

**Brief Education about**  
**Hajj, Umrah and visit to the Masjid Nabawi**  
**By**  
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**TABLE OF CONTENTS**

	Page
Foreword by Dr. Mohammad Abdur Rahman Siddiqi (Ph.D)	3
Guide for Hajj, Umrah and visit to the Masjid Nabawi	6
Obligations and Benefits of Hajj and Umrah	8
Preparation for Hajj Journey	11
Types of Hajj and Intention	14
Words of intention in different types of Hajj	15
At Jeddah Airport in Saudi Arabia	16
How to Perform Hajj and Umrah	18
Ziyarat of Masjid Nabawi	25

## **Foreword**

**By**

**Dr. Mohammad Abdur Rahman Siddiqi (Ph.D.)**

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It is a blessing of Allah (S.W.T.) upon us, the Muslims of Japan that an Islamic scholar like Dr. Moulana Salimur Rahman Khan Nadwi is among us. For the Muslims in Japan he has status like a Mufti and a person of Islamic reference. Dr. Moulana Salimur Rahman Khan is from a very well know religious family of Bhopal, India. His father (Late) Moulana Muhammad Salman Khan Nadwi and his uncle (Late) Moulana Muhammad Imran Khan Nadwi Azhari both are among the famous Islamic scholars who devoted their lives to spread Islam in the Indo-Pak subcontinent. All the brothers and sisters of Dr. Moulana Salim are Masha Allah Hafizul Qur'an and Islamic scholars. His wife (Japanese Muslima) is also no less than an Alima. For the past 34 years Dr. Moulana Salim has been working very hard to spread Islam and to educate Muslims not just in Japan, but in many other countries as well. He has authored many books in Arabic and Urdu. Being a professor of Arabic at Chuo University, Tokyo a well known university in Japan, he is well experienced with Japanese society. Because of his unrelenting and unbiased efforts to spread Islam he has become a well known and popular personality, especially here in Japan. At the same time he is successful business man.

I had an opportunity to read a book on Hajj and Umrah that Dr. Moulana Salim has written. It enormously increased my knowledge about the subject, and I felt that it will be of a great benefit for everyone who reads it. He could have made it a book of many volumes, but instead he chose to write in a very easy and concise manner. I feel as if he has confined a river of knowledge in few pages. I feel that anyone who reads this book twice will know exactly how to perform Hajj and Umrah and will not need to read volumes for purpose. Although the author has explained all the necessary points in the book with authentic references, I would like to draw attention of the readers towards a few additional points from my 40 years experience of Dawah in Japan, and hope that Allah (S.W.T.) will accept it.

Times are changing the facilities available than in the past. Even religious restrictions have been adapted to suit the circumstances. However the basic principles never change in Islam, Qur'an and Sunnah.

First time performer of Hajj from Japan and many other countries usually do not have the opportunity to read books before they perform the Hajj. They usually ask friends and other people and believe on their heresy and forget to pay much attention to the basic things. Even after attending a study course they forget the lessons taught. Therefore I feel it is necessary for them to read this book of Dr. Moulana Salim many times, and it would be a great benefit for them if they keep this book with them at all time.

Do not forget that Hajj, Umrah and visiting the Masjid Nabawi are all very important occasions of life. The aim of Hajj should be to follow the teachings of Islam. Then upon returning from this journey one should not just be in the same daily life, activities and in business dealings, but in every action they should have fear of Allah (S.W.T.) and one's life should be governed by honesty and piety. Refraining from cheating, deceit, false promises, bribe, interest, corruption, taking property of others, bad character, unlawful income, and also to refrain from consuming haram food and drinks, are the adjectives of Hajj. Let's adopt them.

Do not forget the repentance in the House of Allah and the promise you make in Masjid Nabawi. You have to uphold the honor of the Hajj and Umrah that you performed. If all this is not done there then what is Hajj! What is Umrah! and what is Ziyarat! If your conscience awakens then Insha Allah you have succeeded. Therefore I would recommend that you very carefully read this book written by Dr. Moulana Salim many times, and complete this journey with steadfastness. Reform your life so that you can cleanse it of wrong doings so far. After the Hajj you will truly become like a child just born, pure and clean to start a new life once again Insha Allah.

Remember that during this holy journey you are under direct and special attention of Allah (S.W.T.). You are in an examination hall. You can pass this test if you are acting with sincerity and love for holy Qur'an and Sunnah of Prophet Muhammad (S.A.W.S.).

In the end I would like to ask you to strictly follow the travel company's advice and never break the laws of Saudi Arabia. Finally I would also like to

say that this book is useful not just for the Muslims of Japan, but also for the Muslims all over the world.

May Allah (S.W.T.) bestow His blessings on the author of this book, and on everyone who reads this book and passes on to others.

Please see the Qura'nic supplications at the end and do Du'a for all Ummah Islamiah.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Guide for Hajj, Umrah  
and visit to the Masjid Nabawi

By

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By the grace of Allah (S.W.T.) the author has performed Hajj and Umrah many times, for this blessing no matter how much gratitude is offered is not enough.

Blessed are those who are embarking on this great journey. It is a reward from Allah (S.W.T.). They are Zuyuf-ur-Rahman (Guests of Allah). Embarking for Hajj is a blessed Journey filled with eagerness to do good deeds. The wish of Zayuf-ur-Rahman (Guest of Allah) is that their Hajj is Mabruur (the one accepted by Allah) and that the reward for this would be in the forgiveness from the sins and a place in Jannah.

It is important that before you embark on the journey for Hajj that you clear your mind, thoughts and intentions, perform Salat in congregation, and be conscious of Fard (obligatory), Wajib (essentials), Sunnat, Nawafil, Mustahibbat and good manners.

Zuyuf-ur-Rahman (Guests of Allah) should spend their lives in accordance with the Qur'an and the Hadiths. Before embarking on their journey should offer two Rakat Salat al-Hajjat so that Allah (S.W.T.) makes this journey easy for them. During the journey be patient and gentle with other people. The Prophet Muhammad (S.A.W.S.) said:

عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَبَسُّمُكَ فِي وَجْهِ أَحَبِّكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرَ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوكَةَ وَالْعِظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ،

وَأَفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ". (سُنَنِ التِّرْمِذِيِّ، ٢٣-كِتَابُ الْبِرِّ وَالصَّلَاةِ، ٣٦-بَابُ مَا جَاءَ فِي صَنَائِعِ الْمَعْرُوفِ، رَقْمُ الْحَدِيثِ: ٢٠٨٣). التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ غَرِيبٌ.

Narrated Abu Dhar (R.A.) said: Allah's Messenger (S.A.W.S.) said: "Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. You're seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you." (Sunan At-Tirmizi: 23-Book: The righteousness and maintaining good relations, 36-Chapter: What has been related about various kinds of Ma'ruf (good deeds), Hadith No. 2083) At-Tirmizi: Hadith Hasan Gharib.

This hadith states that even the smallest efforts are also considered as good deeds. To help others during the journey, being conscious of cleanliness, being gentle and courteous to others is in itself a great deed. May Allah (S.W.T.) give us the zest to do good deeds and be courteous to others.

One more point that I would like to point out here is that Salat is Fard (obligatory) on women in the same way as it is on the men, if there is no Sharai excuse. At the airport there is a Musalla where men and women both can offer their prayers. During the flight prayers should also be observed inside the airplane and if there are any problems then it should be offered individually.

In public places like airport, railway station, etc, due to the reason that women are to cover their bodies and the time to offer a prayer is short, they can offer prayers while sitting instead of having the Salat become Qaza (lost).

Normally Salat is offered in a standing position with the Ruku and Sujood. If one has a valid sharia excuse then they can offer while in sitting position, if that is not possible then in laying down position, if even that is not possible then it should be offered with signs. In any event the Salat should not be omitted.

During the journey the leader or anyone who is familiar with the rituals of Hajj should explain the procedure before it is performed, because one does not know who knows and who does not. It is an advice to Zuyuf-ur-Rahman (Guests of Allah) who are hesitant. Please do not hesitate to ask if you are not clear on how to perform any part of the ritual being performed. It is for your benefit. The intention here should be that Allah (S.W.T.) is giving us the

opportunity to perform the Hajj as it is prescribed by Him. Sometimes in a group there are people who speak different languages, care should be taken while the procedures are being explained.

Do not waste your time in idle talk, instead recite the holy Qur'an as much as possible, remember Allah (S.W.T.), recite Tasbih and Tehmeed. Read books on Hajj and spend time with your group talking and learning about Hajj, keep a good book on Hajj along with you when you travel for Hajj so that you can read about Hajj during the travel and refer to it when needed. If you do not understand something or would like to know more, please ask your group leader to explain it to you. Extensively make du'a for yourself, your spouse, children, parents, relatives, and for all Muslims of the world. May Allah (S.W.T.) give them success in this world and the world hereafter, keeps us safe from calamities and disasters. May Allah (S.W.T.) spread peace throughout the world and show the enlightened way to the entire mankind. May Allah (S.W.T.) make this journey of ours for the Hajj and Umrah easy and accept it from us.

### **Obligations and benefits of Hajj and Umrah:**

Once you have decided to perform Hajj then you should read the Ayaat (verses) of the holy Qur'an regarding Hajj, read the Hadiths related to Hajj and read about the Hajjatul Wada that Prophet Muhammad (S.A.W.S.) had performed. It is essential for us to perform the Hajj according to the teachings of Allah (S.W.T.) and in the way of the Prophet Muhammad (S.A.W.S.), so that Allah (S.W.T.) accepts our Hajj and Umrah.

The meaning of Hajj in the religion of Islam is that during the months of Hajj you have to visit Kaaba Sharif (House of Allah) and reach the Arafat grounds. In Islam Hajj is a Fard (obligatory) once in a life time on every able adult Muslim who is capable according to laws of Shariah.

There are many places in the holy Qur'an where it is mentioned about the Hajj. Allah (S.W.T.) says in the holy Qur'an:

"إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا بُرَّهِنَ اللَّهُ وَلَهُ عَنَّا  
دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ  
الْعَالَمِينَ ﴿٩٧﴾". (سُورَةُ آلِ عِمْرَانَ ٣، آيَاتَانِ ٩٦-٩٧).

“Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for Al-'Alamîn (the mankind and jinn). In it are manifest signs (for example), the Maqâm-e-Ibrahim (place of Ibrahim); whosoever enters it, he attains security. Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh), then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists)”. (Al-Imran 3: Verses 96-97).

Allah (S.W.T.) says in the holy Qur'an:

"وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ... ﴿٩٦﴾". (سُورَةُ الْبَقَرَةِ ٢، آيَةُ ١٩٦).

“And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (S.A.W.S.) the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh”. (Al-Baqarah 2: Verse 196).

There are many Hadiths in which the Prophet Muhammad (S.A.W.S.) has said about the Hajj being a Fard (obligatory) and its importance, here are few of these Hadiths:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ". (صَحِيحُ الْبُخَارِيِّ، ٢- كِتَابُ الْإِيمَانِ، ٢- بَابُ دُعَاؤِكُمْ إِيمَانُكُمْ، رَفْعُ الْحَدِيثِ: ٨).

Narrated Ibn Umar (R.A.) said: Allah's Messenger (S.A.W.S.) said: “Islam is based on five (principles): To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger. To offer prayers. Pay Zakat (i.e. obligatory charity). Perform Hajj. (i.e. Pilgrimage to Makkah). Observe fast during the month of Ramadan.” (Sahih Al-Bukhari, 2-Book: The belief, 2-Chapter: Your invocation means your faith, Hadith No: 8).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: "إِيمَانٌ بِاللَّهِ وَرَسُولِهِ". قِيلَ ثُمَّ مَاذَا؟ قَالَ: "جِهَادٌ فِي سَبِيلِ اللَّهِ". قِيلَ ثُمَّ مَاذَا؟ قَالَ: "حَجٌّ

مَبْرُورٌ". (صَحِيحُ الْبُخَارِيِّ، ٢٥- كِتَابُ الْحَجِّ، ٤- بَابُ فَضْلِ الْحَجِّ الْمَبْرُورِ، رَقْمُ الْحَدِيثِ: ١٥١٩).

Narrated Abu Huraira (R.A.) The Prophet (S.A.W.S.) was asked: "Which is the best deed?" He said: "To believe in Allah and His Messenger." He was then asked which is the next (in goodness)? He said: "To participate in Jihad in Allah's Cause." He was then asked which is the next (in goodness)? He said: "To perform Hajj-Mabrur (the one accepted by Allah)." (Sahih Al-Bukhari, 25-Book: Hajj (Pilgrimage), 4-Chapter: The superiority of Hajj Mabrur, Hadith No: 1519).

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلَا بُجَاهِدُ؟ قَالَ: "لَا، لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ". (صَحِيحُ الْبُخَارِيِّ، ٢٥- كِتَابُ الْحَجِّ، ٤- بَابُ فَضْلِ الْحَجِّ الْمَبْرُورِ، رَقْمُ الْحَدِيثِ: ١٥٢٠).

Narrated Aisha the mother of the faithful believers (R.A.) she said: "O Allah's Messenger (S.A.W.S.)! We consider Jihad as the best deed. Why we do not do Jihad? He (S.A.W.S.) said: "The best Jihad (for women) is Hajj Mabrur (the one accepted by Allah)." (Sahih Al-Bukhari, 25-Book: Hajj (Pilgrimage), 4-Chapter: The superiority of Hajj Mabrur, Hadith No: 1520).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ". (صَحِيحُ الْبُخَارِيِّ، ٢٥- كِتَابُ الْحَجِّ، ٤- بَابُ فَضْلِ الْحَجِّ الْمَبْرُورِ، رَقْمُ الْحَدِيثِ: ١٥٢١).

Narrated Abu Huraira (R.A.) said: I heard that the Prophet (S.A.W.S.) said: "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew." (Sahih Al-Bukhari, 25-Book: Hajj (Pilgrimage), 4-Chapter: The superiority of Hajj Mabrur (the one accepted by Allah), Hadith No: 1521).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ". (صَحِيحُ الْبُخَارِيِّ، ٢٦- كِتَابُ الْعُمْرَةِ، ١- بَابُ وُجُوبِ الْعُمْرَةِ وَفَضْلِهَا، رَقْمُ الْحَدِيثِ: ١٧٧٣).

Narrated Abu Huraira (R.A.) that Allah's Messenger (S.A.W.S.) said: “(The performance of) Umrah is expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabruur (the one accepted by Allah) is nothing except Paradise.”(Sahih Al-Bukhari, 26-Book: Umrah (Minor pilgrimage), 1-Chapter: Umrah and its superiority, Hadith No: 1773).

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: "رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ: "لِتَأْخُذُوا مَنَاسِكَكُمْ، فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ". (صَحِيحُ مُسْلِمٍ، ١٦- كِتَابُ الْحَجِّ، ٥١- بَابُ اسْتِحْبَابِ رَمِي جَمْرَةِ الْعَقَبَةِ يَوْمَ النَّحْرِ رَاكِبًا، وَبَيَانِ قَوْلِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: "لِتَأْخُذُوا مَنَاسِكَكُمْ"، رَقْمُ الْحَدِيثِ: ٣١٩٧).

Narrated Jabir (R.A.) says: I saw Allah's Prophet (S.A.W.S.) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: “Learn your rituals (from me), for I do not know whether I would be performing Hajj after this Hajj of mine.” (Sahi Muslim, 16-Book: Hajj (Pilgrimage), 51-Chapter: It is recommended to stone Jamrat Al-Aqabah, on the day of sacrifice, riding, and the prophet (S.A.W.S.) said: “Learn your rituals (of Hajj) from me.” Hadith No. 3197).

### **Preparation for Hajj Journey:**

Before the start of the journey, please check and make sure that you have your passport with the Hajj visa stamped on it. Also check your airline ticket; bank cheque that you have to give at Jeddah airport in Saudi Arabia (as the amount is already paid therefore no check). Make sure about inoculation and health certificates. Have some cash US Dollars for travel expenses; take one hundred (\$100) bills as you can get better exchange rate for it instead of small bills. You do not get good rate for Yen or other currencies. Small shops do not accept credit cards. Banks take a lot of time. Currency changing shops are everywhere that is why it is better to have cash US Dollars. Take with you the prescription medicines that you use, plus medicines for cold, fever, headache,

bandage, Band-Aid etc, for yourself or someone else who may need them. Do not put the Ihram and the slippers in your checked luggage. Instead take them with you on-board the airplane in a carryon bag, because you have to change into Ihram before you can get your luggage at the Jeddah Airport. Affix your name, telephone number, and the complete address on your suitcase so that you can locate it easily in Makkah Al-Mukarramah. Arrive early at the airport of departure so that you do not inconvenience others.

Taking a Ghusl (shower) before wearing an Ihram is a Sunnat, (if on anyone a Ghusl becomes Fard (obligatory), such as a woman who just finished her periods or just after childbirth then Ghusl is Fard (obligatory) on her).

The journey from Japan is long, we do not know if you would get an opportunity to take a Ghusl while in transit at the airport before wearing the Ihram. Therefore before you take Ghusl at your home, cut your nail, shave your hairs under the arm and below the navel, before taking Ghusl with the intention for Ihram (all the time the intention should be in heart).

During the travel if possible and convenient take a Ghusl again at an airport transit lounge before reaching Jeddah, Saudi Arabia, otherwise the Ghusl you took at home would be alright, here you can do Wudu only, wear the Ihram (During travel if for any reason Ghusl becomes Fard (obligatory) then he/she have to take a Ghusl). When you reach Miqat you have to change from your regular clothes into the Ihram. Men take off all sewn clothes like shirts, pants, under garments; socks etc. securely wrap an unsown white sheet or a white towel around their waist, and put another unsown white sheet or a towel on top. It is preferred that these two sheets or towel be new and white. Wear a slipper that will not cover the upper parts of your feet.

Ihram for the women are the regular sewn clothes, they have to cover their whole body and hairs, only the face will be visible, but that also has to be covered in front of non Mihram (person who can marry her) in a way that the cloth cannot touch her face. They will recite the Talbiyah in a low voice. If a woman has periods or just after childbirth she will performs all the essentials like wearing the Ihram, make intention, recite the Talbiyah, but she cannot enter the Haram Sharif, nor will she perform the Salat, nor will she recite or touch the holy Qur'an. She will perform the essentials and the dua's. When the Period and or the childbirth period are over, then she can take Ghusl and wear the Ihram again (change to a new one if the previous one has become dirty) and complete

the steps that she was unable to do. If she has a intention for Tamattu or Qiran then she will perform Umrah, if the intention is for Ifrad then she will do Tawaf Qudoom.

Before reaching Miqat it is necessary to change into Ihram and offer two Rakat Nafl, do intention and recite Talbiya. Once you have changed into Ihram and did intention do nothing that is forbidden after changing into Ihram.

If there is a lot of time to reach Miqat the Zuyuf-ur-Rahman (Guests of Allah) can do intention, if the toilets at the airport are big enough then you can take shower and do Wudu and change into Ihram and offer two Rakat Nafl. It is better not change into Ihram inside the airplane as the toilets are small and there is a chance that the Ihram might become unclean, but you can do intention and recite Talbiya at Miqat. The state of Ihram does not start by just changing into the Ihram cloth and offering two Rakat Nafl, it is necessary that you do the intention, recite Talbiya after that it is imposed on the Zuyuf-ur-Rahman (Guests of Allah) to observe the restrictions and conditions of Ihram. It is seen that on the airplane Zuyuf-ur-Rahman do intention and recite Talbiya from Miqat. According to a hadith, it is necessary for the Zuyuf-ur-Rahman (Guests of Allah) that they do not pass through Miqat without wearing Ihram, doing intention, and reciting Talbiyah.

The Prophet Muhammad (S.A.W.S.) said for Miqat:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ، هُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. (صَحِيحُ الْبُخَارِيِّ، ٢٥- كِتَابُ الْحَجِّ، ٧- بَابُ مُهَلِّ أَهْلِ مَكَّةَ لِلْحَجِّ وَالْعُمْرَةِ، رَفُعُ الْحَدِيثِ: ١٥٢٤).

Narrated Ibn Abbas (R.A.) said: Allah's Prophet (S.A.W.S.) made Dhul-Hulaifah at the Miqat for the people of Medina; Al-Juhfah for the people of Sham; Qarn-ul-Manazil for the people of Najd; and Yalamlam for the people of Yemen; and these Miqats are for the people at those very places, and besides them for those who come thorough those places with the intention of performing Hajj and Umrah; and whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Makkah can assume

Ihram from Makkah.(Sahih Al-Bukhari, 25-Book: Hajj (pilgrimage), 7-Chapter: Miqat of Hajj and Umrah for the people of Makkah, Hadith No: 1524).

If the time is not Makruh (prohibited times) then make intention for Ihram and offer two Rakaat Nafil. It is a Sunnat to recite in the first Rakaat after Surah Al-Fatiha, Surah Al- Kafirun and in the second Rakaat after Surah Al-Fatiha, Surah Al-Ikhlās. If someone does not know these Surah's they can recite any Surah that they know. After the Salam make Du'a and make intention for the kind of Hajj you want to perform:

### **Types of Hajj and Intentions:**

**Hajj-e-Ifraad:** The one who performs this type of Hajj is called Mufrid مُفْرِد. In this Hajj you wear the Ihram from Miqat, and you make intention for Hajj only and after reciting Talbiyah you say لَبَّيْكَ اللَّهُمَّ حَجًّا (Labbaika Allahumma Hajjan). Once you wear the Ihram you keep wearing it till the 10<sup>th</sup> of Zulhijjah, till you have thrown stones at Jamra-e-Aqabah (Big Satan), had your a haircut or head shaved. Only then you can remove your Ihram, Mufrid does not have to sacrifice an animal for his Hajj.

**Hajj-e-Tamattu:** The one who performs this type of Hajj is called Mutamatte مُتَمَتِّع. In this Hajj you wear the Ihram from Miqat for Umrah and first you make intention only for the Umrah and after reciting Talbiyah you say لَبَّيْكَ اللَّهُمَّ عُمْرَةً (Labbaika Allahumma Umratan Mutamatian biha ila Al-Hajji). After performing the Umrah you remove the Ihram, then again from the place where you are staying in Makkah Al-Mukarramah, on the 8<sup>th</sup> of Zulhijjah you will wear the Ihram again, this time you will make the intention for Hajj and say لَبَّيْكَ اللَّهُمَّ حَجًّا (Labbaika Allahumma Hajjan), you will remove this Ihram on the 10<sup>th</sup> of Zulhijjah after you have thrown stones at Jamra-e-Aqabah (Big Satan), sacrificed an animal, had your head shaved or had a haircut. It is necessary to sacrifice an animal in this Hajj.

**Hajj-e-Qiran:** The one who performs this type of Hajj is called Qarin. In this type you wear the Ihram from Miqat for Hajj and Umrah, you make intention for the Hajj and Umrah together, after reciting Talbiyah you say لَبَّيْكَ اللَّهُمَّ عُمْرَةً

وَحَجًّا (Labbaika Allahumma Umratan wa Hajjan). After performing the Umrah you do not remove the Ihram nor do you shave your head or have a haircut, in this Hajj it is necessary to sacrifice an animal.

### **Words of intention in different types of Hajj:**

Mufrid says:

اللَّهُمَّ إِنِّي نَوَيْتُ حَجًّا، مُخْلِصًا لِلَّهِ تَعَالَى، فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي، لَبَّيْكَ اللَّهُمَّ حَجًّا.

Meanings, O Allah I intend to perform Hajj, sincerely for You only, so make it easy for me and accept it from me. I am present here to perform Hajj.

Mutamatte says:

اللَّهُمَّ نَوَيْتُ عُمْرَةً مُتَمَتِّعًا بِهَا إِلَى الْحَجِّ، مُخْلِصًا لِلَّهِ تَعَالَى، فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي، لَبَّيْكَ اللَّهُمَّ عُمْرَةً مُتَمَتِّعًا بِهَا إِلَى الْحَجِّ.

Meanings, O Allah I intend to perform Umrah which enjoy after Hajj, sincerely for You only, make it easy for me and accept it from me. O Allah I am present here to perform Umrah which enjoy Hajj after.

Qarin says:

اللَّهُمَّ إِنِّي نَوَيْتُ عُمْرَةً وَحَجًّا، مُخْلِصًا لِلَّهِ تَعَالَى، فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي، لَبَّيْكَ اللَّهُمَّ عُمْرَةً وَحَجًّا.

Meanings, O Allah I intend to perform Umrah and Hajj, sincerely for You only, make its easy for me and accept its from me. O Allah I am present here to perform Umrah and Hajj.

After the intention the Hujjaj should recite the following in a loud voice:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ". (صَحِيحُ الْبُخَارِيِّ، ٢٥- كِتَابُ الْحَجِّ، ٢٦- بَابُ التَّلْبِيَةِ، رَقْمُ الْحَدِيثِ: ١٥٤٩).

Narrated Abdullah bin Umar (R.A.) the Talbiyah of Allah's Messenger (S.A.W.S.) was : “Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmulk, La sharika Laka” (I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you). (Sahih Al-Bukhari, 25-Book: Hajj (pilgrimage), 26-Chapter: The Talbiyah, Hadith No: 1549).

The Zuyuf-ur-Rahman (Guests of Allah) after wearing the Ihram should recite the Talbiyah as much as possible. Mufrid and Qarin will keep reciting the Talbiyah till they throw the stones at Jamra-e-Aqbah (Big Satan) on the 10<sup>th</sup> of Zulhijjah, but Mutamatte in his Umrah, will stop reciting the Talbiyah before starting Tawaf of Umrah. Then on the 8<sup>th</sup> of Zulhijjah he will wear the Ihram again, start reciting the Talbiyah till he throws the stones at Jamra-e-Aqbah (Big Satan) on the 10<sup>th</sup> of Zulhijjah as Mufrid and Qarin do.

The Zuyuf-ur-Rahman (Guests of Allah) should not do anything that is against or disgrace the Ihram like cutting their nails, cutting or breaking hairs, wearing sewn clothes, socks, covering the head or the face with a cloth, putting perfume, hunting, coupling with the spouse.

### **At Jeddah Airport in Saudi Arabia:**

When you arrive at Jeddah Airport, please make sure that you do not leave anything behind on the airplane, check all your belongings before you get off the airplane. You will be taken by bus to the immigration office, where the local concern authority will give you a card that you need to fill out, and along with your passport you need to give it back to the immigration officer. Immigration officer will stamp your passport and give it back to you. Now you will look for your luggage that you had checked-in when you boarded the airplane. Make sure to collect your entire luggage and put it through the scanning machine. Join your group and come outside. Once outside everyone should handover the passport and the bank cheque to the person in charge of the group, collect your luggage, make sure that it is your own luggage and then put it on to the trolley. Local authority in charge will collect all the passports along with the bank cheque (as the amount is already paid therefore no check). Here the group in-charge will inform him that you are from a country for example Japan and your travel agents name, the local in-charge will attach bus and tent

stickers to the passports and return them to the group leader. The group leader will check the pictures on the passport when giving and receiving them back from the local authority in-charge to make sure that there is no mistake. The bank cheques will be kept by the local authority in-charge.

After this everyone will go together towards the office of the Mutawwif (in-charge of Hajj) at the Jeddah airport. You will have with you the luggage on the trolley and the hand carry bag. Everyone should remember this place. Here if you need to take care of your needs, take care of them and return back to the same location. If anyone needs to rest or leave the group for any reason, they should inform the group leader where they are going so that if needed they can be located easily and this will avoid inconvenience to the other members of the group. You should not change all your Dollars to Saudi Riyal, instead change only the amount that you deem necessary to spend, as the money changing booths are all over Makkah Al-Mukarramah and Madinah Munawwarah. If you need a mobile phone you can purchase it here, if you feel hungry you can have food and drink on your own expense. You can use only the Saudi Riyals in the restaurants.

The group leader of your group should often inquire about when the bus for Makkah Al-Mukarramah will be available? Everyone will walk by solemnly towards the bus when it arrives. Now the local authority in-charge will take your passports from you, everyone will check their luggage and board the bus. All passports are with the bus driver. During this journey the bus will stop twice, enough time will be given so that everyone can offer Salat and take care of other matters if needed. The bus will continue to travel towards the office of the Mutawwif (in-charge of Hajj) in Makkah Al-Mukarramah, the bus driver will hand over all passports to the Mutawwif, the group leader will then go to the guides office to bring a card and a wrist band on which the name and address of the Mutawwif will be imprinted this will be distributed to everyone to put it on their wrists, this card and wrist band is in exchange for your passport, this will allow you to get on to the bus, rest in tents in Mina, Arafat and Muzdalfa. You might face problems if you do not have this card and the wrist band with you, so please take care of it, keep it safe and always carry it with you, you might not be allowed to enter the tents without them. In case you get lost, the card and the wrist band will help you get back to your Mutawwif. Now the bus will take you to the place where you will be staying, here you will collect your luggage yourself from bus and take it to your room that you will be staying in.

The Zuyuf-ur-Rahman (Guests of Allah) should always be reciting Talbiyah, Istighfar, and Dua's that Allah (S.W.T.) makes all things easy. Always help the elderly and the sick, cooperate with others; everything that you do is a way to earn the Hajj Mabroor (Hajj accepted by Allah (S.W.T.)).

Be patient and calm during the whole Hajj trip. Observe rules and regulations; be polite and respectful to the management. It takes time going through the immigration and on the busses so bear this in mind and be patient. The performers of Hajj are the guests of Allah (S.W.T.), therefore at all times recite Talbiyah, make Istighfar and Du'a. Allah (S.W.T.) will remove all the hurdles. Help old and the weak, cooperate with others, these are the ways and things to have your Hajj accepted.

### **How to perform Hajj and Umrah?**

Upon reaching Makkah Al-Mukarramah and if you are not too tired and have the strength then prepare to do Tawaf Qudoom or Umrah. You go to Kaaba Sharif as soon as possible, on the way to Baitullah Sharif memorize your way back to the place you are staying so that in case you get lost or separated from your group while performing the Tawaf Qudoom or Umrah you are able to get back to where you are staying. If possible enter the Haram Sharif through the door of Assalam with Khushoo & Khudoo (sincerity). First make du'a of entrance into the Haram Sharif, then enter by placing your right foot first and as soon as you see the Kaaba Sharif you say Takbir & Tahmid, make as much intense du'a as you can as this is the time and the place and time for the Du'a to be accepted. Then Mufrid will do Tawaf Qudoom and the Mutamate and Qarin will do the Tawaf for Umrah, before you perform the Tawaf make intention: O Allah I am making this Tawaf with seven Rounds, make it easy for me and accept it from me. Then make seven rounds of the Baitullah Sharif. Men do Iztiba in all seven rounds of Tawaf, Iztiba means to expose the right shoulder while doing the Tawaf, you need to take out the Ihram from under the right arm and put it over the left Shoulder. Men while doing the first three rounds of the Tawaf should do Ramal, meaning of Ramal is to walk in a boastful manner, make the remaining four rounds without Ramal (women should do Twaf without Iztiba and Ramal).

First Tawaf starts from Hajr-e-Aswad. Try to go close to Hajr-e-Aswad (Black Stone), and do Istilam (touching and kissing it). It will be excellent if you can get an opportunity to actually touch and kiss the Hajr-e-Aswad,

otherwise just face the palms of your hands towards it and then kiss them as if you were actually doing it. Do not cause troubles for others while trying to touch and kiss the Hajr-e-Aswad, then you start your Tawaf again. If possible, also do the Istilam of Rukn-e-Yamani when you reach it during your Tawaf, if you cannot make the Istilam of Rukn-e-Yamani then you do not face the palms of your hands towards it as you did for Hajr-e-Aswad.

The seventh round of Tawaf will finish at the Hajr-e-Aswad, after that if possible go to Maqam-e-Ibrahim or stand in that direction and offer two Rakaat Nafl. It is a Sunnat to recite in the first Rakaat after Surah Al-Fatiha, Surah Al-Kaferun and in the second Rakaat after Surah Al-Fatiha, Surah Al-Ikhlās, if you do not know these; you can recite any Surah that you know. If you cannot find a place at Maqam-e-Ibrahim then go for behind where ever you can find a place and offer these two Nafl Rakaats.

After this at Multazam, Mizab-e-Rahmat, Maqam-e-Ibrahim or wherever you can find a place make as much du'a as you can for yourself, your parents, relatives, friends, neighbors, and others who have asked you to make du'a for them, your country, the whole Muslim Ummah, and for guidance to the right path, peace and prosperity for the whole world. After this go to the place of Zamzam while standing face towards the Kaaba and drink as much as possible Zamzam in three breaths and recite Masnun Du'as. The intention with which you drink the Zamzam, Allah (SWT) gives that to you insha Allah.

After this the Mutamate and Qarin go through the doors at Safa where they will make intention for Sai, O Allah I am making Sai, make it easy for me and accept it, After the intention make du'a and start your Sai from Safa, reciting:

"إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۗ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾ (سورة البقرة 2: آيت 158).

“Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing”. (Surah Al-Baqarah 2: Ayaah: 158).

One complete round is from Safa to Marwah, in this way the seventh round will end at Marwah, going from Safa to Marwah and returning from Marwah to Safa

you will see two green lights, it is a Sunnat for the men to run slow while passing between these two lights, women will walk normally they do not run, keep making du'a while doing Sai. When the Sai is completed face towards Baitullah Sharif and make Du'a "O Allah please accepts our Umrah and forgives us for any mistakes or short-comings".

Mufrid will do Tawaf Qudoom and will keep wearing the Ihram, Mutamatte and Qarin will perform the Umrah. After completing the Umrah the Mutamatte will either shave his head or have a haircut and then remove his Ihram. Qarin after the Umrah does not shave his head or have a haircut nor does he remove his Ihram, he keeps himself in Ihram. It is Sunnat for Qarin to do Tawaf Qudum before going to Mina.

While staying in Makkah Al-Mukarramah perform Salat in congregation in the Kaaba Sharif, you get a lot of rewards for performing Salat with congregation in the Kaaba Sharif. In Baitullah Sharif spend most of your time in praying, making Tawaf, reciting the holy Qur'an and in Performing Salat. You get reward just for looking at the Baitullah Sharif.

On the 8<sup>th</sup> of Zulhijjah the Mutamatte from where he was staying, will make Ghusl and wear the Ihram again, make intention for Hajj, will recite the Talbiyah and say: **لَبَّيْكَ اللَّهُمَّ حَجًّا** (Labbaika Allahumma Hajjan), Mufrid and Qarin at this time are already in Ihram. The Zuyuf-ur-Rahman (Guests of Allah) will now go to Mina in Ihram and stay there. The Sunnat here is that Zuhr, Asr, Maghrib, and Isha Salats of the 8<sup>th</sup> of Zulhijjah and the Fajr Salat of the 9<sup>th</sup> of Zulhijjah will be offered in Mina at their respective times. The local Masjid here is known as Masjid Al-Khaif it is very crowded, therefore it is recommended that you offer Salat in congregation either at a Masjid that is close to your tent or in your tent. Sometime the Mutawwifs start to send The Zuyuf-ur-Rahman (Guests of Allah) to Mina on the night of the 7<sup>th</sup> of Zulhijjah because of the problems of the availability of the busses, whatever the occasion calls for be calm and patient and accept it otherwise it becomes very difficult to reach Mina and you might not be able to offer Salat in Mina.

On 9<sup>th</sup> of Zulhijjah after offering the Fajr Salat in Mina the Zuyuf-ur-Rahman (Guests of Allah) will travel towards Arafat. Arafat day is a very important day; the duration to complete the Waquf of Arafat is from the start of Zuhr till sunset. Waquf-e-Arafat is Fard (Obligatory) if you miss it, then your

Hajj will not be completed. At Arafat in your tents after you have taken care of your needs, and if water and place is available where you can take a Gusul then do so, otherwise making a Wudu will be sufficient. The Masjid here is called Masjid Al-Namirah; here the Imam of the Masjid Al-Namirah will give at Zuhar time khutbah. After the khutbah there will be Azan and Iqamah then the Imam will lead the prayers for two Rakaat Zuhr and then again Iqamat then two Rakaat Asr (Qasr and Jam). If you can go to the Masjid Al-Namirah do so, but make sure that you remember your way back to your tent. If you cannot go to the Masjid then there are congregational prayers held for Zuhr and Asr (Qasr and Jam) inside the tents, offer them there. After the prayers, if it is not much of a problem go to Mauqaf Arafat area which is near Jabl-e-Rehmat (Mount of Mercy). This is the place where Prophet Muhammad (S.A.W.S.) made du'a. Make sure that you do remember the way back to your tents. It is not Fard (obligatory) to go to Masjid Al-Namirah and Jabl-e-Rehmat. There is a place in Arafat called Batn-e-Urnah. You cannot stay here, other than this place you can stay anywhere in the grounds of Arafat. After Salat the Zuyuf-ur-Rahman (Guests of Allah) should indulge themselves in du'as, as this is a very important place and time. Do not waste your time in talking about worldly matters, instead make as much du'a as you can for yourself, your parents, relatives, friends, neighbors and others who asked you to make du'a for them, your country, the whole Muslim Ummah, and for guidance to the right path, peace and prosperity for the whole world.

After sunset without offering the Maghrib Salat The Zuyuf-ur-Rahman (Guests of Allah) will leave for Muzdalfa, upon reaching Muzdalfa and after taking care of the necessities, do Wudu, say Azan then Iqamat and perform Salat Maghrib 3 Rakaats, then Iqamat and perform Salat Isha 2 Rakaats (Qasr and Jam). After that have dinner and rest. When you wake up in the morning after taking care of the necessities, do Wudu and after the Fajr Azan offer two Rakaats Sunnat and then offer the two Rakaats Fard with congregation. Now, while standing either with the Imam or by yourself make du'a. The Masjid at Muzdalfa is called Masjid Al-Mashar-ul Haram. Wherever you worship, make du'a and remember Allah (S.W.T.) in Muzdalfa. May Allah (S.W.T.) accept it and give Ajr and Thawab (rewards). Pick pebbles here or on way to Mina, 7 for the first day and 21 each for day 2 and 3, the total pebbles that you collected would be 49, if you want to throw pebbles on the 4<sup>th</sup> day also then collect another 21 pebbles then your total would be 70. Size of the pebbles should be approximately that of a chick pea. It is allowed for the women and children to

travel from Muzdalfa to Mina during the night, because the Prophet Muhammad (S.A.W.S.) had sent the women and children with Hazrat Ali (R.A.) from Muzdalfa to Mina at night. It is not Haram if the women want to spend all night here with their husbands or Mahram.

10<sup>th</sup> of Zulhijjah is Eidul Adha, The Salat of Eidul Adha is not Wajib on the Zuyuf-ur-Rahman (Guests of Allah), but if someone wants to offer Eid Salat in Haram Sharif or in Masjid Al-Khaif in Mina they can do so. Upon arriving at Mina put your belongings inside the tents, after taking care of the necessities do Wudu go to Jamra-e-Aqaba (Big Satan) to throw pebbles. Before throwing the pebbles at Jamra-e-Aqaba (Big Satan) you will stop reciting the Talbiyah that you were reciting after wearing the Ihram. Today you will throw the pebbles at Jamra-e-Aqaba (Big Satan) only. The Sunnat time to throw the pebbles is from the sunrise to Zawal (noon time), women are to throw the pebbles in the night, but they can also throw during the day. If for any Sharai reason someone is unable to throw the pebbles then he/she can appoint a Wakeel (representative) for him/her. Who will throw the pebbles on his/her behalf. Throw the pebbles for yourself first and then as a Wakeel (representative) at that Satan. Throw the pebbles at 3 Satan, first you will throw pebbles at the first Satan for yourself and then throw the pebbles as Wakeel's (representative). In the same way you will throw the pebbles at the 2<sup>nd</sup> and the 3<sup>rd</sup> Satan.

After throwing the pebbles the performers of Mutamatte and Qarin will have to sacrifice an animal in the name of Allah (S.W.T.). Mufrid does not offer animal sacrifice. If you want while you are staying in Makkah Al-Mukarramah you can deposit money for sacrificial animal in the Bank. In my experience of many years it will cost you about 400 to 450 Saudi Riyals. Please find out about the time for Hadi (sacrifice) for Hajj from the Bank people. When either the Bank has done or you have done the Hadi (sacrifice) yourself then you can either have your head shaved or have a haircut. For men it is preferable to have their head shaved because the Prophet Muhammad (S.A.W.S.) made du'a 3 times for those who had shaved their head, and once for those who just had a haircut. If you have some problem, then you can cut your hair from all around the head. There are many barber shops outside of Marwah for men where you can have a haircut for 10 to 15 Saudi Riyals. The barbershops are very crowded during the Hajj. If you cut your hair at the place where you are staying please make sure that you clean the place well. Cleanliness is half iman (faith).

(Women should clip their hair about a third of a finger's length (she should not shave her head)).

The Prophet Muhammad (S.A.W.S.) upon arriving at Mina first threw 7 pebbles at the Jamra-e-Aqaba (Big Satan), and then sacrificed an animal and then had his head shaved. The Zuyuf-ur-Rahman (Guests of Allah) also follow the way of the Prophet Muhammad (S.A.W.S.). Now you can remove your Ihram and wear regular clothes. Before you can have relationship with your wife you need to complete the Tawaf-e-Ziyarat (Tawaf Ifazah).

Tawaf-e-Ziyarat is one of the Fard (obligatory). Try to do it on the 10<sup>th</sup> of Zulhijjah, after you have shaved your head, go to the Kaaba Sharif, Tawaf-e-Ziyarat can be done in either normal clothes or you can do it while you are in Ihram. If for any reason you cannot do it on the 10<sup>th</sup> of Zulhijjah then do it on the 11<sup>th</sup> or the 12<sup>th</sup>. It is better to finish the Faraiz (Obligatory) of the Hajj as soon as possible. The method for performing Tawaf-e-Ziyarat is same as you did in Umrah, Make intention for 7 rounds of Tawaf-e-Ziyarat, in this Tawaf you don't have to do Iztiba and Ramal. After the Tawaf offer two Rakaats Nafil at Maqam-e-Ibrahim or in its direction, then drink Zamzam, then do Sai of Safa and Marwah (if you have not done Sai earlier after Nafly Tawaf). After the Tawaf-e-Ziyarat the restriction for a husband to have relationship with his wife is removed. After doing the Tawaf-e-Ziyarat and Sai go to Mina to spend a night there, spend the whole night there and if it is not possible then spend at least more than half of the night there.

On the 11<sup>th</sup> and the 12<sup>th</sup> of Zulhijjah you throw 7 pebbles on each of the three Satans first throw the pebbles at Jamra-e-Sughrah (Small Satan), then at Jamra-e-Wusta (Middle Satan), and then Jamra-e-Aqbah (Big Satan). The Sunnat time to throw the pebbles at the Satan on 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> is after Zawal (noon) till Sunset. Women are allowed to throw the pebbles at night also. You have to spend the night of 11<sup>th</sup> and 12<sup>th</sup> Zulhijjah in Mina. If you have to return to Makkah Al-Mukarramah on the 12<sup>th</sup> then after throwing the pebbles you have to leave before the sunsets. If you will be throwing the pebbles on the 13<sup>th</sup> of Zulhijjah also then you have to spend the 13<sup>th</sup> night in Mina. After Mina you have to return to Makkah Al-Mukarramah. Till you are in Makkah Al-Mukarramah you will offer the Salat in Haram Sharif in congregation, and when it is time to leave Makkah Al-Mukarramah then you will do Tawaf Wada, this Tawaf is Wajib (essential). Tawaf Wada will be performed in normal clothes, you do not have to do Iztiba and Ramal and there is no Sai either. During the

Tawaf Wada make as much Du'a as possible in the courts of Allah (S.W.T.) that He (S.W.T.) accepts our Hajj and Umrah and forgive us if we had made any mistake, or omitted any part while visiting the holy places. May Allah (S.W.T.) give us many opportunities to visit Baitullah Sharif and perform Hajj and Umrah again. After the Tawaf Wada keep praying and making du'as till you leave Makkah Al-Mukarramah and do not waste your time in worldly matters and idle talk otherwise you will be sorry for the rest of your life.

During your travel for Hajj it is necessary to refrain from sins otherwise you will regret for the rest of your life that why did you not restrain yourself during the Hajj. Forget and forgive the delays at Immigration in Jeddah, waiting for the buses to go to Makkah Al-Mukarramah, buses not arriving on time at Mina, Muzdalfa, Arafat and Madinah Munawwarah, delays at the check post when traveling from Makkah Al-Mukarramah to Madinah Munawwarah. The reality is that we are always tested in a situation where we need to indulge in Istighfar and du'a. May Allah (S.W.T.) make all difficult things easy for us.

Allah (S.W.T.) says in the holy Qur'an:

"الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَّعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾". (سُورَةُ الْبَقَرَةِ ٢، آيَةُ ١٩٧).

“The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!” (Al-Baqarah 2: Verse 197)

In this Ayate karimah (verse of the holy Qur'an), talking about lust and to do such acts, to talk sin and to do sin, and to refrain from fighting and spreading chaos, these three things incorporate all things that destroys the Hajj and Umrah. It is a pity that there are so few people who stay away from these things.

Specially fighting and chaos scenes are often seen during the Hajj, even though it is necessary to restrain ourselves and keep anger under control.

Let us pray to Allah (S.W.T.) that He (S.W.T.) make it easy to perform the Hajj and Umrah and visiting the holy places and accept our Hajj and Umrah.

### **Ziyarat of Masjid Nabawi:**

While traveling from Makkah Al-Mukarramah to Masjid Nabawi, keep sending Salawat and Salam (Darood and Greeting) to the Prophet Muhammad (S.A.W.S.), read about the life of the Prophet (S.A.W.S.). Upon reaching Madinah Munawwarah, get ready to visit Masjid Nabawi, make du'a for entering the Masjid. When entering Masjid your right foot first, offer two Rakaats Tahaiyatul Masjid. If the Fard Salat is going on then offer it with congregation, then with respect visit Rauza-e-Athar from the door of Assalam, then send Salawat and Salam (Darood and Greeting) on the Prophet (S.A.W.S.), then give Salam from those who have asked you to give their Salam. Next send Salam to Hazrat Abu Bakr Al-Siddiq (R.A.) and send Salam to Hazrat Umar bin Al-Khattab (R.A.), then facing towards the Kaaba Sharif make lots of Du'a. While you are here try to visit as many times as you can the Rauza-e-Ather and send Salawat and Salam (Darood and Greeting), wherever possible continue sending Salawat and Salam (Darood and Greeting). There is a place in Masjid Nabawi called (Rauzatun min Riyazil Jannah) one of the gardens of the Jannah, this place is between Rauza-e-Ather and Mimber. There is a lot of advantage of offering Salat here. It is like you had offered Salat in Jannah. It has been emphasized a lot that during your stay in Madinah Munawwarah offer the Salat in congregation. Time is precious commodities at this time so do not waste it, or you will regret it later that you had done this or that during your visit. In Madina Munawwarah there are many places to visit like Jannat-ul Baqi, the Martyrs of Uhud, Masjid Quba, by offering two Rakaats Nafl in Masjid Quba you get the reward for doing an Umrah, take advantage of this occasion.

When you are returning from Madinah Munawwarah, visit Rauza-e-Ather again and send Salawat and Salam (Darood and Greeting), and facing towards Kaaba Sharif make intense du'an in front of Allah (S.W.T.) that He (S.W.T.) accepts our Ziyarat, make us come back many times to visit this place and forgive our mistakes. Make du'a for the Muslim Ummah of the world and for the sovereignty and peace for the whole world.

After performing Hajj, Umrah and visiting the holy places Hujjaj should have developed the love for Allah (S.W.T.) and His Prophet Muhammad (S.A.W.S.), and gained the strength to follow Allah (S.W.T.) teachings and the way of the Prophet Muhammad (S.A.W.S.), and to straighten lives and observe commitment to follow the way of the holy Qur'an and Sunnah of the Prophet Muhammad (S.A.W.S.).

May Allah (S.W.T.) forgive us for the sins and bad deeds if any that have been committed, and return all from Hajj as if we all are just born from the womb of our mothers. Ameen.

It is a request to do remember me and our team in your prayers. Please let us know if you have any suggestions about this booklet. Thank you.

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