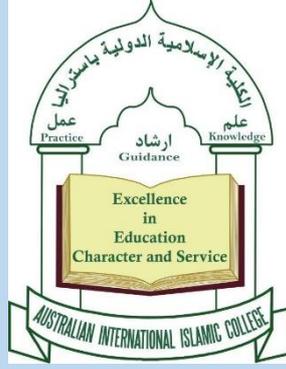




**PILGRIMAGE
TO THE HOUSE OF
ALLAH
(SUBHANAHU WA TA'ALA)
AND
ITS PURPOSE**

**Imam Abdul Quddoos Azhari - Baqavi - Qasimi
M.A., Grad Dip. Edu(Aus), ESL(Nz)**



In the Name of Allah, the Most Beneficent the Most Merciful
Peace and Blessings of Allah, upon our beloved Nabi, Muhammed (Sallahu Alaihi Wasalam)
Assalamu Alaikum Warahmatullahi Wabarakatuhu

*The following series of books were originally prepared by Darul Uloom Islamic Academy,
Brisbane, Australia, for various Islamic courses between 1990 - 2015.*

*A large number of students from several universities, schools
and weekend Madrassahs have benefited tremendously.*

- 1. Learn More About Your Deen-Part One**
- 2. Learn More About Your Deen-Part Two**
- 3. Learn to Read the Quran Part-One**
- 4. Learn to Read the Quran Part-Two**
- 5. Learn to Read the Quran Part-Three**
- 6. Aqeedah and Fiqh for Children**
- 7. Learn the Arabic Language in 15 Easy Lessons-Part One**
- 8. Learn the Arabic Language in 15 Easy Lessons-Part Two**
- 9. An Introduction to Islam**
- 10. Prophet Muhammad's Life (PBUH)**
- 11. Islamic Contribution to Human Civilization**
- 12. The Monuments & Heritage**
- 13. Quran and Sunnah for Children**
- 14. Pilgrimage to the House of Allah and its Purpose**
- 15. As-Salah – The Pillar of Din**

Australian International Islamic College are pleased to reproduce these books for the benefit of students.

May Allah the Almighty accept this humble effort.

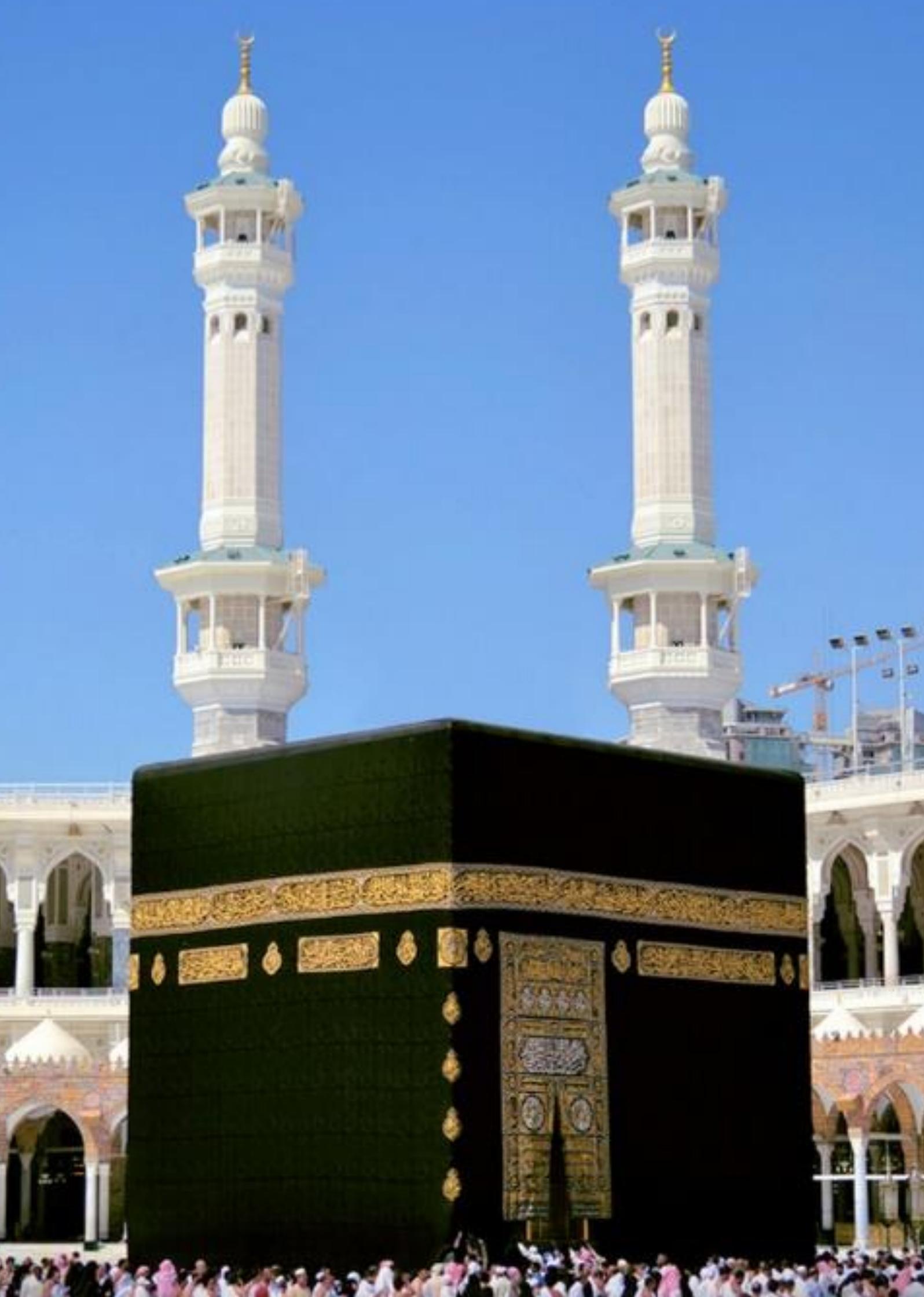
Imam Abdul Quddoos Azhari - Baqavi - Qasimi

Founder Australian International Islamic College, Australia
Founder and Chairman Qalam Group of Institutions, Chennai
Australian Justice of Peace (JP) Australia

M.A (History, Culture and Civilisation) Al Azhar University, Egypt
Grad Dip Edu – Australia

ESL Massey University – New Zealand

Australian Medal by Queens Elizabeth, UK and Prime Minister of Australia



CONTENTS

INTRODUCTION	1
GUIDANCE FROM THE GLORIOUS QUR'AN	2
PILGRIMAGE IN ISLAM	4
AL-HARAMAIN IN QUR'AN AND HADITH	10
THE OBSERVANCES OF HAJJ	15
HOW TO PUT ON THE IHRAM	16
CATEGORIES OF HAJJ	17
ARRIVAL AT MAKKAH	18
HILL OF SAFA	19
SA'EE	19
MOUNT MARWA	19
FIVE DAYS RITES OF HAJJ	20
8TH DHUL HIJAH	20
9TH DHUL HIJAH- MINA	21
NIGHT BETWEEN 9 TH AND 10 TH DHUL HIJAH	23
10 TH DHUL HIJAH	23
11 TH DHUL HIJAH	24
12 TH DHUL HIJAH	25
BACK TO MAKKAH	25
VISITING MADINAH	26
REGULATIONS RELATING TO HAJJ RITES	28
CONDITIONS OF HAJJ VALIDITY	28
FARD PARTS OF HAJJ	28
WAJIB PARTS OF HAJJ	28
IHRAM	29
TALBIYAH AND ITS REGULATIONS	29
ARAFAT AND ITS REGULATIONS	30
TAWAAF AND ITS REGULATIONS	30
WAJIB PARTS OF HAJJ	31
HALQ OR QASR	32
DAM, SACRIFICE OF AN ANIMAL	33
REGULATIONS CONCERNING 'UMRAH	34

HAJJUL BADAL	34
INSTRUCTIONS FOR LADIES AND CHILDREN	35
SOME PRACTICAL SUGGESTIONS	37
AN INTERESTING STORY ABOUT HAJJ	40
HAJJ DUAS IN DIFFERENT PLACES	42
DUA AT THE TIME OF LEAVING HOME.....	42
NIYYAT OF HAJJ	43
DUA OF ENTERING MASJIDUL HARAM	44
DUA ON THE FIRST SIGHT OF AI-KA'ABAH.....	44
NIYYAT OF TAWAAF AND ITS DUA.....	45
DUA DURING TAWAAF.....	45
DURING TAWAAF RECITE THE FOLLOWING DUA.....	46
DUA OF DRINKING ZAMZAM WATER.....	47
DUA AND ZIKR ON MOUNT SAFA.....	48
FACING THE QIBLAH FROM SAFA, RAISE YOUR HANDS AND RECITE THE FOLLOWING DUA.....	49
DUA OF MULTAZAM	50
MULTAZAM (DOOR OF THE KA'ABA)	52
DUA IN MUZDALIFA.....	53
DUA DURING RAMI.....	53
DUA WHILE SACRIFICING AN ANIMAL	54
PROPHET MUHAMMAD'S (SAW) GRAVE	56
GENERAL SUPPLICATIONS	57
APPENDIX 1	62
IBRAHIM AND THE FEAST OF SACRIFICE	62
TAKBIR	67
APPENDIX II	69
THE FAREWELL HAJJ AND FINAL KHUTBAH OF PROPHET MUHAMMAD (SAW).....	69
HAJJ GUIDE.....	69
UMRAH GUIDE	69
GLOSSARY	76

INTRODUCTION

Hajj is the fifth and final pillar of Islam. The performance of Hajj which is obligatory at least once in a lifetime on every Muslim, male or female, who can afford the journey. Failure to do this, in spite of possessing the means, is a clear display or disbelief.

Hajj is the only obligatory ritual that assembles Muslims together from every nook and cranny of the world. It is the single largest assembly of human beings on earth. Hajj plays a vital role in protecting the spiritual roots of the Muslim Ummah. It is Hajj, which helps to keep our Imaan safe from pollution, confusion and distortion.

During the Hajj, Muslims gather before Allah (SWT) and get to know each other and benefit from each other's company at the same time. They get acquainted with the spiritual and historical environment of the Prophet Muhammad (SAW) in order to achieve inspiration and strength for their faith.

During last year's Hajj season, I was asked by a large number of my congregational members in Brisbane to print and reproduce the Khutbahs that I delivered during the Hajj season in 1991 at Brisbane Mosque. They were found to be beneficial and informative. The same people approached me once again this year.

Taking their request into consideration, and the growing number of Australian Muslims, and the fact that this sort of material has always been in short supply, I decided to publish these Khutbahs in the form of a booklet.

I have tried my best to cover every important aspect of Hajj rites in a simple and comprehensive manner. Particular attention has been paid to the method, process and masa'il (rules and regulations) of performing Hajj.

To give the historical background of Makkah and Madinah, I have included "Al-Haramain in Islam". In order to understand the religious terminology I have added a glossary. As Prophet Ibrahim (p.b.u.h) stands at the centre of Hajj, I have included an article of mine from the Azan magazine "The Story of Prophet Ibrahim" in the appendix.

I wish and pray that I fulfil the desire and needs of Muslim pilgrims in this country and that many will benefit and gain knowledge on Hajj rites through this humble work.

May Allah (SWT) accept from all of us our Hajj, our good deeds and grant us the ability to lead a righteous and pious life in the path of Islam.

Assalamu Alaikum Warahmatullahi Wabarakatuhu

*Abdul Quddoos Al-Azhari
15th May 1992
11th Dhil Qaidha 1412*



GUIDANCE FROM THE GLORIOUS QUR'AN

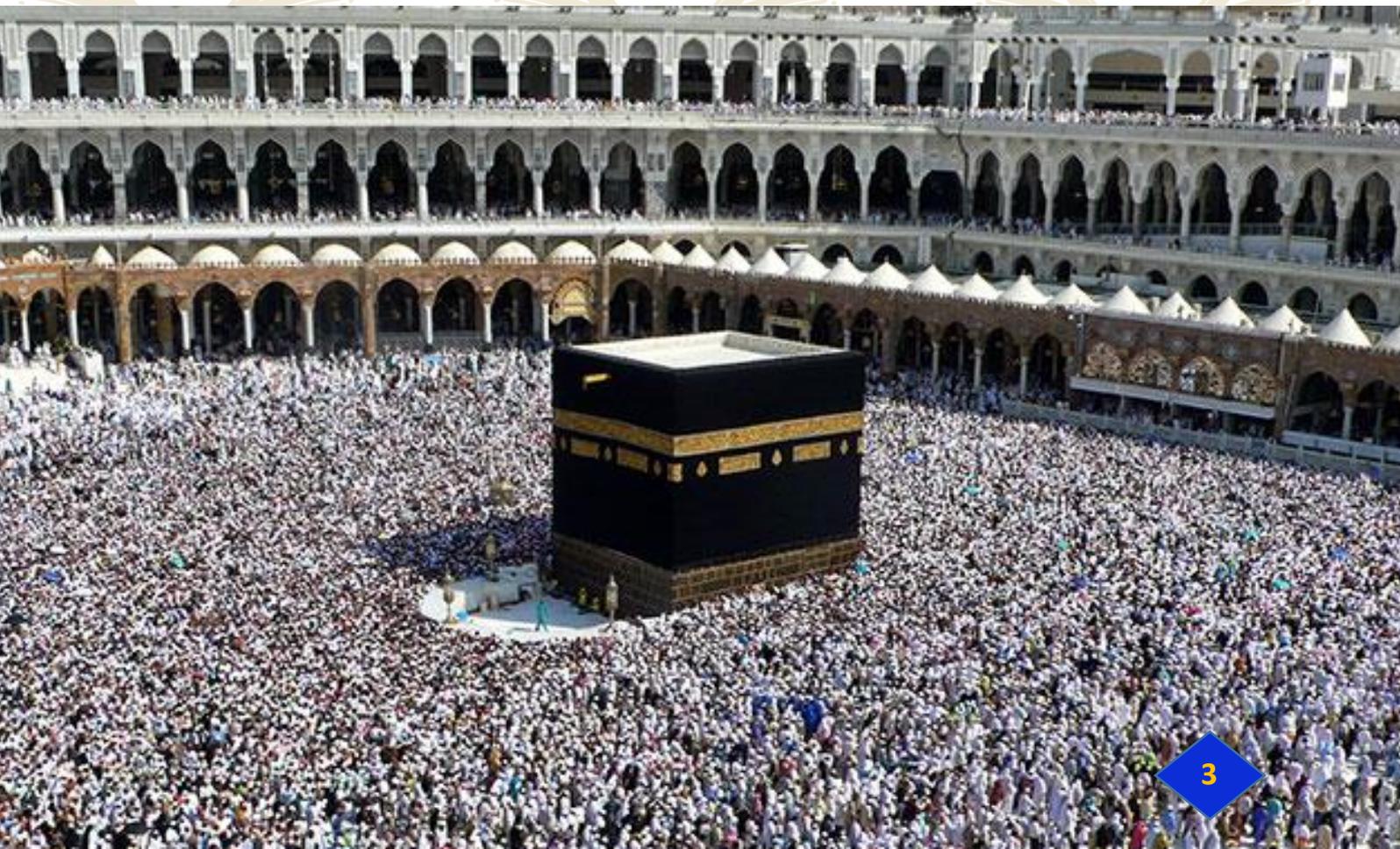
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا
وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾
وَإِذْ نَفَخْنَا فِي السَّمَاءِ الْمَاءَ فَجَاءَ مِنَ السَّمَاءِ الْمَاءُ فَجَارَ الْوُجُوهَ
وَإِذْ نَسَخْنَا مِنْهُ السَّمَاءَ سَمَاوَاتٍ مُتَبَعَاتٍ فَجَاءَ الْبُرْجَانُ ﴿٢٧﴾
يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾
لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ
مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا
وَأَطِعُوا الْبَاسِ الْفَقِيرَ ﴿٢٨﴾
ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطَّوَّفُوا
بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

In the name of Allah, the Beneficent, the Merciful

“Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): “Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the Pilgrimage among men: they will come on every kind of camel, lean on account of journey through deep and distant mountain highways; that they may witness the benefits (provided) for them, and celebrate the name of God, through the days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. Then let them complete the rites prescribed for them, perform their vows, and (again) circumbulate the Ancient House. Such (is the Pilgrimage): Whoever honours the sacred rites of God, for him it is good in the sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exceptions): but shun the abomination of idols, and shun the word that is false – being true in faith to God, and never assigning partners to Him: if anyone assigns partners to God, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place. Such (is his state): and whoever holds in honour the symbols of God, (in sacrifice of animals), such (honour) should come truly from piety of heart. In them ye have benefits for a term appointed: In the end their place of sacrifice is near The Ancient House”.

(Yusuf Ali)





PILGRIMAGE IN ISLAM

This Khutbah was delivered at Brisbane Mosque on Friday, 24 April 1999.

Generally, the Arabic word '*Hajj*' means to set out for a definite purpose. Al Iraadah, in *Shari'ah* refers specifically to the pilgrimage to the Ka'aba, which is situated in the holy city of Makkah in Arabia and performing some certain observances (*Manaasik*) during the prescribed month.

Al Hajj is one of the five pillars of Islam based on the Holy Qur'an and practice of the Prophet Muhammad (SAW)

I would like to explain an Ayah from Surah Al Imran. If we look at this particular ayah very carefully, we can see a lot of emphasis and stress on the obligatory aspects of Al Hajj. Let us see some of the important encouragements and some severe warnings in this Ayah.

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ
عَنِ الْعَالَمِينَ

'And Pilgrimage to the House is a duty which men – those who can find a way, owe to Allah. And whoever disbelieves (or do not perform even though they have the means), let him remember that Allah is surely independent of all creatures.' (Al-Imran 3:98)

'Verily, Allah does not stand in need of anything in all the worlds. This indicates Allah's extreme anger and displeasure when a man refuses to obey the injunction of His. Allah is ghani, does not stand in need of anything in this universe. He loses nothing at all.

Pilgrimage therefore is a duty men owe to Allah, for those who can afford the journey. In addition, as for those who deny the truth, Allah does not stand in need of anything in all the worlds.

Qur'an Sharif says in connection:

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

The months of the Hajj are well known: so whoever determines to perform the Pilgrimage in these months, should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. (Surah Al-Baqarah 2:198)

On the authority of Abdullah ibn Umar bin Al Khattab, (R) said, 'I heard the Messenger of Allah say:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ".

'Islam is built on five pillars, testifying that there is no deity but Allah and that Muhammad is the Messenger of Allah: Performing Salaat, paying zakat, fasting in Ramadhan, making Al Hajj to the House of Allah.' (Bukhari and Muslim)



The significance of the pilgrimage in Islam is very great and to learn how great it is, it will be sufficient to realise its reward is paradise and that one whose pilgrimage is accepted will be as free from his sins as he was when a new born baby. This is because the Prophet (SAW) said:

الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ مَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

"If a person performs Hajj for Allah's sake properly and correctly, he will return free from his sins, as on the day his mother bore him".



Umrah is kaffarah, an expiation for the sins committed between one Umrah and the next. Nevertheless, *Hajjun Mabrur* (accepted Hajj) will receive no less a reward than paradise.

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَنْبَأَنَا عَبْدُ الرَّزَّاقِ، قَالَ حَدَّثَنَا
 مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ، قَالَ سَأَلَ
 رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ "
 إِيْمَانٌ بِاللَّهِ " . قَالَ ثُمَّ مَاذَا قَالَ " الْجِهَادُ فِي سَبِيلِ اللَّهِ " . قَالَ ثُمَّ
 مَاذَا قَالَ " حَجٌّ مَبْرُورٌ "

A man asked the Prophet (SAW) of Allah (SWT) which deed is best. He said, 'Faith in Allah,' He said, 'Then what?' He said 'Jihad in the cause of Allah'. He said, 'Then what?' He said, 'Hajjun Mabrur'. (Accepted Haj) (Abu Hurairah)



According to *Fiqh*, the conditions, which make the Hajj compulsory, are five:

1. To be a Muslim
2. To have reached the age of responsibility.
3. To be of sound mind
4. To be a free man
5. To be able to afford the journey.

The last one means, that one must have enough money for oneself and one's family during the journey, until one returns home. One must also be in good health and be able to bear the strains of the journey. Having satisfied all these conditions, if a person deliberately postpones Hajj, there are many warnings in *Ahadith*.

Hadrat Abi Umamah reports that the Prophet (SAW) said:

'Whosoever fails to perform Hajj while not being prevented from it by a definite and valid necessity or by oppression from an unjust ruler, or by severe illness and in this situation he died in such a state, he has a choice to die as a Jew if he so wishes or as a Christian if he so wishes.'

Hadrat Ibn Abbas narrates that the Prophet (SAW) said:

'Whosoever has enough money to perform Hajj to visit his Lord's House and doesn't do so or has enough wealth making zakat obligatory on him and he fails to give it, he shall beg at the time of his death to be sent back to the Duniya once again.'

As Qur'an Sharif says:

فَيَقُولُ رَبِّ لَوْ لَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ ۖ فَأَصَّدَّقَ ۚ وَ أَكُن مِّنَ الصَّالِحِينَ

"Oh my Lord, why dost Thou not give me respite for a little while? I shall then give largely in charity and I should have been one of the doers of good".

(Surah ul Munafiqoon 64:11)



وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

"But to no soul will Allah grant respite when the time appointed for it has come and Allah is well acquainted with all that you do". (Surah ul Munafiqoon 64:121)



There are many benefits and wisdom in the Hajj. Of all forms of formal worship in Islam, Hajj enjoys enormous diversity. It combines all the main and dynamic aspects of Islam. *Emaan, Hijrah and Jihad*.





Hajj as such is an exercise of all the vital aspects of Islam. The teachings of Hajj are very clear, the cleansing of the spirit, the spirit of total sacrifice of personal comfort, worldly pleasures, vanities of dress and personal appearances, pride relating to birth, national origin and social status.

Hajj teaches us true sincerity before Allah, protection of the aims and goals of the *Ummah*, responsibility of each Muslim for the other, equality between all men and the importance of moral principles between Muslims.

If the true spirit of Hajj was carried through into our daily lives, Muslims everywhere could achieve the same unity now, which is only known during Hajj, where all the distinctions and differences among human beings are erased.

People of every race, colour, with diverse cultures and backgrounds of the various social economic and educational levels, respond to the call of Ibrahim (AS) Khalilullah, the Friend of Allah.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ
كُلِّ فَجٍّ عَمِيقٍ

“And proclaim the Pilgrimage among men. They will come to thee on foot, mounted on camels and other modes of transport, lean on account of journeys through deep and distant mountain highways.” (Surah Hajj 22:28)

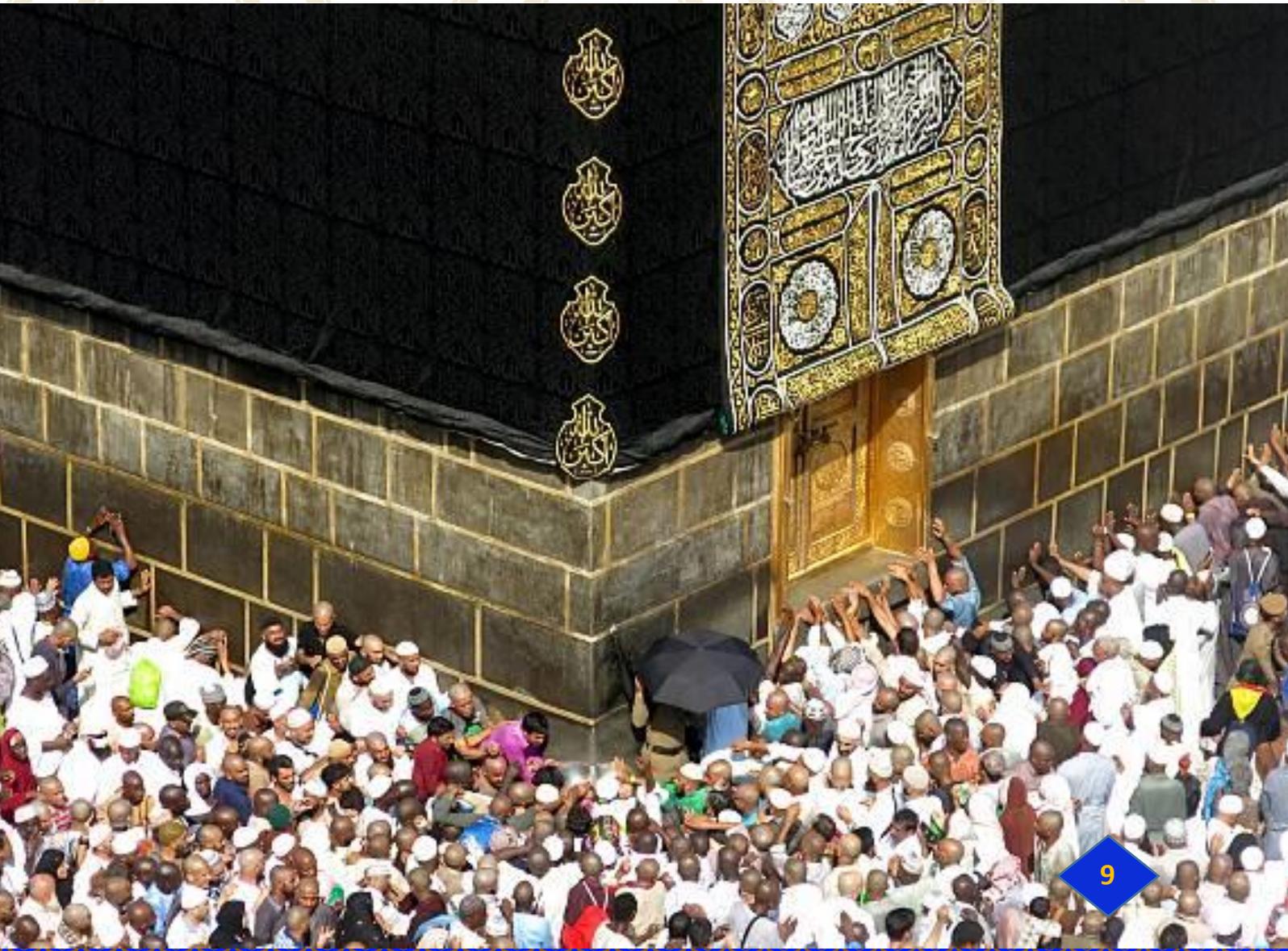
All accepted the call and performed the same actions in the same way of the Prophet Ibrahim (AS), for the same single purpose, the glorification of Almighty Allah, saying the *Talbiyah*. (Refer to Dua section)

In spite of all the emphasis and warnings about Hajj, many people amongst us travel east and west, north and south, but they avoid performing Hajj, ignoring the order and warning of Allah and His Apostle (SAW). Please remember it is reported that Umar bin Khattab (R) was intending to make those who were able to do Hajj and did not, pay *jizya* and he said about such people.

هم ليسوا مسلمين ، هم ليسوا مسلمين

“They are not Muslims; they are not Muslims.”

Finally, we pray, may Allah give us *Tawfeeq* to perform Hajj. Ameen.





AL-HARAMAIN IN QUR'AN AND HADITH

This Khutbah was delivered in Brisbane Mosque on Friday, 1 May 1991.

Al-Haram means in Arabic a sacred place wherein violation is forbidden. *Al-Haramain* means the two *harams*. According to *Shari'a*, *Al-Haramain* is the name given to the two holiest places on earth. They are *Al-Masjidul Haram*, the Sacred Mosque in Makkah, and *Al-Masjid an-Nabawi*, the Prophet's Mosque in Madinah.

Masjid al-Haram is also known as the most ancient house, *Baitul Atiq* and *Al Ka'abah*. The word *Ka'abah* means "a cube-shaped structure". *Al-Ka'abah* is constructed of stone and mortar, measuring approximately 45 feet in height, 33 feet in width and 50 feet in length, which is generally covered with a black cloth decorated with Quranic verses worked in gold.

The new *Masjid al-Haram* expands to over 160 000 sq. m, and is able to accommodate over 500,000 in congregational prayer. Massive scale reconstruction of both *Haramain* is being undertaken to accommodate approximately three million pilgrims in and around the *Haramain*.

The *Ka'abah*, which is the basis of the *Qiblah* for prayer, (the direction that all Muslims face in prayer), was raised by Prophet Ibrahim (AS) and his son Isma'il (AS). At all times it is circumambulated by Muslims.

The *Ka'abah* in the time of Prophet Ibrahim (AS) measured only 9 cubits high, 20 cubits on the southern face, 22 cubits on the northern face, 32 cubits to the east and 31 cubits to the west. At that time, it had neither roof nor door.

In 571 A.D. King Abraha of Abyssinia set off to set siege and capture the *Ka'abah* and destroy it, but Allah prevented this and Abraha was instead destroyed by Allah. This story is clearly mentioned in *Surah ul Fil* of the Holy Qur'an. Throughout history, it has never been demolished by

natural phenomenon, nor have such phenomena prevented people from coming to it.

Madinah is situated some 275 miles northwest of Makkah. These two cities are the most beloved and dearest to Muslims because of their great reverence and love for the Holy Prophet Muhammad (SAW). *Nabi Muhammad (SAW)* was born in Makkah and was buried in Madinah.

The foundation stone of *Al-Masjid an-Nabawi* was laid by the Prophet (P) and the Mosque was completed by the collective efforts of the community. Its walls were of stone and earth and were as high as a man. Its pillars were of date palms and its roof was of palm leaves. Its compound was covered with pebbles and its *Qiblah* was directed towards Jerusalem, *Baitul Maqdis*. It had three doors each being 70 cubits high and 50 cubits wide. Dried palm leaves were used for lighting. The present *Al-Masjid an-Nabawi* covers over 16500 sq. m. Further reconstruction is being undertaken to accommodate more pilgrims that visit this Holy Mosque.

The importance of the *Masjid al-Haram* and *Al-Masjid an-Nabawi* can be gleaned from the following verses of the Holy Qur'an and the hadith of the Prophet Muhammad (SAW).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَ هُدًى لِّلْعَالَمِينَ ﴿٩٧﴾
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَ مَنْ دَخَلَهُ كَانَ آمِنًا

“The first house of worship set up for mankind is the one at Makkah, rich in blessings and a guide to all creatures. In it are manifest signs, the place of Ibrahim, whoever enters it is safe.” (Al 'Imran 3:97-98)



إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَ إِنْ
خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ ط

"Verily the idolaters are filthy they must not come near the Sacred Mosque after this year if you fear poverty soon will Allah enrich you from His bounty."

(At Tawbah 9:28)

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى
وَعهِدُنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

"And We have made the house a meeting place for all people and a haven of safety, taken the place of Ibrahim as a place of prayer. And We made a covenant with Ibrahim and Isma'il to purify My house for those who go round it, for those who meditate in worship and those who bow and prostrate themselves."

(Al Baqarah 2:125)

All these special attributes which the Qur'an Al-Karim has bestowed on the city of Makkah and Masjid al-Haram are also due to the city of Madinah and Al Al-Masjid an-Nabawi. Now let me quote some hadith of Nabi Muhammad (SAW) regarding the topic.

Hadrat Anas bin Maalik (R) reports that Rasulullah (SAW) said:

'The salaah which a person performs in his house is one salaah, and his salaah in the local masjid is 25 salaah, and his salaah in the Jami'a masjid where the people gather is rewarded to the extent of 500 salaah and his salaah in Masjid al-Aqsa in Jerusalem is rewarded to the extent of fifty thousand salaah, and his salaah in my mosque, Al-Masjid an-Nabawi is rewarded to the extent of fifty thousand salaah and his salaah in Masjid al-Haram in Makkah is rewarded to the extent of 100,000 salaah.' (Ibnu Majah)

The Prophet (SAW) was on his way into exile when he looked back at Makkah and said:

'What a wonderful city you are and how I love you. Had my people not forced me out of you, I would never have settled in any other city save you.' (Tirmidhi)

There are many traditions of Rasulallah (SAW) that exhort the Muslims to love, honour and visit Madinah. Some of the *Ahadith* have been given below.

Ibnu Umar (R) relates that Rasulallah (SAW) said:

'Whosoever performs Hajj and does not come to visit me, has indeed acted unjustly and persecuted me.' (Ibnu Adhiyya)



Hadrat Ibnu Abbas (R) reports that Rasulallah (SAW) said:

'Whoever performs his Hajj in Makkah, then comes to Madinah with the sole aim of visiting me in my mosque, for him shall be written the rewards of two accepted Hajj.' (Dailami – Ithaaf)



Hadrat Ibnu Umar (R) relates that Rasulallah (SAW) said:

'Whoever visits me after my death is like he who has visited me during my life.' (Tabraani-Dar Qutni)



From the above verses of the Holy Quran and the traditions of Nabi Muhammad, *mufasssireen* and *muhadditheen* (commentators of the Qur'an and Hadith) and *fuqahaa* (Jurists of Islam) have derived laws and regulations concerning the Al Haramain. Some important points to note have been given below.

1. It is a duty of all Muslims from every part of the earth to make the Ka'abah a place of assembly and security, wherein they feel secure for themselves, their possession and their money, in their travels and their dwellings, so that they will not feel any distress in these holy places.
2. It must be made easy for anyone to do their rituals in a perfect manner. The respect of a Muslim is highly valued by Allah. As Allah says:

الْحَجُّ أَشْهَرُ مَعْلُومَاتٍ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا
طُفْسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

“The pilgrimage shall take place in the months appointed for it and whoever undertakes the pilgrimage in those months let there be no loud speech, nor wicked conduct nor quarrelling in Hajj.” (Surat ul Baqarah 2:198)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَ هُدًى لِّلْعَالَمِينَ

“The first house ever set up for mankind was indeed the one at Bakkah, rich in blessings and a source of guidance to all mankind.”

(Surat ul Imran 3:97)



An important point needing stress here, is that the first house for the worship of Allah belongs to all mankind. It is not of any particular nation. It does not belong to anyone there are the ones who come to it for Hajj and those native to it. All people have equal rights to it. Even Ibrahim (RA) and Ismail (RA) who built it have no claim to it as their property.

3. It is unlawful for anybody to prevent anyone else from journeying to the house of Allah and entering it in peace and safety. Whosoever violates this principle has violated the sanctity of Allah and his house and has transgressed upon Islam and the Muslims.
4. As Allah says:

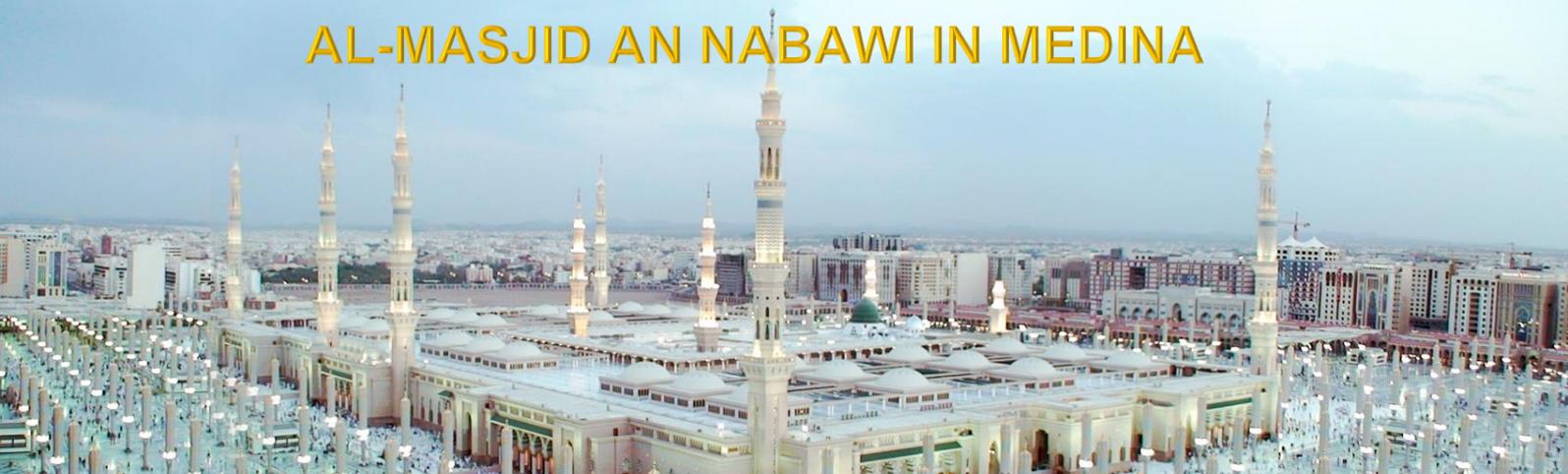
وَ إِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَ أَمْنًا وَ اتَّخَذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَ ءَمَرْنَا إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَ الْعَاكِفِينَ وَ الرُّكَّعِ السُّجُودِ ﴿١٢٦﴾

“We have made the haram for all, the haram and all the house of Makkah for both Hajjis and natives and both should have equal rights and access to them!” (Surat ul Baqarah 2:126)



5. *Al-Masjid an-Nabawi* and *Al Madinah Al Munawwarah* have the same attributes as the *Haram of Makkah*, both in holiness, purity and greatness in the sight of Allah.
6. *Mushrikeen* (worshippers of other than Allah) must not be allowed to enter any of the *Haramain*.

AL-MASJID AN NABAWI IN MEDINA



THE OBSERVANCES OF HAJJ

14

This Khutbah was given at Brisbane Mosque on Friday, 8 May 1991.

When you have determined to perform *Hajj*, the first prerequisite is to have a pure and sincere intention. You should return anything entrusted to your care to its rightful owners before leaving and must have enough money for yourself and your family during the journey.

Before leaving his home, the pilgrim should pray two *raka'ats*. After performing the two *raka'ats*, one should make the intention for *Hajj*. The intention for adopting *Ihram* and for *Qiraan* is given in the *Dua* section.

You should then determine the *miqat* point for putting on *Ihram*. The following four places are appointed as *miqat* for putting on the *Ihram* dress.

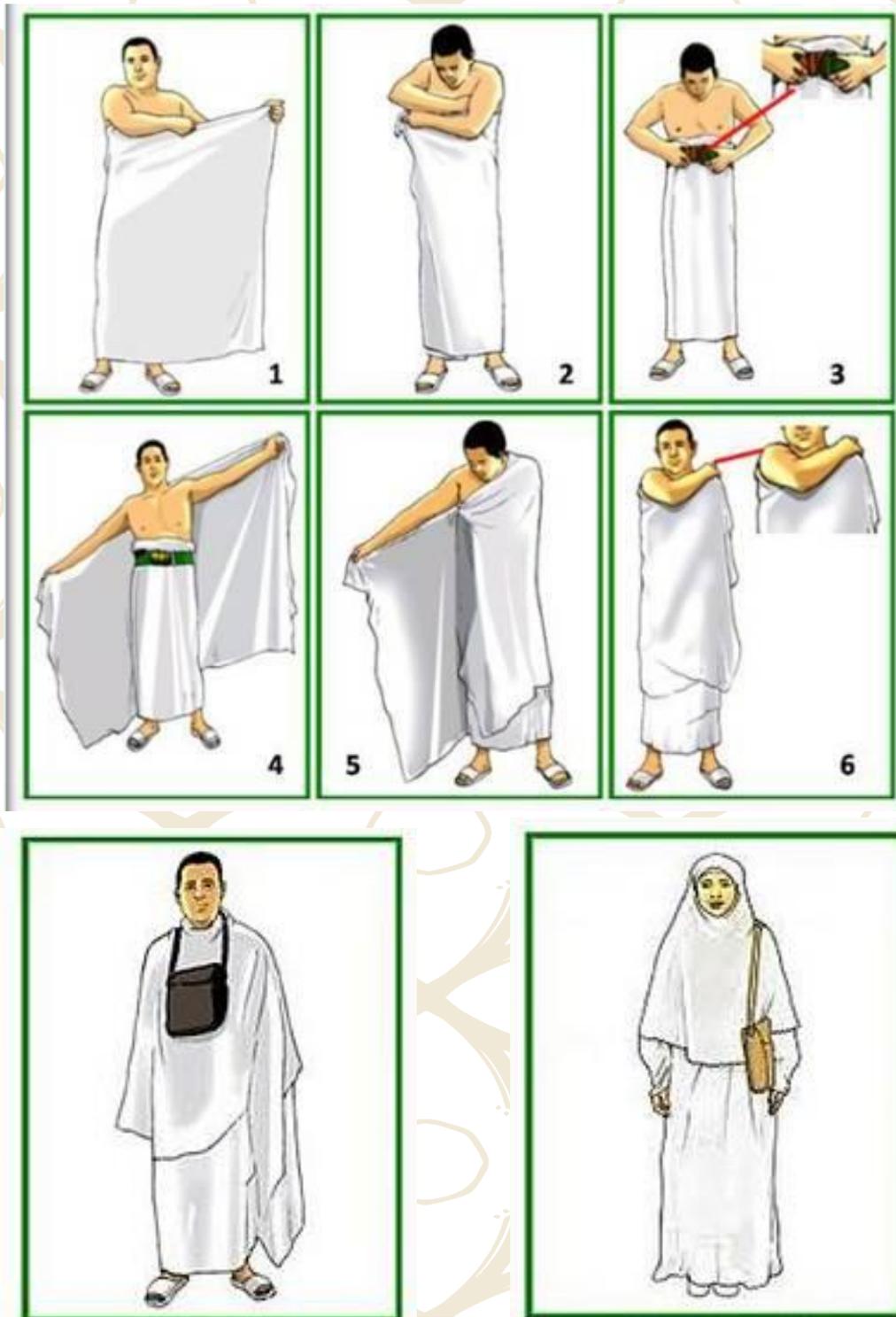
1. Dhul Hulaifa- for the people of Madinah or via that direction.
2. Al Juhfa- for the people of Syria or from that direction:
3. Qaran al Manazil- for the people of Najd or from that direction.
4. Yalamlam -for the people of Yemen or from other southern or eastern Countries.

Ihram stations (Miqat)



HOW TO PUT ON THE IHRAM

The clothes of *Ihram* are two pieces, one to cover the body from the waist to the knee and the other to cover the body from the waist up to the shoulders. The head must be bare. The *Ihram* for women is to cover the body except for the hands and face. One should have a bath (Ghusl) before putting on the *Ihram* and should recite *Talbiya* (refer to *Dua* section). The time of *Ihram* for Hajj is between 1st Shawwal until 10th Dhul Hijjah.



CATEGORIES OF HAJJ

There are three categories of *Hajj*. You may choose one according to your convenience:

1. **Hajjul Ifraad** is performing *Hajj* alone without *'Umrah*. A person who undertakes this *Hajj* will remain in the state of *Ihram* from its beginning till the day of *Nahr* on the 10th of *Dhul Hijjah* after throwing pebbles at the last *Jamrah*.
2. **Hajjut Tamattu** is to make *Hajj* and *Umrah* in two parts. Perform *'Umrah* separately and then on the 8th of *Dhul Hijjah*, wear *Ihram* again and go on through the rites of *Hajj*. Sacrificing an animal is compulsory for this *Hajj*.
3. **Hajjul Qiraan**. With *Ihram* perform *'Umrah* first then *Hajj*. Therefore one should remain in the state of *Ihram* from its beginning to the completion of all *Hajj* rites. Sacrificing an animal is included in this *Hajj*.

Ifraad

- Declared Intention: Hajj only
Labbayka Allahumma Hajjan
Here I am at Your service, O Allah, for Hajj
- Rituals: Rituals of Hajj Only
- NO Hadi (animal sacrifice) is required

Qiran

- Declared Intention: `Umrah and Hajj together
Labbayka Allahumma `Umratan wa Hajja
Here I am at Your service, O Allah, for
`Umrah and Hajj
- Rituals: Rituals of Hajj only (rituals of `Umrah are merged into their hajj counterparts)
- Hadi (animal sacrifice) is required

Tamattu`

- Declared Intention: `Umrah then Hajj (separated)
Phase One: Labbayka Allahumma `Umrah
Phase two: Labbayka Allahumma Hajjan
- Rituals: `Umrah + Break + Hajj
- Hadi (animal sacrifice) is required

ARRIVAL AT MAKKAH

After arrangements for lodging and boarding, the first thing one should do in Makkah is to perform Tawaaf, which means circling around the Ka'abah seven times starting from Hajarul Aswad and reciting the Dua of Tawaaf (please see Dua section).

This Tawaaf is called Awaaful Qudoom "greeting to the house". There are two other types of Tawaaf, 1) Tawaaf ul Ifaadah which is part of Hajj to be offered on the 10th of Dhul Hijjah, and 2) Tawaaf ul Wida, "farewell to the house". One should pass Hajarul Aswad after kissing it, touching it, or raising one's hands towards it. After the completion of Tawaaf, one should perform two raka'ats of salaah in Maqam Ibrahim. As soon as the pilgrim finishes Tawaaf it is preferable to drink from the well of Zamzam then the pilgrim should proceed to Safa and Marwa.

Arrival at Makkah

- After you have settle your luggage and other necessities, proceed towards the Masjid to perform the 'umrah.
- When entering the masjid, keep the gazes down until you feel you are in clear view of the Ka'bah. Lift your gazes and make du'a to Allah Ta'āla. The du'ā upon the sight of the Ka'bah is sure to be accepted.



HILL OF SAFA

SA'EE

Sa'ee means walking hastily between the hills of Safa and Marwa seven times. It starts at Safa and ends at Marwa and it must be done after Tawaaf. While the pilgrim is walking between Safa and Marwa he should repeat the prescribed prayers. (See Dua section).

MOUNT MARWA

After Sa'ee, Halq or Qasr should be done and then Ihram may be taken off. For ladies, Qasr only is required. This is in case of Hajjut Tamattu. In the case of Hajjul Ifraad, the Tawaaf will be a Tawaaf of greeting and Sa'ee will be counted in Hajj rites. If so, one should remain in Ihram and there will be no need for Qasr or Halq because it is done only if you want to leave the state of Ihram. For these people Tawaaf and Sa'ee are rites of 'Umrah and they will necessarily continue in the state of Ihram up to the completion of all rites of Hajj.

Before the 8th of Dhul Hijjah, it is important that one should spend time in the Haram as much as one can one should perform Tawaaf, recite Qur'an, sit and meet groups of Pilgrims and remember that you are at the most sacred place on earth. This is the supreme time of your life and you must take full advantage of this opportunity. Supplications and asking for Allah's blessings for yourself, your family and for all people in the world should be the main concern at this place.

FIVE DAYS RITES OF HAJJ

The actual rituals and rites of Hajj take place over five days, starting on the 8th day of Dhul Hijjah. We will give a very brief account of these rites.

8TH DHUL HIJAH

After morning prayers, all pilgrims must go to Mina and put on the *Ihram* with the intention to perform Hajj. If already in *Ihram* (performing *Hajjut Tamattu* or *Hajjul Ifraad*) you may do *Tawaaf* and *Sa'ee* as a type of *nafl*. *Sa'ee* will be counted in the *Hajj* in anticipation. We should perform 5 *Salaat* in *Mina* beginning from *Zuhr* and spending the 'night in *Mina*. One should arrive in *Mina* before *Zuhr* time and one should recite *Talbiyah* as much as he can. Staying at *Mina* is not compulsory in *Hajj* but it is much appreciated in *shari'a* and is a rewardable deed and follows exactly what was done by our Prophet Muhammad (SAW).





9TH DHUL HIJAH- MINA

After performing *Fajr salaah*, when it is sufficiently light and not dark, people should proceed to *Arafat*, reciting *Talbiyah* and *Takbeer* all along the way.

On reaching *Arafat*, pilgrims should perform *Zuhr* and *Asr* prayers together. These prayers are to be offered in 2 *raka'ats* instead of 4 *raka'ats*.

It is very important to spend most of the time up until sunset in supplications, reciting *Qur'an* and *Talbiyah*. One shouldn't forget that this brief stay at *Arafat* is the core of *Hajj* rites therefore busy yourself with *ibaadah*.

One should note there is no *salaah* at *Arafat* after *Zuhr* and 'Asr which should be offered together. After performing *Zuhr* and *Asr* together, people should proceed towards the place of *waqoof* (halting). It is better to be near *Jabal ar Rahman*, It is *wajib* to be in the plain of *Arafat* till the setting of the sun. If one comes outside the boundaries of the plain of *Arafat* before sunset, there is a penalty of the sacrifice of one goat. After sunset the pilgrims should leave *Arafat* for *Muzdalifa*.

ARAFAT



MASJED NIMRA IN ARAFAT





NIGHT BETWEEN 9TH AND 10TH DHUL HIJAH

On arrival at *Muzdalifa* one should perform the following acts:

- 1 - Offer *Maghrib* and '*Isha* prayers together
- 2 - In this place pilgrims spend their time reciting *Talbiyah* and Duas. This night is a blessed one, therefore the pilgrims are expected to recite the glories of Allah. It is general practice for the pilgrims to pick up pebbles for throwing at *Jamarah*.

10TH DHUL HIJAH

On the morning of this day pilgrims must return to *Mina* as early as possible and perform the following 4 acts on the 10th *Dhul Hijjah* which can be remembered in Arabic by- "RANHAT".

R for *Rami*- pelting pebbles at *Jamarah*

N for *Nahr*- sacrificing animals after *rami* at *Jamratul 'Aqabah*

H for *Halq*- shaving off or trimming the hair

T for *Tawaafuz Ziyaarah*- circumambulation of *Al Ka'abah*

During Jamarah, Talbiyah should be stopped and replaced by glorification of Allah e.g. "Allahu Akbar, Allahu Akbar, La Ilaha ill Allahu Wallah Akbar, Allahu Akbar Walillah il Hamd'. If you are undertaking *Hajj Ifraad* you can take off *Ihram* just after *Halq* or *Qasr*. If you do *Hajjul Qiraan* you should continue wearing the *Ihram* and do the following –

1. Go straight to the slaughterhouse and offer sacrifice of an animal.
2. Take off *Ihram* after *Halq* or *Qasr*. You may delay offering the sacrifice up until 12th *Dhul Hijjah* but you will have to be in *Ihram* until this rite of *Hajj* is performed.
3. After removing *Ihram* you are permitted to do what is permitted before the state of *Ihram* except have sexual relations which will remain forbidden until performing *tawaafuz ziyaarah*
4. It is recommended that one should go to Makkah as early as possible from *Mina* to perform *tawaafuz ziyaarah*.

10th of Dhul Hijjah is the day of 'Eidul Adha which is part of the observances in Hajj rites. It is also celebrated throughout the Muslim world and every Muslim who can afford the sacrificing of an animal should perform it on this day.

11TH DHUL HIJAH

If you have not yet performed *tawaafuz ziyaarah* you should do it now. After midday proceed towards the *Jamarah pillars*, starting with the first and ending with the last where you threw pebbles the previous day. You should throw 7 pebbles at each pillar just as the day before.





12TH DHUL HIJJAH

Remember that this is the last day to perform the 2 important rites of *Hajj* if still unperformed. They are *nahr* and *tawaaj of Hajj*. Without the latter the *Hajj* is invalid.

Throwing pebbles at the three stone pillars after midday is obligatory.

Now if a pilgrim wants to leave *Mina* it is desirable to leave and it marks the termination of the main rites of *Hajj*. The Holy Qur'an has allowed pilgrims to stay in *Mina* on the 13th of *Dhul Hijjah*. On the 13th of *Dhul Hijjah* you may also throw pebbles at the *Shaytaan* pillars at *Jamarah*, but this is not *Fard*.

BACK TO MAKKAH

On the 12th or 13th of *Dhul Hijjah* pilgrims return to Makkah. Before leaving Makkah for home, *Tawaaf ul Wida* is obligatory. After *Tawaaf ul wida*, all rites of *Hajj* are completed.





VISITING MADINAH

After performing *Hajj* a visit to the blessed city of Madinah is highly recommended. After entering the city of Madinah and arranging lodgings, take a bath or make wudhu and enter *Al-Masjid an-Nabawi*. First offer two *raka'ats* of *tahiyatul masjid*, then proceed to the tomb of the Holy Prophet (SAW) and present your *salaams* to our beloved *Nabi* (SAW) and to his two blessed companions who are resting next to him, Abu Bakr (R) and 'Umar bin Khattab (R). Now you may pray for your family and friends etc.

Madinah has several great and important historical places such as Uhud and Badr, the Mosque of Quba, Janatul Baqi and so on. Visiting these places is highly recommended though not part of *Hajj*.

ENTRANCE TO JANATUL BAQI



In the mosque, there is a place called Rawdah which is heaven as described by prophet Muhammad.



On the day on which you decide to leave Madinah, pay your last visit to the blessed mosque and offer two *raka'ats* of *salaat*, thank Allah (SWT) who has blessed you with the ability to perform Hajj and make a visit to Madinah as well. Ask Allah for a safe return to remain steadfast in *Emaan* until the last day of your life. Then proceed to present salutation, *salaam*, salutation, before *Nabi* Muhammad (SAW), *Roudhah* and recite *salawaat* and *salaam* in front of *Nabi* Muhammad (SAW). Then depart with the hope embedded in your heart that you will be seeing the Prophet (SAW) with all veils and curtains removed on the Day of Judgement. While you are departing from *Roudhah* you should recite the following *salawaat*.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ بِعَدَدِ كُلِّ ذَرَّةٍ مِنْهَا أَلْفَ مِائَةِ مَرَّةٍ

ALLAHUMMA SALLI ALA MUHAMMADIN WAALAALI MUHAMMADIN
BIADADI KULLI ZARRATIN MI'ATAALFIALFI MARRATI.

“Allah, magnify Muhammad and his family and shower Thy best blessings and Thy peace on him, 100 million times per atom.”

REGULATIONS RELATING TO HAJJ RITES

CONDITIONS OF HAJJ VALIDITY

Hajj will not be considered to be valid unless the following four conditions have been fulfilled:

1. Being a Muslim
2. Being of sane mind
3. Performing the rites in the correct places at the correct times on their fixed days
4. Avoiding things that nullify Hajj

FARD PARTS OF HAJJ

If any of the following parts are missed or ignored Hajj will become invalid:

1. Ihram
2. Halting in Arafat
3. Tawaafuz Ziyaarah (visitation)

WAJIB PARTS OF HAJJ

The following rites are classified as *wajib*:

1. To perform Sa'ee
2. To halt at Muzdalifa
3. To perform rami
4. Tawaaf upon arrival for those who came from outside the Haram
5. To observe the farewell Tawaaf
6. Halq or Qasr
7. Dam Sacrifice for Hajjul Qiraan and Hajjut Tamattu





In the following paragraphs we discuss briefly some of the rules and regulations related to the Fard and wajib parts of Hajj.

IHRAM

The following acts are strictly prohibited when in the state of Ihram:

1. Sexual intercourse or any sexual acts
2. Fighting or quarrelling
3. Hunting
4. Men wearing sewn clothes
5. Men covering the head
6. Halq or Qasr
7. Applying hair oil or perfume

The following acts are permissible while in Ihram:

1. Keeping and dealing with money
2. Wearing a ring, watch or belt
3. Killing a harmful animal
4. Scratching the head gently
5. Wearing shoes or sandals open from the middle of the foot and below the ankles.
6. Females wearing jewellery, stockings and gloves during Ihram

TALBIYAH AND ITS REGULATIONS

1. After one has entered Ihram it is Fard to pronounce Talbiyah once.
2. From Ihram until the first Jamarah on the 10th of Dhul Hijjah one should continue repeating Talbiyah, particularly when changing position, e.g. - mounting, dismounting, joining a group, after prayer.
3. Do not say it during Tawaaf or during rami.
4. It is recommendable to say Talbiyah twice whenever pronounced.

ARAFAT AND ITS REGULATIONS

1. Halting at Arafat is the foremost rite of Hajj.
2. Perform Zuhr and Asr with one Azaan and two Iqamat together. Do not perform any Sunnah in between.
3. After Salaat one should go to the place of Waqoof (halting) and imagine the day of Reckoning, *Mahshar*. Pilgrims should be engaged in Duas until sunset.

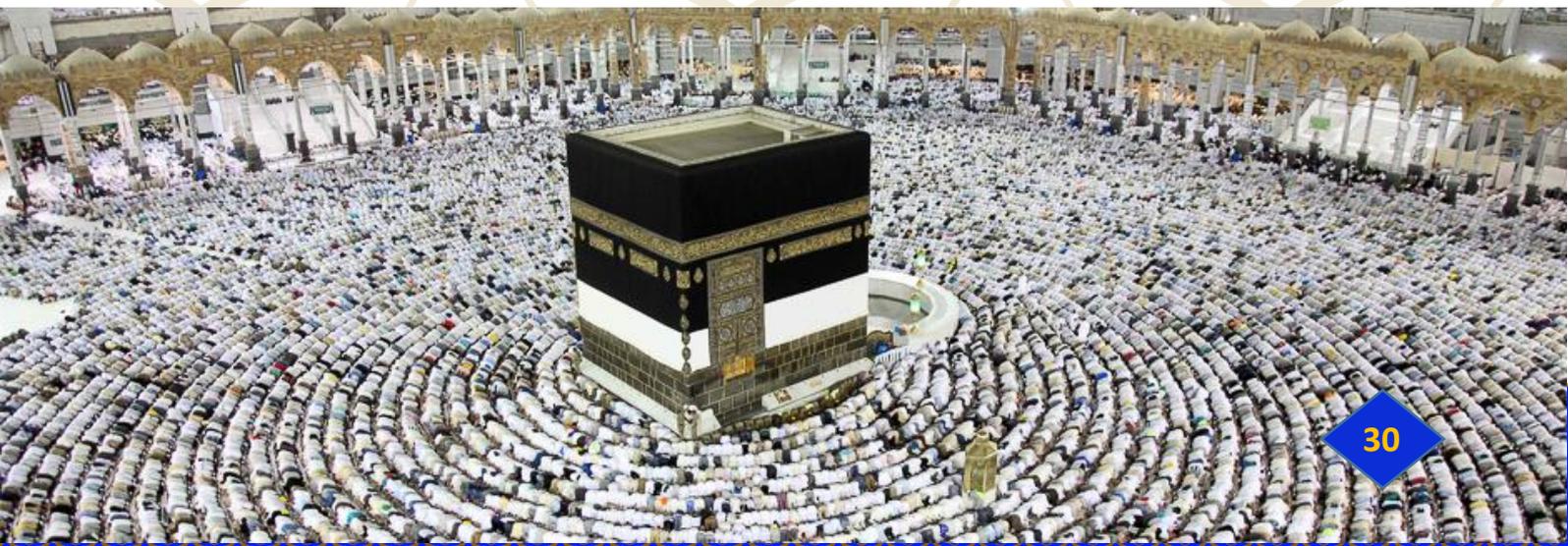
TAWAAF AND ITS REGULATIONS

There are six types of Tawaaf:

1. Ziyarah/Ifaadah. Tawaaf of visitation. This is one of the basic rites of Hajj and must be performed after Arafat on the 10th. If missed it must be done on the 11th or 12th.
2. Qudoom/ Arrival. Tawaaf which should be carried out on entering Makkah. This is a wajib Tawaaf.
3. Tawaaf al Wida/Sadr/Departure. Wajib Tawaaf performed before leaving Makkah.
4. Tawaaf ul 'Umrah. One of the basic rites of 'Umrah.
5. Vowed Tawaaf. It will be Fard on one who vows to make Tawaaf.
6. Voluntary/Nafil. May be performed anytime and as often as desired.

Regulations

1. There is no undesirable time for Tawaaf.
2. Tawaaf should be stopped for the following reasons:
 - Salaat is about to begin
 - Janazah Salaat
 - The need for fresh wudhu is to be resumed at the point it was broken, then complete the seven circumambulations.
3. During Tawaaf it is wajib to remain in wudhu
4. When completed, two raka'ats of Tawaaf salaat should be done.





WAJIB PARTS OF HAJJ

1. Sa'ee

- a. Must be observed at the conclusion of Tawaaf
- b. Seven trips are obligatory
- c. Start Sa'ee from Safa
- d. Run faster between the two signs
- e. When complete, return to Masjid al-Haram and perform two raka'ats nafl salaah
- f. It is Sunnah to be free from impurity and to have wudhu during Sa'ee

2. Halting at Muzdalifa

- a. Halting anywhere is permitted except the valley of Mohassar.
- b. When you start off for Mina, upon reaching the borders of Batni Mohassar run out of it. Start walking normally after you have run for 545 yards.
- c. Keep engaged in Talbiyah and other prayers along the way.

3. Rami

There are three Jamarahs (to be pelted with pebbles). The first is called 'Aqabah which is closest to Makkah. The next is Wusta, and the last one is called Ula which is nearest to Masjidul Kheef.

In Rami the following points should be noted:

- a. It is makrooh to break a big stone into pebbles.
- b. Pronounce Allahu Akbar on each pebble.
- c. On 13th Dhul Hijjah Rami becomes voluntary and is no longer obligatory.

- d. It is undesirable to collect pebbles from around the Jamarahs.
- e. The time for Rami is 10th Dhul Hijjah from sunrise to sunset. On the other days from the sun's decline until sunset.
- f. After Jamratul 'Aqaba on the 10th day, the sequence for the other days begins with Jamratul Uula, then Jamratul Wusta then Jamratul 'Aqaba.
- g. Pelting should be done seven times. It is makrooh to exceed it and less will not suffice.
- h. Talbiyah should be stopped upon arrival at Jamratul Aqaba and pelting the first pebble starts.

HALQ OR QASR

1. Shaving, (Halq) or clipping, (Qasr) the hair is a way prescribed by Shari'ah for leaving the state of Ihram.
2. It is wajib after Rami at Jamratul 'Uqba on the 10th of Dhul Hijjah.
3. Qasr is only for ladies.
4. After Halq or Qasr, one should formally quit the state of Ihram and is then permitted to do things except have sexual relations which becomes lawful after tawaafuz ziyaarah/ tawaaf rukn.
5. If tawaafuz ziyarah was not performed during ayyamut tashreeq, slaughtering an animal becomes wajib.





DAM, SACRIFICE OF AN ANIMAL

1. It should be remembered that the Qurbani or sacrifice should only be performed after Rami and it is incumbent upon Hajjul Qiraan and Hajjut tamatru but not upon Hajjul Ifraad. However, if an Ifraad pilgrim performs a sacrifice he will receive thawab from Allah.
2. Apart from the pilgrims, offering a sacrifice is incumbent on common Muslims with the following conditions:
 - a. He should have nisab, sacrifice is wajib on every adult every year when one possesses 90g of gold or money or excess wealth over and above basic needs.
 - b. He should be a muqem (non-traveller).
3. If a person has taken a vow to offer a sacrifice, if he achieves a desired goal then he will have to perform the sacrifice to obtain success. Sacrifice is only wajib on one's own behalf and not on one's wife or children.
4. The days of offering the sacrifice are from 10th & 12th of Dhul Hijjah until sunset. It is preferable to slaughter one's animal oneself. Even if you cannot do so one should be present when the animal is being slaughtered
5. A pilgrim performing Hajjul Ifraad is allowed to eat of the meat of his sacrifice which is offered as a voluntary sacrifice by him. Similarly a pilgrim performing Hajjul Qiraan or Hajjut Tamattu can eat of their sacrificed meat because they are required to offer sacrifices as obligatory rites. It is not permissible to eat any other sacrifice as atonement of a sin or of a vow or by a person who is prevented from performing Hajj or 'Umrah. The sacrificial meat one is allowed to eat may be divided into three parts and should be distributed among needy relatives and friends. One may give away the whole sacrifice to the needy and indigent.

REGULATIONS CONCERNING 'UMRAH

The procedure for 'Umrah is as follows:

1. Wear Ihram (Fard)
2. Perform Tawaaf after entering Masjid al-Haram (Fard).
3. Perform two raka'ats after Tawaaf. (Sunnah)
4. Perform Sa'ee between Safa and Marwa (Wajib)
5. Have Halq or Qasr. (Wajib)

This completes 'Umrah and you may leave Ihram.

HAJJUL BADAL

When a deputy performs Hajj on behalf of another person who provides all the expenses and who cannot make the journey due to some solid excuse, this type of Hajj is called *Hajjul Badal*.

There are a few prerequisites:

1. The sender should be physically unfit to perform it himself and remain as such until his death.
2. He became ill after Hajj became Fard on him.
3. It is not that the person going to perform *Hajjul Badal* should have performed his own Hajj first (according to Hanafi Fiqh).
4. On adopting Ihram, the deputy should form the niyyah of *Hajjul Badal* mentioning the name of the sender.
5. The deputy should not be given any fee for performing the Hajj and should be given the exact amount spent in performing the Hajj only.
6. It is permissible for women to perform Hajj on a man's behalf.
7. Where a person on whom Hajj became Fard dies before performing Hajj, it may be performed by the inheritors whether he has made a will or not.





INSTRUCTIONS FOR WOMEN AND CHILDREN

Women

Women should perform all the duties of Hajj and the following points should be noted:

1. During the menstruation period they may go and stay in Arafat which is the core of Hajj rites
2. They are not allowed to perform Tawaafuz Ziyaarah. They will perform it as soon as the period is over and they are in a state of cleanliness.
3. If menstruation starts while staying in Arafat, she should have a bath and put on clean Ihram and complete the Hajj rites.
4. If menstruation starts at the time of Tawaafuz Ziyaarah and the fixed time passes by, she may perform the Tawaaf later on.
5. She may omit the Tawaaf ul Wida if menstruation has begun.
6. A woman intending to offer Hajj must be accompanied by either her husband or one of her mahram (those male relatives she cannot marry), or a group of reliable women. If a woman takes the journey alone, the Hajj is valid but she is not relieved of violating Islamic Shari'ah.
7. A woman may veil her face with her head-covering.
8. It is prohibited for a woman to make Tawaaf showing her adornments.
9. If a woman's menses begins while in the state of Ihram it is not permissible for her to make Tawaaf until the flow of blood ceases and she is cleaned.
10. It is permissible for women to proceed to Mina after midnight.

Children

As for children, Hajj is not Fard on them, however the following points should be noted:

1. If a child offers Hajj it is valid and both child and parents are rewarded.
2. Hajj in childhood cannot be a substitute for Hajj after one becomes an adult
3. The parents should do Hajj duties on the child's behalf if the child is not capable of performing the Hajj rites.
4. If the child omits any Fard part the parents will not be held responsible and are not required to fulfil any penalty.





SOME PRACTICAL SUGGESTIONS

Allah (SWT) says:

و تَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَ اتَّقُونَ يَا أُولِيَ الْأَلْبَابِ

"And take with you provisions for the journey, and indeed the best provision is proper conduct." (Surah Baqarah 2:198)



The above verse draws attention to the fact that one should prepare and equip himself spiritually and materially for the journey.

The following suggestions are being offered in the hope that Allah (SWT) may accept from us all our Hajj.

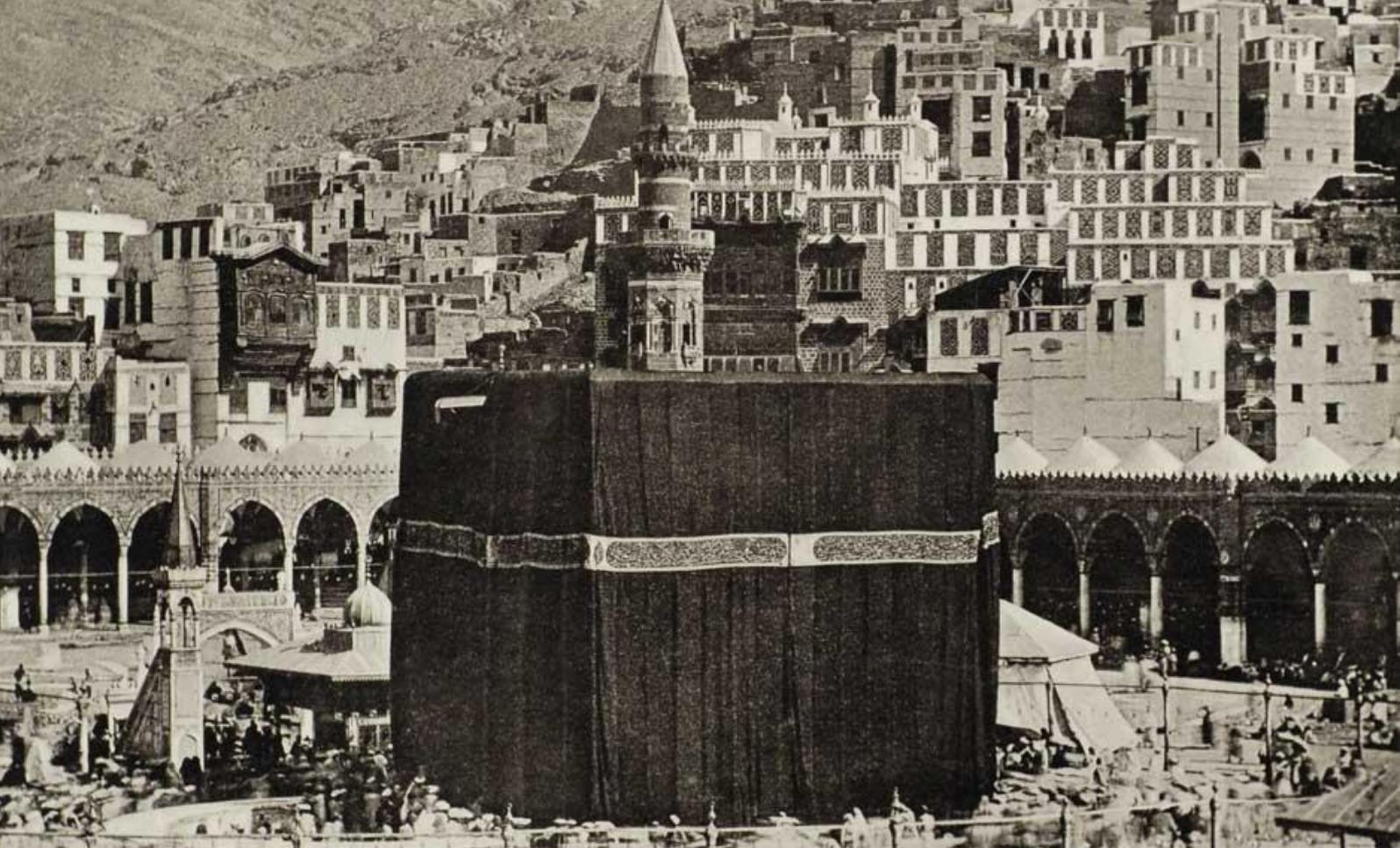
1. Remember you are on a blessed journey, be on your guard and protect yourself from the mischief of the Satan and avoid disputes and disobedience to Allah (SWT) and remember the following hadith:

Sayyidina Ibne Abbas (R) related that on the day of Arafat a young man was sharing his counsel when the young man cast his eyes, staring at a woman. Whereupon Rasulullah (SAW) said:

'O son of my brother, this is such a day when whoever controls his hearing, his sight and his tongue he shall certainly be forgiven by Allah (SWT).'

2. Think of yourself as being in a state of continuous prayer during this journey. It worries you nothing but prayers, talk little. Be positive and good, be patient and don't rush.
3. Don't panic, argue or quarrel with anybody. If you have any questions concerning religious matters, ask a knowledgeable person
4. Leave enough money for your family and their needs in your absence.
5. Prepare all requirements, check all your travel documents. Note down all the serial numbers of travellers cheques and passport numbers so in the event of loss you can obtain a replacement.
6. The temperature in Makkah is very high around 52 degrees depending on the time of the year you are travelling. Eat less and drink more water. In an emergency do not wait, seek medical help as soon as possible.
7. Be aware of the following common errors:
 - a. People should not bypass the designated station of Ihram without being in the state of Ihram. If it is necessary prepare yourself for entering into Ihram during the flight before boarding the plane.
 - b. People should not start Tawaaf in a place other than the site of the black stone which is wajib.
 - c. Touching the four corners of the Ka'abah or its walls and wiping one's hand against them has no base in Islam, except for Hajrul Aswad and the Yamani comer.
 - d. Struggling to kiss the black stone and pushing people to do this is not permissible. It should be noted that if you cannot kiss it or touch it, it is sufficient simply to point to it saying Allahu Akbar. In the same way it is sufficient to pray two raka'ats after Tawaaf anywhere in Al-Ka'abah not necessarily at Maqam Ibrahim.
 - e. Do not camp outside the boundaries of Arafat. This is a serious error which invalidates the Hajj.





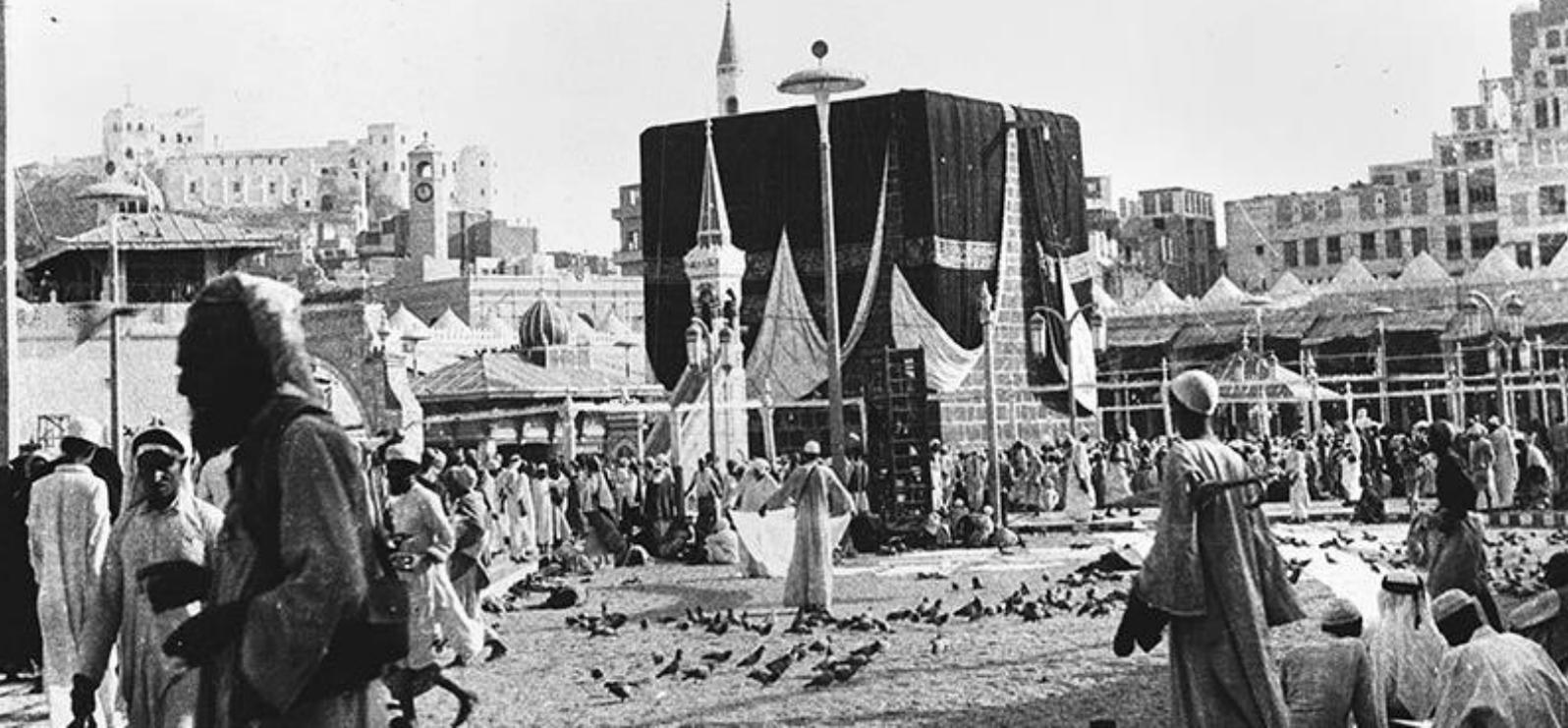
8. Be sure to observe the following points:

- a. Your Hajj expenses should be spent from your purest earnings
- b. You must know what actions are Fard/wajib and haram during Hajj. In any difficult times do not hesitate to ask those who know.
- c. You must decide the type of Hajj you intend to perform beforehand, Ifraad/Tamattu or Qiraan.
- d. Make sure that you have an extra set of Ihram clothes in case you need to change.
- e. You must perform the sacrifice if you miss anything wajib during Hajj. If you are unable to make this sacrifice you must fast three days during Hajj or seven days after returning home

9. When you return home people will come and seek your Dua. Listen to them calmly and pray for them. It is reported by Ibne Abbas that Rasulullah (SAW) said,

'When you meet a Hajji on his way home then greet him, shake hands with him and ask him to beg forgiveness on your behalf before he enters his home. Since he is forgiven by Allah (SWT) for his sins, his prayer will be accepted.'

10. A Hajji's later life will show whether or not he has benefited from the blessing of Hajj. Therefore one has to consciously weigh his intentions before proceeding on Hajj and before each Hajj rite with full sincerity to gain all the benefits of Hajji.



AN INTERESTING STORY ABOUT HAJJ

A man visited Junaid Baghdadi whose life bore no improvement even after Hajj. Junaid Baghdadi asked him:

Shaikh: Where do you come from?

Man: I just returned home from Hajj, sir.

Shaikh: Have you actually performed Hajj?

Man: Yes, I have performed Hajj, sir.

Shaikh: Before you left your home did you pledge that you would give up sin?

Man: No, I never thought of that, sir.

Shaikh: Then, in fact you did not even step out for Hajj. During your sacred journey and making halts at places during the night, did you ever think of obtaining nearness to Allah (SWT)?

Man: I had no such idea, sir.

Shaikh: Then you did not at all travel to the Ka'abah nor did you even visit it. Did you make up your mind to abandon your evil ways and attitudes when you put on your Ihram?

Man: I had no idea of that, sir.

Shaikh: Then you did not wear the Ihram garments. Well, when you stood in the plain of Arafat did you have the feeling that you were standing and having a divine vision?

Man: I had no such experience, sir.

Shaikh: You did not go to Arafat then. Well, did you promise to yourself that you would give up vain desires of the flesh at Muzdalifa?

Man: I paid no heed to this, sir.

Shaikh: Then you did not visit Muzdalifa at all. Well! Tell me, during your Tawaaf did you happen to have the glimpses of divine beauty?

Man: I had no such glimpse, sir.

Shaikh: You did not do Tawaaf at all. Well, when you made Sa'ee did you realise the wisdom, significance and objective of your effort?

Man: I was not at all conscious of this, sir.

Shaikh: You did not make any Sa'ee then. Well, did you sacrifice your selfish desires in the way of Allah, when you performed Qurbani?

Man: I failed to give any attention to that, sir.

Shaikh: Then in fact you failed to offer any Qurbani whatsoever. When you cast stones at Jamarah did you make a resolve to get rid of your evil friends, companions and desires?

Man: I didn't do that, sir.

Shaikh: Then you did not perform it at all.

Shaikh Junaid Baghdadi became very upset and regretfully said: Go back and perform Hajj again, giving due thought and attention to the requirements so your Hajj may bear some resemblance with Prophet Ibrahim's Hajj. Whose *Emaan* and sincerity is confirmed by the Qur'an as follows:

“And Ibrahim who carried out most faithfully the commands of Allah (SWT).”





HAJJ DUAS IN DIFFERENT PLACES

The following are some of the Duas and their translations. Most of these Duas are considered to be general Duas which could be recited in any occasion for Dua. These Duas are particularly recited during Hajj rites. It is always better to remember the Dua in Arabic though they may be said in any language.

DUA AT THE TIME OF LEAVING HOME

أَسْتَوِدِعُكُمْ اللَّهَ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ

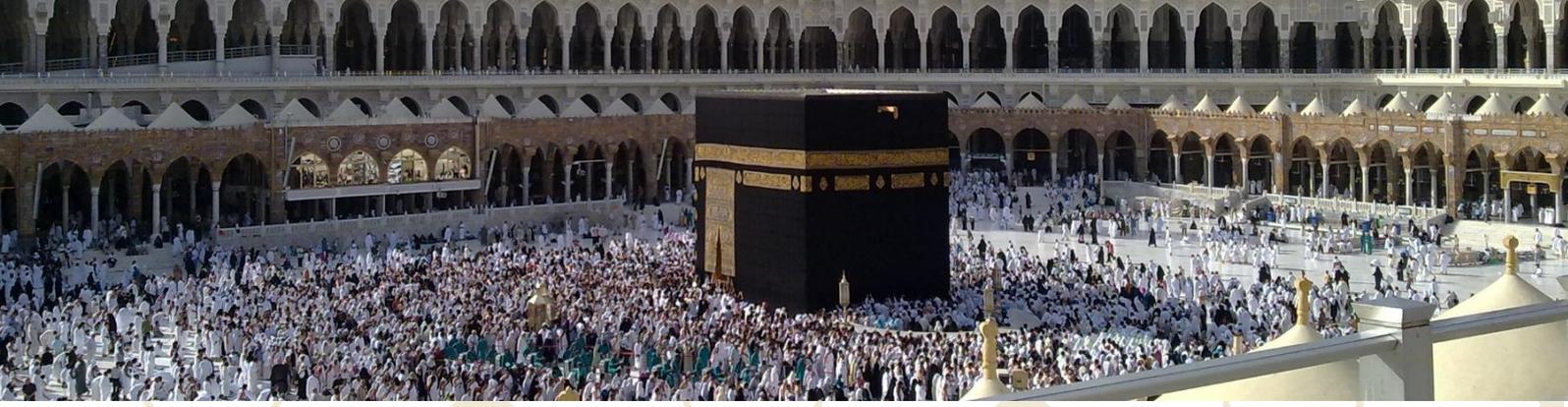
ASATADDIU KUMOL LADHEE LA YOU DHEE 0 WADA IE AHOO.

'I leave you all in the custody of Allah (SWT) whose care is never destroyed.'

اللَّهُمَّ أَنْتَ السَّاحِبُ فِي السَّفَرِ وَأَنْتَ الْخَلِيفَةُ فِي الْاَهْلِ وَالنَّوَالِ وَالْوَلَدِ
وَالْاَتِّعَابِ مَا حَفِظْنَا وَإِيَّاكُمْ مِنْ كُلِّ آفَةٍ وَوَعَاةٍ .

ALLAHUMMA ANTAS SAHIBU FISSAFAR WAANTAL KHALEEFATU FIL
IHL WAL MALI WAL WALAD WAL ASHAB, IHFAZNA WA IYYAHUM MIN
KULLI A'AFFATIN WAA'AHA.

"O Allah, thou art the Companion of the journey and the One Who looks after family, property, children and friends in our absence. O Allah, protect us and them from all evil and illness."



اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَمِنْ أَلْسِنَةِ الْفِتْنَةِ
فِي الْأَهْلِ وَالْمَالِ وَالْوَالِدِ وَالْأَشْحَابِ.

ALLAHUMMA INNA NAWOODHU BUKA MIN WA'ATHAIS SAFAR
WAAABBATIL MUNQALAB WA SOOIL MANZAR FIL AHLI WAL MALI
WAL WALADI WAL ASHAB.

*"O Allah, we seek refuge in You from the difficulty of travelling,
unhappiness in what we see and from finding when we return that
harm has come to family, property, children or friends."*

NIYYAT OF HAJJ

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ لِيَسِّرَهُمَا لِي وَيَقْبَلَهُمَا مِنِّي

ALLAHUMMA INNEE UREEDUL HAJJA WAL 'UMRAH FA YASSIR
HUMA LEE WATA QABBAL MINNEE.

*"O Allah, I intend to perform Hajj and 'Umrah therefore make them
easy for me and accept them from me."*



Talbiyah

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

LABBAIK, ALLAHUMMA LABBAIK, LABBAIK LA SHARIKA LAKA,
LABBAIK, INNAL HAMDA WAN NI'MATA LAKA, WAL MULK LAA
SHARIKA LAK.

*"Here I am, O Allah, here I am in Thy presence! There is none who is
Thy associate. Here I am! Surely all praise, favour and sovereignty
belong to Thee and none is Thy associate."*

DUA OF ENTERING MASJIDUL HARAM

اللَّهُمَّ إِنَّ هَذَا حَرَمُكَ وَحَرَمَ رَسُولِكَ فَعَيِّرْ لِعَيْنِي وَدَمِي وَعَظْمِي عَلَى النَّارِ
اللَّهُمَّ آمِنِّي مِنْ عَنَائِكَ يَوْمَ تَبْعَثُ عِبَادَكَ وَاجْعَلْنِي مِنْ أَوْلِيَايَاكَ
وَأَهْلِ طَاعَتِكَ وَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ .

ALLAHUMMA INNA HADHA HARAMUKA WAHARAMU RA- SOOLAKA
FA HARRIM LAHMI WA DHAMEE WAADHMEE ALAN NAR,
ALLAHUMMAA'AMMINNEE MIN ADHAB, YOUMA TUB ATHU IB-
ADHAKA, WAJ ALNEE MIN AOULIYAIIKA WAAHLITHAATIKA WA TUB
ALYYA INNAKAANTAT TAWWABUR RAHIM.

"O Allah, indeed this is Thy sanctuary and the sanctuary of Thy Prophet (SAW). Please forbid my flesh, my blood and my bones to burn on fire. O Allah, save me from tortures on the day when Thou shall raise the dead and make of Thy friends and for those obedient to Thee and return to me in mercy. Surely Thou art Most Forgiving and Most Merciful."

DUA ON THE FIRST SIGHT OF AI-KA'ABAH

اللَّهُ أَكْبَرُ مَا اللَّهُ أَكْبَرُ مَا لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ مَا عُوذُ بِرَبِّ الْبَيْتِ
مِنَ الْكُفْرِ وَالْفُكْرِ وَمِنْ غَيْدِ الصَّخْرِ وَمَنَْابِ الْقَبْرِ .



ALLAHU AKBAR LAILAHA ILLALLAHU WALLAHU AKBAR AWOODU
BIRABBIL BAITI MINAL KUFRI WAL FAQRI WA MIN DHEEQIS SADRI
WA ADHABIL QABRI.

"Allah is Great, Allah is Great! There is no deity worthy of worship but Allah, Allah is Great! I seek refuge with the Lord of this House from infidelity, indigence and tightness of heart and the torment of the grave."

NIYYAT OF TAWAAF AND ITS DUA

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ مُبْتَدِئًا مِنْ رَبِّكَ يَا كَرِيمُ
لِلَّهِ تَعَالَى عَزَّ وَجَلَّ .

ALLAHUMMA INNEE UREEDU TAWAFAFA BAITIKAL HARAM FA
YASSIRHOO LEE WATA QABBALHOO MINNEE SAB'ATAASH WAATIN
LILLAH TA'ALA. AZZA WAJALLAH.

"O Allah, I hereby intend to perform the Tawaaf of Thy sacred house. Please ease it for me and accept it from me seven circuits for Allah the Almighty, the Mighty High and dignified."

DUA DURING TAWAAF

Start with BISMILLAH ALLAHU AKBAR "In the name of Allah and Allah is most Great!"





DURING TAWAAF RECITE THE FOLLOWING DUA

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ

SUBHANALLAHI WALHAMDU LILLAHI WALA ILAHA ILLALLAHU
WALLAHU AKBAR WALA HOULA WALA QUWWATTA ILLA BILLAH.

**"Glory be to Allah, All praise be to Allah, there is no deity but Allah,
Allah is most great. We are helpless to do good or abstain from evil
without Allah's help."**



Between Hajj Arul Aswad and Rukn Yamani one should say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

RABBANAATINA FIDDUNYHASANATAN WA FIL AAKHIRATI
HASANATAN WAQINAADHABANNAR.

**"Our Lord grant us what is good in this world and what is good in the
hereafter and save us from the torment of hell."**

اللَّهُمَّ قَنِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيهِ وَاعْلَمْ أَنِّي كُنْتُ غَائِبًا
عَنِ الْخَيْرِ .

ALLAHUMMA QANNIENEE BIMA RAZAQTANEE WA BARIK LEE
FEEHI WAKHLUF ALA KULLI GHAIBATIN LEE BI KHAIRIN

**"O Allah, Make me content with what Thou hast given me, and bless it
for me, and watch over what is good for me among all the unseen things."**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْخَزَائِرُ وَهُوَ عَلِيُّ
كُلِّ عَنِّي قَدِيرٌ .

LA ILAHA ILLALLAHU WAHDAHU LA SHAREEKA IAHU LAHUL MULKU
WAL HULHAMDU WAHUWAAI.AA KULU SAH'IN QADEER.

*"There is no deity but Allah, the One! He has no partner, to him
belongs sovereignty and all kinds of praise and he has full power
over everything."*



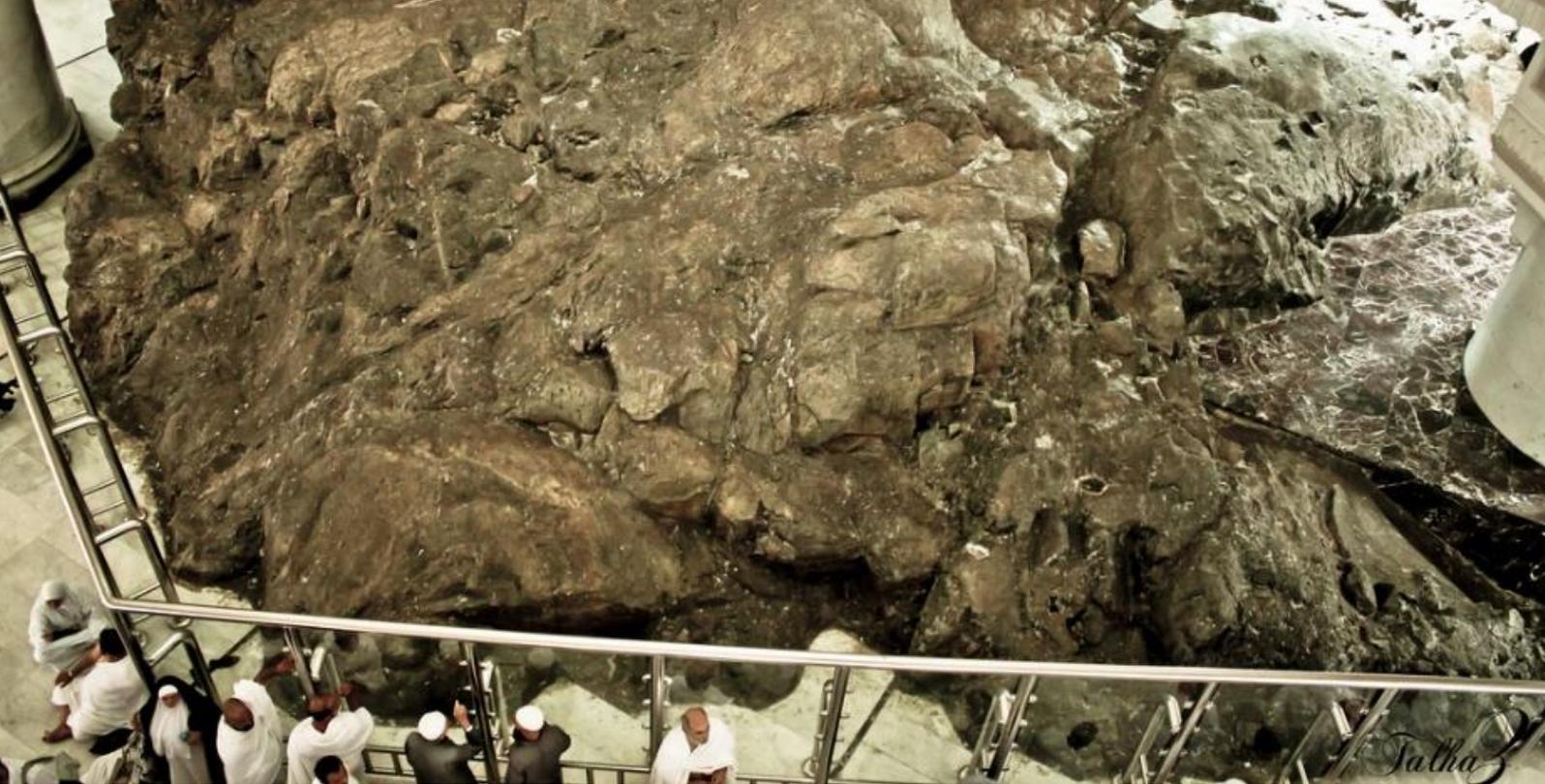
DUA OF DRINKING ZAMZAM WATER

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ . اللَّهُمَّ
اجْعَلْهُ عِافَاءً مِنْ كُلِّ مَرَضٍ وَأَرْزُقْنِي الْإِسْلَامَ وَالْبَيْتَ وَالْمَعَاذَةَ بِسْمِ
الدُّنْيَا وَالْآخِرَةِ

ALLAHUMMA INNI ASALUKA 'ILMAN NAAFI'AN WA RIZQAN WAASI'AN
WA SHIFAA 'AN MIN KULLI DAAIN. ALLAHUMMA 'ALHU SHIFAA 'AN
MINKULLI SUQUMIN WARZUQNIL IKHLAASAL YAQEEN. WAL
MU'AAFAATA FIDDUNYA WALAAKHIRAH.

*"O Allah, grant me profitable and useful knowledge and extended
provision and cure from every ailment. O Allah, make it a remedy
from every disease and grant me sincerest belief and forgiveness in
this world and the hereafter."*





DUA AND ZIKR ON MOUNT SAFA

One should start his Sa'ee with the following Dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَلَيْنَا نَائِفًا وَرِزْقًا وَآيَةً وَبِقَاءَ مِنْ كَلِمَاتِكَ يَا اللَّهُ
إِجْنَلْهُ مِنَّا مِنْ كَلِمَاتِكَ وَأَرْزُقْنِي الْإِبْرَاهِيمَ وَالْبَيْتَ وَالْمَعَاظَ بِسِي
الذَّنْبِ وَالْهَيْرَةِ

ABDIU BIMA BADA ALLAH U WA RASOOLUHU INNASSAFA
WALMARWATA MIN SHAAIRILIAH. FAMAN HAJJALBAITA AWITAMARA
FAI.AAJUNAAHA 'ALAIHI AWATTAWAFA BIHIMA WAMANTATAWWAA
KHAIRAN FA INNALLAHA SHAKIRAN 'ALIM.

"I commence this Sa'ee with what has been commanded by Allah Almighty and His Messenger. Indeed Safa and Marwa are among the signs of Allah. So whoever make pilgrimage to the House of Allah and performs 'Umrah, there is no blame on him if he goes round them both. And whoever does good spontaneously then Allah is bountiful in rewarding and All knowing."

**FACING THE QIBLAH FROM SAFA, RAISE YOUR HANDS AND
RECITE THE FOLLOWING DUA**

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

LAA ILAHA ILLAHAU WAHDAHU LAA SHARIKALAHU LAHUL MULKU
WALAHUL HAMDU WAHUWA 'ALA KULU SHAI'IN QADIR

***'There is none worthy of worship but Allah. He is free from all
association. For Him alone is sovereignty and to Him alone all praise
is due and He alone is all powerful over everything.'***



The following Dua should be recited between Safa and Marwa:

رَبِّ الْعَالَمِينَ وَارْحَمْنَا أَنْتَ الْبَرُّ الْأَكْرَمُ •

RABBIGHFIRLINAA WARHAMNAA ANTAIA 'AZZUL AKRAM.

***"O my Lord, forgive us and shower Thy mercy upon us. Thou art the
most exalted in might and the most generous."***

Sa'ee (Between Safa and Marwa)

Between Safa and Marwa one may recite any other Dua one desires.
Upon reaching Marwa, people should recite the same zikr and Dua which
had been done at Safa.





DUA OF MULTAZAM

اللَّهُمَّ لَكَ الْعَمْدُ عَمَّا بُوَانِي بِعَمَلِكَ وَتُكَايِي سُرِيدَكَ أَحْتَدُكَ بِجَمِيعِ مَعَايِدِكَ
 مَا عَلِمْتُ وَمَا كُنْتُ أَعْلَمُ وَعَلَيْ جَمِيعِ نِعَمِكَ مَا عَلِمْتُ مِنْهَا وَمَا كُنْتُ أَعْلَمُ وَعَلَيْ
 كُلِّ خَالٍ . اللَّهُمَّ أَعِزِّي مِنَ الْفَيْطَنِ الرَّجِيمِ وَأَعِزِّي مِنْ كُلِّ سَوْءٍ وَ
 فَتَنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي بِهِ يَا اللَّهُمَّ طَهِّرْ عَلِيَّ مُحَمَّدٍ وَعَلِيَّ آلِ مُحَمَّدٍ
 اللَّهُمَّ اجْعَلْنِي مِنْ أَكْرَمِ وَلَدِكَ عَلِيَّكَ وَالزَّمِينِي سَبِيلَ الْإِنْفِقَانَةِ عَنِ الْفَسَاةِ
 يَا رَبُّ الْعَالَمِينَ .

ALLAHUMMA LAKAL HAMDU HAMDAN YUWAFEE NI'MAKA WA YUKAFEE MAZEEDAKA, AHMADUKA BIJAMEEI MA HAMIDUKA MA ALTIMU WA MALAM A'ALAM WA AI.AJAMEEIE NI'AMIKA MA AL- TIMU MINHA WA MALAM A'ALAM WA AIA KULU HALL. ALLAHUMMA SALLI ALA MUHAMMAD IN WAALA ALI MUHAMMAD IN ALLAHUMMAA'DHNI MINASH SHAITANIR RAJEEM, WAAIDHNI MIN KULLI SOOIN WA QANNIENEE BI MA RAZAQTANEE WA BARIK LEEFEEHI, ALLAHUMMA IJALNEE MIN AKRAMI WAFDHKA ALAIKA WA ALZIMI SABEELAL ISTIQAMATI HATTA ALQAKA YA RABBAL A'ALAMEEN.

"O Allah, You alone deserve all kinds of praise, which may express to some extent, my gratitude to Thee for Thy many blessings and also for all Thy additional favours. I glorify Thee with all Thy excellence which I know and also those which I do not know. I glorify Thee from all Thy favours which I know and those which I do not know and I praise Thee and thank Thee in whatever condition I may be. O Allah, send Thy praise and blessings upon Muhammad and on the people of Muhammad. O Allah, grant me Thy refuge from Satan the accursed and grant me Thy refuge from every evil and favour me with contentment with what Thou hast given me and bless it for me. O Allah, include me among Thy honoured guests and help me to remain firm and steadfast on the right path till the time that I meet Thee O Lord of the Worlds."





MULTAZAM (DOOR OF THE KA'ABA)

Supplication in Arabic

Below is given a Dua which is reported to have been given by the Prophet (SAW) at Arafat:

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِنَّا نَقُولُ اللَّهُمَّ لَكَ مَلُوتِي وَنُكْبِي وَمُتَبَايِي
وَمَمْلَاتِي وَإِلَيْكَ مَأْبِي وَلَكَ رَبِّي تَرَانِي اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَوَسْوَةِ
السَّيْرِ وَفِتْنَةِ الْأَمْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَمْرٍ مَا تَجِيءُ بِهِ الرَّبِيعُ .

ALLAHUMMALAKAL HAMDU KALLADHE THAQOOLU WA KHAIRAN MIMMA NAQOOLU. ALLAHUMMA LAKA SALATEE WANU- SUKEE WA MAH YAAYA WA MA MAATEE WA ILAIKA MAAABEE WALAK RABBEE TURATHEE. ALLAHUMMA INNEE AUOODHU BIKA MIN ADHABIL QABRI WA WASWASTIS SADRI WA SHATTATIL AMRI. ALLAHUMMA INNEE AUOODHU BIKA MIN SHARRI MA TAJEEO BIHIRREEHI.

"O Allah, You deserve the praise that You have given Yourself and deserve better praise than what we can give You. O Allah, for You is my prayer, my sacrifice, my death and my life and to you I have to return ultimately. O Allah I seek refuge from the torment of the grave and from the suspicion of the heart and from the worsening of my affairs. O Allah, I seek Your refuge from the misfortune and the miseries brought by the winds."

Besides this Dua there are other approved supplications which one can recite as often as one can while on the plain of Arafat.



Muzdalifah

DUA IN MUZDALIFA

In Muzdalifa, one should recite any Dua for one's happiness and wellbeing in this world and in the hereafter. It is highly recommended to recite Talbiyah at intervals during the stay at Muzdalifa.

DUA DURING RAMI

Before Rami, pronouncement of Talbiyah should be discontinued and Takbir should be taken instead. Just before you begin pelting recite the following Dua:

بِسْمِ اللّٰهِ اللّٰهُ اَكْبَرُ رَغْمًا لِلشَّيْطٰنِ وَرِضًا لِلرَّحْمٰنِ اللّٰهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا
وَدَنْبًا مَغْفُورًا وَسَمِيًّا مَشْكُورًا -

BISMILLAHI ALLAHU AKBAR RAGHMAN LISH SHAITANIWA RIDHAN
LIR RAHMANI, ALLAHUMMA IJALHO HAJJAN MABROORAN WA
DANBAN MAGHFOORAN WA SA'IYAN MASHKOOORAN.

"In the name of Allah, Allah is most Great! To trample underfoot the will of Satan and to win Allah's approval. O Allah make this Hajj a righteous and purified Hajj, forgive me my sins and accept my effort!"

Then, hold each pebble in the tips of the fingers saying 'Allahu Akbar' then cast it as accurately as you can at the Jamarah.



PEBBLES FOR THE JAMARAH



THE THREE JAMARAH



DUA WHILE SACRIFICING AN ANIMAL

The following Dua should be recited before slaughtering the animal:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ عَلَيَّ بِمِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ
 الْمُشْرِكِينَ إِن مَلُوتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَكَرْبِكَ لَهُ وَبِذَلِكَ أُيِّرْتُ
 وَأَنَا مِنَ الْمُسْلِمِينَ هَذَا لَكَ وَمِنْكَ .

INNEE WAJJAHTU WAJHIYA LILLATHEE FATA RASSAMAWAATI
 WALARDHA ALA MILLATI IBRAHIMA HANEEFAN WA MA ANAMINAL
 MUSHRIKIN, INNA SALATEE WA NUSUKEE WA MAHYA YA WA MA-
 MAATEE LILLAHI RABBIL ALAMEEN LA SHAREEKA LAHU WA
 BITHALIKA WOMIRTU WAANA MINAL MUSLIMEEN. ALLAHUMMA
 LAKA WA MINKA.

"I have turned my face sincerely towards the being who created the heavens and the earth, in the way of Ibrahim and I am not from among the idolatrous people. My salaah and my rites of worship and my life and my death are all for Allah, the Lord of the Worlds, who has no partner with Him. This is what I have been enjoined and I am among those who surrender to Him. O Allah this is for Thy sake and granted by Thee."

Now one should slaughter the animal saying:

BISMILLAHI ALLAHU AKBAR.

And after slaughtering one should say the following Dua:

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَعَلِيكَ إِبْرَاهِيمَ عَلَيْنَا الْمَلُوءُ وَالسَّلَامُ

ALLAHUMMA TAQABBAL MINNEE KAMA TAQABBALTA MIN
 HABEEBIKA MUHAMMAD IN WA KHALEELIKA IBRAHEEMA ALAIHI
 MASSALATU WASSALAM.

"O Allah, accept this sacrifice from me as you have accepted the sacrifices offered by Your favored Muhammad (SAW) and Your friend Ibrahim (AS)."

Salutation to the Holy Prophet

While in the mausoleum of the Holy Prophet (SAW), stand about 4 arm lengths away from the pillar in the corner of the wall opposite the Prophet's head (SAW). Facing the back towards Qiblah and turning slightly towards the left, in order to stand directly opposite the Prophet's venerable countenance, say:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُبَيْتَبَ
اللَّهُ السَّلَامُ عَلَيْكَ يَا سَيِّدَ رُلْدِ آدَمَ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ.

ASSALAMU ALAIKA YA RASOOLULLAH ASSALAMU ALAIKA YA
KHAIRA KHALQILLAH, ASSALMU ALAIKA YA HABEEBULLAH, AS-
SALAMU ALAIK YA SAYYIDA WOLDI AADAM ASSALAMU ALAIKA
AWUHANNABIYYU WA RAHMATALLAHI WA BARAKATUHU.

"Peace be upon you O Messenger of Allah! Peace be upon you O the best of Allah's creation! Peace be upon you O beloved of Allah! Peace be upon you O Chief of Adam's children I Peace be upon you O Prophet and Allah's mercy and His blessings."





PROPHET MUHAMMAD (SAW) GRAVE

After these salaams to Rasulullah make Duas to Allah through the wasalah of the Prophet (SAW) in the following manner:

يَا رَسُولَ اللَّهِ أَنْتَ الْبَرَاءَةُ وَأَتَوَسَّلُ بِكَ إِلَى اللَّهِ فِي أَنْ أَمُوتَ مُسْلِمًا عَلَيْهِ صَلَاتِكَ وَسَعِيدِكَ

YARASOOLALLAHASALUKASH SHAFATA WAATA WASSALU BIKAI
IULLAHI FEE AN AMOOTA MUSUMAN ALAA MILLATIKA WA
SUNNATIKA.

"O Rasulallah I beg your intercession and through you I beg of Allah to let me die as a Muslim on the religion brought by you and in the practice preached by you."

Now you can make Dua for yourself. It may be so that someone else has asked you to convey his greetings to Rasulallah. You convey them in the following way:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْ بَتَعَنَّعُ بِكَ إِلَيَّ رَبِّيكَ

ASSALAMU ALAIKA YA RASOOLULLAH MIN YA TA YAS
TASHUFAUOO BIKAI ILA RABBIKA.

"Salam to you O Messenger of Allah from (the name of the person who has requested you to make salutations on their behalf) who begs your intercession with Allah on his behalf.

GENERAL SUPPLICATIONS

Some general Duas are given below which could be recited during Hajj season as well as any other occasion.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

RABBANAATINA FIDDUNYA HASANATAN WA FIL AAKHIRATI
HASANATANWAQINAADHABANNAR.

"O our Lord grant us good in this life and good in the hereafter and save us from the hell-fire."



اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ فَعِبِّئْنَا رَبَّنَا
بِالسَّلَامِ وَأَنْعِلْنَا دَارَ السَّلَامِ بِبَارَكَّتِ رَبَّنَا وَتَعَالَيْتَا فِي الْجَلَالِ
وَالْإِكْرَامِ.

ALLAHUMMA ANTASSALAM WA MINKASSALAM WAIIAKU IRJI
ASSALAM FAHAYYINA RABBANA BISSALAMI WAADKHLILNA DAARAS-
SALAM TABAARAB TARABBANA WATA'AALAITA YADHAL JALAALI
WALIKRAM.

"O Allah, Thou art peace and from Thee comes peace and to Thee returns peace, so keep us alive in peace. And make us enter the House of 'peace. Our Lord, possessor of honour and splendour, Thou art sublime and bounteous."





اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَمَلِ وَالْحَزَنِ ، وَأَعُوذُ بِكَ مِنَ الْكُفْرِ وَاللَّكْلِ وَمِنَ
 الْبُعْثِ وَالْجَبَنِ ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ .

ALLAHUMMA INNII A'UUDHUBIKA MINAL HAMMI WALHAZAN
 WAA'OODHUBIKAMINAL 'AJZIWALKKASAL WAMINALBUKHLI
 WALJUBN WAA'OODHUBIKA MIN GHALBATID DAINI WA QAHRIR
 RIJAAL.

***"O Allah, I seek refuge in You from worry and sorrow. I seek refuge in
 You from impotence and laziness, from stinginess and cowardice
 and I seek refuge in You from the burdens of debt and from the rage
 of men."***



اللَّهُمَّ أَسْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي ، وَأَسْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا
 مَعَاشِي ، وَأَسْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مَعَادِي ، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي
 فِي كُلِّ خَيْرٍ ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ .

ALLAHUMMA ASLIHLANA DINANALLADHI HUA ISMATU AMRINA
 WAASLIHLANADUNYANALIA TIFIHAMA'ASHUNA WA ASLIHLANA
 AKHIRANALLATI ILAIHA MAADUNA. WAJ'ALIL HAYATA ZIADATALLAN
 FIKULLI KHAIRIN WAJ'ALIL MAUTA RAHATALLANA MINKULL
 SHARRIN.

***"O Allah, strengthen our religion which is our fortress. Make this
 world a better place of living for us and grant us a good life in the
 hereafter which will be our abode. Make our life increase in all good
 and our death rest from all evil."***

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ مَحَبَّةً مِنْ حُبِّكَ وَحُبَّ كُلِّ عَمَلٍ يُقَرِّبُنِي إِلَيْكَ .

ALLAHUMMA INNI ASALUKA HUBBAKA WA HUBBA MAWUHIB- BUKA
WA HUBBA KULLI 'AMALIN YUQARRIBNI ILA HUBBIKA.

***"O Allah, I ask you for Your love and the love of those who love You
and for the love of every action which will bring me closer to You."***



اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ مَحَبَّةً مِنْ حُبِّكَ وَحُبَّ كُلِّ عَمَلٍ يُقَرِّبُنِي إِلَيْكَ .
اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ مَحَبَّةً مِنْ حُبِّكَ وَحُبَّ كُلِّ عَمَلٍ يُقَرِّبُنِي إِلَيْكَ .
اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ مَحَبَّةً مِنْ حُبِّكَ وَحُبَّ كُلِّ عَمَلٍ يُقَرِّبُنِي إِلَيْكَ .
اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ مَحَبَّةً مِنْ حُبِّكَ وَحُبَّ كُلِّ عَمَلٍ يُقَرِّبُنِي إِلَيْكَ .

ALLAHUMMA INNI A'OODHUBIKA MIN 'ILMIN LAA YANFA' WA QALBIN
L YAKHAHA'A WANAFSIN LATASHBA' WA DA'WATIN LA
YUSTAJABUI.AHA. ALLAHUMMAATI NAFSI TAQAWA WAZKKIHA
ANTA KHAIRU MAN ZAKKAHAANTA WALIWUHA WA MAULAHA.

***"O Allah, I seek refuge in You from knowledge which does not
benefit, from a heart which does not tremble, from an ego which is
not satisfied, from a supplication which is not accepted. O Allah give
my soul piety and conscience purity. You are the Master of my soul
and the Guardian of my conscience. "***





اللَّهُمَّ مُقَلِّبِ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ . اللَّهُمَّ مُسَرِّفِ الْقُلُوبِ وَالْأَبْصَارِ
 مَرِّفِ قُلُوبِنَا عَلَى طَاعَتِكَ . اللَّهُمَّ زِدْنَا وَلَا تَنْقِمْنا وَأَكْرِمْنَا وَلَا تُعِنَّا وَأَعْطِنَا وَلَا
 تُخْرِمْنا وَأَنْزِلْنَا وَلَا تُؤْتِرْ عَلَيْنَا .
 اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ

ALLAHUMMA YA NUQALLIBAL QULUUOB, THABBIT QULOOBANA
 'ALA DINIKA. ALLAHUMMA YA MUSARRIFAL QULOOB WALABSAR,
 SARRIF QUOOBANA 'ALA THAA 'ATIK. ALLAHUMMA AHSIN
 'AAQIBATANAFIL UMOORIKILLIHA WAAJIRNAMINKHIZ YIDDUNYA WA
 'ADHABIILAAKHIRA.

***"O Allah, O Controller of Hearts, keep our Hearts firm in Your religion.
 O Allah, O Controller of hearts and sights, keep them contented with
 Your worship. O Allah give us the best of outcomes in all our affairs
 and save us from disgrace in this world and from punishment in the
 hereafter."***

وَسَلِّ عَلَى النَّبِيِّ وَسَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَتْحَابِهِ أَجْمَعِينَ

WA SALLALLAHU WASSALLAMAALA SAYYYIDINA MUHAMMAD IN WA
 A'A ALIHI WAS ASHABIHI AJUMA'IN.

***"May Allah's blessing be upon our Leader Muhammad (SAW) and his
 family and all his companions." .***

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ
 بَيْرٍ، وَالسَّلَامَةَ مِنْ كُلِّ عَمِيرٍ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ - اللَّهُمَّ
 لَا تَدْعُ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا عَيْبًا إِلَّا أَعْرَفْتَهُ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ، وَلَا دَيْنًا
 إِلَّا قَضَيْتَهُ، وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ إِلَّا لَكَ رِضًا وَلِنَفْسٍ
 سَلَحٍ إِلَّا قَبَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ .

ALLAHUMMA INNA NASALUKA MOOJIBATI RAHMATIKA WA 'AZA IMA
 MGHFIRATIKA WAL GHANIMATA MIN KULLI BIRRIN WASSALAMATA
 MIN KULLI ITSMIN WAL FAWZA BILJANNATI WAN- NAJATA
 MINANNAR. ALLAHUMMA LAA TAD'ALANA DHAMBAN ILLA
 GHAFARTAHU WALA 'AIBAN ILLA SATARAHU WA LA HAMMAN ILLA
 FARRAJTAHU WALA DAINAN ILLA QADHAITAHU WAKKA HAJATAH
 MIN HAWA IJIDDUNYA WAL AKHIRAH HIYA LAKA RIDHAN WA LANA
 SALAH ILLA QADHAITAHA YA RABBAL 'ALAMIN.

"O Allah, we ask You to bestow Your mercy on us, to forgive us, to protect us from every sin, to give us a share of every good and to grant us the attainment of the garden and salvation from the fire. O Allah, leave not for us a sin which You have not forgiven nor a shortcoming which You have not concealed nor a worry which You have not removed nor a debt which You have not paid for a deed from among the needs of this world or the hereafter. The fulfilment of which is beneficial for us and pleasing to You which You have not fulfilled. O Most Merciful of those who show mercy."



سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ - وَسَلَامٌ عَلَى الْمُرْسَلِينَ - وَالْحَمْدُ لِلَّهِ
 رَبِّ الْعَالَمِينَ .

SUBHANA RABBIKA RABBIL 'IZZATI 'AMMA YASIFOON WA SALAAMU
 'ALAL MURSALEEN WAL HAMDU LILLAHI RABBIL 'ALAMIN.

"Glory to You Lord, the Lord of honour and power. He is free from what they ascribe to Him and peace on the Messengers and praise be to Allah, the Lord and Cherisher of the Worlds."

APPENDIX 1

IBRAHIM AND THE FEAST OF THE SACRIFICE

This article is taken from 'The Azan' magazine of the Northern Territory Islamic Society, 1986 Hajj issue.

About five thousand years ago in the south of Mesopotamia, called Iraq today, Allah the Almighty gave the greatest honour of His choice to a man called Ibrahim (AS). He became the prophet of the people who lived in that area. In those days most of the people worshipped idols, the sun and the stars, and they used to think these things were deities.

Prophet Ibrahim (AS) began to receive the message of Allah (SAW) and gradually began to know more and more about Allah and His religion. He was then given the order to start preaching and teaching the people. When he was young he spoke to his father, who was a worshipper of idols. Qur'an Sharif says the conversation between them was as follows:

وَأذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ يَتَّبِعْتَنِي لِمَ تَتَّبِعُنِي مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا يَتَّبِعْتَنِي إِيَّيَ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٢﴾ يَتَّبِعْتَنِي لَا تَتَّعِبِدِ اللَّهَ يُطِنُّ إِنَّ اللَّهَ يُطِنُّ كَانِ لِلرَّحْمَنِ عَصِيًّا ﴿٤٣﴾ يَتَّبِعْتَنِي إِيَّيَ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا قَالَ أَرَأَيْتَ إِنْ كُنْتُ نَادِيًّا بِمَا تُعْبُدُ إِذْ أُنزِلُ إِلَيْكَ مِنْ رَبِّي إِذْهُوَ كَانِ بِي حَفِيًّا ﴿٤٤﴾ قَالَ سَلِّمْ عَلَيْنَا مَا تَشَاءُ فَإِنَّا نَسْتَعْفِفُ لَكَ رَبِّي إِذْهُوَ كَانِ بِي حَفِيًّا ﴿٤٥﴾

Translation

“And make mention (O Muhammad) in the scripture of Ibrahim. Lo! He was a saint, a Prophet. When he said unto his father: O my father! Why worship thou that which heareth not nor seeth, nor can its might avail thee? O my father lo! There hath come unto me knowledge that which came not unto thee, so follow me and I will lead thee on the right path. O my father serve not the devil, Lo the devil is a rebel unto the Beneficent. O my father lo! I least a punishment from the Beneficent overtake thee so that they become a comrade of the devil. He said, rejectest then my gods, O Ibrahim? If you cease nor I shall surely stone thee, depart from me for a long while. He said, Peace be upon you, I shall ask forgiveness of my Lord for thee, lo! He was ever Gracious unto me.”(Surah Maryam 41-47)

The conversation itself tells us the atmosphere in which Ibrahim was brought up. For centuries they used to worship ugly idols.

Please note the gentle, persuasive tone of Ibrahim in his speech. The pious son is dutiful to his father and wishes him well in all things material and spiritual. If the father refuses Allah's light, the son will do his utmost to bring such light to the father. Having received the light, the son will never renounce that light even if he has to forfeit his father's love and renounce his home. Even if the father repels him and turns him out, his answer will be a soft answer full of love and forgiveness, but firmness on behalf of truth.

Ibrahim left his father and the home of his father and never returned during his lifetime. He left because he was turned out and because it was not possible for him to make any compromise with what was false in religion.

Then Ibrahim left his father and went amongst the people and told them that they must worship Allah (SWT) only, for it is Allah (SWT) who created the stars, the sun and the moon, Allah (SWT) also created the plants and animals for food. The sun, the moon and stars cannot give anything to eat, Allah (SWT) has made the earth so that people can live on it, therefore people should turn away from their false deities and worship Allah (SWT) alone and always do good. Ibrahim spoke of all these things to the people.

One day when the people were away, Ibrahim went into the temple and broke all their idols into pieces, but left unbroken the biggest of the idols.

﴿وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥٦﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَابِدُونَ ﴿٥٧﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٨﴾ قَالَ لَقَدْ كُنْتُمْ أَشْكَرًا لِّآبَائِكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٩﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٦٠﴾ قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٦١﴾ وَقَالَ لَهُ لَأَكِيدَنَّ أَصْنَانَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿٦٢﴾ فَجَعَلَهُمْ جَذَدًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٦٣﴾ قَالُوا مَن فَعَلَ هَٰذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٦٤﴾ قَالُوا سَمِعْنَا فَسَىٰ يَدُكَرُهُمْ يُقَالُ لَهُوَ إِبْرَاهِيمُ ﴿٦٥﴾ قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦٦﴾ قَالُوا ءَأَنْتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٧﴾ قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَسَلُّوهُمْ إِنْ كَانُوا يَنْظِقُونَ ﴿٦٨﴾ فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٩﴾ ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتُمَا هَٰذَا وَلَآئِي يَنْظِقُونَ ﴿٧٠﴾ قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٧١﴾ أَفِي لَكُمْ وَلِيمًا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٧٢﴾ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧٣﴾ قُلْنَا يَنبَغُ كُوَيْبِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٧٤﴾

When the people found all their idols smashed and broken they were very angry, "Who could have done this to our gods they cried." Then someone said, "It must have been Ibrahim, he always hated our gods." He replied, "No, it must have been the biggest one who did it, you go and ask the biggest idol." At this the idol worshipper felt ashamed and said, "You know very well that they cannot speak." Then Ibrahim (AS) asked them, "Do you then worship things that can neither be of any good to you nor do you any harm?" The people became even angrier and decided to set Ibrahim (AS) on fire. They threw him into a fire but Allah (SWT) made the fire cool, so that Ibrahim was not burnt at all. The Holy Qur'an tells the story as follows:

"And verily We gave Ibrahim of old his proper course and We were aware of him. When he said unto his father and his folk: "What are these images unto which ye pay devotion?" they said: "We found our fathers worshipping them." He said: "Verily you and your fathers were in plain error." They said. "Bringest then unto us the truth or art thou some jester?" He said: "Nay, but your Lord is the Lord of the heavens and of the earth, who created them, and I am of those who testify unto that, and by Allah I shall circumvent your idols after you have gone away and turned your backs." Then he reduced them to fragments, all but the chief of them, that happily they might have recourse to it.

They said: "Who has done this to our gods? Surely it must have been some children." They said: "We heard a youth made mention of the one called Ibrahim." They said: "Then bring him before the peoples' eyes, that they may testify." They said: "It is thou who hast done this to our gods oh Ibrahim." He said: "But this, their chief has done it, so question him, if they can speak." Then gathered they apart and he said: "Lo, ye yourselves are the wrongdoers," and they were utterly confounded and they said: 'Well thou knowest that they speak not.' He said: "Worship ye instead of Allah (SWT) that cannot profit you at all, nor harm you. Fire on you and all that ye worship instead of Allah (SWT)! Have ye no sense?" They cried, "Burn him and stand by your gods, if you will be doing." We said: "O fire be coolness and peace for Ibrahim." (*Surat ul Anbiya 51-69*).

But in spite of this miracle, Ibrahim (AS) did not have a big number following his teaching, so Almighty Allah (SWT) gave him orders to leave the area and to go to the blessed land, now called Palestine. As soon as Ibrahim (AS), his wife Sarah and the followers reached the new land, they started to preach and teach the religion of Allah (SWT) to the new people in the area.

They visited many new towns and villages, their travels took them to Egypt. Ibrahim (AS) did not rest without meeting the people and teaching the message of Allah (SWT). Nothing seemed to discourage him and his will was as strong as ever.

However, time passed and when Ibrahim (AS) was an old man he had two sons (Isma'il from his second wife Hajra, who settled in Makkah and Ishaq from his first wife Sarah who settled in Palestine). Both were good and just men and Prophets of Allah (SWT). A few years later Ibrahim dreamt that Almighty Allah (SWT) had ordered him to sacrifice his own son Isma'il. This was something very hard for any man to do but Prophet Ibrahim had no hesitation to do what he was ordered to do. He had solid faith in Allah (SWT) and his life was all sacrifice and dedication to the service of Allah (SWT). Did he sacrifice his son? The Qur'an narrates as follows:

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُاْ اِيْتَى اَرَى فِى الْمَنَامِ اِيْتَى اَذْبَحُكَ فَانظُرْ
 مَاذَا تَرَى قَالَ يَتَابَتِ اَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي اِنْ شَاءَ اللّٰهُ مِنَ الصّٰدِقِيْنَ ﴿١٠٢﴾ فَلَمَّا اَسْلَمَا
 وَتَلَّاهُ لِلْجَبِيْنَ ﴿١٠٣﴾ وَنَدَيْنَاهُ اَنْ يَتَابِرْ هَيْمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّءْيَا اِنَّا كَذٰلِكَ نَجْزِ
 بِى الْمُحْسِنِيْنَ ﴿١٠٥﴾ اِنْ هٰذَا لَهٗوَ الْبَلٰتُؤَا الْمُبِيْنُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيْمٍ ﴿١٠٧﴾
 وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ﴿١٠٨﴾ سَلَامٌ عَلٰى اِبْرٰهِيْمَ ﴿١٠٩﴾

Translation

"So we gave him tidings of a gentle son. When his son was old enough to walk with him, Ibrahim said: "O my son I have seen in a dream that I must sacrifice thee, so ask what thinkest thou?" He said: "O father, do what thou art commanded, Allah willing thou shall find me of the steadfast." Then when they had both surrendered to Allah and he had flung him down on his face. "We called unto him, O Ibrahim! Thou hast already fulfilled the vision. Lo! Thus do we reward the good. Lo! That verily was a clear test, then we ransomed him with a tremendous victim and we left him among the later folk. Peace be unto Ibrahim." (*Surat ul Saffat 101-109*).

To remember this blessed occasion of the feast of sacrifice, we, like Ibrahim (AS) and his son, sacrifice an animal and share the meat with poor people and our friends. One thing we must remember here that Allah (SWT) does not accept the flesh or the bloodshed but he indeed accepts your deeds and intentions, your piety and your heed like Ibrahim(AS) and Isma'il (AS). Allah (SWT) says in this respect:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

Translation

“It is not their meat nor their blood that reacheth Allah. It is your piety, your good intentions reach him.”

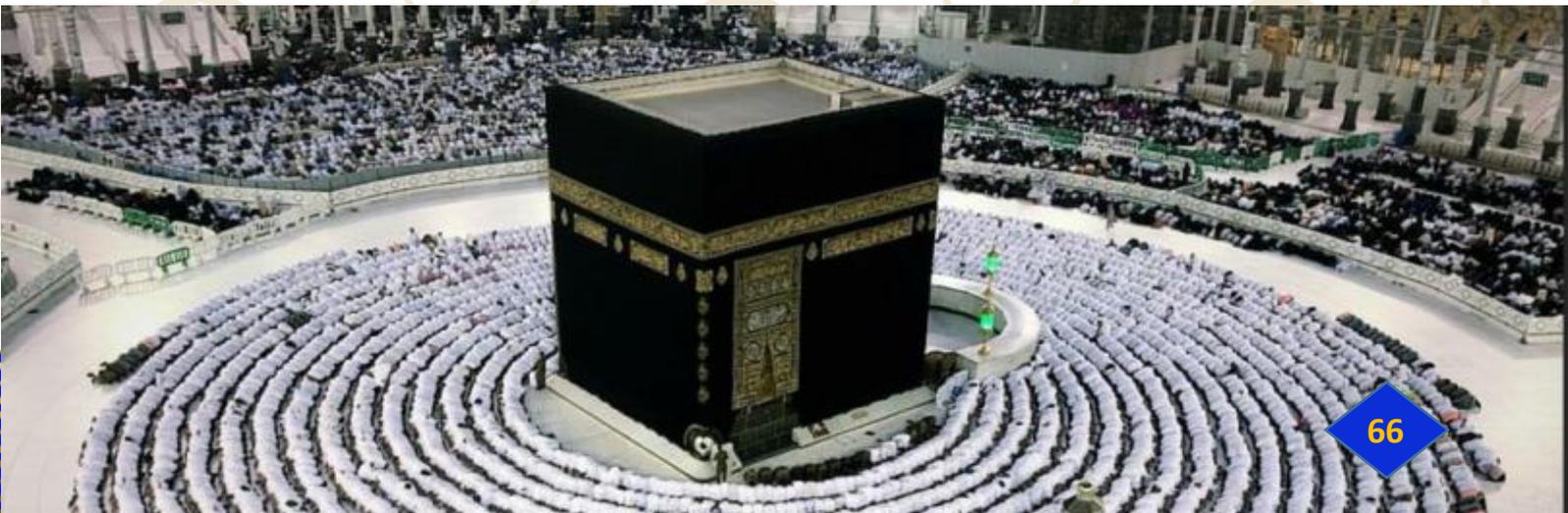
Later Ibrahim (AS) and Isma'il (AS) built the Ka'abah in Makkah, the Ka'abah is the place where the Muslims go to for pilgrimage every year. As they were building they prayed:

وَإِذ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾
رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

Translation

And when Ibrahim (AS) and Isma'il (AS) were raising the foundations of the house (Ka'abah) they prayed: "O our Lord, accept from us Lo! Thou art the Hearer the Knower, our Lord and make us submissive unto Thee and our seed a nation submissive unto Thee, and show us our ways of worship and relent towards us to Thou. Only Thou art the Relenting, the Merciful. O our Lord! And raise up in their midst a messenger from among them who shall recite unto them revelations and shall instruct them in the scriptures and in wisdom and shall make them grow. Lo Thou only Thou art the Mighty, the Wise. (*Surat ul Baqarah 127-129*).

Allah (SWT) heard his prayer and blessed the Ka'abah and sent His Prophet Muhammad (SAW) to Makkah. Millions of Muslims from throughout the world come to the Ka'abah during the Hajj pilgrimage season, and all Muslim s throughout the world turn and face the direction of the Ka'abah in Makkah when at prayer.



TAKBIR

The recitation of Takbir on "Eid Day has great thawaab (reward)

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ،
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.
اللَّهُ أَكْبَرُ كَبِيرًا،
وَالْحَمْدُ لِلَّهِ كَثِيرًا،
وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا.
لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ،
وَلَوْ كَرِهَ الْكَافِرُونَ.
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ،
وَأَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ،
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ،
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

Transliteration

1. Allahu Akbar, Allahu Akbar, Allahu Akbar, La illaha illallah, Wallahu Akbar Allahu Akbar, Wa Lillahil Hamd. - (recite 3 times)
2. Allahu Akbar Kabiran, Wal Hamdulillahi Kathiran Wa Subhanallahi, Bukratan Wa Asila.
3. La illaha illallah, Wala Na Budulla Iyyahu, Mukh Lisina Lahuddin, Wa Lao Karihal Kafiroon.
4. La ilaha illallah Wahdah, Sadaga Wadah .Wa Nasara Abdaahu, Wa a-azzajundahu, Wa Hazammal Ah Zaba Wahdah.
5. Allahumma Salli Ala Sayyidina Muhammad Wa Ala Ali Sayyidina Muhammad
Wa Ala As'habi Sayyidina Muhammad Wa Ala Ansari Sayyidina Muhammad Wa Ala Azwaji Sayyidina Muhammad
Wa Ala Zurriyyati Sayyidina Muhammad Wa Sallin Tasliman Kathira
6. La ilaha illallahu Wallahu Akbar, Allahu Akbar, Wa-Lillahil Hamd

Translation

1. Allah is the greatest, Allah is the greatest, Allah is the greatest.
There is no god but Allah, Allah is the greatest
Allah is the greatest, all praise is due to Allah.
2. Allah is the greatest and all praise is due to Allah in abundance.
(I declare) the Holiness of Allah in the morning and in the evening.
3. There is no god but Allah, the One; we worship no one except Him,
making sincere worship for Him through unbelievers object.
4. There is no god except Allah, the One. He fulfilled His word, helped
His servant, honoured His soldiers and Himself defeated the groups
of unbelievers.
5. O Allah, shower your blessings on our leader Muhammad
and on the family of our leader Muhammad
and on the companions of our leader Muhammad
and on the helpers of our leader Muhammad
and on the wives of our leader Muhammad
and on the off-spring of our leader Muhammad
and bestow peace in abundance.
6. There is no god except Allah and Allah is the greatest, Allah is the
greatest and all praise is due to Allah.

APPENDIX II

THE FAREWELL HAJJ AND FINAL KHUTBAH OF THE PROPHET MUHAMMAD (SALLALLAHU ALAIHI WASALLAM)

This article is from Khutbah on October 4, 1991 at Brisbane Mosque.

Khutbatul Wida, or the Farewell Speech of the Prophet Muhammad (SAW) at his last Hajj has a double importance. It is both a summary of the Prophet's teachings and a summarised analysis of the Holy Qur'an. The message of *Khutbatul Wida* contains the whole substance of the Qur'an and the exemplary conduct of the Holy Prophet (SAW). This *Khutbatul Wida* is very famous in Islamic history, as it has laid down the foundation of human rights, dignity and freedom. It was in fact the code of life for all nations of Islam. The nation which had arrived at its final stage of development. This nation is to protect the life of Muslims in particular and others in general. It is a nation of justice, an Ummah of security and a community of 'salvation. In this *Khutbatul Wida* emphasis was on justice 'within the family and the concept of Shurah at all levels, because of its importance in understanding the significance of the Khutbah itself, I would like to present here the translation of *Khutbatul Wida*.

On the eighth of *Dhul Hijja*, 10 A.H., the Prophet (SAW) left Makkah for Mina and spent the night there. After morning prayers he rode his she camel to Arafat and about one hundred thousand Muslims followed him. On the ninth of *Dhul Hijja*, after midday, the Prophet (SAW) went to the centre of the valley and delivered his address to the Muslims. Each and every sentence of it is repeated by Rabia bin Omayya bin Khalif. Prophet Muhammad (SAW) praised and glorified Allah and then said:



أيها الناس اسمعوا قولي ، فإنني لا أدري لعلني لا ألقاكم بعد عامي هذا بهذا الموقف أبدا ، أيها الناس إن دماءكم وأموالكم عليكم حرام إلى أن تلقوا ربكم كحرمة يومكم هذا ، وكحرمة شهركم هذا ، وإنكم ستلقون ربكم فيسألكم عن أعمالكم وقد بلغت ، فمن كان عنده أمانة فليؤدها إلى من ائتمنه عليها ، وإن كل ربا موضوع ولكن لكم رءوس أموالكم لا تظلمون ولا تظلمون . قضى الله أنه لا ربا ، وإن ربا عباس بن عبد المطلب موضوع كله وأن كل دم كان في الجاهلية موضوع وإن أول دمائكم أضع دم ابن ربيعة بن الحارث بن عبد المطلب ، وكان مسترضعا في بني ليث فقتلته هذيل فهو أول ما أبدا به من دماء الجاهلية . أما بعد أيها الناس فإن الشيطان قد ينس من أن يعبد بأرضكم هذه أبدا ، ولكنه إن يطع فيما سوى ذلك فقد رضي به بما تحقرون من أعمالكم فاحذروه على دينكم أيها الناس إن النسب زيادة في الكفر يضل به الذين كفروا ، يحلونه عاما ويحرمونه عاما ، ليواطئوا عدة ما حرم الله فيحلوا ما حرم الله ويحرموا ما أحل الله . إن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض وإن عدة الشهور عند الله اثنا عشر شهرا ، منها أربعة حرم ثلاثة متواليه ورجب مضر ، الذي بين جمادى وشعبان . أما بعد أيها الناس ، فإن لكم على نساءكم حقا ، ولهن عليكم حقا ، لكم عليهن أن لا يوطئن فرشكم أحدا تكرهونه وعليهن أن لا يأتين بفاحشة مبينة فإن فعلن فإن الله قد أذن لكم أن تهجروهن في المضاجع وتضربوهن ضربا غير مبرح فإن انتهين فلهن رزقهن وكسوتهن بالمعروف واستوصوا بالنساء خيرا ، فإنهن عندكم عوان لا يمكن لأنفسهن شيئا ، وإنكم إنما أخذتموهن بأمانة الله واستحللتم فروجهن بكلمات الله فاعقلوا أيها الناس قولي ، فإنني قد بلغت ، وقد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا ، أمرا بينا ، كتاب الله وسنة نبيه . أيها الناس اسمعوا قولي واعقلوه تعلمن أن كل مسلم أخ للمسلم وأن المسلمين إخوة فلا يحل لامرئ من أخيه إلا ما أعطاه عن طيب نفس منه فلا تظلمن أنفسكم اللهم هل بلغت ؟ فذكر لي أن الناس قالوا : اللهم نعم فقال رسول "الله صلى الله عليه وسلم" اللهم اشهد



O people, listen to me because I do not know that after this year shall I ever meet you in this place.

O people, your blood, your property and your honour are sacrosanct until you meet your Lord, as sacrosanct as is this day and this month. You will meet your Lord and He will ask you of your deeds. I have conveyed the message. He who has a trust with another, let him return it to the one who has entrusted him. With it, all transactions of usury are forbidden. Your capital is yours. Do not do injustice to others nor let injustice be done to you. It has been ordained by Allah, that usury is haraam (forbidden). To start with, I give up the usury that is due to my kith and kin and all interest due by debtors to Abbas my uncle, son of Abdul Mutalib is given up. All compensation for bloodshed committed during the days of jahiliyya (ignorance) is cancelled, and the first blood claim I abolish is that of the son of Rabiah ibn Al-Harith, where the tribe of Hudhail killed him. This is the first of jahiliyya's blood claims that I begin with.'

'People, Satan has despaired of ever being worshipped in this land of yours. But if he can be obeyed in anything less than worship he will be content, matters you may regard with little importance. So beware of him in your religion.'

O people, Allah has assigned to everyone his due. Bequest to an heir is illegal. The child belongs to the bed, and the adulterer is to be stoned. Whoever claims to be the son of one who is not his father and whoever claims to be the client of one who is not his master, on him rests the curse of Allah, the angels and all humanity. Allah will not accept his repentance.

People, the postponement of the sacred month Dhul Hijja and addition of the days of disbelief. Those who choose disbelief stray to the wrong path, they make it sacred in one year and non-sacred in another, in order to make up the number of sacred months fixed by Allah. So that they make non-sacred what Allah has made sacred and time revolves as it has been shaped since the day the heavens and the earth were created by Him. The number of months with Allah are twelve-and four are sacred. Three consecutive months, *Shawwal, Dhul Qadha and Dhul Hijja*, also *Rajah* between *Jumada* and *Sha'baan*.

People, you have rights over your wives and they have rights over you, you have the right that they do not permit into your home anyone you dislike and they should not commit indecent acts, if they do, Allah permits you to punish them without causing injury. But if they repent you may forgive them.

Then their rights over you are that you should feed them and clothe them with fairness. Take good concern of women for they are like a trust with you and have no control of themselves, you have only taken them as a trust from Allah and you have been permitted by the words of Allah to have sexual relations with them.

People, note well what I have said, I have conveyed my message to you. I have left you with as plain an indication that if you hold fast to it, you will never go astray, the Book of Allah and the practice of His Prophet.

People, listen to what I say and understand it well. There is no superiority for Arabs over non-Arabs and for non-Arabs over Arabs, for all are Adam's children and Adam was created out of clay. You have been taught that each Muslim is a brother of every other Muslim and that Muslims are one brotherhood. It is not lawful for any man to appropriate for himself anything which belongs to his brother, except with the latter's own free will and consent. Therefore do not be unjust to one another.

People, there is no Prophet after me, there is no new community after you. You shall have to serve your Lord, perform prayers five times a day, fast in the month of Ramadhan, pay Zakat, perform Hajj to the sacred House of Allah in Makkah and obey your religious and temporal leaders. Even if a black man from amongst the slaves is chosen as your leader and if he governs over you according to the Book of Allah, follow him and obey him, as a reward for this from Allah, you will enter into paradise.

People, you will be asked about me, so what will you say?' They said, 'we witness that you have conveyed and have performed your duty and that you have meant well with us.' Pointing his index finger to heaven and then to the people, he said, 'O Allah bear witness, O Allah bear witness, O Allah bear witness. Let the present convey the message to the absent, many a listener may comprehend better than those who are present. Do not return to disbelief after me, killing each other.

O Allah, I have conveyed my message.' All the people said with one voice, 'Yes.' The Prophet said, 'O Allah, thou art my witness. I have delivered my message to mankind.

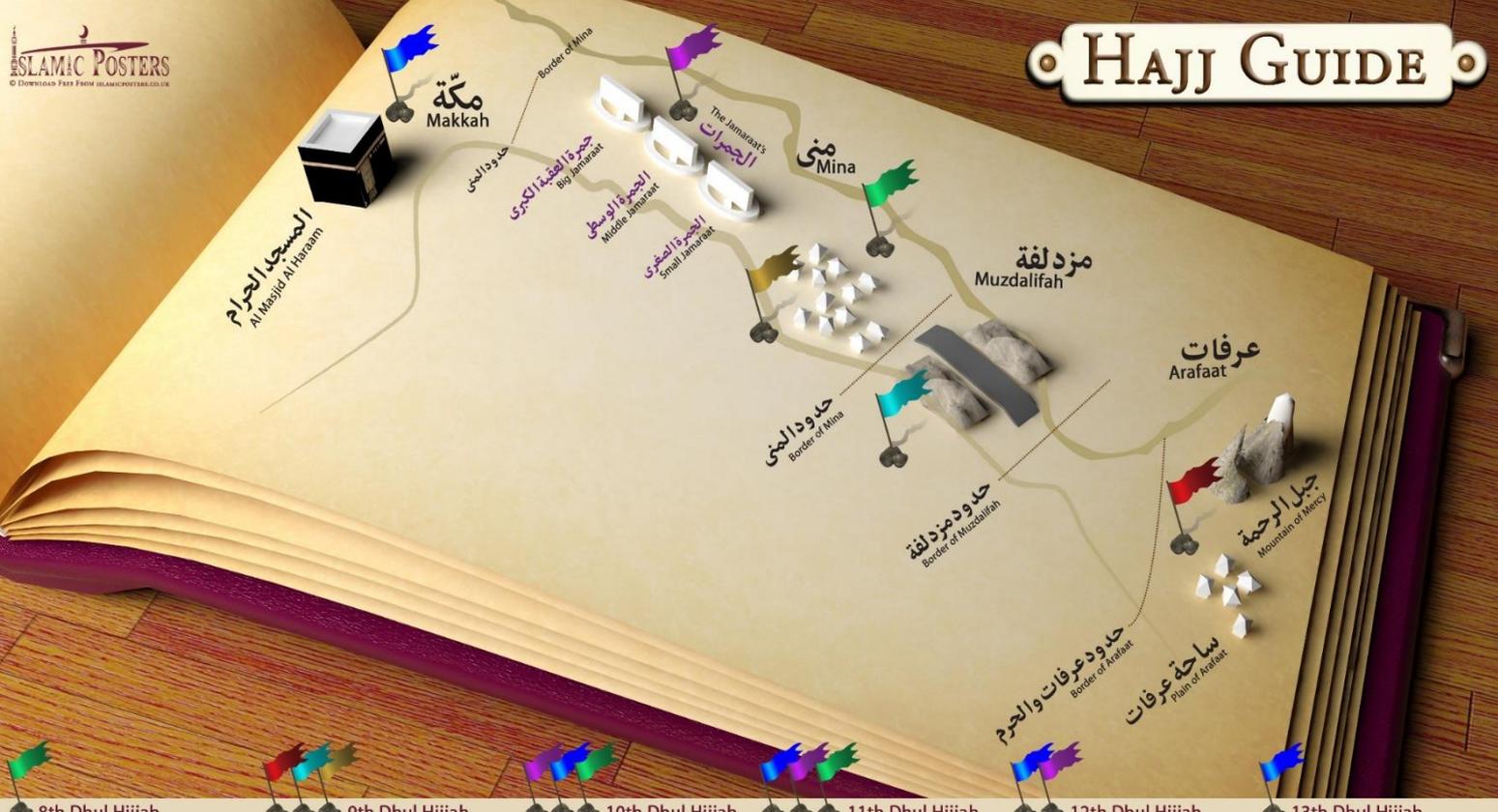
And now the Prophet finished his address and he dismounted from his camel and performed the noon and the afternoon prayers together and as he did so, Allah (SWT) revealed to him.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I perfected your religion for you and completed my favour unto you and have chosen for you Al Islam as your religion.' (Surat ul Ma'idah 5:3)

Jabal al-Rahmah, from where the Noble Prophet delivered his farewell sermon.





8th Dhul Hijjah 9th Dhul Hijjah 10th Dhul Hijjah 11th Dhul Hijjah 12th Dhul Hijjah 13th Dhul Hijjah

8th Dhul Hijjah

- Remove unwanted hair, clip nails etc.
 - Perform full GHUSL (Bath) or at least make WUDHU (Ablution)
 - Put on IHRAAM garments
 - Pray 2 RAKAATS
 - Make INTENTION for Hajj
 - Recite the TALBIYYAH
- لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ،
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ ، لَا شَرِيكَ لَكَ
 Labbayka Allaahumma labbayk, labbayka laa shareeyka laka labbayk, Innal-hamda wan-ni'mata laka wal-mulk, laa shareeyka lak
- *Here I am, O Allaah, here I am. Here I am, You have No partner, here I am. Verily All praise and blessings, and All sovereignty, are Yours. You have No partner*
- Go To MINA (preferably in Morning)
 - Pray Zuhr, Asr, Maghrib & Isha at MINA
 - Engage in Ibaadah (worship) all day

9th Dhul Hijjah

- Pray FAJR at MINA
- From FAJR of 9th to ASR of 13th Recite TAKBEER of TASHREEQ after every Salaah
- Go to ARAFAAT anytime after Sunrise
- Pray ZUHR & ASR at ARAFAAT
- Preform WUQUF (Stand and pray), make Du'aa and Seek Forgiveness until sunset.
- After SUNSET go to MUZDALIFAH
- Pray MAGHRIB & ISHA Together (at Isha time) at MUZDALIFAH with one Adhaan and one Iqaamat
- Collect 70 PEBBLES for Stoning
- Spend the Night in Ibaadah
- Pray Fajr in MUZDALIFAH (at beginning time)
- Leave for MINA just before SUNRISE
- Keep reciting TALBIYYAH frequently

10th Dhul Hijjah

- Pelt the BIG JAMARAAT (Shaytaan) with 7 Pebbles
- TALBIYYAH stops after this
- Do QURBANI (Udhiya)
- SHAVE / TRIM the hair
- Now you are out of the state of Ihraam
- Performing Tawaaf e Ziyaarah - This can be done anytime up to sunset of the 12th OF DHUL HIJJAH
- Go to Makkah and Perform TAWAAF E ZIYAARAH
- Pray 2 RAKAATS Salaah behind the Maqaam-e-Ibraheem if possible or anywhere in the Haraam
- Drink ZAM ZAM water
- Perform SA'EE
- RETURN back to MINA

11th Dhul Hijjah

- If not done so then: Go to MAKKAH & Perform TAWAAF E ZIYAARAH
- Pray 2 RAKAATS, drink ZAM ZAM water and Perform SA'EE
- RETURN back to MINA
- Pelt All 3 JAMARAAT after MID-DAY with 7 pebbles for each Jamaraat (preferably Before SUNSET)
- Stay in MINA for Ibaadah (Worship)

12th Dhul Hijjah

- If not done so then: Go to MAKKAH & Perform TAWAAF E ZIYAARAH
- Pray 2 RAKAATS Nafil of Tawaaf, drink ZAM ZAM and Perform SA'EE
- RETURN back to MINA
- After MID-DAY Pelt all 3 JAMARAAT with 7 pebbles for each Jamaraat
- Leave MINA for MAKKAH Before SUNSET if possible
- If cant leave - Stay at MINA

13th Dhul Hijjah

- If still at MINA at Subh-Sadiq (Fajr beginning time), Pelt all 3 JAMARAAT with 7 pebbles for each Jamaraat
- Leave for MAKKAH
- Before you leave Makkah, perform TAWAAF E WIDAA
- Pray 2 RAKAATS for Tawaaf
- From ASR of 13th Reciting TAKBEER of TASHREEQ Stops

TAKBEER of TASHREEQ
 اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ
 Allaahu Akbar, Allaahu Akbar, Laa Illaaha Illallahu Wallaahu Akbar, Allaahu Akbar wa Lillaahil Hamd
 (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)

HAJJ COMPLETE
 Hajj e Maqbool! & Hajj e Mabroor!

1 - Ihraam - Before reaching Meeqat

- Remove unwanted hair, trim moustache, clip nails etc.
- Make full Ghusl (bath) or at least make Wudhu (ablution)
- Before reaching the Meeqat (boundary) put on the Ihraam clothes (2 white un-sewn sheets for men; and regular clothes for women). Women must not let any cloth touch their face whilst in the state of Ihraam.
- Pray 2 Rakaats of Salaah - Avoid MAKROOH times. It is Sunnat to recite, Surah Kaafirun in the 1st Rakaat and Surah Ikhlâas in the 2nd Rakaat after Surah Faatihah.
- Make Niyyat (intention) for Umrah in any language:

اللَّهُمَّ إِنِّي أُرِيدُ الصُّمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي
 "Allaah humma inni ureedul umrata fa yas-sir haa lee wa taqabbal haa minni"
 (Oh Allah, I intend to perform Umrah; make it easy for me and accept from me)

f. Recite Talbiyyah:

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

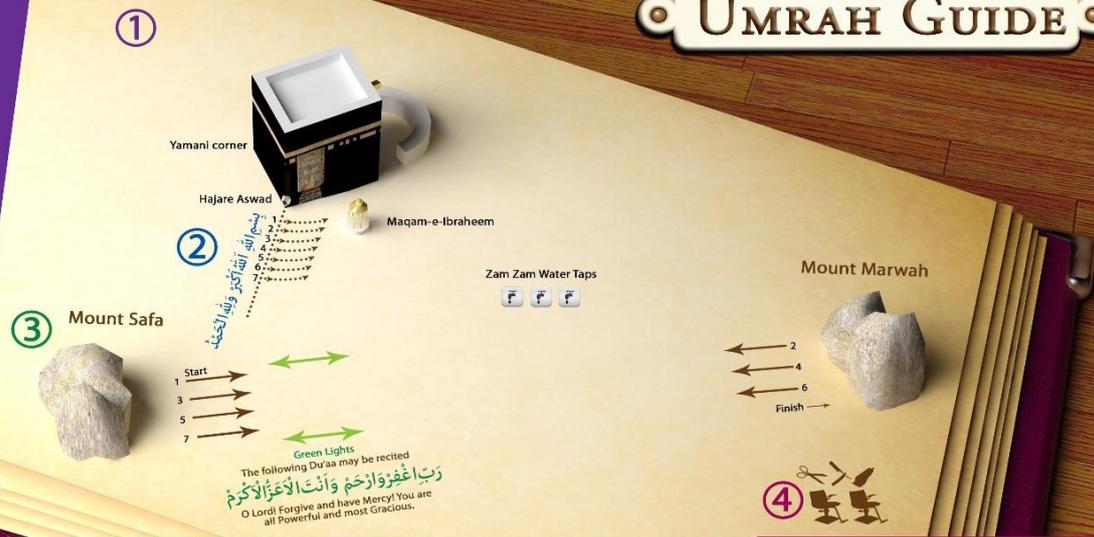
"Labbayka Allaahumma labbayk, labbayka laa shareeyka laa labbayk, Innal-hamda wan-ni'ama laaka wal-mulk, laa shareeyka lak

(Here I am, O Allah, here I am, Here I am, You have No partners, here I am, Verily All praise and blessings, and All sovereignty, are Yours, You have No partner)

g. Proceed to Masjid al-Haram, reciting the Talbiyyah, (men to recite loudly; women to recite quietly).

h. When reaching and entering the Masjid al-Haram, enter with your right foot and recite Du'aa for entering the Masjid.

i. On seeing the Ka'bah, say "Allaahu Akbar, Laa ilaaha illallah" 3 times, recite Durood and make Du'aa facing the Ka'bah.



The following Du'aa may be recited
 رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
 O Lord! Forgive and have Mercy! You are all Powerful and most Gracious.

REMOVE IHRAAM CLOTHES - UMRAH NOW COMPLETE.

2 - Tawaaf

a. Before proceeding to the starting point of Tawaaf, corner with the Hajare Aswad (Black Stone), uncover the right shoulder (men only) while making Tawaaf (this is known as Ihtiba).

b. Make Niyyat for Tawaaf (can be made in any language) "Oh Allah, I intend to perform Tawaaf; make it easy for me and accept it from me."

c. Face the Ka'bah with your whole body and recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 "Bismillaahi, Allaahu Akbar, wa lil laahil hamd"

(In the name of Allah, Allah is the greatest and all praise is for Allah)

Touch and kiss the Hajare Aswad. If you can not kiss or touch it, then hold the palms out towards the black stone and then softly kiss the palms without making a sound. This is called Istilam. Start your 1st circuit. Repeat "Bismillaahi Allaahu Akbar" every time when starting a new circuit until all 7 circuits are complete.

d. Men should walk briskly (Rami) during the First 3 circuits. The remaining four circuits are done at a normal pace.

e. Perform Istilam for the 8th time to finish.

f. During Nafl Tawaaf, ONLY if possible face your head towards the Ka'bah and touch the Yamani corner with the right hand (the corner before Hajare Aswad) and say "Bismillaahi, Allaahu Akbar". During Umrah when in Ihraam this is NOT done due to Itr applied there.

Note: At no point during Tawaaf should one turn his / her body towards the Ka'bah, this can only be done at the start and end of Tawaaf when making Istilam. Try to avoid touching the Ka'bah whilst in Ihraam due to Itr being applied on the Ka'bah.

g. Recite Qur'aan, make Du'aa or Dhikr etc. during Tawaaf. It is Sunnah to recite the following Du'aa between the Yamani corner and the corner with the Hajare Aswad during each circuit:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Rab-banaa aatinaa fid-dunyaa hasanah wa fil aakhirati hasanah waqina' azzaaban naar"
 (O Allah, grant us goodness in this world, and goodness in the hereafter, and save us from the punishment of the fire)

h. After Nafl Tawaaf, if possible, stand between the door of the Ka'bah and Hajare Aswad and make Du'aa - This area is called Multazam - This is NOT done during Umrah due to Itr applied there.

i. Once Tawaaf is complete, (i) Cover your right shoulder (ii) Offer 2 Rakaats anywhere behind the Maqam-e-Ibraheem or anywhere in the Haram. It is Sunnah to recite, Surah Kaafirun in the 1st Rakaat and Surah Ikhlâas in the 2nd after Surah Faatihah.

j. Drink Zam Zam water - Make Du'aa when drinking Zam Zam.

k. It is desirable (Mustahab) to perform Istilam for the 9th time before going to Sa'ee

3 - Sa'ee

a. Proceed to Mount Safa and make Niyyat (intention) of Sa'ee (this can be done in any language)

b. Ascend Mount Safa, face the direction of the Ka'bah and say: "Laa ilaaha il-lal laahu wal-laahu akbar" 3 times.

c. Raise the hands and facing the direction of the Ka'bah, make as much Du'aa as possible.

d. From Mount Safa proceed to Mount Marwah.

e. Make Du'aa, Dhikr etc. along the way.

f. Men (only) should jog / quicken their pace between the set of green lights - you may recite the Du'aa above.

g. When reaching the other Mount, again make Du'aa facing the direction of Ka'bah.

h. Going from one Mount to the other is counted as One circuit.

i. Return back to Safa - Go 7 times in total between Safa and Marwah repeating steps e, f & g (above).

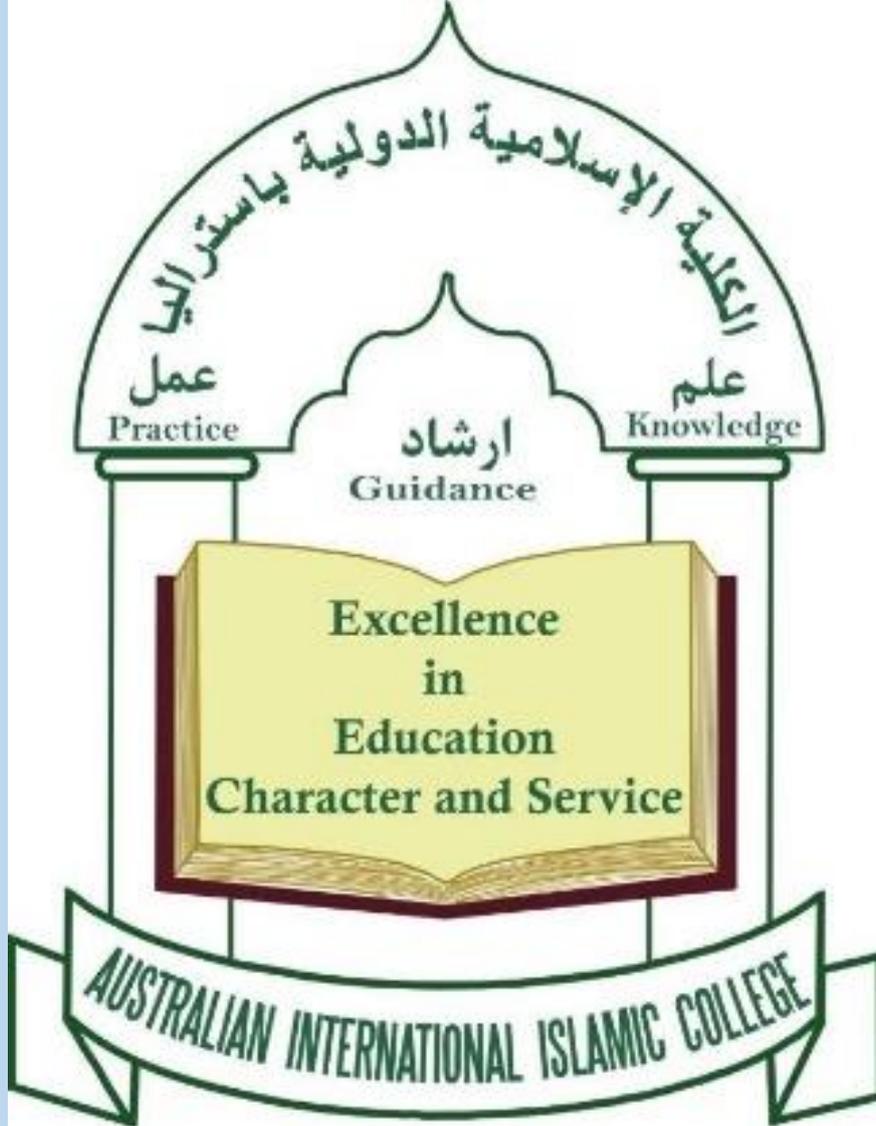
j. Finish the 7th circuit at Marwah and make Du'aa.



GLOSSARY

Arafat	The name of a mountain about fourteen miles distant from Makkah. On the ninth of Dhul Hijjahh pilgrims leave Mina after Fajr prayers for Arafat where they offer Zuhr and Asr together. After sunset people leave Arafat without praying Maghrib which should be offered together with 'Isha at Muzdalifa.
Ayyamun Nahr	The 10th, 11th and 13th of Dhul Hijjahh.
Ayyamut Tashriq	The 10th, 12th and 13th of Dhul Hijjahh.
Dam	The slaughtering of an animal with the intention of sacrifice.
Fard	Fundamental parts of worship. If one misses it then the whole unit is incomplete and must be repeated.
Hajarul Aswad	The black stone, a remainder of the original Ka'abah built by the prophet Ibrahim (SAW) and his son prophet Isma'il (SAW). It is fixed in the eastern corner of the Ka'abah. It is from this area that Tawaaf begins.
Hajj	The major pilgrimage to Makkah during the prescribed month.
Halq	Shaving off the hair on the head
Ihram	The pilgrim's dress, signifying the state of consecration to Allah (SWT).
Istilam	Kissing the black stone and touching the Yamani corner.
Jabalur Rahma	A sacred hill in the middle of the plain of Arafat.
Jamarah	3 pillars of stone called 'Aqaba, Wusta and Ula . Throwing pebbles at them is compulsory.
Jannatul Baqi	Graveyard of Madinah.
Jannatul Mu'alla	Graveyard of Makkah.
Ka'abah	A simple cubic structure, the most ancient house of Allah (SWT) built by prophet Ibrahim (SAW) and his son prophet Isma'il (SAW)
Makkah	It is the Sacred City for Muslims because it contains the Sacred Ka'abah
Maqam Ibrahim	The station of Ibrahim, it is a stone which is encased in glass. This stone was the foot-stool of the Prophet Ibrahim. It is in front of the gate of the Ka'bah.
Masjidul Haram	Buildings around the house of the Ka'abah.
Masjidul Kheef	Mosque at Mina
Masjidun Nimrah	Mosque at Arafat.
Al-Masjid an-Nabawi	The Prophet's (SAW) mosque in Madinah.

Masjidul Quba	This mosque is situated in a place about 11-c km from Madinah. It is the first mosque to be built by the Prophet (SAW)
Miqat Mina	The place where the Ihram is put on A town three miles from Makkah. Staying here on the 8th of Dhul Hijjahh is necessary. From here the departure to Arafat on the 9th of Dhul Hijjahh starts. At Mina there are three pillars which all are to be stoned by the pilgrims on their return from Arafat. This is compulsory.
Multazam	The portion between the gate of the Ka'abah and Hajarul Aswad. It is Sunnah to hold on and cling to it. This is specially done at the conclusion of the Farewell Tawaaf
Muzdalifa	A place between Mina and Arafat. When the sun sets on the 9th of Dhul Hijjah the pilgrims leave Arafat and proceed towards Muzdalifa. They spend the night there and collect pebbles for the rites of stoning.
Nafil	An appreciable act. No harm done if left.
Qasr	To cut short the hair of the head.
Qiblah	The direction of the Ka'abah which Muslim everywhere face when they pray from any place on earth.
Rukn Yamani	The Southern corner of the Ka'abah. Touching Rukn Yamani is Sunnah. Tawaaf should start from here.
Rami	Throwing pebbles at Jamarah on the 10th, 11th and 12th of Zil Hijja is essential.
Sa'ee	Hastening between the two hills of Safa and Marwa.
Safa and Marwa	Two small hills in Makkah. One of the conditions of Hajj is Sa'ee, running between Safa and Marwa. The history of Sa'ee is connected with the well of Zamzam. Hajra and Isma'il were left behind by the Prophet Ibrahim in Makkah. Hajra set off to search for water at Safa but in vain. She then went to Marwa again she was not successful. She hurried to and fro between Safa and Marwa. The distance between Safa and Marwa is 405 metres.
Sunnah	Every deed practiced by the Prophet (SAW). It is much appreciable and rewardable.
Talbiyah	Devotional calls. (See Dua section).
Tahlil	Recitation of Kalima. La ilaha illa Allah (SWT).
Tawaaf	Circumambulation around the Ka'abah.
Umrah	Minor pilgrimage to Makkah for which there is no specific time.
Wajib	Essential but less than Fard. If one fails to do a wajib action in Hajj he will incur a penalty in the form of sacrificing one animal.
Zamzam	A well near Maqam Ibrahim first found by the prophet





**PILGRIMAGE
TO THE HOUSE OF
ALLAH
(SUBHANAHU WA TA'ALA)
AND
ITS PURPOSE**

**Imam Abdul Quddoos Azhari - Baqavi - Qasimi
M.A., Grad Dip. Edu(Aus), ESL(Nz)**