of dal, meat or vegetables, you get three rotis (bread) free. It is enough for 2-3 persons. Hence, many pilgrims prefer to buy food instead of wasting time in cooking and instead spend most of their time in worship. Also this is convenient and correct.

## 2) Clothing

There are a number of bathrooms on each floor where you can easily wash your clothes. You should carry a rope to make a clothes-line for the clothes to dry. It can be tied in your room or on the terrace. There are laundries in Mecca and Medina who charge 5 Rials for washing a cloth. Clothes do not get dirty much because there is no work except to pray. Hence two or three suits are enough.

Elders say that it is better to have two new suits along with normal clothes during Hajj. One for Eid-ul-Azha on 10<sup>th</sup> Zilhajj and another for your first visit to Masjidun Nabawi when you would visit Prophet's (s.a.w.s.) holy

grave for the first time and present your greetings and salutations.

## 3) Bed

You will get a complete bed along with a pillow, mattress, blanket, bed-sheet etc. in Mecca as well as Medina. Hence you need not carry anything.

You will get a carpet on the floor of your tent at Mina. However, you won't get a pillow and a sheet. Hence you should carry an inflatable pillow and sheet depending upon the season.

## 4) Medicine

Medicines are quite expensive in Saudi Arabia. Also their names are different. Hence you should carry with you from here all medicines of regular use. Free medicines are distributed by Saudi Government as well as Indian Hajj Committee but it is better to take care of your health by yourself and carry your medicines with you. There are Indian hospitals above Indian Consulate in Mecca and Medina where Indian doctors treat free of cost. Even Saudi hospitals provide free treatment. There is a Saudi hospital in Mina as well.

## 5) Mobile Phone

Saudi Government introduces a special SIM card for pilgrims during Hajj. It is priced at 100 Rials and is valid till the balance is exhausted. You get a number of your own, which you can give to your friends and relatives back home. There are lots of benefits of proper use of mobile.

You can always be in touch with your relatives and business and can always concentrate in your prayers. You can always contact your companions if you are lost or have some other problem. On the other hand, if you misuse it, it's a big calamity. You go there for worship; so do not start your trade and business from there itself. Switch it off while in Holy Haram or become liable for hundreds of thousands of sins.

## 6) Trolley

The most difficult part of Hajj are days from 8<sup>th</sup> to 13<sup>th</sup> Zilhajj. You have to undergo following journeys during that period:

Date	Place	Dist. (Km)	Time Req. (hrs)
8 <sup>th</sup> Zilhajj	Mecca to Mina	5km	1hrs
9 <sup>th</sup> Zilhajj (Morn.)	Mina to Arafat	6.5km	2hrs
9 <sup>th</sup> Zilhajj (Even.)	Arafat to Muzdalifa	5.5km	2hrs
10 <sup>th</sup> Zilhajj (Morn.)	Muzdalifa to Mina	1km	½hrs
10 <sup>th</sup> Zilhajj (Afternoon)	Mina to Mecca	5km	1hrs
10 <sup>th</sup> Zilhajj (Even.)	Mecca to Mina	5km	1hrs
12 <sup>th</sup> Zilhajj (Even.)	Mina to Mecca	5km	1hrs

Those who travel by foot are more comfortable as compared to those who go by bus or any other vehicle. They reach everywhere on time. It is easy to walk empty handed but very difficult to carry luggage along. While going to Mina from Mecca and from Mina to Arafat you will have luggage. So buy a suitcase with wheels back home, which could carry about 10 kgs. luggage. You can pull it like a trolley when required. You need to carry very less luggage to Arafat so the suitcase should not be large, but may be size of bag which we carry to office or college.

## 7) Commodities of daily use

You will get all commodities of daily use in Mecca and Medina.

Hence, you need not worry if you forget to take along anything. However, if your luggage is less than 35 kgs., you may take the following things along:

- 1) Utensils to carry food, which are not fragile.
- 2) Toothpaste, soap and hair-oil
- 3) Prayer mat
- 4) Night suit
- 5) Rope and curtain (you might require a purdah for ladies in your hotel room)
- 6) Two Ihraams one made of thick cloth and other of fine material??? and a belt.

7) A mat to sleep on at Muzdalifah

8) Thermos or a water-bottle (to bring water of Zamzam from Haram to your hotel room)

9) Eatables having long shelf-life. You get all eatables in Mina and Arafat but it is better to carry a few with you.

10) Two things, which are usually not required but it is better to carry them include a pair of sun glasses and a nose-mask.

It becomes easy to perform Tawaf on milk-white floor during afternoon wearing sun glasses. If you catch cold easily then the use of nose-mask can prevent you and others from infection. You can get it in any Medical store for Rs. 5 and it costs a Rial in Mecca.

## 8) Hand-bag

You will get a small hand-bag as a gift from Hajj Committee or the bank. It would accompany you all 40 days of Hajj and would be of great use to you. It will have two belts one to hang on your shoulder and another to tie it around your waist. If you tie both the belts well it would stick to your body and its chances of getting lost in crowd would reduce. It has two parts a small outer portion made of plastic to keep your identity card and other papers and another to keep your slippers and other things. The volunteers throw away the slippers kept outside the door of Holy Haram. Other pilgrims take the slippers kept in the almirah outside the door. Therefore, you should keep your slippers in a plastic bag and keep it in your bag. You have to sit in Holy Haram for even two to four hours. So it is advisable to keep a few dates, biscuits etc. in your bag. You will get Zamzam water to drink everywhere in the Holy Haram. If you do not get this bag as a gift - don't wait, buy one from the market yourself.

## 9) Traveling Suitcase

You may need to hand your luggage to porters at least 10 times during your entire journey. They handle it very roughly. So your bags and suitcases should be tough enough.

The Hajj Committee would advise you to carry only two suitcases in their intimation letter. One should be large and another small. The large suitcase should be 28X18X11 inches while the small suitcase should be 20X14X8 inches. The large suitcase will be kept away from you in the luggage section of the plane, therefore if the



size is less or more there is no problem. But you will be taking the small suitcase along with you in the plane, so it should not be more than the specified size and it should not weigh more than 10 kgs. Otherwise Airline authorities will not allow you to take it in the plane with you. Instead of suitcase you may take a handbag etc. depending upon your convince. The weight of the small suitcase should be around 10 kgs, which you can carry inside the plane. It would be better if the smaller suitcase has wheels, for you can take it like a trolley on your Mecca and Mina journey by foot. Even if you have more than two suitcases, there is no problem. However, they would check the weight and charge you for extra luggage.

As on today only 35 kgs per passenger is allowed free of charge.

You should not forget to put your cover number and your full postal address on each of your suitcases and that too with a permanent marker so that it does not get erased. If by chance, your luggage gets lost, it could be returned to you with the help of cover number and address.

You should tie a ribbon or something to identify your luggage from a distance so that finding your luggage at airport becomes easy.

Another thing you should keep in mind is that your luggage will have to bear the load of others' luggage weighing as much as 500 kgs. Hence, your suitcase and bag should not have any such thing, which may damage your as well as others' luggage. It is possible that ladies get accommodation separately at either Mecca, Medina or Mina. So you should keep things of daily use with you separately or else you may need to call each other again and again.

Your suitcases should have strong locks so that you can deposit your money in them and go to Holy Haram without any worry.

## 10) Good Health

The most important thing to be taken along is good health because the more energy you have the more you would be able to worship. You need to walk a lot during Tawaf, Sae'e and to and fro your hotel room and Holy Haram. I would give you a rough idea as to how much you will have to walk continuously daily.

Tawaf: Going around Holy Kaaba seven times completes a Tawaf and a single round is called 'Shoot' in Arabic. You may walk in the morning from 9:00 to 10:00

a.m., afternoon 1:30 to 2:30 p.m. and night 12:00 to 3:00 a.m. when there is no crowd. It takes 3 minutes for a round from a distance of 50 feet from Holy Kaaba and 6 minutes from a distance of 100 feet. Hence it takes 20 to 42 minutes during non-rush hour. It may take more than an hour if the place is crowded.

When it is difficult to perform Tawaf in a huge crowd, one may need to go to the first floor or the roof. Here it takes 13-15 minutes for a single round. Hence seven rounds require 91-105 minutes.

Sae'e: Safa and Marwa are 395 meters apart. Walking between these two hills is called Sae'e. We need to go around Safa and Marwa seven times to complete Sae'e. First round starts at Safa and seventh round ends at Marwa. A single round requires 4-5 minutes in less crowd. Hence seven rounds require around 30 minutes. It may take more than an hour in heavy crowd.

Going to and fro your hotel room and Holy Haram: Normally, pilgrims stay 5 to 15 minutes away from Haram. However, there is a lot of rush from 4<sup>th</sup> Zilhajj to 15<sup>th</sup> Zilhajj. Hence this distance of 5 to 15 minutes may even take 15 to 30 minutes.

Waiting For Prayers: As 30 to 35 lakhs pilgrims have already reached Mecca by 4<sup>th</sup> Zilhajj, Haram is heavily crowded. If you don't reach 30 to 45 minutes before prayers, all the places would get occupied. Hence you need to start from your room an hour before every prayer.

Going to and fro Holy Haram also requires time. Hence people come for Tahajjud (Midnight Prayer) and go only after the Morning Prayers. Similarly, they come for Maghrib and go only after Isha Prayers. Many people stay in the Haram from Zuhr to Isha. They continue with prayers, recitation of Holy Quran or Tasbeeh.

The reward of a prayer in Haram is a hundred thousand times that of a normal one. No neighboring mosques except Holy Haram hold this reward.

For Meccan residents Nafil prayers is better than Nafil Tawaf but Nafil Tawaf is more rewarding than Nafil prayers and other worships for those who come from other cities. Hence, a pilgrim should pray in Haram for all five times and perform Tawaf as much as possible.

Now you can calculate how much you have to walk and wait in Haram during a day.

Holy Prophet (s.a.w.s.) says, "A strong believer is better than a weak one." Since a strong believer can perform many religious activities, which a weak one

cannot.

According to the saying of Holy Prophet (s.a.w.s.), those who domesticate horses for Jihad get reward for each of its deed including eating, drinking, walking etc.

If we maintain good health with an intention to work for the victory of Islam and Muslims we will get rewarded for this effort also.

Doctors advise brisk walking at least 20 minutes a day. It prevents heart attack, diabetes and other such illnesses.

Hence, the first thing you have to do while preparing for Hajj is to walk 30 minutes in the morning and evening daily and to try maintain good health.

### 11) Most important provision

Allah, the Almighty says,

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ  
(سورة بقره)

*Translation:- "...and the best belonging is piousness, and be careful (of your duty) to Me, O men of understanding." (2:197)*

The sacrifice of Qabeel, the son of Hazrat Adam (a.s.) was rejected just because he lacked piety.

Allah says,

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (سورة مائده- ٢٤)

*Translation:- "... surely, Allah accepts from only the pious." (5:21)*

Holy Prophet (s.a.w.s.) said at the time of the Last Hajj,

التقوى همنا ويشير إلى صدره ثلاث مرات (مسلم)

*Translation:- "Taqwa (Piety) is here." pointing to his chest. (Sahih Muslim).*

Therefore, one needs to improve the condition of his/her heart before all the preparations of Hajj. If you intend to get the title of 'Haji', to show-off, to enjoy as a picnic, to shop well along with the intention of Hajj then perform repentance (Istighfar) and get ready to go for Hajj with a pure intention of pleasing Allah.



### Death Like That of a Christian or Jew

Polytheists of Mecca were involved in polytheism but used to perform Hajj. While Christians and Jews used to worship God, believe in the Day of Judgment, believe in heaven and hell and even fast. However they did not perform Hajj. Hajj is the fifth and an important fundamental of Islam. Holy Prophet (s.a.w.s.) has expressed great displeasure to those who do not go for Hajj even if they are capable to do so. The conclusion of the following tradition is that the death of such a person is like that of a Christian or a Jew.

Holy Tradition: Hazrat Ali Murtaza (r.a.) relates that the Holy Prophet (s.a.w.s.) said, "If a person having all the necessary provisions of Hajj and means of transport to reach the house of Allah does not go for Hajj, there is no difference that he dies as a Jew or a Christian. And this is so because Allah Almighty says, "Hajj of the House of Allah is a must for those who are capable of reaching it and if anyone denies then Almighty Allah is not dependant on anyone."



# The Problem of Getting Lost During Hajj

## 1) Problem of getting lost in Holy Mecca

The mosque of Holy Haram has 92 gates which are numbered. Some gates are not numbered. If we count them also the total crosses the figure of 100. All the doors appear similar to a new person. Therefore one should note the number of the gate through which one enters for the first time to come out from the same door.

You will find that all the gates are extremely identical from inside the Haram (courtyard). The government has constructed five Mihrabs of different colors at five major entrances. So you should keep in mind the colors while entering and exit from the same gate. The Mihrabs and their colors are described below:

The office where lost property and people are sent is outside gate number 62. If you forget your gate and lack the courage and confidence to go home alone, then go to

Name of Gate	Color of Mihrab	Direction
1) Baab-e-Abdul Aziz	(Green)	This gate is number one and exits to Misfala region
2) Baab-e-Safa	(White)	This gate is opposite Hajar-e-Aswad towards Mt. Safa from where Saeed begins
3) Baab-e-Fath	(Blue)	It is towards Mt. Marwa
4) Baab-e-Umrah	(Grey)	This is gate number 62
5) Baab-e-Fahd	(Yellow)	This is gate number 92. King Fahd has expanded a region of Haram, where 80,000 people can pray. This Mihrab is in that region only.

the offline outside gate number 62. They will send you to your hotel or to the Muallim's office along with a guide.

## 2) Problem of getting lost at Jeddah airport

Jeddah airport is very large and vast. You will have to wait there for a long time and have to walk about 300 feet to the bus depot. All the poles of this airport are

numbered. Guides will drop you at bus depot but if you go for any other work then note the number of the pole, near which your luggage is kept.

## 3) Problem of losing the way in Mina

Most people tend to forget their way at least once in Mina. Hence if you understand the geography of Mina then God Willing, you won't forget your way over there. Mina is a valley between two mountains. Upon entering this valley from Mecca, we will see Jumraat, (the place where we throw pebbles at Shaitan) and then starts the valley; going further ahead we will reach Muzdalifa. Arafaat is 6 kms away from Muzdalifa.

Mina is located in a long and narrow region. First of all, you should be able to identify the place of Jumraat well so that you remember ways and your tent. Then there are three bridges over Mina perpendicular to the valley. Keep their names in mind. From the side of Jumraat, first one is named King Khalid bridge, second King Abdul Aziz bridge and the third bridge is outside Mina at the boundary of Muzdalifa, which is named King Faisal bridge. Most Indian tents are near first and second bridge only. Third and most important landmark to identify your tent are the poles in Mina, which are numbered. Even if you note the number on these poles, anyone would drop you at your tent.

## 4) Precautions and policies

1) You should carry a small diary and a pen in your pocket and note down following details in it:

- Gate number of Holy Haram at the side of your hotel.
- Name of the famous hotel or shop near your hotel.
- Number of the pole near your tent in Mina.
- Your daily expenses.
- This will make it easy for you to find your way and you will have a control over your expenditure.

2) Even two people get separated while performing Tawaf. So, instead of holding each other's hand tightly, they should mutually decide beforehand when and where they are going to meet after prayers. Everyone should note the gate number from outside while entering the Holy Haram. Also note down the name of gate or color of

Mihrab after entering the Haram. (The names and numbers of gates are written on both sides but you should note down the color of Mihrab of five major entrances, which are in different colors for convenience). Now, if you get separated from your companion while Tawaf, you should continue with your prayers instead of searching for your companion and meet him/her at predetermined time and place.

3) It is possible to get separated in the crowd of Mina and Arafat. Here, you cannot even decide your meeting place. Hence, people follow this method over there:

1) All the members of a group wear a similar mark on their clothes. E.g. A red ribbon or a flower so that it

becomes easy to identify each other.

2) A member of group holds high an identifier like a flag, an umbrella, a stick etc. All the members walk behind that leader seeing that identifier and can identify their group from a distance in case they get lost.

3) Third option is the use of mobile phone but one should use it when there is no other option. Switch your mobile off in Holy Haram and use it only after coming out. Angels curse the person talking about worldly matters inside the mosque and a sin committed in Masjid-ul-Haram is a hundred thousand times punishable than ordinary one.



## Building Paradise

1) It is narrated in Nafi-ul-Khalaiq that once a Bedouin came to Holy Prophet (s.a.w.s.) and started crying out of poverty and hunger. Holy Prophet (s.a.w.s.) said, "Recite Surah-e-Qadr ten times after each obligatory prayers and get your nails cut on Fridays." The Bedouin did so and became rich.

2) Once a companion said to Holy Prophet (s.a.w.s.), "O Messenger of Allah (s.a.w.s.)! World has turned away from me." Holy Prophet (s.a.w.s.) Said,

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. سُبْحَانَ اللَّهِ الْعَظِيمِ.

"Recite 'Sub-h'aanallah wa bih'amdih. Sub-h'aanallahil a'z'eem 100 times every morning. "After a few days the companion returned and said, "O Messenger of Allah (s.a.w.s.)! Almighty Allah has given me so much that I don't have the place to keep it."

Almighty Allah likes these statements more than any other words. Holy Prophet (s.a.w.s.) says that these statements are easy to say but great reward.

3) Surah Fatiha is very beneficial. Almighty Allah has praised this seven-verse glorious chapter in Holy Quran by its name. Its recitation increases prosperity, cures illnesses and reduces debts. If any type of Jinn or Shaitan starts troubling, they go away on reciting it 41 times between recommended and obligatory prayers in the morning.

4) Holy Prophet (s.a.w.s.) used to recite Istighfar (repentance) 70 times a day.

5) Durood holds so many benefits that it is difficult to describe them over here. A major part of the worship of

Saliheen (righteous) and Auliya (saints) consists of Durood.

1) Prophet Ibrahim (a.s.) told Holy Prophet (s.a.w.s.) on the night of Meraj, "Paradise is a barren land. Whenever a servant in the world praises Almighty Allah a beautiful tree is planted for him/her in the Paradise." According to another narration, angels go on building the palace of a believer in Paradise as long as construction material reaches them. This construction material consists of good deeds of a believer in this world.

2) We are so busy with our worldly life that we do not have time to beautify our hereafter and Paradise. When you have already taken leave of 40 days from this world for Hajj, why not take the maximum benefit of this golden opportunity to beautify your Paradise? We should try to include Darood, istighfar and tasbeeh in our worship as much as possible. We should try to continue this for all forty days so that we form a habit, which becomes easy to be followed after returning home. If you recite tasbeeh for increase in sustenance, God willing you will get reward as well as your financial conditions will improve.

There are many benefits of reciting Quran also. One must try to complete a recitation at least twice during this entire journey. It would be easy to carry a small Quran inside Holy Haram for recitation and would be of great help.

Many scholars give speech after Maghrib prayers in the region between Mutaaf and Masjidul Haram in the compound. Urdu speeches are held in front of gates 50 and 52. You can also attend these speeches and refresh your faith.



# Air Travel

## Air Travel (From Your Home to Jeddah)

There are no seat numbers in pilgrim flight. If you want to sit with your group or want a nice seat, you have to reach the airport quite early. You estimate the skill of an artist on seeing his art. Similarly, you will get the idea of Almighty Allah's greatness on seeing His creation. The flight takes 5 hours for the complete journey from Bombay to Jeddah. Out of which, the plane flies over the ocean for the first 3 hours and you don't get to see much. However, when it passes over Oman and Saudi Arabia for the next 2 hours, you get to see strange scenes.

I saw a desert having a sea spread over miles but of sand. I saw volcanic mountains but frozen. No man stays in that one-third part of Saudi Arabia. However, science says that wild animals, snakes and reptiles have their own world over here. The Greatest Creator can establish the world of whatever He wishes even in a region where not even a single drop of water reaches.

If you want to see the creation of God, reach the plane early and get a good seat for yourself. The seat should be in front or at the rear end for a clear view. The view is blocked if you sit in the middle area due to wings of the plane.

## Air Travel (From Jeddah to Home)

You are allowed to carry 35 kgs luggage from India to Saudi Arabia and 55 kgs back home. You will get 10 kgs Zamzam water at the Indian airport upon your return. It is non permitted to carry water or any liquid in the plane.

Authorities do not pay much attention to luggage weight while departing from India but they are very strict at the time of return. You will have to pay 13 Rials for each kilo in excess of the specified 55 kgs. So try not to bring luggage weighing more than 55 kgs. I would like to narrate three cases I witnessed at the Jeddah airport while returning. After reading them you can yourself conclude what to do.

## At Airport for Custom Clearance

1. The luggage of Mr. Abdullah was 145 kgs extra. So he

was supposed to pay 1170 Rials for transportation. After pleading with the officers a lot, it was reduced to 1000 Rials. He paid 1000 Rials and the luggage began to be loaded.

2. Mr. Nisar had a group of eleven people. Luggage was much and they had no money to pay. The officers who weigh luggage sit on different counters. Some of them are extremely strict while others respect and have a soft corner for pilgrims. Mr. Nisar narrated his state to a porter and asked for some way out. The porters know which officers are lenient. The porter took his luggage to the officer who was very lenient. He gave him much concession and charged him minimally and cleared his luggage. Mr. Nisar tipped the porter out of joy.

3. Mr. Jafar had a group of eight persons and they had a lot of luggage. He bribed a porter to move his luggage out without paying anything. The luggage was weighed and began to be loaded in the plane without paying anything. Suddenly the porter came running and said, "Your luggage has been detained." His luggage was withheld. The authorities did not allow his luggage to be loaded even though he pleaded them a lot and was ready to pay for extra luggage. At last, he had to leave behind his luggage at the airport and return home empty-handed. Hajj Committee volunteers promised that they would bring along the luggage at Hajj Committee office in Bombay in the last flight but what happened next in unknown.



### Increase in Prosperity

It is narrated by Abdullah ibne Masood (r.a.) that Holy Prophet (s.a.w.s.) said, "Perform Hajj and Umrah one after another because Hajj and Umrah both keep poverty, dependence and sins away in the same way as the kiln of a blacksmith or a goldsmith cleans the dirt of iron, gold or silver. And the reward of Hajj is but Paradise."

(Jame Tirmizi, Nasai)

# Problems of Transportation During Special Days of Hajj

## 1) Return of a favor

If ten persons are staying in your house and twenty guests arrive and you treat them well happily, what duty do the guests have towards you? They must pay for your favor with equal gratitude.

“Is the reward of goodness aught but goodness?”  
(55:60)

About thirty to forty lakh people reach Mecca during Hajj and in the month of Ramadan. This number is many times more than the population of Mecca. The civilians as well as the government serve the pilgrims as best possible as they can. So it is an obligation of the pilgrims to pray for their increase in sustenance and happiness (We recite this supplication while entering Mecca as well as while boarding the bus). If they happen to benefit from you then you should happily let them have it. One must not act miserly. The period of Hajj and the month of Ramadan are major seasons for hotels, shops, buses, taxis etc. over there to earn their livelihood. If you feel that they are earning more on those occasions, remember that they deserve it. You should help them and pay them without being stingy.

- Hazrat Buraid (r.a.) narrates that Holy Prophet (s.a.w.s.) said that spending in Hajj is similar to spending in Jihad.
- It is narrated in a tradition from Hazrat Aisha that Holy Prophet (s.a.w.s.) said, “The reward of your Umrah is directly proportional to your expenditure on it. So the more you spend, the more reward you get.”

## 2) Transport Arrangement

Thirty to forty lakh people try to travel in same direction during Hajj. It is not possible to arrange for transport of all these people at one and the same time. Therefore, Muallim arranges to drop everyone by bus in three trips. Due to a huge crowd on the roads and traffic they manage to make only two trips with a great difficulty. And the remaining one-third people either walk or go to the destination via private means of transport.

Those who manage to get in the vehicles during the first trip are active, clever and know the difficulties of travel very well from worldly point of view. These people reach the bus first and enter in it pushing and jostling each other.

Those who are patient and wait for a long time and travel in the second trip are usually simple people unaware of difficulties and fearful of crowds. The time to reach the destination ends before the departure of third trip. So those who are aware of the order of rituals and have the knowledge of Hajj laws, they start their journey without waiting. They either walk or travel by private taxis. For instance, if you want to go to Arafat from Mina then buses start for first trip immediately after morning prayers and come back at around 11:00 a.m. for the second trip and reach Arafat at around 2:00 p.m. If they come back for the third trip, it would be evening by the time pilgrims reach Arafat. Hence, the third round is not possible.

## 3) How difficult is it to travel on foot?

- 1) Mina is about 4.5 to 5 kms away from Holy Mecca.
- 2) Mina is itself about 1.5 to 2 kms long.
- 3) Muzdalifa borders Mina.
- 4) Arafat is 6.5 kms away from Mina
- 5) Safa and Marwa are 395 meters apart.
- 6) If you circumambulate around Holy Kaaba from near the place of Ibrahim, you have to walk 150 meters to complete a round. So you will have to walk a little over a kilometer for one complete Tawaf.
- 7) When you circumambulate from the distance of 100 feet from Holy Kaaba, you have to traverse about a kilometer and three quarters of it.
- 8) Distance between Safa and Marwa is of 395 meters. Hence you will have to walk about 3 kms for complete seven rounds.
- 9) If you circumambulate from a distance of 100 feet from Kaaba and walk between Safa and Marwa during Umrah, you will walk for about 4.5 km, the distance between Mecca and Mina. If you can perform Umrah easily, you can go to Mina from Mecca with the same ease and in the same time.
- 10) When you perform Umrah on reaching Mecca, you should estimate your physical strength. If you can perform Umrah easily then you can travel between Mecca and Mina easily.
- 11) If you can go around Safa and Marwa seven times once again after resting for a while after performing Umrah, you can travel the distance between Mina and Arafat easily.

12) People perform Tawaf five to seven times a day. This is more than the distance between Mecca and Mina or Arafat. As they have to walk at the same place, they manage to gather courage for it. While the journey of Mina and Mecca or Mina and Arafat is never undertaken on foot because the very thought of it drains all courage. Therefore, one must keep watch over his/her first Umrah. One must estimate his/her strength, keep faith on God's help and travel on foot as much as possible.

#### 4) Personal Advice

I, personally advise you to travel during Hajj as follows:

A) Take the map of the tent from the Muallim before going to Mina. Wait for bus to Mina from your hotel in Mecca. You can go by bus as Muallims start transporting pilgrims to Mina from the night of 7<sup>th</sup> Zilhajj onwards. You have to reach Mina before noon on 8<sup>th</sup> Zilhajj so, most probably, you will get place in the bus easily. Also the bus will drop you at your tent and searching your tent for the first time may be a problem. If the Muallim doesn't start transporting pilgrims in the night itself there would be a great rush and chaos in the morning. Hence, it is advisable to start for Mina on foot after morning prayers in such a situation.

If ladies or aged persons are with you who cannot walk, you would have to wait and go by second or third round of bus. You need to only pray five times prayer after reaching Mina on 8<sup>th</sup> Zilhajj. You can do so even if you reach Mina at 2:00 p.m. in the afternoon.

If you can walk, have the map of Mina and courage to find your tent over there then start on foot taking the name of Allah.

About 70 persons stay in a tent at Mina. People find it very difficult to sleep. Those who reach Mina soon occupy as much space as they want and those who come later find it difficult to even keep their luggage. If such a situation arises one must be patient. Deposit your luggage in a corner, gather a few religious persons and stretch a curtain in the middle of the tent to veil the ladies and try to send them to one side. This will free the extra space occupied by those who come early. Then you can divide the space justly amongst yourself with mutual agreement. Following the religious laws improve not only our hereafter but also our worldly life.

B) If you get the bus to Arafat from Mina easily without pushing and jostling, it is well and good. Otherwise, you should travel by a private taxi. Do not walk because you need to save all your energy for day-long prayers and worship.

You will see a sea of people on nearing Arafat, beware,

a huge crowd doesn't mean that the place is Arafat. The plains of Arafat are limited area whose boundaries are already marked. The obligations of halting at Arafat can be completed only by halting within boundaries. The area of Masjid-e-Numrah and many nearby areas are not included in Arafat limits. When you enter the plains of Arafat, you should check whether you have entered into its limits.

Totally, eleven roads go to Arafat from Muzdalifa. Out of which, only two are reserved for pedestrians while other nine for vehicles. The two pedestrian roads start from Masjid-e-Sha'ru'l Haraam in Muzdalifa. Out of them, road number one goes to Masjid-e-Namra and road number two to Jabal-e-Rahmat. These roads will be numbered as one and two. Road number one is between road number 4 and 5 which are reserved for automobiles and road number two is between roads 7 and 8.

Masjid-e-Namra is located at the entrance of Arafat. A part of it towards Muzdalifa is outside the limit of Arafat while Jabal-e-Rahmat is inside Arafat. Both places are heavily crowded. If your group includes women and aged people, it is better to keep away from these two places. Otherwise there is a danger of getting separated from each other.

C) Every year about 35 to 40 lakh people go for Hajj. People travel from Mecca to Mina and Mina to Arafat in a period of about 3 to 4 hours i.e. a person may start 3 hours before and another 3 hours later. However, all start travelling to Muzdalifa from Arafat together just after sunset. Therefore, vehicles parked at the end of Arafat away from Masjid-e-Namra remain stranded over there for as long as 3 to 4 hours and reach Muzdalifa at 3:00 or 4:00 a.m. at night thus both Maghrib and Isha prayers of the people become Qaza. The Muzdalifa night is very important. Almighty Allah has praised Shab-e-Qadr saying that this night is better than a thousand nights but He has ordered to remember Him in the night of Muzdalifa in Holy Quran as, "... so when you hasten from Arafat then remember Allah near Masha'ril Haraam and remember Him as He has guided you though before that you were certainly of the erring ones." (Holy Quran 2:198)

If you want to reach Muzdalifa in time to pray, there is no option but to walk. Muzdalifa is about 6 kms from Arafat. About 20 lakh people would be walking along with you during this journey. You will feel good walking along with these people and even if you go slow taking short halts for rest then also you will reach Muzdalifa in 2 to 3 hours.

And if you are tired or accompanied by women or aged, hire a private taxi because buses get packed till the roofs soon after Asr prayers and the actual time of supplication in Arafat is from Asr to Maghrib. You should pray your heart's content during this period and start

peacefully after Maghrib.

Muzdalifa and Mina border each other and tents of Mina are erected even in Muzdalifa because of space shortage. So you should travel on foot between them and you might not even get a vehicle for such a short distance.

## 5) Tawaaf-e-Ziyarat

It has already been mentioned that Mina is only 4.5 kms away from Holy Mecca, the distance one travels during one Umrah. You should travel from Mecca to Mina and Mina to Mecca on foot. If you walk, you will complete this journey in about 30 minutes. A vehicle may take 2 to 3 hours. Saudi Government is well aware of the difficulties of transport. They have constructed good roads and tunnels to walk on for this short journey. Shade is provided on the way and drinking water arrangement is perfect. If you have a trolley your journey would be

easier. One more reason you should walk from Mina to Mecca is that you have to leave Mina before Maghrib on 12<sup>th</sup> Zilhajj. If you start on foot you will surely leave Mina before Maghrib. On the other hand, buses and taxis get stuck in traffic for about 2 hours. Therefore, even if you start from your tent on time, due to traffic you may get stuck there till Maghrib, then it would be the best to stay back in Mina.

## Taxi drivers of Haram

Guard yourself from the taxi drivers of Haram while your stay there. Never trust them in any matter. Many of them are non-patriotic and have a criminal bent of mind. They are involved in numerous cases of fraud and robbery.



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# Who Should be the First?

I am a skinny person weighing 50 kgs. When I stand on prayer mat, half of it remains vacant. I had a great desire to pray at a place in Holy Haram from where there is a clear view of Holy Kaaba. Therefore, I used to reach Haram before time and occupy the desired place spreading my prayer-mat. The crowd increases as the time of prayer nears. When all the places get occupied people try to accommodate themselves between two persons sitting next to each other.

As half of my prayer-mat used to remain vacant someone or the other used to come and sit beside me. And if it were a healthy pilgrim, I had to slowly move towards the end and he would be at the center of the mat. Hence, most of the time, I had to pray in the space between two mats and I did not like it.

One day I decided that I won't allow anyone on my prayer-mat. As soon as I thought this, the divine favor granted to me to reach Haram before time and to occupy my favorite space was taken back. I used to reach late and request others for some space between them. Sometimes I could not even carry the prayer-mat with me and pray on ice cold floor in January and that too in some corner of the mosque. After much repenting and seeking forgiveness I got back this divine favor.

I just had a bad thought for a pilgrim and the punishment was that the divine favor of worship and prayers was taken back. So what would be the condition of those who trouble the pilgrims?

One who comes to the House of Allah is His guest and Almighty Allah is the Host. If you want to make the host happy, you must make the service of his guests your ultimate goal. You cannot make the Host (Almighty Allah) happy after quarrelling, pushing behind and troubling His guest. God forbid, it should not happen that your divine favor to worship be taken back or offered prayers returned back to you. Therefore, at airport, bus depot or wherever the question arises as 'who should be the first?' your answer should be 'first Almighty Allah's guests, then me.'

Holy Prophet (s.a.w.s.) said at the time of Last Hajj,  
فان دماءكم و امراسكم واعراضكم عليكم حرام كرامة  
يومكم هذا في بلدكم هذا في شهركم هذا (بخارى شريف)

*"Shedding blood, taking away wealth and honor from each other are strictly prohibited among you all the time as it is prohibited today in this city and in this month." (Sahih Bukhari)*

Holy Prophet (s.a.w.s.) said:

المسلم من سلم المسلمون من لسانه ويده (بخارى شريف)

A Muslim is one, from whose tongue and hands other Muslims remain safe. (Sahih Bukhari). It is narrated from Hazrat Abu Huraira (r.a.) that Holy Prophet (s.a.w.s.) Said, "A person performing Hajj and Umrah is a guest of Almighty Allah. If one asks humbly, Allah should accept and if one seeks repentance, He should forgive him/her.





# Problem of veil while staying at Holy Haram and at Mina

1) Hazrat Aisha says that she used to be with Holy Prophet (s.a.w.s.) wearing Ihraam 'but when other Namehram men passed by, I veiled myself.'

2) It is necessary that the face and hands of women remain open while wearing Ihraam but the Islamic ruling regarding veil does not end here. Women need to veil themselves wearing Ihraam in the same way as they do while not wearing it.

3) Six to eight or more people share a room at Mecca and Medina. If all are elderly and aged, there is not much problem. If there are young and less religious people are among them, it is very obnoxious and difficult for ladies to sleep in that room. The hotel owner provides no facility for veil in the room. You yourself need to carry a curtain, rope and nails from home and fix the curtain in the room after seeking permission of the owner. Therefore, one must include these things in luggage. You can wrap and tie your luggage using curtain cloth and rope for the return journey.

4) About 70 men and women have to stay in a tent in Mina. The tent is 40x30 in area. Government has made an excellent provision for coolers and light. Also there is a provision of a curtain at the center of the tent which is initially kept folded.

Your room-mates and neighbors in Mecca will share the tent with you in Mina. You should judge who all are very religious out of them at Mecca itself. And if possible, decide it beforehand that you have to work for veil and congregational prayers soon after reaching Mina. It is a very critical issue and eight to ten persons should think in the same way to implement this.

The luggage and eatables of the men and women of a family is usually kept together. Hence, people find it difficult to adjust and do not get ready to pull down the curtain easily. However, it eight to ten people stand in the support of veil, others tend to keep mum as it is a matter of religious law.

One should gather all the people on reaching Mina and pull down the curtain in the middle of the tent after taking people into confidence wisely. Send ladies to one side and gents to the other.

5) Holy Haram is usually crowded at the time of Tawaf during Hajj. Especially, there is a huge crowd near Rukn-

e-Yamani and Hajar-e-Aswad. People tend to rub against each other in this crowd. If one gets a strong push from behind, it becomes very difficult to keep away from the person walking in front of us.

Therefore, it is advisable for ladies to go for Tawaf at times when crowd is minimal. The crowd is less at 11:00 in the morning, 2:00 to 3:00 in the afternoon and 1:00 to 3:00 in the night. Also, crowd is less on the first floor and on roof. So it is better to perform Tawaf over there also. However the circumference of a round increases increasing the effort required to perform Tawaf.

6) Men are not allowed to pray behind or beside women. Hence, police personnel at Haram send all ladies to the back rows. If you take women along for Tawaf so that they do not forget their way, then go back and leave them to a place in a back row before prayer time and take them along after the prayers. Otherwise, the prayers of at least three pilgrims would become void because of just one woman one on the left, second on right and third the one who is behind her and all their sins would be in your share.

## A Child's Hajj

Hazrat Saeb bin Yazid says that my father took me for Hajj during Holy Prophet's (s.a.w.s.) Last Hajj: I was seven then." (Sahih Bukhari)



### Reward of Child's Hajj Given to Mother

Hazrat Ibne Abbas narrates that Holy Prophet (s.a.w.s.) met a group in Rauha. He asked them who they were. They said that they were Muslims and asked as to who he was. He said that he was the Messenger of Allah. Then a woman took out a child from the saddle and asked showing him, "Is Hajj possible for this child?" Holy Prophet (s.a.w.s.) said, "Yes, but the reward would be earned by you."



# Problem of Congregational Prayers at Mina

1) The second and most important as well as difficult work after 'Purdah' (veil) to be done on reaching Mina is to arrange for congregational prayers in the tent. There is Masjid-e-Khaif in Mina. If the mosque is away from the tent, it becomes difficult to reach there for five times prayer. Therefore, you should arrange for congregational prayers in the tent.

2) Almighty Allah has stressed a lot on worship in Mina. Almighty Allah says,

- "So when you have performed your devotions (in Arafat) then remember Allah (in Mina) as you remembered your fathers, rather a greater praise and glorifying..." (2:200)

- "And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him..." (2:203)

So one should worship in Mina as much as he/she can. However, usually people waste their time in hanging out, chit-chat and gossip.

3) It is difficult to establish congregational prayer in Mina because of three reasons: disagreement of people about prayer-time, problem of sects, problem of Qasr prayers (prayers during travel).

Holy Prophet (s.a.w.s.) says, "One who enlivens a sunnat of mine will get the reward of a hundred martyrs."

Praying in congregation is a sunnat of Prophet (s.a.w.s.). Hence, one should try to pray in congregation and not let the above factors come in its way.

4) One should first of all make arrangement for 'Purdah' on reaching Mina. Then gather all the people and try to arrange for congregational prayers and let such a person lead that the people of other sects do not object (those who do not like to perform Namaz behind a person of other sect, may pray afterwards, but they must not leave the sunnah of Prophet (s.a.w.s.) of praying in congregation)."

5) Almighty Allah has ordered us to remember Him as much as we can. So we should worship Him as much as we can within the boundaries of Islamic Law. A traveler can pray behind a native of that place. Hence we should try to make a native lead the prayers so that people whose prayers are not Qasr get an opportunity to pray all four rakats with a leader and travelers who will pray two rakat prayer extra will get increase in their reward (if all are travelers then selecting a leader from among them and praying Qasr prayer would be better).

6) One should pray Nafeel prayers as much as he/she can, apart from those which are Farz. Or at least, sit on the prayer mat and recite Tasbeeh for about 15 minutes to half an hour. This will inculcate a feeling of devotion in others also. People usually pray at the same place in the tent where they rest. If

you get up as soon as you complete your prayers, others will also try to wind up so that no inconvenience is caused to anyone. Therefore, one should try to pray fully and include recommended prayers and Tasbeeh as much as the Islamic law permits.

7) One should appoint two leaders and two Muezzins so that if one is absent for some reason the other could take his place. Also, you should write prayer timings on a paper and hang it outside the tent so that people can always remind themselves.

May Almighty Allah create unity among Muslims, grant them a perfect faith and give them success in the both the worlds.

1) Discussion on Qasr prayers

- If a person intends to go on a journey 78 kms away from his home, he would be considered a traveler as soon as he leaves his city.

- If a person decides to stay for less than 15 days on reaching his destination, he would be considered a traveler over there. If he intends to stay for more than 15 days, he would be considered a native in that city and a traveler while on his journey.

- The four rakat obligatory prayers would be two rakats for a traveler, which are called Qasr prayers.

- If a traveler does not pray recommended prayers, there is no punishment. On the other hand, if he prays, he will get the reward accordingly (his reward won't be reduced).

- It is obligatory for a traveler to pray two recommended (sunnat) prayers of Fajr and three Witr prayers of Isha apart from obligatory (Farz) prayers.

- If a traveler prays behind a native leader, the prayers of former would be in order without any doubt and he will have to pray full prayers with the leader.

- The prayers of natives will also be in order if they pray behind a leader who is a traveler. However, as soon as the leader starts salutations (salaam) in a Qasr prayer after two rakats, they should stand up and complete their remaining two rakats.

- According to Hanafi school, if a traveler is praying alone, it is obligatory to offer Qasr prayers while according to other schools, it is allowed and not obligatory.

- Saudi scholars follow Hanbali school, hence all prayers in Saudi are held much before the time specified by Hanafi school. If you pray in congregation in any mosque according to Hanbali timings, your prayers would be in order. However, if one is praying alone or arranging for congregational prayers in Mina where all pilgrims are Hanafi one must follow the timings specified by Hanafi sect. (Contd. pg. no.32)

# Problem of Sects

- It is narrated that there was an old man in Bani Israel. He prayed to Almighty Allah, "O Allah, free me from all the worries of this world so that I worship You day and night. Almighty Allah accepted his request. He left that person on an island. He caused a pomegranate tree to grow there and made a spring to flow on that island. The elderly man used to eat a pomegranate daily, drink water from the spring and keep himself busy in worship day and night.

He continued his worship without committing a sin for his whole life of 500 years. When he died, angels presented him before Almighty Allah and He said, "Go, I forgive you through My mercy."

The man felt very awkward and he felt in some corner of his heart that his 500 years' prayers should have been enough for his salvation; then why Almighty Allah forgave him with His mercy?

Almighty Allah is fully aware of even the thoughts of servants. He ordered the angels to take the man to Paradise.

The way to Paradise goes over hell. Everyone has to pass the bridge of Sirat. Allah's pious servants will cross the bridge with the speed of light but those who are not pious will face trouble.

Angels took the old man of Bani Israel and walked towards Paradise. Heat began to increase as they neared hell. The man felt thirsty and his throat started getting parched. When he reached near hell, the thirst was unbearable. A hand rose up at that time holding a glass of water. It asked the old man whether he wanted to purchase that glass of water? The old man was dying of thirst and he asked the price of that glass of water. A reply came saying that its price was five hundred years' worship. The old man had five hundred years' worship with him. He gave it up immediately to purchase water and drank it.

When angels saw the treasure of good deeds of that old man empty, they stopped the journey of Paradise and took him to Allah.

Almighty Allah said, "I kept you away from all worries of the world, gave you food and water day and night for five hundred years and fulfilled your all needs. You paid for a single glass of water by worship of five hundred

years. Now, when I favored you for five hundred years and granted you My bounties, how did you thank Me for that? Give me the account of it."

The old man of Bani Israel fell down in prostration, repented and said, "O Allah! Surely, only that person will go to Paradise whom You forgive through Your kindness."

- Hazrat Umar Farooq (r.a.) says, "If the Almighty Allah punishes me in hell it is His justice and if He grants me Paradise, it is His mercy."

- Holy Prophet (s.a.w.s) says, "None of your deeds will help you get salvation." Hazrat Aisha (r.a.) asked, "O Messenger of Allah! Not even *your* deeds would help you in getting salvation?"

Holy Prophet (s.a.w.s.) said, "Even my deeds won't help me in getting salvation unless Allah's mercy prevails and covers me up. Even my deeds won't provide me salvation and only divine mercy will provide salvation."

- Ritual purity is a must for prayers. Your prayers won't be in order even if a small impurity is present on your clothes or body. If you are in the state of Janabat, impurities are present on your body and clothes and if there is no water, then Almighty Allah has ordered to pray after performing Tayammum.

One should hit the palms on soil and rub the dust on face and hands to complete Tayammum. Does rubbing some soil cleans impurity? No, this is just a formality. Actually, Almighty Allah sees your intention, devotion and effort and He accepts such a worship also, which is not worthy of acceptance.

Almighty Allah is the Greatest and the Ruler of whole universe. He does not need anyone's permission and does not have to account for His deeds before anyone. He has power to follow His Own Will.

- Those scholars who accuse at the whole world and consider all sects wrong except their own, go and tell them, "Sir, purify yourself well, go to Holy Kaaba, pray there with full concentration and devotion and then can you give guarantee that Almighty Allah has accepted your prayers and worship?" No one can give such guarantee, thus how can a person who cannot guarantee the acceptance of his own prayers, guarantees about others that Almighty Allah would not accept their prayers?

7. Differences between Shias and Sunnis were so severe during Abbaside period that it finally led to the end of caliphate. However, the business of those beggars was very vigorous and sky was the limit of their earnings. A group of these beggars stood on one side of the bridge of River Tigris and another group on the other side. This bridge was in the middle of the city.

One group sang the praise of Hazrat Ali (r.a.) and Ahle Bayt. While the other glorified Hazrat Abu Bakr (r.a.) and Hazrat Umar (r.a.). Shias and Sunnis used to encourage their groups and provide them financial aid. In this way, both groups gathered huge amounts from morning to evening and met at a place at night to distribute the sum.

The beggars of Baghdad were not the only ones who took advantage of mutual conflicts among Muslims. Even today, people following their footsteps are present who take the benefit of contradicting beliefs of Bareilvis, Deobandis, Ahle Hadith, Shia, Sunni and other Muslims.

Therefore, for God's sake, we must beware of such people and not believe their contradicting talks because they cause strife among people for their personal honor and benefit.

- When there is no water we become helpless and in such condition we do Tayammum. And in such condition even when impurity is sticking to our body and clothes God accepts our prayer.

We also face the same helplessness in Hajj. We cannot change and keep prayer-leader of our choice, but Allah and His Prophet (s.a.w.s.) have ordered that prayers should be held in congregation in a mosque. It is not allowed to pray at one's house without a valid reason after one has heard the prayer-call.

Therefore, one should follow this order of Allah and pray in congregation in Holy Haram only. God willing, Almighty Allah will accept your prayers even if they are not worthy of acceptance after seeing your intention, devotion and effort. And also, Almighty Allah sees only devotion and gives salvation through His mercy only.

The old man of Bani Israel could not attain paradise with the sole support of his worship of five hundred years. Now, how will you be able to attain Paradise in life of few years by praying alone or setting up a congregation with a leader of your own faith?

Dear friends, the reward of a prayer is a hundred thousand times than a normal one and if one prays in congregation, the reward would be 2700000 times.

9. Hence, for God's sake, one should come out of these sectarian differences on this auspicious occasion of Hajj.

You should try to offer all prayers in Holy Haram only and that too in congregation.

If, after continuously hearing the poisonous speeches of scholars, your mind has become such that you find it really uncomfortable to pray in congregation, then you may pray alone again after congregational prayers, but compulsorily take the reward of a prayer 2700000 times by praying in congregation. Otherwise, this will be a great loss in your life.

May Almighty Allah accept every worship act of yours, fulfill and accept each of your permissible supplication and grant you the bounty of Hajj.



### Are We Muslims too?

Hazrat Hasan Basri (r.a.) was a renowned follower (Tabaeen) who performed Ziyarat of great companions (Sahaba). He lived in such a time when traditionalists, Imams, scholars, and believers were present at each step.

One day someone asked, "How were the holy companions?" He replied, "If you would have seen them you would have said that they are mad. And if they see you they would say that you do not even have a distant relation with Islam."

Just imagine! Hasan Basri (r.a.) is saying this at a time when countless people who had met the holy companions were still alive. If he had seen our deeds and character; who knows what he would have thought?

### Importance of Congregation

Hazrat Ibne Masood (r.a.) narrates, "A person who would like to present himself in front of Allah as a Muslim on the day of Judgment, should offer all five-times prayers in a mosque where the prayer-call is given in congregation. Praying five times in congregation is included in the guidance provided to Messenger of Allah (s.a.w.s.) by Almighty Allah. If you pray in your houses, you have indeed neglected a Sunnat of the Prophet (s.a.w.s.) and you have gone astray on neglecting the Sunnat of the Prophet (s.a.w.s.). "I have not seen any companion remaining absent from congregation. Only that person remains absent from congregation who is an open hypocrite (Munafiq). Even sick persons take support of two men and attend the congregation." (Sahih Muslim).

# Fraud in Qurbani (Sacrifice)

Hajj is a great worship. Many people provide drinking water, food and distribute many things, which are useful at Mina free of cost in order to please Allah.

You will meet a similar class of people for performing Qurbani (Sacrifice) on 10<sup>th</sup> Zilhajj and they would offer to help you. They will say that they make Qurbani (sacrifice) for hundred, two hundred or more pilgrims every year. They would say, "If you want we can help you by performing Qurbani (Sacrifice) for you also," or something of the sort. Beware! They are not helpers but cheats under disguise.

Every pilgrim is new to Mecca. There is lot to be done on 10<sup>th</sup> Zilhajj on the day of Qurbani. People do not have energy to go to a distant place of slaughter region and offer Qurbani. There is a hurry of taking off Ihraam. Hence every pilgrim tries to follow a short cut and to take the responsibility off their shoulders by handing over money to the agents. However, this is a great mistake.

I went to slaughter area in Ka'ki along with my companions and made deep inquiry about the price of animals, Qurbani through agents, method of performing Qurbani in slaughter-houses, distribution of meat etc. from the butchers over there. From this, we came to know the following:

- 1) Every agent has business relations with a butcher. If he takes 300 or 325 Rials from a pilgrim he would buy an animal costing only 270 or 280 Rials.
- 2) He will take commission from the butcher also.
- 3) He will perform Qurbani of only 70 or 80 animals after taking money for 100 animals.
- 4) One is supposed to distribute one-third meat of Qurbani to the poor. However if a pilgrim leaves all the meat for Agent to distribute, he would sell it all to hotels.
- 5) He doesn't utter the name of any pilgrim while performing Qurbanis.

By the time we completed our inquiry; every pilgrim had given their money to one agent or another. Many pilgrims of our group took back the money from agents and those who could not, they performed Qurbani once again for their satisfaction.

There are two slaughter-houses in Holy Mecca one between Mina and Muzdalifa quite near to Mina and another in Ka'ki. There is a mountain in between Mina and Ka'ki. So you will have to go to Ka'ki via Mecca. Ka'ki is 5 kms away from Mecca. Taxi fare is 2 Rials, while private taxis charge upto 12 Rials.

Qurbani arrangements are very good in Ka'ki where you can buy goats, sheep, cow, camel etc. as per your budget. You can give your animal at a slaughter-house after buying it to government employees for performing Qurbani. The charge of slaughtering a goat is 30 Rials, 150 Rials for cow, and 250 Rials for a camel. Animals are slaughtered by government workers only but you can see it from a balcony. You will get a coupon after you hand over your animal for slaughter. You can take home all the meat on showing this coupon. Otherwise government sends it to poor countries.

Arrangements for slaughtering a camel, cow or a bull are same in Mina. Second easy option is to deposit money in the bank. It is also correct and there is no problem in depositing money in the bank because the government takes the responsibility of Qurbani and does not leave any stone unturned in serving the pilgrims.

If you cannot perform Qurbani by yourself because of crowd, lack of time, fear of getting lost etc. you can complete Qurbani either by depositing money in the bank or by taking coupon at slaughter-house. However it is better to go to the slaughter-area and perform Qurbani over there. In any case, keep away from agents.

There is a Madresa outside Holy Haram in Mecca named Madresa-e-Saulatiya. It has been serving the pilgrims for years. It is a responsible and religious organization. Madresa-e-Saulatiya is near Baab-e-Fahd in Haraatul Baab area and near girls' cemetery. It is all right to perform Qurbani through Madresa-e-Saulatiya also. They will perform Qurbani at the time specified by you. Now, if you are sure that you will hit the Shaitan with pebbles by 2:00 p.m. or 3:00 p.m. then give them the time of Qurbani as 4:00 p.m. as a precautionary measure. You can get your head shaved at 4:30 p.m. and take off your Ihraam. In this way, your rites will be completed in order.



# Jamraat and Fear of Losing One's Life

- Mina is the valley from where Prophet Ibrahim (a.s.) passed with Prophet Ismail (a.s.) to sacrifice the latter. Three Jamraat are places where Shaitan tried to deviate the two of them and was driven away in reply. He was insulted then also. People insult him even now by stoning him following the Sunnat of Prophet Ibrahim (a.s.).

- Pillars are erected at places where Prophet Ibrahim (a.s.) threw stones at him. There is no Shaitan in these pillars neither we need to hit these pillars. The actual place to be hit by a pebble is the base of these pillars. Hence your pebble should fall at the base directly or after hitting the pillar. If you throw a pebble from such a long distance that it bounces back outside the circle after hitting the pillar, your pebble is wasted. It won't be counted and you will have to throw another pebble. If you do not hit another pebble your rite will remain incomplete and you will have to offer a Qurbani as a penalty.

- The supreme time to hit Shaitan on 10<sup>th</sup> Zilhajj is from sunrise to noon. While on 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> Zilhajj, it is afternoon.

Apart from this, men can hit Shaitan any time before sunset and they are allowed to do so till dawn also, but with less preference. Women, old and weak can perform this rite till dawn without any abomination. (Sahih Bukhari, tradition no. 798, narrator Ismaa binte Abu Bakr (r.a.))

- Considering the number of pilgrims and tragedies caused every year, scholars advise men to perform this rite late evening till sunset. While elderly, weak and women are advised to perform this rite preferably after sunset to keep themselves safe.

It is recommended to start Tawaf after kissing Hajar-e-Aswad. However, Holy Prophet (s.a.w.s.) has given permission to kiss it from a long distance considering the crowd. Today, all pilgrims kiss Hajar-e-Aswad from a distance only. Similarly, when Holy Prophet (s.a.w.s.) has given a provision to perform Ramee (hitting shaitan) even after the best time, then one should follow it and should not go there in the best time, and endanger

themselves. Only adamant people take this risk purposely. Otherwise you will find thousands performing Ramee even at 2 a.m. In the night.

- One should collect a little more than 70 pebbles from Muzdalifa before going for Ramee. The pebbles should be size of date stone. It is not necessary to wash them. However, if you doubt their cleanliness you may wash them.

- One should decide a place to meet after all companions have performed Ramee in case they get separated in crowd.

One should wrap Ihraam cloth well before going for Ramee. No bag should be carried. Do not wear cloth that can create trouble if stamped on by others' feet. If your cloth or bag gets stepped on by someone in the crowd you should immediately take it off your body. Do not try to bend down or sit to pick up something else. You might get crushed to death.

- On 10<sup>th</sup> Zilhajj you only need to shoot seven pebbles at the Big Shaitan. You have to hit all three satans on the second, third and fourth days. The recital of Talbiya would end on 10<sup>th</sup> Zilhajj just before hitting pebbles to the big Shaitan, which you started at the time of wearing Ihraam.

- The Big shaitan is hit from a specified direction only. Mecca would be on your left and Mina on the right while hitting the pebbles. This shaitan is surrounded by a semi-circle shaped wall for easy identification of the direction of hitting the pebbles. The other two shaitans can be hit from all four directions. A circular wall surrounds the base of their pillars.

- Pebbles should be thrown from the bridge only, as chances of suffocation are less in open air. People enter the bridge from one side and leave from the other, while people below the bridge illegally erect small tents on the roadsides. They keep their luggage and rest in them. This reduces the space. Also people try to come to Jamraat from all sides. Hence it becomes difficult for people to walk in one direction and this leads to stampede.

- When you reach Jamraat, take to left or right and move

a little ahead and start throwing pebbles from the opposite or last end. As violent people start throwing pebbles as soon as they reach Jamraat, which creates a lot of chaos in the first end.

- You should throw only one pebble at a time and recite:

بِسْمِ اللَّهِ الْاَكْبَرِ، رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَانِ

“Bismillaahi Allaahu Akhbaru Raghumash shait'aani wa Riz'ar rah'maan”

*Translation: I begin in the name of Allah. Allah is the Greatest. This pebble is to insult shaitaan and please Allah.*

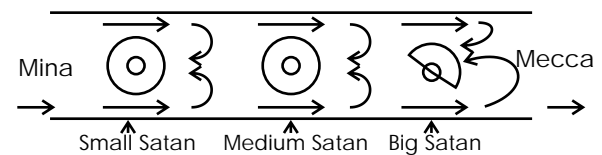
Then recite, “Bismillaahi Allaahu Akbar” and throw a pebble. If the words of Dua written above are changed, it would be a sin. Hence it is better that you say in your own language, 'I throw this pebble to insult Shaitaan and please Allah'. Then throw the pebble saying, “Bismillaahi Allaahu Akbar”. It is necessary that the pebble falls in the circle. Throw one pebble at a time. If you throw more than one pebble at a time it would be counted as one only.

This pebble is to insult shaitaan and please Allah). Then recite, “Bismillaahi Allaahu Akbar” and throw a pebble. If the words of Dua written above are changed, it would be a sin. Hence it is better that you say in your own language, 'I throw this pebble to insult Shaitaan and please Allah'. Then throw the pebble saying, “Bismillaahi Allaahu Akbar”. It is necessary that the pebble falls in the circle. Throw one pebble at a time. If you throw more than one pebble at a time it would be counted as one only.

- You have to hit the small Shaitaan then the medium

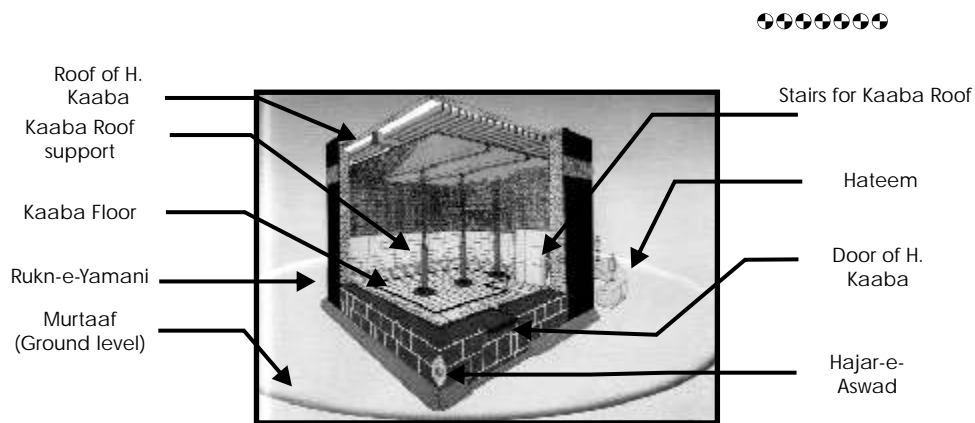
one and later on the big one on the second, third and fourth days. The region near small and medium Jamraat is the place of acceptance of Duas. Hence one should face Qibla and supplicate for a long time here after hitting both Shaitaans. There is no need to supplicate after hitting the big Shaitaan.

Many healthy people appoint proxies for throwing pebbles instead of doing so on their own. This is wrong and the rite of Hajj remains incomplete. Such concession is given to only those who really have a legal excuse. One who can pray standing and walk should throw pebbles himself even if one has to hit before dawn instead of in the afternoon.



40,00,000 people hit about 49 to 70 pebbles each to the shaitaans during Hajj. If these pebbles are collected at one place it will form a mountain. However you will not find a pile of pebbles near Jamraat because angels take away pebbles which are acceptable. You will find a pile on one side of Big Shaitaan because while hitting pebbles to Big Shaitaan, Mecca should be on your left and Mina on your right hand side. Hitting pebbles from any other side is wrong. The pebbles hit from the other side are not acceptable and angels do not pick them up. Hence you will find a pile of pebbles on that side.

Even you can witness this miracle and freshen your faith.



Inside view of Holy Kaaba

# Description of Ihraam

- Ihraam is said to be a uniform of Hajj and Umrah.
- The Ihraam of Hajj can be worn from 1<sup>st</sup> Shawwal to 10<sup>th</sup> Zilhajj. The Ihraam of Umrah can be worn anytime except on five special days of Hajj.
- It is obligatory to wear Ihraam at Miqaat (one of the four places from where Ihraam is worn).
- Men's Ihraam is two 2 x 1 meters unstitched clothes. One of them is worn and the other is drawn over.
- Unstitched cloth does not mean that no needle and thread is touched to the cloth. It means that there is nothing stitched according to the human body like sleeves, pockets etc. You can draw over a sheet or a quilt, which is stitched from many layers of sheets.
- The best color for Ihraam sheets is white. You can even use colored sheets under compulsion.
- Restriction on you increases after wearing Ihraam in addition to the already existing restrictions like foul language, useless talk, hypocrisy, fight, battles etc. The additional restrictions are following:

## Restrictions after wearing Ihraam

- 1) You cannot cut or break your hair.
- 2) You cannot trim or break your nails.
- 3) Men cannot cover their heads. You can go in shade. You can use an umbrella. You are allowed to keep something on your head and walk. However, you cannot cover your head with a thing that gets stuck like cap, handkerchief, sheet etc.
- 4) You cannot use fragrance on your clothes and eatables.
- 5) You cannot kill, scare or help in hunting an animal, which is usually hunted. You cannot kill insects on your body like lice etc. neither wash the dirt on your body. You can bath but without using soap and without removing the dirt.
- 6) There are restrictions on sexual relations also.
- 7) It is necessary that ones raised portion of feet behind toes should remain uncovered. Hence it

is required that you do not wear a slipper or shoes that cover those bones.

- 8) There is no special dress-code for Ihraam of women. However, it is best that clothes should be so simple that they do not lead to any immorality. The cap tied around head by woman and the Burqaa like sheet drawn over are not compulsory included in Ihraam. These are used for only precaution so that the head does not get uncovered or hair break and fall. They need to take off their caps while performing ablutions.
- 9) It is necessary that the face and hands remain uncovered in Ihraam for women. They should use something to cover their faces in front of Namehram men.
- 10) It is recommended to apply scent on one's body before wearing Ihraam. However, no fragrance can be used after wearing Ihraam (the scent should be applied in such a quantity that its impression does not fall on Ihraam cloth).

## Recommendations (Sunnats) of Ihraam

- Performing ritual bath and applying scent before wearing Ihraam.
- Using a sheet to cover the lower part of one's body and a sheet to draw over in Ihraam.
- Trimming nails before wearing Ihraam.
- Start tying Ihraam saying 'Labbaik' and go on repeating henceforth.
- Tying Ihraam after offering a prayer.

## Method of wearing Ihraam for Men

A sheet of Ihraam is wrapped around one's waist resembling a 'lungi'. You can wear it as you find it comfortable. There is no special law or ruling in this case. You are not allowed to wear shorts or underwear under 'lungi'. Hence there is a fear of baring ourselves in case the 'lungi' comes out in the huge crowd during Hajj. Hence, men are advised to wear it in the following way, which is a safer option.



- 1) Stand with your feet apart.
- 2) Wrap the lungi around your waist once and hold both the ends of the cloth together on the right hand side. (Fig. 1)
- 3) With left hand hold your Ihraam on right side of waist and swing the both free ends of Ihraam to left side. (Fig. 2)



Picture 1



Picture 2



Picture 3



Picture 4

- 4) Now hold the Ihraam on left side on waist and swing the both free ends of Ihraam to right side. (Fig. 3) But this time Ihraam is not long enough to extend upto tight side, but will end near navel. (Fig. 3)

Now wrap up the Ihraam as shown in Fig. 4

- 5) Lungi should cover your navel as it is included in Satr (the parts, which should be kept covered).
- 6) Ihraam comprises of two sheets only and does not include a belt. However, one needs to keep money and other items during Hajj and hence, it is permissible to wear a belt.
- 7) You should wear the belt on or over your navel so that your navel remains covered all the time and lungi does not come out (you should keep some money in the belt to make it lawful before wearing it). You can wear spectacles, watch etc. and there is no problem if some hairs fall

off on their own while performing ablutions.

- 8) In Tawaaf-e-Ziyarat of Umrah and Hajj it is recommended for men to do Ramal and Iztiba. In Iztiba, an end of Ihraam is thrown over left shoulder via right arm-pit in front of the body. (Fig. 5)
- 9) One needs to wear Ihraam for three to four days

in the special days of Hajj. One of the sheets is worn like a lungi tightened by a belt so that there is no fear of its coming off. However, it is difficult to protect the upper cloth and especially during prayers. Hence experienced persons advise us to wrap it in the following way:

1. Stretch the sheet over your shoulders from behind to front side. (Fig. 6)
2. Insert the right-end of the cloth in your lungi or belt towards the left and left-end of the cloth in your lungi or belt towards the right-hand side well and tight. (Fig. 7-8)

Then fold the cloth drawn over hands so that it acts like sleeves. Now, your both hands are free and there is no fear of your Ihraam falling off again and again or having any disturbance in prayers.



Picture 5



Picture 6



Picture 7



Picture 8



Picture 9

# Laws Regarding Women

## Ihraam of Women

- 1) Clothes worn by women in their daily life is their Ihraam. The clothes should not be thin or attractive. They should be very simple and clean.
- 2) Now-a-days, a cap and burqa like clothes are worn as Ihraam, which is nowhere included in Islamic Law.
- 3) Women must keep their face and hands upto wrists open while wearing Ihraam.
- 4) The ruling of purdah stays while wearing Ihraam also. Hence one should cover her face if a Namehram person is present around. There is no problem if that veil touches the face.
- 5) Now-a-days women keep a cap sort of hard thing on their foreheads and wear their veils so that cloth covering their face does not touch it. There is no such ruling in Islamic Law.
- 6) And if you are wearing the cap as a precaution it is necessary to remove it while performing (Wazu). Otherwise your ablution would not be in order.
- 7) Qasr (cutting hair): Women need to cut their hair having length equal to their fingers (about 1 to 1.25 inch) after Sae'e in Umrah and after Qurbani in Hajj: Ladies can cut them on their own or get them cut by other pilgrim ladies. No Namehram man is allowed to cut the hair of ladies.

The easy way of trimming hair is to wrap the end of pony-tail on your fingers and cut them off. One should keep in mind that the cut hairs are not less than a digit of finger in length.

## Restrictions after wearing Ihraam

- 1) Women should recite 'Talbiya' quietly so that Namehram men do not hear it.
- 2) One should not comb while wearing Ihraam. If a hair breaks unforgetfully, you will have to pay its 'Jaza'.
- 3) One can apply non-fragrant oil on body and head. It is better not to apply it out of fear of breaking

off hair.

- 4) It is abominable to apply 'Surma' while wearing Ihraam'.
- 5) It is abominable to apply henna or dye.
- 6) Women are allowed to wear jewellery but it should not attract others.
- 7) There is no Raml and Iztiba for women during Tawaaf nor should they run during Sae'e.
- 8) Women cannot perform Hajj without a Mahram man even if they are rich.
- 9) Mahram is a person with whom marriage is forever forbidden e.g. Father, son, brother, nephew, father-in-law etc.
- 10) Brother-in-law, aunt's husband etc. are nor Mahram.
- 11) If a woman is wealthy and accompanied by a Mahram, she can perform her first Hajj without her husband's permission as first Hajj is obligatory.

Menstruating women can perform any worship act wearing Ihraam except prayers and recitation of Holy Quran. They are allowed to do Zikr, salutations, Wazaef etc. It is recommended that they clean themselves well at prayer times and supplicate after performing ablution for the time for which one prays so that the habit of worship is not lost.



### Hajj is Jihad of women

Hazrat Aisha narrates that she asked, "O Messenger of Allah! We think of Jihad as an excellent deed so shouldn't we do Jihad?" Holy Prophet (s.a.w.s.) replied, "The supreme Jihad for you is Hajj."

(Sahih Bukhari)

# Women's Problems Related to Menstruation

## 1) Menstruation starts before the start of journey

If menstruation starts before start of journey to Holy Mecca then also ladies should remove unwanted hair, trim the nails, perform ritual bath and wear Ihraam clothes. She should even perform the intention of Umrah on reaching Miqaat but must not perform Tawaf and Sae'e on reaching Mecca. She should wait till she is clean to perform Tawaf and Sae'e. She will remain in the state of Ihraam only, even though she is unclean and all restrictions of Ihraam are applicable on her.

## 2) Start of menstrual cycle after wearing Ihraam

If a lady starts menstruating after wearing Ihraam and performing intention but before Tawaf and Sae'e then she should wait till she is clean and then complete other ritual and then take off the Ihraam. The restrictions of Ihraam are applicable even while she is unclean and waiting.

## 3) Start of menstruation after Tawaf

If menstruation is approaching, a lady can perform Tawaf in Mutaaf till the blood starts coming out. However, as obligatory precaution she must perform Tawaf on the first floor or on the roof instead of Mutaaf. If menstruation starts after Tawaf one should perform Sae'e while being unclean and end Umrah after trimming hair. Purity is not necessary for Sae'e. If menstruation starts while performing Tawaf one should immediately come out of the Haram, wait till she becomes clean and then perform circumambulation and Sae'e and complete the Umrah. Restrictions of Ihraam are not withdrawn unless Umrah is completed.

## 4) Start of menstruation before or during Hajj

If menstrual cycle starts before 8<sup>th</sup> Zilhajj one should clean unwanted hair, trim nails, perform ritual bath, make intention of Ihraam and perform all rites of Hajj except Tawaaf-e-Ziyarat. Similarly, if menstruation starts

during Hajj one can perform all rites except prayer, recitation of Holy Quran and Tawaaf-e-Ziyarat. One should wait till she is clean for performing Tawaaf-e-Ziyarat even if 12<sup>th</sup> Zilhajj passes. After getting cleaned, performing Tawaaf-e-Ziyarat, Sae'e and cutting hair, one can take the Ihraam off. The Hajj will be completed in this way. Restriction of Ihraam are applicable till Tawaaf-e-Ziyarat.

## 5) Start of menstruation before Umrah as well as Hajj

If a lady wears Ihraam with intention of performing 'Tamatto' but starts menstrual cycle before or after reaching Mecca before Tawaf of Umrah and bleeding continues till 8<sup>th</sup> Zilhajj, such a lady should leave her Umrah and commit a restriction of Ihraam (applying fragrance, trimming nails etc.). She should then let her hair loose, apply oil and comb them and take off the Ihraam of Umrah. Then she must take a ritual bath, wear Ihraam of Hajj and recite 'Talbiya'. She should go to Mina and keep on offering all rites of Hajj. After menstruation ends, she must take ritual bath and perform Tawaaf-e-Ziyarat and Sae'e. This type of Hajj will be called 'Hajj-e-Afraad'.

After Hajj, she must perform the Qaza of Umrah left by her. She should then offer a Qurbani for leaving the Umrah.

The 'damm' of thanksgiving of 'Hajj-e-Tamatto' is not obligatory on the lady because her Hajj was Hajj-e-Afraad and Qurbani is not obligatory on a person performing Hajj-e-Afraad. (Khairul Fatawa Vol. 4, Pg. 233; Aini Shaira'h Bukhari Vol. 10, Pg. 123; Mishkaat Vol. 5, Pg. 306, 307).

Note: A lady who does not have hope of completing her Umrah after getting cleaned before the time of Hajj should better wear the Ihraam of Hajj-e-Afraad only so that the 'damm', which becomes obligatory on leaving Umrah will not become compulsory.

## 6) Tawaaf-e-Ziyarat in state of impurity

The tenth seminar on Jurisprudence was organized in Hajj House, Mumbai from 24<sup>th</sup> to 27<sup>th</sup> October, 1997. One

of the important decisions and conclusions of the seminar was as follows:

Conclusion number 10: If menstruation starts before Tawaaf-e-Ziyarat of a woman and her journey schedule does not permit that she waits to get herself cleaned she should first try to prolong her stay. If this is not at all possible she should perform Tawaaf-e-Ziyarat in the state of menstruation itself and perform Qurbani of a huge animal with an intention of 'Damm-e-Janabat'. This will complete her Tawaaf-e-Ziyarat.

Caution: As precaution, such ladies should perform Tawaf on first floor or roof instead of in Mutaaf. During the time of Holy Prophet (s.a.w.s.) till the period of caliphate of Hazrat Umar (r.a.) Mutaaf was a small area surrounded by houses of Quraish. The house of Hazrat Umme Haani (r.a.) from where Holy Prophet (s.a.w.s.) went for Meraj was at the place high above where there is a shelf to keep Holy Quran which is towards the left while going to the basement after entering Baab-e-Abdul Aziz. Lodges and hotels were present at the site of new building of Masjid-e-Haraam even fifty years ago and people used to stay over there. Even women used to stay there who might have been menstruating.

Today there is magnanimous Masjid-e-Haraam at the same place surrounding Mutaaf where people pray and perform circumambulation on first floor and roof.

It is not permissible to enter a mosque in the state of menstruation. However when there is a compulsion, one should maintain, in Masjid-e-Haram also, at least the distance which was maintained by menstruating women during the time of Holy Prophet (s.a.w.s.). If circumambulation is performed on first floor or on the roof this distance will be maintained and Tawaaf-e-Ziyarat will also be completed completing the rites of Hajj.

## 7) Returning home without Tawaaf-e-Ziyarat

Tawaaf-e-Ziyarat is one of the three obligations of Hajj. If someone does not perform Tawaaf-e-Ziyarat due to any reason, his/her Hajj is incomplete. Such a person cannot even establish sexual relations with his/her spouse till Tawaaf-e-Ziyarat is performed.

## 8) Start of menstruation before Tawaaf-e-Wida

If a woman has completed all Hajj rites and starts

menstruating on departure from Holy Mecca, she should embark on her journey without performing Tawaaf-e-Wida. It is narrated by Ibne Abbas, "Holy Prophet (s.a.w.s.) has asked menstruating women to return to their homes if they have performed Tawaaf-e-Ziyarat even without performing Tawaaf-e-Wida." (Ahmad tradition no. 3505)



## A Deal of Loss

The atmosphere of mosque of Holy Haraam in Holy Mecca and Medina is so bright and peaceful that people sit in the courtyard and open spaces for hours, wait for prayers and start their prayers spreading their prayer-mats after hearing the Azaan.

The time for which one waits in mosque for prayers is also counted as time spent in prayers and we are rewarded for that also. However pilgrims lose this opportunity of earning reward due to two reasons and even commit sins.

Firstly, most pilgrims involve themselves in worldly talks during this time. It does not help in gaining reward. While angels curse one who is involved in worldly talks at the place of prayer. Secondly, if front rows are vacant, prayers would not be in order if people stand in back rows of a congregation. People tend to neglect this for their convenience.

The reward is in multiples of lakhs and crores in these blessed mosques. We tend to lose such golden opportunities just to please ourselves a bit. Hence one should avoid worldly talks while sitting in Haraam and fill the front rows first as soon as congregational prayer starts.

The courtyard outside is very attractive and it is very pleasant to sit there. Hence, the outer courtyard gets packed as soon as congregational prayer starts but first floor, roof and basement remain vacant. If someone tries to go in after prayer has begun, he finds it impossible or very difficult to do so.

Hence, the pressure of stopping people from going in falls only on those praying outside. Therefore, even if you are waiting for prayers outside, you should go in before the prayers start and occupy the places inside first. You should pray outside only if the mosque of Haraam is completely occupied.

May Almighty Allah accept your worship and grant you the bounty of Hajj.



# Prohibited Actions while wearing Ihraam and their Atonement

## 1) Prohibited actions:

- i. Breaking, cutting or folding of hair of any part of body.
- ii. Trimming nails
- iii. Applying scent
- iv. Covering head (for men)
- v. Wearing clothes stitched as per the shape of human body (for men).
- vi. Wearing gloves or face-cover (for ladies)

Atonement: If head remains covered for a period of less than an hour for any reason while wearing Ihraam it is obligatory to give a handful of wheat or its price in charity. If it happens for a period of less than twelve hours he will have to give 1¼ kg of wheat or its price in charity. If it happens for more than twelve hours it would be obligatory to sacrifice a small animal.

Applying scent is prohibited while wearing Ihraam. Flowers have fragrance in them. Hence it is prohibited to wear a garland of flowers also.

If one performs any prohibited actions while wearing Ihraam, some atonement or other would be applicable for that person. It can be as small as giving a handful of wheat in charity or as big as sacrificing an animal. It can be referred to in books of law or by consulting a scholar.

## 2) Prohibited action: Hunting or helping in hunting a wild animal

Atonement: Giving charity equivalent to that animal

## 3) Prohibited action: Kissing and embracing one's wife

Atonement: Repent and seek forgiveness if there is no seminal discharge. If semen is discharged, it is obligatory for one to give sacrifice a camel or a cow.

## 4) Prohibited action: Having sexual intercourse with wife.

Atonement: If one has had sexual intercourse before hitting big shaitaan on 10<sup>th</sup> Zilhajj, his or her Hajj will not be in order. They will have to complete other Hajj rites and perform Hajj once again next year and sacrifice a camel or a cow.

If one establishes sexual relation after stoning big shaitaan on 10<sup>th</sup> Zilhajj, the Hajj will be in order but they will have to offer sacrifice.

## 5) Prohibited action: Leaving an obligatory (wajib) rite of Hajj or Umrah

Atonement: If an obligatory action is left out, Hajj or

Umrah will be in order but one will have to offer sacrifice.

## 6) Prohibited action: Leaving a compulsory rite of Hajj or Umrah

Atonement: If any compulsory (Farz) rite of Hajj or Umrah is omitted, Hajj or Umrah will not be in order. A pilgrim should perform Tawaf, Sae and Halq in such a situation and take off the Ihraam. He/she will have to repeat that Hajj or Umrah. (For complete knowledge of this rule, refer to a religious scholar).

## 7) Prohibited action: Performing a deed, which causes disrespect to Haram, like pulling the grass out in the boundaries of Haram, breaking leaves of a tree etc. or performing a prohibited action.

Atonement: One has to repent, seek forgiveness and offer sacrifice in the boundaries of Haram.

## 8) Prohibited action: Going inside Masjid-e-Haram in state of impurity

Atonement: Offering a sacrifice of a camel or a cow.

Note: We have return about Kaffarah (atonement) in brief above. Since there is difference of opinion among scholars of different schools of thought, you are advice to seek more details from an Aalim of your particular Maslak.



### An Accepted Hajj

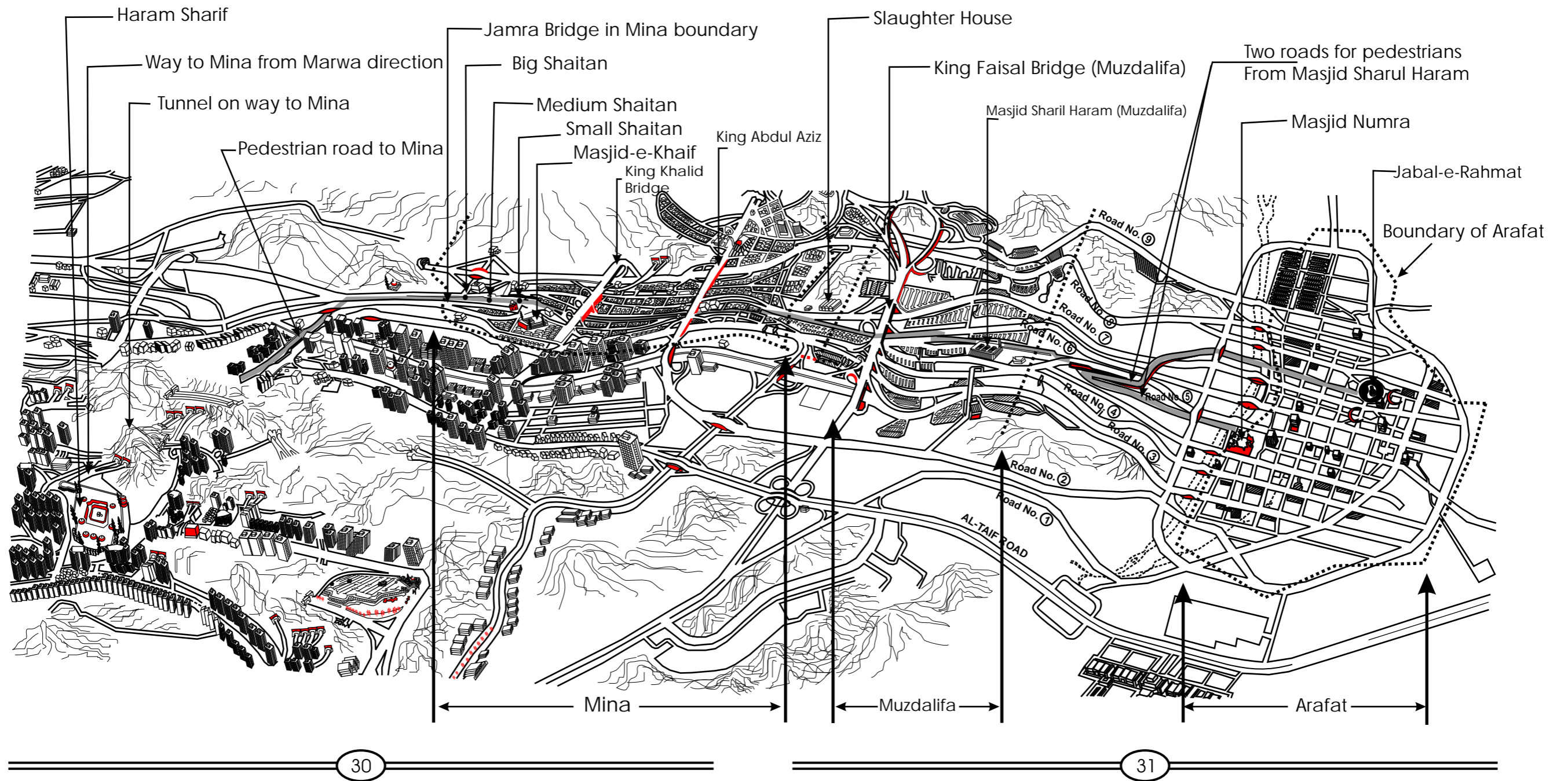
Hazrat Abu Huraira (r.a.) narrates that Holy Prophet (s.a.w.s.) was asked by someone, "O Messenger of Allah! What action is best?" Holy Prophet (s.a.w.s.) replied, "Having faith on Allah and His Messenger." The person asked, "After that?" Prophet (s.a.w.s.) replied, "Jihad in the way of Allah". The person again asked, "After that?" Prophet (s.a.w.s.) Replied, "An accepted Hajj." (Sahih Bukhari and Sahih Muslim)

### Atonement of Whole Life

Hazrat Abu Huraira (r.a.) narrates that he heard Holy Prophet (s.a.w.s.) Say, "If a person performs Hajj, keeps away from evil, hypocrisy and debauchery he is pure from sins as if he were just born." (Sahih Bukhari & Sahih Muslim)

Hazrat Abu Huraira (r.a.) narrates that Holy Prophet (s.a.w.s.) said, "An Umrah is atonement of all sins committed after previous Umrah and the reward of Hajj is Paradise. (Sahih Bukhari & Sahih Muslim)

## HARAM SHARIF, MINA, MUZDALIFA AND ARAFAT APPROXIMATE MAP



# Philosophy of Hajj, Miqaat and Respect of Haram

Actually Hajj is a rehearsal of the journey of Hereafter or Judgment Day. When a person dies, people give him ritual bath, shroud him and leave him at the graveyard. The dead lies alone till the Judgment Day. Then on Judgment Day he will come out of his grave and present himself before Allah in Hashr (assembly) to account for his deeds. He would not be given another chance if the weight of his good deeds, is less and he would have to bear the punishment.

It is a favor of Almighty Allah that He has given us a rehearsal of the journey of hereafter by making Hajj compulsory. He has given us an opportunity to cry, repent and seek forgiveness if the pan of good deeds is light in the Hashr of this world itself.

Pilgrims wear shroud (Ihraam) and go to a lonely place (Mina). Then they go to a lonely ground of Hashr (Arafat) and worship Allah the whole day, weep and seek forgiveness for all their past sins. On next day as a gratitude, pilgrims offer sacrifices and walk seven rounds around the Kaaba.

We must value this favor of Almighty Allah, keep in mind the importance of Hajj and perform Hajj in a proper way and improve our hereafter before we die.

## Miqaat

Miqaats are those boundaries surrounding Haram from where if you enter with an intention of performing Umrah or Hajj it is obligatory for you to wear Ihraam. If someone enters Holy Haram from Miqaat without Ihraam one will have to offer sacrifice. While going from India, Miqaat is the mountainous region of Yalamlam and Zulhalifah while going from Medina.

## Respect of Haram

A mosque is constructed with the same material required for construction of a house. However one cannot do anything which he/she does in their homes. A mosque

is the house of Allah and demands respect. If one commits all actions performed by him/her at the house it would be a great sin. Holy Mecca and Medina are also cities just like other cities. However as there is house of Allah in Mecca and Holy Prophet (s.a.w.s.) is buried in Medina, these cities are honorable. Allah and Prophet (s.a.w.s.) have declared them as Haram and prohibited many actions here. If one performs all those actions committed in their own cities they would really be sinful.

## Following actions are prohibited in the boundaries of Haram:

- 1) Quarreling and fighting
- 2) Cutting grass or a tree, cutting the branches of a tree or breaking them (One cannot even break a straw of grass in the boundaries of Haram)
- 3) Hunting or scaring or moving an animal which is hunted (Even wild animals are safeguarded in the boundaries of Haram. If they stand in shade you cannot even move them and stand in their place.
- 4) Picking up unclaimed articles

If a person does any of these actions he/she is a sinner and will have to offer sacrifice of an animal. Mina and Muzdalifah are included in the boundaries of Haram.

Almighty Allah says in Holy Quran, "...so whoever determines the performance of pilgrimage in these months, there shall be no intercourse nor fornication nor quarrelling amongst one another, and whatever good you do, Allah knows it." (2:197)



(Contd. From pg. No.18)

•Mina and Muzdalifah are now included in the limits of the city of Mecca. That is why if someone's stay in Mecca and Mina together comes to 15 days, he/she shall be considered of native and has to pray all prayers in full (not Qasr).

# History of Mecca and Holy Kaaba

- ▶▶ Hazrat Abdullah bin Umar (r.a.) narrates that during the creation of heaven and earth, the ground of Kaaba was the first place to emerge from the surface of water. Then this ground spread in all directions. (Marefat-e-Kaaba, Pg. 5)
- ▶▶ Almighty Allah says that the first house of worship for men was constructed in Mecca, which is prosperity and guidance for whole world. (2:96)
- ▶▶ Holy Kaaba was constructed twelve times. The five famous constructions are: (i) Construction for the first time by angels. (ii) Construction for the second time by Prophet Adam (a.s.). (iii) Construction for the third time by Prophet Ibrahim (a.s.). (iv) Quraish got it repaired by Holy Prophet (s.a.w.s.) when he was 25. (v) Construction by Hazrat Abdullah bin Zubair afresh in 65 A.H.
- ▶▶ Hateem was a part of Holy Kaaba till the time of Prophet Ibrahim (a.s.). When Quraish renovated Holy Kaaba, they could not give it its original structure and include the part of Hateem due to lack of lawful funds.
- ▶▶ When Hazrat Abdullah bin Zubair (r.a.) renovated Holy Kaaba, he included Hateem and built doors in it just like before. One of them is towards east and other towards west. When Hajjaj became governor of Mecca, he martyred Hazrat Zubair (r.a.) and separated Hateem from Holy Kaaba once again with permission of Caliph Abdul Malik bin Marwan. Also, he sealed the door on west. When the Caliph heard the tradition of Hazrat Aisha, he regretted a lot but he left Holy Kaaba as it was and it is same today.
- ▶▶ Five names of Holy Mecca in Holy Quran are Bakkah, Balad, Qaryah, Al-Balada and Ummul Quraa.
- ▶▶ Holy Kaaba is mentioned in books of other religions also. Holy Kaaba is referred to in books of Hindus as: Ilaaspad, Ilayaaspad, Naabhaaparthgeeya, Adipushkar Teerth, Daardukaaban and Muktishoor.
- ▶▶ Bible addressed Holy Mecca with names of women because it is the first city of the world and mother of all cities.
- ▶▶ Almighty Allah has regarded a large area surrounding Kaaba as Haram. Archangel Jibraeel (a.s.) had shown its boundaries to Prophet Ibrahim (a.s.). Prophet Ibrahim (a.s.) erected towers on its boundaries for identification. It was repaired in every age and is still present. Tan-eem is one of them from where pilgrims wear Ihraam for Umrah. Every living being is in peace in this region. Almighty Allah says, "Whoever enters it (Haram) shall be secure." (3:97). Even if a person enters here after killing someone, he cannot be killed or arrested till he comes out. However if someone commits crime in the Haram he will be punished for he has disgraced the Haram.
- ▶▶ Holy Prophet (s.a.w.s.) says that a prayer of Masjid-e-Haram is better than a hundred thousand ordinary prayers. (Musnad-e-Ahmad), That is the reward of a prayer is more than worship of 55 years. Punishment in Mecca is similarly magnified as reward of good deeds.
- ▶▶ Maqaam-e-Ibrahim is a stone, which was made soft by Almighty Allah. Prophet Ibrahim (a.s.) used to stand on it and construct Holy Kaaba. It bears the impression of Prophet Ibrahim's feet. Earlier this stone was quite near Holy Kaaba. Almighty Allah has ordered to make Maqaam-e-Ibrahim a place of prayer. (Sahih Bukhari 702)  
As the population of Muslims increased, people who wanted to perform Tawaf found it difficult to do so because of people praying at Maqaam-e-Ibrahim. Hence, Hazrat Umar (r.a.) moved it about 14 meters away from Holy Kaaba. It is at the same place even today. (Fat-hul Bari Sharah tradition no. 7783)
- ▶▶ The cloth covering was put on Holy Kaaba for the first time during period of ignorance by Tube' Asadul Heemairi. Holy Prophet (s.a.w.s.) put a cover of Yemeni cloth after the conquest of Mecca. Nasir Abbasi used a black cover for the first time. Then onwards, the cover has remained black only.
- ▶▶ Hajar-e-Aswad and Maqaam-e-Ibrahim were two illuminated stones of Paradise but Almighty Allah stopped their light. If Almighty Allah had not done so, the earth between the sky and the earth would have been illuminated from east to west. (Musnad-e-Ahmad vol.2, pg.217)
- ▶▶ The best water on this earth is Zamzam water. It is used normally and also as medicine for many diseases. Mu'jam Kabeer, Tibrani, tradition no. 11168)
- ▶▶ The space between Hajar-e-Aswad and the door of Holy Kaaba is called Multazam. Hazrat Mujahid says that if a person supplicates at this place, Almighty Allah would surely accept his supplication. (Tarikh-e-Makka, Azraqi Vol. 2, Pg. 368) Holy Prophet (s.a.w.s.) used to cling to this place and supplicate as a child clings to his mother and it is recommended to pray in the same way here.





# Discussion on Tawaf

- ▶▶ Almighty Allah says in Holy Quran, "And let them go round the ancient house." (Hajj: 29)
- ▶▶ Holy Prophet (s.a.w.s) said, "A person who performs Tawaf of the house of Allah and prays a two-rakat prayer will get reward of freeing a slave." (Ibne Majah Kitab-e-Manasil, Baab-e-Fazl-e-Tawaaf, Pg. 29-56)
- ▶▶ Holy Prophet (s.a.w.s.) said, "If a person circumambulates the house of Allah, Almighty Allah writes a reward, forgives a sin and increase a grade for each step." (Ibne Khuraima, Ibne Habaan)
- ▶▶ Imam Ghazzali has narrated a tradition of Hazrat Umar (r.a.) in his *Ihyaul Uloom* that Holy Prophet (s.a.w.s.) said, "Perform Tawaf of Holy Kaaba in excess, for it is a great thing, which you will see on Judgment Day in your scroll of deeds and there would be no deed more rewarding than it." (Seventh chapter recommendations and restrictions of Hajj)
- ▶▶ Holy Prophet (s.a.w.s.) said, "Tawaf of Allah's house is like a prayer but you can talk during Tawaf. Hence, whoever talks during this time should say only good things." (Jame Tirmidhi Kitabu Hajj tradition no. 92)
- ▶▶ Following restrictions are applicable in Tawaf also just like in prayers:
  - Ablution (wazu) is a must.
  - Clothes should be pure and cover the private parts.
  - Perform intention of Tawaf near Hajar-e-Aswad.
  - Tawaf should start after kissing Hajar-e-Aswad and reciting Takbeer standing before it
  - One should say Takbeer and kiss Hajar-e-Aswad at the end of every round
  - As there is salutation at the end of prayers, Tawaf should end by offering a two- rakat prayer
  - There should be no time gap between two rounds
    - One should look down while performing Tawaf
- ▶▶ If congregational prayers start while one is performing Tawaf one should pause and pray along with congregation and continue Tawaf after prayers. If one invalidates his ablution before completing four rounds one will have to start Tawaf all over. If there is a time gap between two rounds before completing four rounds, those rounds won't be counted.
- ▶▶ One's chest should face Holy Kaaba while reciting Takbeer for the first time at the start of Tawaf. It is abominable to face one's chest towards Holy Kaaba in the following rounds. Keeping one's back towards Holy Kaaba is Makrooh-e-Tahrimi which is equivalent to Haraam.
- ▶▶ If one travels a distance of one round keeping chest towards Holy Kaaba one will have to repeat that distance for it won't be counted in Tawaf.
- ▶▶ A Tawaf after which one has to perform Sae'e has Iztiba and Raml in its first three rounds. Such a situation would arise thrice. First in the Tawaf of Umrah, second in Tawaaf-e-Ziyarat and third if you perform Tawaf and Sae'e before going to Mina on 8<sup>th</sup> Zilhajj.
- ▶▶ If you perform Tawaf and Sae'e on 8<sup>th</sup> Zilhajj you will have to take seven rounds of Tawaf only without Raml after 10<sup>th</sup> Zilhajj. There is no need of performing Sae'e.
- ▶▶ Raml is recommended. If someone forgets Raml in the concerned Tawaf it would be against recommendation. However Tawaf would be in order and there would be no need to repeat it. If someone performs Raml in all the seventh round too, it is abominable but Tawaf would be in order.
- ▶▶ Tawaf should be done from outside Hateem because Hateem is a part of Holy Kaaba and Tawaf is done from outside Holy Kaaba only.
- ▶▶ Seventy thousand angels say 'Amen' for a person supplicating between Rukn-e-Yamani and Hajar-e-Aswad.
- ▶▶ It is not obligatory to recite a particular verse or supplication. All supplications in books of Hajj are recommended. One should think and supplicate and it is better to recite supplications that one knows by heart.
- ▶▶ The reward of Tawaf can be offered to anyone the dead as well as those alive but are away from Holy Mecca.
- ▶▶ A weak can use a vehicle to perform Tawaf.
- ▶▶ 120 blessings descend on Holy Kaaba. Out of which, 70 descend on one who is performing Tawaf, 30 on one who is praying and remaining 20 on one watching Holy Kaaba.
- ▶▶ It is recommended to only touch Rukn-e-Yamani during Tawaf and kissing it is against recommendation. If the place is crowded one should pass by and not kiss from distance. It is against recommendation to keep ones chest towards Holy Kaaba and touch Rukn-e-Yamani or assemble a huge crowd over there.
- ▶▶ One cannot pray after Asr prayers except lapsed obligatory prayers in Haram. Hence one should perform Tawaf as much as possible in that time but do not pray two-rakat prayer of Tawaf in the end. You will have to pray a two-rakat prayer for each Tawaf performed after Maghrib. In this way, each instant of your presence in Holy Haram would be devoted to excellent worship.
- ▶▶ It is permissible to walk in front of people who are praying only during Tawaf. It is not permissible to walk in front of people praying in Mecca, Medina or any other place. If there is no option but to cross a person praying one should at least keep a distance of four feet and cross from outside the place of his prostration.



# Rites of Umrah and Hajj

There are only two compulsions and two obligations of Umrah. One who performs them will complete his/her Umrah.

Similarly there are three compulsions, six obligations and ten recommendations of Hajj. One who performs all will complete his/her Hajj.

We will discuss different supplications and recommended prayers at different stages of the journey in this book. These are only for making the worship of Hajj and Umrah even better. Leaving them won't be a sin neither will it make any difference in Hajj and Umrah.

## 1) Compulsions of Umrah

- i) Wearing Ihraam at or before Miqaat, performing intention and reciting Talbiya.
- ii) Performing Tawaf of Holy Kaaba and praying two-rakat prayer of Tawaf.

## 2) Obligations of Umrah

- i) Performing Sae between Safa and Marwa
- ii) Trimming hair or shaving one's head.

## 3) Compulsions of Hajj

- i. Performing intention of Hajj from heart after wearing Ihraam
- ii. Staying in Arafat from noon of 9<sup>th</sup> Zilhajj to dawn of 10<sup>th</sup> Zilhajj even if it is for a moment.

Holy Prophet (s.a.w.s.) said, "Staying in Arafat is Hajj." (Jame Tirmizi tradition no. 889)

- iii. Tawaaf-e-Ziyarat, which can be performed any time from morning of 10<sup>th</sup> Zilhajj to sunset of 12<sup>th</sup>

## 4) Obligations of Hajj

- i) Staying in Arafat till sunset
- ii) Staying in Muzdalifah at the time of Wuqoof
- iii) Performing Sae between Safa and Marwa

- iv) Hitting Shaitaan with pebbles accordingly
- v) Performing sacrifice (Qurbani)
- vi) Shaving one's head or trimming the hair
- vii) Performing Tawaaf-e-Wida (for those staying outside Miqaat)
- viii) Staying in Mina on 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> nights.

## 5) Recommendations of Hajj

- i) Performance of Tawaaf-e-Qudoom by Mufrad-e-Afaaqi and Qaarin
- ii) Deliverance of sermons in three places by an Imam in Mecca on 7<sup>th</sup> Zilhajj, in Arafat on 9<sup>th</sup> Zilhajj and in Mina on 11<sup>th</sup> Zilhajj
- iii) Staying in Mina on the night of 9<sup>th</sup> Zilhajj
- iv) Going to Arafat from Mina on 9<sup>th</sup> Zilhajj after sunrise
- v) Coming back from Arafat behind the Imam only
- vi) Staying in Muzdalifa at night while returning from Arafat
- vii) Performing ritual bath in Arafat

There are many recommendations in addition to these.



\* Continue from pg. 39

Recite the following supplication when you glance at Mecca for the first time:

"O Allah! Make Holy Mecca my place of residence and give me lawful sustenance.

O Allah! Give us prosperity in Holy Mecca.

O Allah! May we get the fruits of this city.

O Allah! Make the people of Mecca loved by us.

O Allah! Make us loved by the people of Mecca."

The bus will drop you at your hotel and porters will take your luggage to your rooms. Have some refreshments after keeping your luggage in the hotel room and also rest for a while. Keep the money safely in your suitcase, which you got at airport. Do not take it to Haram with you at any cost. Then make preparations for Umrah. Earlier you perform Umrah the better it is.



# Preparations before Starting for Hajj

- 1) Fill the form of Hajj in a group of six to eight religious people because six to eight people stay in a room. If these people are like-minded and good it would really be fine.
- 2) Burying a thought deep in one's heart that one's wealth, health and capability is not taking one for Hajj. It is Allah, Who is taking one for Hajj. Many people in this world who are wealthy, capable and healthy but do not get the command of Allah and cannot go.  
I have personally experienced that not only we go for Hajj out of Tawfeeq (command) of Almighty Allah but also we complete its rites due to His favor only. If Almighty Allah would not have helped, I and pilgrims like me would not have reached Arafat and Muzdalifa on time in the crowd of about thirty to forty hundred thousand people. We would have lost this essential rite of Hajj.
- 3) If one has desire of being called a 'Haji' or shopping along with the intention of Hajj one should repent and perform pure intention of Hajj only for the pleasure of Allah.
- 4) One should write a will regarding ones business, household requirements etc. and include all details of

- his debts and rights and appoint a responsible and religious person as his legatee.
- 5) Advise all family members to continue prayers and religious duties perfectly in your absence also.
- 6) Sadaqah (donation and alms) wards off calamities. Hence, one should give charity or feed the poor for safety of health and wealth during the journey.
- 7) Fulfill all rights of others. Ask forgiveness if you hurt someone. Almighty Allah is Omnipotent. He will forgive His rights but won't forgive the rights of others upon us. You will have to get them forgiven by others only.
- 8) Make a complete list of things to be taken for Hajj and pack your luggage according to it one or two days in advance.
- 9) Keep your passport, airline tickets, identity card and other necessary things in a separate hand bag. This bag should be such that you can hang it on your shoulder for the whole of fourteen hour journey.

Clean your hair, cut your nails and become pure after bathing and washing yourself.



## Performing Intention Before Embarking on Hajj Journey

Hajj is of three types and Umrah is also performed along with Hajj. So when you start from home wearing Ihraam what will your intention be? Intention of Umrah or Hajj? What type of Hajj?

The three types of Hajj are:

- i) Hajj-e-Ifraad
- ii) Hajj-e-Quraan
- iii) Hajj-e-Tamatto

Pilgrims wear Ihraam with an intention of Hajj only in Hajj-e-Ifraad and take Ihraam off after performing Hajj.

Pilgrims wear Ihraam with an intention of Hajj and Umrah both in Hajj-e-Quraan and take Ihraam off only after performing both.

In Hajj-e-Tamatto, pilgrims wear Ihraam with an intention of Umrah and take it off after performing Umrah. Then they wear Ihraam on 8<sup>th</sup> Zilhajj with an intention of Hajj and take it off after Hajj. Pilgrims from India find Hajj-e-Tamatto convenient. Therefore we should know about this Hajj.

If your flight is going to reach Jeddah before 8<sup>th</sup> Zilhajj you will have to perform Umrah on reaching Mecca. Hence you should perform intention of Umrah only and wear its Ihraam.

If your flight is for Medina you will not wear Ihraam from home neither perform any intention. When you start for Mecca after offering forty times prayer in Medina, you will have to perform an intention of Umrah and wear its Ihraam.



# Start of the Journey of Hajj

(1) Wash yourself well and wear Ihraam

(2) Pray to Allah for the success of this glorious journey. This supplication will be more effective if done after a recommended prayer. Hence one should pray five Nafil prayers of two rakat each in the following way:

- ★ Offer a two rakat Nafil prayer with an intention of 'Salaatul Haajaat' and pray to Almighty Allah to make your journey easy and successful and let you complete your Hajj.
- ★ Offer two-rakat Nafil prayer with intention of 'Salaatul Taubah' and seek forgiveness for your sins with a sincere heart.
- ★ Offer two-rakat Nafil prayer with an intention of 'Salaat-e-Shukr' and thank Almighty Allah for giving you Tawfeeq to go for Hajj.
- ★ Offer two-rakat prayer with an intention of safety of your family members from calamities and difficulties and pray that Almighty Allah keeps you safe during the journey and your family members safe back home.
- ★ Offer the last two-rakat prayer with intention of Namaz-e-Ihraam. You should offer all prayers with your head covered with cloth of Ihraam and uncover it after salutations of last prayer but do not perform intention of Umrah now. It would be more convenient to make intention of Umrah in the flight near Yalamlam Miqaat. Yalamlam Miqaat is reached one hour before landing at Jeddah airport and the volunteers on flight inform you about it.

(3) Elder say that a stamp is put on whatever a person does in Ihraam and that person goes on repeating that for his whole life. Although it is necessary to keep away from sins all the time, one should strictly avoid sins while wearing Ihraam and spend day and night completely as per recommendations.

We are habituated to some sins and we even remain unaware of them. For example, back-biting, sins of eyes etc. We commit these sins when we are involved in worldly talks or going around in markets. Both these

actions must be avoided in Ihraam and especially in Haram. We should spend most of our time in recitation of Holy Quran, Tawaf, Nafil prayers and supplications. The reward of a good deed is a hundred thousand times at the place where you are going (Mecca). Similarly the punishment of a sin is also a hundred thousand times. Prophet Nuh (a.s.) lived for 950 years. If you worship in Haram for 4 days you will get reward of worship of a hundred thousand days, which is more than 1000 years of worship. It means that you worshipped for a period more than the life of Prophet Nuh (a.s.). Now you can estimate the reward if you worship in Haram for a complete month. Those people are fortunate who value this and take advantage of this golden opportunity.

The punishment of leaving a Farz is equal to 70 greater sins and whose punishment is of many hundred thousand years in hell. If this sin is committed in Holy Haram it would be in multiples of a hundred thousand. Now, if a person backbites, commits sins of eyes, fights etc. along with leaving compulsory prayers and continues it for a month he increases his sins manifold. When such a person embarks on his Hajj journey the collection of his sins is as per his age. However when he comes back he has a collection of sins of thousands of years to his name. Such an unfortunate person is not worthy of being called 'Haji'. Hence, some people become more unfaithful after Hajj. May Almighty Allah grant us Tawfeeq to understand true religion and follow it well.

You have to stay for only forty days in that holy land whom eyes yearn to see. If you leave this world for these forty days, will it lead to the arrival of Doomsday? One should leave his world behind at home while departing for Hajj. One should value every following moment and gather as many good deeds as possible. Who is aware of death? It is possible that this may be your last journey.

(4) Wear your steel bracelet, keep your passport, ticket and other important things in hand-bag and hang it on your shoulder. Check whether you have written your name, address and cover number on your luggage once again and pray for your family members, leave them in Almighty Allah's protection and recite the following

supplication:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ،  
زَوَّدَكَ اللَّهُ النَّقْوَى، وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُ كُنْتَ.

"Astaudi u'llaaha deenaka wa amaanataka wa aakhira a'malika zawwadaka-Ilaahut taqwaa wayassara lakal khaira h'aithu kunt."

*Translation: "Your faith, protection of your faith and the result of your deeds are handed over to Almighty Allah. May Almighty Allah grant you the bounty of piety and make it easy for you to perform good deeds wherever you may go."*

(5) Recite the following supplication while starting from your home:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Bismillahi tawakkaltu a'lallaahi laa h'aula wa laa quwwata illaa billaah."

*Translation: "I begin in the name of Allah. I have trust on Almighty Allah only and there is no might and strength except by Allah."*

One should get into the vehicle in recommended way.

(6) Recommended way of getting into the vehicle

Hazrat Ali bin Rabiya' narrates, "I was present when a mount was brought for Hazrat Ali bin Abi Talib (r.a.). He recited Bismillaah as he set his foot to mount and said: Alhamdulillah. When he sat on its back he recited:-

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ  
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

"Sub-h'aanalladhee sakhkara lanaa haadhaa wa maa kunnaa lahu muqrineena wa innaa ilaa rabbanaa lamunqaliboon."

*Translation: "Glory be to Him Who made this subservient to us and we were not able to do it, and surely to our Lord we must return."*

Then he said Alhamdulillah thrice and Allaahu Akbar thrice and recited:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا  
يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

"Sub-h'aanaka innee z'alamtu nafsee fagfirlee fa'innahu laa yaghfiru-dhdhunooba illaa ant.

*Translation: "Glory be to you indeed I have been unjust to my soul. So forgive me. For none forgives the sins except You."*

Then he laughed. People asked, "O Amirul Momineen, why did you laugh?" He replied, "I have seen Holy Prophet (s.a.w.s.) doing the same as I did. When I asked, "O Messenger of Allah (s.a.w.s.), what made you laugh?" He replied, "Your Lord is Pure. When His servants say: 'O Lord! Please forgive me'. He becomes pleased that His servant knows that there is none who can forgive except Him." (Abu Dawood, Tirmizi)

(7) One should enter airport soon after reaching it without wasting much time. First you will get foreign currency. Keep it safely in the inner pocket of your hand bag so that it does not fall easily if you need to open hand bag again and again.

Your luggage will be checked after getting foreign currency. It will be weighed and sent for loading in the plane. You will have to wait in Waiting Hall before boarding the plane. You should get fresh after going to toilet and performing ablutions. Hajj Committee also arranges for prayers. You can even pray if it's a prayer time.

Air travel needs 4½ to 5 hours. There are toilets in the flight but they may be impure and there is a no arrangement for performing ablution. Hence you should be ready for it.

When the announcement to board the flight is made, recite the supplication of boarding and recite the following supplication when the plane starts:

بِسْمِ اللَّهِ مَجْرِيهَا وَمُرْسَلُهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ.

"Bismillaahi majreehaa wa mursaahaa inni rabbee laghafoorar rah'eem."

*Translation: "Moving and stopping of ships is a favor of Allah's name. Surely my Lord is Ever-forgiving and Merciful."*



# Air Travel and Arriving in Mecca

Air travel takes four hours and you will get cold drinks, food and fragrant tissues. If you have performed intention of Umrah at the time of departure you will have to keep away from cold drinks, tissues and food having fragrance because it is prohibited to use fragrance in Ihraam. You can have anything if you have not performed the intention of Umrah.

Get ready for performing intention after three hours of travel. Volunteers on board will alert you before arrival of Miqaat. Perform intention of Umrah as follows:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

"Allaahumma innee ureedul u'mratag fayassar haalee wa taqabbahaa minnee."

*Translation: "O Allah! I perform the intention of Umrah. Make it easy for me and accept it."*

After performing intention, men should say loudly and women recite 'Talbiya' softly:

Translation:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

"Labbaik allaahumma labbaik.

*"At Your service, O Allah, at Your service.*

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

Labbaik laa shareeka laka labbaik.

*At Your service there is no partner for You, at Your service.*

إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ،

Innal h'amda wan na'mata laka wal mulka  
*Surely Praise and Bounties are with You and also in the kingdom.*

لَا شَرِيكَ لَكَ

Laa shareeka lak."

*There is no partner for You."*

All restrictions of Ihraam will apply on you as soon as you make intention and recite 'Talbiya'. After that, the best recital for you is 'Talbiya'.

Airline authorities take care to alert pilgrims about arrival of Miqaat. This is the case only with pilgrim flights. Other flights do not take care of this. Hence if you go by private airlines or with tour operator perform intention after two hours itself as a precaution and recite Talbiya.

You will be dropped at Jeddah airport building via bus after alighting from the flight. You will have to pass through stages now.

a) You will have to halt at a fenced hall and your passport stamped for entry.

b) Then you have to go to the adjacent hall and find your luggage and keep it in one place and get its security check done. After security check, your luggage would once again be taken back and sent to the bus depot.

c) Then you will have to go to Indian bus depot about 200 meters away. Jeddah airport is vast and there is a great danger of being lost. Hence, one should stay with companions, read sign-boards and reach Indian bus depot inquiring with guides standing on the way. Here you can get fresh, perform ablution and even pray. All arrangements are made over here. So you should get fresh, once again separate your luggage (which porters have already transported after security check) and keep it in one place. Then show your passport at the counter.

Here, you would be handed over to Muallims in groups. A Muallim would gather as many people as he can get into a bus. Their luggage would be taken to the bus on trolley and loaded in the bus. One must take care to board the same bus in which his/her luggage is kept. Muallim would take your passport while boarding the bus. He will give you your hotel card, his identity card and a plastic wrist band.

Keep on reciting Talbiya at airport as well as in the bus. Recite the following supplication as the bus enters Holy Mecca:

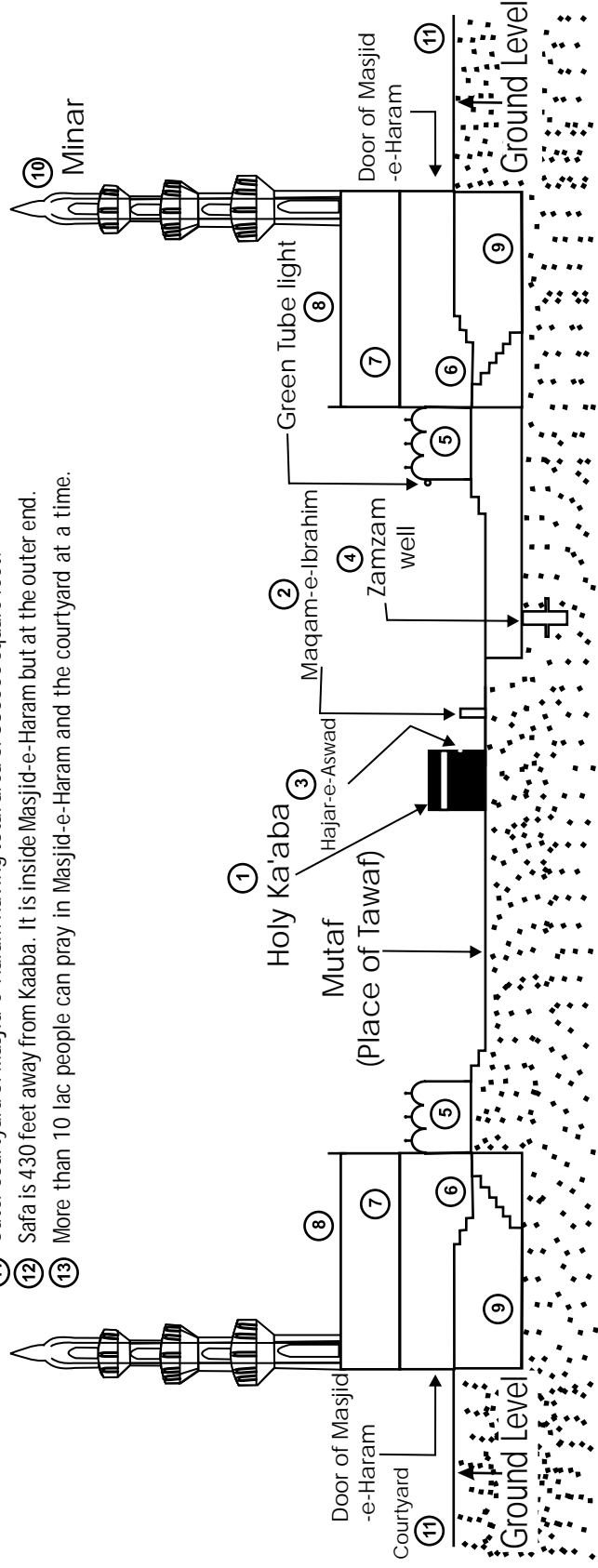
"O Allah! This is Your and Your Messenger's Haram. Even animals are in peace here. Make fire prohibited for my flesh, blood and bones for the sake of excellence of this honorable place and include me among Your friends and obedient servants."

\* Continue to pg. 35

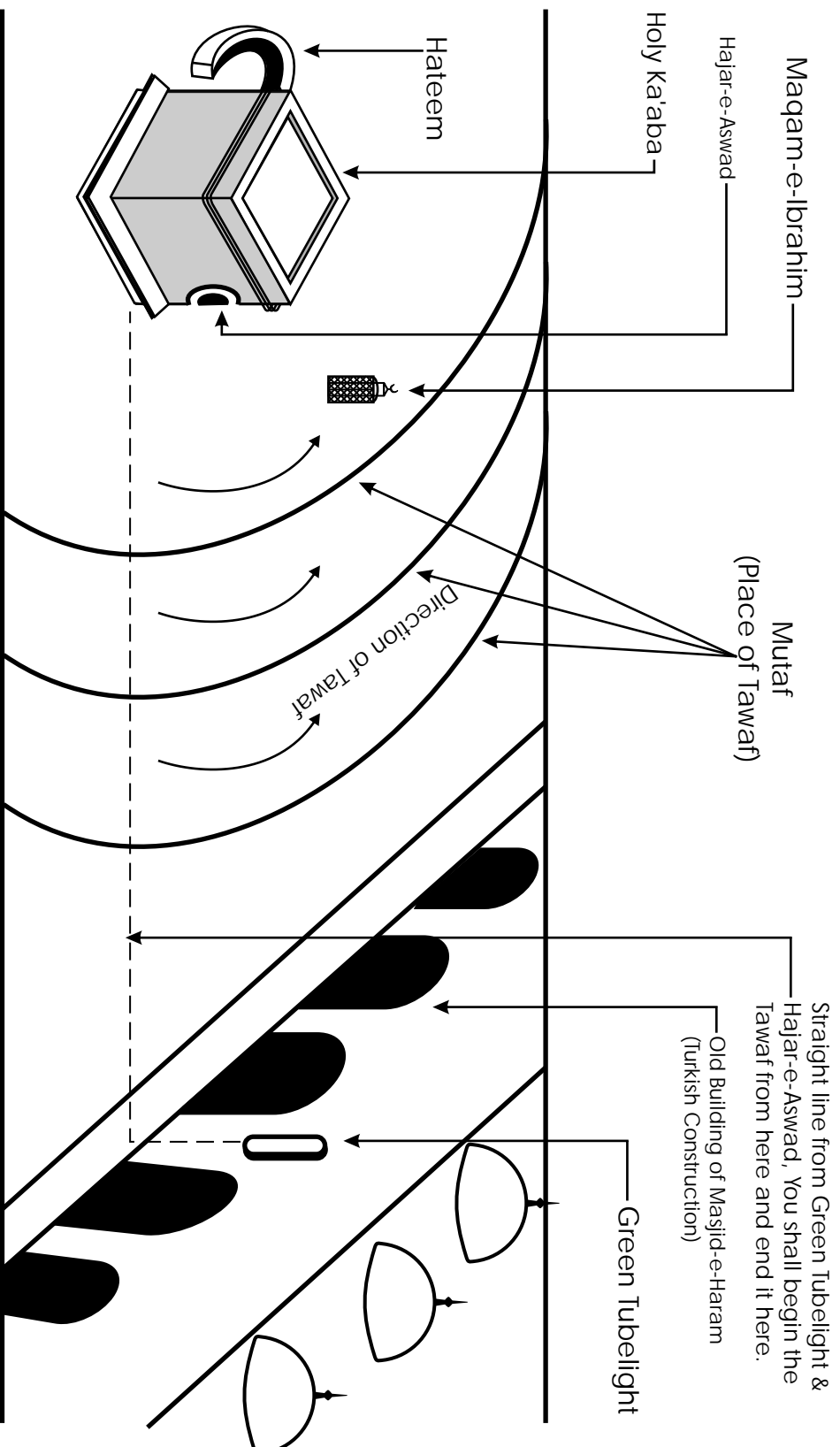


# Details of Masjid -e- Haram

- ① The floor of the Holy Kaaba is seven feet higher than that of Mutaf. The height of Holy Kaaba is 46 feet, length is 42 feet and width is 38 feet. The (inside) end of Hateem is 21 feet away from the Holy Kaaba.
- ② Maqaam-e-Ibrahim is a stone which has impressions of the feet of Prophet Ibrahim (a.s.). It is 8 inches high, 14 inches wide and 15 inches long located 46 feet away from Holy Kaaba. Its color is reddish orange with a whitish element.
- ③ Hajre Aswad is fixed about 4 ¼ feet above ground on the eastern corner of Holy Kaaba. It was broken in an accident. Now its 8 pieces are arranged on a 7 X 10 inches black stone fixed on a silver frame. It was white during the time of Ibrahim (a.s.) and it has turned black due to sins committed by men.
- ④ The well of Zamzam is now in basement. The surface of water is 12 feet below ground level. The spring is 40 feet below and the total depth of the well is 100 feet. The opening of the well is 6 feet. It is 60 feet away from the Holy Kaaba.
- ⑤ Turkish construction of Masjid-e-Haram. The area of Mutaf and Turkish construction is 290000 square feet.
- ⑥ New building of Masjid-e-Haram of Saudi Era. The total area along with basement is 1310000 square feet and the roof is 30 feet high.
- ⑦ The first floor and the roof Masjid-e-Haram are 30 feet high and the total area is 420000 square feet.
- ⑧ Roof of Masjid-e-Haram
- ⑨ Basement of Masjid-e-Haram. Its roof is 12 feet high.
- ⑩ There are in all 9 minarets in Masjid-e-Haram and their height is 293 feet.
- ⑪ Outer courtyard of Masjid-e-Haram having total area of 880000 square feet.
- ⑫ Safa is 430 feet away from Kaaba. It is inside Masjid-e-Haram but at the outer end.
- ⑬ More than 10 lac people can pray in Masjid-e-Haram and the courtyard at a time.



# Details of Holy Ka'aba and Mutaf





# How to Perform Umrah?

## Entering Masjid-e-Haraam

The magnanimous and great building around Holy Kaaba is called Masjid-e-Haraam. It has more than a hundred doors. The house of Holy Prophet (s.a.w.s.) was towards south-east of Marwa and mostly he used to enter from Baabus Salaam, which is between Safa and Marwa. Hence one should enter from Baabus Salaam if possible, otherwise one can enter from anywhere. Recite the following while entering:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ .

"Bismillaahi was' s'alaatu was salaamu a'laa rasoolillaahi."

*Translation: "In the name of Allah and blessings and salutations be upon the Messenger of Allah (s.a.w.s.)."*

Then enter with right foot first and recite:

رَبِّي اغْفِرْ لِي وَافْتَحْ لِي، أَبْوَابَ رَحْمَتِكَ .

"Rabbighfirlee waftah'lee abwaaba rah'matik."

*Translation: "O Lord, forgive me and open Your doors of mercy for me."*

## First Glance and Dua

When you glance at Holy Kaaba for the first time, Almighty Allah will accept all Duas before the eyes blink. Hence this moment is very important and you should be prepared for this moment in order to take maximum benefit of it. Lower your eyes while entering Masjid-e-Haraam and walk about 200 steps. You will have to climb stairs down twice during this time. When you reach courtyard, get aside from the way and lift your eyes to see the House of Allah, which you have been facing towards all your life for prayers. Focus your eyes on Holy Kaaba and recite the following supplication without blinking your eyes:

"O Allah! Accept all of my right and just supplications henceforth."

Then recite the following thrice:

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ

"Allaahu Akbaru laa ilaaha illallaah".

*Translation: "Allah is the Greatest. There is no Lord except Allah."*

You can also recite the following Takbeer instead of supplication:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ،  
اللَّهُ أَكْبَرُ، وَاللَّهُ الْحَمْدُ .

"Allaahu Akbar allaahu akbaru laa ilaaha illaallaahu wallaahu akbaru allaahu akbaru wa lillaahil h'amd."

*Translation: "Allah is Greatest, Allah is Greatest. There is no Lord except Allah and Allah is Greatest, Allah is Greatest. And praise is for Allah."*

Then recite 'Talbiya' and salutations and supplicate to your heart's content. This is the court of the Self-Sufficient. The person asking for something would get tired of doing so but the Giver would never get tired in answering the call. Supplicate for everyone peacefully including your parents, relatives, friends, Muslims, country and others.

One out of the two obligations of Umrah have already been performed by you i.e. wearing Ihraam. The second compulsion (Tawaf) is to be completed.

Tawaf would start from and end at Hajar-e-Aswad only. Hajar-e-Aswad is a stone from Paradise hung on the eastern corner of Holy Kaaba. It is surrounded by a silver frame. Tawaf should be started after touching and kissing Hajar-e-Aswad. However it is impossible due to the huge crowd. Hence we shall describe an easy and possible way of performing Umrah.

Tawaf starts after kissing Hajar-e-Aswad from near or from distance. In order to mark the starting point of Tawaf (the line of Hajar-e-Aswad), green tube-lights are lit on the walls in Mutaaf, on the roof in the surrounding Masjid-e-Haram and on poles over terrace. You can estimate the line perpendicular to Hajar-e-Aswad with the help of these marks. Your Tawaf should start from and end here only.

After first glance at Holy Kaaba, you should go in the line of Hajar-e-Aswad near green tube-light. You should walk along with persons doing Tawaf instead of trying to reach the place walking randomly towards it. You will reach the place easily along with the former.

## Raml

To complete a Tawaf, one needs to go around Holy Kaaba seven times and offer a two-rakat prayer of Tawaf. In Tawaf of Umrah and Tawaaf-e-Ziyarat of Hajj, men

should walk erect and fast standing upright taking small steps in the first three rounds. This is called Raml. The right shoulder is left uncovered in Raml. This is called Iztiba. An end of Ihraam should be thrown on the left shoulder from front via right armpit for Iztiba.

There is no Raml or Iztiba in Nafili Tawaf

### First Round of Tawaf

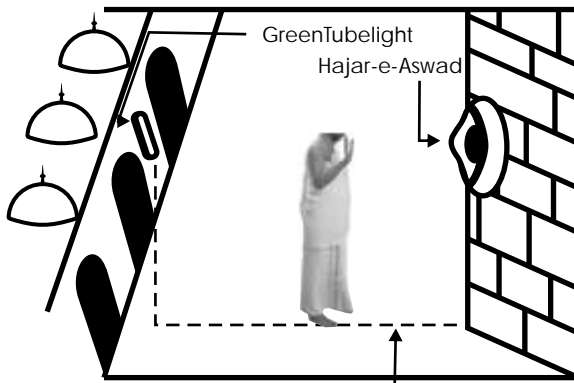
When you reach in the line of Hajar-e-Aswad or near the green tube-light, wait about half a foot before, face Hajar-e-Aswad and perform intention of Tawaf as follows:

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ، سَبْعَةَ أَشْوَاطٍ  
لِلَّهِ تَعَالَى، فَيَسِّرْهُ لِي، وَتَقَبَّلْهُ مِنِّي.

"Allaahumma innee ureedu t'awaafa baitikal h'araami sab-a'ta ashwat'il lillaahi ta-a'laa fayassarhu lee wa taqabbalhu minnee."

*Translation: "O Allah! I perform Tawaf of this honored house of Yours for Your pleasure. Make it easy for me and accept it."*

After performing intention, move towards right such that you come in the line of Hajar-e-Aswad and the green tube-light. Then recite following Takbeer and keep your hands on your ears just like in prayers:



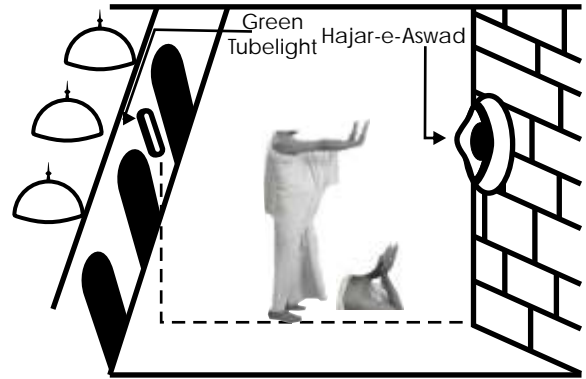
Make Niyyat facing Hajar-e-Aswad half a feet before the straight line of Hajar-e-Aswad and green tubelight. Then coming straight in front of Hajar-e-Aswad and facing it, raise your hands to the ears and recite Takbeer.

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

"Bismillaahi Allahu Akbaru wa lillaahil h'amd."

*Translation: "In the name of Allah. Allah is the Greatest and for Allah is praise."*

Bring your hands down after saying Takbeer. Then face both the palms towards Hajar-e-Aswad lifting them as high as your shoulders in such a way as if you are trying to touch Hajar-e-Aswad. Then kiss your palms. It is



Drop your hands after reciting Takbeer. If Hajar-e-Aswad is near, kiss it. If it is far stretch your hands to Hajar-e-Aswad and kiss them. Now begin the Tawaf.

equivalent to kissing Hajar-e-Aswad and is called Istilaam. After doing Istilaam you should turn towards the place of Tawaf and start doing so.

There are four corners of Holy Kaaba. Recite third Kalima from first to third corners:

سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ  
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

"Sub-h'aanasllaahi alh'amdulillaahi laa ilaaha illallaahu allahu akbaru wa laa h'awla wa laa quwwata illaa billaahil a'leeyil a'z'eem."

*Translation: "Allah is Pure, Praise be to Allah, there is no God except Allah, Allah is the Greatest. There is no power or strength except from Allah, the Most High and Great."*

Recite the following supplication from third corner of Holy Kaaba which is called Rukn-e-Yamani to Hajar-e-Aswad:

رَبَّنَا إِنِّي أَسْأَلُكَ فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
عَذَابَ النَّارِ

"Rabbanaa aatinaa fiddunyaa h'asanatanw wa fil aakhirati h'asanatana wa qinaa adhaaban naar."

*Translation: "Our Lord give us good in this world and in the hereafter and save us from Fire."*

Seventy thousand angels say 'Amen' for a person supplicating between Rukn-e-Yamani and Hajar-e-Aswad. Hence it is better to recite this supplication, which is also a verse of Holy Quran.

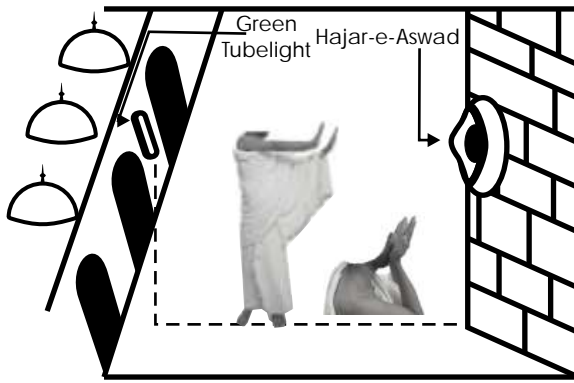
You will find lengthy supplications for each round of Tawaf in Hajj books. Supplications mentioned above are easy and brief. You can recite them also. However you should recite with complete understanding and by heart. Only that supplication has effect, which is recited with its

understanding. Inconvenience may be caused to others if one recites from a book during Tawaf.

It is abominable to turn your face towards Holy Kaaba during Tawaf and turning your back is Makrooh-e-Tahrimi, which is equivalent to prohibited. Hence you should walk straight and lower your eyes while doing Tawaf.

## Second round of Tawaf

When you reach the in line of Hajar-e-Aswad and green tube-light reciting supplication, turn your face towards Hajar-e-Aswad without turning your chest towards it. Face your palms towards Hajar-e-Aswad and kiss them.



From second to last round only turn your face to Hajar-e-Aswad and stretch the hands to Hajar-e-Aswad and kiss them. Do not turn your whole body to Kaaba.

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

Takbeer: Bismillahi Allaahu Akbaru wa lillaahil h'amd

The intention, Takbeer and Istilaam is done facing one's chest towards Hajar-e-Aswad only at the start of first round. After that, only your face and hands should face Hajar-e-Aswad and not your chest in the next rounds.

After Istilaam you should recite third Kalima till Rukn-e-Yamani and the above supplication between Rukn-e-Yamani and Hajar-e-Aswad like before. Complete all the seven rounds similarly.

Keep a seven bead rosary in your hand for counting the number of rounds. Do Istilaam reciting Takbeer after completing seventh round. (This is your eight Istilaam) and cover your right shoulder, which was uncovered till now and go behind Maqaam-e-Ibrahim. The door of Holy Kaaba is also on this side. Leave some place for people circumambulating and pray two-rakat compulsory prayer with intention of 'Namaz-e-Wajibut Tawaaf'. This completes your Tawaf and compulsion of Umrah.

## Drinking Zamzam Water

After two-rakat prayer you should drink water to your heart's content. Drink water standing, facing Qiblah, saying 'Bismillah' and recite the following supplication after drinking:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ.

"Allaahumma innee as-aluka l'Iman naafi-a'nw wa rizqanw waasi-a'nw wa shifaa-am min kulli daa."

Translation: "O Allah! Give me knowledge that would benefit, increase my sustenance and cure me from all diseases."

It is narrated from Hazrat Jabir (r.a.) that Zamzam water is for which it is drunk. (Ibne Majah). It means Almighty Allah fulfill the intention with which a person drinks it.

After drinking Zamzam water come into the line of Hajar-e-Aswad and green tube-light once again and do Istilaam of Hajar-e-Aswad reciting Takbeer. This is your ninth Istilaam. Go on walking towards green tube-light after Istilaam away from Holy Kaaba and you will reach Safa.

## Sae of Safa and Marwa

Safa and Marwa were two mountains. Today only a small hillock remains. Government has included Safa and Marwa in the building of Haram. Earlier there used to be a market between Safa and Marwa and pilgrims used to perform Sae in sun and the crowd. Today, the whole building is air-conditioned and has marble flooring.

Turn towards Holy Kaaba on reaching Safa and perform the intention of Sae as follows:

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ بَيْنَ الصَّفَا وَالْمَرْوَةَ سَبْعَةَ أَشْوَاطٍ لَوْجْهَكَ الْكَرِيمِ، فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

"Allaahumma innee ureeus sa'ya bainas' s'afaa wal marwata sab-a'ta ashwat'il liwaj-hikal kareemi fayassarhu lee wa taqabbalhu minnee."

Translation: "O Allah! I intend to perform Sae between Safa and Marwa in seven rounds only for the pleasure of Your Kind Face. Make it easy for me and accept this from me."

Lift your hands like you do in supplication and not like you do saying Takbeer while performing intention.

There are 15 such places in Holy Mecca where prayers are compulsorily accepted.



- 1) Mutaaf (where we perform Tawaf)
- 2) Multazam (entrance of the door of Holy Kaaba)
- 3) Below Mezbaan-e-Rahmat (drain pipe from which water over the roof of Holy Kaaba flows down)
- 4) Hateem
- 5) Inside Holy Kaaba
- 6) Near Zamzam well
- 7) Behind Maqaam-e-Ibrahim
- 8) Safa
- 9) Marwa
- 10) The place of Sae'e between Safa and Marwa especially between two green pillars.
- 11) Arafat
- 12) Muzdalifah
- 13) In Mina, near small and medium Shaitaan.
- 14) Between Hajar-e-Aswad and Rukn-e-Yamani
- 15) Near Hajar-e-Aswad

Safa, Marwa and the area of Sae'e are places where supplications are necessarily accepted. Hence during Sae'e and after completing it whenever you are at Safa and Marwa, supplicate as much as possible.

Whenever you halt at Safa and Marwa, recite fourth Kalima thrice and third Kalima once and recite fourth Kalima as much as possible during Sae'e. This is a way of easy worship. However there are seven different supplications of each round of Sae'e, which you can memorize from Hajj books and recite them.

Hazrat Hajra (r.a.) ran in the valley between Safa and Marwa because Hazrat Ismail (a.s.) Who was near Holy Kaaba used to disappear from her sight. This action of her's is repeated by people even today. Government has erected two green pillars and tube-lights, which are

called 'Meeleen Akhzareen'. Men should walk a little fast between these two while women should walk normally.

Going to Marwa from Safa completes a round and coming back to Safa completes another. You have to complete seven rounds in this way and your seventh round will end at Marwa.

It is recommended to offer two-rakat prayer of thanksgiving after Sae'e. It is not obligatory.

Come out of the gate towards Marwa after offering two-rakat prayer. Now you have to complete the last rite of Umrah i.e. trimming hair or shaving head. Women should cut an inch of one-fourth of their hair. One who has completed all rites of Umrah and only cutting hair remains can cut hair on their own and also cut hair of those who have completed all rites. Only husband and Mahram men (with whom marriage is forever forbidden) are permitted to cut hairs of a woman. Getting hair cut by Namehram is a sin.

All restrictions of Ihraam are taken back after shaving your head and your Umrah is complete by grace of Allah.

Now you can go home, wash yourself and put on your normal clothes.

It is better worship to offer Nafila prayers in Haram for the natives of Mecca. However, Nafila Tawaf is better for those who live away from Mecca because they can offer Nafila prayers back home also but they will not get an opportunity to perform Nafila Tawaf over there. Hence one should perform Tawaf as much as possible on his/her stay in Mecca and offer all compulsory prayers in Holy Haram in congregation. There are many mosques near the Haram. People pray in them or in hotel in congregation for convenience. However, the reward of a deed is in multiples of a hundred thousand only in Masjid-e-Haram and not in near-by mosques.



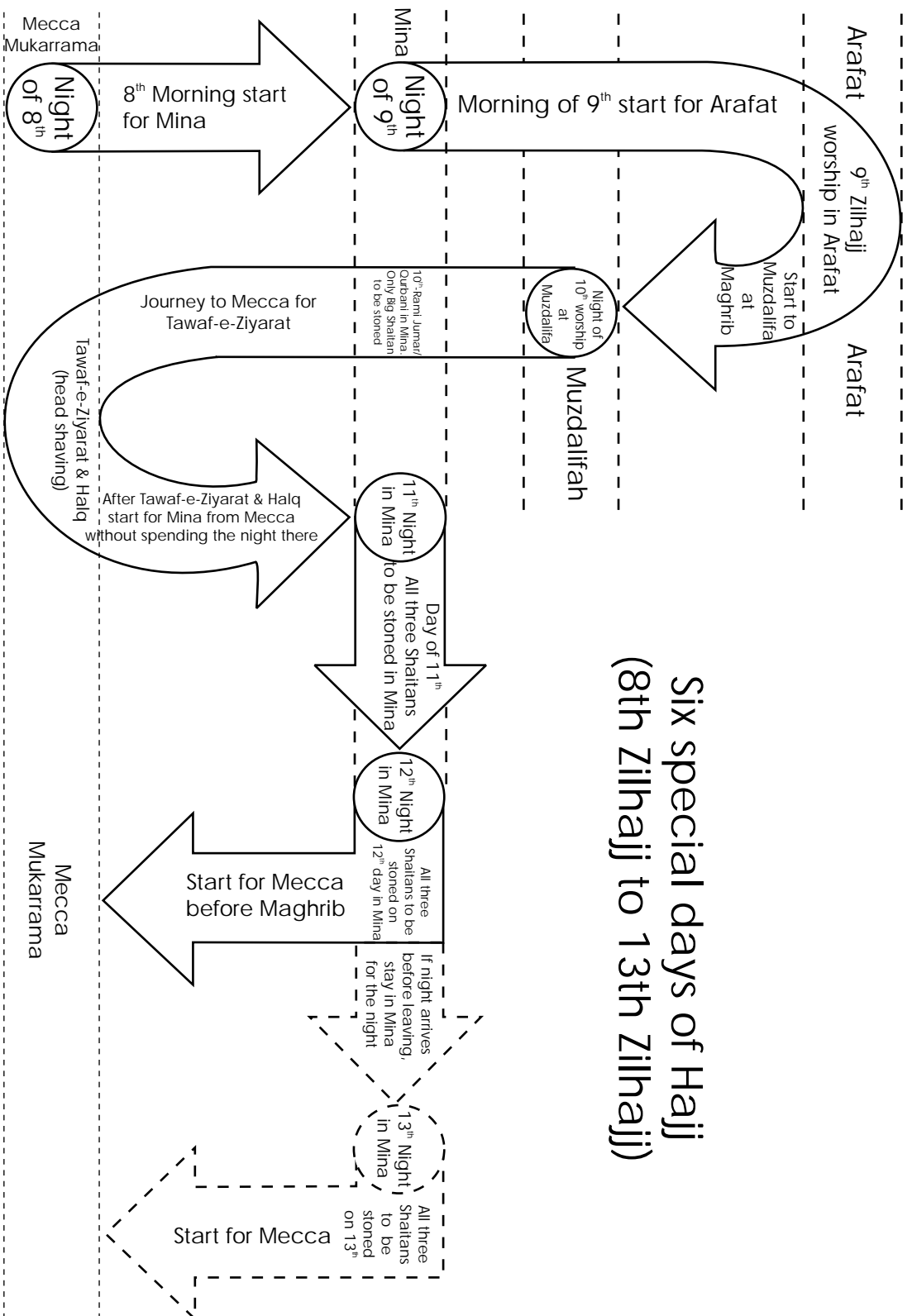
### Umrah of Ramadan

It is narrated from Hazrat Abdullah bin Abbas (r.a.) that the Holy Prophet (s.a.w.s.) said: "Umrah in Ramadan is equal to performing Hajj," or said, "performing Umrah in Ramadan is equal to performing Hajj with me."

(Sahih Bukhari and Sahih Muslim)



## Six special days of Hajj (8th Zilhajj to 13th Zilhajj)



# Easy Hajj (Simplified procedures)

You can spend your special six days of Hajj from 8<sup>th</sup> Zilhajj to 13<sup>th</sup> Zilhajj in the following way:

## 8<sup>th</sup> Zilhajj

According to Islamic calendar the night of a day comes first as soon as the sun sets. Then the day follows. The night of 8<sup>th</sup> Zilhajj starts as soon as sun sets on 7<sup>th</sup> Zilhajj. Muallim's men usually drop you in Mina on this night. You should inquire from the Muallim about departure and get ready for it.

One should remove unwanted hair and wear Ihram after washing oneself. If you have time, go to the Haram on 8<sup>th</sup> Zilhajj and perform Tawaf-e-Tahiyyah (this is not compulsory or obligatory.) If you want to perform only Tawaf then there is no Raml and Iztiba. If you are accompanied by weak, old persons and women and if you want to perform Sae'e before to avoid crowd on 10<sup>th</sup> Zilhajj, you are permitted to do so. For that you should do Raml and Iztiba in the first three rounds of Tawaf-e-Tahiyya and perform Sae'e after Tawaf. Now you don't need to perform Sae'e after Tawaf-e-Ziyarat nor you need to do Raml or Iztiba in it. However it is better for young and healthy people to perform Sae'e only after Tawaf-e-Ziyarat.

Offer two-rakat prayer as Namaz-e-Tawaf covering your head. Then offer two rakat - prayer with intention of Ihram and then perform intention of Hajj as follows:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي

"Allahumma inni ureedul Hajja fayasarhu li wa taqabbalu minni."

Translation: "O Allah! I intend to perform Hajj. Make it easy for me and accept it from me."

Recite Talbiya after making intention:

Translation:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

Labbaik allaahumma labbaik.

"At Your service, O Allah, at Your service."

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

Labbaik laa shareeka laka labbaik.

At Your service there is no partner for you, at Your service.

إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ

Innal h'amda wan na'mata laka wal mulka  
Surely Praise and Bounties are with you and also  
the kingdom.

لَا شَرِيكَ لَكَ

Laa shareeka lak.

There is no partner for You."

It is compulsory to recite Talbiya once and recommended to recite thrice. Once you recite Talbiya, all restrictions of Ihram apply on you.

You should board the bus accompanied by a little luggage reciting supplication of boarding. The bus will drop you at your tent.

You have to pray five times in Mina Zuhr, Asr, Maghrib, Isha and Fajr of the next day.

## 9<sup>th</sup> Zilhajj

Takbeer-e-Tashireeq will start after Fajr prayers on 9<sup>th</sup> Zilhajj and you will have to depart for Arafat after prayers. Takbeer-e-Tashireeq is as follows:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ،  
اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ.

"Allahu Akbar, Allahu Akbar laa ilaaha illallaahu wallaahu akbaru allaahu akbaru wa lillaahil h'amd."

Translation: "Allah is Greatest, Allah is Greatest. There is no Lord except Allah and Allah is Greatest, Allah is Greatest. And praise is for Allah."

Usually, food is served by Muallim in Arafat. Therefore one must keep all worries aside and get engrossed in worship in Arafat.

You need to offer only two prayers in Arafat Zuhr and Asr. If you are near Masjid-e-Numrah offer both prayers together forming a congregation as Qasr prayers. If you are away from the mosque, form congregation in your tent itself and offer Zuhr and Asr prayers separately at their respective times.

The day of 9<sup>th</sup> Zilhajj is supreme as a whole but the times of Asr and Maghrib are even more excellent. You should stand under open sky and supplicate at these times. One should value this time and weep and seek

forgiveness. Hazrat Aisha (r.a.) narrates that the Holy Prophet (s.a.w.s.) said, "Almighty Allah gives salvation from fire to His servants the most on day of Arafat." (Sahih Muslim). The condition would be same on Judgment Day. Hot sun would be blazing bright. Almighty Allah would be in an angry mood and you will be giving the account of your deeds. Maybe you will not be allowed to present your plea in front of Allah, on those days. Hence value this opportunity and try your best to get salvation today only.

You have to move towards Muzdalifah from Arafat as soon as the sun sets without offering Maghrib prayer.

You should offer Maghrib and Isha prayers together in Muzdalifah forming a congregation. Both prayers should be prayed with two different Takbeers, but Azan will be recited only once.

If possible one should spend the whole night in worship after Maghrib and Isha prayers in Muzdalifah.

Almighty Allah says in the Holy Quran, "So when you hasten on from Arafat then remember Allah near the Holy Monument (Masharil Haraam) and remember Him as He has guided you, though before that you were certainly of the erring ones." (2:198)

This night is better for pilgrims than Shab-e-Qadr. Hence one should try to perform worship as much as possible in this night considering its greatness.

Offer morning prayers with congregation and start for Mina just five to ten minutes before sunrise.

You and your tent mates will have to recite your own Azan and offer prayers in congregation. Government or Muallim have made no arrangements for it in Muzdalifah.

Collect 49 or 70 pebbles from Muzdalifah for Ramee-e-Jamaraat. You can collect them from anywhere but it is better to do so from Muzdalifah. It is not necessary to wash the pebbles but if you doubt their purity, wash them.

There are no tents or anything to stay the night at Muzdalifah. You'll have to pass your night under the open sky on a mat. There are toilets at very short distances in Muzdalifah. However, it may be away from the place of your stay. Hence control your diet on the day of Arafat and keep extra water with you.

## 10<sup>th</sup> Zilhajj

Return to your tent in Mina from Muzdalifah. Mina is one kilometer away from Muzdalifah but people mostly lose their way and spend hours searching their tent. Hence you should take the map of Mina from Muallim while departing for Mina from Mecca and note the number of the pole near your tent in Mina. This will make it easy to find your tent.

Today you need to perform the following important

rites:

- 1) Stoning of Shaitaan with pebbles (Ramee-e-Jumaar)
- 2) Performing Qurbani
- 3) Performing Halq (Shaving head/cutting hair)
- 4) Tawaf-e-Ziyarat

The best time for Ramee-e-Jamar is from sunrise to noon but there is a great rush during that time and danger of losing one's life. Hence scholars have permitted us to throw pebbles till sunset. So one should come for stoning the Shaitaan only after noon without risking ones life. Today you need to hit only the Big Shaitaan.

While stoning the Big Shaitaan you should position yourself such that Mecca is to your left and Mina is to your right. There is no such restriction for hitting other two Shaitaans.

You need to hit seven pebbles separately. Recite the following while throwing a pebble:

بِسْمِ اللَّهِ الْكَبِيرِ رَغْمًا لِشَيْطَانٍ وَرِضَى الرَّحْمَانِ

"Bismillah allaahu akbaru raghmash shaitaan wa riz"ar rah'maan,"

*Translation: "In the name of Allah, Allah is the greatest. I humiliate the Shaitan and please the Beneficent."*

Your Talbiya should stop as soon as you throw the first pebble in Ramee.

Make use of the bridge for Ramee because there is open space on it and there is no fear of suffocation. When you reach near Shaitaan, move a little ahead from the left or right and then throw pebbles from the other side. Since the aggressive people start throwing pebbles at the Shaitaan as soon as they reach near it and create a lot of chaos.

## Qurbani

Every pilgrim has to perform a Qurbani (sacrifice). Qurbani should be done in the boundaries of Haram and can be done till the sunset of 12<sup>th</sup> Zilhajj. However, it is best to do so on the 10<sup>th</sup> Zilhajj. You need to offer 'Damm' for some mistakes during Hajj. If a 'Damm' is liable on you, offer it along with Qurbani.

The sacrifice of a goat or a sheep is equal to one Qurbani. Qurbani of a cow or a camel can be shared by seven persons. Hence you can do Qurbani as per your convenience through the bank or by going to the slaughter-house yourself.

## Halq

One has to trim the hair or shave the head after

Qurbani but it is best to shave the head. All the restrictions of Ihraam are removed after getting the head shaved but ones spouse would become lawful only after Tawaf-e-ziyarat. Now you can put on ordinary clothes after taking off the Ihram and washing yourself.

## Tawaaf-e-Ziyarat

You need to perform Tawaf of the Holy Kaaba and Sae'e between Safa and Marwa after taking Ihraam off. The best time of Tawaaf-e-ziyarat is 10<sup>th</sup> Zilhajj. It is permissible to do till sunset of 12<sup>th</sup> Zilhajj. If one does not perform it till then, a 'Damm' would become compulsory along with Tawaf-e-ziyarat.

One has to perform Raml in the first three rounds of this Tawaf. However there is no Iztiba as no Ihraam clothes are worn in this.

If you have performed a Nafila Tawaf including Raml, Iztiba and Sae'e on 8<sup>th</sup> Zilhajj after wearing Ihraam, there is no need to perform Sae'e and Raml again after Tawaf-e-ziyarat. Because Sae'e is performed only after Tawaf with Raml.

The order of performance of rites is to first stone Shaitaan, then perform Qurbani, then get the head shaved, then performing Tawaf-e-ziyarat is Sunnat and necessary. If you change the serial order you have to pay 'Damm' under Hanafi law.

According to Hanbali country (Saudi scholars) and Imam Ghazzali (r.a.), if the order is changed out of compulsion, no 'Damm' is applicable. (Ihya'ul Uloom, Urdu, Vol. 1, Pg. 408)

According to Imam Ghazzali (r.a.) the time of Tawaf-e-ziyarat starts from eve of 10<sup>th</sup> Zilhajj. Its prime time is 10<sup>th</sup> Zilhajj and there is no end time to do so. One can delay as much as one wants. However some restrictions of Ihram would be applicable till the Tawaf is performed. That is spouse will not be lawful. (Ihya'ul Uloom, Urdu, Vol. 1, Pg. 408)

According to Hanbali school of law the supreme time of performing Sae'e is till sunset of 12<sup>th</sup> Zilhajj. However if someone fails to do so because of some reason, one can perform it anytime till the end of the month of Zilhajj.

## 11<sup>th</sup> and 12<sup>th</sup> Zilhajj

You have to return to Mina for passing the night whatever time you take for Tawaf-e-ziyarat. You cannot stay back at your hotel in Mecca that night.

You have to offer five times prayer in congregation while you stay in Mina on 11<sup>th</sup> and 12<sup>th</sup> Zilhajj and spend most of your time in supplications and recitals. You have to throw pebbles at three Shaitaans between noon and sunset.

You should supplicate facing Qibla after hitting small

and medium Shaitaans. This is a place where supplication is surely accepted. Do not supplicate after hitting the big Shaitaan.

You can depart for Mecca on 12<sup>th</sup> Zilhajj after throwing pebbles but only before sunset. If you cannot depart before sunset, stay overnight and depart after hitting all three Shaitaans. If you want to leave Mina on 12<sup>th</sup> Zilhajj you will require only 49 pebbles. However, if you want to hit Shaitaans on 13<sup>th</sup> Zilhajj also, you will require 21 pebbles more. Therefore you should take 70 and some extra pebbles from Muzdalifah.

In this way, you will complete all rites of Hajj with grace of Almighty Allah. The only and obligatory right in Mecca to be performed by is Tawaf-e-Wida.

## Tawaf-e-Wida

If you want to go home or to Medina from Mecca after Hajj you should perform Tawaf-e-Wida. It is obligatory for all foreigners.

It is not obligatory on natives and those who have come for performing Umrah.

It is done in the same way as the Tawaf of Umrah of Hajj. There is no need of performing Sae'e after Tawaf or Raml during it.

You should supplicate to Allah after Tawaf-e-Wida that He grants you the chance to see His holy house again and again. Pray for yourself and your relatives and the success of all Muslims in both the worlds and return to your homes with wet eyes.

If you have to stay in Mecca after Tawaf-e-Wida because of some reason, you can perform Tawaf, and prayers as much as you want.



## Hajj on Behalf of Those Who Cannot Perform

Hazrat Ibne Abbas (r.a.) narrates that a woman asked the Holy Prophet (s.a.w.s.), 'The Almighty Allah has made performance of Hajj compulsory on His servants. It is obligatory on my parents at such a time that they have become old and cannot ride a mount. So, can I perform Hajj on their behalf?' He replied, "Yes." (Sahih Bukhari & Sahih Muslim)

It is narrated from Hazrat Laqeet bin Aamir (r.a.) that he came to the Holy Prophet (s.a.w.s.) and said, "O Messenger of Allah (s.a.w.s.), my father has become very old. He can neither perform Hajj nor Umrah. He can neither walk nor ride a mount." The Holy Prophet (s.a.w.s.) said, "You go for Hajj on your father's behalf." (Abu Dawood, Tirmidhi)





# Importance of Pilgrimage to Madinah

(1) Surely We sent a Messenger to you from among you only. He is hurt with a thing which causes pain to you. He always wants your benefits and is kind to the believers. (Holy Quran)

(2) No one can be a believer unless one considers the Holy Prophet (s.a.w.s.) more beloved than any other thing in this world. (Hadith)

(3) The right of the Holy Prophet (s.a.w.s.) on a person is more than his own right on his own life. (Hadith)

(4) The Holy Prophet (s.a.w.s.) Said, "A person who offers 40 prayers in my mosque (Masjid-e-Nabawi) and does not miss any prayers will get salvation from hypocrisy and punishment of Hell."

(5) The conclusion of a tradition is that if Allah did not want to create the Holy Prophet (s.a.w.s.) He would have neither created this world nor made Himself known.

(6) When they were unjust to themselves, they come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful. (4:64)

(7) According to traditions narrated in all books of Hadith the reward of praying in Masjid-e-Nabawi is 50000 times that of praying in any other mosque.

(8) It is prohibited in all books of traditions to travel to a

mosque with intention of divine reward except three mosques. They are Masjid-e-Haram, Masjid-e-Aqsa and Masjid-e-Nabawi.

You can estimate the greatness of the Holy Prophet (s.a.w.s.), his love for you and right on you. Hence after Ziyarat of the holy house of the Almighty Allah and completing the obligation of Hajj, the second great fortune, which the Almighty Allah has given you is the Ziyarat of Masjid-e-Nabawi and holy mausoleum of the Holy Prophet (s.a.w.s.). The Holy Prophet (s.a.w.s.) says, "A person who can come to Medina but returns after performing Hajj without my ziyarat has really been unkind to me."

In another tradition he says, "A person who performs my ziarat after my death is as if he has performed my ziarat during my life."

Therefore it is your great fortune to offer 40 times' prayer there and get salvation from hypocrisy and hell and become eligible for intercession of the Holy Prophet (s.a.w.s.) on the Judgment Day.

Hence you should value your stay in Medina, pray 40 times without missing any prayer and send salutations on the Holy Prophet (s.a.w.s.), his progeny and companions with utmost respect daily.



## Presence Before the Holy Prophet (s.a.w.s.) for the First Time

(1) Wear new clothes after washing yourself well, apply perfume and walk towards Masjid-e-Nabawi reciting salutations.

(2) Recite the following Dua while entering the Mosque:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ .

"Bismillaahi was s'alaatu was salaamu a'laa rasooloillaah."

*Translation: In the name of Allah, blessings and salutations be upon the Messenger of Allah (s.a.w.s.).*

Enter with your right foot first and recite:

رَبِّي اغْفِرْ لِيْ وَافْتَحْ لِيْ، اَبْوَابَ رَحْمَتِكَ .

"Rabbighfirlee waftah'lee abwaaba rahmatik."

*Translation: O Lord forgive me and open the doors of Your mercy.*

(3) If congregational prayer time had not commenced, offer two-rakat prayer with intention of Tahiyatul Masjid. If congregational prayer time has commenced, offer prayer first and proceed towards Mausoleum.

(4) Holy mausoleum is towards Qibla (in the south direction) in the mosque.

For Ziarat of holy mausoleum, you need to enter from gate no. 1, Baab as-Salaam from the western side.

(5) Step forward slowly with utmost respect reciting salutations. This place commands respect. Keep you voice low and keep away from useless talk and focus your attention on your presence of the king of both the worlds.

(6) There are three grills in front of the holy grave, however the Holy Prophet (s.a.w.s.), Hazrat Abu Bakr

Siddiq (r.a.) and Hazrat Umar Farooq (r.a.) are all resting behind the middle grill. The feet of the Holy Prophet (s.a.w.s.) are towards the east of his grave, head towards the west and the holy face facing the Qibla (towards south). If you stand in front of the grave your back will be towards the Qibla and you will be facing the holy face.

The grave of Hazrat Abu Bakr Siddiq (r.a.) is behind that of the Holy Prophet's (s.a.w.s.) (towards north) and the grave of Hazrat Umar Farooq (r.a.) is behind that of Hazrat Abu Bakr Siddiq (r.a.) (towards north). Head of Hazrat Abu Bakr (r.a.) is at shoulder level of Holy Prophet (s.a.w.s.) and head of Hazrat Umar is at the shoulder level of Hazrat Abu Bakr Siddiq (r.a.).

(7) There are three round openings in the middle grill. The first opening is in front of the face of the Holy Prophet (s.a.w.s.). You should stop near it and recite salutations as follows:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ الْأَنْبِيَاءِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ  
 الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَرَحْمَةَ اللَّهِ  
 وَبَرَكَاتِهِ.

*Translation: Peace and salutations on you, O' Messenger of Allah (s.a.w.s.)! Peace and salutations on you, O' Prophet of Allah (s.a.w.s.)! Peace and salutations on you, O' beloved of Allah (s.a.w.s.)! Peace and salutations on you, O' best of creations of Allah (s.a.w.s.)! Peace and salutations on you, O' seal of the prophets! Peace and salutations on you, O' chief of the prophets and messengers and mercy of Allah and His bounties!*

(8) After salutations on Holy Prophet (s.a.w.s.) move a foot to the right and come in front of the second opening. The face of Hazrat Abu Bakr Siddiq (r.a.) is in front of this opening. Recite salutations as follows:

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ الصَّدِيقِ  
 السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا وَزِيرَ رَسُولِ اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي  
 الْغَارِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ.

*Translation: "Salutations be upon you O Abu Bakr Siddiq (r.a.). Salutations be upon you, O the caliph of the Holy Prophet (s.a.w.s.). Salutations be upon you O the vizier of the Holy Prophet (s.a.w.s.). Salutations be upon you O, companion of the Holy Prophet (s.a.w.s.) in the cave. May Allah's mercy and blessings be upon you.*

(9) After salutations on Hazrat Abu Bakr Siddiq (r.a.), move a foot towards right and stop in front of the third opening. The face of Hazrat Umar Farooq (r.a.) is in front of this opening. Recite salutations on Hazrat Farooq (r.a.) as follows:

السَّلَامُ عَلَيْكَ يَا عُمَرَ بْنَ الْخَطَّابِ  
 السَّلَامُ عَلَيْكَ يَا عَزَّ الْأَسْلَامِ وَالْمُسْلِمِينَ  
 السَّلَامُ عَلَيْكَ يَا وَزِيرَ رَسُولِ اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ  
 وَالْأَرَامِلِ وَالْإِيْتَامِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ.

*Translation: "Salutations be upon you, O Umar bin Khattab. Salutations be on you, O master of Muslims. Salutations be on you, O the one who increased the honor of Islam and Muslims. Salutations be upon you, O master of the faithful who helped poor, weak, widows and orphans. And blessings and prosperity of Allah be upon you.*

(10) Holy Prophet (s.a.w.s.) says, "If someone sends salutations to me the Almighty Allah sends the soul back into my body and I reply to his/ her salutations."

The Holy Prophet (s.a.w.s.) said, "Almighty Allah has appointed an angel on my grave. Whenever someone in this world sends salutations to me, he informs me about it."

Holy Prophet (s.a.w.s.) said, "Angels travel all through the world. Whenever someone sends salutations on me, they deliver it to me.

Hence your salutations will reach the Holy Prophet (s.a.w.s.) wherever you are, and he will surely give its reply. Hence you should keep yourself away from all kinds of bad manners like moving aside the guards and the people standing near the holy grave and trying to touch, kiss or bow in front of it. The Almighty Allah says, "Do not raise your voices above the voice of the Prophet and do not speak loud to him as you speak aloud to one another, if you do so your deeds become null." (Hujurat: 2)

Imam Bukhari and thousands of faithful servants of Allah never wore any footwear or used means of transport on this holy land of Medina. If we cannot give that much respect, we should at least try to respect and honor as much as we can.





# Description of Holy Mausoleum (Rauza)

(1) The holy houses of the chaste wives were present till 87 A.H. on the eastern side of Masjid-e-Nabawi. The holy grave of the Holy Prophet (s.a.w.s.) was outside Masjid-e-Nabawi in the house of Hazrat Aisha Siddiqah (r.a.).

Hazrat Umar bin Abdul Aziz (r.a.) decided to acquire all houses and include them in the mosque because all wives had died by then and there was extreme shortage of space in the mosque.

All the houses were merged while expanding the mosque except the house of Hazrat Aisha Siddiqah (r.a.). The walls of the house were unplastered and the roof was made of wood. Hazrat Umar bin Abdul Aziz erected tall and strong walls surrounding the existing house. These walls were without door and windows. The inside house was four-walled but the new outside boundary was made of five walls. So that it does not resemble the Holy Kaaba. The roof of the mosque and the house were in the same level for the next six hundred years and there was no dome. The roof of the mosque over the holy grave was heightened a bit so that no one walks over it by mistake.

(2) In 878 A.H. during the time of Sultan Qaatibai, the walls were reconstructed because they had become weak. As Christians and Jews used to make various propagandas, Sultan strengthened the walls of the house with hard stones. Flat roof was weak and needed repairs often. While repairing workers have to work on roof over the holy grave also, which is against its respect. Hence Sultan ordered a strong roof to be made like a dome. There was no door or windows in these walls and dome. There was only a small opening in the upper part from which the holy grave could be seen easily from the sky.

In 878 A.H. Allamah Samhoodi got an opportunity to visit the grave of the Holy Prophet (s.a.w.s.) while the walls were being repaired. He writes that all the three graves are crude and at the round level or a little above it. There are no stones or bricks surrounding the graves. After the construction of walls and the dome, no one got an opportunity to see it and the building is same even today.

(3) A dome was built over holy grave over the roof of the mosque for the first time by Shah Mansoor Qalaawoon Salehi at the end of the seventh century. It was made of wood covered by lead sheets. As lead is black, the color of the dome was also black.

In 887 A.H. there was a fire in the mosque which caused a great damage to the dome. Hence Sultan Qaatibai constructed it again with baked bricks and stones. The dome was in the same state for the next three hundred and fifty years. During this time, it used to be painted with white or black color.

In 1234 A.H. King Mahmood Usmani rebuilt it once again and painted it with green color. It means about two hundred years have passed since the construction of Gumbad-e-Khizra (the green dome). There is a hole in this dome exactly above the hole in the dome over the house below. It is towards Qiblah. Sunlight falls on the holy grave when the sun is exactly above and the rainwater also falls on it through these holes.

(4) In 668 A.H. King Ruknuddin erected wooden fencing 10-12 feet high surrounding the five-sided cell. In 694 A.H. King Zainuddin Qutubgha increased the high of this fence till it touched the roof. In 886 A.H. King Qaatibai constructed this fence of iron and steel. Now the fence towards Qiblah is of brass and fence on other three sides is made of iron all covered with green paint.

There are four doors in this fence first towards Qiblah, Baabe Tawbah, second is towards west, Baabul Wufood, third is towards east, Baab-e-Fatima and fourth is towards north, Baabe Tahajjud. One will reach outside the five-walled cell even if one enters any one of the doors. It is not possible for anyone to see or reach the holy grave.

(5) In 557 A.H. two Christians tried to reach the holy grave of the Holy Prophet (s.a.w.s.) through a tunnel. Nooruddin Zangi arrested them and got them killed and erected a strong wall of lead and stone surrounding the holy grave upto water level in ground, which is present even today.

(6) To briefly describe the structure of the grave of the Holy Prophet (s.a.w.s.) and the mosque, the grave is unplastered, a little above the ground surrounded by a four walled cell made of stone having a small dome as roof. This cell is surrounded by a five-walled structure, which is strong and made of stones. Earlier it used to be covered with a cloth-covering and it is present even now. This structure is surrounded by iron and steel fencing. We go near this fence only for presenting our salutations. All

these buildings are surrounded by the mosque. There is a green dome on the roof of the mosque exactly above the holy grave. There are no doors and windows in the cells surrounding the holy grave. There is only a small hole in both the domes above. The holes of both the domes are exactly one above the other. The sky is visible from the holy grave. Sunlight reaches the holy grave through these holes.

## Description of Riyazul Jannat, Pulpit and Pillars

### Riyazul Jannat

#### (1) Riyazul Jannat

It is narrated from Abu Huraira that the Holy Prophet (s.a.w.s.) said, "The area between my house and the pulpit is one of the gardens of Paradise and my pulpit would be near pond of Kauthar on the Day of Judgment.

The dimensions of Riyazul Jannat were 15 X 26.5 meters but now it is 15 X 22 as some area is now covered by the fence.

#### (2) Pulpit

In the beginning the Holy Prophet (s.a.w.s.) used to deliver sermons standing on the ground taking support from the trunk of a date palm. As it was difficult to remain standing for a long time companions constructed a pulpit of three steps. The Holy Prophet (s.a.w.s.) used to sit on the top step, place his feet on the second and deliver sermons.

This pulpit was made of wood. When it was worn out, Hazrat Amir Muawiyah constructed it afresh. After that, it was changed many a times. The pulpit in the mosque today was sent by King Muraad Usmani, the third, in 998 A.H. It has twelve steps. The Saudi government has gilded and beautified it.

The pulpit was changed many times but the place is same as it was during the time of the Holy Prophet (s.a.w.s.).

It is narrated in Nasai from Umme Salma (r.a.) that the Holy Prophet (s.a.w.s.) said, "The stairs of Paradise will be near the steps of my pulpit.

#### (3) Mihrab of Prophet (s.a.w.s.)

After the passing away of the Holy Prophet (s.a.w.s.), Hazrat Abu Bakr Siddiq (r.a.) erected a wall at the place of

prostration of the Holy Prophet (s.a.w.s.) so that no one steps on that spot. There was no Mihrab during the time of all the four caliphs (Khulafa-e-Rashideen). In 91 A.H. Hazrat Umar bin Abdul Aziz gave the wall a shape of Mihrab, which is present even today. Now, whoever prays in front of this Mihrab he prostrates at the place where the Holy Prophet (s.a.w.s.) used to place his feet.

There is a pillar behind this Mihrab in the wall of Mihrab only, which is called as 'Pillar of Hannaanah'. Earlier there was a trunk of date palm in its place. The Holy Prophet (s.a.w.s.) used to stand at this place for delivering sermons and offer Nafila prayers here.

The Mihrab or prayer-mat where Imam stands to lead congregation today is called Mihrab-e-Usmani because it was constructed by Hazrat Usman Zinorain (r.a.). Hazrat Umar Farooq (r.a.) was martyred in an attack with a dagger in Mihrab of Prophet (s.a.w.s.) only.

When the mosque was expanded, Hazrat Usman (r.a.) increased its area in the direction of Qiblah, constructed a new Mihrab and guarded the front rows with the help of a fence so that he is not attacked in the same way. There are no fences today but the Mihrab is at the same place.

#### (4) Pillar of Aisha

The Holy Prophet (s.a.w.s.) said, "There is a place in my mosque, if people know its excellence they would draw lots among people for offering prayers over there. As Hazrat Aisha (r.a.) pointed out and marked this place, it is called pillar of Aisha.

#### (5) Pillar of Abu Lubaba

Hazrat Abu Lubaba committed a mistake after the battle of Khandaq. He was ashamed of himself. He repented and asked for forgiveness and tied himself to this pillar. He took a vow that he would remain tied unless the Almighty Allah forgave.

He freed himself only when the Almighty Allah accepted his repentance. Hence this pillar is named after him. You can offer prayers here.

#### (6) Pillar of Sarir

The bed of the Holy Prophet (s.a.w.s.) used to be made at this place for Ehtekaf in the last ten days of the month of Ramadan. After him, Hazrat Umar Farooq (r.a.) also did Ehtekaf over here and Imam Malik also used to sit here only.

## (7) Pillar of Hirs

The companions guarded the Holy Prophet (s.a.w.s.) used to sit at this place.

## (8) Pillar of Wufood

Whenever a delegation visited the Holy Prophet (s.a.w.s.), they used to meet at this place.

Pillars of Sarir, Hirs and Wufood are now partially surrounded by the fence.

Holy companions (r.a.) used to reach for the pillars early because pillars act as covers. Hazrat Bukhari (r.a.) narrates from Hazrat Anas (r.a.) that he said, "I have seen that even great companions used to run to pray near the pillars. As the holy companions have prayed near the pillars, it is recommended to pray near them.

## The Last Salutation

The Holy Prophet (s.a.w.s.) and holy companions have sacrificed their whole lives and wealth so that Islam is spread in every corner of the world. Islam has reached us only due to their sacrifices. They expect us to follow Islam ourselves first and then continue their mission. The Almighty Allah has also said in the Holy Quran, "There should be a group among you who would call others to good and stop them from evil."

If we want to take the favor of the Holy Prophet (s.a.w.s.) we have to fulfill his expectations. If we think that we will gain his pleasure after shedding two drops of tears, recite great hymns of his excellence or make great claims of our love towards him, we are wrong.

We should first ask forgiveness from the Almighty Allah for our sins near the grave of the Holy Prophet (s.a.w.s.) then request him to pray to the Almighty Allah for forgiveness of our sins. Then promise the Holy Prophet (s.a.w.s.) to lead future life in complete Islamic way. You should request the Holy Prophet (s.a.w.s.) to pray to the Almighty Allah that we and all Muslims find it easy to follow Islam completely and grant us shafat of the Holy Prophet (s.a.w.s.) on the Day of Judgment.

He is the king of both the worlds whom the whole world owes. How much ever salutations are sent on him are less. Hence you should send salutations on him as much as possible and turn to home with teary eyes.

Start a new Islamic life along with the journey back home. May the Almighty Allah grant us and all the Muslims success in the life and hereafter.

## Recite Salutations on People buried in Jannatul Baqi as Follows:

السَّلَامُ عَلَيْكُمْ، دَارَ قَوْمٍ مُؤْمِنِينَ، أَنْتُمْ سَلَفُنَا  
وَنَحْنُ بِالْآثَرِ، فَإِنَّا أَنْشَاءَ اللَّهُ بِكُمْ لِأَحْقُونَ،  
اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَقِيعِ. اللَّهُمَّ اغْفِرْ لَنَا وَلَهُمْ  
وَيَرْحَمِ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ  
وَالْمُسْتَأْخِرِينَ.

As salaamo aliaikum daar qaumim momineena antum s'alaatona wa nah'nu bil athari fa inna insha allaahu bikum laahiqona. Allaahummagh firli ahliil baqee'. Allahummaghfirlana wa lahum wa yarh'amullaahul mustaqdimeena minkum wal mustaakhireen.

*Translation: may Allah's peace be upon you, O the group of believers resting in this place. You reached early and we are coming behind you. God willing we will meet you. O Allah forgive the people of Baqi. O Allah give salvation to us and them. May Allah's mercy be on those among you who went early and on those who went later.*

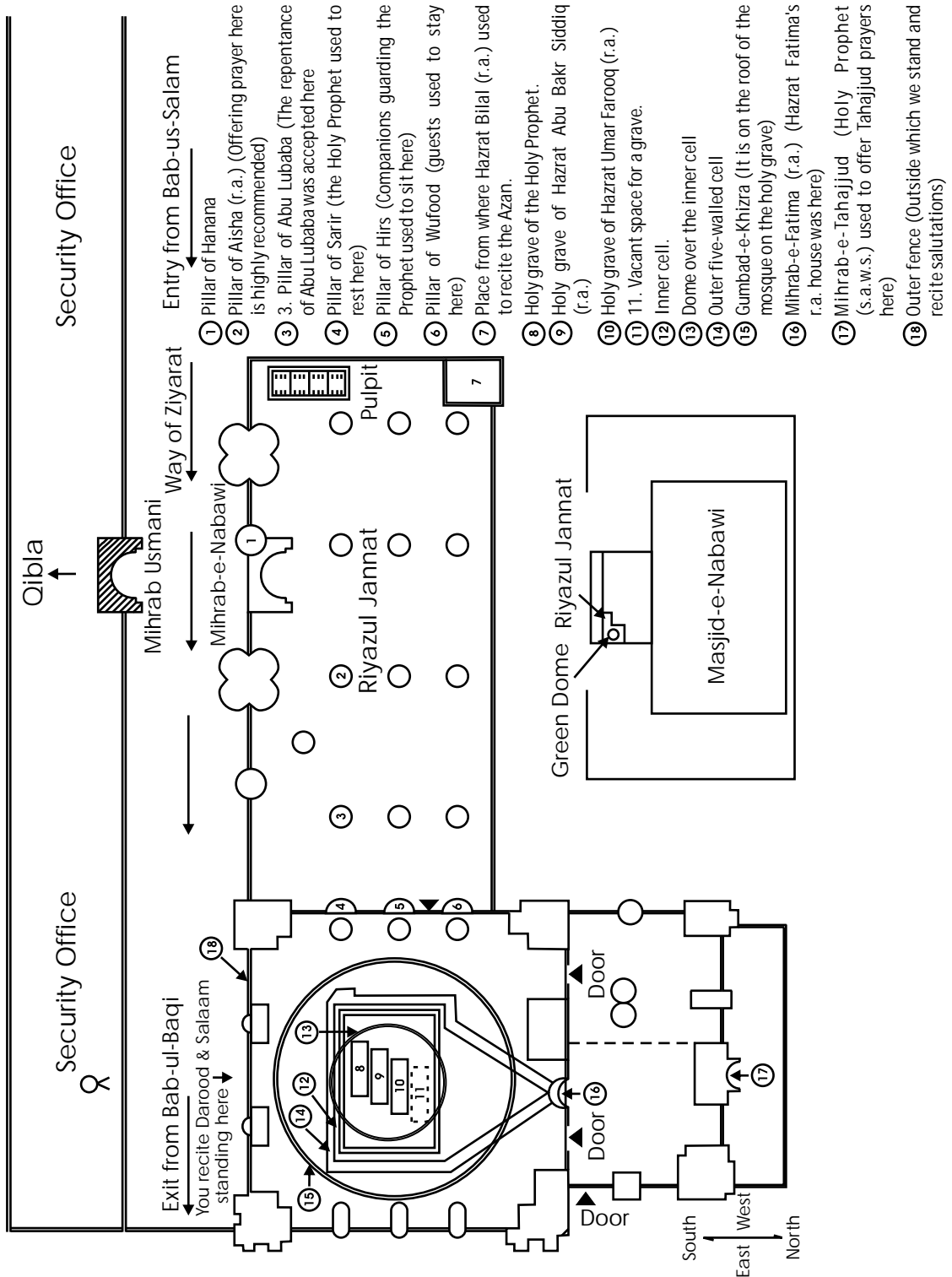
## Note:

This book does not contain complete knowledge of Hajj. Therefore one should seek knowledge of Hajj from a scholar in addition to referring to this book. You should keep the company of the people of Allah to make the Hajj accepted.

Lastly I will request the readers to write about any mistakes by a humble servant of God (myself) to the address printed in the book or give me a phone call. I am not a religious scholar. Hence the chances of mistakes are very high. The pointed mistakes will be corrected in the next edition, God willing.

Finally, all readers are requested to pray for me so that I get the chance to perform the ziarat of the house of Allah again.

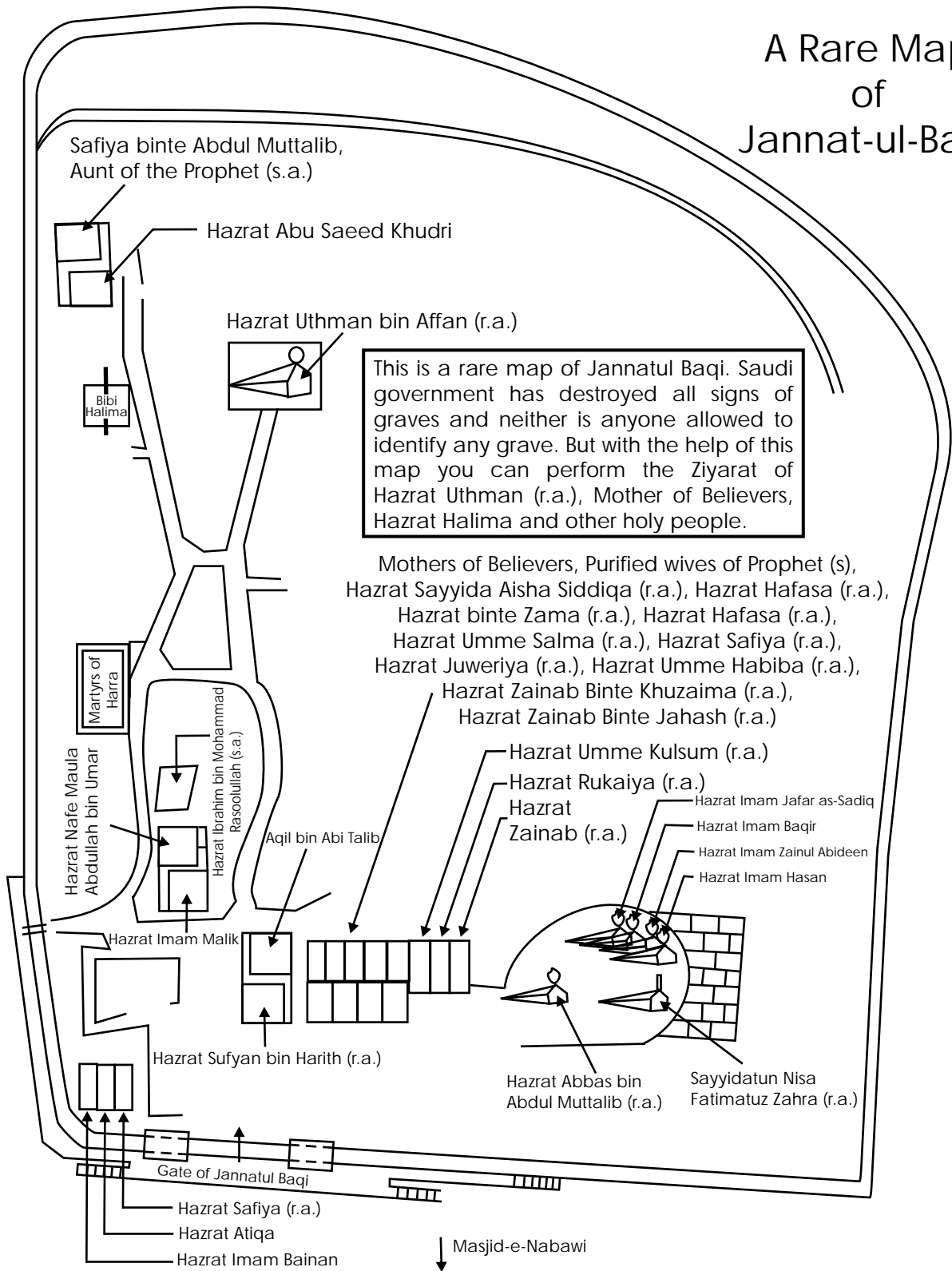




Details of Room of Aisha (r.a.) & Riyazul Jannah



# A Rare Map of Jannat-ul-Baqi



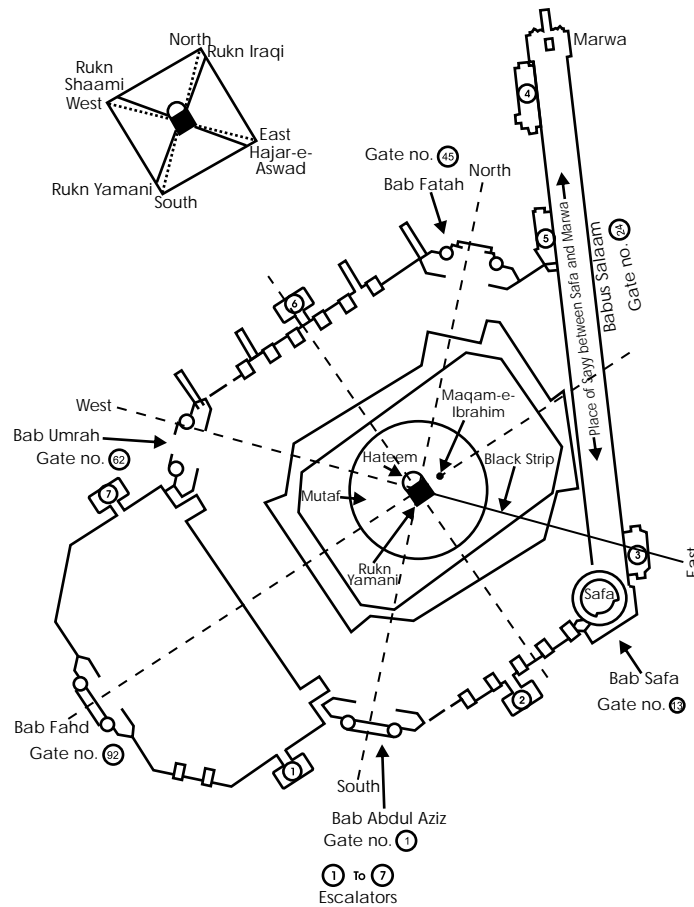
This is a rare map of Jannatul Baqi. Saudi government has destroyed all signs of graves and neither is anyone allowed to identify any grave. But with the help of this map you can perform the Ziyarat of Hazrat Uthman (r.a.), Mother of Believers, Hazrat Halima and other holy people.

Mothers of Believers, Purified wives of Prophet (s), Hazrat Sayyida Aisha Siddiqa (r.a.), Hazrat Hafasa (r.a.), Hazrat binte Zama (r.a.), Hazrat Hafasa (r.a.), Hazrat Umme Salma (r.a.), Hazrat Safiya (r.a.), Hazrat Juwariya (r.a.), Hazrat Umme Habiba (r.a.), Hazrat Zainab Binte Khuzaima (r.a.), Hazrat Zainab Binte Jahash (r.a.)

## Recitations and Duas of Arafat

﴿ 1 ﴾	لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ	Recite as much as you can
﴿ 2 ﴾	لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، هـ	Recite as much as you can
﴿ 3 ﴾	قُلْ هُوَ اللَّهُ أَحَدٌ، ۞ اللَّهُ الصَّمَدُ ۞ لَمْ يَلِدْ ۞ لَمْ يُولَدْ ۞ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۞	Recite 100 Times
﴿ 4 ﴾	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ، مَجِيدٌ، هـ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ، مَجِيدٌ، هـ	Recite 100 Times
﴿ 5 ﴾	أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.	Recite 100 Times
﴿ 6 ﴾	لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.	Recite 100 Times
﴿ 7 ﴾	لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ قُلِّبْتُ مِنْ الظَّالِمِينَ ط	Recite 100 Times
﴿ 8 ﴾	يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ.	Recite 100 Times
﴿ 9 ﴾	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (البقرة ٢٠١)	Recite 100 Times
﴿ 10 ﴾	رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۞ (المؤمنون ١١٨)	Recite 100 Times
﴿ 11 ﴾	اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ.	Recite 100 Times
﴿ 12 ﴾	Recite the following surahs also: Surah Yasin, Surah Rahman, Surah Mulk, Surah Tawbah, Surah Waqiyah.	
﴿ 13 ﴾	Supplicate more till the time of Asr. It is better to so so standing and if possible under the open sky. There are many supplications for the day of Arafat in the books of hajj. Learn them while studying for Hajj and recite them with understanding on the day of Arafat with great humility and lamentation. Any supplication presented before Allah with understanding will have its effects.	

**Note:** The method of supplication and worship discussed about is only recommended one and not obligatory or compulsory.



### Bird Eye view of Holy Ka'aba, Masjid-ul-Haram and Mas'a'

The aim of this book is to inform you about the difficulties faced in the journey of Hajj and this aim has been fulfilled by the grace of Almighty Allah.

In the end I would like to tell you about one more realization of mine that one is able to perform Hajj only by the grace and leave of Allah and it is only Allah that enables us to complete all the rituals of Hajj.

We may make full preparations for Hajj from our side but for completion of all rituals and for having our Hajj accepted we must trust only the Being of Allah and for this we must pray in every Namaz for acceptance of our Hajj.

Thousands of wealthy people died without performing Hajj because they did not get Tawfeeq for Hajj while every year thousands of old and indisposed people complete the Hajj rituals and fulfill this religious duty in the best way. This only by the mercy of Almighty Allah.

That's why you may make full preparations of Hajj but rely and repose your trust only in Allah and seek only His help.

Hajj is the greatest worship act after performing which the Almighty Allah not only forgives all the sins of that person but also accepts his supplications. So along with yourself do not forget your family members, relatives and the Muslim community in your prayers. If you remember this sinful servant, Qumsuddin also he shall be grateful to you.

Of all the books I have read about Hajj and Umrah the most useful and easy I found was, *Hajj and Umrah Fallahi ke Hamrah*. You must also read this book at least once before going for Hajj. The author's address is as follows:

Mufti Ahmad Deolalvi (s.a.) Jame Uloom al-Quran, Bypass Road, Jambusar, Dist. Bharuch, Gujarat - 392150.

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