

Hajj & Umrah Q & A

By Mufti Abdool Kader Hoosen

AL-ISLAAH PUBLICATIONS

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HAJJ & UMRDAH Q & A





In the name of Allah, the Most Gracious, the Most Merciful

“O Allah! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik (all the actions of pilgrimage - Hajj and Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.” (Quran: 2 - 128)

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 Ihram), then he should not have intimate relations, nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding! (Quran: 2 -197)

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for ones conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah), then Allah is not in need of the worlds. (Quran: 3 - 97)



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By
Mufti Abdool Kader Hoosen

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FOREWORD

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمین والصلوة والسلام علی محمد وعلیٰ آلہ واطحابہ اجمعین اما بعد

مولانا مفتی عبدالقادر حسین صاحب مدت دراز سے فتویٰ دینے کا کام فرماتے ہیں

دارالعلوم بنوکاسٹل میں یہ اقتضا کا کام انجام دیتے رہے۔

اس کا بعد چینل اسلام سے منسلک اور ریڈیو کے مقبول ترین بولنے والے بن گئے۔

بعض فتاویٰ میں نئے فقہ کا ساتھ مشورہ بھی فرماتے رہے

اب بعض اصحاب ان کا نشریاتی فتاویٰ کو جمع کر کے شائع کر رہے ہیں

و اللہ تعالیٰ سے دعا ہے کہ اس مجموعے کو نافع اور مقبول بنا دے۔

اور مفتی صاحب اور جامع اور دیگر معاونین کیلئے ذخیرہ آخرت بنا دے

رضاء اللہ تعالیٰ

دارالعلوم زکریا لینیا

جنوب افریقہ

مراتھ ۱۰ مارچ ۲۰۰۸

۱۴۲۹
۱۰ مارچ ۲۰۰۸

IN THE NAME OF ALLAH, THE MOST GRACIOUS,
THE MOST MERCIFUL

All Praise is due to Almighty Allah, the Sustainer of the universe. Peace & Blessings be upon Nabi Muhammad (sallallahu alaiyhi wasallam) and his family and all his companions.

Moulana, Mufti Abdul Kader Hoosen Saheb has been issuing Islamic verdicts for a long period of time. In Darul Uloom Newcastle issuing of these decrees was one of his portfolios. Subsequently, he joined Channel Islam International and has become an accomplished and prominent radio personality.

In certain fatawa, he regularly consulted this humble servant. It has now been suggested by some close associates that these fatawa broadcasted on air, be compiled and published.

I supplicate to Almighty Allah that He makes this publication beneficial and accepted. As for Mufti Saheb, the publishers and all those who assisted, May Almighty Allah make this presentation a treasure for them in the hereafter (Aameen).

(Hazrat Mufti) Ridha-ul Haq Saheb

Darul Uloom Zakariyya, Lenasia

South Africa

1 Rabi ul Awwal 1429

10 March 2008



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To whom it may concern

15th September 2006.

This is to confirm that Respected Hazrat Mufti Abdul Kader Hoosain حفظه الله was a Teacher/Lecturer for 20 years in Darul Uloom Newcastle. He Lectured on various subjects viz. Arabic grammar, Balaagah, Translation of the Holy Quraan, Tafseer of the Holy Quraan, Fiqh, Usoolul-Fiqh, Usoolul-Tafseer, Hadith and Usoolul-Hadith etc.

He was also a Mufti of Darul Uloom Newcastle for over ten years, during which period hundreds of Fatawa were issued to Istiftas on various matters relating to our noble Deen.

During this period he also delivered impressive talks on various topics of Deen throughout the Country whereby the Muslim Community derived authentic guidance on matters of Islamic Aqaaid and Laws of Islam.

May Allah give him health, wealth and a long life to carry on his noble Islamic activities. Ameen.


M.L.C.M. SEMA.
PRINCIPAL.
DARUL ULOOM NEWCASTLE.



INTRODUCTION

All praise is due to the Almighty Allah who has blessed us with the honour of being the disciples of the best of mankind - our Leader and Master Nabi Muhammad (SAW), upon whom be the limitless showers of His mercy and blessings. Through His grace I am able to present to you a humble treatise on the many vexing issues pertaining to Hajj and Umrah. The format is in the form of question and answer which flows from my programme on Channel Islam International better known as Q & A. I have kept the language and style as simple as possible so that readers may refer to it with absolute ease. I pray that it becomes a standard reference for all pilgrims and that it positively contributes to them fulfilling the rites of Hajj and Umrah. I beseech you to pray that Almighty Allah showers His forgiveness and mercy on me and my family and that He graciously accepts this humble endeavour.

DEDICATION

This book is dedicated to my siblings, Ahmad Rashid Hoosen, late Abdul Ghaffar Hoosen, Zahra Tayob and S. Carrim, without whose love, encouragement and support this humble work would not be possible. They always gave me the courage and the determination to plod the path of seeking knowledge. I pray that Almighty Allah honour the family with admittance into Jannatul Firdous.

ACKNOWLEDGEMENT

My heartfelt appreciation goes out to the many silent role players for their patronage, dedication and loyalty in making this publication a reality. I am deeply indebted to them for their invaluable contributions. I specifically acknowledge the assistance of Dr Yunus Moosa and family of Kroonstad, South Africa for their undying support, co-operation, contributions and valuable assistance which will Insha Allah serve as *sadaqatul jariyyah* for him and his family. May the Almighty shower the entire family with His forgiveness and mercy.

Abdool Kader Hoosen - 28 Rabi-ul Awwal 1430 (25 March 2009)

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UMRAH

VIRTUES OF UMRAH



VIRTUES OF UMRAH**Q:** What are the virtues of umrah?**A:** Nabi SAW said: *“One umrah to the next is an atonement for the sins in between the two.”* (Bukhari Shareef)

Nabi SAW said: *“Perform hajj and umrah consecutively for it removes poverty and sin, like the furnace removes iron from gold and dirt from silver.”* (Tirmidhi Shareef)

Nabi SAW said: *“Those who perform hajj and umrah are the delegations of Allah. When they supplicate to Allah it is accepted and when they seek forgiveness they are forgiven.”* (Ibn Majah)

Nabi SAW said: *“The best action is an accepted Umrah.”* (Musnad Ahmad). Nabi SAW said: *“The jihad of the old, weak and females is hajj and Umrah.”* (Reported by Nasai). Nabi SAW said: *“Whosoever fastens ihram for umrah from Masjid Aqsa is forgiven.”* (Ibn Maja)

VIRTUES OF UMRAH DURING RAMADHAN**Q:** What are the virtues of umrah during Ramadhan?**A:** Nabi SAW said: *“Performing umrah during Ramadhan is equivalent to hajj.”* (Bukhari & Muslim)

Nabi SAW said: *“Performing umrah during Ramadhan is equivalent to hajj with me.”* (Mishkat Shareef).

VIRTUES OF UMRAH FROM MASJIDUL AQSA**Q:** What are virtues of umrah from Masjidul Aqsa?**A:** Abu Dawud RA reports on the authority of Umme Salamah RA that Nabi SAW said: *Whosoever dons the ihram for umrah or hajj from Masjidul Aqsa (Jerusalem), his previous sins will be forgiven as well as his future sins and paradise is assured for him* (Insha-Allah).**RULING REGARDING UMRAH****Q:** What is the ruling regarding umrah?**A:** The Shafi’es and Hanbalis state that it is compulsory to perform umrah once in a lifetime, similar to hajj. Their evidence is in the Noble Quran: *“Complete the hajj and umrah for the pleasure of Allah.”* (Surah 2 verse 196)

The Hanafis and Malikis state that it is sunnah and not compulsory. Their evidence is the Hadith of Jabir RA: A person came to Nabi SAW and enquired: *Is umrah compulsory*, Nabi SAW said: *“No, and if you perform the umrah it is better for you.”* (Tirmidhi Shareef)

MUSTAHABAAT OF UMRAH**Q:** What are the mustahabaat of umrah?**A:** These actions are desirable during umrah:

1. Men should recite the talbiya audibly and women softly.
2. Reciting the talbiya in abundance.
3. To make ghusal when entering Makkah.

SUMMARY OF ACTIONS OF UMRAH**Q:** Kindly summarize the actions of umrah?**A:** 1. Ihram 2. Tawaf 3. Sa’ee 4. Shaving or cutting the hair.**HOW TO PERFORM UMRAH****Q:** How does one perform one’s umrah?**A:** Whilst travelling to Makkah in ihram one should read *Labbaik* abundantly. However, when one sees the Baitullah then one stops the recitation of Talbiya. The men should make *idhtiba* before commencing the tawaf. *Idhtiba* means to take the cloth under the right armpit and place it over the left shoulder, exposing the right

shoulder. *Idhtiba* should be carried out by the men for all seven circuits of tawaf. On completion of the tawaf cover the shoulder and then perform the 2 rakaats salat.

One should face the hajr aswad (black stone) and cognisance must be taken of the fact that the line for the black stone has been removed from the mataf. One should not kiss the black stone in ihram. One should make *istilam* from a distance. **Istilam** means to raise the hands and say *Bismillahi Allahu Akbar*. The tawaf will be done anti-clockwise. It is sunnah for the men to make **ramal** - ie. to walk at a brisk pace only for the first three circuits of tawaf. When starting ones tawaf one should read the following supplication : *Allahumma imanam bika wa tas di qan be kitabik wawafa-an be-ahdika wattiba-an li sunnati Nabi yika Muhammad SAW*; O Allah! I do so with faith in You, believing in your book, fulfilling the pledge to You and following the sunnah of Your Messenger Muhammad SAW.

Thereafter read salawat and durud Shareef but there are no specific duas to be read for every circuit of tawaf. However, it is sunnah to read, between rukn yemani and hajr aswad (Abu Dawud) - *Rabbana atina fiddunya hasana, wa fil akhirati hasanataw waqina azaban naar* - O Allah ! Grant us goodness in this world and goodness in the hereafter and protect us from the punishment of the fire.

Similarly, when approaching rukn yemani one should read *Allahumma inni as alukal afwa wal afiya fiddunya wal akhirah* - 70 000 angels say ameen (Ibn Maja); O Allah ! I ask You for forgiveness and comfort in this world and in the hereafter. Nabi SAW also said: *Whosoever reads Subhanallah, wal hamdulillah, wa lailaha illallahu wallahu akbar, wa lahawla wala quwwata illa billah* without engaging in worldly talks - his ten sins are forgiven, ten goods deeds are written for him and he is elevated by ten stages (Ibn Majah). Jibraeel AS commanded Nabi SAW to read the following dua when approaching rukn yemani: *Allahumma inni auzu bika minal kufri wal*

faqah wa mawaqifil khizyi fiddunya wal akhirah - 70 000 angels say ameen (Ibn Majah); O Allah! I seek Your protection from blasphemy, poverty and the places of disgrace in this world and the hereafter. One should read duas from the Noble Quran and authentic ahadith. From the black stone to the black stone is one circuit, and when one completes seven rounds, the tawaf is finished. Whenever, one reaches the black stone, it is sunnah to turn around and make *istilam* facing the black stone. Similarly, the rukn yemani should not be touched in ihram as people sprinkle perfume on it. Therefore, one should pass rukn yemani without raising one's hands. When one has completed the seven circuits, then one should do the following three actions in any sequence before the sa'ee of safa marwa.

One should read the 2 rakaats salat after tawaf which is wajib according to the hanafis, and sunnah according to the Shafi'es. One should read *Qul ya ayyuhal kafirun* in the first rakaat and *Qul huwalla* in the second rakaat after surah fateha. One should drink zam zam to one's fill and make dua. If a male gets an opportunity to go to the multazam (the portion between the black stone and door of the Baitullah) then he should make dua there by stretching out his hands and placing the chest and right cheek against the Baitullah. The women and those who cannot reach the multazam should stand at a distance and face the multazam and make dua. Before commencing the sa'ee it is desirable to make *istilam* for the ninth time.

When one reaches mount safa, face the qibla and raise ones hands as in dua and do not raise ones hands to the ears as one does in salat. The best dua to read in sa'ee is *Lailaha illallahu, wal lahu akbar, lailaha illallahu wahdahu la sharikalahu, lahul mulku walahul hamd, yuhhi wayu meet, wahuwa ala kulli shayin qadeer*:

There is truly none worthy of worship but Allah and Allah is the Greatest, There is truly none worthy of worship but Allah, He is

One having no partner and to Him alone belongs the kingdom and Praises, He causes life and death. He has power over everything.

When reaching the green light the men should walk at a brisk pace between them and the women should walk normally. Nabi SAW said: *Take from me your actions of pilgrimage* (Muslim). In tawaf wudhu is a condition for its validity, whilst in sa'ee it is desirable to be in the state of wudhu but not a pre-requisite. From safa to marwa is one, and marwa to safa is two, hence one will start at safa and end at marwa to complete the 7 circuits. At marwa one should face the qibla and make dua. After the sa'ee is completed, the men should shave their hair and the women should trim their hair. Nabi SAW said: *Allah has mercy on the men who shave their hair*. Nabi SAW said this thrice and then said: *“May Allah have mercy on those men who trim their hair.”* (Tirmidhi). Thus, there is consensus amongst the jurists that it is better for men to shave the hair. Cognisance must be taken of the fact that it is haram for ladies to shave the hair. The females should turn their hair around the little finger and cut it. Once a person's hair is shaved or trimmed then that person has completed his/her umrah and all the prohibitions of ihram are lifted.

SPENDING RAMADHAN IN MAKKAH

Q: What are the virtues of spending Ramadhan in Makkah?

A: Abdullah ibn Abbas RA stated that Nabi SAW said: *“Whosoever spent time in Makkah during Ramadhan and kept fast and read taraweeh, Almighty Allah records for him 100,000 months of Ramadhan in other places.”* (Ibn Maja)



UMRAH

TRAVEL, INTENTION & IHRAM



INTENTION FOR UMRAH**Q: How does one make intention for umrah?**

A: One should recite the following after the two rakaats salaah:
Allahumma inni ureedul umrata fa yas sir ha li wataqabbalha minni
 O Allah! I intend performing umrah so make it easy for me and accept it from me.

BEFORE DONNING THE IHRAM**Q: What should one do before donning the ihram?**

A: It is desirable for one to do the following before donning the ihram:

- a) Clip nails
- b) Remove unwanted hair
- c) Trim the moustache

Nabi SAW said: “Five things are part of a human beings natural purity, circumcision, removing the pubic hair, trimming the moustache, clipping the nails, removing the hair under the armpits.” (Bukhari & Muslim)

BATH WHEN DONNING THE IHRAM**Q: What is the ruling to take a bath when donning the ihram?**

A: It is sunnah to take a bath before donning the ihram.

PROHIBITIONS OF IHRAM**Q: What are the prohibitions of ihram?**

A: These prohibitions are for both male and female :

- To be engaged in marital relations or any lustful speech or action.
- Cutting of nails
- Removing hair from the body
- The use of fragrance
- The hunting of wild land animals

- It is prohibited for men to wear sewn clothing, eg. kurta, pants, underwear, shirt, trouser, suit, hgear.
- Women will wear their normal clothes. However, they should not wear gloves and the face should be open when there are no strange men around. Similarly, women should wear socks or stockings and the men will leave their feet exposed.

MAKRUHAAT OF IHRAM**Q: What are the makruhaat of Ihram?**

A: The following acts are makruh (reprehensible) during the state of Ihram:

1. To comb the hair or beard
2. To scratch the hair in such a way that hair falls out
3. To make khilal of the beard
4. To sew the two ends of the lower ihram garment
5. To tie the upper garment of the ihram with pins and press studs etc.
6. To smell perfume
7. To touch perfume
8. To unnecessarily tie a bandage on the body
9. To look with lust at ones wife
10. To throw any garment, eg. jacket over the shoulders

LADY IN MENSES DON THE IHRAM**Q: How does a lady in menses don the ihram?**

A: During Nabi (SAW)'s hajj, Asma bint Umais RA, wife of Sayyidina Abu Bakr RA, gave birth to Muhammad bin Abu Bakr at Zul Hulaifa - the *meqat* (boundary) from Madinah. Nabi SAW instructed her to take a bath. Hence, a lady in menses or post-natal will take a bath, make the intention for hajj or umrah and not perform any salat and thereafter recite the *talbiya*. Cognisance must be taken of the fact that this bath is not for cleanliness (*tahara*) but for personal hygiene.

PERFUME WHEN DONNING IHRAM

Q: Is it permissible to use perfume/scent when donning the ihram?

A: To apply scent before one makes intention for umrah or hajj is permissible. However, the scent should be applied on the body and not on the ihram itself.

2 RAKATS SALAT BEFORE UMRAH

Q: Is it sunnah to read 2 rakats salat before making the intention for umrah or hajj?

A: It is mustahab (desirable) to read 2 rakats nafil (voluntary) salat before making the intention for umrah or hajj. It is best to read surah *kafirun* and surah *ikhlas* after surah *fateha* in this salat.

PERFORM SEVERAL UMRAHS IN ONE TRIP

Q: Is it permissible to perform several umrahs in one trip?

A: According to the Hanafis, Hanbalis, Shafi'ees, it is permissible to perform several umrahs in one trip. Nabi SAW said: *One umrah to the next is an atonement for the sins in between the two.* (Bukhari Shareef). However, the Maliki jurists state that to make more than one umrah per year is makruh (undesirable).

DEATH IN IHRAM

Q: What is the verdict when a person dies in the state of ihram?

A: During the time of Nabi SAW a person passed away in Arafat. Nabi SAW said: *“Do not cover the head and face and he will wake up on the day of resurrection reciting the labbaik.”* (Bukhari & Muslim). According to the Shafi'ees and Hanbalis, the person must be buried with the face and head open. However, the Hanafis and Malikis say the ihram expires when a person passes on. Therefore, the face and head should be covered.

KISS HAIR ASWAD (BLACK STONE) IN IHRAM

Q: Should we kiss the hair aswad (black stone) whilst in Ihram?

A: One should not kiss the hair aswad whilst in ihram as some people sprinkle perfume and fragrance on it. However, when one is not in ihram then one should kiss the black stone provided that one is not pushing others in the process.

FASTEN IHRAM EVERY TIME ENTER MAKKAH

Q: Do I have to fasten my Ihram every time I enter Makkah from Madinah or Dubai etc?

A: It is not compulsory for one to don the ihram when entering Makkah from these places unless, one has made intention to perform umrah or hajj. This is the verdict of the majority of the jurists, namely, Malikis, Shafi'ees and Hanbalis. However, the Hanafis state that those people who reside at the meeqaat (boundary) or beyond the boundary must don the ihram every time they enter Makkah Mukkarama. If they enter Makkah without an ihram, dum becomes compulsory upon them. Dum refers to slaughtering a goat or sheep in Makkah or Mina anytime of the year.

LIVE IN JEDDAH, WHERE DON IHRAM ?

Q: We live in Jeddah, where should I don the ihram for umra?

A: Nabi SAW said: *“Those who live within the meeqaat, their houses are their places for their ihram.”* (Bukhari & Muslim). Hence, you should don the ihram at Jeddah and then proceed to Makkah Mukarrama.

AFTER UMRAH – TO JEDDAH – DON IHRAM ?

Q: We came from Australia for hajj. After performing our umrah, we stayed a few days in Makkah and now wish to go to Jeddah. When we return to Makkah, must we make umrah ?

A: There is consensus amongst all the jurists that it is not compulsory upon you to don the ihram in this instance, you can return with your normal clothes.

FROM S.AFRICA: DON IHRAM IN JEDDAH?

Q: I am from South Africa and intend performing umrah, can I don my ihram in Jeddah?

A: It is not permissible for people who stay at the meeqaat (boundary) or beyond it to fasten the ihram in Jeddah airport or harbour etc. irrespective whether one comes by air, road or sea. This is the unanimous fatwa of the Saudi Ulama and we concur with it.

If one dons the ihram at Jeddah then a *dum* becomes compulsory. *Dum* refers to slaughtering a goat or sheep in Makkah or Mina anytime of the year.

SMOKING IN IHRAM

Q: Is it permissible to smoke in ihram?

A: It is haram to smoke in ihram. Almighty Allah states: *Wala fusuqa* (surah 2 verse 197) alluding to no vices and sins in ihram. When one smokes out of ihram it is sinful, thus if one smokes in the state of consecration (ihram) then it is haram. The pilgrim is the privileged guest of Almighty Allah and has to observe the protocols that befit his dignified status.

NAILS & HAIR CUT

Q: What should one do with hair and nails that one has cut?

A: The hair and nails should be buried and it is not permissible to flush it down the toilet.

PORTION OF FEET EXPOSED IN IHRAM

Q: Which portion of the feet must be exposed in the state of

ihram?

A: According to majority of the scholars, namely, Malikis, Shafi'ees and Hanbalis the men must expose their ankles. The Hanafi jurist state that the ankles and the metatarsal (the bone on top of the foot) must be exposed.

According to majority of the scholars, namely, Malikis, Shafi'ees and Hanbalis it is compulsory for females to wear stockings or socks. However, the Hanafi scholars state that it is highly recommended for females to wear socks or stockings but it is not compulsory.

BALD: HOW TO RELEASE FROM IHRAM

Q: If one is bald then how does one release oneself from ihram?

A: In this instance it is compulsory to use the shaver or machine over the head at least once.

BLANKET TO COVER BODY IN IHRAM

Q: Are we allowed to use a shawl or blanket to cover the body whilst in ihram?

A: To use a blanket or shawl for men is permissible, they can even cover their feet etc. However, for men to cover the head and face is not permissible and for females to cover their faces is not acceptable.

SPECTACLES, WATCH ETC. IN IHRAM

Q: Can one use spectacles, watch etc. in ihram?

A: It is permissible to use spectacles, sunglasses, contact lenses, hearing aids, watches, rings, bandages, identification tags etc. in ihram.

VELCRO IHRAM FOR MEN

Q: Can one use the velcro ihram for men?

A: It is permissible to use the velcro ihram. However, it is desirable to use a belt even if it is stitched as a precaution.

AFTER WUDHU USE TOWEL IN IHRAM

Q: Can one use a towel or handkerchief to wipe oneself after wudhu etc. in ihram?

A: It is permissible for male and female to utilize towels, handkerchief to dry oneself in ihram.

PERSON IS ILL & VIOLATES LAWS OF IHRAM

Q: What is the ruling if a person is ill and violates the laws of ihram, eg. wears sewn clothes for few days etc. or shaves his hair?

A: In this instance the person will have 3 options:

1. slaughter a goat or sheep in Makkah or Mina anytime of the year
2. to fast for 3 days, whether in ihram or not
3. to feed 6 poor people sadaqa - one and three quarter grams of wheat or its value

For reference see: Surah Baqara verse 196.

TIME FRAME TO DISCHARGE PENALTY

Q: When a penalty is incumbent, due to violation of the ihram laws, is there any time frame to discharge it?

A: It is not compulsory to discharge the penalty immediately, although it is desirable to do so as soon as possible. However, it is compulsory to discharge it before death. If this is not possible, then one should direct ones heirs or executor in the will to discharge the same. If there is no will and the heirs pay the penalty out of their own goodwill, then it is hoped that Almighty Allah will accept the payment on behalf of the deceased.

EAT FRAGRANT FOOD IN IHRAM

Q: Can one eat food which has a fragrance in ihram?

A: It is permissible to eat food cooked with fragrance even if it is strong in flavour.

DRINK COLD DRINKS, JUICES ETC. IN IHRAM

Q: Is it permissible to drink cold drinks, juices etc. in ihram?

A: It is permissible to drink cold drink, juices and water whilst in ihram.

APPLY HENNA TO HEAD, BEARD IN IHRAM

Q: Can one apply henna to the head, hands or beard in the state of ihram?

A: It is not permissible, therefore, if henna is applied to the whole head or beard or a quarter of the head or beard and it remains for a full day or night, then a dum is compulsory. However, if a lady applies henna to the whole of her palm, then also dum is compulsory.

APPLY KOHL (SURMA) TO EYES IN IHRAM

Q: Is it permissible to apply Kohl (surma) to the eyes which has no fragrance?

A: It is acceptable to apply kohl provided that there is no fragrance. If fragrant kohl is applied once or twice then sadaqa becomes compulsory and if it is applied more than twice then dum becomes compulsory.

MALE WEARS SEWN CLOTHES IN IHRAM

Q: What is the ruling if a male wears sewn clothes, whilst in ihram?

A: If a person wears sewn clothes, eg. Trousers, kurta, shirt etc. for

full day or night then dum is compulsory. However, if he wears it for a lesser period, then sadaqa becomes obligatory. Women are permitted to wear sewn clothes in the state of ihram.

WEARS SOCKS IN IHRAM

Q: What is the verdict if a person wears socks or leather socks in ihram?

A: If a person wears shoes, leather socks or socks which covers the area upto the raised bone in the centre of the feet for a full day or full night then dum becomes compulsory. However, if he wears such shoes or socks for less than a day then sadaqa becomes obligatory. Furthermore, the Shafi'ees, Malikis and Hanbali jurist state that only the ankle has to be exposed. Cognisance must be taken of the fact that females should wear socks or stockings in ihram.

MALES COVER FACE IN IHRAM

Q: What is the penalty, if a males covers his face whilst sleeping in ihram?

A: In ihram if a male covers his face or head for a full day or full night then dum becomes compulsory. If the covering of the face or head is less than a full day or full night then sadaqa equivalent to the current value of one and three quarter kilograms of wheat becomes obligatory.

FEMALE LEAVES FACE OPEN DURING IHRAM

Q: What is the penalty, if a female leaves her face open during ihram?

A: Women must cover their faces in the presence of strange men. However, if a female fails to do so then there is no penalty upon her, but it would be considered sinful and repentance is compulsory.

WOMAN COVERS FACE WHILST IN IHRAM

Q: What is the ruling if a woman covers her face whilst in ihram?

A: When females are in the presence of their husbands or maharim eg, father, brother, son etc. then they can leave their faces open. However, females are obliged to conceal their faces in the presence of strange men. The Hanafis state that the lady must wear the niqab in such a manner that it does not touch her face. If she covers her face for a full day or full night then dum will be compulsory. If the covering of the face is less than a day or night then sadaqa becomes obligatory. Furthermore, the Malikis and Hanbalis state that the female can wear a normal niqab.

According to Shafi'ees a dum is payable when a normal face-touching niqab is worn with or without a need.

أي الرجل المحرم في حرمة التستر لوجهها أو - قال في مغني المحتاج 2/294: ووجه امرأة...كرأسه
أه يعضه، إلا لحاجة فيجوز مع الفدية

HAIR FALLS IN IHRAM

Q: If my hair falls in ihram is there any penalty to pay?

A: If the hair falls without any act executed by the muhram, then there is no penalty. However, if the hair falls due to an act ordained by the Shariah, eg, wudhu, then for three strands of hair a handful of wheat as sadaqa will have to be distributed. Furthermore, if the muhram cuts, shaves or removes hair equivalent to a quarter of his head or beard or more intentionally or otherwise, then a dum is compulsory according to the Hanafis.

APPLIES PERFUME ON ONE'S BODY IN IHRAM

Q: What is the penalty if one applies perfume on one's body or clothing, whilst in ihram but the person did not know that it is prohibited or done forgetfully?

A: According to Imam Shafi'e RA and Imam Ahmed RA there is no penalty, if the action was done unintentionally or due to ignorance. Their evidence is: *Our Sustainer, do not take us to task if we forget or make a mistake* (Surah 2 verse 286). Nabi SAW said: *It has been removed from my ummah mistakes and forgetfulness* (Ibn Maja). The Hanafis and Malikis state that a dum will become compulsory as ignorance of the law is no excuse.

CLIPPING ONE'S NAILS WHILST IN IHRAM

Q: What is the penalty for clipping ones nails in ihram?

A: If the nails of both hands and both feet are clipped in one sitting (majlis), then dum becomes compulsory.

REMOVING UNWANTED HAIR IN IHRAM

Q: What is the ruling of removing unwanted hair in ihram?

A: If a full armpit is shaven or all the pubic hair is removed then dum is compulsory.

DON IHRAM WASHED WITH SOAP

Q: My ihram has been washed with soap and stay soft which is perfumed, is it acceptable to wear this ihram for umrah or hajj?

A: It is permissible to wear this ihram for umrah or hajj. The prohibition of perfume etc will only be applicable after one has made intention for umrah or hajj in the state of ihram.

PERSON KILLS FLIES, ANTS IN IHRAM

Q: What is the ruling if a person kills flies, ants or mosquitoes in ihram?

A: There is no penalty in this instance.

PERSON KILLED LICE IN IHRAM

Q: What is the verdict if a person killed lice in ihram?

A: If a person kills one louse, then a piece of bread as sadaqa will suffice. However, if one killed 2 or 3 lice then a handful of wheat as sadaqa becomes compulsory. Furthermore, if one kills more than 3 lice then sadaqa equivalent to one and three quarter kilograms of wheat or its value becomes obligatory. Cognizance must be taken of the fact that if a person washed his clothes and the lice gets killed then there is no penalty, provided that one had no intention to kill the lice.

KISS THE SPOUSE IN IHRAM

Q: Is it permissible to kiss the spouse in ihram?

A: Dum will be compulsory if one kisses or touches ones spouse with passion, although no emission or discharge of semen results.

HUNT WHILST IN IHRAM

Q: Is it permissible to hunt whilst in ihram?

A: It is haram to hunt wild animals of the land. Similarly, to injure them or prune their feathers, to break their eggs, to milk them or to direct a hunter to them is not permissible. However, it is permissible to slaughter and eat the meat of tame animals, such as goat, cow, camel, buffalo.

KILLS LOCUST IN IHRAM

Q: What is the ruling if one kills locust in ihram?

A: If a muhrim kills one, two or three locust then any amount of charity is acceptable and if one kills more than 3 locusts, then one and three quarter kilograms of wheat or its value becomes compulsory.

WOMEN TO WEAR JEWELLERY IN IHRAM

Q: Is it permissible for women to wear jewellery whilst in ihram?

A: It is permissible for women to wear jewellery and ornaments whilst in ihram.

WOMAN IN MENSES DO BEFORE DONNING IHRAM

Q: What does a woman do who is menstruating before donning the ihram for hajj?

A: She must make intention of ihram for hajj even if she is menstruating or in post-natal. She must perform all the actions of hajj, eg. Mina, Arafat, Muzdalifa except tawaf and sa'ee. Upon attaining purity after the compulsory bath, she must perform her tawaf and sa'ee. She does not incur any penalty if she delays her tawaf ziyarah to after the 12 Zil Hajj, due to her menses.

UNACCEPTABLE CLOTHING IN IHRAM

Q: Which type of clothing should one refrain from whilst in ihram?

A: A person asked Nabi SAW what type of clothes could a muhrim wear. Nabi SAW replied: *“Do not wear shirts (kurta), turban, trousers, hats or leather socks (socks). If one cannot find sandals then one may wear leather socks but cut them off below the ankles. Do not wear any clothing that has been touched by saffron or yellow dye”* (Muwatta Malik). Furthermore, Nabi SAW instructed the women not to wear gloves or cover their faces whilst in ihram (Bukhari Shareef). However, it is incumbent upon them to cover their faces in the presence of strange men.

KISS PERFUMED HAJR ASWAD IN IHRAM

Q: Is it permissible to kiss the hajr aswad when there is perfume on it?

A: If perfume has been applied on the black stone, then it is not permissible for the muhrim (person in state of ihram) to kiss or touch it. He should make a gesture with his hands from a distance.

However, if the muhrim kissed the black stone and much perfume became attached to his face or hands, then dum is compulsory. He has to slaughter a goat or sheep in the Haram, (Makkah, Mina, Muzdalifa) any time during the year. If a little perfume became attached to his face or hands, then sadaqa becomes obligatory.

PERFUME ON BODY WHILST IN IHRAM

Q: What is the ruling if perfume is used on the body whilst in ihram?

A: To apply a small quantity of perfume on the whole limb or a major part, eg. head, without any excuse, then dum becomes compulsory. If the perfume is applied because of an excuse, such as wound, fever, pain etc. then dum becomes compulsory or fasting for 3 days or feeding 6 poor people. If one applies perfume in a small quantity on a small limb, eg. finger then sadaqa becomes obligatory.

MARRY IN THE STATE OF IHRAM

Q: Is it permissible to marry in the state of ihram?

A: According to the Shafi'es, Malikis, Hanbalis, the nikah is null and void. Their evidence is that Nabi SAW said, that *a muhrim cannot get married nor get anybody else married nor propose for marriage* (Mishkat Shareef). The Hanafis say that the marriage is valid, although not desirable. Obviously one cannot fulfill ones conjugal rights in ihram. The Hanafis proof is: Abdullah ibn Abbas RA states that Nabi SAW married Sayyida Maymuna RA in the state of ihram (Tahawi).

MUHRIM CARRY BELONGINGS ON HEAD

Q: Can a muhrim carry a load of his belongings etc. on his head?

A: It is permissible to do so.

IHRAM & CUPPING**Q: Can a person in ihram undergo cupping?****A:** According to Hanafis, Shafi'es and Hanbalis cupping is permissible in ihram. However, the Malikis say that it is not permissible unless there is a great need.**NABI (SAW) FASTEN HIS IHRAM IN MADINAH****Q: Did Nabi SAW fasten his ihram in Madinah Munawwara?****A:** Nabi SAW fastened his ihram in Zul Hulayfa (Bir Ali) and it was near the Masjid (Bukhari Shareef). The Masjid was known as Masjid Shajarah (tree) as the Masjid was located near a tree. Nabi SAW also took a bath at Zul Hulayfa before donning the ihram (Tirmidhi Shareef).**ILL WHILST IN IHRAM****Q: What is the verdict if a person departed for hajj or umrah from Kenya and planned to fasten ihram and make intention in the plane. However, he fell ill during the journey and only recovered in Jeddah.****A:** There is no sin on this person as Almighty Allah states that: *"Allah does not burden any person more than his/her capability."* (surah 2 verse 286). However, if this person goes from Jeddah to Madinah, then there is no penalty upon him, but if he goes to Makkah and fastened the ihram in Jeddah, then a goat or sheep has to be slaughtered in the Haram (Makkah, Mina, Muzdalifah) anytime during the year.**WISDOM OF IHRAM****Q: What is the wisdom in donning the towels for ihram?****A:** Allah commanded Nabi SAW to wear this attire and the rationale is as follows:

1. Rich and poor are equal in the court of Almighty Allah.

2. It prepares us for our death as we leave this world only with a shroud.
3. It establishes humility and motivates one to repent sincerely.

BATH IN IHRAM, JUST TO COOL ONESELF**Q: Can a person take a bath in ihram, just to cool off?****A:** It is permissible to take a bath or shower provided that one does not use soap or shampoo.**MAINTAIN SILENCE IN IHRAM****Q: Is it permissible to maintain silence in ihram ?****A:** It is reprehensible to remain silent during ihram. However, one should not engage in futile speech and deeds.**COMB ONES HAIR OR BEARD IN IHRAM****Q: Is it permissible to comb ones hair or beard in ihram ?****A:** It is reprehensible to do so and one should abstain from such actions.**PILLOW IN IHRAM****Q: Is it permissible to use a pillow in ihram ?****A:** It is permissible to do so.**EAT PAN IN IHRAM****Q: Is it permissible to eat pan in ihram ?****A:** If it has tobacco, cardamom, cloves etc. then it is undesirable. However, if it is plain pan then it is permissible.**WHERE TO PUT IHRAM ? MADINAH TO JEDDAH THEN UMRAH****Q: If a person goes from Madinah to Jeddah - spends the night**

in Jeddah - And on the next day proceeds to Makkah. Will the person have to put on Ihram in Madinah - or can he put it on in Jeddah ?

A: One must don the ihram in Madinah or at the miqat (Bir Ali). If one wears the ihram in Jeddah a dum is compulsory as the intention was to perform umrah from Madinah.

CLOTHING UNDER IHRAM DUE TO PILES

Q: Some men suffer from piles, urine dripping constantly etc. Can they wear protective clothing under their ihram?

A: It is permissible for them to wear protective clothing under the ihram, eg. underwear. However, in this case a dum will be compulsory. The goat or sheep must be slaughtered in Makkah or Mina anytime during the year.

SKIN PEELS OFF IN IHRAM

Q: What should I do in ihram as I have a skin condition and it peels off?

A: The peeling off of the dead skin does not violate the laws of ihram, hence there is no penalty.

FACE MASK IN IHRAM

Q: Is it permissible to wear a mask during ihram due to pollution etc. It is becoming common nowadays for men and women to wear it?

A: It is not permissible for men to wear the mask and cover their face during ihram. If it is worn for a short while then sadaqa is compulsory. If one wears the mask for the whole day or whole night then a dum is compulsory.

The females can wear it according to the Malikis and Hanbalis. However, the Shafi'ies and Hanafis do not allow it as it touches the face.

CHECKLIST OF ITEMS FOR THE JOURNEY OF UMRAH

Q: What must one take for one's journey for hajj or umrah?

A: The following are useful items:

1. leather socks whilst travelling
2. nail clipper
3. umbrella
4. alarm clock
5. shoe bags
6. photo-copy of passport
7. travellers Will
8. luggage must have markings so it is easily identified
9. plastic bags for pebbles
10. comfortable sandals and clothing
11. toiletries
12. Hajj & umrah books
13. Medication (pain tablets, ointment etc.)

72 YEAR OLD ACCOMPANY NIECE & HUSBAND

Q: My aunty and her husband are going for umrah insha-Allah. Can her sister (72 years old) join them?

A: She cannot accompany them as he is not her mahram.

CAUSE MAYHEM IN THE HARAMAIN

Q: What are the consequences of those who cause mayhem in the Haramain?

A: Almighty Allah states: *"And whosoever intends therein (Makkah) to wrong, injustice then We will cause him to taste a grievous punishment."* (surah 22 verse 25). Nabi SAW said: *"Whoever intends to cause the people of Madinah any harm, Allah will crush him as salt gets absorbed in the water."* (Ibn Maja)



UMRAH

SIGNIFICANT PLACES, BOUNDARIES



5 MEEQAATS

Q: What is meant by the meeqaat?

A: Nabi SAW designated five meeqaats (boundaries):

1. The meeqaat for the people of Madinah and those who travel from there is **Zul Hulaifa** (the name of a tree), which is famously known as **Bir Ali** (430 km to Makkah).
2. The meeqaat for the people of Syria, Palestine, Jordan, Egypt and those who come from that direction is **Juhfah**. This is a village which is in ruins. Nowadays, people don their ihram at *Rabigh*, which is just before Juhfah (183 km to Makkah).
3. For the people of Najd, Taif and those who travel from that direction, the meeqaat is **Qar nu manazil** which is known as *As-Sayl* (75 km to Makkah).
4. For the people of Yemen, their meeqaat is **Yalamlam** (mountain), which is known as *Sa'diyya* (92 km to Makkah).
5. The meeqaat for the people of Iraq is **Zaat Irq** (94 km to Makkah).

MEANING OF KA'BAH

Q: Why is the Ka'bah called Ka'bah?

A: *Kaab* refers to something high and exalted. The Ka'bah is called by this name because of it being honoured and exalted.

HISTORICAL NAMES OF MAKKAH

Q: What are the historical names of Makkah?

A: *An-Nassah* - it destroys whoever does evil in it and *Al-Bassah* - whoever commits vices in it, is thrown out.

VALLEY OF HARAM SHAREEF IN MAKKAH

Q: In which valley is the Haram Shareef situated in Makkah?

A: The Masjidul Haraam is situated in a valley surrounded by four

mountains:

Mount Abi Qubais in the east, *Mount Umar* in the west, *Mount Ajyad* in the south and *Mount Hindi* in the north.

MASJIDUL HARAAM MENTIONED IN QURAN

Q: How many times is Masjidul Haraam mentioned in the Noble Quran?

A: It is mentioned fifteen times in the Noble Quran.

EXTENTIONS OF MASJIDUL HARAM

Q: Kindly mention in brief the extentions of Masjidul Haram?

A: It was extended by the Quraish in the year 604 CE. Thereafter, it was extended by Sayyidina Umar RA in the 17th year AH (638). Subsequently, it was extended by Sayyidina Uthman RA in the year 26 AH (646). The Umayyad khalif Abdullah b Zubair RA, extended the masjid in 64 AH (682). Thereafter, during the Abbasid dynasty, Abu Jafar al-Mansur expanded the Haram Shareef in 137 AH (754).

Furthermore, extensive renovations were undertaken by Al-Mahdi Al-Abbasi, in the years 161-164 AH (777-780). Thereafter, Al-Mu'tadid al-Abbasi extended the masjid in 284 AH (897). The last expansion during the Abbasid rule was accomplished by Al-Muqtadir al-Abbasi in 306 AH (918). Thereafter, the Saudis extended the Haram during the time of King Abdul Aziz in 1375 AH (1955). The biggest expansion took place during the reign of King Fahad in the years 1409-1416 AH (1988-1995).

WHO BUILT MASJID HARAAM ?

Q: Who built Masjid Haraam (Sacred Masjid) in Makkah Mukarrama?

A: There was no wall surrounding the Baitullah and the people would read salat around the Ka'bah till the time of Sayyidina Umar RA. He was the first person to build a wall around the Baitullah

(Bukhari Shareef). In 17 AH Sayyidina Umar RA purchased homes and included them in the mataf (tawaf area) and was the first person to place lamps there.

When the residents of Makkah increased, Sayyidina Uthman RA purchased more homes in 26 AH to expand the capacity of the Sacred Masjid as it was too small. Subsequently, Abdullah b Zubair RA purchased homes in 64 AH to extend the Masjid Haraam. In 75 AH, Abdul Malik ibn Marwan reinforced the walls and roof. In 91 AH, Walid ibn Abdul Malik extended the Masjid even further. Then in 137 AH, Abu Ja'far al Mansur renovated the Masjid. Thereafter, Mahdi the Abbaside Caliph extended the Masjid in the year 160 AH and further expanded it in 168 AH. Furthermore, the Masjid was expanded in 271 AH, during the reign of Ahmad ibn Ja'far. A portion of the Masjid burnt in Shawwal 802 AH and Ameer Baisiq Zahiri refurbished the Masjid from 803-807 AH.

Thereafter Sultan Qai'tibay extended the Masjid in 882 AH. During the Ottoman empire, the first person to extend the Masjid was Sultan Sulaiman. Subsequently, Sultan Saleem extended the Masjid in 979 AH. Then in 1346 AH, King Abdul Aziz issued the decree to expand the Haram Shareef. King Fahd placed the foundation stone for the largest expansion of the Haram on 2 Safar 1409.

WHO BUILT THE KA'BAH ?

Q: Who built the Ka'bah Musharrafa?

A: Allama Nawawi RA stated that the Baitullah was built five times. The angels were the first to build the Ka'bah Musharrafa. Thereafter, Nabi Ibrahim AS and Nabi Ismail AS built it, as mentioned in Surah Baqara verse 127. Then the Quraish reconstructed it, 15 years prior to Nabi SAW receiving revelation. Subsequently, Abdullah b Zubair RA [d 73AH] built it. Thereafter, Hajjaj ibn Yusuf reconstructed it. See: Manasik of Nawawi. Thereafter, Sultan Murad Khan built it in 1040 AH (1630). On 5

Muharram 1375 AH a royal decree was issued to transfer all the equipment used in Masjid Nabawi to Makkah Mukarrama for the renovation of the Ka'bah. In 1403 AH some renovations were done to the Baitullah. The final renovations commenced in 1416 AH.

SIDE OF KA'BAH SOUTH AFRICANS FACE

Q: When we read salat in South Africa which side of the Ka'bah do we face?

A: We face the Baitullah on the side closer to the rukn shaami (ie. the side between the rukn shaami and rukn yemani).

ENTER BAB US SALAM DOOR OF HARAM

Q: Is it compulsory to enter through Bab us Salam in Makkah?

A: It is not compulsory or sunnah to enter through Bab us salam. The ulama have written that it is mustahab (desirable) to enter through *bab us salam* the first time one enters the Haram Shareef. Cognisance must be taken of the fact that the Haram Shareef is being extended regularly. Hence, one should enter through any door which is convenient.

FOUR IMAMS FOR EACH SALAT IN HARAM

Q: Is it true that there were four imams for each salat in the Haram Shareef?

A: It is true indeed that the Hanafis had their own musalla behind the hateem and the Shafi'es behind the Black Stone and the Hanbalis and Malikis on the two sides. In 1343 AH King Abdul Aziz appointed one imam to lead the salat and this was accepted by the ulama.

KISWA MADE FOR THE FIRST TIME

Q: When was the kiswa made for the first time in Makkah Mukarrama?

A: The kiswa was manufactured for the first time in 1347 AH during the reign of King Abdul Aziz.

MUEZZIN'S QUARTERS IN MAKKAH HARAM

Q: When was the muezzin's quarters established in Makkah?

A: In 1389 AH the expansion of the Haram Shareef was connected with the Turkish part of the Masjid. The muezzin's chamber was built in 1390 AH during the reign of King Faisal RA.

PULPIT REMOVED FROM THE MATAAF

Q: When was the pulpit (mimbar) removed from the Mataaf?

A: It was removed in 1399 AH - 1979 and the entire mataaf area was paved with white marble in the same year.

GAZING AT THE KA'BAH

Q: Is there any reward in just gazing at the Ka'bah?

A: Ibn Abbas RA relates from Rasulullah (SAW) that *Allah sends down one hundred and twenty mercies on the Ka'bah daily. Sixty mercies for the ones performing Tawaf, forty for those performing salah around the Ka'bah and twenty mercies for those looking at the Ka'bah.* (Baihaqi)

VIRTUE IN KISSING THE HAJRE ASWAD

Q: Is there any virtue in kissing the Hajre Aswad ?

A: Ibn Abbas (RA) says that Rasulullah (SAW) said (about Hajr Aswad): *"I swear by Allah that He will raise it on the Day of Qiyamah in such a manner that it will have eyes to see and a tongue to speak giving testimony about those who truthfully kissed it."* (Tirmidhi, Ibn Majah)

Nabi SAW said: *"Hajr Aswad will come on the day of qiyamah larger than Mount Abu Qubais. It will have a tongue and two lips and bear testimony for those who kissed it sincerely, and it is the right hand of*

Allah and He shakes the creations hand with it.” (Sahih Ibn Khuzaima, vol. 4, page 221)

Ibn Umar (RA) related that he heard Rasulullah (SAW) say: “The touching (of the Hajr Aswad) removes sins and whoever performs the Tawaf (according to the rules), the reward is similar to that of the freeing of a slave, and one does not place one's foot on the ground or raise it (in Tawaf) except that Allah removes a sin and orders for him one good deed.” (Tirmidhi)

HAJR ASWAD WAS STOLEN

Q: Is it true that the Hajr Aswad was stolen?

A: The Qaramita were a deviant group and they rejected certain aspects of the Shariah. In the year 317 AH they entered and massacred the pilgrims and stole the cloth of the ka’bah and the hajr aswad. It remained with them for 22 years and it was retrieved in 339 AH.

VIRTUE OF RUKN YEMANI

Q: Is there any virtue attached to the Rukn Yemani?

A: Abu Hurairah (RA) narrates from Rasulullah (SAW) that 70 angels have been placed at Rukn Yamani. Whosoever recites the following dua at Rukn Yamani, they reply, "Aamien".

[The dua is *Allahuma inni us-alukal 'afwa wal 'aa-fiyah. Rabbana Atina fiddunya hassanatan wa fil akhirati hassanatan wa qina adhaban nar.*

O Allah I ask You for forgiveness and safety. O Allah ! Grant us goodness in this world and goodness in the hereafter and protect us from the punishment of the fire.] (Ibn Majah)

TOUCHING RUKN YEMANI

Q: When touching rukn yemani, does one face the Baitullah?

A: One does not face the Ka’bah Musharrafa when touching the rukn yemani. Cognisance must be taken of the fact that one should

not touch rukn yemani when one is in the state of ihram as people sprinkle perfume on it. However, when one is not in ihram then it is sunnah to touch it with both hands or the right hand only, provided that one does not push or jostle other people. Kissing rukn yamani is not permissible.

VIRTUE OF MULTAZAM

Q: Is there any virtue attached to the Multazam?

A: Multazam literally means “the place of clinging onto.” Abdullah bin Abbas (RA) would stand at the multazam with his chest and cheeks clinging against the ka’bah while spreading out both his arms onto the walls of the Baitullah. Thereafter, he would say, “I had seen my master, Muhammad (SAW) doing the same.” (Tarikh Makah mukarramah , vol. 2, pg. 140-141)

Nabi SAW said: “O Umar! This is the place where tears should be shed.” (Ibn Maja & Baihaqi)

Ibn Abbas (RA) reports that he heard Rasulullah(SAW) saying: “The multazam is a place where duas are accepted. There is no servant of Allah who asks at this place except that Allah accepts his prayer.” (Shifa al-ghuram, vol. 1, pg. 373)

METHOD OF DUA AT MULTAZAM

Q: How does one make dua at Multazam?

A: Nabi SAW placed his mubarak body against the Baitullah between the door and the black stone with his hands outstretched and his right cheek touching the Ka’aba and supplicated to Almighty Allah. (Abu Dawud, Ibn Maja)

VIRTUES OF MAQAM IBRAHIM

Q: What are the virtues of Maqam Ibrahim?

A: Nabi SAW said: *Surely the black stone and the Maqam are two of the many rubies of Jannah. Almighty Allah has dimmed the effulgence of it. If Almighty Allah had not decreased the lustre of it, then it would have illuminated whatever is between the east and west* (Tirmidhi).

VIRTUE OF HATIM

Q: What is the virtue attached to the Hatim?

A: Aisha (RA) says that *"I wanted to enter the Ka'bah and perform my salah in it. Rasulullah (SAW) caught my hand and placed me in the Hatim and said: 'Perform your salah in the Hatim instead of going into the Ka'bah since it is also a portion of the Ka'bah"*. (Ibn Majah, Abu Dawud)

AZIZIA PART OF MAKKAH OR MINA

Q: Is Azizia part of Makkah or Mina?

A: There is consensus amongst the scholars of Saudi Arabia that Azizia is part of Makkah Mukarramah and not of Mina.

BORDERS OF MINA

Q: What are the borders of Mina and is Azizia part of it?

A: On the western side the border is the big shaitan (jamara aqaba) and on the eastern side wadi muhassar (where the elephants were destroyed). Azizia is not part of Mina but is considered to be a portion of Makkah Mukarramah.

MASJID KHAIF, MASJID NAMIRA & MASH'ARIL HARAM

Q: What is the meaning of Masjid Khaif, Masjid Namira and Mash'aril Haram?

A: **Masjid Khaif** is situated in Mina where Nabi SAW performed salat. *Khaif* refers to the valley at the bottom of a mountain.

Masjid Namira is located in *Arafat* and the name normally alludes to a tiger but in this context refers to the two-toned stones which are found in that area.

Mash'aril Haram refers to a sacred place where Nabi SAW spent the night which is situated in Muzdalifah.

MEANINGS: MINA, ARAFAH & MUZDALIFAH

Q: What is the meaning of Mina, Arafah and Muzdalifah?

A: **Mina** refers to the dripping of the blood as the hajj animals are slaughtered there. **Arafah** alludes to recognizing as Nabi Adam AS recognized Hazrat Hawwa AS on the plains of Arafah. **Muzdalifah** means to combine, here pilgrims combine their maghrib and esha salat.

DISTANCE OF ARAFAT FROM MAKKAH

Q: How far is Arafat from Makkah ?

A: Arafat is situated on the eastern side of Makkah and is 9 miles (~15 km) from Makkah and 6 miles (~10km) from Mina.

MAKKAH OR MADINAH SUPERIOR

Q: Which is superior Makkah Mukarrama or Madinah Munawwara?

A: It is unanimously agreed upon that both these cities are the most important places in Islam. When Nabi SAW was leaving Makkah, he turned around and said: *You are the most beloved city to Allah and you are the most beloved city to me, if the polytheist had not sent me in exile, I would not have left you* (Tirmidhi and Ahmad). Nabi SAW spent 53 years in Makkah and the last ten years in Madinah. Imam Abu Hanifa RA, Imam Shafi'e RA and Imam Ahmad RA stated that Makkah Mukarrama has greater virtue than Madinah Munawwara due to the Ahadith of 100,000 reward mentioned in Bukhari Shareef. However, Imam Malik RA stated that Madinah Munawwara has greater merit than Makkah Mukarrama due to the

fact that Nabi SAW is buried there and Nabi SAW made dua for double blessings for Madinah. (Ahmad)

CHANGES NABI (S.A.W.) DESIRED FOR THE KA'ABA

Q: What changes did Nabi (SAW) desire for the Ka'bah?

A: Nabi SAW desired three changes:

- there should be two doors - one for entry and one for exit
- the door should be at ground level
- the hateem should be incorporated in the Ka'bah. Nabi SAW informed Sayyida Ayesha RA, *if your people were not new reverts to Islam then I would have incorporated the hateem into the Ka'bah* (Bukhari Shareef).

HUNT, CUT TREES OR GRASS IN HARAM

Q: Is it permissible to hunt, cut trees or grass in the Haram Shareef?

A: It is not permissible for any person muhrim or otherwise, to hunt within the boundaries of the Haram (Makkah, Mina, Muzdalifa). Similarly, it is not permissible to cut the grass or trees of the Haram Shareef. This prohibition only relates to those trees or grass which grow naturally and are not planted by human beings.

NABI (S.A.W.)'s MOTHER AAMINA BURIED

Q: Where is Nabi (SAW)'s mother Aamina buried?

A: Nabi (SAW)'s mother was going from Madinah to Makkah and she passed away on the way and is buried in Abwa. Nowadays it is known as *Masturah*.

PLACE OF GHUSAL OF NABI(S.A.W.) WHEN ENTERING MAKKAH

Q: Where did Nabi SAW make ghusal before entering Makkah?

A: Nabi SAW performed ghusal (bath) at Zi tuwa. Nowadays it is known as Aabar Zahir - the wells of Zahir in the Ghazza area.

BIRDS OF MAKKAH

Q: Are there any specialities of the birds of Makkah Mukarrama?

A: There are no special virtues or merits for the birds of Makkah. However, it is not permissible to hunt them within the boundary of the Haram Shareef (Bukhari Shareef). The Haram Shareef boundary alludes to Makkah, Mina and Muzdalifah.

HOUSE OF UMM HANI(RA) IN THE HARAM

Q: It is mentioned that the house of the Umm Hani (RA), is presently incorporated into the Haram, and it was the place that Rasulullah (SAW) commenced the Mi'raj. Please explain.

A: Umm Hani (RA) bint Abu Talib was the paternal cousin of Rasulullah (SAW). He would frequent her house regularly. According to some narrations, on the night of mi'raj, Rasulullah (SAW) was resting at her home and it was from there that the mi'raj took place. (Tarikh Makkah Mukarramah , vol. 1, pg. 360-363)

Presently, this place is located in the Turkish section of the haram in line with the Rukn Yemani and is 120 metres away from it. Entering the masjid through Bab Malik Abdul Aziz (Door no.1), down the passageway into the Turkish extension, an extremely broad brownish stone mason pillar is noticeable in the Turkish section. This is reported to be the location of the home of Umm Hani (RA). It seems as though the Ottomans intentionally built such a large pillar so that no person would sit at the place Rasulullah (SAW) rested, out of respect for him.



UMRAH

TAWAF



WHY 7 CIRCUITS IN TAWAF

Q: Why do we make seven circuits of tawaf around the Baitullah?

A: When Nabi Ibrahim AS and Nabi Ismail AS completed the reconstruction of the ka'bah, they inspected the ka'bah for any defect and went around it seven times. Thus we emulate Nabi Ibrahim AS, Nabi Ismail AS and our Master Nabi Muhammad SAW.

WHY TAWAF ANTI-CLOCKWISE

Q: Why do we perform tawaf anti-clockwise?

A: The main reason is that we need to emulate the Messenger of Islam in all his actions. Nabi SAW said: "Take from me your actions of hajj." (Muslim). Logically, the heart is on the left hand side and is nearer to the Ka'bah when performing tawaf.

FARD SALAT COMMENCES WHILST PERFORMING TAWAF

Q: If fard salat or janaza salat commences whilst one is performing tawaf then what should one do?

A: One should suspend the tawaf and join the salat and resume thereafter. One should be sure how many shawts (circuits) one has completed. If one is unsure or confused about the number of circuits, then repeat the entire tawaf or take the minimum circuits into consideration.

MOBILE PHONES WHILST MAKING TAWAF

Q: Whilst performing tawaf some people are talking on their mobile phones, is the tawaf valid?

A: Tawaf is similar to salat, but one can talk during tawaf if necessary. However, nowadays many people are chatting on the mobile whilst performing tawaf, this is reprehensible and

unacceptable. They are showing gross disrespect to the Baitullah and causing inconvenience to others who are performing tawaf. Almighty Allah states: *And whosoever honours the Symbols of Allah, such honour should come truly from the piety of the heart* (surah 22 verse 32). The tawaf will be valid, but the reward would be decreased.

PHOTOGRAPHS OF KA'BAH IN TAWAF

Q: Some people face the Baitullah in tawaf to take photographs, is the tawaf valid?

A: The tawaf is null and void. It is compulsory for the pilgrims to learn the basics and rudiments of hajj. When one performs tawaf and deliberately turns towards the Baitullah then the tawaf breaks. The only place where a person should turn to face the Baitullah is at hajre aswad (black stone).

FACE BAITULLAH WHEN MAKING TAWAF

Q: In tawaf I deliberately turned towards the Baitullah, is my tawaf valid?

A: If one turns intentionally towards the Baitullah whilst performing tawaf then that circuit is null and void according to the Hanafis. Therefore, that circuit has to be repeated. According to the Shafi'es the entire tawaf has to be repeated.

WENT THROUGH HATEEM IN TAWAF

Q: I performed tawaf and went through the hateem, is my tawaf valid?

A: When performing tawaf it is compulsory to go around the hateem. If one goes through the hateem then the circuit of the tawaf is null and void.

WUDHU COMPULSORY FOR TAWAF

Q: Is wudhu compulsory for tawaf?

A: There is consensus amongst the jurists, that wudhu is compulsory for the validity of tawaf. However, when one performs sa'ee between safa and marwa, wudhu is meritorious but not obligatory.

DOUBT NUMBER OF CIRCUITS IN TAWAF

Q: If one is in doubt about the number of circuits one has performed in tawaf, what should one do?

A: The principle is one should always take the lower number into consideration, eg, if one has doubt whether it is four or five circuits then one should consider it as four.

COMPLETE QURAN IN TAWAF

Q: Some people complete the whole Quran whilst performing tawaf. Is this valid?

A: It is permissible to read the Noble Quran whilst performing tawaf. However, it is desirable to do so from memory and if one reads from the Quran Shareef then it is also permissible.

MEN AND WOMEN MAKE TAWAF TOGETHER

Q: Can men and women make tawaf together?

A: Imam Bukhari RA mentions that Sayyida Ayesha RA performed tawaf away from the men. It is not permissible for men to touch women or vice versa in tawaf. Nowadays, many a time women are pushing men or vice versa which is absolutely haram. A concerted effort should be made to separate the men and women in tawaf.

SHAFI'E: IN TAWAF A MALE TOUCHES A FEMALE SKIN TO SKIN - STATUS OF WUDHU?

Q: I follow the Shafi'e school of jurisprudence and occasionally in tawaf a male touches a female skin to skin - does my wudhu

break in this instance?

A: In normal circumstances when a male touches a strange female skin to skin or vice versa, the wudhu breaks according to Imam Shafi'e RA. However, in tawaf due to the huge crowds the verdict is issued according to the Hanafi school. Thus, the wudhu would not break and the tawaf is valid. Cognisance must be taken of the following:

- a. For male to touch female or vice versa is haram
- b. According to majority of the jurists, it is compulsory for the ladies to wear socks or stockings. The Hanafis state that it is desirable.
- c. When the lady is not in ihram then it is desirable for her to wear gloves.

REWARD OF NAFL TAWAF TRANSFERRED TO MANY PEOPLE

Q: Can I perform a nafl tawaf and transfer the reward to many people?

A: It is permissible to transfer the reward to the deceased, people living and those still to be born till the day of reckoning provided that they are Muslim.

SAY "ALLAHU AKBAR" AT BLACK STONE

Q: Is it permissible to say Allahu Akbar whenever one reaches the Black Stone?

A: It is sunnah to recite *Allahu Akbar* whenever one reaches the Hajre Aswad (black stone) during tawaf.

FORGOT TO MAKE RAMAL DURING TAWAF

Q: If I forgot to make ramal (walking fast) in the first three rounds of tawaf then should I perform it in the last three rounds?

A: Once a person forgets to make ramal, then it is waived off. One

does not need to perform it in the last three circuits of tawaf. Cognisance must be taken of the fact that there is no dum or sadaqa for this omission.

HEAR NOISES IN STOMACH DURING TAWAF

Q: Many times whilst performing tawaaf or salat I hear noises in my stomach, is my wudhu valid?

A: Abu Huraira RA reported that Nabi SAW said: *Whosoever feels something in his stomach and he is unsure whether something came out or not, that person should not leave the Masjid (break salat or tawaf) unless he heard a noise (wind) or he got a smell (Muslim and Tirmidhi).* The principle is that one should be sure that the wudhu has broken and one should not rely on doubt. Those who have doubt should read *O Allah protect me from walahan* (shaytan's name).

FORGOT NUMBER OF CIRCUITS IN TAWAF

Q: What should one do if one performed 6 circuits only for tawaf then remembered that it is incomplete?

A: If one remembered immediately, then perform one more circuit. However, if one remembered after some days, then it is preferable to repeat the entire tawaf.

GAZE DURING TAWAF ?

Q: Where must I keep my gaze during tawaf ?

A: One should not look around whilst performing tawaf, rather look down as a mark of respect and one should not turn one's body towards the Baitullah deliberately.

TAWAF WHILST HOLDING ONE'S SHOES

Q: Is it permissible to make tawaf whilst holding one's shoes?

A: It is acceptable but disrespectful, hence one should use the shoe racks provided.



UMRAH

SA'EE (SAFA / MARWA)



PERFORM SA'EE IN NAFL TAWAF

Q: In nafl (voluntary) tawaf, does one perform sa'ee?

A: One does not perform sa'ee after a nafl tawaf.

TWO RAKAATS SALAT AFTER SA'EE

Q: Is it sunnah to read two rakaats salat after sa'ee?

A: Imam Ahmad RA and Ibn Hibban RA have mentioned in their respective compilations that Nabi SAW performed 2 rakaats salat on the edge of the mataf after sa'ee. However, these ahadith are very weak, therefore it is not sunnah but permissible.

PERFORMED SA'EE 14 TIMES BETWEEN SAFA & MARWA

Q: What is the verdict if one performed sa'ee 14 times between safa and marwa?

A: Sa'ee alludes to the walking between safa and marwa 7 times. Safa to Marwa is one, and Marwa to Safa is two, hence one will commence at Safa and end at Marwa. There is no basis to perform sa'ee 14 times between Safa and Marwa, hence the remaining 7 circuits will be futile.

PERFORMED SA'EE BEFORE TAWAF

Q: A person performed sa'ee before tawaf, is it valid?

A: The sa'ee is not valid according to the vast majority of scholars. Therefore, the sa'ee will have to be repeated after tawaf.

REMAINING ROUNDS OF SA'EE COMPLETED LATER

Q: After making 3 rounds of sa'ee, I was exhausted and performed the remaining 4 after a few hours. Is my sa'ee valid?

A: Your sa'ee is valid.



UMRAH

WOMEN'S ISSUES



HOW DO WOMEN PREPARE FOR UMRAH?

Q: How do women prepare for umrah?

A: They will take a bath, wear their normal clothes, read 2 rakaats voluntary salat, thereafter make intention for umrah and recite *Labbaik*. Subsequently, the prohibitions of ihram would apply. If the lady is in her menses or post-natal then she does not read salat, but makes intention and reads the *Labbaik*. When they reach Makkah, they must perform the umrah. However, the lady in menses cannot enter the Masjid until she takes the compulsory ghusal after her menses has ended. Subsequent to the bath she performs her umrah without going out of Makkah. Cognisance must be taken of the fact that whilst waiting to become clean all the prohibitions of ihram are still applicable upon her.

REWARD FOR FEMALES WHO PERFORM UMRAH & HAJJ

Q: What is the reward for females who perform umrah and hajj?

A: Sayyida Ayesha RA asked Nabi SAW, should women go out and fight in the path of Allah. Nabi SAW replied: *Upon females your jihad (striving) is hajj and umrah which does not involve any fighting.* (Reported by Ahmad and Ibn Maja).

MEDICATION TO DELAY MENSES

Q: Is it permissible for females to take medication to delay their menses?

A: It is acceptable for females to take medication during umrah and hajj to delay their menses provided that it does not have an adverse effect on their health. It would be desirable for the lady to consult with her doctor.

FACE OPEN IN IHRAM FOR SPECTACLES

Q: Can I leave my face open in ihram as I wear spectacles?

A: Nabi SAW said: *A women should not wear gloves or cover her face in ihram* (Bukhari Shareef). If the lady in ihram is with females only, then she should not cover her face and similarly when she is in the presence of her husband or mahram (those whom she cannot marry, eg. father, brother, son etc.) then also, she should not cover her face. However, when there are strange men present then it is compulsory for her to cover her face. Sayyida Ayesha RA reports that *when we were travelling with Nabi SAW in the state of ihram and when strange men passed, we used to cover our faces and when they went away we opened our faces* (Abu Dawud). Imam Malik RA mentioned the following in Muwatta: Fathima bint Munzir RA reports that we used to cover our faces whilst we were in the state of ihram and we were with Asma', the daughter of Abu Bakr Siddiq RA. Thus, it is compulsory upon females to cover their faces in the Haram Shareef, Mina, Arafat, Muzdalifa etc. when strange men are present.

According to the Malikis and Hanbalis it is permissible for the lady to wear a normal niqab (face cover) during ihram even if it touches the face all the time.

However, the Hanafi and Shaf'ie scholars state that the niqab should not touch the face in ihram and they should wear a cap etc. If it is extremely cumbersome and as a last resort the Hanafi lady wears a normal niqab then she has to pay 25/30 riyals to the poor and needy as sadaqa (charity).

LADIES FOLLOW SALAT OF IMAM OF HARAM

Q: Are ladies allowed to read salat behind the Imams of the Haram?

A: Nabi SAW said: *Their homes are better for them* (Abu Dawud). Nabi SAW was the Imam and yet he encouraged the ladies to perform salat at home as it is more rewarding. However, if they read salat behind the Imam in the Haram Shareef their salat is valid and there is no need to repeat it.

Q: Can females perform salatul janaza behind the Imam in the Haram Shareef?

A: It is permissible for females to read salatul janaza behind the Imam although it is not compulsory upon them.

LADY IN ISTIHAZA PERFORM TAWAF

Q: Can a lady in Istihaza perform tawaf?

A: *Istihaza* refers to a sickness where the lady bleeds during her days of cleanlines. It is permissible for her to perform tawaf in this condition. However, she needs to make a fresh wudhu for every fardh salat and during this time she can perform her tawaf with that wudhu. Nabi SAW instructed Fathima bint Abi Hubaish RA to perform a wudhu for every fardh salat (Bukhari and Muslim).

MENSES STARTED AFTER ENTERING MEEQAT

Q: What is the ruling regarding a lady who made intention for umrah from the meeqat, however when she entered Makkah her menses started?

A: The lady will remain in ihram for the duration of her menses, when she is sure that she is clean, she will take a fardh ghusal (compulsory bath) then perform her umrah. There is no need for her to go out of Makkah to perform the umrah. Cognisance must be taken of the fact that whilst she is waiting to get clean and when taking the ghusal she cannot use soap, shampoo etc.

MAKE DUA FROM SAFA MARWA IN MENSES

Q: My wife is in her menses and longs to see the Baitullah, can she go to safa marwa and make dua from there?

A: It is not permissible for a lady in menses to enter any masjid. However, if she sits in safa marwa and makes dua whilst looking at the Baitullah then it is permissible as safa marwa is not part of the masjid.



UMRAH

GENERAL



HOW MANY UMRAS - NABI (SAW) PERFORM ?

Q: How many umras did Nabi SAW perform?

A: According to the vast majority of scholars Nabi SAW performed four umras (Abu Dawud). *Umrah Hudaibiya* in the sixth year AH; this was the aborted umrah. In seven AH the *umratul qadha* was performed. In the eighth year an umrah was performed from Jirana after the conquest of Makkah. The last umrah was performed with the farewell hajj in 10 AH.

TAHIYYATUL MASJID WHEN ENTER HARAM

Q: When one enters the Haram Shareef in Makkah, should one read tahiyyatul masjid or not?

A: Those who intend to perform tawaaf or umrah immediately after entering the Haram Shareef, it is sunnah for them not to perform the 2 rakaats tahiyyatul masjid. However, those who intend delaying their umrah or tawaaf, it is sunnah for them to perform the tahiyyatul masjid.

HALAL MONEY FOR UMRAH AND Hajj

Q: How important is it to use halal money for umrah and hajj?

A: It is of paramount importance to use halal money for hajj or umrah. Nabi SAW said: *Verily Allah Ta'ala is pure and He only accepts that which is pure.* (Mishkhat Shareef).

It is mentioned in Tabarani, on the authority of Abu Huraira RA that Nabi SAW said: *When someone sets out for pilgrimage with lawful earnings and places his foot in the stirrup of his mount, whilst reciting Labbaik, a caller from the heavens responds by saying: May your call be replied and happiness be your reward. Your provision and means of conveyance are lawful and your hajj is accepted and you are free of sins. Conversely, when one sets out for hajj with unlawful earnings and places his foot in the stirrup of his mount, whilst reciting Labbaik, the caller from the heavens says: May your call be unanswered and happiness is not your reward. Your provisions and earnings are unlawful, hence your hajj is not*

accepted.

UMRAH ON YOUR OWN OR IN A GROUP

Q: Is it better to perform umrah on your own or in a group?

A: It is desirable to perform the umrah individually provided that one knows the laws etc.

SHAFI WOMEN GO IN A GROUP FOR UMRAH

Q: Can shafi women go in a group for umrah?

A: It is not permissible as shafi'es only allow it in the case of fardh hajj.

TAHAJJUD AZAN GIVEN IN HARAMAIN

Q: When is tahajjud azan given in the Haramain Sharifain?

A: Tahajjud azan is given one hour before fajr azan.

CARRY WEAPONS IN HARAM SHAREEF

Q: Is it permissible to carry weapons in the Haram Shareef?

A: Nabi SAW prohibited carrying weapons in Makkah (Muslim Shareef). According to the vast majority of scholars, this is applicable when there is no need. However, if there is a need then it will be permissible (Al-Masjid Haraam by Shaikh Wasiullah, page 43).

PIOUS SHOW RESPECT TO HARAM

Q: How did our pious predecessors show respect to the Haram Shareef in Makkah?

A: Sayyidina Umar RA used to say that if I commit one sin in Makkah is worse than 70 sins out of Makkah. (Reported by Fakihi in Akhbar Makkah). Azraqi reports on the authority of Abdullah ibn Abbas RA that due to the respect of the Haram, people used to

walk bare feet in Makkah. Hence, it is compulsory to show love and respect to the Haramain Shareefain.

NABI (SAW) READ SALAT IN THE KA'BAH

Q: Did Nabi SAW read salat in the Ka'bah?

A: It is mentioned in Bukhari Shareef that Nabi SAW, Usama ibn Zaid RA, Bilal RA, Uthman ibn Talha RA entered the Ka'bah and read salat. Therefore, to read nafl salat in the Ka'bah is permissible according to all four schools of jurisprudence.

MIMBAR IN MASJID HARAM

Q: Who placed the mimbar in Masjid Haram in Makkah?

A: There was no pulpit in the Haram Shareef at Makkah till the time of Mu'awiya RA, he was the first person to place a mimbar. The rulers before him would deliver the sermon from the Hateem or from the door of the Ka'aba. For reference see: Al-Masjidul Haram by Shaikh Waseeullah, page 171.

NON-MUSLIMS TO ENTER MAKKAH

Q: Is it permissible for non-Muslims to enter Makkah?

A: It is not permissible for non-muslims to enter Makkah. Almighty Allah states: "O you who believe! Know that Mushrikeen are unclean, do not let them come near the sacred masjid after this year (the pilgrimage of the 9th year)." (surah 9 verse 28).

BEST PLACE TO READ SALAT IN THE HARAMAIN SHAREEFAIN

Q: Which is the best place to read salat in the Haramain Shareefain?

A: It is mentioned on the authority of Abu Huraira RA that Nabi SAW said: *The best saff (row) for the men is the first one and the last row is the worst. And for females the best row is the last one and the worst row*

is the first (Muslim, Abu Dawud, Nasai and Musnad Ahmad). Cognisance must be taken of the fact that females should read their fardh salat in their rooms as it is more rewarding. However, if they read behind the Imams then the salat is valid.

CAN ONE SLEEP IN THE MASJID?

Q: Can one sleep in the Masjid?

A: It is permissible to sleep in the Masjid. Imam Bukhari RA has entitled a chapter “Sleeping in the Masjid”. Sayyidina Ali RA was sleeping in the Masjid and Nabi SAW woke him up and said: *Wake up! O father of sand* (Bukhari Shareef). It is desirable to make intention of nafl I’tikaf before entering any Masjid.

SPIT IN THE DIRECTION OF THE QIBLA

Q: Is it permissible to spit in the direction of the qibla?

A: Nabi SAW said: *Whosoever spits in the direction of the Ka’bah, will come on the day of justice with the saliva on his forehead* (Sahih Ibn Khuzaima). Hence, it is not permissible to spit in the direction of the qibla.

COMMIT A SIN IN MAKKAH

Q: How serious is it to commit a sin in Makkah?

A: Nabi SAW said: *“Verily this ummah will remain in goodness provided that they respect the Baitullah as it is supposed to be honoured. When they disrespect it (by committing vices and sin) then they will be destroyed.”* (Ahmad and Ibn Maja)

5 ANIMALS ALLOWED FOR MUHRIM TO KILL

Q: Which are the five animals that Nabi SAW allowed a muhrim to kill?

A: The crow, kite, mouse, scorpion and rabid dog (Bukhari Shareef). Similarly, it is permissible to kill such reptiles and snakes

which cause harm to people.

MONTH NABI(S.A.W.) PERFORMED UMRAH ?

Q: Did Nabi SAW perform umrah during the months of Rajab, Shawwal or Ramadhan?

A: Nabi SAW did not perform umrah in any of these months. All the umrahs were performed during the month of Zul Qada except the one Nabi SAW performed with his hajj as that was performed in Zil Hajj. However, there are great virtues in performing an umrah during the month of Ramadhan. Nabi SAW said: *An umrah during Ramadhan is equivalent to a hajj with me.* (Bukhari Shareef and Abu Dawud)

LENGTH OF STAY AT HUDAYBIYA

Q: How long did Nabi SAW stay in Hudaibiya during the aborted umrah?

A: Nabi SAW stayed for approximately 19 days according to Ibn Abedeen Shami RA.

AYESHA (R.A.)’s UMRAH FROM TAN’EEM

Q: Why did Sayyida Ayesha RA perform an umrah from Tan’em?

A: When Sayyida Ayesha RA reached Sarif, her menses started and continued till the days of hajj and she could not perform an umrah before hajj. Nabi SAW instructed her to go to Tan’em with her brother Abdur Rahman RA and perform an umrah. Imam Shafi’e RA and Imam Ahmad RA stated that it was just to pacify her as the other consorts of Nabi SAW had performed an umrah and hajj. The Hanafis state that it was the qadha of the umrah that was not performed.

UMRAH ON BEHALF OF DECEASED PARENTS

Q: Can I perform umrah on behalf of my parents who are

deceased?

A: Perform a nafl umrah and transfer the reward to them.

TRANSFER REWARD OF UMRAH TO PARENTS

Q: After I performed my umrah, can I transfer the reward to my parents etc?

A: If it is a voluntary umrah then one is allowed to transfer the reward to one's parents etc. irrespective whether they are alive or not. However, when a person is performing tamattu or qiran hajj and one performs an umrah, then it will not be permissible to transfer the reward of this umrah to anybody else.

AFTER UMRAH - WAITING FOR HAJJ

Q: After I performed my umrah and cut my hair, what is permissible for me as I am performing tamattu hajj?

A: It is permissible for you to clip nails, remove unwanted hair, wear normal clothes, apply perfume and conjugal rights after performing your umrah until hajj. In the interim, perform as many nafl tawafs as possible.

CARRY SLING FOR BABY DURING UMRAH

Q: Can a male carry his baby in an 'abba' (carry sling) whilst performing umrah?

A: It is permissible.

UMBRELLA DURING UMRAH

Q: Can a muhrim (one in ihram) use an umbrella or bluetooth whilst performing umrah?

A: It is permissible for one to use an umbrella, bluetooth, ipod etc. whilst in ihram.

DAYS CANNOT PERFORM UMRAH

Q: On which days can a person not perform umrah?

A: Umrah can be performed throughout the year except between the 9th and 13th of Zil Hajj, as these five days are dedicated to hajj.

TOUCH HATEEM IN TAWAF

Q: Is it permissible to touch the hateem whilst performing tawaf?

A: One should not touch it, as it is not sunnah. Cognisance must be taken of the fact that people apply itr to the black stone and rukn yemani etc, therefore one should not touch these places whilst in ihram.

TAKE ANOTHER PERSON'S SANDAL

Q: Sometimes our sandals gets lost in the Haram, can we take another person's sandal?

A: It is not permissible. One should walk barefeet and purchase another pair.

URINALS USED IN SAUDI ARABIA

Q: Is it permissible to use the urinals that are placed in Mina etc?

A: It is haram to utilize the urinals for the following reasons:

1. One will be exposing ones private part and thighs in a public place
2. It is imitating the non-Muslim culture, eg. jews and christians
3. The urine will splash on the ihram or body
4. Nabi SAW said: "The splashes of urine causes punishment in the grave." (Tirmidhi)

In conclusion, it is an oversight on the part of the authorities to place urinals in such Holy places. No true Muslim will place urinals in their own homes.



HAJJ

VIRTUES & TYPES OF HAJJ, TALBIYA, INTENTION



VIRTUES OF PERFORMING HAJJ

Q: Kindly mention some virtues of performing Hajj from Hadith ?

A: Hazrat Abu Huraira RA reports that Rasulullah (SAW) said: "Whoever performs Hajj for the pleasure of Allah and there was no intimacy (between spouses), nor commits any evil deed, will return free from sins as the day on which his mother gave birth to him." (Bukhari Shareef)

Nabi(SAW) said: "When the day of Arafat dawns, Allah's (Mercy) descends to the lowest heaven and boastingly remarks to the Angels: " Look at My servants, they have come towards Me with their hair dishevelled and scattered while their bodies and clothes are covered with dust due to long journeys. The cry from them is 'Labbaik, Allahumma Labbaik (We are at Your service, 'O Lord, we are at Your service) 'O My Angels, I bear witness that I have forgiven their sins". The Angels will say: "O Allah among them there is that person who is inclined towards sin, and there are among them that evil person": Allah will reply: " I have forgiven them all". Rasulullah (SAW) said: "On no other day are so many souls set free from hell as on that day (Arafat)." (Mishkat)

Hazrat Talha R.A. reports that Rasulullah (SAW) said: "Apart from the day of the battle of Badr there is no day on which the shaytan is seen more humiliated, more rejected, more depressed and more infuriated, than on the day of Arafat, and indeed all that is only because of the abundance of descending mercy (on that day) and due to Allah's forgiveness of the servants". (Mishkat)

Hazrat Sahl bin Sa'ad RA reports that Rasulullah (SAW) said: "When a Muslim shouts Labbaik, then verily every stone, tree and all the ground to his right and to his left recites the same, and this continues till that cry reaches the end of the earth". (Tirmidhi)

Hazrat Abu Moosa RA reports that Rasulullah SAW said: "The Haji

shall intercede on behalf of four hundred families or four hundred people from his family, and verily does he return from Hajj (sinless) as on the day his mother gave birth to him." (Bazaar, Targheeb)

Abu Hurairah RA reports from Rasulullah (SAW): "For the accepted Hajj (Hajj Mabruur) there is no reward except Jannah". (Bukhari, Muslim)

Abdullah bin Masood RA reports that Rasulullah (SAW) said: "Perform Hajj and Umrah one after the other for surely they (Hajj and Umrah) remove hunger and sins just as the furnace removes the impurities of iron, gold and silver" (Tirmidhi, Nasai)

Abu Hurairah RA reports from Rasulullah (SAW) that "The Haji and Mu'tamir are the guests of Allah. When they make dua unto Him, He accepts and when they seek His Pardon, He forgives them." (Ibn Majah)

DELAYING HAJJ

Q: What is mentioned regarding the delaying of Hajj?

A: Hazrat Ibn Abbaas RA reports that Rasulullah SAW said: "Whoever desires to perform Hajj, should hasten towards performing it." (Abu Dawud)

In another Hadith it has been stated: "Hasten to perform your obligatory Hajj, for one knows not what shall happen (to prevent it)." (Targheeb)

In view of these Ahaadith, the majority of jurists are of the opinion that Hajj should be performed at the first opportunity after it becomes obligatory on one.

WARNINGS OF NOT PERFORMING HAJJ

Q: What warnings are there for one who does not perform hajj ?

A: "Pilgrimage to the House (of Allah) is a duty man owes to Allah, upon those who can afford the journey. And whoever refuses to obey, then indeed Allah is not in need of His creation." (Surah Aale Imraan – 97)

Hazrat Ali RA says Rasulullah (SAW) said: "Whoever possesses the provisions (for the journey) and the means of transport to bring him to the House of Allah yet he does not perform Hajj, then there is no difference in him dying as a Jew or as a Christian" (Tirmidhi)

Hazrat Ibn Abbaas RA said: "Whoever has enough money to perform Hajj and does not do so, or enough wealth making Zakaat obligatory on him, and he does not give it, he shall surely at the time of his death beg to be sent back to the world." (Kanzul Ummaal)

BEST TYPE OF HAJJ

Q: Which type of hajj is the best?

A: Cognisance must be taken of the fact that all three types of hajj are permissible according to all four schools of jurisprudence. However, the Hanbalis state that *tamattu* is the best then *ifrad* then *qiran*. The Hanafis state that *qiran* is the best, then *tamattu*, then *ifrad*. The Malikis state that *ifrad* is the best, then *qiran*, then *tamattu*. According to the Shafi'ees, *ifrad* is the best, then *tamattu*, then *qiran*. However, the Shafi'ees state *ifrad* is the best provided that the person performs an umrah in the same year, otherwise *tamattu* is the best.

In this day and age *tamattu* is the best as people cannot stay in *ihram* for long durations.

SUMMARY OF ACTIONS OF HAJJ

Q: Kindly summarize the actions of hajj?

A:

TYPES OF HAJJ

Ifrad

1. Ihram 2. Tawaaf Qudum 3. Sa'ee 4. Mina 5. Arafat 6. Muzdalifa 7. Pelting big shaitan 8. Slaughtering is desirable but not compulsory 9. Shaving or cutting of hair 10. Tawaf ziyaret 11. Sa'ee (if not performed after tawaf qudum) 12. Pelting of all 3 jamarats on 11th and 12th Zil Hajj 13. Tawaf wida

Tamattu'

1. Ihram for umrah 2. Tawaf 3. Sa'ee 4. Shaving or trimming the hair 5. Ihram for hajj 6. Mina 7. Arafat 8. Muzdalifa 9. Pelting big shaitan 10. Slaughtering 11. Shaving or cutting of hair 12. Tawaf ziyaret 13. Sa'ee 14. Pelting of all 3 jamarats on 11th and 12th Zil Hajj 15. Tawaf wida

Qiran (Hanafi)

1. Ihram of hajj and umrah 2. Tawaf of umrah 3. Sa'ee for umrah 4. Tawaf qudum 5. Mina 6. Arafat 7. Muzdalifa 8. Pelting big shaitan 9. Slaughtering 10. Shaving or cutting of hair 11. Tawaf ziyaret 12. Sa'ee 13. Pelting of all 3 jamarats on 11th and 12th Zil Hajj 14. Tawaf wida

Qiran (Shafi'es, Malikis, Hanbalis)

1. Ihram for hajj and umrah 2. Tawaf Qudum 3. Sa'ee 4. Mina 5. Arafat 6. Muzdalifa 7. Pelting big shaitan 8. Slaughtering 9. Shaving or cutting of hair 10. Tawaf ziyaret 11. Sa'ee (if not performed after tawaf qudum) 12. Pelting of all 3 jamarats on 11th and 12th Zil Hajj 13. Tawaf wida.

PHILOSOPHY OF HAJJ**Q: What is the philosophy of hajj?**

A: A pilgrim is the privileged guest of Almighty Allah, who has to observe the protocols that befit his dignified status. It is therefore vital for him to acquaint himself with the laws of hajj and to commit himself to the unique lessons offered during this blessed

journey.

Hajj is the largest annual convention of faith that offers pilgrims a chance to interact as one common ummah. It is the united assembly of the Muslim world that transcends race, colour, ethnicity and nationality. Hajj is inextricably linked to the Jihad of Nabi Ibrahim AS against the oppression of a ruling elite, against paganism, idolatry and a value system steeped in oppression and exploitation. Hajj is a reminder that jihad has to be fought at different levels. Jihad against the nafs and ego, jihad against media propaganda, jihad against tyranny and despotism. Jihad against economic exploitation. Jihad against the ideological warfare cloaked in popular buzzwords, like rights and freedom.

Hajj is the epitome of subservience to Allah's law. It is a reaffirmation of the sovereignty of Allah and the vicegerency of human beings. Hajj is a declaration that, *Behold, my prayer, my acts of worship, my living and my dying are for Allah alone - the Sustainer of all the worlds* (surah 6 verse 161).

FARAIDH OF HAJJ**Q: What are the faraidh (compulsory) of hajj?**

A: These are compulsory acts and if omitted then the hajj is null and void:

1. **All the jurists** agree that donning the ihram with intention, being present in Arafah on 9 Zil Hajj after zawal and tawaf ziyarah are compulsory actions.
2. **According to the Hanafis** the following actions are fardh:
 - I. Ihram with niyyah (intention)
 - II. Wuquf at Arafat - 9th Zil Hajj at anytime from after zawal until subh sadiq (true dawn) of 10th Zil Hajj, even if the wuquf is just for a moment.
 - III. Tawaf ziyarah - this tawaf can be performed anytime from subh sadiq (from fajr time) on 10th Zil Hajj until maghrib on the 12th Zil Hajj.

3. Furthermore, **the Shafi'e jurists state** that sa'ee between safa and marwa is compulsory. Similarly, shaving or trimming of the hair is also mandatory.
4. **The Malikis and Hanbalis** state that sa'ee between safa and marwa is compulsory.

WAJIBATS OF HAJJ

Q: What are the wajibats of hajj?

A: Wajibat means that one must execute it. However, if it is omitted then a goat or sheep must be sacrificed in Makkah or Mina anytime during the year.

According to the Hanafis the following actions are wajib:

1. Ihram with intention from the meeqat
2. Pelting the jamarats on the 10,11,12th of Zil Hajj.
3. Hady - slaughtering of an animal in Mina or Makkah for those who perform tamattu or qiran hajj
4. Shaving or trimming the hair
5. Sa'ee between safa and marwa
6. The wuquf of Muzdalifa at fajr time on 10 Zil Hajj
7. The tawaf wida (farewell tawaf).

According to the Shafi'es the following actions are wajib:

1. Ihram with intention from the meeqat
2. Spending the night in Muzdalifa till midnight
3. Spending the major portion of the nights in Mina on 11 and 12 Zil Hajj
4. Pelting the jamarats on the 10,11,12th of Zil Hajj
5. Abstaining from the prohibitions of ihram.

According to the Hanbalis the following actions are wajib:

1. Ihram with intention from the meeqat
2. To be in Arafah at the time of sunset on 9 Zil Hajj
3. Spending the night in Muzdalifa till midnight
4. Spending the major portion of the nights in Mina on 11 and 12 Zil Hajj

5. Pelting the jamarats on the 10,11,12th of Zil Hajj
6. Pelting the small jamarah, then the medium one, then the big one.
7. Cutting or shaving of the hair
8. The farewell tawaf.

According to the Maliki jurists the following actions are wajib:

1. Ihram with intention from the meeqat
2. Tawaf qudum (arrival tawaf)
3. Walking in tawaf and sa'ee for those who are healthy
4. Sa'ee must be performed immediately after tawaf
5. The 2 rakats salat after tawaf
6. Spending a few minutes in Muzdalifa on the night of the 10th
7. Spending the major portion of the nights in Mina on 11-12 Zil Hajj
8. Shaving or trimming the hair
9. Pelting the jamarats on the 10,11,12th of Zil Hajj
10. Abstaining from the prohibitions of ihram.

SUNNATS OF HAJJ

Q: What are the sunnats of hajj?

A: The following are sunnah in hajj. Rendering a sunnah is an act of great reward. If a sunnah act is omitted, then there is no penalty or compensation to be paid. However, care should be taken not to omit the sunnats since such omission reduces the reward of the hajj.

1. Tawaf qudum (arrival tawaf) for those performing qiran or ifrad hajj
2. To leave from Makkah to Mina after sunrise on the 8 Zil Hajj
3. To read 5 salats in Mina on the 8th and 9th morning
4. To spend the night of the 9th Zil Hajj at Mina
5. To proceed from Mina to Arafat after sunrise on the 9 Zil Hajj
6. To take a bath in Arafat (for men only)
7. To leave Muzdalifa before sunrise on the morning of the 10th

8. *Raml* (brisk walking) when in ihram for the first three rounds (for men)
9. *Idhtiba* - for men to expose the right shoulder in ihram during the entire tawaf.
10. For men to walk briskly between the two green lights during sa'ee.

MUSTAHABBAT OF HAJJ

Q: What are the mustahabbat of hajj?

A: The following are mustahab in hajj. Mustahab refers to an act which is highly meritorious. The reward is great but its omission is not sinful.

1. Men should read the talbiya audibly
2. Recite the talbiya in abundance
3. Hady - sacrificing the hajj animal for the one performing ifrad hajj
4. To take a bath at the time of entering Makkah Mukarrama
5. To perform tawaf ziyarah on the 10th Zil Hajj
6. During the wuquf at Arafat to recite talbiya and make dua in abundance
7. To prepare for the wuquf of Arafat before zawal time enters
8. To stand and make dua at Arafat
9. To raise ones hands and make dua at Arafat
10. To be in a state of wudhu at Arafat
11. To repeat the duas thrice at Arafat.

MAKRUHAAT OF HAJJ

Q: What are the makruhaat of hajj?

A: The following actions are makruh and refer to those actions which are reprehensible and the reward will be reduced. However, makruh acts will not invalidate the hajj but are sinful if done deliberately.

1. The imam reciting the khutba before zawal on the day of Arafah.

2. To collect the pebbles near the jamarat or to break a big stone into bits and use the pieces for pelting.
3. To stitch the ihram towels; use pins ; use press studs
4. To climb on Jabal Rahmah on the day of Arafah
5. To delay in the wuquf of Arafat
6. To sleep during wuquf of Arafat without any excuse
7. Delaying the departure from Arafat to Muzdalifa after sunset without any valid excuse.

ADVICE FOR PROSPECTIVE HAJJ

Q: What advice should be offered to one who is departing for pilgrimage?

A: The following advice should be rendered:

- a. rectification of intention - it must be for the pleasure of Almighty Allah
- b. to repent immediately for all one's sins and shortcomings
- c. to pay one's debts before departing or not to default in payment to creditors
- d. to ensure that one utilizes halal wealth only, as haram wealth is not accepted
- e. to spend one's time correctly in the haramain shareefain
- f. to ask friends and family for forgiveness
- g. to give charity before departing
- h. to read two rakats salat for the journey

CONDITIONS OF QIRAN HAJJ

Q: What are the conditions of qiran hajj?

A: The following conditions have to be fulfilled:

1. Umrah has to be performed during the months of hajj (Shawwal, Zil Qada, beginning of Zil Hajj)
2. Not nullifying the umrah or hajj by means of sexual relationship or irtidad (ie. becoming an apostate - murtad) Allah forbid.

3. The umrah has to be performed before the wuquf of Arafah.
4. Donning the ihram of hajj before the umrah is invalidated.

CONDITIONS OF TAMATTU HAJJ

Q: What are the conditions of Tamattu?

A: The following conditions have to be fulfilled:

1. The umrah must be performed during the months of hajj.
2. The umrah and hajj must be performed in the same year.
3. The umrah and hajj must be performed in the same journey. Hence, if a person returns home after umrah then goes back for hajj, the *tamattu* is not valid. However, if one performs another umrah and then hajj, the *tamattu* will be valid.
4. The umrah should not be invalidated, eg. omitting something that is compulsory. If the umrah becomes invalid, the *tamattu* will be nullified.
5. The hajj should not be invalidated by omitting a fardh. Thus, if the hajj becomes invalid the *tamattu* is nullified.

CONDITIONS OF IFRAD HAJJ

Q: What are the conditions of Ifrad hajj?

A: The conditions are as follows:

1. Not nullifying the hajj by means of sexual relationship or apostasy (Allah forbid).
2. Donning the ihram for hajj and making intention.
3. The hajj should not be invalidated by omitting a fardh action.

MAKKAN RESIDENT PERFORM TAMATTU OR QIRAN HAJJ

Q: Can a Makki (one who resides in Makkah) perform tamattu or qiran hajj?

A: According to the Hanafis it is not permissible for those living in Makkah to perform *tamattu* or *qiran* hajj. They have to perform the

ifrad hajj. However, the majority of jurists, namely, Shafi'es, Malikis and Hanbalis state that they can perform *tamattu*, *qiran* or *ifrad* hajj, but sacrificing the *hady* (hajj animal) is not compulsory upon them.

TALBIYA

Q: What is meant by Talbiya?

A: Talbiya refers to the following words:

Labbaik Allahumma labbaik, labbaik la sharikala labbaik, innal hamda wan ne'mata laka wal mulk la sharikalak

Here I am at Your service, O Allah ! I am present, I am present. You have no partner, I am present, All Praise and Bounties and the entire kingdom is Yours, You have no Partner.

Men should read talbiya loudly and the women softly.

Q: What is the verdict regarding Talbiya?

A: Talbiya is sunnah according to the Shafi'es and Hanbalis. The Hanafi and Maliki jurist state that it is wajib and compulsory or any other zikr could be recited.

VIRTUE OF TALBIYA

Q: What is the virtue of reciting the talbiya?

A: Sahal-bin-Sa'ed RA relates that Rasulullah (SAW) said: "*When a Muslim recites his Talbiya, every stone and tree on his left and right recites the Talbiya till the end of the earth*". (Tirmidhi)

INCREASE WORDS OF TALBIYA

Q: Is it permissible to increase the words of talbiya?

A: It is permissible as some companions of Nabi SAW added some words and Nabi SAW did not object. However, the best talbiya is the one Nabi SAW recited.

DECREASE WORDS OF TALBIYA**Q:** Is it permissible to decrease the words of Labbaik?**A:** It is makruh and undesirable to do so.**WHEN TO STOP RECITING TALBIYA IN Hajj****Q:** When will one stop reading the talbiya in umrah and hajj?**A:** When one is about to pelt the big shaitan (jamarah aqaba) on the 10th Zil Hajj then one stops reciting the *labbaik*. This implies that the *labbaik* will be read in Mina, Arafah, Muzdalifa and when one returns to Mina.During umrah when one reaches Makkah before the commencement of the tawaf for Umrah, one will stop reciting the talbiya. Cognisance must be taken of the fact that there is no *labbaik* and talbiya during tawaf and sa'ee.**READ TALBIYA IN CHORUS****Q:** Can the pilgrims read talbiya in chorus?**A:** It is desirable to read talbiya individually. However, if people do not know the talbiya and one person reads and the others recite it after him, then it is permissible.**DO NOT KNOW TALBIYA****Q:** I am a revert and do not know the talbiya at all, what should I read?**A:** Read *Labbaik Allahumma Labbaik* and this will suffice. However, one should make a concerted effort to learn the talbiya whilst one is in the Haramain Shareefain.**HAJJ - 1ST DAY****GOING TO MINA**

ACTIONS ON 8th ZIL HAJJ**Q:** What should one do on the 8th Zil Hajj?**A:** On the 8th Zil Hajj after sunrise, one should leave for Mina from Makkah or Azizia in the state of ihram. Five fardh salats will be performed in Mina, viz. zuhr, asr, maghrib, esha and fajr. It is sunnah to perform these five salats and to spend the night in Mina.**Q:** What does the pilgrim do on the first day of hajj in Mina?**A:** The pilgrim should engage himself in good deeds, eg. Reciting the Noble Quran, reading *labbaik* abundantly, begging Almighty Allah for forgiveness and acceptance. Nabi SAW said: *The attributes of the pilgrim are; making salaam customary; feeding the people and speaking politely* (Musnad Ahmad). Thus, people should feed the poor and needy pilgrims on this day. Cognisance must be taken of the fact that in the state of ihram there should be no obscenity and intimate talk, nor committing sin, nor arguing in hajj as enshrined in the Noble Quran (surah 2 verse 197).**NIGHTS OF 11-12 ZIL HAJJ AT MINA****Q:** What is the ruling of spending the nights of 11-12 Zil Hajj at Mina?**A:** It is wajib (compulsory) to spend the nights in Mina according to the vast majority of jurist, namely, Shafi'es, Malikis and Hanbalis. Therefore, if one does not spend the night or a portion of it at Mina without an excuse then dum becomes compulsory. Dum alludes to slaughtering a goat or sheep in Mina or Makkah anytime of the year and the meat must be given to the poor and needy. However, the Hanafi scholars state that to spend the nights of the 11th and 12th at Mina is sunnat muakkada. Hence, if one does not spend the night or a portion of it in Mina then one is committing a sin, but there is no dum. Nowadays, people look for feeble excuses not to spend the night in Mina, and this is reprehensible.**MINA AT TIME OF SUNSET ON 12 ZIL HAJJ****Q:** Is it true that when one is in Mina at the time of sunset on 12 Zil Hajj, then one has to spend the night in Mina and pelt the next day?**A:** According to the Shafi'es, Malikis and Hanbalis if one is in Mina at the time of sunset on the 12th then one should spend the night in Mina and pelt the next day. However, the Hanafis state that it is permissible to leave Mina after sunset, albeit undesirable. However, if one is in Mina at the time of subh sadiq (when fajr time enters) then pelting on the 13th becomes compulsory according to the Hanafis.**WET DREAM IN MINA****Q:** What is the verdict if one experiences a wet dream in Mina?**A:** A wet dream will not invalidate the ihram. However, the person has to take a fardh ghusal (bath) without using soap and shampoo. One has to wash that part of the ihram which is soiled or wear another ihram if available. There are showers in Mina, hence there is no need to go to one's hotel.**TO MINA AFTER ASR ON 1st DAY OF HAJJ****Q:** Can I go to Mina after asr on the first day - 8 Zil Hajj?**A:** It is sunnah to read 5 salats at Mina on the first day, namely, zohr, asr, maghrib, esha and fajr. Hence, to go after zohr or asr is reprehensible without a valid excuse.**FASTEN THE IHRAM FOR HAJJ IN MINA****Q:** Can one fasten the ihram for hajj in Mina?**A:** It is permissible as Mina is part of the Haram. However, it is contrary to the sunnah as one should don the ihram in Makkah or one of the suburbs of Makkah, eg. Azizia.



HAJJ - 2 ND DAY

ARAFAT & WUQOOF



VIRTUE OF BEING ON ARAFAH

Q: What is the significance of being on Arafah on the 9th Zul Hijjah?

A: Aisha (RA) relates that Rasulullah (SAW) said: "There is no day in which Allah frees a slave (more) from the fire than the day of Arafah". (Muslim)

BEST DUA ON THE DAY OF ARAFAH

Q: What is the best dua to make on the day of Arafah ?

A: Rasulullah (SAW) said: "The best dua (prayer) is the dua (made on) the Day of Arafah. The best dua I made and the Prophets before me (made is): "There is no god except Allah who is Alone and has no partner. For Him is the Kingdom and for Him is All Praise. He has power over all things". (Tirmidhi)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ACTIONS ON 9th ZIL HAJJ

Q: What does the pilgrim do on 9 Zil Hajj ie.second day of Hajj?

A: This is the most important day of hajj as Nabi SAW said: *Hajj is Arafah* (Tirmidhi). After performing fajr salaah at Mina, the pilgrims will recite the *takbir tashriq* and thereafter the *labbaik*. It is sunnah to depart from Mina for Arafat after sunrise. When one reaches Arafat, it is sunnah for the men to take a ghusal by pouring water over themselves, and they should only remove the upper garment of the ihram. When zuhr time enters, then listen to the khutba delivered by the imam in **Masjid Namira** and thereafter combine the zuhr and asr salat in zuhr time. Subsequently, one must make wuquf (standing) in Arafah till sunset. The best dua to read in

Arafah is: *La ilaha illallahu wah dahu la Sharikalahu, laahul mulk walahul hamd, wahuwa ala kulli shayin qadeer* – There is no god (worthy of worship) besides Allah, who is alone and has no partner. Unto Him (belongs) all sovereignty, and all praise is due to Him.. He gives life, causes death and has power over everything.

FAST ON THE DAY OF ARAFAH

Q: Is it sunnah to fast on the day of Arafah?

A: Nabi SAW said: *I expect Almighty Allah to forgive the previous year's and following year's (minor) sins for the one who fast on the day of Arafah* (Mishkat). However, this fast is sunnah for non-pilgrims and the hujjaj should not fast on this day.

AZANS IN ARAFAT FOR ZOHR & ASR SALAT

Q: How many azans should be given in Arafat for zohr and asr salat?

A: The Shafi'es, Hanafis and Hanbalis state that there is one azan and two iqamats when combining the salat in Arafat. However, the Malikis state that there are 2 azans and 2 iqamahs.

COMBINE ZUHR & ASR SALAT AT ARAFAH

Q: Must we combine our zuhr and asr salat at Arafah in the tents?

A: According to majority of the jurists, namely, Malikis, Shafi'es, Hanbalis, Imam Abu Yusuf RA and Imam Muhammad RA, the greatest students of Imam Abu Hanifa RA state, that one should combine the zuhr and asr in Arafat, irrespective whether one is performing it at the masjid or in the tents.

However, Imam Abu Hanifa RA rules that the zuhr and asr will be combined in Masjid Namira only. When the pilgrim performs these salats at the tents it must be read in their respective times.

Q: What is the procedure for combining the zuhr and asr salat at

Arafah?

A: One will read the fardh of zuhr and asr salat and all the sunnats in between will be omitted. *Takbir* and *talbiya* should be read between the two salats.

JUMU'AH SALAT IN ARAFAH

Q: Is there jumu'ah salat in Arafah?

A: There is consensus amongst all the jurists that there is no jumu'ah salat in Arafah. The pilgrims will perform zuhr salat at Arafah, as Nabi SAW read zuhr salat.

METHOD OF WUQUF IN ARAFAH

Q: How does one make wuquf in Arafah?

A: One should stand facing the qibla and raise ones hands and supplicate fervently to Almighty Allah. However, when one gets tired, then one can sit or leave one's hands on the side. One should engage oneself in labbaik, dua, reciting of Quran and seeking forgiveness from Almighty Allah in abundance, and one should not get involved in amusement, nonsensical and futile talk etc. It is compulsory to stay away from all sins and guard one's eyes, ears, tongue etc. more so at this blessed time and place.

MAGHRIB OR ESHA IN ARAFAH

Q: Is it permissible to perform maghrib or esha in Arafah or in any other place besides Muzdalifa?

A: It is not permissible to perform maghrib and esha at Arafah or along the route to Muzdalifa. If this was done, the salat will have to be repeated in Muzdalifa. Cognisance must be taken of the fact that every male or female, resident or traveller, and those performing salat individually or in congregation must combine maghrib and esha salat in Muzdalifa. However, if one has not reached Muzdalifa and the time for esha is expiring, then it is permissible to perform maghrib and esha anywhere.

ILL - UNABLE TO MAKE IT TO ARAFAT ON 9 ZIL HAJJ

Q: What is the verdict regarding a person who was in ihram for hajj and subsequently fell ill and could not make it to Arafat on 9 Zil Hajj?

A: Such a person should perform an umrah and then remove his ihram and a dum will become compulsory. The hajj will have to be repeated the following year.

WRITE ONE'S NAME IN ARAFAH

Q: Some people say that one should write one's name or other peoples name in the Hateem or in Arafah, then they will perform many hajj or umrah. Is this valid?

A: It is a baseless practice and one should rather read surah 2 verse 128 and supplicate to Almighty Allah.

1 OR 2 KHUTBAS BE RENDERED IN ARAFAT

Q: Should one or two khutbas be rendered in Arafat?

A: The khutba should be delivered before the salat. According to the Hanafis, Malikis and Shafi'es the sermon in Arafat comprises two khutbas, just like Fridays. However, the Hanbalis state that only one khutba should be delivered in Arafat.

AKBARI HAJJ

Q: Is it true that when Arafat occurs on a Friday, it is *akbari hajj*?

A: During Nabi SAW time Arafat (9 Zil Hajj) corresponded with a Friday and this is the greatest day in the Muslim calendar. However, to call it *Akbari hajj* has no basis in the authentic sunnah of Nabi SAW. The word *yum Al-hajj Al-Akbar* in the Noble Quran (surah 9 verse 3) refers to the 10th of Zil Hajj as mentioned in Abu Dawud. Every hajj is known as *al-hajjul akbar*, the major pilgrimage, whilst umrah is called *al-hajjul asghar* (the minor pilgrimage).

Similarly, the belief that one receives the reward of 70 hajj when Arafat is on a Friday is based on very weak ahadith.

NAFL ACTIONS IN ARAFAT

Q: Can one read nafl salat, eg, *salatul tasbeeh* etc. in Arafat?

A: Nabi SAW did not read any nafl salat in Arafat, hence we should follow Nabi SAW as he commanded us, "*take from me the rites of hajj*" (Muslim Shareef). Hence, after zohr and asr, one should engage in dua till sunset.

LEAVE ARAFAT BEFORE SUNSET

Q: If one leaves Arafat on 9 Zil Hajj before sunset, is one's hajj valid?

A: According to majority of the scholars the hajj is valid. However, the Shafi'es, Hanbalis and Hanafis state that a goat or a sheep will have to be slaughtered in the Haram anytime during the year provided that the person did not return to Arafat before sunset. The Malikis state that the hajj is null and void if that person does not return to Arafat before sunset and will have to make qadha of that hajj in future. For details see: Tafseer Qurtubi, vol 2, page 393.

WOMEN TAKE A BATH IN ARAFAT

Q: Can women take a bath in Arafat?

A: It is sunnah for men to take a bath in Arafat. There are no proper facilities for showering etc for females, hence they should just make wudhu and continue with their ibadat.





HAJJ - 2ND NIGHT - 3 RD DAY

MUZDALIFA TO MINA



WHAT MUST ONE DO ON THE 3rd DAY OF Hajj

Q: What must one do on the 3rd day of hajj ie.10th Zil Hajj?

A: Perform fajr salat at Muzdalifa as soon as the time enters. The men should perform their salat in jamaah (congregation) and the women individually. Thereafter, stand and face the qibla whilst reciting *talbiya* (labbaik), *tasbeeh* (*subha-nallah*), *tahlil* (*lailaha illallah*), making dua etc. One should depart from Muzdalifa for Mina before sunrise. This is to oppose the tradition of the polytheists who used to depart from Muzdalifa after sunrise. When one reaches Mina, then the following actions must be executed: pelting the big shaitan, slaughtering of the hajj animal, shaving or trimming the hair and tawaf ziyarah.

10th OF ZIL Hajj: IS SEQUENCE COMPULSORY

Q: On the 10th of Zil Hajj is sequence compulsory for the following actions: Pelting, slaughtering, cutting/shaving of hair and tawaf ziyarah?

A: Nabi SAW first pelted the big jamarah, then slaughtered the camels, then the hair was shaven, and subsequently Nabi SAW went to Makkah to perform tawaf ziyarah. The vast majority of jurists, namely, Malikis, Shafi'es, Hanbalis, Imam Yusuf RA and Imam Muhammad RA of the Hanafi school state that sequence for these actions are sunnah but not compulsory. However, Imam Abu Hanifa RA states that sequence is compulsory for the following 3 actions: pelting, slaughtering, shaving or cutting hair for those performing *tamattu* or *qiran hajj*. Furthermore, if one is performing *ifrad* hajj then the compulsory sequence is only between pelting and shaving or cutting the hair according to Imam Abu Hanifa RA. Hence, a dum will be compulsory according to Imam Abu Hanifa RA if one does not follow the sequence. There is consensus that tawaf ziyarah is not part of the compulsory sequence.

WHEN SHOULD ONE LEAVE FOR MUZDALIFA**Q:** When should one leave for Muzdalifa?**A:** One will only leave Arafah after sunset for Muzdalifa. Maghrib and esha will be performed at Muzdalifa. One should depart to muzdalifa with dignity and humility. When one reaches Muzdalifa, maghrib and esha salat will be combined.**HOW MANY AZANS IN MUZDALIFA****Q:** How many azans are rendered in muzdalifa when combining the salats?**A:** Imam Ahmad RA and Imam Shafi'e RA state that one azan and two iqamahs will be rendered. The Hanafis state that one azan and one iqamah, whilst the Malikis state there are 2 azans and 2 iqamahs.**COMPULSORY SPEND NIGHT IN MUZDALIFA****Q:** Is it compulsory to spend the night in Muzdalifa?**A:** The Shafi'es and Hanbalis state that one should combine the maghrib and esha salats in Muzdalifa and after midnight one could depart to Mina. The Malikis state that one should combine maghrib and esha in Muzdalifa and thereafter depart for Mina irrespective whether it is before or after midnight. The Hanafis state that to spend the night in Muzdalifa is *sunnat muakkada*. The Hanafis also state that the wuquf in Muzdalifa is *wajib*. The wuquf starts at fajr time and ends at sunrise. However, to make wuquf for a few minutes will be acceptable.**COMBINE MAGHRIB & ESHA AT MUZDALIFA****Q:** What is the procedure for combining the maghrib and esha salat at Muzdalifa?**A:** According to majority of the jurists, one reads the maghrib salat and thereafter the esha, then witr. However, the Hanafi scholars

state that one should read maghrib, then esha, then two sunnats of maghrib, two sunnats of esha and then the witr salat. Cognisance must be taken of the fact that the takbir and talbiya should be read between maghrib and esha salat.

Q: What are the conditions for combining the maghrib and esha in Muzdalifa?**A:** The conditions for the validity of combining these two salat are as follows:

1. Ihram of hajj
2. Wuquf of Arafah must be completed before arriving in Muzdalifa
3. To be within the boundary of Muzdalifa
4. It should be esha time
5. To perform both salat observing the sequence and tarteeb (first maghrib then esha salat)
6. To be the night of the 10th of Zil Hajj.

TAHAJJUD SALAT IN MUZDALIFA**Q:** Did Nabi SAW perform tahajjud salat in Muzdalifa?**A:** It is mentioned in Mirqat that Nabi SAW read sunnats and witr. The word witr is used many a time for tahajjud. Therefore to read tahajjud salat in Muzdalifa is also sunnah. For details see: Hajjatul Wida by Hazrat Shaikh Moulana Zakariyya RA, page 117.**MAGHRIB AND ESHA SALAT IN CONGREGATION IN MUZDALIFA****Q:** Must I read the maghrib and esha salat in congregation?**A:** The males should read the maghrib and esha in congregation, whilst the females will read it individually.



HAJJ - 3 RD DAY

PELTING OF JAMARATS



SIGNIFICANCE OF STONING THE JAMARAT

Q: Is there any significance in stoning the jamarat and Sa'ee ?

A: Aisha (RA) relates from Rasulullah (SAW) said that: "The stoning (of the Shaitan) and the Sa'ee between Safa and Marwah has been established for the remembrance of Allah." (Tirmidhi). Almighty Allah states: "Remember Allah in the appointed days (11th , 12th , 13th zil hajj)." For reference see: surah 2 verse 203.

SUNNATS OF PELTING

Q: What are the sunnats of pelting?

A: The sunnats of pelting are:

1. One should pelt with the right hand
2. The pebble should be between the index finger and thumb
3. One should lift up the hand and pelt
4. When pelting one should recite *Allahu Akbar*
5. To be in a state of wudhu
6. To be near the jamarat when pelting
7. Mina should be on ones right and Makkah on the left.

MAKRUHAAT OF PELTING

Q: What are the makruhaat of pelting?

A: These actions are makruh and undesirable:

1. To pick up pebbles at *Masjid Khaif* or any other Masjid
2. To pick up big pebbles
3. To pelt more than seven pebbles
4. To delay the pelting to after sunset without any excuse
5. Not to pelt all three jamarat in sequence.

COLLECTING PEBBLES

Q: Where should one collect the pebbles and does it need to be washed?

A: It is sunnah to collect 7 pebbles in Muzdalifa and if one picks

up more, then it is permissible. The minimum amount of pebbles a pilgrim will require is 49. However, if the pilgrim will be staying for the extra day (13 Zil Hajj) in Mina, then he/she will require 70 pebbles. There is no need to wash them as it is not a sunnah of Nabi SAW.

SIZE OF PEBBLES

Q: What size pebbles should one collect?

A: The pebble should be small in size, equivalent to a chickpea or slightly bigger. It is reprehensible to collect big stones.

TIME TO PELT BIG JAMARAT ON 10th ZIL HAJJ

Q: When should one pelt the big shaitan on the 10th Zil Hajj?

A: It is sunnah to pelt it after sunrise till zawal. However, it is permissible to pelt it till sunset. If the crowd is very big, then one can pelt at night as well. The starting time for this pelting is after midnight according to the Shafi'ees, Malikis and Hanbalis, whilst the Hanafis state that the starting time for this pelting is, when fajr time enters of the 10th.

DUA AFTER PELTING BIG SHAITAN

Q: Should one make dua after pelting the big shaitan?

A: One should not make dua after pelting the big shaitan on any day from 10-13th. Nabi SAW never made dua after pelting the big jamarah.

PELT WITH THE LEFT HAND

Q: Is it permissible to pelt with the left hand?

A: It is permissible to pelt the jamarats with the left hand. However, it is sunnah to stand in such a way that Mina is on your right side and Makkah on your left. Cognisance must be taken of the fact that it is also sunnah to pelt with the right hand.

WUDHU FOR PELTING

Q: Is wudhu a pre-requisite for pelting?

A: It is desirable to be in the state of wudhu whilst pelting but it is not a condition for the validity of pelting. Thus, if one does not have wudhu or a lady pelts during menses, it would be valid.

NOT SURE WHETHER HIT JAMARAT

Q: When one pelts, then one is not sure whether it hit the wall (shaitan) or not, is this pelting valid?

A: The authorities in Mina have extended the shaitan to 22 metres, hence facilitating the pelting for the pilgrims. If one pelted the wall then it is valid and if one has doubt, then one should repeat it.

TIME PELTING START ON 11th, 12th ZIL HAJJ

Q: What time does the pelting start on the 11th, 12th of Zil Hajj?

A: Nabi SAW pelted on the 11th and 12th after zawal, when zohr time entered. Therefore, there is unanimity and consensus amongst all the jurists, namely, Shafi'ees, Malikis, Hanafis and Hanbalis that pelting on these days is only permissible after zawal. It is not permissible for anyone to change these times. Nabi SAW said: *Whosoever brings a new thing in our religion then it is rejected.* (Muslim)

PELT IN THE MORNING OF 11th & 12th ZUL HAJJ

Q: Some hujjaj pelt in the morning of the 11th and 12th, is this pelting valid?

A: Pelting in the morning of the 11th and 12th Zil Hajj is not permissible according to all four schools of jurisprudence. No authority or scholar has the right to change the times of pelting. Nabi SAW said: *Take from me the actions of hajj* (Muslim Shareef). Nafi' RA reports that Abdullah ibn Umar RA used to state that pelting is not permissible on the days of tashriq 11th, 12th, 13th

except after zawal (Muwatta Imam Malik, Hadith no 928). Furthermore, Nabi SAW said: *Whosoever brings innovation in our religion, it is rejected* (Muslim Shareef). Therefore, to pelt in the morning on the 11th and 12th is an innovation and rejected in the light of the Shariah.

JAMARATS PELTED ON 11th 12th & 13th ZIL HAJJ

Q: Which jamarats must be pelted on the 11th, 12th and 13th Zil Hajj?

A: All three jamarats must be pelted on these days. First the small one, then the medium one, and then the big one. It is sunnah to pelt in such a manner that Mina is on one's right side and Makkah on the left.

WHERE DUA MADE AFTER PELTING

Q: Where should dua be made after pelting?

A: A lengthy dua should be made after pelting the small and medium shaitans. After pelting, one should move to one side and make dua facing the qibla and not the jamarats. There are huge boards indicating the direction towards Makkah. There is no dua after pelting the big shaitan.

CAN ONE PELT AT NIGHT

Q: If one cannot pelt during the afternoon or evening of the 11th and 12th due to the huge crowd, can one pelt at night?

A: According to all the jurists, it is permissible for male and female to pelt at night due to the huge crowds.

APPOINT SOMEBODY PELT ON ONE'S BEHALF

Q: Is it permissible to appoint somebody else to pelt on one's behalf?

A: It is not permissible to delegate somebody else to pelt on one's

behalf, unless there is a valid reason, eg. one is blind, cripple, very ill etc. Crowd is not a valid excuse, males and females must go and pelt for themselves. However, if one is pelting on behalf of somebody else due to a valid reason, then first pelt the small shaitan on behalf of oneself, then on behalf of the other person. Similarly, at the medium and big shaitan.

SOMEONE DID NOT PELT

Q: What is the verdict if someone did not pelt?

A: According to the Hanafis if one did not pelt at all, then one dum will become compulsory. On the 11th one cannot pelt for the 10th, similarly on 12th, one cannot pelt for the previous day. The goat or sheep must be slaughtered in Makkah or Mina anytime of the year. According to the Shafi'ees, if one did not pelt on the 10th and 11th, then one could pelt on the 12th for the 12th and for the previous days. Similarly, if one did not pelt on the 10th, 11th and 12th, one could pelt on the 13th for the 13th and the previous days. However, if one did not pelt at all, then a dum becomes compulsory.

THROWS ALL SEVEN PEBBLES AT ONE TIME

Q: Is it valid if a person throws all seven pebbles at one time?

A: It will not be accepted, as it would be considered as one pebble. The person will have to throw six more pebbles.

PELTED 9 PEBBLES INSTEAD OF 7

Q: What is the ruling if someone pelted 9 or 10 pebbles instead of seven?

A: The first 7 pebbles are valid and the extra are unacceptable, as they are against the teachings and actions of Nabi SAW. Thus, it is reprehensible to do so.

NOT SURE WHETHER PELTED 4 OR 5 TIMES

Q: What is the verdict when one is not sure whether one pelted 4 or 5 pebbles ?

A: Whenever one has doubt, take the minimum number into consideration.

PELT JAMARAT FROM OPPOSITE DIRECTION

Q: If I pelt the big shaitan from the opposite direction, is it valid?

A: The pelting is valid. However, the sunnah method to pelt is to have Mina on your right and Makkah on your left.

PEBBLES DISAPPEAR ON THEIR OWN

Q: Is it true that the pebbles disappear on their own?

A: Those pilgrims whose hajj is accepted, their pebbles are removed by Divine command.

COMMUTE FROM MAKKAH TO PELT IN MINA

Q: During hajj we came from Muzdalifa and went straight to Makkah and stayed over. Daily we used to commute from Makkah to Mina to pelt. What is the verdict in this instance?

A: According to the vast majority of jurists, namely, Shafi'ies, Malikis, Hanbalis a dum is compulsory upon every individual as spending the nights of 11th and 12th of Zil Hajj in Mina is compulsory and this was totally omitted. However, according to the Hanafis, one has committed a sin but dum is not compulsory. One will have to repent and seek forgiveness from Almighty Allah.

**HAJJ - 3 RD DAY****SACRIFICE
OF
HAJJ**

WHAT IS MEANT BY DUM?**Q:** What is meant by dum?**A:** It alludes to the sacrifice of a goat, sheep or one seventh part of a cow or camel due to a violation by the pilgrim and the meat must be given to the poor as the pilgrim cannot partake of it. The conditions that must be fulfilled for qurbani animals are equally applicable here.**DEFINITION OF SADAQA****Q:** Kindly define sadaqa?**A:** In the context of pilgrimage where a minor violation occurs, it refers to the quantity prescribed for sadaqatul fitr, namely, one and three quarter kilograms of wheat or its value.**TIME TO SLAUGHTER HAJJ SACRIFICE****Q:** When should one slaughter the hady (hajj animal)?**A:** One should slaughter the hajj animal preferably on the 10th Zil Hajj. However, the Hanafis state that it can be done on the 10th, 11th and 12th. The Shafi'es state that slaughtering on the 13th Zil Hajj is also permissible.**NO. ANIMALS SLAUGHTERED BY NABI (SAW)****Q:** How many animals did Nabi SAW slaughter during the farewell hajj?**A:** Nabi SAW and the companions brought one hundred camels to Mina. Nabi SAW slaughtered 63 camels with his own blessed hands and the remaining 37 were sacrificed by Sayyidina Ali RA.**DUA TO RECITE BEFORE SLAUGHTERING****Q:** What dua should one recite before slaughtering the animal?**A:** *Bismillahi wallahu akbar, Allahumma haza minka wa laka*

In the name of Allah, Allah is the Greatest! O Allah ! This is from You and for Your Pleasure.

COUPON FROM BANK FOR THE HAJJ ANIMAL**Q:** Can one purchase a coupon from the bank for the hajj animal?**A:** It is permissible to do so according to the vast majority of scholars as sequence is not compulsory. The meat will be packed and chilled and thereafter sent to poor Muslim countries. Only Imam Abu Hanifa RA does not allow it as sequence is compulsory.**SLAUGHTER THE HAJJ ANIMAL IN MAKKAH****Q:** Is it permissible to slaughter the hajj animal in Makkah?**A:** It is permissible to slaughter the animal in Makkah but it is desirable to sacrifice it in Mina.**SLAUGHTER HAJJ ANIMAL BEFORE HAJJ****Q:** Is it permissible to slaughter the hajj animal after completing the umrah, before the days of hajj?**A:** The Shafi'es state, that it is permissible to slaughter the hajj animal before the days of hajj, provided that one has completed one's Umrah for a tamattu hajj. However, the Hanafis & Malikis stipulate that the hajj animal can only be slaughtered from the 10th - 12th Zil Hajj.**HAJJ SACRIFICE REPLACES QURBANI****Q:** When one performs hajj, does one have to make the annual qurbani?**A:** According to the Shafi'es, Malikis and Hanbalis, it is not compulsory upon the hujjaj to make the annual qurbani. However, the Hanafis state that it is compulsory, but the qurbani animal can be slaughtered anywhere in the world, whilst the hajj animal must

be slaughtered in the Haram, namely, Makkah or Mina. Cognisance must also be taken of the fact, that if one is a musafir (traveller) then the annual qurbani is not compulsory according to Hanafis.

UPON WHOM HAJJ ANIMAL COMPULSORY ?

Q: Upon which type of pilgrim is hady (hajj animal) compulsory?

A: It is compulsory upon those who have performed the tamattu or qiran hajj to slaughter an animal in Makkah or Mina.

Q: I performed an ifrad hajj, is slaughtering an animal compulsory?

A: When one performs an ifrad hajj, then slaughtering of the hajj animal (hady) is desirable but not compulsory. However, one should not perform ifrad hajj with the intention to save money as Nabi SAW said that, *the best hajj is slaughtering of the animal and reciting Labbaik audibly.* (Tirmidhi Shareef)

PREVENTED FROM HAJ, WHERE SLAUGHTER?

Q: When one is prevented from hajj, eg. war, where should one slaughter the animal?

A: According to majority of the jurists, namely, Shafi'es, Malikis and Hanbalis, the animal must be slaughtered at the place where one is prevented irrespective whether it is the Haram Shareef or not. However, the Hanafi scholars state, that it must be slaughtered in the Haram area, namely, Makkah, Mina or Muzdalifa. The difference of opinion is due to the place where Nabi SAW slaughtered the animal when they were prevented from performing umrah at Hudaibiya during 6 AH.

AGE OF ANIMALS SLAUGHTERED FOR HAJJ

Q: What must be the age of the animals slaughtered for hajj?

A: Goats or sheep - one year old and is equivalent to one share.

Cattle or buffalo - two years old and is equivalent to seven shares.

Camel - five years old and is equivalent to seven shares.

WHAT IS MEANT BY BADANA?

Q: What is meant by badana?

A: *Badana* refers to a cow or camel. It only becomes obligatory in two cases: Firstly, when one performs tawaf ziyarah in the state of janaba (ceremonial impurity), menses and nifas (post-natal); and secondly to have relationship with one's wife after the wuquf of Arafat, but before shaving or clipping the hair. The animal must be slaughtered in the Haram (Makkah, Mina, Muzdalifa) anytime during the year.

PAY THE VALUE OF THE ANIMAL WITHOUT SLAUGHTERING IT

Q: Can one pay the value of the animal without slaughtering it?

A: It is not permissible to pay the value of the dum. It is obligatory to slaughter the animal within the boundaries of the Haram Shareef anytime during the year. The value of the dum, can only be paid in the case where an option has been given between dum or feeding the poor.

PARTAKE OF MEAT OF DUM ANIMAL

Q: The animals that are slaughtered for dum (penalty), is it permissible to partake of its meat?

A: It is not permissible for one to partake of the meat or feed the rich. It is compulsory to distribute it to the poor and needy.

HAJI CANNOT AFFORD HAJJ SACRIFICE

Q: What is the verdict if a mutamatti (one who performs tamattu hajj) or a qarín (one who performs qiran hajj) cannot afford

sacrificing the hady (dum shukr)?

A: Sacrificing the hady is compulsory for those who perform tamattu or qiran hajj. However, it is desirable for those who perform ifrad hajj but not compulsory. If the mutamatti or qarin cannot afford to sacrifice an animal, then he/she must keep 10 fasts as a substitute (surah 2 verse 196) . According to the Hanafi jurist the 3 fast must be kept during the months of hajj before the 10 Zil Hajj and the remaining 7 fast must be kept after the 13 Zil Hajj in Makkah or Madinah etc. or after returning home. The Shafi'e scholars state that one must keep the 3 fast after adopting the ihram for hajj. However, if one did not keep it before Eid ul Adha then one can fast on the 11th, 12th, 13th of Zil Hajj and the 7 fast must be kept when one returns home.

SLAUGHTER HAJJ ANIMAL ON 13th ZIL HAJJ

Q: Is it permissible to slaughter the qurbani animal or hady (hajj animal) on 13th Zil Hajj?

A: According to the Maliki, Hanafis and Hanbalis it is not permissible to slaughter on 13th Zil Hajj. However, the Shafi'es allow it, but it is preferable to sacrifice the animal in the first 3 days (10, 11, 12 Zil Hajj).

SLAUGHTER DUM IN OWN COUNTRY

Q: A person omitted a wajib of hajj and a dum is compulsory, can he slaughter the animal in his own country?

A: When one has to compensate for a deficiency in pilgrimage then the dum (animal) must be slaughtered in the Haram. The Haram refers to Makkah, Mina and Muzdalifah. However, the animal could be slaughtered anytime of the year. Hence, it is not permissible to slaughter the animal in ones own country.

CANNOT AFFORD DUM

Q: What is the verdict if a person has to offer a dum for a

violation of ihram and cannot afford it?

A: According to the Hanafis one must slaughter an animal in the Haram anytime of the year. It will remain a responsibility and a debt on that person and he has no other alternative. However, the Hanbalis and Shafi'es state that if one cannot afford the dum then it would be permissible for one to fast for ten days. He will fast three days before hajj and seven days when he returns to his country.

CONDITIONS: SLAUGHTERING HAJJ ANIMAL

Q: What are the conditions of the animals to be slaughtered for hajj?

A: The conditions are the same as qurbani. The animal should not have any serious defect and should be the correct age. The camel should be at least 5 years old, the cow 2 years old whilst the goat and sheep should be a year old.

HAJJ ANIMAL FROM TAIF

Q: I am performing hajj from Taif, must I purchase the animal in Mina or can I bring the animal from Taif for my hajj?

A: You have an option either to purchase the animal in Makkah or Mina, alternatively you could bring the animal from Taif or any other place.

FAST IN PLACE OF DUM SHUKR

Q: When one keeps the ten fast as one could not afford slaughtering the animal, must these fast be kept consecutively or not?

A: It is desirable to keep these fast consecutively but permissible to keep them intermittently.



HAJJ - 3 RD DAY

TAWAF ZIYARAH, SA'EE



RULING REGARDING TAWAF ZIYARAH

Q: What is the ruling regarding tawaf ziyarah or tawaf ifadha?

A: *Tawaf ziyarah* is fardh and if one has omitted it, then one's hajj is incomplete. Cognisance must be taken of the fact that the Hanafis call this fardh tawaf - *tawaf ziyarah*. According to majority of the scholars, namely, Shafi'es, Malikis, Hanbalis, it is known as *tawaf ifadha*. Hence, it is two different names for the same tawaf.

Q: When must one perform tawaf ifadha?

A: According to the Hanafi jurists, it can be performed from the 10th Zil Hajj until sunset of 12th Zil Hajj. The vast majority of scholars state that it can be performed from the 10th Zil Hajj until one's departure.

TAWAF ZIYARAH BEFORE PELTING OR SLAUGHTERING

Q: Can one perform tawaf ziyarah before pelting or slaughtering etc?

A: There is unanimity and consensus amongst the scholars that *tawaf ifadha* is not part of the compulsory sequence. However, it is sunnah to perform *tawaf ziyarah* after shaving or trimming one's hair. Furthermore, if one performs the *tawaf ziyarah* before pelting, slaughtering or shaving, then it is permissible, but this tawaf will then be performed in the state of ihram.

OMITS THE SA'EE BETWEEN SAFA & MARWA

Q: What is the ruling if someone omits the sa'ee between safa and marwa?

A: According to the Hanafi jurist, if one omitted the whole sa'ee or most of its circuits (4 or more) then dum becomes compulsory and the hajj is valid. The dum obligation falls away if the sa'ee is repeated. However, if the person omitted three or less circuits, then

for every circuit, sadaqa becomes compulsory. Furthermore, the vast majority of scholars, namely, Shafi'ees, Malikis, Hanbalis state that, if someone omits sa'ee, then the hajj would not be valid, as it is one of the fardh (obligatory) actions.

PERFORM SA'EE FOR Hajj BEFORE GOING TO MINA

Q: Can I perform my sa'ee for hajj before going to Mina on 8th Zil Hajj?

A: According to the Hanafis the sa'ee must be preceded by a nafl tawaf in the state of ihram for it to be valid. Subsequently, the person will remain in the state of ihram. Cognisance must be taken of the fact that, advance sa'ee is permissible, but it is desirable to perform it after tawaf ziyarah. According to the Shafi'ees and Hanbalis, it is not permissible to make advance sa'ee.

SEXUAL INTERCOURSE BEFORE TAWAF ZIYARAH

Q: What is the verdict if one had sexual intercourse before tawaf ziyarah?

A: If a person fulfilled his conjugal rights after shaving or clipping of the hair but before tawaf ziyarah, the hajj is valid but a goat or sheep has to be slaughtered in Makkah or Mina. However, if the person had sexual intercourse after wuquf Arafat, but before shaving or clipping his hair, the hajj is valid, but a camel has to be sacrificed in the Haram, anytime during the year.

CONVENIENT TIME TO PERFORM TAWAF ZIYARAH

Q: Which is the most convenient time to perform tawaf ziyarah?

A: The most convenient time is the night of the 12th. However, the quicker one performs it the better it is.



HAJJ - 3 RD DAY

REMOVAL OF HAIR



PLACE TO SHAVE HAIR AFTER PELTING

Q: Where should one shave ones hair after pelting and slaughtering?

A: Nabi SAW shaved his mubarak hair in Mina, and the person who shaved Nabi SAW's blessed hair was Ma'mar ibn Abdullah RA. Hence, it is sunnah to shave one's hair in Mina. However, if it is done in Makkah, then it is acceptable.

SHAVING OR TRIMMING

Q: Is shaving or trimming of the hair better?

A: Nabi SAW supplicated in the following manner: *May Allah have mercy on the men who shave their hair. Nabi SAW repeated this dua thrice and for those who trim their hair, Nabi SAW made dua once only* (Tirmidhi Shareef). Hence, there is consensus according to all four schools of jurisprudence, namely, Shafi'es, Malikis, Hanafis and Hanbalis, that it is sunnah and more rewarding for the men to shave their hair to release themselves from ihram. Cognisance must be taken of the fact, that it is haram for females to shave their heads. Nabi SAW prohibited females from shaving their heads (Reported by Nasai).

HOW SHOULD WOMEN TRIM HAIR

Q: How should women trim their hair?

A: Women should trim their hair by collecting all the hair and then turning it around the little finger and cut it. It should be approximately one inch (2.5cm.) from the plaits. It is haram for a strange male to cut a females hair.

CUTTING ONE'S OWN HAIR

Q: Can one in ihram cut one's own hair?

A: It is not permissible for a person in ihram to trim, cut, shave their hair or anybody else's hair. However, if one has completed all

the actions of umrah or hajj and nothing is left besides cutting the hair, then it is permissible for one to shave or trim one's own hair. The evidence for this, is that in Nabi SAW's time, every person was in ihram, and the first person to release himself from ihram had to cut his own hair. For further details see: Ahsanul Fatawa by Mufti Rashid Ahmad Saheb RA, vol 4, page 522.

NABI (SAW) GAVE HIS HAIR TO DISTRIBUTE

Q: To whom did Nabi SAW give his blessed hair to distribute?

A: Nabi SAW gave his blessed hair to Abu Talha RA. The rationale for this was that Nabi SAW was informed that Abu Talha RA would be assigned the task of digging the blessed grave of Nabi SAW.

STATUS OF IHRAM AFTER SHAVING HAIR

Q: After shaving the hair are all the prohibitions of ihram removed?

A: After shaving or trimming one's hair, the prohibitions of ihram fall away besides intercourse and any intimate relationship between husband and wife.

MUHRIM CLIP HAIR OF NON-MUHRIM

Q: Can a muhrim clip nails or cut hair of another person who is not in ihram?

A: According to the Malikis, Shafi'es, Hanbalis it is permissible to do so. However, the Hanafi scholars say that it is not permissible for him to cut hair or nails whilst in the state of ihram of another person. Therefore if he does so, then sadaqa will be compulsory upon him.

LEAVE PATCHES WHEN SHAVING HEAD

Q: What is the verdict regarding some people when shaving their hair leave patches on the head?

A: It is not permissible to do so as Nabi SAW has prohibited it (Musnad Ahmad). All the hair should be shaved or trimmed.

SPOUSES CUT ONE ANOTHERS HAIR

Q: Can the spouses cut one another's hair?

A: It is permissible to do so provided that they have completed all the actions of umrah or hajj and nothing is outstanding but cutting of the hair.

HOW TO DISPOSE PILGRIMS HAIR

Q: How should the pilgrims hair be disposed?

A: The best is to bury it. The rationale for this is, so that no one can use it for witchcraft etc.

CUT WOMEN'S HAIR WHICH IS IN LAYERS

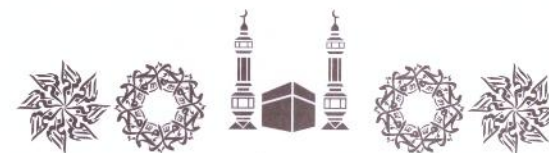
Q: A lady has her hair in layers then how will she cut her hair?

A: One must put all the hair together at the back and turn it around the little finger and cut it.

HIGH PRICE FOR HAIR CUT BY BARBER

Q: The barber cut my hair and then said that I must pay him 50 riyals?

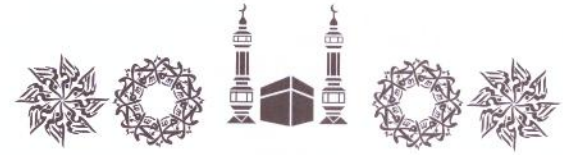
A: It was compulsory upon you to make a price with the barber before the haircut. Thus, in this instance you will have to pay him the 50 riyals. Cognisance must be taken of the fact, that it is haram to exploit the pilgrims.



HAJJ - 5 TH DAY

PELTING OF JAMARATS



SUNNAH TO PELT ON THE 13th ZIL HAJJ**Q:** Is it sunnah to pelt on the 13th Zil Hajj?**A:** Cognisance must be taken of the fact that pelting on the 10th, 11th and 12th is wajib (compulsory) upon the hujjaj. Nabi SAW stayed the extra day, 13 Zil Hajj and pelted after zawal. Hence, it is sunnah to stay for the pelting of the 13th. (surah 2 verse 203)**WHEN SHOULD ONE PELT ON 13 ZIL HAJJ?****Q:** When should one pelt on the 13th of Zil Hajj?**A:** According to the Malikis, Shafi'ees, Hanbalis, Imam Muhammad RA and Imam Abu Yusuf RA of the Hanafi school, it is only permissible to pelt after zawal till sunset. Thus, if someone pelts in the morning, then it would not be valid or acceptable. However, Imam Abu Hanifa RA states that only on the 13th of Zil Hajj, it is permissible to pelt in the morning, but it is desirable to pelt after zawal.**INTERMINGLING LAST 3 DAYS OF HAJJ****Q:** A lot of intermingling takes place in Mina on the last 3 days of hajj, what should one do?**A:** The ulama and agents should remind the pilgrims of their responsibilities. The pilgrims should return with the mercy of Almighty Allah and not with the wrath of Allah.**HAJJ - 5 TH DAY****TAWAF WIDA,
LEAVING FOR
HOME**

VERDICT REGARDING TAWAF WIDA**Q:** What is the verdict regarding tawaf wida?**A:** According to majority of the scholars, namely, Hanafis, Shafi'ees, Hanbalis, it is wajib and compulsory. However, the Maliki jurists state, that it is mustahab and desirable. Hence, if one omits the tawaf wida, then one dum becomes compulsory according to the majority of scholars. The Maliki scholars state that there is no dum for omitting tawaf wida.**TAWAF WIDA OF WOMAN IN MENSES****Q:** Is tawaf wida (farewell) compulsory upon a woman who is in menses?**A:** Hazrat Safiyya RA, the consort of Nabi SAW, experienced her menses when Nabi SAW was about to depart from Makkah. Nabi SAW enquired if she performed her *tawaf ifadha*. The answer was in the affirmative. Nabi SAW said that she can depart without performing the farewell tawaf. Hence, there is consensus that *tawaf wida* is not compulsory upon females who are experiencing their menses or in a post-natal state.**SA'EE AFTER TAWAF WIDA****Q:** Does one perform sa'ee after tawaf wida?**A:** After performing *tawaf wida* there is consensus that one does not have to perform sa'ee.**COMBINE TAWAF IFADHA & TAWAF WIDA****Q:** Can one combine the tawaf ifadha and tawaf wida?**A:** According to Hanafis, it is not permissible to combine the two tawafs. However, according to the Shafi'ees and Hanbalis it is permissible.**BUY OR SELL AFTER TAWAF WIDA****Q:** After tawaf wida is it haram to buy or sell anything in Makkah?**A:** It is permissible to buy or sell an item after the farewell tawaf. However, it is undesirable to stay in Makkah for a long period after tawaf wida.**AFTER UMRAH PERFORM TAWAF WIDA****Q:** After umrah is it compulsory to perform tawaf wida?**A:** There is no tawaf wida (farewell tawaf) in umrah. *Tawaf wida* is only performed after one has completed hajj.**CAMP IN MUHASSAB AND PERFORM SALAT****Q:** Is it sunnah to camp in Muhassab and perform salat?**A:** On the 13th of Zil Hajj, Nabi SAW performed zohr, asr, maghrib and esha salat in *Muhassab*, which is also known as Abtah and Ba'ha. Therefore, it is mustahab and desirable to read salat in *Muhassab* according to all four schools of jurisprudence, after hajj and before the farewell tawaf. *Muhassab* is situated between Mina and Makkah. Therefore, to halt at *Muhassab* is sunnah on returning from Mina even if it is just for a moment.**GAZING AT KA'BAH AFTER TAWAF WIDA****Q:** Is it true that one should not look at the Ka'bah after tawaf wida?**A:** It is baseless claim by some people that one should not look at the Baitullah after completing the farewell tawaf. On the contrary it is desirable for one to make abundant dua for acceptance facing the Baitullah after tawaf wida.



HAJJ

HAJJ BADAL



MEANING OF Hajj BADAL

Q: What is hajj badal ?

A: When hajj becomes obligatory upon one and subsequently one does not perform it due to terminal sickness, blindness, stroke etc. then it is compulsory for one to send a deputy to perform hajj on one's behalf.

PERFORMING Hajj ON BEHALF OF PARENTS

Q: What is the virtue of performing hajj on behalf of one's parents?

A: Hazrat Ibn Abbas RA reports that a Sahabiyah (a Muslim lady who saw Rasulullah (SAW)) once said to Rasulullah (SAW): "O Rasulullah (SAW), the obligation of Hajj has come at a time now when my father is a very old and weakly man. He is unable to remain seated on a camel (or horse). Can I then proceed to perform Hajj on his behalf?" Rasulullah (SAW) replied: "Yes, you can." Another Sahabi RA also came with a similar request: "O Rasulullah (SAW), my sister made vow that she would perform Hajj. Now she has passed away. What should we do?" Rasulullah (SAW) replied: "Should she have passed away while she owed someone something, would you have settled that debt?" The man replied: "Yes indeed." Rasulullah (SAW) said: "This is a debt due to Allah. Settle it." **(Mishkat)**. In another instance one Sahabi came to Rasulullah (SAW) saying: "My father is very old. Neither can he perform Hajj nor Umrah, nor can he travel about." Rasulullah (SAW) said: "In that case perform Hajj on his behalf as well as Umrah." **(Mishkat)** In one similar Hadith, Rasulullah (SAW) replied to this question by saying: "If your father was in debt, and you paid his debt, would it be considered as discharged?" He said: "Yes it would be discharged." Rasulullah (SAW) said: "Allah is most merciful. (Why will Allah not accept it); perform Hajj on behalf of your father." **(Kanzul Ummaal)**.

Kanzul Ummaal mentions a Hadith in which it is stated: "Whoever performs Hajj on behalf of his parents, after they had passed away, he shall

be safe from the fire of hell, while for the parents the reward of a full Hajj shall be written. The reward of the one who performs it shall not be decreased. And no one can do anything better for his near relatives than to perform Hajj on their behalf, and sending the reward to them in their graves." One Sahabi inquired: "O Rasulullah (SAW), when my parents were alive, I used to treat them well. Now they are dead, I still wish to look after them as before. How can I do that?" Rasulullah (SAW) replied: "When you perform (nafl) salaah, then perform salaah on their behalf as well, and convey the thawab to them; and when you keep (nafl) fast, fast on their behalf as well." One Sahabi asked Rasulullah (SAW): "O Rasulullah (SAW) when we give charity on behalf of the deceased one's, or perform Hajj, and pray for their forgiveness, does the benefit of these actions of ours reach them?" Rasulullah (SAW) replied: "Indeed it does reach them and they become so pleased with it, just as if someone had placed a present before them in a plate." (Manaasik Qari)

RECOVERED FROM ILLNESS: SENT DEPUTY TO PERFORM HAJJ

Q: What is the verdict if someone was ill and sent a deputy to perform hajj on his behalf, subsequently he recovered from his illness, will that hajj suffice?

A: There is consensus that the hajj performed by the deputy will become a nafl (voluntary) hajj. The obligatory hajj will still be compulsory upon him/her and he /she will have to perform the fardh hajj personally.

NON-HAJI TO PERFORM HAJJ BADAL

Q: Can one perform hajj on behalf of somebody else, although one has not performed one's own hajj?

A: It is not permissible for one to perform hajj on behalf of somebody else when one has not performed one's own hajj. This is the verdict of Malikis, Shafi'es and Hanbalis. Their evidence is the following incident mentioned in Abu Dawud:

A person was reciting *labbaik* on behalf of Shubruma. Nabi SAW asked him who is Shubruma, he said a family member. Nabi SAW asked him, "Did you perform your own hajj", he responded in the negative, then Nabi SAW instructed him, "Perform your own hajj and then for Shubruma."

The Hanafi scholars state that it is permissible, albeit undesirable, but the hajj would be valid on behalf of the deceased or ill person. However, it is better to send someone who has performed his hajj already. The Hanafi's evidence is: A lady from Juhaina tribe came to Nabi SAW and stated that her mother took a vow that she will perform pilgrimage and before she could fulfill the vow, she passed away. "Can I perform the hajj on her behalf?" Nabi SAW said: "Perform the hajj on her behalf as the debts of Almighty Allah are more worthy to be settled." (Bukhari Shareef). The Hanafis state that Nabi SAW did not ask her if she performed hajj or not. Hence, it is permissible for one to make hajj on behalf of somebody although they did not perform their own hajj.

MALE PERFORM HAJJ BADAL FOR FEMALE

Q: Can a male perform hajj badal for a female and vice versa?

A: There is consensus amongst the jurists, that a female can perform hajj on behalf of a male and vice versa. However, when a female performs hajj badal, then she must be accompanied by her husband or mahram - one she can never marry, eg. father, son, brother, nephew etc.

INTENTION WHEN MAKING HAJJ BADAL

Q: How should the deputy make the intention on behalf of the deceased etc?

A: He should preferably read 2 rakaats nafl salat and then do the following:

- a) O Allah ! I am performing this hajj on behalf of certain person
- b) When he recites the *labbaik* initially, then he should say *Labbaik* on behalf of that person.

c) Make dua to Almighty Allah that He accepts it on behalf of the deceased or ill person.

TYPE OF HAJJ FOR HAJJ BADAL

Q: Which type of hajj should the deputy perform?

A: The deputy and the principal or his heirs must discuss the issue and then reach an agreement. The deputy can perform qiran, ifrad or tamattu hajj.

PERFORMED HAJJ ON BEHALF OF PARENT

Q: My mother passed away and I was not sure if hajj was compulsory upon her or not, nevertheless, I performed her hajj with my own money, is this acceptable ?

A: There is consensus amongst the jurists, that it is permissible to do so. You and your mother will be rewarded.

AMOUNT TAKEN FOR HAJJ BADAL

Q: How much money should the deputy take from the principal.

A: It depends on the duration of his stay and the package he takes. However, it is not permissible for the deputy to take extra as a fee for performing the hajj. Similarly, it is not acceptable to take money from the principal for gifts and presents. An easy method of solving this problem will be that the principal gives a certain amount as a gift to the deputy as this will facilitate matters. Furthermore, the principal should include the payment for transport, boarding, lodging, hajj taxes and the hady (hajj animal) etc.

COUNTRY OF DEPUTY TO PERFORM HAJJ BADAL

Q: From which country should the deputy perform the hajj?

A: If it is a compulsory hajj then the deputy must depart from the

country of the deceased or ill person. However, if it is voluntary hajj then one can send a deputy from Makkah Mukarrama or Madinah Munawwara.

ASKING FOR MONEY TO PERFORM HAJJ

Q: Some people approach the hajeess and ask them for money and state that they will perform their parents hajj etc. Is this permissible in Islam?

A: There are several issues that need to be discussed:

- A deputy can only perform hajj on behalf of one person in one lunar year. It is haram to take money from several people and promise them that one will be performing hajj for their parents etc.
- It is haram to go and ask people for financial aid and make this a profession that every year one performs hajj on behalf of several people.
- The principal or the heirs should be circumspect as to whom they are sending to perform the hajj. One should not send such people who are ignorant of the rules of hajj.

DEPUTY GIVES CHARITY ON BEHALF OF THE PRINCIPAL IN HAJJ

Q: Can the deputy give charity on behalf of the principal in hajj?

A: It is advisable that the deputy takes general permission or the principal grants him consent to give charity on behalf of the deceased or invalid.

PERFORM HAJJ ON BEHALF OF POOR PERSON

Q: A person was poor and did not perform hajj, can I perform hajj on his behalf?

A: His friends or well-wishers can perform a nafl hajj on his/her behalf. Both parties will be rewarded handsomely by Almighty Allah.

HAJJ ON BEHALF OF GRANDMOTHER

Q: My grandmother passed away many years ago and did not perform hajj. We are not sure whether hajj was compulsory on her or not. I have performed hajj previously and desire to perform a hajj on her behalf, is this acceptable?

A: It is permissible for you to perform hajj on her behalf. You and the deceased will be rewarded by Almighty Allah.

DEPUTY OF Hajj BECAME ILL

Q: What is the verdict if the person who was delegated for hajj badal could not perform the hajj, due to illness?

A: The hajj remains compulsory on the person who sent him and the deputy should reimburse the person who gave him the money.

SHIA TO PERFORM Hajj BADAL

Q: Can one send a shia to perform a hajj badal?

A: One should not send such people as many of them are out of the fold of Islam.

HAJJ BADAL FOR NABI (S.A.W.)

Q: Can one make hajj badal for Nabi (SAW) and other ambiya?

A: It is permissible but hajj can only be performed on behalf of one person. However, if one wishes to transfer the reward to all the Prophets and Messengers AS then one should perform a nafil hajj and transfer the reward to all.

MINOR PERFORM A Hajj BADAL

Q: Can a minor perform a hajj badal?

A: It is not permissible for a minor to perform a proxy hajj or hajj badal.

**HAJJ****WOMEN'S
ISSUES**

LADY TO PERFORM HAJJ WITHOUT MAHRAM**Q: Is it permissible for a lady to perform hajj without a mahram?****A:** It is haram for a lady to travel for umrah or hajj without her husband or mahram (father, brother, son etc.). This is the verdict of the Hanafis and Hanbalis. However, the Shafi'e and Maliki jurists are of the opinion that it is permissible for her to go for her fardh hajj without a mahram, with a group of reliable ladies. Furthermore, it is not permissible for the female to go for umrah or nafil hajj without a mahram.**MENSES DURING TAWAF ZIYARAH****Q: I am scheduled to return immediately after hajj to Zambia and I will be experiencing my menses during those days. How do I perform my tawaf ziyarah?****A:** The greatest of ladies experienced menses during hajj, eg. Sayyida Ayesha RA before hajj and Sayyida Safiyya RA after hajj. Hence, one should not feel that one is being punished by Almighty Allah.

One should try one's level best to re-schedule one's flight and perform the tawaf ziyarah in the state of cleanliness. However, if that is not possible, then as a last resort the lady may perform her tawaf ziyarah in the state of menses. In this instance where the tawaf ziyarah was performed in menses, then according to Imam Abu Hanifa RA and Sheikhu Islam Ibn Taimiyya RA to slaughter a camel is compulsory anytime of the year in the Haram (Makkah or Mina). According to the Shafi'es, a goat or sheep will suffice in this situation, but it must be slaughtered in the Haram and the meat given to the poor and needy of Makkah.

MENSES DURING SA'EE**Q: A lady performed her tawaf ziyarah and thereafter her menses commenced, then how will she perform her sa'ee?****A:** There is consensus amongst the jurist that taharat (cleanliness)

is not a pre-requisite for the validity of sa'ee between safa and marwa. Thus, if she performs her sa'ee whilst she is in menses, then it is valid and there is no penalty upon her. Similarly, if a person performs the sa'ee without wudhu, then also it will be valid. However, to have wudhu is desirable.

WOMAN HAS MEANS FOR HAJJ, BUT NO MAHRAM**Q: What is the ruling if a lady does not have a mahram or husband to accompany her for hajj but she has the financial means?****A:** She should sponsor the mahram and perform her hajj. However, if she does not have the means to sponsor a mahram, then she must send someone else to perform her hajj or stipulate it in her will. Cognizance must be taken of the fact that the Shafi'e and Maliki jurist allow a lady to perform her obligatory hajj, if a mahram is not found provided that they go with a group of reliable ladies.**PERFORM HAJJ IN IDDAH****Q: If a lady is in iddah, can she perform hajj?****A:** If the lady is in iddah, irrespective whether she is widowed or divorced. It is not permissible for her to undertake the journey for hajj or umrah. For females there are two additional conditions to perform pilgrimage, namely, not to be in iddah and to travel with her husband or mahram (father, son, brother).**NON-MUSLIM WASHED CLOTHES OF HAJJ****Q: If a non-Muslim lady washed my clothes can I wear them in hajj?****A:** It is permissible to do so.



HAJJ

GENERAL



WHICH YEAR HAJJ COMPULSORY ?

Q: In which year did hajj become compulsory?

A: The Shafi'ees and Malikis state that hajj became fardh in the sixth year of the hijra when this verse was revealed: *"And complete the hajj and umrah for the pleasure of Allah."* (surah 2 verse 196)

The Hanafis state that hajj became compulsory in the ninth year of hijra due to the following verse: *"Pilgrimage to the house is compulsory upon people for the pleasure of Allah for those who can afford the journey."* (surah 3 verse 97).

HOW MANY HAJJ DID NABI SAW PERFORM ?

Q: How many hajj did Nabi SAW perform?

A: It is mentioned in Tirmidhi Shareef, that before migration to Madinah Nabi SAW performed two hajj. There is consensus amongst the jurists, that Nabi SAW performed only one hajj after it became compulsory in the tenth year of hijra.

NAFIL HAJJ OR GIVE MONEY IN CHARITY

Q: Is it desirable to go for nafil hajj or give the money in charity?

A: Nowadays, it is better for people to give their money in charity to the mujahideen, orphans, poor and destitute as the Muslim ummah is suffering throughout the world.

5 DAYS HAJJ: FULL SALAT OR QASR?

Q: During the five days of hajj, will the pilgrims read full salat or qasr?

A: During the farewell hajj in the 10th year AH, Nabi SAW arrived in Makkah on the 4th of Zil Hajj and departed for Madinah on the 14th of Zil Hajj. Nabi SAW performed two rakaats for zuhr, asr and esha.

Imam Ahmad Hanbal RA state that all the pilgrims should read 2 rakaats irrespective whether they are travellers or residents.

The Hanafis state that if one is a musafir (stayed less than 15 days in Makkah/Azizia) then one will read 2 rakaats unless one follows an Imam who reads the full salat. If they stayed for 15 days or more in Makkah or Azizia then they must read full salat.

According to the Shafi'es qasr during the 5 days of hajj is due to a journey and not for hajj. The opinion of nusuk (hajj) was expressed by Imam Nawawi in his Manasik; in his other major works, however, he takes the position of journey. This is the preferred verdict of the Shafi'es.

المحتاج 296/3 في فصل في الوقوف بعرفة وما يذكر معه: والجمع والقصر هنا قال في نهاية وفيما يأتي بالمزلفة للسفر لا للنسك. فالمكيون ومن سفره قصير يقول لهم الإمام بعد سلامه: أتوموا صلاتكم ولا تجمعوا معنا فإننا قوم سفر. وفي المجموع عن الشافعي والأصحاب أن الحجاج إذا دخلوا مكة ونووا أن يقيموا بها أربعا لزمهم الإتمام. فإذا خرجوا يوم التروية إلى منى ونووا الذهاب إلى أو أوطانهم عند فراغ نسكهم كان لهم القصر من حين خرجوا لأنهم أنشؤوا سفرا تقصر فيه الصلاة. اهـ

The Malikis verdict is similar to that of the Shafi'es.

PASSING AWAY WHILST PERFORMING HAJJ

Q: What is the reward for a person passing away whilst performing hajj and umrah ?

A: Hazrat Abu Hurairah R.A. reports that Rasulullah (SAW) said: "Whoever sets forth in a journey to perform Hajj and passes away en route, for him shall be written the reward of a Haaji until the day of Qiyamat; and whoever sets forth to perform Umrah and passes away en route, for him shall be written the reward of a Mu'tamir until Qiyamat; and whoever sets forth on a journey to fight in the way of Allah and passes away en route, for him shall be written the reward of a Mujaahid until the day of Qiyamat." (Abu Ya'ala)

HAJJ & UMRAH EVERY 5 YEARS

Q: Please could you elaborate on performing hajj every 5 years ?

A: Hazrat Abu Saeed Khudri R.A. reports that Rasulullah (SAW) said: "Allah says: "That servant of mine whom I have given health and sufficient sustenance and he allows five years to pass by without visiting my House, he is verily deprived of great goodness and many blessings." It would appear that according to this hadith it would have been obligatory for every healthy person who has the means, to perform hajj once in every five years. But because of other ahaadith where it is clearly stated that hajj is only obligatory once in a lifetime, this hadith is interpreted thus; that it is advisable for such people to perform hajj after every five years. No one can deny the fact that failure to visit the Ka'bah under such circumstances deprives one of great blessings, especially when we take into consideration that all health and wealth comes from Allah, and that Allah Himself speaks in this hadith of giving health and wealth. However, if any religious need keeps us away after we have already performed the obligatory hajj, then such a need should be given preference over our desire to perform a nafil hajj. For example, when there is a large number of people around us in need of food, clothes and drink, then in such a case it is more virtuous and rewarding to give charity than to proceed for nafil hajj.

WALKING HAJJ OR BY CONVEYANCE

Q: Is it better to go for hajj walking or on means of conveyance?

A: According to all the scholars of Islam, to go for hajj walking or on means of conveyance is permissible. The difference of opinion amongst the jurists, is what is preferred. There is also consensus that Nabi SAW performed his hajj on a camel. Nabi SAW said: "Take from me your actions of hajj (and umrah)." (Muslim Shareef)

Hafiz Ibn Hajar RA, the commentator of Bukhari Shareef states in the beginning of kitabul hajj: "There is a difference of opinion regarding means of conveyance and walking for pilgrims - which is better. The majority of scholars state that means of conveyance is

better because Nabi SAW did so and it facilitates supplication and it is beneficial.”

For reference see: Fathul Bari, vol 3, page 478.

Allamah Nawawi RA states under the sub-chapter of Nabi SAW's hajj: The scholars have differed as to what is better, means of conveyance or walking. Imam Malik, Imam Shafi'e and majority of the jurists are of the opinion, that riding is better following the actions of Nabi SAW, as one has to spend more money when one uses transport. Nawawi rejected the verdict of those who say that walking is better.

For reference see: Nawawi's commentary Minhaj on Muslim, vol 8, page 174.

Cognisance must also be taken of the fact that whenever Allamah Nawawi RA passes a verdict that would be considered as the fatwa and verdict of the Shafi'e school.

For reference see: Tarshihul Mustafideen by Allamah Saqqaf, page 5.

Furthermore, Allamah Nasirud Deen Albani RA has mentioned that to perform hajj on means of conveyance is preferable and this is the verdict of the vast majority of the scholars.

For ref. see: Al-Ahadith Ad-Daifa, vol 1, pages 710-712.

The Hanafi scholars state that walking from Makkah is preferable. For ref. see. Shami, vol 2, page 155 and Manasik of Mulla Ali Qari, page 10.

The Hanafis cite the following two proofs:

1. Almighty Allah states in the Noble Quran: *“And proclaim to humanity the pilgrimage: they will come to you on foot and on every lean camel, from every remote place”* (surah 22 verse 27). The Hanafi scholars state that “on foot” has been mentioned before means of conveyance. However, this verse is for people walking from their respective countries and not from Makkah.
2. Abdullah bin Abbas RA reported that Nabi SAW said:

“Whosoever performs walking hajj from Makkah and returns to Makkah walking Almighty Allah will write down for him 700 rewards performed in the Haram for every footstep taken”. The companions asked: And what is the meaning of the good deeds of the Haram, Nabi SAW replied: *“Every good deed is granted the reward of 100 000 good deeds.”*

This Hadith is reported by Tabarani and Ibn Khuzaima RA.

Ibn Khuzaima RA said: The reporter Esa bin Sawada is a weak reporter. Imam Bukhari said: He is extremely weak. Hence, this is a very weak Hadith according to the vast majority of Muhaddithin (scholars of Hadith).

For further details see:

1. Al-Ahadith Ad-Daifa, by Sheikh Albani, vol 1, pages 709-712.
2. Fatawa Darul Uloom Zakariyya by Mufti Ridhaul Haq Saheb, vol 1, pages 366-368.

EID ADHA SALAT FOR HUIJAJ

Q: Is there Eid ul Adha salat for the hujjaj?

A: Nabi SAW performed one hajj only and did not perform eid salat. Hence, there is no eid salat for the pilgrims. However, in the Haram Shareef at Makkah Eidul Adha salat is performed and if the pilgrim reads this salat, then it is valid.

WHO ACCOMPANIED NABI(SAW) ON HIS TRANSPORT

Q: Which companions accompanied Nabi SAW on his mode of transport during hajj?

A: Usama ibn Zaid RA accompanied Nabi SAW when they returned from Arafat to Muzdalifa. Sayyidina Uthman RA and Sayyidina Ali RA travelled with Nabi SAW for the farewell hajj.

MURTAD RE-ACCEPTS ISLAM - REPEAT HAJJ?

Q: If someone performed hajj and subsequently became a murtad (apostate) Allah forbid, and then repented and embraced Islam, must he repeat his hajj?

A: It is compulsory upon him to repeat his hajj after embracing Islam, and he has to repent for the major crime of apostasy.

PREFERENCE: HAJJ OR NIKAH?

Q: If one has enough money to perform hajj but wants to marry and fears that he will get involved in some vice, must he give preference to hajj or nikah?

A: In this instance he should get married first and then perform hajj if he has the means.

PAY FOR HAJ FLY-NOW PAY-LATER SCHEME

Q: Can I pay for my hajj with a credit card or fly-now pay-later scheme?

A: It is essential for one who is going to perform hajj to settle all one's debts and obligations. It is contrary to the teachings of Islam to fly now and pay later for umrah and hajj, and the situation is further exacerbated when it is an interest related transaction. One should not take loans to go for umrah or hajj. Cognisance should be taken of the fact that Anas RA reported from Nabi SAW, who said: *"A time will come upon the people wherein the wealthy will perform hajj for the sake of touring, the middle class for the purpose of business and trade, the learned for show and the poor for begging."* (Musnad Firdous by Daylami)

Q: Can I take a loan to perform hajj?

A: The hajj will be valid. However, one should perform hajj with one's own money which is halal and wholesome. To get involved in debts without any justification is reprehensible in Islam.

JUMP THE QUEUE TO REGISTER FOR HAJJ

Q: Is it acceptable to jump the queue to register for hajj?

A: It is haram to bribe or use other devious methods to jump the queue. Similarly, it is haram to purchase visas through illegal means or defy the authorities by slipping into the tents at Mina or Arafat.

COST OF HAJ - CONSIDER COST OF TRIP TO MADINAH

Q: When calculating the cost for hajj, should one take the purchasing of gifts and stay in Madinah into consideration?

A: One should have sufficient funds for one's airfare, board and lodge in Makkah and surroundings, and leave sufficient money at home for one's dependents. The cost of one's stay in Madinah and purchasing of gifts are not included in one's hajj expenses.

INVALID GO HAJJ OR STAY AT HOME

Q: Some people are invalid, should they come for hajj or stay at home?

A: Those who are invalid and perform hajj, their hajj is valid. However, if one does not have anyone to assist him/her and the person becomes a burden for the general public, they should rather stay at home.

RULING REGARDING CHILDREN'S HAJJ

Q: What is the ruling regarding children's hajj?

A: Hajj is not compulsory upon minors. If a person takes his children, the reward accrues to the child and parents. There will be no penalty for violations of ihram by children. However, when they reach the age of puberty, then hajj will be compulsory upon them if they have the financial means. The hajj performed whilst they were minors will be considered as a nafil hajj.

SUFFICIENT MONEY FOR HAJJ - BUT SPENT ON RENOVATIONS

Q: If a person had sufficient wealth for hajj during the months of hajj and then spent the money for renovations etc, is hajj compulsory upon him?

A: Once a person has sufficient funds for hajj during the months of hajj, then hajj becomes compulsory upon him/her even if he/she spent it on something else. The months of hajj are from the 1st of shawwal to the 10th of zil hajj.

WHEN DOES HAJJ BECOME NULL & VOID?

Q: When does hajj become null and void?

A: If a muhrim fulfilled his conjugal rights before the wuquf of Arafat (9 Zil Hajj). In such an event the hajj becomes null and void and qadha becomes compulsory. Qadha is also applicable to nafl (voluntary) hajj. The person must nevertheless complete the actions of hajj for that year.

NO. OF PENALTIES FOR A QARIN HAJJ

Q: How many penalties would there be if a qarín (one who performs qiran hajj) violates the laws of ihram ?

A: The qarín made intention for 2 ihrams, therefore there are 2 penalties imposed upon him. However, the qarín is only obliged to give one dum, if he crosses the meqat boundary without being in the state of ihram.

CHANGE INTENTION OF HAJJ TO UMRAH

Q: After donning the ihram and making intention for hajj, can one change the intention for umrah?

A: It is not permissible, and this is the verdict of the Malikis, Shafi'es and Hanafis. Nabi SAW granted this concession to the companions to abolish the belief of the pagans who considered an

umrah during the months of hajj as a major sin. This permissibility was confined to the companions as clearly mentioned by Nabi SAW in Sunan Nasai.

INVITATION OF IBRAHIM (A.S.) FOR HAJJ

Q: Is it true that only those people will perform hajj who responded to the invitation of Nabi Ibrahim AS?

A: Almighty Allah instructed Nabi Ibrahim AS to make an announcement to the people about hajj (surah 22 verse 27). It is mentioned that whosoever responded to Nabi Ibrahim AS will perform hajj till the day of justice. This commentary was rendered by Ibn Abbas RA and Mujahid RA (See: Tafseer Ibn Kathir).

CONDUCT BUSINESS DURING HAJJ

Q: Is it permissible to conduct business during hajj?

A: Almighty Allah states: *There is no sin upon you in seeking grace from your Sustainer* (Surah 2 verse 198). Ibn Abbas RA state that this refers to business, whilst on pilgrimage. However, the primary objective must be the pleasure of Allah, business etc. must take a secondary position.

HAJJ WITHOUT HUSBAND

Q: I am married for 11 years and my husband does not want to go for hajj, however I have the means. May I proceed for hajj without the consent of my husband ?

A: Nabi SAW said: *Whosoever made intention for hajj, should make haste* (Abu Dawud). Nabi SAW also said: *Make haste towards hajj as none of you know what will happen in the future* (Musnad Ahmad). It is compulsory upon you to perform the hajj with a mahram (brother, father, son etc) even if your husband does not give permission. Nabi SAW said: *There is no obedience to any creation, if it leads to a sin against the Creator* (Musnad Ahmad).

REVERT TO GO FOR HAJJ -UN-CIRCUMCISED

Q: Can a non-Muslim who embraced Islam recently perform hajj although he has not changed his name or made circumcision?

A: It is permissible for him to perform hajj with his previous name and not being circumcised. However, he should change his name to that of a Muslim and get circumcised as soon as possible. His hajj is valid after embracing Islam.

SPONSORED FARDH HAJJ

Q: Somebody from Saudi Arabia sponsored my entire hajj. The question is, whether my fardh hajj is valid or not?

A: Your fardh hajj is valid notwithstanding the fact that it was sponsored.

HUSBAND TAKE POOR WIFE FOR HAJJ

Q: The husband is wealthy but his wife is poor, is it compulsory upon him to take his wife for hajj?

A: It is not compulsory upon him to take his wife with him for pilgrimage. However, it would be virtuous of him to let his wife accompany him, and he pays for all her expenses. The husband should be generous in this regard.

USE LOTTO MONEY FOR HAJJ

Q: Is it permissible for a person who won the lotto or money in a casino to perform hajj with that money?

A: Gambling is absolutely haram and unlawful in Islam. If one receives any haram or ill-gotten gain, then one must distribute it to the poor without the intention of reward and repent immediately for one's transgression. However, if one performs hajj or umrah with that money, the pilgrimage will be valid although reprehensible and there will be no reward for him. Nabi SAW said:

"Verily Almighty Allah is pure and only accepts that which is pure."
(Musnad Ahmad)

SEND PARENTS FOR HAJJ THEN PERFORM FARDH HAJJ

Q: I am young and earning very well and have made intention to send my parents for hajj and Insha-Allah I will perform hajj sometime in future, is this permissible?

A: You should perform your hajj and then send your parents, as hajj is compulsory upon you and not on your parents. Almighty Allah only knows who will die first. Alternatively, you and your parents could go together for this memorable journey. To assist one's parents is virtuous but that does not imply that one should delay one's obligation.

AMEER WHEN TRAVELLING FOR HAJJ

Q: Is it advisable to appoint somebody as the ameer when travelling for hajj?

A: Nabi SAW appointed Sayyidina Abu Bakr RA as the leader (ameer) for the pilgrims during the 9th year AH. Similarly, when various groups depart from different countries they should appoint somebody as the ameer. Nabi SAW said: *"When three people depart for a journey, then one of them should be appointed as an ameer."* (Abu Dawud). Every hajj agent should appoint an alim or someone responsible as an ameer for their group.

COMMITTED MAJOR SINS AFTER HAJJ

Q: A person performed hajj and after returning committed adultery and many other major sins, does he have to repeat the hajj?

A: A sign of an accepted hajj, is that a person shuns all evil deeds. However, if one has committed major crimes, eg. adultery, gambling, alcohol etc, then the previous hajj is valid, but one has to

repent sincerely to Almighty Allah.

HABITUAL ARGUING DURING HAJJ

Q: Kindly advice about some people who have a habit of arguing for every little thing. We fear that in ihram they will continue with this evil action.

A: Almighty Allah states: “*And whosoever undertakes the duty (of ihram) of hajj therein (months of hajj), let there be no intimacy (between spouses) nor transgression nor arguments in hajj.*” (surah 2 verse 197). The aim should be to perform a quality hajj. Every pilgrim must control his temper and tongue to obtain the maximum reward.

AUTHORITIES DON'T ALLOW PERFORM HAJJ

Q: I am a student at Madinah university and the authorities do not allow us to perform hajj every year. Can we go through the back road and perform hajj?

A: It is not permissible to perform nafl hajj when the authorities have prohibited the students. Nevertheless, to bribe people exacerbates the situation and instead of receiving reward one is incurring a major sin.

UMRAH IN ZUL QADAH THEN BUSINESS IN JEDDAH THEN HAJJ

Q: I am from Australia and performed umrah in Zul Qada, then went to Jeddah for some work and returned to Makkah and performed hajj, is slaughtering an animal compulsory upon me?

A: The hajj you performed is a tamattu hajj as you performed umrah during the months of hajj. Hence, it is compulsory upon you to slaughter an animal for hajj. This is known as *hady tamattu* and people call it dum shukr as one has performed two actions (umrah & hajj) in one journey.

UMRAH DURING RAMADHAN & HAJJ THE SAME YEAR

Q: If I perform umrah during Ramadhan and perform hajj the same year, will it be considered a Tamattu hajj?

A: It will not be considered as a Tamattu hajj, as the umrah has to be performed during the months of hajj. The months of hajj are Shawwal, Zul Qa'da and first 10 days of Zul Hajj.

FIRST PERSON TO PERFORM HAJJ

Q: Who was the first person to perform hajj ?

A: Nabi Adam AS was the first person to perform hajj which he performed from India. (Sahih Ibn Khuzaima)

TITLES OF HAJJ NABI (S.A.W.) PERFORMED

Q: What are the titles of the hajj Nabi SAW performed ?

A: Nabi SAW only performed one hajj in the tenth year of hijra. The titles are as follows:

- a) **Hajjatul Wida** - Nabi SAW bid farewell to the ummah.
- b) **Hajjatul Balagh** - Nabi SAW propagated the message to the ummah.
- c) **Hajjatul Islam** - Nabi SAW performed only one fardh hajj.
- d) **Hajj Akbar** - It was the first and last hajj performed by Nabi SAW.
- e) **Hajjatut Tamaam** - As the verse of completion of the shariah was revealed in Arafah.

KITABS IN MAIN OR HAND LUGGAGE ?

Q: Is it permissible to pack the Qur'an, other kitabs etc. in the main baggage or must one carry them in the hand luggage ?

A: It is permissible to carry them in the main baggage, but preferable in the hand luggage.



VISIT TO MADINAH

VIRTUES OF MADINAH & MASJIDUN NABAWI



NAMES OF MADINAH MUNAWWARA

Q: What are the names of Madinah Munawwara?

A: Nabi SAW called Madinah Taba and Taiba (Sahih Muslim). Nabi SAW said: “Whoever calls Madinah Yathrib (the old name), he should seek forgiveness from Almighty Allah.” (Musnad Ahmad). Hence, the old name should not be utilized.

VIRTUES OF MADINAH

Q: What are some of the virtues of Madinah?

A: Madinah is pure. It removes sin like the fire removes the impurity of silver. (Bukhari)

He who intends evil for the people of Madinah, Allah will melt him in the fire like the melting of lead or the dissolving of salt in water. (Bukhari, Muslim)

Surely Ibrahim (AS) sanctified Makkah and made dua for it and I have sanctified Madinah as Ibrahim (AS) sanctified Makkah. (Bukhari, Muslim)

VIRTUE OF PERFORMING SALAT IN MASJIDUN NABAWI

Q: What is the reward of performing salat in masjid Nabawi in Madinah as compared to performing salat in Masjidul Haraam in Makkah ?

A: Jabir (RA) relates that Rasulullah (SAW) said: “Salah performed in my Masjid is one thousand times superior to salah performed elsewhere except the Al-Masjidul Haraam, which is 100 000 times superior to any other masjid.” (Bukhari, Muslim). The Hadith of 50 000 is a weak hadith.

VIRTUES OF LEARNING & TEACHING IN MASJID NABAWI

Q: What are the virtues of learning and teaching in Masjid Nabawi?

A: Nabi SAW said: *“Whoever enters this masjid of ours to learn some goodness or to teach it to others is a like a warrior in the path of Almighty Allah.”* (Ibn Maja and Ahmad)

VIRTUES OF PASSING AWAY IN MADINAH

Q: What are the virtues of passing away in Madinah Munawwara?

A: Nabi SAW said: *“Whoever is able to pass away in Madinah should do so as I will intercede for those who pass away there.”* (Tirmidhi and Ibn Maja)

1st SAFF IN MASJID NABAWI OR IN RIYADHUL JANNAH

Q: Is it better to read salat in the first saff in Masjid Nabawi or in Riyadhul Jannah (the portion between the pulpit and the blessed grave of Nabi SAW)?

A: Nabi SAW said: *“If people only knew the reward for calling the azan and being in the first row then they would not get a place there unless they cast lots.”* (Muslim Shareef). In the light of this Hadith, it is best to read the fardh salat in the first saff, whilst performing voluntary salat in Riyadhul Jannah is recommended.



VISIT TO MADINAH

SIGNIFICANT PLACES IN MADINAH



MADINAH MUNAWWARA SITUATED

Q: Where is Madina Munawwara situated?

A: Madinah Munawwara is situated between the two *Haarra* (dark mountainous area), which are known as *Waqum* in the east and *Wabra* in the west. In the north is *Mount Ayr* and *Mount Thaur* in the south. Nabi SAW said: “*Madinah is a sanctuary between Ayr and Thaur, whosoever innovates in it or commits a sin or gives shelter to such innovators will incur the curse of Allah, the angels and the people.*” (Bukhari Shareef)

PLACES TO VISIT IN MADINAH ?

Q: Which places should one visit in Madinah ?

A: The places to visit are:

Masjid Quba: The first Masjid built in Madinah Munawwara. Nabi SAW used to frequent it on Saturdays, occasionally walking and sometimes on means of conveyance (Bukhari and Muslim). Nabi SAW said: “*Whosoever performs wudhu at home then performs salat (2 rakaats) in Masjid Quba receives the reward of an Umrah.*” (Tirmidhi and Ibn Maja)

Uhud: Nabi SAW said: *This mountain loves us and we love it* (Bukhari Shareef). On the slope of this mountain the battle of Uhud was fought in mid Shawwal 3 AH. Nabi SAW’s uncle Sayyidina Hamza RA, who is the leader of all martyrs is buried here. Seventy companions of Nabi SAW were martyred in this battle.

Masjid Qiblatain: The Masjid of two qiblas. Initially Nabi SAW faced Masjid Aqsa for approximately seventeen months. Subsequently, the command came to face the Baitullah at Makkah in the 2 AH. In this Masjid two rakats were read facing Masjid Aqsa in Jerusalem and two rakats towards the Ka’bah. Nowadays it is not permissible to read any salat in the direction of Masjid Aqsa.

Masjid Ijaba: Acceptance of duas. Nabi SAW made three duas in this Masjid of which the first two were accepted.

1. My ummah must not be destroyed by famine.
2. My ummah must not be destroyed by floods.
3. My ummah must not fight amongst themselves.

Masjid Ghamama: Clouds. Occasionally, Nabi SAW performed Eid salat there. Almighty Allah would send a cloud to protect Nabi SAW from the intense heat.

Masjid Jumuah: The first Jumuah salat was performed here by Nabi SAW. It is very near Masjid Quba.

Sab’ah Masajid: Seven masajids. At this place Nabi SAW and the sahabas camped during the battle of the trench (khandaq), 5 AH. Several masjid were built here to commemorate the various Muslim camps. The highest masjid is called **Masjid Fath** (victory masjid) and that is the actual spot where Nabi SAW camped. A new Masjid is constructed on this site and many of the smaller masjid have been demolished.

The Date Market: Suq Tamar. Nabi SAW made dua for all the dates of Madinah Munawwara (Muslim Shareef). However, the best type is ajwa, one should eat 7 every morning and one will be protected from poison and witchcraft (Bukhari).

OTHER PLACES OF INTEREST IN MADINAH

a) **The King Fahad printing complex**, which was founded in 1984 on the road to Tabuk. Various Quran Kareems are printed according to the different methods of recitation. Cd’s and audio tapes of the Noble Quran are also available. Translation of the entire Quran Kareem has been accomplished in more than 30 languages. It is one of the largest printing press in the world and average annual production is ten million copies. Only males are

allowed to visit the complex.

b) **The King Abdul Aziz library**, which was founded by King Faisal in 1973 and officially opened in 1983. It is situated on the western side of Masjid Nabawi. It contains approximately 2000 copies of the Noble Quran in manuscript form and has the oldest Quran Kareems in Madinah Munawwara and one manuscript weighs 154kg. Only men are allowed to visit this library.

c) **The old railway station** established by the Ottomans and **Masjid Suqya** is in that compound. Masjid Suqya is the place where Nabi SAW made dua for rain. This area is known as **Mahatta Sikkatil Hijaz**.

d) **Markazul Buhuth - Madinah Munawwara Research and Study Centre**: The aim of this organization is to gather all the information of the past and present regarding Madinah Munawwara. They have published 13 books and the museum is very interesting, as one observes Madinah Munawwara during the time of Nabi SAW. They are situated in Dawudiya Tower, Sultana Street. One can purchase books, charts, cd's, frames etc. This is open to males and females.

e) **Madinah Media Museum**: It is situated in Dawudiya Tower, Sultana Street. One will find mini models of Masjid Nabawi from Nabi SAW's time etc. This is open to males and females.

f) **The library in Masjid Nabawi**: It was established by the Ministry of Education in 1969. It comprises more than 31,000 books and most of the books are in Arabic. However, there are some books in English and other languages.

g) **Mount Ayr**: It is located on the south-west side of Madinah, approximately 8km from Masjid Nabawi. It is about 2000m long, 70m wide and 955m high above sea level. Its top is flat and has no

peak, therefore, it is called Mount Ayr because its top is similar to the back of a donkey. Nabi SAW said: *"The Haram of Madinah is between (Mount) Ayr and (Mount) Thaur."* Reported by Bukhari and Muslim.

h) **Mount Thaur**: It is a small mountain lying on the north-western side behind Mount Uhud. It is round in shape and reddish in colour. It is considered the northern border of the Haram area of Madinah Munawwara as mentioned in the aforementioned Hadith.

MOUNT UHUD IS ONE OF THE MOUNTAINS OF JANNAH

Q: Is it true that Mount Uhud is one of the mountains of Jannah?

A: Nabi SAW said that, *"Uhud is one of the doors of Jannah"*. Reported in Musannaf Abdur Razzaq. However, most scholars state that it is a weak hadith.

WELL OF UTHMAN(RA)

Q: Kindly explain the location and history of the famous well of Uthman(RA)?

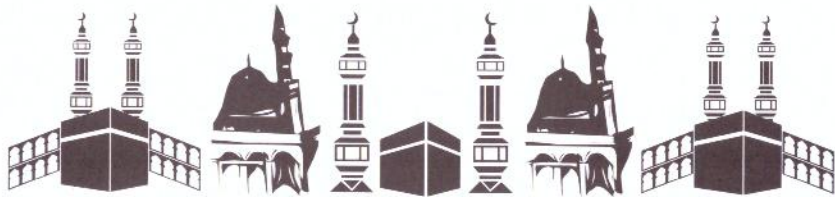
A: This well is located at a distance of 3.5 km from the Prophet (SAW) 's masjid and 1km from Masjid Qiblatain in the suburb of Azhariy on the banks of the valley of Aqeeq. It is now in the custody of the Local Agricultural Authority.

When the Prophet (SAW) migrated to Madinah, there was no drinking water readily available, except from the well of Rowmah. It belonged to a jew who sold the water at an expensive price. The Prophet (SAW) said, *"He who buys the well of Rowmah for the Muslims shall be rewarded with that which is better in the hereafter."* Uthman (RA) purchased the well from the jew and donated it to the Muslims. (Tirmidhi, Nasai)



VISIT TO MADINAH

LANDMARKS OF MASJIDUN NABAWI



PLACES TO VISIT IN MASJIDUN NABAWI

Q: Which places should one visit in Masjidun Nabawi ?

A: The entire Masjid Nabawi is significant. However, some places of importance are mentioned hereunder:

- a. **Riyadul Jannah:** Nabi SAW said: The portion between my house and mimbar (pulpit) is one of the gardens of Jannah (Paradise) (Bukhari Shareef). To read salat here is highly recommended. Pushing, jostling and arguing are not permissible in the Masjid. One should make intention of nafl I'tikaf whenever one enters the masjid.
- b. **Ustuwanaah tauba:** Pillar of repentance. Abu Lubaba RA chained himself to this pillar after realizing that he had committed a sin. He refused to be unchained unless Almighty Allah forgave him.
- c. **Ustuwanaah Hars:** Pillar of guarding. Nabi SAW used to appoint a companion to stand guard there to inform the Muslims of any impending threat or harm.
- d. **Ustuwanaah Wufud:** Pillar of deputations. Nabi SAW used to receive the local and foreign deputations in that area.
- e. **Ustuwanaah Sarir:** Pillar of bed. Nabi SAW used to rest here during I'tikaf.
- f. **Ustuwanaah Ayesha:** Pillar of Ayesha. Sayyida Ayesha RA said: *"If people knew the significance of this place then they would have cast lots to pray there."*
- g. **Ustuwanaah Mukhallaqah:** Pillar of perfume. Nabi SAW used to perform his salat there. This is the spot where the palm trunk is buried which Nabi SAW used as a mimbar. This pillar is welded on the right-hand side of the mehrab of Nabi SAW.

VIRTUES OF NABI SAW MIMBAR

Q: What are the virtues of Nabi SAW mimbar?

A: Nabi SAW said: *"And my pulpit is on the fountain of kauthar."* (Bukhari and Muslim). Nabi SAW said: *"Whosoever took a false oath at my mimbar must prepare himself a seat in the fire"*. Reported by

Malik in Muwatta and Shafi'e in Musnad.

MINARETS AND DOORS IN MASJID NABAWI

Q: How many minarets and doors are there in Masjid Nabawi?

A: There are ten minarets and 125 doors in Masjid Nabawi.

RAUDHAL JANNAH

Q: Is the raudhal Jannah mentioned in the Hadith?

A: Abu Hurairah (RA) relates from Rasulullah (SAW): *“Between my house and my mimbar is a garden from amongst the gardens of Jannah (Raudul Jannah).”* (Bukhari, Muslim)

TOUCH FENCE WHERE NABI (SAW) IS BURIED

Q: Is it permissible to touch the fence or grill, where Nabi SAW is buried?

A: It is not permissible to touch or kiss the fence or pillars as this was not the practice of our pious predecessors. Similarly, to perform tawaf around the grave is haram and to invoke Nabi SAW for fulfilling one's needs or curing the ill etc. is not acceptable in the Shariah.

COMPULSORY TO ENTER THROUGH BAB JIBRAEEL IN MADINAH

Q: Is it compulsory to enter through Bab Jibraeel in Madinah Munawwara?

A: It is not compulsory or sunnah to enter through Bab Jibraeel. The ulama have written that it is mustahab (desirable) to enter through Bab Jibraeel the first time one enters Masjid Nabawi. Cognisance must be taken of the fact that this door is closed many a time, hence, one should enter through any door which is convenient.



VISIT TO MADINAH

ZIYARAH TO RASULULLAH(SAW)



INTENTION WHEN VISITING MADINAH

Q: When one goes to Madinah Munawwara, what intention should one make?

A: One should make the intention of visiting Masjid Nabawi and Nabi SAW. For reference see: Ahsanul Fatawa by Mufti Rashid Ahmad RA, vol. 4. pages 560-564.

DOES NABI (S.A.W.) REPLY TO SALAAM

Q: Does Nabi SAW reply to our salaam?

A: It is reported on the authority of Abu Huraira RA that Nabi SAW said: *"When someone offers salaam (greetings) to me, Almighty Allah restores my soul to my body until I answer his salaam."* (Abu Dawud)

NABI (SAW) INTERCEDE ON DAY OF JUSTICE

Q: Will Nabi SAW intercede for us on the day of Justice?

A: Nabi SAW said: *"My intercession is for those who committed major sins in my ummah."* (Musnad Ahmad). Hence, we should beg Almighty Allah for the intercession of Nabi SAW on the day of reckoning.

RAISE ONE'S VOICE NEAR NABI (SAW) GRAVE

Q: Should one raise one's voice near Nabi SAW grave?

A: Almighty Allah states: *"O you who believe! Do not raise your voices above the voice of Nabi SAW, nor speak loudly to him in conversation as you speak aloud to one another, lest your deeds be rendered in vain whilst you perceive it not. Verily, those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for piety, for them is forgiveness and handsome reward."* (surah 49 verses 2-3). Hence, it is not permissible for one to raise ones voice whilst reading the salat and salaam. One must display utmost respect and reverence and read the salaam softly.

FOLDING HANDS ON CHEST WHEN MAKING SALAAM

Q: Is it permissible to place ones right hand on the left hand on the chest etc whilst making salaam?

A: It is not permissible to adopt this posture when offering salaam to the Master, Nabi Muhammad SAW. Similarly, it is not permissible to stand in front of a ruler or leader in this posture as submission is to Almighty Allah alone. One should keep one's hands on the sides during salaam.

OFFER SALAAM AT A DISTANCE

Q: Is it permissible for males and females to stand at a distance and offer salaam to Nabi SAW?

A: When the crowd is huge it is permissible for males and females to offer salaam from a distance. Nabi SAW said: *"Do not make my grave a place of festival, nor turn your houses into graveyards. Send blessings upon me as your salutations reaches me from wherever you are."* (Musnad Ahmad)

LAST SALAM IN MADINAH COMPULSORY

Q: Is the last salami in Madinah compulsory?

A: To read salat and salaam is meritorious in any part of the world and its significance is enhanced in Madinah Munawwara. However, it is not compulsory to read a last salami. One should make dua that Almighty Allah accepts one's actions and brings one time and again to the Haramain Shareefain.

RECITE SURAH KAWTHAR ENROUTE TO MASJIDUN NABAWI

Q: Is it sunnah to read surah *Inna A'tayna* whilst travelling to Madinah Munawwara and to give charity before entering Masjidun Nabawi?

A: It is not a sunnah to recite surah *kawthar* whilst travelling to Madinah Munawwara, but it is permissible. One should rather read abundant salawat and durud whilst travelling. Furthermore, it is mustahab to give charity before one enters Masjidun Nabawi for the first time to convey salat and salaam upon Nabi (SAW) Almighty Allah states: *“O you who believe! When you speak to Nabi SAW give charity before speaking.”* (surah 58 verse 12).

SOMEONE TO CONVEY SALAAMS TO NABI (S.A.W.) ON ONE’S BEHALF

Q: Is it permissible to tell someone to convey salaams to Nabi SAW on one’s behalf?

A: It is permissible to do so. Our pious predecessors have been doing so for centuries. Umar ibn Abdul Aziz RA (d. 101 AH) used to send people to convey salaams to Nabi SAW on his behalf.

‘SAYYIDINA’ OR ‘MAWLANA’ USED WHEN RECITING DUROOD

Q: Can the words ‘sayyidina’ or ‘mawlana’ be used for Nabi (SAW) in durood shareef?

A: Nabi (SAW) said: *“I am the leader(sayyid) of the children of Adam(AS).”* (mishkat shareef). Hence, to use the word ‘sayyidina’ (our leader) for Nabi (SAW) is totally permissible. Regarding the word ‘ mawla ’ (master), it is used for Almighty Allah and human beings as well in the noble Qur’an. (For reference see: surah 2 verse 286); Almighty Allah says: *“Call them by (the names of) their fathers, this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.”* (surah 33, verse 5) . ‘Mawali’ is the plural of ‘mawla’. Thus, to use the word ‘ mawlana ’ (our master) is acceptable for Nabi(SAW).

VIRTUES OF SALAT & SALAAM (ie. DUROOD)

Q: What are the virtues of reciting salat & salaam (ie. Durood sharief) on Rasulallah(SAW) ?

A: Some virtues of Durood sharief on Rasulallah (SAW) as mentioned in the ahadith are as follows:-

- ❖ Nabi (SAW) said, *“Whoever confers one blessing upon me, Allah confers ten blessings upon him, forgives ten of his sins and elevates his status tenfold.”* (Ahmad, Nasai and Ibn Hibban)
- ❖ Abdullah ibn Masud (RA) narrates that the Messenger (SAW) of Allah said, *“Indeed, those closest to me on the Day of Judgement will be those who confer blessings upon me the most.”* (Tirmidhi, Ibn Hibban)
- ❖ Abdullāh bin Masud (RA) narrates that the Noble Prophet (SAW) said, *“Allah has certain angels who roam the earth and convey the salutations of my followers to me.”* (Nasai, Ibn Hibban, Ahmad, Hakim)
- ❖ Ammār ibn Yāsir (RA) narrates that the Messenger (SAW) of Allah said, *“Verily, Allah has appointed an angel at my grave to whom he has granted the ability to hear the whole creation. Thus, until the Day of Judgment there is no person who confers blessings upon me, except that this angel conveys to me the blessings of this person with his name and his father’s name, saying, ‘The son of so-and-so person has conferred blessings upon you.’* (Bazaar, Qawlul Badee)
- ❖ Abu Hurayra (RA) narrates that the Messenger (SAW) of Allah said, *“Whoever confers blessings upon me by my grave, I hear his blessings and whenever blessings are conferred upon me from a distance, they are conveyed to me.”* (Bayhaqi)
- ❖ Ubayy ibn Ka’b (RA) says, *“I asked, ‘O Messenger (SAW) of Allah, I wish to confer blessings upon you in abundance. How*

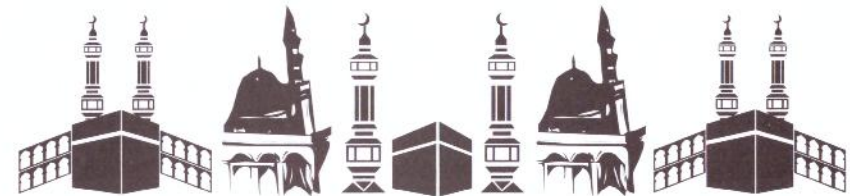
much of my time set aside for supplication should I devote to this purpose?' The Noble Prophet (SAW) replied, 'As much as you wish.' I asked, 'A fourth?' The Noble Prophet (SAW) replied, 'As much as you wish, and if you make an increase therein, it shall be better for you.' I further enquired, 'A half?' The Noble Prophet (SAW) again said, 'As much as you wish, and if you make an increase therein, it shall be better for you.' I asked, 'Two thirds?' The Noble Prophet (SAW) replied, 'As much as you wish, and if you make an increase therein, it shall be better for you.' I said, 'I shall devote all my time to conferring blessings upon you.' The Noble Prophet (SAW) said, 'In that case, all your worries will be removed and your sins will be forgiven.' (Tirmidhi, Ahmad, Hakim)

- ❖ Abu Darda (RA) narrates that the Messenger (SAW) of Allah said, "Whoever confers blessings upon me ten times in the morning and ten times in the evening will gain my intercession on the Day of Judgement." (Tabarani)
- ❖ Ā'ishah (RA) narrates that the Prophet (SAW) said, "No servant confers blessings upon me, except that an angel ascends with these blessings presenting them before Allah. Our Lord most Exalted then orders, 'Take these blessings to the grave of my servant, who shall seek forgiveness on behalf of the supplicant and who shall be pleased with this.'" (Abu Ali bin al Banna, Dailami)



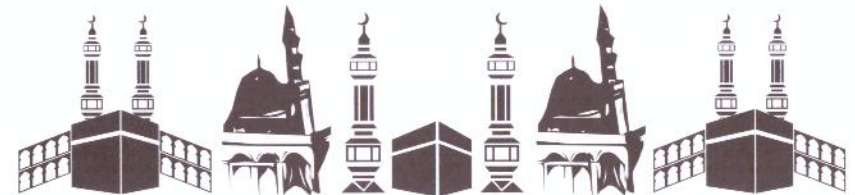
VISIT TO MADINAH

GENERAL



MADINAH BELOVED TO NABI(S.A.W.)**Q:** How beloved was Madinah to Nabi SAW?**A:** Nabi SAW made special dua for Madinah Munawwara and when he returned from a journey, he increased the speed of the animal out of love for Madinah Munawwara. (Bukhari Shareef)**DAJJAL ENTER MADINAH MUNAWWARA****Q:** Can dajjal enter Madinah Munawwara?**A:** Nabi SAW said: *Dajjal will not enter Madinha. It will have seven gates and on each entrance there will be two angels guarding it.* (Bukhari and Ahmad).**MOBILE PHONE RING IN MASJID NABAWI****Q:** Many peoples' mobile phone ring in Masjid Nabawi and occasionally right next to the Mubarak grave of Nabi SAW, kindly comment and advise?**A:** If the mobile phones have musical ring tones, then it is haram. It is disgraceful and disrespectful to let one's phone ring next to the blessed grave of Nabi SAW. The authorities need to put a stop to this evil trend in the Haramain Shareefain. Almighty Allah states: *"O you who believe! Do not raise your voices above the voice of the Messenger, nor speak loudly to him in talk, as you speak loudly to one another, lest your deeds become vain and you perceive it not."* (surah 49 verse 2).**TAKING PHOTOGRAPHS IN MASJID NABAWI****Q:** Some people when reciting salam in Masjid Nabawi take snaps of the Masjid and pillars etc, is this permissible?**A:** To take photos of animate objects is not permissible, and to do so in Nabi SAW Masjid is a bigger crime, as one is guilty of desecrating the sanctity of the Masjid. Pilgrims must remember that the Haramain Shareefain is not a tourist resort, but the holiest places on this planet.

MISCELLANEOUS



WHEN DOES TAKBIR TASHRIQ COMMENCE?**Q:** When does takbir tashriq commence?**A:** According to the Hanafis and Hanbalis: The Takbir Tashrik starts on the morning of the 9th of zil hajj after fajr salat and concludes on the 13th of Zil hajj after asr salat. Thus, the takbir will be read after 23 fardh salats. The words are: *Allahu Akbar, Allahu Akbar, La ilaha illAllahu wallahu akbar, Allahu Akbar, wa lil lahil hamd.*

According to the Shafi'es the Takbir Tashriq would commence on the 10th Zil Hajj after zohr salat and continue till asr salat on the 13th.

قال النووي في روضة الطالبين 587/1: فالحجاج يبتدؤون التكبير عقب ظهر يوم النحر، ويختمونه عقب معلوم أن آخر التشريق عند الشافعية هو اليوم الثالث عشر [الصحيح آخر أيام التشريق]. [قلت

The Malikis also concur with the Shafi'es.

MEANING & VIRTUE OF ZAM-ZAM WATER**Q:** What is the meaning and virtue of zam-zam water?**A:** Zam Zam means abundant water. Nabi SAW said: "Zam Zam water (is effective) for whatever purpose it is drunk." (Ibn Maja). Nabi SAW said: *It is the best water on the face of the earth* (Tabarani). Zam Zam water was the first gift Almighty Allah gave Nabi Ibrahim AS after he supplicated, "O Allah grant them from the fruits so that they may be thankful." (surah 14 verse 37).**DRINK ZAM ZAM STANDING OR SITTING****Q:** Should one drink Zam Zam water standing or sitting?**A:** Nabi SAW drank Zam Zam water standing as mentioned in Bukhari Shareef.

The ulama have stated that it is permissible to stand or sit and drink zam zam water.

WUDHU WITH ZAM ZAM WATER**Q:** Is it permissible to make wudhu with zam zam water?**A:** It is mentioned in Musnad Ahmad that Nabi SAW made wudhu with zam zam water. Hence, it is permissible to make wudhu with zam zam water. However, to make istinja with zam zam water is haram.**TAHNIK WITH ZAM ZAM WATER****Q:** Is it permissible to take zam zam water home with the intention of making tahnik for babies?**A:** It is permissible to take zam zam to one's country. Nabi SAW took zam zam water in bottles to Madinah and made the tahnik (inserting dates, honey or zam zam in the new-born babies mouth) of Sayyidina Hasan RA and Sayyidina Husain RA with zam zam and ajwa dates. This is mentioned by Fakihi in Akhbar Makkah, vol 2, page 51.**VIRTUE OF THOSE WHO POUR ZAM ZAM****Q:** What is the virtue of those who pour zam zam?**A:** When Nabi SAW saw the people engaged in giving the pilgrims zam zam, he remarked that "Continue with your actions as you are doing good deeds. If I did not have the fear that you will be overpowered I would have come down (to assist you in giving water to the pilgrims)." (Bukhari)**TRANSPORT ZAMZAM TO MASJID NABAWI****Q:** Is it true that zam zam is transported daily to Masjid Nabawi?**A:** Daily tank trucks with zam zam are transported to Masjid Nabawi from the supply station at Kudai. Chemicals are not used to remove viruses etc. but ultra violet rays are utilized for this purpose.

FIRST PERSON TO PLACE COVER ON KA'BAH

Q: Who was the first person to place a cover on the Ka'bah?

A: The first person to place a kiswa on the Ka'bah was Nabi Ismail AS. Some ulama stated that it was Tubba', a leader of Yemen.

MALE & FEMALE PERFORMING SALAT NEXT TO ONE ANOTHER

Q: If a man is in the Haram Sharif in Makkah on a Jumuah and it is full to capacity, just as he stands up for salaah; he notices that there is a lady in front of him or next to him etc. There is nowhere for him to move and the lady refuses to move. What should he do?

A: His salat would be valid. The Hanafis discuss the issue of *Mu'hazat* (male & female performing salat next to one another) as one of the breakers of salat. However the three imams, namely, Shafi'es, Malikis, Hanbalis state that the salat is valid. Therefore, in cases like these, the Hanafis issue the verdict according to the vast majority of scholars. It is incumbent upon the authorities to ensure that intermingling does not occur during salat times.

MEN & WOMEN TOUCH EACH OTHER IN HARAM

Q: When leaving the Haram, the men and woman touch one another, kindly comment?

A: It is haram for the men and women to push or touch one another. The authorities should designate separate doors for male and female.

NOBLE QURAN ON THE FLOOR

Q: Is it permissible to place the Noble Quran on the floor?

A: It is haram to desecrate the Noble Quran and one must show respect to it.

WHAT IS IHSAR ?

Q: What constitutes ihsar?

A: Ihsar alludes to a person/s who is in ihram and prohibited by the enemy etc. to perform umrah or hajj, as Nabi SAW was prevented from performing umrah in 6 AH at Hudaibiya. (nowadays known as Shumaysiyyah). The Hanafi jurists rule that ihsar refers to the enemy, war, sickness, the mahram passing away etc. The vast majority of scholars, namely, Shafi'es, Malikis and Hanbalis confine ihsar to the enemy only.

MARIA QIBTIYYA(RA) BURIED

Q: Where is Maria Qibtiyya(RA) buried?

A: The house of Maria Qibtiyya(RA) - (the mother of Ibrahim(RA), the son of Rasulullah(SAW)), is situated in *Al-Aaliyah*, south of Madinah Munawarrah, where she lived and passed away. She passed away in 16 AH and is buried in her house. A masjid is constructed there. Hadhrat Umar (RA) performed her janaza.

NABI(SAW)'S FATHER BURIED

Q: Where is Nabi(SAW)'s father, Hadhrat Abdullah(RA) buried?

A: He is buried in Madinah, in a place called *Darun Naabigha Al-Judi*.

MEANING OF TADHALLU

Q: What does Tadhallu mean ?

A: Tadhallu refers to pouring zam zam water over one's body. Nabi SAW encouraged the ummah to do so and said this is the difference between us and the hypocrites who do not pour zam zam over themselves. For reference see: Ibn Majah and Sunan Daraqutni.

FEMALES OMIT MUZDALIFAH WUQUF

Q: If females do not stay in Muzdalifah for wuquf but depart to Mina, is there any penalty?

A: According to the Hanafi scholars there is no penalty upon them. However, the strong and healthy men must stay for the wuquf. If wuquf Muzdalifah is omitted, then a dum is compulsory.

WUDHU DURING SALAM TO NABI (S.A.W.)

Q: Must one be in wudhu whilst rendering salaam to Nabi SAW inside Masjid Nabawi?

A: It is desirable to be in wudhu but it is not a pre-requisite for salat and salaam.

FOLLOW IMAM IN HOTEL ROOM

Q: We are staying in Hilton, can we follow the imam from our room?

A: It is not permissible for one to follow the imam from the hotel. However, certain hotels have a musalla and if the saffs (rows) reach the hotel then salat would be valid with the imam.

FACE KA'BAH IN MAKKAH

Q: When we read salat in Makkah, must one face the Ka'bah itself?

A: It is compulsory upon the musallees to face the Ka'bah when reading salat in the Haram.

WUDHU BROKE IN HARAM

Q: I was in the front saff on a Friday in the Haram and my wudhu broke, what should I do?

A: It is compulsory to go and perform wudhu as tayammum is not acceptable.

DUA WHEN VISITING GRAVEYARD

Q: What should one read when visiting Baqi and Mu'alla - the graveyards in Madinah and Makkah, respectively ?

A: Read *Assalamu alaikum ahlad diyar minal mu'minin wal muslimin wa inna insha-Allahu bikum lahiqun, nas alullaha lana wa la kum al-afiya* (Muslim Shareef).

O Dwellers of these places, the believers and Muslims, peace be upon you. We are, if Allah wills, going to meet you. We seek from Allah peace and security for us and you.

It is reported on the authority of Abdullah bin Abbas RA that when Nabi SAW passed near the graveyard of Madinah, he said the following turning towards them: *Assalamu alaikum, ya ah lal qubur yaghfirullahu lana walakum, antum salafuna wa nahnu bil athar* - Peace be upon you, o you people of the graves. May Allah forgive us and you, you preceded us and we are following. (Tirmidhi)

DUA TO GO FOR HAJJ

Q: I desire to go for hajj, which dua should I read?

A: Read surah 2 verse 128 - *O Allah! Show us the places of hajj and forgive us.*

PLACES DUAS ARE ACCEPTED

Q: At which places are duas accepted?

A: Duas are readily accepted at the following places:

Inside the Baitullah, Under Mizab Rahmah, At Hajr Aswad, At Rukn Yemani, At Maqam Ibrahim, After pelting the first and second jamarat, By the Multazam, When drinking zam zam, On mount Safa, On mount Marwa, Between Safa and Marwa, At Mina In Arafat, In Muzdalifa, In the Hateem, From wherever the Ka'bah Shareef is visible.

O Hujjaj! Take advantage of this golden opportunity and engage fervently in dua. These are the sacred and auspicious places where duas are readily accepted.

TIMES DUAS ARE ACCEPTED

Q: At what times are duas accepted?

A: Duas are accepted readily by Almighty Allah at the following times:

At tahajjud time 2 – 3 am, After every fardh salat, Between azaan and iqama, When the azaan is called out, When it rains, Between asr and maghrib on a Friday, When drinking zam zam, In the posture of sajda, At the time of making iftar, When one is oppressed.

DUA THROUGH WASILA OF NABI (S.A.W.)

Q: Can I say, O Allah! Accept my dua through the wasila of Nabi SAW?

A: It is permissible for one to say, O Allah! Accept my dua through the barakah (blessings) and wasila of Nabi SAW.

DUA NABI IBRAHIM(AS) MADE FOR MAKKAH

Q: What dua did Nabi Ibrahim (AS) make for Makkah?

A: *O my Sustainer make this city (Makkah) one of peace and protect me and my sons from worshipping idols. (surah 14 verse 35)*

O our Nourisher! I have made some of my off-spring to dwell in a valley without cultivation by Thy Sacred House, so that Our Sustainer, they may establish regular prayer, so fill the hearts of some people with love towards them and feed them with fruits so that they are grateful. (surah 14 verse 37)



DUAS



ON LEAVING HOME

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ-

In the name of Allah. I rely upon Allah. There is no power or might except from Allah.

FOR JOURNEY

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا
هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ
مَا تَرْضَى-

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا
وَاطْوِعْنَا بَعْدَهُ، اللَّهُمَّ أَنْتَ
الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ
فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ
كَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ
فِي الْمَالِ وَالْأَهْلِ

O Allah, Surely we ask of You in this journey of ours, good and piety and of those actions which please You. O Allah, make easy this journey of ours and shorten it's length.

O Allah, You are (our) Companion in journey and Caretaker in the home.

O Allah, we seek protection in You from the hardship of travel, evil sights and of an evil return to (our) possessions and family.

WHEN BOARDING A VEHICLE, PLANE ETC.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
سُبْحَانَ الَّذِي سَخَّرَ لَنَا
هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ
وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ-

Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. All praise is due to Allah. Glory unto Him who controlled this for us whilst we were unable to control it, Surely our return is to our Lord.

FEAR DURING JOURNEY

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ
وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

O Allah, we place you in their (enemy) advance and we seek protection in You from their evil.

INTENTION FOR UMRAH

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ
فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي

O Allah, I am intending to make Umrah, so make it easy for me and accept the Umrah from me.

INTENTION FOR HAJJ & UMRAH

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَ
الْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا
مِنِّي، بِبَيْتِكَ بِحَجَّةٍ وَعُمْرَةٍ-

O Allah, I intend performing Umrah and Hajj, so make both easy for me and accept them from me. I am present for Hajj and Umrah.

INTENTION FOR HAJJ

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ
لِي وَتَقَبَّلْهُ مِنِّي-

O Allah, I intend (performing) Hajj, so make it easy for me and accept it from me.

TALBIYA

بَيْتِكَ اللَّهُمَّ لَبَّيْكَ
لَبَّيْكَ لَا شَرِيكَ لَكَ بَيْتِكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَ
الْمُلْكَ لَا شَرِيكَ لَكَ

Here I am. O Allah, here I am. You have no partner, here I am. Surely all praise, favour and authority belong to You. You have no partner.

DUA AFTER SALATUL IHRAM

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ
وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ
غَضَبِكَ وَالنَّارِ

O Allah! I seek Your Pleasure and Jannah (Paradise) and I seek Your Protection from Your Anger and the Fire.

DUA OUTSIDE MAKKAH

اللَّهُمَّ إِنَّ هَذَا حَرْمُكَ وَ
حَرْمُ دَسْوَلِكَ فَحَرِّمْ لِحْمِي
وَدِهْيِي وَعَظْمِي وَبَشَرِي عَلَى
النَّارِ، اللَّهُمَّ امْنِي عَذَابِكَ
يَوْمَ تَبْعَثُ عِبَادَكَ.

O Allah! Surely this is Your Sacred Place and the Sacred Place of Your Prophet (SAW), So forbid the fire upon my flesh, blood, bones and skin. O Allah! Grant me protection from Your Punishment on the Day on which Your servants will be raised.

WHEN ENTERING MASJIDUL HARAAM

It was the practice of Nabi SAW to read this dua after entering the masjid with the right foot:

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي
وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

In the name of Allah. O Allah! Shower Your Mercy upon Muhammad (SAW) O Allah! Forgive my sins and open for me the doors of Your Mercy.

Or read the following mentioned in Abu Dawud: *Auzu Billahil azim wa be waj hihil kareem wa sultanihil qadeem minash shaitanir rajim* I seek protection in Allah the Almighty by His Noble Countenance and His eternal authority from satan the accursed.

WHEN LEAVING MASJIDUL HARAAM

Leave with the left foot when leaving any masjid and recite the following :-

بِسْمِ اللَّهِ، اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ فَضْلِكَ.

In the name of Allah. O Allah! Shower Your Mercy on Muhammed (SAW). O Allah! I surely seek from You, Your bounty.



ON SIGHTING THE KA'BAH

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ
السَّلَامُ فَحَيِّنَا رَبَّنَا بِالسَّلَامِ
اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا
وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً
وَزِدْ مَنْ شَرَفَهُ وَكَرَّمَهُ
مِمَّنْ حَجَّهٖ أَوْ اعْتَمَرَهُ تَشْرِيفًا
وَتَعْظِيمًا وَتَكْرِيمًا وَبِرًّا.

O Allah! You are Peace and from You comes Peace. So keep us alive, our Lord in peace. O Allah increase This House in dignity, honour, nobility and awe. And, increase him who performs Hajj or Umrah in dignity, honour, nobility and piety.

Thereafter, make any dua that one desires, for this is an occasion when duas are accepted.



TAWAF DUAS

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ

O Allah ! Grant us good in this world and the Hereafter. And save us from the punishment of the fire.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ.

Glory be to Allah, and All praise to Allah. None has the right to be worshipped except Allah, and Allah is the Greatest. There is no might nor power except with Allah.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ
عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ
الْحِسَابِ.

O Allah, I seek comfort at the time of death and forgiveness at the time of reckoning.

Hadhrat Abu Hurairah (RA) narrates that Rasulullah (SAW) said, "The one who performed seven rounds of the Baitullah and said nothing besides, (the following) , then from his book of deeds, ten sins are removed, ten rewards are written and he is raised by ten stages and he who made Tawaf (and spoke about worldly affairs and kept speaking, then he is like one who has entered Mercy with his feet." (Ibn Majah)



Abu Huraira (RA) reports that Rasulullah (SAW) said that 70 angels have been appointed at Rukn Yemani. So whoever says the (dua below), they say ameen to it. (Ibn Majah)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَ
الْعَافِيَةَ فِي الدُّنْيَا وَ
الْآخِرَةِ ،

O Allah I ask You for forgiveness and safety in the world and in the Hereafter.

اللَّهُمَّ إِنَّ الْبَيْتَ بِبَيْتِكَ وَ
الْحَرَمَ حَرَمُكَ وَالْأَمْنَ أَمْنُكَ
وَهَذَا مَقَامُ الْعَائِذِ بِكَ
مِنَ النَّارِ.

O Allah ! surely (this) House is Your House and the Sanctuary is Your Sanctuary, and Peace is Your Peace and this (place) is the place of a seeker of protection in You from the fire.

اللَّهُمَّ رَبَّ هَذَا الْبَيْتِ
الْحَقِيقِ أَعْتِقْ رِقَابَنَا مِنَ
النَّارِ وَأَعِزَّنَا مِنَ الشَّيْطَانِ
الرَّجِيمِ وَبَارِكْ لَنَا فِي مَا
أَعْطَيْتَنَا اللَّهُمَّ اجْعَلْنَا مِنْ
أَكْرَمِ وَفْدِكَ عَلَيْكَ.

O Allah, Lord of this Ancient House, free our necks from the fire and protect us from shaitan the rejected one and bless us in that which You have granted us. O Allah, make us the most honoured visitors that have come unto You.

DUA AFTER TAWAF

After every tawaf, one should perform 2 rakats of salah, preferably behind the Maqame-Ibrahim. However, if this is not possible, it can be read, elsewhere in the haram. After the 2 rakats, make dua that was made by Nabi Adam (AS) as follows:-

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَ
عَلَانِيَتِي فَأَقْبَلْ مَعْذِرَتِي
وَتَعْلَمُ سُؤْيِي فَأَعْطِنِي حَاجَتِي
وَتَعْلَمُ مَا فِي نَفْسِي فَأَغْفِرْ لِي
ذُنُوبِي اللَّهُمَّ إِنِّي أَسْأَلُكَ
إِيمَانًا يُبَاشِرُ قَلْبِي وَيَقِينًا
صَادِقًا حَتَّى أَعْلَمَ أَنَّكَ لَا
يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي
وَرِضًا بِمَا قَسَمْتَ لِي.

O Allah, Surely You know my inner and my outer self, so accept my plea, You know my request, so grant my need, You know what is in me, so forgive my sins. O Allah, I am asking You of Faith that is attached to the heart and a truthful conviction until I know that nothing will afflict me except that which You have prescribed for me and make me pleased with that which You set out for me.

WHEN DRINKING ZAMZAM

The below dua may be recited after drinking zamzam as mentioned by Abdullah bin Abbas RA.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا
تَأْتِيهِ رِزْقًا وَاسِعًا وَ
شِفَاءً مِنْ كُلِّ دَاءٍ

O Allah I am asking You for beneficial knowledge and an extensive sustenance and a cure from all ills.

SOME DUAS OF PIOUS PREDECESSORS:

Sayyidina Umar RA made the dua - O Allah do not keep me thirsty on the day of qiyamah.

Imam Abu Hanifa RA made the dua - Allah must give him profound knowledge.

Imam Shafi'e RA made the dua - O Allah grant me profound knowledge, master in archery and entrance into jannah. The Imam stated that he would hit the target nine times out of ten.

Imam Abu Abdullah al-Hakim RA - made the dua that the Almighty Allah must make him a great author and that is what exactly happened.

Allama Khatib Baghdadi RA made these duas - all were accepted.

- He must compile a work on the history of Baghdad.
- He must teach hadith in Jami ul Mansur, Iraq.
- He must be buried next to Bishr Hafi RA, the sage of the age.

Hafiz Ibn Hajar Asqalani RA made dua that Almighty Allah gives him a retentive memory and he became one of the greatest scholars in Hadith.

AT SAFA

Nabi SAW made dua with his hands out-stretched, so much so that the whiteness of his armpits were exposed. (Musnad Ahmad)

At Safa: Read..

أَبَدَأُ بِمَا بَدَأَ اللهُ بِهِ إِنَّ
الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللهِ - لَا إِلَهَ إِلَّا اللهُ -
اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ
وَبِاللهِ الْحَمْدُ

I begin with that which Allah began with "Surely Safa and Marwah are among the Symbols Allah-There is no diety (worthy of worship besides Allah.) Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. All praise is due to Allah.

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ
لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god (worthy of worship) besides Allah, who is Alone and has no partner. Unto Him (belongs) all sovereignty, for Him is all praise and He has power over everything.

BETWEEN SAFA AND MARWA

اللَّهُمَّ اغْفِرْ وارْحَمْ وَاغْفِرْ
عَمَّا تَعْلَمُ وَأَنْتَ الْأَعَزُّ
الْأَكْرَمُ

O Allah, pardon (us), have mercy, forgive that which You Know (about us) and You are the Most Powerful and Most Noble.



DUAS AT ARAFAT

Hadhrat Jaabir (RA) reports from Rasullullah(SAW) that if any Muslim reads the following dua on the day of Arafat after zawal standing, facing towards the qiblah:

1. 4th Kalima x 100 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god (worthy of worship) besides Allah, who is Alone and has no partner. Unto Him (belongs) all sovereignty, for Him is all praise and He has power over everything.

2. Surah ikhlaas(qul huwallahu ahad) x 100 times
3. Durood sharief x 100 times.

Then, Allah Ta'ala says to the angels: " O Angels, what should be the reward of that servant who has made My tasbih(glorified Me), tahleel (proclaim the unity of Allah), takbeer, tazeem, tareef and thana (praise) and has sent Durood on My Rasul ? O Angels, be witness that I have forgiven him, and accepted his intercession and if he intercedes for everyone in Arafat, then too, I will accept it." (Dur Manthur by Suyuti RA)



اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allah, I have wronged my soul excessively, surely none can forgive sins except You, so grant me a forgiveness from You and have mercy on me. Surely You are the Most Merciful and the Most Forgiving.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

O Allah ! Grant us the best in this world and the Hereafter. And save us from the punishment of the fire.



اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ وَ
لَكَ الشُّكْرُ كُلُّهُ وَ لَكَ
الْمُلْكُ كُلُّهُ أَسْأَلُكَ الْخَيْرَ
كُلَّهُ وَأَعُوذُ بِكَ مِنَ الشَّرِّ
كُلِّهِ.

O Allah, unto You belongs all praise, thanks and sovereignty. I am asking of you all good and I seek protection in You from all evil.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ
وَالشَّرِّكَ وَالشِّقَاقِ وَالنِّفَاقِ وَ
سُوءِ الْأَخْلَاقِ وَسُوءِ الْمَنْظَرِ
فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ.

O Allah, I seek protection in You from doubt, from associating partners (with you), dissension, hypocrisy, bad manners, and an evil sight (destruction) in (my) possessions, family and offspring.



اللَّهُمَّ اغْفِرْ لِي مَغْفِرَةً تَصَالِحُ
بِهَا شَأْنِي فِي الدَّارَيْنِ
وَارْحَمْنِي رَحْمَةً أَسْعَدُ بِهَا
فِي الدَّارَيْنِ وَتُبْ عَلَيَّ تَوْبَةً
تُصَوِّحًا لَا أَنْكُثُهَا أَبَدًا
وَالزِّمْنِي سَبِيلَ الْإِسْتِقَامَةِ
لَا أَرْيَغُ عَنْهَا أَبَدًا اللَّهُمَّ
انْقُلْنِي مِنْ ذِلِّ الْمَعْصِيَةِ إِلَى
عِزِّ الطَّاعَةِ وَأَغْنِنِي بِحِلَالِكَ
عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ
مَعْصِيَتِكَ وَبِفَضْلِكَ عَمَّنْ
سِوَاكَ وَنَوِّرْ قَلْبِي وَقَبْرِي
وَأَعِذْنِي مِنَ الشَّرِّ كُلِّهِ
وَاجْمَعْ لِي الْخَيْرَ كُلَّهُ.

O Allah, grant me such forgiveness that will make good my matter in both worlds, bestow upon me a kindness that will make me blessed in both places, accept a noble repentance from me that I will never ever break, hold me firm on the path of rectitude which I will never deviate from.

O Allah, remove me from the depths of disobedience to the lofty heights of obedience and enrich me with pure (earnings) instead of the unlawful, and endow me with obedience in place of rebellion unto You and with Your Grace instead of others, and illuminate my heart and grave and protect me from all evil and gather for me all good.



اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا
وَذَنْبًا مَغْفُورًا وَسَعْيًا مَشْكُورًا
وَعَمَلًا مَقْبُولًا وَتِجَارَةً لَنْ
تَبُورَ، يَا عَزِيزُ يَا غَفَّارُ يَا
عَالِمًا بِمَا فِي الصُّدُورِ نَجِّنَا
مِنَ الظُّلُمَاتِ إِلَى النُّورِ-

O Allah, make it an acceptable hajj, forgiveness of sins, a rewarding effort, an acceptable and never failing transaction. O Most Powerful, O Forgiver, O Knower of that which is in the hearts, guide us from the darkness unto light.

WHEN STONING

يَا سَمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا
لِلشَّيْطَانِ وَرَضِيٍّ لِلرَّحْمَنِ
اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا
وَذَنْبًا مَغْفُورًا وَسَعْيًا مَشْكُورًا

In the name of Allah - Allah is the greatest. A humiliation for shaitan and for Allah's Pleasure. O Allah, make it an acceptable Hajj and (my) sins forgiven and (my) effort a thankful (one).



Aisha (RA) relates from Rasulallah (saw) that: "The stoning (of the Shaitan) and the Sa'ee between Safa and Marwah has been established for the remembrance of Allah ". (Tirmidhi)

BEFORE SLAUGHTERING ANIMAL

اِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ
 السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
 اَنَا مِنَ الْمُشْرِكِينَ اِنَّ صِلَاتِي
 وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
 رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ
 وَبِذَلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِينَ
 اَللّٰهُمَّ تَقَبَّلْ مِنِّيْ هَذَا النُّسُكُ
 وَاجْعَلْهُ قُرْبَانًا وَّاجِبًا لِّوَجْهِكَ وَعَظْمُ
 اَجْرِيْ عَلَيْهَا

Verily, I have set my face firmly towards Him who has created the heavens and earth and I am not of those who join partners (unto Allah). Surely, my worship, my sacrifice, my living and my dying are for Allah, Lord of the Universe. He has no partner, with that I am commanded and I am among the Muslims. O Allah, accept from me this sacrifice and make it a means of closeness unto Your Countenance and magnify (increase) my reward for it.

OUTSIDE MADINAH

اَللّٰهُمَّ هَذَا حَرَمُ نَبِيِّكَ
 فَاجْعَلْهُ وَقَايَةً لِّيْ مِنَ النَّارِ
 وَاَمَّا نَا مِنْ الْعَذَابِ وَسُوْءِ
 الْحِسَابِ

O Allah! This is Your Prophet's Sanctuary therefore make it a protection for me from the fire and a safety from punishment and an evil reckoning.

After one's entry into the sacred city of Madinah, attend to the arrangement of one's lodging. Thereafter, after settling down, take a bath or perform wudhu. Wear one's best attire and apply itr (men). Proceed to Masjidun Nabawi with humility reciting salat and salaam upon Rasulullah(SAW), excessively. Do also give sadaqah (nafl charity) to the poor and needy while on your way to the haram sharief and prepare one-self mentally to be in the presence of the greatest human being that walked the earth.



BEST DUROOD

Abdur Rahmān bin Abī Laylā (*rahimahullāh*) narrates, "I met Ka'ab ibn `Ujrah (RA) who said to me, 'Shall I not give you a gift which I heard from the Prophet (SAW)?' I replied, 'Indeed.' He thus bestowed me with this gift. He said, 'We asked the Messenger(SAW) of Allah, 'O Messenger(SAW) of Allah, how do we confer blessings upon you and your household, for Allah has already taught us the method of conferring salutations?' The Noble Prophet (SAW) said..."

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى
 آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ
 عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
 وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
 مَجِيدٌ

O Allah confer your blessings upon Muhammad(SAW) and the family of Muhammad(SAW) just as you conferred blessings upon Ibrāhīm(AS) and the family of Ibrāhīm(AS). Verily, You are the Praiseworthy, Majestic. O Allah, bless Muhammad (SAW) and the family of Muhammad (SAW) just as you blessed Ibrāhīm(AS) and the family of Ibrāhīm(AS). Indeed You are the Praiseworthy, Majestic." (Bukhari)



التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ
 لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا
 النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
 الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ
 إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
 عَبْدُهُ وَرَسُولُهُ - (مسلم، نائين)

SALAAM TO RASULULLAH (S.A.W.)

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
 وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
 يَا رَسُولَ اللَّهِ إِنِّي أَشْهَدُ أَنْ لَا
 إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
 وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ
 وَأَشْهَدُ أَنَّكَ بَلَّغْتَ الرِّسَالَهَ
 وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ
 فَجَزَاكَ اللَّهُ خَيْرًا
 جَزَاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَازَى
 نَبِيًّا عَنَّا أُمَّتِهِ

Peace be upon you O Messenger of Allah
 Peace be upon you O Beloved of Allah
 Peace be upon you O Best Creation of Allah
 Peace be upon you O Prophet and the Mercy of Allah and His Blessing.
 O Prophet of Allah! I bear witness that there is none worthy of worship
 besides Allah, Who is Alone and has no partner.
 And I bear witness that you are His slave and prophet.

And I also bear witness that you passed the message.
 You have discharged the trust (given by Allah)
 You have counselled the people
 May Allah reward you well.
 May Allah reward you on our behalf better than which Allah rewarded
 any prophet on behalf of his ummah.

SALAAM TO ABU BAKR (R.A.)

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ
 رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ
 يَا صَاحِبَ رَسُولِ اللَّهِ فِي الْغَارِ
 أَبَا بَكْرٍ الصِّدِّيقِ، جَزَاكَ
 اللَّهُ عَنَّا أُمَّةً مُحَمَّدٍ خَيْرًا

Peace be upon you O Deputy of Rasulallah. Peace be upon you O
 Companion of Rasulallah in the Cave, Abu Bakr Siddiq, May Allah
 reward you well on behalf of the ummah of Muhammad (SAW).



Hadhrat Abu Huraira (RA) reported that Rasulallah(SAW) said:
 "Nobody has bestowed any favour upon us except that we have repaid him
 besides Abu Bakr - he has bestowed such a favour upon us, for which
 Allah will repay him on the Day of Qiyamah...." (Tirmidhi)

SALAAM TO UMAR (R.A.)

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ
السَّلَامُ عَلَيْكَ يَا عِزَّ الْإِسْلَامِ
وَالْمُسْلِمِينَ عُمَرُ بْنُ الْخَطَّابِ
الْفَارُوقَ جَزَاكَ اللَّهُ عَنِ
أُمَّةِ مُحَمَّدٍ خَيْرًا

Peace be upon you O Leader of the faithful. Peace be upon you O Pride of Islam and the Muslims, Umar bin Khattab Al-Farouk. May Allah reward you well on behalf of the ummah of Muhammad. (SAW)



Rasulullah (SAW) has mentioned: " If there had been a nabi after me, it would have been Umar."

Once, whilst delivering a khutba, Umar (RA) stated: " People I once lived in such times that I would fill water for the people who gave me a date which I ate." After saying this, he descended the pulpit. The people enquired: "So Ameerul mu'mineen, what was the necessity to narrate this in your khutba ?" He responded: " Pride entered into me that I am the guide of the Muslims; that is why I admonished my heart. 'What are you ? What are you proud about ?'

AT UHUD GRAVEYARD

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا حَمْرَةَ
السَّلَامُ عَلَيْكَ يَا عَمْرَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا اسَدَ اللَّهِ
وَاسَدَ رَسُولِهِ
السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ يَا
سُعَدَاءَ يَا نَجَبَاءَ يَا نُقَبَاءَ
يَا أَهْلَ الصِّدْقِ وَالْوَفَاءِ
السَّلَامُ عَلَيْكُمْ يَا مُجَاهِدِينَ
فِي سَبِيلِ اللَّهِ
السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ
فَنِعْمَ عُقْبَى الدَّارِ
السَّلَامُ عَلَيْكُمْ يَا شُهَدَاءَ أَحَدٍ
كَأَنَّهَا عَامَّةٌ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you our Leader Hamzah, Peace be upon you O Uncle of the Prophet of Allah (SAW)

Peace be upon you O Lion of Allah and Lion of His Prophet (SAW).

Peace be upon you O Martyrs,

O Blessed Ones, O Noble ones.

O People of Truth and Faithfulness.

Peace be upon you O Strivers in the path of Allah.

Peace be upon you in return for that which you persevered. How excellent is the final home.

Peace be upon all of you, O Martyrs of Uhud and Allah's Mercy and His Blessings (be upon you).

AT BAQI GRAVEYARD

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَقِيْعِ
السَّلَامُ عَلَيْكُمْ دَارَ قَوْمِ
مُؤْمِنِيْنَ وَإِنَّا إِن شَاءَ اللهُ
بِكُمْ لَأَحِقُّونَ - نَسْأَلُ
اللهَ لَنَا وَلَكُمْ الْعَافِيَةَ
اللَّهُمَّ اغْفِرْ لِأَهْلِ الْبَقِيْعِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ
وَبَرَكَاتُهُ

Peace be upon you O Dwellers of Baqi.

Peace be upon you, dwelling of the Believers. Surely Allah willing, we will join you.

We ask Allah safety for you and us.

O Allah, forgive the people of Baqi.

Peace be upon you and the blessings and mercy of Allah.

SALAAM TO UTHMAN (R.A.)

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِيْنَ
السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُسْلِمِيْنَ
السَّلَامُ عَلَيْكَ يَا عُثْمَانَ بْنَ عَفَّانَ
السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Peace be upon you O Leader of the faithful. Peace be upon you O Imam of the Muslims. Peace be upon you O Uthman, son of Affan. Peace be upon you and the blessings and mercy of Allah.



Once the Prophet (SAW) was sitting with some of his companions and the shin of his leg was not covered. In the meantime, somebody informed him of the arrival of Hadhrat Uthman (RA). The Prophet (SAW) immediately covered it and remarked: " Even the angels have regard for the modesty of Uthman. "

RETURNING - OUTSIDE HOME TOWN

Recite the usual travel duas whilst on your way home, including the following dua:-

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
أَعْبُدُكَ تَائِبُونَ عَائِدُونَ
سَاجِدُونَ لِرَبِّنَا حَامِدُونَ،
صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ
عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

There is no god (worthy of worship) besides Allah, who is Alone and has no partner. Unto Him (belongs) all sovereignty, for Him is all praise and He has power over everything. (We are) Returning, repenting, worshipping, prostrating and praising our Lord. Allah has fulfilled His Promise, assisted His slave and defeated the combined groups all alone.



WHEN MEETING A HAJI

Abdullah ibn Umar (RA) narrates that a sahabi came to Rasulullah (SAW) and expressed his intention to perform hajj. Rasulullah (SAW) walked at a distance with him in bidding farewell and after raising his head, made the following dua:

زَوَّدَكَ اللَّهُ التَّقْوَى، وَوَجَّهَكَ فِي الْخَيْرِ وَكَفَّاكَ الْهَمَّ

May Allah make piety your provision, guide you to righteousness and suffice for all your anxieties.

When this sahabi returned from hajj, he came to meet Rasulullah (SAW) and made salaam. Rasulullah (SAW) looked towards him and made the following dua:

قَبِلَ اللَّهُ حَجَّكَ، وَغَفَرَ لَذَنْبِكَ، وَأَخْلَفَ نَفَقَتَكَ

May Allah accept your hajj, forgive your sins and grant you recompense for what you have spent.

Ibn Umar (RA) relates from Rasulullah (SAW): "When you meet a Haji, greet him, shake hands with him and request him to seek repentance on your behalf before he enters his home because he is (already) forgiven". (Musnad Ahmad)

Abu Huraira (RA) reports that Rasulullah (SAW) made the following dua as well for a person who returned from hajj:

اللَّهُمَّ اغْفِرْ لِلْحَاجِّ وَلِمَنْ اسْتَغْفَرَ لَهُ الْحَاجُّ

O Allah ! Forgive the haji and for whomsoever the haji sought forgiveness for. (Shama'il Kubra , vol.2, pg.265



DEFINITIONS & TERMINOLOGY



A

Aafaqee: Is a person who lives beyond the meeqaat (boundaries).

Arafat - Arafah: A plain near Makkah situated outside the Haram boundary (approx. 12 km from Makkah).

Aswad: black

Aurah: parts of the body that must be covered.

Ayyaam: days

Ayyaam Nahr: are the 10th , 11th and 12th Zil Hajj.

B

Batn Uranah: is an open terrain near Arafat. Wuqoof is not permissible here as it is outside Arafat.

Babus Salam: initially the main entrance for entering Masjidul Haram.

Bab Jibraeel: is the door of Jibraeel (AS) on the western side of Masjidun Nabawi.

Baqi: is the famous graveyard in Madinah where Nabi(SAW)'s wives and daughters are buried. Sayyidina Uthman(RA) is also buried here.

D

Darul Arqam: Arqam(RA) was a companion of Nabi(SAW). His house was the secret venue for the propagation of Islam during the early days. The first Muslims would gather here and perform salah in secrecy until they numbered about 40. It is located near mount safa, hence the door in that area is known as Arqam.

Dumush Shukr: sacrifice of thanks by those performing tamattu or qiran hajj.

Dum (literally Blood): a penalty for omitting or contravening certain rites of hajj. It is the sacrificial animal which is stipulated as a penalty for violating the state of ihram.

Dua: to supplicate to Almighty Allah.

F

Fard (plural fara'id): compulsory act or duty.

G

Ghusal: to bath according to the rules of Islam.

H

Hady: the sacrifice (sheep, goat etc.) for the tamattu and qiran pilgrims.

Hajj Badal: Hajj performed on behalf of someone else.

Hajj Mabruur: a virtuous Hajj.

Haji: one who performs Hajj (pl. Hujjaj)

Hajr Aswad (Hajr = stone, Aswad = black): Formerly a pure white stone from Jannah. Presently broken into about eight pieces.

Halq: For men to shave the hair of the head after Umrah or Hajj.

Haram (Sanctuary): Designated areas around Makkah in which the following is prohibited: hunting, cutting trees, fighting, killing.

Haraam: forbidden. Also refers to Masjidul Haraam - The Sacred Masjid.

Hateem: semi circular shaped area adjoining the Ka'bah.

Hill: is the region between the meqaat and the boundaries of the Haram Shareef.

Hira: is the cave where Nabi (SAW) received the first revelation which were the first 5 verses of surah alaq.

I

Ibadah: worship

Idhtiba: for men to wear the upper ihram garment in such a manner that the left shoulder is covered and the right shoulder is exposed, during such a tawaf that is followed by sa'ee.

Ifrad: to perform Hajj only.

Ihram: two pieces of un-sewn cloth worn by male pilgrims.

Istighfar: seeking repentance from Allah.

Istilam (to kiss / touch): kissing the Hajr Aswad or touching the Rukn Yemani. Rasulullah (SAW) did not kiss or touch any other part of the Ka'bah.

I'tikaf: secluding one's self in the masjid during the last ten days of Ramadhan. Great virtues have been associated with this act. One can intend seclusion for a short period in the masjid at any time (Nafl I'tikaf).

Itr: perfume

J

Jabal Abi Qubais: this is the mountain where the black stone was sent by Almighty Allah from Jannah. Presently, a palace is situated there.

Jabal Qazh: is a mountain in Muzdalifah.

Jabal Thabeer: is a mountain in Mina.

Jabal Rahmat: is a mountain in Arafat.

Jabal Uhud: is a mountain situated approximately 5 kms from Madinah Munawwarah. The battle of Uhud took place here in 3 AH. Sayyidina Hamza (RA) is buried here.

Jamrah (pl. Jamarat): these are the three walls which are pelted. It refers to a place where the pilgrims pelt. There are three such places, situated in Mina, which one has to pelt:

1. **Jamaratul Kubra** - the big shaytan.

2. **Jamaratul Wusta** - The middle shaytan.

3. **Jamaratul Ula** - the small shaytan.

Janazah Salah: salah for the deceased.

Jinaayat: is an error committed in the state of ihram.

K

Kiswa: the cloth that covers the Ka'bah.

M

Mahram: a person whom one cannot marry at all.

Makruh: undesirable.

Makruh Tahrimi: reprehensible and bordering on haraam.

Maqam Ibrahim: literally standing place of Nabi Ibrahim (AS) .On this spot is a rock bearing the footprints of Nabi Ibrahim (AS).

Marwa: the hill where the sa'ee ends.

Mas'aa: the place of sa'ee between Safa and Marwa.

Masnoon: according to the sunnah.

Masjid Jinn: is a masjid near Mualla, the graveyard of Makkah, where the jinns embraced Islam in the presence of Nabi (SAW).

Masjid Khaif: the masjid in Mina.

Masjidun Namirah: The masjid in Arafat.

Mataf: place of tawaf around the Ka'bah.

Meqaat: five designated boundaries which a pilgrim should not pass without being in ihraam.

Mihrab: the place where the imam stands during congregational salah.

Mihrabun Nabi: the place where Rasulullah (SAW) performed imamat (led the congregation).

Milain Akhdarain: Two green markings between Safa-Marwah.

Mimbar: refers to the pulpit where the Friday sermon is delivered.

Mina : A place approximately 5km from Makkah.

Mizab: gutter from the roof of the Ka'bah protruding into the Hatim.

Months of Hajj: Shawwal – Zil Qada – 10 days of Zil Hajj.

Mualla: the famous graveyard of Makkah where Hadhrat Khadija (RA) is buried.

Muhrim: one who is in a state of ihram.

Muhassir: is the strip of land between Mina and Muzdalifah where Abraha and his army of elephants were destroyed by Almighty Allah. (for details see surah feel)

Mufrid: is a person who performs hajj only ie. without umrah.

Multazam: a space of two metres from the door of the Ka'bah till the Hajr Aswad.

Mustahab: occasionally done by Rasulullah (SAW). There is reward for doing it and no sin for leaving it.

Mustajaar: area between the rukn Yemani and the previously located second door of the Ka'bah. It is also a highly recommended place for the acceptance of dua.

Mu'tamir: one who performs umrah.

Mutamatti: is a person who performs hajj and umrah in the same journey, but with two separate ihrams.

Muwajaha: the area facing the blessed grave of Nabi (SAW).

Muzdalifah: A place approximately 7km from Makkah.

N

Nafil: optional.

Nahr: 10th of Zil Hajj.

Niqab: Face covering for women.

Niyah: Intention.

Q

Qarin: is a person who performs hajj and umrah together with one ihram.

Qasr: refers to trimming of the hair for male and female.

Qaswa: the name of the camel of the Prophet (SAW).

Qibla: the direction of prayer for Muslims.

Qiran: umrah and hajj performed in one ihram.

Quba: first masjid in Madinah.

Qurbani (Udhiya): to sacrifice an animal in commemoration of Nabi Ibrahim (AS)'s action between the 10th and 12th of Zil Hajj.

R

Ramal: refers to men walking briskly in a soldierly style with the chest out during the first three rounds of tawaf in ihram.

Ramy: is to pelt the walls symbolising shaytan.

Rukn: important pillar.

Rukn Iraqi: that corner of the Baitullah which is facing Iraq, and is diagonally opposite Hajr Aswad.

Rukn: Shaami: that corner of the Baitullah which is facing the Levant (Palestine, Syria, Jordan), and is opposite Maqame Ibrahim.

Rukn Yemani: refers to the southern corner of the Ka'bah which faces in the direction of Yemen.

S

Sadaqah: is also a penalty for violations committed during the state of ihram. It's amount equivalent to the amount of sadaqatul fitr.

Sa'ee: is to make seven circuits (shauts) between Safa and Marwah.

Safa: the hill where you start Sa'ee.

Shadharwaan: the shadharwaan is that sloping panel at the external bottom part of the blessed Ka'bah. It is present on all 4 sides except the side of the Hatim. The scholars have stated that Abdullah bin Zubair RA built the shadharwaan to reinforce the walls of the Baitullah as a protection against flood waters.

Shaut: is one circuit of the Ka'bah. Going around the Ka'bah seven times, ie. seven shauts, constitutes one tawaf.

T

Tahleel: is to recite: *La ilaha illallah*

Takbir: saying *Allahu Akbar*

Talbiya: is to recite the formula when one enter's ihram: *Labbaik Allahumma labbaik, labbaik la sharikala labbaik, innal hamda wan ne'mata laka wal mulk la sharikalak* - Here I am at Your service, O Allah ! I am present, I am present. You have no partner, I am present, All Praise and Bounties and the entire kingdom is Yours, You have no Partner.

Tamattu: is the performance of hajj and umrah together in a single journey, but with two separate Ihraams.

Tan'eem: is situated approximately 5 kms from Makkah. The masjid there is known as Masjid Ayesha or Masjid Umrah.

Tarwiya: literally means 'quenching' and refers to the 8th day of Zil Hajj.

Tashreeq: literally meaning "Drying of meat" and alludes to 11th, 12th & 13th of Zil Hajj.

Tawaf: circumbulation of the ka'bah.

Tawaful-Ifadah: tawaf for hajj which is known as tawaf Ziyarah.

Tawaful-Qudoom: tawaf performed by ifrad and qiran pilgrims.

Tawaful-Wida: farewell tawaf

Thawr: is the cave where Nabi(SAW) and Sayyidina Abu Bakr (RA) spent 3 days during hijrah.

U

Udhiya: sacrificial animal slaughtered between the 10th and 12th of Zil Hajj.

Umrah: is to enter into ihram from hill or meqaat and to make tawaf of Baitullah and Sa'ee between Safa and Marwah.

W

Wuqoof: the standing at Arafat on the 9th of Zil Hajj between zawal and sunset. Also at Muzdalifah before sunrise.

Y

Yaum-e-Tarwiyah: refers to the 8th Zil Hajj.

Yaum-e-Arafah: alludes to the 9th Zil Hajj.

Yaum-e-Nahr: refers to the 10th Zil Hajj.

Z

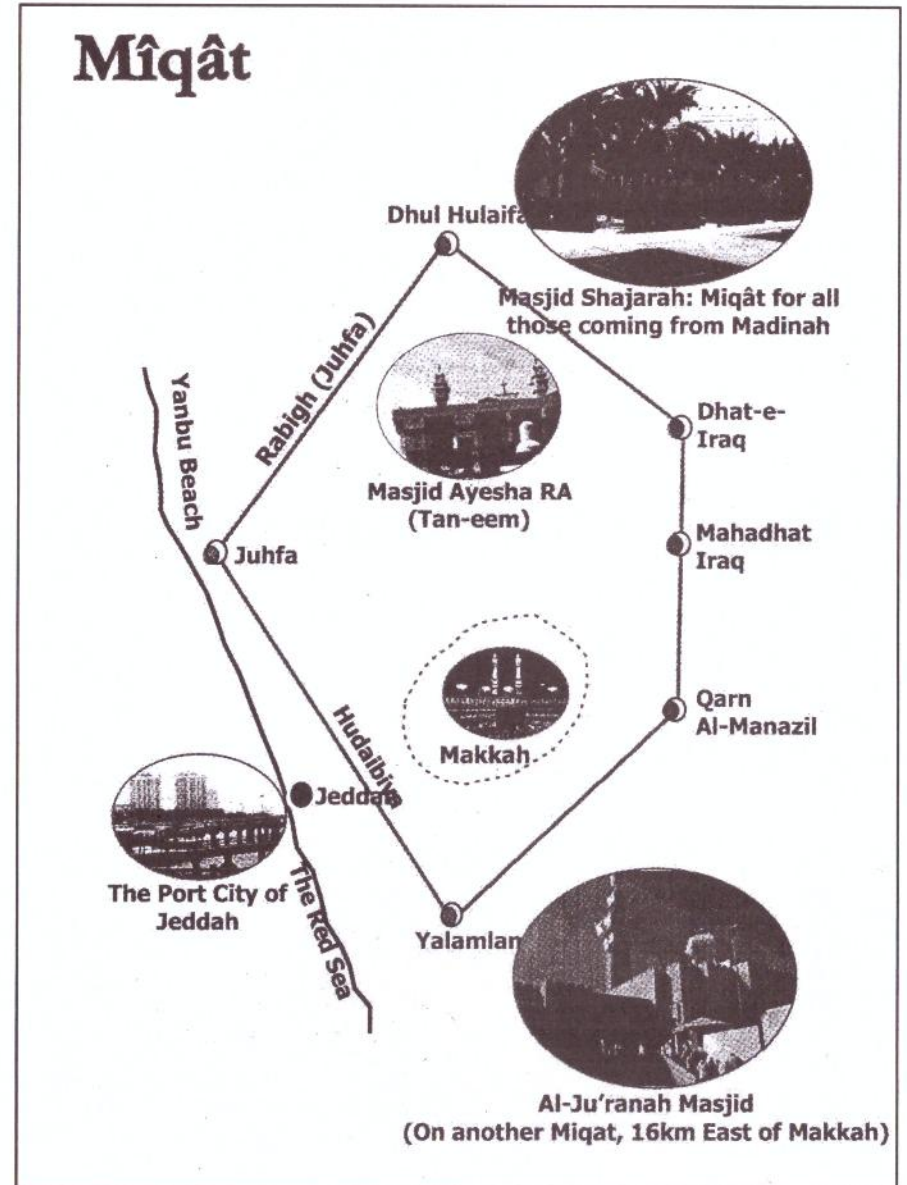
Zam Zam: the miraculous well situated near the Ka'bah.

Zawal: is a forbidden time for salat, when the sun is at it's zenith.

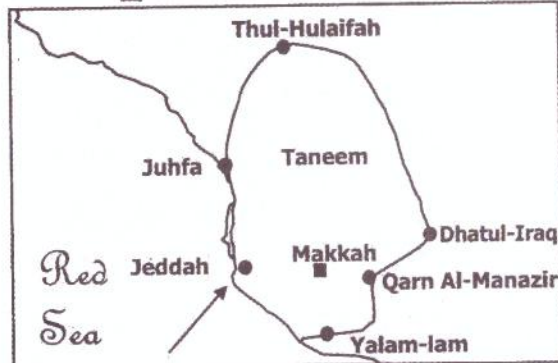
Zikr: remembrance of Allah or the recitation of His Names.



ILLUSTRATIONS & DIAGRAMS



Mîqât



South Africans intending to go straight to Makkah, wear Ihrâm before landing at Jeddah.

Do the Following **Before** Passing the Mîqâts (Boundaries), as Illustrated:

- Bath (Ghusl)
- Ihrâm
- Perform Salâtul Ihrâm (two rakâts)
- Intention of Umrah/Haj
- Reading of the Talbiyah (Labayk Allâhu, Allâhuma Labayk...)



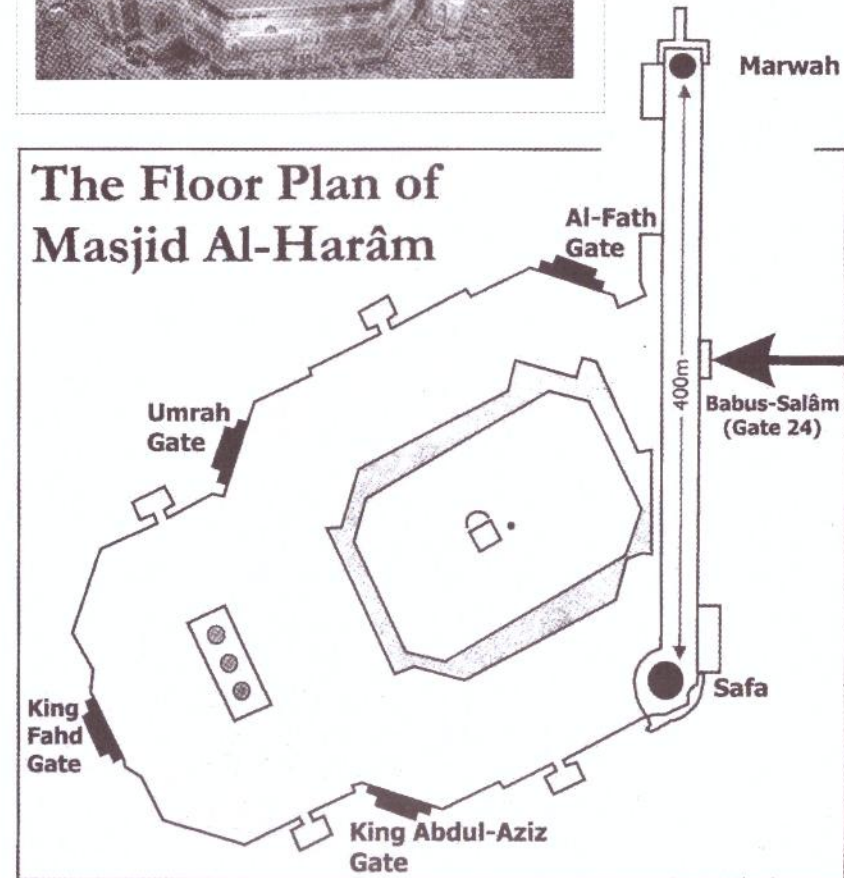
Pillars like this one on the left or conventional road signs mark the Haram boundary on all major roads leading to Makkah.

Masjid Al-Harâm

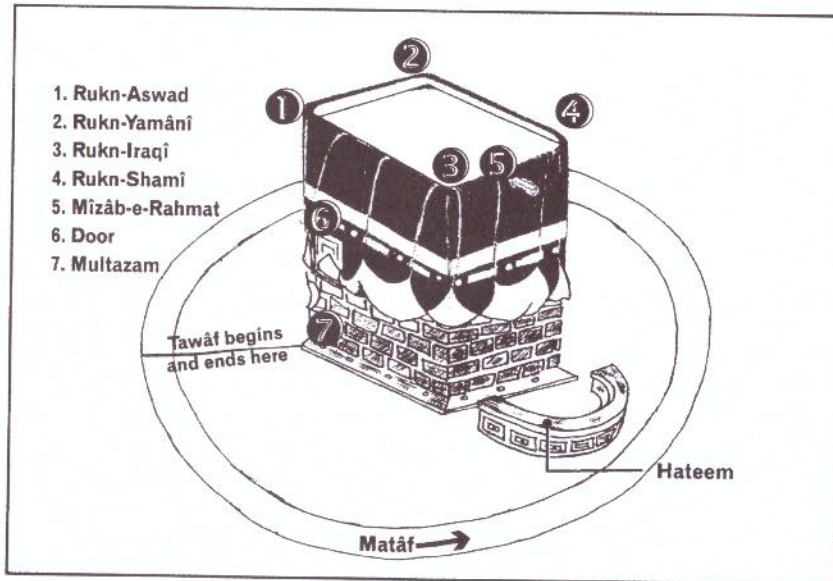
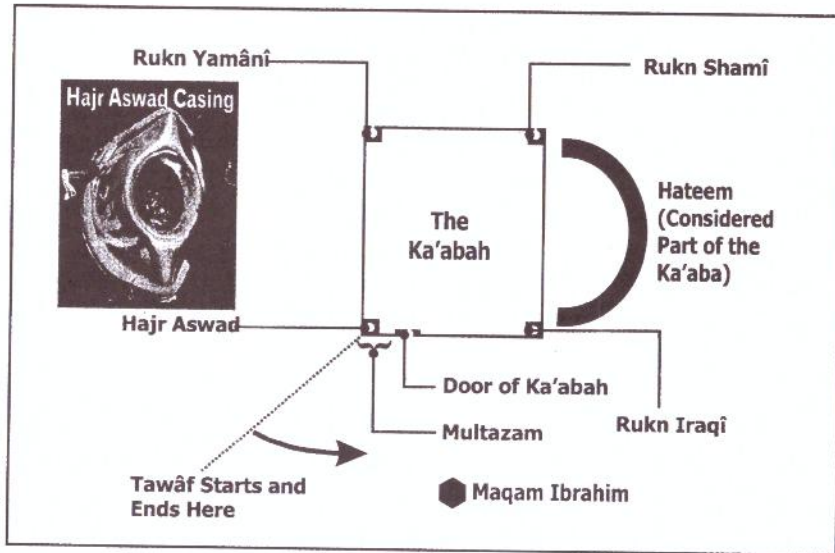


Masjid Al-Haram in Makkah with the Ka'abah (Baitullâh) in the centre, the Qibla of all Muslims in the world

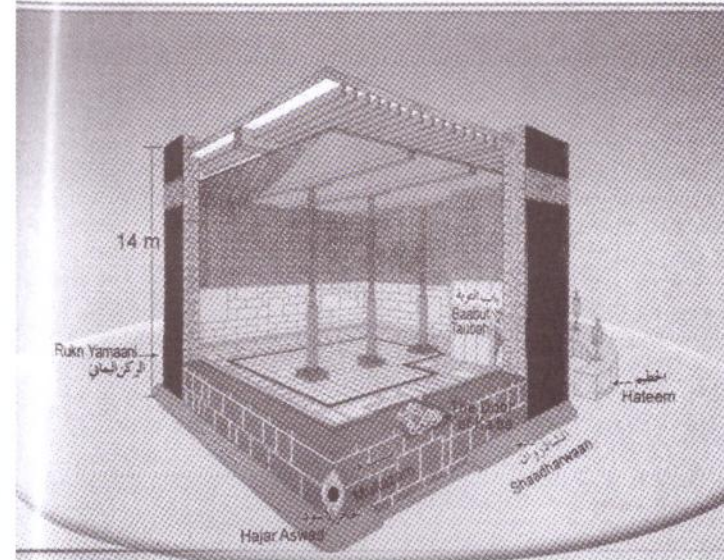
The Floor Plan of Masjid Al-Harâm



The Ka'abah

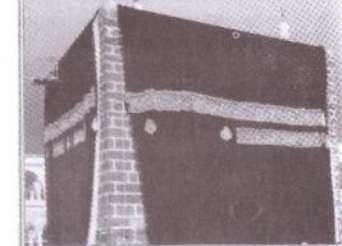


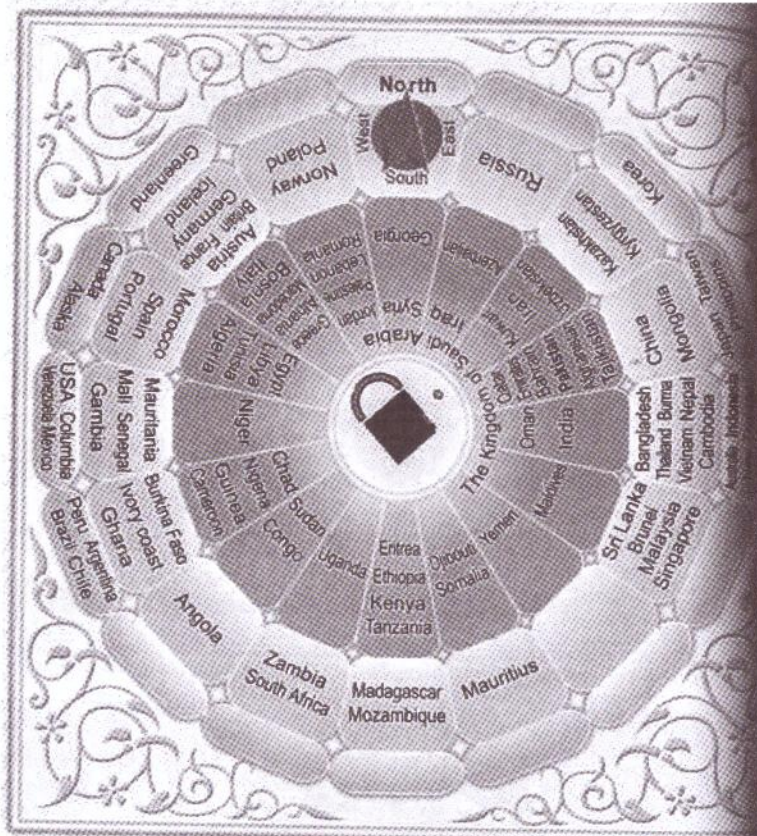
The Interior of the Ka'bah



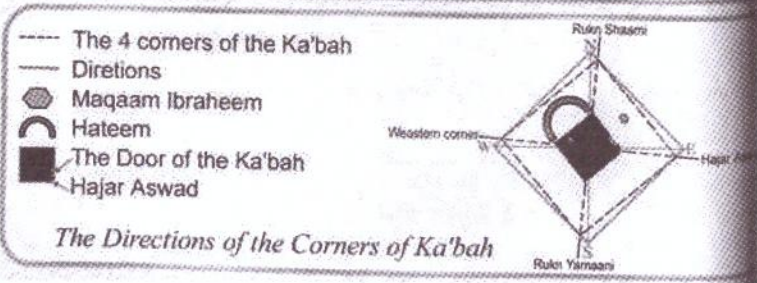
The Ka'bah without its Ghilaaf

A view during changing of Ghilaaf





The approximate location of a hundred countries in relation to the Ka'bah. They are classified into three categories with respect to their proximity to the Ka'bah. *Perkiraan arah dari Mekah ke beberapa negara*



Nine Steps of Umrah

1

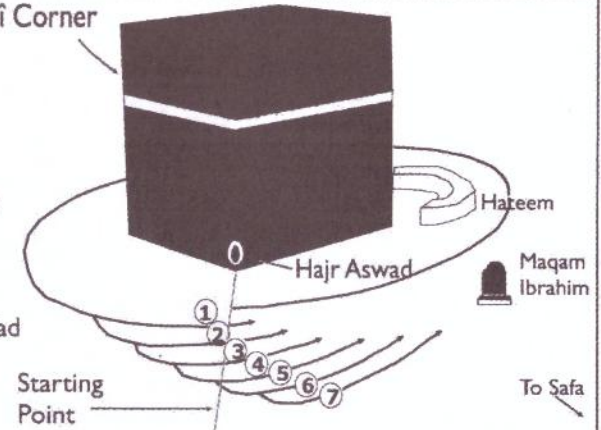


It is recommended that one enters the Harâm through "Bab-us-Salâm"

One has to make the Niyâh [Intention] for Umrah

2

Yamâni Corner



Tawâf:

Males to do it with *Ramal* and *Idh̄tibâ*.

Start from the line from Hajr Aswad as marked on the matâf.

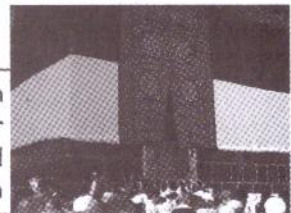
3



Perform Two Rakâts at Maqam Ibrahim, if possible, or at any other place in the Harâm.

4


Multazam



Du'â at the Multazam (Between Hajr Aswad and Door of the Ka'bah)

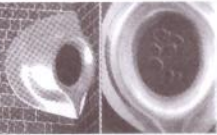

Steps of Umrah (Continued)

5



Drink Zam-Zam and Make Du'a


6

Face Hajr Aswad and Make Istilam


7

Make Sa'i start at Safa and end at Marwa. Be mindful of Milain-Akhdarain, i.e Males will cover the distance (between the two sets of fluorescent lights) at a quicker pace.




8

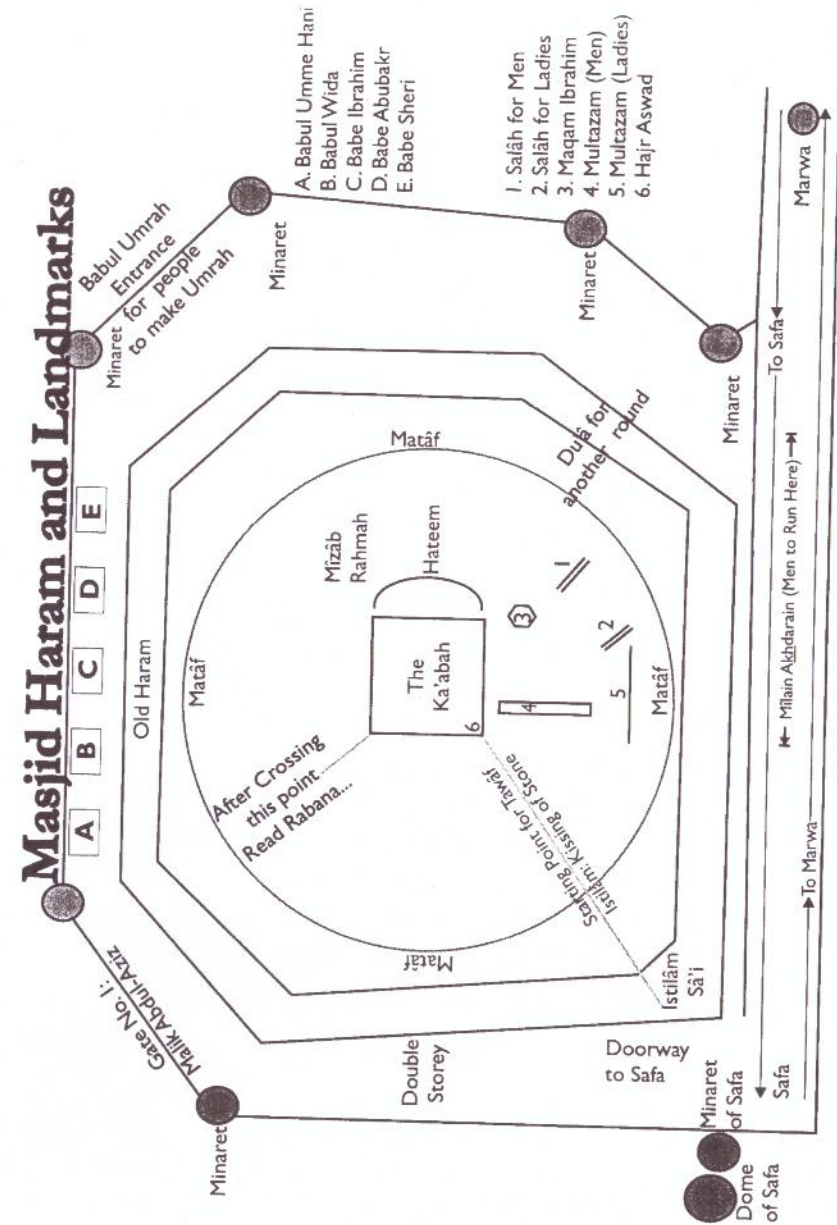
Halq/Qasr:
Males will shave and Females will trim their hair

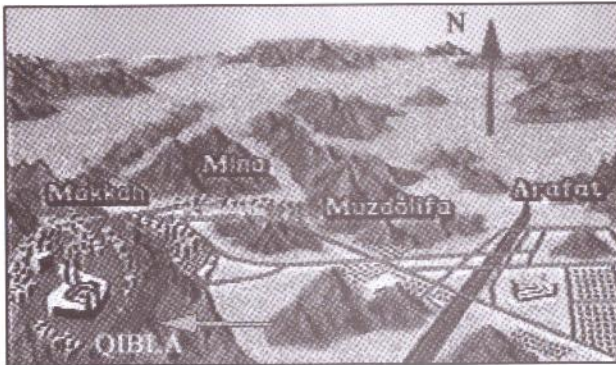
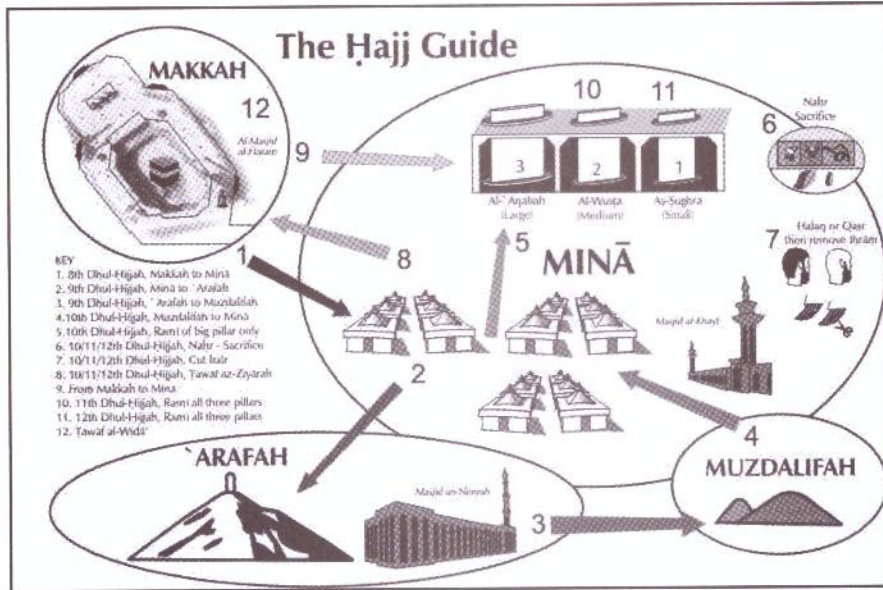


9

Remove Ihram







The First Day of Haj



Mufrid and Qarin will be in *ihram*.

The *Mutamati* will don his second *ihram* for Hajj. The following be done preferably before Fajr:

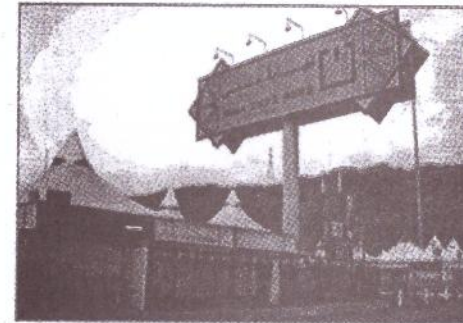
1. *Ghusl*
2. Wearing the *Ihrām*
3. Reading 2 Rakāts
4. *Niyāh* for Hajj
5. Reading *Talbiyah*

What to Do:

Leave for Mina after sunrise

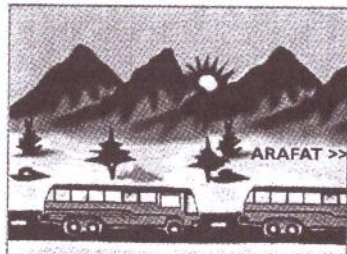
What to Do in Mina:

1. Read the 5 *Salāhs* as follows:
 - a) *T̄huhr* (8th *Thul-Hijjah*)
 - b) *Asr* (8th *Thul-Hijjah*)
 - c) *Maghrib* (9th *Thul-Hijjah*)
 - d) *Esha* (9th *Thul-Hijjah*)
 - e) *Fajr* (9th *Thul-Hijjah*)
2. Read *Qur'ān*
3. Read *Talbiyah*
4. *Dhikr* and *Du'ā*
5. *Nawāfil Salāh*
6. Feeding People

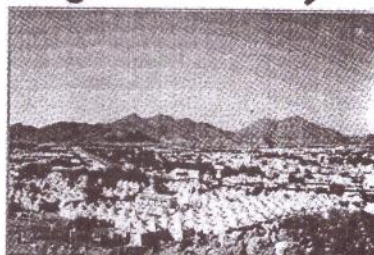


Signs like this one mark the boundaries of Mina

The Second Day of Haj



Leave Mina for Arafat after sunrise



Wuquf of Arafat lasts from Zawâl until sunset. Ghusl is Sunnah after Zawâl.



What to Do at Arafat (A)

1. Go to Masjid-e-Namirah
2. Listen to two Khutbas
3. One Adhân will be given after Zawâl
4. Read Thuhr Salâh in Jamaat
5. Read Asr Salâh in Jamaat (Iqamah will be given and Asr Salâh will be read in Jamaat during the time of Thuhr Salâh.
6. If one fails to go to Masjid at Arafat, then Thuhr and Asr Salâh will be read in their own times.



What to Do at Arafat (B)

1. Spend much of the afternoon in *du'â* while facing Qiblah
2. Make *Takbîr*, *Tahlîl* and *Talbiyah*
3. If one can not stand, make *du'a* while sitting

After Sunset, Leave Arafat for Muzdalifah without reading the Salaat of Maghrib

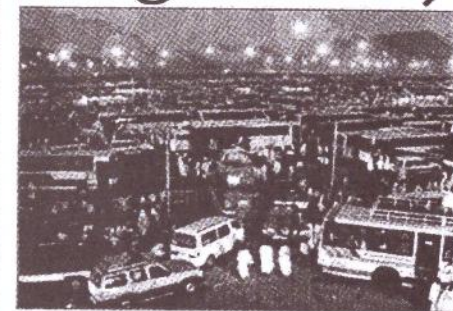


The Second Night of Haj



Keep walking towards Muzdalifah.

Do not perform Maghrib or Esha on the road.



What to Do upon Reaching Muzdalifah

1. Perform Maghrib and Esha with one *adhân* and one *iqamah*. Between the two *salâh* no other *salâh* should be read.
2. Spend the night in: *ibâdat* such as:
 - *Dhikr du'â*
 - *Talbiyah*
 - *Nafl Salâh*
3. *Wuqûf* in Muzdalifah begins at *Subh-e-Sâdiq* until sunrise; this time should be spent in *du'â*.
4. Collect 49 pebbles for the *Jamarât* in Mina, wash the pebbles.

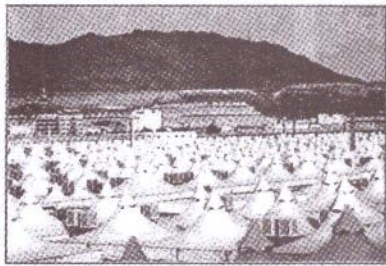


Collecting 49 pebbles for the *Jamarât* in Mina.

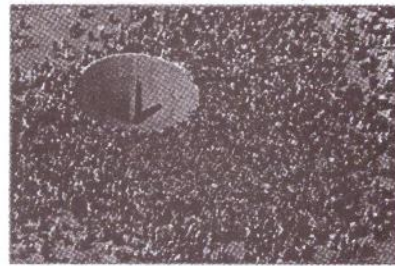


Leave Muzdalifah for Mina just before sunrise

The Third Day of Haj



Return to Mina



Pelt only the big Jamrah with 7 pebbles



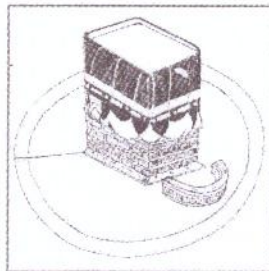
Sacrifice the Hadi animal for Mutamattî and Qârin



Halq (Shave the hair) while females make qasr (trim)



Remove Ihrâm

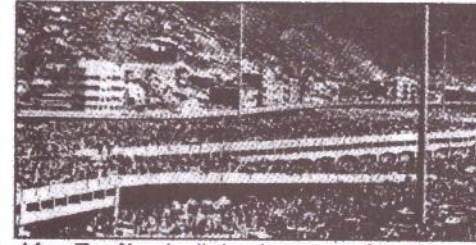


Complete Tawâf Ziyârah (males with Ramal)

Make Sa'î and return to Mina



The Fourth Day of Haj

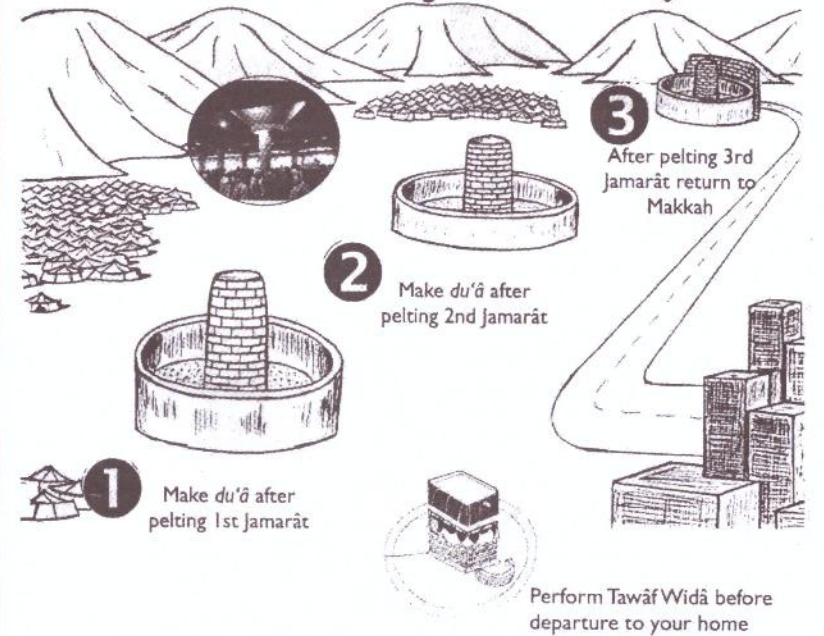


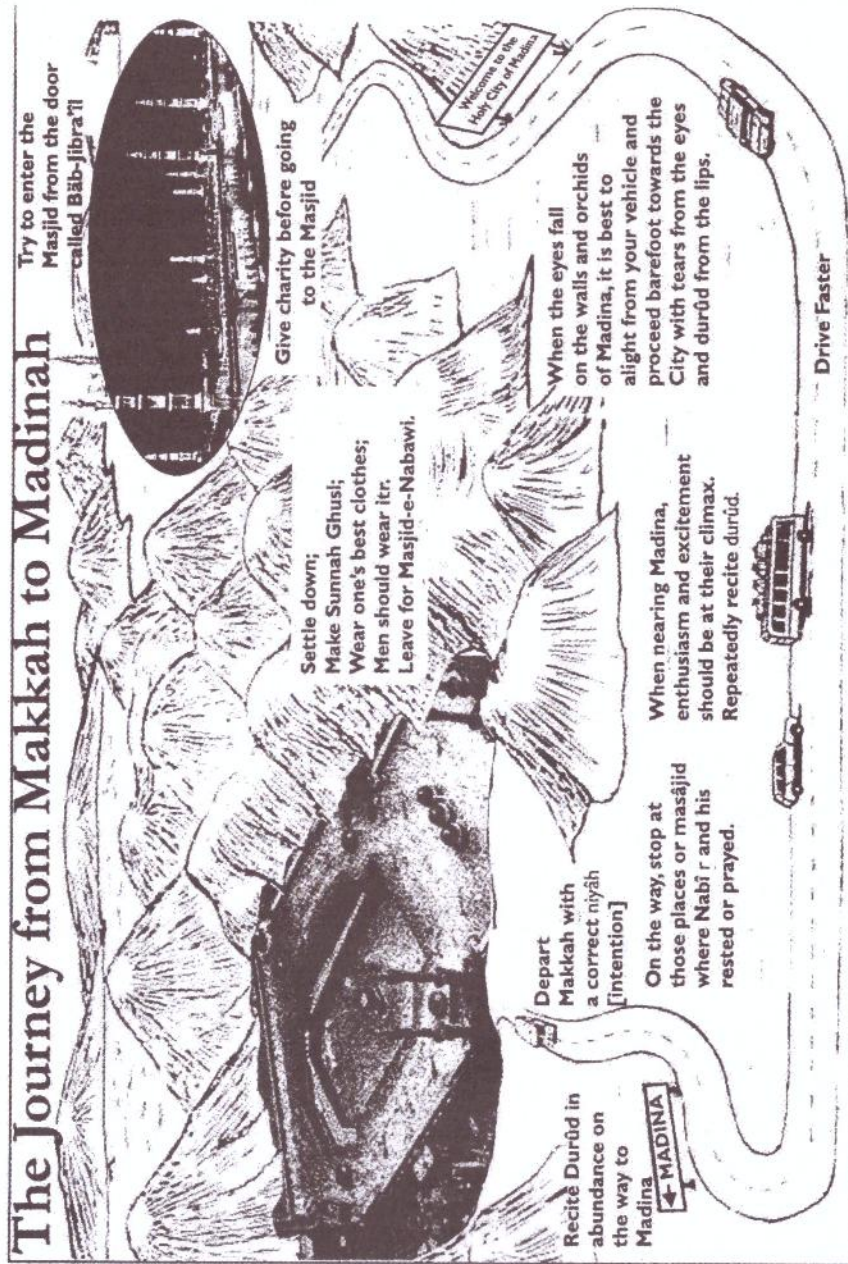
After Zawâl, pelt all the three jamarât with seven pebbles each as follows:

- Facing Qibla, make *du'â* after pelting 1st Jamrah
- Facing Qibla, make *du'â* after pelting 2nd Jamrah
- After pelting 3rd Jamrah, return to your tent

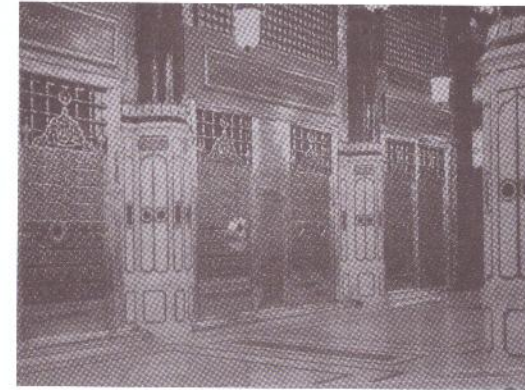
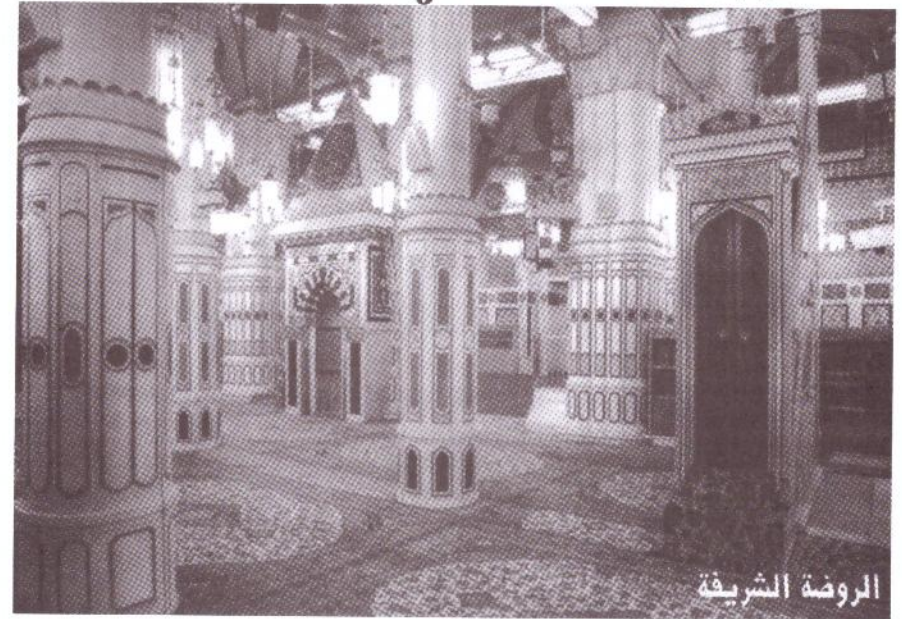


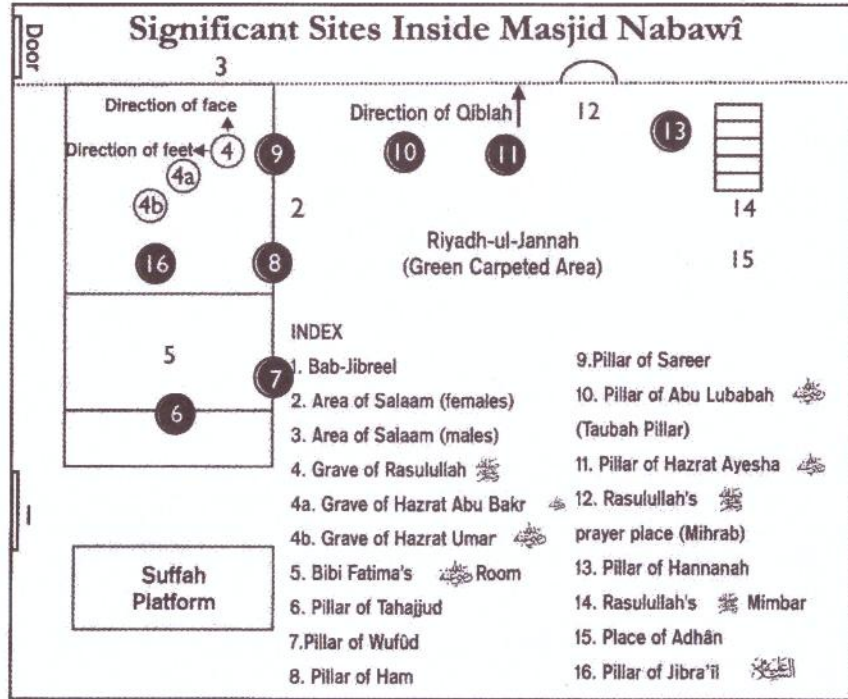
The Fifth Day of Haj



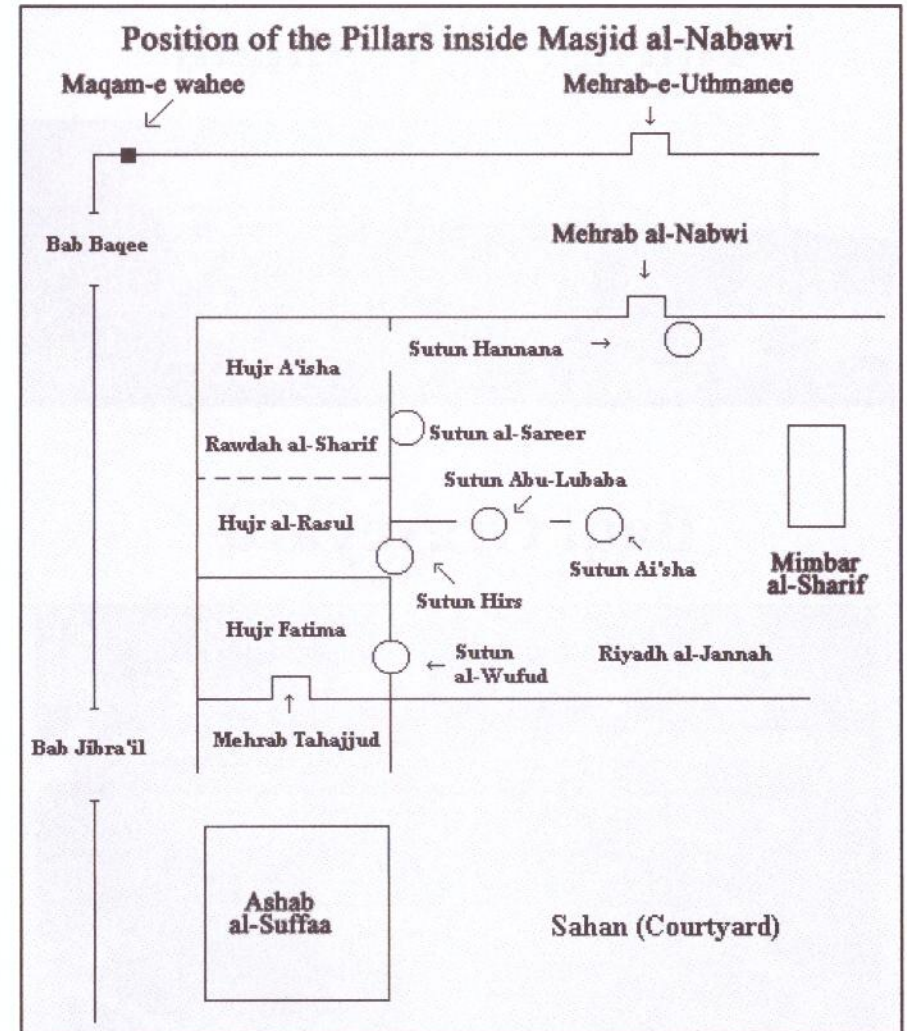
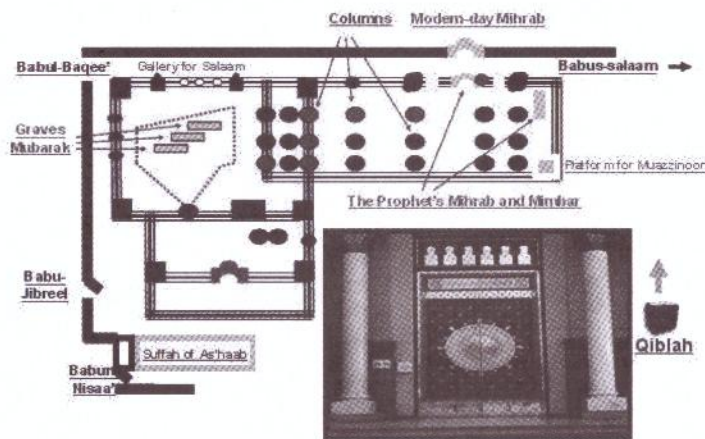


Inside Masjidun Nabawi





Masjid an-Nabawi: Sacred Garden, Pulpit, Columns & Mihrab



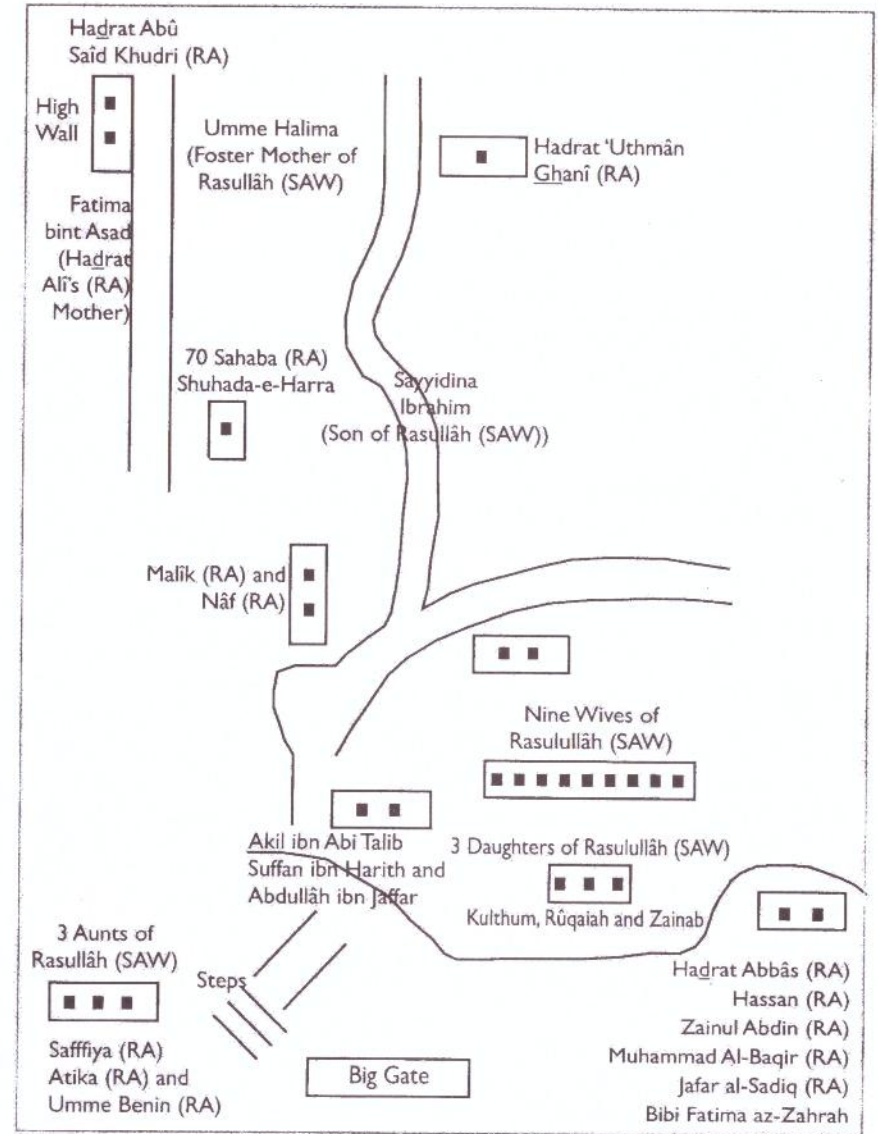
Haram of Madinah



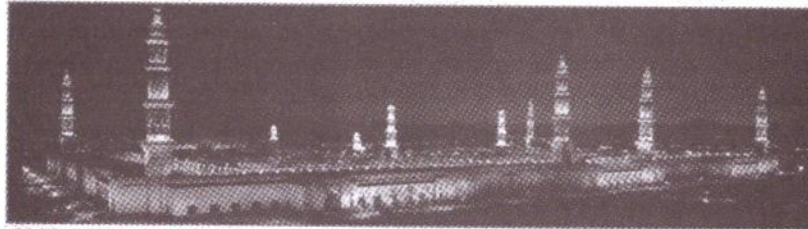
Baqi Graveyard



Baqî, Madina



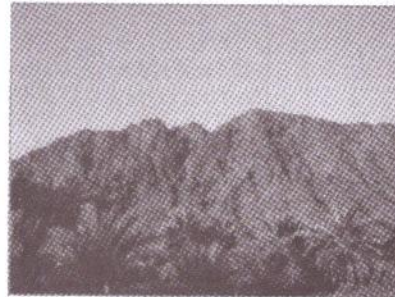
Sites of Significance in Madinah



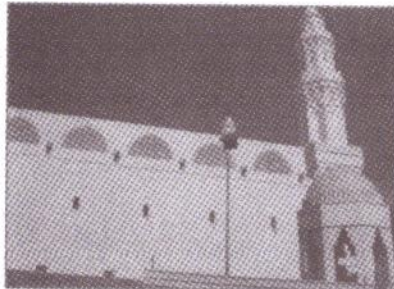
Al-Masjid Nabawi: A panoramic view of the Prophet's Salallahu 'alayhi wasallam Masjid



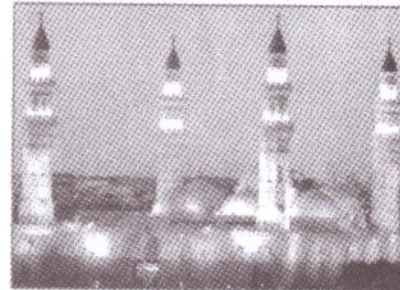
Al-Masjid Nabawi: Another view showing the historical Green Dome.



Mount Uhud: Site of one of the battles the Prophet Salallahu 'alayhi wasallam. The martyred are also buried here.



Masjid Qiblatain: The masjid where the Divine Order to change the Qiblah from Al-Quds, the first Qiblah, to Makkah was first implemented



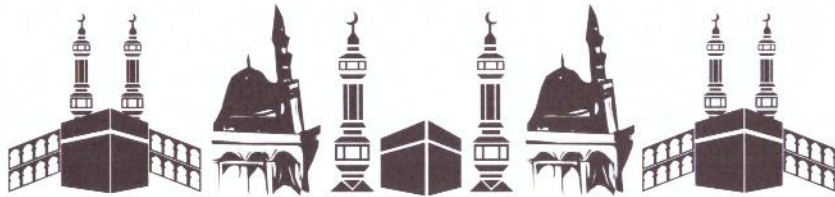
Quba Masjid: The first masjid to be built in Madina by the Prophet Salallahu 'alayhi wasallam. Salah offered in it has reward equivalent to one Umrah (Hadith)

Graveyard of martyrs at Badr





CHECKLISTS & DOCUMENTS



HAJJ CHECKLIST PREPARED BY SAHUC

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SOUTH AFRICAN HAJJ AND UMRAH COUNCIL (SAHUC) HAJJ INFORMATION HAJJ PREPARATION CHECKLIST

HAJJ DOCUMENTS required by the Kingdom of Saudi Arabia (KSA).

Passport

- Valid for at least 6 months
- Colour coded cover for each Hajj Operator \ Travel Agent
- Stick on label with details of Hajj Operator
- Hajj Operator will stick on the bar-coded label

Sahuc ID Card

- SAHUC application form to be completed and signed by Hajjee
- Provide 2 passport size photographs (Do not staple)
- SAHUC card fee per Hajjee (to cover all admin, processing and visa courier charges locally and mission costs in Saudi Arabia)

Contract

- Signed Contract with Hajj Operator for your needs in the Kingdom Saudi Arabia (KSA)
- Contract is available from SAHUC office or can be downloaded from SAHUC website

Visa

- Application is done by Hajj Operator and handed to SAHUC office
- Provide 2 colour passport photos for Visa application. One photo pasted on by Hajj Operator and the other one clipped on (Do not staple)
- Allow 10 working days for Visa processing

Tanazul Draft

- Travelling via Jeddah - SR1029 (USD \$275)
- If flying directly to Madinah - SR941.50 (USD \$251)
- Age between 8 and 12 years is 50% less.
- Under 8 years is free.
- Draft includes transport costs in Saudi Arabia and 5 days services in Mina, Arafat and Muzdalifah (Excluding food)

Air Ticket

- Check ticket if name is correctly spelt
- Check if departure and arrival times are convenient
- Check if sufficient time is allowed for delays between connecting flights

Mahram Certificate · Females to obtain this from their local Imaam

Vaccination Card

- Meningitis - (Mencevax ACW 135Y) 4 strain (It is valid for 3 years)
- Yellow fever - (Stamaril) (It is valid for 10 years)
- Influenza Vaccine - It is optional for all pilgrims, not compulsory, take 2 to 3 weeks before departure
- Riphancine or Ciprobay is strongly recommended

Muassasah Card · Complete application form and hand to Hajj Operator · 2 photographs of Hajjee · 1 photograph of Hajj Operator

**BEFORE HAJJ
ON LEAVING HOME**

- Have all Hajj documents in order
- Take your traveller's cheques or cash
- Allow one hour for domestic flights
- Allow two hours for international flights
- Co-operate with SAHUC officials, they are dedicated to make your journey easy

Luggage

- Travel light, carry little and only necessary clothing, low heels, light shoes and slippers
- Pack some clothing in your partner's bag in case your bags get lost in transit or is delayed on arrivals
- For security purposes, label your luggage with postal address and not residential address
- Do not take oversize bags, it is not manageable
- Make sure your luggage locks
- Do not take food items, it can be confiscated by the custom authorities
- For security reasons do not carry any baggage on behalf of anyone through airports checking counters
- Minimise shopping as there are charges for overweight luggage
- Luggage limit is 20kg for domestic flights and 30kg for International flights
- Look after your luggage and valuables at all times
- Mark your luggage with identifiable rope / string

Medication

- Take adequate medication with, for the entire duration of your stay
- All patent medicines must be in blister packs and not in bottles
- Take prescription with, as proof for chronic and scheduled medication

- The Saudi authorities deal harshly with persons in possession of non-prescriptive medicines
- Sproflocine or Riphancine is strongly recommended to avoid infecting the family

DURING HAJJ**UPON ARRIVAL IN THE KSA****Money Currency**

- Use a money belt for the safe keeping of your currency. Avoid keeping it in your luggage
- It is difficult closer to the time of hajj to cash travellers cheques, due to long queues
- There is no restriction in bringing any currency to Saudi Arabia except the Israeli shekel
- Try and carry minimum amount of cash, rather use money belt and sown T-shirt pockets
- Money and valuables can also be stored in safety deposit boxes at the hotel reception

Jeddah

- At Jeddah / Madinah have passport and Tanazul Draft available.
- SAHUC members will assist with transport by bus from Jeddah to Madinah. (Flights are available to Madinah)
- Muassasah keeps passports until your departure from Jeddah after hajj
- Dress warm at hajj terminal

Makkah / Madinah

- Make sure the **accommodation** is what you were promised and signed for in the **contract**
- Request **business card** from Hotel and keep with you for address details
- Remember the **route to the Haram** and the area you are staying ie. street name and landmarks

- Note the **door number of the Haram** that you will enter and exit from
- Keep your **SAHUC card** and Hotel card with you for any assistance and in case you get lost.
- Go to **SAHUC office** for complaints, emergencies and medical assistance
- SAHUC will attend to your **complaints** provided it is in writing
- SAHUC Medical Mission will only provide **primary health care**
- All serious medical cases will be referred to **specialist hospitals**
- **Transport** is provided mostly by buses throughout your stay
- It is very **serious to move** from your signed **Contracted Hotel** without informing your hajj operator and the Muassasah office

5 Days of Hajj

- Pack essential items in a carry bag
- Carry water at all times
- Assist other pilgrims where possible
- Avoid sun exposure, excessive air conditioning, iced drinks and unclean food
- Use only clean toilets to avoid sickness
- If the bus delays due to traffic jams, disembark and walk to the camp as you will arrive quicker at Arafat for wuqoof and it will make you less impatient and irritable whilst in ihram
- The 5 days of Hajj are the 8th, 9th, 10th, 11th and 12th.
- On the 8th proceed to Mina
- Being in **Arafat on the 9th, 11th and 12th is a fard of Hajj**, you must remain in your camp, worshipping and praying
- Be with your group, avoid crowds and follow your leader in terms of timing and Manasik

Special Services

- Camp19, the Special Services camp, located closest to the Jamaraat, known as Africa camp is managed by Moassasah for which there are additional charges
- SAHUC will only provide basic Medical Assistance at Africa

camp

- Camp 87, the South African camp, is more spacious and less crowded, is located near the King Abdul Aziz bridge, and is situated 3 km away

Qurbani

- You can pay your Hajj Operator to perform the Qurbani on your behalf
- You can also purchase a Qurbani coupon from Islamic Development Bank (IDB), a time is stipulated by the IDB when the Qurbani will be done. It is advisable to allow at least one-hour before removing the Ihram.

AFTER HAJJ

Zam Zam

- Seal and label Zam Zam properly as it will be checked in as unaccompanied luggage
- Airport authorities at Jeddah will not accept Zam Zam in a container which is not sealed in a plastic bag, due to spillage. Facilities are available at the airport
- Each Hajjee is allowed 5 litres on return to South Africa
- If Zam Zam is taken away at Jhb Intl. Airport, the Hajjee MUST request for a receipt from customs

Dates

- Approximately 5 kg is allowed per Hajjee for personal use, can be packaged together upto 30 kg for Family, Husband / Wife and Groups. Labelling is very important with physical address of final destination
- PROCESSED DATES PITTED / UNPITTED - There are no issues with these dates.
- FRESH DATES - The Hajjee will need to declare these dates for inspection at a separate DATES COUNTER that will be set up by Customs and manned by Agri personnel.

- These will be included as part of your airline luggage limit of 30kg .

General · It is advisable for each Hajjee to have a Travelling Will

Refund of Transport Costs

- Pilgrims who do the walking Hajj will not be refunded for the internal transport (SR180)
- Other unused transport coupons are refundable by the United Agency Office at departure terminals.
- Pilgrims arriving directly into Madinah will be refunded for the bus trip from Jeddah to Madinah.

Return Flights

- First return flights from Jeddah on Saudi Airlines will commence on 18 Zil Hijjah (+-29 January)
- Allow 12 hours at all Hajj departure terminals

Returning Home

- Before returning to South Africa you are required to take Prophylaxis to protect your family from contracting Meningitis
- Prophylaxis can be purchased from the SAHUC Medical Mission in Makkah.

Form update: 13.11.2004 G.H.Kolia
SAHUC

HEALTH GUIDELINES FOR HAJJ & UMRAH

By Dr. Farouk Haffejee

Physical Fitness

One should improve physical fitness about six to eight weeks before departure. Brisk walks for about 30-45 minutes 2 - 3 times a week going up to 5 km. at a time would be ideal. Walk in your "Ihram" footwear to break them in so that the footwear becomes user-friendly.

Fluid Intake

Because of the harsh weather conditions (very hot, dry weather), one must drink water in abundance. Tap water is not safe to drink.

Diarrhoea and Vomiting

A common occurrence during travels, it is usually spread by viruses or by infected foods. Make sure that the food source is clean, wash all raw fruit and vegetables thoroughly, peel fruit before eating, make sure food is well cooked as cooking kills the viruses and bacteria. Stop vomiting by using anti-emetics like contromet, maxolon, valoid, etc. Do not stop the diarrhoea as the body is trying to get rid of the virus. If diarrhoea occurs more than 6 times in 12 hours, then an anti-diarrhoeal agent like lomotil or Imodium may be used to slow the diarrhoea. Drink extra fluids especially, Zam Zam, rehydrating fluids and fruit juices.

High Blood Pressure & Diabetes

Make sure that your blood pressure and blood sugar is well controlled before departure. Make sure that you take your medication on time.

Skin Care

The dry weather conditions in Saudi Arabia can cause cracking of the skin, especially on the feet in the heel area. Moisturise regularly with a good moisturizer like Vaseline, heel balms and urea-containing moisturizers. Glycosol cream available in Saudi Arabia is very useful. Use socks, ordinary or leather to protect the feet on the marble floors.

Medicines

Most medicines are easily available in Saudi Arabia. Because there is a possibility that your chronic medication (medicines you take daily for whatever reason) may not be available in Saudi Arabia, please ensure that you have adequate supplies of your medication. Medicines that may be helpful to take include pain-killers, tablets

for nausea (maxolon, contromet, valoid), for stomach cramps (buscopan, scopex), for diarrhoea (Imodium, lomotil), for runny nose (allergex, sinu-med, Actifed), for infections (amoxicillin, erymycin if allergic to penicillin), phenergan for allergies and any other medication that you may need on an intermittent basis. Avoid carrying liquid medicines in bottles.

Delaying Menses

It is preferable to adjust your periods 3-4 months before Hajj using hormones so that no adjustment is needed during the Hajj period. It is possible and permissible to delay periods for convenience by taking appropriate hormone tablets. Your doctor/gynaecologist can guide you.

The Marble Floors in the Haramain

The marble can be very slippery when wet. Please take extra care to avoid slipping. Leather socks is available and allowed. In bright sunshine, the marble shines brilliantly. Those people who have sensitive eyes should wear sun glasses. Walking on the marble bare feet can cause the feet to dry out, e.g., during Tawaf. Wear leather socks if this becomes a problem. Use moisturizers, e. g., Heal balms, Glycosol cream.

Immunisations

Yellow Fever and Meningo-coccal (4 strain) vaccines are essential for all pilgrims from Sub-Saharan Africa. Outside sub-Saharan Africa, only meningo-coccal vaccine is necessary. A visa will not be issued without these immunizations. Take the vaccines at least 2 weeks or earlier before departure. If you are unable to take any of the vaccines, e.g., pregnancy, a letter from your doctor to verify the pregnancy is required for the visa.

Hepatitis A vaccine and Influenza vaccine should also be taken. These vaccines are not compulsory.

Dr. Farouk Haffejee

TRAVELLERS WILL

1. One must be mentally capable of understanding the nature and consequences of one's will.
2. One must be 16 years or older.
3. Witnesses must be aged 14 years or older and competent to give evidence in a court of law.
4. Sign each page of the will, oneself and together with two competent witnesses present at the same time and in each other's presence.
5. The following persons may not sign as witnesses:- heirs, those named as beneficiaries, guardians, executors or trustees and their spouses.
6. Any additions, deletions and changes to the will must be legible and individually signed by the testator and each witness in the margin opposite the changes. Please avoid additions, deletions and alterations as these could cause problems later. It is preferable to make a new Will if you desire any change.
7. It is recommended that one's Will be executed under the supervision of a person nominated by _____ [name of Islamic organization]

I, the undersigned [name] _____
 I.D.NO: _____ Married out of
 community of property [ante nuptial] without accrual to
 _____ hereby declare this to be my last
 will and testament.

1.

I, hereby revoke, cancel and annul all previous wills, codicils and other testamentary writings or statements made or executed by me at any time before.

2.

I hereby nominate, constitute and appoint as the executor/s of this my will and administrator/s of my estate, the following person/s:

1. _____ ID NO: _____
2. _____ ID NO: _____

3.

I hereby grant to the executor/s of my estate all such powers as are allowed by law and acceptable in Shari'ah, especially the power of assumption.

4.

I hereby direct that it shall not be necessary for my executor/s and administrator/s to lodge security with the master of the supreme court for the due performance of their duties.

5.

5.1 I hereby direct that the executor/s and administrator/s of my estate apply the assets in my estate in the following order of priority as required by Islamic law.

5.1.1 **First:** payment of funeral & burial expenses.

5.1.2 **Second:** payment of all debts.

5.1.3 **Third:** payment of the wasiyyat to non-heirs and maximum is one third.

5.1.4 **Fourth:** The heirs must receive their shares proportionately as per Islamic law of succession.

5.2 My said executor/s and administrator/s shall ascertain what amount, if any, is due by me in respect of my religious liabilities / obligations / donations described in clauses 5.2.1. to 5.2.4 below:-

A] _____

B] _____

5.2.1 Unpaid zakaat _____

5.2.2 Unkept Fast / Saum _____

5.2.3 Unperformed Salah (Prayers) _____

5.2.4 Unfulfilled Kaffarah _____

6.

I hereby direct that a Certificate issued by the _____ [Name of Islamic Organization] shall be binding and conclusive as to the aforesaid Islamic Law and the distribution of my estate.

7.

In the event of there being any dispute relating to the interpretation of this will, or the Administration, liquidation or distribution of my estate or any other matter connected therewith or arising there from, the matter shall be referred to the Arbitration Board of the _____ [Name of Islamic Organization] whose decision shall be final and conclusive.

8.

This done and executed at _____ this _____ day of _____ 20____ corresponding with the Islamic date _____ in the presence of the subscribing witnesses , who signed in each other's presence, all being present at the same time.

TESTATOR/ TESTATRIX: _____

NAME: _____

ID NO: _____

WITNESS 1:

NAME: _____

ID NO: _____

WITNESS 2:

NAME: _____

ID NO: _____

ABOUT THE AUTHOR

- 1957** Born in Heidelberg, Gauteng, South Africa.
- 1963-1973** Attended school at Heidelberg and William Hills, Benoni, Gauteng.
- 1968-1970** Completed memorizing the Noble Qur'an by Hafiz Ebrahim Limalia.
- 1974-1980** Studied in Karachi, Pakistan, for the alim fadhil course.
- 1981-2000** Senior lecturer, vice principal and Mufti at Darul Uloom Newcastle.
- 1987** Obtained merit award from Unisa for Arabic language.
- 1990** Obtained an MA degree (cum laude) from Rand Afrikaans University in Islamic studies. The thesis was on "Imam Tirmidhi's Contribution towards Hadith."
- 2001** Joined Channel Islam International. Portfolios include Mufti and presenting tafseer of the Noble Qur'an, Ahadith, Fiqh, Q & A etc.

He is widely travelled and has delivered lectures in Makkah Mukarrama, Madinah Munawwara, USA, UK, Canada, Australia, Kenya, Namibia, Zambia, Malawi, Mauritius and various other Southern African countries.