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Dedication

I dedicate this book to my mother and father who gave me life and made many sacrifices in order for me to obtain knowledge of Islam and I further dedicate it to my teachers who struggled to educate me and guide me on the straight path.

About the Author

Mufti Sulaiman Ahmad was born in Buffalo, N.Y. 1976, into a Muslim family that was converted to Islam. While he was in early childhood his family moved to Makkah where he completed the Quran with his early education. His family then moved to Pakistan where he did his Masters in Islamic Education. He continued on to study Islamic law (Fiqh). Since the year 2000 he has been teaching in Islamic Schools and simultaneously employed as Khatib at Dow University of Health and Science in Karachi, Pakistan. In 2008 he came to the United States and worked with the Muslim Community of Folsom, California as a teacher and Imam. He was given a position as director of Medina Islamic Center in Norwalk, Ca. in 2010, where he now resides. Aside from his work as Imam and teacher he has published some books, among which are: Salawat on the Prophet, Basic Arabic Learning, and now in progress, The Revelation of the Quran.

Preface

All praises is due to Allah and peace and blessings upon the prophet Muhammad (P.B.U.H). There are many books on the topic of Hajj but many of them are long and very detailed and sometimes confusing to the readers, so I was prompted to put forth one that would make the preparation for Hajj clear and easy to apply. This book contains the basic pillars for Hajj and Umrah. The Sunnah and Mustahab are not mentioned in detail for the sake of brevity. The book is formatted as a pocket book which can be hand held for easy reference throughout the Hajj. Since Hajj is one of the Five Pillars of Islam, it is presented along with information on the other Four Pillars of which it is an integrated part. The proper practice of the other four Pillars of Islam serves to enhance the performance of Hajj.

In Islam, the term 'worship' covers any action that one does in accordance with the will of Allah. It can be mental, physical, spoken or otherwise. All such actions will be rewarded. There are five acts of worship that are so fundamental that the Prophet Muhammad (PBUH) grouped them together as the Five Pillars of Islam. Every Muslim is expected to fulfill these obligations. They are:

1. Shahadah - Declaration of Faith
2. Salah - Five Prayers
3. Zakat - Alms giving
4. Sawm - Fasting
5. Hajj - Pilgrimage

The Five Pillars of Islam refer to the five duties that every Muslim must perform. The first of these five pillars is the declaration of faith and the other four are religious acts that are performed, either daily, once a year or at least once in a lifetime. These acts are woven into the lives of Muslims and take precedence over all worldly matters.

Shahadah - Declaration of Faith

The most basic requirement of being a Muslim is to publicly state the words: "There is no God but Allah and Muhammad is His Messenger", in Arabic, with sincerity and without any reservations. This testament is the foundation for all other beliefs and practices in Islam.

- Belief in One God (Allah) - Allah is one and has no partners or equals.
- Belief in the Prophets - Allah sent prophets to every nation to provide mankind with guidance.
- Belief in the Holy Books - Allah sent messages to humanity through His prophets. These messages are contained in the Holy Books of Allah.
- Belief in Angels - Allah created a world invisible to us in which angels exist. The angels are sinless. They require no food, drink or sleep. They have no physical desires.
- Belief in the Day of Judgment - The belief of life after death and in the resurrection of the dead on the Day of Judgment is an essential part of Islamic faith. It gives meaning to life and sets the joys and troubles of this life into a much wider context.
- Belief in Fate (Taqdeer or Qadr) - Everything that happens is the will of Allah and is preordained. Acceptance of fate is an essential element in submitting to the will of Allah.

Prayer (Salah)

Every Muslim male or female is required to pray five times a day if there is no lawful reason for exemption, combination, or temporary delay. The five prayers are:

- Salat ul-Fajr
- Salat ul-Dhuhr
- Salat ul-Asr
- Salat ul-Maghrib
- Salat ul-Isha

Allah made us for a purpose and that was to Worship Him alone. "I have only created jinns and men, that they may worship Me." [Qur'an 51:56] Praying regularly reminds us of this purpose and brings us closer to Allah thereby preventing us from straying off the right path. The Prophet Muhammad (PBUH) said, "The first act that the slave (of Allah) will be accountable for on the Day of Judgment will be the prayer. If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil."

The five daily prayers have a physical and spiritual nature. They consist of a series of bowings and prostrations together with recitations of the Holy Qur'an and praises of Allah, complemented by personal requests. They are a fusion of body, soul and mind. It is noticeable that Islam has set the times of prayer in such a way that our spiritual recreation remarkably coincides with our physical nourishment, and combines the peace of mind with the relaxation of body. We start the day with Fajr which is prayed at morning twilight before sunrise; the second prayer is Dhuhr, prayed after the sun has passed its zenith or highest point at noon; then at mid-afternoon Asr is prayed; Maghrib is prayed after sunset, and the final prayer of the day is Isha, which is prayer after the onset of night. The five daily prayers reaffirm again and again that we are

in the service of Allah. "Verily, in the remembrance of Allah do hearts find rest." [Qur'an 13:28]

The partial ablution

Before offering the prayer one must be in good shape and pure condition. It is necessary to wash the parts of the body which are generally exposed to dirt or dust or smog. Before going into the mosque or prayer room the worshipper must perform an ablution, washing his face, hands and feet (or, in certain circumstances, a washing of the whole body known as Ghusl), The ritual of which is set out in the Qur'an: "When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows rub your heads (with water), and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body" (Qur'an 5.7).

Complete substitute for the Ablution (Tayammum)

Tayammum or resort to pure earth may substitute for the ablution and even the bath. This is allowed in any of the following cases.

1. When a person is sick and cannot use water.
2. When he has no access to water in sufficient quantity.
3. When the use of water is likely to do him harm or cause any disease.

Tayammum is performed as follows:

1. Strike both hands slightly on pure earth or sand or stone.
2. Shake the hands off and wipe the face with them once in the same way as done in the ablution.
3. Strike the hands again and wipe the right arm to the elbow with the left hand and the left arm with the right hand.

Zakat - Alms giving

As the fourth pillar of Islam, Zakat is mandatory upon Muslims who own wealth on which zakat is payable. This act of giving out part of one's wealth will indeed bring blessing on its entirety. The person who pays zakat gains the interest of goodness while for the recipient it will lighten his burden, financial or otherwise. Zakat on wealth comprises several sub-categories, namely zakat on savings, zakat on business, zakat on crops, zakat on livestock and zakat on buried treasure. The Qur'anic injunction which made Zakat compulsory is contained in the following verse: "Take from their wealth charity (alms) to purify them and to cleanse them thereby, and pray for them." [At-Taubah: 103] It is made obligatory to pay Zakat equal to 2.5% of the excess wealth. If every single able human being could participate in Zakat and help poor from 2.5% of their excess wealth, it would be sufficient to eradicate poverty from the face of earth.

The principle of Zakat is very simple; It is to be given freely from what one has as excess. Leaving aside complex rules and theories that often confuse people; this is how you may calculate your Zakat due. Whatever wealth you have (in terms of money in the bank, savings, extra possessions that you don't use but have as a luxury such as a second car, second home, gold, precious stones and even agriculture products that have value) you calculate the value of all of them (in terms of their money value) and deduct from that any debt or obligation you may have (credit card balance, loans that you need to pay back) and thus find a total. Now from this total calculate 2.5%. This is the amount that is the poor due or Zakat on you.

Zakat distribution

Zakat is not randomly distributed. Islam has set specific guidelines on the groups of people who are qualified to receive the Zakat, among them are:

1. The hardcore poor
2. The needy who need help to supplement their income
3. Converts to Islam
4. Travelers
5. Those striving in the way of Allah
6. Debtors (on the edge of financial disaster)
7. The Zakat collector.

Sawm (Fasting)

Ramadan is a month of obligatory daily fasting for the adult male and female. Daily fasts begin at dawn and end with sunset. Special nightly prayers called Taraweeh prayers are held. This month provides an opportunity for Muslims to get closer to God. "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become God-fearing." [Qur'an, 2:183]

Objectives of Fasting

1. To get rid of bad habits.
2. To suffer hunger thus feeling the difficult life of the poor.
3. To appreciate God's bountiful blessings.
4. To discover the healthful cleansing advantages
5. Recalling of evident return to God.
6. Regulating habit.
7. Spreading assistance and mutual help in the society.

Hajj - Pilgrimage

The fifth pillar of Islam is the performing of the Hajj or the pilgrimage to Makkah. Hajj is a rehearsal of life in both this world and the next, a theater of all Islamic life based upon deep devotion to God and perception of one's servitude and God's Divinity and Lordship. It consists of love, action, humility, God-consciousness, sacrifice, and dominion over the carnal self.

Hajj literally means 'to set out for a place'. In Islam

however it refers to the annual pilgrimage that Muslims make to Makkah with the intention of performing certain religious rites in accordance with the method prescribed by the Prophet Muhammad (SAWS). Hajj and its rites were first ordained by Allah in the time of the Prophet Ibrahim (AS) and he was the one who was entrusted by Allah to build the Ka'ba - the House of Allah - along with his son Isma'eel at Makkah. After building the Ka'ba, Ibrahim (AS) would come to Makkah to perform Hajj every year, and after his death, this practice was continued by his son. Hajj is performed during the Muslim month of Dhul Hijjah which comes two months after the fasting month of Ramadan. It has two pillars: staying at 'Arafat for a certain length of time on Dhu'l-Hijja 9th (the last month of the Islamic lunar calendar) and circumambulating the Ka'ba seven times any day from the 10th to 12th after staying at 'Arafat. Ihram is also essential to both the major (Hajj) and minor ('Umra) pilgrimage. Ihram is the intention to perform either Hajj or 'Umra, or both, and marks the beginning of Hajj or 'Umra, or both if they are performed together. It also signifies making some things forbidden. Men wear special attire while in Ihram.

Virtue of Hajj

Bukhari and Muslim record from the Messenger (PBUH): "He who performs Hajj for God's good pleasure and avoids all lewdness and sin will return after Hajj as free from all sins as he was the day his mother gave birth to him" and: "Pilgrims and those performing 'Umra are God's guests. Their prayers are answered and their supplications for forgiveness are granted. The reward of "Hajj Mabruur" is Paradise." Hajj is Obligatory Only Once. All Muslim scholars agree that Hajj is obligatory only once during a Muslim's lifetime, unless someone vows to perform an extra Hajj, in which case the vow must be fulfilled. Whatever is done over and above is optional. Hajj may be performed

at any time during one's life, and although one who must perform it can postpone it, it is preferred that Hajj be performed as soon as one is physically and financially able to do so.

Kinds of Ihram or Hajj

Hajj or Ihram is divided into three categories, or you could say there are three kinds of Hajj, each of which all scholars say are legitimate:

1. Qiran (combining 'Umra and Hajj in one state of ihram),
2. Tamattu'(combining Hajj and 'Umra with a break in between),
3. Ifrad (Hajj only).

Restrictions during Ihram

- Sexual intercourse and all matters leading to it (e.g., kissing, touching, or talking to one's wife about intercourse or related matters).
- Committing sins that cause deviation from the path of obeying God.
- Disputing, arguing, or fighting with companions, servants, and other people.
- Wearing any sewn clothes (e.g., a shirt, hooded robes, cloak, underpants), wrapping anything around the head (e.g., a cap or a fez), wearing clothes dyed with a nice fragrant dye, or wearing shoes or sewn slippers.
- Killing any animal or game or showing it to some one else so that he or she may kill it, or cutting any trees (whether within or outside Makkah).
- Wearing perfume or similar things on any part of the body.

The Goal: Hajj Mabruur

Hajj Mabruur (an accepted Hajj) is:

- A Hajj performed with the intention of seeking Allah's pleasure only (complete sincerity)
- A Hajj free of sin; i.e. conducted with full obedience to Allah.
- A Hajj performed in accordance to the Sunnah of the Prophet.
- A Hajj which is not followed by disobedience.

Preparation for Hajj

1. Sincerity.
2. Repentance from all past sins.
3. Resolve outstanding differences and seek forgiveness from others.
4. Pay/record all debts.
5. Write/update your will.
6. Make sure the wealth to be used for Hajj is from Halal sources.
7. Choose the company of the righteous.
8. Learn as much as possible about Hajj and Umra; Fiqh and Meanings, spiritual and historical aspects.
9. Memorize some Du'a from Quran and Sunnah.
10. Learn how to pray the funeral prayer.
11. Learn the etiquette of visiting the graves.
12. Learn the rulings of Salat as-Safar (traveler's prayer), and wiping over socks in Wudu.
13. Mental and physical preparation.
14. Medical checkup.

Some Definitions

Pillar: (a mandatory act of Hajj, such as the standing in Arafah, the lack of which invalidates the Hajj.

Obligatory Act: an obligatory act of Hajj, such as stoning of the Jamarat, which if missed for any reason, then a Fidyah (animal sacrifice) becomes incumbent for compensation.

Sunnah: desirable act of Hajj other than a Pillar or an Obligatory Act.

Manasik: plural of **Mansak** a ritual of Hajj or Umra.

Fidyah: compensatory act for missing an obligatory act (Wajib) or violating a restriction of Ihram. Fidyah is the fasting of three days, feeding of six needy people or an animal sacrifice.

Hady: Animal sacrifice for performing Tamattu' or Qiran.

Mawaqeeat: is the plural of **Meeqat** the geographical boundary that a person intending Hajj or Umra may not cross without assuming Ihram for Hajj or Umra, or both.

A Muslim intending Hajj or Umra who crosses the Meeqat without Ihram must return to the Meeqat and make Ihram from there. If he/she does not return and make Ihram from the Meeqat, then he/she must offer an animal sacrifice (Fidyah).

Umra Summary

- Ihram
- Tawaf
- Sa'ee between as-Safa and al-Marwa
- Halq (shaving the head) or Taqseer (trimming the hair)

Umrah in Brief

- Wear the Ihram before going beyond the Meeqat boundary.
- Perform two rak'ah Sunnat-ul-Ihram,
- Make the Intention and say Talbiyah.
- Proceed to Makkah and read Talbiyah constantly
- Perform Tawaf with Id'tibah and Ramal.
- Perform two rak'ah Wajib salah after Tawaf behind Maqam Ibrahim.
- Go to the Multazam and Zam Zam Well.
- Perform Sa'ee between Safa and Marwah.
- Shave or trim the hair of the head.

The Ihraam and Intention,

Before entering the Meeqat boundary, observe the following:

- It is Mustahab to remove all unwanted hair.
- Take a bath. If this is not possible Wudhu will suffice.
- Wear the Ihram; apply kohl (surmah), apply 'itr (attar), apply hair-oil, pare the nails and groom the hair.
- Perform two rak'ahs Sunnatul-Ihram and thereafter remove the headcovering.
- Make the Intention and say Talbiyah.
- Humbly ask Allah Most High to forgive all sins, grant guidance and accept one's 'Umrah, Hajj and all other Ibaadat (Worship).

Talbiyah

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ
وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ

Men's Ihram

Ihram for men consists of two pieces of white un-sown cloth, one of the pieces (Izar) is wrapped around the midriff to cover his body from just above his navel to his ankles, and the other (Rida) is draped around his shoulders to cover the upper body.

Women Ihram

According to many hadiths, it is not necessary for a woman to wear special clothing while in a state of Ihram. Women are expected to wear clothing that conceals the shape and covers the body completely, leaving only their faces and hands exposed.

Proceed to Makkah

Wear the Ihraam before entering the meeqat; proceed to Makkah, preferably during daylight. Upon reaching Makkah it is Mustahab to take a shower (Ghusl). Do not use soap nor shave when taking the shower. If it is not possible to take a shower, perform wudhu only. Ensure that one is always in the state of wudhu when entering the Masjidul-Haram. A woman in the state of haidh (menstruation) or nifaas (period after childbirth) is not permitted to enter the masjid.

Entering the Haram

Enter the Haram from Babus-Salaam. If this is not possible for some reason or the other, then enter from any other door. Enter the Masjid with the right foot having utmost humbleness, dignity and respect, fully realizing the sanctity of the Ka'bah. When entering the Masjidul-Haram say the du'a (refer to card). On entering the Haram, make niyyah for Nafl I'tikaf. The reward for Nafl I'tikaf is great. Repeat the talbiyah constantly. On sighting the Ka'bah make the du'aa (refer to card). There after make any du'a that one desires, for it is an occasion where du'as are most certainly accepted by Allah. There is no need to be in a hurry. After completing the du'as, proceed toward the Hajarul-Aswad to commence the Tawaf.

The Niyyah for Tawaf

Before commencing the Tawaf, make Idh-tiba (i.e. take one end of the ihram to the left in such a manner that the back, left shoulder and left arm are completely covered. The other end of the ihram (right end) must be taken below the right armpit and thrown over the chest onto the left shoulder, so that the right arm is entirely exposed. After performing the Idh-tiba, stand facing towards the Ka'bah in such a manner that the entire Hajarul-Aswad remains to your right and left shoulder towards the Ruknul-Yamani. Stand as close as possible towards the Hajarul-Aswad. When standing in this position, say the niyyah for Tawaf (refer to card) which is wajib (obligatory). Without the niyyah the Tawaf will be null and void. After saying the niyyah, move to your right, towards the Hajarul-Aswad. Remember, that when moving to the right, one will move sideways (taking sidesteps). As one moves, keep the face and chest towards the Ka'bah. Move in this position till one comes in line with the Hajarul-Aswad. It is mustahab to commence the Tawaf in the above manner and not wajib. If circumstances does not permit this mustahab act

could be omitted. In such an event, say the niyyah while standing in line with the Hajarul-Aswad.

At the Hajarul-Aswad

When one is squarely opposite the Hajarul-Aswad, raise both hands to the ears, in the same manner as when one commences the salah. While raising the hands say the following takbeer: Bismillahi Allahu Akbar wa-lillaahil hamd. (refer to card) This should be done at the beginning of the first round only. Remember, do not say the

takbeer, nor raise your hands before standing directly in line with the Hajarul-Aswad. After having said the takbeer and lowering your hands, make Istilaam of the Hajarul-Aswad. Istilaam must only be made if it can be done with ease. A person making Umrah will discontinue the Talbiyah after the first Istilaam. Remember, it is wajib to commence the Tawaf from the Hajarul-Aswad.

Istilam

Istilam means to place both palms on the Hajarul-Aswad and kiss it (the Hajarul-Aswad) three times gently without a smack. This should be done at the end of every round. The kissing should be in between the two palms that are placed on the Hajarul Aswad. When wanting to make Istilaam do not harass, push or hurt the next person, for doing so is haram in Islam. When making Istilam, do not place the palms on the silver covering that is around the Hajarul-Aswad. In the event where Istilam is not possible, be contented by placing the palms only on the Hajarul-Aswad. If this too is not possible, then stand diametrically opposite the Hajarul-Aswad and stretch both your hands, with palms facing the Hajarul-Aswad as if one were placing them (the palms) on it. Thereafter, kiss the palms, turn and commence the Tawaf If this too is not

possible, say the Niyyah for the Tawaf while facing the Hajarul-Aswad, raise both hands up to the ears, as one does when commencing the Salah. While lifting the hands to the ears say the Takbeer and commence the Tawaf.

Idh-tiba' and Ramal

When performing Tawaf, do not omit these two Sunnahs of the Tawaf: Idh-tibaa' (placing the ihram across the shoulders; see above) and Ramal (to walk hastily and taking shorter steps; lifting the legs forcefully; chest out; and moving the shoulders simultaneously). Ramal will only be made during the first three rounds of Tawaf. After completing the first three rounds of the Tawaf walk at one's normal pace with utmost humbleness, respect and dignity; fully realizing the sanctity of the Ka 'bah. There is no Idh-tiba' and Ramal for females. In the manner that Ramal is sunnah during the first three rounds of Tawaf, its omission during the last four rounds is equally a sunnah of the Prophet of Allah (P.B.O.H). However, to observe Idh-tiba throughout the seven rounds of the Tawaf is also sunnah. Discontinue the Idh-tiba' after completing the seven rounds of the Tawaf. Do not perform the two rak'ahs wajib Salah after the Tawaf with the right arm exposed (i.e. with Idh-tiba'). Commence the Tawaf. Before commencing the Tawaf, say the niyyah which is fardh. Without the niyyah Tawaf will be rendered null and void. After the niyyah and Istilam, commence the Tawaf by moving towards the door of the Ka'bah (i.e. counter clockwise). When making Tawaf, move around the Ka'bah and the Hateem, and back to the Hajarul-Aswad. On reaching (diametrically opposite) the Hajarul-Aswad, in the second round, say 'Bismillahi Allahu akbar' and make Istilaam of Hajarul-Aswad, During all subsequent rounds you will only say 'Bismillahi Allahu Akbar' and make Istilaam of the Hajarul-Aswad without raising both your hands to the ears in the second and subsequent rounds. However, after complet-

ing the seven rounds it is Sunnah-Mu-akkadah to make an eighth Istilaam. Complete all seven rounds in the manner mentioned above. Bear in mind that seven rounds equals one Tawaf.

Wajib in Tawaf

Great care must be taken when you perform Tawaf. At no time during the Tawaf must one's body (chest) face towards, or back turned towards the Ka'bah. The Ka'bah should be on one's left side during the Tawaf at all times. Keeping your left side towards the Ka'bah is Waajib throughout the Tawaf. Supposing you deviate for a moment and keep your back, chest or right arm towards the Ka'bah, then that particular Shawt (circuit) will be rendered invalid.

Due to excessive crowds you are liable to be pushed about; as a result you deviate unintentionally. The best method for recovering the deviated distance is to move backwards (reverse), or try and go back somehow or the other, until you reach the place from where you had deviated, and recover the deviated distance with your left side towards the Ka'bah. Furthermore if there is such a big crowd that in no way can you go back, then in this event perform an additional circuit, as to cover for that area where you had deviated. If you do not recover the distance deviated, either by going backwards, or performing an additional Shawt (circuit), this particular Shawt, and subsequently your entire Tawaf, will be incomplete and invalid. Therefore, great care must be exercised regarding this wajib act.

What to do during Tawaf

It is sunnah to make Istilaam of the Hajarul-Aswad in all seven rounds of the Tawaf, and Sunnah-Mu-akkadah on completing the seventh round. It is mustahab to place the right palm or both the palms on the Ruknul- Yamani during

every round. Placing the left hand only, kissing or placing the forehead on the Ruknul- Yamani is not recommended by the shari'ah. Do not push, jolt or rush negligently when making Istilaam of the Ruknul- Yamani. When there are huge crowds, do not place the palms on the Ruknul- Yamani, for it will only cause inconvenience. Simply pass by the Ruknul- Yamani, as you do at the western and northern comers of the Ka'bah. Perform Tawaf with utmost humility, respect, dignity, and sincerity for Tawaf is considered equivalent to Salah. It is recommended that during Tawaf your behavior and conduct be similar to that of Salah. Thus looking around, looking back, laughing, joking, mocking and trampling the feet of others is highly abhorred and condemned by the shari'ah. Furthermore, it is recommended that the Tawaf be performed barefooted.

Two Rak'ahs Wajib Salah

After completing the tawaf (seven rounds) perform two rak'ahs wajib salah behind the Maqami-Ibrahim. If due to large crowds this is not possible, perform it at any place in the Haram, preferably close to the Ka'bah. When performing the wajib salah behind Maqami Ibrahim, one should consider others too. Do not prolong the salah or the du'a if there are others also waiting to perform salah there. It is wajib to perform two rak'ah wajib salah after every tawaf, irrespective of whether it be a Tawaf of 'Umrah, Hajj or a nafl tawaf. It is mustahab to recite Surah Kafirun and Surah Ikhlas in these two rak'ahs. Do not perform these two wajib rak'ahs at makruh times (sunrise, zawal, and sunset). Assuming a tawaf is performed after Asr, then in this event the two wajib rak'ahs will have to be performed immediately after the three fardh of Maghrib and not after the sunnah salah. Whenever salah is performed in the Haram, make sure that you are facing the Ka'bah (directly) and not the Hateem. The salah of a person who faces the Hateem during

salah is invalid. Many people are lax and careless regarding this maslah. After completing the two rak'ah wajib salah, proceed to the Multazam.

The Multazam

If possible, after completing the two Rak'ahs Wajib Salah, go to the Multazam (area between the elevated door and Hajarul-Aswad) without disturbing or pushing anyone. The Multazam is a place where du'as are certainly accepted by Allah. When at the Multazam, stand up against the wall of the Ka'bah, with arms stretched above the head, and, at the same time, cling to the wall of the Ka'bah. At the Multazam, be most humble and sincere. Make du'a, Istighfar and Taubah from the bottom of your heart. In a case where one is unable to reach the Multazam, either due to excessive crowds or due to other reasons, go to any other suitable place at the Ka'bah or nearby to make du'a. After supplicating at the Multazam, proceed to the Zam-Zam well.

At the Well of Zam-Zam

When drinking Zam-Zam stand facing the direction of the Ka'bah. Say 'Bismillah and drink with the right hand. Du'a made at the well of Zam-Zam, and also when drinking Zam-Zam, are accepted by Allah. Here one could also say any other du'a that one desires. After drinking Zam-Zam, perform istilam at Hajarul-Aswad and proceed to Safa. This istilam is mustahab before the sa'ee.

The Sa'ee between Safa and Marwah

After the Istilam, proceed directly to Safa. On reaching Safa, climb up the hill and stand facing the Ka'bah. Say the niyyah for Sa'ee which is sunnah and not wajib (refer to card). After the niyyah, raise both hands exactly in the

same manner as when making du'a. Then say the takbeer (Allahu Akbar) and tahleel (La Ilaha Illallah) loudly and Salat and Salam on the prophet (SAW) silently. Make a lot of du'a here, too, for this is a place where du'as are accepted. After the du'a commence the sa'ee. Between Safa and Marwah, recite the du'a (refer to card).

On reaching Batnul Waadi (the area between the two green columns and green lights) perform Sa'ee (slow running). The slow running should be commenced a bit before and a little more after the green columns. Thereafter walk at normal pace again. Females will not do the slow running between the two green columns. On reaching Marwah, do exactly the same as what was done at Safa. Marwah, too, is a place where du'as are certainly accepted by Allah. Now you have completed one circuit. Coming from Safa to Marwa is considered one Shawt (round) and returning to Safa is another Shawt. Complete all seven Shawts in this manner, beginning the first Shawt at Safa and completing the seventh Shawt at Marwah, not forgetting to perform sa'ee (slow running) at Batnul Waadi in each shawt. Make du'a between Safa and Marwah because it is accepted by Allah. After completing the seven Shawts between Safa and Marwah, perform two rak'ahs nafil salah. Remember, there is no Idh-tiba' and Ramal during the sa'ee between Safa and Marwah.

Two Rak'ah Nafil Salah.

Perform two rak'ah nafil salah on the boundary of the Mataf (area where twaf is performed). If these two rak'ahs are omitted, there will be no harm. After completing the salah or the seven Shawts between Safa and Marwah, it becomes wajib to shave or trim the hair.

Shaving or Trimming the Hair

After completing the sa'ee, it becomes wajib upon a

male to shave his head or trim the hair of his entire head to the length of the first joint of the forefinger to release himself from Ihram. A bald person or a person, who has wounds on his head, should simply pass the razor over his head as if they were shaving it. The females will not shave their heads, for according to shari'ah it is haram. To release herself from ihram, she is only permitted to have the hair trimmed. (According to most scholars between 1 and 2 inches.)

Miscellaneous

- One must be in a state of wudhu when performing Umrah. Whenever one's wudhu breaks, wudhu will have to be renewed, and Sa'ee resumed from the place where wudhu was nullified.
- If during Tawaf or Sa'ee a fardh or Janazah Salah begins, discontinue the Tawaf or sa'ee and join the jamah. Thereafter, complete the Tawaf or Sa'ee by continuing it from the place you had stopped.
- When a person is unable to make Ramal in the first three rounds of Tawaf due to huge crowds, one must wait until he is able to do so.
- Discontinue the Id'tibah after completing the seven rounds of Tawaf.

Hajj Summary

1. Ihram
2. Mina (8th Dhul-Hijjah)
3. Arafah (9th Dhul-Hijjah)
4. Muzdalifah (9th Dhul-Hijjah - night)
5. Mina (10th Dhul-Hijjah): Ramy (throw pebbles at Jamrat Al-'Aqabah)
6. Nahr (sacrifice)
7. Halq (shave hair of the head)

8. Makkah (10 Dhul-Hijjah)
9. Tawaf Al-IfaDah
10. Sa'ee between Safa and Marwa
11. Mina (11th, 12th and 13th Dhul-Hijjah)
12. Ramy (throw pebbles at all the three Jamarat)
13. Makkah (last day)
14. Tawaf Al-Wada' (Farewell Tawaf)

Pillars of Hajj

- Ihram
- Standing in Arafah
- Tawaf al-Ifadah
- Sa'ee between the Safa and Marwa

Obligations of Hajj

- Ihram from the Meeqat
- Stand in Arafah until after sunset
- Spend one night in Muzdalifah (after Arafah)
- Stay overnight in Mina during the days of Tashreeq
- Stoning the Jamarat, and in order
- Shaving or cutting the hair short
- Tawaf al-Wada' (farewell Tawaf)

Type of Tawaf

1. Tawaful Qudoom:
Initial Tawaf when pilgrims enter for the first time in the Masjid ul-Haram. This is the only time that requires Ihram with Idtiba (Leaving right arm pits uncover)
2. Tawaful-Ifada:
Performed on the 10th of Thul Hijja - The first day of Eid
3. Tawaful-Wadaa:
Farewell Tawaf before leaving Makkah

4. Tawaful-Nafl:

Extra Tawaf that the pilgrims can perform at any time during their visit in Makkah with/without Ihram

First Day of Hajj (8th of Duil-Hijja)

- Leave Makkah after sunrise
- Put on Ihram before Fajr for Hajj
- Go from Makkah to Mina
- At Mina perform 5 Salahs (Dhur, Asr, Maghrib, Isha and Fajr of the 9th Duil - Hijja)

Second Day of Hajj (9th of Duil-Hijja)

- Pray Fajr in Mina then Go To Arafat
- Pray Duhr & Asr In Arafat
- Stay In Arafat Till Sunset Do Not Pray Maghrib
- Go To Muzdalifa After Sunset
- Pray Maghrib, Isha (Shortened & Combined) At Muzdalifa
- Stay Overnight In Muzdalifa
- Collect 49 Pebbles (Very Small Stones)
- Stay Overnight In Muzdalifa

Second Night of Hajj (9th of Duil-Hijja)

- Perform Maghrib and Isha COMBINED
- 'Wuqoof' between Dawn and Sunrise

Third Day of Hajj (10th of Duil-Hijja)

- After Praying Fajr Go To Mina
- Go To Jamaratul 'Aqabah (Last Pillar) & Stone The Pillar
- Sacrifice Animal (Dumush-Shukr) Not For Hajj if rad

- Hair Cut, Shave Or Clip
- Remove Ihram And Put On Usual Dress
- Go To Masjid-Al Haram
- Make Tawaf Al-Ifadha (Seven Circuits)
- Pray 2 Rak'ats Near Muqam-I-Ibrahim
- Drink Zamzam Water
- Sa'ee 7 Runs Between Safa & Marwa
- Go Back To Mina
- Stay Overnight In Mina

Fourth Day of Hajj (11th of Duil-Hijja)

- After Zuhr Go To All Three Jamarats
- First Jamrah (Jamaratul Oola) Throw Seven Pebbles
- Second Jamrah (Jamaratul Wusta) Throw Seven Pebbles
- Third Jamrah (Jamaratul Aqaba) Throw Seven Pebbles
- Must Stay In Mina

Fifth Day of Hajj (12th of Duil-Hijja)

- After Zuhr Go To All Three Jamarats
- First Jamrah (Jamaratul Oola) Throw Seven Pebbles
- Second Jamrah (Jamaratul Wusta) Throw Seven Pebbles
- Third Jamrah (Jamaratul Aqaba) Throw Seven Pebbles
- Before Sunset Must Go To Makkah Or Must Stay In Mina
- Before Leaving Makkah Must Perform Tawaf-UI Wada'
- Now Hajj Is Completed. Congratulations!
- You May Go To Madina (if did not go before)

Pelting (Jamarat) Summary

- 10th Dul Hijjah 7 Pebbles at Jamaratul Aqaba only
- 11th Dul Hijjah 21 Pebbles at all three Jamarat
- 12th Dul Hijjah 21 Pebbles at all three Jamarat
- 13th Dul Hijjah 21 Pebbles at all three Jamarat (if you are in Mina)

The time for Ramee (pelting)

After reaching Mina, the first thing that a pilgrim has to do is to perform the Wajib Ramee of the Jamaratul - Aqabah (big shaytan) which is situated nearest toward Makkah. Pelt the big shaytan with seven pebbles only. The Sunnah time for pelting the big shaytan is between sunrise and zawal (when the sun reaches the meridian). It is also permissible to pelt the big shaytan between zawal and Maghrib. This is easier and convenient. Pelting the shaytan on this day after Maghrib is makrooh for those who are robust and healthy. Womenfolk, the infirm and the invalids could perform ramee of the big shaytan on this day between Maghrib, and the appearing of dawn (Fajr).

Ramee is Wajib

Every individual will have to perform the ramee personally, but if unable to walk, then such a person must be carried whether healthy or weak. This duty cannot be delegated to anyone as the performing of ramee is wajib upon every pilgrim. If one is unable they can be taken there by a means of conveyance. A pilgrim is only permitted to appoint a deputy in the event of being so ill that salah cannot be performed even in a sitting position or is

paralyzed and cannot move the hands. If someone performs the ramee for someone that is handicapped without prior instruction the ramee will be rendered invalid. Hence the ramee will have to be repeated.

Visiting the Prophet's Mosque and Tomb

Going to Madina and visiting the Prophet's Mosque and tomb is recommended (sunnah) and brings great reward. We should keep in mind that it is not part of Hajj. The Messenger (PBUH) gave the glad tiding that visiting him after his death is like visiting him while he was alive. This visit may be made before or after Hajj. He also said: "The space between my house (where he died and was buried) and my pulpit is one of the gardens of Paradise (Rawda), and my pulpit is at my Fountain in Paradise." (Bukhari) After entering the Prophets Mosque one should move toward the Prophet's grave, face it, give greetings of peace to him. Then, moving to the right, one should offer one's greetings to Abu Bakr and 'Umar ibn al-Khattab. Then, facing the Qibla, they should supplicate for themselves, their family, friends, relatives, and all Muslims, and then leave.

One should also visit the Jannat al-Baqi cemetery, where many Companions and members of the Prophet's Family are buried.

Du'a

Du'a is the Key of Success. In the journey of Hajj one may come across many hardships so he can pray to Allah in his own words, but its highly recommend to use the words of the prophet (P.B.U.H), since it is accepted by Allah. Here are some authentic Du'as from the Messenger of Allah;

اللَّهُمَّ رَبَّنَا اتِّنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ
وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ

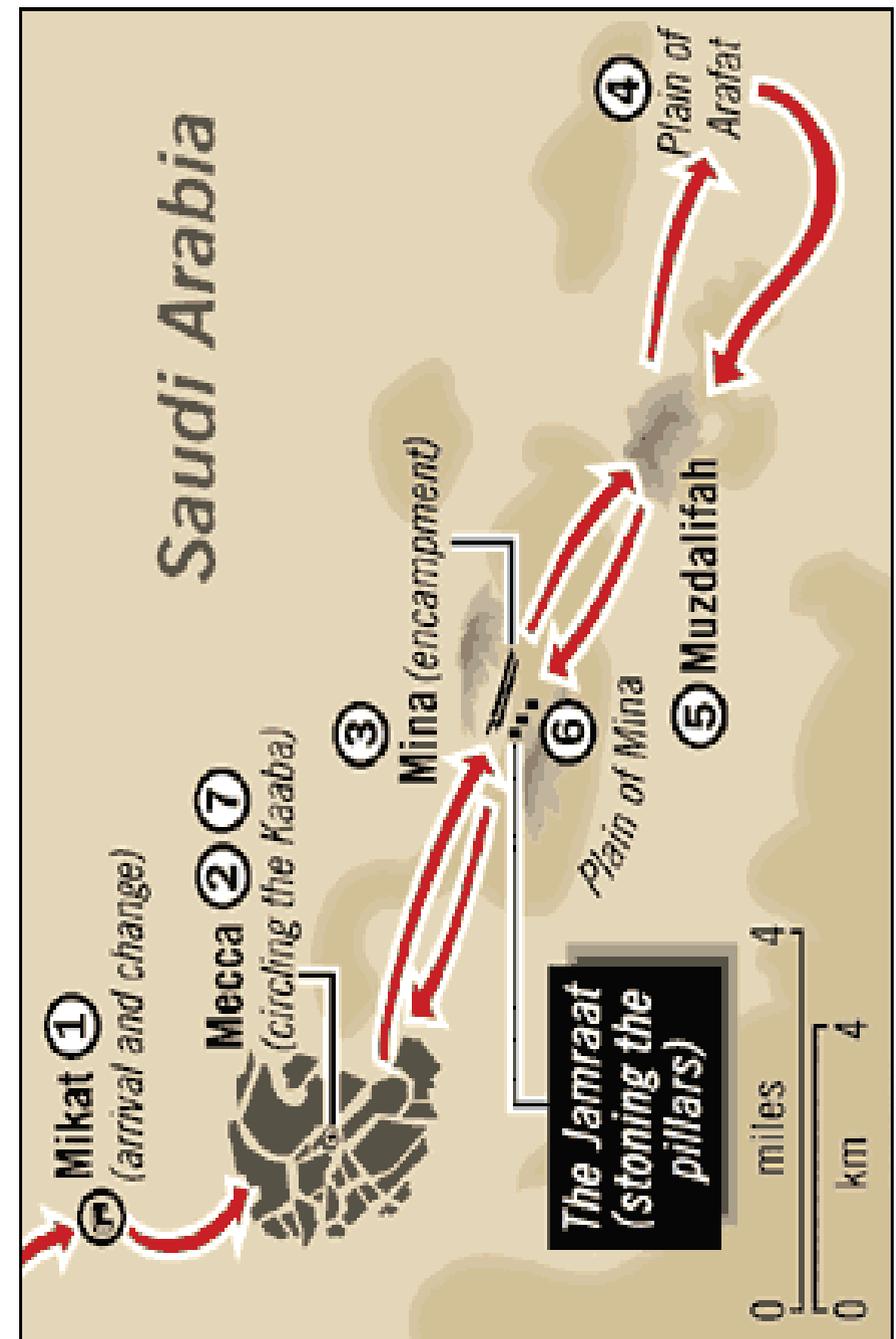
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

I hope this book has served to enlighten its readers and make their performance of Hajj more understandable. May it lead to an acceptable Hajj and the answering of many duas.

I pray to Allah that He accepts my humble effort and makes this book beneficial for the persons setting out for Hajj. May He forgive me for any mistakes I may have made unintentionally.

Mufti Sulaiman Ahmad

The Hajj Route



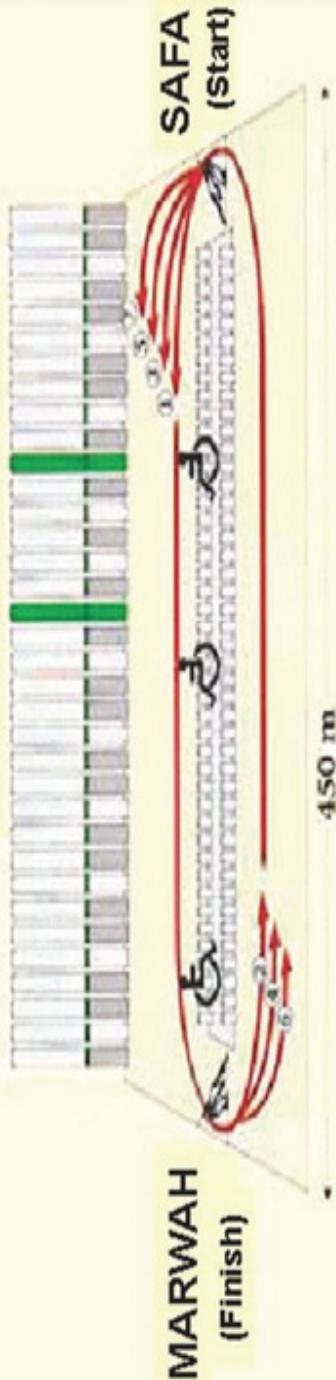
SA'IY

7 RUNS BETWEEN SAFA & MARWA



The Fast-Walking Area

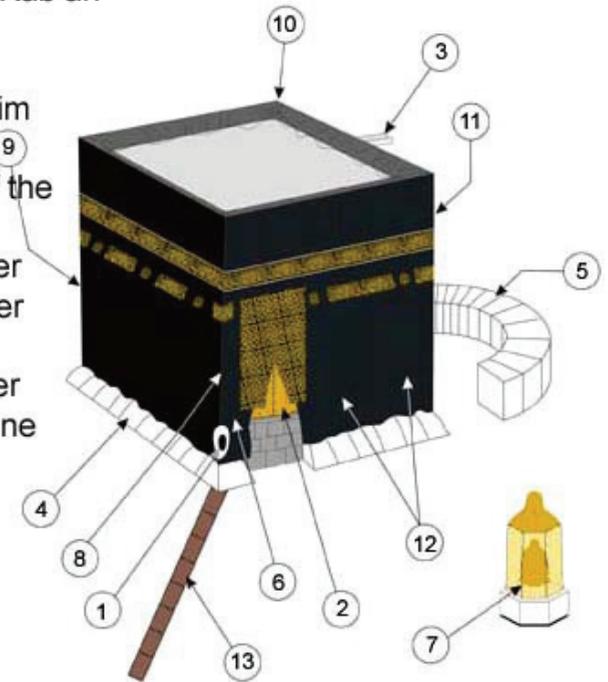
Between the Green Columns

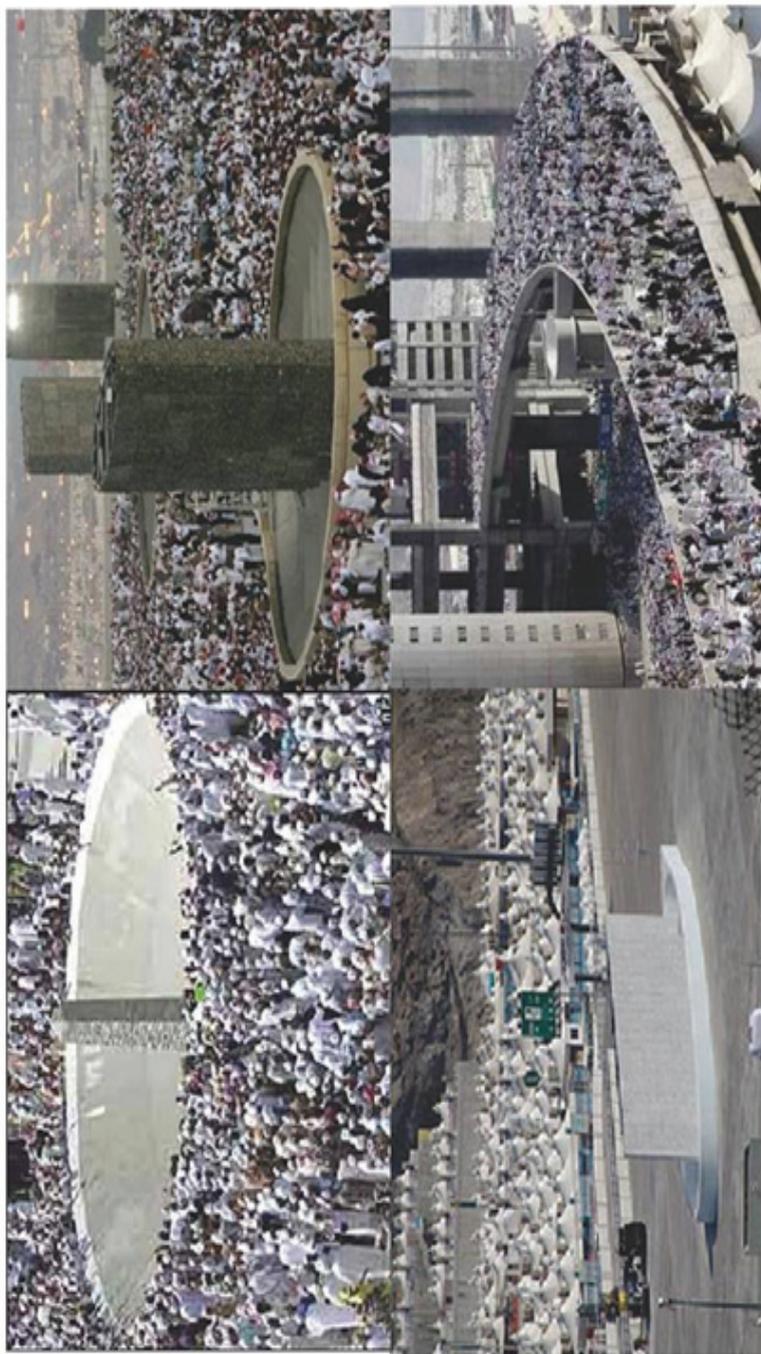


The Sa'iy Area is approximately $\frac{1}{2}$ Km each round
The total seven rounds is less than 3.5 km.

Holy Kab'ah

- 1- The Black Stone
- 2- Kaba'h Door
- 3- Roof gutter
- 4- Shadhranu l'-Kab'ah
- 5- Hijr Ismai'l
- 6- Multazam
- 7- Maqam Ibrahim (a.s.)
- 8- The corner of the Black Stone
- 9- Yamani Corner
- 10- Shami Corner
- 11- Iraqi Corner
- 12- Kaba'h Cover
- 13- The brown line





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