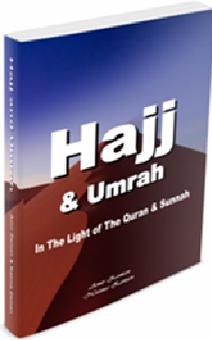


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Hajj & Umrah

In The Light of the Quran & Sunnah



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In the name of Allah, Most Gracious, Most Merciful

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Hajj and Umrah In The Light of the Quran & Sunnah

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Why this Book?

Dear Respected Brothers & Sisters:

السلام عليكم ورحمة الله وبركاته

Peace be upon you.

Surely all praise is for Allah. We praise Him and seek His help. We seek His forgiveness and we seek refuge in Him from the evil of our own souls and from the wickedness of our own deeds.

Many of us perform Hajj committing Bida'h and Shirk at different stages of Hajj process due to lack of adequate and correct knowledge. We, in many instances, follow wrong procedures because we were taught wrong. As a result, neither our Hajj is perfect nor we realize the significance of Hajj, one of the most important Fard Ibadah of Islam.

Correct Imaan and Aqeedah is the foundation of Islam. All Amal of a Muslim may get lost if his/her Imaan and Aqeedah do not stand on correct (Sahih) foundation. This book is based on correct Imaan and Aqeedah. Sharia part has been taken from the original written by Sheikh Abdul Aziz Bin Abdullah Bin Baz (Rahemullah) who was the Imam of Haram Shareef (Makkah) as well as Director General of the Fatawah, Dawah and Irshad Division of the government of Saudi Arabia.

We want to assure our readers of the correctness of the rituals, procedures etc. described in different pages of this book by citing our personal experience.

We (authors of the book) performed Hajj in 2010 in a large group of males and females from Toronto under the leadership of Sheikh Abdul Menaem, currently the Imam, Quran Sunnah Society (QSS), Toronto. He was our spiritual guide. The Sheikh is a Libyan Arab, his mother tongue is Arabic, and he is a vastly learned person in different Islamic Subjects. The rituals, procedures etc. he made us

to follow at different stages of performing our Hajj fully corroborated with those described in our book. Performing Hajj under the Shiekh as our spiritual leader was highly satisfactory to all of us in the group.

We understand that, as part of Hajj preparation, you are reading other books on Hajj procedures as well. Alhamdulillah! We have a small request: Please procure one copy of our book, read it attentively and give it a try. You will not be disappointed, Insha Allah.

Once you read this book, we are confident that you will find this book quite different from other Hajj books; you will find it contains clear and accurate information from Sahih sources and easy to follow step by step instructions to perform Hajj. You will be able to perform your Hajj with confidence and with peace of mind, Insha Allah.

We are husband and wife, both IT professionals, not dealing with literature. Admittedly, there may be linguistic weaknesses, but we assure you that there is no mistake in the information or procedures described in our book. These are all based on the Qur'an and Sahih Hadith (Sunnah of Rasul Allah Sallallahu Alaihi Wasallam). We are confident that this book will greatly assist you in performing Hajj correctly, Insha Allah. For any inadvertent mistake or lapses, we seek forgiveness from Allah.

Suggestions or corrections (if any) are welcome through E-mail or telephone. May Allah guide us all on His Right Path.

Ma'as salam,

Your brother & sister in Islam

Amir Zaman
Nazma Zaman
Toronto, Canada

Authenticity

Rasul Sallallahu Alaihi Wa Sallam said: "To earn knowledge on Deen Islam is Fard (obligatory) for all Muslim." (Ibn Majha, Baihaqi)

There are many Hajj guidebooks available in the market, but be careful. Most of them are not authentic, that means they are not based on Qur'an and Sahih Hadith. Remember, thousands of Dhaef and Maudhu (weak and false) Hadith are available in the market which were written by the enemies of Islam.

Alhamdulillah, day by day, Islamic Scholars are doing research and analysis on these Ahadith and filtering them for Muslim Ummah. This is the time of Information Technology; all information is available in front of you (both correct and incorrect). It is your responsibility to get the correct information. Islam is transparent like Mathematics. Whatever Rasul Sallallahu Alaihi Wa Sallam did in his life and narrated (through Sahih/authentic Hadith) that is Islam, and whatever he did not do in his life that is not Islam, that is Bida'h, even if any such Ibadah is performed by any Alim, Peer, or Imam.

RECOMMENDATION

There are many books currently available in the market describing the rites and procedures for performing Hajj and Umrah, but most of them have not been written (compiled) to represent the Saheeh Aqeedah. As a result, those books are not dependable as they contain mistakes, misinformations, etc., thus not being true descriptions as recorded in the Saheeh Hadith of Rasulullah (pbuh).

But fortunately I found the book Hajj and Umrah compiled and published by Amir Zaman and Nazma Zaman to be an exception, free from the defects and weaknesses I noticed in the other books I studied. This book has been compiled according to the Quran and Sunnah in the matter of performing Hajj and Umrah. I recommend this book with pleasure for following as a dependable guide for performance of Hajj and Umrah.

I pray to Allah Subhanahu Ta'ala for granting best Jaza to the authors of this book for their sincere efforts to guide the Muslim community on the right path on the topics.



Steve Rockwell
Imam, (Downtown Mosque) Sheikh Deedat Centre
Host of TV Show "Call of the Meenarat"
Toronto, Canada

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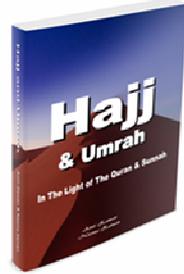
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Robbi Zidni 'Ilma

*O my Allah! Increase me in
knowledge. (Sura Ta-Ha : 114)*

CHAPTER ONE

The Inner Dimensions of Hajj



Nature of journey for Hajj

The people of the world are usually aware of two kinds of journey:

- i) journey made to earn livelihood.
- ii) journey made for pleasure and sightseeing.

In both of these journeys, a man is impelled to go abroad by his/her needs and desire. He/she leaves home for a purpose of his/her own, spends money and time for his/her own requirements. Therefore, no question of sacrifice arises in such a journey.

But the purpose of this particular journey which is called Hajj is quite different from any other journeys.

This journey is not meant for any personal gains or to meet any desire of the Nafs. It is intended solely for Allah, and to fulfil the duty prescribed by Allah.

No person can prepare himself/herself to undertake this journey until and unless he/she has love for Allah in his/her heart as well as fear of Him, and feels strongly that the Fard (obligation) ordained by Allah is incumbent upon him/her.

Therefore, a muslim sets out for Hajj leaving family behind, allowing business to suffer, spending money and bearing the rigors of the travel, as an act of devotion, to prove his/her fear of Allah, love for Him in his/her heart and also as a sense of duty.

It also indicates that he/she possesses the strength to leave his/her home, when called upon to do so, for the cause of Allah, and that he/she can face hardships and willingly sacrifice his/her wealth and comfort for the pleasure of Allah.

Inclination towards virtue and piety

When the pilgrim gets ready for the journey with this good intention, his/her disposition assumes a different color.

His/her heart, filled with love of Allah, is pulsating with a longing to visit His House, starts harboring only virtuous thoughts.

He/she does penance for past sins, seeks forgiveness from people whom he/she might have wronged, tries to render his/her due to others where necessary so as not to go to Allah's court trammled with the unfulfilled rights of his/her fellow beings, shuns vice and develops fondness for virtue.

Then, as he/she steps out to begin the journey, the more he/she proceeds toward the House of Allah, the more keen he/she becomes to do good deeds. He/she is careful to see that nobody is harmed by him/her; while he/she tries to render whatever service or help he/she can to others.

His/her own nature prevents him/her from abuse, indecency, dishonesty, squabbles and bickerings because he/she is proceeding on the path of God.

Thus the entire journey of his/her constitutes a complete act of Ibadah.

A man may be making journey towards the Divine Haram and yet indulging in bad habits. How can such shameless things be possible for such a traveler?

Hajj, which is a journey to purify a mumin's Nafs, differs from all other journey of this world, because oppression and vice can find no place in it. It is like a great reformatory course, compulsory for by every Muslim who sets out to perform Hajj.

Blessings and effects of Hajj

From all the details you have heard, you can judge that during the period of two to three months, from the time of deciding and preparing for Hajj to the time of returning home, what great effects are produced in the heart and mind of man!

The process entails sacrifice of time, money, physical comfort, worldly relations and many corporeal desires & pleasures. And all this is only for the sake of Allah, with no selfish end whatsoever.

Then, together with piety and virtuousness, the incessant remembrance of Allah and the love for Him fills the heart of the pilgrim, leaving a firm impression on his/her mind which lasts for years to come.

On reaching this sacred land, he/she witnesses at every step, the relics of those who sacrificed everything in servitude and obedience to Allah.

They fought against the pagan Arabs, suffered tortures, became migrants, suffered unbearable hardships, but ultimately did raise aloft the Word of Allah and did not rest content till they subdued every such false power which wanted man to become subservient to entities other than Allah.

A lesson in courage and determination, which a devotee of Allah can draw from these clear signs and sacred relics, can hardly be available from any other sources.

When someone performs Hajj with the focus on Deen (religion), combined with salat, zakat and fasting that these processes constitute training for some big task which Islam wants Muslims to execute.

For this reason, Hajj has been made compulsory for those who are financially solvent and are capable of undertaking the journey [to and from the] Kabaa so that, as far as possible, Muslims in the largest possible number remain equipped in every period after having fully gone through this training.

Hajj: A collective Ibadah

You will be unable to appreciate fully the benefits of Hajj unless you keep in view the fact that each and every Muslim does not perform Hajj individually but that only one single period has been fixed for Hajj for the Muslims of the whole world, and, therefore, hundreds of thousands of Muslims jointly perform it.

What we have stated before has only brought home to you the effect produced by this Ibadah on every Hajji individually.

Now we shall explain to you how these benefits have been enhanced 100,000-fold by appointing one single period of Hajj for the whole world.

The excellence of Islam lies in the very fact that by one stroke it achieves not one or two but 1,000 purposes.

The advantages of offering Salah singly are by no means small but by making it conditional with congregation, enforcing the system of Imamat in Salah and by enlarging the congregations

of the Friday and Eidain [the two Eids] prayers, its benefits have been increased to a limitless extent.

The observance of fasting separately by each person is also a very big source of reformation and training but by appointing only one month of Ramadan for all Muslims, these benefits have been increased so much that they cannot be counted.

Zakat too has many advantages even if dispensed individually. But with the establishment of Bait-ul-mal (Public Exchequer of the Islamic State), it's usefulness has been increased to such a great extent that you cannot estimate it till such time as an Islamic government is formed and you witness with your own eyes how much goodness and plentifulness result from collecting the Zakat of all Muslims at one place and distributing it among the deserving persons in an organized form.

The case of Hajj is also similar to the examples as mentioned above. If every person were to perform Hajj singly, even then it would bring about a big revolution in his life but by formulating the rules for all the Muslims of the world to perform it together at one time, its benefits have been increased to a limitless degree.

Growth of piety and virtuousness

When every intending Hajji [decides] to perform Hajj, immediately with this intent the virtues of fear of God, piety, penance, Istighfar (seeking forgiveness from Allah) and good morals begin to cast their influence on him/her; when he/she starts [saying] farewell [to] his/her relatives, friends, professional and other associates; and [when he/she] settles all his/her affairs as if he/she is no longer the same person as before, (his/her mind is now pure and clean because of the newly-kindled spark of love for Allah), you can imagine the effect of the changed condition of the Haji on so many people around [him/her].

And if every year in each of the different parts of the world 100,000 Hajjis on an average get prepared for Hajj in this manner, their influence will improve the moral state of a vast number of people.

Then the hearts of a large number of people will be warmed at places through which the Hajjis' caravans pass, by seeing them, meeting them and by hearing from them the sound of Labbaik, Labbaik.

There will be many whose attention will be directed towards Allah and Allah's House, and the eagerness for Hajj will create a stir in their slumbering souls.

And when these people, filled with the thrill of Hajj, return from the Center of their Deen to their cities and towns spread over all parts of the world and [are] met by numerous persons, then this interchange and the accounts related by the former of their Hajj experience enliven religious sentiments among countless circles.



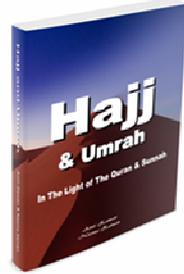
Makka to Jiddah = 73 k.m.
Makka to Madina = 460 k.m.

Robbi Zidni 'Ilma

*O my Allah! Increase me in
knowledge. (Sura Ta-Ha : 114)*

CHAPTER TWO

Rules for Umrah



Types of Hajj

Hajj has three types:

Tamattu': A pilgrim wears Ihraam cloth for Umrah only during the month of Hajj, which means when a pilgrim reaches Makkah, he/she makes Tawaaf and Sa'y for Umrah. Then shaves or clips the hair and take off Ihraam cloth. On the day of Tarwiya, which is the eighth of Dhul-Hijja, a pilgrim puts on his Ihraam cloth again for Hajj only and carries out all of its requirements.

Ifraad: A pilgrim wears Ihraam cloth for Hajj only. When he reaches Makkah, he performs Tawaaf for his arrival and Sa'y for Hajj. He/She does not shave or clip his/her hair as he/she does not disengage from Ihraam. Instead, he/she remains in Ihraam till after he/she stones Jamaraa Al-Aqaba on the Eid day. It is permissible for him/her to postpone his/her Sa'y for Hajj until after his/her Tawaaf for Hajj.

Qiran: A pilgrim wears Ihraam cloth for both Umrah and Hajj or he/she wears Ihraam cloth first for Umrah, then make intention for Hajj before his/her Tawaaf for Hajj. The obligations on one performing Ifraad are the same as those on one performing Qiran, except that the latter must slaughter whereas the former is not obligated to do so.

The best of the three forms is Tamattu'. It is the form that the Prophet (Sallallahu Alaihi Wa Sallam) encouraged his followers to perform. In this book we have described Tamattu Hajj.

How to Perform Umrah

Pillars of Umrah	Umrah step by step
1. Ihraam (Niyah)	1. Ihraam (Niyah)
2. Tawaaf	2. Tawaaf
3. Safaa & Marwah Sa'y	3. Idtiba & Raml
4. Shaving/Trimming	4. Salah behind Makam-e Ibarahim
	5. Drinking Zamzam water
	6. Safaa & Marwah Sa'y
	7. Shaving/Trimming
	8. Getting out of Ihraam

Note: Who are going for only Umrah in the off season (without Hajj) please follow everything in this book except Hajj Chapter.

Women's Matter

A'isha (Radi Allahu Anha) said: We went with the Messenger of Allah (Sallallahu Alaihi Wa Sallam) during the year of the Farewell Pilgrimage. We entered into the state of Ihraam for Umrah. Then the Messenger of Allah (Sallallahu Alaihi Wa Sallam) said: Who has the sacrificial animal with him, he should put on Ihraam for hajj along with Umrah and should not put it off till he has completed them (both Hajj and Umrah). She said: When I came to Makkah. I was having menses, I neither circumambulated the House, nor ran between as-Safaa' and al-Marwah. I complained about it to the Messenger of Allah (Sallallahu Alaihi Wa Sallam) and he said: Undo your hair, comb it, and pronounce Talbiyah for Hajj, and give up Umrah (for the time being), which I did. When we had performed the Hajj, the Messenger of Allah (Sallallahu Alaihi Wa Sallam) sent me with Abd al-Rahman bin Abu Bakr to Tan'im saying: This is the place for your Umrah. Those who had put on Ihraam for Umrah circumambulated the House, and ran between al-Safaa' and al-Marwah. They then put off Ihraam and then made the last circuit after they had returned from Mina after performing their Hajj, but those who had combined the Hajj and the Umrah made only one circuit (as they had combined Hajj and 'Umrah). (Sahih Muslim)

Summary of this Hadith:

1. During her menstruation period a woman
 - a. is not permitted to do Tawaaf, Sa'y or Salah
 - b. must go to Mina, Arafah, and Muzdalifa
 - c. must throw pebbles at the Jamaraat
 - d. can leave Makkah without Tawaaf al Wida (Farewell Tawaaf)
2. When her menstruation period is over—
 - a. She must complete her Tawaaf and Sa'y.
 - b. She must start praying her Salah as usual

Dress code for Women



A woman may wear any dress for Ihraam as long as it does not resemble the clothing of men, show her adornments, or cause temptation in men.

There is no specific dress for women, but they have to maintain 100% Hijab according to Sura Noor and Sura Ahzab of the Qur'an. They should not wear any dress which can attract others. Borka with long scarf is recommended also. White color is good for warm weather.



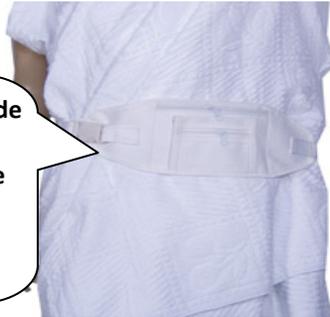
Use this money bag inside the Hijab/Borka

Dress code for Men



Dress code for men is two pieces of not sewn white cloth, one for upper body and other for the lower body.

Keep this money belt inside the Ihraam cloth. But money bag is more secure than belt. Please see picture in previous page.



When should we wear Ihraam cloth?

Those who are traveling from America or Canada can wear their Ihraam cloth in the transit airport; most of the airports have the prayer room for Muslims. You can go there and change your dress to Ihraam cloth. You can make your Niyah after wearing the Ihraam cloth but better you should wait for the Meeqaat. Your Hajj agent or team leader should advise you before the Meeqaat.

Note: Remember, there is no 2 rakah salah to make Niyah for Umrah or Hajj (this is Bida'h).

When should we make Niyah?

Anyone intending to perform a Tamattu' Hajj should make Niyah (intention) for `Umrah when approaching the Meeqaat. The Niyah here should be for `Umrah.

Make Niyah in the plane before the Meeqaat. If you travel by a Muslim airline, the Pilot or Flight Captain may announce before the Meeqaat. After Niyah, start to say Talbiyah loudly.



Niyah for Umrah

لَبَّيْكَ عُمْرَةً

Labbayka 'Umratan! OR Allahumma labbayka 'Umratan

Meaning: O Allah! I answer Your call to perform `Umrah.

It is also allowed for the pilgrim though intending initially to complete Hajj or 'Umrah to put a condition whereby if for some unexpected sickness or circumstances the journey could not be completed, he or she can end the state of Ihraam without having to sacrifice an animal or fast. Therefore, the pilgrim can address Allah saying,

فَإِنْ حَبَسَنِي حَاسِرِينَ فَمَا حَلِّي حَيْثُ حَسَبْتَنِي.

Inna mahilli minal-Ardi haythu habastani

Meaning: I will end up my state of Ihraam wherever I cannot proceed.

Talbiyah

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ

وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

<i>Labbayk,</i> <i>Allahumma Labbayk.</i> <i>Labbayk.</i> <i>La shareeka laka.</i> <i>Labbayk.</i> <i>Innal-hamda</i> <i>wan-n'imata</i> <i>laka wal-mulk.</i> <i>La shareeka lak.</i>	Here we come, O Allah, here we come ! Here we come. No partner have You. Here we come! Praise indeed, and blessings, are Yours--- the Kingdom too! No partner have You!
--	---

Prohibited during the state of Ihraam

1. Hunting
2. Sexual intercourse
3. Masturbation
4. Kissing
5. Touching one's wife or any other woman with lust
6. Romancing
7. Marriage contract (Nikah) or Marriage proposal
8. Undesirable smell or odor
9. Perfumes
10. Sewn clothes for men
11. Surma
12. Make up/ornament
13. Henna (color/hair dye)
14. Lying and abusing
15. Swearing (Coarse language)
16. Shoes, socks and underwear for men
17. Killing insects
18. Pulling out a tooth
19. To take out blood from ones own body
20. Covering of the face
21. Ointment (balm/cream/gel)
22. Removing hair
 - a. If hair falls by itself, while doing Wudu or Ghusl, there is no objection.
 - b. If one's hair has grown to his/her eyelid and is causing distress and agony, one may remove it.
 - c. If removal of hair becomes inevitable for any good or valid reason
 - d. Removal is permissible if there are too many lice on the body, and it becomes necessary to remove the hair so as to be relieved of the parasite.
 - e. You are allowed to stroke your hair or beard or slowly scratch your body, if you know that by doing



so, no hair would fall, and no bleeding would be caused.

23. Cutting of nails
24. Carrying of weapons
25. Uprooting trees
 - a. There are certain acts, as detailed below, which are prohibited all the time whether one is in Ihraam or not;
 - b. Hunting.
 - c. Uprooting or cutting whatever grows in Haram.
 - d. But there is no objection if a plant is uprooted unintentionally when passing by Haram, except
 - i. Palm or fruit-bearing trees.
 - ii. The grass that is usually fed to the animals.
The expiation for uprooting, or cutting a tree is the cost of the tree but there is no expiation for grass.

After arrival in Jeddah

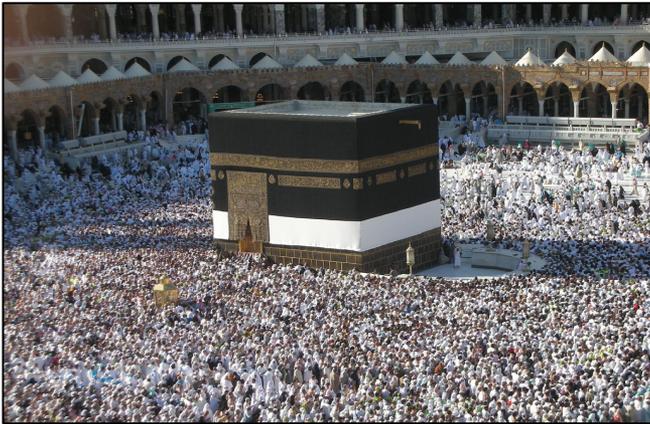
- Continue reciting Talbiyah.
- Keep patience in the airport, it takes a long time to complete the immigration process.
- Keep your passport, vaccination certificate and Hajj bank draft ready.
- After crossing the immigration, Saudi Muallem will take your passport and Hajj bank draft (Muallem fee).
- They will return your passport on the departure day.
- After completion of all the procedure in the Jeddah Airport, your agent will guide you to take a bus to Makkah.



- It is a one-hour journey from Jeddah Airport to Makkah but it may take couple of hours due to Hajj season.
- Those who go to Madinah first, they need not go to Jeddah.

After arrival in Makkah

- Continue reciting Talbiyah.
- At first go to your hotel or apartment.
- Take a nice shower and eat whatever you like.
- After taking some rest, slowly go to Masjidul Haram.
- Do not pray 2 rakah salah after entering the Masjid. Directly go to Kabaa for Tawaaf.
- When you reach Kabaa stop Talbiya.



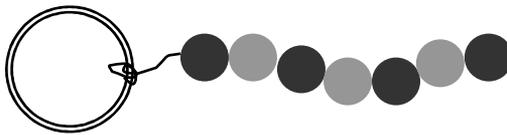
Scenario of the Masjidul Haram during Hajj season

Alertness during Tawaaf

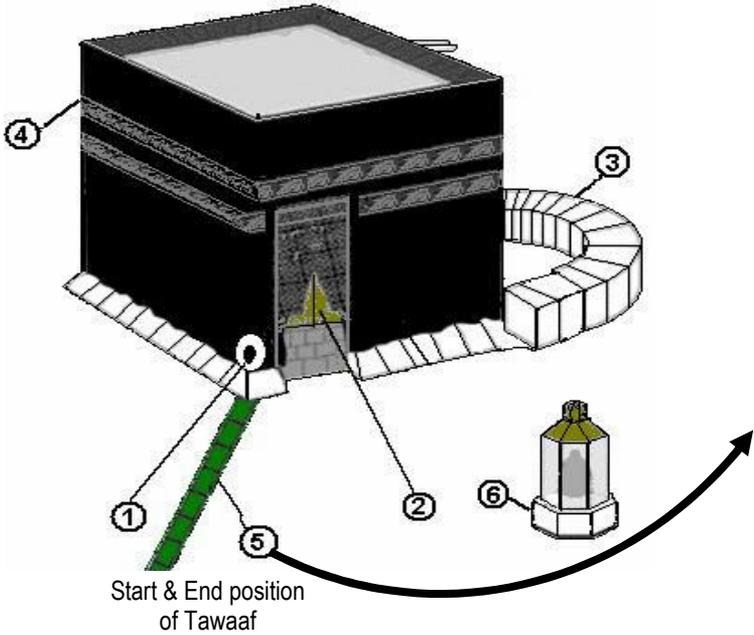
- Do not push other brothers or sisters.
- Some brothers protect his wife/sister/mother but they do not care about other sisters.
- Do not try to overtake others.
- Lower your gaze.
- Do not take photo during Tawaaf, concentrate in your Ibadah.
- Do not fight with others.

For Counting

For counting or to keep track during the Tawaaf and Sa'y (seven times) you can use seven small pearl-shaped balls' Tasbeeh. You can make this Tasbeeh yourself according to the following picture.



How to do Tawaaf



Start & End position
of Tawaaf

1. Hajr Aswad (Black stone)
2. Door of Kabaa
3. Hatim
4. Rukne Yamini
5. Start & End position of Tawaaf
6. Makam'e Ibraheem

Start to End 1 time = 1 circuit

7 circuits = 1 Tawaaf

To start Tawaaf

Raise your right hand and say 1st time: **"Bismillahi wallahu Akbar"**

Raise your right hand and say 2nd to 7th time only: **"Allahu Akbar"**

- Do not kiss your hand at starting of Tawaaf (this is Bida'h).
- You can do Tawaaf on the roof of the Masjidul Haram.
- Wudu is mandatory during Tawaaf.

Du'aa during Tawaaf

When you pass Rukne Yamini to Hajr Aswad, recite the following Du'aa.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Rabbana atina fid-dunya hasanatau wa fil-akhirati hasanatau wa qina azaban-nar."

Meaning: Our Lord, give us good in this world and good in the Hereafter, and save us from the torment of the Fire.

[Sura Al-Baqarah: 201]

Hajr Aswad (Black stone)



Close view of the Hajr Aswad (black stone)

Hajr al-Aswad (The Black Stone), which is set in the eastern corner of the Ka'bah. Tawaf is started and ended by facing this sacred stone.

It is not compulsory to touch or kiss the Hajr Aswad (Black stone). Special consideration must be taken when one intends to kiss the Hajr al-Aswad. One should neither push others nor harm anyone and must remember even though it is Sunnah to kiss Hajr al-Aswad it is also forbidden (haram) to cause harm or be hurtful towards others. When the area is crowded, it will suffice to merely point towards the Hajr al-Aswad with ones hand.

It is in Hadith – Narrated by Naafi': I saw Ibn Umar touch the Stone with his hand then he kissed his hand. He (Ibn Umar) said, I have never ceased to do this since I saw the Messenger of Allah (Peace be upon Him) do it. (Sahih Bukhari & Muslim).

What is Idtiba?

To place the upper sheet of the Ihraam cloth on the left shoulder after making it pass through the right arm-pit. Please see the picture.



What is Raml?

During the first three circuits of Tawaaf you should walk like a hero but with short steps. (Make sure you do not harm anybody during Tawaaf). Raml apply to men only.



Pray behind Makam'e Ibraheem

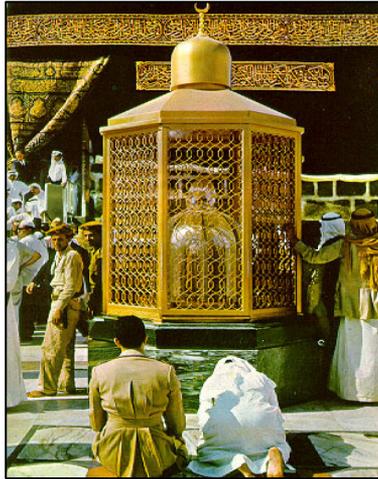
Du'aa towards Maqam'e Ibraheem

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Meaning: Take as your place of worship the place where Abraham stood (to pray). [Sura Al-Baqara: 125]

After completing the seventh circuit, pray two rak'ahs salah behind the Station of Ibraheem (Maqam'e Ibraheem), if possible, even if you are a little far away from it. Otherwise pray at any other place within the Sacred Masjid.

Make sure you cover your right shoulder (Idtiba) during pray two rak'ahs salah behind the Station of Ibraheem (Maqam'e Ibraheem)



Maqam'e Ibraheem

Drinking Zamzam Water

Drink Zamzam water after 2 rakah salah behind Makam'e Ibraheem and say following the Du'aa:



Zamzam water Container

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

*Allahumma Innee as alooka 'ilman naa fee-ow wa Rizq-ow waa
See-ow wa Shee-faa amm min Kooll-lee daa-een.*

Meaning: O Allah, I ask You to grant me beneficial knowledge, abundant sustenance and cure from all diseases. (Hisnul Hasin)

Safaa & Marwah Sa'y

Starting: After drinking Zamzam water go to the Safaa Mountain to start your Sa'y.

Safaa to Marwah = 1 Sa'y
Marwah to Safaa = 1 Sa'y

Total = 7 Sa'y

Distance between Safaa and Marwah = ½ Kilometre (450 meters)

7 Sa'y = 3.15 Kilometres



Then proceed to the mount of Safaa and ascend it, reciting the saying of Allah:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ

Innaṣ-ṣafa wa-almarwata min shaAAa-iri Allah

Meaning: Surely, the Safaa and Marwah are among the Symbols of Allah. [Sura al-Baqarah: 158] (Sahih Muslim)

Then face the Kabaa, praise Allah, raising your hand in the way done when making Du'aa, and then say the takbeer (Allahu Akbar) three times. Then make supplication to Allah, repeating your supplication three times, as is the Sunnah. Then say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعَدَّهُ، وَنَصَرَ
عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

Laa ilaaha ill-Allah, wahdahu la shareeka lah. Lahul mulk wa lahul hamd, wa Huwa 'alaa kulli shay'in qadeer. Laa ilaaha ill-Allahu wahdah, anjaza wa'dah, wa nasara 'abdah, wa hazam al-ahzaaba wahdah.

Meaning: There is no god worthy of worship except Allah, Who is without partner. His is all Dominion and His is all Praise, and He has Power over everything. There is no god worthy of worship except Allah alone. He fulfilled His promise, supported His slave, and defeated the parties (of the unbelievers) alone. (Sahih Muslim)

It is preferable to utter this supplication three times, but there is no harm in saying it less than that.

Then descend from Safaa and do the Sa'y of the 'Umrah seven times. Increase your pace between the two green posts, but otherwise walk at a normal pace before and after them. Then climb Marwah, praise Allah, and do as you did at Safaa.

There are no required specific formulas or supplications for the Tawaaf and Sa'y. The worshipper may praise Allah, or supplicate Him in his/her own words, or he/she may recite portions of the Qur'an, paying special attention to the supplications that the Prophet (Sallallahu Alaihi Wa Sallam) recited at specific places when performing these rites.

Shaving/Trimming

After completion of 7 Sa'y, you will find barber shops outside of Safaa-Marwah to shave or trim your hair. Sisters will cut their hair about half an inch after going back to their hotel or apartment. Man or woman each other can cut their hair in Ihraam position. Now you are free from the state of Ihraam



What we should do after Umrah

Nafil Tawaaf

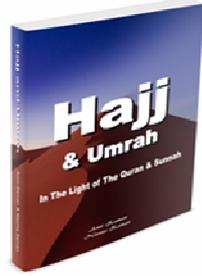
- Prophet Muhammad (Sallallahu Alaihi Wa Sallam) performed Hajj and Umrah one time in his life and he did a lot of Nafil Tawaaf.
- To do Nafil Tawaaf, you do not need to wear Ihraam cloth and there is no need to go to Meeqaat.
- In a Nafil Tawaaf there is no Raml or Idtiba.
- Wudu is mandatory to do Nafil Tawaaf.
- There is no Sa'y after Nafil Tawaaf. After Tawaaf, just drink Zamzam water.

Robbi Zidni 'Ilma

*O my Allah! Increase me in
knowledge. (Sura Ta-Ha : 114)*

CHAPTER THREE

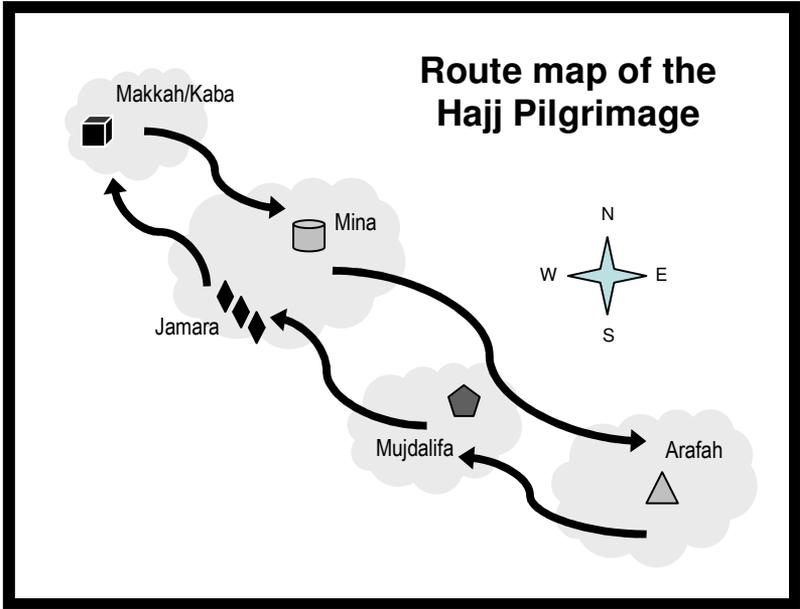
Rules for Hajj



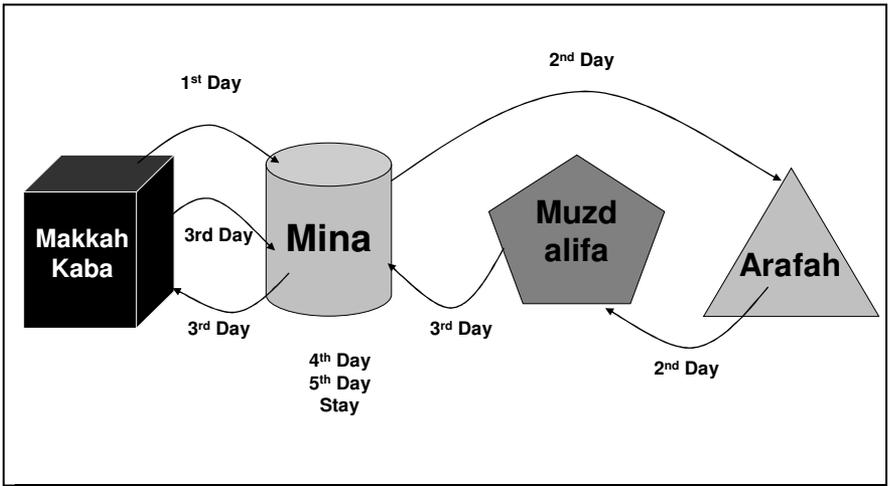
Hajj in 5 Days

8th Dhul-Hijja to 12th Dhul-Hijja

Fard	Wajib
(1) Ihraam (2) Stay in Arafah (3) Tawaafe Ziara (4) Safaa & Marwah Sa'y	(1) Stay in Muzdalifah (2) Stoning (3) Qurbani/Sacrifice (4) Shaving/Trimming (5) Tawaaf al Wida



5 Days Schedule



Distance among Kabaa, Mina, Arafah and Muzdalifah

1. Distance between Kabaa and Mina = 8 kilometres (4.9 miles)
2. Distance between Mina and Arafah = 14 kilometres (8.6 miles)
3. Distance between Arafah and Muzdalifah = 9 kilometres (5.5 miles)
4. One man can walk 5 kilometres/hour in average (3.1 miles)



Transportation System (Bus, Car or Train)



Preparation for Hajj

- Take a small bag (backpack is better) for these five days.
- Take only necessary items for 5 days; do not make your bag heavy.
- Take shower from hotel/apartment.
- Wear Ihraam cloth and make Niyah.
- Start your Talbiyah loudly.
- Those who are coming from Madinah, take shower at your hotel/apartment
- Wear cloth for Ihraam and do not make any Niyah now.
- Your bus will stop at “Dhul Hulaifa” to help you make Niyah. Remember the prohibited list during the state of Ihraam.

Niyah for Hajj

لَبَّيْكَ حَجًّا

Labbayka Hajjan OR Allahumma Labbaika Hajjan

Meaning: I answer Your call with Hajj.

Day One

8th Dhul-Hijjah

On the 8th day of Dhul-Hijjah (Yawm-e-Tarwiyah), the pilgrim puts on his Ihraam cloth after the Salah of Zuhr & Asr and heads out of Makkah to Mina. He spends the rest of the day and the night in Mina engaged in prayer, preparing himself/herself for going out to Arafat.



Permanent Tents in Mina



Inside view of tent at Mina

Day Two

9th Dhul-Hijjah

On the ninth day of Dhul-Hijjah (Yawm-e-Arafah), after praying Salaatul-Fajr in Mina, the pilgrim waits until just after sunrise, then he/she heads out of Mina to plain of Arafat which he/she should enter around noon. In Arafat he/she prays Zuhr and Asr prayers together with one Adhaan and two Eqamahs at the commencement of Zuhr time. He/she should then wait in Arafat until just after sunset (approx. 10 minutes after sunset), then set out to Mash'ar or Muzdalifah (an area between Arafat and Mina). Postpone the maghribain prayers at Arafat to pray them together at Mash'ar with one Adhaan and two Eqamahs, and then spend the rest of the night in sleep. Also one should pick up 70 pebbles (stones) for throwing at the Jamaraat in Mina. You are allowed to collect these stones from Mina too.



Day of Arafah

NOTE: According to the above picture you don't need to go to the mountain, you should stay in your tent with your team otherwise you may get lost. Perform Salah and make Du'aa from your tent.

Special Du'aa in Arafah

The best of supplications is the supplication on the day of Arafah and the best which I and the Prophets before me have said (is):

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

*La ilaha illal-lahu wahdahu la shareeka lah, laahul-mulku
walahul-hamd, wahuwa AAala kulli shayin qadeer.*

Meaning: None has the right to be worshipped except Allah, alone, without partner. To Him belongs all praise and sovereignty and He is omnipotent over all things. (At Tirmidhi)

NOTE: If you want to listen to the Khuthba on the day of Arafah, buy a small radio with battery from Makkah or Madinah before Hajj.



Temporary tent at Arafah

Overnight Scenario at Muzdalifah



Praying Salah (Maghrib+Isha) at Muzdalifah



**No more special Ibadah in Muzdalifah.
To take rest and sleeping is the Sunnah.**

Day Three

10th Dhul-Hijjah

1. Back to Mina from Muzdalifah after Fajr Salah.
2. Stoning at Big Jamaraa.
3. Qurbani/Sacrifice.
4. Tawaaf & Sa'y at Makkah.
5. Shaving/Trimming.
6. Back to Mina from Makkah.

This day is known as Eidul Adha/Yawm-e-Nahr (Day of Sacrifice/Qurbani). The pilgrim should pray Salaatul-Fajr in Muzdalifah, and then leave Muzdalifah for Mina shortly after sunrise.

And then head for Jamaraa Al-Aqabah. Throw a stone and say, 'Allahu Akbar' each time. Repeat it seven times. In the meantime your Qurbani/Sacrifice will be done by your agent.

After that you go to Makkah for A'maal-e-Makkah, which comprises Tawaaf of Hajj or Tawaaf Al-Zeyarah, its prayer (Salaat Al-Tawaaf) and Sa'y. Then proceed to Taqseer or Halaq (Shaving/Trimming), and thus you get out from the state of Ihraam.

NOTE: The above sequence order is Sunnah but if you cannot maintain the order, it will not harm your Hajj.

Sample of Stones (Pebbles)



Quantity of stones (Pebbles)

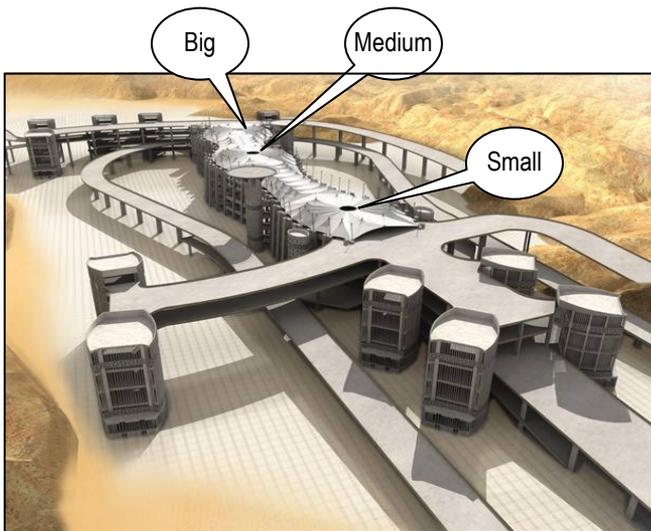
Day Three 10 th Dhul-Hijjah	Big Jamaraa	1x7=	7
Day Four 11 th Dhul-Hijjah	Small+Medium+Big Jamaraat	3x7=	21
Day Five 12 th Dhul-Hijjah	Small+Medium+Big Jamaraat	3x7=	21
Day Six 13 th Dhul-Hijjah	Small+Medium+Big Jamaraat	3x7=	21
Total =			70

NOTE: To stay at Mina on Day six (13th Dhul-Hijjah) and stoning to Jamaraat is Sunnah. But if someone wishes to leave Mina before sunset of the Day five, Islamic Sharee'ah permits it. In that case it needs (70-21=49) Pebbles. (Sura Baqara : 203 and Sahih Muslim). It is preferable to stay at Mina on Day six.

Day Four

11th Dhul-Hijjah

On this day a pilgrim has to perform the act of Ramy Jamarats in Mina. The stones must be thrown at the Jamarat in their prescribed order, i.e., beginning from the one coming first from Mina towards Makkah - called Al-Jamrah Al-Ula, then the next one to it - called Al-Jamrah Al-Wusta and lastly, the nearest to Makkah - called Al-Jamrah Al-Aqabah. And the pilgrim must consciously pass the night in Mina. It is not necessary to be there the whole night.



External view of the Jamarat

Day Five

12th Dhul-Hijjah

You repeat today what you did on the 11th day of Dhul-Hijjah and leave Mina for Makkah. If you cannot leave Mina before sunset, you have to stay overnight at Mina and do the same as you did today. Do not throw stones before Zuhr prayer.



Stoning at the Jamarat



After stoning
make Du'aa
facing
Qibla/Kabaa

Day Six

13th Dhul-Hijjah

You repeat today what you did on the 12th day of Dhul-Hijjah. The stones must be thrown at the Jamarat in their prescribed order, i.e., beginning from the one coming first from Mina towards Makkah - called Al-Jamrah Al-Ula, then the next one to it - called Al-Jamraah Al-Wusta and lastly the nearest to Makkah - called Al-Jamraah Al-Aqabah. Do not throw stones before Zuhr. Then the pilgrim can leave for Makkah.



Internal view of the Jamarat

Takbir-ut-Tashreeq

From the Fajr of the 9th of Dhul Hijjah upto the Asr prayer of the 13th, it is obligatory on each Muslim to recite the Takbir ut Tashreeq in the following manner:

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

Allahu Akbar, Allahu Akbar, La Illaha Illallahu, Wallahu Akbar, Allahu Akbar wa Lillahilhamd.

Meaning: Allah is the Greatest, Allah is the Greatest. There is no god except Allah and Allah is the Greatest, Allah is the Greatest and to Him belongs all praise. [Sahih Bukhari]



Tunnel to go to Jamarat

TAWAAF AL-WIDA'

Before you leave Makkah....

Perform Farewell Tawaaf

Please remember, Tawaaf Al-Wida' cannot be done whenever you wish. It should be done prior to departure. You cannot perform it and then leave the next day, for in such a case it would not be considered a farewell Tawaaf. Perform it and then leave Makkah without delay.

Women in their menses may leave without performing Tawaaf Al-Wida'.

No one can leave until they have performed Tawaaf Az-Ziyarah, and that includes women in their menses. The second stage of coming out of Ihraam shall remain until you perform it.

NOTE:

- This day is very tough for everybody because you have to go to Jeddah airport 10-12 hours early due to jam or check posts on the road.
- Maintain patience in the bus and at the airport.
- Take some food with you for the airport.
- Keep some books in your hand luggage to read in the airport and in the plane.

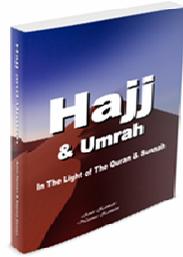


Robbi Zidni 'Ilma

*O my Allah! Increase me in
knowledge. (Sura Ta-Ha : 114)*

CHAPTER FOUR

Preparation before Hajj



Importance of Preparations

Arrangements must be started early enough so that you are not rushed for time in the last few days before your journey commences. The paperwork, shopping, finalizing your travel and residential arrangements inside Saudi Arabia etc., consume a great deal of time. You should start making preparations for the journey three to four months ahead of your actual date of departure. Your travel agent or a knowledgeable friend who has performed Hajj recently, can also guide you in your preparations. As a "safety factor", allow yourself somewhat longer period of preparation than they advise!

The following guidelines are intended to get you started in the right direction. Since individual needs and preferences vary widely you will, in all probability, add to the list as you prepare for the journey:

Ask Questions to your Travel/Hajj Agent

Most of the Hajj Agency or Travel Agency cannot keep their commitment according to their Hajj package. After receiving your Visa and air ticket, please check all information i.e. spelling of your name, date of birth, visa date etc. Be sure to ask your agent specific questions and have him give you specific answers:

1. What will be the duration of your stay in Makkah and Madinah?
2. What are the travel dates? Is there any long transit? If yes, what is the arrangement for transit hotel? Who will pay transit visa fee?
3. Is the program flexible or will it allow no changes once it is made?
4. Is there any additional cost to such changes? If so, what is it?
5. How far away will you be staying from Haram ash-Shareef, both in Makkah and in Madinah?
6. If your place of residence is not within easy walking distance (10-15 minutes), what type of transportation to and from Haram ash-Shareef will be made available? How often during the day will it be available?
7. Will the representative of the agent be conversant in Arabic language? If not, will an interpreter be provided in Saudi Arabia? Most Saudi authorities do not speak English, and your command of Arabic is likely to be very limited.
8. Will you have the option of traveling within Saudi Arabia, (for example from Makkah to Madinah), in a taxi hired by you at your own expense instead of the prepaid bus provided by your Muallim?
9. How about possible return by air from Madinah to Jeddah on your way out of the country instead of the usual prepaid bus? Get a good idea of these additional expenses.

10. You may want to use the above alternate travel options because the bus journeys during Hajj season can be nerve-racking and time consuming. For example, a bus journey from Makkah to Madinah (approximately 400 km or 250 miles) can take as long as fifteen to twenty hours, whereas a taxi will cover the same distance in three to four hours. The small additional cost you will incur is well worth the money in terms of time saved and physical discomfort avoided.
11. If you choose to use any of the alternate travel options (and it is highly recommended that you give them very serious consideration), be sure to redeem your unused bus coupons at Jeddah airport on your way out. Your travel agent should be able to help you in this regard.
12. What kind of arrangements will be made for your stay in Mina and Arafah?
13. How about the food arrangements in Mina, Arafah, and Muzdalifah?
14. Does the price of your package include meals? See if the agents make an effort to vary the menu. You may have to supplement your meals with milk, fruits etc. Food supplied by the agents tends to be monotonous, and the lack of variety is likely to kill your appetite after a couple of days!
15. Will the agent arrange for a sacrifice (Qurbani) on your behalf on the 10th of Dhul Hijjah? This is a common service agents often provide for a small fee.

Things to take with you from Backhome

CLOTHING

1. 2 Pcs white cloth for men (Towel is recommend)
2. Pajama-Panjabi for prayer
3. Pants for travel
4. T-Shirt - Full sleeves + Short sleeves
5. Lungi or sleeping suit
6. Underwear
7. Salawar/Kamiz for sisters
8. Borka for sisters
9. Hijab for sisters
10. Socks
11. Slippers (rubber) - Easy to make wudu
12. Sandals (regular)
13. Shirts (if needed)
14. Towels (big size)
15. Towels (small size)

OTHERS

16. Bedsheet
17. Sleeping bag
18. Air or compact pillow for Mina/Arafah/Muzdalifah
19. Prayer mat (you can buy from Madina or Makka)
20. Sunglasses (if needed)
21. Wrist watch – Optional (Cell phone can help for timing)
22. Table clock for alarm
23. Cap for Sun protection (if needed)
24. Plate + glass (for lunch and dinner in hotel room)
25. Sandwich bag (one time zipper bag)
26. Garbage bag
27. Folding umbrella
28. Nail Cutter
29. Laundry detergent to wash cloth
30. Badna/Jug for toilet in Mina/Arafah/Muzdalifah (you can use bottle too)
31. One time plastic spoon (one pack)
32. Small radio to listen to Khutbah at Arafah (buy from Makkah)
33. Money belt – Optional (if needed)
34. Secured money bag (Neck money holder) very important
35. Pocket size bag to carry stones (pebbles) in Jamarah
36. Small school bag (to carry slippers, water bottle, umbrella in the Masjid)
37. Backpack for Mina Arafah & Muzdalifah

COSMETICS

38. Unscented soap + Soapcase (Dob brand is available)
39. Oil for hair or body (if needed)
40. Face cream + body lotion
41. Scissors + Comb
42. Razor + Shaving cream
43. Tooth brush + Paste
44. Deodorant
45. Attar (to use before & after Ihraam BUT NOT during Ihraam time)
46. Tissue paper + Toilet paper roll
47. Toothpick or Floss

BOOKS

48. Pocket Quran (Arabic with translation)
49. This Hajj Guidebook
50. Biography of Prophet Muhammad (Peace be upon him)
51. Pen + notebook

MEDICINE

52. Your own medication
53. Tylenol or Advil
54. Oral Saline
55. Pepto Bismol (to stop Diarrhea) Available in North America
56. Ginger roots for gas or heartburn
57. Tums or Maalox for gas
58. Vicks + bandage

DOCUMENTS

59. Passport, Vaccination Certificate, Ticket, Immigration Docs & Hajj Draft
60. Two sets photocopies of all original documents
61. Extra Passport size photos

You may need more items besides this list, especially for the Sisters and Children. Please add more items according to your need.

Vaccinations

You will need certain vaccinations for the issuance of a Hajj visa. The World Health Organization (WHO) issues annual guidelines and requirements concerning vaccinations for travel to various countries including Saudi Arabia. Your physician will have the necessary information or will be able to access it readily.

Check either with your travel agent or the Saudi Arabian Embassy for additional requirements. The Saudi Government requirements are usually stricter than the WHO recommendations. For instance, whereas the WHO recommended immunization against only meningococcal meningitis for travel to Saudi Arabia in 1997, the Saudi authorities required immunization against cholera also.

Your doctor may recommend additional vaccinations in the light of his knowledge and experience. The writer's doctor (a specialist in infectious diseases) recommended and administered immunization against typhoid fever, polio, pneumonia, diphtheria/tetanus (D/T) and malaria.

Be sure to obtain an official Vaccination Record Book (the "Yellow Book") from your County or State Health Department (USA) or in case of Canada from the Public health. Have your physician fill it out, sign it, and stamp it. Anything less may be unacceptable to the Saudi visa authorities, and you don't want your visa application rejected for a small detail like this. Keep the vaccination record book with your other important documents and take it with you to Saudi Arabia. You never know when you may need it.

Vaccinations are available in any travel walk-in clinic, but you have to pay for that injection and doctor's fee too. OHIP/insurance does not cover cost of this injection.

Documents

Saudi Government regulations require your passport to be valid for at least six months past the date of your departure.

You will need a round-trip ticket to Saudi Arabia for a Hajj visa to be issued.

Your travel agent will probably ask you for four to five passport-size pictures for a visa and other paperwork.

Have an additional four to five copies of the photos made and take them with you to Saudi Arabia. They may be needed for ID cards issued by your muallim and for other Saudi documents and procedures. Having spare pictures on hand will save you the time, aggravation, and expense involved in having them made in a foreign land.

Some general info

You will be exerting considerable physical effort during Hajj. All Hajj rites (Tawaaf, Sa'y, Rummy etc.) require a great deal of strength and endurance. The constant crush of hundreds of thousands of other pilgrims, each trying to perform the same rites at the same time in limited space and very hot weather, compounds the demands on your physical condition and mental toughness.

In order to be prepared for the rigors expected of you, you must be in good physical shape. To achieve this, start a program of brisk walking and jogging for twenty to thirty minutes a day about three to four months before your departure. Gradually increase this regimen to an hour every day or every other day.

Obtain and study books on Hajj and its rites if you wish to know more about its history and traditions. Familiarize yourself with

all aspects of the Hajj process. Memorize the prayers you will be reciting and also learn their meaning. It requires very little effort to do so and it is so much more fulfilling and rewarding when you understand what you recite. It serves little purpose to recite prayers mindlessly with no comprehension of the meanings of the words spoken.

Cloth for Ihraam (Men)

The Ihraam cloth consists of two pieces of white, unsewn and plain cloth, either 100% cotton or light terry-cloth. These are cool to wear and also provide for better absorption of the heavy perspiration you will inevitably experience during Hajj. The sizes of the two pieces are as follows:

- Bottom Part: 45" (1¼ yd) x 120" (3^{1/3} yd)
- Top Part: 45" (1¼ yd) x 72" (2 yd)

Tear off two, two to three inch wide strips of a sufficient length from the same material. Use one as a belt to secure the bottom portion of the Ihraam. Keep the other as a spare. An ordinary belt may also be used for the same purpose, but a strip of Ihraam cloth is a lot more practical, and unobtrusive. It keeps the Ihraam firmly in place and, unlike a pouch, does not have to be inspected by the police at the entrance to the Haram ash-Shareef.

Tear off an eight to ten inch wide strip of sufficient length from the same material. Use it to secure money, credit cards, airline ticket, etc. around your midriff under the Ihraam. Use a plastic sandwich bag inside this make-shift pouch to keep these things dry, and secure. This is as pilfer-proof as possible and, unlike a belt, does not attract the unwanted attention of pickpockets and thieves. You may still use a pouch to carry other things such as medication, pen, a handkerchief, and a small amount of money for daily use. Your pouch will be inspected by the police

at the entrance to Haram ash-Shareef in Mecca and Madinah. Be patient and understanding as the police are only doing their job.

Other Clothing

Saudi Arabia is a very hot part of the world most of the year. Take enough changes of clothes to make your stay comfortable, but be careful not to overburden yourself with unnecessary clothes. In the hot Saudi Arabian weather, one set of clothes lasts only a day. It is a good idea to pack some laundry detergent, and wash your Ihraam cloth and other light items yourself. You will have a considerable amount of spare time before and after Hajj. Use it for "housekeeping".

For Sisters' shalwar-qamees, borka and for brothers Saudi thoub (a one-piece head-to-toe garment) are ideal and are recommended. Thoubs are easily available everywhere in Saudi Arabia.

Depending on the time of the year, you may want to pack a light sweater for early morning wear in Medina, which tends to be cool at that time of day in November and December.

Medication

Gastrointestinal and respiratory infections are very common during Hajj. People from all over the world bring with them all kinds of infections, and the unavoidable closeness of the hundreds of thousands of pilgrims facilitates easy spread of these illnesses. Fatigue, and lack of sleep from the physically demanding regimen of Hajj rites as well as the over-enthusiastic exertions in prayers and devotions, lower one's immunity and resistance, thereby making one more vulnerable to diseases. However, you can take elementary precautions to minimize your chances of becoming ill, and also to ensure that you will

get back on your feet faster should you get sick. Getting and staying in good physical shape by regular exercise prior to your departure is a good first step. You can also carry certain medicines with you for use later in Saudi Arabia.

Some people were prescribed AMOXICILLIN by Saudi doctors and pharmacists with good results. Most medicines are available over the counter in Saudi Arabia, and even pharmacists readily prescribe medication. However, it is preferable to consult your doctor in the USA/Canada for your needs for obvious reasons. Carry a reasonable supply of over-the-counter drugs such as:

- TYLENOL, ADVIL (for pain)
- BENGAY (for muscular pain)
- PEPTOBISMOL, IMMIDIUM (for diarrhea)
- EMETROL (for nausea)
- COUGH DROPS, MULTI-VITAMINS, BAND-AIDS, ANTI-BACTERIAL CREAM (for cuts)

Sleeping Bag

Following small size sleeping bag can help in Mina, Arafah and Muzdalifah. It is available in Wall-Mart.



Waist Pouch/Neck Money Holder

Keep valuables (documents, money, travelers' checks, keys, credit cards, etc.) in the pouch around your waist at all times. Do not ever leave your home without it. Be especially careful and wary in crowded places. Unfortunately, there are thieves and pickpockets even inside Haram ash-Shareef! Hold on to the pouch with your hand in crowds e.g., while doing Tawaaf or when visiting Al Masjid un Nabawi in Madinah. Buy a good quality belt or pouch.

Some times thieves cut the waist pouch with blade during Tawaaf or Sa'y or in crowded area. "Neck Money Holder" is preferable and safe. It is available in Canadian Tire (Travel section). It is a small but a very good investment. Please see the picture.



Luggage/Baggage

Hard-cased, high quality luggage with a built-in locking system is highly recommended. Do not use a soft, vinyl suitcase with outside hasps for locks. Both the suitcase as well as the locks can be easily cut and the contents stolen. Many people have the mistaken notion that every one in and around the holy cities of Makkah and Madinah and Al Haram ash-Shareef is a God-fearing, devoted Muslim. Therefore, they feel immune from criminal activity. Unfortunately, that is just not true. In spite of the severe punishments awarded to convicted criminals by

Saudi authorities, crime does exist. Pickpockets and crooks find it easy to prey on unsuspecting pilgrims whose guard is down because of their preoccupation with Hajj activities.

Always keep your suitcase locked and do not ever leave money, important papers or other valuables in it. Your residential room will be periodically cleaned by the cleaning staff, and the best way to keep every one honest is not to offer any temptation. Take two sets of keys for your suitcase. Keep one set in the pouch, and the other in a separate, and safe location.

For Mina, Arafah and Muzdalifah take a backpack which you can carry easily and take 5 days necessary items only.



The above type of Backpack can be used for Mina (for 5 days)



The above type of small backpack can be used to carry slippers, water bottle, umbrella and Toilet paper roll in the Masjidul Haram and Masjidul Nababi also in Arafa and Mujdalifa

Folding Umbrella

Always carry (each person) a folding umbrella to protect from Sun. Try to buy an uncommon color/design umbrella due to identify your team member in the crowded area.



Sandals

There are some samples in the picture. Try to take rubber made sandal because you have to make wudu several times and also you have to walk a lot. Following are some samples which you can use.



Extra Money

Take a sufficient amount of currency to cover your projected expenses, say, around \$400 to \$500 extra.

Food/Snacks/Water

Packaged and canned products in limited quantities, however, may be brought in by tourists and pilgrims. For emergencies and during periods of long waiting (e.g., at Jeddah airport) carry-on food may come in handy. All kinds of food are available at Jeddah airport also. Some people may, however, prefer to use their own food immediately upon arrival in a foreign land. Some general guidelines are given below:

A couple of packs of cookies and crackers are helpful and provide a good snack. Remove them from their boxes; they occupy much less space as individual rolls. Granola bars, packaged dates, figs and similar items are recommended also.

Peelable fruits (bananas, oranges etc.) are recommended to minimize exposure to infection from insanitary handling. Wash all fruits carefully before use, and avoid fruits and food exposed to the elements.

Soft drinks of all kinds are obtainable in Saudi Arabia at all major and minor shopping establishments, and are entirely safe to drink. Bottled water is cheap, and should be the only water you drink. Tap water or water from any other source (except, of course, the Zamzam water) should not be used for drinking purposes.

Milk, yogurt, buttermilk, ice cream, and other dairy products are widely available, and should be liberally used to supplement your diet.

How to make phonecalls

You can use your own used cellphone in Makkah and Madina but unlock it before departure. Just buy a SIM card from Makkah or Madina. You can make local and international call from your phone.

City Codes: Makkah= 02 and Madina = 04

Example to call a friend in Makkah whose telephone No. is 5426923:

Country Code	City Code for Makkah	Telephone No.
00966	02	5426923

Packing List for Mina (for 5 days only)

CLOTHING

1. 2 Pcs white cloth for men
2. Pajama-Panjabi for prayer & regular use
3. Salawar/Kamiz for sisters
4. Borka for sisters
5. Hijab for sisters
6. Socks
7. Slippers
8. Towel (small size)

OTHERS

9. Bedsheet
10. Sleeping bag
11. Air or compact pillow for Mina/Arafah/Muzdalifah
12. small prayer mat
13. Wrist watch – Optional (Cell phone can help for timing)
14. Table clock for alarm
15. Garbage bag
16. Folding umbrella
17. Badna/Jug for toilet in Mina/Arafah/Muzdalifah (you can use bottle too)
18. Small radio to listen to Khutbah at Arafah (optional)
19. Secured money bag (Neck money holder) very important
20. Pocket size bag to carry stones (pebbles) in Jamarah
21. Backpack for Mina Arafah & Muzdalifah

COSMETICS

22. Unscented soap + Soapcase (Dob brand is available)
23. Scissors + Comb
24. Tooth brush + Paste
25. Attar (to use before & after Ihraam BUT NOT during Ihraam time)
26. Tissue paper + Toilet paper roll
27. Toothpick or Floss

BOOKS

28. Pocket Quran (Arabic with translation)
29. This Hajj Guidebook
30. Biography of Prophet Muhammad (Peace be upon him)
31. Pen + notebook

MEDICINE

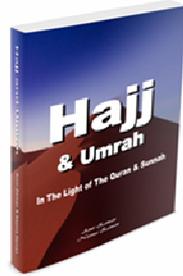
32. Your own medication
33. Tylenol or Advil
34. Oral Saline
35. Pepto Bismol (to stop Diarrhea) Available in North America
36. Ginger roots for gas or heartburn
37. Tums or Maalox for gas
38. Vicks + bandage

Robbi Zidni 'Ilma

*O my Allah! Increase me in
knowledge. (Sura Ta-Ha : 114)*

CHAPTER FIVE

Alertness of the Pilgrims



Spiritual Alertness

1. To repent sincerely for all sins, and to spend on the Hajj and 'Umrah out of lawful earnings.
2. To guard one's tongue from lying, backbiting or slandering.
3. To purify one's intention when performing Hajj or 'Umrah, making it solely for the pleasure of Allah.
4. To learn the actions that are prescribed by the Sharee'ah on Hajj and 'Umrah – those that constitute the actions of the limbs and the pronouncement of the tongue, and in the event of any problem, to ask those who know.
5. The Hajj of children is valid, but it does not absolve them from performing the obligatory Hajj that is binding on them [as adults].
6. During the state of Ihraam one may take a bath, wash his/her head.
8. It is permissible to wash the Ihraam garments and to wear them again, or to change into other Ihraam garments.

9. If during the state of Ihraam one should wear a sewn garment, cover his head, or use scent due to forgetfulness or ignorance, no expiation (penalty or redemption) is required of him.
10. If one is performing Hajj al-Tamattu' or 'Umrah, he should stop reciting Talbiyah upon arriving at the Kabaa before beginning his Tawaaf.
11. If the pilgrim forgets how many circuits he has performed, i.e. whether three or four, he should regard them as three (that is, the lesser of the two numbers). The same procedure applies to the Sa'y.
12. In case of large crowds, there is no harm in performing the circuits beyond the station of Ibraheem or even further beyond, as the whole of the Sacred Masjid is the place of Tawaaf, whether on the ground floor or on the upper floors of the Masjid.
13. It is among the evil actions for a woman to make Tawaaf showing her adornments, using perfume, or not covering herself properly.
14. If a woman's menses begins, or she gives birth after entering into Ihraam, it is not permissible for her to make Tawaaf until the flow of blood ceases and she cleans herself.
15. To pronounce the intentions for the acts of worship other than the Hajj or 'Umrah is an innovation (Bida'h), and to utter it aloud is even more incorrect.
16. If a Muslim has the intention of making Hajj or 'Umrah, it is forbidden for him to pass the Meeqat (the appointed station of making Ihraam) without entering into a state of Ihraam.

17. If the pilgrim for Hajj or 'Umrah is traveling by air, he should enter into the state of Ihraam on the plane when he passes parallel to the Meeqat lying on his route. He should prepare himself for donning the Ihraam garments before reaching the Meeqat. There is nothing wrong if he enters the state of Ihraam before reaching the Meeqat, especially if he is afraid of falling asleep or becoming forgetful while on the plane.
18. The practice of some pilgrims of performing multiple 'Umrahs from Tan'eem or Ja'arraanah after the Hajj has no evidence in the Sharee'ah.
19. The pilgrim who is performing Hajj al-Tamattu' should re-enter into Ihraam on the 8th of Dhul-Hijjah at the place he is staying in Makkah. It is not necessary for him to go into Ihraam from any specified place within Makkah, such as the Mizab (the spout at the top of the Kabaa) as many people do, nor is there any Farewell Tawaaf for going out of Makkah for Mina.
20. It is preferable to go to 'Arafat from Mina on the 9th of Dhul-Hijjah after the sun has risen.
21. It is not permissible to depart from 'Arafat on the 9th of Dhul-Hijjah before the sun has set. When the pilgrim departs after sunset, he should do so with ease and calmness.
22. The Maghrib and 'Ishaa prayers are to be performed after arriving at Muzdalifah, whether at the time of Maghrib or during the period of 'Ishaa.
23. It is permissible to gather the pebbles for stoning the pillars from any place within the boundaries of Makkah (al-Haram), and not necessarily from Muzdalifah.

24. It is not recommended to wash the pebbles, because neither the Prophet (Sallallahu Alaihi Wa Sallam) nor his companions did so.
25. It is permissible for women, children and the weak to proceed from Muzdalifah to Mina during the last part of the night.
26. When the pilgrim arrives in Mina on the Day of 'Eid (the 10th of Dhul-Hijjah) he should stop reciting the Talbiyah when he starts throwing pebbles at the Jamaraa al-'Aqabah.
27. It is not required that the pebbles remain within the basin designated for them to land, but rather that they [at one point] land in it.
28. According to the strongest opinion of the scholars, the period of slaughtering the sacrifice extends up to the sunset of the third day of the three days spent at Mina after 'Eid.
29. Tawaaf al-Ifaadah on the day of Eid (the 10th of Dhul-Hijjah) is an essential and integral part of the Hajj, and the Hajj is not complete without it. However, it is permissible to delay it until the end of the stay in Mina.
30. The person making Qiraan between Hajj and 'Umrah offers one Sa'y only. The same applies in the case of the one doing Ifraad.
31. On the day of Sacrifice (Qurbani), it is preferable that the pilgrim does the Hajj rites of that day in the following order: he begins by throwing pebbles at the Pillar of 'Aqabah, then he slaughters his sacrificial animal, then he shaves or clips his hair, then he does the Tawaaf around

the Ka'bah, followed by the Sa'y. If he does some of these rites before others, there is no harm in that.

32. Returning to the full normal state after Ihraam is attained by doing the following:
 - (a) throwing the pebbles at the Pillar of 'Aqabah,
 - (b) shaving the head or clipping some of the hair,
 - (c) doing the Tawaaf al-Ifaadah.
33. If the pilgrim decides to shorten his stay in Mina, it is necessary that he departs from Mina before sunset (of the second day of tashreeq).
34. For a child who cannot perform the rite of stoning the pillars, his guardian is permitted to throw on his behalf after throwing for himself first.
35. A person who is not capable of throwing stones due to old age, illness or a similar reason is permitted to appoint someone to do the throwing on his or her behalf.
36. The one appointed to do the throwing should first throw his own pebbles and then throw the pebbles of the person who appointed him before proceeding to the next pillar. They should do this at each of the three pillars.
37. Except for the residents of the Sacred Masjid, it is obligatory on everyone who is doing Hajj al-Tamattu' or Qiraan to do sacrifice a 'hady', which is a sheep, one seventh of a camel, or one seventh of a cow.
38. If the pilgrim is unable to make this sacrifice, he must fast three days during the Hajj and seven days after returning home.
39. It is preferable that these three days of fasting be completed before the day of 'Arafat so that he will not be

fasting on the day of 'Arafat; otherwise he should fast on the 11th, 12th and 13th of Dhul-Hijjah.

40. It is permissible to fast these three days either consecutively or separately, but he should not delay them till after the days spent at Mina. The same applies to the seven days of fasting at home; he may do them consecutively or separately.
41. The farewell Tawaaf (Tawaaf al-Wida) is obligatory on every pilgrim except a woman experiencing menstruation or bleeding after childbirth.
42. To visit the Prophet's Masjid in Madinah is Sunnah, whether it is done before the Hajj, after the Hajj, or at any time of the year.
43. When you enter the Prophet's Masjid, it is Sunnah to pray two rak'ahs of salutation of the Masjid. Although you can perform them anywhere in the Masjid.
44. Visiting the grave of the Prophet (Sallallahu Alaihi Wa Sallam) and other graves is allowed for males only and not for females, and on the condition that a specific journey is not undertaken on that account.
45. Rubbing the walls of the chamber housing the Prophet's (Sallallahu Alaihi Wa Sallam) grave, kissing it, or performing Tawaaf around it are all innovations (Bida'h) prohibited in Islam. Our righteous predecessors did not do such acts. If one's intention of making Tawaaf around the grave is to seek closeness to the Prophet (Sallallahu Alaihi Wa Sallam), then this is shirk.
46. It is also shirk to invoke the Prophet (Sallallahu Alaihi Wa Sallam) for the fulfillment of any need or the removal of a grievance.

47. The Prophet's life right now (Sallallahu Alaihi Wa Sallam) is a life of the state of barzakh (i.e. the state of existence between death and resurrection on the Day of Judgment), and is in no way similar to his life on earth before his death. Only Allah knows the nature and reality of the life of the barzakh.
48. People, who stand in front of the Prophet's (Sallallahu Alaihi Wa Sallam) grave, raising their hands and making supplications, are doing innovations unknown to Islam.
49. Visiting the grave of the Prophet (Sallallahu Alaihi Wa Sallam) is neither obligatory nor a condition for the completion of the Hajj, as some incorrectly believe.
50. The Hadith cited by some people prescribing the undertaking of a journey to visit the Prophet's grave have either weak authority or are actually fabricated.

Your Team Leader

You travel with a team and a team leader. Generally the team leader guides the team for both administration part and spiritual part. However, your team leader should be knowledgeable in authentic knowledge (according to the Quran and Sahih Hadith) as well as smart in administration.

Be careful about Shirk

“Allah forgives not that partners should be set up with Him; but he forgives anything else, to whom he pleases; to set up partners with Allah is to devise a sin most heinous indeed”.

(Sura Nisa : 48)



Due to lack of knowledge many pilgrims do shirk during Hajj. Following are some practical examples:

- Some people pray (worship) to Kabaa instead of Allah which is Shirk.
- Some people think Kabaa itself has some special power, they ask something to Kabaa instead of Allah which is Shirk.
- Some people try to collect pieces of the cover of the Kabaa and rub towel to the wall of Kabaa to get something from that which is Shirk.
- Some people ask something to the pillar in Arafah, which is Shirk.
- Some people think Prophet Muhammad (Sallallahu Alaihi Wa Sallam) has not died, he is still alive, which is Shirk.

- Some people believe that Prophet Muhammad (Sallallahu Alaihi Wa Sallam) was made from Noor of Allah, which is Shirk.
- Some people ask something (Shafa'at) to Prophet Muhammad (Sallallahu Alaihi Wa Sallam), which is Shirk.
- To ask something from Allah via Prophet Muhammad (Sallallahu Alaihi Wa Sallam) is Shirk.
- Allah would not create this universe unless He wished to create Prophet Muhammad (Sallallahu Alaihi Wa Sallam). Such a belief is Shirk.
- To make Du'aa facing the grave of Prophet Muhammad (Sallallahu Alaihi Wa Sallam) is Shirk.
- Some people collect soil of Uhud Mountain for cure from sickness, which is Shirk.
- Lot of pilgrims do Shirk at the grave in the Baqee graveyard in Madinah.

Be careful about Bida'h

Rasul Sallallahu Alaihi Wa Sallam said: "Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray and every going astray is in the Hellfire". (Abu Dawud, Tirmithi)

Due to lack of knowledge many pilgrims do Bida'h during Hajj. Following are some practical examples:

- To think as Wajib to pray 40 waqt salah in Masjid-e Nabwi is Bida'h. This will mean 8 days stay in Madinah.
- To convey others' Salaam to the Prophet's grave in Madinah is Bida'h.

- To sacrifice/Qurbani animal on behalf of Prophet Muhammad (Sallallahu Alaihi Wa Sallam) is Bida'h.
- To use "Haji" title after performing Hajj is Bida'h.
- Intentionally to travel (safar) any places except 3 (Masjidul Haram, Masjidul Nabawi and Masjidul Aqsa) is Bida'h.
- To perform Hajj or Umrah on the name of Prophet Muhammad (Sallallahu Alaihi Wa Sallam) is Bida'h.
- All newly created Durud (as are not mentioned in the Sahih Hadith) is Bida'h.
- To call the grave of Prophet Muhammad (Sallallahu Alaihi Wa Sallam) "Rawdha" is Bida'h.
- To pray "Umri Kadha" for missed Salat is Bida'h.
- To call Baqee graveyard in Madinah Jannatul Baqee is Bida'h.



This is grave of Prophet Muhammad (pbuh).
We should not ask anything to him, he is dead.

Valuable advice for the Eleventh hour

The Prophet (Sal Allaahu 'Alayhi Wa Sallam) advised a man:

“Pray your Salat as if it is your last, as if you are seeing Him (Allah), for even if you do not see Him, then He sees you. And give up hope (of obtaining) what others possess, and then you will live a rich life. And beware of anything that you might (later) have to make an excuse for.” (Bukhari in his al-Tarikh, and al-Tabarani-Sahih)

The Blessed House:

Hajj is a blessed pillar from among the noble pillars of Islam. Allah honored a specific place on Earth by choosing it for His special blessings and ordered His House to be built there. To the naked eye this place in Makkah in Arabia is just a cube of rock and stone, but it is the focal point for Allah’s special Tajalliyat (blessings and mercy). The important concentration and descent of Allah’s blessings on this place is what earn it the name Baitullah, the House of Allah.

DAILY ROUTINE

1. Start with unlimited patience (Sabr) for the sake of Allah.
Leave behind (i.e. at home) three things:
 - a) *Anger;*
 - b) *Expectations & comfort;*
 - c) *Excitement and panic*
2. Always maintain a smiling face.
3. Restrain your anger. Do not quarrel or fight with anyone, though it may be their fault.

4. Do not engage in Gheebah (Backbiting) at all. This will nullify the reward of all your good efforts.
5. Remain in the state of Wudu at all times in Makkah and Madinah.
6. Give Sadaqah daily even if it is only one Riyal a day.
7. Do not take any pictures of the Kabaa Shareef or Green Dome in your cellphone. It may amount to disrespect. There are many pictures of those structures available in the Internet.
8. Speak with respect to the police officers. Remember: "They are always right."
9. Do not speak anything against these places or their inhabitants, even when their customer service is not satisfactory.
10. Wish well for everyone and have a good opinion about everyone.
11. Recite this Du'aa in your heart, "O Allah! Protect me, correct me and guide me", at all times.
12. Make Khidmah of your companions, relatives and other Hajjis as much as possible, even if that may disrupt your Nafl Ibaadah.
13. Instead of other cold drinks, drink as much Zamzam water as possible.
14. Do not waste too much time in shopping. Remember the Hadith that worst of the places is the Bazaar.

15. Read about the importance of Hajj thoroughly before going as well as when you are there. This is necessary for spiritual preparation.
16. Draw up a daily program for yourself as to how much Tilawat-e Qur'an with tafseer and how many authentic Zikr, Munajaat e maqbul, Nafil Salaah etc. you will be reciting and performing daily understanding the meaning thereof, Inshallah.
17. While on the flight, engage yourself in Zikr, Tilaawat, or reading of some authentic Islamic books. Do not even attempt to read the "in flight magazine." And do not gossip with your companion in the plane or hotel.
18. Prepare a list of Du'aas as well as a list of people for whom you will make Du'aa for in the Haram and other sanctified places.
19. Recite "Istigfaar" at least thrice after every Salah.
20. Before returning home from the holy lands, make lots of Taubah and Istigfaar. Do not ever boast about your Hajj and Umrah to anyone.

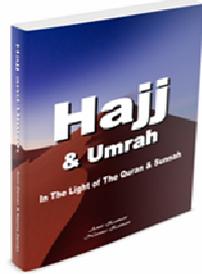
*O my beloved Allah: make our heart clear,
fill up our heart with Prophet's
sunnah, make our destination shiny. Give
us your showers of blessing in
duniyah and in akherah. - Ameen.*

Robbi Zidni 'Ilma

*O my Allah! Increase me in
knowledge. (Sura Ta-Ha : 114)*

CHAPTER SIX

Errors often committed by Pilgrims



First: Errors Related to Ihraam

1. Some pilgrims cross the designated stations of Ihraam (Meeqaat) on their route without entering into the state of Ihraam there. They wait until they reach Jeddah or some other place that is after the Meeqaat at which they enter into Ihraam. This is against the command of the Messenger of Allah (Sallallahu Alaihi Wa Sallam) which stipulates that every pilgrim enters the state of Ihraam at the particular station of Ihraam that lies on his route.
2. One who crosses the Meeqaat without going into Ihraam must go back to the Meeqaat that lies on his route, and enter into Ihraam there. Otherwise he must make expiation by sacrificing a sheep in Makkah and feeding all its meat to the poor. This applies to all pilgrims, regardless of whether one passes the station of Ihraam by air, by sea, or by land.
3. If one's route does not pass through one of the five designated stations of Ihraam, he should enter into Ihraam at a point that is nearest to the station of Ihraam on his route.

Second: Errors Related to Tawaaf

1. Starting the Tawaaf before reaching the Black Stone. It is, in fact fard (obligatory) to begin Tawaaf from the Black Stone.
2. Doing the Tawaaf inside the Hijr, which means circuiting only a portion of the Ka'bah rather than the whole of it, since the Hijr is a part of the Ka'bah. The circuit of the Tawaaf in which one performs passing through the Hijr is invalid.
3. Doing Raml (taking quick short steps) during all the circuits. Raml is to be done only during the first three circuits of the Tawaaf al-Qudoom.
4. Struggling violently to kiss the Black Stone, and sometimes even hitting or abusing people. Such acts which are injurious to Muslims are not permissible. It is not permissible to abuse or hit one's Muslim brother without a just cause.

It should be noted that the Tawaaf remains perfectly valid without kissing the Black Stone. If one does not or cannot kiss the Black Stone, it is sufficient to simply point to it, saying "Allahu Akbar" when he comes parallel to it, even if he be a good distance away.

5. Touching the Black Stone with the intention of seeking blessings (barakah) from it is an innovation (Bida'h) with no basis in the Sharee'ah of Islam. The Sunnah is to touch it or kiss it as an act of obedience to Allah.
6. Touching the four corners of the Ka'bah or its walls, and wiping the face with the hands. The Prophet (Sallallahu Alaihi Wa Sallam) did not touch any part of the Ka'bah except the Black Stone and the Yamani Corner.

7. Saying specific supplications (Du'aa) for each circuit. The Prophet (Sallallahu Alaihi Wa Sallam) did not specify any supplications except the saying of 'Allahu Akbar' when he reached the Black Stone, and at the end of each circuit between the Yamani Corner and the Black Stone, he used to say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Rabanaa aatinaa fid-dunyaa hasanatah, wa fil-Aakhirati
hasanah, wa qinaa 'athaab an-Naar.*

Meaning: Our Lord, give us good in this world, and good in the Hereafter, and save us from the torment of the Fire.
[Sura al-Baqarah:201] (Abu Dawud)

8. Raising one's voice above the voices of others, which is done by some of the people doing Tawaaf or leading others in Tawaaf, as it causes confusion to the other worshippers.
9. Struggling to pray at the station of Ibraheem (Makam-e Ibrahem). This is contrary to the Sunnah, besides being injurious to other worshippers. It is sufficient to pray the two rak'ahs of Tawaaf after completing one's Tawaaf anywhere within the Sacred Masjid.

Third: Errors Related to Sa'y

1. When climbing upon the mounts of Safaa and Marwah, some pilgrims face the Ka'bah pointing towards it with their hands while saying 'Allahu Akbar' as if they were saying the takbeer for Salah. The Sunnah is to raise the hands in the way you do when making Du'aa.
2. Quickening one's pace throughout the entire distance between the two hills. The Sunnah is to quicken one's pace

only between the two green posts, and walk at a normal pace for the remainder of the way (distance).

Fourth: Errors Related to ‘Arafat

1. Some pilgrims camp outside the boundaries of Arafat, and remain there until the sun has set, then they depart for Muzdalifah without actually standing at Arafat. This is a serious error, which invalidates their Hajj since standing in Arafat is the essence of Hajj, and it is obligatory to be within its boundaries and not outside. If it is not easy to do that, they may enter before sunset and remain there until sunset. It is also acceptable to enter boundary of Arafat during the night preceding the Day of Sacrifice.
2. Departing from Arafat before the sun has set is not permissible, because the Messenger of Allah (Sallallahu Alaihi Wa Sallam) stayed at Arafat until the sun had set completely.
3. Struggling through crowds in order to climb Mount Arafat is not permissible, because it causes much harm and injury to others. The entire plain of Arafat is a place of standing, and neither climbing Mount Arafat, nor making Salah on it is recommended.
4. Making supplications (Du’aa) facing Mount Arafat is incorrect, because the Sunnah is to face the Qiblah while making supplication.
5. Making heaps of earth or pebbles during the day of ‘Arafat at particular places has no basis in the Sharee’ah.

Fifth: Errors Related to Muzdalifah

1. Some pilgrims start collecting pebbles to throw at the stone pillars (the Jamaraat) as soon as they arrive in Muzdalifah-prior to even praying their Maghrib and 'Isha prayers. This is incorrect. It is also incorrect to hold the belief that the pebbles must be collected at Muzdalifah.
2. The correct thing is that the pebbles can be collected anywhere within the boundaries of al-Haram (the Sacred precincts of Makkah). It is known that the Prophet (Sallallahu Alaihi Wa Sallam) did not ask that the pebbles for throwing at the Jamratul-'Aqabah be picked for him from Muzdalifah. They were picked up for him in the morning after leaving Muzdalifah, and on entering Mina. In addition, the remaining pebbles were picked up for him from Mina.
3. Some pilgrims wash the pebbles, but this is not something prescribed in the Sharee'ah.

Sixth: Errors Related Throwing the Pebbles

1. Some pilgrims are under the impression that when they are throwing pebbles at the stone pillars, they are actually throwing at the Satans (devils), hence they hurl them with rage and a shower of curses and abuses. No! The throwing of the pebbles was only prescribed for the remembrance of Allah.
2. Some people throw big stones, shoes or pieces of wood. This is extremism in matters of religion which the Prophet (Sallallahu Alaihi Wa Sallam) prohibited, and doing such will not suffice for the throwing.
3. Jostling and fighting with others at the pillars while throwing the pebbles is not permissible. What is prescribed

is to be gentle and to throw the pebbles without hurting anyone as much as possible.

4. Throwing all the pebbles at one time is an error. The scholars have said that this would be counted as only one throw. The Sharee'ah prescribes that the throwing of the pebbles be done one pebble after another, saying 'Allahu Akbar' with each throw.
5. Delegating someone to throw the pebbles simply due to fear of the crowds or of hardship, while one is capable of doing it him or herself. Only the sick or weak individuals are permitted to delegate someone to do the throwing for them.

Seventh: Errors Related to the Farewell Tawaaf

1. On the day of their departure some pilgrims go to Makkah to perform their Farewell Tawaaf before throwing the pebbles at the Jamaraat, and then they return to Mina to throw the pebbles and depart from Mina for their respective countries. Thus their final rite becomes that of throwing the pebbles at the Jamaraat, and not of the Tawaaf round the Ka'bah. This is an error as the Prophet (Sallallahu Alaihi Wa Sallam) said:

لَا يَنْفِرَنَّ أَحَدٌ حَتَّىٰ يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ

Meaning: No one should depart without his last visit being to the House [the Kabaa]. (Sahih Muslim)

2. Accordingly, the Farewell Tawaaf must be done after one has completed all the rites of Hajj (and before starting his journey home). After this Tawaaf, one should not stay in

Makkah except for the time it takes to prepare for the departure.

3. After finishing the Farewell Tawaaf, some people walk backwards, facing the Ka'bah when going out of the Sacred Masjid, with the impression that this is a veneration of the Ka'bah. This act is an innovation (Bida'h) in the religion and has no basis in Sharee'ah.
4. After finishing the Farewell Tawaaf, some pilgrims stop at the door of the Sacred Masjid to make supplications. This is also an innovation (Bida'h) with no basis in the Sharee'ah.

Eighth: Errors Related to the visit to the Prophet's Masjid

1. Rubbing one's hands on the walls and the iron grills, or tying threads and other acts of this sort while visiting the grave of the Prophet (Sallallahu Alaihi Wa Sallam), intending by such acts to receive blessings (barakah). All these are innovations (Bida'h). Blessings come from following what Allah and His Messenger (Sallallahu Alaihi Wa Sallam) have prescribed, and not from following innovations.
2. Going to the caves of Mount Uhud or to the caves of Hira or Thawr near Makkah and hanging pieces of cloth, making Du'aa (supplications) which Allah or his Rasul (Sallallahu Alaihi Wa Sallam) did not prescribe there, suffering unnecessary hardships in all of that. These are all innovations in the religion and have no basis in the Sharee'ah.
3. Likewise, visiting certain sites under the impression that they constitute relics of the Prophet (Sallallahu Alaihi Wa Sallam), such as the places where his camel knelt (when he first arrived at Madinah), the well of Uthman, or the well of

the ring and taking the soil of these places to obtain blessings. This is wrong.

4. Calling upon the dead while visiting the graves at the Baqee' cemetery, or the graves of the martyrs of Uhud, and throwing coins in order to seek the blessings of the place or from the people buried there is a grievous error. In fact, it is shirk (ascribing partners to Allah, as has been pointed out by scholars and is also clear from the Book of Allah and the Sunnah of His Messenger (Sallallahu Alaihi Wa Sallam). This is because all forms of worship are due to Allah alone, and it is not permissible to direct worship to other than Allah in any of them; such as invoking another besides Allah, offering sacrifices, giving vows. Allah says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَكَرَ دِينَ الْقِيَمَةِ

Meaning: And they were commanded nothing except to worship Allah (only) purifying the religion for Him alone.

[Sura al-Bayyinah: 5]

And He also says:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

Meaning: Verily, the places of worship are for Allah (alone), so do not invoke anyone along with Allah. [Sura al-Jinn : 18]

We ask Allah, the Most High to improve the condition of the Muslims, to give them understanding of the religion, and to turn all of us away from errors and deviations. Indeed, He is the Hearing, the Responding.

Madinah visit is not part of Hajj or Umrah



VERY IMPORTANT NOTE

It is Bidah to believe that offering 40 Waqth Salah in 8 days in Masjid-e-Nabawi (Madinah) is Wajib. According to Sahih Hadith, to pray in Masjid-e-Nabawi is 1,000 times reward and to pray in Masjidul Haram is 100,000 times reward. (Ibn Majah)

Some Weak (Da'if) and False/Fabricated (Mawdu') Hadith regarding Hajj

Generally speaking, sayings, actions, and tacit approvals to certain activities of his companions by Prophet Muhammad, the messenger of Allah (pbuh), are collectively known as Hadith (plural Ahadith).

Hadith literature is a vast ocean where one will come across hundreds of thousand narrations on all conceivable topics concerning Ibadah (including Hajj) and other human activities, purportedly from the mouth of Rasulallah Muhammad (peace be upon him). Hadith compilations by Bukhari, Muslim, Abu Dawood, Tirmizi, Ibn Majah, Nasaee, Ahmad, Baihaqi, and many others contain all the narrations attributed to Raslallah (pbuh). Introduction to one Bengali compilation of some selected Ahadith from Bukhari says that total number of Ahadith and Asar (saying of the Tabiyeen) may not exceed 100,000, but not all of them are authentic or Saheeh.

Prophet Muhammad (pbuh) died in the beginning of 11 Hijri year and there was no within Ahadith during his life time. Hadith collection from oral sources and compiling thereof in the form of books started about 250 years after the death of the Prophet (pbuh) first by Bukhari (193-256 Hijri), followed by Muslim (204-261 Hijri) and others thereafter. In the intervening period, thousands of false and fabricated Ahadith crept into the body of the Hadith literatures.

After centuries of painstaking scrutiny, the learned Muhaddeseen (Hadith researchers) have concluded that among those 100,000 so-called Ahadith, a large number is from weak sources (Da'if), and another large chunk is false or fabricated (Mawdu') by unscrupulous persons for spoiling the purity and credibility of Ahadith in general. Vested interest groups (enemies of Islam) among the Muslims of the past centuries and

even some non-Muslims too fabricated thousands of false Ahadith. Hadith researchers of old and modern ages have tried to identify such weak and false/fabricated Ahadith basing on some foolproof criteria developed/formulated by them to clean the mess. They have come to the conclusion that –

- A. Ahadith reported by Bukhari and Muslim are Saheeh (authentic);
- B. Ahadith reported by Abu Dawood, Tirmizi, Ibne Majah, Nasae and others are a mixture of Saheeh, Da’if, and Mawdu’ categories.
- C. Another popular Hadith compilation Mishkat Shareef, (which is taught regularly in Bangladeshi Madrasas as part of their approved syllabus) is full of weak and false/fabricated Ahadith. Bangladeshi alems follow this book for guidance in case of Ibadah including Hajj.

Some example of Da’if and Mawdu’ Ahadith concerning Hajj that are following considering them to be Saheeh, are furnished below. But this is not a complete list, there are many more to misguide the Muslims.

Sl.	Text of the Hadith	Source
1.	Excepting salat in the Masjidul Haram, one rakah salat in My Masjid (Maskid-e-Nababi) is more superior than 50,000 rakah of salat in any other masjid.	Da’if (Weak) Hadith
2.	For each weak person, Hajj is the Jihad.	Da’if (Weak) Hadith
3.	A person who does Tawaf around the House of Allah (Baitullah) every week and drinks Zamzam water after praying two rakah salat at Makam-e-Ibraheem, all his past sins are forgiven by Allah.	Mawdu’ (false/fabricated) Hadith

Sl.	Text of the Hadith	Source
4.	The person who does Tawaf around the Baitullah on a rainy day, one Neki (i.e., good work) is written (in his Amalnama) and one of his sins is erased (from his Amalnam) for each drop of the rain.	Mawdu' (false/fabricated) Hadith
5.	Allah has promised with His house (i.e., Baitullah) that He will bring 600,000 Hajjis there every year, any shortfall He fills up with His angels.	No source for this Hadith could be traced.
6.	As soon as a person leaves his home with the intention to perform Hajj, Allah takes him under His personal care (protection). In case he dies before completing his Hajj. Allah condones all his past sins. Spending a single Dirham for the sake of Hajj is equivalent of spending 40 million Dirham.	Mawdu' (false/fabricated) Hadith
7.	When Prophet Ibraheem announced his call (Azan) for the Hajj, all the creations of Allah responded. One, who responded once, will perform Hajj once; one, who responded twice, will perform Hajj two times.	This is a munkar (rejected) Hadith
8.	If the public knew the superiority of the Hajjis, they would have washed their feet.	Mawdu' (false/fabricated) Hadith
9.	One who dies in the process of performing Umrah or Hajj, he will be exempt from rendering his	Mawdu' (false/fabricated) Hadith

Sl.	Text of the Hadith	Source
	account of past deeds on the earth (on the Day of Judgment); he will be asked to enter Jannat without any obstructions what so ever.	
10.	A person who walks 40 steps along with a Hajji and takes leave after embracing him, Allah forgives all his sins immediately thereafter.	There is a fabricator of Hadith among the narrators of this Hadith
11.	A person who, after making perfect wadhu (ablution), runs between Safa and Marwa, for each of his steps Allah grants him 70,000 ranks (darajatun).	Among the narrators of this Hadith, there is one liar narrator, and two majruh narrators.
12.	Zamzam water and fore of Jahannam cannot mix (co-exist) inside the stomach of a person. A slave (person) is granted 100,000 rewards by Allah for each of his steps for Tawaf around the Baitullah.	There is a liar among the narrators of this Hadith
13.	A person who dies anywhere in Makkah or Madinah, Shafa'at (recommendation to Allah for his admission to Jannat) becomes Wajib (incumbent) upon me, and on the Day of Qiyamah, he will rise (appear) in peace.	Mawdu' (false/fabricated) Hadith
14.	Narrated by Ayyash ibn Abi Rabi'ah Makhzumi (RA). Rasulullah (pbuh) said: This Ummah will enjoy prosperity as long as they show due (appropriate) honor to this	Da'if (weak) Hadith

Sl.	Text of the Hadith	Source
	Haram Shareef but when they will spoil its honor (disrespect it), they will be destroyed.	
15.	One who visits my grave, shafa'at for him becomes wajib (incumbent) upon me.	Da'if (weak) Hadith
16.	I will be the recommender (Shafee) for a person who visits my grave. And one who visit my? Simultaneously with that of Ibraheen, he will enter Jannat.	Mawdu' (false/fabricated) Hadith
17.	One who visits my grave, he has as if met me alive.	Da'if (weak) Hadith
18.	Zamzam water is both food for hunger and medicine (cute) for the sick.	There is a weak narrator in the sanad of this Hadith
19.	One who performed Hajj but did not visit my grave, he made me mute.	Mawdu' (false/fabricated) Hadith
20.	One who will visit my grave after my death, he had as if met me alive. And a person, who dies in Makkah or Madinah, will rise with peace on the Day of Qiyamah.	Mawdu' (false/fabricated) Hadith
21.	The person who will visit my grave in Madinah, will be by my side on the Day of Qiyamah (Resurrection)	Mawdu' (false/fabricated) Hadith
22.	A person who, while performing Hajj, dies in any place between Makkah and Madinah, or dies while performing Umrah, will be exempt from rendering account of his activities on the earth, nor	Da'if (weak) Hadith

Sl.	Text of the Hadith	Source
	will he suffer any azab (punishment)	
23.	When he (who?) asked for permission to perform Umrah, he granted permission and said: "My brother include us in your du'a (prayer/supplication), don't forget us."	Da'if (weak) Hadith (Abu Dawood)
24.	In the afternoon of the Day of Arafah, Allah descends to the first asman (shy), and says: Marhaba (greetings) to the multitude who have arrived to visit me and congregated at My house. I swear by My honour that I will certainly descend among you and join. Your congregation. Allah will descend and cover them by His forgiveness, and grant them everything they ask for except oppression (zulm) Allah will say: "O My angels, I make you witnesses that I have certainly forgiven them." This state of affairs will continue until sunset. At Muzdalifah, Allah will be their Iman. He will not ascend to the sky that night. In the morning when everybody will stand up, Allah will forgive them, even sins of their Zulm (oppressions) too. Thereafter Allah will ascend to the sky (asman), and the people will start for Meena.	Mawdu' (false/fabricated) Hadith
25.	Passengers (travellers) intending	Da'if (weak) Hadith

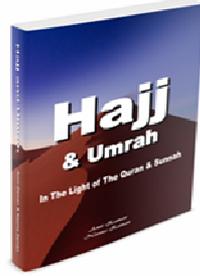
Sl.	Text of the Hadith	Source
	to perform Hajj and Umrah are the representative (delegates) of Allah. Allah accepts their prayer and forgives them if they ask for forgiveness.	
26.	Perform Hajj because Hajj washes away. Sins as water washes away dirt.	Mawdu' (false/fabricated) Hadith
27.	Narrated by Abdullah Ibne Abbas (RA) He said, Prophets (of the earlier ages) used to enter the Haram precinct barefooted and performed Tawaf and other related functions too barefooted.	Da'if (weak) Hadith
28.	Narrated by Ibne Umar (RA). Rasulallah (pbuh) used to use unscented Zaitun (olive) oil in his hair while he was in the state of Ihram.	Sanad (proof) is weak
29.	Narrated by Anas Ibne Malik (RA). Rasulallah (pbuh) said: Ohud ia a hill, he loves us, we too love him. It is situated on one of the mounds (hillocks) of the Jannat, and Aeer hill is situated on one of the mounts (hillocks) of the Jahannam.	Da'if (weak) Hadith
30.	Narrated by Abu Sayeed Khaudri (RA). He said that Rasulallah and his companions performed Hajj travelling on foot from Madinah to Makkah. Rasulallah (pbuh) said: "Wrap your dress tightly around your waist." Rasulallah (pbuh) walked briskly.	Da'if (weak) Hadith

Robbi Zidni 'Ilma

*O my Allah! Increase me in
knowledge. (Sura Ta-Ha : 114)*

CHAPTER SEVEN

Perform Hajj with Understanding



Some study needed before Hajj

If you want to do Hajj with real understanding, please read the detailed biography of Prophet Muhammad (Sallallahu Alaihi Wa Sallam), then read life history of his (Sallallahu Alaihi Wa Sallam) companions (Radi Allahu Anhu). Also watch documentary videos on Makkah–Madinah and watch the movie named “The Message”.

Carry books with you and, in your free time in Makkah and Madinah, read those again and again, try to read Madinah related facts while you are in Madinah and read Makkah related facts while you are in Makkah.

Inshallah you will feel your duration in Makkah and Madinah is alive.

Biography of Prophet Muhammad (saw)

- Sealed Nectar (Ar-Raheeq Al-Makhtum)
- Writer: Safiur Rahman Al-Mubarakpuri

Life history of Sahaba (Radi Allahu Anhum)

- Men and women around the Messenger
- Dar-Us-Salam Publications

Life history of Prophets (As)

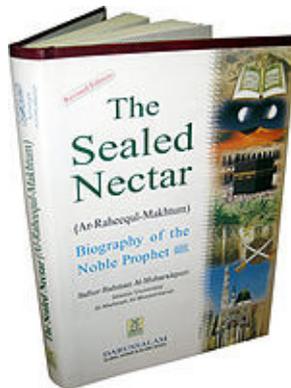
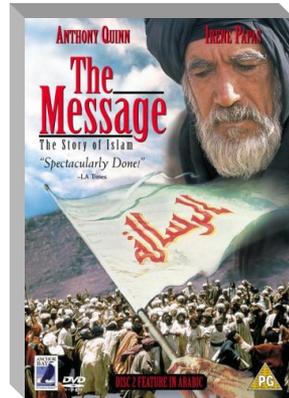
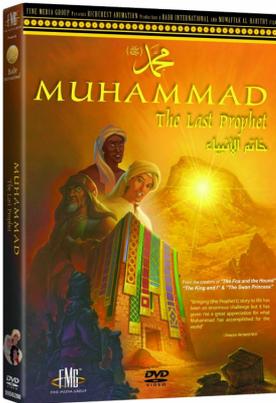
- Story of the Prophets (as)
 - Ibn Kathir

Watch Video Documentary

- Makkah
- Madinah

Watch Movie

- The Message



Ibraheem (peace be upon him) in the Quran

Please read Tafseer of the following Ayat to know about background history of Hajj and Qurbani.

Sura	Ayat	Sura	Ayat
Sura Baqara (2)	194-203	Sura Hajj (22)	26-38
Sura Hud (11)	69-76	Sura Ash-Sura (26)	69-89
Sura Ibraheem (14)	35-41	Sura Ankabut (29)	16-27
Sura Maram (19)	41-50	Sura Saffat (37)	83-113
Sura Ambia (21)	51-73		

Necessity of regular reading of the Qur'an understanding the meaning of what is being read or recited

The Qur'an is a Book of guidance, knowledge and wisdom. It is the only Book to guide the humanity to both spiritual and worldly perfection, and happiness. The Book is from Allah, it contains the Words of Allah. It is a blessing for the human race that Allah in His limitless kindness revealed this Book containing signs and messages to read, recite, understand, ponder and implement in human life for attaining Taqwah and pleasure of Allah. Unless the meaning of the message of the Qur'an are understood by the reader or the reciter, he/she remains in darkness, and ignorant of the wishes and commands of Allah as to the "Do's and Do Nots" for



His obedience. He/she is a disobedient slave of Allah who willfully does not want or try to understand His commands.

In His Qur'an, Allah has repeatedly asked the humans to read, recite, and understand the message contained there in, so that they know their duty to Allah and do not disregard or disobey His commands for lack of knowledge and understanding and receive His blessings. Moreover, Allah has made the Qur'an easy to understand, and has repeatedly asked: Is there anybody to heed the admonitions (The Qur'an is a Book of admonitions).

There is no excuse not to read or recite the Qur'an without knowing the meanings of what it contains. Willful ignorance is a punishable act, which the reader is going to regret when he/she meets Allah in the Hereafter.

Those who advocate reading and reciting the Qur'an without understanding its meaning are depriving themselves of the benefits of the message, knowledge and light of the Qur'an and, at the same time, trying to deprive others too which is not at all acceptable. This is misleading.

But the meanings and blessings of the message of the Qur'an will not enter the heart and soul and benefit the reader unless certain procedure is adopted. Here are some suggestions to the readers for deriving the desired benefits from reading the Qur'an.

Reading the Qur'an

Qur'an is the Word of Allah. He says in His Qur'an

1. *With Truth We have sent it down and with the Truth it has come down [Sura Isra, Ayat 105]*
2. *And Perfect are the Words of your Lord in Truth and Justice [Sura Ana'm, Ayat 115]*

Take the Qur'an in your hands after you have acquired cleanliness. Read the Qur'an with no purpose other than to receive guidance from your Lord, to come nearer to Him to seek His pleasure.

What you get from the Qur'an depends on what you come to it for. Your Niyah (intention and purpose) is crucial. Certainly the Qur'an has come to guide you, but you may also go astray by reading it should you approach it for impure purposes and wrong motives. Thank Allah profusely for the Rahmat and guidance sent through the Qur'an. Come to the Qur'an with a strong and deep faith that it is the Word of Allah, your Creator and Lord.

Read the Qur'an with such deep attention that your soul, heart, mind, tongue and body participate in the reading; your Niyah should be directed to seeking only your Lord's pleasure by devoting your heart, mind, soul and time to the guidance that Allah has sent to you. Bring the will, resolve and readiness to obey whatever the Qur'an says, and change your life, attitude and behavior- inward and outward –as directed in the Qur'an. Concentrate on the reading and meaning of what is being said.

And finally, remember always that Satan is there to create all sorts of hindrances to divert your attention to something else so that you miss the guidance. So be on the alert, and seek protection from Allah.

Technique to Understand The Qur'an

Before the reader begins the study of the Quran, he must bear in mind that it is a unique Book, quite different from the books one usually reads. Unlike conventional books, the Quran does not contain information, ideas or arguments about specific themes arranged in a literary order. That is why a stranger to the Quran, on his first approach to it, is baffled when he does not readily find its theme. Nor does he find it divided into chapters with different topics treated separately. Neither does he see separate instructions for life's various aspects arranged in a sequential order. He does find that it deals with creeds, gives moral instructions, lays down laws, invites people to Islam, admonishes the disbelievers, draws lessons from historical events, administers warnings, gives glad tidings, all blended together in a beautiful manner. The same subject is repeated in different ways and one topic follows the other without any apparent connection. Sometimes a new topic crops up in the middle of another without any apparent reason.

The diction of the speaker and of those being spoken to and the direction of the address change without notice. There is no sign of sections and divisions anywhere. Historical events are presented but not as in history books. The problems of philosophy and metaphysics are treated in a manner different from that of the textbooks on the subjects. Man and the universe are mentioned in a language different from that of the natural sciences. Likewise it follows its own method of solving cultural, political, social and economic problems and deals with the principles and injunctions of law in a manner quite different from that of the sociologists, lawyers and jurists. Morality is taught in a way that has no parallel in the whole of literature.

That is why the unwary reader is baffled and puzzled when he finds all these things contrary to his conception of a book. He

begins to feel that the Quran is a book without any order, or that it deals with miscellaneous topics in an incoherent manner. As a result its opponents raise strange objections against the Quran, and its modem followers adopt strange devices to ward off doubts and objections. They either resort to escapism or put forward strange interpretations to ease their minds. Sometimes they try to create artificial connections between the verses to explain away the apparent incoherences, and, as a last resort, they even accept the theory that the Quran deals with miscellaneous topics without any order or coherence. Consequently, verses are isolated from their context and confusion is produced in the meanings.

This happens when the reader does not take into consideration that the Quran is a unique book. It does not, like other books, state at the beginning the subject it deals with and the object it intends to achieve. Its style and method of explaining things are also quite different from those of other books and it does not follow any bookish order. Above all, it is not a book on "religion" in the sense this word is generally understood. That is why when a reader approaches the Quran with the common notions of a book, he is rather puzzled by its style and manner of presentation. He finds that at many places the back-ground has not been mentioned and the circumstances under which a particular passage was revealed have not been stated. As a result, the ordinary reader is unable to benefit fully from the most precious treasures contained in the Quran, though occasionally he may succeed in discovering a few gems here and there. People become victims of doubts who are not acquainted with these distinctive features of the Quran. They seem to find miscellaneous topics scattered throughout its pages and have difficulty understanding the meanings. Even those verses which are absolutely clear appear to them irrelevant in the contexts they occur.

The reader may be saved from all these difficulties, if he is warned beforehand that *the Book he is going to study is the only*

book of its kind in the whole world, that its literary style is quite different from that of all other books; that its theme is unique and that his preconceived notions of a book cannot help him understand the Quran. He should free his mind from preconceived notions and get acquainted with the distinctive features of this Book. Then and then alone can he understand it.

In order to understand the Quran thoroughly, it is essential to know the nature of this Book, its central idea and its aim and object. The reader should also be well acquainted with its style, the terms it uses and the method it adopts to explain things. He should keep in mind the background and circumstances under which a certain passage was revealed.

Background: One cannot fully understand many of the topics discussed in the Quran unless one is acquainted with the background of their revelation. One should know the social, historical or other antecedents or conditions which help explain any particular topic. For, the Quran was not revealed as a complete book at once; nor did God hand over a written copy of it to Muhammad (Peace be upon him) at the very beginning of his mission and command him to publish it and invite people to adopt a particular way of life. Moreover, it is not a literary work of the common conventional type that develops its central theme in a logical order; nor does it conform to the style of such a work. The Quran adopts its own style to properly guide the Islamic Movement that was started by God's messenger under his direct command. Accordingly, God revealed the Quran piecemeal to meet the requirements of the movement in its different stages.

Suggestions for study of the Quran

As people turn to the Quran with different aims and objectives, it is not possible to offer general advice about a method of study that will fulfill the requirements of all. However, we may offer some suggestions:

1) The one prerequisite for understanding the Quran is to study it with an open and detached mind. Whether one believes it is a revealed book or not, one should free the mind of bias in favor of or against it, get rid of all preconceived opinions, and then approach it with the sole desire of understanding it. People who study it with preconceived notions read only their own ideas between the lines and cannot grasp what the Quran wants to convey. While this method of study can never be fruitful even with other books, it is totally fruitless when applied to the Quran.

2) There is another thing which must be kept in mind. If a cursory acquaintance with the contents of the Quran is all that is desired, then one reading of it might be sufficient. During this preliminary study,—if some questions occur in his mind, the reader should note them down and patiently continue his study, for he is likely to find their answers somewhere in the Quran itself. If he finds answers to his questions, he should note them along with the questions. But if, after his first reading, any questions remain unanswered, he should proceed to the second reading. We can say from our own experience that after the second reading, hardly a single question remains unanswered.

After getting this general insight into the Quran, one should begin its detailed study, taking notes of the different aspects of its teachings. For example, note should be made of what pattern of life it approves, and which style of living it disapproves. One should write down the qualities of a good man next to those of a bad man in order to bring both of them clearly before his mind. The same method should be followed when reading about the things which lead man to success and salvation, and those which lead to his failure and ruin. The teachings and instructions in the Quran about belief, morality, obligations, civilization, culture, economics, politics, law, social systems, peace, war, and other human issues should be studied and illustrated. These notes should be organized and combined

to form a complete sketch of the system of life which the Quran and Islam represent.

If one desires to know the Quran's solution to a certain human problem, he should first study the relevant literature, both ancient and modern, and note down the basic issues. Use should be made of any modern research in the given field. Then, he should study the Quran with the knowledge is sought, the Quran must be read several times, and each time from a different perspective. Those who desire to make a thorough study of the Quran should read it at least twice with the sole aim of understanding the system of life it presents. The goal should be to objectively finding the answers to those issues. Again, we can say from personal experience that when the Quran is studied with the goal of researching any problem, an answer will be found to it even in those verses which were skipped over without imagining what treasures lay hidden therein.

But in spite of all these attempts, the inspiring spirit of the Quran can never be fully grasped unless its message is put into practice. For the Quran is neither a book of abstract ideas nor ungrounded theories which can be studied lying on an easy chair. Neither is it a book of religious mysteries and riddles which must be unraveled in monasteries and universities. It is a Book sent to inspire people to start a movement by directing their energies towards achievement of its mission. It is only by going to the 'battlefield' of life that one can understand its real message. This is why a quiet and amiable person like Muhammad (God's peace be with him) had to come out of his seclusion, start the Islamic Movement and fight against the rebellious world. It was the Quran which urged him to declare war against every kind of falsehood and engage in conflict with the leaders of disbelief. It was this Book which attracted good people from every home and gathered them under the banner of Islam in order to fight against the upholders of the old system, who organized themselves into a gang to oppose them.

During this long and bitter struggle between right and wrong, truth and falsehood, which continued for twenty three years, the Quran went on guiding the Movement in every phase and at every stage until it succeeded in establishing the Islamic System in its perfection.

It is obvious that the truths contained in the Quran can in no way be grasped by mere recitation of it. For, to get these truths, an active role must be taken in the conflict between belief and unbelief, real and unreal, truth and falsehood. A man can understand it only if he takes up its message, invites the world to accept it, and moves on forever in accordance with its Guidance. By this alone will he experience all that happened during the revelation of the Quran.

Such a man will experience all those conditions which the Prophet (Sallallahu Alaihi Wa Sallam), and his companions (Radi Allahu Anhum), experienced. He will encounter the trials and tribulations of the Makkah's, Taif's, and Abyssinia's, he will pass through the same fire that the Muslims passed through at the battles of Badr, Uhud, Hunain, and Tabuk. The rich and powerful, the ignorant and oppressive will be encountered, the hypocrites and two-faced will be dealt with; in short, every type of person the Quran mentions will be confronted. Incidentally, this is a wonderful experience in itself, and is well worth the try.

What do we recite (say) in our Salah?

Niyah : No need to utter Niyah by mouth, keep intention (Niyah) in your mind. (To make niyah i.e. Nawaytuan usallaia lillahi taala rakatai IS BIDA'H)

Allahu Akbar : "Allah is the Greatest."

Inni Wajahtu... "Surely I am facing towards THEE, Who created the Heavens and the Earth truly and firmly and I am not among the Mushriks (Polytheists)." [We can recite it instead of Sana or we can recite both]

Sanaa : *Subhanak-Allahumma* "O' Allah! All glory is due to You, All the praise is also for You, Your name is the most Blessed, Your Majesty is highly exalted and there is none worthy of worship except You."

Ta'awwudh : *A'uzu billahi...* "I seek refuge with Allah from the accursed devil (Shaitan)."

Bismillah.. : *Bismillahir* " In the name of Allah, the most Gracious, the most Merciful."

Surah Al-Fatiha: Praise be to Allah, the Cherisher and Sustainer of the Worlds. Most Gracious, Most Merciful. Master of the Day of Judgment. You do we worship and Your aid we seek. Show us the straight way. The way of those on whom You have bestowed Your Grace, not of those who have been condemned (by you), nor of those who go astray.

Any Sura : Memorize some Suras or verses with meaning (from any good Quran translation).

Ruku : *Subhana Rabbi-al-'Azim* = "I am narrating the Glory of my Great Lord."

Qawmah : *Sami'-Allahu li-man hamidah. Rabbana lakal hamd* = "Verily, Allah listens to one who praises Him. O our Lord, all praise be to you."

Sajdah : *Subhana Rabbi-al-Aa'la* = "I am declaring the Praise of my Lord, the Greatest."

In between 2 Sajdah : *Rabbifirlee, Rabbifirlee* = "O Allah, forgive me; O Allah, forgive me"

At-Tahiyat : Our salutations, our prayers and all pure things are for Allah. Salutation to you O Prophet and Mercy and Blessing of Allah. Peace be on us and on all pious slaves of Allah. I testify that there is no god save Allah and I bear witness that Muhammad is the slave and messenger of Allah".

Durud Ibraheemi: O Allah, let Your Peace come upon Muhammad and the family of Muhammad, as You bestowed peace on Ibraheem and his family. Truly, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad, as you blessed Ibraheem and his family. Truly, You are Praiseworthy and Glorious.

Wajib Du'aa : *Allahumma inni a'uzu bika min 'azabi Jahannam, wa a'uzu bika min'azabil Qabri, wa a'uzu bika min fitnatil Masihid Dajjal, wa a'uzu bika min fitnatil mahya wal mamati.*

"O Allah! I seek Your protection from the torture of hell, and I seek Your protection from the torture of the grave, and I seek Your protection from the mischief of Dajjal, and I seek refuge with You from the mischief of life and death."

Du'aa Mathura :

*Allahumma inni jolamtu....*O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate. [Note: This is not the only Du'aa Mathura, any Du'aa from Sahih Hadith is Mathura and can be recited]

Salam :

As-Salam-u-Alaikum wa Rahmatullah = "Peace be upon you and Mercy of Allah."

After Salam :

33 times Subhanallah (Glory to Allah), 33 times Alhamdulillah (All praise is for Allah), 33 times Allahu Akbar (Allah is the Greatest)

How to Perform Salat-al-Janazah

Step-1: There are four Takbir. Pronounce the first Takbir to start the prayer. Recite the 'Surah Al-Fatiha and another surah'. After this, pronounce second Takbir.

Step-2: Recite 'Salat' upon the Prophet (pbuh). After completion, pronounce third Takbir.

Step-3: Recite supplication (following dua) for the deceased, After completion, pronounce fourth Takbir.

Step-4: Say Taslim (Salutation) right and left after fourth Takbir. The funeral prayer is completed.

Dua for Janazah

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا ، وَغَائِبِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا
، وَذَكَرِنَا وَأُنْثَانَا . اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ
، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَقَّهِ عَلَى الْإِيمَانِ ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ ،
وَلَا تُفْلِلْنَا بَعْدَهُ

Allaahumma ighfir lihayyinaa, wa mayyitinaa, wa shaahidinaa, wa ghaa-ibinaa, wa sagheerinaa, wa kabeerinaa, wa dhakarinaa wa unthaanaa. Allaahumma man ahyaytahoo minnaa fa ahyihee alal islaam wa man tawaffaytahoo minnaa fatawaffahoo alal iemaan. Allaahumma laa tahrinnaa 'ajrahu wa laa tudhillanaa ba'dahu.

Translation:

Oh Allah! Forgive those of us that are alive and those of us that are dead; those of us that are present, and those of us who are absent: those of that are young, and those of us that are adults; our males and females. Oh Allah! Whomsoever of us You keep alive, let him live as a follower of Islam, and whomsoever You cause to die, let him die as a Believer. O Allaah, do not deprive us of his reward and do not let us stray after him'.

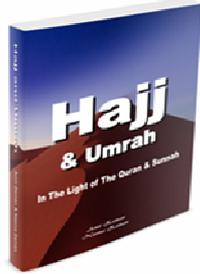
Special Note: Most of the time there is an announcement for Salat-ul-Janajah in Masjidul Haram and Masjid-E-Nawabi right after Fard salah. That's why do not start your Sunnah right after Fard Salah. Try to participate in the Salat-ul-Janajah.

Robbi Zidni 'Ilma

*O my Allah! Increase me in
knowledge. (Sura Ta-Ha : 114)*

CHAPTER EIGHT

Some Important Tips



Some Very Essential Information to Remember (Helpful Hints)

1. Your Mu'alleem or Agent will provide you with a bracelet (when Saudi Arabia) that will contain all relevant information about you. Please always carry (wear) that bracelet wherever you go for safar in Makkah and Madinah. In case you get lost or face any problem, the local police will know about you from that bracelet and help solve the problem or escort you safely to your Mu'alleem or the Team you belong to.
2. Collect one or more business cards of the hotel you are staying at Makkah or Madinah as soon as you reach there, and always carry those with you. If you get lost in the city, that card will help you to reach your hotel.
3. Hajj is obviously a physical Ibadah. You need to be in good health and remain physically fit all the time; any kind of sickness will hinder your Ibadah. But in case you get sick, please do not hesitate to visit the free hospitals close to Haram Shareef (in Makkah) and Masjid-e-Nababi (in Madinah) for immediate treatment.

4. Increase your level of tolerance (Sabr) 10 to 20 times your normal level because you will face situations (problems) you don't like again and again at different stages at Jeddah, Makkah and Madinah until your Hajj journey ends. Test of Sabr (tolerance) starts as soon as your plane lands at Jeddah and you enter the Hajj Terminal there. You will face a problem of one kind or other again and again, but please don't lose your patience. Pray to Allah for help.
5. Makkah and Madinah are hot places but the hotel, house or the tent you live in are air-conditioned. Therefore, remain alert so that you don't get a cold and fall sick. Avoid too much air-conditioning.
6. "Laban" is a delicious and nutritious cold drink made of milk, available everywhere in Makkah and Madinah. In Canada it is known as "butter milk" available in the dairy section of all the supermarkets. It is very good and soothing for hot temperatures. Try to drink "Laban" frequently.
7. Water containers full of iced-cold ZamZam water can be found inside Haram Shareef and Masjid-e-Nabawi. But be careful not to drink too much because the water is very cold and you may catch a cold thereby. Please look for containers bearing "NOT COLD" label and drink from there.
8. But in case you catch a cold, do not neglect it. Gargle a few times daily with warm water with salt. Or go to a pharmacy and buy an appropriate antibiotic medicine (after consulting a pharmacist there), and start taking it immediately. (No doctor's prescription is required in Saudi Arabia for buying medicine). Complete the 7 or 10 days' course advised by the pharmacist, don't stop taking the medicine if you feel better after taking it for 4-5 days. Stopping it midway will bring back your cold. Drink plenty of normal cold water and orange juice.

9. a) Pickpockets are everywhere during the Hajj season. There are cheats of various kinds too. Tawaaf and Sa'y are their favorite spots for picking your pocket. They even cut loose the money belts and thus steal your money. Beware of them.

b) Some cheats will come to you crying, asking for help on the plea that their money has been stolen. They usually speak Hindi or Urdu. Don't trust them and spare any money. Don't get emotional and show kindness to them.

10. a) There is a third kind of cheats too. You may find them at Arafat wearing Ihraam cloth, apparently hurt or injured, or exposing festering wounds in different parts of their body, asking for help. Don't trust them because all these are fake and their stories are lies – they are expert in acting and use cosmetics to imitate those injuries or wounds. Don't get emotional and pay them anything. Some women may approach you who have, apparently, lost one or another limb of their body. This is another kind of acting, fake and lie. Don't trust them.

b) There are still others. They will show you albums or certificates soliciting help for Masjids or Yatimkhanas. Don't believe what they show or say. Don't pay them anything.

11. a) Those of you going from USA or Canada (who are used to receiving high standard behavior from customs officers or police officers there), please do not get upset at the Saudi police or customs or the general public. Be mentally prepared that things may not be up to your satisfaction, because the Saudis are not as educated or as trained as are the Americans or the Canadians are.

b) While buying at shops, be prepared to bargain as this is the shopping culture there. Moreover, for Bangladeshis it is an advantage to speak Bangla because salespersons there

are mostly from Bangladesh. Others understand Urdu or Hindi because they are from Pakistan or India. So try to speak their language, even if incorrectly. English is not required in such situations.

12. Your Saudi Mu'allem will hold your passport all along; this is the Saudi government law. Therefore, do not forget to make photocopies of your passport and air (plane) tickets and retain those with you so that in the unfortunate event of losing the passport or the air tickets, those photocopies can be produced as evidences for obtaining new documents.

13. a) While leaving your hotel room, take along your money and jewellery too, so that burglary or break-ins or accident of any other kind during your absence may not cause monetary loss to you.

b) It is always safer to hang your money purse around your neck, not to expose its existence to the public. Keep watch of your waist belt (in case you carry money in that belt) because pickpockets may not cut loose that belt with sharp blades and steal your money.

14. a) Saudi days are hot and occasionally nights may be relatively chilly (cold). Carry sleeping bag and wrapper for Arafat and Muzdalifah. Sleeping bags are available at Canadian Tire/Walmart.

b) Buy slippers/sandals that are comfortable for walking.

c) Always carry your medicines with you.

15. If you want to travel to/visit a place on your own initiative, always avoid young-age taxi drivers because they tend to do rough driving and neglect safety rules and regulations.

16. Saudi police and customs officers do not know English. So is the case with Saudi public. Nothing strange or unusual. Your knowledge of Arabic will come to your help. If necessary, take help of your Team leader.
17. a) Many of the Hajj pilgrims suffer from diarrhea, especially at Mina, Arafat and Muzdalifah where toilets are not hygienic. Wash your hands with soap before eating anything.

b) Always carry some packets of OR Saline (oral rehydration saline) with you. In case of shortage, buy some salt and suger and mix with water, and pour the mixture inside a bottle and keep it handy for use, and start taking as soon as necessity arises. Do not neglect.
18. Hajj pilgrims cannot visit any place other than Makkah and Madinah without Saudi government's prior permission. Do not take any risk; you will be in serious trouble. Seek permission through your Mu'allem before you do anything.
19. Ladies are permitted to say their prayer at the Riyadhul Jannat (white-carpeted area inside Masjid-e-Nabawi) daily after Fajr Salah until 11 am. Take the advantage with patience. Saudi lady police officers maintain the discipline by allowing the women to enter and pray in groups.

Please remember

Bangladeshis going for Hajj from Canada, USA, Europe, Australia or Singapore must not mention that they are Bangladeshi because in that case they will be detained for hours along with other Bangladeshis or Pakistanis, or Indians, and given belated permission when visiting inside the mosque may not be possible that day. Instead, they should mention the name of the country they are coming

from (i.e., the country recorded in the passport) and thereby will get preference.

20. While praying inside the Haram Shareef (in Makkah) and Masjid-e-Nabawi (in Madinah), Arabic announcement for Namaz-e-Janaza after Fard Salah is frequently heard. Therefore, do not start Sunnah Salah right after the Fard Salah, wait and participate in the Namaz-e-Janaza.
21. a) Baqee graveyard in Madinah is mistakenly called Jannatul Baqee. However, if you are desirous of making Ziyarah, best time is after Fajr Salah but that too is allowed for a very short duration.

b) Again, in case you wish to watch how the dead body (Janaza) is put inside the grave, you can accompany the Janaza and enter the graveyard.
22. Women are not permitted to enter the Baqee graveyard. Again, nothing is visible too from the front side. If any woman wants to take a look at the graves of the Sahaba/Sahabiya, she may do so walking to the backside of the graveyard. That side is open and she can get a full view of the graveyard.
23. Those who have physical problem and cannot walk, they can do the Tawaaf in a wheelchair free or on rental basis. They have to hire a person for pushing their wheelchair.
24. Travel from Makkah to Madinah and from Madinah to Makkah is a part of your Hajj travel package. Such travels are troublesome because of traffic jam on the road or if anyone has a health problem. In such a case, you can make the journey on private arrangements at additional cost by air or by hiring a taxi. If you do not wish to travel with your Hajj Team and decide to travel alone, it is essential that you

discuss the matter beforehand with your Travel Agent because your Mu'alleem is holding your passport.

25. a) You need a local Arab to speak and negotiate for you if you wish to buy gold or gold jewelry in Saudi Arabia. Because you don't know Arabic and the shopkeepers don't know your language; they are very poor in English too. As a result, communication barrier is likely to cause you substantial loss for the deal. Moreover, you cannot expect honesty from each and every dealer. Better to be cautious in such matters.

b) There are instances where gold jewelry buyers were cheated by the shopkeepers because they know that such Hajj buyers are onetime customers who have no way to comeback and complain.

c) In one instance, a Canadian family realized after using their gold jewelry for sometime that those were fake, made of iron covered by golden veneer only. So remember the old proverb: Buyer Beware!

d) It is better not to buy gold or jewelry before the Hajj rites are complete. Because it has been noticed from practical experience that constant emphasis given on the safekeeping of the gold or jewelry purchased before Hajj diverts attention from peaceful performance of Hajj with due devotion/attention. Thus Dunya overtakes Deen and spoils the main purpose of going to Hajj. This must not be allowed to happen.

Some Helpful Hints for Fruitful Utilization of your spare time while in Makkah and Madinah

Even during your busy Hajj performance schedule you will find some time daily beyond your Ibadah requirement. How to spend that spare time meaningfully? You many consider the undernoted suggestions:

- (1) Avoid gossiping with other Hajj participants, or watching TV programs, or making non-essential phonecalls. Set your mind to acquire knowledge available at little or almost no cost, and derive benefit from such efforts.
- (2) Try to perform Nafil Tawaaf as many times as your health and ability permits. Best time for Nafil Tawaaf is at midnight when there is less crowd, and there is no heat from the sun.
- (3) Though many of us do extra Umrah for other members of the family, it is advisable to perform Umrah only once because Prophet Muhammad (Sallallahu Alaihi Wa Sallam) used to do Umrah only once but performed more Nafil Tawaaf.
- (4) When at rest in your hotel room or in any other accommodation provided to you, please read the biography of Prophet Muhammad (Sallallahu Alaihi Wa Sallam), his Sahaba (Radi Allahu Anhum), history the city of Makkah and Madinah, as well as Tafseerul Quran. Please do not limit your study only to Quran recitation (Tilawah), try to understand the meaning of what you are reciting.

- (5) Visit the historical sites around Makkah and Madinah, be acquainted with the past and enhance your knowledge. Best time for such visits is right after the Fajr Salah when the sun is not hot.
- (6) There is a large public library on the second floor of Masjid-e-Nabawi where books and magazines in different languages of the world are available. There is Internet facility too. You can spend some time there. You may find it very rewarding.
- (7) Again, there is a museum on the second floor of the Masjid-e-Nabawi. Visit that museum. One hand written copy of the Quran by Khalifa Uthman (Radi Allahu Anhu) is on display there.
- (8) While in Makkah, make time to visit the Makkah public library and the Makkah museum. You may also visit the factory where the Gilaaf of Kaba is manufactured.
- (9) To get a list of places worth visiting in Makkah and Madinah, watch the documentary DVD/YouTube.

What you should carry from Makkah & Madinah

Once you have completed your Hajj, return home with a heart full of Allah's blessings, peace of mind, undivided devotion to Allah, strong determination to remain on the Siratul Mustaqim devoid of greed, hate, bitterness, anger, jealousy, etc.; full of compassion for others and love for the Prophet (Sallallahu Alaihi Wa Sallam). Worldly gains and possessions will weaken your Taqwa, your Imaan. Your eyes and attention should now focus on more Ibadah, more sacrifice on the Way of Allah. Worldly possessions should no more be attractive to you. You will return with knowledge.

Therefore, please do not spoil your time and money on shopping for insignificant things like gold, blankets, dresses, prayer mats, tasbeeh beads, perfume, cosmetics, dry dates, etc. You can buy them in your own country too. Avoid the waste of time, energy and money.

Instead, devote more time during your Hajj visit to more Nafil Ibadah, with more devotion up to the last moment of your stay in Makkah and Madinah. We have these suggestions for you:

Suggestion # 1: Please do not pack-up your luggage with such insignificant things as mentioned above, as many returning pilgrims do. Instead, buy valuable books on Islam for your home library and for your friends and relatives (to be given as gift). Books are the best gifts. Buy books for your children too for building and strengthening their Islamic character.

All of these books are in English and you can buy them from the book-stores. You can also collect some books free from the 'Free distribution book-section' of Masjidul Nabawi (2nd floor). You can also collect some good Islamic books (even some are in

your mother language) from Dar-us-Salam Publication. Please don't hesitate to spend money on books.

Suggestion # 2: Books of Sahih Deen-ul Islam are the best gift for your relatives and friends. They may get different types of gift items from different sources but your gift of one book may help them to get salvation in the Hereafter. Therefore, please make a list of all your relatives/friends and give each of them a gift of a translated copy of the Qur'an with short Tafsir and our Prophet's (Sallallahu Alaihi Wa Sallam) life and works.

Suggestion # 3: You can carry most valuable authentic Islamic education and knowledge instead of worldly materials for your family and friends. You can also bring for them Allah's 'Taqwa' from Makkah and Prophet's (Sallallahu Alaihi Wa Sallam) Sunnah (traditions) from Madinah.

Book List for your Family Library

Dar-Us-Salam Publications

1. Interpretation of the meaning of the Noble Quran
- Dr. Muhammad Muhsin Khan & Dr. Muhammad Al-Hilal
2. Tafseer Ibn Kathir (Full set)
3. The Sealed Nectar (Biography of Prophet Mohammad pbuh)
4. Stories of the Prophets – Ibn Kathir
5. The History of Islam - Volume 1 & 2 & 3
6. Biography of Umar Ibn Khattab
7. Biography of Uthman bin Affan - Volume 1 & 2
8. Biography of Abu Bakar - Volume 1 & 2
9. Biography of Ali Ibn Abu Talib
10. Sahih Bukhari
11. Sahih Al Muslim
12. Al Bulugul Maram 2001 (collection of Hadith)
13. The Pillars of Islam & Iman
14. The Book of Tawheed
15. Dawa according to Sunnah

Your Responsibility after Hajj

Sometimes you may get sick after coming back from Hajj. Weather change and excessive physical effort during Hajj time may be the possible causes. Don't worry about it, be patient, if needed take medicine after consulting your family physician. Insha Allah, Allah will help you.

Don't be worried whether Allah has accepted your Hajj or not and don't even try to think about it. Always think positively that Allah has accepted your Hajj. Now you have more responsibilities after coming back from Hajj. Be more careful than before, because Shaytan's duty upon you has also increased. He will try his level best to misguide you from all directions. Shaytan declared (Sura Al-Araf in verse 17th):

*“Then will I assault them from before them and behind them,
from their right and their left....” (Abdullah Yusuf Ali)*

*“Then I will I come to them from before them and behind them,
from their right and from their left....” (Muhsin Khan)*

Therefore, be very careful and try to follow the under-mentioned suggestions – Insha Allah:

- ❖ Try not to repeat the sins you were committing before, Insha Allah. You may make a list of them for your rectification.
- ❖ Take a project to study Islamic teaching for you and for your family.
- ❖ Make a niyah to study the whole Qur'an with authentic Tafsir. Do not only recite the Qur'an.

- ❖ Try to study and earn knowledge of the Qur'an and Sahih Hadith at least one hour everyday.
- ❖ Always seek Islamic knowledge from authentic source and be cautious of misguided Islamic lessons.
- ❖ Increase your Sadaqa activities; pay Sadaqa regularly from your halal income. Spend more money for the establishment of Sahih Deen of Islam and Dawah.
- ❖ Try to follow all Islamic dress codes and Hijab for men and women as per Qur'an and Sahih Hadith.
- ❖ Always try to keep Islamic environment alive in your family.
- ❖ Avoid watching evil and idle Hindi movies, drama and songs in your TV and DVD.
- ❖ You can watch Islamic scholars' DVD and other Islamic topics with family at home.
- ❖ Make it a habit to perform your regular salah (prayer) in the Masjid in a Jamaah (Jamat).
- ❖ If you cannot go to Masjid for some unavoidable reason any day, then pray in Jamaah (Jamat) at home along with all other members of the family.
- ❖ Always make friendship with Islamic minded families and maintain all your social activity with them.
- ❖ Try to participate in Islamic programs, seminars, short courses and workshop with family regularly.

- ❖ Join an Islamic organization and try to participate regularly in Dawah activity (1st preference for non-Muslim and then Muslims too)
- ❖ Avoid criticizing and pointing finger to others; rather try to rectify all your faults day by day.
- ❖ Do not spend most of your time to earn a lot of money or property.
- ❖ Reduce the habit of free-mixing of men and women in family gatherings. Try to maintain a reasonable distance between the two groups.
- ❖ Do not spend all of your time in a family social gathering in idle talk. Discuss some Islamic topics for at least 20-30 minutes and make your gathering meaningful.
- ❖ Arrange a family program to discuss any Islamic educational subject at least once in a week.
- ❖ Establish a family library with Islamic resources like books, CDs and DVDs, etc.

AMR BIL MA'RUF WAN NAHYI ANIL MUNKAR **(Command for good deeds and forbid evil deeds)**

Main duty for all the Muslims, especially who have performed Hajj is “Amr bil ma’ruf wan nahyi anil munkar” – command people to do good deeds and avoid bad/evil deeds. Even in difficult situations speak the truth and do the right thing; and try to stop any wrong/evil/unlawful deeds.

When you see any injustice, you will protest. If any of your relatives do something wrong or does some injustice, at least you have to remind him/her that ‘you are in great loss’. If you find injustice anywhere, you have to stop it by force. If you are not capable of applying force, you have to request to stop it. If you are not able to ask him to stop, you should at least hate such acts and this last step is the lowest level of Imaan. (Sahih Muslim)

Our Prophet (Sallallahu Alaihi Wa Sallam) said, I swear in the name of Allah in whose hands is my soul (life). You must command people to do good deeds and them to abstain from injustice and sins. Otherwise Allah’s punishment will befall you. Then you will pray to Him (to escape from this punishment) but your prayer will not be answered. (Jame-at Tirmidhi)

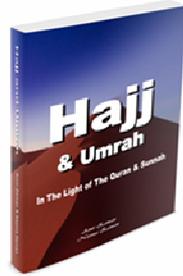
Attend in our Hajj Seminar



Alhamdulillah, Toronto Islamic Centre (TIC) organizes Hajj Seminar (How to perform Hajj) every year. The seminar provides practical orientation, and the presentation is designed in audio-visual and power-point projection system.

Those who intend to perform Hajj this year are most welcome to attend this seminar. We hope Inshallah you will be benefited from this seminar based on authentic knowledge (Quran and Sunnah). Also, if you have any questions regarding Hajj or Islam, please contact us, we will be happy to help you and your family. May Allah accept your Hajj.

Seminar Presentation available at
www.themessagecanada.com



Authentic Dua'

Authentic Supplications of The Prophet (pbuh)

All praise is to Allah; we praise Him, seek His aid, and ask His forgiveness. We seek refuge in Allah from the evils of ourselves, and from the bad consequences of our deeds. Whoever Allah guides there is none to take astray, and whoever Allah takes astray there is none to guide. I testify that there is no Ilah except Allah alone without any associates, and I testify that Muhammad is His slave and messenger.

Alertness for Supplication (Dua') Not to say "If You wish then grant me"

'Anas (RA) narrated: The Messenger of Allah (pbuh) said: If one of you petitions then let him resolve the matter, and let him not say O' my Ilah if You wish then grant me; for there is none that compels Him". (Saheeh 'Al-Bukhari)

(1)

Dua' in Arafah

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي.

Allaahumma 'innee 'as'alukal-'afwa wal'aafiyata fid-deenee wa dunyaaya wa 'ahlee, wa maalee.

Meaning:

O Allah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. (Abu Dawud, Ibn Majah)

(2)

Dua' in Arafah

اللَّهُمَّ اغْفِرْ لِي خَاطِئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ
أَعْلَمُ بِهِ مِنِّي.

Allahumm-aghfir li khati'ati, wajahli, wa israfi fi amri, wa ma Anta a'lamu bihi minni.

Meaning:

O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. (Sahih Bukhari, Sahih Muslim)

(3)

Dua' in Arafah

اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَذَا لِي وَخَطَايَ وَعَمَدِي وَكُلَّ ذَلِكَ عِنْدِي.

Allahumm-aghfir li jiddi wa hazli, wa khata'i wa `amdi, wa kullu dhalika `indi.

Meaning:

O Allah! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. (Sahih Bukhari, Sahih Muslim)

(4)

Dua' in Arafah

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ
وَالْحَرَامِ وَالْبُهْلِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ

Allahumma inni a`udhu bika minal-ajzi wal-kasali, wa a`udhu bika minal-jubni wal-harami, wal-bukhli, wa a`udhu bika min `adhabil-qabri.

Meaning:

O Allah! I seek refuge in You from helplessness (to do good), indolence, and I seek Your Protection against the cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave. (Abu Dawud, Nasa'i)

(5)

Dua' in Arafah

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ

SubhanAllah wal hamdulillah, wa la ilahailAllah wa Allahu akbar, wa La hawla wa la quwwata illa billah.

Meaning:

I praise Allah (or All Praise if to Allah) above all attributes that do not suit His Majesty. All praise is for Allah. This is no deity worthy of worship besides Allah. Allah is Great. There is no power or might except (by) Allah. (Ibn Majah)

(6)

To increase memory/Knowledge

رَبِّ زِدْنِي عِلْمًا

Rabbi Zidni 'Ilmaa.

Meaning:

O my Lord! Increase me in knowledge. (Surah Ta-Ha 20: 114)

(7)

Dua' for parents

رَبِّ أَرْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا

Rabbir hamhumaa kamaa rabba-yaanii sagiiraa.

Meaning:

My Lord! Have mercy on them both as they did care for me when I was little. (Surah Al-Isra 17: 24)

Recite this dua' after every salah.

(8)

Dua' when leaving home

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillah, Tawwakkaltu 'ala-Allah, wa laa hawla wa laa quwwata illa billah.

Meaning:

In the name of Allah, I place my trust in Allah, and there is no might nor power except with Allah. [Abu Dawud and At-Tirmidhi].

(9)

Dua' when entering the home

بِسْمِ اللَّهِ وَلَجْنَا، وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا

Bismillahi walajnaa, wa bismillahi kharajnaa, wa 'ala Rabbinaa Tawakkalna.

Meaning:

In the name of Allah we enter and in the name of Allah we leave, and upon our Lord we place our trust.

[Sahih Muslim and Abu Dawud]

(10)

Supplication for travel

بِسْمِ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، سُبْحَانَ
الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ، وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

Bismil-lah, walhamdu lillah, Allahu Akbar, Allahu Akbar, Allahu Akbar, subhaanallazii sakhkhara lanaa haazaa wa maa kunnaa lahuu muqriniin, wa-innaaa 'ilaa rabbinaa lamunqalibuun.

Meaning:

In the name of Allah and all praise is for Allah. Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. (Surah Az Zukhruf 43: 13-14)

OR

Invocation for riding in a vehicle

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ،
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ،
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَكَ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، فَإِنَّهُ لَا
يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Bismil-lah, walhamdu lillah, subhanal-lathee sakhkhara lana hatha wama kunna lahu muqrineen, wainna ila rabbina lamunqaliboon, alhamdu lillah, alhamdu lillah, alhamdu lillah, Allahu akbar, Allahu akbar, Allahu akbar, subhanakal-lahumma innee thalamtu nafsee faghfir lee fainnahu la yaghfiruth-thunooba illa ant.

Meaning:

In the name of Allah and all praise is for Allah. How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. All praise is for Allah, All praise is for Allah, All praise is for Allah, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. How perfect You are, O Allah, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You. (Abu Dawud and At-Tirmithi)

(11)

Upon entering the Masjid

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ افْتَحْ لِي أَبْوَابَ
رَحْمَتِكَ

*Bismillah, was-Salaatu was-Salaamu 'alaa Rasool-illah.
Allahumma-ftah lee abwaaba Rahmatik.*

Meaning:

In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, open the gates of Your mercy for me. (Abu Dawud)

(12)

Upon leaving the Masjid

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ فَضْلِكَ،

*Bismillah, was-Salaatu was-Salaamu 'alaa Rasool-illah.
Allahumma innee as-aluka min fadlika.*

Meaning:

In the name of Allah, and prayers and peace be upon the Messenger of Allah. O Allah, I ask You from Your favor. (Abu Dawud)

(13)

When you wake up

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Alhamdu lillahil-lazee ahyana baAAda ma amatana wa-ilayhin-nushoor.

Meaning:

‘All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection.’

(Sahih Bukhari and Muslim)

(14)

Before entering the toilet

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

(Bismil-lah) allahumma innee aAAoothu bika minal-khubthi wal-ghaba-ith.

Meaning:

‘(In the name of Allah). O Allah, I take refuge with you from all evil and evil-doers.’

(Sahih Bukhari and Muslim)

(15)

After leaving the toilet

عُفْرَانِكَ

Ghufranaka

Meaning:

'I ask You (Allah) for forgiveness.'
(Abu Dawud, AT-Tidmithi and Ibn-Majah)

(16)

When starting ablution

بِسْمِ اللَّهِ

Bismil-lah

Meaning:

'In the name of Allah.'
(Abu Dawud, Ibn-Majah and Ahmad)

(17)

Upon completing the ablution

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ

وَرَسُولُهُ

*Ashhadu an laa ilaha illal-lahu wahdahu laa shareeka lah,
wa-ashhadu anna Muhammadan Aabduhu wa-rasooluh.*

Meaning:

'I bear witness that none has the right to be worshipped except Allah, alone without partner, and I bear witness that Muhammad is His slave and Messenger.'
(Shahi Muslim)

(18)

Supplication before eating

'When you are about to eat, you should say:

بِسْمِ اللَّهِ

Bismil-lah.

Meaning:

'In the name of Allah.

...and if you forget to say it before starting, then you should say (when you remember):

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ

Bismil-lahi fee awwalihi wa-akhirih.

Meaning:

'In the name of Allāh in it's beginning and end.' (Abu Dawud and Timithi)

(19)

Upon completing the meal

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

Alhamdu lillahil-lathee atAAaamaneeh hatha warazaqaneehi min ghayri hawlin minnee wala quwwah.

Meaning:

‘All praise is for Allah who fed me this and provided it for me without any might nor power from myself.’ (Abu Dawud, AT-Tidmithi and Ahmad)

(20)

Supplication said upon sneezing

‘When one of you sneezes he should say:

الْحَمْدُ لِلَّهِ

Alhamdu lillah.

‘All praise is for Allah.’

...and his brother or companion should say to him:

يَرْحَمُكَ اللَّهُ

Yarhamukal-lah.

‘May Allah have mercy upon you.’

...and he (i.e. the one who sneezed) replies back to him:

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بِأَلْسِنَتِكُمْ

Yahdeekumul-lahu wayuslihu balakum.

Meaning:

'May Allah guide you and rectify your condition.'
(Sahih Bukhari, Timithi and Ahmad)

(21)

Best Dua' for Here & Hereafter

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Rabbana atina fid-dunya hasanatau wa fil-akhirati hasanatau wa qina azaban-naar."

Meaning:

Our Lord, give us good in this world and good in the Hereafter, and save us from the torment of the Fire.
[Surah Al-Baqarah: 201]

(22)

The Virtues of Tahmeed, Tahleel & Tasbeeh

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

The Messenger of Allah (pbuh) said: "Whoever says:

Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'alaa kulli shay'in Qadeer.

100 times, would get the reward of freeing ten slaves, one hundred good deeds would be written for him, one hundred sins would be remitted from him, it would be a shield for him from the Shaytan that day till night, and nobody would arrive with better than what he arrived with except for one that had done more than him."

(Sahih 'Al-Bukhari and Sahih Muslim)

(23)

Remembrance of Allah at Both Ends of the Day

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Subhana 'allahi wa bihamdihi

Meaning:

I honor Allah from all things unsuitable to Him and [I am] in celebration of his Praise.

Recite 100 times, no one would arrive on the Day of Resurrection with better than what he arrived with, except for a person who said the same."

Or more: of utterances like Laa 'ilaaha 'illa 'allah and other legislated sayings. He should not bind such sayings by any number that has not been legislated. (Mentioned in the Hadith) (Sahih Muslim)

(24)

What to say at times of Grief, Concern & Sadness

At times of distress the Messenger of Allah (pbuh) would say:

لا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

Laa 'ilaaha 'illallaahul-'Adheemul-Haleem, laa 'ilaaha 'illallaahu Rabbul-'Arshil-'Adheem, laa 'ilaaha 'illallaahu Rabbus-samaawaati wa Rabbul-'ardhi wa Rabbul-'Arshil-Kareem .

Meaning:

There is no Ilah except Allah The Magnificent, The Forbearing. There is no Ilah except Allah Lord of the Magnificent Throne. There is no Ilah except Allah Lord of the Heavens, Lord of the Earth, and Lord of the Noble Throne. (Sahih Al-Bukhari and Sahih Muslim)

(25)

Upon Entering a Market Place

The Messenger of Allah (pbuh) said: "Whoever enters the marketplace and says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ
حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, laahul-
mulku wa laahul-hamdu, yuhyee wa yumeetu, wa Huwa
hayyun laa yamootu, biyadihil-khayru, wa Huwa 'alaa kulli
shay'in Qadeer.*

Meaning:

There is no Ilah except Allah, no partner does He have; his is the Kingdom, and to Him is all Praise; He livens, and mortifies; and He is alive; never to die. In his Hand is all good, and He is well able to do everything. (At-Tirmithi)

(26)

Qunoot Al-Witr

Salatul Witr and Qunoot:

The Witr (odd number) prayer is extra prayers that the Prophet practiced and highly encouraged Muslims to practice as well. He (pbuh) never left it even when traveling. You can offer Witr prayers anytime after 'Isha'

until the time for Fajr prayer. You may choose to pray one, three, five, seven, or nine Rak'at.

In Witr prayers, recite *Suratul Fatihah* and some other verses from the *Qur'an*. Before or after *Rukoo'* of the last *Rak'ah* raise your hands high up to the level of the shoulders and supplicate the following *Du'a* (supplication) with your hands raised towards the sky. This *Du'a* is called *Du'a al-Qunut*:

Supplication made before or after bowing in the witr prayer.

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ
تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا
يُقْضَىٰ عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، [وَلَا يَعْزُّ مَنْ عَادَيْتَ]،
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ.

Allaahum-mahdinee feeman hadayta, wa 'aafinee feeman 'aafayta, wa tawallanee feeman tawallayta, wa baarik lee feemaa 'a'atayta, wa qinee sharra maa qadhayta, fa'innaka taqdhee wa laa yuqdhaa 'alayka, 'innahu laa yathillu man waalayta, [wa laa ya 'izzu man 'aadayta], tabaarakta Rabbanaa wa ta'aalayta.

Meaning:

'O Allāh, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed for. Verily, You decree and none can decree over You. For

surety, he whom you show allegiance to is never abased and he whom You take as an enemy is never honored and mighty. O our Lord, Blessed and Exalted are You.’
(Abu Dawood, Tirmidhi, Ibn-Majah and Ahmad)

(27)

Upon hearing sad News or Falling into trouble

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي ،
وَاحْلُفْ لِي خَيْرًا مِنْهَا

Innaa lillaahi wa 'innaa 'ilayhi raaji'oon, Allaahumma'-jurni fee museebatee wa 'akhliflee khayran minhaa.

Meaning:

We are from Allah and unto Him we return. O Allah, take me out of my plight and bring to me after it something better. (Sahih Muslim)

(28)

Invocation for visiting the graves

When visiting the graves, recite this Dua’:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ
بِكُمْ لَاحِقُونَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

Assalamu AAalaykum ahlad-diyari minal-mu/mineena walmuslimeen, wa-inna in shaallallahu bikum lahiqoon, nas-alul-laha lana walakumul-AAafiyah.

Meaning:

Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily, we will, Allah willing, be united with you, we ask Allah for well-being for us and you. (Sahih Muslim)

Salaam to Prophet Muhammad

(Sallallahu Alaihi Wa Sallam)

Proceed to the grave of the Prophet (Sallallahu Alaihi Wa Sallam) and while standing in front of it and facing it, say with all respect and in a lowered voice:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“Assalamu ‘alaika ayyuhan-Nabiyu, wa Rahmatullahi wa Barakaatuh”.

Meaning:

Peace be on you, O Prophet, and the Mercy and Blessings of Allah.

And then say the Salat an-Nabiy (Durud-e Ibraheem which we recite in the Salah Jalsa – sitting position).

Salaam to Abu Bakr

(Radi Allahu Anhu)

Then move a little to the right to stand before the grave of Abu Bakr (Radi Allahu Anhu). Greet him and ask Allah to bestow His Mercy, Forgiveness and Pleasure on him.

السَّلَامُ عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

“Assalamu ‘ala Abi Bakrin Radiallahu Anhu”

Salaam to Umar

(Radi Allahu Anhu)

Again move a little to the right to stand before the grave of Umar (Radi Allahu Anhu) and greet him and ask Allah to bestow His Mercy, Forgiveness and Pleasure on him.

السَّلَامُ عَلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

“Assalamu ‘ala Umara Radiallahu Anhu”

Be careful about Bida’h

What is the true meaning of Bida’h?

The true definition of Bid’a is ‘to initiate or create something upon an unprecedented example’. In the Quran, Allah describes himself as the ‘Badi us-Samawaat wa al-Ardh’, meaning the creator of the skies and earth. Badi’ here means a creator who brings something into

existence from no previous material. On this basis, Bid'a, which comes from the same root word as Badi', means to initiate or create something upon an unprecedented example.

Not everything that is Bid'a in Islam is prohibited. The Prophet (peace and blessings of Allah be upon him) gave the best definition and criteria for deciding what innovation is commendable and what isn't. He said, "Whoever innovates [something] which is not from our matter [of Islam] then it is rejected" (Bukhari and Muslim)

And there is no such thing in Islam as bid'ah hasanah (good innovation)."

Rasul Sallallahu Alaihi Wa Sallam said:

"Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray and every going astray is in the Hellfire".
(Abu Dawud and Tirmidhi)

Due to lack of knowledge many Muslims do Bida'h during their Ibadah.

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Hajj in 5 Days at a Glance

Day 1		8th Dhul-Hijja	
1. Preparation for Ihram	A.	To take shower.	
	B.	To use perfume (for men).	
	C.	To wear Ihraam cloth (for men).	
2. Niyah	A.	To make Niyah for Hajj loudly.	
	B.	To start Talbiyah loudly.	
3. Makkah To Mina	A.	To spend the day and the night at Mina.	
	B.	Pray Fajr, Zuhr, Asr, Maghrib, Isha according to the waqt.	
	C.	Pray Zuhr-Asr and Maghrib-Isha as Qasr.	
	D.	Recite Talbiyah all the time.	
	E.	Note: Prophet Muhammad (pbuh) used to pray Fajr Sunnah and Salatul Witr during Kasr period.	

Day 2		9th Dhul-Hijja	
1. Mina To Arafah	A.	After praying Salaatul-Fajr in Mina, head out of Mina to Arafat after sunrise.	
	B.	Stay at Arafah from Zuhr to Sunset.	
	C.	In Arafah pray Zuhr-Asr together with one Adhaan and two Eqamahs at the start of Zuhr time.	
	D.	There is no Sunnah or Nafil Salah in Arafah.	
	E.	Spend time in Dua and Istighfar.	
2. Arafah To Muzdalifah	A.	After sunset, without praying Maghrib Salah, start your journey to Muzdalifah.	
	B.	Pray Maghrib & Isha salat together at Muzdalifah with one Adhaan and two Iqamahs as Qasr.	
3. Sleepover at Muzdalifah	A.	No more special Ibadah in Muzdalifah except Salatul Witr. Spend the rest of the night in sleep. It is Sunnah.	
	B.	To collect 70 pebbles for throwing at the Jamaraat. Those can also be collected from Mina.	
	C.	Pray Salaatul-Fajr in Muzdalifah in Jamah.	
	D.	Elderly and women can leave Muzdalifah early, before Fajr.	

Day 3		10th Dhul-Hijja
1. Muzdalifah to Mina and Duties on that day	A.	Back to Mina from Muzdalifah after Fajr Salah.
	B.	Stoning at Big Jamaraa.
	C.	Animal Qurbani/Sacrifice. (No need to wait for proof of sacrifice, depositing money for Qurbani is enough).
	D.	Shaving/Trimming hair.
	E.	Tawaaf & Sa'y at Makkah.
	F.	Back to Mina from Makkah and sleep over at night.

Day 4		11th Dhul-Hijja
1. Stay at Mina	A.	Stay in the tent at Mina.
	B.	Pray Fajr, Zuhr, Asr, Maghrib and Isha according to the waqt as Qasr.
2. Stoning at Jamaraa	A.	Stoning 3 Jamarats after Zuhr time.
	B.	Start stoning at small Jamaraa, then medium Jamaraa and at last the big Jamaraa.
	C.	Before Maghrib, come back and spend the night at Mina.

Day 5		12th Dhul-Hijja
1. Stay at Mina	A.	Stay in the tent at Mina.
	B.	Pray Fajr, Zuhr, Asr, Maghrib and Isha according to the waqt as Qasr.
2. Stoning at Jamaraa	A.	Stoning 3 Jamarat after Zuhr time.
	B.	Start stoning at small Jamaraa, then medium Jamaraa and at last the big Jamaraa.
	C.	Leave Mina before Maghrib. (If you can not leave Mina on 12 th Dhul-Hijja, repeat same routine for next day).

TAWAAF AL-WIDA'		
1. Leaving Makkah for Home	A.	Do Tawaaf Al-Wida' on the day of departure.
	B.	Do Tawaaf Al-Wida' with regular dress and there is no Idtiba, Raml or Sa'y.
2. Womens' matter	A.	Women in their menses may leave without performing Tawaaf Al-Wida'.

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