



Kitabul Hajj

Mufti Mansurul Haq



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بِسْمِ تَعَالَى

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Translator's Note

All praise and thanks are due to Allah, the Mighty Lord of the worlds. We cannot find words to praise Him properly. We seek refuge in Allah from the evils within ourselves and from the evils of our wrongdoings.

Here, I must admit that translating this book Kitabul Hajj was not an easy task. However, it goes without saying that the style of each language is totally different from other. This forced me to make many changes in the form of presenting the text with a view to rendering it more readable and easily understood by our dear reader.

We would like to thank all those who helped to publish this book. We pray to Allah to accept all our efforts as sincere deeds, done solely for His sake, for it is He alone Whose reward is of any real significance.

In conclusion, we would like to appeal to the honourable reader that, we have tried our best to translate this and make it free from errors and as correctly as possible, yet if any well-wisher notices any errors that need correction, we would really appreciate this that you inform us and we will rectify it in the next edition.

Sincerely

Nurul Islam & Ishaque Ahmed

بسمہ تعالیٰ

After Hamd and Salawat, the fifth pillar of Islam is Hajj (pilgrimage) to 'Baitullah'. Hajj is the final stage of a servant's expression of love and affection towards Allah Ta'ala. If a Muslim can perform Hajj correctly, he becomes a devotee (Wali) of Allah Ta'ala. But since Hajj is obligatory once in a lifetime, and usually people only perform Hajj once, so there is not much discussion of Hajj in our society. For this reason, it can be said that it is difficult to perform Hajj properly knowing the masail (rulings).

It is the mercy of Allah Ta'ala that He has granted me to provide Hajj training with a number of Hajj pilgrims every year in the month of Shawwal. In this training, the important issues of Hajj are discussed and all the activities of Hajj are explained on the board. As a result, the Hajis attending the training can perform Hajj correctly and easily.

Haji's who were present in the training repeatedly requested that the masail discussed in the training should be recorded and published in the form of a book. So that

those who could not attend the training can also benefit from it. This book was originally prepared in response to their request.

The special feature of this book is that, the issues are presented in a simple manner and my personal experience of Hajj is also highlighted. Although the experience is variable, hopefully pilgrims will benefit from it. May Allah Ta'ala accept this small effort of mine and accept this Book a means of our salvation and grant abilities to the servant's of Allah to benefit from this Book.

A very special request to the Ulama Keram that if any errors are noticed, kindly inform me. InshaAllah the mistake will be corrected in the next edition.

Finally I am making dua in the court of Allah Ta'ala for Maulvi Jalees Mahmood, who has given me full support in publishing this book. May Allah bless his knowledge and grant him to do the effort of deen properly. Ameen.

Mufti Mansurul Haq

What is Hajj?

الحمد لله رب العلمين و الصلوة والسلام على خاتم النبيين

Praise be to Allah, Lord of the worlds, and peace and blessings be upon the last prophet

Allah, lord of the worlds takes us to the Baitullah (house of Allah) on earth i.e. the Kaba associated with the name of Allah Ta'ala, to grant us His special nearness. One might think that the house of Allah Ta'ala means that Allah Ta'ala lives in that house, as we live in our house. Nauzubillah this idea is completely wrong. Because the house of Allah Ta'ala means that this house is highly respected by Allah Ta'ala.

He takes his chosen servants to circumambulate his house in the name of Hajj to make him his beloved. Therefore, Hajj clothing also resembles the cloth of crazy or a mad person. Exposed head, stomach, very simple sandals on feet, dry untidy hair, no sign of dressing etc. do resemble a crazy person. Some people actually go there because of the madly devotion of Allah, and some people are not so, but because of the resembelling appearance of being madly

devotee, Allah accepts them into the group of true lovers of Allah. Just as some stones are sold with rice when rice is sold, similarly fake lovers are accepted with genuine lovers.

What is Hajj: Performing some special acts on a specific date and time after being on Ihram according to the Shariah-given rules for the pleasure of Allah Ta'ala and attending the Holy city of Mecca. Raddul Muhtar: 3/516 Rashidiya

It is important that the intention of Hajj is pure

When going to Hajj, the intention to be purified. Make the intention that you are doing Hajj in order to fulfill the orders of Allah Ta'ala and to achieve the pleasure of Allah. Doing Hajj with such an attitude that people will refer as Hajji, show respect, fame will be gained, business will be good, election will be good, will not be rewarded; Rather, it will be considered a sin due to Riya (show off). Show off is such a terrible sin that great scholars, martyrs and generous will become the fuel of hell because of this one sin. In order to avoid Riya, one should perform Hajj and not tell

others stories about it. But if someone asks, there is no harm in saying it in a discussion. Sahih Muslim Ha. No. 1905

Important items required for the Hajj Tour

1. Having a valid passport
2. Collect visa, air tickets and Rials or Dollars through a trusted Hajj agency or travel agency approved by the government.

Items required for Hajj

The followings are list of items that a pilgrim should take with him for Hajj:

1. Passport
2. Visa
3. Flight ticket
4. Dollar / Riyal
5. Any book written by the reliable and renowned Mufti Sahib regarding the rullings of Hajj.
6. A medium bag or luggage
7. A small bag (for carrying necessary items to MINA)
8. Waist bag with belt

9. A bag hanging around the neck to keep passport, ticket and books related to Hajj matters.

10. A pair of two sets of Ihram clothes. It is desired to have white Ihram clothes. the piece to be worn as Lungi should be thicker.

11. 3 to 4 Set of dresses (Jubba, Kurta, shalwar etc.) Lungi, singlets, towel, tupi (scull cap), handkerchief, etc. are some essential items.

12. All kind of clothing for women to use and Large sheets, Shawl or thin blanket and ropes for women to organize veils (for overnight stay at Muzdalifah).

13. Winter clothes are necessary if it is winter season.

14. Nail clippers, scissors, small mirror, needle and thread. (Sharp items should be given in the checkin bag. Do not keep it in your carry-on bag.)

15. Miswak, toothbrush, toothpaste, necessary soap etc.

16. Toilet tissue and tissue paper.

18. Notebook and pen.

19. A small umbrella on hot days.
20. Sponge sandals/ thongs.
21. Fragrance-free oils, Vaseline, creams.
22. Headache, sore throat, body ache, fever, vomiting, medicine for upset stomach, saline to drink and self-medication.
23. Keep two or three photocopies of passport, ticket etc. in two or three different places.
24. The soil for Tayammum.

The mentioned list is intended to give an idea of the essentials for the Hajj tour. Everyone can do more or less of this according to their taste and needs. Moreover, these things can be bought in the markets of Makkah-Madinah. So if anyone thinks it is a hassle to carry these items from the country of origin, then they can buy these after arrival in makkah or madinah.

Fazael (Benifits) of Hajj and Umrah

عن ابن عمر رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: بني الإسلام على خمس: شهادة أن لا إله إلا الله، وأن محمدا رسول الله، وإقام الصلاة، وإيتاء الزكاة، وحج البيت، وصوم رمضان

Hazrat Abdullah Ibn Umar RA. Narrated by: The Prophet ﷺ said: The foundation of Islam is on five things, bearing witness that there is none worthy of worship but Allah and that Muhammad (S.M) is the Messenger of Allah, establishing Salat, paying zakat, Hajj, fasting in Ramadan. (Bukhari Ha. No. 8)

عن أبي هريرة رضي الله عنه قال: سئل النبي صلى الله عليه وسلم: أى العمل أفضل؟ قال: إيمان بالله ورسوله، قيل: ثم ماذا؟ قال: الجهاد فى سبيل الله، قيل: ثم ماذا؟ قال حج

مبرور

Hazrat Abu Huraira RA. Narrated, once the Prophet ﷺ, was asked: Which deed is more virtuous? He said: To believe in Allah and His Messenger. Afterward it is asked that which deeds are more meritorious? He said, Jihad in the way of Allah. It was asked again, which deeds are more meritorious? He said, Hajj Mabroor. (i.e. a Hajj in which no sin is committed.) (Bukhari H.No. 1519)

عن أبي هريرة رضي الله تعالى عنه قال: سمعت النبي صلى الله عليه وسلم قال: من حج لله فلم يرفث ولم يفسق رجع كيوم ولدته أمه.

Hazrat Abu Huraira RA. said, I heard the Prophet ﷺ saying, Whoever performs Hajj for the sake of Allah Ta'ala and refrains from obscene speech and sinful acts during Hajj,

he will return from Hajj as innocent as the day he was born from his mother's womb. (Sahih Bukhari Ha. No. 1521, Sahih Muslim Ha. No. 1350.)

وعن أبي هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: العمرة إلى العمرة كفارة لما بينهما و الحج المبرور ليس له جزاء إلا الجنة

Hazrat Abu Huraira RA. On the authority of the Prophet ﷺ he said, one Umrah is the reparation of sins between two Umrahs and the only reward for Hajj Mabroor is Paradise. (Sahih Bukhari Ha.No-1773, Sahih Muslim Ha.No 1349.)

جاء في حديث طويل أن النبي صلى الله عليه وسلم قال لعمر بن العاص رضى الله عنه أما علمت أن الإسلام يهدم ما قبله وأن الهجرة تهدم ما قبلها وأن الحج يهدم ما قبله

Part of a long hadith, The Prophet ﷺ, said to Amr ibn al-as: Do you not know that by accepting Islam all previous sins are forgiven, by Hijra (migration) all previous sins are forgiven, and by doing Hajj all his previous sins are forgiven? (Sahih Muslim Ha. No. 192.)

قال النبي صلى الله عليه وسلم: تعبوا بين حج و عمرة فينهما ينفيان الفقر و
....ذنوب

The Prophet ﷺ said, Perform Hajj and Umrah together (i.e. perform Hajj qiran or perform Hajj Tamattu) because Hajj and Umrah remove evil deeds and sins. (Sunan Tirmidhi Ha. No. 810.)

قال النبي صلى الله عليه وسلم :تابعوا بين الحج و العمرة فإنهما ينفيان الفقر و
....الذنوب

The Prophet ﷺ said: The jihad of the old, the young, the weak and the women is Hajj and Umrah. Sunan Nasa'i Ha. No. 2626.

عن أبي هريرة رضى الله عنه أن رسول الله صلى الله عليه وسلم قال :يغفر للحاج ولمن
استغفرله الحاج

Hazrat Abu Huraira RA. Narrated from, The Prophet ﷺ said, The pilgrim and the pilgrim for whom he asks forgiveness for is forgiven. (Sahih Ibn Khuzaima Ha. No. 2516.)

Warnings on not performing Hajj despite being able to

قال النبي صلى الله عليه وسلم: من لم يمنعه من الحج حاجة ظاهرة او سلطان جائر او
..مرض حابس فمات ولم يحج فليمت إن شاء يهوديا او نصرانيا

The Prophet ﷺ said, If a person is not prevented from performing Hajj by external necessity, a tyrant and oppressive ruler or

serious illness, and he dies without performing Hajj, then let him die as a Jew or a Christian (I do not care). (Sunan Daremi Ha. No. 1786.)

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: أن الله تعالى يقلموم :
إن عبدة صححت له له سحمه وساعت له في في تمزى عليه عليه على المحروم

Hazrat Abu Huraira RA. On the authority of the Prophet ﷺ said, that Allah, the Exalted, said, If five years pass over a servant whom I have given a healthy body and for whom I have provided ample sustenance, does not come to My house, then surely he is deprived (of my proximity). (Majmouz Zawaid 3/356)

Because of this hadith, the Ulama keram say that, it is mustahab (preffered) for the one whom Allah Ta'ala has granted ability to visit Baitullah at least once every four years through Nafal Hajj or Umrah.

On whom Hajj is obligatory

Hajj is obligatory on the person who owns such amount of money or property in addition to daily necessary furniture and maintenance expenses of himself and his family, which covers the expenses of traveling to and from

Hajj and family expenses during Hajj. (Addurul Mukhtar Ma'a Raddil Muhtar 2/458)

Hajj must be performed in the year when it has become obligatory. Delaying Hajj without an acceptable reason is a sin. However, if Hajj is performed later, this sin will be forgiven. (Raddul Muhtar 3/517 Rashidiya, Kitabul Masail 3/76)

Women to perform Hajj is obligatory with following conditions

Having this amount of money or land in addition to the need, with which it is possible to cover all the expenses of going to and from the Hajj and staying and eating for yourself and a Mahram. A woman has considerable wealth but no mahram to go with then Hajj will not be obligatory on her. If a woman's mahram is going on Hajj, she also goes with him on Hajj, in this case, even if she does not pay any expenses to her mahram, her obligation will be fulfilled. (Raddul Muhtar 3/464 Zakaria Qutub Khana)

If Hajj becomes obligatory on one's wife, and she also finds a Mahram to perform Hajj with

(such as son, father, uncle, brother, maternal uncle, any of them) then the husband cannot forbid her from performing Hajj. However, in the case of Nafal Hajj, the husband can prohibit the wife from going with any Mahram. And the wife will also be obliged to obey the prohibition. Raddul Muhtar 3/465 Zakaria.

Who are Mahram?

Those with whom it is never lawful to marry are Mahram. For example: father, son, own and half-brothers, grandparents, own uncles and maternal uncles, son or daughter's grandson and their son, son-in-law, father-in-law, mother-in-law, etc. However, it is forbidden to go alone with a foster brother (brest fedded by same mother) and for a young mother-in-law to go with his son-in-law. Raddul Muhtar 2/464

The Fatawa of the Mutaakhkhirin Ulema is that in the current period of sedition and immorality and corruption, woman to go for hajj with religios and pious mahram of her own family. and should not go with other mahrams. Islahul Khawateen.

Age of Mahram, Conditions for Mahram to be of sound mind and of age. However, according to many jurists, if the mahram is near puberty, then it is permissible to take him on a trip. (Raddul Muhtar 3/531-32 Rashidiya)

Old woman also cannot go for Hajj with other women with their mahram except of her own mahram. (Muslim Sharif Ha. No. 1338, Manasik p. 56)

If a woman does not have mahram, it is not necessary for her to marry for the purpose of performing the obligatory Hajj. (Raddul Muhtar 2/464)

What if mahram is not found

If a woman has the money to go to Hajj with a Mahram, but she cannot find a Mahram to take her to Hajj, then she will wait for a Mahram until she is physically able to perform Hajj. When physically unable her hajj badal (replacement hajj) to be performed through someone else. In addition, in case of not being able to perform Hajj, it is also

obligatory for one to make a will for Hajj badal. (Raddul Muhtar 2/599)

Performing Hajj without Mahram

If a woman performs the obligatory Hajj without her husband or a mahram, then her obligation will be fulfilled but she will be guilty of sin. It is important to seek repentance and forgiveness for sins. (Raddul Muhtar 2/465)

If Mahram is in Saudi Arabia

If a woman has a husband or a mahram who is in Saudi Arabia, and she wants to perform Hajj with him, it is not permissible for her to travel by to more than 82km without a mahram. (Fatawa Haqqani 4/221)

Hajj when a woman in Iddah state

If a woman is in Iddah due to her husband's death or divorce, it is not permissible for her to leave for Hajj before the end of Iddah. However, if someone goes and performs Hajj in this state, then her obligation to hajj will be fulfilled. But he will be guilty for traveling during Iddah. (Raddul Muhtar 2/465).

Halal money is a prerequisite for Hajj

The money to be spent for Hajj must be Halal. It is forbidden to spend haram money during Hajj. A hajj that involves haram money is not accepted. If someone does not have halal money but wants to perform Hajj, then he should borrow from someone who earned money in halal way. Then he will try to repay the loan with halal money later on. If he can't make any arrangement, he will pay the debt with haram money. (Raddul Muhtar 3/519 Rashidiya)

Condition of Hajj of a minor

If a minor performs Hajj with his parents or someone else, his Hajj will be considered as Nafal. If Hajj become obligatory after his/her puberty, he must perform Hajj again. Otherwise the obligation of Hajj will not be performed. Raddul Muhtar 2/466.

Ruling of Hajj after someone is bankrupt

Hajj was obligatory on someone, but he did not perform Hajj for any reason, and he became bankrupt, Hajj will remain obligatory on him. Once upon whom Hajj is obligatory,

this obligation is not forsaken from him except performing it. Kitabul Masail 3/97

Meeqat

For those who are going to Makkah Mukarrama, it is wajib to have Ihram before crossing a certain place. That designated place is called Meeqat. If someone crosses the Miqat without Ihram, then he must return to the Miqat to be on ihram, otherwise Dum will be wajib.

There are five places of Meeqat in total

1. **'Zul Hulaifa'** is for those coming from Madinah or the North. There is a beautiful mosque called 'Masjidul Meeqat' here. The Prophet ﷺ had Ihram from here for the farewell Hajj. The distance from here to Makkah Mukarrama is 410 km.

2. **'Juhfa'** (also known as 'Rabig') for those coming from Syria and Egypt and from the west. The distance from here to Makkah Mukarrama is 187 km.

3. **'Qarnul Manazil'** (present name 'Assail') for those coming from Najd and the East. The distance from here to Makkah is about 80 km.

4. **'Yalamlam'** (present name 'Sa'dia') for those coming from Yemen and the south. The distance from here to Makkah is about 120 km. Or more than that.

5. **'Travellers'** arriving from Iraq and the Northeast. Raddul Muhtar 3/478 Zakaria, Kitabul Masail 3/101

Meeqat of Indian sub-continent travellers

Air travelers from Bangladesh, India and Pakistan, Srilanka etc. appear to enter the Miqat boundary via Karnul Manajil and Jatuirq and the aircraft usually enter the Miqat boundary 20-25 minutes before landing in Jeddah. For this, air travelers should have ihram from home or airport or at least 20-25 minutes before plane landing in Jeddah airport otherwise Dum will become Wajib (obligatory). Jawahirul Fiqh 1/465, Ahkame Hajj 37-42

Haram and Heel

The area of 'Haram'

Hazrat Ibrahim alaihissalam, through Hazrat Jibreel alaihissalam have determined some areas around Qaba. The boundary defined by him is called 'Haram'. Cutting of trees, catching or killing of animals and fighting are prohibited within these boundaries whether in Ihram or without Ihram. Manasik 386-87.

At present there are special signs on the boundaries of Haram. The boundaries of the all sides of the Haram are mentioned below:

1. Tan'eem

Located on the way to Medina, there is a mosque called 'Ayesha Mosque'. The distance of this place from Masjid al Haram is 7.5 km.

2. Nakhlah

Located on the way from Makkah to Taif. The distance of this place from Masjid al Haram is 13 km.

3. Jiirranah

It is also located towards Taif from Makkah. The distance of this place from Masjid al Haram is 22 km.

4. Azatu Laban, Now also called Akishiya

The distance of this place from Masjid al Haram is 16 km.

5. Hudaybiyah

This place is also called Shumaisia: the distance from Masjid al Haram to this place is 22 km.

6. Jabal Arafat

This place is also called Zatusslim: The distance of this place from Masjid al Haram is also 22 km. Kitabul Masail 3/101

The area of 'Heel'

The area between the Haram and the Meeqat is called the Heel. The inhabitants of this place are called 'Ahle Heel' or 'Heelli'. There is no prohibition for them like the inhabitants of Haram. The border of Haram is their Meeqat. If they want to perform Hajj or Umrah, they must have Ihram on before entering the

boundaries of Haram. If they want to enter Makkah for any purpose other than Hajj or Umrah, they can enter without Ihram. But those staying outside the area of Meeqat must enter Makkah with Ihram for any purpose. For the workers of other countries, if they go directly to Makkah, they also have to enter Makkah with Ihram for Umrah from Miqat. After performing Umrah, will become valid for them to go to work. Otherwise it will be a sin and dum will be wajib. Fatawa Hindiya 1/253, Kitabul Masail 3/105-6

It should be noted that those who need to go to Makkah repeatedly from outside the Meeqat, such as businessmen, bus drivers, taxi drivers, etc., since it is quite difficult for them to go to Makkah after having Ihram repeatedly, it is permissible for them to enter Makkah without Ihram according to the Shafi'i school of fiqh. Kitabul Masail 3/111.

Types of Hajj

There are three types of Hajj: 1. Kiran 2. Tamattu 3. Ifrad

1. Qiran

Qiran is most virtues. In Hajj Qur'an, the Ihram of Hajj and Umrah are together and Ihram of Hajj and Umrah are relived at the same time. It is not permissible after performing umrah to shave or trim the hair and one cannot do any prohibited act during Ihram. This type of Hajj is easy for those who go for a short trip towards the final arrival before hajj.

2. Tamatt'u

Tamatt'u has more virtues after Qiran. Tamatt'u means to have advantage. For Hajj Tamattu, one has to go to Makkah after having Ihram for Umrah, and after reaching Baitullah, one has to complete Umrah and become halal (to shave head). Then on the 7th or 8th of Zul-Hijjah, when going to Mina, one can remain in normal clothes until before having on Ihram for Hajj. Taking advantage of the usual things during this period (such as wearing sewn clothes, using perfume, cutting hair-nails, etc., having intercourse with one's wife) is called Tamattu. In Tamattu Hajj, one to be in the state of ihram twice and out of the

sate of ihram twice. First time for Umrah and second time for Hajj.

The rules for the Tamattu Hajj are: After completing the trip to Madinah, come to Makkah mukarrama for Hajj. Or go to Makkah first and then go to Madinah after completing Hajj. But nowadays travel agencies have discovered a new method, that is, first going to Makkah and performing Umrah and stay 3-4 days and then leaving for Madinah. Returning back to Makkah before Hajj after spending eight days in Madina. There is a difference of opinion among the fuqaha's as to whether the tamatt'u will be considered as tamattu or not. According to Imam Abu Hanifah this tamattu will not be abrogated. And Imam Abu Yusuf and Imam Muhammad. According to them this way tamattu will be nullified. However, there will be an opportunity to do Tamatt'u or Qiran again while returning from Madinah. And according to Imam Abu Hanifa, since Tamatt'u will not be nullified in this way, then one can return to Makkah from Madinah only with the intention of Hajj. (Imdadul Ahkam 2/181)

Since this way is controversial, it is better to avoid this by urging travel agencies.

3. Ifrad

The virtues of Ifrad Hajj are less than those of Qiran and Tamatt'u. Hajj Ifrad means only performing Hajj. From Meeqat only having on Ihram of Hajj and reach Makkah and perform a Tawaf (Tawaf Qudum which is Sunnah). After that, he will remain in Ihram until the end of Hajj. There is no Umrah before the 10th Zilhijja in this Hajj. If you want to perform Umrah, you can do it after completing Hajj (after 13th Zil Hijja). However, if Umrah is performed after the 13th, this Hajj will not be considered as tamattu or Qiran by that Umrah. Because performing Umrah before Hajj is a condition for becoming Tamatt'u or Qiran. (Raddul Muhtar 3/631 Rashidiya, Manasiq 74)

Explanation of Tamatt'u

Since most people prefer to perform Tamattu Hajj, its explanation is given below. For Tamattu in Hajj, only Ihram for Umrah is required first. After performing Umrah, when

it is time for Hajj from the state of halal, one has to have Ihram for Hajj.

Preparation for Ihram

* In order to prepare for Ihram, first of all, cut the hairs, nails and pubic hairs of the body in the Sunnah way.

* Before leaving for the trip, take a bath for the intention of Ihram. If bathing is not possible, then only ablution will do.

* Men will wear Ihram clothes after bathing. A thick cloth will be worn like a lungi, and a cloth will be worn like a shawl on the upper part of the body. Since the cloth is unstitched, be very careful not to let expose your privates (satar). Ihram clothes should not be fastened with safety pins.

* Men will apply perfume on body. Not in Ihram clothes.

Places to having Ihram on

Those who will go directly to Madinah, they will have Ihram at a place called Zulhulaifa on the way from Madinah to Makkah. Zulhulaifa

is 6 Miles south of Madinah city. But for those who will go directly to Makkah, it is better to have Ihram from home or airport or if the plane has a transit on the way. It should be remembered that Ihram clothes should not go in the checkin luggage, Ihram clothes should be in your hand carry.

Since there are possibilities of the flight schedule being changed, many flights are also canceled, so it is better not to be on Ihram state but to wear Ihram clothes from home. But do not be on Ihram state. In other words, Talbiya not be recited with the intention of Umrah or Hajj.

It should be remembered that only wearing Ihram clothes without having intention for umrah or hajj and reciting Talbiya one is not in the state of Ihram. Likewise, removing the Ihram clothes without shaving the head does not break the state of Ihram.

How to enter in the state of Ihram

Those who will go directly to Makkah, go to the Hajj camp or airport, if the flight is confirmed, go to the bathroom/Wudu area,

perform ablution, go to the prayer room, offer two rakah's nafal salat with scull cap on the head or cover the head if possible if it is not forbidden time for salat. It is mustahab to offer these two rakah's for the purpose of Ihram. It is better to recite Surah Kafiroon in the first rakah and Surah Ikhlas in the second rak'ah. Any other surah can also be recited. There is no problem if you are not able to perform this salat due to forbidden time or any other reason. Then take off the scull cap. After that, when you sit calmly in the plane and recite Talbiya with the intention of Umrah, you are now in the state of Ihram. Since the Tamattu pilgrim will perform Umrah first, they will only make the intention of Umrah when having on Ihram for the first time.

Intention for Umrah

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

"Oh Allah! I intend to perform Umrah for your pleasure. Make it easy for me and accept it from me." It is not necessary to make the intention in Arabic.

Talbia

Talbiyah to be recited after Niyah. Men will read aloud. It is mustahab whenever Talbiyah is recited to recite three times and four sentences of Talbiyah in four breaths. (Raddul Muhtar 3/492 Zakaria)

The four sentences of Talbiya will be recited in four breaths like this

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
لَبَّيْكَ لَكَ شَرِيكَ لَا لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ
لَا شَرِيكَ لَكَ

Ihram of women and others

Ihram of women

Women should do what men do to prepare for Ihram. The only difference is that after bathing women will wear their normal clothes, like loose full sleeve kameez and trouser. Then wear a burqa/abaya and niqab covers the face. Because it is forbidden to expose the face in front of another person. (Women who leave their faces uncovered and men who

deliberately look at them, both will be guilty of committing sin. As a result, they will not be granted 'Hajj Mabrur'). Make sure that the niqab is not attached on the face. In bangladesh and in many other places, an object like a cap is found, but the front part of the cap is not as long as mens cap, but it is about one and a half inches long, it looks like 2/3 days old moon to have a niqab over it. In this way veil will be done and the niqab will not stick to the face. Women recite the Talbiyah three times after the intention of Hajj or Umrah like men, but in a low voice, not in a loud voice. Women can be on Ihram even when they are menstruating. But then it is better to take a bath to achieve cleanliness. (Manasik Mulla Ali Kari p.90)

Note: Many people think that in the state of Ihram, the face of women should be exposed. This is a fatal mistake. While performing one obligatory duty, violating another obligatory duty is not justified. So women have to cover the way we explained about covering the face. Otherwise it would be a sin.

Ihram of minors

If the minor child is intelligent enough, he will put on his Ihram himself and do all the work of Hajj and Umrah by himself. It is not correct for someone else to perform all the duties of Ihram or hajj on his behalf without any reason. If the minor child is not intelligent then his guardian will help him to have Ihram on his behalf. His own Ihram will not be required. However, there is no sin if a minor child goes on Hajj without having Ihram on along with his parents or anyone else. (Raddul Muhtar 3/535-36 Rashidiya)

Ihram of a Dumb person

A dumb person does not need to recite Talbiya for having Ihram on. For him, the intention of Hajj will be considered as Ihram. (Raddul Muhtar 2/181-82 Zakaria)

Ihram of an unconscious person

If a person faints before having on Ihram after leaving for Hajj or Umrah, and there is no possibility of regaining consciousness before passing the Meeqaat, then one of his companions shall perform the acts Ihram on

behalf of the fainted companion while or after having on his own Ihram. By this, the unconscious person will be in the state of ihram. (Raddul Muhtar 3/548-49 Zakaria)

My experience about Ihram

Many people are seen forgetting or not realizing that Ihram clothes are put in check in luggage. They seem not to be in Ihram at the airport or before crossing the Meeqat because the Ihram clothes are not with them. As a result, Dum becomes obligatory on them. They think that Ihram cannot be done without Ihram clothes, but wearing Ihram clothes is not a condition for being in Ihram to be correct. Therefore, those who will face such a problem, they should recite the Talbiyah with the intention of Umrah while announcing the crossing of the Meeqat while wearing normal clothes. Ihram will be done by this temporarily. Because basically reciting Talbiyah with the intention of umrah or hajj is Ihram. Then after receiving the luggage at Jeddah airport, remove normal clothes and put on the Ihram clothes. Dum is not wajib if one wears ordinary clothes for less than two

hours after being on Ihram (Raddul Muhtar 3/577 Zakariyya).

Pilgrim flights directly to Makkah usually crosses Meeqat 20-25 prior landing in Jeddah. Many planes also announce 10-20 minutes before the plane crosses the Meeqat. This is the last time to evade Dum as a result of crossing the Meeqat without Ihram. If someone have Ihram on at that moment, then he does not have to give Dum.

Virtues of Ihram, Masail (do's and don't) in Ihram state

Two tasks after having Ihram

1. Recite more and more Talbiya. It is Sunnah to recite Talbiyah at any place and change of condition. For **example:** at home and outside, on the road, in the bus, in the plane, after every prayer, when going up, when going down, before and after sleeping. Basically reciting Talbiyah everywhere, even if you meet someone, say Talbiyah first and then give Salam. Raddul Muhtar 3/492 Zakaria

* Everyone will recite Talbiyah separately. Do not follow the command of a muallim or anyone else. Raddul Muhtar 3/502 Zakaria

* Whenever Talbiya is recited it is mustahab to recite it three times simultaneously. Manasiq 102-3

2. Abstaining from forbidden acts in the state of Ihram.

Description of Prohibited Actions in the State of Ihram:

Prohibited acts are divided into several categories. Such as:

1. Related to the command of Allah: eg. committing any kind of sin.

2. Related to the body and clothes: eg. a. Covering head, face, feet for men. Don't wear shoes that cover your feet. Women should cover their head and face but care should be taken that the niqab does not stick to the face. b. Cutting hair, mustache, nails etc. c. Intentional cleaning of bodily dirt during bathing. d. Use of any kind of fragrance on clothes or body. So perfumes, Deodrant,

scented oils, Bakhur, soaps, lotion, cream, powders etc. cannot be used. It is makrooh (disliked) even to take fragrant tobacco with bettle leaf (paan). Mehndi (hena) is also included in fragrancew category, so neither men nor women can use Mehndi. e. For men, wearing clothes tailored to any part of the body ie: Punjabi, kurta, Salwar, Jubba, Shirt, t-shirt, singlet, Sweater, Court, Pants, Socks etc. (Manasik Mullah Ali Qari p.117)

Note that although unstitched lungi is preferable but stitched lungi is also permissible. It is best to wear a stitched lungi, especially for an elderly pilgrim who is quite apprehensive about exposing his private (satar). (Addurrul Mukhtar 2/489, Ahkame Hajj p. 34)

3. Involved with wife: E.g. Having a sexually stimulating conversation with your wife. Having some intimate moments with your wife. However, there is no problem in holding the wife's hand while sitting or moving. But one should not lie or sleep in the same bed with the wife. (Manasiq p. 119)

4. Related to other pilgrims: For example: Quarrel with companion or any other person. Taking something without seeking permission. (Try to prioritize others need over oneself as much as possible during the Hajj journey.) (Manasik p.117)

Note, should not pickup any objects left on the ground. Catching or picking up the fallen objects, there is a danger that you may be found guilty of theft and imprisoned. But yes, the owner of the fallen object can be asked that your item will be taken away.

5. Associated with animals: For example: hunting wild animals or helping a hunter. Help kill and kill lice. (Manasiq p. 119)

Things permitted to do in the state of Ihram

* In the state of Ihram, the entire body except the head and face can be covered with shawl, blanket, sheet etc. Sleeping with your head and cheeks on the pillow. But you can't lie down with your whole face on the pillow. (Manasiq p.123)

* Changing the cloth of Ihram in the state of Ihram even if it is not dirty or impure. Many people think that Ihram is voided when Ihram cloth is taken off. This is not correct. Ihram is not voided until Halak or Takseer or head is shaved or hair cut short. (manasiq p.98)

* If the cloth of Ihram is torn, to sew it and wear it. (Manasiq p. 98)

* Bathing without using perfumed soap. However, intentional bodily dirt cannot be removed. (Manasiq p. 120)

* Fragrant fruits can be eaten. But don't deliberately smell fruity or floral scent. (Manasiq p. 121,124)

* Use unscented lipgel, Vaseline only when necessary. (Kitabul Masail 3/162)

* Using stitched belts, bags etc. (Manasiq p.122)

* Ears are covered on the condition that the head and face are not covered. (headphone-shaped objects currently available to cover the

ears can be used in the state of Ihram.)
(Kitabul Masail 3/138)

* Slaughtering of domestic animals such as: poultry, cow-goat etc. and hunting fish in the state of Ihram. (Manasiq p. 119)

* Killing mosquitoes-flies, snakes-scorpions, ants, insects-spiders, ferocious animals while in Ihram. Ants are not to be killed unless any harm or suffering caused by it. (Manasik p. 125, Fatawa Hindia 1/252)

* Teeth plucking, removing pass from infection, broken nails can be cut, teeth brushed but perfume toothpaste cannot be used. (Manasiq p.122)

* There is no problem in using spectacles, sunglasses, watches, rings, muffler in the state of Ihram. (Addurrul Mukhtar 2/489)

Some special masail (rulings) for women

* Women can wear shoes that covers the feet, hand and foot socks, panties, etc. Manasik p. 115

* Women can be in Ihram during menstruation or postpartum discharge. Except for Tawaf, Salat, Qur'an recitation and entering the mosque, all other activities of Hajj can be done in that state. Manasiq p.90

* Can wear gold and other ornaments. But it is better not to wear ornaments in the state of Ihram. Manasiq p.116

* It is forbidden to oil the hair in the state of Ihram. but you can tie your hair. If not combing the hair is too much of a problem, the hair tends to get tangled, then the hair can be combed with large teeth comb as needed without the intention of grooming. Manasik p.124, Gunyatun Nasik p. 89-90

* Permissible to use black burka. Many people consider it necessary to use white burqa. This idea is not correct at all. Manasiq p.115

* Henna, lipstick should not be used even if it is fragrance free. Gunyatun Nasik p.90

* While staying in Makkah, women will have Hajj Ihram at home. Women do not need to go to Masjid Haram for Ihram. Manasik p. 115

* Do not use perfumed shampoo for washing hair. All shampoos in the current market are perfumed, so one should refrain from using shampoo in the state of Ihram. Kitabul Masail 3/163

Benefits of Ihram clothes

1. The first benefit of Ihram clothes is that by wearing these clothes, one can outwardly prove oneself as a madman of Allah Ta'ala.

2. The second advantage is that we think houses, cars and wealth as our own assets. We think this is all mine. But in reality I have little portion of this wealth. Everything else belongs to the wife, children. I own only two sheets of cloth. Because eventually both sheets will go with me in the grave. And nothing I claim will go with me. When a man lies on his deathbed, two-thirds of his wealth is forfeited to his wife and children. A charitable request then becomes effective only in one-third. And after death this part also

ends. So why do we spend whole life to acquire wealth? Through the cloth of Ihram, Allah Ta'ala is teaching us that even if you have wealth like a mountain, two pices of cloth will be your last asset. So collect real wealth to take with you to your grave. And wearing this white cloth is like dressing up for burial. So prepare now for death. Soon one day your relatives will leave you in a dark grave dressed in white.

Must be done if not able to go after Hajj haviing Ihram on

If you cannot go to Makkah for any reason after being on Ihram for Hajj or Umrah, you will remain in Ihram and observe the prohibitions of Ihram. Then when it is possible to go, go and perform Hajj or Umrah and you will be freed from the state of Ihram. But if it is difficult to remain in Ihram for a long time, then someone will slaughter a goat or a lamb to be freed from Ihram state for Umrah and Ifrad Hajj within the boundaries of the Haram in Makkah. And to be freed of Ihram for Qiran Hajj, two goats or lambs should be slaughtered. However, after slaughtering, it is better to shave or trim the

hair short. After that the person who becomes free from the Ihram of Umrah will perform an Umrah Qaza afterwards. And if one is freed from the Ihram of Hajj ifrad, one Umrah and one Hajj must be performed to compensate. If freed from Hajj Qiran Ihram, two Umrahs and one Hajj must be performed to compensate. But if it is possible to perform Hajj in that year, then there is no need to perform extra Umrah. (Manasik Mulla Ali Qari p.417-27)

What to do in case of death in the state of Ihram

If someone dies in the state of Ihram, he should be bathed and buried like a normal dead body. His face will also be covered and perfume and camphor can also be used. Raddul Muhtar 2/488

* If the person dies in the state of Ihram in the year in which the Hajj became obligatory, it is not necessary to do the Hajj badal (replacement) for the heirs of that person. And if he does not enter Ihram that year but instead enters Ihram in later year and dies before Uqoof 'Arafah, then it is necessary for to perform replacement Hajj from his country.

And if he dies after Uqoof Arafah, no replacement Hajj is required. Ahsanul Fatawa 4/522

My experience

1. It should be remembered that all the necessary things (such as: towel, toilet paper, medicine, some dry food, etc.) to be kept with you, i.e. in the hand bag, until the check in baggage is received. So that there is no difficulty on the way.

2. After arriving in Jeddah, the first thing to do is to go through immigration. A little further after immigration, the area is for baggage claim. From there you have to take your check in luggage. Then a little further ahead is the custom check-in, where after checking in the machine, the porters will take the luggage to their car or bus. The people of Muallim/ Travel agent will affix the bus travel ticket in the passport. Keep money, tickets, etc. in a bag hanging around your neck. So far the work of the airport has been completed.

Now to board the bus to the destination you have to walk a little distance. Then you have to wait at the designated place for your country until you board the bus. The huge tent-like waiting place is called the Hajj camp. There is a good arrangement for ablution, toilet and Salat, SIM cards of various mobile network in Saudi are available nearby and each SIM has the facility to talk for free for the amount it was purchased for. A variety of food is also available there.

3. There may be a long wait from immigration until boarding the bus. Because of this, no one should be impatient. Everyone needs to think how hard people used to perform Hajj before the invention of airplanes. The Hajj journey used to take several months. There were thousands of troubles and dangers to be faced on the way. And now Allah has made it easy. Hajj pilgrims are reaching Makkah from distant countries in just a few hours. So don't get impatient while waiting and continue to pray. If in the state of Ihram, more and more talbiya will be recited, but it is not correct to read talbiya in congregation.

4. Before boarding the bus, you have to stand in line. Muallim's men repeatedly count the number of people and take passports. Then the passport stays with Moullem's people until they come to Jeddah to fly back home. And during the bus journey keeping the passport is the responsibility of the driver. After Hajj, passports are returned when they reach Jeddah to fly back. Passports are not returned before this.

5. After reaching Makkah, pilgrims are first taken to Muallem's office. From there various identity cards are issued which have to be hung around the neck and worn on the wrist. These identity cards should be carefully hung around the neck and worn on the wrist. The pilgrims are then taken to their rented accommodation or hotel. Pick your own bed in the room given by the group leader at home or hotel. After getting the bed, don't rush for Umrah but slowly prepare yourself for Umrah. Take rest for a while if needed. Take a bath if possible. Change clothes and eat something if necessary. After that, when the crowd seems to be lesser, leave for Baitullah for Umrah.

Breif discussion on Umrah

It is Sunnah Muaqqadah to perform Umrah at least once in a lifetime for those who can afford it. Many also consider performing Umrah is obligatory. (Manasiq p. 463)

Time of Umrah

There is no specific time for Umrah. Umrah can be performed at any time of the year. However, performing Umrah between 9th Zilhajj and 13th Zilhajj is makruh (undesireable). Because the activities of Hajj continue during this time. (Manasiq p. 464)

Best time for Umrah

The best time for Umrah is the month of Ramadan. According to Hadith, performing Umrah in the month of Ramadan is equivalent to performing Hajj in reward. According to another narration, performing Umrah in the month of Ramadan is equivalent to performing Hajj with the Prophet (peace and blessing be upon him). (Bukhari 782, Sahih Muslim 1256)

There are two Fardh of Umrah

1. Have Ihram.
2. Make Tawaf.

Umrah also have two wajib

1. Sa'ee.
2. Shaving the head or cutting all the hair short.

Since the first obligatory act of Umrah 'Ihram' has already been discussed previously, so now only Tawaf, the second obligatory act is being discussed.

Tawaf preparation

Purity is essential for Tawaf. Therefore, if you are not with wudu, then he will perform wudu (ablution), and if a ghusl is obligatory, he will perform a ghusl. Before entering Masjid Haram (at home or hotel) one must perform all these. If there is impurity in clothes or body, it should be washed. Doing tawaf with external impurity is makrooh. Women cannot perform Tawaf while menstruating. Gunyatun Nasik p.122

Tawaf

After crossing the area Masjid al Haram, the place of Tawaf begins. The place of Tawaf is called Mataf. After reaching Mataf, you will perform Tawaf. Ijtiba to be done before starting Tawaf. It is Sunnah to make Ijtiba between the Tawaf which is followed by Sa'ee (eg: Tawaf of Umrah, Tawaf Qudum, Tawaf Ziyarah). Ijtiba is to take the wrapped cloth under the right armpit and place it over the left shoulder. Also keep the right shoulder exposed. It is Sunnah to be in a state of Ijtiba in tawaf from start to end. There is no Ijtiba in Nafal Tawaf. Ijtiba is to be observed by men. Not permissible for women. (Manasik-130)

* After Tawaf there is Sa'ee, one should also perform Ramal in Tawaf. Since there is Sa'ee after Tawaf of Umrah, Ramal must be performed in Tawaf of Umrah. The first three rounds of Tawaf for men it is Sunnah Mu'aqqdah to do Ramal. Shrugging shoulders, walking a little faster and more gallantly is called ramal. Women will not do ramal. If there is fear of harming others by doing ramal during rush hours, walk normally instead of walking fast. In the first three

rounds, if you get a chance, do ramal. Don't do otherwise. Manasik-133

* Pilgrims will stop reciting Talbiyah before starting Tawaf of Umrah. It is not permissible to recite Talbiya again prior to the Ihram for Hajj.

* Before starting Tawaf, stand towards Hajr Aswad and turn your chest and face towards it.

My experience

An easy way to determine whether you're aligned with Hajr Aswad in the crowd is that, there is only one minaret on one side of the Masjid Haram, from that minaret move a little forward or you will see a green light on the second floor of the Masjid Haram in that direction. If you stand along that lamp and face Baitullah, you will be towards Hajr Aswad.

* when you will stand along with Hajr Aswad, make the intention of Tawaf. That is to say like this - "O Allah! I am performing Tawaf of

Umrah. Make it easy for me and accept it on behalf of me."

* After that, the palms of both hands should be turned towards Hazrat Aswad and Baitullah in the same way as the hands are raised while doing Takbeer Tahrima in salat.

Nowadays it is not possible to go near Hajr Aswad because of the crowd, moreover there are bakhoor put over it so it is better to kiss Hazre Aswad through gesture. Standing along Hajr Aswad, make a gesture with both palms placed on Hajre Aswad. Then kiss the palm without making a sound. If one ever gets the chance to kiss Hajr Aswad directly, one would place both hands on Hajr Aswad and kiss silently on the rock between the hands. If you can't kiss in this way, you will touch the stone using hand and kiss the hand, if possible. Manasik-131.

* After kissing Hajr Aswad straightened your chest, leaving the Kaaba on the left, will start walking gallantly. You will do ramal in the first three rounds.

* Hatim is the walled place on the north side adjacent to Baitullah. Hatim is part of Baitullah. So do Tawaf from outside Hatim. If you perform Tawaf from inside Hatim, it will not be Tawaf. Manasik-153.

* It is forbidden to turn the chest towards Baitullah while doing Tawaf. If for some reason the chest turns towards Baitullah, the same area as the place that was circumambulated while turning to chest to baitullah must re-do correctly. Raddul Muhtar 2/494.

* A person who is unable to perform Tawaf on foot can perform Tawaf on a wheel chair or any other vehicle. Manasik-152.

* During Tawaf, if salat starts, (whether Fard salat or janaza salat), Tawaf will be postponed and will join the salat. At the end of the prayer, the tawaf will start from the place where the tawaf was suspended. However, if three rounds or less have been performed before the break, it is better to start Tawaf afresh without completing these rounds. Raddul Muhtar-2/497.

* It is makrooh to intentionally look at Baitullah during Tawaf. Anwar Manasek P. 376.

* One Tawaf is completed in seven rounds. Voluntary circumambulation of more than seven circles in one Tawaf is prohibited. If one voluntarily circumambulates more than seven then the eighth circumambulation will be considered a new Tawaf and he must complete seven circumambulation including the additional round. However, there is no problem if it becomes more than seven rounds by mistake. Raddul Muhtar-2/496.

* Upon reaching Ruqn Yamani touch it with both hands or only right hand if possible. If not possible, don't do it. There is no provision for touching the Yamani with gestures in the Ruqn yamani. (The south-west corner on the left side of Baitullah when standing facing Hajr Aswad is Ruqn Yamani. Some part of the lower part of this corner is kept exposed of the Kaaba's Gilaf (covering)). If chest turns towards Baitullah while touching Ruqn Yamani, then circumambulate of that

distance must be repeated. Raddul Muhtar-2/498.

* Starting from Hajr Aswad and reaching Hajr Aswad again will complete one cycle. when you will reach along Hajr Aswad and stand towards it. After that, saying 'Bismillahi Allahu Akbar' if possible, kissing Hajr Aswad directly or with a gesture otherwise (as explained before). At least Baitullah will be on the left when starting a new cycle. Complete the circle as per the previous rules. In this way in seven circles one tawaf to be completed . Keep in mind that you have to kiss Hajr Aswad eight times in seven rounds during Tawaf. Once at the start of Tawaf, and once at the end of each circle. Raddul Muhtar-2/498.

* you can drink water during Tawaf if needed. Manasik 164.

* While it is permissible to talk during Tawaf, but do not say anything unless absolutely necessary. Remain busy with dhikr and du'a. There is no need to recite any dua looking at the book during Tawaf since there is no specific dua without which the Tawaf will not

be valid. Any dua and dhikr can be made during Tawaf. It is narrated from the Prophet sallallahu alaihi wasallam that he recited two duas at two specific places during Tawaf. Those who can recite these dua in those two places. Namely:

a. He used to recite this dua in the space between Rooqn Yamani and Hajr Aswad:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Meaning: O our Sustainer! Grant us good in this world and good in the Hereafter, and save us from the punishment of Hellfire. (Musannaf Ibn Abi Shaiba No-30248).

b. Between Hazrat Aswad and Maqam Ibrahim He used to recite this dua:

اَللّٰهُمَّ قِنِّعْنِيْ بِمَا رَزَقْتَنِيْ وَبَارِكْ لِيْ فِيْهِ وَاخْلُفْ عَلَيَّ كُلَّ غَائِبَةٍ لِّيْ بِخَيْرٍ

Oh Allah! Satisfy me with Your sustenance and bless me with it. And keep goodness in all my unknown things. Musannaf Ibn Abi Shaiba No-30249.

My experience

There are some dhikr, if performed, Tawaf will also be completed and you will also remember how many rounds you have completed and how many rounds you are left with, InshaAllah. But don't consider them as Sunnah, just consider them as permissible. Details of the dhikrs are as follows:

- Reciting **سُبْحَانَ اللَّهِ** in the 1st round.
- Reciting **أَلْحَمْدُ لِلَّهِ** in the 2nd round.
- Reciting **لَا إِلَهَ إِلَّا اللَّهُ** in the 3rd round.
- Reciting **اللَّهُ أَكْبَرُ** in the 4th round.
- Reciting **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ** in the 5th round.
- In the 6th keep reciting any valid salawat/Durood.
- Reciting any Istighfar in the 7th round.

It should be noted that the du'a of reciting in the state of Tawaf, narrated by the Prophet peace and blessing be upon him, will be recited in two specific places. And do these dhikrs in

before and after those places. By doing this you are acting upon both Du'a-Zhikr and the number of the circles are also be remembered. Moreover, in the state of Tawaf, everyone can make any Du'a in their own language according to their emotions and desire. Remember that dhikr is better than reciting the Qur'an while doing Tawaf. Anwar Manasek p.382.

To be done at the end of Tawaf

First of all, take off Ijtiba. That is, you will take out the cloth from under the right armpit and cover the right shoulder. Because it is forbidden to do Ijtiba in other places than Tawaf. Raddul Muhtar-2/495.

* After completing Tawaf two rak'at Wajibut Tawaf salat should be performed. Whether Tawaf is Nafal, Wajib or Fard, after completion of Tawaf, it is obligatory to perform these two rak'at salat. It is mustahab to offer these two rak'ats keeping Maqam Ibrahim in front. Leaving the place of tawaf, stand at a corner of the Mataf in such a way that both Maqam Ibrahim and Baitullah are in front to offer salat. If it is not possible to stand like

this then this salat can be performed anywhere within the boundaries of Masjid al Haram. Raddul Muhtar-2/498.

* If it is not makrooh (forbidden) time, it is better to perform these two rak'ah salat immediately after completing Tawaf. Manasik-155.

* It is better to recite Surah Kafirun in the first Rak'ah and Surah Ikhlas in the second Rak'ah. But any other surah can be recited. Manasik-157.

* If you are doing Tawaf after Asr, the wajibut Tawaf salat to be performed before the Sunnah after Maghrib salat. Manasik – 157.

* Make du'a after offering wajibut tawaf salat, since dua's are accepted at this time, so make dua open heartedly.

* After that drink Zanzam water as much as you can. It is mustahab to drink this holy water after this salat. You can drink while standing or sitting however possible. Say

'Bismillah' before drinking. Then recite this dua:-

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

Say "Alhamdulillah" after drinking. Manasik p. 139.

Masail (ruling) regarding Masjid al-Haram

* After achieving purity, firstly at the time of entering the Masjid al Haram, the Sunnahs of entering the Masjid should be observed as per the rules. That is, say Bismillah, recite salawat/durood, then recite this dua.

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

These three duas can be recited together like this:

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Then place the right foot on the boundary of the mosque and enter the mosque with the intention of I'tiqaf.

* After entering Masjid al-Haram, while looking at Baitullah, say 'Allahu Akbar' three times. Then recite 'La-Ilaha Illallah' once or

thrice. Open your heart and soul and make dua in your own language. Dua is accepted at this time. It is better not to raise your hand during dua at this time. Manasik-128,564.

* Try to offer all your salat in Masjid al-Haram while staying in Makkah. Because if you pray in Masjid Haram, you get the reward of one hundred thousand rak'ats in every rak'at. Mazmouz Jawayed Ha. No. 5858.

* No matter where the salat is offered in Masjid al-Haram, it is important to keep your chest exactly to the Kaaba during the salat. If your chest is not towards the Qaaba, salat will not be valid. Badayus Sanaye 1/312.

* Do not start your salat next to women or directly behind women while offering in congregation in Masjid al-Haram. However, if a woman stands next to you and joins in the congregation, then the man's salat will not be invalidated.

* Just looking at Baitullah (the Holy Qaba) is an act of reward. So keep looking more and

more with love and affection in the hope of forgiveness of sins.

* After entering the mosque, if you want to go out for any need, you should not occupy the place by leaving prayer mat or anything else or hold the place with the help of someone. Don't even try to come forward by digging people's necks. Hurting others in any way is a sin. It is very important to avoid all kinds of sins in this great holy place.

* Do not gossip in the mosque and do not speak loudly.

Some attributes of ZAMZAM water

1. No matter how much water is used from Zamzam well, it will never run out, inshAllah. Nowadays millions of liters of water are being pumped daily through gigantic machines but there is no shortage of water. If this amount of water was extracted from any other well in the world every day, its water would surely run out.

2. Zamazam water quenches thirst as well as hunger.

3. Zamzam water can be kept for a long time without using any preservative. Therefore no change occurs in the water. But ordinary water becomes unfit for consumption if kept for a long time. (Kitabul Masail 3/253).

My Experience

There are water tanks for drinking at various places in Mataf. Some tanks have 'not cold' written on them. They are normal water. And most of the tanks have nothing written on them. Those are cold water. Whichever is favorable to your health drink that with satisfaction. After completing Tawaf, the demand for water naturally arises. So, Allah Ta'ala also ordered to drink water. In this way, the Most Merciful Allah has made the needs of the servant's nature as worship.

Attending at Multazam

The wall between Hajr Aswad and the door of Baitullah is called Multazam. It is mustahab to attend Multazam after drinking the water of Zamazam. Coming to Multazam, he will put his chest and right cheek against the wall of Baitullah and raise his right hand upwards

and hug Baitullah. Recite Takbeer and Darood/Salawat and cry and make a lot of du'a. Dua is accepted here. But don't cry loudly. (Raddul Muhtar 2/499).

My experience

Nowadays it is not possible to attend Multazam without causing trouble due to heavy crowd. And it is haram to hurt others, so it is not at all appropriate to attend Mūltazaam by hurting others. Because it is not permissible to act on a mustahab by doing haram. Moreover, nowadays, people put perfume on the exposed walls of the Kaaba. As a result, if you touch the wall, the perfume gets on the body or clothes. But it is prohibited to put any kind of cosmetics on the body or clothes in the state of Ihram. So due to this apprehension one should refrain from touching kaaba while currently in the state of Ihram. And since attending Mooltazam and touching Baitullah is a Mustahab act, there is no harm in not performing it due to the mentioned problems.

Discussion on Sa'ee

Performing Sa'ee after Fard Tawaf.

Sa'ee preparation

Sa'ee is to circumambulate seven times between the two mountains of Safa-Marwar. you have to start Sa'ee from Safa and reach Marwa, it will be one circuit. Then second circuit from Marwa to Safa. Thus making seven rounds between Safa and Marwa is called Sa'ee. Sa'ee will start from Safa and end in Marwa.

* It is Sunnah to do Sa'ee without delay after Tawaf. However, if there is a delay due to heavy crowd, there is no problem. Manasik p.170.

* It is mustahab to perform Sa'ee in the state of ablution and to keep the clothes purify during Sa'i. It is Sunnah for women to perform Sa'i while they are free from menstruation. If a bath is obligatory, it is Sunnah to purify yourself by taking a bath before sa'ee. Manasik p.180.

* Make the intention to perform Sa'ee. That is to say like this: 'O Allah! I wish to perform Sa'ee, you make it easy for me and accept it'.

* Then when starting Tawaf the way you kissed Hazret Aswad do in the same way by gesture. It is mustahab to kiss Hazret Aswad before starting Sa'ee. Mansik p. 140.

* Then from the Babus safa of Haram of Masjid al-Haram go up to Safa hill. Sa'ee does not require you to climb to the top of Safa or Marwa; rather climbing 7/8 hands length up is sufficient.

Sai'ee method

Climb to the Safa hill and stand facing Baitullah. If possible try to see Kaaba from there. Then raise your hand for du'a. Takbeer and Tahmeed to be recited three times ie. recite Allahu Akbar and Alhamdulillah. Then read Tahleel ie. La-Ilaha Illallah and salawat/Durood and make Du'a for yourself and for all Muslims. Du'a is accepted here. Manasik p. 171-72

* You can recite this verse while climbing Safa Hill - (Surah Baqarah: 158).

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ عَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

* Then start walking naturally towards Marwa Hill along the path on the right side. It is mustahab for men to walk very fast at the place between Safa-Marwa where the green light is lit. But women will walk normally there. Manasik p. 172.

* Recite this dua if possible while doing Sa'ee especially when crossing the area where the green lamp is lit - Manasik p. 172.

رَبِّ اغْفِرْ وَارْحَمْ. إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

* Arriving at Marwa, seeing the marks of the row on the floor, determine the Qibla and stand on one side facing the Qibla. Raise your hands and make dua. The dhikr or dua that was made on Safa Hill will also be done in Marwa. Dua is accepted here too. By coming from Safa to Marwa, one round of Sa'ee is complete. Manasik p. 173.

* Going from Marwa to Safa will complete the second round. Each time at the Safa & Marwa, recites dhikr and dua previously mentioned, and walks briskly at the green lamp lit area. In this way seven cycles will be completed. The seventh round will end in Marwa. Manasik p. 173.

* At the end of the seventh cycle, it is mustahab to offer two rak'at Nafal salat in Masjid al-Haram or anywhere in the Haram. Manasik p. 180.

* If salt congregation starts while doing Sa'ee, then Sa'ee will be postponed and you will join in the salat. At the end of the salat, Sa'ee will start from where it was suspended.

* Shoulders will be covered while doing Sa'ee. The cloth of Ihram cannot be placed under the armpits.

* It is not necessary to perform ablution again if ablution is broken while doing Sa'ee. Because purity is preferred but not a condition for Sa'ee.

My experience

The seven types of dhikr mentioned in the seven rounds of Tawaf can also be recited in the seven rounds of Sa'ee. doing this one can remain busy with dhikir also remember the cycle numbers. Even if you do not do any kind of dhikr, there is no harm in Sa'ee.

Many people consider going from Safa to Marwa and Marwa to Safa as a round or cycle, which is wrong. There are four floors in which you can do sa'ee. So it is better to do Sa'ee where the crowd is less than in a crowded place. At the south side of Sa'ee's Safa Hill there are escalator connecting, so climbing up to the third or fourth floor will not be a problem.

Shaving or trimming hair short

Second Wajib (obligatory act) of Umrah: shaving or cutting hair short.

* After performing Sa'ee, only tasks of Umrah remain. That is shaving the head or trimming the hair. Shaving is essential for those who have less than half inch of hair. And those who have more than half inch of hair, if they

don't want to shave, they should trim the hair of the whole head or at least a quarter of the head at least to half inch length. And women should cut at least one inch from the tip of all hair. Raddul Muhtar 2/515.

* While trimming or shaving the hair, it is best to sit facing the Qibla and the person cutting should start from the right side of the head.

My experience

When a few people in the group have finished their sa'ee, one can cut each other's hair instead of going to the salon. Many people think that one has to get his hair cut from a salon before he can cut other people's hair. This idea is completely wrong and baseless. High quality hair trimmer are available in Makkah market for 150-200 riyals, if you can't buy alone, some people in a group buy one together. Buy a machine and cut your hair at your residence. It will also save costs, and enable to fulfill the Sunnah of cutting hair. E.g. Sitting facing Qibla, start cutting from right side. Moreover, another brother can also be offered help and assistance.

* Those performing Tamattu Hajj can completely come out of Ihram after cutting hair. Now you can take a bath and wear sewn clothes and do all kinds of Halal (permissible) work.

Things to do while staying in Makkah

Do not do what is prohibited within the area of Haram. For example: fighting, beating, hunting, cutting trees etc. (The boundaries of the Haram are: Nine miles west, east and south from the Kaaba house and three miles to the north.) Manasik p.182.

* After Umrah, you can stay in Makkah and you can also go to Madinah. But those who will be in Makkah have some things to do. For example:

1. Men should go to the masjid al-haram to offer five times salat with the congregation.

It should be noted that the city of Makkah extended to Mina long ago. Arafah is now included in Mecca and the city of Mecca is expanding beyond Arafah. Therefore, if a person stays 15 days after coming to Makkah,

including the days of his stay in Mina, Muzdalifah and Arafah, and before leaving Makkah, then he will be considered a muqeem (rescudent) and will perform the four rak'ahs of the obligatory salat of four rak'ahs. Therefore, if someone prays behind the imam who is a traveler, then after the salam of the imam, he should offer two rak'ahs by himself.

And if after coming to Makkah, Mina Muzdalifah and Arafah, do not stay 15 days combined, then he will perform kasr (traveler salat) in Makkah, Mina, Arafah and Muzdalifah. That is, if you offer alone or in congregation with traveler group, you will offer two rak'ahs of the obligatory salat instead four rak'ahs. However, if behind an imam who is muqeem, all four rak'ahs must be offered. (Mufti Taqi Usmani and many other great muftis give this fatawai in the current context, note. Masailul Hajj wal Umrah p.107).

2. Women should not be going to mosque for salat. If they offer at home, they will get more reward than offering in the mosque. But if someone goes to the mosque for Tawaf and salat starts in between, then she will join the

congregation in the mosque. The men will send their respective women to the designated place for their salat. If women are told before the salat starts that after the salat I will be at such and such a place and you will meet me there, then it will not be difficult to find them after the salat.

3. Each time entering and exiting the mosque, the Sunnahs of both entering and exiting to be performed. If these Sunnahs are not memorized by heart, then look them up from the book called 'Sunnah of The Prophet ﷺ'.

4. It is very important to avoid all sinful activities, especially looking at haram.

5. Women should be veiled, especially not revealing their faces. If you keep your face open, it is a sin for yourself and you help other men in committing sin. In Tamattu Hajj women can wear normal niqab after coming out of Umrah Ihram until they are in Hajj Ihram again.

6. Don't watch TV.

7. Do not take pictures or videos of people or any other animals with mobile phones, cameras or other similar devices.

8. Do not shave your beard. Those who have not yet been able to grow a beard, make a firm intention to grow a beard from this holy place. And don't even think about cutting your beard while you're there. Beard enhances the masculinity and beauty of men. There is no need for wife's permission to grow a beard. Beard must be kept even if wife dislikes it. Disliking the beard means disliking the Sunnah of the Prophet ﷺ and if you dislike any of the Sunnah of the Prophet, ﷺ, there is a fear of losing your Iman.

8. Do more and more Nafal Tawaf. Nafal Umrah can also be done by having on Ihram from Ayesha mosque.

9. If someone wants to do Umrah, he can do it. In order to perform Umrah, one must go outside the boundaries of the Haram and have the Umrah Ihram. The closest border of the Haram is only three miles to the north, so it is easy to get out of the Haram from the

north. Usually everyone goes beyond the boundary of haram from this direction. On the north side, after the boundary of the Haram, at a place called Taneem, is the 'Masjid Ayesha'. Hazrat Ayesha from this mosque, had Ihram for Umrah. You can be in Ihram again for Umrah by coming here. (Ihram has been discussed in detail earlier). After having Ihram, complete Umrah by performing Tawaf, Sa'ee, and Halak (shaving head or trimming hair) as described above. Even if there is no hair on the head during Hallak, razor should be run on the head. Manasik p. 182.

How to do Nafal Tawaf

Come along the corner of Hajr Aswad and stand facing Hajr Aswad. After that, you will make the intention of Nafal Tawaf, you will say like this: "O Allah! I making intention to do Nafal Tawaf for your pleasure, you make it easy for me and accept it'. At least raise the palm along the ear and say takbeer and kiss Hajr Aswad with the gesture of the hand. After that, the chest will be straightened and will make seven circles like the Tawaf of Umrah. At the end of Tawaf, two rak'at salat will be offered. Drink the water of Zamzam. There is

no Ramal and Ijtiba in Nafal Tawaf. Nafal Tawaf can also be done in ordinary clothes. There is no Sa'ee after Nafal Tawaf. It is better to do more Nafal Tawaf than doing more Umrah during this time. (Manasik p. 182).

Special Masail discussion for women during Tawaf and Sa'ee

* To perform Umrah and Hajj smoothly, you can take medicines that stop menstruation. However, it is better not to do so, because it causes harm to the body.

* It is prohibited to perform Tawaf while menstruating and parturition. In this situation, it is not possible to enter the Masjid Al-Haram. So on those days stay in hotel or house and remain busy in Dhikir, Du'a etc. Completely avoid ill and useless talk.

* It is forbidden to recite the Holy Quran while menstruating. However, all kinds of dhikir can be done including Talbiya.

* Tawaf can also be performed on the prescribed days of menstruation if it is

stopped after taking medicine that stops menstruation.

* Women should not go for Nafal Tawaf in heavy crowd. When the crowd is less, perform nafal Tawaf separately from men as much as possible. Otherwise there is no need to perform Nafal Tawaf.

* At present Hajr Aswad is always crowded with men. So it is not right for women to go to kiss Hajr Aswad physically. It should be remembered that to get reward, one should not commit sin. Manasik p.115.

* There is no Ramal and ijtiba for women in Tawaf. Moreover, women will not walk so fast that the physical feature and beauty of her body is revealed. Manasik p.115.

* If there is a crowd, two rakah salat after Tawaf are not required to be offered behind Maqam Ibrahim; rather, offere it wherever it is easy in the masjid al Haram. In this case, it is better to pray at the designated place for women. Manasik p.115.

* Don't even try to go there if there is a crowd of men in Multazam. Now-a-days it is always crowded, so should not go to Mulazaam.

* If menstruation starts while doing Tawaf, it is important to stop Tawaf and leave the mosque for home or hotel. If three rounds or less rounds are completed, after being purified, will start a new Tawaf. If there are four or more than four circles are completed, the wajib of Tawaf is performed. So it is not obligatory to complete the rest of the rounds after purification although it is better to do so. Kitabul Masail 3/403.

* During Sa'ee in places with green lights where men walk faster women will walk normally. Manasik p.115.

* Women can perform Sa'ee even if they cannot perform Tawaf during menstruation. Because purity is not a condition for Sa'ee. Manasik p.177.

Discussion about Hajj

Recently the Muallim started taking the pilgrims to Mina from the night of 7th Zulhijjah, so we will start discussing the activities of Hajj from the 7th Zulhijjah. However, before the main discussion, I am briefly mentioning the Fard and wajib of Hajj.

Hajj has three Fard

1. Entering in the state of Ihram
2. Uqoof Arafah i.e. staying in Arafah even for a short time between Zuhr of 9th Zulhijjah to 10th Zulhijjah Subh Sadiq
3. Performing Tawaf e ziarah i.e. performing Tawaf of Hajj between 10th Zulhijjah and before ther sunset of 12th Zulhijjah.

Wajib of Hajj

1. At the end of the night of 9th Zulhijjah i.e. from Subh Sadiq to sunrise is the time of Uqoof Muzdalifah. (If anyone comes inside the border of Muzdalifa even for one minute during the above mentioned period, then the Wajib of Uqoof Muzdalifa will be completed.)
2. Sa'ee between Safa-Marwa

3. Throwing pebbles to Jamrah on prescribed days.
4. Sacrifice animal (for Qiran or Tamattu pilgrims)
5. Shaving or trimming the head hair to become halal.
6. Performing farewell Tawaf for those coming from outside the Meeqat.

Preparations and things to do for going to Mina

Prepare a small bag to carry essential items weighing 2-3 kg maximum. Large bags will be left at hotel. Otherwise, you will have to suffer carrying big bags or luggage in the heavy crowd in Mina, Arafah and Muzdalifah. Take a spare set of Ihram cloth, plate, glass, medicine and tissue paper in small bag. Can take an air pillow and a shawl. Don't forget to take necessary warm clothes if it's winter.

* If you're traveling with wife, fulfill your desire.

* Before entering in Ihram, shave pubic hair, trim mustache.

* According to the rules mentioned earlier enter in Ihram. This Ihram is the Ihram of hajj only. Will make intention like this: 'O Allah! I wish to perform Hajj, make it easy for you and accept it'.

* It is better for men to go to Masjid Haram to have Ihram. It is better for women to have Ihram at home or hotel.

* After entering in Ihram start reciting Talbiya. Will recite more and more. You can recite Talbiyah until you reach Aqabah or the Big Jamrah on the 10th of Zulhijjah. Stop the Talbiyah as soon as started throwing pebbles at big jamrah. And will strictly refrain from prohibited acts in the state of Ihram.

* It is wajib to perform Sa'ee after the obligatory Tawaf of Hajj between the 10th and 12th of Zulhijjah. One can do this sa'ee in advance if he wants. If you want to perform this Sa'ee in advance, after putting on the Ihram of Hajj, perform a Nafal Tawaf and perform Sa'ee. That will be considered the obligatory Sa'ee of Hajj. Afterward, one does

not have to do Sa'ee after performing the obligatory Tawaf of Hajj. Manasik p.187

* At present, usually on the night of the 7th of Zulhijjah, the Mu'allim takes the Hajjis to Mina. So those who want to do Sa'ee in advance will have Ihram before Asr. After Asr, perform Nafal Tawaf and Sa'ee.

* When it's time to go to Mina, those who don't know the way will wait for Muallim's transport. Muallim will organize transport for you to go to the tent in Mina. And those who are familiar with the way, those who are confident that they can find their Tent by themselves after arriving in Mina, they can go to Mina on Zulhijjah instead of going to Mina on 7th Zulhijjah. In that case, have Ihram on the morning of the . After that, if you want to perform Sa'ee in advance, you will perform Nafal Tawaf and perform Sa'ee. Come to the eastern side of Safa-Marwa with the small bag (mentioned earlier) in hand. Coming here you will see a tunnel, at the entrance written "نفق طريق المشاة" means Pedestrian Tunnel. Walk eastward through this tunnel for 3 miles and you will reach Mina.

Things to do while staying in Mina

- A. Offer all five times salat with congregation.
- b. More and more recitation of Quran and Zikr-Azkar.
- c. Teaching and learning the MaSa'eel of Hajj.
- d. Starting to recite Takbeer Tashriq after the Fajr prayer on the eve of 9th Zulhijjah. After the salat, first recite Takbeer Tashriq and then read Talbiya. The period of reciting Takbeer Tashriq will continue till the 13th Zulhijjah Asr. Raddul Muhtar 2/180.

Note: By commanding to stay at Mina on the , Allah Ta'ala basically wanted to test His servants. Because staying in Mina on the is not fard or wajib. Likewise, there is no fard or wajib act here on . So if you stayed in Makkah on this day, you would get the reward of 100,000 rak'ah for every rak'ah. On the other hand, if one had not stayed in Mina, no obligation would have been compromised. Allah Ta'ala wants to see, who comes to Mina to fulfill the order of Allah and the way of the

Prophet ﷺ, and who stays in Makkah judging on his own wisdom?

According to the hadith, pilgrims are called the guests of Allah. On the , Allah Ta'ala wants to entertain his guests; He wants to descend special mercy for the Hajjis. So those who come to Mina instead of Makkah on the , it is hoped that they will receive more than one hundred thousand rak'ahs per rak'ah in Mina. And those who remain in Makkah relying on their own wisdom will be deprived of this virtue of Mina.

My Experience

You have to eat about three/four meals in Mina. This food can be arranged in three ways.

A. If you give money to the muallim, the muallim provides food.

B. Sometimes the group leader arranges food.

C. There are many types of food available for purchase on the roadside in Mina, where you can also buy food yourself. If the muallim wants to arrange food, then every three people

will give two food orders and it is minimize wastage of food. If it is less, you can buy again later. The food portion provided by the muallim is very big, and the food there is usually blend I taste, so one cannot eat much.

8th Zulhijjah activities

Basically it is Sunnah to leave for Mina after sunrise on 8th Zulhijjah. Those who have performed Hajj previously and are experienced with the roads can follow this Sunnah and go to Mina on the morning of the 8th. Manasik p. 188

* It is Sunnah to stay in Mina on 8th Zulhijjah. There is no other acts of Hajj in Mina on this day except staying.

My experience

Currently, due to the increase in the number of pilgrims, space is not enough in Mina for all the pilgrims at once. Because of this, many pilgrims camp/tent falls within the boundaries of Muzdalifah. Nothing to worry, the main matter in this case is that if someone's tent falls within the boundaries of Muzdalifah, the Sunnah of his staying in Mina

will be fulfilled. And the Uqoof of Muzdalifah can also be done in that tent. Besides, you have to go to Mina on the morning of 10th Zulhijjah, you can stay in the same tent. However, while throwing pebbles, you must go to Mina.

* It is mustahab to offer five times salat in Mina (Zuh, Asr, Maghrib, Isha and 9th Fajr). Manasik p.188

Amal of 9th Zulhijjah and to do in Arafah

Depart from Mina to Arafah after sunrise. Nowadays the muallim transport many people to Arafah on the 8th night. Some people go to Arafah on the eighth night fearing the following day the crowd. However, if possible, one should not go to Arafah on the 8th night. Because there is no reward for staying on the 8th night in Arafah. On the other hand, spending the night in Mina on the 8th Sunnah. It is Sunnah to perform Fajr prayer in Mina on the 9th day. It is mustahab to leave Mina for Arafah after sunrise. So one should not go to Arafah on the 8th day. But if one's all companions leave and one's does not have previous experience of walking to Arafah and

finding the tent, then it is better to go with his companions. But it is mustahab, to go to Arafah after sunrise on the 9th date. Manasik p.189.

* Talbiya, Takbeer, Tahlil and other zikr and Durood Salawat to be recited on the way to Arafah. Manasik p.189

* When Jabal e Rahmat (mount of mercy) is visible, more and more dhikr, du'a and istighfar to be done. Manasik p.190

Things to do in Arafah

After reaching Arafah, take a bath before Zuhr. Bathing for the purpose of Uqoof is Sunnah. If it is not possible to take a bath, then perform ablution. Manasik p. 191.

* Be free from Food and drink and other necessities. The food will be provided by the Muallim here. So there is no need to worry about food.

* You will perform Zuhr prayer at earliest time with the congregation in your own tent.

Note: At Arafah, Zuhr and Asr will be offered together at the time of Zuhr by those pilgrims who will pray behind the Imam in Nimra Mosque. But those who pray in the tent will normally pray Zuhr at the time of Zuhr and Asr at the time of Asr according to the Hanafi Madhhab. However, if someone prays Zuhr and Asr together in the tent, then do not have any argument with him. Manasik p. 196

* It is better not to keep Nafal fast on the day of Arafah for Hajji. Because the next day Hajji's have to do a lot of activities. So there is a fear of becoming weak if you fast for 9th day and that may cause disruption in performance of tasks.

Time-limit of stay at Arafah

Uqoof Arafah means staying at Arafah, is an important Fard of Hajj. Hajj will not be valid if Uqoof Arafah is not done. the main time of Uqoof Arafah is 9th Zulhijjah after midday to sunset. It is Sunnah to stay in Arafah after sunset. If you reach Arafah before sunset, it is wajib to stay at Arafah until sunset. It is not permissible to leave Arafah before sunset. However, if someone is unable to attend

Arafah at that time, even if he stays at Arafah for a little while before subh sadiq of the next night, the fard will be fulfilled. Even if a sick, unconscious Haji is somehow managed by the Companions to attend the area of Arafah even for a minute within that time, then his Fard will be fulfilled. Manasik p. 204-205

Four nights are counted as part of the previous day: usually the night comes before the day in a lunar month. But for the four days of Hajj, for the convenience of the pilgrims, Shariah has placed the night after the day. So the night that comes after the 9th, 10th, 11th and 12th of Zulhijjah is counted as part of that day. For this reason, even if you can perform Uqoof Arafah on the night of the 9th day before dawn, the obligation of Uqoof Arafah is fulfilled. On the night of the 10th, 11th, 12th, despite the fact that throwing pebbles is makrooh, the obligatory act of stoning is fulfilled. However, obligatory Tawaf must be done before 12th Maghrib. Raddul Muhtar 2/521

To be done during Uqoof

At the end of the Zuhr prayer, if possible, will take a position somewhere near Jabal Rahmat. It is Sunnah to stand and face the Qibla during uqoof. If it is not possible to stand till sunset, at least start your Uqoof standing. Continue to stand as long as possible. Then sit, lie down and continue Uqoof however possible. The full time of Uqoof, continue to strive to gain closeness to Allah Ta'ala. Do not talk to anyone unnecessarily. Keep yourself busy in the worship of Allah Ta'ala with concentration and devotion. Remain busy in Du'a, Zikr, Istighfar, Talbiya and Quran recitation the whole time. Recite Talbiya profusely with the feeling of presence in the court of Allah Ta'ala. At the time of prayer, raise your hands and pray. In Hadith, the promise of acceptance of du'a is mentioned at this time. Even if Uqoof is done inside the tent, it will be valid. But it is better to stay outside the tent under the open sky. If you want to read the dua described in the Quran and Hadith, you can read it from the book 'Munazat e Maqbool'. Manasik p.199.

Where Uqoof is not acceptable: Some low places on the western side adjacent to Masjid Nimra in Arafahr are called 'watan e Urana'. Staying here will not fulfill the obligation of Uqoof Arafah. Manasik p.190

Things to do after sunset

After sunset, one should leave for Muzdalifah from Arafah without offering Maghrib prayer (Muzdalifah is a field like Arafah. It is obligatory to perform Uqoof at Muzdalifah after the fajr prayer after the night of the ninth day). Many leave Arafah for Muzdalifah before sunset. All of them are completely ignorant mistakes. Those who go outside the boundary of Arafah before sunset, if they do not return before sunset, Dum will be wajib on them. But if one gets in the bus before sunset then there is no problem. But care should be taken that the bus does not go beyond the area of Arafah before sunset. Manasik p. 210

Note that there are several wide footpaths from Arafah to Muzdalifah. It is safer to walk on this road than traveling by bus.

* On the way to Muzdalifah, more and more Talbiya, Takbeer, Tahlil, Tasbeeh, Durood, salawat and Istighfar will be recited.

* On reaching Muzdalifah, at the time of Isha, giving one Azan and one iqamah, first offer Maghrib, then without any break, i.e. after Maghrib, Isha should be offered without engaging in Sunnah salat, Nafal or any other work. In this case there is no need to give Iqamah for Isha prayer. However, if any other work is done after Maghrib, a separate Iqamah must be made for Isha salat. This ruling to offer Maghrib-Isha together in Muzdalifah is for both congregational and solo prayers. There is no variation in this ruling for women. They will offer Maghrib-Isha at the time of Isha. Maghrib Sunnah will be offered after Isha salat. Then Isha's Sunnah and Witr will be offered. Manasik p. 214.

* If it is not possible to reach Muzdalifah before the end of Isha time, Maghrib and Isha will be offered on the way. After that, if by any chance you reach Muzdalifah before the time of Isha is over, then Maghrib Isha must be prayed again. Therefore, in such cases it is

better to stand up for salat when only 20/25 minutes left for Isha time is over. So that as soon as the salats end, the time also ends. And do not have to pray twice. Manasik pp. 216-217.

* If one reaches Muzdalifah before Isha time, Maghrib will not offered; Rather, Maghrib and Isha will be offered together after the time of Isha. Manasik p. 118

My experience

Muzdalifah is 3/4 miles from Arafah. Muzdalifah can be reached both by car and on foot from Arafah. However, if you go by car, despite the short distance, there is a risk of running out of time due to heavy traffic. So walking is better for those who can walk.

Note: Between Arafah and Muzdalifah there is a plain about five kilometers wide. There are many toilets and trees. Many of those who walk from Arafah to Muzdalifah consider this field to be Muzdalifah and stay there. And this is where they offer Maghrib-Isha prayer together. However, it is not permissible to pray Maghrib and Isha together here. And if Uqoof is

done here after Fajr, the wajib of making Uqoof in Muzdalifah will not be fulfilled. Dum will be imposed on those who fall victim to this mistake.

*It is Sunnah Mu'aqquadah stay in Muzdalifah on the night 9th Zulhijjah. Manasik p.218

To do at night of 9th Zulhijjah

Hajis usually get tired coming from Arafah to Muzdalifah. Therefore, after Isha prayer is finished, finishing food, sleep fast, so that after subh Sadiq you can remain busy doing amal during the important time. However, if it is possible, it is better if you can perform two-four rakah Nafl salat and some Du'a-Durood and Zikr-Azkar before sleeping. Manasik p.218.

* From here collect seven pebbles shaped like chickpea or maximum date seed size. Because, it is mustahab to collect seven pebbles from Muzdalifah to throw at the big satan/jamrah on the 10th. Manasik p.222.

Things to do while staying in Muzdalifah

Time of Uqoof in Muzdalifah

At the end of the 9th night, i.e., the time of Uqoof Muzdalifah from dawn till sunrise. If anyone comes within the boundary of Muzdalifah even for one minute during that period, then the wajib of Uqoof Muzdalifah will be performed. However, it is Sunnah to stay in Muzdalifah from Subh Sadiq after the sunrise until the surroundings are well-groomed. If someone leaves Muzdalifah before subh sadiq or comes to Muzdalifah after sunrise, then Wajib will be compromised. So he has to give Dum. However, if someone is unable to come to Muzdalifah due to illness, or if women are unable to perform Uqoof in Muzdalifah due to crowding, Dum will not be wajib on them. Manasik p. 219.

To be done during Uqoof

Fajr prayer will be offered at earliest time. After that, make uqoof until the it is bright. There is no need to perform Uqoof standing or under the open sky. If your tent is in Muzdalifah, you can do the uqoof in the tent. The amal that were done during the Uqoof in

Arafah will also be done here. That is, remain busy in reciting Talbiya, Takbeer, Tahlil, Tasbeeh, Durood, Dua and Istighfar. Do not engage in any kind of idle talk.

1st act of 10th Zulhijjah: Pebbles stoning the Satan (Jamrah).

Description of activities on 10th

The 10th of ZulHijjah has many important functions of Hajj. Below is a detailed description of them sequentially.

The first act of the 10th is stoning the big satan

* It is one of the wajib acts of Hajj.

* When the surroundings are quite bright (shortly before sunrise) depart from Muzdalifah for Mina. It is against Sunnah to leave for Mina at or right after sunrise. Manasik p.221.

* More and more Talbiyah will be recited on the way.

* Those whose tents of Minah are in Muzdalifah do not need to leave their tents now. They will go out to pebbles at the big jamrah at the time when the crowd is less after having breakfast after Uqoof.

Pebble type and size

On the 10th, the pebbles to be collected to stone the big jamrah and the pebbles to be thrown on the following days sized between chick peas or the size of the seeds date palm. Throwing bigger pebbles than that is makrooh. The pebbles must be clean and pure. Unholy stoning is makrooh. If there is fear of impurity, it should be washed. Whether the pebbles are pure or impure, it is mustahab to wash it. It is makrooh to break big pebbles and take the pieces. So collect small pebbles. It is mustahab to collect the pebbles for the 10th date stoning from Muzdalifah, but the pebbles of the following days can be collected from any place. But the pebbles thrown at Satan/Jamrah which are lying around that place cannot be collected. Manasik p.222, Fatawa Hindia 1/257 Darul Qutb.

Identity of Jamrah's

On the way from Mina to Makkah, the first pebbles-throwing place near "Masjid Khaif" is called the small Jamrah/satan or 'Jamrah Sugra'. The second place of stoning is called Medium jamrah/satan or 'Jamrah Usta'. The last place of stoning pebbles is from the western end of the mina is called the Big Satan or 'Jamara Aqabah'. Fatawa Hindia 1/258.

The time of stoning the big jamrah on 10th Zulhijjah

You will 24 hours to throw pebbles the big satan. That is, from the dawn of the 9th day and night to the dawn of the 10th day and night. However, Mustahab time is from sunrise to after midday of the 10th. Valid time is after Subh Sadiq to before sunrise and after midday to sunset. (But since Uqoof Muzdalifah has to be performed after Subh Sadiq, there is no opportunity to throw pebbles at this time. However, since the crowd is less, women can perform Uqoof for a while and then go to throw pebbles.) From sunset to Subh Sadiq is Makrooh time. However, it will not be makrooh if women or elderly people go

to throw pebbles at night because of the crowd. Manasik p. 223-224.

My experience

Enquire when the crowd is less during the specified time, pebbles pelting can be done accordingly. Men will try to finish stoning during the day. Usually less crowded at night, take women to stone the Satan at night. In the current state of the crowd, if weak, able-bodied elderly men also go pelting pebbles after Asr or at night, then the situation will not be makrooh, InshaAllah.

Stop reciting Talbia

Recite more and more talbiya on the way while going for pebbles pelting. Because after this act reciting Talbiya must be stopped.

Stop reciting Talbiya just before throwing the first pebble at the Big Satan. From now until the end of Hajj it is not permissible to recite Talbiya. Manasik p. 225.

Pebbles throwing method

If possible, approach from the south side, should be facing north, having Mina to your right and Qaba to your left. Otherwise stand as possible. Then holding the pebbles with the thumb and index finger of the right hand, throw seven pebbles separately one at a time. It is Sunnah to throw seven pebbles consecutively without pause. Pebbles should be cast into the wall frame. If a pebble does not fall within the circle then it will not be considered. Another pebble should be thrown in its place. So it is better to keep two-three extra pebbles. There is no need to stone the pillar or wall inside the enclosure which is called satan. But it is better if you can throw pebbles toward the base of structure. Throwing seven pebbles together will be considered one. The remaining six must be re-thrown. Manasik p.245, Fatawa Hindia 1/258.

* At the time of throwing each pebble recite this Dua-

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا لِلشَّيْطَانِ وَرِضًا لِلْحَنِ

If possible read this dua too – Manasik p.224

اَللّٰهُمَّ اجْعَلْهُ حَجًّا مَّبْرُوْرًا وَسَعْيًا مَّشْكُوْرًا وَذَنْبًا مَّغْفُوْرًا

* After throwing the seventh pebble, leave quickly from there. Standing there, no Dua-Durood to be recited. While walking on the way back, you can recite Dua-Durood. But not Talbiya. Manasik p.224.

My experience

The stoning site has several floors. Each road leads to a different floor. Whichever floor you want to throw pebbles from choose the path of the accordingly by thinking in advance. Throw pebbles from the floor which seems less crowded. Many throw shoes, umbrella, etc. on the symbolic jamrah (structure), this is not permissible. Fatawa Hindia 1/257.

It should be noted that the structure has four sides, if you avoid the crowd and go to the west side of the wall, the crowd is much less. This opportunity can be taken.

Distance from Muzdalifah to Jamrah (pebbles pelting places) and Baitullah

While going from Muzdalifah towards Jamrah, the tin-shaded footpath starts from the

starting point of the mina, from where the distance to Jamrah is 3 km. Then the distance from small Satan to Medium Satan is 300 meters and the distance from Medium Satan to Big Satan is 330 meters.

About one km from Big Satan towards the front i.e. towards the west, the footpath leading to Haram comes on the left. After walking one more km from here, the tunnel through the mountain starts. The length of two successive tunnels is one and a half km. While coming to the Haram from the direction of Mina, walking at a moderate pace takes about 22-24 minutes to cross both the tunnels. In general, the distance from Big Satan to Mawlidunnabi ﷺ is about 3.5km.

Pelting pebbles by others

It is obligatory to throw one's own pebbles. It is not permissible to throw pebbles by others while one is healthy and able. But if someone is so sick that he cannot stand for salat or if there is a strong fear that the sickness will increase if he goes to for pelting, then he can pelt his pebbles through someone else. This command applies equally to men and women.

If a woman pelts through another person on the excuse of a crowd, then the wajib of pelting pebbles is not fulfilled for her. Manasik p.248.

* Pebbles pelting on behalf of a sick person require his permission. Wajib will not be fulfilled if pebbles are thrown without permission. But minors, unconscious and mentally unstable person's pebbles can be thrown by their guardians without their permission. Manasik pp. 247-248.

If you don't pelt the pebbles in time

Dum will be wajib if the big satan is not pebbled before subh Sadiq of the 10th day. Likewise, if someone is unable to throw pebbles in the following days due to some problem, Dum will be obligatory on him. And for these three days one Dum will be enough. Manasik p.241, Raddul Muhtar 3/619 Rashidiya Qutubkhana

10th Zulhijjah-2nd act: Sacrifice animal

It is also an wajib act.

* Tamattu and Qiran Hajj pilgrims sacrifice animal is obligatory after stoning the Big Satan. Manasik p.226.

* Sacrifice is not wajib for Ifraad pilgrims. But it's better if you do. Manasik p.226.

Description of sacrificial animals

The same conditions as for the animals of Eid-ul-Adha are applicable to the animals of Hajj. Therefore, camels should be five years old, cows and buffaloes two years old, goats, lamb and sheep one year old. A maximum of seven people can be partners among camels, cows and buffaloes. It is better to sacrifice a camel for those who can afford it. Manasik p.478

My experience

Qurbani can be done in two ways:

1. There is a camp called 'Muaiseem' on the north side of Mina. Anyone can go there and buy animal and slaughter themselves. Or if you ask the seller there, they will slaughter the animal in front of you.

2. Three miles south of Baitullah in Makkah, there are two animal markets called Halaka and Naqqasa. If someone wants to go to that market and buy animals for sacrifice, it can also be done. 4/5 responsible people from the entire group will go to the market. They would buy animals and slaughter them with intentions for everyone.

It should be noted that currently many people make Qurbani through banks. But it is not safe to make qurbani through the bank. Because bank authorities usually cannot perform Qurbani during the prescribed time period of Qurbani. So if the head is shaved or the hair trimmed after waiting for the time given by the bank, and the sacrificial animal is not slaughtered until then, then the shaving of the head before the sacrifice will make Dum wajib. Because Tamattu and Qiran pilgrims are forbidden to shave their heads or trim their hair before doing Qurbani. In this scenario he would not even know that Dum has been imposed on him. Thus his Hajj will remain defective. Therefore, as far as possible, don't do qurbani through the bank. However, if one can somehow be sure that the bank authorities

have done his qurbani, then there is no problem in shaving head. And in that case there is no objection in making the qurbani through the bank. But the reality is, it is impossible to find out this information. So it would not be wise to take this risk. Manasik p.226,

Time of Qurbani

You can do Qurbani at any time after dawn of 10th Zulhijjah until sunset of 12th Zulhijjah and the wajib of Qurbani will be fulfilled. However, on the 10th day before stoning the big satan, if you do qurbani, Dum will be wajib on you. So it can be Sa'eed that the time of qurbani for the pilgrims began on the 10th day after the stoning of the big Satan. Manasik p.263

Making multiple qurbani

It is better to perform multiple Qurbani for those who can afford it. In the Hadith we are encouraged, reciting more and more Talbiya and doing Qurbani during Hajj. Moreover, the Prophet ﷺ also made several sacrifices during the Hajj. If you perform multiple Qurbani, you can make the intention for the excess like

this: if Dum is Wajib, then intending for Dum or intending for Nafal Qurbani otherwise. Tirmidhi Hadith No. 827, Manasik p. 234.

Place of Qurbani

It is necessary to slaughter the sacrificial animal of Hajj and the animal of dum within the area of haram. Slaughter outside the haram does not render qurbani and dum. Qurbani can be done anywhere in the area of Haram. It is not necessary to perform Qurbani in Mina. Raddul Muhtar 2/532.

Qurbani of Eid-ul-Adha for Hajji's

If a person is a traveler (musafir) during the whole period from the dawn of the 10th Zulhijjah to the sunset of the 12th Zulhijjah, then it is not wajib for him to perform the Qurbani of Eid-ul-Adha. Therefore, if a Hajji is a traveler at that time, then it is not wajib for him to perform Eid-ul-Adha Qurbani. And if he is muqim, then a separate sacrifice for Eid-ul-Adha must be done along with the Hajj sacrifice. Eid al-Adha sacrifice can be done in Makkah-Mina, or can be done back his home country. Raddul Muhtar 3/644 Rashidiya.

Muqim (Residents) and musafir (travelers)

Those who are staying in Makkah, Mina, Arafah and Muzdalifah for 15 days and have intended to stay for 15 days are muqim. Those who first went to Madinah, came to Makkah before the Hajj, if they intend to stay for 15 days from the time they arrived in Makkah to the time they left Makkah, including the days of staying in Makkah, Mina, Arafah and Muzdalifah, they will also become Muqim. If those who will be Muqim has the amount of wealth of the Nesab, it will be wajib on them to offer the Qurbani of Eid-ul-Adha. Those who do not intend to stay in Makkah-Mina, Muzdalifah, Arafah for 15 days will be Musafir. It is not wajib to perform Eid al-Adha sacrifice on them. Raddul Muhtar 2/515.

Ruling on the meat of the Hajj Qurbani

The ruling on the meat of the Hajj qurbani is the same as the meat of the Eid al-Adha qurbani. You can eat yourself, you can feed others, you can donate, you can also have it. However, the meat of the Dum that is given as a penalty by you, you cannot eat that. Raddul Muhtar 3/636 Rashidiya.

Who does not have the ability to sacrifice

For Tamattu and Qiran Hajj, sacrifice is obligatory on pilgrims. If someone does not have the capacity to perform this Qurbani then he should fast 10 days instead of Qurbani. Three fasts should be observed before the 10th day. The remaining seven can be observed at any time of the year after the hajj. If 3 fasts are not observed before the 10th day then you'll have to do Qurbani. In that case, if there is no provision for him to do Qurbani on the 10th day, he will become Halal by shaving head or trimming hair without performing Qurbani. Then later when he's able to slaughter two animals will slaughter those within the boundaries of Haram. One for Hajj Qurbani, another Qurbani is as Dum because of shaving head without doing qurbani. Manasik p. 263-65, Fatawa Hindia 1/264 Darul Qutb.

It should be noted that the Eid prayer has been waived by Allah Ta'ala for the pilgrims due to many tasks of Hajj on 10th Zulhijjah. So no one has to offer Eid prayers. However, if one is present in Makkah during the prayer and there

is no problem he can join the congregation of Baitullah. Raddul Muhtar 2/519.

Third act of 10th Zulhijjah: Shaving the head

This is another important wajib act of Hajj.

Time of haircut

10th Zulhijjah After performing Qurbani, hair should be cut. From the time after Qurbani until sunset of the 12th of Zulhijjah is the time to cut the hair. Dum will be wajib if you do not cut your hair within this period. Hair should be cut within the boundaries of Haram. Cutting hair in Mina is Sunnah. If the hair is cut outside the boundaries of haram, dum will be wajib. Manasik p. 230.

Hair cutting method

Sit facing the Qibla, saying 'Allahu Akbar', start cutting the hair on the right side of the head. It is better for men to shave their heads. If someone's hair is more than one inch, it will be fine if the hair on all the side is shortened by one inch. If someone already has less than an inch of hair then it is necessary to shave

their head. Women will trim off an inch of all hair from the tip. If you trim your beard, mustache, nails or any other body hair before cutting your hair, Dum will be wajib. One can become halal only if the hair of a quarter of the head is cut. But it is not desired. Manasik pp. 226-27.

* If one does not have hair on the head (whether due to previous shaving or for some other reason) the head should be run through the razor anyway. Raddul Muhtar 3/612 Rashidiya.

Note: The experiences that have been mentioned about Umrah to become halal from Ihram can be used here as well.

* After cutting the hair, everything prohibited due to Ihram, except intimacy with wife, will become permissible. After Tawaf Ziyarah i.e. after performing the obligatory Tawaf of Hajj, intimacy with wife will also become halal. Manasik p.231.

* One can go for Fard Tawaf after cutting hair and taking a bath and wearing normal

clothes. Can also go without bathing and without changing Ihram clothes.

The fourth act of 10th Zulhijjah: Tawaf Ziyarah

Tawaf Ziyarat is an important fard of Hajj.

Time of Fard Tawaf

This Tawaf period starts from Subh Sadiq on the 10th and it is wajib to perform Tawaf before sunset on the 12th. If someone cannot perform this Tawaf within that time, then doing Tawaf at any time in his life after that will fulfill the fard. However, due to not being able to perform Tawaf before sunset on the 12th, Dum will be Wajib. Manasik pp. 232-33.

It is to be noted that on the 10th day for Tamattu and Qiran pilgrim, stoning of the big satan, sacrifice and hair cutting are obligatory. And it is necessary to maintain the sequence. But between fard tawaf and these three acts, maintaining sequence is not obligatory. Therefore, if someone wants to, he can perform obligatory Tawaf even before he becomes halal. However, it is Sunnah to do this Tawaf after doing those three things. Manasik p.233.

Method of Tawaf Ziyarah

Do the Tawaf Ziarah in the same way as the Tawaf of Umrah. However, it is not necessary to do ijtiba in this Tawaf. And if Sa'ee is done before then there is no need to do Ramal.

* This Tawaf of Hajj must be done by oneself no matter how sick one is. Under no circumstances can this Tawaf be done through someone else. Therefore, if someone is sick, he will perform Tawaf in a wheel chair. Hire someone to push a wheelchair if necessary. In this case, if the person doing Tawaf has consciousness, the helper does not need to make intention to perform Tawaf. Otherwise, the helper will make intention to perform tawaf for himself and to perform tawaf on behalf of the sick person. If the helper does not intend to perform Tawaf for himself and the unconscious person, then Tawaf of the unconscious person will not be considered performed. Manasik 148-49

* Traveling on foot for Tawaf ziyarah is wajib for people who are not sick. Manasik p.233

My experience

For those who can walk, the easiest way to get from Mina to Makkah is to proceed slightly west of the Big Satan and take the Tin shade road on the left through the tunnel to Makkah. It takes about an hour to reach Makkah by walking from here. And those who want to go by car can get there by car from the place called 'Azizia' or 'Bin Dawood'. Azizia is a little further ahead from Jamara Aqaba to the left. And Bin Daoud is a little further from the entry of the tin shed road. However, as much as you have to walk before getting in the car and getting out of the car to reach hotel, you can reach Mecca by walking approximately on the tin shade road. Moreover, by car it takes about 2-3 hours to travel from Mina to Makkah due to heavy traffic on the road, which is very annoying and difficult. So it is better for able-bodied pilgrims to walk. However, if there is a huge crowd at the entrance of both the tunnels, do not risk your life entering the tunnel. For example, on the 12th pilgrims go to Makkah through the tunnel. Do not attempt to enter the tunnel from the direction of Makkah on that day from Zuhr to Isha. Go to Mina by car.

On the way back you will be able to easily return through the tunnel.

Performing Sa'ee of Hajj

Sa'ee is also an important wajib act of Hajj.

* Those who performed Sa'ee for Hajj before going to Mina do not need to perform Sa'ee now. Those who did not performed Sa'ee will have to do Sa'ee. Manasik p. 232

* The details of Sa'ee are mentioned in the discussion of Umrah. If necessary, read the method of Sa'ee from there and do Sa'ee accordingly.

* It is better to perform sa'ee after performed obligatory Tawaf. Sa'ee can be performed at any time after Fard Tawaf. Sa'ee has no end time. Raddul Muhtar 3/666 Rashidiya.

Amal of 11th Zulhijjah to 13th Zulhijjah

It is Sunnah to stay in Mina from the night of 10th Zulhijjah until sunset on the 12th Zulhijjah.

Complete the obligatory Tawaf and Sa'ee (if not done before) and return to Mina as soon

as possible. The Prophet ﷺ came back quickly to Mina after performing Tawaf. Sunnah to stay in Mina the night of 10th and 11th and until the sunset on 12th. At this time, it is makrooh to stay outside mina without any Shariah-compliant valid reason. But one can go to Makkah to perform Tawaf-Sa'ee if he wishes. There is no problem to return after Tawaf on the 10th even if it is night. Because if most of the nights are spent in Mina, the Sunnah of spending the night in Mina will be fulfilled. Manasik pp. 234-36.

Note: If someone stays in Makkah on the night of the 10th due to illness, and returns to Mina after the Zuhr prayer on the 11th, he can stone at three jamrah's on his the way back. However, it should be noted that on the way from Makkah to Mina, the big satan will fall first. But don't stone the big satan first; Instead, stone at the small jamrah first, then the middle and finally the big jamrah. According to some scholar's it is wajib to preserve this sequence. However, according to most of the Fuqahaa's, it is Sunnah. Manasik p.241.

To be performed on 11th Zulhijjah

At any time from the time of Zuhr till the upcoming subh of Sadiq, it is wajib to throw seven pebbles at the small, medium and large jamrah. The stoning period starts from the start of Zuhr time on 11th and 12th. Although the time of stoning on this day is from Subh sadiq till Subh Sadiq, it is Sunnah to throw pebbles before sunset. And from sunset to Subh sadiq, is the makrooh time for stoning for those who are able. Stoning at night is not makrooh for women, children and the weak. So women and elderly people should not rush and enter the heavy crowd. Rather, if the crowd decreases on the road will go for stoning. Even though the stoning area is raised to five floors, many people still lost their lives due to the rush. Manasik p. 237-40.

Note that on this day three jamrah should be pebbled. First stone the small jamrah and go a little forward and raise your hands to Allah very attentively, cry, and make long du'a for yourself and for all Muslims. After that, throw pebbles at the medium jamrah and go a little forward and raise your hands and make dua

similarly. Finally, will stone the big jamrah. But it will not stand for du'a. You can make du'a while walking on the way back. After throwing Pebbles the big jamrah quickly return to the mina tent. Manasik pp. 241-42.

* Details of stoning are mentioned in the 10th Zulhijjah.

* If you have not performed Fard Tawaf on the previous day, perform Fard Tawaf today.

To be performed on the 12th Zulhijjah

It is wajib to throw pebbles the three jamrah on this day as well. The time-limit for stoning on the 12th is the same as on the 11th. If anyone does not want to stay in Mina at night of the 12th, they must leave Mina after throwing pebbles before sunset. It is makrooh to leave Mina after sunset until subh sadiq. If someone did not leave till subh sadiq before leaving Mina, then it is not permissible for him to leave Mina without stoning. Then if you leave Mina without throwing pebbles, dum will be wajib. Manasik p.243.

* It is better to spend the 12th night in Mina. The Prophet ﷺ, spent the night of the 12th in Mina.

* If you have not performed fard Tawaf on the previous days, you should do it before sunset today. Otherwise Dum will become Wajib. Manasik p. 233.

To be done on the 13th

If you're staying the 13th in Mina, three jamrah should be pebbled today like last two days. Pebble pelting is wajib for those who stay in Mina after 13th Subh Sadiq on that day too. The Makrooh time for pebble throwing is from subh Sadiq to Zuhr. And from the start of Zuhr time until sunset is the prescribed time. As soon as the sun goes down, the time for pebble throwing is over. If one fails to throw the pebbles before sunset, Dum will be wajib on him. Manasik p.244.

Note: It is better to collect at least (7+21+21+21) 70 pebbles for the purpose throwing pebbles at jamrah. It is also better to collect a few extra. Any leftover from the collected pebbles, can be given to someone else

if needed. Otherwise keep in a safe and sacred place. Manasik p.244.

Other amal of 11th, 12th and 13th

After throwing pebbles and necessary work, the rest of the time remain occupied in nafal amal. Keep busy in Zikr, Quran recitation, Nafal salat, Du'a, Durood and Istighfar. Don't waste this precious time by talking unnecessarily or wandering around. There will be plenty of time for lounging and gossiping later. But these precious moments may not come again in your life. So remain busy in nafal ibadah with great sincerity. Get your forgiveness. Seek whatever you desire from Allah. With the other pilgrims, discuss deeni masail and continue the ta'leem.

To be done after stoning on the 13th Zulhijjah

After stoning, you will return to Makkah with all your luggage. It is better to offer Zuhr, Asr, Maghrib and Isha in the mosque at the place called 'Muhassab' (now called 'Mu'abadah' which is east of the graveyard of Makkah) before entering Makkah. If you don't want to stay there for these long periods, stay for a

while and make some Du'a-Durood then come. By this also another Sunnah of staying in that location will be fulfilled. After staying here, will return to your hotel in Makkah. Manasik p.251.

Special masail related to Hajj for women

* Women will be able to go directly to Mina or Makkah instead of staying at Muzdalifah on the night of the 9th due to heavy crowding. Then from Mina in the morning or from Makkah at night, Mina will come and throw stones. Therefore, no obligation will be imposed on them. Manasik p. 219.

* There is no problem in women throwing stones during menstruation. Manasik p.249.

* It is safe for women to throw pebbles at night. Because then the crowd is less. And throwing pebbles at night is not makruh for them. Manasik p.237.

* It is not permissible for women to throw pebbles by others just because of the crowd. Because the crowd is less at night, one can easily throw the pebbles. It is permissible for women to throw pebbles by others only when

there is such weakness or illness that it becomes permissible to perform the obligatory prayer while sitting, i.e. when they lose the strength to go up to the Jamarah and throw pebbles with their own hands. Manasik p.247.

Ruling on Tawaf Ziyarat (obligatory Tawaf) for menstruating women

It is forbidden to perform Tawaf while menstruating. If you are menstruating during the obligatory Tawaf of Hajj, you will not be able to perform the obligatory Tawaf. If a woman becomes purified before the sunset on the 12th of ZulHijjah at a time when it is possible to perform Tawaf after bathing, then Tawaf should be performed then. If could not due to laziness or any other reason, you have to give dum. But if there is no time to perform ghusl and tawaf before sunset, then one should not give dum due to delay. Raddul Muhtar 2/519.

Returning back to the country before becoming pure

If a woman is unable to perform the obligatory Tawaf of Hajj due to the state of menstruation

or Nifas, and the date of the return flight arrives before she is purified, and it is not possible to postpone the date in any way, then she will perform Tawaf in the state of menstruation or Nifas. By this the obligation of Hajj will be fulfilled. However, a whole camel or cow must be slaughtered within the boundaries of the Haram as *dum* due to performing Tawaf in an impure state. And for this error, you must seek forgiveness from Allah Ta'ala. Be careful! A menstruating woman should not go back to the country without performing the obligatory Tawaf of Hajj, even with such excuse. Because if you go back to the country without performing obligatory Tawaf, you have to come back to Makkah and perform Tawaf. The sexual 'relationship' of the husband and wife will not be valid until Tawaf is performed. Raddul Muhtar 2/519.

* There is no problem if you are unable to perform farewell tawaf due to menstruation. Because of this, *dum* will not be wajib. Manasik p. 252.

* After going to Makkah from Mina and lead a normal life. Save from committing sin. Do More and more Nafal Tawaf. If you want to perform Umrah, you can do it too.

Farewell Tawaf

After Tawaf Ziyarat (in hajj), the farewell Tawaf begins. It is not necessary to make a separate intention for the farewell Tawaf. If someone performs a Nafal Tawaf after the obligatory Tawaf, then that Tawaf will replace the farewell Tawaf. It is better to perform farewell Tawaf for the purpose of farewell before returning home. Farewell Tawaf will be performed in the same way as nafal Tawaf. At the end of Tawaf, two rak'at Wajibut Tawaf prayers will be offered. At the end of the prayer, you should cry a lot and make dua to Allah. After that drink the water of Zamzam. It is mustahab to drink the water of zamzam at the time of farewell tawaf. Then, with a sad and broken heart, you will leave with the hope of coming back to Baitullah in you heart. Farewell Tawaf is obligatory for pilgrims coming from outside the Meeqat. Manasik p.252, Raddul Muhtar 2/523-24.

* After the farewell Tawaf, one can stay in Makkah and go to Masjid al-Haram for salat. However, since it is mustahab to perform the farewell Tawaf before leaving, so if one stays in Makkah after the farewell Tawaf, it is better to perform the farewell Tawaf again on the eve of departure. Raddul Muhtar 2/523.

To do in any mistake in the state of ihram and other amal

Prohibited acts in the state of Ihram:

At the beginning of this chapter there are a few terms to know:

1. **Dum**: It means slaughtering a whole goat, sheep or lamb or one-seventh of a cow, buffalo or camel within the boundaries of Haram.
2. **Badanah**: Slaughtering a full cow, buffalo or camel within the boundaries of Haram.
3. **Sadaqah**: Donation of same amount as a fitr amount of wheat (one kilogram seven hundred grams) or an equivalent amount of money. But it is better to give it to someone needy within the area of haram. Atta'rifatul

Fiqhiyah p.43,97, Raddul Muhtar 2/543, Hidayah 1/266.

Note that a sadaqah should be given to a beggar/needy. Giving more than one sadaqah to the same person will result in one sadaqah. Raddul Muhtar 3/600-602 Zakaria.

4. **Jaza:** The meaning of the word Jaza will vary from place to place. (i.e. will be used in the sense of dum, badanah, sadaqah) so no special meaning is mentioned here.

It should be noted that acts prohibited in the state of Ihram will carryout the ruling of jaza. In this case, there is no difference between doing knowingly or not knowingly, willingly or unwillingly, sane mind or insane mind and conscious or unconscious. However, if you knowingly do the prohibited act, it is also counted as a sin. Manasik p. 298-99.

* If a person wears a garment sewn to the body structure (eg shirt, kurta, singlet, cap, socks, underpants etc.) for 12 hours or more, Dum will be wajib on him. And if he wears it for less than 12 hours but 1 hour or more

then sadaqah will be wajib. And if you wear it for less than 1 hour, a handful of wheat or this amount of money will be given in sadaqah. Manasik p.300-301.

* If one wears a garment stitched to the body structure for several days in a row, one dum will be wajib. But if stitched clothes are worn after giving dum, then another dum will be wajib. After wearing the stitched garment, if it is removed with the intention of re-wearing and worn again, then one dum will be wajib. But if there is no intention to wear it again, and you wear it anyway, more than one dum will be wajib. Manasik p.302.

* Someone is wearing sewn garment to the body structure due to some excuse. After that, at the end of need, the stitched clothes are worn again, then multiple Jaza must be paid for the period of wearing. Manasik p.306.

* If one covers the full head or face or a quarter or more of the head or face with a hat, turban, sheet etc. for 12 hours or more then Dum will be wajib. Manasik p.307.

* If a person wears a mask for 12 hours or more to avoid dust and sand while in the state of Ihram, and if the mask covers a quarter of the face, then Dum will be Wajib. The same rule applies to women regarding masks. If used for less than 12 hours but more than 1 hour, sadaqah will be wajib. Manasik p.307, Kitabul Masail 3/181.

* If a person bandages a head that covers a quarter of the head or more, and remains in this condition for 12 hours or more, Dum will be wajib on him. Manasik p.308.

* If one uses perfume, scent, body-spray or any other fragrance on a large part of the body (eg: head, face, hands, feet,) while in the state of Ihram, then one dum will be wajib. And if a small part of the body (for example: finger, nose, ears) is used or any small part of the body is used, then Sadaqah will be wajib. Manasik p.313.

* If you wash your hands or head once or twice with perfumed soap while in the state of Ihram, sadaqah will be wajib. Dum will be wajib if used three or more times. The rules

for shampoo and soap are the same in this case. Gunyatun Nasik p.249, Tatarkhaniya 3/592- Kitabul Masail 3/163.

* Dum Wajib will be wajib if you use scented oil, cream or lotion on the head or any other large part of the body in the state of Ihram. Manasik p. 324.

* There is no problem in eating cooked fragrant food. Kitabul Masail 3/168.

* If there is a mixture of additional perfume with food other than cooked food, if the quantity of perfume is less than the food smell, then eating it will not make Jaza wajib. And if the amount of perfume is more than the food, dum will be wajib by eating it mouth full. The ruling on flavored drinks is the same. Gunyatun Nasik 246-Kitabul Masail 3/168.

* If the tea mixed with cloves and cardamom is such that it emits the fragrance of cloves or cardamom, then drinking it will make Dum wajib. Kitabul Masail 3/169.

* In the state of Ihram, a full beard or a quarter of the beard or more is shaved or

trimmed, Dum will be wajib. In this way, if the full head or a quarter of the head or more is shaved or hair trimmed, Dum will be wajib. Manasik p.325

* If one shaves or trims the hair of more than one part of the body at the same time, then one dum is sufficient. However, if the hair of different parts of the body is shaved or trimmed in different times, then one dum will be wajib for each shaved part. Manasik p.325.

* Sadaqah will be wajib if the mustache trimmed or shaved in the state of Ihram. Manasik p.326.

* Dum Wajib will be obligatory for women in Ihram if they cut their hair to the length of a finger phalanx or more. Manasik p.327.

* If the hair of the head or beard falls due to one's own actions (such as during ablution or bathing or while combing), then one handful of wheat grain or similar amount money shall be given as sadaqah for every three hairs. Gunyatun Nasik p.256-Kitabul Masail 3/183.

* If all four (toe and hand) nails are clipped at the same time, one dum will be wajib. If the nails of more than one limb are clipped in more than one setting, one dum for each organ will be wajib. If all the nails of one limb are not clipped, then one sadaqah is obligatory for each fingernail that is clipped. For example: If one cuts four or more nails out of hands and feet, then one charity is obligatory for each nail. In this case there is no difference between one setting and different settings. Manasik p.331.

It is to be noted that, if one is forced to do all the forbidden acts in the state of Ihram, due to illness or some special reason, and it makes dum wajib on him, if he gives six fitras or observes three fasts, then his wajib can also be completed alternatively. Manasik p.332.

* If the Umrah-pilgrim has intercourse with his wife before performing tawaf or if the Hajj-performer has intercourse with his wife before the end of ukoof of Arafah, then Umrah and Hajj will become invalid and one dum will be wajib. And it will be wajib for the hajj pilgrim to perform all the duties of Hajj like other

pilgrims. Moreover, both Umrah and Hajj pilgrims have to re-perform this Umrah and Hajj in the future. Manasik p.337.

* If one has intercourse after Uquf Arafa and shaving of head and before Tawaf e Ziarah then Badanah will be Wajib. Manasik p.341.

* After Uqoof of Arafa and shaving of head but after Tawaf Ziyarah if you have intercourse dum will be obligatory. But according to muhaqqiq scholars, badanah will be wajib in this case too. Manasik p.341.

* If in the state of Ihram, other than intercourse, with sexual excitement if you do any activities, then the dum will be wajib, whether ejaculation occurs or not. Manasik p.343.

* Dum will be wajib if one ejaculated through masturbation. Manasik p.344.

* In the state of Ihram it is forbidden to hunt wild animals and birds, if you hunt them i.e. if you kill them, you have to give Sadaqah of the value of that animal. Manasik p.361.

* If one or two lice are killed or killed by others, two fistfuls of wheat grains will be given in sadaqah. If three or more lice are killed by you or by others for you, one fitrah amount of sadaqah will be wajib. If a Muhrim kills another person's lice, nothing is obligatory on him. Manasik p.378.

* If you cut, burn or uproot any live weed or trees that are not normally planted by humans within the boundaries of the Haram, it is obligatory to give Sadaqah according its value. In this case, the muhrim (one with ihram) and the halal (one without ihram) person have the same ruling. Manasik p.382.

Du'a at the time of leaving Baitullah

Looking at the Kaaba for the last time recite this Dua.

اللَّهُمَّ لَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ بِبَيْتِكَ

Meaning: O Allah, (please) do not make it the last of my visit to your house.

Some places in Makkah worth visiting

a. Jannatul Ma'ala or Mu'alla, the graveyard of Makkah

Many companions grave of and grave of many Tabi'in is in here. This cemetery can be visited. About one km westward from Mawlidunnabi ﷺ. Jannatul Ma'ala is located on the left side after walking.

Ruling of visiting the Graveyard:

Go to the cemetery and give salam first. There are many types of greetings in the hadith. One of them is mentioned-

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ، أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثَرِ

After giving salam, recite some du'a-durood and Quran while sitting or standing and send Hadiya to the grave dwellers. There is no need to raise hands and pray. If you want to pray by raising your hands, you should stand having the grave behind you and pray facing the Qibla. Then return from the graveyard respectfully.

b. Jinn mosque

Here the jinn came and listened to the recitation of the Quran by the Prophet ﷺ. This mosque is also located on the west side road from Mawlidunnabi ﷺ.

c. Taneem mosque

Also known as Aisha mosque. Hazrat Aisha ra. observed Ihram from here to perform Umrah.

d. Masjidul Kabash

Here Hazrat Ibrahim ah. tried to sacrifice Hazrat Ismail Ah. It is located at the eastern end of the mina.

e. Jabal Saor

During the Hijra, the Prophet ﷺ and Abu Bakr, hide in a cave of this mountain to took shelter.

f. Hera Cave

A cave in Jabal Noor on the left side on the way from Makkah to Mina. The first revelation was revealed in this cave.

The virtues of Madinah and the journey in detail

Trip from Jeddah to Madinah

Journey to Madinah from Jeddah can be by bus, small car and by plane. Airfare is not that much. Those who want to go to Madinah

first and that is best, they will leave for Madinah from home without wearing Ihram. Recite more and more Durood on the way. The car will stop at one or two places on the way, there are facilities for eating and drinking, toilet and ablution-bath. From there you can fulfill your needs. If you need to buy something, you can buy it. Then when the Madina bus stand near Madina city will come there the documents will be checked. Especially house/hotel rent documents will be seen. After the check is completed a guide will be given from the Muallim office to reach the specified house/hotel. Sometimes there is quite a delay in checking here. It is faster if the documents are correct. At the time of checking, there are toilets, ablution-bath, prayer and breakfast facilities inside the Muallim office. From here you can complete the necessities. And every time you board a bus or car during the Hajj trip, write down the car number in the diary. Then it will not be difficult to find the bus. The guide will deliver the passengers to the specific residence. And the bus driver will give everyone a card. This card to be kept with care. 24 hours before the time of return from Madinah, Muallim will go

to the office with this card to look for the passport. There the officials will keep the old card and give a new card. This card will identify your bus to Makkah and Muallim's bus to Jeddah after the Hajj tour. If the caravan/group is small, if you wait a little, you can take the microbus instead of the bus. In this case, seek assistance from the travel agent people, hajj camp etc.

Double blessing in Madinah

Hazrat Anas ra. said, the Prophet ﷺ, prayed for Madinah saying, 'O Allah! Give twice as much blessing to Madinah as you gave in Makkah.' Bukhari 1/253.

Plague and Dajjal cannot enter Medina

Hazrat Abu Huraira RA. Said, The Prophet ﷺ said, "Angels are guarding the entrances of Madinah, so the plague (infectious epidemic) and the Dajjal cannot enter Madinah." Bukhari 1/252.

Virtues of death in Madinah

Hazrat Abdullah Ibn Umar RA. The Prophet ﷺ said, "Whoever is able to die in Madinah, let

him die there, (i.e. live in Madinah so that he dies there) because I will bear witness to him (of iman) who dies in Madinah.” (Ibn Majah Ha. No. 3112).

Those who go for Hajj should visit Madinah. According to many, it is wajib for those who can afford it to go to visit Madinah. Love and devotion to the Prophet ﷺ is an integral part of faith. It is natural that whoever has love for the Prophet ﷺ in his heart will visit the Prophet ﷺ whenever he gets the chance. As a lover runs to the beloved whenever he gets a chance. It is proved by many hadiths that the Prophet ﷺ is in a special state in the grave. Those who went near his grave and recited durood and gave salam, He can listen to their salm and durood and salam respond to them. And those who send greetings-durood from afar, the angels convey their greetings-durood to the Prophet ﷺ.

Preparations for the trip to Madinah

* Take a bath and wear sunnah clothes. And use perfume.

* Make a firm promise to live according to the Sunnah of the Prophet ﷺ.

* If you don't have a beard, you will promise to keep it from now on. Everyone should think, if the Prophet ﷺ saw me without a beard while he was alive, how would he look at me? Could he have been at all happy to see me without a beard? And did I have the courage to do anything of his displeasure?

* More and more Durood to be recited. Durood is the only wazifa in Madinah tour. The closer you get to Madinah, the more Durood will be recited.

* Perform two rak'ah salat and pray to Allah, O Allah! Bless my entry into Madinah, protect me from all forms of indecency, grant me the full benefit and Barakat of the Prophet ﷺ. Then start the journey to Madinah.

Things to do after arriving in Madinah

First go to Medina's house/hotel and take a bath and put on new or clean clothes. It is better to wear white clothes. Use perfume. If you need to eat, eat. Then peacefully leave for

Masjid an-Nababi with love, devotion and respect.

Virtues of the Prophet's mosque

According to Sahih Bukhari and Sahih Muslim, offering one rak'ah in Masjid an-Nabawi is better than 1000 rak'ah in any mosque other than Masjid Haram. Sahih Bukhari ha. No. 1190, Sahih Muslim Ha. No. 1294.

* In a hadith of Ibn Majah in the Sunan, there is a reward of fifty thousand rak'ats for one rak'at in the Prophet's Mosque. Sunan Ibn Majah Ha. No. 1413.

Entering the Prophet's Mosque

When entering Masjid an-Nabawi, the Sunnahs of entering the mosque should be observed very seriously. Take care not to do anything contrary to the Sunnah when coming to the court of the one who's sunnah we follow. After entering the mosque, if possible and if it is not a makruh time, two rak'ah tahiyyat al-masjid to be recited in Riazul Jannah or any where in the mosque. If it is

the time of the Fard salat, finish the Fard first.

Riyazul Jannah

Abu Huraira RA. narrates ,The Prophet ﷺ said, “The space between my house and my member/pulpit is a garden from among the gardens of Paradise, and my member/pulpit is on the house al kauthar.” Bukhari, No. 1196.

My experience

The space from the east side of the current mimber of the Prophet's Mosque to the wall or lattice of the Prophet's rowza is called Riyazul Jannat. Red carpet is laid in Masjid al-Nababi. And in Riazul Jannat there is a carpet mixed with ash and white color. Riyazul Jannat can be identified by looking at that carpet. This place is always crowded. However, if there is an opportunity, enter there and try to offer at least two rak'ahs.

Giving salam to The Rowza Mubarak

After finishing Tahiyatul Masjid, will leave for the Master of both Worlds, Rahmatul Lil Alamin, the Prophet, may Allah bless him and

grant him peace to offer Salam. Remember, in order to receive the answer of the Prophet (peace be upon him) salam and to be blessed with his intercession, it is necessary to live your life according to the Sunnah of the Prophet (peace be upon him). Those who have not yet started to live according to the Sunnah should repent and make a firm promise to live according to the Sunnah in the future before attending the rpwza mubarak.

Without causing any trouble to anyone—through Babus Salaam will move slowly with a heart full of love, respect and passion. At this time, as much as possible, recite Durood Sharif as hadia to the court of the Prophet peace be upon him. When you reach along the large net of the rowza, then stand along the net having the back towards the Qibla. Have this emotion in yourself that The prophet peace be upon him is seeing you are seeing the prophet peace be upon him. With all devotion, love and respect in the heart, will offer salam to the beloved Prophet, peace be upon him.

This is how to offer salam

اَلْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

اَلْسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

اَلْسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

اَلْسَّلَامُ عَلَيْكَ يَا خَيْرَ الْخَلْقِ

اَلْسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ

اَلْسَّلَامُ عَلَيْكَ يَا شَفِيعَ الْمُنْذَرِينَ

As this place is usually very crowded, you may not get much time to offer salam. So don't rush and slowly say as many words as you can mentioned above. Just saying 'Assalamu Alaika ya Rasulullah' will complete the salam.

After saluting the Prophet sallallaahu alaihi wasallam, move slightly to the right and stand in front of the third net. It is the grave of the greatest personality of the Ummah, the first caliph of Islam, Hazrat Abu Bakr Siddiq. Greet him like this

اَلْسَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ جَزَاكَ اللَّهُ عَنَّا خَيْرَ الْجَزَاءِ

After that, the second caliph of Islam, Hazrat Umar Farooqs Ra. grave a little to the right

Salute like this:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ جَزَاكَ اللَّهُ عَنَّا خَيْرَ الْجَزَاءِ

My experience

on the first grid/ed in one place on the wall notice written the following-

.....مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ

Seeing this verse written, they offer salam there. However, this is not the place to give salam. Rather, the correct place for salam is the second grid/net. Just above it, this verse is written on the wall of Rowza

انَّ الَّذِينَ يَغْضُونَ أَسْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ -الحجرات

And below this verse-

.....ياخير من دفنت بالقاع اعظمه

A four-line Arabic poem is written. Below this is written on the round disk-

هَٰذَا السَّلَامُ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

This is the right place to give salam. Will give salam after reaching here. After that, it is written on another round disk a little further ahead-

هَٰذَا السَّلَامُ عَلَىٰ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ

Here is Hazrat Abu Bakr. Salam will be offered here. Then a few steps ahead is written on another round disc-

هَٰذَا السَّلَامُ عَلَىٰ عُمَرَ الْفَارُوقِ رَضِيَ اللَّهُ عَنْهُ

Hazrat Omar Farooq is here. Will give salam to him here.

Giving salam on behalf others

If someone asks to send their salutations to the Prophet ﷺ, then salutations will be given mentioning his name. That is to say like this, O Messenger of Allah, peace be upon him, so and so has given you salam.

Testimony of Iman while standing in front of rowza

One should stand before the Prophet ﷺ and bear witness to one's iman. Therefore, even if you can't do it the first time due to the crowd, during the second visit, you will stand in front of the large frame and recite the kalmia shahadah. You may recite like this-

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّكَ يَا رَسُولَ اللَّهِ قَدْ بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَكَشَفْتَ الْغُمَّةَ أَعَن
أُمِّتِهِ 509.

Things to do during the days of stay in Madinah

a. Men will offer five daily prayers with congregation at Masjid al-Nabawi. Imam Ahmad narrates from Hazrat Anas RA. that the Prophet, ﷺ, said, “Whoever prays forty waqt salat consecutiveley in my mosque without missing any, he will be given a certificate of freedom from Hell, the punishment of the grave, and hypocrisy.” Musnad Ahmad 3/155 ha. No. 12590.

b. It is better for women to pray at home. However, if the salat time approaches while coming to visit the the rowza mubarak, the salat will be offered inside the designated place for women in Masjid an-Nabawi.

c. If possible, make I'tikaf in Masjid an-Nabawi for a few days. Recite a complete Quran if you can.

d. Give more charity to the poor of Madinah.

e. If someone behaves badly with you in Madinah, you will be treat him well. Do not engage in any fight verbally or physically.

f. Will behave very cordially and lovingly with the inhabitants of Madinah.

g. Whenever there is an opportunity, shall visit the grave of the Prophet ﷺ. But it is better not to go straight after the salat congregation is done. Because it is very crowded at that time. Besides, if you do then, then it becomes a traditional and ceremonial act. However, according to Shari'ah, there is no problem in visiting the rowza mubarak after salat even in the midst of heavy crowd. But sometimes it is better to go to Masjid an-Nabawi from home in Madinah only for the purpose of visiting the rowza mubarak. Because it makes the visit to the roowza the main goal.

h. Refrain from touching and kissing the walls of Rowza mubarak.

i. Recite Durood Sharif thousands of times daily during the days of stay in Madinah.

j. Will completely refrain from sin and from doing anything contrary to the Sunnah.

k. If you need to buy something, you will buy it with the intention of ikram/ favor the merchant.

It is mustahab to visit the following places in Madinah

A. Jannatul Baqi (*Madina's Graveyard 'Bakiul Garkad'*)

Here more than ten thousand Sahaba Keram Ra. are buried. The names of some notable Sahaba Keram buried here are: 1. Hazrat Usman RA. 2. All wives of the Prophet ﷺ except Hazrat Khadija and Maimuna. 3. Hazrat Fatima Ra. 4. Hazrat Ibrahim RA (Son of Prophet Sallallahu Alaihi Wasallam) 5. Rukayya Ra. (Daughter of the Prophet, ﷺ) 6. Hazrat Abdullah Ibn Masood RA. 7. Hazrat Abdur Rahman Ibn Awoof RA. 8. Hazrat Sa'd Ibn Abi Waqqas RA. 9. Hazrat Abbas RA. (Uncle of the Prophet ﷺ) 10. Hazrat Hasan Ibn Ali RA. 11. Imam Malik rah.. and also many other beloved servants of Allah are resting here. Mualimul Hujjaz p.326.

b. Uhud's graveyard and Jabal Uhud

About three miles north of Madinah is Jabal Uhud. About this mountain, the Prophet ﷺ said, "Uhud is a mountain that loves me and I love it". At the bottom of this mountain in the third Hijri, the Battle of Uhud was fought with the pagans of Mecca. In this battle, 70 companions were martyred. Especially Hazrat Hamza. Who was martyred very brutally in this war. It is because of the sacrifice of the martyrs of Uhud that we have received Islam today and have been able to become believers. So we should have our boundless love and gratitude towards them. As they sacrificed their lives for religion, we need to sacrifice for religion like them.

c. Quba mosque

About two miles south-west of Madinah is Masjid Quba. This is the first mosque established by Muslims on earth. The Prophet ﷺ stayed in this area for some time before entering Madinah during his Hijrah. He and the companion built the mosque then. After Masjid Haram, Masjid Nabawi and Masjid al-Aqsa, this mosque has the most virtues.

d. Qiblatain mosque

After hijrah to Madinah, the Qibla remained toward Masjid Al Aqsa for some days. But the Prophet ﷺ wanted the Qaaba to be made the Qibla. In response to the wishes of the Prophet, may Allah bless him and grant him peace, Allah declared Baitullah as the Qiblah of the Muslim Ummah. This change of Qibla took place in this mosque. This is why there are two mehrabs in this mosque, one towards Baitullah and another towards Aqsa Mosque. There are also many other mosques and historical buildings worth visiting in Madinah. One may wish to visit all those and obtain blessings through an experienced tour guide. But care must be taken at all times so that you are not missing the salat with jamat of the Prophet's mosque.

Etiquette of returning back to own country

Before returning to the country, two rak'at prayers will be offered at Masjid Haram or Masjid al-Nabawi as his place of current residence. At the end of the prayer, make dua fervently to fulfill the worldly needs, to accept Hajj, to be granted repeated visits to Baitullah and Madina Munawwara, and to return home

to safely. Then for the last time the Prophet ﷺ will offer salam (if returning home from Madinah or going to Makkah). Try to make the state of the heart the same as the state of heart of a lover at the time of separation from the beloved. Will return from Rawza with a broken heart. After reaching the country and entering your own area, recite this dua-

اَسْبُؤْنَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Before entering the house, pray two rak'ahs of Salatul Shukr in the mosque of your neighborhood. Those who come to receive or Istiqbal, before entering the house, pray for forgiveness for them.

Sign of acceptance of Hajj/Umrah

If after Hajj the interest and effort in good deeds increases, A great difference is observed between the life before Hajj/Umrah and the life after it. The condition of piety becomes much better than before. Attachment to the world decreases. Then it can be hoped that Allah Ta'ala has accepted Hajj/Umrah. Because these are signs of acceptance of Hajj.

*May Allah bless us all with Hajj Mabroor.
Ameen.*